

Toldos | 3 - 9 Kislev | Nov 16 - 22

ויתן לך האלהים  
נוטל השמים ומשנוני הארץ



Kol Hanearim with  
Rabbi Fried  
-See back cover-

# והבואו חדגו ותירוש



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*Inside:*

Doing an Aveira  
L'shma

Pray and Pray Again

No Two People  
are the Same



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*will be in town for Shabbos*



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Zmanim by our incredible Gabbaim

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**Shabbos Zmanim**

2023 **Early Friday Mincha**, 18 Main  
at מנחה גדולה and then every 15 minutes until 3:00pm

CANDLE LIGHTING	4:17 <sup>PM</sup>
MINCHA in tent Aleph	4:27 <sup>PM</sup>
CHABAD MINCHA	4:27 <sup>PM</sup>
SHKIYA	4:35 <sup>PM</sup>
<b>SHABBOS SHACHRIS MINYANIM:</b>	
Vasikin followed by a Daf Yomi Shiur, 20↑	6:08 <sup>AM</sup>
Shachris 2 18 Main	8:00 <sup>AM</sup>
Shachris 3 Tent א	9:15 <sup>AM</sup>
Shachris 4 BAIS CHABAD 20↑	10:00 <sup>AM</sup>
Shachris 5 18 Main	10:30 <sup>AM</sup>
First Mincha on Shabbos	1:45 <sup>PM</sup>
PIRCHEI	2:00 <sup>PM</sup>
MINCHA FOLLOWED BY SHALOSH SEUDOS	4:15 <sup>PM</sup>
SHKIYA	4:35 <sup>PM</sup>
MAARIV 1	5:15 <sup>PM</sup>
MAARIV 2	5:20 <sup>PM</sup>

**Late Maariv Motzei Shabbos Every 15 Minutes!**  
6:00 pm – 8:30 pm | 18 Main

**Weekday Zmanim**

Zmanim for the week of Nov 19 - 25

**Shacharis — 20 min. before Neitz**

**Mincha & Maariv — 12 min. before Plag**  
and more (see posted times)

<p><b>NEITZ</b> S 6:49   M 6:50   T 6:51   W 6:53 T 6:54   F 6:55   SH 6:56</p>	<p><b>TEFILA- GRA</b> S 10:03   M 10:04   T 10:04   W 10:05 T 10:06   F 10:06   SH 10:07</p>
<p><b>SHEMA- Magen Avraham</b> S 8:32   M 8:32   T 8:33   W 8:33 T 8:34   F 8:35   SH 8:35</p>	<p><b>CHATZOS</b> S 11:41   M 11:41   T 11:41   W 11:42 T 11:42   F 11:42   SH 11:43</p>
<p><b>SHEMA- GRA</b> S 9:14   M 9:15   T 9:16   W 9:17 T 9:17   F 9:18   SH 9:19</p>	<p><b>PLAG</b> S 3:33   M 3:32   T 3:32   W 3:31 T 3:31   F 3:31   SH 3:30</p>
<p><b>SHKIA</b> S 4:34   M 4:33   T 4:33   W 4:32 T 4:31   F 4:31   SH 4:30</p>	

For Shiurim:



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For daily two  
Halachos in 60  
seconds

For Israelis daily  
chizuk in Hebrew



Rabbi Coren

For 20 Min Daf  
Yomi



Rabbi Coren

For a 4 min  
video of Chizuk  
connecting to the  
day



## Haftarah Toldos

The *navi* Malachi quotes Hashem saying how much he loves Am Yisrael, even though we are brothers with Eisav. Hashem hates Eisav, our eternal enemy, and he made his mountains desolate and his portion a desert. If the day will come and Edom will say let's rebuild, Hashem will say "I will destroy and I will call their land, the land of the wicked."

Malachi continues and rebukes the Am Yisrael. Hashem expresses his love for us with actions of love, yet Am Yisrael does not do the same. We took everything that is holy and we destroyed it. The *Kohanim* in the second *Bais Hamikdash* violated the *kedusha* of the *Bais Hamikdash* and the *korbanos*.

The way of the world is that as we get used to something we become very relaxed and casual about it. Somehow when we become accustomed to things, we lose the proper respect for them, both spiritual and physical. For example, we buy a new car and after a short while it loses its freshness. It becomes not good enough. The *navi* Malachi explains that although the Jewish people enjoy a special closeness with Hashem, they are reminded to approach Him with reverence. The prophet Malachi addressed them shortly after their return from Babylonia and admonished them for their lack of respect in the *Bais Hamikdash*. He said in Hashem's name, "I love you...but if I am your father, where is my honor? The *kohanim* disgrace my name by referring to my altar with disrespect."

How do we keep things in our life fresh and exciting? How can we avoid being bored with what we have and do? How can we obtain the attitude of Hashem of constantly reliving the creation? המחדש בכל יום תמיד מעשה בראשית

I think the answer lies in one's perspective in life; is it about the here and now, or the accumulated success of time? If we live in the here and now, we are concerned about instant gratification of our actions. We desecrated the *Bais Hamikdash* because we needed instant gratification from the eating of the *korbanot*, and we didn't take care to do it *b'kedusha*. However, if we understand that we are working towards a goal that takes a lifetime to accomplish, then every day is a new opportunity to grow. Every day we can face our challenges with a new vigor and try to renew and improve ourselves. This way we can never be bored with ourselves and our repetitive actions.

May we keep our eyes on the goal, and experience a constant renewal in our lives.

Good Shabbos.



## The Most Potent Weapon

by Rabbi Daniel Coren

The *Parsha* begins with the most potent weapon that we possess – prayer.

There is nothing that we can accomplish physically without the main component which is the spiritual especially when we are looking to change the course of nature.

The *Sforno* explains that Yitzchok new he will have a child however he was begging and entreating Hashem together with Rivka in order that the mother of child should be Rivka and not someone else.

*Chazal* teach in *maseches Sukka* that the root of unusual word used in the above *passuk* – *atar* – means a pitchfork. Just a pitchfork turns over the hay so to our *tefillos* turn over Hashem wrath into compassion.

There is another place where a similar language is used. *Rashi* in *Parshas Ki Savo* when discussing the power of *Tzedaka* also mentions this idea of turning over the attribute of anger to compassion. The common denominator can be explained, based on *Rav Nachman* in *Likutai Moharan*, that *tefilla* is a *bechina* of miracle, and so is giving *tzedaka*; it's against human nature for one to give away something they are attached to and feel entitled to

This week in *Shul* after the *netz minyan* I began to discuss the most powerful prayer we have amongst our daily prayers. I'm referring to *Amen Yehei Shmei Rabba* recited in each *Kaddish*. There are many incredible *Chazals*; one in particular is found in *Yalkut Shimoni 26* in *Yeshaya Hanavi*. *Chazal* describe the incredible benefits of saying *Amen* especially the *Amen Yehei...* The *Gemara* in *Shabbos 119* tells us that it can nullify decrees that were issued to last 70 years. In our daily videos, I mentioned two special stories that very much pertain to our current situation.

The first story is of the *Brisker Rav* who when arriving in Israel, shared the following. He was wondering for days what *zchus* did the land of Israel have that it was untouched by the raging fires of the holocaust. He then related that when he went to *Yerushalyaim* and heard the *Amen Yehei* etc he said "I finally understood."

The second story is about the *Alter* from *Navardak*. Someone came to him with a request that the *Rav* should pray on behalf of a critically ill person. The *Rav* said I suggest you go right away to *Yeshiva* and hire two boys to answer *Amen Yehei...* and the sick person will be ok. The *Rav* explained that when reciting *Amen Yehei* one is tapping into what we call 'above nature' and a critically ill person needs nothing less than a miracle, which can be initiated by *Amen Yehei*.

May we utilize and harness this incredible power and be *zoche* to see *yeshua bekarov*.

Wednesday Night 8pm – Smichas chaver Rabbi Coren Office  
Shabbos Morning - Vasikin Minyan & 8:00am Minyan

# Laughter



Rabbi YY Jacobson

## Synthesizing Two Worlds

Isaac and Rebecca came from two diametrically opposed backgrounds: Isaac was born and raised by saintly parents, probably the most selfless people in the generation. Isaac himself agreed to become an offering to Hashem. He was raised on the altar and, in a sense, he never left that altar. He knew not of corruption, deceit or even selfishness. Nothing but holiness enveloped him throughout his entire life. But the true joy in Isaac's life sprung from Rebecca – a young woman raised in a morally depraved environment, in a family notorious for its lowliness and dishonesty, in a society of pagan promiscuity. Whether you believe in "nature" or "nurture," Rebecca should have remained unrefined and animalistic. But little Rebecca had a tremendous sense of humor! She understood that the calling of man was to defy nature and to transform reality. Thus, Rebecca turned out to become, as the Midrash defines her, a "rose among thorns." From a mere self-centered animal, she became a "Rivkah," a soul linked to others in kindness and love, attempting to "plow" an earthly world and transform it into a Divine orchard. Rebecca represents the human animal elevating itself from its natural quagmire to enter the living waters of life's wellspring and sharing it with others, even those who are still in the level of an animal (a camel), which is how Abraham's servant knew she was the suitable spouse for Isaac.

## The Glue

"Isaac was jesting with Rebecca his wife." This was the secret of their marriage. Isaac and Rebecca, as the Bible relates, had plenty of arguments; some of these arguments had dramatic historical implications. But never did these differences of opinion manage to tear them apart. Never did Isaac and Rebecca lose their loyalty and trust to each other. Why? Because they never forgot that the purpose of life – and of marriage – was to laugh! To make the impossible a reality. To unite two people who by nature are likely to remain apart.

The same must be true in our marriages as well. When you are experiencing discord with your spouse, and predictably you are about to get into a fight, you must realize, that the purpose of marriage is laughter, making the unpredictable happen. "Naturally, we ought not to get into a quarrel; but let us surprise ourselves, let us find a way of transcending our natures, and make our relationship work.

And when you observe deficiencies in your spouse that require much work, instead of becoming frustrated and resentful, you ought to realize that it is precisely this pattern – a rose emerging from many thorns – that grants a marriage tremendous laughter and delight. Laughter is born only from transformation.

Womens Shiur **Tuesday** 9:30am (18 Main)  
 Chassidus Shiur **Monday & Thursday** 7:45am (18 Main)  
**Shabbos:** Friday Night – before Barchu (20 Upstairs)  
 Morning 9:00 (20 Upstairs)  
 After Davening 12:00pm (20 Upstairs)

THE WORD חֹשֶׁךְ DARKNESS HAS THE SAME LETTERS AS שִׁכְחָה TO FORGET



THE BIGGEST DARKNESS IN LIFE IS WHEN WE FORGET THAT HASHEM IS IN CONTROL



-R' URI LATI

## UFARATZTA



## TRYING TO GRASP THE LOSS OF A LOVED ONE

I received your letter... in which you write of the passing of you mother, OBM, and your thoughts and feelings in connection with this.

The truth is that "none amongst us knows anything at all" concerning the ways of Hashem, who created humans, directs them and observes them with a most specific divine providence – *hashgacha peratis*. He is the very essence of good, and, as the expression goes, "it is in the nature of the good to do good." If, at times, what G-d does is at all not understood by the human mind – little wonder: what significance has a limited, measured, finite creature in relation to the [Almighty] infinite and endless?

## WHEN THE SOUL LEAVES THE LIMITATIONS OF THE BODY

...The soul is eternal. An illness of the flesh or blood cannot terminate or diminish the life of the soul – it can only damage the flesh and the blood themselves, and the bond between them and the soul. That is to say, it can bring to the cessation of this bond – death, G-d forbid. With the severing of what binds the soul to the flesh, the soul ascends and frees herself of the shackles of the body, of its limitations and restrictions. Through the good deeds she has performed during the period she was on earth and within the body, she is elevated to a much higher level than her status prior to her descent into the body. As our sages expressed it: The descent of the soul is a descent for the sake of an ascent, an ascent above and beyond her prior state...

==== Excerpt of Rebbe's letter. For the entire letter – Chabad.org Mourning a death



## The Perplexing Story of the Wells

26:22 **“ועתק משם ויחפר באר אחרת ולא רבו עליה, ויקרא שמה”**  
**“רחבות ויאמר כי עתה הרחיב ד’ לנו ופרינו באר”**

“He relocated from there and dug another well and they did not quarrel over it, so he called its name Rechovos and said, ‘For now Hashem has granted us ample space, and we can be fruitful in the land’.”

Avimelech sent Yitzchok Avinu out of his land. Yitzchok left Avimelech, and encamped in the valley of Gerar. Yitzchok dug anew the wells of water which were dug in the days of his father Avrohom. The Plishtim had clogged up the wells after Avrohom’s death. Yitzchok’s servants dug two wells which the people of Gerar contested. The *posuk* says, “ויחפרו” – they, the servants of Yitzchok dug. The final one, which was uncontested, the *posuk* says “ויחפר”- and he dug. Why does the Torah switch the wording from plural form to singular form? Furthermore, why does the Torah give so many details regarding the wells?

“ויריבו רעי גר עם רעי יצחק” – “The shepherds of Gerar quarreled with the shepherds of Yitzchok.”

Why did they fight over the first two wells and not the third one? What was Gerar’s claim to the wells? The shepherds of Yitzchok dug, and found fresh water. Gerar claimed that the water originated from their water source, and therefore they were partners with them in the well. The shepherds

of Yitzchok dug another well. They told Gerar to take one well, and they would keep the other well. Gerar said that they did not want to split it that way. Rather they wanted to have a portion in both of the wells; both wells should be shared. This arrangement was not acceptable for Yitzchok. Gerar was a bad influence, and Yitzchok did not want to have any association or partnership with them. Yitzchok went to a completely different water source and dug a well there so that Gerar would not have any claim to it, and they would not have to be partners. (אדרת אליהו)

For one to be successful at *Avodas Hashem*, one must work at it. At times it may seem difficult; one must continue to forge ahead. They appeared to be reasonable in their request to share both wells, but it was not a good idea. As was the case by the second well, there are times that the *Yetzer Hara* tries to prevent us from doing what is right. We must look for purity. The wells had to be pure, without evil partners that can bring a person down. One must keep his distance from all negative influences at all costs. This rule applies even if doing so cuts off his water supply, and he must go elsewhere for it. One may think that creating alliances with evil will bring peace – they are wrong. There can never be peace with evil. Perhaps the third well represents the *Ribbono Shel Olam*, Himself, *Kevayachol*, digging the well. If we continue to strive in our *Avodas Hashem*, Hashem will help us achieve our goals. This will help hasten the coming of the final and everlasting *Bais Hamikdash*. May we be *zoche* to see the rebuilding of the *Bais Hamikdash* במהרה בימינו אמן!

## The Battle of Good and Evil

Ever since Yaakov and Eisav battled it out in the womb, there has been a fight between the forces of good and the forces of evil in this world.

This battle has played itself out in many ways throughout the history of our people.

Currently we are at battle once again with our enemies; may Ha Kodesh Baruch Hu help us achieve victory with as few casualties as possible. But in addition we can see our age-old enemy take the world stage once more - virulent and open anti-Semitism, masquerading as “humanitarian concern.”

While one nation is up the other will be down.

This was the blessing given by Yitzchok Avinu.

A duality and rivalry that are basic themes throughout the Talmud, hinted at by the symbolism of a twin birth.

Yitzchok prophetically informs Yaakov, presaging today's side-taking; the world will not be fair, even handed or rational. They will choose one nation over the other in the battle for power and in the court of popular opinion. And this choice will be motivated by the hatred that Eisav has for Yaakov.

Eisav will not only be a physical warrior but a *tzayid b’fiv*, exhibiting an outsized ability to motivate the world with falsehood and misleading interpretations of events, for his own gain.

We have no other alternative but to harness the complete power, the two characteristics that Yitzchok took notice of in Yaakov when he came to receive the blessings - the power of strong arms on the battlefield; *yadayim*, *yedai Eisav*, and the ability to storm the heavens with both Torah and Tefillah; *hakol kol Yaakov*.

We can take solace in the fact that this war, as R’ Shaul Alter Shlita mentioned recently, started on Simchas Torah; a date on the Jewish calendar when everyone is *b’simcha*, everyone participates in joyous celebration (food, dancing and everyone getting a personal *aliya* to the Torah). An attack that begins on such a propitious day, a day full of *achdus* and *simcha*, is a sign that the war that follows will bring tangible goodness. Our Father in Heaven has not abandoned us, *chas veshalom*.

May He hear our cries and watch over all of *klal Yisroel*!



RABBI BEN ZION SNEH





## To Be and Not to Do — That Is the Question

Rabbi Yissacher Frand

The pasuk [verse] says “And Yitzchak loved Eisav, for game was in his mouth; and Rivkah loves Yaakov” [Bereishis 25:28]. There is a strange use of grammar in this pasuk. By Yitzchak it says “*va’ye-eh-av*,” meaning “and he loved” – in the past tense. By Rivkah it says “*o-heves*” meaning “she loves” – in the present tense.

The Dubno Maggid once asked why there is this grammatical discrepancy. The Dubno Maggid answered with a powerful truth which is particularly applicable in our time: He said that one of the differences between the non-Jewish world and ours, is that in the former people are evaluated by what they do, whereas the Jew is evaluated not by what he does, but by what he is.

If one ever asks a child what he wants to be when he grows up, the child will answer “I want to be a...” doctor or lawyer or teacher. This is improper usage! The child was asked what he wants to be, and instead he answers with what he wants to do.

‘Doctor’, ‘teacher’, and ‘lawyer’ are professions, what you do – not what you are. However, we are conditioned in this society that one’s whole importance or value is based upon what one does.

A columnist recently wrote a piece in the Baltimore Sun complaining about the conversations at cocktail parties. While standing at a cocktail party, drink in hand, a person will introduce himself to someone. When the conversation is not fifteen seconds old, he will be asked, “What do you do?”

The columnist writes that “in America, you are what you do.” If one does something important, then he is important. If one does something menial, then he’s not important. The type of person that someone is makes no difference whatsoever.

The columnist writes that he is so turned off by this line of questioning, that now, if anybody asks him what he does, he says he is an undercover agent for the IRS [U.S. Internal Revenue Service], at which time the conversation ends.

This writer identified a tremendous truth. We are preoccupied not with who we are, not with what type of person I am, but with what we do. This reflects a very non-Jewish outlook. It does not reflect the outlook of Judaism.

This is what the pasuk is hinting to us. “Yitzchak loved Eisav (past tense) for game was in his mouth” — because Eisav, reflecting non-Jewish values, evaluated himself based only upon what he does. If he is only what he does, then if he ceases to do what he does (e.g. — hunt), he loses his value. A grandson of Eisav [baseball player Pete Rose] once said, “You’re only as good as your last ‘at bat.’” He accurately reflected his society’s values. He saw no inner importance, only the pragmatic importance of what he does. When he stops doing what he does, “the love is nullified” [Avos 5:16].

However, a Jew is not what he does, but what he is. Whether he makes a lot of money or he does not make a lot of money; whether he does something which has status in the world or whether he does something menial – it makes no difference. If one is a mensch, is ethical, fears Heaven and loves Israel, that is what counts. One is what he is, not what he does.

“And Rivkah loves Yaakov.” Yaakov was loved not for what he did, but for what he was. The character of Yaakov, the qualities of Yaakov, the truthfulness of Yaakov. These are constants. These are forever. Therefore, the love for such a person is forever.

### שיור לזן שיר חדש

אנו שמחים להודיע על שיעור חדש  
Starting this Shabbos  
there will be a

## Shiur on Chumash Rashi

given by  
הגאון החסיד פה מפיך מרגליות

### הרב יואלי לעבאווויטש שליט"א

at 9:30am in 18 Main

Followed by Shachris at 10:00.

**Please note the time change  
of the 10:30 Shachris**



**Due to the** ארץ הקודש **in מצב**  
**there will be a daily Minyan Mincha**  
**with** אבינו מלכנו  
**led by Rabbi Daniel Coren**  
**at 1:45 in tent**

**Kol Hanearim youth program**  
**with Rabbi Fried**  
**Motzaei Shabbos | 6:45pm**



# Reciting a *Brocha* When Lighting for *Chashad*

by Rabbi Nachum Scheiner



## Rabbi Nachum Scheiner

מוהל מומחה

CELL: 845-499-6354



The Gemara in Shabbos (23a) tells us that if someone has a corner home, with doors on two sides – one on the north and one

on the east – he must light the Chanukah Menorah on both sides. Otherwise someone who passes by on one side and doesn't see a Menorah, may think that this person did not light at all.

The Ran writes that since the additional lighting is just to remove suspicion, no *brocha* is recited on the extra lighting. The Rama quotes this ruling in *Shulchan Aruch*. The Ran and Rama clearly hold that, since the lighting is just to be sure that the person is not suspected of not lighting, it is not even considered a rabbinical *mitzvah*, and no *brocha* is recited.

## Reciting a *Brocha* on *Shechita* for *Chashad*

However, this is not so simple, and at first glance, the Rashba seems to disagree.

The Gemara (*Chullin* 75b) tells us about a *ben pekua* – a calf found in the mother's womb at the time of the *shechita*. From a scriptural standpoint, it is permitted to be eaten at any time, without any *shechita*, as the *shechita* of the mother, works even for the calf that was inside her. However, the *Chachamim* made a decree that once the calf set foot on the ground, we must perform *shechita* before eating it. The *poskim* explain that this is in order that no one will think we are eating it without proper *shechita*.

[The Parashas *Derachim* uses this concept to explain the dispute between Yosef and his brothers. The Midrash tells us that Yosef reported his brothers eating meat without *shechita*, which seems astonishing! Is it possible that the children of Yaakov Avinu ate without proper *shechita*? He explains that they had been eating from a *ben pekua*, which does need to be *shechted*, and Yosef didn't realize that, mistakenly thinking that they ate meat without *shechita*.]

The Rashba adds that a *brocha* must be recited. The Pri Chodosh points out that the Rashba seems to disagree with the aforementioned opinion of the Ran. Whereas, the Ran holds that a *mitzvah* done just to remove suspicion does not require a *brocha*, the Rashba holds that it is considered a *mitzvah* and does require a *brocha*. The Pri Chodosh adds that, according to the Rashba, the same should be true for the case of the Ran, and

even when lighting just to remove suspicion, it is considered a rabbinical *mitzvah*, and a *brocha* should be recited.

## Halachically Speaking

So if it is a *machlokes*, how do we *pasken*? The Pri Chodosh rules that we should follow the Rashba, and a *brocha* should be recited, in both cases, both for the *shechita* of a *ben pekua*, as well as for lighting to remove suspicion.

However, the Pri To'ar – authored by the Ohr Hachaim Hakadosh – quotes this ruling of the Pri Chodosh, and argues. He writes that, on the contrary, we should follow the Ran, and a *brocha* should not be recited, both for the *shechita* of a *ben pekua*, as well as for lighting to remove suspicion.

To be continued...

## Rabbi Scheiner

KOLLEL BOKER | 7:00-8:00am

- Chavrusa learning - Gemara

Currently: מסכת חגיגה

- Friday - Shuirim Beinyonei Dyoma and relevant topics

NIGHT KOLLEL | 8:15-9:45pm

- Chavrusa learning - Halacha

Currently: הלכות שבת / הדלקת נרות

## SHIURIM BY ROSH KOLLEL & FEATURED GUEST SPEAKERS

- Daf Yomi | 8:45-9:45pm

- Mishna Yomis | 8:45-9:00pm

- ZERA SHIMSHON SHIUR | 8:15-9:00pm Thursday Nights

### ADDITIONAL LEARNING PROGRAMS:

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- Shovevim Program / Early Friday morning learning b'retzifus.

- Evening Shuirim in Halacha and Hashkafa by prominent Morei Horah







In this week's *Parasha*, the Torah describes how Yitzhak tries to dig a well and it doesn't work, and they fight about another well and doesn't work, and they fight about it. What is the lesson of this?

The Chafetz Chaim says that it teaches us that a person should never let go of a business that he's involved in. He shouldn't despair and shouldn't give up hope.

Yitzhak Avinu dug, and didn't find water, dug again and didn't find water. They fought about it and they fought about it, and eventually he got to the final well, called Rechovot, which means space/*menucha*.

The Chafetz Chaim says: This is how it works with all physical and spiritual areas, whether it's business, or learning. If you're not successful in the beginning of your learning, don't give up. In the end, you'll be successful. If you're not successful, in the beginning of your business, don't give up- you'll be successful.

This is an important rule. Rav Yerucham Levovitz speaks about this in his sefer on Elul and Rosh Hashana, where he quotes the Gemara in *Berachot* 3B: If someone prays and wasn't answered, he should pray again. As the *pasuk* says, *Kaveh el Hashem*/Hope to Hashem, *chazak v'ya'amez libecha*/ strengthen and get more courage in your heart, *v'kaveh el Hashem*, which means if didn't work, keep going.

Sometimes if something didn't work and you weren't answered, you might think, "Enough already. Maybe I'm not deserving." But no, keep going. Be resilient.

Furthermore, he quotes from the same gemara that there are four things that need *chizuk* – Torah, good deeds, prayer and business.

What does this mean? Rashi says that you have to strengthen yourself with all your efforts.

What does it mean with your business? If you're a craftsman, if you're a businessman, or whatever you're doing, (and also if you're a Ben Torah), if you started something, don't throw in the towel.

This, he says, is what success is dependent on. If you keep on switching each time things don't work, you won't be successful. You have to hold on.

It's the same with Torah. Once you've started, don't keep switching from one masechet to another, from one class to another. Stay with it.

In modern terms, this is called resilience. Resilience means you don't give up. You keep pushing forward. There are so many stories...from Colonel Sanders from Kentucky Fried Chicken who had his last \$105 and decided to take his recipe and make it into a legend... to the fellows from Home Depot who were fired from their jobs... and Walt Disney who was told that his pictures are not creative enough, and so on and so forth.

But it's not only true in the financial world. It's true in the Torah world as well. Not all *gedolim* were born great. They had challenges and you wouldn't necessarily guess that they'd become the greatest in their class.

That's the lesson of this week's *Parasha*.

Of course, we need *bitachon* to make this happen. We're not just saying be resilient based on the principle of resilience alone. This whole principle is based on the fact that we rely on Hashem. And as the *pasuk* in *Mishlei* says, the *tzaddik* falls seven times and he continues to get up. He gets up. He doesn't just throw in the towel. He keeps pushing and he knows that eventually he will see success.



## A Life of Meaning and Purpose

Rabbi Shalom Rosner

The first major action in the *parsha* occurs while Yaakov was cooking lentil soup for his father who was mourning the death of Avraham. Eisav arrived home tired after a full day of hunting. He walked into the tent and demanded some of the soup. Yaakov agreed to provide soup to Eisav in exchange for the *bechorah*. Eisav's response? "What do I need the *bechorah* for? I'm going to die anyway." Eisav then sold the *bechorah* for the lentil soup. What exactly did Eisav detest about the *bechorah*? Even after he had sold it and eaten the soup, he despised it. It was as if he put a stamp of disapproval on the *bechorah*. What was it about the *bechorah* that he detested so much?

Rav Pincus (Tifferes Shimshon) suggests as follows. What does the *bechorah* symbolize? It represents the *avodah*, the service in the *Beis HaMikdash*. Prior to *Cheit HaEigel* with the *bechorah* came the responsibility of performing the *avodah* in the *Mikdash*. The greater one's stature in our nation yields higher levels of responsibility and obligation. The *Kohen Gadol* has more limitations, obligations and *mitzvos* than the average person. *Kohanim* and *Leviyim* have more responsibilities in the *Mikdash* than *Yisraelim*.

Eisav was not interested in obligations. He desired immediate pleasure and satisfaction. Eisav was at fault for being focused on the present and not anticipating the future. As they say, "there is no free lunch." If one just focuses on the immediate pleasure, without investing and planning for the future, he is destined to fail. Animals eat whatever and whenever they desire, yet no one envies these creatures. They are below humans on the pyramid, as the *Kuzari* places animals below humans who have the gift of speech.

The more responsibility we have and the more obligations we take upon ourselves, the greater *kedushah* and spiritual heights we can obtain. Eisav had animalistic desires – he wished to be satiated immediately by whatever he craved. Therefore, he sold the *bechorah*. He was not interested in future growth, but rather immediate gratification. We, on the other hand, have to recognize limitations in the present on account of the future.

When a non-Jew first becomes interested in *geirus*, we inform him of *mitzvos kalos* and *chamuros*. (Shulchan Aruch 268:2). Rav Chaim Shmuelevitz discusses what the term *mitzvos kalos* means. Why do we inform a potential *ger* specifically about the *mitzvos* of *leket*, *shikecha*, *pei'ah*, and a couple of other examples of *tzedakah*?

Rav Chaim Shmuelevitz answers that when it comes to other religions, there are almost exclusively *mitzvos chamuros* — major laws like no killing, no cheating and no stealing. But the nitty gritty things about life are ignored. Judaism has something to say about how one puts on his shoes, how to eat, and when to wash one's hands. Eisav couldn't fathom that. Yet, that's what we are to inform a *ger*: know what you're getting yourself into, but at the same time, realize that it is a great *zechus* to be part of such a special family. God is in the details! May we focus on the "little things" and appreciate each and every command and act that we perform to fulfill *ratzon* Hashem.



## Yaakov's Aveirah Lishmah Rabbi Yitzchak Adlerstein

**Go now to the flock and take from there two choice young goats.**

“Good for you, and good for your children. Good for you, because through them you will take the *berachah*. Good for your children, because through them, they will find atonement on Yom Kippur.”

This medrash links the two kids that Yaakov slaughtered for his father's meal with the two goats of the Yom Kippur *avodah*, one of which is dedicated to Hashem and its blood brought into the *Kodesh Kodashim*, while the other is sent off to an inelegant death in the *azazel* wilderness. How are we to understand the connection?

Hashem's creation was responsible for all existence. His creative role extends to things that are not immediately obvious. The significant incidence of flawed *midos* also has a place in His creation. As he told us, He “fashions light...and creates evil.” Evil character traits would not exist were there not some good purpose for them. Indeed, they resemble poisonous substances, which are ordinarily toxic, but can be effective in treating illness if they are carefully administered in small dosages. Personality characteristics that are usually responsible for evil deeds have a positive place at times. In special circumstances, they need to be utilized for good purposes. When used, however, they require strict supervision by a Torah authority, so that they not exceed the required amounts.

We normally shun deception and trickery. Yaakov, however, had to put them to good use to obtain the *berachah*. Using them amounted to an *aveirah lishmah*, which Chazal tell us is considered the equivalent of a *mitzvah* – albeit only as good as a *mitzvah* performed not for the sake of Heaven.

The two Yom Kippur goats demonstrate this. One of them becomes the focus of a complex and elegant *avodah* performed on the holiest day of the year in the holiest place on earth. The treatment of the other goat is tainted. To the untrained eye, it looks like a form of pagan spirit-worship. Yet, it too becomes a *mitzvah* when Hashem commands that it be done. Part of the message is certainly that any seemingly ungodly forces, *kochos* of pollution and tumah, owe their existence entirely to His Will.

Rivkah meant to convey this point to Yaakov, according to our medrash. The “two” meant to underscore an essential duality in what she asked of her son, similar to the tension between the two goats of Yom Kippur. On the one hand, he would be performing a *mitzvah* of honoring his mother. On the other, he would be deceiving his father. Both would be necessary to attain the *berachah*.

We find that Yaakov was punished for causing pain to his brother. Eisav's “great and bitter cry” inexorably led to the “great and bitter cry” by Yaakov's descendants in

the days of Esther. We do not see, however, that Yaakov was punished for the awful, great fright that he caused Yitzchok when he realized that he had been deceived. Why is Yaakov punished for the pain he inflicted upon Eisav but not for the fright he caused his father?

We are told that we ought to perform *mitzvos* even *shelo lishmah*. On some level, a *mitzvah* always remains a positive accomplishment, regardless of the way it is done. Not so in regard to an *aveirah*. On those occasions when performing an *aveirah* can be justified, it must be done entirely *lishmah*. Any admixture of self-serving benefit remains an *aveirah*.

Yaakov's deception of his father was a justifiable *aveirah*. It immediately caused pain to two people. Yaakov could not be blamed for Yitzchok's fright. It was unavoidable; under the circumstances, Yaakov was considered as if acting beyond his control. Yaakov gained nothing from the pain he caused his father. To the contrary, we must assume that he himself was pained by it.

Eisav's cry was a different matter. While Yaakov was justified (and therefore not legally culpable) for causing it, bringing it about was not entirely *lishmah*. Yaakov was not unhappy about it. He took secret satisfaction in it.

For that, he was punished.

## Different Blessings Rabbi Avraham Twerski, zt"l

When Isaac blesses Jacob, the verse states: “And may God give you of the dew of the heavens and of the fatness of the earth” (Genesis, 27:28).

When he blesses Esau, the verse says, “Behold, of the fatness of the earth shall be your dwelling and of the dew of the heavens from above” (Genesis, 27:39).

Although the blessings to Jacob and Esau appear similar, there are two striking differences between them. To Jacob, Isaac said, “May God give you,” whereas in Eisav's blessing he does not invoke the Name of God. Secondly, in Jacob's blessing, the blessing of “the dew of the heavens” precedes the blessing of “the fatness of the earth,” whereas in Esau's blessing the order is reversed.

Although Isaac thought he was blessing Esau, the Divine Spirit motivated him to give Jacob the blessing appropriate for him. Jacob was to know that everything he possesses, even if it appears to be the result of his own efforts, is a gift from God. Moses warned the Israelites that when they inherit the Promised Land and become affluent, they should not think that it was their skill, prowess and work that produced their affluence, but that it was God Who gave them the ability to

acquire wealth (Deuteronomy 8:17-18). Jacob's descendants can have this faith, but to Esau's descendants it is an alien concept. Living by the sword, Esau's descendants gained their wealth by plunder and robbery.

The Divine Spirit also bestowed upon Jacob the awareness that the goal and purpose of life is spiritual, “the dew of the heavens.” This is achieved via the fulfillment of the Divine will. Inasmuch as one cannot fulfill the mitzvot without the physical means to do so, earthly belongings, “the fatness of the earth,” are a necessity, but they should be seen only as a means, not as an ultimate goal.

Esau, on the other hand, lives for earthly pleasures. “The fatness of the land” is primary, and any spirituality is but an afterthought.

The two nuances are related. We can live spiritual lives only if we are aware that all mundane possessions are Divine gifts. If we lose sight of our utter dependence on Hashem, we can degenerate into creatures that seek only physical pleasures, and we thereby lose the dignity of spirituality that elevates us above all other living things.





## Long-Time Guests

Reb Baruch-Mordechai of Warsaw had an open house to anyone who wished to enter. People came and went as they pleased, never asking permission, taking everything for granted. They really felt at home there.

And R. Baruch Mordechai did not care. That is how he wanted it!

Reb Shabsai Yofel of Slonim described it well: "When R. Baruch Mordechai takes a nap on a couch at home," he commented, "it is not as if it were his couch. Rather, it is because he happened to find it unoccupied first, before anyone else lay on it."

R. Baruch Mordechai himself came and went just like the others. He had no special place at the head of the table. He was served his meals just like the rest. He did not want anyone to make of fuss over him.

Small wonder, that when a poor man came to this house and stayed for several weeks, he did not even recognize R. Baruch Mordechai as the master of the house. He thought he was just another guest! Once this poor man turned to R. Baruch Mordechai and asked innocently, "I see that you are a steady guest here. You probably know what is customary here better than I do. Tell me, do you think that they would mind if I stayed a few weeks longer?"

R' Baruch Mordechai shrugged his shoulders and reassured him, "No. I am sure you are welcome to stay on. I have been living here - eating and sleeping - for a long time and no one has ever said anything...."

*Source: Adapted by Yerachmiel Tilles from "Tales of Tzaddikim" by G. Matov [Mesorah]*



## L'Maaseh... A Tale to Remember

**The Stoliner Rebbe's Advice To a Childless Couple**

*By Rabbi Yechiel Spero*

Rabbi Yechiel Spero once related the following powerful story. Ruchi Friedman was married for seventeen years and was not yet blessed with children. She spent many nights crying to Hashem for a child, but over all those long years the brachah did not come. One Shabbos, her husband Boruch had come home earlier than usual and had found her crying on the couch. She had always tried her best to hide her tears, but now she had been 'caught'.

Boruch felt terrible for her, and suggested that they go again for a brachah, so he set off to visit the Stoliner Rebbe. The Rebbe greeted Boruch warmly and listened to his story, then he thought for a moment. He looked up and told Boruch about the zechus of answering "Amein" and "Amein Yehei Sh'mei Rabbah", and then he suggested something very unusual. He said, "If one Yehei Sh'mei Rabbah can destroy an evil decree, then just imagine what many of them can do." Boruch did not understand. The Rebbe explained that there is nothing more precious to Hashem than the sounds of Amein from little children. He then told Boruch to prepare little packages of candy, and any child who would answer Amein loudly, would be given a package after davening, and in that zechus, maybe they would merit being blessed with a child.

Boruch and Ruchi took the advice of the Rebbe, and with tears in her eyes, Ruchi put together thirty little paper bags filled with candy. That Erev Shabbos, Boruch walked into Shul with the large bag of candy. Little notes had been given to the children in the neighborhood telling them how they could earn a bag of candy for answering Amein as best as they could, with as much Kavanah as they were able to.

At davening, the chazan began to say the first Kaddish and the congregation erupted with Amein Yehei Sh'mei Rabbah! The adults seemed to have been inspired by the children's excitement, and joined in responding slowly, loudly, and with concentration.

The singing of Lecha Dodi that night was even more meaningful and beautiful than usual, and at the end of Maariv all the children lined up to get their candy. Boruch left the Shul that night smiling, and he went home and described the davening to his wife.

Could a few children's Amein's really make a difference? One year later, amazingly, Ruchi and Boruch were blessed with a baby boy, and the Stoliner Rebbe was invited to be the Sandek at the Bris. This is the power of Amein!

*"Torah U'Tefilah: A Collection of Inspiring Insights"*





# -Tales of the Gaonim-

## *The Greatness of Charity*

By Rabbi Sholom Klass

Our sages teach us, "Great is charity and great is its reward. He who gives charity to the poor, his prayers will be answered *midda keneged midda*. He heard the cries of the poor, so G-d will hear his prayers when he cries."

The Midrash tells the story of a pious person who gave a lot of charity. His name was blessed by every poor person in the country. However, the wheels of fortune turned, and this pious man lost all of his riches and became very poor.

One day his wife said to him, "We have eaten the last morsel of bread. What will we feed our children tonight?"

The man looked at her with a pitiful expression. "My dear wife," he said, "We have no money. I do not know what we can do!"

His wife had a beautiful head of hair – her crowning glory. In desperation, she cut off her hair, sold it, and purchased a measure of fine flour with the money. With this flour she baked a large challah.

Placing it on the table, she asked her husband to watch it while she went to pick up their children from school.

While she was gone, a poor man knocked on the door and begged for some food. "Please give me something to eat," he cried. "My wife and children are starving. We haven't eaten for three days, and they are too weak to walk out of the house."

The pious man didn't hesitate a moment. He took the challah and gave it to the starving man, who began to cry from happiness.

After he departed, the man began to worry how his wife would react when she heard that he gave away their last piece of bread. He went to shul and began to daven and cry until he fell into a deep and exhausted sleep.

While he slept, he dreamed of Eliyahu *HaNavi*, who was trying to awaken him from his sleep.

"Wake up, my good man," he was saying, "G-d has heard your prayers. He will reward you with interest for the challah you gave away. Accept this payment without fear, for the principle of the deed is very great, and it will be saved for you in the World to Come."

He awoke with a start and left the *shul*. At the door he found a bag containing 1,000 gold coins, with no identification. Happily, he took it home and, after buying food for his family, he invested the remainder wisely and he once again became wealthy.

Thus it says, "The good deeds of a man will reward him in this world and will pave a pathway for him in the next world."



## *Charity Saves From Death*

There was once a *tzaddik* who was married to a very pious woman who gave every kopek she earned to the poor. They themselves lived a poor life and the wife washed other people's laundry to get by.

Her husband was a brilliant man, well-versed in the sciences and astrology. He was able to foretell coming events. One day he read in the stars that his wife would fall off the roof and be killed. He dreaded the coming of that day and he worried continuously while he kept the secret to himself. On the fateful day, he begged her not to go outside of the house. "I'll collect your wash today, just promise me you will not go out of the house."

Seeing how anxious her husband was, she agreed. Before he left, her husband gave her a loaf of bread and a container of cheese so she wouldn't have to go to the store to purchase food.

The wife kept herself busy all morning washing clothes. Mid-afternoon, she decided to hang up the clothes, forgetting her husband's admonitions. Walking outside, she saw that the line that had been attached to the roof of her house was torn.

### **Poor Man At The Door**

Pulling a ladder to the house, she began to climb it. Halfway up, she heard someone knocking at the front door.

"Who is there?" she shouted.

"I am a poor person who has not eaten all day. Could you spare some food?" was the reply.

She thought to herself, "I have more than enough food for myself in the house. Surely I can spare some of it." She climbed down the ladder, entered her house, and divided the food, giving half to the poor man.

When the man departed, she again began to climb the ladder. Again she heard a knock on the front door. When she climbed down, she saw it was another poor person.

"I have not eaten for two days," he wailed. "Unless you give me something, I'll faint from hunger."

"I'm not hungry anyway," she thought. "I'm so busy all day that I won't even have time to eat. When my husband comes he'll bring with him enough food for supper. This poor man needs it more than I do."

She then gave him the remainder of her food. When he departed, she climbed to the roof, fixed the line, and descended without incident. She then proceeded to hang the wash to dry.

### **Good Deeds Saves the Wife**

At the end of the afternoon, her husband returned and was amazed to see all the wash dry and folded.

"How did you manage to hang the wash today?"

"I fixed the line," she answered. "I climbed to the roof and repaired it."

"Tell me, what good deed did you do today?" he asked her in amazement at seeing her alive.

She then told him of her experiences with the two poor people.

"Those two good deeds of charity saved your life," he said to her. He then told her of the terrible forecast about her which had been revealed to him. As it says in *Tehillim*: "Charity saves from death!"

*The Jewish Press*



## NO TWO PEOPLE ARE THE SAME

Rabbi Berel Wein



Finding a mate is no simple matter. The rabbis characterized its difficulty as being on the scale of splitting the Yam Suf. But finding that mate and building a successful and satisfying marriage thereafter are two different tasks. From this week's parsha it is obvious that Yitzchok and Rivka are at cross purposes regarding the treatment due to Eisav. Yitzchok is willing to give him almost everything in order to attempt to save him from his own evil nature and negative course in life.

Rivka feels that Eisav is irredeemable and that the entire investment of parental energy should be concentrated on Yaakov. Her policy of very tough love contradicts that of Yitzchok towards Eisav. Thus she does not inform Yitzchak of her plans to grant Yaakov the blessings by dressing him up as Eisav. She demands that Yaakov now flee the country to escape Eisav's wrath and death threats.

Yitzchak acquiesces in her wishes though not from the same motives that impelled Rivka to send Yaakov away. In short for much of the parsha Yitzchak and Rivka do not appear to be on the same page as far as the future of their sons is concerned. This naturally leads to complications and problems that will again reflect themselves in the family of Yaakov and his wives and children.

The rift between Yitzchak and Rivka is not discussed further in the Torah and even Midrash and the commentators do not dwell on it. Yet it appears to be a major influence on the lives of both Yaakov and Eisav and on the tortured relationship between the two brothers.

The saga of favoritism by parents regarding one of their children will be repeated by Yaakov in the story of Yosef and his brothers. That dispute will haunt Jewish life throughout its history. Everyone strives to achieve a harmonious home and family. But the goal is an elusive one for many. Differing circumstances, personal preferences, human error, and societal influences all play a part in the problem of creating a harmonious and loving household.

That is what the rabbis meant when they stated that Yaakov wanted to dwell in peace and serenity – he wanted to achieve that household of goodness and peace. Instead, the disaster of Yosef and his brothers impressed itself upon him and his family. A great sage once said that life and especially family life can be likened to ships that traverse the ocean. Each one fabricates its own wake but the wake soon disappears and the next ship has to find its way across the ocean by itself.

No two family situations are the same nor are two children in the same family identical – even identical twins. The Torah informs us of the difficulties inherent in family situations and differing personalities and opinions. It offers no magic solution to these situations for there is no one-size fits all that can be advanced. Wisdom, patience, good will and common sense are the ingredients for family success and achievement.

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## “...and Eisav spurned the birthright” (25:34)

On the day that Avraham died, Eisav committed five heinous offenses; he violated a betrothed maiden, murdered, denied Hashem’s existence, denied the notion of Hashem resurrecting the dead, and spurned the birthright. The Talmud cites all of the allusions found in the verses for these transgressions. The Ba’alei Hatosafos question what actual law was violated by spurning the birthright; they answer that although it is not one of the Noachide laws, it is nevertheless contemptible behavior. Why is the spurning of the birthright the only transgression to be mentioned by the Torah explicitly, when it would appear to be the least severe of the five?

The Torah introduces the episode of the selling of the birthright with Yaakov cooking lentil stew. The Talmud explains that Avraham had passed away that day and Yaakov was preparing the traditional mourner’s meal for his father, Yitzchak. Rashi cites the Talmud that although Avraham was supposed to live to the age of one hundred eighty, he died five years early to prevent him from witnessing his grandson, Eisav’s abhorrent behavior.

Yitzchak was born when Avraham was one hundred years old. Eisav was born when Yitzchak was sixty years old. Therefore, Eisav was fifteen years of age at the time of Avraham’s death. This, points out the Mizrachi, creates a problem with a comment made by Rashi earlier in the parsha. Commenting upon the verse “and the youths grew up”, Rashi states that although Yaakov and Eisav were distinctly different in nature, as children there was no conspicuous difference between them. Once they reached the age of thirteen, the stark contrast became apparent; Yaakov frequented houses of study and Eisav, houses of idol worship. Why did Avraham’s premature

death occur when Eisav was fifteen and not two years earlier, when it became evident that he engaged in idolatry?

Rashi comments on the verse “*vayivez Eisav es habechorah*” – “Eisav spurned the birthright”, that Eisav rejected and showed contempt for the service of Hashem, which was linked to the firstborn’s birthright. Similarly, the Talmud translates the word “*vayivez*” as “*veshat*” – “to show contempt or disdain”. This is the same word used in the verse “*ud’var Hashem bazah*” – “the word of Hashem he has disdained”. Eisav is not being held accountable for selling the birthright, rather it is the fact that he holds the birthright in contempt, thereby showing a lack of respect and sensitivity towards the service of Hashem, for which he is being taken to task.

All transgressions can be attributed to compelling forces which, although they do not excuse the behavior itself, to a certain extent they can be a mitigating factor. Whether a person is motivated by desire, wealth, egotism or self-preservation, as heinous as the transgression may be, the path for reconnecting himself to his Creator is still accessible. In contrast, the person who acts out of contempt, reaches a point of no return. Such behavior can never be mitigated or excused.

The Torah highlights Eisav’s contempt above all his other transgressions, for it is specifically this behavior which characterizes the reason why Eisav is an unworthy progenitor of his grandfather Avraham’s legacy. Even after performing idol worship at the age of thirteen, Eisav was still spiritually redeemable. Only once he exhibited his disdain for all that is holy did it become necessary for Hashem to protect Avraham from witnessing Eisav’s spiritual demise.



## Copious Prayers

Rabbi Shimshon David Pincus, zt”l

Hashem responded to his copious prayers, and his wife Rivkah conceived. (*Bereishis* 25:21)

“Prayed copiously” – He offered many pleading prayers. (Rashi)

What should you do if your prayers are not answered?

Chazal say in *Berachos*:

If a person sees that he prayed, but was not answered, he should pray again, as it says, “Hope to Hashem, be strong and fortify your heart, and hope to Hashem [again].”

There is a difference between a request made to Hashem and a request made to a fellow human being. Let’s say we ask something of a person, and he doesn’t grant our request. If we keep on asking him and pleading to him, he will feel bothered and burdened. It is not so with Hashem. On the contrary, He wants us to ask again and again, to beg and plead over and over.

Chazal say that Moshe Rabbeinu prayed to enter *Eretz Yisrael* 515 times. This number equals the *gematriya* of ואתחנן. And early Torah sources say that if he would have continued to plead, Hashem would have granted his request.

Why is Hashem different from human beings in this respect? Because when we ask something from a human being, our goal is only to get what we are requesting. If he doesn’t grant our request when we ask for it, this is because he doesn’t want to, or is unable to. So what’s to be gained by asking him again and again, since he doesn’t want to grant our request? If we keep

repeating our request, this naturally pushes him to do what he is asked to, although he doesn’t really want to. It makes him feel pressured. Consequently, the more we ask him and plead to him, the more we are going against his will. We are bothering him and burdening him more and more.

Not so with Hashem. First of all, as regards our asking Him to grant us something, He surely wants to give us our request. There is nothing that blocks or limits Hashem’s infinite kindness and mercy. His *chesed* is boundless. The only reason we even need to ask for it – which is also why we were lacking it in the first place – is not because Hashem didn’t want to give it to us. Rather, it is because He wants us to ask for it, so that the request itself will be heard, thus bringing us closer to Him by standing before Him in *avodah* and *tefillah*.

Why were our foremothers barren? Because *Hakadosh Baruch Hu* desires the prayers of the *tzaddikim* (Yalkut Shimoni, Toldos 110).

From the outstart, Hashem wants to give us what we ask for. But He wants us to daven for it, for our own benefit.

Consequently, the more we ask and plead and daven and beg, the more Hashem loves us and is pleased with us. This is for two reasons. First, because we are facilitating the granting of our request, which is what Hashem wanted all along. Second, because we are drawing closer to Hashem and becoming more attached to Him, which is the whole reason why Hashem did not grant it to us immediately.

So the more we ask and plead, the more we are fulfilling Hashem’s holy Will.



# JOKES

## Dressed Alike

Shoshana, the mother of a large family was explaining why she dresses her children alike, right down to the youngest baby. "When we had just four children, I dressed them alike so we wouldn't lose any of them." "Now," she added, looking around at her brood of nine, "I dress them alike so we won't pick up any that don't belong to us."

## The Test

I was out walking with my then 4-year-old daughter Chavi when she picked up something off the ground and started to put it in her mouth. I asked her not to do that. "Why?" she asked. "Because it's been laying outside and it is dirty and probably has germs." At this point, she looked at me with total admiration and asked, "Wow! How do you know all this stuff?" "Uh," I was thinking quickly, "...all moms knows this stuff. Um, it's on the Mommy Test. You have to know it, or they don't let you be a Mommy." We walked along in silence for 2 or 3 minutes, but she was evidently pondering this new information. "Oh...I get It!" she beamed. "So if you flunk, you have to be the Daddy."

## Diagnosis

Shmulik goes to the doctor and says, "Doc, I ache all over. Everywhere I touch it hurts."

The doctor says, "OK. Touch your elbow." Shmulik touches his elbow and winces in genuine pain. The doctor, surprised, says "Touch your head." Shmulik touches his head and jumps in agony. The doctor asks him to touch his knee and the same thing happens. Everywhere Shmulik touches he hurts like hell. The doctor is stumped and orders a complete examination with X-rays, etc. and tells Shmulik to come back in two

days. Two days later Shmulik comes back and the doctor says "We've found your problem." "Oh yeah? What is it?" "You've broken your finger!"



## Good News and Bad News

The attorney tells the accused, "I have some good news and some bad news." "What's the bad news?" asks the accused. "The bad news is, your blood is all over the crime scene, and the DNA tests prove you did it." "What's the good news?" "Your cholesterol is 130."

## Viewpoint

Two men are on opposite sides of the river. The first man shouts, "How do I get to the other side of the river?" The other man yells, "You are on the other side of the river!"

## One-liners

Why is a swordfish's nose 11 inches long? *Because if it were 12 inches, it would be a foot.*

What state is known for its small drinks? *Minnesota.*

What do you call a line of men waiting to get haircuts? *A barberqueue*

## Ignorance and Apathy

What is the difference between ignorance and apathy? A man asked his friend. "I don't know, and I don't care." was his response

## Midnight Lecture

Moishe is speeding along the highway at 1 a.m.

A policeman stops him and asks, "Where are you racing at this hour?" "To a lecture," the man responds.

"Who will give you a lecture at this hour?" the policeman wonders. "My wife," he replies.



## STORIES TO THINK ABOUT...

### The Shul's Leaky Roof

Looking for a storage warehouse for the army's supplies, a contingent of government officials chose the local Shul in Riminov.

The heads of the Kehila ran to R' Mendele for guidance. One person suggested that when they told the officials that the roof leaks & all their supplies would be ruined, they would change their minds. All agreed that this seemed a good plan. R' Mendele, however, heard this & said they were sorely mistaken. In fact, he said, it was because of the leaky roof that this decree befell 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 and everything will be alright." And so it was.

*Migdal Ohr as prepared by Jonathan Gerwitz*

### The Rabbi's Strange Prayer...

One Shabbat morning at congregation Shaarei Shamayim, Rabbi Felder asked the assistant rabbi, Rabbi Rosenberg to give the sermon. Rabbi Rosenberg addressed the congregation & said, "Hashem, I hate coconuts." Rabbi Felder looked at the assistant rabbi, wondering where this was going. Rabbi Rosenberg continued, "Hashem, I hate eggs." Now Rabbi Felder was totally perplexed. Rabbi Rosenberg continued, "Hashem, I am not crazy about almonds either, or even straight sugar or salt. But after you mix them all together & bake them in the oven, I love macaroons!"

Rabbi Rosenberg continued. "Hashem, help us realize that when things come up that we don't like, whenever we don't understand what You are doing, that we need to wait and see what You are making. After you get through mixing and baking, it'll probably be something even better than macaroons."

*Aish.org*

The advertisement shows a wooden cutting board with various meats labeled: SMOKED BLACK ANGLUS RIBEYE, SMOKED LAMB SHOULDER, BEEF IRONY, SOUS VIDE TOP OF THE RIB, SMOKED LEG OF LAMB, CURED LAMB CHOPS, SMOKED OEBEL, TRUSSING SIRLOIN STEAK, HOUSE CURED SALAMI, SMOKED SWISS STEAK, CHERRY SMOKED MINCE, HOUSE CURED CANDIED BACON, PEPPER CRUST STRIP STEAK, PECAN SMOKED FONDUE, OYSTER STEAK, HOUSE EASTERN STRIP STEAK, SMOKED VEAL SAUSAGE, and SPIC STRIP STEAK. Below the board is a box of meat products with the text "EXPERIENCE EVERY BITE". At the bottom, it says "this is the art of meat" and "ESTD 2019 MEATWORKS EAT ART". Contact information: 347.661.9989 | MOE@MEATWORKSUS.COM | @MEATWORKS





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