



בית מדרש אור חיים
BAIS MEDRASH OHR CHAIM

Email "Sign up" to
betjournal@gmail.com
to receive the
weekly BET issue.



OUR BELOVED RABBI
SOKAVA REBBE

ותהי נציב מלח
see page 7



RABBI YY JACOBSON

WILL BE IN
TOWN FOR
SHABBOS

YAHRTZEIT OF
REB SHLOMO CARELBACH
16 CHESHVAN: FRIDAY
OCTOBER 22

SEE PAGE 10

 **MONSEY**
URGENT CARE
845-356-2273
77 Route 59, Monsey, NY
In front of Evergreen Shopping Center



PARSHAT VAYERA

אחר הדברים האלה והאלקים נסה את אברהם

"After these words/things that Hashem tested Avraham". This implies that something happened or was said to trigger a test from Hashem.

Rashi explains two possibilities; the first explanation is that there was a dialogue between Hashem and the Satan. The Satan said to Hashem, Avraham made a banquet to celebrate the Bris Milah of his son Yitzchak and he did not make one offering for Hashem. Not one bull or even one ram. Hashem responded; the event was in gratitude for his son and if I would request from Avraham to bring his precious son as an offering, he would not hesitate.

The second explanation in the meaning of "After these words", refers to the words between Yishmael and Yitzchak. Yishmael expressed pride and superiority over Yitzchak because he was circumcised at the age of thirteen. Yitzchak responded, if Hashem would request, I would give my life, not just one limb.

When we were children, we would challenge one another by saying I bet you can't do such and such. But as we grow older, we don't fall for such manipulation! Why was Hashem "affected" from the Satan's disparaging remarks and allow the Satan to "manipulate" Him into such a challenge?

The Zohar 1; 118 shares with us a slightly different understanding. Rav Shimon said, "Whoever enjoys himself on his festive days without giving to the poor is accused by Satan, who causes him the worst torments". Avraham Avinu, who was the highest level in kindness, was not exempt from this reality. He made a great feast and only invited the royal people of the time. The Satan approached the festivities dressed as a beggar, but no one paid attention to him. Avraham was serving the kings, and Sarah was feeding the children of the princesses. At once the Satan proclaimed "Master of the world! You call Avraham my friend?! He is offering a feast and gives nothing to the poor? He has not even offered a dove as a korban in your honor". The feast was disturbed by the Satan. Avraham was put on trial by Akeidas Yitzchak, and it was ultimately the cause of the death of Sara.

The simplistic understanding of the Akeida is that Hashem wanted to test Avraham's commitment and it would be a merit for all his descendants until the end of time. Each day we daven three times saying Magan Avraham, we should be shielded in Avraham's merit. As the Zohar teaches, an oversight of Avraham of not taking care of others, and slight lack of recognition to Hashem in the time of joy which was the cause for the test of the Akeida. However, we learn from Rashi that it was self-inflicted by Yitzchak as he responded to Yishmael, suggesting a test of faith

As Jews, at every opportunity, we must look at life from all angles. Avraham surely had good intentions for including only kings and royalty to his festivities. His entire life was dedicated to spreading the truth of Hashem's oneness. Rejoicing at this miraculous occasion was an opportunity to illustrate to the leaders of the world Hashem's omnipotence. Once the influential individuals would be awakened to the greatness of Hashem, they would surely spread the message to their people. And yet, Chazal is teaching us that despite noble intentions, a greater recognition to Hashem was required at this auspicious time. Caring for our destitute brethren, Hashem's suffering children, is a requirement while celebrating any festivity of gratitude. In Hashem's eyes, the unfortunates are just as precious as the royal. Tending to their needs is equivalent to, or more than a korbán offering to Hashem.

I knew of a special man that is no longer living, though the lessons he imparted are eternal. When he married off a child, he would match each purchase he made for his simcha and spend equally for the wedding of a needy person.

We know Rabbi Akiva's daughter was destined to die on her wedding day but because she ingratiated a needy person during the festivities, her life was spared. If we include and assist the poor, especially during the hectic moments of our simcha, it is clear we are helping ourselves more than we are helping them.

May we have many occasions to celebrate and may they be joyous and complete.

Shabbat Shalom



Zmanim by our incredible Gabbi
EPHRAIM YUROWITZ
Tzvi Blech : Gabbai Sheini

NEW MINYANIM ADDED:

EARLY MINYAN MINCHA FRIDAY
1:11, 2:00, 2:30, 3:00, 3:30

SHABBOS ZMANIM

CANDLE LIGHTING	5:46 PM
MINCHA 18 TENT	5:56 PM
MINCHA BAIS CHABAD	5:56 PM
SHKIYA	6:04 PM
SHACHRIS VASIKIN- DAF YOMI SHIUR	6:38 AM
SHACHRIS ASHKENAZ 18 MAIN	8:00 AM
BUCHRIM MINYAN 20	9:00 AM
SHACHRIS - YOUTH 18 UPSTAIRS	9:30 AM
SHACHRIS MAIN MINYAN 18 TENT	9:15 AM
SHACHRIS 20 FORSHAY BAIS CHABAD	10:00 AM
NEW SHACHRIS 18 MAIN	NEW 10:15 AM
MINCHA	1:45 PM
PIRCHEI	2:00 PM
DAF YOMI	5:00 PM
MINCHA SHALOSH SEUDOS	5:45 PM
SHKIYA	6:03 PM
MARRIV	6:43 PM 18 TENT, 6:48 PM

WEEKDAY ZMANIM

SHACHRIS					
20 MINUTES BEFORE NEITZ 30 ON YOM TOV					
S 6:58	M 6:59	T 7:00	W 7:01	T 7:03	F 7:04
MINCHA & MARIV					
12 MINUTES BEFORE PLAG					
S 4:42	M 4:41	T 4:40	W 4:39	T 4:38	
MINCHA & MARIV					
12 MINUTES BEFORE SHKIA					
S 5:49	M 5:48	T 5:47	W 5:45	T 5:44	
OCTOBER 24 - 30					
NEITZ IS 7:18 - 7:24					
PELAG IS 4:54 - 4:50					
SHKIA IS 6:01 - 5:56					
MAGEN AVRAHAM					
9:23AM - 9:26AM					
GRA- BAAL HATANYA					
9:59 AM- 10:02 AM					

Fall 2021
בית מדרש אור חיים
BAIS MEDBASH OR CHAIM
COMMUNITY LEARNING CENTER
18 FORSHAY ROAD | MONSEY, NEW YORK 10952

WEEKDAY MINYANIM

שחרית	20 Forshay ↑ Tent 2	12 MIN, אשכנז 178 Tent 2	מנחה ומעריב	12 MIN, אשכנז 178 Tent 2	
שחרית	18 Main Sefardi Minyan with Birchas Kohanim 6:15 AM Tent 2	12 MIN, אשכנז 178 Tent 2	מנחה ומעריב	12 MIN, אשכנז 178 Tent 2	
שחרית	6:30 Tent 2	10 MIN, אשכנז 178 Tent 2	מנחה ומעריב	10 MIN, אשכנז 178 Tent 2	
שחרית	6:45 Tent 2	10 MIN, אשכנז 178 Tent 2	מנחה ומעריב	10 MIN, אשכנז 178 Tent 2	
שחרית	7:00 Tent 2	10 MIN, אשכנז 178 Tent 2	מנחה ומעריב	10 MIN, אשכנז 178 Tent 2	
שחרית	7:15 Tent 2	10 MIN, אשכנז 178 Tent 2	מנחה ומעריב	10 MIN, אשכנז 178 Tent 2	
שחרית	7:30 Tent 2	10 MIN, אשכנז 178 Tent 2	מנחה ומעריב	10 MIN, אשכנז 178 Tent 2	
שחרית	7:45 Tent 2	10 MIN, אשכנז 178 Tent 2	מנחה ומעריב	10 MIN, אשכנז 178 Tent 2	
שחרית	8:00 Tent 2	10 MIN, אשכנז 178 Tent 2	מנחה ומעריב	10 MIN, אשכנז 178 Tent 2	
שחרית	8:15 Tent 2	10 MIN, אשכנז 178 Tent 2	מנחה ומעריב	10 MIN, אשכנז 178 Tent 2	
שחרית	8:30 Tent 2	10 MIN, אשכנז 178 Tent 2	מנחה ומעריב	10 MIN, אשכנז 178 Tent 2	
שחרית	8:45 Tent 2	10 MIN, אשכנז 178 Tent 2	מנחה ומעריב	10 MIN, אשכנז 178 Tent 2	
שחרית	9:00 Tent 2	10 MIN, אשכנז 178 Tent 2	מנחה ומעריב	10 MIN, אשכנז 178 Tent 2	
שחרית	9:15 Tent 2	10 MIN, אשכנז 178 Tent 2	מנחה ומעריב	10 MIN, אשכנז 178 Tent 2	
שחרית	9:30 Tent 2	10 MIN, אשכנז 178 Tent 2	מנחה ומעריב	10 MIN, אשכנז 178 Tent 2	
שחרית	9:45 Tent 2	10 MIN, אשכנז 178 Tent 2	מנחה ומעריב	10 MIN, אשכנז 178 Tent 2	
שחרית	10:00 Tent 2	10 MIN, אשכנז 178 Tent 2	מנחה ומעריב	10 MIN, אשכנז 178 Tent 2	
שחרית	10:15 Tent 2	10 MIN, אשכנז 178 Tent 2	מנחה ומעריב	10 MIN, אשכנז 178 Tent 2	
שחרית	10:30 Tent 2	10 MIN, אשכנז 178 Tent 2	מנחה ומעריב	10 MIN, אשכנז 178 Tent 2	
שחרית	10:45 Tent 2	10 MIN, אשכנז 178 Tent 2	מנחה ומעריב	10 MIN, אשכנז 178 Tent 2	
שחרית	11:00 Tent 2	10 MIN, אשכנז 178 Tent 2	מנחה ומעריב	10 MIN, אשכנז 178 Tent 2	
שחרית	11:15 Tent 2	10 MIN, אשכנז 178 Tent 2	מנחה ומעריב	10 MIN, אשכנז 178 Tent 2	
שחרית	11:30 Tent 2	10 MIN, אשכנז 178 Tent 2	מנחה ומעריב	10 MIN, אשכנז 178 Tent 2	
שחרית	11:45 Tent 2	10 MIN, אשכנז 178 Tent 2	מנחה ומעריב	10 MIN, אשכנז 178 Tent 2	
שחרית	12:00 Tent 2	10 MIN, אשכנז 178 Tent 2	מנחה ומעריב	10 MIN, אשכנז 178 Tent 2	
מנחה	18 ↓	7:30 Tent 2	מנחה ומעריב	7:30 Tent 2	
מנחה גדולה	(between 1:09-1:12)	7:45 Tent 2	מנחה ומעריב	7:45 Tent 2	
1:30	2:45	4:00	5:15	10:15	18 ↓
1:45	3:00	4:15	5:30	10:30	18 ↓
2:00	3:15	4:30	5:45	10:45	18 ↓
2:15	3:30	4:45	6:00	11:00	18 ↓
2:30	3:45	5:00		11:15	18 ↓
				11:30	18 ↓
				11:45	18 ↓
				12:00	18 ↓
				12:15	18 ↓
				12:30	18 ↓
				12:45	18 ↓

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



Rabbi Coren

PARSHAS VAYERA - WHEN TO SAY PLEASE

Every year when I read this week's, parsha, Parshat Vayera, I am puzzled anew by the words used by Avraham when addressing Sarah. I have asked this question many times but have never gotten a satisfactory answer to my query. When Avraham becomes busy with hosting his special guests, the three travelers (angels), he turns to Sara and says מהרי קמח סולת לוי ונשי עוגות. The simple translations is: "Be quick and kneed some cakes." What is blatantly lacking in these words? The word, 'please.' This omission has always bothered me. Avraham is our teacher and a role model of Shalom Bayis. We witnessed this last week with his incredible patience with Sarah's complaints and accusations for her inability to conceive children.

We find another lesson in middot at the beginning of this week's Parsha when Hashem questions Avraham as to why Sara laughed when she heard the news about her giving birth to a son. A natural response to both of Sarah's behaviors would have put Avraham on the defensive. Certainly Sarah should be at least partially responsible for not deserving a child and she could be blamed for her lack of belief in Hashem's miracles. Yet Avraham seems to accept that all meaningful outcomes—joy, success, emunah—in the home are his responsibility and in fact, the obligation of all husbands is to fulfill what Rashi says in Parshas Raah on the Passuk אשר צייתני Rashi's explanation is: שמחתי ושימחת-- I was joyful and I made others joyful.

This discussion regarding a husband's commitment to please his wife ties in to the sugya in Rosh Hashana regarding the dispute between Abaya and Rav Zera as to whether a woman is obligated to be happy or is it the requirement of the husband to make her happy. Should the wife be involved in the process of her own happiness or is it up to the husband to keep her content with jewelry, clothing and a meal out in a restaurant?

I think this goes back to the two different explanations that Rashi quotes on the Passuk ושמח את אשתו כי תצא which states אשר לקק which simply means he should make his wife happy.

How does this fit in with our original concern—Avraham's omission of the word 'please'?

It can be said that the word 'please' is not used in the Torah. That is certainly a mistake. The word נא is often used to mean 'please' as can be seen in standard translations. Rashi himself as well as the Targum translated in this week's Parsha the use of the word נא to mean please. There are two instances where this use stands out: when לוט is fleeing from Sodom he asks Hashem, "please spare me." Rashi says that the word נא there means please. Later in the Parsha when Hashem tells Avram to take his son Yitchak to be put on the alter He says אב and strangely enough Rashi not only interprets this to mean 'please' but adds לוישון בקשה—the word נא is being used as a request. Now usually when the Gemara uses the words

אין and אלא it seems exclusive but this seems difficult here because clearly the usual translation is actually now as you will see many times in the Targum Unkelus who uses the word כן to mean now.

There is another part to this mystery. לוט makes a request to go to the town of צור because it has been in existence only 51 years old and didn't have time for so many sins to be deserving of destruction. What's the secret about the number 51 which is the numerical value of נא?

[I would add just one more point: we sometimes find that the word נא isn't enough but rather and addition א is added to make the word אנא. A good example is in Hallel where we say אנה הושיע נא. Why is נא not enough?

I think the answer to all the above is the following: From the words of Rashi אין נא אלא בקשה we see that generally נא really carries two meanings combined: Anything that we ask for should be said with a 'please.' But the word may also mean 'now.' There may be an additional reason for this request to be done promptly. A good example is in the Passuk אמרי נא אחותי את. Rashi explains that Avraham used נא with Sarah when they were nearing Egypt to indicate that it was time to be careful about revealing Sarah's real identity. נא here did not mean right that second. However there are times when something needs immediate attention like in the case of Avraham feeding his guests. When Avraham said מהרי נא—be quick—the word included in its meaning both the 'now'—a call for immediate action and 'please.'

There are also times when the word נא has nothing to do with 'now.' It points to a special request for something that needs additional information to be understood. For the Akaidah, Hashem, so to speak, makes a very special request from Avraham to pass this test for Hashem's sake. It wasn't self-evident like the mitzva of Hachnasas Orchim; it was something that required total self-sacrifice and hence Rashi says אין נא אלא לוישון בקשה.

What do we learn from all this?

Saying please is important and sometimes it seems to be obvious in the statement we make to our wife or friends or kids. It's a good middah to get accustomed to and for our kids to learn. I would even add a new thought that the word כן which the Targum uses to translate נא is the same root as הכנעה submissions and humility because adding 'please' to our requests trains us to be humble.


This is a great recipe for good relationships.

Shabbat Shalom

[An additional point: The two times the letter ה is added to Avraham's and Sara's names represent two Simchas (Mazal tov to my dear friends Avi and Shimon on the 2 weddings of their children.)



Rabbi Avi Kahan speaking at the Thursday night Mishmer



• Weekly Thursday Night Chabura •

פרשת וירא

Enjoy a Lively discussion of relevant Torah Topics
In a warm informal atmosphere
Hot food and beverages will be served

This weeks Guest speaker
Rabbi Benzion Klatzko Shita
Senior Mekarev for North America

10:15 PM | 20 Upstairs

Looking forward to seeing you
Yudi Steinmetz Shlomo Becker



Rabbi Coren Smichas Chaver Program - Monday Nights

Rabbi Aaron Lankry
Marah D'asra
305-332-3311 | alankry@yahoo.com

Rabbi Daniel Coren
דוב"ג - בנידו שיטר
914-645-4199 | rabbidac@gmail.com

Rabbi Nachum Scheiner
Rabbinic Coordinator,
Rosh Kollel, Kollel Boker & Night Kollel
845-372-6618 | rabbisheiner@18forshay.com

Uri Follman
Manager
845 587 3462 | manager@18forshay.com



WHY INFANTS HAVE TO GROW UP ON MILK

THE SECRET OF GIVING

A woman is leaving her multimillion dollar mansion in Beverly Hills when a poor man approaches her and cries, "Oh ma'am, I haven't eaten in three days."

To which the woman responds: "I am so envious of you; I wish had your will power."

ANOTHER ANECDOTE:

David Goldberg, a seasoned doctor, turns to Harry Rabinowitz, the man seated next to him in the synagogue, and says, "Harry, you're an intelligent lawyer, I need your help."

The doctor begins his lament. "Every Shabbos," he says, "during the entire time of the service, people approach me seeking medical advice. This one has stomach pains, this one's wife woke up with a headache, this guy's mother-in-law's back hurts. I am just sick and tired of this. Shabbos is my only day of rest."

"Listen to me," says Harry. "Next guy that comes over, give him the advice he needs, but make sure to send him a bill for your medical advice the following week. I guarantee you," says Harry, "that in no time you will have peace and quiet in the synagogue."

"Great idea!" exclaims the doctor. He returns home in a great mood.

Tuesday, as David is opening the mail, he finds a bill from his friend Harry Rabinowitz.

ABRAHAM'S MENU

The Torah relates the meticulous order of the meal that Abraham offered his guests, recorded in the opening verses of this week's Torah portion Vayeira. First he gave them cheese and milk, and only afterward did he present them with calf's meat, consistent with Jewish dietary laws that deli products may be eaten after dairy products, but not vice versa.

Yet another point is raised among the biblical commentators as to why Abraham chose to serve his guests these particular items - milk, cheese and meat - to begin with. The choice of meat is clear, as he wished to serve his visitors a satisfactory meal. But why, from among many possible appetizers, did Abraham decide to give them milk and cheese as a prelude to the meat?

Even if Abraham was compelled for whatever reason to serve his guests milk, why does the Torah make a point of sharing this apparently insignificant detail with us.

THE MYSTIQUE OF NURSING

The rule of thumb in our world is that sharing something with somebody else constitutes a loss for the giver. If I have it, and give it to you, I lose it; if you have it, and give it to me, you lose it. If you write a check for charity, your checking account is diminished.

An exception to this rule is the milk a mother feeds her suckling. As long as a mother continues sharing her nourishing liquid with the child, her mammary glands will keep on refilling. Furthermore, the quantity of the milk is usually dependent on her sharing it: The more a mother nurses, the greater the flow of milk her body produces. When she ceases to breast feed, her inner production of milk ceases.

This is one of the deeper reasons why G-d created nature in a way that infants are nourished by milk. Through this natural process of infant nourishment, the Kabbalah teaches, a mother is given the opportunity to ingrain within her child's tender consciousness the truth about sharing: The more you give, the more you will receive. Just like the milk that you are now swallowing, my dear child, the more I share it, the more I have it.

THE GIFT OF LOVE

Very often guests—particularly if they are strangers—feel uncomfortable staying in somebody else's home and eating another person's food.

Abraham, hypersensitive to the feelings of his guests, addressed this awkwardness by offering them milk and milk products at the start of the meal, reflecting the Jewish approach toward giving. Giving is like milk: you more you give, the more you get. The greatest gift we can give ourselves is a life filled with love and caring toward other human beings. More than the host does for the guest, the guest does for the host.

This is true in our marriages as well: when a husband and wife are committed to give to each other, they themselves are often surprised of how much they receive by the sheer act of giving to somebody outside of themselves. The love we give away is the only love we keep.

Or as Winston Churchill put it: We make a living by what we get, but we make a life by what we give.

There is a lovely story about the great Victorian Anglo-Jew, Sir Moses Mon-

tefiore. Montefiore was one of the outstanding figures of the nineteenth century. A close friend of Queen Victoria and knighted by her, he became the first Jew to attain high office in the City of London. His philanthropy extended to both Jews and non-Jews, and on his one-hundredth birthday, The London Times devoted editorials to his praise. "He had shown," said the Times, "that fervent Judaism and patriotic citizenship are absolutely consistent with one another."

One reflection was particularly moving: Someone once asked him, "Sir Moses, what are you worth?" Moses thought for a while and named a figure. "But surely," said his questioner, "your wealth must be much more than that." With a smile, Sir Moses replied, "You didn't ask me how much I own. You asked me how much I am worth. So I calculated how much I have given to charity this year."

"You see," he said, "we are worth what we are willing to share with others."

~Night Kollel~

UNDER THE DIRECTION OF RABBI NACHUM SCHEINER שליט"א

Currently learning הלכות יום טוב – הלכות חול המועד

is pleased to present a shiur by

Rav Chaim Schabes שליט"א

Rav Congregation Knesses Yisroel New Hempstead NY

Topic:

הלכות יום טוב

Wednesday Oct 20

יום ד' פרשת וירא

9:00pm

Maariv 9:45

18 Forshay – Main Floor Bais Medrash

FOR MORE INFORMATION AND TO JOIN THE KOLLEL, PLEASE CONTACT
Rabbi Nachum Scheiner 845.372.6618 ohrchaimmonsey@gmail.com

~Kollel Bais~ DAILY MORNING
~Halacha Chabura~

~Night Kollel~

~Yarchei Kodesh~ בית המדרש
~Kallah~

~Bein HaZmanim~ בין הזמנים

~Shabbos Project~ פרוייקט שבת



JUDGE A MAN BY HIS WIFE

By Rabbi Yissocher Frand

A Man's Level is Determined by His Wife's Level

At the beginning of the parsha, during the description of the dialogue between the Angels and Avraham, we find the verse, "And they said to him 'Where is Sarah your wife?'" [Bereishis 18:9] If one looks in a Chumash, he will notice that the 4 letter word "eilav" – "to him" has 3 dots on top of it.

Rash"i quotes a famous Chazal that when there are more dotted letters in a word than undotted letters, one should (homiletically) expound only those letters that have dots on top of them. In this case, the reading would be "And they said to him, where are you (ayo)? Meaning they turned to Sarah and asked where Avraham was.

Rash"i interprets that they actually asked two questions. They asked Sarah where Avraham was (i.e. – how he was doing) and they asked Avraham where Sarah was (i.e. – how she was doing). Rash"i says that this teaches us Derech Eretz [proper behavior, manners] – that a guest should inquire about the welfare of both the host and hostess.

The Chernobyl Rebbe expresses a different interpretation of this Chazal: They did ask, "Where is Avraham?" but they did not ask this to Sarah. The dialog was strictly between Avraham and the Angels. First they asked Avraham "Where are you?" and then they asked, "Where is Sarah, your wife?"

What does it mean that they said to Abraham "Where are you?" – He was standing right there! Says the Chernobyl Rebbe, they asked him "where are you holding in your life?" The way in which one asks a man where he is holding in his life is by inquiring "where is (Sarah) your wife holding?"

A man's level is determined by his wife's level. If one's wife is on a high level, we know that the husband is similarly on a high level; if however she is not on a high level, we also know where he is.

The type of wife that a person has largely determines the way that the person acts, his standard of living and his goals in life. If the wife wants the finer things in life, a better lifestyle, a husband to bring home a salary to support all those things; if the wife wants a lifestyle that requires 60 or 65 hours a week of work, then we know where the husband is holding.

On the other hand if the wife is one who suffices with little, if she is happy with whatever her husband can bring home in 40 hours a week, his life will be different. If her attitude is "I will have a little less, but you will learn a little more, you will occupy yourself in communal affairs a little more" then we know where her husband is holding.

"And they said, 'Where are you holding, Abraham?' How are we going to know where you are holding? 'Where is Sarah your wife holding?'"

Pashas Vayeirah

The Essence of Torah

(וִירָא אֱלֹהֵי) (בְּרֵאשִׁית י"ח, א)
וּבְרַשׁוֹ: לְבַקֵּר אֶת הַחוּלָה

Visiting the sick or Bikur Cholim; as it is known to us, is a pure act of Chesed. An important opportunity for us to give consideration to others in their time of need-a cornerstone of the world of chesed we should all be busy building. The Talmud tells us that the right visitor can even heal a significant portion of the sick persons illness..so powerful is this Mitzvah.

Rabbi Felman, a great Talmid Chochoch in his own right, was a devoted student of the venerated Chazon Ish Ztz"l, whom he merited to be close to from a young age .

When R' Ben Tziyon Felman was still a young student, he had the honor of accompanying the Chazon Ish on a daily walk. The two talked over many serious topics. Occasionally R' Felman interspersed a request for advice on a personal matter. One day he posed the following dilemma; his elderly grandmother, the matriarch of her Rabbinic family had come to live with them in Bnei Brak. She had taken ill and was now recuperating at a local hospital. The entire family took turns visiting their regal grandmother, but for some reason, she couldn't wait until R' Ben Tziyon visited and when he did, she requested that he stay longer and come more often than he was able to.

Even staying for hours, as he did, on each visit, he was unable to maintain the frequency his grandmother requested, feeling it would interrupt his learning.

Since this was a mitzvah that could be done by others, it could even be that he was halachically exempt from visiting. On the other hand- she pined for his visits constantly. The Chazon Ish proceeded to inter-rogate as they walked....why does she ask for you to be by

her side? Is it not good enough for her when others visit? The sage asked his student many questions.

Gazing deeply into the eyes of his Talmid, he said "I feel very strongly that you should visit your Grandmother as often as she wants and stay with her for as long as she wishes. With these visits, you will be observing the mitzvah of Bikur Cholim as well as the mitzvah of learning Torah."

Stunned, though embarrassed to ask further, R Ben Tziyon summoned the courage to ask his Rabbi-

"The mitzvah of Learning Torah- how will I be observing it by visiting my grandmother? The fact is, I will be missing many hours of studying..."

"R' Ben Tziyon," the Chazon Ish answered. "I know how much of a Masmid you are- the long hours you spend in uninterrupted Torah study.. Why do you do that?"

One only learns Torah to become close with G-d and his Torah- and to become one with the Torah and inseparable from its essence", the Chazon Ish explained.

"But the Torah is a totally spiritual creation and man is a physical creation, " the Chazon Ish continued. "How do these two elements manage to get close to each other. How can we get our allotted "portion " of this spiritual inheritance?"

By visiting your grandmother and sacrificing what you want for yourself, in order to help her- by learning to nullify your will and your desires- even if it is your Torah learning that is being sacrificed- you will merit to become a nefesh adinah- a great and sensitive person, who will be Koineh the Torah (earn his rightful share in Torah). You are not required to look for chesed to do, but if this great mitzvah gets delivered to your door, so to speak, you are required to take it on completely.

Good Shabbos!



Bringing Kedusha Into a City

One of the Bachurim here in the Yeshiva asked me a question on the Parsha. The question relates to 18:21 at the beginning of the Parsha after Sheini. Where the Ribbono Shel Olam says (אֲרַדְהָ-נָא וְאֶרְאֶה), let me go down and see what is taking place in Sedom. Rashi tells us that Hashem didn't have to come down to see but (אֲרַדְהָ נָא וְאֶרְאֶה: לַמַּד לְדַיְיָנִים שֶׁלֹּא יִפְסְקוּ דִינֵי נַפְשׁוֹת אֲלֵא בְרַאיָה). It is a lesson to Dayanim that they should not Pasken Dinei Nifashos unless they see everything that they could possibly see.

So (אֲרַדְהָ-נָא וְאֶרְאֶה) is a lesson not to decide to punish, until Kavayochel the Ribbono Shel Olam comes down to see for himself. The question the young man asked me is that is Posuk 21, however, we already read earlier in Posuk 16 (וַיִּקְמוּ מַלְאָכָיִם וַיִּשְׁקְפוּ עַל-פְּנֵי סְדֹם). It seems that the decision to punish Sedom had already been passed. The 3 Malachaim came and one of them had the job of being the one to turn over Sedom. They headed to Sedom in previous Pesukim to when the Posuk of (אֲרַדְהָ-נָא וְאֶרְאֶה) takes place and therefore, it does not seem correct that the (אֲרַדְהָ-נָא וְאֶרְאֶה) would teach us that before deciding the Dayanim have to see for themselves. It seems to be a very good question. When this young man asked me the question I told him it was indeed a very good question and that I don't have an answer.

Fortunately, this young man didn't stop there and he asked some of his Rabbeim. One of his Rabbeim related to him something that he heard from Rav Yaakov. I don't believe that this is printed but something he heard from Rav Yaakov in explanation of the Malachim coming to Sedom. Rav Yaakov said that the Malachim were sent to Sedom on a mission. The mission was not necessarily that Sedom would be destroyed. Sedom deserved to be destroyed. The Malachim were sent with the hope that when they would enter the city they would bring some Kedusha to the city. The people didn't know that they were Malachim but they were nevertheless the people who brought with them an Avir of Kedusha, who brought a spirit of Kedusha to the city. The hope was that their walking in with a spirit of Kedusha would help to cause them to turn back from their evil ways. In fact only Lot responded. **Lot himself who was happy with the behavior of Sedom as we don't find that he protested.** He was considered one of the important people in the city (19:1) (וְלוֹט, יֹשֵׁב בְּשַׁעַר-סְדֹם). Yet Lot took in these guests. So it always bothered me was Lot always in the habit of doing this all the time. How did he move up to be an important person in the city?

Rav Yaakov said no it was the presence of the Malachim, the presence of a sense of Kedusha and that caused Lot to do Teshuva. Had the city been worthy, the whole city would have had that sense and done Teshuvah. And therefore when the Malachim were sent to Sedom it was not after a decision to destroy the city, on the contrary the Malachim were sent on the hope that they would influence the city to do Teshuva. It didn't come to pass and then the decree had to come down by Shamayim to destroy the city.

Rav Yaakov related that after WWI he was a Bachur and he and the other Bachurim from the Yeshiva who had fled Slabodka returned to Slabodka. Rav Yaakov was traveling with one of the Roshei Yeshiva and in their travels on Erev Shabbos they came to a city and found a Jew and asked him permission to stay there. This Jew was not interested in having a Rosh Yeshiva and Yeshiva Bachurim staying in his home for Shabbos and he declined and told them to leave and suggested that they make it to the next town as there was enough time before Shabbos where someone would take them in. Later, the next Rosh Hashono in Slabodka, this man who had refused to take them in for Shabbos was in the Yeshiva for Rosh Hashono

and as a matter of fact was given an Aliyah on Rosh Hashono. Reb Yaakov as a young man was beside himself, this person should be honored with an Aliya? He asked and he found out the rest of the story.

After Rav Yaakov and the Rosh Hayeshiva whom he was accompanying moved on to the next city, the Alter of Slabodka (Rabbi Nossan Tzvi Finkel 1849 - 1927, great grandfather of the Mir Rosh Yeshiva) and a group of Talmidim were travelling with him on the way back also came to the same city and they came to the same man and told him you are the only person here in town, please take us in for Shabbos. He again responded no I don't want guests and go to the next town. But now it was too late. They would not make it to the next town for Shabbos. Somewhat reluctantly this man allowed the Alter of Slabodka and his Talmidim to stay under his roof and to stay in his home. Over Shabbos the influence of seeing the Alter of Slabodka, seeing his behavior, seeing the way he acted, seeing the way he dealt with his Talmidim, had such a profound effect on this man, that when Shabbos passed he travelled with them to Slabodka. It was then in middle of Elul and he travelled with them to Slabodka and was a changed person. Rav Yaakov recounted that event in explaining that the Malachim's appearance in Lot's home is what got him to change.

I would add to Rav Yaakov's Vort that this would explain Perek 2 of Sefer Yehoshua. Rochov Hazona lives in the city of Yericho and the entire city is slated to be destroyed by Yehoshua. Two Meraglim (Kaleiv & Pinchas) come to her house and she saves their lives and in turn is eventually saved, becomes a Giyores, and ultimately marries Yehoshua. One wonders if it had not happened that the Meraglim came to the house of Rachav what would have happened to this woman. It may be that it is the same idea. The Ribbono Shel Olam sent the Meraglim to the house of Rachav. Rachav had within her the seeds of becoming a great person. She lived however, in a city of Tumah. By these Meraglim coming and the sense of Kedusha, it gave her the opportunity to make that last step and to become the great woman that she became.

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

UFARATZTA

THE PURPOSE OF A NISAYON

When you are confronted with a Nisayon in Parnasah or health and you react to it according to Toras-Emes, even if it looks to you that according to the laws of nature it would not turn out favorable, Hashem reveals to you his glory that is higher than nature and you merit to see Hashem tend to your personal needs. By doing so, you are bringing G-dliness into your world.

==== Based on a letter and Maamar of the Rashab.

20th of Cheshvan -5,621 - 1860, Yom-Holedes of the Rashab, 5th Chabad Rebbe.





GAN HATORAH

Rabbi Yakov Yosef Schechter

LOT'S WIFE - Concerned or Simply Curious?

contemplation. Rashaem writes that he was looking for ten righteous people in whose merit Sedom could be saved. Thus, even amid destruction, Avraham's kindness overflowed. In contrast, the looking of Lot's wife was surely not based on kindness, as demonstrated by her recent cruelty. So why was she looking? It seems that she was simply curious, not because she cared about the victims, but because she wanted to see what was happening to them. This in and of itself may well have been worthy of punishment. Yet it seems that the bizarre nature of her death resulted from her previous callousness with regard to salt. This conduct demonstrated that she was not a caring person by any means, and that she gazed at the destruction of Sodom purely out of curiosity.

We have seen how the curiosity of Lot's wife proved to be her undoing. This teaches us an important lesson. Curiosity may seem neutral. However, like all neutral traits, it can be applied both positively and negatively. In the positive sense, curiosity makes a person take an interest in the world and expand his horizons. Indeed, the Chazon Ish, ztz"l, said that one should read the headlines to know what was going on in the world. However, misapplied curiosity can become damaging. At best, curiosity for its own sake can lead to a person's wasting his time being overly concerned about other people's lives. At worst, it can lead to considerable lashon hara and involvement in unsavory matters.

Maran, Rav Aryeh Yehudah Leib Shteinman, shlita, in his commentary on the story of Lot's wife, observes that nowadays people delve into every detail of tragedies. Learning too much about horrific events can be harmful, causing excessive fear and even paranoia.

What is the Torah's attitude toward what people should spend their time discussing? In parashas Mas'ei, the Torah discusses the case of the manslayer. He is in danger of being killed by the goel hadam (a relative of the victim who wants to avenge his blood) until he flees to a city of refuge. The rabbis tell us that many signs pointed to such cities, so manslaughterers could find them quickly. In contrast, when people went to the Beis HaMikdash for the three pilgrimage festivals, there were no signs directing them to Jerusalem. Why not? HaShem wants people to ask others about the way to the Temple, because He desires that discussion be geared to such a holy topic. Yet HaShem has no desire that the manslaughterer ask people the way, because He does not want them discussing such an unsavory event. From here we see that while it is fine to know the news, one should not cross the line into excessive interest in disagreeable matters.

The story of Lot's wife teaches us an important lesson about how and when it is appropriate to delve into the affairs of others. Whilst Avraham's viewing of the destruction of Sedom emanated from his overflowing concern for others, the inquisitiveness of Lot's wife stemmed from no such admirable trait, as demonstrated by her general cruelty. May we use our curiosity carefully and compassionately.

Lot's wife, Idis, is briefly mentioned in parashas Vayeira, but Chazal reveal more about her negative character. She famously died by being turned into a pillar of salt as a punishment for looking back at the destruction of Sedom. She had four daughters; two were married and died in Sedom, and two were betrothed and conceived with their father, making Idis the ancestor of the nations of Moav and Ammon.

Lot's wife barely appears in the Torah, yet her end is well-known: After looking back at the destruction of Sedom, she turned into a pillar of salt. As always, a deeper analysis of the events leading to her death reveals important difficulties and teaches us important lessons.

Rabbinic sources elaborate on the story of Lot's wife. The Medrash tells us that, like most inhabitants of Sedom, she was not a generous person. When Lot invited the malachim home, she was so unhappy about it that she decided to incriminate him with the people of Sedom: When he asked if she had any salt with which to season the food he was serving, she went around to her neighbors' homes, asking for salt and explaining why. Consequently, Lot's "crime" of hospitality became known, which placed him and his family in grave danger. The malachim revealed themselves and instructed their hosts to leave Sedom and refrain from looking back at the destruction soon to take place. However, when they did escape, Lot's wife could not resist looking back and immediately became a pillar of salt. Two verses later, the Torah tells us that Avraham Avinu also viewed the destruction of Sedom, but no harm came to him.

Two questions need to be resolved in this context. First, why was Lot's wife punished so severely for merely looking back at the destruction of Sedom? Furthermore, why specifically was she turned into salt? It seems that her behavior with regard to the salt Lot wanted to serve his guests demonstrated her true nature. She was a heartless person, so her husband's attempts at hachnasas orchim were repugnant to her. In her cruelty, she decided to reveal Lot's kindness to her neighbors, though she surely realized her actions would endanger her family. Indeed, when the people of Sedom threatened to seize the guests, Lot was willing to give up his own daughters in order to save these visitors.

This understanding of Lot's wife clarifies her intentions in looking back at the destruction of Sedom. As mentioned, there is a stark contrast between her looking and Avraham's. With regard to Lot's wife the Torah uses the word lehabit, to stare. But with regard to Avraham, the word used is lehashkif, which connotes deep thought as in hashkafah, outlook on life. This indicates that Avraham viewed the destruction of Sedom with great

Yitzchok and you will see that he will listen to the command implicitly without any questions because Yitzchok is Hashem's. If Avrohom Avinu saw Yitzchok as his own, at the very least he would have asked Hakodosh Boruch Hu why should he Shecht Yitzchok. Being that Yitzchok was Hakodosh Boruch Hu's, Avrohom did not need to bring a Korbon for him – for he did not really receive anything. (בן יהוידע)

Avrohom Avinu did in fact bring a Korbon after the birth of Yitzchok. Yitzchok was the first one to have a Bris Milah at eight days old. There is no greater Korbon than that, as Chazal say that the Mitzvah of Milah is as if one built a Mizbe'ach and brought a Korbon upon it (Bereishis Rabbah 48:4), while others say it is like bringing Ketores, which is even greater than a Korbon. (בן רבינו יוסף חיים)

Avrohom Avinu was certainly prepared to do anything and everything for Hakodosh Boruch Hu. Much more than that, he did not see anything as his. His entire existence was nothing more than to serve Hashem, be it through giving his own life, or Shechting his dear son. His life's goal was to serve Hashem, and as long as he was doing that, he was completely joyous. Avrohom Avinu made a banquet when he weaned his son, and had invited others. While he may have not brought actual Korbonos even that Seudah was for Hashem. How did Hakodosh Boruch Hu prove that Avrohom Avinu did nothing wrong by making a banquet, and not bringing a Korbon to Hashem? Without even asking Hakodosh Boruch Hu to understand the test of Shechting his son – which on the surface is perplexing why Hakodosh Boruch Hu would tell him to Shecht this son whom Hakodosh Boruch Hu gave him miraculously – he went happily to Shecht his son. This is proof positive that Avrohom did nothing wrong, for being that all of his actions were for the sake of Hashem, so too was that banquet. Whether that banquet or the Bris Milah was also considered as bringing a Korbon, the bottom line is that all of his actions and thoughts were completely for Hashem. At no point on the way to Akeidas Yitzchok did Avrohom Avinu think of asking why he should do it, or ever contemplate retracting. There is a great lesson to be learned here: We must strive to emulate Avrohom Avinu, in that he looked at the gifts that he was given from Hakodosh Boruch Hu as tools to be used to further serve Him rather than as his own personal possessions, and therefore never questioned Hashem.

Avrohom Avinu's Gourmet Feast

Parshas Vayeira - 22:1 ויהי אחר הדברים האלה והאלקים נסה את אברהם, ויאמר אליו אברהם ויאמר הנני
"And it happened after these things and Hashem tested Avrohom; and said to him, 'Avrohom,' and he replied, 'Here I am.'" Hakodosh Boruch Hu is about to test Avrohom Avinu with the Nisoyon of the Akeidas Yitzchok, a truly great Nisoyon – for Avrohom to Shecht his son. The Posuk tells us that this Nisoyon came, "After these words." Rashi explains that the Posuk is referring to the words of the Satan. The Gemara in Sanhedrin 89b tells us that the Satan was accusing Avrohom - he said that Avrohom made a big banquet (21:8) when Yitzchok was weaned, but did not even bring one Korbon to thank Hashem for Yitzchok being born. Hakodosh Boruch Hu responded to the Satan, that he made the banquet for his precious son – "אמר לו אברהם את בנך לפני מיד אומר לו זבח את בנך לפני מיד" - "Watch, I will tell him to sacrifice his son to me, and he will do so immediately, without any qualms." How are we to understand these words of Rashi? The fact that Avrohom is willing to sacrifice his son, does not answer why he didn't bring a Korbon. It almost seems as if there is no answer to the question – but just to deflect the question, Hakodosh Boruch Hu says that Avrohom is such a great servant, that he will even be willing to Shecht his son if I ask him. What is Hakodosh Boruch Hu answering to the Satan – why in fact did Avrohom Avinu not bring a Korbon to thank Hakodosh Boruch Hu for having Yitzchok?

Through Avrohom Avinu being willing to follow the word of Hashem without question, even to Shecht his precious son, Hakodosh Boruch Hu was demonstrating to the Satan why in fact Avrohom did not need to bring a Korbon. When Hakodosh Boruch Hu gives someone a gift, they should be joyous with the gift, and bring a Korbon to thank Hakodosh Boruch Hu. Avrohom was a great Tzaddik and did not see Yitzchok as a gift for himself. Rather he saw Yitzchok as a way to continue on the Name of Hashem – and that Yitzchok was Hakodosh Boruch Hu's, not his own. The Satan said, Avrohom made a party but didn't bring a Korbon. Hashem responded, the reason that he didn't bring a Korbon was because Avrohom gave his son, Yitzchok, to Hashem. To prove that as far as Avrohom is concerned Yitzchok was not his, Hashem said that He will tell Avrohom to Shecht



BE A BLESSING FOR THOSE IN RECOVERY

While we have been focused on fighting and managing a historic pandemic, another epidemic continues to rage. Substance abuse and addiction don't discriminate based on religion, economic class, gender, or ethnicity. And, as we have come to learn all too well, the Torah community is not immune.

Experts will tell you that addiction is not about the substance or behavior, but rather what pain, discomfort or ache the users are trying to escape, what hole in their hearts they are trying to fill, or what aspect of their lives they desperately want to be numb to.

Earlier this year, I moderated a discussion that included two courageous young men in recovery. Each described how when they were young, they didn't feel they were like everyone else, they weren't comfortable in their own skin and didn't feel like they belonged. They described living with a persistent sense of being an outsider.

One of the participants shared that he was at a friend's house when the two of them discovered the friend's father's alcohol collection. He took his first drink and after several sips felt something he had never felt before: a sense of calm, an inner peace. Finally, the "noise" of the ever-present uneasiness was quiet. Who wouldn't want to return to that reprieve, and so he kept being drawn back to what felt like a magic elixir, what he believed was the antidote. The problem, of course, was that it would inevitably wear off, and the pain, loneliness and sense of inadequacy and irrelevancy would return.

His story is not unusual. Addiction is almost never about substance or behavior. People's perpetual discomfort and unease could be driven by social anxiety, religious competition or guilt, financial pressure, or mental health challenges. The common denominator is living with an inescapable disquiet, an

ache that won't let up and doesn't go away. The substance or addictive behavior becomes the escape, the way out. It offers respite and refuge, a bit of relief and a break from the struggle.

But, alcohol, drugs, gambling, shopping, working, or acting out are not the solution. In fact, they only lead to more problems. Therapy, support, and love are critical ingredients to authentically fill in the hole in the heart, to quiet the noise, and to find a sense of belonging and purpose.

After losing their son Jonathan to the illness of addiction, the Wijnperle family generously dedicated a program called Adopt, a collaborative project of Boca Raton Synagogue and Onward Living. Over the last few months, we have paired up several families in our community with men from the Onward recovery center. They enjoy comfortable Shabbos meals, fun BBQ's and simply getting together to schmooze. This component of recovery is critical. Many people in recovery weren't privileged to see or experience healthy and functional family and communal dynamics. Being invited to and forging relationships with BRS families who have no motive or agenda other than to share a genuine and non-judgmental relationship, is not only refreshing but a critical example and experience.

More recently, we have expanded our Adopt partnership. Our BRS chesed coordinator, Simone Broide, has arranged for members of our community to regularly cook and deliver meals to men in Onward Living. Unlike the pairing component, in dropping off meals, anonymity is maintained. Those cooking and baking don't know who is receiving their Shabbos gift package. And those who receive the loving delivery don't know from whom it came.

Messages are attached such as, "Dear Onward Living Residents - We want you to know we are thinking of you and are proud of all that you have already accomplished. Please know that we applaud you for what you are doing and we support you! Have a wonderful Shabbos."

The recipients have shared how much it means to them and the difference it makes in their recovery and in their life. One said, "It's nice know that people actually care" and another commented, "The home baked goods means someone took the time to think of us and that is very special."

For the people cooking, it is an extra challah, a cake or a babka, but for the recipient, it is a lifeline, a declaration that they aren't invisible, that they matter, that there are people who care. The Shabbos food doesn't just fill their stomachs; it helps plug a hole in their heart. A minimal expense and a modest effort go an enormous way.

Hashem charges Avraham last week, v'heyai beracha, which can't be a promise that he will be blessed because Avraham was already told va'avarechecha, I will bless you. So what does it mean? Rav Shmshon Raphael Hirsch explains that there are two types of people - those that live life looking to receive blessings and those that lead their lives trying to be the blessing. To be progeny of Avraham is to take whatever blessing we have and to use it to become a blessing in other people's lives. We don't live with a sense of entitlement to be blessed, we instead live with a sense of obligation to be a blessing.

We are looking to expand our anonymous Shabbos box program to deliver to Jewish residents of others recovery centers in our area and hope we can count on your help. Contact simonebroide@yahoo.com to get involved. And you don't have to live in Boca to be a blessing. Anyone reading this knows people who feel invisible, lonely, question if they matter or if anyone cares. What for us is a challah or flowers or sometimes even a phone call or heartfelt email for them is a life preserver.

Every day we recite the beracha of Magen Avraham, acknowledging that Hashem has preserved the character of Avraham within us. Don't wait to receive your next blessing, go out and be that blessing for others. Nothing will make you feel more blessed.

LESSONS FROM OUR LEADERS



Rabbi Steinfeld

The "Fake" Observant Jew

Flying to Israel one day, Ari noticed a fellow Jew on the flight who appeared to be observant. When Ari greeted him, he was ignored. Ari felt this was rude, but it got worse. The passenger didn't even make a bracha as he ate and drank. When a minyan prayed, the guy took a nap. Ari was incensed. How could this person dress to appear to the world like a frum Jew when he didn't daven or even make blessings on his food?! Ari tried to put it out of his mind for the rest of the flight but the hypocrisy of it infuriated him. When the plane landed, Ari saw the "faker" met by a group of people who had been waiting for him and the coffin of his mother, which he had been accompanying to burial in Israel. Only then did Ari realize that this man was an "onain," who is prohibited from performing mitzvos or even making a bracha until after his relative is buried. It dawned on him that he did not judge the other man favorably. In truth, he realized, he was the one who was faking it; dressing like an observant Jew, but not acting like one at all.

Jonathan Gewirtz's Migdal Ohr

The Rosh Yeshiva and The College Professor

When he needed to recite Kaddish, a Jewish college professor would daven at the Los Angeles yeshivah headed by R' Simcha Wasserman zt"l. Once, this academic asked the Rosh Yeshivah a question. "We are both teachers," he said. "You impart knowledge and I impart knowledge. What is the essential difference between us? The Torah you teach is a stream of wisdom and I teach advanced math, also a stream of wisdom. Why do you consider yourself more fortunate?"

, R' Simcha asked the man how many students he had. He said that he had taught hundreds of students over the years, perhaps thousands. "How many of them have invited you to their wedding?" R' Simcha asked. The professor looked at him in surprise. "To their weddings? Why would they invite me to their weddings? I am their teacher, not their friend." R' Simcha smiled. "In our yeshivah, a student would never consider getting married without the teacher. We do not give them information, we give them life." A Rebbi and a Talmid are connected not by wisdom alone, but by their shared bond, a vibrant, real cord of love and devotion, because Torah, and daas Torah, is Divine.

Explains R' Yaakov Bender shlit'a, much like when a parent says something whose reasoning you do not completely understand, but you accept that it comes from a place beyond your comprehension and every word is meant for your gain, so too a Talmid Chacham. When a Gadol Hador speaks, even "even if he tells you about right that it is left and about left that it is right," you must follow him. Because one who gives over the Torah is connected to the power and might of Sinai, the truth of the Divine word we heard there; when a Gadol Hador speaks, his word is reality.

Rabbi Dovid Hoffman's Torah Tavlin.

HACHNOSAS ORCHIM

A question came up regarding a family who had a sign on their door that said, "Please do not disturb between the hours of 2-4 in the afternoon and after 10pm in the evening." Is this family being mevatel the mitzvah of hachnosas orchim? The Gemara in Shabbos 127a brings a memra of Rav Yehuda in the name of Rav that hachnosas orchim is greater than greeting the Shechina, as we see in Bereishis 18:3 that Avraham requested from Hashem not to leave while he went to greet his guests. The reason is that we learn the mitzva of hachnosas orchim from the posuk of Vehalachta Bidrachav. Rav Shimon Shkop explains that we learn from Hashem that our purpose in life is to help others. Doing this is getting closer to Hashem, so it makes sense that this mitzva trumps the greeting of the Shechina. The entire world is like the guests of Hashem and Hashem helps everyone! The Rambam in Hilchos Avel 14:1 says it is a mitzva DeRabbonon to be mevaker cholim, to be menachem aveilim, take care of meisim, help brides get married, and to host and then escort guests. Even though these mitzvos are miDeRabbanan they are included in the mitzva of Ve'ahavta Le'reiacha. Things you want done for you; you must do for others. The mitzva of hachnosas orchim is so important that the Tosfos Yom Tov in Toras Haasham 6:15:3 explains that the Rema is meikil on salting meat in the event one who has guests the reason is that kavod of orchim is as great as kavod Shabbos.

The Rema in 333 says that one is allowed to empty a storage room for guests on Shabbos. He qualifies an oreiach as someone coming from a different town. The Bais Yosef brings a Terumas Hadeshen that has a safek whether they are considered orchim if guests are hosted for a seuda, but they don't sleep over. The Bais Yosef is machria that if one has a guest just for a meal one cannot be oveir any DeRabbanans on their behalf. In the event that guests eat by you but sleep elsewhere, however not in their own home, the Bais Yosef would not consider them guests, but the Rema would. This case is common when one makes a simcha and has guests coming from out of town sleeping in one place and eating in another place. The

Sefer HaChaim section Parnassa Vechalkala 3 says that one should be mekarev a guest from the same city if he is rich. Bring your friends into your house, as this is the mitzva of hachnosas orchim. The only thing with this is that there won't be any of the kulos that the Rema allows for an oreiach. If a child knocks on the door to play with another child does the mother have a mitzva of hachnosas orchim and allow the child in even when the family is resting? Reb Yitzchok Zilbershtein said in this case we say "chayecha kodmim," unless the child is a yasom and doesn't have a healthy environment to be.

If the oreiach is a poor person who is collecting, one is mekayem two mitzvos; tzedakah and gemilas chasadim. It would require much more of a sacrifice to host such a person. The Chafetz Chaim laments that the opposite happens when a rich guy comes; they afford him all kind of kovod, but the poor guy gets neglected. Insofar as if a poor person comes to eat one would be oveir bal te'acher if one sings Sholom Aleichem. The Shaar Hatziyon 639:7 says if it is raining on the first night Sukkos and you have poor people who are hungry as guests, one should not wait until midnight for the rain to stop. The same would apply after a fast, if you have guests, you must serve them right away. This is only regarding a poor person who is a mechubad and comes to eat, not in the event a person comes collecting from door to door. That is not considered hachnosas orchim, just the mitzva of tzedakah.

Rav Chaim Kanievsky says the fact that the Rambam uses the words to escort the guests shows us that is the ikkar mitzva of hachnosas orchim. The Rambam in the next halacha says the levuya of a guest is the greatest of all the other mitzvos mentioned in the first halacha. The shiur one must escort a guest is 4 amos. If a person is weak, he should at least escort his guest to the door which is what the Steipler did in his old age. If someone comes and asks you where a certain address is located, you should walk him to that address. We see the great loss one could have by hanging a sign that was mentioned above.

We should be zocheh to do the mitzva of hachnosas orchim bishleimus and be zocheh to greet the Shechina.

Rav (Reb) Shlomo Carlebach

(1925-1994), the foremost Jewish songwriter in the 2nd half of the 20th century, who used his music to inspire Jews around the world.

Over his 69 years, he lived in Manhattan, San Francisco, Toronto and Moshav Or Modiin, Israel. In a recording career that stretched over 30 years, Reb Shlomo sang his songs on more than 25 albums.

Shlomo Carlebach was born in Berlin, where his father, Naftali, was an Orthodox leader. The family, which fled the Nazis in 1933, lived in Switzerland before coming to New York in 1939. His father became the rabbi of a small synagogue on West 79th Street, Congregation Kehlilath Jacob; Shlomo Carlebach and his twin brother, Eli Chaim, took over the synagogue after their father's death in 1967. He studied at the Yeshiva Torah Vodaath in Brooklyn and at the Bais Medrash Gavoah in Lakewood, N.J. From 1951 to 1954, he worked as a traveling emissary of the Grand Rabbi of Lubavitch, Rabbi Menachem Mendel Schneerson. His singing career began in Greenwich Village, where he met Bob Dylan and other folk singers, and moved to Berkeley for the 1966 Folk Festival. After his appearance, he decided to remain in the Bay Area to reach out to what he called "lost Jewish souls," runaways and drug addicted youths.

A story from

Shlomo Carlebach:

This is a story of Rav Tzvi Elimelech. He told this story about his father. In those days, people were so poor, but a way of making money was to become a tutor in a rich man's house. They taught children from Sucut to Pesach, they made a few hundred rubles and lived on that the whole year.

So, his father became a tutor for a rich man. The first shabbos that his father was there, there were no guests. His father said to the rich man, "How can you have a shabbos without guests?" The man said, "I don't waste my precious money on guests." Rav Tzvi Elimelech's father was so innocent. He said, "Do me a favor. Take it off my salary. I cannot eat without poor people at the table."

He stayed there from Succoth until Pesach. A few days before Pesach, he walked in and said, "Now, give me my 500 rubles." The rich man said, "What do you mean? You owe ME 500 rubles! Because of you, I had to spend twice your salary on the poor." Anyway, Tzvi Elimelech's father realized that this rich man would not let him go without getting his 500 rubles back, so he ran to his room, took his things and left.

In the meantime, his wife didn't have a single penny. The grocer and the butcher were asking her when she would pay them and she would tell them that her husband was bringing money on Pesach. So, he thought, how can I come home without any money? What am I supposed to do? He arrived home in the middle of the night. He was afraid to go home so he went to the Beit Midrash (study house).

Rav Tzvi Elimelech said, "I was 7 years old. then. I went in the morning to daven and there was my father in the Beit Midrash! I said

to my father, 'Why didn't you come home? We miss you so much!' He said, 'I didn't want to wake you up.'

I ran home to tell my mother that my father came home. She was so happy. I ran back to my father and told him, 'For four weeks we had nothing to eat because the butcher the grocer didn't trust us anymore. Now, we went and told them that thank G-d, you are here. Now my mother is preparing the best breakfast for you. We are so happy you came home.'

Well, my father davened so long. He didn't know what to do. He took an hour to pack his tefillin up and I was pulling him the whole time, saying, 'Let's go home already.' We walked in the street. He walked so slowly. Finally, we came to the last corner before the house.

Suddenly, a Cossack came charging along and stopped right in front of my father. He said, "I am looking for Reb Feivel." My father said, "That's me." The Cossack took a little bag and threw it at my father and then took off. There was pure gold in it. Pure gold. So, Rav Tzvi Elimelech said, "That Seder night, when my father opened the door for Eliyahu HaNavi, I started yelling and I said, "Father, look – The Cossack is here again.

May we all be blessed to see Eliyahu HaNavi this year!

What Did Shlomo Carlebach do on his Last Day on Earth?

"Rabbi Eliezer would say: The honor of your fellow should be as precious to you as your own, and do not be easy to anger. Repent one day before your death..." ~ Pirkei Avos (2:10)

With the above mishna in mind and in honor of Reb Shlomo's yartzheit this Wednesday night, I wanted to share this incredible article about Shlomo Carlebach's last day on earth.

It was an ordinary Brooklyn fall day, Thursday, October 20, 1994 when Rabbi Yosef Wineberg (a grandson of the Slonimer Rebbe of Yerushalayim) left his office at 1310 48th Street to buy some lunch. He walked a block away to Weiss's luncheonette near the corner of 47th Street and 13th Avenue. The owner, Meir Weiss, a Hungarian Jew, made heimishe essen, home-style Hungarian tasting food, which spoke to the hearts, minds and bellies of many people in Borough Park.

The community had a large population of chassidische Yidden from Hungary. In those days you could still hear two older women speaking Hungarian between themselves as you passed them in the street.

Weiss's was a popular eatery in the community because Meir was friendly, spoke the common language and understood the mentality. Yossel came into the store and waited on line to order his lunch. There were about ten others on line in this cramped little "mom and pop" shop.

When Yossel got his lunch and was ready to pay Meir, R' Shlomo Carlebach walked into the eatery. Both were near one another on line and Shlomo turned to Yossel in his usual warm manner, saying, "Friend, how are you?" He also mentioned that he had just come from Manhattan and was on his way to the airport.

Shlomo stretched out his hand to Yossel, greeting him in the traditional Jewish manner with shalom.

Yossel pulled back his hand and did not give it

to Shlomo. He said that he was not his friend. People in the store heard this, became nervous, but remained silent.

Shlomo was taken aback and asked Yossel why he did not give him his hand. Yossel inquired of Shlomo if he really wanted to know. Shlomo thoughtfully stopped for a moment and then replied that he wished to know. Yossel retorted, "You make so many baalei teshuvah, help so many non-Orthodox Jews become Orthodox, but one baal teshuvah you have not made (a hint to Shlomo). Why?"

Shlomo lifted his head and eyes, becoming lost in thought. After a minute, he said "You are right."

Yossel then took the opportunity to push his point further. He quoted part of a verse from Yeshayah, "Ein shalom amar Elokei..." ("There is no peace, says G-d for the...")

Shlomo knew and understood Yossel's quote well. The last word of the verse, which Yossel did not quote, is the word, l'reshaim, to the wicked.

Shlomo's face turned white and serious because Yossel, by quoting the verse, said to Shlomo "I do not want to shake your hand because you are wicked,"

Shlomo's asked Yossel what he needed to do for him so that he would extend his hand to him in shalom.

Yossel quickly retorted that Shlomo needed to do teshuvah, to regret his behavior, and to accept upon himself to stop doing what he should not be doing.

Shlomo thought again for a moment and asked Yossel that if he did teshuvah, would he give his hand?

Yossel said yes.

Shlomo then asked how he should do teshuvah.

Yossel indicated that it should be done by saying and thinking right then, "I accept upon myself to do teshuvah."

Shlomo became serious once more and then loudly and clearly, in front of everyone in the store, answered "I accept upon myself."

Yossel then gave Shlomo his hand.

Shlomo took out a business card, wrote his private number on it, and told Yossel that he was on his way to Toronto and from there would be going to Israel. He asked him to call at a later date in order to get together and talk.

Yossel agreed and left the store.

That evening, Yossel returned to his office and noticed his answering machine was blinking. He retrieved the message. It was from a person who was also at Weiss's with Yossel and Shlomo, stating that Shlomo Carlebach had just died.

Yossel was shocked beyond belief. The words "Boruch Dayan Ha'emes" fell from his lips.

He sat down thinking about his encounter with Shlomo earlier that afternoon, and realized that what had happened was Divine Providence. He confessed that it is not his nature to make a scene and embarrass a person in public. He could have easily given his hand to Shlomo, or even if he did not want to do that, he did not have to get into a dialogue with him. He could have simply avoided him by not saying anything.

Adapted from The Real Shlomo, by Rabbi Chaim Dalfin, published by JEP Press, October 2014.

PARSHAS VAYERA

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



Rabbi Dani Staum

stamtorah@gmail.com

KEY to Parshas Vayera – Parsha Pix
Utz – name of one of Nachor’s sons
22:21

The Five Towns – Sedom, Amarah, Admah Tzvoyim, Tzoar were destroyed **19:24** (the names of the five ‘towns’ can be found in **14:2**)

No U-turn – Lot, his wife, and daughters were told not to look back **19:17**

Three men walking in the distance – **18:2**

Laughing – Sarah laughed when she heard she would have a baby **18:12**; Lot’s sons-in-law laughed and mocked when the angels told them Sodom would be destroyed **19:14**; Yitzchak was so named **21:6**; Sarah saw that Yishmael was laughing and mocking, and she asked Avrohom to throw him out **21:9**.

Baking matzah – Lot baked matzah – Chazal say it was Pesach **19:3**

People walking around blindly – the people of Sodom were struck with blindness and couldn’t find Lot’s home **19:11**

The ram Avrohom saw when he was told not to shecht Yitzhak. Its horns were caught in the thicket **22:13**

Bound up – the literal meaning of the word akeidah is binding (the binding of Yitzchak) **22:9**

Mr. Harry Rothenberg Happy Wife, Wealthy Husband

Rava once gave advice to those who lived in the city of Mechoza: Honor your wife, so you will become wealthy (Bava Metzia 59a). Why did Rava tell them that he should honor their wives so they will become wealthy instead of saying that they should honor their wives because it is the right thing to do?

I remember how I sat my sons down before they got married and told them that until this point, the most important people have been their mother and father. But now, the most important person will be their wife. Before my daughters got married, I prayed that my future sons-in-laws would take good care of them.

Perhaps Rava felt that if he would merely say that honoring your wife is the right thing to do, it would resonate, but not to the same degree when he would say that the benefit would be wealth. But, even so, the bigger question is what connection is there between honoring your wife and becoming wealthy?

When we finish the Torah, we start it again. Early on in the Torah, the Snake convinces Chava to eat from the Eitz Ha’Daas, who in turn convinces Adam. The consequences are enumerated in the Torah, which are truly consequences to all men, women and snakes for all of time. In this scenario, Adam honored his wife by listening to her, who wished for him to eat from the fruit. As a result, Hashem lessened Adam’s consequence by saying that I will grant you wealth. When you work, you will become wealthy. You honored your wife, and therefore although you must receive a consequence, it will result in wealthy. Hence, you honored your wife... you will be wealthy.

Hashem is exact in every measure. He rewards us for how we treat each other; not just how we relate to Him.



TOO MUCH TIME ONLINE

My wife says that I spend too much time talking to random people online. What do you guys think?

DENTISTS X-RAY

What did the dentist call the x-ray he took of your mouth? A tooth pic.

WRONG WAY

As a senior citizen was driving down the freeway, his car phone rang. Answering, he heard his wife's voice urgently warning him. "Herman, I just heard on the news that there's a car going the wrong way on 280 interstate. Please be careful!" "It's not just one car," said Herman. "It's hundreds of them!"

THE LAND OF WHY

Why is the third hand on the watch called the second hand?
 Why do we say something is out of whack? What is a whack?
 Why does "slow down" and "slow up" mean the same thing?
 Why does "fat chance" and "slim chance" mean the same thing?
 Why do "tug" boats push their barges?
 Why do we sing "Take me out to the ball game" when we are already there?
 Why are they called "stands" when they are made for sitting?
 Why is it called "after dark" when it really is "after light"?
 Doesn't "expecting the unexpected" make the unexpected expected?
 Why are a "wise man" and "wise guy" opposites?
 Why do "overlook" and "oversee" mean opposite things?
 Why do you press harder on the buttons of a remote control when you know the batteries are dead?
 Why is abbreviated is such a long word?

BRIBE...

Taking his seat in his chambers, the judge faced the opposing lawyers. "So," he said, "I have been presented, by both of you, with a bribe." Both lawyers squirmed uncomfortably. "You, attorney Leon, gave me \$15,000. And you, attorney Campos, gave me \$10,000."

The judge reached into his pocket and pulled out a check. He handed it to Leon. "Now then, I'm returning \$5,000, and we're going to decide this case solely on its merits!"

LAYERS & THIEVES

A gang of robbers broke into a lawyer's club by mistake. The old legal lions gave them a fight for their life and their money. The gang was very happy to escape. "It ain't so bad," one crook noted. "We got \$25 between us." The boss screamed: "I warned you to stay clear of lawyers - we had \$100 when we broke in!"

READING THE DICTIONARY

I was so bored the other day that I just started memorizing pages of the dictionary. I learned next to nothing.

GETTING TO THE TRAIN ON TIME

The train was about to pull out of the station. A young man ran towards it and managed to throw his bag in and climb aboard just in time. A fellow passenger looked at him and said, "Young man, you should be in better shape! At your age, I could catch the train by a flies whisker and still be fresh. Look at you, gasping for breath." The young man took a deep breath and replied, "I missed this train at the last station."



בית מדרש אור חיים
 BAIS MEDRASH OHR CHAIM
 COMMUNITY LEARNING CENTER
 18 FORSHAY ROAD, MONSEY, NEW YORK 10952
 UNDER THE LEADERSHIP OF RABBI AARON LANKRY

Late Maariv Motzai Shabbos
 One hour & One and Half hours after
 Rabeinu Taam

18 Main Bais Medrash

בראשית	8:50 & 9:20
נח	8:40 & 9:10
לך לך	8:25 & 8:55
וירא	8:15 & 8:45



Come Join

40 WOMEN IN
HAFRASHAS CHALLAH

Thursday, November 4

11 S PARKER DRIVE • 8:00 PM

PLEASE RSVP

917-721-0855

MONSEYCHALLAHBAKE@GMAIL.COM

BRING YOUR OWN DOUGH OR TEXT HENNY AT
917-750-5523 IF YOU WOULD LIKE TO PURCHASE
 DOUGH FOR \$20

HOSTED BY:

SARAH GREEN, HENNY KLIPPER & GITTEL FOLLMAN

בית מדרש אור חיים
 BAIS MEDRASH OHR CHAIM
 COMMUNITY LEARNING CENTER

**Light up the night
 With the light of Torah**

Come join the Daf

Hold on to Rosh Hashana for another 34 days!



Bais Medrash Ohr
 Hachaim (Sheiner's)
 Rabbi Coren's Office

8:30pm - 9:15pm
 We'll try to keep you up!

Magid Shiur: Rabbi Yanky Moddel



LR HOME INSPECTIONS

Serving Rockland, Westchester, NYC 5 Boroughs

LENNY ROSENFELD

- 212.390.8311
- inspections613@gmail.com
- WWW.LRINSPECTIONS.COM
- NY State License # 1330185

35+ Years

OF SERVING THE COMMUNITY

- WILLS & TRUSTS
- ELDER LAW
- PROBATE
- TRUST ADMINISTRATION
- HALACHIC WILLS
- TAX PLANNING
- MEDICAID PLANNING
- ESTATE PLANNING
- SPECIAL NEEDS PLANNING
- ASSET PROTECTION

KALLAH SPECIAL

~~\$12,000~~
or
\$3,600

The Choice Is Yours

Call/Text
845.213.6087

MOTEK JEWELRY



5+ Carats



Emanuel Haas, Esq.



Ari J. Zaltz, Esq.

Haas & Zaltz, LLP

845.425.3900
INFO@HAASZALTZ.COM | WWW.HAASZALTZ.COM
365 ROUTE 59 | SUITE 231 | AIRMONT, NY 10952

RAMAPOST.COM

SMITH system

26 WEEK TRANSFORMATION PROGRAM

845.671.9945
smithsystemhealth.com

PERSONAL TRAINER

Improve your strength, cardiovascular and flexibility while having more focus and energy

Get the support you need with your professional trainer from the comfort of your home!

HOW YOUR PROGRAM WORKS

- Step 1 Meet your coach
- Step 2 Assess your current fitness level
- Step 3 Design your personal plan
- Step 4 Your professional exercise coach comes to you and motivate you through your workout

Limited spots available
27 spots

Book your spot before
11/2/2021



Call Tzviki **(845) 671 9945**

See how you can become the best version of yourself





TWO ASPECTS OF BIRCHAS HA'NEHENIN

RABBI NACHUM SCHEINER

ROSH KOLLEL

TWO ASPECTS OF BIRCHAS HA'NEHENIN – A MITZVAH TO RECITE THE BROCHA AND AN ISSUR TO EAT WITHOUT A BROCHA

The Acharonim write that there are, in fact, two aspects in the requirement of birchas ha'nehenin:

- 1) Just like before performing a mitzvah, there is a mitzvah to recite a brocha, before eating, there is also a mitzvah to recite a brocha. If someone did a mitzvah without reciting a brocha, he has still fulfilled the mitzvah, but he has missed out on the requirement to recite a brocha. Similarly, if someone ate without reciting a brocha, he has missed out on the requirement to recite a brocha.
- 2) Besides the requirement to recite a brocha, there is also a prohibition to eat without reciting a brocha, and if someone ate without a brocha, he is considered stealing, as the Gemara tells us.

The Maharsha (Pesachim 102b) discusses these two dimensions. He writes that when it comes to birchas hamitzvos, if there is a question if one should recite a brocha, the rule is: “when in doubt, leave it out.” Since the brocha is not a prerequisite in performing the mitzvah, and it is not clear if a brocha is needed, the brocha can be omitted. However, when it comes to birchas ha'nehenin, if there is a question if one should recite a brocha, he must recite the brocha, and we cannot apply the rule: “when in doubt, leave it out.” He explains that if one is really required to recite a brocha, and he does not recite the brocha, he is considered stealing. Therefore if he is in doubt he must recite a brocha, to be sure that he is not stealing.

Rav Leib Malin points out that this seems clear from the words of the Rambam, who writes that there is a mitzvah to recite a brocha before eating, and then adds

that if one does not recite a brocha, it is considered stealing from Hashem. Rav Shach adds that the Rambam pointed this out for an important reason. If it would merely be a positive command to recite a brocha, if he is unable to recite a brocha, he can still eat the food. Now that see that it is also an issur to eat without a brocha, since it is considered stealing, if one is unable to recite a brocha, he would not be allowed to eat the food.

The Issur to Eat Without a Brocha is Based on the Mitzvah to Recite the Brocha

The Emek Brocha also discusses that there is a positive command to recite a brocha, as well as an issur to eat without a brocha, but he adds that the issur may depend on the mitzvah to recite a brocha.

He points to a machlokes between Rashi and the Rif if the workers need to recite a brocha before eating. Rashi writes that the workers do not recite a brocha before eating, since it is only a rabbinical decree, and they did not require this from the workers, who are on the clock. The Rif, however, writes that the workers do need to recite a brocha before eating, because there is an issur to eat without a brocha. He explains that Rashi holds that since it is only a rabbinical decree, and they did not require this from the workers there is no issur to eat without a brocha.

With this idea he explains why an onein – when someone's close relative died and was not yet buried – can eat without a brocha. At first glance this is strange. Although an onein is exempt from positive mitzvos, he cannot transgress any prohibitions. If there an issur to eat without a brocha, he should be required to recite the brocha in order to be saved from stealing. The answer is that since it is only a rabbinical decree, and they did not require an onein

to recite a brocha, there is no issur to eat without a brocha, either.

Rav Shlomo Zalman Auerbach adds that this is why the halacha is that this is why when it comes to a question of a brocha on food we say “when in doubt, leave it out.” If there an issur to eat without a brocha, one should be required to recite the brocha in order to be saved from stealing. The answer is that since it is only a rabbinical decree, and in a case of doubt they did not require a person to recite a brocha, there is no issur to eat without a brocha, either.

Summary

There is a mitzvah to recite a brocha before eating, as well as an issur to eat without a brocha, but the issur may depend on the mitzvah to recite the brocha.

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

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

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

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

Rabbi Nachum Scheiner
MONSEY, NY

מוהל מומחה
Certified Mohel

mohel@18forshay.com
Servicing the tri-state area and beyond

CELL: **845-499-6354** HOME: **845-352-3137**





CHOSON AS ONE OF THE TEN

The Gemara (Kesuvos 7b) tells us that one must have a minyan to be able to recite sheva brochos, recited after the festive meals which take place during the week after the chasuna. The Gemara quotes a source to this from Boaz who gathered 10 people when he married Rus. The Gemara brings another source for the requirement of a minyan from the pasuk (Tehilim 68:27): "במקהלות ברכו – א-להים ה' ממקור ישראל – one shall bless Hashem for the source [of generations] with a quorum [of ten]."

The Gemara adds that the choson can be one of the 10. The Prisha raises the following question: if the source is from "blessing Hashem for the source [of generations] with a quorum [of ten]," we can understand that the choson can be one of them. But if we learn this from Boaz – who gathered 10 other people – it should be a proof that 10 others are needed.

Some Acharonim suggest that this ruling of the Gemara that the choson can be one of the 10 will, in fact, depend on the two sources quoted in the Gemara. If the source is from "blessing Hashem for the source [of generations] with a quorum [of ten]," the choson can be one of them, since the minyan is completed. But if we learn this from Boaz – who gathered 10 other people – 10 others are needed.

The Haflaha questions this explanation. Rav Nachman is the one who quotes the source from Boaz, yet he rules that the choson can be one of the ten. We see that even if we learn from Boaz, the choson can be one of the ten.

The Haflaha offers a different explanation. He points to the text of the Gemara, which is that

"chosonim – grooms" can be counted to the minyan. He suggests that the Gemara was discussing a specific case of a double sheva brochos, where there are nine men, plus two chasanim. The Gemara is telling us that although the choson cannot be counted to complete the minyan for his own sheva brochos, each one of them can be used to complete the minyan for the other choson's sheva brochos.

The Chasam Sofer suggests that Boaz really only needed nine others. The reason he brought a tenth man was for a different reason. In following the opinion of Rabbi Yosi Haglili (Brochos 49b), this would allow him to upgrade to reciting "Borchu" at the bentching. Additionally, the tenth man could serve as the panim chadashos for the sheva brochos recited after the meal.

Some explain that Boaz took 10 men, means 9 others, which was 10 altogether, including himself. The Ben Yehoyada and Imrei Emes suggest that he took an extra person to publicize the transaction.

SUMMARY

One must have a minyan to be able to recite sheva brochos, which we learn from Boaz who gathered 10 people when he married Rus, or from the pasuk: "one shall bless Hashem for the source with a quorum."

If the choson can be part of the minyan, why did Boaz bring 10 others?

It depends on the two sources quoted in the Gemara.

The Gemara is discussing when there are two chasanim.



Sign Up for an Amazing New WhatsApp Group

Receive links to all Shiurim given by our Rosh Kolloel

Harav Nachum Scheiner

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

To join this extraordinary group

Whatsapp 845-499-6354

Or email

ohrchaiimonsey@gmail.com



He brought a tenth man for "Borchu" or panim chadashos for the sheva brochos recited after the meal.

Boaz took 9 others, which was 10 altogether.

He took an extra person to publicize the transaction.

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 at the Kolloel Boker: "Tannis Esther - Why is This Fast Different than All Others.?"

The Night Kolloel is learning hilchos Yom Tov. The Night Kolloel is from 8:15-9:45, with Maariv, available both before and after. I gave an introductory shiur at the Night Kolloel: "Defining Ochel Nefesh and the Extent of the Heter."

As in the past, we will b'ezras Hashem, have experts and professionals with featured shiurim on these fundamental topics. 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.

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 chavirim, with kugel and cholent. This past week the Mishmar hosted Rabbi Avi Kahan, Rav of Kehilas New City, and Dayan, Vaad Hadin V'hora'ah, and this week is 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

Join the

FASTEST GROWING HALACHA CHABURA IN THE WORLD!



In over 100 locations,
**Join thousands of participants learning
the same halachos all around the world**

- Master some of the most practical and cutting-edge Halachos of Shabbos in an energetic and engaging atmosphere.
- Easily impart the learning to your family with weekly take home Q&A's and comics.
- Understand the ethical and philosophical background of Hilchos Shabbos
- Receive Semichas Chaver certificate signed by Ha'Gaon Rav Neventzal shlit"a, Ha'Gaon Rav Schachter shlit"a and Rashlatz Rav Amar shlit"a.



Where?
18 Forshay Rd,
Upstairs in Rabbi Coren office

When?
Monday nights 8:00 pm
Starting after Sukkos



Given by: Rabbi Daniel Aron Coren

Contact info: WhatsApp or text Rabbi Coren 914 645 4199

Semichas Chaver Program (SCP) founded by Rav Elyada Goldwicht

Just so you should know...

WE LOVE CHASSIDIM!

by The Shabbos

3 4 7 DAYS UNTIL UMAN

To receive weekly issues of the BET email
betjournal@gmail.com or go to 18forshay.com

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