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בס"ד

Daily Daf Yomi Shiurim MORNINGS

5:40-6:15am
(Hebrew)
Rabbi Usher Benedict
20 Upstairs

6:00-6:55am
(English)
Rabbi Yanky Moddel
18 Upstairs – Office

7:00-8:00am
(English)
Rabbi Yosef Chesir
20 – Downstairs

8:00-8:55am
(Yiddish)
Rabbi Yitzchok Y. Klein
20 Upstairs

(English)
9:00-9:45am
Rabbi Shai Stern
18 Upstairs – Rabbi Corens Office

EVENINGS
NEW TIMING
7:15pm
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Rabbi Yanky Moddel
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For more info on the above shiurim as well as all our current learning opportunities please contact Rabbi Scheiner Rosh Kollelim & Rabbinical Director at RabbiScheiner@18forshay.com or 845 372 -6618

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Thursday November 4

1:30pm – Tent ב

3:00pm – Tent ב

5:10pm – Tent ג 40 min. before shkia

5:50pm – Tent ד At Shkia

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יְרַחֵי כַּלָּה

בס"ד

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Shuir Topic



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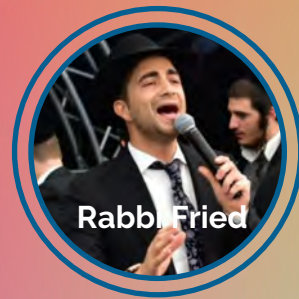


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BAIS MEDRASH OHR CHAIM

THE
Youth
Minyan

TAKING YOUTH TO THE NEXT LEVEL



RAV AHARON KOTLER

- Recreating The Lost World In a Least Likely Place

Rav Aharon Kotler pulled off a historic accomplishment by opening one of the first European standard Yeshivos on the shores of America. Rav Aharon was not one to compromise and build a Yeshiva within the framework of what America had to offer. No, he wanted an authentic Yeshiva and that is what he got; post high school intense Torah study with no secular studies and a Kollel to boot!

Rav Aharon was born in Svislovitz, Poland in 1891. He studied in the famed Slabodka yeshiva in Lithuania under the legendary Alter of Slabodka, Rav Nosson Tzvi Finkel, and Rabbi Moshe Mordechai Epstein. After his marriage to the daughter of Rav Isser Zalman Meltzer, the Rosh Yeshiva of Slutsk, Rav Aharon moved to Slutsk and began to give shiurim in the yeshiva. In the wake of World War I he moved the yeshiva from the Soviet-controlled area to Kletzk in Poland. There he became one of the best-known figures in Polish rabbinical circles. He was the youngest member of the Moetzes Gedolai HaTorah of Agudas Yisroel.

With the outbreak of World War II, Rav Aharon and the yeshiva relocated to Vilna, the major refuge of most yeshivos as it was under control of an independent Lithuania and not subject to either Nazi or Russian rule. Rav Aharon ultimately emigrated to the United States via Siberia in 1941 to join Rav Moshe Feinstein in building post Holocaust Yiddishkeit in America. It is told that he performed a Goral HaGra to help determine if he should move to Eretz Yisroel or America. It took him to the Pasuk in Shemos 4:27 "And Hashem said to Aharon go towards your brother Moshe in the desert." The desert referring to America which was desert compared to the lush and fertile grounds of the European Yeshiva world. His brother Moshe he understood as Rav Moshe Feinstein.

In 1943 Rav Aharon opened the doors of Bais Medrash Gevoha in Lakewood, New Jersey. He chose Lakewood, New Jersey, as the site for his new Yeshiva in America, far from the distractions of New York City. From humble beginnings and against all odds with only a handful of talmidim, the Yeshiva grew by leaps and bounds. The

dream was realized. The intense Torah study that had prevailed in eastern Europe was successfully re-created in the United States. By the time Rav Aharon passed away, there were hundreds of talmidim who had a major impact on Torah education in America.

Until his sudden death in 1962, Rav Aharon had a hand in most successful frum ventures, including helping establish Chinuch Atzmai, the independent religious school system in Eretz Yisroel. He was the chairman of the Moetzes Gedolei HaTorah of Agudath Israel. He also chaired the Rabbinical administration board of Torah Umesorah and was on the presidium of the Agudas HaRabbonim of the U.S. and Canada. Yehi Zichro Boruch

His character traits were so perfected that they were like diamonds.

One day he left his apartment and then told his driver that he has to go back home. He forgot something. The driver offered to go in the house for him. Reb Aharon refused, and said it is something that he has to do. Reb Aharon walked up three flights of steps and the driver followed him to figure out what was so important. He went into the apartment, walked over to his wife and told her in Yiddish, "Have a good day." He turned around. "Now we can go."

He went raising funds, and many businessmen helped him, but many wouldn't. He never got insulted or took it personally. He knew that supporting Torah is a privilege and not everyone understands that privilege.

He always carried around a volume of the Mishnah Brurah with him. When asked why, he explained that he wanted the merit of the Chofetz Chaim to be with him.

He once had nothing to eat a whole day besides one fruit. He was busy fund raising. But he didn't throw the core or the peels on the floor or out the window. Rather he held them in his hand or in a bag until he could throw them away. When he came home late at night, he bemoaned that he didn't study the whole day.

His wife brought out a bowl of soup, but Reb Aharon said to give it to the driver. "He's been out a whole day and is hungry." For himself his studying was what he needed to do.

It once happened that Reb Aharon was preparing to travel to Israel. His students planned to accompany him to the airport. Reb Aharon demurred saying it was better that they should stay in the yeshiva and not take time away from their learning.

The students called Reb Moshe Feinstein and asked him what to do. He said, "You should indeed accompany Reb Aharon to the airport. To honor Reb Aharon is to honor the Torah itself."

WHAT WAS RAV AHARON SAYING?

By Yosef Sosnow

How can one really discern a person's deepest inner essence?

We are all accustomed to saying what we want. Especially when it comes to spiritual matters, we assure ourselves and others that we desire to learn Torah, we desire yiras Shomayim, we desire mitzvos, we desire long for the coming of Mashiach and the rebuilding of the Beis HaMikdash, we want to be close to Hashem. We are sure, in our heart of hearts, that those are our deepest, most heartfelt desires. Sometimes, though, a person is tested. He is placed in a situation of crisis when his true inner essence is revealed, when all the layers are stripped bare, when he has no chance to formulate beautiful poetic turns of phrase about his spiritual longing.

It is such a story that I heard about the venerated rosh yeshiva of Lakewood, Maran Hagaon Harav Aharon Kotler, zt'l. I heard the story some 30 years ago directly from Rav Sholom Schwadron, zt'l, who himself witnessed the event. There can't be a more direct kli rishon than hearing it from the actual person who witnessed it and who, even 30 years after it transpired, still told over the story with a quiver in his voice and a hot tear rolling down his cheek onto his snow white beard.

The story transpired in Yerushalayim in 1954. Rav Aharon had come to participate in the Knessiah Gedolah of Agudas Yisroel. There was a festive atmosphere in Yerushalayim. This was the first major gathering of leading gedolei Yisrael from across the world after the conflagration of the Holocaust. Without a doubt it was Rav Aharon Kotler's presence that most electrified the large assemblage. Wherever Rav Aharon went, a large entourage of people followed, latching on to his every word. His opinions on the burning matters facing K'lal Yisrael were sought with bated breath. From word to mouth stories were passed regarding what Rav Aharon did say, what he didn't say. Some of them took on a life of their own.

The most powerful story, Rav Sholom Schwadron related, transpired not at one of the Knessiah sessions but rather at a wedding that Rav Aharon was attending while there, at the Bnos Yerushalayim Hall.

At that time, the Jordanians were in a state of bitter war with the fledgling State of Israel and there was much tension on the Jordanian border. There was fear that an attack was imminent and the country was on high alert.

Suddenly, in the middle of wedding, the air raid siren began to wail. The shrill, disconcerting wail wreaked panic in the hall. Before anyone even had a chance to run to a bomb shelter there was a massive thud followed by an explosion. A grenade or a bomb had fallen nearby; very nearby.

The siren began to wail again. Fear gripped everyone present; terror pervaded the atmosphere. All at once, everyone, every single person in the room, dove to the floor as another grenade whistled through the sky and fell with a thud, shrapnel scattering all over the place.

Rav Sholom related, "I was terrified. I was thinking about my wife, my children . . . I was wondering if I would ever see them again, I was in a panic, and the hallowed words of Shema Yisrael were on my lips.

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ויצא	6:50 & 7:20
וישלח	6:45 & 7:15
וישב	6:40 & 7:10
מקץ	6:40 & 7:10

“Rav Aharon Kotler had also dropped to the floor and I found myself right next to him. I saw him in a state of agitation. The gadol hador was spread out on the floor, the Torah itself was on the ground. And then I heard a low voice, the low, distinct voice of Rav Aharon. He too realized that with bombs falling indiscriminately one after the other his life was in grave danger. What, however, did Rav Aharon do? I heard him talking, talking to Hashem. Listen to what the Gaon Hador said!” The words that I heard next have remained etched in my memory to this very day.

“What did I hear Rav Aharon whisper?! I heard him begging Hashem, beseeching Him with every fiber of his being—‘Please Ribono Shel Olam, lomer doch leben! Ich vil noch lernen dayn heilige Torah—Please let me live! I still want to learn Your Holy Torah!’

“He did not think about his family, his Rebbetzin, his children and grandchildren; he did not think about his beloved yeshiva, he did not think about anything other than beseeching Hashem in what he thought might be his last moment on this earth, begging, ‘Ribono Shel Olam, lomer doch leben! Ich vil noch lernen dayn heilige Torah!’”

It is in such moments that a person’s true essence is revealed—on the floor, bombs flying, when no one can hear. The most intimate conversation between a person and Hashem Yisborach in the most trying of circumstances, when most people are too panicked to think about anything but their own safety.

Rav Aharon, too, was panicked, he was afraid, but what terrified him most was that he still had so much of Hashem’s heilige Torah to learn. Nothing else was on his mind in that moment of panic, only the most precious of things, Hashem’s heilige Torah.

In Parashas Acharei Mos, the Torah teaches us, “V’chai bahem.” The simple explanation is that you should live by the mitzvos. The seforim hakedoshim offer an additional, slightly different explanation. They say, v’chai bahem doesn’t just mean that you should live by them, but your entire life should just be them. Your life, your lifeblood should be Torah; nothing else.

Rav Sholom concluded, “At that moment, on the floor of Binyanei Haumah with Jordanian bombs flying overhead as I lay on the floor in terror next to the Gaon Hador, Rav Aharon, I learned the real meaning of how Torah can be one’s lifeblood!”

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BET PARSHAT TOLDOT HAFTARAH

The Navi Malachi quotes Hashem saying how much he loves Am Yisrael, even though we are brothers with Esav. Hashem hates Esav, our eternal enemies, 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 Korbanot.

The way of the world is that as we get used to something we become

very relaxed and casual with 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 ones 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 that we didn't 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, Aaron Lankry

NEW MINYANIM ADDED:

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

SHABBOS ZMANIM

CANDLE LIGHTING	5:28PM
MINCHA 18 TENT	5:38PM
MINCHA BAIS CHABAD	5:38PM
SHKIYA	5:46PM
SHACHRIS VASIKIN- DAF YOMI SHIUR	6:54AM
SHACHRIS ASHKENAZ 18 MAIN	8:00AM
BUCHRIM MINYAN 20	9:00AM
SHACHRIS - YOUTH 18 UPSTAIRS	9:30AM
SHACHRIS MAIN MINYAN 18 TENT	9:15AM
SHACHRIS 20 FORSHAY BAIS CHABAD	10:00AM
NEW SHACHRIS 18 MAIN	NEW 10:15AM
MINCHA	1:45PM
PIRCHEI	2:00PM
DAF YOMI	4:50PM
MINCHA SHALOSH SEUDOS	5:25PM
SHKIYA	5:45PM
MARRIV	6:25PM 18 TENT, 6:30PM

WEEKDAY ZMANIM

SHACHRIS
20 MINUTES BEFORE NEITZ 30 ON YOM TOV

S 6:14 M 6:16 T 6:17 W 6:18 T 6:19 F 6:20

MINCHA & MARIV
12 MINUTES BEFORE PLAG

S 3:29 M 3:28 T 3:27 W 3:27 T 3:26

MINCHA & MARIV
12 MINUTES BEFORE SHKIA

S 4:32 M 4:31 T 4:30 W 4:29 T 4:28

NOVEMBER 07 - NOVEMBER 12

NEITZ IS 6:34- 6:40
PELAG IS 3:41- 3:38
SHKIA IS 4:44 - 4:40
MAGEN AVRAHAM
8:31 AM - 8:35 AM
GRA- BAAL HATANYA
9:07 AM- 9:11 AM

Zmanim by our incredible Gabbi
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Winter 2021/22

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WEEKDAY MINYANIM

תשפ"ב

1:30	At 1:30	Tent א
1:45	At later	Tent ב
2:00	At 2:00	Tent א
2:15	At 2:15	Tent ב
2:30	10 MIN	Tent א
2:45	20 MIN	Tent ב
3:00	30 MIN	Tent א
3:15	40 MIN	Tent ב
3:30	50 MIN	Tent א
3:45	60 MIN	Tent ב
4:00	72 MIN	Tent א
4:15	7:30	Tent א
4:30	7:45	Tent א
4:45	8:00	Tent א
5:00	8:15	Tent א
5:15	8:30	Tent א
5:30	8:45	Tent א
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	12:00am	18 ↓
	12:15	18 ↓
	12:30	18 ↓
	12:45	18 ↓

↑ Upstairs
↓ Main Floor

מנחה ומערב

12 MIN, 18 MIN, 20 MIN, 30 MIN, 40 MIN, 50 MIN, 60 MIN

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

BLUEBERRY HILL ZMANIM

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

MINCHA 4:20 PLAG 4:42



Rabbi Coren

LESSONS FROM HEVRON - CHAYE SARAH - TOLDOS

Last week I merited spending my first Shabbas in the holy city of Hevron and it was quite memorable. I would like to share some parts of my journey and some of the lessons that I took away from the experience. First I wish to extend a tremendous appreciation to the families that live in Hevron and Kiryat Arba for their daily Mesirat Nefesh. Surrounded by Palestinian enclaves and being the constant target of Arab violence and hate is not an easy life by any means. [The fascinating topic of the mitzva of living in Eretz Yisrael is a discussion for another time. There are major discussions by Rav Kook Z"l, the Satmer Rebbe Z"l and many other teshuvos written on this topic (See Ramban in the Hashmatos to the Rambam) some of which would seem theoretical for most of us but for those living in Hevron it is a daily reality.]

This past Shabbas, however, it wasn't only the locals that sacrificed their comfort in order to join the spirit of Sarah Imenu. I witnessed thousands of our brothers and sisters sleeping in pitched tents in every daled amos of space throughout the city while many others slept in small dormitory rooms sharing in the incredible Hachnasat Orchim of the Hevron Fund and Chabad that graciously provided Saudot Shabbas to anyone who came.

The second incredible experience in Kiryat Arba was, of course, davening Erev Shabbas in Maarat Hamachpela especially in Kever Yitchok and Rivka which are only opened 10 times a year (certainly a sign of galus and a lesson in itself of the power that Yishmael still has in Israel (See Pirkai Derabi Eliezer and the Zohar on Parshas Va'era). There is also a corner of the surrounding walls which is referred to as "the entrance to Gan Eden." This is based on the Zohar and other works of Kabbalah that count Maarat Hamachpela as one of the four entrances to Gan Eden. According to some, every neshama when it leaves the world goes through Maarat Hamachpela. It was quite emotional to stand in front of the markings of our patriarchs and matriarchs (The real burial grounds are actually underneath the main level of the building and are blocked from entering. This is another fascinating story in itself.) Sources say that all Tefilos go through this special cave - which confirms what Chazal

say about Yerushalayim being called Talpiyos which means all the mouths turn to it in prayer. There is a deep connection between Yerushalyim and Hevron as we see in Maseches Yoma in the Mishna of האיר מזרח בחברון which means that when the announcement was made in the Bais Hamikdash that dawn was arriving they would ask if it is light in Hevron which Rashi explains based on the Yerushalmi is to arouse the merit of our fathers. (Furthermore David Hamelech himself was king for 7 years in Hevron before becoming king in Yerushalayim.)

Another inspiring stop during Shabbas was at Yeshiva שבי חברון which has an amazing history. It was purchased by the Rashab at the end of the 19th century. The Rashab understood the importance of Hevron. In fact the Mittler Rebbe, Rav Dovber Schneuri, the second Rebbe of the Chabad Lubavitch Chasidic movement, writes similarly based on the Radvas and the Chesed L'Avraham that anyone who owns 4 Amos in Hevron will be saved from the suffering that a Neshama goes through after death. L'maaseh in 1980 The Lubavitcher Rebbe Z"l sold or leased the building for a dollar a year to the Yeshiva on condition that there would always be Torah learning there and that it should continue to build and increase its student numbers. Incredibly, the voices of pure Torah and Tefilos continue to be heard within the halls of the Yeshiva.

I want to leave off with one powerful lesson that the Kli Yakar writes regarding Chaye Sarah but which applies to this week's parsha and really to every aspect of the Jewish people.

We find that Chazal are very critical of Efron who sold the burial site to Avraham Avinu. In fact the numerical value of his name without the vav is 400 which equals רע עין which is also 400. There are other places where the mysterious 400 shows up, for example Eisav coming to attack Yaakov with 400 men. What's the secret of the number 400? The answer is found in the Maharal who explains the significance of the number 4 verses the number 1. Four represents Pirud - to be scattered as we say לארבע כנפות בארץ to the four corners of the earth. The number 1 represents the ultimate unity. The key is to know

Winter 2021/22



חורף תשפ"ב

WEEKDAY MINYANIM

18 מנחה ↓

- 1:30
1:45
2:00
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5:00
5:15
5:30
5:45
6:00

↑ Upstairs
↓ Main Floor

מנחה ומעריב

- 12 MIN, BEFORE הלל Tent א
12 MIN, BEFORE LATER הלל Tent ב
12 MIN, אחרונה Tent א
AT הלל Tent ב
10 MIN, אחרונה Tent א
20 MIN, אחרונה Tent א
30 MIN, אחרונה Tent ב
40 MIN, אחרונה Tent א
50 MIN, אחרונה Tent א
60 MIN, אחרונה Tent ב

מעריב

- At הלל *
At later הלל *
At שקיעה *
10 MIN, אחרונה *
20 MIN, אחרונה *
30 MIN, אחרונה *
40 MIN, אחרונה
50 MIN, אחרונה
60 MIN, אחרונה
72 MIN, אחרונה
7:30
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10:15
10:30
10:45
11:00
11:15
11:30
11:45
12:00am
12:15
12:30
12:45

*Repeat Krias Shma after nightfall

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how to balance the 4 and the 1 at the same time. This actually is represented in the letter Hey which is made up of a daled and a yud. The letter Hey represents the first hey and last hey of Hashem's name and represent the Malchus, i.e. the Shechina and Klal Yisrael. When we look at the Jewish people and we see different groups and customs we see 4, detachment. However as long as each group focuses on being 1 with Hashem, His Malchus is complete. The ה is made up of a ד which is the aspect of individuality and at the same time it has the י, a dot that represents oneness. Many times in life we need to express our uniqueness. As long as we don't get lost in ourselves and forget that we are all reaching up to the One above, then we can be assured that we will be successful. It takes humility to focus on doing things with the right intention and it is an integral element for the success of the Jewish people to truly fulfill its mission in this world.

Our Imahot and Avot are all buried in what is referred to as Kiryas Arba. Different explanations are given for the use of the number 4 (See Rashi and others.) Based on the above we can say that Hevron is the epicenter of the Jewish people, the heart, and it represents the dual Avoda of the Fathers and Mothers, the builders of our nation who were able to maintain this balance of individuality and unity.

Shabbat Shalom

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Uri Follman
Manager
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THE GREATEST JOKE

WHY WAS THE FIRST JEWISH BOY NAMED "LAUGHTER"?

Family

A bar mitzvah boy, preparing his bar mitzvah speech, asked his mom about their ancestry. Mom spoke of her illustrious background, all the way back to Abraham, Isaac and Jacob.

"And where did they come from?"

"From Adam and Eve."

"And they?"

"G-d created them."

The boy wrote it down and then went to dad. "Where do we come from?" asks the boy.

"Ah, we come from the apes. After millions years of evolution we evolved into humans."

The confused boy comes running back to his mom. "Mom, you said we come Adam, Eve and G-d. Dad says we come from the apes..."

"No contradiction here, son," she said. "I was talking about my side of the family. He was talking about his side of the family."

The Joking Couple

The weekly Torah portion, Toldos, records an episode whereby Isaac, traveling with his wife through the land of the Philistines, tells the locals that they are brother and sister. He is scared that if they knew he was her husband, they would kill him and take his beautiful wife. The trick works until the king of the Philistines, Abimelech, decides to take a peek into their lodgings. "Abimelech gazed down through the window," says the Torah, "and saw—behold! Isaac was jesting with his wife Rebecca." "Abimelech summoned Isaac and said, 'She is your wife! How could you say, 'She is my sister?'" Now, presumably it was not unheard of to joke with one's sister. So how did Isaac's jesting with Rebecca demonstrate that they were spouses, not siblings? Obviously then, the term "jesting" or "joking" employed here in the Bible is a euphemism for intimate relations, an activity not expected to take place between siblings, only between spouses. This deserves our investigation. Why is it that from the many other and clearer terms usually employed by the Bible to describe intimacy, here the

Torah chooses to define the relationship between Isaac and Rebecca in terms of laughter and jest?

The truth is that this strange term captures the "secret ingredient" that fueled the Isaac-Rebecca relationship which could have easily eroded. What component gave this marriage—and can give each of our marriages—its oomph? Laughter.

Laughter and Oxen

In the year 1809, at the Shabbos prior to the wedding of a grandson, the great master, Rabbi Schnuer Zalman of Liadi (1745-1812), founder of the Chabad school of Chasidism, presented the answers to the above questions. What follows, are excerpts of the discourse, expressed in my own words. The name Isaac in its original Hebrew, Yitzchak, means "laughter." Indeed, Yitzchak was named so because his birth brought laughter and joy to his long barren mother, Sarah. Rebecca in its original Hebrew, Rivkah, is the name used to describe a "team of plowing oxen." When beasts are tied and linked together to engage in productive work, this team of animals is called a "rivkah." How do the names Rivkah and Yitzchak meet? What is the connection between laughter and linked beasts?

Do You Know How to Laugh?

What is the cause of laughter? What makes people laugh most? What gives us our greatest chuckle? The answer is, reality defying itself; the merging of paradoxes. What makes the best joke? An unpredictable punch line. The joke-narrative is leading in one direction, and then suddenly, the punch line catches you off guard, and you burst out laughing. This is also the skill employed by every comedian in his comedy routines. What defines a sense of humor? The ability to look at conventional events in unconventional ways. The unpredictable, the unfamiliar, the abnormal—these phenomena strike the cord of laughter in our psyches. When you observe a child behaving like an adult—you laugh. Conversely, when you see an adult behaving like a child, you giggle. Children are expected to behave like children and adults like adults; when they switch roles, laughter is born. When you hear a human being talking, you don't even break a smile. When you listen to a parrot communicating verbally—a function not reserved for birds—you marvel in disbelief. Conversely, when you observe a bird standing on a high wire, you don't

bother to look again; however, when you behold a human being walking a tightrope, you gaze in astonishment. Imagine if the sun only rose once every 70 years? We would melt in ecstasy upon the tremendous sight. Now that the sun comes up each morning, we are apt to sleep through the sunrise.

The Greatest Joke

What is the greatest "joke" of all? What is the most surprising and unexpected phenomenon in the world? Human transcendence. A person is naturally beastly and self-centered. Every act, thought, word and desire of man is motivated by the quest for self-preservation and self-gratification. Selfishness, aggrandizement and egotism are inherent to our nature. Now, when this beastly human being says "no" to his or her nature for the sake of a higher truth, the person has created the greatest comedy of all time! When an angel is spiritual and holy it is a most natural and predictable thing; a kind of dog-bites-man story. But when a human being—overwhelmed by endless materialistic and psychological stress and pulled down by the incessant demands of an inner beast—subdues his nature, transcends his inclinations, and proclaims, "G-d is one," this is a real man-bites-dog story, an utter surprise that provides the Creator and history the deepest of delights.

The Purpose of Creation

Why did a perfect G-d create an imperfect world? Why did a perfect G-d create a world at all? The answer is presented by Rabbi Schnuer Zalman of Liadi: G-d craved laughter. G-d's perfection and holiness are predictable, static, fixed and natural. It is the holiness, the nobility and the idealism that emerges from a human heart that has G-d—and us—"in stitches" throughout the spectacle we call history. The purpose of creation was not holy people doing holy things. It was, rather, unholy people doing holy things. We were created in order to generate the miracle of transformation: to take our material egotistical natures and sublimate them. If you're feeling like a self-centered beast, do not get depressed over the fact that you are unholy. At this very moment, if you subdue your beast and perform a holy act, you will give G-d His greatest laugh.

This is why the first child to be born a Jew was named Yitzchak, Isaac, meaning "he will laugh." For this is the essence of Judaism: the belief that the



human being can and needs to be holy. And that is the greatest joke ever told.

That is also why the name Yitzchak means "he will laugh," in the future tense. Just as in the good joke, we only laugh at the conclusion of the joke when we get the full punch line, the same is with human life. Only at the end of history, when Moshiach comes, will be able to "get it," and truly start laughing.

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 for G-d. 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.



Parshas Toldos

Going Straight to the Source

"Vaye'eter Yitzchok Lashem- and Yitzchok Avinu prayed to G-d."

When you pray for what you need and when you need to depend on someone to have your dreams realized- pray to Me, rely on Me, alone.

This fact is that we live in an age of segulahs, too much hishtadlus and waning emunah. Relying totally on Hashem is a lost art and one we need to internalize. Davening to Hashem for help and relying on Him to fulfill our needs will always yield the best results. It's guaranteed!

R' Yechiel was bothered by the gentleman in front of him on line at Osher Ad. It was a few days before Yom-Tov in one of the busiest supermarkets in Yerushalayim. The fellow in front of him had a full cart of groceries but every second jumped to get another item or return an item from his cart that he did not need.

He did this over and over again till R' Yechiel could stand it no more.

"Why are you shopping this way on the busiest day of the year, he screamed? Get what you need and then stand in line! Don't you realize that you alone are holding everybody up?"

After those words left his mouth he immediately regretted uttering them.

The Yid in front of him looked down sheepishly at the floor and mumbled through tears- how could you embarrass me in public like that?

R Yechiel looked again. The man's face had turned totally red.

R Yechiel was a gvir, and decided right then and there to do teshuvah.

Turning to the cashier he

said- I will pay for all this man's groceries.. Every penny!

Quietly the man turned to R' Yechiel and said, "You should not worry, you have not embarrassed me, you are an angel, a shaliach from Hashem."

"How so?" R Yechiel asked.

The man told him- I had nothing in my house this morning for Yomtov. No money to buy anything and I have been out of work for a while.

I had a plan. I decided to daven to Hashem- then I would go to the market and start purchasing and my wife would take a sefer Tehillim in hand and daven.

I was here for a while and still no answer or sign from the Heavens. Getting closer to the time I would need to pay- I hesitated - jumping up and exchanging items to delay.

Then you did what you did and because of that, agreed to pay for my purchases.

My prayers were answered.

R' Yechiel was not convinced that this was really the case so the man called home and handed the phone to him and he heard the fellow's wife in the middle of saying tehillim...nu nuu..

It is a tried and true fact.

We must rely on Hashem alone- the salvation may come through the hands of others, but we should pray to and rely on Hashem.

It's most obvious now that we are reading these words- but let's put it into action..

Let us daven straight to Hashem for everything we need.. Several times a day. Remember you can and should daven to Hashem in your own words..like a child to their father.

Hashem will surely hear our pleas!

Have a wonderful Shabbos!



Rabbi Reisman

What did Esav believe in?

Of course in this week's Parsha we are introduced to the archenemy of Klal Yisrael, Eisav, and his dispute over the Berachos takes place in this Parsha. I would like to talk about Eisav. It is interesting that we find that Eisav is called Achinu, we call him our brother. I don't mean when Eisav was alive and as a matter of fact a brother of Yaakov, but later on in Chumash in Parshas Chukas 20:14 in a message sent to Edom Klal Yisrael says (כה אמר, אחיך ישראל). In the beginning of Parshas Devarim 2:8 we say (ונעבר מאת אחינו בני-עשו, הישבים) (בשעיר). Moshe Rabbeinu talking to Klal Yisrael refers to Eisav as our brother. It seems that somehow the title of brother stayed with Eisav despite the great distancing between Klal Yisrael and Eisav.

Also, we find something interesting about Eisav and that is that Eisav was given a part of Eretz Yisrael as its Yerusha. We find in Parshas Devarim in 2:8 that Klal Yisrael is told not to do battle with Eisav. The Posuk says (ונעבר מאת אחינו בני-עשו, הישבים בשעיר). Klal Yisrael passed Eisav and did not participate with Eisav as the Posuk says in 2:5 (כי-ירשה לעשו, נתתי את-הר שעיר). Rashi brings that Har Sai'ir is a Yerusha to Eisav from Avrohom. (מאברהם, עשרה עממים נתתי לו). שבעה לכם וקיני וקנזי וקדמוני הן עמון ומואב ושעיר, אחד מהם לעשו והשנים לבני לוט, בשכר שהלך אתו למצרים ושתק על מה שהיה אומר (על אשתו, אחותי היא, עשאו כבנו Hashem promised Avraham 10 nations in Parshas Lech Lecha 15:19 - 15:21. Shiva Lachem, seven belong to Klal Yisrael. The seven Canani nations that were conquered in the time of Yehoshua and then there were others like Kaini, Kenizi, and Kadmoni. Rashi explains that the land of Eisav the land of Sa'ir and the land of Midyon and Moav were part of Eretz Yisrael. But that part of Eretz Yisrael went to Eisav. It is an interesting thing that Eisav is Zoche to be called Achinu, our brother, and that Eisav is Yarshuning a part of Eretz Yisrael. What is it that Eisav has that is so unique?

I found in two places, in Rav Schwab's Sefer on Chumash Mayan Bais Hashoeva on Devarim (page # 384) and in the Mishnas Rav Aharon from Rav Aharon Kotler Cheilek Gimmel page 178. They both write that what was special about Eisav was that despite the fact that the nations of the world were Ovdai Avoda Zora Eisav remained a believer in the creator, in the one G-d. We find an expression regarding Eisav Makir Es Boro Umichavrin Limrod Bo, that he recognized G-d, however, nevertheless rebelled against him. That is a terrible Rishus. However, the unique place of Eisav among the nations of the world is the fact that he was a Maimin, he believed in the Borei Olam and as such he was Makpid on the Berachos. Rav Aharon writes that had Eisav not believed in Hashem he wouldn't have been angry that the Berachos went from Yitzchok to Yaakov. It is because he was a Maimin. So the unique place of Eisav historically, Achinu, is because he was a Maimin. A Rasha but a Maimin. That is still a step above of the Ovdai Avoda Zora around us. It is a nice Mussar Vort.

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



Kollel Boker

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

Yehoshua Ben
David Buchinger
Yakov Yosef Bilus
Shimon Eckstein
Heshy Friedman
Shmuel Flegman
Meir Genut
Shaya Goldman

Yitzchok Gould
Avi Grunwald
Yehoshua Kulefsky
Yoel Kivelevitz
Yehuda Lieb
Yanki Lamm
Piny Lang
Yossi Neuman

Yitzy Possick
Yerachmiel Sadden
Mordy Schiffman
Sruly Stern
Menachem Shapiro
Asher Wagh
Naftali Yurmish
Shlomie Zucker

Night Kollel

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

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

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

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

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

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

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

Zera Shimshon
8:15-9:00pm
Thursday

Maharal
9:45-10:15pm
Thursday

JOIN US TODAY!



UFARATZTA

KINUS HASHLUCHIM 5882. KER A VELT!

Every year around the time of Rosh Chodesh Kislev, is the International Shluchim Conference, attended by thousands of Shluchim from all four corners of the world. Culminating with a Gala banquet, including friends and donors. Rosh Chodesh Kislev is the day that The Rebbe went out of 770 to his home after going through a major heart attack on Shmini Atzeres 5738 - 1977.

This year, the Keynote speaker that addressed the Shluchim at the Banquet was our good friend here in Beis Medrash Ohr Chaim, Philanthropist and author of Sefarim on contemporary halacha, Reb David Lichtenstein.

Among other things he pointed out, how much Ahavas Yisroel is found in

one room, referring to the Shluchim present, at the banquet, from all over the world, backing it up with amazing stories.

One of the things he said about the Rebbe was that 70 years ago, after 80% of orthodoxy were killed and the holocaust fresh in peoples' minds, the focus was to batten down the hatches and build walls between the people in the community and the world. The Rebbe said the opposite: "UFARATZTA yomo vakeidma v'tzafoina vanegbo" Get out there and show the world how to live life following the light of Torah, with love and kindness. He used the Rebbe's phrase: "KER A VELT" - Conquer the world.

==== International Shluchim Conference 5,782 2021





Rabbi Steinfeld

WOMAN REMARRYING AFTER HUSBAND DIES

In Bereishis 26:7 Yitzchok stated that Rivkah was his sister because he was scared that if they knew he was her husband he would be killed in order to enable them to kidnap Rivkah. The Gemara in Kiddushin 13b discusses how the Tanna knows that a woman becomes free after her husband dies. Why does the Gemara not learn it out from the fact that both Yitzchok and Avraham were worried they would be killed so that their respective wives could be taken? We see from their actions that they felt there would be no problem of Eishes Ish if they would be killed.

There are a few answers to explain this. The first answer is in the Sefer Pardes Yosef that says we could not have learned this from the above case because we would apply the concept of "dayo leba min hadin liyos knidon." When we learn something from something else it is limited only to the case where we learn it from. Since Avraham and Yitzchok had no children, we would think that a woman is only free to marry if she had no children from the first husband. We see regarding Teruma that a lady who was married to a Kohen who died, but she has children, is allowed to continue eating teruma. The Gemara therefore needs a posuk to teach us that a woman is available to remarry, and we are unable to learn it from Avraham and Yitzchok, since they had no children at the time.

There is another answer from the Da'as Zekeinim of the Baalei

Tosfos that says that Avraham was worried they would kill him, so he did not complain to the king and have the abductors punished. Avraham felt that she would continue to be bound to him even if they killed him, and they would kill him to safeguard against him snitching. A similar tirutz in Tzeida Laderech is that Avraham knew they were not worried about Eishes Ish as they were ready to kill him, so they obviously were not doing it because it was forbidden, but rather they felt that if they abduct a lady and her husband is still alive she would not be a willing participant, so they felt they had to kill Avraham despite the fact it would not cause Sarah to become available to them.

Another tirutz is based on the Malbim that states if the goyim found a lady that was beautiful, they idolized her and considered her a G-d, thereby requiring a plain person who married her to be killed for tarnishing their idol. Avraham was therefore very worried.

Another answer is that we can't learn out these halachos from something that happened before Mattan Torah.

The final answer is that their wives were considered divorced because we know that a ben Noach would marry and divorce his wife just by verbal consent. By saying she is my sister, the Avos were in effect divorcing their wives, so there would be no problem of Eishes Ish, so as not to be machshil their wife!

May we be zocheh to have the sanctity of marriage!

Avrohom's Two Yitzchoks

25:12 "ואלה תולדות יצחק בן אברהם, "אברהם הוליד את יצחק"

"And these are the offspring of Yitzchok the son of Avrohom, and Avrohom begot Yitzchok." We certainly know already that Yitzchok was the son of Avrohom, as the Torah tells us all about Avrohom and Sarah having this most precious child, Yitzchok, in their ripe old age. Why does the Torah tell us here that Yitzchok was the son of Avrohom?

In Bereishis Rabbah it connects our Posuk to the Posuk in Mishlei 23:24 "גיל יגיל אבי צדיק ויולד חכם ישמח" – "The father of the righteous will rejoice greatly; and he that begets a wise child will find happiness in him." The double Loshon of "גילה" – "re-joycing" teaches us that when a righteous person is born to a righteous parent, there is a double joy. Rebbe Levi says: From where do you know that anyone who has a son who toils in Torah study is filled with happiness toward him? Mishlei 23:15 "בני אדם בני אדם" – "My son, if your heart is wise from Torah study, my heart will be glad." Rebbe Shimon Ben Menasya says that from here we only know that a father of flesh and blood is glad, but from where do we know that Hakodosh Boruch Hu is full of happiness at the time he toils in Torah? We learn it from the words, "גם אני" – even Mine – Hakodosh Boruch Hu will be glad.

The עץ יוסף says that the Medrash is telling us that when the Torah says that Yitzchok was the son of Avrohom, and then at the end of the Posuk it repeats that Avrohom begot Yitzchok, it is emphasizing that this was no ordinary joy, but rather the double joy of one righteous person, Avrohom Avinu, fathering another righteous person, Yitzchok Avinu.

Avrohom Avinu had great joy in being Zoche to have a child like Yitzchok Avinu, however, Avrohom Avinu wanted to see the fulfillment of

what Hakodosh Boruch Hu told him, כי ביצחק יקרא לך זרע - that through Yitzchok Avinu there would be a Klal Yisroel which would come forth – all from Avrohom Avinu. There was one major issue with this being able to occur – for Yitzchok was unable to have children.

The Arizal says in Parshas Vayeira that when Yitzchok Avinu was born, his Nefesh was unable to have children. Being that his Nefesh could not bear children, he did not have a designated partner (Rivkah was not born yet). However, during the Akeidah, Yitzchok's Neshama flew out of him back to Shomayim, and through Avrohom Avinu, he received another Neshama, one which was able to bear children. At that time, being that he would be able to bear children, his potential partner was born, Rivkah, as the Posuk says 22:1 "ויהי אחר הדברים האלה ויגד לאברהם...ולביתוא ילד את רבקה" – Immediately after the Akeidah, Rivkah was born.

Avrohom Avinu was Zoche to have a child with his wife Sarah when he was 100 years old, but that child was not going to be the Neshama which would carry on the torch of Yiddishkeit for all future generations. Hakodosh Boruch Hu gave Avrohom the ultimate Nisoyon, the test to see if he would Shecht his son for Hakodosh Boruch Hu. Would Avrohom ask Hakodosh Boruch Hu why He would want this precious child Yitzchok to be Shechted like a Korbon? Avrohom Avinu did not ask – he happily acquiesced to fulfill the command of Hakodosh Boruch Hu. The Neshama of the child which was born to Sarah and Avrohom could not bear children when he was born. He needed to go through the process of the Akeidah, where his Neshama flew into Shomayim, and a new Neshama, one which could bear children, entered him.

The Nisoyon was not just a test, but Avrohom fulfilling the Nisoyon was a necessary ingredient for the outcome

of the progeny of Klal Yisroel. The fulfillment of the Nisoyon gave Yitzchok the ability to have children, which followed with Yaakov, the Shevatim, and eventually the rest of Klal Yisroel. The Torah is telling us that Avrohom was the father of Yitzchok; it was really due to the Akeidah that he was now Zoche to bear Yitzchok – for it was from this "new" Yitzchok, his second son named Yitzchok, that Klal Yisroel would be born. What a lesson there is for us, in how to deal with our everyday life situations. We must know that Hakodosh Boruch Hu knows exactly what is good for us, and when a Nisoyon comes our way, it is an opportunity for us to receive goodness. May we be Zoche to learn from the Elter Zaida, Avrohom Avinu, how we must never question the Ribbono Shel Olam, but always do His bidding with great joy.

WORRYING ABOUT MARRIAGE

Rabbi Fischel Schachter

אל תירא כי אתך אנכי

“Do not fear, for I am with you”
(Bereishit 26:24)

When I was nineteen years old learning in the Yeshiva Torah V'Daas, there was at one point three different boys expected to get married within a short time of each other. However, much to the chagrin of everyone, two of the marriages never came to fruition. In one instance, the kallah dropped the shidduch; in the other case, the boy went for a routine doctor exam only to be told that something suspicious was discovered. That as well caused enough worry to call off the wedding. Now there only remained one more boy scheduled to be married. His name was Shlomi, and he was my chavrusa (study partner).

After hearing how these two other boys experienced such a heartbreaking reality of their future marriages disintegrating, he was extremely worried. “I am certain I will not get married,” he said to me. “The Gemara (Shabbos 106a) says that if one person amidst a group dies, everyone in the group should worry. Here, two boys had their weddings called off. The same is bound to happen to me.” Trying to calm him down, I said, “Shlomi, tell me what you are worried about.” And so, hesitantly, he began.

“The wedding is scheduled to be in Connecticut. What if on the way to the wedding I will get a flat tire?” “That is what you’re worried about?” I exclaimed. “Don’t worry; we’ll drive behind you.” What if you get a flat tire,” he continued to say. “We’ll make sure to have a pickup truck full of tires.” Still burdened with fears of the unexpected, he said, “What if there is a storm? “So we’ll get umbrellas.” “What if they close the highways? What if there is a terrorist attack?” I didn’t know how long the list was going to be, but he continued on. “What if my kallah drops the shidduch?” “Listen Shlomi,” I said interrupting him, “I hate to tell you this, but if your kallah hears what you are worried about, she may have good reason to call off the wedding.” I knew Shlomi was always a sensible boy, but here he was going off the deep end.

Sitting there trying to help Shlomi, I wasn’t getting too far. As we continued to attempt to work matters out, a man walked into the room. Fortunately, he was a mental health professional. Walking over to him, I said, “If you don’t mind helping, Shlomi is really worried about his wedding. I do not know what to do.” “Don’t worry,” the man replied, “it’s completely normal. It is the pre-trauma period before married life. Just tell him to come over to me.”

As Shlomi headed over to the man and began

speaking to him, somehow I was privy to sit in on the private session. “Take a piece of paper and fold it in half,” he said to Shlomi. “On one side of the page write the word ‘probability,’ and on the other side write ‘non-probability.’ Now, what are you worried about?” he asked. “I am embarrassed to tell you,” Shlomi shyly muttered. “Don’t be ashamed; just go ahead.”

“Well, I am worried about getting a flat tire. “Okay, Shlomi, what are the chances of getting a flat tire?” “2%” he answered. “Fine,” the man considered. “Let’s say 2%. Now write on the other side of the paper that there is 98% non-probability that you will not get a flat tire.” “Well,” continued Shlomi, “I am also worried about a terrorist attack.” “Okay, how likely is that to happen?” “1%,” answered Shlomi. “So write 99% non-probability on the other side.” With each of the concerns raised, it was always more than a ninety percent non-probability chance.

Concluding the talk with Shlomi, the man said, “Whenever you are worried, look at the paper and calculate what the statistics are.” After this conversation, it seemed that Shlomi felt better. As Shlomi went home that night, however, he began to fret again. What happened? His list of every possible consideration of what could go wrong grew and grew until he had a nice long list. It was close to an encyclopedia.

But that wasn’t it. He started adding up the statistics as follows: 2% chance of a flat tire plus 1% chance of a terrorist attack plus 3% of a storm plus 1% that I may not be well plus 1% that the kallah will not be well. At the end of the count, there was a sum total of close to a three hundred percent chance that he was not getting married. I didn’t know how to help him any longer. But finally, one day while we were in yeshiva, that all changed.

As I was talking to Shlomi about his laundry list of worries, a gentleman entered the room. He was selling raffle tickets for a menorah. It was then that the idea occurred to me. I am going to buy him a raffle ticket. And so I did. I then went to Shlomi and said, “Shlomi, you know what? I bought you a raffle ticket for a menorah.” He looked at me strangely. “What do you mean a raffle ticket for a menorah?” “You should call your future father-in-law,” I told Shlomi,” and tell him that if he plans on buying you a menorah for Chanukah he shouldn’t, because you are going to win this raffle.” “Are you out of your mind?” Shlomi shouted. “I never win these things!” “Look,” I said trying to calm him down. “What are the chances of you winning this menorah? It is the same as all these other worries you have. If you are so sure that these unfortunate incidents are going to happen, how come you are unsure if you are going to win the menorah?” After saying that, Shlomi calmed down a bit. I finally felt that I had done well. And indeed, for the next two weeks, Shlomi was at peace.

But then the fateful day arrived. As I walked into the yeshiva one morning, Shlomi was not there. And that wasn’t good news because he was known for his punctuality. It was then that I was notified that a phone call awaited me. “It’s Shlomi’s father,” the boys told me. Uneasy and nervous, I slowly approached the payphone hanging on the wall. With shaky hands, I picked up the phone. “Hello?” “Hi, it’s Shlomi’s father. She called. It’s not good; come over to the house.” When I heard those words, my heart sank. His kallah must have broken off the shidduch. As I hung up the phone, all that could be heard amongst the boys standing nearby was, “She called, she called...”

Walking to the house, my knees were shaking and I felt terrible. I opened the door and headed upstairs to Shlomi’s room. The room was dark and I knew that I was in for the worst news. Turning to Shlomi, I quietly asked, “When did she call?” Shlomi said, “I don’t know; about an hour ago.” “What did she say?” As I asked this question, Shlomi immediately picked up his head in bewilderment. “What do you mean ‘What did she say?’ She said that she works as a secretary in a school and she found out that I just won a menorah. Do you know what this means?”

It then hit me. “She called” had nothing to do with breaking the shidduch, but rather Shlomi’s kallah congratulating him on winning the menorah. Yet Shlomi could not deal with the unexpected results of him winning. If he could oddly enough win the lottery, the chances of something wrong occurring for his wedding were that much more real. When I finally understood this, I wasn’t sure if I should cry or laugh. “What do we learn from this?” Shlomi said with a crack in his voice. “What do we learn from this?” I sighed in exasperation. “You know what we learn from this? Next time you don’t ask me for advice.” Yet, despite this incident, it was not long before matters improved.

After discussing the issue with the Mashgiach (dean) of the yeshiva and being reassured that Hashem ultimately runs the world, Shlomi finally came to terms with handling his upcoming marriage. And baruch Hashem, without the flat tires, terrorist attacks and turbulent storms, Shlomi finally happily married.

In life, we tend to worry and worry and worry some more. But sometimes we would be much better off readjusting our perspective and instead of considering everything that could go wrong, placing our trust in Hashem. While we may be led to believe that matters will go awry and the worst is inevitable, those statistics only say so much. When we are informed that we in fact won the menorah, our response should be to say to ourselves, “I know Hashem, You are running the show. You created the world and You determine who wins the lottery.”

AVIMELECH SAID IT FIRST: YOU JEWS ARE TOO RICH

RABBI FRAND

On many occasions we have stressed the fact that the overriding theme of the book of Bereishis is that the actions of the forefathers foreshadow the fate of their descendants [ma'aseh avos siman l'banim]. We have explained that this theme is not just a prophetic blueprint for what will happen to the children. Rather, the fact that the Patriarchs were able to endure certain experiences gives us the ability and strength to survive parallel occurrences in our own individual and collective lives.

In Parshas Toldos, we are introduced to an aspect of ma'aseh avos siman l'banim which has been with us since time immemorial - namely, Sin'as Yisroel, the hatred of Jews for no reason whatsoever. This concept is articulated when Avimelech tells Yitzchak that it is time for him to leave: "Go away from us, because you have become much mightier than us (atzamta mi'menu meod)" [Bereishis 26:16]. The Medrash elaborates on this charge of Avimelech: "All the strength and power that you have accumulated - is it not from us?"

To paraphrase the continuation of the Medrash: "In the past you had only one little shop, and now you own an entire mall". This is the prototype of all future anti-Semitism. No matter what the Jew does, the nations of the world will find a reason to blame him for his behavior.

The Reisha Rav suggests homiletically that the verse "Judah went into exile from poverty and from an abundance of work" [Eicha 1:3]

hints at this same idea. Whatever we do, the nations will always find fault with us. When Yitzchak first came to Gerar, the population did not want to have anything to do with him because he was poor. "We do not like Jews. They are too poor!" When Yitzchak became wealthy, they said "We do not want you. You are too rich!" Sometimes they wish to send Jews into exile because we are too poor (galsa Yehuda m'oni) and sometimes they wish to exile us because we are too industrious or too rich (m'rov avodah). The bottom line is, whatever the reason may be, they will always find a reason to dislike the Jews.

November 7th was the anniversary of the communist revolution in 1917. This event is no longer marked in the former Soviet Union. They no longer celebrate communism; it has been sent to the ash bin of history. Is it not ironic: when communism started, we were blamed for being responsible for bringing it in. In the 1930s, the Jews were purged from being members in the communist party. Then, they blamed the Jews for being capitalists. Today, they are blaming the Jews for the fall of communism.

Make up your mind – Did we start communism? Did we defeat communism? Were we capitalists? Were we communists? Did we make it work or did we make it fall? Tell us, what did we do?

The answer is that it does not make a difference. Judah is exiled for both wealth and for poverty. The nations do not like us however we are.

A famous story is told of a Jew walking along and being approached by an SS officer. The SS officer pushed the Jew onto the ground and asked him "Who is the cause of all the troubles in the world?" The Jew answered, "the Jews and the bicycle riders". The officer asked him, "Why the bicycle riders?" He responded, "Why the Jews?"



BRIS AT OHR CHAIM - RABBI SCHEINER MOHEL



RABBI SHEA STERN GIVING A SHIUR SUNDAY MORNING ON THE TOPIC OF "FASCINATING INSIGHTS INTO MOLED HALEVA-NAH INTERNATIONAL DATELINE

PARSHAS TOLDOS

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



Rabbi Dani Staum

stamtora@gmail.com

KEY for Parshas Toldos

Archer: The meal prepared for Yitzchok 25:27

Two Goats – The meal prepared for Yitzchak - 27:8

Twins in womb -25:24

Life begins at 40 – Yitzchak married Rivka when he was 40 - 25:20; Eisav married two women when he was 40 - 26:34

Red Lentils – Yaakov cooked for Yitzchak when he was in mourning after Avrohom died 25:29-30 (Rashi says it was red lentils)

Pig – Eisav is compared to a pig because just as a pig pretends its kosher by showing off its split hooves but hides the fact that he doesn't chew his cud, so too Eisav pretended to be a better person than he was - see Rashi 26:44

Me'ah Shearim – 26:12

Center for Visually Impaired – Yitzchak couldn't see well - 27:1

Digging Wells – Story of Yitzchak and Pelishtim - 26:15

The True Ruler of the Satmar Rav's Home

Rav Gamliel Rabbinowitz, Shlit"a, related that a Satmar Chasid, who was very attached to his Rebbe, the author of 'VaYoel Moshe', once told him the following story.

On Erev Shabbos Kodesh, there is no time for the Satmar Rav to receive the public. However, since this man was the Rav of the Community of the Satmar Chasidim, & he had to resolve questions regarding Shabbos, this man was allowed to visit with the Satmar Rav. When he went inside the Rav's home, he saw the Rebbetzin carrying the tray of Shabbos candles to the large table in the dining room. The Satmar Rav asked her, "Why are you setting up the candles here in the house?" Their custom was that if the Rebbe was arranging a Tish on Shabbos night in the large Bais Medrash, the Rebbetzin would light her candles there, since it was preferable to light candles where they would eat. The Rebbetzin replied, "I don't want you to make a Tish today, because you do not have the strength for it. Today, you will have your Shabbos Seudah in the house." The Rebbe disagreed & said, "This is not possible. I already let several people know that I am making a Tish, & many guests are coming for Shabbos, among them some people that need Chizuk, encouragement, and I must be there for them!" They discussed the matter between themselves, & ultimately, the Rebbetzin prevailed, and the Rebbe agreed that he would not make a Tish that week.

The man, who was quietly waiting on the side, saw this incident take place, & he was bothered. He was under the impression that the most influential person in the world was the Satmar Rav. The whole world trembled from him. And here, he saw that the Rebbetzin was more powerful than the Rebbe! While he was still standing there, the Satmar Rav approached him, as if he had read his mind. With his famous smile, he said to the man, "When it comes to Shalom Bayis, tranquility in the house, everything, without exception, depends on the Middah of giving in pleasantly. Therefore, the one who is really the winner is the one who yields to the other!" Rabbi Yehuda Winzelberg's Torah U'Tefilah.

Why Davening is Like An Old Kugel Pot

The Tzadik Rav Alexander Ziskind, zt"l, the author of the Sefer Yesod V'Shoresh HaAvodah, would regularly Daven in a nearby Shul. Even when he got older and he didn't have the same strength that he used to, he still pushed himself to Daven in his set place.

His Rebbetzin saw him struggle to get to Shul, and asked him why he bothers himself so much to do this. Perhaps it would be a good idea to arrange a Minyan for him in their house, and this way he wouldn't have to walk anywhere. Certainly, she said, his Tefilos would be answered from the house no less than they would be answered from Shul. The Tzadik answered her, "You know from experience that when you prepare a Kugel for Shabbos, what pot will you use? Wouldn't you use the old one, which has a lot of oil absorbed in its walls? It then only needs a little oil to be added to the Kugel, and it will come out tasting good. This is not so if you used a new pot, where even if you add a lot of oil, the oil will be absorbed in its walls and the Kugel will not have any flavor.



SWEET TALK

When I look at chocolate, I hear two voices in my head. The first one says, "You need to eat the chocolate." The second one says, "You heard. Eat the chocolate."

TRIALS

Two small county judges both got arrested for speeding on the same day. Rather than call the state Supreme Court for a visiting judge, each agreed to hear the other's case.

The first judge took the bench while the second stood at the defendant's table, and admitted his guilt. The sentencing judge immediately suspended both the fine and costs.

They switched places. The second judge admitted that he was speeding, too. Thereupon the first judge immediately fined him \$250 and ordered him to pay court costs.

The second judge was furious. "I suspended your fine and costs, but you threw the book at me!", he fumed. The first judge looked at him and replied, "This is the second such case we've had in here today. Someone has to get tough about all this speeding!"

BROTHERS....

Four Jewish brothers left home for college, and eventually, they became successful doctors, and lawyers - and prospered. Some years later, they chatted after having dinner together. They discussed the gifts that they were able to give to their elderly mother, who lived far away in another city.

The first said, 'I had a big house built for Mama'.

The second said, I had a hundred thousand dollar theatre built in the house. The third said, 'I had my Mercedes dealer deliver her a SL 600 with a chauffeur.'

The fourth said, 'Listen to this. You know how Mama loved reading the Torah and you know she can't anymore because she can't see very well. I met this Rabbi who told me about a parrot that can recite the entire Torah. It took twenty rabbis 12 years to teach him. I had to pledge to contribute \$100,000 a year for twenty years to the temple, but it was worth it. Mama just has to name the chapter and verse and the parrot will recite it.' The other brothers were impressed. After the holidays Mama sent out her Thank You notes.

She wrote: Milton - Bubbileh, the house you built is so huge, I live in only one room, but I have to clean the whole house. Thanks anyway. Marvin - Mine Sheyne Kindele, I am too old to travel. I stay home. I have my groceries delivered, so I never use the Mercedes and the driver you hired is a Nazi. The thought was good. Thanks.

Irving - Tataleh, you give me an expensive theatre with Dolby sound, it could hold 50 people, but all my friends are gone. I've lost my hearing and I'm nearly blind. I'll never use it. Thank you for the gesture just the same. Dearest Melvin -you were the only son to have the good sense to give a little thought to your gift. The Chicken was delicious!!

SPECIAL COFFEE

A sweet little boy surprised his grandmother one morning and brought her a cup of coffee. He made it himself and he was so proud. Anxiously, he waited to hear the verdict. The grandmother in all her life had never had such a bad cup of coffee. As she forced down the last sip, his grandmother noticed three of those little green army guys were in the bottom of the cup.

She asked, "Honey, why would three of your little army men be in the bottom of my cup?"

Her grandson replied, "You know grandma, it's like the song. 'The best part of waking up is soldiers in your cup'.

TITANIC

What do you get when you cross the Atlantic Ocean with the Titanic?

Halfway.

THE NURSING HOME

Our President decides it is time to do some public relations at a local Washington DC nursing home. The President begins his "tour" down the main hallway and passes by a little old man who doesn't seem to notice him.

Sensing this, the President backtracks to the resident and asks, "Do you know who I am?" The little old man looks up from his walker and says, "No, but if you go to the front desk, they will tell you your name."

JOBS AT THE FOOD COMPANY...

One day, three unemployed factory workers heard that a large food company was enlarging and needed more staff. So they went

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downtown to see if they could get themselves a job. After filing out their applications, each one was interviewed and each one managed to get hired. As they were waiting to be assigned their new duties, a foreman came by and spoke to the hiring boss. The foreman told the boss that he didn't think it was such a good idea as one of the workers had snapped for no apparent reason at his last job.

Also a second was said to have had cracked up after severe mental stress.

The third, he believed was their father who he felt was a bit odd but he couldn't put his finger on it.

The hiring boss reassured the foreman and said that they would start on something easy and after a week, the company would re-assess them to see if they would be kept on.

The foreman reluctantly agreed and asked the boss where he thought they should start.

The boss replied, "Why not take them and put them in our Cereal Division...Snap, Crackle and Pop should work out fine down there."

DID YOU SAY SOMETHING?

The good thing about having a friend who never listens is being able to say: "I already told you that."

Whether you did or not, he'll never know the difference



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REASONS FOR THE MACHLOKES BEIS SHAMAI AND BEIS HILLEL

RABBI NACHUM SCHEINER

ROSH KOLLEL

IN HONOR OF ROSH CHODESH KISLEIV I WOULD LIKE TO "ENLIGHTEN" YOU WITH SOME IDEAS ABOUT THE UPCOMING YOM TOV OF CHANUKA.

The Gemara in Shabbos (21b) describes the way to perform the mitzvah of lighting Chanukah neiros. The first level is to light one candle per house each night of Chanukah. The mehadrin – those who seek to beautify the mitzvah – light one per person, and the mehadrin min hamehadrin – those who seek to beautify the mitzvah even more – add or subtract one candle each night. According to Beis Shamai one starts with eight and goes down one each night, with the last night lighting only one candle. According to Beis Hillel one starts with one candle and adds one candle each night, with the last night lighting eight candles.

THE GEMARA OFFERS TWO WAYS OF EXPLAINING THIS MACHLOKES.

1. According to Beis Shamai one should light candles equal to the amount of days that are still coming. Therefore, on the first night one lights eight, the next night seven, and so on. According to Beis Hillel one should light candles equal to the amount of days that have already come. Therefore, on the first night one lights one, the next night two, and so on.
2. According to Beis Shamai one should light candles in a similar way to the bulls brought on Sukos, which were reduced each day. Therefore, on the first night one lights eight, the next night seven, and so on. According to Beis Hillel one should follow the Talmudic ruling of "maalin bakodesh v'lo moridin – when it comes to spiritual matters one must go up and not down. Therefore, on the first night one lights one, the next night two, and so on.

The Gemara continues with a story of two elders. One followed Beis Shamai, and lit candles each night descending from 8 to 1, and one followed Beis Hillel and lit candles ascending from 1 to 8. The Gemara goes on to explain that their reasoning was based on the second explanation. The one who followed Beis Shamai explained his reasoning based on being similar to the bulls brought on Sukos, which were reduced each day. The other one followed Beis Hillel based on the reason of "maalin bakodesh."

What is the Gemara adding with this anecdote? And what is even more interesting is that the Rif – who usually only quotes the halachically related conclusions of the Gemara – also quotes this story. Why did the Rif quote this story? What halachic ramifications does this story have?

HALACHIC DIFFERENCE BETWEEN THE TWO REASONS

The Beis Halevi explains that there is a nafka mina – halachic difference – between the two reasons given for Beis Hillel, to light from 1 to 8, whether it is to be parallel to the day of Chanuka, or if it is because of "maalin bakodesh."

What happens if it is the 3rd night of Chanukah and one only has 2 candles? If the idea of adding each night is to be parallel to the day of Chanuka, there would be no point in lighting 2 candles, and he will have to light the minimum of 1 candle. On the other hand, if it is because of "maalin bakodesh v'lo moridin," even if he cannot do more than the night before by lighting 3 candles, he can still maintain the level he has reached and light 2 candles.

We can now understand why the Gemara and the Rif quote this story, since it teaches us that the reason for Beis Hillel is based on "maalin bakodesh v'lo moridin." That being the case, even if he cannot do more than the night before by lighting 3 candles, he should still maintain the level he has reached and light 2 candles.

The question will be what about the following case: What happens if it is the 4th night of Chanukah and he only has 2 candles? In this case lighting two candles will not be even the same as the night before when he lit 3 candles. Therefore, it would seem that, in this case, there is no reason to light 2 candles. And he would light one candle.

But it is worth noting that this assumption of the Beis Halevi – that one should light 2 candles on the 3rd night – is not agreed upon by all poskim. The Mishna Berura quotes the Chayei Adam and the Ksav Sofer who rule that in this case one should only light 1 candle. The Aruch Hashulchan also rules the same.

SUMMARY

There is a machlokes between Beis Shamai and Beis Hillel if mehadrin min hamedrin is ascending from 1 to 8, or descending from 8 to 1. The reason is either because of "maalin bakodesh." or to be parallel to the days of Chanuka. The difference between these reasons may be if one has only 2 candles on the 3rd night, and if it needs to be clear to the passersby what night it is.

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

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SHEVA BROCHOS - CALCULATING THE SEVEN DAYS WHEN DO THE SEVEN DAYS START?

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

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

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

SUMMARY

A choson can be counted for the minyan, but not an aveil, because we need a minyan consoling, or because a mourner is sad, and cannot bring the Divine Presence.

KOLLEL NEWS

The Kolloel Boker has started Meseches Megillah, a blatt a week, with the plan to finish by Purim. The

Kolloel Boker meets every morning from 7:00-8:00. I gave a shiur this past Friday at the Kolloel Boker, on the topic: “Shushan Purim – How Far Does Yerushalayim Stretch Outside the Old City?”

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

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

Now is the time to join one of our many learning programs and keep the momentum going! Come join the Ohr Chaim family, and the many that start off their day or end their day with some exciting and invigorating Torah learning.

DAF YOMI

Here is a list of our Daf Yomi shiurim:

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

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

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

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

9:00-9:45 AM – Rabbi Shea



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

MISHMAR

Ohr Chaim's Mishmar program takes place every Thursday night, at 10:15, giving young men in the workforce an opportunity to get together and enjoy each other's company, in true spirit of ahavas chavairim, with kugel and cholent. This past week the Mishmar hosted the Renowned Senior Mekarev, Rabbi Benzion Klatzko.

SEMICHAS CHAVER PROGRAM

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

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

Wishing you a Wonderful Shabbos,

RABBI NACHUM SCHEINER



TOMCHE SHABBOS OF ROCKLAND COUNTY

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In memory of Chaim Munzer z"l • לז"נ ר' חיים בן ר' שמואל צבי



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Bobbie Sabo

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

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

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