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**WOMEN'S WEEKLY  
SHIUR W/RABBI YY  
IS BACK  
SEE PAGE 9**

*Now, archaeologists with the Noah's Ark Scans project said that using advanced 3D scans, they have located a giant shape in the Turkish mountains the proportions of which match the biblical descriptions of Noah's Ark.*

*The discovery was made in the Durupinar site on Mount Tendurek in eastern Turkey, the area believed to be the location of Mount Ararat - the resting place of Noah's Ark, as described in the Book of Genesis.*



**RABBI YY JACOBSON**

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## RABBI NACHUM SCHEINER

ROSH KOLLEL

### SPOTLIGHT ON YESHIVAS BEIN HAZMANIM SUKOS 5783

YBH was back for another bein hazmanim to be place for bachurim to hang out bein hazmanim. Only the “hang out” here is in the beis medrash. With a hot breakfast, lunch, and refreshments, creating a relaxed atmosphere and allowing everyone to go straight from davening to learn until mincha, maximizing the learning.

The ones who take care of the YBH constantly receive feedback as to how this program is unique and special. It gives structure, a geshmak environment, and a kol Torah. The participants have tremendous hakaras hatov to the shul and to all those who make it possible, and many have commented that they don’t know what they would do without it. The melodious sounds of kol torah were heard every morning, throughout the last few weeks, including Chol Hamoed, with so many starting off their day with true Simchas Yom Tov.

As in the past years, Yeshivas Bein Hazmanim started right after Yom Kippur, with a full-blown breakfast and lunch served, Matan Schara B’tzida, and many guest speakers.

Among the many dozens of participants, there was a beautiful blend of all types and stripes from across the spectrum of the community, in the wonderful spirit of 18Forshay.

YBH also featured Rabbi Yosef Fried, who was Sho’el U’meshiv, available to answer questions, as well as giving a small shiur.

### LEARNING MOTZEI YOM KIPPUR!

The learning on Motzei Yom Kippur took place for one hour between 9:15 – 11:00, in 18 Forshay upstairs, with Matan Schara B’tzida. It is well known that learning on Motzei Yom Kippur is very precious, a great way to start off the year, following the wonderful day of purification, and a great segulah to merit a good year. Indeed, there were many gedolim who would be sure to set a time for learning immediately after this wonderful day.

What a Kiddush Hashem! Even after a long day of fasting and davening, close to a hundred people participated, as the Bais Medrash was filled with people of all ages learning b’hasmadah to keep that closeness they achieved during the Yom Hakadosh. At a time when most people are tired and exhausted, a large group of diverse backgrounds took an hour to learn, fortifying our

eternal bond with the entire Jewish nation and with Hashem and His Torah. This wasn’t just an hour of learning; it was an hour to help solidify the connection they just attained on this awesome day of Yom Kippur. Many people expressed tremendous gratitude thanking the shul for the program.

### HOSHANA RABA

Once again the Yeshivas Bein Hazmanim continued on the night of Hoshanah Raba, with over 70 people learning through the entire night, and dozens others joining for parts of the night. Such a large crowd was present that forced us to move to larger Beis Medrish. What a way to end these special days, to ask for good kvitel than to stay up all night behasmadah and learn.

There were 5 minyanim for the leining of Mishna Torah, as well as a minyan for reciting the entire Tehillim, led by Rabbi Coren. In the morning, there were hundreds of people, in 4 packed minyanim for Vasikin, as well as many other minyanim.

### SHIURIM

There were also many different shiurim given by renowned speakers, with a full crowd.

Thursday Oct. 6 was Rabbi Nachum Scheiner – “Halchos of daled minim from Eretz Yisroel after shmittah.”

Friday Oct 7 was Rabbi Zevi Hammelburger – “Why sukkos is ראשון לחטאים, and how to keep Yom Kippur with us.”

Thursday Oct 13 was Rabbi Yaakov Kapelner on the topic of hakhel.

Friday Oct 14 was Rabbi Daniel Coren – “Koheles and the incredible day of simchas torah.”

Wednesday Oct 19 was Rabbi Lankry – “Sheva mitzvos benai noach.”

Thursday Oct 20 was Rabbi Yosef Viener, Rav of Kehillas Shaar Hashamayim in Wesley Hills, with “Timely shailos for bachurim, and divrei chizuk for the new zman.”

### RABBI NACHUM SCHEINER

## Rabbi Scheiner

**KOLLEL BOKER**  
7:00-8:00am

Chavrusa learning Gemara  
*Currently:* מסכת ביצה

Friday - *Shuirim*  
*Beinyonei Dyoma and relevant topics*

**NIGHT KOLLEL**  
8:15-9:45pm

CHAVRUSALEARNING  
- HALACHA

*Currently :* הלכות חול המועד

**SHUIRIM BY ROSH KOLLEL & FEATURED GUEST SPEAKERS**

- Daf Yomi  
8:45-9:45

- Mishna Yomis  
8:45-9:00

- ZERA SHIMSHON SHIUR  
8:15-9:00 *Thursday Nights*

**ADDITIONAL LEARNING PROGRAMS:**

- *Yarchei Kallah / Shuirim on Legal Holidays - by acclaimed Guest Speakers*
- *Yeshivas Bein Hazmanim*

- *Yeshivas Kiyumu v’Kiblu / Purim Shushan Purim*

- *Shovevim Program / Early Friday morning learning b’retzifus. o Evening Shuirim in Halacha and Hashkafa by prominent Morei Horah*

# ~Night Kollel~



Shal Umashiv at the Yeshivas Bein Hazmanim Rabbi Yosef Fried



Rabbi Lankry speaking at the Yeshivas Bein Hazmanim



Learning all Night Hoshana Rabba

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בעניני דיומא ובעניני הפרשה Erev Shabbos Halacha Shiurim

**7:00-8:00am**  
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## Noach 5783

The Torah introduces us to the evil of the generation of the flood and the generation of the dispersion.

Are we haters or lovers? For instance, why can't we ever forgive Amalek? Hashem swore by His name an eternal war against Amalek and over the many generations, we are still fighting. King Shaul has battled with them as well as Mordechai and Esther against Haman. Many contend that Nazi Germany too, was a combat of Amalek. Our Torah teaches us to be kind and compassionate and yet in respect to Amalek there is a mitzvah to kill the men, woman and children. It seems to go against the very essence of Judaism! Though we must hate Amalek and kill them, they are allowed to convert; indeed some of their grandchildren became great rabbinical scholars and leaders. How do we understand this paradox?

On the other hand Amon and Moav can never become Jewish because they did not greet us in the desert with bread and water. It seems ironic that they cannot join our nation for a seemingly minor infraction whereas the hated Amalek who wanted to murder us, is in fact, able to join us should they desire to convert!?

There is a tremendous difference between survival and evil. The battle of Amalek is one of survival. Their ideology cannot co-exist with Torah ideology. It is one or the other; either Eisav or Yaakov will prevail. The essence of Amalek is a world without conscience, a life lacking structure, where every occurrence is random. We conflict their principle with the involvement of Hashem in every aspect of the world. The miracles of the Makot and the splitting of the sea clearly revealed Hashem total involvement in our lives. That is the total opposite of Amalek's national philosophy. They could not endure with our beliefs intact and therefore

needed to eradicate us to ensure their own survival. We too cannot co-exist with an entity that requires our destruction and demise. We are not commanded to hate Amalek as a people rather as the representation of their way of life. However, an individual from Amalek that sees the truth and wishes to leave the false ideology is welcome to convert.

The nature of Amon and Moav are simply evil. They had no reason to deprive the Jews from bread and water in the desert other than plain cruelty. Even further, our grandfather Avraham saved their ancestor Lot more than once. Avraham came to Lots aid during the battle of the four kings against the five kings and again during the destruction of Sodom. Now as the children, the nations of Amon and Moav had not a shred of gratitude and denied the children of Israel their basic needs. This attribute is diametrically opposed to Judaism. The three main characteristics of a Jew are "rachmanim, beishunim, and gomlei chasadim". By ignoring their need to return favor to the Jewish nation and displaying a severe streak of cruelty, the nations of Amon and Moav, though not hated, can never be a part of our merciful kindhearted people.

What is fascinating to understand is the distinction between hatred and indifference. Hatred is passionate and while it is dangerous, it is an emotion with life and hope if it is channeled correctly. Indifference is a sentiment of emptiness. When a relationship has reached indifference it is devoid of feeling and there is no hope for revival. Do not be alarmed from hate; rather channel it and use its energy. Indifference is dreaded; avoid it at all cost as it is the call of death.

May Hashem give us the ability to channel our energies to build and never fall into the hopeless trap of indifference.

Shabbat Shalom Rabbi Aaron Lankry



NEW MINYANIM ADDED:

**EARLY MINYAN MINCHA FRIDAY**  
1:10, 2:00, 2:30, 3:00, 3:30, 4:00

## SHABBOS ZMANIM

CANDLE LIGHTING	5:38 <sup>PM</sup>
MINCHA <sup>18 TENT</sup>	5:48 <sup>PM</sup>
MINCHA <sup>BAIS CHABAD</sup>	5:48 <sup>PM</sup>
SHKIYA	5:56 <sup>PM</sup>
SHACHRIS <sup>VASIKIN- DAF YOMI SHIUR</sup>	6:44 <sup>AM</sup>
SHACHRIS <sup>ASHKENAZ 18 MAIN</sup>	8:00 <sup>AM</sup>
SHACHRIS - YOUTH <sup>18 UPSTAIRS</sup>	9:30 <sup>AM</sup>
SHACHRIS MAIN MINYAN <sup>18 TENT</sup>	9:15 <sup>AM</sup>
SHACHRIS <sup>20 FORSHAY BAIS CHABAD</sup>	10:00 <sup>AM</sup>
<b>NEW SHACHRIS <sup>18 MAIN</sup></b>	<b>NEW 10:15<sup>AM</sup></b>
MINCHA	1:45 <sup>PM</sup>
PIRCHEI	2:00 <sup>PM</sup>
MINCHA SHALOSH SEUDOS	5:35 <sup>PM</sup>
SHKIYA	5:55 <sup>PM</sup>
MARRIV	6:35 <sup>PM</sup> <sup>18 TENT</sup> , 6:40 <sup>PM</sup>

## WEEKDAY ZMANIM

SHACHRIS
20 MINUTES BEFORE NEITZ 30 ON YOM TOV
S 7:04 M 7:05 T 7:06 W 7:08 T 7:09 F 7:10
MINCHA & MARIV
12 MINUTES BEFORE PLAG
S 4:36 M 4:35 T 4:34 W 4:33 T 4:33
MINCHA & MARIV
12 MINUTES BEFORE SHKIA
S 5:42 M 5:41 T 5:40 W 5:38 T 5:37
<b>OCTOBER 30 – NOVEMBER 04</b>
NEITZ IS 7:24 - 7:30
PELAG IS 4:48 - 4:45
SHKIA IS 5:54 - 5:49
MAGEN AVRAHAM 9:29 AM - 9:29
GRA- BAAL HATANYA 10:02 AM - 10:05

Fall  
2022

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## Mincha Mariv Minyanim

<b>18 מנחה</b> ↓	<b>מעריב</b>	*Repeat Krias Shema after nightfall
1:30	At 17:00 *	Tent א
1:45	6 MIN, מעריב אורח	Tent ב
2:00	10 MIN, מעריב אורח *	Tent ג
2:15	20 MIN, מעריב אורח *	Tent ד
2:30	30 MIN, מעריב אורח *	Tent א
2:45	40 MIN, מעריב אורח	Tent ב
3:00	50 MIN, מעריב אורח	Tent ג
3:15	60 MIN, מעריב אורח	Tent ד
3:30	72 MIN, מעריב אורח	Tent א
3:45	9:45	18 ↓
4:00	10:00	18 ↓
4:15	10:15	18 ↓
4:30	10:30	18 ↓
4:45	10:45	18 ↓
5:00	11:00	18 ↓
5:15	11:15	18 ↓
5:30	11:30	18 ↓
5:45	11:45	18 ↓
6:00	12:00am	18 ↓
	12:15	18 ↓
	12:30	18 ↓
	12:45	18 ↓
	1:00	18 ↓
	1:15	18 ↓
	1:30	18 ↓
	1:45	18 ↓
	2:00	18 ↓
<b>מנחה ומעריב</b>		
12 MIN, מעריב אורח	Tent א	
12 MIN, מעריב אורח	Tent ב	
12 MIN, מעריב אורח	Tent א	
6 MIN, מעריב אורח	Tent ב	
At 17:00	Tent ג	
10 MIN, מעריב אורח	Tent ד	
20 MIN, מעריב אורח	Tent א	
30 MIN, מעריב אורח	Tent ב	
40 MIN, מעריב אורח	Tent ג	
50 MIN, מעריב אורח	Tent ד	
60 MIN, מעריב אורח	Tent א	

## BLUEBERRY HILL ZMANIM

EREV SHABBOS PLAG MINYAN 30 Dr. Frank Rd. Entrance on Humbert

MINCHA **5:15** PLAG **5:35**



# PARSHAS NOACH AND MAR CHESHVAN

Following the announcement of the new month this past Shabbas, a lively discussion ensued as to the true name for this month. Is it Marcheshvan or merely Cheshvan? For most practical and Halachik purposes we write Marcheshvan. However, the seemingly added letters of Mar call for an explanation. I will share three possible explanations and hopefully offer a spiritual message as well. The traditional explanation is that the word 'mar' implies bitterness. Because there are no Yomim Tovim in the month of Cheshvan it is resentful. This is a difficult concept to accept. Firstly, there are other months without holidays and we don't describe them as bitter. Additionally, despite missing a Chag, a Hebrew month should nevertheless be content. In fact, why should any day of the year be considered contrary unless something unpleasant occurred on that day. We see this in the passuk **מָר וְאֶחָרִיתָהּ כִּיּוֹם מָר** which refers to a specific nasty day and is discussed in the second Perek of Maseches Sukkos.

The second explanation for the addition of the word Mar is a scholarly one. I heard this from an expert and real scholar Dr. Yehoshua Zelig Tobias Z'L who noted the following: The name Marcheshvan is really a construct of two Greek words--marach shvan which means the eighth month. Marach means month and Shvan means eighth.

The third explanation is based on a passuk that many recited daily during the time of Korbanos. **הֵן גּוֹיִם כְּמֵר מִדּוּלֵי** (the non-Jews are like a drop in the bucket). The word **מֵר** means a drop of water (see Rashi and Radak). The addition of the word Mar to Cheshvan is a reminder that this is the beginning of the rainy season. Rain is something we spend much time praying for especially during the holiday of Sukkos and Shmini Atzeres because it is during this time that we are judged as to how much rain we will receive in the coming year. As we mentioned in the past from Rav Avigdor Miller Z"l a person can spend two hours screaming Hoshanos on Hashana Raba and then walk out of shul into the pouring rain and he will exclaim, "what a miserable day it is." The poor man doesn't even realize the contradiction of his statement. The truth is that it is difficult for us non-farmers living far from the sweat and toil of the soil to fully appreciate the gift of water. Probably the most powerful reminder of our dependency on H2O occurs when we are sitting in a room and the AC suddenly stops or after jogging a few miles in the heat of the day and our body cries out to be quenched. That's when we truly appreciate this precious gift.

I think the name MarCheshvan and our dependency on water provide us with an even deeper message. Chazal teach us in many ways (see Daf Yomim 111 Kesuovs regarding the dew of resurrection and the Mefarshim regarding the illusion to Torah) that water is like the Torah. Just as we cannot survive without water so too we cannot live without Torah. This month is all about rain. However, rain needs to be appreciated physically and spiritually. Furthermore, as the Bnai Yissaschar reveals to us, the third Bais Hamikdash will be dedicated during the month of Cheshvan. This adds to the powerful spiritual and physical potential that awaits us in this month. The key is to take advantage of the possibilities that await us.

How do we do this? By guaranteeing that the rain - geshem-- is focused mainly on spiritual growth. When a person uses gashmiyus - physical gifts--for sacred purposes such as supporting Torah learning or others Mitzvos, it ensures that the path of rain will be a spiritual one and will lead to positive results.

May this month be filled with many blessings. Good Shabbas



## PARSHASNOACH Confronting Our Inner Demons

Life is a journey - full of challenges. Learning ways to deal with these challenges helps us develop our personalities and lead healthy and productive lives.

We need a clear head, a positive attitude and the love and support of our families in order to confront life's curveballs.

Some of us have other methods. The use of alcohol, in many cases started by drinking a Lechaim, can lead to serious addiction. Looking for relief in a bottle, is not the "Jewish way", and certainly not a healthy way of dealing with our challenges. When taken to an extreme it can be dangerous and even life threatening.

Attending some simchas, it may seem as if the jury is still out on this question, but one call to a Rov will undoubtedly confirm that excessive drinking is not an appropriate way to celebrate.

Even though AA (alcoholics anonymous) meetings have their share of Orthodox Jews, I fear that the overwhelming majority of alcoholics and potential alcoholics in our community are still in denial ("I just partake on Shabbos and Yomtov").

The wives of these alcoholics are the ones who have to deal with so much pain and embarrassment, when their husbands come home from the Kiddush club unable to complete the meal without becoming sick and promptly fall asleep.

Woe to the young eyes that must gaze upon such behaviors. And double woe to the fathers that think it's fun to give their young children liquor!

There is one question we must all ask ourselves, how can the next generation absorb this without paying a heavy cost, psychologically?

Hakol Modim, everyone agrees that it is a problem.

It's also time to confront it.

There are many other addictions in our community. Perhaps we will address them in the future. For now, the race for the best single malt scotch, the strongest whiskey and the role they play in promoting unsafe drinking amongst our children and ourselves, must be recognized- if it is to be curtailed.

Yes it's true, not everyone who consumes alcohol becomes an alcoholic.. But most drinkers that drink too

much- are hiding a social problem and need to confront this fact- lest they fall swiftly into the sad group of those for whom drinking becomes a constant struggle.

Let us assume that alcohol is so much a part of our culture that drinking in abundance is condonable or even laudable, let's hear what The Vorka Rov R' Yitzchok Kalish (1779-1848)

one of the early Chasidic luminaries had to say about this problem.

Rashi tells us that Noach was described as "a Tzaddik in his time", because there are two ways of judging him, historically. Some held that Noach was so righteous that he would have been a tzaddik in any generation (Yesh Dorshim oso leshvach- Noach was a phenomenal tzaddik ) and others held that only in his lowly generation was he considered a great tzaddik (yesh dorshim oso l'gnai- some take a dim view of Noachs righteousness). The Vorka Rov uses a play on words to convey some mussar.

"Yesh" ..in hebrew stands for yayin vesheichar- alcoholic beverages. The Rov takes a stand- To make a lechaim (one) for a friend..is okay in moderation..leshvach..(ok) but Ve- Yeish..to add another Lechaim and another.. In other words to drink too much.. That is l'gnai.. To be frowned upon.

We are living in a land of plenty KeH, and our tastes for luxury are only growing. Homes, cars, clothes and vacations, we want them all. Even though our mosdos are struggling, \$100 a pound meat continues to be sold in some supermarkets in Brooklyn. Where liquor is sold, good scotch is way north of 300 dollars a bottle.. and there are takers galore. We want the best- we deserve it- we earned it.. let us spend it.

A luxurious lifestyle inevitably involves good wine and alcohol and unfortunately other addictions may follow. We would do well to take a good hard look into the mirror of our souls and be honest about what is important to us. If raising a healthy family is a priority and it surely must be for every one of us- we must curtail the wanton pursuit of luxuries, overdrinking and other behaviors that often accompany these types of lifestyles. Drinking is dangerous, unhealthy and proven to cause disease.

Please pay heed to these words, whether you are young or old- they can save your life.

Good Shabbos!

Translated by Rabbi Reich

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## Rabbi YY Jacobson

### Don't Allow Cynicism to Replaces Love

The Raven and the Dove: After A Flood, It's Easy to Get Jaded

As the flood waters recede, Noah opens the window of the ark and sends out the raven, which "kept going and returning until the waters dried from upon the earth ." It would seem as if the raven did its job admirably, and the story should have ended right there. Instead, the text describes a drawn-out process in which Noah sends out a dove three times to determine whether the waters had subsided from the face of the ground. The first time, the dove returns to the ark, as it could not find a place to rest, because the earth is still engulfed in water. The second time the dove returns with a plucked olive leaf, indicating that the water has receded significantly. Seven days later, Noah sends the dove a third time. This time, it does not return any more. At last, the dove encountered a space to dwell. The earth was once again habitable.

Why the need to send two birds, a raven and a dove? And why did he first send out the raven and only afterward the dove?

The raven has a long-standing negative reputation. Because of its black plumage, croaking call, and diet of carrion, the raven has long been considered an unkind bird. Psalm (ch. 147) describes G-d's mercy in feeding all creatures, even "the raven's children who call out." Why are the raven's children singled out? Because ravens do not care for their young as do other birds , which is one of the reasons that the raven is singled out as a non-kosher bird .

Modern Western culture has continued this trend. The famous Edgar Allan Poe poem portrays the raven as a grim, spectral presence. One particular flock of ravens has attained notoriety by taking up residence at the Tower of London, site of many gruesome beheadings and royal murders. To this day, the Beefeater guards warn visitors from getting too close, lest the ravens supplement their usual diet of carrion with a tourist's finger or toe.

The dove, on the other extreme, is a symbol of tenderness, loyalty and kindness. The image of the dove bearing an olive branch – originating in this week's Torah portion - resonates in the communal consciousness. The Song of Songs compares time and time again the beautiful bride to the dove. The rabbis praised the dove for its extraordinary singular loyalty to its mate, unique in the animal kingdom . Not only is the dove a kosher bird, but it is the one chosen by the Torah to be offered in the Holy Temple as a sacred, divine offering, testifying to its sublime potential.

In Kabbalistic and Chassidic terminology, the raven represents the attribute of gevurah -- aggression, strength and sternness. The dove, in contrast, represents the

quality of chesed, kindness, tenderness and empathy .

Based on this contrast between the raven and the dove, we can appreciate the deeper rhythms behind the Noah story.

Initially, Noah felt that the proper approach in a post-flood universe must be that of the raven. It must be tough, rough and unkindly. After all, humanity deteriorated because it was spoiled rotten and it thus grew arrogant and depraved . Humanity received too much love, too much generosity, and this allowed people to lose their priorities and to forfeit their moral compass. Now, Noah assumed, we must start all over again, with the raven showing the way. The "new world order" must be based on sternness, strength and discipline. Aggression and strict judgment must prevail if we want to ensure that civilization does not revert again to chaos.

This approach of Noah holds true in many of our own lives as well. People who have experienced a "flood," in one form or another, people who have felt the turmoil and pain of life, often feel that the only way to build a new life for themselves is by adopting the perspective and the attitude of the raven. They develop a rough shell, a dense crust, an aggressive disposition. They become tough, strong, and stern. Sometimes they become cynical and suspicious and their hearts shut down. They devour, as they are scared to embrace.

Can we blame them? No. They are afraid to be abused again. They can't endure the pain twice.

But soon Noah discovered that with a raven you can't rebuild a world. The raven is good to remain in the peripheral; the raven "kept going and returning until the waters dried from upon the earth." The raven is important to give borders to love, and create limits for vulnerability. The raven will hover over the new world, protecting it from a kindness and a love that could turn destructive. But who must to lead the way in settling the new world and rebuilding a shattered civilization? Only the

dove. The primary driving force in life must be love, loyalty and compassion.

Each of us has disappointments on life. Some of them are caused by other people; others are caused by the workings of the world. Some people feel that they have been let down by those who were supposed to care for them most. We can understand if they have learnt to develop a "raven" attitude to protect themselves in the future; even Noah himself did just that. Yet the human soul is capable of much more: of not allowing the pain of life to deprive it from its greatest power – its ability to love.

### The Modern Flood

During the past seven decades the Jewish people have been attempting to recover from a flood that destroyed a third of our nation. One and a half million children were sent to the gas chambers, and nobody uttered more than a pips.

Understandably, Jewish hearts were swelling with bitterness, mistrust and profound pain. They could have easily turned into "ravens," projecting hatred and cynicism unto their children and grandchildren. But learning from Noah's example, they replaced the raven with the dove. The survivors, for the most part, built families and showered their children with love, confidence, and hope. Sure, many children of survivors suffered (and suffer till today) from the paralyzing silence that pervaded their homes. But we can all testify that most of our parents and grandparents did their best they can to protect and nurture their loved ones and give them an opportunity to celebrate life. Will we, the recipients of that courageous choice, ever be able to thank them adequately?

Only if we, the second, third and fourth generations, continue being guided by the dove, giving love, confidence and hope to the people around us .



## DOES HATZALAH NEED A KAPPARA?

In Bereishis 9:5 the Torah says that your blood will be avenged! The Poskim say that from this passuk we see that when it comes to pikuach nefesh a choleh is forbidden to be machmir on himself!

One could kler in the event there is a choleh that is in a sakana and there was chillul Shabbos to save the person does the choleh or Dr. need a kappara?

In Shailos UTshuvos Rabbi Yitzchok Pozna 39, who lived in the time of the Magen Avraham, writes that according to the opinions that Shabbos is dechuya (pushed off) not hutra (totally allowed) then both the Dr. and patient would require a kappara. The Shailos UTshuvos Chavos Yair 236 says that a private person, who wants to take on himself a kappara to atone for chillul Shabbos for pikuach nefesh, would be permitted. The Yismach Yisroel writes that the patient for whom chillul shabbos was done needs a kappara.

The Sefer Ohr Zarua Vol 2 in Hilchos Erev Shabbos 38 writes that in the event there was a fire and there was a safek pikuach nefesh and Jews put out the fire they would not require no fasting or any giving of tzedakah. Since they were allowed to do what they did. Even if they want to give tzedakah we would not allow them to. Since it might discourage people from saving people in the future. The Birchei Yosef in Orach Chaim 334:5 also says that one would not require a kappara. So too in Sefer Torah Lishma 514 says that we ridicule a person who asks if he is required a kappara for saving someone as we don't want to in any way discourage anyone from pikuach nefesh.

In Shailos UTshuvos Shvus Yaakov Vol 1:13 where he was asked if someone attempted without success to save someone on Shabbos if he requires to have a kappara? His response was that the person does not require a kappara and the question should not even be asked. The fact that he was not successful does not matter if the person did it Leshem Shomayim. If we would require a kappara then we would not have anyone taking a chance to save a Yid!

Psak Halacha the Mishna Berura 334:78 says that if one was mechallel Shabbos to save a Yid does not need a kappara. He says that those women who light a candle on behalf a woman who gave birth on Shabbos as a kappara are doing the wrong thing!

The only question is we see the Gemara in Shabbos 156a says that if one was born on Shabbos will die on Shabbos as there was chillul Shabbos. This is even though one has to be mechallel Shabbos for a Yoledes? I have no answer for this.

In this zechus of hatzalas nefashos may we be zocheh for all of us to be redeemed. Amen.

### PARSHAS NOACH

## FROM HIS KEPILEH TO HIS FISILICH

אלה תולדות נח איש צדיק תמים היה" 6:9 - "These are the offspring of Noach – Noach was a righteous man, perfect in his generations; Noach walked with Hashem." Why does the Torah repeat, "נח" in the Posuk?

One who is נח, his Midah is to be easy going, and speaks nicely to people, this will cause him to find favor in the eyes of mankind, and all will love him. The fruits and the offspring of one being נח, is חן, finding favor in the eyes of others. "אלה תולדות נח" – this means that one whose nature is to be נח, easygoing with people, "נח" – the offspring will be that he will find, "חן" in the eyes of others. (אדרת אליהו)

It says in the Medrash Tanchuma, Parshas Tetzaveh 5 on the Posuk is Shir Hashirim, "הנך יפה רעיתי, הנך יפה בבית הנך יפה בשדה" – you are lovely in the house, and lovely in the field. There are people who when they are in the "שדה" – the "field," the marketplace, and other public places, that they are at peace with everyone, and they are careful to treat everyone with the proper respect, and not to speak negatively about others. However, when they are in the home, they do not act peacefully; they are degrading, and denigrate others. This type of action is exceedingly despicable to Hakodosh Boruch Hu, and the Torah was against this type of action as it says in Vayikra 19:14 "לא תקלל" – "You shall not curse the deaf." The Sefer Aray Chmדה explains the Gemara in Bava Metzia 86a about the death of Rabbah Bar Nachmani. All the people went out to the marsh, where he was eulogized. After they eulogized him for a total of seven days, a note came down from Heaven which said, "לכו לבתיכם" – "Go to your homes in peace." Why did the note from Heaven say specifically that they should go to their homes in peace, instead of just saying that they should go (to wherever they want) in peace? There is a great Musar Haskel to be learned here. They were being told that although while they were all in public, they were acting peacefully with one another, that is not enough. Go to your homes in peace – when you will be in your homes, you must also act with peace, and not speak negatively about others. The Medrash Tanchuma is telling us this lesson that we must act both in public and in private, with Sholom. This is the message the Torah is telling us about Noach. "אלה תולדות נח" – There were two Noachs; one in public, and one in private, and they were both, "צדיק תמים." "בדורותיו" – This comes from a Loshon of דירה, living quarters. Noach acted properly when he was living in the field, and when he was living in his home. (ברכת הר"ח)

The Zohar Hakodosh says that there is a double Loshon of Noach, "שהוא נח לעילא ונח" – "לתתא" – He was Noach above and Noach below. "נח לעילא" – This refers to a Menuchas Hanefesh, a rested and calm Nefesh, which one has through Torah, Mitzvos and Ma'asim Tovim. "נח לתתא" – This refers to Menuchas Haguf, a rested and calm Guf and one has that through wealth. There are times that one is a complete Tzaddik yet is poor. This type of Tzaddik is called a "נח לעילא", while one who is a Tzaddik and has wealth, he is called, "נח לעילא ונח לתתא." If one wants to achieve this level of being a Tzaddik and wealthy, he needs to have three Middos in equal measure. 1 – "איש צדיק" – While he is a בחור, he must be a Tzaddik: Just as he is a Tzaddik when he is old, so too he must have been a Tzaddik when he was young. 2 – "צדיק תמים" – His Tzidkus must be with Temimus, complete and equal. There are Mitzvos which are against the Chumriyos of a person, such as fasting, and there are ones which are palatable to one's Ruchniyos, such as Oneg Shabbos. One must perform these Mitzvos equally, with desire. Just as he fulfills the Mitzvah of Oneg Shabbos with joy, and a full heart, so too must he fulfill the Mitzvah of fasting with joy and a full heart. 3 – "היה בדורותיו" – He must be a part of the Tzibur, mingle with them, and not be a hermit, at the same time, "את האלקים התהלך נח" – he must have Hashem guiding his life, and not transgress sins against Hakodosh Boruch Hu. The person who does not see anyone, and does not have any interactions with anyone, he may be a Tzaddik in that state, but if he were to have to be with other people, he would sin. Hakodosh Boruch Hu wants a person to be a part of the Tzibur, and at the same time serve Him. If one fulfills these three conditions, then not only will he be a Tzaddik Tamim, but he will also have wealth in this world. (בן איש חי)

There are really two parts to every person: the part that is seen, and the part that is hidden. A person is made up of a Guf and a Neshama. The Guf is seen to all; the Neshama is not. By some individuals, the Neshama is seen more than by others, though not visible to the naked eye. There are also two ways the person is perceived by the world. The person the way he is in public, and the way he is in private – for the most part unseen to the world.

Noach was Noach both in public and private, his Guf and Neshama worked in tandem. One should not be two-faced, and act like a Tzaddik in public, yet in private forget how to act like a Yid must act. One who acts in public like a Tzaddik, yet when it comes to dealing with individuals, behind closed doors, where it will not have an effect on his good name, he acts in a despicable manner, that is truly despicable to Hakodosh Boruch Hu. May we be Zoche to be true Tzaddikim – from our Kepileh – to our Fisilich!

# Your Life, Your Light, Your Legacy

Rebbetzin Slovie Jungreis-Wolff

The story I am about to tell you is an example of living life better, and one which has touched me so much. It happened just months ago and I have permission to share it with you.

In one of my classes, I told the story of the Kotzker Rebbe who was walking one day and saw a little boy. He turned to him and said, "Child, tell me, where is Hashem?" The little boy looked at him confidently and said, "Hashem is everywhere." The Kotzker Rebbe said, very gently, "My child. G-d is only where you allow Him to enter."

I said in the class that if you allow Hashem to enter your heart, your mind and your space, you will find Hashem even in these days.

After that class, I received a phone call, and a mother put her ten-year-old daughter on the phone. The young girl said that she was listening just to the introduction of that class, and a few days later, she said to her mother, "Mommy, I heard the few words of that class. I heard the story, and you know what? I want to connect more to Hashem in my life. I want to do more. I want to pray more. Just like that story. Just like that Rebbe said. How do I connect more to Hashem? I want to pray more."

When I heard this child on the phone, I said, "Let me tell you something. You could think, what could a ten-year-old do? How can I change the world? I am ten years old. What do I do? Not only did you just change yourself, did you not only inspire yourself, but you changed me, you inspired me, and if I am able to share your story with other people, then every single person will be inspired by you. We need more of you in this world to spread your magic. How incredible is it for a ten-year-old girl to be able to take a story and say, 'I am going to live life better?'"

How many of us are able to do that? We have incredible power, incredible energy, and we also are an incredible nation.

One morning, I received an email from another mother, and allow me to share it with you because it touched me as well.

This mother told me that her son wrote a book report on the biography about my mother a"n, The Rebbetzin. This little boy wrote a gorgeous book report, and since then, he has been trying to study and learn a little bit more together with his six-year-old sister. They asked their mother if instead of going to sleep, they could stay up and watch my class together?

Is that not beautiful? So I say, "Hashem, look from the Heavens Above and look what a nation You have. Look what children You have. You must have so much nachas. We all could be anywhere, doing many other things and we are coming together to study Torah."

So, to these children, I want to say thank you. Thank you for inspiring me and spreading your magic in the world. And know that you have so much to offer the world. You give me and give so many others so much nachas.

I remember, it was the week of shiva for my mother. It was a very difficult week. One of my children told me that he had written a letter to my mother, and I knew that my mother had put that letter into her book of Psalms, into her Tehillim. That week of shiva, my child asked if I could perhaps find that letter and give it back to him so that he would be able to hold it and read it forever.

Somehow it was not in her book of Tehillim. It wasn't there. Every day and every night after shiva, I would search for my child's letter, but I couldn't find it. I just couldn't find it.

The last day of shiva came and I still couldn't find the letter. And it was time to say goodbye. I went home, walked into the house and sat down for a moment. Then suddenly, my phone rang. It was my sister. "Did you find the letter?" I said. "Is that why you are calling?" "No," she said. "I didn't find the letter, but I found something else. I have been going through all the drawers trying to find the letter, and I found a different letter. I found a letter Imma wrote to all of us. It is sealed. Come back. Come back to Imma's house and we will open it together."

So there I went. I turned around and went right back to my mommy's house. We sat down together, and began to read. It was a five-page letter.

At the end of the letter, after which my mother gave us her hopes, her dreams, her wishes and her prayers, she left us these words, which I would like to share with you. She first wrote that I am going to write these next words in Yiddish, and I know that you don't know Yiddish and you are going to break your teeth. But I am still going to write it in Yiddish, and I will translate.

I am always with you, my precious child, my light.

I am always with you, my precious children, my precious lights.

In this world, and in the next world, I will never, ever leave you alone.

And my soul is intertwined with your soul.

Every Jew... I don't care who you are, I don't care where you have come from; you have a bubby, you have a zaidy in the Heavens Above who has prayed for you, who is watching over you, and don't ever forget that. You are never alone. Not in this world, and not in the Next.

You must be proud to be a Jew and never forget who you are. You are meant to ignite the world with your passion, and create light where there is darkness.

But how exactly do we do this?

Whenever we light our Shabbos candles, on Friday night, we say, "Shelo yichbeh nereinu l'olam va'ed – Our candles should never be extinguished." How is it possible that you and I create a flame in this world that is never extinguished? That is called a legacy. And I would like to share with you the legacy that my mother gave me.

The first legacy that my mother taught me is the gift of being proud to be a Jew; to know who you are in this world; to live with purpose and mission, no matter where life takes you.

My mother would share with us that when she was a little girl, she was taken to Bergen-Belsen. Every morning, there was a roll-call. There she was, starving, freezing, her head shaven, covered with sores and lice.

She would have to stand at attention. The Nazis would have their fur lapel coats, their shiny boots, their fur hats, and their stomachs filled and satiated. But my mother said that even as she stood in that snow during roll-call every single morning, there was never a moment she wished to be like one of the Nazis. "I only wanted to be me; the daughter of mamma and zaidy," she said. "The daughter of Hashem. The daughter of the king. I would never want to be one of them."

Our legacy is to take pride in who we are.

That week when I was sitting shiva, the publisher of the Jewish Press where my mother had a column for over 50 years, came to visit and said, "You know how your mother began? Do you know how your mother began to write for our paper?" I had no idea.

The woman said to me that she was at a hotel one summer, along with my father and mother. My parents were a young couple, and my mother was a young Rebbetzin. She was just beginning. My father ap-



proached the editor of the paper and said, "You have a marvelous paper, but you need one more column. I think it would be good if you have an advice column." "That's a great idea," the publisher said. "But who is going to write it?" "Oh," my father said, "my wife." As my mother heard this, she piped up, "Me? I never wrote a column before; I can't do that." "Sure, you could," said my father.

My mother thought a few moments, and then said, "Okay, I will do so, but on one condition. We call the column, 'Rebbetzin's Viewpoint.'" "Rebbetzin's Viewpoint?" wondered the publisher. "Why would you want to call your column that?"

"Because," and the editor told me she would never forget this response, "I want Jewish women and girls all over the world to know that to be a Rebbetzin is awesome!"

On the thirtieth day after my mother left this world, I was scheduled to travel to Mexico to speak. I was torn. I was emotional. But I knew that this is what my mother would want.

And so, I traveled to Mexico and we had a beautiful Shabbos.

On Shabbos afternoon, I spoke for a few hundred women and I said, "When you leave this Shabbos, maybe some of you will be inspired. You will want to go to another shiur, to study more, to be more, to delve into Torah more, to speak differently. As you do that, some people in your life may say, "What are you, a Rebbetzin or something? Remember the words of my mother and say back to these people in your life, "Yes, because to be a Rebbetzin is awesome!"

The second gift that my mother gave me was the gift of bringing light into the world. All of us have the ability to bring light into this world, and create tremendous light where there is darkness.

When I was a little girl, I would watch my mother light her Shabbos candles. There was one candle stick that always stood alone. I recall asking my mother once, "Imma, what is the story with that Shabbos candle? Why does that candle stick stand all by itself?"

My mother explained to me that I am named after my great-grandmother, the Rebbetzin Slavah Chana. My zaidy, my grandfather's parents, were the chief rabbi and Rebbetzin of a city in Hungary called Nadudvar. My zaidy was Rabbi Yisroel HaLevi Jungreis and his wife, the Rebbetzin, was Rebbetzin Slavah Chana.

It was when the winds of war were blowing over Europe that my zaidy and my bubba, the chief Rabbi and Rebbetzin, went out in the dark of the night, into the courtyard of their shul, and began to dig together. They dug a deep hole into the cold earth. And in that hole, they placed their Shabbos candle stick, their menorah, their kiddush cups, and then they covered the earth.

It was just a few days later that my zaidy and my bubba were taken away to Auschwitz. During the last moments of my zaidy's life, he was seen walking into the gas chambers holding his three-year-old grandson in his arms. That was the last moments of his life.

The Holocaust came, and my parents were taken away. My father and mother were actually fifth cousins. My father was in a slave labor camp, and my mother, in Bergen-Belsen, with her two brothers and her parents. Somehow, through the grace of G-d, my mother survived along with her parents and two brothers; but my father lost his entire family. His father, his mother, his sisters, his brothers, aunts, uncles and cousins.

Before the Holocaust there were eighty-five rabbanim with the name Jungreis in Hungary. It was the largest rabbinical dynasty, and every single one perished. Gone. But my zaidy, my mother's

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father, survived, and he came to America with his children. He had been the chief rabbi of Szeged and he arrived in America. They settled in a little, one-bedroom apartment in East New York, where my grandmother set up shower curtains to create separations in the apartment so that everyone could have a little space and privacy.

One night, there was a knock at the door. "Who is it?" my zaidy asked. And from the other side of the door came the voice. "I am the last surviving Jew of Nadudvar. Is this Rabbi Jungreis?" My zaidy opened the door. "Rabbi Jungreis," said the man, "I went back to Nadudvar. I went back to see if I could find anyone, to see if there were any survivors, and there is nothing left, Rabbi. But I went to the shul and I found this." And my zaidy was given at that moment the light, the candlestick, that my bubba, the Rebbetzin Slavah Chanah, had buried in the earth. The candlestick had her name engraved on it.

My zaidy gathered around his children and my mamma, my grandmother, and said, "Lichting kinderlach, my sweet, precious lights, a message has come to us from the ashes. Hashem is sending us a message. We don't give up. No matter what happens in life, we don't sit in the darkness. Instead we kindle light, we illuminate the world; we bring light where is darkness. This must be our mission in this world."

When I was born, my mother named me Slavah Chanah, and my zaidy gave this candlestick to my mother. Every Shabbos my mother would light it. When my mother left this world, this candlestick became my legacy.

Every Friday night, I wrap my hands around the light, I make my blessing and I remember the message of the light. I remember that no matter what, here we are. We are a living miracle and are entrusted with the sacred mission of living the legacy of illuminating the world with light.



## Rabbi Efrem Goldberg

### FAILING FORWARD

Describing the painstaking trial-and-error process that eventually led to the creation of the incandescent light bulb, prolific inventor Thomas Edison said "I have not failed. I have merely found 10,000 ways that won't work." British entrepreneur James Dyson reports that he built 5,127 prototypes of his cyclonic vacuum before reaching the one that was commercially successful.

John Maxwell is the author of 24 books on maximizing personal and leadership potential. In his book "Failing Forward" he argues that "the difference between average people and achieving people is their perception of and response to failure." There is no shortage of stories about highly accomplished people who overcame early failures. Abraham Lincoln lost eight elections, failed in business many times, and suffered a nervous breakdown. The Beatles were turned down for a record deal because they were told their sound wasn't appealing. Michael Jordan cried when he was cut from his high school basketball team. These individuals used their failures to launch success. They didn't become paralyzed or complacent, but rather regrouped and pressed forward.

But is it only great people who have the tenacity and resolve to overcome failure? Can every one of us fail forward?

The Midrash notes something fascinating about the Torah's description of the first day of creation:

א"ר"י בר סימון יהי ערב אין כתיב כאן, אלא ויהי ערב, מכאן שיהיה סדר זמנים קודם לכן, א"ר אבהו מלמד שהיה בורא עולמות ומחריבן, עד שברא את אלו, אמר דין הניין לי, יתהון לא הניין לי, א"ר פנחס טעמיה דר' אבהו וירא אלקים את כל אשר עשה והנה טוב מאד דין הניין לי, יתהון לא הניין לי

Rabbi Judah b. R. Simon said: "'Let there be evening' is not written here, but 'And there was evening'; hence we know that a time-order existed before this." Rabbi Abahu said: "This proves that the Holy One, blessed be He, went on creating worlds and destroying them until He created this one, and declared, 'This one pleases Me; those did not please Me.'" Rabbi Pinchas said: "This is R. Abahu's reason: 'And God saw everything that He had made, and, behold, it was very good' (Genesis 1:31). This

pleases Me, but those did not please Me.

Is this meant to be taken literally? Is R' Abahu asserting as a historical fact the existence of previous worlds that were destroyed? And if it didn't occur, how are we to understand the metaphor that God created and destroyed worlds? Hashem is infinite, omnipotent and perfect. If so, what does it mean for Hashem to create and destroy until He got it "right" or to a point of His satisfaction? Could Hashem not envision and create a correct world from the start?

Rabbi Soloveitchik explains that of course Hashem is perfect and could have created the correct world from the start. But He chose not to in order to set an example, a model, and a precedent for all of us. If Hashem could "need" to start all over again, if He could fail forward and begin anew, then we can, too.

Indeed, the Talmud (Pesachim 54b) tells us that seven things were created before the world was created and one of them is teshuva. Before man existed with the capacity to make mistakes, the process of repairing, redefining, and returning was already prepared for us. If we anticipate complete perfection in our lives, our expectations will inevitably and invariably be shattered. Perfectionism is counterproductive and ultimately damaging.

While we don't strive for failure, we embrace it and learn from it. Winston Churchill said it most succinctly: "Success is going from failure to failure without loss of enthusiasm."

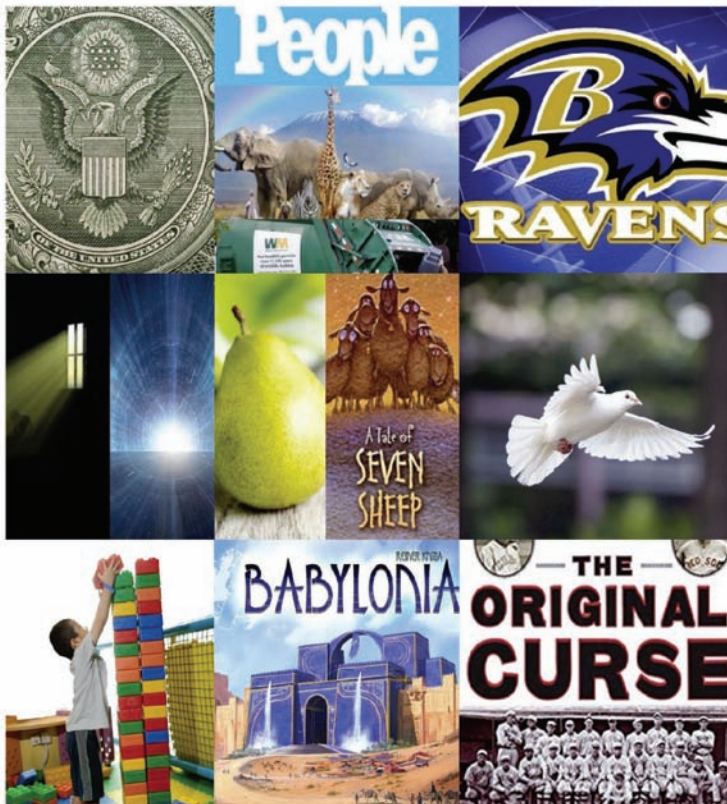
Bereishis barah Elokim can be understood not only to mean "In the beginning God created," but also to highlight one of the greatest gifts He created and gave us is "Bereishis" itself – new beginnings, fresh opportunities. God made it possible for us to begin again, it all depends on our attitude. In her book "Mindset," Carol Dwek contrasts the growth mindset and the fixed mindset. She writes, "In the fixed mindset, everything is about the outcome. If you fail—or if you're not the best—it's all been wasted. The growth mindset allows people to value what they're doing regardless of the outcome." She powerfully reminds us that "becoming is better than being."

Rabbi Soloveitchik shared his insight in 1957 while reflecting on the world following the Holocaust. Like Hashem at creation, many worlds had been destroyed, but The Rav encouraged that we must imitate and emulate Hashem, regroup and create again.

While we are several generations removed from the Holocaust, there are people today who have seen aspects of their world destroyed at different points in their lives. For some, financial security, savings, investments are gone. For others, the time, energy and effort that have gone into relationships feel wasted. We cannot and must not despair or become despondent. We cannot look at a "destroyed world" and see it as the last step in the process instead of the next step towards creating another world. We must follow in the footsteps of the Divine and fail forward.

# PARSHAS NOACH

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



Rabbi Dani Staum

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## Parshas Noach – Parsha Pix KEY

Seal of USA – 8:11 The eagle is holding arrows in one claw and an olive branch in other. Olive branch is symbol of peace based on Parshas Noach where dove brought an olive branch back to Noach. (Symbol of the eagle is that the USA wants peace – the eagle is facing the olive branch – but we are willing to fight for our democracy if necessary.)

Three floors of Teivah – People, animals, garbage 6:16 – see Rashi  
Ravens – the raven Noach sent before the dove 8:7

Window/emanating light – Dispute about meaning of word “Tzohar” - whether light in Ark was provided by a window or a stone that shone 6:16 - Rashi  
Pear/seven sheep – There was a pair (pear) of all animals except kosher animals which had seven of each (so Noach could bring sacrifices) 6:19 & 7:2

Dove that Noach sent (In Shabbos zemiros we sing about the dove finding rest on Shabbos – *Yonah matzah bo manoach...*) 8:8

Tower of Lego – symbol of huge tower of Dor Haflagah to challenge Hashem 11:4 Baylonia – The tower was built there 11:9

The original curse (Babe Ruth being traded from Red Sox to Yankees) – the curse Noach gave to Chom for the evil Chom did to him 9:24

## How Important is the Mitzvah of Tefillin to You?

Life is one big test and these tests can come in many different forms. There's a story is of a soldier who was training for Shayetet 13, the most elite combat unit in the world that's part of the IDF (Israel Defense Forces). In order to get to this unit, you have to work quite hard. One of the final tests is known as arbaim al arbaim al arbaim - 40 by 40 by 40. That's going 40 km with 40 kilo on your back with only 40 cm of water. This boy was making his way up the ranks, his life's dream was to get into Shayetet 13. He was a religious boy and the training starts before morning. As they are about to start he notices the sun making its way out. He says to his officer, “can we stop just for a moment, I have to put on my tefillin”. The officer says to him, “not now, maybe soon, just a little while longer”, and they kept going. After another hour he asked again, “please Sir do me a favor, I want to stop for one moment just to put on my tefillin”. The officer said to him...”kid listen, not now, you're leading the pack, we have to keep going”. Again a couple hours later he says, “please sir, I never missed a day of tefillin in my life, please let me stop for one moment. I can only put them on until nightfall and the whole thing will take me just one minute, please”! He says to him “not yet”. As they keep going he notices nightfall rapidly approaching - he only has a few minutes left, he says, “Mefaked (officer), I need to stop”. The officer turns around and says, “you want to stop, you want to give up all your years of training? For tefillin? My friend, right now you have a good chance of making it into this elite unit. It ain't gonna look too good if you fall behind now, is all I can say”. Without thinking much he says...”that's it, I'm stopping”. The Mefaked says, “suit yourself” and turns around and keeps walking. He sits down takes out his tefillin, slowly wraps it, and as he's wrapping it on his arm, he starts to watch as soldier by soldier is passing him by and he's watching his opportunity of becoming the next elite combat soldier just slipping by. He realizes, what could I do though. He finishes putting on his Tefilin and says the Jewish battle cry “Shema Yisrael Hashem Elokenu Hashem Echad”. He finishes, puts his Tefilin away in the bag and then as he turns around, thinking, if I hurry maybe I can still make it -- maybe I can actually -- and he turns and sees his Mefaked standing in front of him...saying, “welcome to Shayetet 13”. He looks at him and says, “but I didn't complete the mission”? He says, “do you want in or out”? He answers “of course in! But why did you accept me”? The Mefaked responds...”who would you want backing you up in the field, someone who is willing to give up everything he believes in or someone who stays strong even under pressure”? *Jack E. Rahmey based on the teachings of Rabbi Sananes.*



## PONDERINGS

Whose cruel idea was it for the word "lisp" to have an "s" in it?

How come abbreviated is such a long word?

If it's zero degrees outside today and it's supposed to be twice as cold tomorrow, how cold is it going to be?

Since Americans throw rice at weddings, do Asians throw hamburgers?

Why are they called apartments, when they're all stuck together?

Why do banks charge you a "non-sufficient funds fee" on money they already know you don't have?



If a tree falls in the forest and no one is around to see it, do the other trees make fun of it?

When two airplanes almost collide why do they call it a near miss?? It sounds like a near hit to me!!

## HECKLERS ANONYMOUS

Hecklers Anonymous meeting...

Tonight - 7pm!

Bring your own boos!

## GOOD NEWS...BAD NEWS...

"I have good news and bad news," a defense attorney told his client.

"First the bad news: The blood test came back, and your DNA is an exact match with the blood found on the victims jacket."

"Oh, no - I'm ruined!" cried the client. "What's the good news?"

"Your cholesterol is down to 140!"

## I THINK I'M SHRINKING!

A man rushed into the doctor's office and shouted, "Doctor! I think I'm shrinking!"

The doctor calmly responded, "Now, settle down. You'll just have to be a little patient."

## SECRET FORMULA

The police recently arrested a man selling "secret formula" tablets he claimed gave eternal youth.

When going through their files they noticed it was the fifth time he was caught for committing this same criminal medical fraud. He had earlier been arrested in 1694, 1756, 1828 and 1994....

## JIMMY THE INSOMNIAC

My cousin Jimmy was having a terrible time falling asleep unless he was lying on a pile of old magazines.

It turns out he had back issues.

## TWO ELDERLY WOMEN

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?"

## UFARATZTA



### **PARNASSA IS ONE OF THE MOST DIFFICULT TESTS**

I received your letter, in which you write about your anxiety regarding the question of Parnassa.

... I am much surprised at you, that you should allow yourself to be so affected by this. For you surely know how often our sages have

impressed on us the importance of trust and confidence in Hashem, in order that we realize that all difficulties encountered in life are only trials and tests of a passing nature. To be sure, the question of Parnassa is one of the most difficult tests - nevertheless, G-d does not subject one to a greater test than he can withstand, as our Rabbis expressed it, "According to the camel, so is its load." The very trust in G-d is a vessel and channel to receive

G-d's- blessings, apart from the fact that such confidence is good for one's health, disposition, and therefore is also a natural means to the desired end....

==== Excerpt of Rebbe's letter  
-Chai Sivan 5719- Chabad.org/therebbe/letters



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## Ben Adam LeMakom

Rabbi David Ashear told a story in Living Emunah 2 about Rav Saadia Gaon, who would make a point to seclude himself in a private room for 20 minutes daily. One day, a student, overcome with curiosity, went into his rabbi's private space and hid in a closet. The rabbi came in and proceeded to lower himself to the floor, crying, "Chatati, aviti, pashati lefanecha – I have sinned before You..." The student could not understand why this great rabbi could possibly cry for forgiveness and do such an intense teshuvah daily. The student approached his rabbi and confessed to having watched him. "Why do you beg Hashem for forgiveness every day in such an intense fashion?" He asked. Rav Saadia explained that once on his travels, he stopped at the home of a very kindhearted Jew. The

host was generous and hospitable, offering the rabbi meals and a room. When morning came, Rav Saadia warmly thanked him and went on his way. Suddenly, a few minutes later, Rav Saadia saw his host running after him, throwing himself on the floor and begging the Rav for forgiveness. The rabbi inquired, asking why he was so upset when the host provided such generous hospitality. The host cried, "I did not know you were the Great Rav Saadia Gaon. I would have shown you so much more respect and honor." The Rabbi explained to his student, "Each day, I find out something new about the greatness of Hashem, and I become filled with guilt. I would have served Hashem with much more respect and care if I had known. So each day, I have to beg Hashem for forgiveness, for not treating Him properly the day before." Jack E. Rahmey based on the Torah teachings of Rabbi Amram Sananes.

## The Real Reason for the Government's Seizure Of the Town's Shul

A contingent of government officials came to Rimanov to find a warehouse for the army's food and supplies. After combing the city, the only place they came up with was the local Shul. When the heads of the Kehila heard, they ran to R' Mendele of Rimanov to ask him what to do. One person stood up & said that as soon as they told the officials that the roof leaks & all their supplies would be ruined, they would change their minds & not use the Shul as a storehouse. Everyone agreed that this seemed a good plan of action. R' Mendele, however, heard this & said they were sorely mistaken. In fact, he said, it was because of the leaky roof that this Gezeira had befallen them. "If we don't actively take care of our own Shul, & degrade its honor by allowing the roof to leak, what do you expect of the non-Jews? Go fix the roof right away & everything will be alright." Rabbi Jonathan Gevirtz's Migdal Ohr.

## Amazing Both the Ponovez Rosh Yeshiva & the Chazon Ish in Bnei Brak!

By Rabbi Mordechai Levin

Rav Shlomo Reichenberg recounted being sent to a Kibbutz after arriving in Israel in 1945 as a Holocaust survivor. He requested to be transferred to a Yeshiva, and was sent to check out two, Ponovezh in Bnei Brak and Kol Torah in Jerusalem. He made his way to the one-story building that was Ponovezh Yeshiva at the time, and as he entered was stopped by a man who inquired whom he was looking for. He responded "Rav Kahaneman". "That is me". A conversation ensued. He explained that he had arrived in Israel from the Bergen

Belsen concentration camp and was now looking for a Yeshiva. He had been in Veitzin Yeshiva near Budapest before the war. Rav Yosef Shlomo Kahaneman (1886-1969) asked if he remembered anything that he had once learned. Rav Shlomo remembers that he tensed up, afraid that he'd need to pass a test in order to be accepted into the Yeshiva. He said, "Ask me a question". He was asked which was the last mesechta he learned, and he answered "Chulin". He was then asked if he remembered an argument between Rashi and Tosafos in Chulin. He told him one. Rav Kahaneman kissed him on his forehead and walked him through the streets of Bnei Brak until they reached a small building, the home of the Chazon Ish (Rabbi Avraham Yeshaya Kare-litz, 1878-1953)! Rav Kahaneman became overcome with emotion, and told the Chazon Ish how a young concentration camp survivor could still say

over a "Machlokes Rashi and Tosafos in Chulin"! "Greatness of Torah", he exclaimed, "If a concentration camp can't make a Jew forget Torah, then Torah will never be forgotten"! The Chazon Ish proceeded to spend two hours with the young man, listening to details of life in the camp. Upon finishing, the Chazon Ish said to young Shlomo, "This is your new home. The door is always open for you". (Peninei Chein Al HaTorah, Lipschutz) Reb Mendel Berlin's Torah Sweets Weekly.

## The Torah Concentration of Rav Chaim Kanievsky

Rav Chaim Kanievsky asked the Rebbetzin that whenever she left the apartment, she should lock the door. Many people sought his audience and it disturbed his learning. This was why a specific time was allotted for Kabbolas Ha'Khal, when he would listen, speak and offer blessings to those who came to see him. One time, the Rebbetzin forgot to lock the door. Rav Chaim noticed that it was unlocked, so he locked it. The Rebbetzin returned home and saw that the door was locked. Since she had not locked it originally, she did not have a key to open the door. It was a Twenty minutes of knocking and calling passed until finally Rav Chaim opened the door and said, "The Rebbetzin is not home," and promptly closed the door! The Rebbetzin immediately called out, "Chaim, it's me!" The story was publicized. When one of his aides showed him the written version of the story, Rav Chaim wept. "I do not remember the incident, but it is possible that it happened," he said. What occupied Rav Chaim that could divert his

attention from everything? In another incident, one of Rav Chaim's neighbors, himself an outstanding talmid chacham, observed that Rav Chaim was just not himself. He appeared distressed and frustrated. Obviously, such feelings can take a toll on a person's health. The neighbor asked the Rebbetzin what was bothering Rav Chaim; how could he alleviate some of his distress? The Rebbetzin replied, "My dear Rav... two weeks have passed that Rav Chaim has been troubled by a question that he has on the Rambam, Hilchos Meilah. If you can give him an answer, all will be b'seder." Rabbi A.L. Scheinbaum's Peninim on the Torah

## We Are Not in Control

A Jew does not despair. He has no right to give up hope, because it is not his to give up on. It all comes from Hashem. Horav Yaakov Galinsky, zl, relates how he spent World War II and its aftermath in the frozen tundra of Siberia. Following the Ribentrop/Molotov treaty, Lithuania remained a free state, until the Russians conquered and took it

over. The yeshivah students, consisting primarily of Yeshivas Novoradok, were rounded up and placed in cattle cars for the ten-day train journey to Siberia. The Russians did not permit the hapless Jews to exit the train to address their basic, personal needs. They were locked in like caged animals for ten days. They spent fifteen years at hard labor in Siberia. These students were very down; having to leave their Torah studies for slave labor in the coldest place on earth. How envious they were of the students who were able to escape from the clutches of the Russian soldiers; until they discovered that they had fallen into the

hands of the Germans who forthwith included them in their final solution. In other words, what they thought was their disaster, was instead their ticket to salvation. Rav Galinsky relates that when he arrived in Eretz Yisrael he was a broken person, all alone in the world, his family having been murdered by the Nazis. He was told to go to speak with the Chazon Ish, zl, to develop some perspective on the past and engender hope for the future. After pouring out his heart to the saintly gadol hador, pre-eminent leader of the generation, the Chazon Ish replied, “Do you have a right to despair? Does the world belong to you? The world belongs to Hashem, and as long as He is the Baalim, Owner, of the world, you have no right to give up hope.” We place our trust in Him with the knowledge that whatever takes place in our lives is orchestrated by the Almighty for a reason. Giving up is not an option, because we are not in charge; we are not in control. Rabbi A.L. Scheinbaum’s Peninim on the Torah

## A Unique Love for Helping Torah Students

We must study His Torah for its sake. Love means to care only for the subject of one’s love – not for any other reason. One who studies Torah for ulterior motives will not come to love Hashem. We love G-d as a result of our love/study of the Torah. The two go hand in hand. Horav Reuven Karlinstein, zl, relates a story that he heard from the son of Horav Shmaryahu Greineman, zl, who never left the side of the Chazon Ish, zl. The grandfather of the Chazon Ish’s grandfather (his great—great grandfather) was the famed Baal ha Pardes and Rav of Konigsberg. He was a contemporary of the Gaon, zl, m’Vilna and often corresponded with him and also

with Horav Yonasan Eibyshutz, zl. Shortly before his passing, the members of his community asked him, “Who will be your successor? Who will be our Rav?” He instructed them to travel to a certain community and speak with its Rav concerning assuming the rabbinic leadership of Konigsberg. They travelled to this city and, after meeting with the Rav, offered him the rabbanus of Konigsberg. He then asked, “Is there a yeshivah in your community?” “But of course, a nice yeshivah with students who spend their days and nights learning.” He asked a few more questions before agreeing to accept their offer. He insisted, however, that they remain in the city for Shabbos so that he can address his community & offer the proper leave-taking of them. They agreed to spend Shabbos. Friday morning, the Rav summoned them to his house and said, “I have changed my mind. I will not be joining your community.” The men were floored. They thought that everything was settled to each one’s satisfaction. “What is wrong?” they asked. “The Rav had agreed. Why is his honor changing his mind?” He explained. “The following morning after I agreed to go with you, I noticed my Rebbetzin weeping copious tears. I asked what was wrong. She explained that every week she washes the clothes of the talmidim, students, of our yeshivah. (In those days it was a strenuous & dif-

ficult job, consisting of heating water & scrubbing the clothes in the burning hot water. There were many students in the yeshivah. Understandably, she was busy with this every day.) The heads of the community interjected, “We have a group of women whose job it is to wash the students’ clothes. The Rebbetzin will

not have to trouble herself anymore.” “You do not seem to understand,” the Rav explained. “This is the Rebbetzin’s life. With each garment that she washes, dries and smooths out, she partners with the students’ learning. This is her Torah learning. My Rebbetzin said, ‘If you take this from me, I have no reason to live. Without my partnering with the students in their Torah learning, what value is there to my life?’ “How can I deprive my Rebbetzin of life?” The Chazon Ish would often relate this story, to show the love for Torah evinced by the previous generations. Rabbi A.L. Scheinbaum’s Peninim on the Torah

## The Blessing that Cured the Queen By Lazer Brody

Here is an amazing true story that few people are aware of. It’s also a secret that even fewer people knew. And, it’s the unforgettable account of when the Shotzer Rebbe of London met face-to-face with King George VI. This was the momentous meeting that saved the life of the future Queen Elizabeth. Epilepsy was in the genes of the British royal family. Queen Elizabeth’s uncle Prince John, the youngest son of King George V, died at age 13 from a severe seizure. That was in 1918. Let’s fast-forward to 1939. Now, King George VI was deathly afraid that his 13-year-old daughter Elizabeth would meet the same fate as his brother Prince John. That same year, the Jewish Agency was organizing the famous Kindertransport (German for “children’s transport”). This was the rescue effort of children from Nazi-controlled territory. It took place during the nine months prior to the outbreak of the World War II in September of 1939. The United Kingdom took in nearly 10,000 predominantly Jewish children from Germany, Austria, Czechoslovakia and Poland. This initiative encountered strong resistance from certain British circles. The Chief Rabbi of England at the time was Rabbi Joseph Herman Hertz. He decided to intercede on behalf of the Kindertransport, so he visited King George VI together with the holy tzaddik, The Shotzer Rebbe of London, Grand Rabbi Shalom Moscovitz, osb”m. King George VI never saw such an illuminated countenance as that of the Shotzer Rebbe. He asked for a blessing for his daughter, who was 13 at the time, and suffering from epileptic seizures. “Please, might the Rebbe pray that my daughter will live.” The Rebbe answered unequivocally, “If Your Majesty will assure that the Kindertransport is approved, and thereby save Jewish children, then undoubtedly measure for measure, the princess will not only live, but her ailment will disappear altogether.” The King was deeply moved. The Kindertransport began immediately and the princess – later to be Queen Elizabeth II who passed away at the ripe old age of 96 on September 8, 2022 – was miraculously cured immediately. Rabbi Lazer Brody’s teacher and spiritual guide, Grand Rabbi Naftali Moscovitz shlit’a, aka the “Melitzer Rebbe of Ashdod,” is the grandson of The Shotzer Rebbe of London, Grand Rabbi Shalom Moscovitz, osb”m. Recently, Rabbi Lazer visited the holy gravesite of the Shotzer Rebbe at the Adath Yisroel Cemetery in Enfield, outside of London, and prayed for all of our readers, subscribers and supporters. emunabeams.com

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