

Email "Sign up" to [betjournal@gmail.com](mailto:betjournal@gmail.com) to receive the weekly BET issue.



כה

יהיה

זרעד



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



Parashot Lech Lecha 5781

Avrom, the Father of the Jewish nation, is introduced to us in this Parasha. Avrom was victorious in the First World War, of the four kings vs. the five kings, with miraculous success. He is concerned that such a miraculous victory minimized his spiritual standing by using up his merits. Avrom receives a vision in the night "Fear not Avrom I am a shield for you, your reward is very great". He receives a reassurance from Hashem that everything is alright. Avrom expresses concern to Hashem about his continuation and his lack of children, so Hashem again reassures him that he will bear a child that will continue his legacy. "And he took him outside, and said. Gaze, now, toward the heavens, and count the stars if you are able to count them! And he said "So shall your offspring be! And he trusted in Hashem and he reckoned it to him as righteousness".

The commentaries explain the words "He took him outside" that Avrom was lifted above the constellations and looked down upon the stars to illustrate that his descendants will not be subjected to

the powers of the stars, the astrological influence of the world. Therefore the statement is coined "Ein Mazel Leyisrael" meaning we are above the Mazalot.

The majority of Am Yisrael don't give much or any attention to the effect of the mazel and the subject is sometimes knocked. Some quote the Rambam who says that Astrology is nonsense (Yesodi Hatorah ch 1, ch2 H3, ch3 also Hilecot Avodah Zarach ch 11 H 9, H15 Hilcot Teshuva ch 5 ). At the same time however, we all proclaim "Mazel Tov" at every joyous occasion we celebrate. In the opening statement of every Ketuba, it always starts off with the words B'siman Tov Ub'Mazel Tov. When someone is expecting, we all say Besha Tova, referring to the Mazel of the hour.

Leah Imainu names her son Gad saying, "Ba Gad". Rashi explains that he came with a good Mazel. How is it that we deny the power of Astrology, yet at every opportunity we use it as a blessing?

Though Rambam discounts the power of Mazalim there is a long list of Reshonim that disagree with the Rambam. In fact, in this subject, the Rambam is a Das

Yachid (a singular opinion). The Ravad in the laws of Teshuva states "Its very well known that any event in a person's life whether small or large Hashem gave it the domain of the Mazalot". The Ramban clearly states that Astrology is a real wisdom, and refers to the Gemarah in Moed Katan (28a) "The words of Rava; Life, Children and Financial sustenance doesn't come to a person as a merit but it is dependent on the Mazel". [Ayin; Nedarim 32a, Baba Batra 16b, Yuma 28b,] To Reconcile the dispute in the Reshonim we must explore the understanding of the effect of the Mazel. The Ramban understood that it is an absolut power, and therefore its against the Torah. The other Reshonim understood its very accurate science, but people can change and overcome nature with nurture.

Rav Yitzchak Arama, in the sefer Akedah Yitzchak expresses this point by asking: If everything in one's life is predetermined via his Mazel, how does he have free will?

av Yitzchak explains that even though a person will have a tendency to follow the traits and energies of his Mazel, nevertheless a person's free choice always

supersedes that tendency. To state that Mazel overrides all free choice is against the Torah.

The Nemuki Yoseph established that Astrology is a wisdom that Hashem instituted to run the world. But through the power of tefilla, tzedaka, and mitzvot one can change his Mazel. Rav Chaim Palagi Z"l said that this friday is an opportune time, as it is the 10th of Chesvan the day that Gad was born and came to this world with a good Mazel.

The amazing lesson is that it's true that there are heavenly powers and celestial energies that govern our world, and they are very powerful. But Hashem blessed Avrom and his children that we can overcome anything in nature. We are small and the Universe is infinite but by attaching ourselves to the creator through Tefila and acts of kindness we are far greater and stronger than all of creation.

Shabbat Shalom RABBI AARON LANKRY

NEW MINYANIM ADDED:

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

SHABBOS ZMANIM

Table of Shabbos Zmanim including Candle Lighting, Mincha, and Shachris times for various locations like 18 Tent, Bais Chabad, and 20 Forshay.

WEEKDAY ZMANIM

Table of Weekday Zmanim for Shachris, Mincha & Mariv, and Shkiya, including times for 20 minutes before Neitz and 12 minutes before Plag.

NOV. 01 - NOV. 06

Table of specific zmanim for Neitz, Pelag, Shkia, Magen Avraham, Gra-Baal Hatanya, and 9:04 AM - 9:07 AM.

Zmanim by our incredible Gabbi EPHRAYIM YUROWITZ



Advertisement for Beit Midrash Ohr Chaim, featuring a menorah logo and contact information for 18 Forshay Road.

Detailed table of Weekday Minyanim with columns for Shachris, Mincha, and Meriv, including times for various locations and repeat times.

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

BLUEBERRY HILL ZMANIM

EREV SHABBOS PLAG MINYAN 30 Dr. Frank Rd. Entrance on Humbert MINCHA 4:25 PLAG 4:48



RABBI COREN Y'ONIT

# The 40 day Tefilah Challenge and First Week of New Zman for Smichas Chaver

The Ramban teaches us that Avraham Avinu made a mistake when he left the land of Israel when the famine began. He was חוטא ; He should have had more Emuna and Bitachon in Hashem and not seek refuge in Egypt. This may be quite a statement to swallow but in truth it's a beautiful message for us, the descendants of Avraham our father whose every move is a lesson for us. Chazal say מעשה אבות סימן לבנים . This pasuk doesn't only refer to the good we do but to our mistakes as well. Today, we are challenged more than ever with our Emuna and Bitachon. How much do we really trust Hashem especially when things seem to be in a state of confusion and mistrust? We wake up in the morning and wonder when life will be back to "normal." When won't we be required to wear a mask or wonder if Yeshivas are carrying on regularly and not hiding from inspectors? When will people be able to return to their jobs and when we can invite guests to our Shabbos table? We are confused and angry but as we know, life until Mashiach arrives isn't meant to be easy. The Shechina is in Galus and Hashem cries each night for the ultimate and complete redemption to take place (see Maseches Brachos 3a).

I recently mentioned the words of the Chazon Ish that differentiates between Emuna and Bitachon. Bitachon is basically accepting the knowledge of Hashem's Hashgacha in the world. Emuna is living not only with the intellectual assumption that Hashem controls everything but to actually feel this knowledge emotionally as well. It isn't easy to achieve such a high spiritual level and we all struggle with it. Especially during these days leading up to Election Day when despite our obligation to do our hishtadlus and vote for who would be the right shaliach for our people, we cannot lose the clarity that פלגי מים לב מלך ביד השם -- the hearts of the kings is in the hand of Hashem. Only He can decide in which direction we should go. We must never stop reviewing the sixth condition mentioned in Chovos Haleva-vos in Shaar Habitachon-- trusting Hashem is knowing that no one in the world can do good or bad to us unless Hashem decreed it so.

Perhaps one of the strongest ways we as Jews can do hishtadlus is through Tefilah. אל תראי -- don't fear the worm of Yaakov. The Midrash explains we are compared to a worm that eats away the bark of the tree with its mouth. So too as the Jewish nation our only strength is in our mouth.

We need more and more to pour our hearts

out and plea with Hashem that he send us the right decision makers and that the spirit of the people as well as these leaders will be favorable; that the pandemic here and especially in Israel will disappear; that people who need shiduchim, parnasa and children should be granted their full salvation; that the world at large will move to the final stage of Yemos Hamashiach. All this can happen. As Rav CHaim Vital writes, just like we were redeemed from MITzryaim because Hashem heard our pleas so too these difficult times will be the catalyst for the final and last redemption.

Our special anonymous donor in shul is assisting to inspire us to not only daven with more heart and passion but to accept our appreciation for being able to daven in shul; therefore we must always remember to treat the shul and our time there with extra respect.

Please take the challenge for forty days not to talk from the beginning of davening until the end of each Tefilah. It will not only make your Tefilah more powerful, it will also help take your davening experience to a whole new level and you might even start to really enjoy a true meditative experience.

To encourage us take on this challenge we will have a lottery for all those that commit to this undertaking. The first prize is 6k, second prize 4K and third is 2k.

The money of course isn't what is important but it will help us be a bit more motivated to do something that we really should be doing anyway.

There is one other powerful arsenal that we the Jewish people have and that is leaning

Torah especially Halacha. The Gemara mentions in Maseches Brachos that since the time of the Churban, Hashem only has 4 Amos of Halacha.

Last Sunday night we experienced a beautiful siyum and immediately we resumed the exciting Smichas Chaver program. It began immediately filled with the fire of Torah. Our new topic for winter Zman is the laws of Muktzeh on Shabbas, a topic that is essential to everyone.

All are invited to join in this inspiring undertaking. If you are prepared to take your davening to the next level and ready to commit for 40 days please whatsapp or text Rabbi Coren at 9146454199

This applies to anyone who davens at least once a week in Bais Midrash Ohr Chaim.

Good Shabbos

**SEMICHAS CHAVER PROGRAM**  
Founded by Rav Elyada Goldwicht

**JOIN THE FASTEST GROWING PRACTICAL HALACHA CHABURA IN THE WORLD!**

**WHEN** EVERY MONDAY NIGHT AT 8:00 PM STARTING OCT. 26th

**WHERE** 22 TENT FORSHAY BAIS MIDRASH OHR CHAIM ALSO AVAILABLE ON ZOOM

**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

- Do you find learning Halacha a grueling process?
- Are you looking for a group of guys to learn with?
- Do you want to finally understand why we do what we do?
- Do you need thought provoking material that will interest your children?

**ABOUT SCP**

SCP is a new and innovative halachic program carefully crafted for the needs of the 21st century. With a specialized focus on the ethical meaning of Halacha, the program is rich with content that can easily be imparted on your family. Upon completion of each topic and successfully passing a written exam, every member will receive a Semichas Chaver Certificate of Accomplishment signed by Chief Rabbi Shlomo Amar and HaRav Hershel Schachter.

**GIVEN BY**

**RABBI COREN**

**FOR MORE INFORMATION & TO REGISTER, WHATSAPP**

**RABBI COREN AT 914 - 645 - 4199 TO BE ADDED TO THE GROUP**

<b>Rabbi Aaron Lankry</b> Marah D'asra 305-332-3311   alankry@yahoo.com	<b>Rabbi Daniel Coren</b> דוב"צ - מנוד שיטור 914-645-4199   rabbidac@gmail.com	<b>Rabbi Nachum Scheiner</b> Rabbinic Coordinator, Rosh Kollel, Kollel Boker & Night Kollel 845-372-6618   rabbischeiner@18forshay.com	<b>Uri Follman</b> Manager 845 587 3462   manager@18forshay.com
---	--	---	---



RABBI YY JACOBSON

## WHY AVRAHAM FELL IN LOVE WITH THE LAND

### Soul Pruning and Plowing

An old Jewish lady sold pretzels on a street corner for 25 cents each. Every day a young well-dressed man would leave his office building at lunch time, and as he passed the pretzel stand, he would leave her a quarter, but he never took a pretzel.

This went on for more than seven years. The two of them never spoke. One day, as the young man passed the old lady's stand and left his quarter as usual, the pretzel lady spoke to him.

"Sir, I appreciate your business. You are a very good customer, but I have to tell you that the pretzel price has gone up to 50 cents."

### The Farmers

The Midrash on this week's Torah portion Lech Lecha relates a fascinating episode:

When Abraham traveled through various cities of Mesopotamia, he observed the people engaging in excessive eating, drinking and frivolousness. He said, "I do not want to have a part in this land."

When Abraham arrived at the mountains surrounding the north of the Land of Israel[2] he saw the inhabitants engaged in "pruning during the season of pruning" and "plowing during the season of plowing." Abraham declared: "I wish I could have a lot in this land."

So G-d told Abraham: "To your offspring I will give this land."

Upon reflecting on this Midrashic tale, four questions come to mind.

First, what was it about the agricultural labor in the Land of Canaan that inspired Abraham to "fall in love" (so to speak) with the country?

Second, the fact that G-d promises this land to Abraham for all his children, as the eternal homeland for the Jewish nation, indicates that the agricultural nature of the country's inhabitants somehow captured the legacy of Judaism. But what is the unique connection between Judaism and farming?

Third, why, given the multitude of labors

associated with agronomy and farming, Abraham was impressed by the two labors of pruning and plowing?

Finally, the order in the Midrash seems amiss. The work of plowing—cutting and turning up the soil to make it fertile for production—must precede the work of pruning, which consists of removing weeds and harmful vegetation from the midst of the beneficial produce, and it takes place only after the plowing season. Yet the Midrash tells us that Abraham observed first the season of pruning and only afterward the labor of plowing<sup>4</sup>.

### Thou Shall Prune

The essence of the Jewish experience consists of two phases: pruning and plowing.

Every human being is a garden, containing within his or her psyche weeds and roses. Man is a duality of heavenly grandeur and earthly beastliness, a vision of G-d and a mountain of dust, a ray of infinity and pompous aridity. Each of us operates on two levels of consciousness: a self-centered consciousness that makes us prone to narcissistic and immoral behavior, and a transcendental, Divine consciousness which is the source of our ethical and spiritual yearnings and convictions.

Our mission in life consists of pruning, of removing the weeds from the roses. We must ensure that the mountain of dust does not eclipse the vision of G-d. Each day of our lives we are called challenge the forces of aridity and darkness in our psyche and to cultivate the plants of light and G-dliness within our heart.

Life is a daily battle for transcendence. On our own, we are a complex mixture of good and negative forces competing within us. Our choice and calling is to prune, to consistently cultivate the noble and pure dimensions in our psychological "garden," to reign-in the beast and reveal the Divine.

### Thou Shall Plow

This work impressed Abraham deeply. But this was not all. He was even more moved by a philosophy and a lifestyle in which the season of "plowing" followed the season of "pruning."

Many of us have engaged at some point in our lives in a battle against the noxious and poisonous "plants" in our psyche. Many of us have fought battles for our souls, integrity and happiness. With sweat and toil, we pruned the weeds and – at least to some extent -- our roses emerged.

Yet at some stage during the struggle we put down the tools to relax. At some

point, most of us make peace with the status quo; we become complacent with our garden, satisfied with our moral and spiritual condition. Occasionally we may look in the mirror and know that we can do better, but we learn to survive and even be happy with our destination.

Moral and spiritual complacency, though tempting and easy, is an invitation to the abyss because of two reasons. First, life is a cliff. If you are not ascending upward, you are falling downward. The forces of selfishness and darkness never leave you completely, and if you drop your guard, failing to fight them every day of your life, they may overtake you.

What is more, truth is infinite. The moment we become spiritually fixed in a mode and smug with our condition, we have lost touch with truth and with G-d. A relationship with G-d must include a steady yearning; an ongoing search. What was wholesome yesterday is broken today.

Abraham was transfixed by the vision of a human being who, following a successful season of pruning, returns to the plow to commence his spiritual process all over again, as though he or she never began.

ב"ט

**בית מדרש אור חיים**  
BAIS MEDRASH OHR CHAIM  
COMMUNITY LEARNING CENTER

**Fall 2020**  
(until changing of the clock)

**Early Friday Mincha- 18 Main**

**מנחה גדולה**

**1:30**  
**2:00**  
**2:30**  
**3:00**

**November 2020**

**Early Friday Mincha**

**מנחה גדולה**

**12:30**  
**1:00**  
**1:30**  
**2:00**

**18 Main Bais Medrash**

## LANGUAGE SPECIALIST

"When I die wanna be able to talk to the almighty"

So she went to a Rabbi to learn Hebrew.

Then the Rabbi said: "what if you end up in the opposite direction?"

She calmly responded: "oh no worries. I already speak German"

THERE WERE PEOPLE HAVING A DISAGREEMENT OVER WHETHER IT IS CORRECT TO USE THE TERM "JEW", "ISRAELI", OR "HEBREW".

In the end they were just arguing semitics.

IT'S 2021, AND PRESIDENT JOE BIDEN IS TOLD HE NEEDS TO ASSEMBLE A CABINET

Coming back from IKEA, he realizes he's greatly misunderstood the task

BEWARE OF DOG



Upon entering the little country store, the stranger noticed a sign saying "DANGER! BEWARE OF DOG!" posted on the glass door. Inside he noticed a harmless old hound dog asleep on the floor besides the cash register.

He asked the store manager, "Is THAT the dog folks are supposed to beware of?"

"Yep, that's him," he replied.

The stranger couldn't help but be amused. "That certainly doesn't look like a dangerous dog to me. Why in the world would you post that sign?"

"Because," the owner replied, "before I posted that sign, people kept tripping over him."

## ROBBIE'S LITTLE SISTER

Used to being the center of attention, Robbie was a little more than jealous of his new baby sister.

The parents sat him down and said that now that she was getting older, the house was too small and they'd have to move.

"It's no use," Robbie said. "She's crawling good now and she'd probably just follow us."

## WHICH ONE PICKED IT UP?

Just before the holiday, an honest politician, a generous lawyer and the tooth fairy were riding in the elevator of a very posh hotel.

Just before the doors opened they all noticed a \$100 bill lying on the floor. Which one picked it up?

The tooth fairy of course, because the other two don't exist!

## ESCAPED LION

A screaming, yelling mob were running up Main Street

A policeman stops one runner, and asks, "What's happening?"

"A lion has escaped," he gasps.

RABBI BENTZION SNEH



מטובד ע"י הר"ר אברהם הלל רייך שליט"א  
ADAPTED FOR ENGLISH BY AVROHOM HILLEL REICH

## PARSHAS LECH LECHA

### HEARTS OVERFLOWING WITH FAITH

Hashem informs Avrohom Avinu after his battle with the four kings, Anochi magen lach.. Do not worry, I will guard you from any retaliation. I will watch over you and protect you from harm.

The commentaries tell us that "Anochi"

is a reference to Har Sinai and the giving of the Torah.

It's a promise that holds true throughout the generations. Whenever a child of Avrohom Avinu is in trouble, G-d himself will come and save him. If you believe (the first commandment) Anochi Hashem Elokecha, I am a G-d that will personally protect you from harm- you will be saved.

R' Eliezer Ganzfried from Yerushalayim went through the deepest, darkest times in his life while being imprisoned in Auschwitz but was saved through a miraculous turn of events.

R' Eliezer had two sets of numbers on his arm from that heinous time - but one series of numbers were crossed out and one was left untouched.

"These numbers are the proof of a living G-d" he explained to his grandchildren.

In Auschwitz, we were always going through selections...sometimes every few weeks. Those that were told to go to the left were sentenced to a horrible death. Since I was young and able to work- I was always sent to the right.

If one of us was selected to go to the left, their numbers were immediately crossed out. They simply branded 2 lines over them, then on to the gas chambers.

Notice one of my numbers is crossed out in that fashion.

One day during a selection, I was told by the Kommandant to go to the left. A certain death.

I remembered learning the sefer Nefesh Hachim by R' Chaim Volozhin, in which he says that believing- "Ein od Milvado, there is no one besides Hashem, will help save and protect any Jew from any trouble.

From the moment I was given the terrible death sentence, I closed my mind to any thought other than Ein od Milvado, there is no one else but Him."

"Ein od Milvado, Ein od milvado.. Those words raced through my mind over and over again as I bolted for the other side and joined my friends who were to be spared.

The Kommandant saw me and brought me to Dr Mengele yimach shmo, explaining that I was defying his orders.

I did not stop, and continued thinking with deep emunah.. Ein od Milvado, Ein od milvado..as Mengele looked at me and reached down for his gun. But suddenly out of nowhere, he stopped and said.. "It's a mistake - make a new set of numbers for him and bring him back to the work detail."

In these uncertain times when anti semitism and a deep fear of the future has crept back into our lives, we all need an antidote to the many challenges we face on an almost daily basis.

Emunah in our Creator is a tried and true method and a promise and assurance from our forefather Avrohom.

Thinking, believing and saying Ein od milvado ( Hashem alone will take us out of our troubles) is a demonstration of deep faith that will help restore our sanity and keep us from harm.

Have a wonderful Shabbos!

"Which way did it go?" enquires the officer.

"Well we're not certainly not chasing it!"

ID?

An Arkansas State trooper pulls over a pickup truck on I-40 and says to the driver, "Got any ID?"

The driver says, " ' Bout what?"

My name is Joe Biden and...

I forgot this message.



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

To enhance the davening at Bais Medrash Ohr Chaim we are once again running our

# TEFILLAH PROGRAM

Those who commit to refrain from talking during davening for 40 days will be entered into a raffle for 3 prizes

**1st prize \$6,000**

**2nd prize \$4,000      3rd prize \$2,000**

To sign up please contact Rabbi Coren via WhatsApp or Text at 914-645-4199

# MD

ברוב שבח והודאה להשי"ת ובלב מלא שמחה  
WITH GRATITUDE TO HASHEM  
PLEASE JOIN US AS WE CELEBRATE  
THE BAR MITZVAH OF OUR DEAR SON

## מנחם דוד DAVID

בשבת קודש פרשת לך לך יג חשוון תשפ"א  
THE THIRTY FIRST OF OCTOBER  
TWO THOUSAND AND TWENTY  
BAIS MEDRASH OHR CHAIM  
18 FORSHAY ROAD, MONSEY, NEW YORK  
SHACHRIS AT NINE FIFTEEN  
KIDDUSH FOLLOWING DAVENING

YOCHANAN AND ANDREA ABITBOL

# 35<sup>+</sup> 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



# COUNTING STARS

ויצא אתו החוצה, ויאמר הבט-נא השמימה וספר הכוכבים-- 15:5  
 (אם-תוכל, לספר אתם; ויאמר לו, מה יהיה זרעך) This is something  
 that you need to appreciate. Hakadosh Baruch Hu says to  
 Avraham Avinu, look at the heavens, and count the stars, is it possible to  
 count them? He was promised to have that great multitude as the num-  
 ber of children, descendants that would come from him.

You should know that to the naked eye there are roughly 1,000 stars  
 that can be seen in the entire rotating sky. At one time, it is more like 500  
 - 600 stars that can be seen. If someone stays up all night and watched  
 as the heavens rotate, not more than 1,000 stars can be seen. The earlier  
 astronomers number it at 1,022 stars.

Later, Galileo (1564 - 1642) developed the telescope, it was discovered  
 that there are so many more stars. You have to realize that at the time  
 that the Torah was given, for thousands of years, as late as the Rishonim  
 not more than about 1,000 stars were visible. We find a number of Rishonim  
 including the Abarbanel (1437 - 1508) on this Posuk. The Radak  
 (1160 - 1235) in Yeshaya 40:26 (שאו-מרום עיניכם וראו מי-ברא אלה, המוציא במספר) The Radak  
 (צבאם; לבלם, בשם יקרא, מרב אונים ואמין כח, איש לא נעדר). The Sefer Ha'ikrim  
 (15th Century) in Maimar 3 Perek 24 who have to defend the Torah so to  
 speak from an obvious Kasha. The children will be as many as the stars?  
 There aren't that many stars. You will have 1,000 descendants? Is that the  
 blessing to Avraham?

These Rishonim tell us that there are many many more stars. Hundreds  
 of thousands, millions maybe billions of stars. You just can't see them.  
 This was a matter faith for a frum Yid. Until science caught up with the  
 Torah and science came to the realization that the Torah is right. The  
 number of stars are such that we cannot put a number to them.

The Ibn Ezra (1089 - 1167) (who was centuries before Galileo) in  
 his Pirush Hakatzair on Parshas Mishpatim 23:20 (הנה אנכי שלח מלאך, ויהי  
 לפניך, לשמרך, בדרך; ולהביאך, אל-המקום אשר הכניתי  
 Hamazalos (scientists) don't understand the wisdom of the constella-  
 tions. They can't see stars, only 1,029. And even that which they count  
 they don't understand fully. This is a word of Chizuk of how Maminim  
 understood from the Torah that there are so many stars and only later  
 did science catch up to them.

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



## DR. SIMCHA

I SPOT A GOOD DEAL WHEN THERE IS ONE , THAT'S FOR SURE !!!!

LOOK WHAT HASHEM SAYS TO AVROHOM IN THE FIRST POSUK "LECH LE'L'CHA" , RASHI SAYS FOR YOUR PLEASURE & YOUR GOOD !!!! WOW & THAT'S HIS NAME WITHOUT THE "HEY" ! AVROM ! WHEN HASHEM ADDED A HEY = CHA'MAISH , TO HIS NAME , SAME LETTERS AS SA'MAI'ACH AVROHOM REALLY HAD IT MADE IN THE SHADE !!!!

GET SOME SHADE

CALL ME AVI 845 558 4027

## Learning at the *Kollel Boker* New Zman



### Rabbi Corens "Smichas Chaver Program"



## UFARATZTAH

### PARNASA: A BUSINESSMAN ATTITUDE



Serving Hashem as a businessman includes arousing within himself the faith and perfect trust in the One Who feeds and sustains all flesh, that He will provide him with an ample livelihood. He must be truly happy and cheerful, as though all his livelihood were already in hand.

==== Hayom Yom Adar II, 16.\*Vayikra 26:3,4.

# Stories of SIGNIFICANCE

## The Special Secret

Rabbi Fischel Schachter



While some people enjoy the delectable taste of fish, others do not. And some, in fact, not only dislike the taste of fish, but it makes them nauseous. A cousin of mine was one of those individuals. He literally loathed fish. On Shabbos when his mother would serve fish, he couldn't stand to smell or

taste it.

One day, he became a chassan. Planning to get married and become part of a new family, his own family reminded him of his repugnance of fish. "You know," they said, "you are going to have to eat fish when you get married. What will happen when you visit your in-laws and your wife tirelessly works to prepare delicious fish, and you say you don't like it! You will hurt her feelings." Fully convinced that his like or dislike of fish would make or break his marriage, the poor boy forced the fish down his throat. Week after week he slowly adjusted himself to the smell, taste and texture of fish. And indeed, after a while he was somewhat able to tolerate it. And then came the big day of his wedding.

As the chuppah came to a close, he headed to the Yichud room where the chassan and kallah spend their first moments together as husband and wife. Known to be a very special time, my cousin of course was as happy as could be. But then his kallah had a surprise for him.

"Can I tell you something personal?" she said. Thinking that she had something serious and worrisome to tell him, my cousin embraced himself for the worst. "Yeah, sure, what is it?" "I know it is a Jewish thing to eat fish, but I really cannot stand it. The smell, taste and texture really make me feel sick." (ed.note- I love fish)

*Ofentimes we worry how others will perceive us. With self-consciousness, we tend to tailor our behavior and act in ways pleasing to others. But then we come to realize that people will appreciate us for who we are. We need not act unlike our true selves in order to curry favor and win the respect of others. There will indeed be someone who loves us despite all our foibles and dislikes. And in fact, sometimes we will pleasantly find out that they love us precisely because of our dislikes. Even if we don't like fish, we have nothing to worry about.*

## The Broken Bottle of Wine

One Purim, a man sent his young daughter to bring Mishlo'ach Manos to Rav Shalom Schwadron, zt"l. However, when she entered

Rav Shalom's house, the package she was holding, which was a bottle of wine and some baked goods, slipped from her hands.

The bottle of wine broke into many pieces, & the baked goods scattered in every direction. The young girl was terribly embarrassed & she began to cry. Rav Shalom immediately understood how she felt and ran over to her, and in a loud voice said, "Gevaldig! This is excellent! "How amazing! Wine spilled in our house! Chazal teach us in Eiruvim (65a), that any house where wine does not flow like water, does not have a sign of Brachah. How great it is for us that wine spilled in our house! Not only that, it happened on the special day of Purim! How fortunate we are! We've never had a Purim this special before!"

This was to the extent Rav Shalom went, in order not to embarrass another person, even if that person is a little girl!

## It Depends on the Question

A man came to Rabbi Yehuda Assad for advice. "Rabbi," he said, "I want to buy a certain run-down store, which will give me the opportunity to support my family and myself comfortably. What do you suggest?"

Rabbi Assad told him not to buy the store.

The next day, another man came to ask Rabbi Assad for advice. "Rabbi," he said, "If I buy this store, I will, with the help of Hashem, be able to fix it up and earn a decent living." This time, Rabbi Assad urged the man to go ahead.

When the first man heard the Rabbi's advice to the second, he grew furious and ran to him. "Rabbi, yesterday I asked you about buying the same store, and you told me not to. Why did you tell the other man to buy it?" "It's very simple," said Rabbi Assad. "You wanted to take on the task of running a run-down store all by yourself, and I felt that it was too much for one person. "The other man, on the other hand, stated, 'with the help of Hashem.' With a partner like that, I felt he has an excellent chance of making a go of it."

(Words of Wisdom, Words of Wit) Jersey Shore Torah Bulletin.."







BY RABBI  
EFREM GOLDBERG

## Do You Come When Davening in Shul is Just Davening, in Shul?

I spoke to several rabbinic colleagues across the country this week who have all noticed a similar phenomenon. Despite shuls having re-opened in safe and cautious ways, only a fraction of those “eligible,” i.e., those without specific vulnerabilities, secondary conditions, and are not considered “high risk,” have come back. Some rabbis are panicking about what this means for the future and what our communities look like post-corona. Personally, I do not share that fear. I have confidence in our community, the people who comprise it, and what being together has to offer.

There are likely many factors contributing to decreased participation since re-opening, which includes people who are not “locking down” in other areas of life, but it occurs to me that one of the fundamental reasons is that davening at shul has been reduced to, well, just davening at shul. Let me explain.

There are many reasons people came to shul, all legitimate and meaningful, even if not equally so. Some, of course, come to connect and open their hearts to Hashem, others to socialize, others to be part of community, yet others to enjoy kiddush or shalosh seudos. With significant distancing, mask requirements and no food, the only reason to come to shul right now is to daven. The beautiful byproduct, of course, is essentially no talking during davening whatsoever. The awful unintended consequence is missing so many of our beloved members.

While I am sure that the people who are not returning to shul are davening either at home or elsewhere, I believe the absence of a desire to come back to a shul that lacks anything other than davening is a sign that people are struggling with connecting to davening itself.

I am saddened not only to miss so many friends and members of our BRS family, but truly devastated by the reality check of how many people seem to be dealing with this struggle, to get enough out of davening that they would continue to come to shul even if the basic prayer services are all that is happening currently. To be clear, I am not blaming anyone or issuing judgment as much as sharing this observation in hopes we can bring a change.

I recently listened to an interview with Naval Ravikant, an Indian-American entrepreneur and the co-founder, chairman and former CEO of AngelList. He was reflecting on how doing daily meditation has radically improved his life. His description jumped out at me for several reasons:

You sit there for 60 minutes. So unfortunately, not less than an hour at a time, because it takes 30 to 40 minutes to sink in past the initial chattering. So you get to the good part or the so-called runner’s high equivalent. And you sit

for 60 minutes every day and you do it for at least 60 days. And you do it first thing in the morning. When your mind is clear and you’re alert and you’ve had a good night’s sleep.

And you sit up with your back straight and you can use cushions, or you can use a chair or whatever. There’s no magic position. And just whatever happens, happens, whatever your mind wants to do, you just let it do. If it wants to talk, you let it talk. If he wants to fight, you let it fight. If it wants to be quiet, you let it be quiet. If it wants to chant the mantra or pay attention to breathing, you can do that, but you don’t force anything.

You just kind of let it happen. And so you don’t fight it. You don’t resist it. You don’t argue with it. You don’t double down on it. You just kind of let things happen. And when you do that for at least 60 days, my experience has been that you kind of clear out your mental inbox and all the craziness that was going on. All the chattering will come out. Some problems will get resolved. You will have some epiphanies. You will make changes to your life.

Some will be self-examination, some of it, you just get tired of, some of it just needs to be heard once, and then it goes away. And eventually you will get to a mental state of inbox zero, where now you’re just thinking about what happened yesterday. You’re kind of caught up and your mind is relatively clear and just your anxiety level goes down. You’re living more peacefully. And I’ve been doing this for about two and a half years now.

And I’ve probably missed about a dozen days total. But there are some days where I’ve done two hours a day or more. And I will tell you that is the single most important thing that I do. It is a sheer joy. Much of it is highly entertaining, pleasurable. Sometimes it’s just flat. It’s nothingness. I can’t even tell you why I do it. I can’t even tell you what’s going on in that state, but I will tell you that time spent by myself is the most important time that I have.

And thanks to that, I am now much more self-contained. I don’t feel like I need other people. I don’t need external sources of pleasure or happiness all the time. I drink less. I’m not attracted to trying any drugs whatsoever. It’s just, life is easier. It’s more pleasant. I don’t take things as seriously. I’m not afraid of my mortality as much anymore. I don’t fear aging. I don’t lust after things.

I don’t have this constant pervasive need to find something outside of me to make my life better. When the best hour of my day is spent by myself, then the world has very little to offer me and I can still participate in it, but it doesn’t have that grip on me that it used to. I don’t fear solitary confinement. And I think that is a superpower. And I think everyone should have it. Everyone does have it. It’s easy.

It requires doing nothing. It’s your birthright. You can’t fail at it. There’s no way to fail at it. Literally all you have to do is just sit down and close your eyes and just be by—give yourself a break for an hour every day. Just take the time off from the world.

I appreciate that davening is meant to be very different from meditation. But it is a misnomer to think the entire davening is spent talking to Hashem. In fact, only during the

Amidah are we standing before our Creator in conversation. For that conversation to be meaningful, intimate and effective, we spend the rest of “davening,” both before and after the Amidah, in conversation with ourselves about Hashem and about His role in our world and our lives.

Ideally, we should be present with our thoughts and feelings for every word of davening from beginning to end. Nevertheless, the Shulchan Aruch (Orach Chaim 1:4) writes that it is preferable to daven less with more meaning than to daven the entire text without any concentration or mindfulness. We are meant to be transformed from davening, enriched, invigorated and elevated.

For many people, davening is the only time of day not connected or attached to technology, anything or anyone else. It is our alone time, lost in our thoughts, in the words that are designed to calibrate our priorities and to stimulate us to think about what matters most and evaluate who we are and how we are doing. Shemoneh Esrei is called the personal Amidah because each one says it privately, on their own, adding their own words and coming from their own specific place.

When I shared Naval’s words from the interview with a friend, he wrote back, “1 hour, wow.” I reminded him that if you add up Shacharis, Mincha and Ma’ariv daily, we are already there, we just don’t think of it in that way or sadly anticipate getting that benefit from it.

Wearing a mask for davening is miserable, but it also provides an opportunity. Even in a room filled with people, it enables a sense of privacy; nobody knows when your lips are moving and when they are still. Behind the mask, we can stand or sit with our eyes closed, with only our thoughts, dreams, hopes, aspirations, concerns, needs and wishes. The mask eliminates the inhibition and awkwardness of being lost in true prayer, while not saying any words.

If safety and health are not holding you back from coming to shul regularly and yet you have not returned, ask yourself why not, and what does it mean about your relationship with davening for davening’s sake? If you are coming back, you are already allocating significant time each day to not only fulfill a mitzvah but engage in an activity meant to meaningfully impact us. Why not figure out how?

I long for and look forward to the time we will all be back together, on campus, as a unified community. I sorely miss the symphony of voices produced from sections of our orchestra noticeably absent, including children and our older population. We and our davening are simply not the same without you.

Until then, let’s pass this most unwelcome litmus test about why we daven at shul with flying colors and transform our davening into the type of experience that leaves us inspired. As Naval said, “It’s your birthright... give yourself a break for an hour every day. Just take the time off from the world.”

# OUR MOTHER RACHEL

*What is so special about Rachel that we commemorate her death more than any of the other matriarchs and patriarchs?*

The 11th of Cheshvan marks the *yahrzeit* (day commemorating the death) of our matriarch, Rachel.

By learning more about who Rachel was, perhaps we can reach an understanding of why Jews make a point of commemorating her death more than any of the other matriarchs and patriarchs.

## FIRST IMPRESSIONS

We first meet Rachel in Genesis, Ch. 29, when she is outside tending her father's sheep. In fact, her name "Rachel" means "a small sheep" in Hebrew. She seems to have a connection with this domestic animal of the fields. At the same time, the text mentions her physical appearance:

"And Rachel was beautiful of appearance and beautiful of form."

These facts gain significance when compared to the impression we have of her sister, Leah:

"And Leah's eyes were weak."

The name "Leah" means "tired" or "weary" in Hebrew. The Talmud tells us that Leah's eyes were soft and weakened by her incessant crying over the assumed destiny that she would marry the evil Esau, Jacob's twin brother.

Rachel seems to be at home in the outside world, beautiful to those who see her, realistic and adjustable, and taking part in the family's chores and livelihood. Leah, on the other hand, seems to have a darker, more complex personality. Her eyes, which represent "the window to the soul," bespeak a rare repudiation of her destiny, a weariness borne from her struggle to avoid the evil in the world at all costs.

Rachel, we might say, represents this world – the revealed aspects of this world and its inhabitants, whereas Leah may symbolize a hidden world – one that is not meant to behold the crude realities of this world, one that is revolted and disgusted by all that was represented by Esau.

(A deeper appreciation of Rachel's complex relationship with her sister Leah and the trials and tribulations of her life with Jacob are topics for an upcoming article.)

## A MATCH MADE IN HEAVEN



Jacob immediately loved Rachel. Although it might seem that it was her external beauty to which he was immediately attracted, we may assume that our third and most complete patriarch saw more than that when he "fell in love."

The following quote from the Talmud tells us Rachel's most outstanding trait which must have given Jacob the green light to say "this one's for me":

"Jacob asked Rachel: "Will you marry me?" She said: "Yes, but you should know that my father's a trickster and he will outwit you." "And what is his trickery?" "I have a sister older than I and he will try to marry her off first." So he gave her signs (signals by which he would ensure the bride was Rachel). Come the night of the wedding and Rachel saw Leah being led to the chuppah. She thought: Now my sister will be humiliated? And she gave over the signs." (Talmud Megilla 13b)

By giving over these "signs," Rachel was basically allowing her sister, Leah, to marry Jacob instead of her. As far as Rachel knew, she may never wed Jacob at all. Indeed, even though she eventually did become a wife to Jacob, sharing him and her future with her older sister was not always a picnic! What drove Rachel to make such a selfless decision?

***Rachel was driven to prevent her sister's humiliation even if it meant forsaking her own love and destiny.***

Total, all-encompassing compassion. Rachel was incapable of tolerating the thought that her sister would be humiliated, and was driven to prevent it even if it meant forsaking her own love and destiny.

Rachel was to be the perfect match for Jacob. According to traditional and Kabbalistic sources, each of the patriarchs embody a primary trait that created the foundation of the Jewish people. Abraham, the first patriarch, is known for his chessed – lovingkindness whereas Isaac is known for the opposite trait of *gevura* – self-restraint.

Jacob's main character trait is *emet*, truth. Jacob is the composite whole, the one who combines the essence of both extremes that were embodied by his father and grandfather. Thus he represents the trait of truth which is a composite of the whole picture.



As such, Jacob's mission is to find whatever truth the world has to offer and integrate it. It is Jacob who lives in a physical world and finds the holiness within it, even in exile, thereby sanctifying the world and using it for its true purpose. It is Jacob who transmits this ability to "gather the sparks" of truth in the world to the spiritual genes of the Jewish people.

This being his mission, he saw two components which were essential for their shared life and destiny. On the one hand, Rachel seemed easily adjustable to the physical world, beautiful of form and appearance, thus relatable and approachable to the world as well. More importantly, Jacob must have seen her tremendous compassion, perhaps through her treatment of the sheep in her care or through her relationships with the people around her.

***Compassion enables one to see past himself, beyond his own selfish subjectivity and into someone else's reality, without judgment or resistance.***

Compassion enables one to see past himself, beyond his own selfish subjectivity and into someone else's reality, with acceptance, without judgment or resistance. Thus Rachel is the perfect woman with whom Jacob could forge through life, finding the whole picture, the "emmet" in the world – using the positive elements available in the person or situation in order to enhance his understanding of the truth.

Together they would join to contribute the spiritual genes to us, the Jewish nation, from which we would obtain the ability to withstand the few thousand years of exile and gain a more full understanding of reality and truth therefrom.

## **"G-D IS YOUR SHADOW"**

When Rachel died, Jacob buried her "on the way to Beit Lechem." Later, when explaining the choice of burial to their son, Joseph, he clarifies that this particular place was a very strategic spot for the quintessential "Jewish mother" – the boundless source of undeserving mercy and compassion.

"I didn't even take her into Beit Lechem itself which was in the land, and I know that you feel badly about this. But know that G-d told me to do this, so that she will be a help to her children. When Nevuzaradan, the King of Babylonia, will exile them and they will pass by her grave, Rachel will come out and cry, and beg G-d for

mercy. G-d, in turn, will answer and respond to her: 'There is reward for your actions, so says the Lord, and your children will return to their borders.'" (Rashi, Genesis 48:8)

Only Rachel, who alone exhibited true mercy and selfless devotion to another, can demand and receive similar compassion from the Almighty:

When the Temple was destroyed and the Jews were being led into exile, Abraham came before G-d and said: "Master of the universe, when I was 100 years old you gave me a son and when he was 37 years old you told me: 'Raise him as a sacrifice before Me.'" And I was able to overcome my natural mercy and even tied him down myself. Will You not remember my devotion and have mercy on my children?"

Next came Isaac and said: "When my father said: 'G-d will show us the sheep for a sacrifice, my son,' I did not hesitate and accepted my fate and even extended my neck to be slaughtered. Will You not remember my strength and have mercy on my children?"

Next came Jacob and said: "I worked for 20 years in the house of Laban and when I left, Esau came to harm me and I suffered all my life raising my children. Now they are being led like sheep to the slaughter in the hands of their enemies? Won't you remember all my pain and suffering and redeem my children?"

Next came Moses and said: "Wasn't I a loyal shepherd for Israel for 40 years? And I ran before them in the desert like a horse. And when the time came to enter Israel, You decreed that I would die in the desert. And now they go into exile – won't You listen to my crying over them?"

At that point Rachel, our matriarch, came before G-d and said: "Master of the universe, You know that Jacob loved me most and worked for my father for seven years in order to wed me. And when the time of my marriage came, my father switched my sister for me and I didn't begrudge my sister and I didn't let her be shamed. If I, who am only human, was not willing to humiliate my sister to get what I wanted, how could You – the eternal, living, compassionate G-d – envy idol-worship which has no true existence and cause my children to be exiled?!"

Immediately, G-d's mercy was awakened and He said: "For you, Rachel, I will bring Israel back to its place, as it is said: '... Do not cry and let your eyes not tear, for there is reward for your actions ... and there is hope for your end, and your children will return to their borders.' " (Introduction to Midrash on Lamentations)

On the 11th of Cheshvan, the anniversary of Rachel's death, we commemorate and try to learn from the intense compassion a human being can express towards another. A compassion that allows for the development of a true, objective perspective on life by seeing the positive sparks of holiness inherent in humanity and in the world. A compassion that does not question the deservedness of the recipient to receive mercy, but rather emulates G-d's boundless mercy, thus allowing G-d to respond in kind, showering us with compassion and ultimate redemption.

# Shabbas Saved my Life

The Shabbat on the Battlefield That Saved the Soldier's Life

By Rabbi David Bibi

There are countless stories of people's lives being saved through observing Shabbat, from Rose Goldstein who was among the minority of those who survived the infamous Triangle Shirtwaist Factory fire on Saturday, March 25, 1911, to the email exchange shared by Dan's Deals of the man whose decision to refrain from travelling on Shabbat saved him from the Malaysia Air Flight 370 tragedy.

I heard a wonderful story from Rabbi Shmuel Gurewicz, He is the director of The Rabbinical College of Australia and New Zealand and a former member of the IDF. I would like to share this story with you.

Rabbi Shmuel Gurewicz was born in Soviet Russia and escaped with hundreds of others after the war to Paris. In 1949 his family was sent by the then Rebbe to Australia to help establish educational institutions there. In 1960 he married an Israeli girl and in 1964, made Aliya and along with everyone else was conscripted to the Israeli army in 1965 for national training. Two years later he was assigned to the reserves. In May 1967, when Colonel Nasser, the Egyptian President troops in Sinai on the Israeli border and closed the Straits of Tiran to Israeli shipping, Israel regarded this as a declaration of war. While the diplomats were running around between Washington, London, Paris and Tel Aviv, the Israeli public was preparing for war and expected the worst. The Arab leaders were inciting their populations with dramatic promises that they will "push the Jews into the sea."

In Israel the army started a general mobilization. First the pilots were called up and the armored corps. Then more and more reserves were called up. More and more homes were left without their fathers/husbands and sons. People were really frightened and very concerned for the future. Israel was outnumbered one hundred to one. The

Egyptians had German scientists developing missiles and the Russians supplying them with tanks and combat jet planes. The French who supplied Israel with the Mirage fighter planes, declared an embargo on the supplies to Israel with the excuse of not supplying arms to a combat zone. The Chevra Kadisha (burial society) of Tel Aviv alone dug fifteen thousand graves to be ready for civilian casualties.

The Rabbi was called up on the 25th May to report for duty on Friday, the 26th. On Sunday they were moved to a hill, 150 meters from a Jordanian village called Budrus. On the following Friday, their officer Victor came and announced that 10% of the soldiers can go home for Shabbat for a 24-hour leave. He writes: "We were 130 soldiers and the first to go on that leave were meant to be fathers of three children and above. And I fell into this category. Unfortunately, the truck which came to take us back to civilization came at 7.00pm, twenty-five minutes before candle lighting time for Shabbat. So, I could not go as I would have to break Shabbat by travelling. The following day, Saturday, again another thirteen soldiers could go home and I was hoping that this time I would be able to go. But again, the truck came at 7.00pm when it was still Shabbat. Once again, I missed out. "Victor, my commanding officer, who was not a religious man, took pity on me and said that since I missed out on my leave because of my religious principles, he would let me go on Sunday night for 48 hours. To me this was like an eternity! I was waiting for the day to pass impatiently.

On Sunday afternoon we heard on the radio that Iraq had sent two armored divisions to Jordan to bolster their army for the forthcoming war with Israel. A little later, Victor announced that all leave is canceled. Since we were in the center line having to defend Israel from Jordan, therefore the readiness level had to be put up onto the highest level. I was terribly disappointed, not so much because of the prospect of the war but because my leave of 48 hours (to see my wife and children) was now canceled! On Monday (5th June) morning at 5.00am, I went to Victor's tent and begged him to let me go and see my family even if for a short period of time. Victor then told me that he will let me go but only for eight hours. I must be back by 3.00pm. I must be pointed out that no one knew that the war was to begin in about two hours. Even Victor who was our commanding officer did not know. I did not wait to argue about the eight hours. I took my rifle, my Talit and Tefilin in my backpack and ran! Very soon I got a lift with a motorcyclist and arrived in Jerusalem, at about 8.30am.

One can imagine the reunion with my wife and children! After a while the radio reported that heavy fighting has broken out in the south and we were at war. In Jerusalem, people felt safe. No one believed that Jordan would start any hostilities. Jerusalem was then a divided city. The distance from East Jerusalem under Jordanian control was the same as from West Jerusalem under Israeli control. But at about 11.00, the

Jordanians started shelling West Jerusalem. We all went down to the air raid shelter. I ended up again the only soldier with a whole shelter full of women and children. A little later I called up the city commander and was told to return to my unit. Making my way to the main road, I got a ride with a police car which dropped me off in Ramle. From there I had to walk about 2 hours to join my unit on that hill near Budrus. All the way, shells were exploding in the distance and also nearby. I got to my unit at about 5.00pm. I tried to find my fox hole to take cover but could not find it. Something had changed there since I left that morning. I found Victor and reported that I returned. He looked at his watch and sternly told me off for being 2 hours late. I began excusing myself that I got stuck in Jerusalem and so on.... He then turned to me with a smiling face and with tears in his eyes: "now I know that there is a G-d in heaven! At exactly 3.00pm, a shell fell and exploded in your fox hole!" He realized that had I taken leave on the previous Friday night; I would not have been away on that Monday! And I would have not been here telling this story. Shabbat saved my life!

# Jewish Leadership During Cholera Epidemic, 1848

by Rabbi Hillel Goldberg

Life was at stake. A young Rabbi Yisrael Salanter was moved to take forceful action.

In 1848, a cholera epidemic struck Vilna, Lithuania. It was near Yom Kippur.

Two incidents have come down to us from that frightful time, one rather well known, one not. It is the lesser known incident that, I believe, speaks loudest at this time of the coronavirus.

In 2020 we have been mentally, medically and psychologically unprepared for an epidemic, let alone a pandemic. The same was true in Vilna in 1848. Leadership was called for. Rabbi Israel Salanter stepped up.

Only 38 years old at the time, he assumed spiritual authority for the physical welfare of the Jewish citizenry. He was a brilliant Talmudist, but was not a member of Vilna Beth Din and held no other communal position.

Although there are different versions of precisely what did on Yom Kippur, most versions yield this picture: He issued a halachic ruling that it was required (not permitted) to eat on Yom Kippur in order to prevent the weakening of one's body, which would render one vulnerable to the cholera and to death. People were dying every day in Vilna. Rabbi Israel not only issued the ruling, he ate himself, in full view of the congregation. He shortened the prayers. He advised people to take walks in the fresh air.

An uproar ensued. By what authority did this young rabbi usurp the prerogative of the Beth Din of Vilna, "the Jerusalem of Lithuania"?

Rabbi Israel was unmoved. Life was at stake. His relatively young age and secondary position did not alter his course.

There are also different versions about what he did the day after Yom Kippur. One version, transmitted by Rabbi Y. Y. Weinberg, has it this way:

When called to task by the Vilna Beth Din for not consulting with it before he issued his ruling, the rabbi did not defend himself or provide his reasoning. Rather, he delivered a brilliant talmudic discourse – on a totally unrelated topic. He made his point. His knowledge was equal to that of the Beth Din. He was not to be questioned.

Parenthetically, his leadership during the cholera epidemic was the initial step that transformed him into the major figure in Jewish history that he has become.

Rabbi Israel's act on Yom Kippur is the more well known of his actions during the cholera epidemic. The lesser known act is this:

**Rabbi Israel established and raised the funds for a makeshift hospital of 1,500 beds and persuaded physicians to work without pay.**

Rabbi Israel established and raised the funds for a makeshift hospital of 1,500 beds and persuaded physicians to work without pay. He organized a platoon of 60–70 yeshiva students to be first responders, to provide what we would call today emergency services to those who fell ill with cholera.

Rabbi Israel was especially present on Fridays and Shabbos to make certain that his lenient rulings concerning the preparation of hot meals on Shabbos for the ill were implemented by his students, without resort to asking gentiles to step in to perform the otherwise forbidden Shabbos labors. These were obligations on Jews.

An extraordinary exchange punctuated this sequence of events. A certain elder in Vilna fell ill to cholera. Rabbi Israel's students spared no effort to save his life, including chopping wood and boiling water for him on Shabbos. After a while, the elder got well, whereupon he came to Rabbi Israel and his committee to thank them for saving his life. He said, however, that the yeshiva students were excessive in their violation of the Shabbos laws.

Rabbi Israel, known for his extreme self-effacement and sensitivity to other's feelings, did something no one had ever seen him do. He became outraged and yelled at the man in full view of all those present:

"You idiot! You're going to tell me what is permitted and what is forbidden? I have taken on myself to ask 60 to 70 young people to work with the ill continually, and I promised their parents that I would keep them healthy, G-d willing, and indeed they are all healthy – not one has taken ill. Are you prepared to do this?"

The elder apologized profusely – which was not the point. The point was that Rabbi Israel could not afford to let the message get out that these young men ought not risk their patients' health by easing up on the Sabbath violations, which, if they did, would also mean not risking their own health; and the entire project could collapse in tragic loss of life.

I regard Rabbi Israel's triage hospital as the more challenging and meaningful of the two steps that he took, given the current coronavirus with its attendant risks undertaken by health workers, the triage hospitals in public parks, the suggestions by some that young people intentionally expose themselves to the coronavirus and (hopefully) build an immunity to it, so that they can treat others (hopefully) without risk.

Rabbi Israel's actions raise weighty questions. How could Rabbi Israel expose his students to the ill? How could he take it upon himself to promise their parents that none of

them would become ill themselves? How do we explain that reportedly none of them did fall ill? Would any rabbi do this today, during the coronavirus?

Among the possible answers:

Perhaps there is a distinction between cholera and the coronavirus, or between the conditions of contagion in a relatively small city like 19th-century Vilna and large cities today.

Perhaps Rabbi Salanter's utter acceptance of the Torah's demand that human life be saved, no matter what, protected him and his students. Put differently, perhaps the utter faith of the students in the supremacy of saving human life, and in the spiritual stature of their mentor, protected them.

I may be misinformed, and I hope I am, but I do not think anyone today would or could take upon himself the actions and the promise that Rabbi Israel took upon himself. We are left with the imperative to do all we can, as individuals, to protect ourselves. Analogous to our hand-washing, mask-wearing and social distancing, Rabbi Israel issued rulings for the healthy. Among them was not to eat fish, since the doctors in Vilna considered it a risk.

Rabbi Israel ruled: To eat fish is to eat pig meat. Equally forbidden.

One of the eminences of Vilna approached Rabbi Israel and asked:

"Since I always eat fish on Shabbos, and since I am healthy, may I taste soup made with fish?"

Rabbi Israel answered: "Sure. Just put some hazir (pig product) in the soup and then eat them together."

Postscript: Writing apparently during the cholera epidemic, Rabbi Israel made these points:

Precaution is piety. Adherence to the strictures of the doctors, even if that upends normal religious practice, is itself adherence to the religion.

Bitterness is not in order. Since change in lifestyle is the proper religious response to the crisis, the change is an opportunity to serve God with joy.

Minimize mourning. In a dialectical docket of complementary values, Rabbi Israel prioritizes the sweetness of the fate of dead – their eternal reward – but then notes the supreme importance of mourning over the dead and the loss of the richness of this world, finally locking both values into the present moment: If someone has died from cholera, the relatives should not stress themselves by mourning overmuch, but take hold of the first value, seeing their loved one as having reached the ultimate goal: eternal life.

*This article originally appeared in the Inter mountain Jewish News*



Source for Shnayim Mikra V'Echad Targum

RABBI NACHUM SCHEINER

ROSH KOLLEL

Summary

Shnayim Mikra is a real chiyuv. The reason for this mitzvah is to help a person know and keep the entire Torah. It is better to review the parshah before leining on Shabbos, which will help a person understand reading of the parsha better, when they lein in shul.

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

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

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

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

As we have begun the Torah once again, it would be an opportune occasion to discuss the weekly mitzvah of **Shnayim Mikra V'Echad Targum**.

The Gemara in Brochos (8a) tells us: "לעולם ישלים אדם פרשיותיו עם הצבור שנים מקרא ואחד תרגום, שכל המשלים פרשיותיו עם הצבור מאריכין לו – One should complete the parsha along with the community, reading the pasuk two times and the targum once, and one who does so will merit longevity." The commentators point out that the Gemara is telling us that one should not think that he will be losing out on precious time that he would have spent on other things. This should not be a concern because, on the contrary, one will only gain, and have a longer life from spending time on this mitzvah.

The Baal Haturim, in the beginning of Parshas Shimos, writes that this is alluded to in the very first words of the parsha. The acronym of the words "ואלה שמות בני ישראל" spells: ואדם אשר לומד הסדר שנים מקרא ואחד תרגום, בקול נעים ישיר יחיה שנים רבות ארוכות לעולם – "One who learns the portion of the week, by reading the pasuk two times and the targum once, with a pleasant voice, will merit to live a long life." The Levush has a slightly different acronym from the words "ואלה שמות בני ישראל" וחיוב אדם לקרות הפרשה: שנים מקרא ואחד תרגום, וזה חייבים כל בני ישראל – "All Jews are required to study the portion of the week, by reading the pasuk two times and the targum once."

Requirement or recommendation?

From the simple reading of the Gemara, we do not see that this is a chiyuv, something that one must do. The Gemara just states: "yashlim," which sounds like something that you should do, but not necessarily a mandate. Even the Tur uses the expression yizaher, which means to be careful about it, but does not spell out that it is required. However, the Rambam and the Shulchan Aruch do spell out clearly that it is, in fact, a bona fide requirement.

Many poskim write emphatically about the importance of this mitzvah, equating it with any other mitzvah d'rabanan, such as lighting

the menorah on Chanuka. Rav Moshe Feinstein ז"ל, – in a haskama to the sefer v'eleh shimos, a sefer that discusses the importance of this mitzvah – writes quite strongly that it is a full-fledged chiyuv dirabanan, and all are required to do it.

In Teshuvos V'hanhagos (1:544), Rav Moshe Shternbuch quotes the Brisker Rav, who was quite outspoken about its importance, and that even one who is busy learning, must find time for this mitzvah.

In the biography on Rav Baruch Ber Leibowitz – Harav Hadomeh L'malach – it is recorded how the students would gather around and listen as Rav Baruch Ber read the parsha on Erev Shabbos, with a pleasant voice. When asked if there is any heter for those who are lax in this mitzvah, he responded that he does not know of any allowance (except for the "heter of Rav Huna, an allusion to the Gemara that when one does an aveira numerous times, it feels to the person like something that is allowed...).

The Shevet Halevi (8:46) also writes emphatically how throughout the generations it was something that everyone was vigilant in each week. Ha also points out that the Rambam doesn't just quote the words of the Gemara, as he often does, but rather makes the point of writing that it is a full-fledged chiyuv.

Reason

What is the reason for this mitzvah? Many rishonim explain that the idea behind this mitzvah is to become fluent in the entire Torah. Although we read the Torah publicly – known as krias hatorah – if one also studies the parsha himself, along with the targum, which explains each pasuk, that will help a person to know and be able to keep the entire Torah.

The Aruch Hashulchan adds that this is a fulfillment of the tefillah that we recite every morning before krias shma. We ask Hashem: "lishmoah, lilmud – to hear and to learn." Lishmoah is accomplished with leining, when we hear the words of the Torah. In addition, we have the mitzvah of shnayim mikra, which is when we learn the parsha. He adds that it is better to do it before leining, which will help a person understand the parsha better, when they lein the parsha in shul.

בית מדרש אור חיים

Participants Winter תשפ"א

Kollel Boker

7:00-8:00am Currently Learning ברוכת מוסדות

David Buchinger	Shlomo Yosef Jundef	Yossi Neuman
Shimon Eckstein	David Kaufman	Mordy Schiffman
Heshy Friedman	Yoel Kivelevitz	Sruly Stern
Meir Genut	Yanky Lamm	Shipper Avi
Yitzchok Gould	Yehuda Leibb	Silbergberg Meir
Avi Grunwald		Menachem Shapiro
		Naftali Yarmush

8:15-9:45pm Currently Learning דיני כשרות מאכלים

Avrohom Anteby	Leiby Kornfeld	Samuel Rosenberg
Tzvi Blech	Aron Kohn	Doug Rosenthal
Ira Davidson	Yitzchok Kolodny	Yaakov Rothschild
Shimon Eckstein	Moshe Langsam	Chaim Ahron Rotenberg
Yehoshua Farkas	Yehuda Leibb	Moshe Ross
Mordechai Fleischman	Yaakov Levin	Menachem Shapiro
Mair Fuchs	Yoel Levin	Yudi Steinmetz
Ari Goldberg	Yehuda Mintzberg	Moshe Chaim Solomon
Hillel Goldscheiner	Yanky Moddel	Avrohom Szwerein
Shlomo Yosef Jundef	Avi Neiman	Chaim Taback
Eliyahu Kaufman	Mordechai Nulman	Shlomo Weber
Bentzion Katz	Moshe Rubinovitch	Netanel Weinberg
		Moshe Weingarten

Daf Yomi 8:45-9:45pm Sun-Thurs

Mishna Yomi 9:15-9:30pm Sun-Thurs

Amud Yomi 9:00-9:45pm Sun-Thurs

Chumash Shiur 9:45-10:45pm Thursday

Zera Shimshon 8:15-9:00pm Thursday

JOIN US TODAY!

FOR MORE INFORMATION AND TO JOIN THE KOLLEL, PLEASE CONTACT:  
Rabbi Nachum Scheiner, Rosh Kollel 845.372.6618 ohrchaim18@gmail.com

## COMMUNITY KOLLEL NEWS

### Sign Up for an Amazing New WhatsApp Group

Receive links to all Shiurim given by our Rosh Kollolel

#### Harav Nachum Scheiner

Receive links to the latest and most relevant shiurim on Halacha and contemporary issues

To join this extraordinary group

Whatsapp 845-499-6354

Or email

ohrchaiimonsey@gmail.com

### PAS AKUM – BREAD BAKED BY A NON-JEW – WHY IS IT PROHIBITED?

I would like to share some highlights of the recent shiur I gave at the Night Kollolel, presently learning the topic of Pas Akum.

The Shulchan Aruch tells us that one cannot eat bread that was baked by a non-Jew. The reason for this is because food is something which brings people close, and partaking of their pastries will bring a certain level of familiarity which can lead to intermarriage. (There is a reason why big business meetings take place in a restaurant – as the saying goes: the closest way to a man's heart is through his stomach!)

This is even in a situation when there is no kashrus concern, such as if one oversees the baking, the bread is still prohibited, since it was baked by a non-Jew.

To be continued...

### COMMUNITY KOLLEL NEWS

The Kollolel Boker has once again started and is continuing Meseches Brochos a blatt a week. The Kollolel Boker takes place every morning from 7:00-8:00.

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

We would like to welcome all the new members who have joined the kollolel. Now is the time to join one of our many learning programs and keep the momentum going! Come join the Ohr Chaim family, and the many that start off their day or end their day with some exciting and invigorating Torah learning.

As in the past, we will b'ezras Hashem, have experts and professionals with featured shiurim on these fundamental topics. On Wednesday, October 28, the kollolel hosted a shiur given by Rabbi Zvi Nussbaum, Rabbinin Coordinator at the OU, Morah D'Asra Merkaz Hatorah of Chestnut Ridge, on the topic of Pas Yisroel – Bread Baked in Commercial Locations." More details of the shiur will be b'ezras Hashem, in a future article.

I gave an introductory shiur at the night kollolel, "Pas Akum – Issur or Minhag?" I will also be giving a shiur related to bris milah, which is in this week's parsha.

These recorded shiurim are available on CD at the shul – 18 Forshay Main Lobby, as well as on our website 18Forshay.com.

### Mishmar

Ohr Chaim has launched a new Mishmar program, every Thursday night, led by my dear cousin, Rabbi Yehuda Steinmetz. This mishmar program is a weekly program, specifically for young men in the workforce, giving them an opportunity to get together and enjoy each other's company, in true spirit of ahavas chaverim. Each week there is a special guest speaker, and Rabbi Berger addressed the group this week.

### MISHNA YOMIS

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

### SEMICHAS CHAVER PROGRAM

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

Rabbi Simcha Bunim Berger gives a number of weekly shiurim, in addition to his nightly Daf Yomi Shiur. On Thursday night he gives a Zera Shimshon Shiur, as well a shiur in Maharat. On Monday night is his in depth shiur on Tefillah. Rabbi Yehoshua Weber gives a weekly Chumash Shiur every Thursday night, 9:00-9:45pm. Location: 20 Upstairs.

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 send an email to: Rabbischeiner@18forshay.com.

Wishing you a Wonderful Shabbos,

Rabbi Nachum Scheiner

**RABBI NACHUM SCHEINER**  
MONSEY, NY

מוהל מומחה  
CERTIFIED MOHEL

845-499-6354 CELL  
845-352-3137 HOME  
moהל@18forshay.com



The most amazing  
 boys learning  
 program in  
 Monsey

**קול הנערים**  
 THE VOICE OF OUR CHILDREN  
 Lzecher Nishmas Harav Reuvein Scheiner ZT"l  
 לעילוי נשמת מוה"ר ראובן זצ"ל בן מוה"ר שמואל ינ"ס ז"ל

With  
 World Renowned  
 Rabbi Yossi Fried

For more information  
 or to be added to the  
 Youth WhatsApp chat  
 call 917-902-0744

Parsha	Begins	Special Occasions
Vayeira, <b>וַיֵּרָא</b>	6:15	
Chayei Sarah, <b>חַיֵּי שָׂרָה</b>	6:15	
Toledot, <b>תּוֹלְדוֹת</b>	6:00	Ice Cream
Vayetze, <b>וַיֵּצֵא</b>	6:00	
Vayishlach, <b>וַיִּשְׁלַח</b>	6:00	Ice Skating
Vayeshev, <b>וַיֵּשֶׁב</b>	6:00	Donuts—Chanukah
Miketz, <b>מִקֵּץ</b>	6:00	
Vayigash, <b>וַיִּגַּשׁ</b>	6:00	
Vayechi, <b>וַיַּחֲיֶה</b>	6:15	Ice Cream
Shemot, <b>שְׁמוֹת</b>	6:15	
Va'eira, <b>וַאֲרָא</b>	6:30	
Bo, <b>בֹּא</b>	6:30	Snow Tubing
Beshalach, <b>בְּשַׁלַּח</b>	6:45	
Yitro, <b>יִתְרוֹ</b>	6:45	Ice Cream
Mishpatim, <b>מִשְׁפָּטִים</b>	7:00	
Terumah, <b>תְּרוּמָה</b>	7:00	
Purim/ Mordechai Hatzadik	9:30 AM	Grand Finale Raffle

Times and Dates Subject to Change

**המלאך הגאל אתי מכל-רע יברך את-הנערים**



**326 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