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**WHY DO WE EAT
JELLY DONUTS
ON CHANUKAH?**

PAGE 3



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THE WEEK IN PICTURES



הגאון רבי שאול אלתר שליט"א
Speaking at Bais Medrash Ohr Chaim



A GROUP OF NCSY BOYS GETTING A TOUR AROUND THE SHUL BY R' SCHEINER



RABBI ABISH GIVING SHIUR AT THE THURSDAY NIGHT CHABURAH



FIRST WEEK OF AVOS UVANIM WITH RABBI FRIED PARROT SHOW



RABBI LANGER GIVING A SHIUR AT THE NIGHT HOLLEL



WHY DO WE EAT JELLY DONUTS ON CHANUKAH?

The answer has everything to do with agriculture, food politics and -- of course -- tastebuds.

BY ALY MILLER

Jelly donuts are one of the most symbolic dishes of Chanukah, but have you ever wondered how that came to be? Of all the delicious fried foods to nosh on — fried pancakes, fried chicken, fried cheese, schnitzel—how did the jelly donut, or sufganiyah (sufganiyot is the plural), rise to popularity? The answer, like all good food questions, has everything to do with agriculture, food politics, and of course, our taste buds.

Oily foods have been made to symbolize the miracle of Chanukah since the first celebration, but it wasn't until the Middle Ages that jelly donuts became tied to Chanukah.

Food historian Gil Marks wrote that the first recipe for the jelly donut was found in 1485, in a cookbook printed in Nuremberg, Germany, called the *Kuchenmeisterei* (Mastery of the Kitchen) — one of the first to be printed on Johannes Gutenberg's printing press. The original donut recipe didn't have a hole, but rather was a pillowy pocket of dough, filled with jam. The recipe instructed bakers to make a jam "sandwich" with two circular pieces of dough, to be fried. The addition of jam was revolutionary, as donuts had been usually a savory dish, filled with mushrooms, cheese or meat. Regardless of the filling, donuts were expensive treats to make, and not widely consumed. Other fried foods, like buckwheat pancakes, fried radish cakes, and fried cheese curds, were the Chanukah dishes of choice.

Then, in the 1500s, two important jelly donut events occurred: the cost of sugar went down with the proliferation of slave-produced sugar in the Caribbean, and the *Kuchenmeisterei* was translated into Polish. By 1600, jelly donuts, called *paczki*, were beloved through Poland on Holidays, Chanukah and other special occasions. In Yiddish, they were called *ponchiks*, and fried in schmaltz, goose fat, or oil. Interestingly, unfilled donuts, in Yiddish, were simply 'donats.'

Throughout the 19th and 20th centuries, the tradition of jelly donuts traveled with Polish Jews wherever they immigrated. According to Marks:

In Israel...ponchiks soon took the name *sufganiyah* (*sufganiyot* plural), from a "spongy dough" mentioned in the Talmud, *sogfan* and *sfogga*. The word *sphog*, meaning "sponge."

Sufganiyot became specifically tied to Chanukah in Israel, in the 1920s, when the Israeli Labor Federation declared them the official food of Chanukah. What do jelly donuts have to do with labor, you ask? While *latkes* are easy to make at home, *sufganiyot* provided Israelis with jobs — think of all the baking, transporting, and merchandising behind every box of donuts!

To this day, *sufganiyot* are hugely visible in Israel in the weeks leading up to Chanukah, and they're stuffed not only with jelly, but with cream, *halvah*, or chocolate ganache.

Here, Americans have embraced the Israeli tradition of eating *sufganiyot* during Chanukah, indulging in a variety of fried and filled confections.

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Winter 2021/22

Early Friday Mincha

- 12:30 (מנחה גדולה)
- 1:00
- 1:30
- 2:00
- 2:30
- 3:00

18 Main Bais Medrash



**PARSHOT VAYEITZIE
HAFTORAH**

During the rule of Shlomo Hamelech the nation reached the highest level of wisdom and wealth. Indeed, the streets of Jerusalem were made out of gold. He unified the world by taking a wife from every country. Once a person reaches perfection the only place to go is down. As we see in the Haftorah of this week that is what takes place after the death of Shlomo Hamelech.

Following the death of Shlomo Hamelech, the kingdom was divided between his son Rechavam, and Yiravam ben Nivat from the tribe of Ephrayim. Yiravam was a man of extraordinary potential who had it within his power to join with Rechavam, unite the two kingdoms, and bring Mashiach. Instead, he enacted legislation that earned him the title Chotay U'machate - one who sins and causes others to sin. This is why the Talmud placed him among those individuals who have lost their portion in Olam Habaah - the World to Come. His greatest sin was erecting two golden calves, one in the north of Israel and one in the south of Israel, where the people were encouraged to serve the idols rather than go to the Bais Hamikdash. The prophet cried out against this terrible defection from Hashem and prophesized the destruction and exile of

the 10 Tribes that followed Yiravam and the tribe of Ephrayim.

Dovid Hamelech previously designated the Milo area outside Yerushalayim as a communal plaza for the masses of Jewish people who visited Yerushalayim during the festivals. Shlomo Hamelech, however, opted to use this area as living quarters for his new bride, the daughter of Pharaoh. The Jewish people were infuriated by this outrageous act of authority but lacked the courage to respond to it. Yiravam took the initiative and displayed his religious zeal and publicly denounced the king for his behavior. Hashem rewarded Yiravam for his courageous act in defense of Hashem's honor and elevated Yiravam to the highest position of authority.

However chazal add that Yiravam was also severely punished because he publicly shamed the king. (Mesicta Sanhedrin 101b) Maharsha explains that the sages sought to understand Yiravam's devastating end. They question that since Yiravam performed such a meritorious act, as is evidenced by his appointment over Israel, how could such zeal result in the horrible sins and subsequent exile? If Hashem truly appreciated Yiravam's devotion how could it develop so quickly into a rampant campaign of idolatry?

The Maharsha explains that although

Yeravam's intentions were proper they were accompanied by arrogance. True, Shlomo Hamelech deserved to be reprimanded but this did not include public shame and embarrassment. The Sages reveal that had Yiravam been truly sensitive to the king's honor and authority he could have never acted in this manner. Although he acted out of religious zeal he was self-absorbed in piety and ignored the king's honor and due respect. This imperfection ultimately led Yiravam to total corruption and caused him to forfeit his portion in the world to come.

In our world, one of the greatest challenges in Chinuch is that the educator does not live up to the very same standards that he imposes upon his students. "Do as I say and not as I do" is the silent message many students are receiving. How often is there hurting and alienation in a family all in the name of Hashem? Hashem does not want aggression and fighting, certainly not in his name. If a person wants to defend Hashem's honor, Hashem does not want them to shame someone as a byproduct of this defense.

I don't know how we will take on the next challenges when Mashiach comes but if we can remove our own personal arrogance then we will be one step ahead.

NEW MINYANIM ADDED:

EARLY MINYAN MINCHA FRIDAY
12:11, 12:30, 1:00, 1:30, 2:00, 2:30

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



SHABBOS ZMANIM

CANDLE LIGHTING	4:21PM
MINCHA ^{18 TENT}	4:31PM
MINCHA ^{BAIS CHABAD}	4:31PM
SHKIYA	5:39PM
SHACHRIS ^{VASIKIN-DAF YOMI SHIUR}	6:03AM
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
MINCHA ^{SHALOSH SEUDOS}	4:20PM
SHKIYA	4:38PM
MARRIV	5:18PM ^{18 TENT} , 5:23PM

WEEKDAY ZMANIM

SHACHRIS
20 MINUTES BEFORE NEITZ 30 ON YOM TOV

S	6:23	M	6:24	T	6:25	W	6:26	T	6:28	F	6:29
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MINCHA & MARIV
12 MINUTES BEFORE PLAG

S	3:23	M	3:23	T	3:22	W	3:22	T	3:21
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MINCHA & MARIV
12 MINUTES BEFORE SHKIA

S	4:25	M	4:25	T	4:24	W	4:23	T	4:22
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NOVEMBER 14 - NOVEMBER 19

NEITZ IS 6:43 - 6:49
PELAG IS 3:35 - 3:33
SHKIA IS 4:37 - 4:34
MAGEN AVRAHAM
8:37 AM - 8:40 AM
GRA- BAAL HATANYA
9:12 AM - 9:16 AM

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WEEKDAY MINYANIM

18 מנחה		מעריב		<small>*Repeat Krias Shema after nightfall</small>
1:30	At 15 *	Tent א	Tent א	
1:45	At later 15 *	Tent ב	Tent ב	
2:00	At 15 *	Tent א	Tent א	
2:15	10 MIN, אמת	Tent א	Tent א	
2:30	20 MIN, אמת	20 ↑	Tent א	
2:45	30 MIN, אמת	Tent א	Tent א	
3:00	40 MIN, אמת	Tent ב	Tent א	
3:15	50 MIN, אמת	20 ↑	Tent א	
3:30	60 MIN, אמת	Tent א	Tent א	
3:45	72 MIN, אמת	Tent ב	Tent א	
4:00	7:30	Tent א	Tent א	
4:15	7:45	Tent א	Tent א	
4:30	8:00	Tent א	Tent א	
4:45	8:15	Tent א	Tent א	
5:00	8:30	Tent א	Tent א	
5:15	8:45	Tent א	Tent א	
5:30	9:00	Tent א	Tent א	
5:45	9:15	Tent א	Tent א	
6:00	9:30	Tent א	Tent א	
	9:45	18 ↓	Tent א	
	10:00	18 ↓	Tent א	
	10:15	18 ↓	Tent א	
	10:30	18 ↓	Tent א	
	10:45	18 ↓	Tent א	
	11:00	18 ↓	Tent א	
	11:15	18 ↓	Tent א	
	11:30	18 ↓	Tent א	
	11:45	18 ↓	Tent א	
	12:00am	18 ↓	Tent א	
	12:15	18 ↓	Tent א	
	12:30	18 ↓	Tent א	
	12:45	18 ↓	Tent א	

BLUEBERRY HILL ZMANIM

EREV SHABBOS PLAG MINYAN 30 Dr. Frank Rd. Entrance on Humbert
MINCHA **3:15** PLAG **3:37**



Rabbi Coren

PARSHAS VAYETZE: THE MYSTERY OF THE JUG OF OIL AND RAV PAM'S TIMELY MESSAGE

Many years ago I heard from my Rebbei that the jug of oil that was found by the Chashmonaim was actually the same flask that Yaakov Avinu retrieved (פחים) as mentioned in this week's Parsha. I searched the sources to find the earliest mention of this jug and I found it in the commentary of the Kav Hanaki, siman 96 in the Sefer הישר קו. As it turns out, this pitcher of oil is associated with many miracles in Jewish history including the anointing of several kings as well as ELiyahu and Ovadya, the prophets. These connections are noted by the Shach al Hatorah who is a talmid of the Arizal and are reiterated by the Birkas Shmuel who was a great Gaon and wrote many sefarim, one of which was on Chumash. In it, he writes that it is obvious to him that the carafe of oil that the Shach discusses was indeed the one used by the Chashmonaim as part of the miracles of Chanukah.

The mystery of this oil becomes even more complicated when we properly analyze which oil we are discussing. The first time oil is mentioned appears before Yaakov goes back to get the small cans of oil mentioned in Vayishlach which we read next week. At the beginning of this week's Parsha, Yaakov has an amazing encounter with Hashem on Har Hamoriya. Falling asleep for the night, he experiences an incredible dream whereby angels move up and down a ladder. Upon awakening, he realizes that the spot he was sleeping on is holy. He builds an alter to Hashem and consecrates it by pouring oil over it. The question has been asked by the Mefarshim as to where Yaakov obtained the oil. He was totally penniless since Elifaz ran after him and took all his possessions. The Sefer פענה רזא writes that Yaakov Avinu had actually hidden some oil in his stick and he was able to anoint the alter and even use the oil to 'learn' for several nights before moving on. Surprisingly, before this explanation, we find that the Midrash as well as the Pirkai Derabi Eliezer had already answered the question about the oil's origin with both sources saying that oil was given to Yaakov from heaven.

I'm not sure how to explain the פענה רזא's reasoning but we can certainly conclude that Yaakov Avinu used this oil to sanctify the alter to Hashem at the beginning of his journey into Galus and it was the same oil that appears years later during his encounter with Eisav. This is clearly miraculous oil and it makes sense that it was central to the many miracles that took place years later including during the time of the Chashmonaim.

So why is this jug of oil so important and what is the message that we can take with us especially as we get closer to the special holiday of Chanuka?

Interestingly, Chazal in this week's Parsha connects the oil with Reuven and his use of דודאים to help his mother. Rashi says דודאים are Jasmine leaves and the Mefarshim explain that they had some medicinal qualities that helped women conceive. Chazal quote a pasuk ועל פתחיו שיר השירים that says ועל פתחיו מגדים (See Rav Shlomo Kluger in his sefer קהלת יעקב). The full quotation is הדודאים נתנו ריח זה ראובן שהציל את יוסף ועל פתחיו כל מגדים זה נר חנוכה. It sounds like Reuven's attempts to save Yosef even when things looked bleak resemble the efforts to use the oil during the time of חשמונאים.

I think we can shed some light on all of the above with a beautiful thought from Rav Pam Z"l. Rav Pam pointed out that as the Torah tells us Israel is blessed with seven species one of which is (olive) oil. This means that before the era of the חשמונאים oil was plentiful. Even today in Israel olive trees grow all over the country and anyone can pick a bag full of olives and make some oil. However once the יונים—the Greeks—took over the country and defiled all the oil suddenly a small flask of oil took on tremendous value. Chazal tell us that the lights of the Menorah in the Bais Hamikdash represented Hashem's continuous love for us. Rav Pam writes that this is a very valuable lesson about life especially for our younger generation. When we're young we look ahead and feel like life is one long journey, that

ט"ו



Late Maariv Motzai Shabbos

One hour & One and Half hours after Rabeinu Taam

18 Main Bais Medrash

חיי שרה	8:05 & 8:35
תולדות	8:00 & 8:30
ויצא	6:50 & 7:20
וישלח	6:45 & 7:15
וישב	6:40 & 7:10
מקץ	6:40 & 7:10

time is endless and that we have plenty of years left for mitzvos, Torah and chesed. As the years flow by, however, we realize that life is short and there really isn't that much time to complete our missions. We start to regret not taking advantage of past opportunities and resolve to do so in the future. This is the lesson of the jug of oil. The idea also reveals something about Yaakov Avinu. For 14 years, he spent every moment of every day learning Torah in the Yeshiva of Ever. He didn't sleep at all.

It is almost impossible for us to see the significance of each day and certainly each hour or minute but the time zips by and often only many years later do we begin to see the fruits of our labor. I saw something amazing that Rav Shteinman Z"l wrote: a Gadol becomes a Gadol after the age of 60. This is an amazing concept and it has been proven true many times, even with Rav Shteinman himself who took the mantel of leadership only after he reached 70. All the prior years were the building blocks for this position.

May we take advantage of each drop of oil and transform the oil into light.

Good Shabbas

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THE ART OF GRATITUDE

How Rachel Taught Her Child—and the World—the Secret to Happiness

What's the Shame?

It is a perplexing response in this week's Torah portion, Vayeitzei. Rachel, who has been childless for many years, gives birth. In the words of the Torah:

"And she conceived and bore a son, and she said, "God has taken away my shame."

What type of shame was she referring to? What shame is there in infertility, which is not her fault? Sarah and Rebecca were also barren, but we never hear that they were ashamed. In the world of Torah, there is no room for shame for a condition you never caused. Pain, anguish, or jealousy are sentiments we can appreciate, but why shame?

Rashi presents the astounding and disturbing answer in the Midrash:

The Aggadah (Midrash Rabbah 73:5) explains it: As long as a woman has no child, she has no one to blame for her faults. As soon as she has a child, she blames him. "Who broke this dish? Your child!" "Who ate these figs? Your child!"

Rachel was previously ashamed because she had nobody to blame for any errors, oversights, or flaws. The food was burnt? Rachel must be a lousy cook. The keys to the car are lost? Rachel is irresponsible. Rachel is in a bad mood? She is impulsive and irrational. A plate breaks? She is a shlimazal. The couch is dirty? She is a lazy couch potato. The home is unkempt? Rachel just can't get it together.

Ah, but now, with the birth of Joseph, the shame is gone. The food burnt because the baby ran a fever, and she had to rush him to the doctor. The keys to the car lost? The baby got a hold of them and cast them in the dustbin. The plate broke? The baby dropped it. The couch is dirty? The baby decided to have his ice cream on the couch. The house is a mess? Of course, the baby is at fault.

So, if I am understanding this correctly, that is why Rachel who was childless for 7 years wanted a baby—not for the incredible experience of creating a life,

not for the infinite joy of having a child, not for the happiness that comes with the singular mother-child relationship—all of this was not the motivating factor. Why did Rachel want a child? So that she has somebody to blame for getting the turkey and cranberry sauce all over the floor?!

Absurd or what? Our mother Rachel, barren and infertile, was yearning for a child—to the point of her telling Jacob: "If I don't have children I am dead"—So that she blame all her mistakes on her child?

What is more, this seems so dishonest. If Rachel did not really make errors like breaking dishes and eating up figs, she would have not been ashamed to begin with. If she did, and she was constantly getting embarrassed, what exactly was her comfort now? That when she breaks a china plate she will lie and say that her child did it?

What is even more disturbing is that she names her baby "Yosef," which means removed, to celebrate the fact that now her shame has been "removed" (asaf). You are giving your child whom you waited for so many years a name which represents your newfound ability now to blame him for your mistakes?!

How can we make sense of this perplexing Midrash?

Of course, we need to dig deeper to uncover the gems contained here. In essence, Rachel was teaching us one of the primary secrets to live a life of gratitude.

Rachel's Magic

In all our lives there is a gap between what we have, and what we want. No one gets everything. And even when we are given blessings, the "package" comes with "fine print" you may have not realized in the beginning. Human nature is to focus on that which we are missing, while forgetting that which we have. We take our blessings for granted and we obsess about the missing pieces.

Rachel knew about the human proclivity to focus on the negative instead of the positive, and that even after you experienced an extraordinary gift, after a while you take it for granted and begin kvetching about the imperfections. To counterbalance this human recipe for misery, she exclaimed, "G-d has

removed my shame," to remind herself of the idea that she must attribute the things going wrong to her child. When your child breaks the dish or eats the figs, remember that the only reason you have this problem is because you were blessed with a child. When your child breaks something or eats up the fresh food you made for the guests, attribute the problem to your child, to the miracle and blessing of having a child.

You can say: Oy, my child MADE A MESS. Or you can say: Thank G-d, MY CHILD made a mess. Same words, but with a different emphasis.

It is the Jewish custom that when a glass breaks, we shout: Mazal Tov! When the groom breaks the glass under the chuppah, we exclaim Mazal Tov! Why don't we say: Oy, 10 dollars down the drain? This is Rachel's gift: When the plate breaks, be grateful. It means you have a home; you own dishes. When your husband breaks something, say: Mazal Tov! Thank goodness, I married a human being, not an angel.

The Hunch of a Mother

With the hunch of a mother, Rachel decided to immortalize this message in the name of her child, Yosef, meaning "G-d removed my shame." This became the secret of Joseph's success.

Joseph endured enormous pain and suffering. His brothers despised him, they sold him into slavery, he was accused of promiscuity, and thrown into a dungeon for twelve years. And yet throughout his entire life, Joseph never lost his joy, grace, passion for life, love for people, ambition to succeed, and his ability to forgive. Joseph comes across as one of the most integrated, wholesome, cheerful, loveable persons in the entire Tanach. With a life story like his, we would expect him to be bitter, cynical, resentful, angry, stone-like, and harsh. "A rock feels no pain and an island never cries," yet Joseph weeps more than everyone in the Bible.

How did he do this? This, perhaps, was his mother's gift. Though she died when he was nine years of age, she infused him with perspective on how to live: Every challenge can only exist because it has a blessing as its backdrop. I feel pain? But that means I am alive, and I have feelings. It also means that there is something new I must discover about myself and the world. I am hurt, but that

means that I am sensitive, and I can be here for people. I have a conflict with my spouse? That means that I am blessed to have a soul partner who cares for me, and that we have an opportunity to create a deeper relationship. My children challenge me? That means I have children whom I love, and I am given an opportunity to dig deeper and find the light beyond the darkness.

The Backdrop of Pain

When your husband comes home late from work, instead of thinking: He is so irresponsible and unreliable, you can choose to say: Thank G-d I have a husband, who loves me and cares for me, and he has a job he loves, and works hard. (Sure, speak to him about coming him on time, but choose what you will focus on).

When your mother or father call you for help, instead of saying to yourself: Oy, my entire life must revolve around her needs, say instead: Thank G-d I have parents.

When you come into the office and you experience overload, with 90 emails to respond to, six different options for future growth, tell yourself: Thank G-d I have a job, I have six different options, I have so much to do, I am busy and productive, and I am driven.

When your wife rebukes you for your mistakes, instead of thinking, why do I need someone who criticized me? Say to yourself: I am so grateful to I have a wife who cares about me so deeply.

When your kids or grandkids make a "balagan" in your home and turn the place upside down, don't zoom in exclusively on the mess; rather focus on the fact that you have children and grandchildren who are filled with good spirit.

When your car breaks down and you must get it towed, instead of cursing your lot, say to yourself: I own a car. That puts me in the one percent bracket superior to most humans on this planet.

An Appetite

Chassidim tell a story about the holy Reb Zusha of Anipoli. When he was a child, he often went hungry. But he was always thankful. Once, when he was really hungry, someone overheard him talking to G-d. This is what he said: G-d, I want to thank you so much for giving me an appetite!

Even the hunger he experienced as something that can exist only in the context of a blessing. G-d gave me an appetite.



Parshas Vayeitzei The Best Gift in the World

The Jewish nation is being built; twelve vibrantly different neshomos are being brought into the world, by Yaakov Avinu and his wives. These distinct individuals will help form the essence of the collective Jewish family for eternity. Furthermore these offspring will all merit unique blessings according to their strengths and qualities, blessings bestowed by Yaakov and later Moshe Rabbeinu.

This individuality will again be symbolized by the 12 different paths each tribe took, crossing the Yam-Suf while it split in the face of the oncoming Egyptian army.

But the emphasis on individuality and the blessing it brings, throughout the Torah, should give us all pause.

How do we encourage originality in a world that seems to reward conforming to peers?

In our religious reality, we are encouraged to dress alike, act, look and

even think alike.

A child that can't compete or one who dares to show a glimpse of his creative and unique soul and resists (even slightly) conforming to the mainstream, runs the risk of being labeled as different.

What happened to the praise lavished on the chil-

dren of Yaakov, precisely because they were different from each other?

This repression has given rise to a renewal of Chasidic thought amongst our youth. Breslov, Chabad and what can only be described as a revival of "Baal Shem Tov Chasidism" has been gaining prominence both inside and outside the walls of our Yeshivos.

It is clearly evident in communities that have come together such as Ohr Chaim, which do their utmost to encourage individuality while providing the forum for many to strengthen their kesher with Hashem.

Our tradition tells us that mankind is a mirror by which individuality is

measured. Chazal say- "just as each person's face is different so too one can never find two personalities that are exactly the same."

Take a good look at our children. They don't need lavish gifts half as much as they need our love, encouragement, respect and acceptance.

Each one is a precious jewel. The sooner we realize this the sooner we can set about giving them back the freedom and safety they need to once again be proud of their individual talents.

It is a gift they must receive to strengthen their self esteem. A gift that will light their lives for all eternity.

Good Shabbos!





Never Fall Back

Let me begin with something towards the end of the Parsha. There you will note and you will remember the story of the pile of stones and the Gal Avanim that is set up as a boundary between Yaakov and Lavan and it seems there is a lot of effort that is put into telling us the fact that they set up stones. What is the depth, what is the meaning of this idea?

Let me preface this by sharing with you a GRA. The Vilna Gaon says that whatever happened with Yaakov when he left Lavan's house was a Maiseh Avos Siman Labanim to Yetzias Mitzrayim. The GRA himself writes that if you put your mind to it you will see that this is noticeable in many aspects of what took place. The GRA writes Remez L'davar is that when the Yidden are in Mitzrayim we find in Parshas Shemos 5:16 (ולבנים וקמרים לנו, עשו). Levainim is a Remez to Lavan and Yaakov Avinu took a Rechush, took a wealth out of Lavan's house, so too Klal Yisrael took wealth out of Mitzrayim. Afterwards, Lavan runs after Yaakov and the Posuk says that after three days he started to run and he reached him after seven days. Exactly identical to what happened in Mitzrayim.

When Klal Yisrael leaves Eretz Mitzrayim they get the name Yisrael. So too Yaakov, after leaving the house of Lavan he gets the name Yisrael. There are many other Remazim and hints. The Yesod is something I probably mentioned in a previous year. Today I would like to take that Yesod of the GRA and share with you how it applies to the stones that were put up.

We find that when Lavan runs after Yaakov and he is not able to do him harm that they make some sort of a Bris. 31:46 (ויקחו אבנים ועל-הגל ויאמרו לבן, הגל הזה) (ויקחו אבנים ועל-הגל; ויאכלו שם, על-הגל). We find that they made a pile of stones and ate near the pile of stones 31:48 (ויאמרו לבן, הגל הזה) (ויקחו אבנים ועל-הגל; ויאכלו שם, על-הגל). Very strange agreement between a father in a law and a son in law. They say look this is the boundary and you don't go towards me and I don't go towards you and this is the agreement. So Yaakov agrees that

I will no longer come towards you. Now of course we understand this fits with Mitzrayim where Hashem says in Shemos 14:13 (לא תקפו) (לא תקפו) (לא תקפו). When you leave Mitzrayim you won't see them again. This fits beautifully. Yaakov makes this deal that I won't pass over this Gal Avanim to come towards you. But the Mussar is something very much deeper.

Very often a person decides to redouble his efforts to serving Hashem. Sometimes a Baal Teshuva changes his life in serving Hashem. Sometimes a person moves from one Shul to another for Frumkeit reasons or from one group of friends to another. A person in life has moments in which he feels strengthened to try to take a step forward. The biggest danger is when a person looks back. A person looks back at what he had and what he gave up to get where he is now. It is dangerous because wherever you are now there are ups and downs. There are times of happiness and times of sadness. Times that you feel accomplished and times when you feel frustrated. The trick in life in serving HKB"H is (לא-אעבר אליך את-הגל) not to go back over that boundary that you erected for yourself. Not to let yourself fall back. In Avodas Hashem there is a Tenai if you want to grow, get passed it. Get passed whatever it is that was the foolishness that you are abandoning and don't look back. That is the message of this pile of stones.

The pile of stones Gal Eid Yaakov calls it. The place of the stones that are a witness to Klal Yisrael taking a separation, breaking away from Lavan and the key is this lesson in the Posuk. (לא-אעבר אליך) (לא-אעבר אליך) (לא-אעבר אליך). What a beautiful addition to the GRA's lesson that this Parsha has to do with Yetzias Mitzrayim, we were forbidden to return to Mitzrayim and in general in serving HKB"H not to look back at the challenges of the Lavan's and the Pharos of our past experiences. And so, this is a beautiful Yesodosdika message from the end of the Parsha.

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
Yaakov Yosef Bilus
Shimon Eckstein
Heshy Friedman
Shmuel Flegman
Meir Genut
Shaya Goldman

Yitzchok Gould
Avi Grunwald
Yehoshua Kulefsky
Yoel Kivelevitz
Yehuda Lieb
Yanky 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 הליכות 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 Szwerein
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

==== excerpt of Rebbe's letter written to Shluchim \ Askonim not seeing eye to eye how to go about certain projects in their city. The Rebbe explains that differences of opinion by people is nothing new. However, the focus must be to work together in peace for the blessing of Hashem to the success of the main important goal.



Greeting and Blessing:

The importance and necessity of peaceful and harmonious relationships have been amply explained in many of our holy sources. This is particularly important when there is a Mitzvah to be fulfilled by a group of people, even more so since of the Torah it is said that "Its ways are ways of pleasantness, and all its paths are peace."

.... From this distance it is difficult for me to enter into details; nor is it necessary, for the details and circumstances often change. But the goal remains the same and considering how important and vital it is to have G-d's blessing in these efforts, bearing in mind that "Peace is the vessel containing G-d's blessing

Tes-Yud kislev: Tes kislev is the Yom Holedes (5534 \ 1773) and Yom Hilula (5588 \ 1827) of the Miteler Rebbe Admur DovBer Eldest son and successor of the Baal Hatanya. Yud Kislev (5587 \ 1826) he was released from Czarist prison.

GAN HATORAH

Rabbi Yakov Yosef Schechter



Rabbi Steinfeld

Together, We Rock

28:11 "ויפגע במקום וילן שם כי בא השמש ויקח מאבני המקום ושם מראשתיו, וישכב במקום ההוא"

"He (Yaakov Avinu) encountered the place and spent the night there because the sun had set. He took from the stones of the place which he arranged around his head, and lay down in that place." Rashi – "וישם" – "מראשתיו" – "And he put them around his head" – He made them like a gutter pipe around his head because he was afraid of dangerous animals. The stones began to quarrel with one another. Each one of the stones said, "Upon me shall he (Yaakov Avinu) lay his head." Hakodosh Boruch Hu made all of the stones into one stone. This is why in Posuk 18 it says, "ויקח את האבן" – "He took the stone" – meaning only one stone. Although it was originally numerous stones, Hakodosh Boruch Hu made a miracle and turned them all into one, because the stones were fighting over which stone the great Tzaddik, Yaakov Avinu, would place his head. How did making all of the stones into one stone solve the issue, when Yaakov's head would still not be resting on all of the stones, but on a part of this now larger stone?

Rashi quotes a Medrash which says that the stones quarreled with one another, each one wanting the head of Yaakov Avinu to lay upon it. How did the stones speak – are they not inanimate objects without life? Everything in this world that was created has a Malach that is appointed Above to control it. It was the Malachim above that were fighting for each stone, as to which one Yaakov Avinu would lay his head upon. (באר בשדה)

It says in Bamidbar 1:1 "וידבר ד' אל משה במדבר סיני באהל מועד, באחד לחדש השני בשנה השנית לצאתם לארץ מצרים" – "Hashem spoke to Moshe in the Midbar Sinai, in the Ohel Moed, on the first of the second month, in the second year after their exodus from the land of Mitzrayim, saying." The Torah is about to tell us of the formation which Klal Yisroel travelled through the Midbar, based

upon their flags. This took place after one full year from when Klal Yisroel had already left Mitzrayim. This is a great wonder, why Klal Yisroel waited until now to have their set order in how to travel. In truth, the concept of each Shevet having its own flag would create a separation between Klal Yisroel, for each Shevet becomes unique to itself, and would not mingle with others. Each Shevet had its own purpose, different than the other Shevatim. While each Shevet had its own uniqueness, there needed to be a unifier, something which kept them together as one, for they all had the same goal; that unifier was the Mishkan. Before each Shevet was separated based upon their flag, they needed to have the Mishkan built, which would keep them unified. A person has eyes to see with, and ears to hear with – would one think that there is a separation between these two body parts, and they quarrel? Certainly not, for they are part of one whole, the person. The first year when Klal Yisroel were in the Midbar, they had not yet built the Mishkan, and therefore they were not separated based upon their flags. Once the Mishkan was built, which unified as one, for they all sought to serve Hakodosh Boruch Hu, then they were able to be split up based upon their flag and Shevet, and there would not be Machlokes. (אמת ליעקב)

Now we can understand the great lesson we are to learn from the stones. The stones, inanimate objects, controlled by their Malach Above, all wanted to be the one to serve Yaakov Avinu. Serving Yaakov Avinu, a true Eved Hashem, was a way of coming closer to Hakodosh Boruch Hu. Their goal was to be close to Hashem. We, who are given life, the chosen nation of Hakodosh Boruch Hu, should certainly always try to bring ourselves closer to Hakodosh Boruch Hu. We could explain that when the stones fused together, they were completely mixed up, so that Yaakov Avinu was laying on each and every stone. But we can explain even better, that it did not matter if Yaakov was actually lying on each stone. Once they were fused together

GOING OR COMING

In Bereishis 28:10 the posuk tells us that Yaakov left Beer Sheva and went to Charan. Rashi asks why does the posuk tell us both facts, that he left Beer Sheva and went to Charan? If he went to Charan he obviously left Be'er Sheva, and if he left Be'er Sheva he obviously went!

The Magen Avraham in Orach Chaim 267:11 says that when the posuk tells us that Yaakov went to sleep because the sun went down, this took place on Erev Shabbos. How could Yaakov leave on Erev Shabbos when we know the halacha stated in Halacha Orach Chaim 248:4 that one cannot head out on a boat or travel to the desert if it is within three days before Shabbos since a person may come to be mechallel Shabbos.

Another question is raised regarding the stones Yaakov took to make a protective semi-circle so he could sleep, as Rashi tells us, since he was afraid of animals. How was Yaakov able to build this semi-circle of stones on Shabbos? We find in Shulchan Aruch 259:6 that if Yom Tov comes out on Erev Shabbos, one can't do hatmana inside a set of stones as that would be a problem of binyan and stira on Shabbos as the Mishna Berura 17 says that setting up the stones would constitute boneh.

We see that Rivkah said to Yaakov in the posuk 27:43, "Listen to me and run away from Esav to my brother Lavan in Charan." We see that her main objective was for Yaakov to leave. On the other hand, Yitzchok told Yaakov to go find a shidduch in Charan, so his main objective was for Yaakov to go to Charan. That is why Yaakov listened to both his father

er as one, each part had its purpose, and when they worked as a team for a common goal, they were all achieving the same thing, albeit in their own way. Each individual in Klal Yisroel has his own uniqueness with which to serve Hakodosh Boruch Hu. Each Yid must see himself as unique, and at the same time, part of the single entity called "Klal Yisroel." The purpose of Klal Yisroel is to serve Hakodosh Boruch Hu, each person to the best of his capabilities. If each person acts in this manner, there is no quarreling or jealousy, for each one is doing his part, and all are achieving together. May we be Zoche to fulfill the Ratzon Hashem, through our individual uniqueness – as a part of the holy unit called Klal Yisroel.

and mother as he left Beer Sheva and went to Charan.

Now we can understand why Yaakov left on Erev Shabbos. The Shulchan Aruch in Orach Chaim 248:1 paskens that if one is travelling for a mitzvah, he may leave on Erev Shabbos. We can also understand that Yaakov built a semi-circle out of stones because the Shulchan Aruch Orach Chaim 248:4 says that if a person went on a trip on Erev Shabbos to do a mitzvah, since his exiting the city was done b'heter, then one is allowed to be mechallel Shabbos to protect himself since it is considered pikua'ch nefesh. Because of this, if he enters the city on Shabbos, he gets the whole city as the t'chum Shabbos as we see in the Mishna Berurah 32 that since the chillul Shabbos resulted as a sakana and he was allowed to be there, then we don't give him a knas that he only gets daled amos. Since Yaakov Avinu went with the intent to do kibbud av and then returned to Har Hamoriah thereby being oleh to Eretz Yisroel, which is considered a mitzvah, he was therefore allowed to be mechallel Shabbos to protect himself. We see that going to Eretz Yisroel, even for a short while, is considered doing a mitzvah so Yaakov was able to return to Har Hamoriah, even though it was Erev Shabbos.

We can answer the question of why Yaakov used the stones with another answer; that these stones were prepared for guests. That is why the posuk says he took stones from "The Place." They were designated stones for sitting and for sleeping.

In either case, we see the greatness of both Kibbud av Ve'aim and being oleh to Eretz Yisroel. May we be zocheh to do these mitzvos properly.



THOMAS EDISON'S MOTHER

The story is told that one day, as a small child, Thomas Edison came home from school and gave a paper to his mother. He said, "Mom, my teacher gave this paper to me and told me only you are to read it. What does it say?" Her eyes welled with tears as she read the letter out loud to her child: "Your son is a genius. This school is too small for him and doesn't have good enough teachers to train him. Please teach him yourself."

Many years after Edison's mother had died, he became one of the greatest inventors of the century. One day he was going through a closet and he found the folded letter from his old teacher. He opened it and found that the true message written on the letter: "Your son is mentally deficient. We cannot let him attend our school anymore. He is expelled." Edison became emotional reading it and then wrote in his diary: "Thomas A. Edison was a mentally deficient child whose mother turned him into the genius of the Century."

While the details of this story are likely not accurate, it is indeed documented that Edison was called "addled" by his teacher who determined that he should no longer remain in school. His mother became his most enthusiastic champion and only because of her encouragement, belief and constant kind words did Thomas Edison become the great inventor we benefitted from.

I recently wrote about the Olympian Penny Oleksiak, whose teacher told her to give up swimming and focus on school. Penny ignored that voice of negativity to become a decorated Olympian and I encouraged us to silence the voice of doubt in our own heads. The article resonated for many who identified with debilitating feelings and thoughts of self-doubt, but it also struck a chord with some who shared their own stories with me of having to overcome hurtful and insensitive comments of influential people in their lives who doubted them. I share just two of them with permission:

Hi Rabbi,

Your article about the Olympic swimmer caused tears in my eyes. In high school my daughter was placed in the "dumb classes." She was not dumb at all. She went through some health challenges and after graduation ended up having surgery at a renowned Institute in Miami. No one believed her. Not one faculty member. Due to a health challenge she wasn't able to excel. She even gave the school a letter from the doctor. Go figure!

Fast forward: her guidance counselor didn't send her transcripts to the college of her choice. She was told she would only be accepted at a community college. But my daughter fought hard to get those transcripts sent. Well, she got into the school. She became instrumental in making sure the Hillel there became fully kosher and more religious. She worked closely to implement an amazing program.

Fast forward again: she graduated Magna Cum Laude. I'm a very private person regarding my kids and their amazing accomplishments but I have to tell you she was accepted to graduate school at a top Ivy League school. If we weren't so private, we would probably shout out to those faculty members who didn't believe her nor believed in her. She will never forget the experience as it resonates deeply but I only hope that it drove her to be successful!

Thank you for bringing this to light. Shabbat shalom

A second person wrote:

Rabbi:

I read with great interest your "MESSAGE TO THE DOUBTERS." Because I kept flunking algebra and geometry (6 times overall, even though I got the correct answers 80% of the time but did not do the required progressions) and was refused an academic diploma in high school and given a general diploma which I threw back at them, refusing the document and was thus advised by the school's college advisor "not to waste my time applying for college, but instead join the Navy and maybe they will make something out of you." I was so angry I slammed the door on my way out so hard that the glass insert in his door broke and I said "Never mind you Mr. Caster - I will get into college without your help and make something of myself".

Shlomo HaMelech tells us (Mishlei 18:21) מוֹת וְחַיִּים בְּיַד-לִשׁוֹן, Death and Life are in the hands of the tongue. We are given an extraordinary gift by God, the capacity to communicate and the ability to express our ideas, thoughts, and feelings. Says Shlomo HaMelech, the power of speech is not just a gift, it is an awesome responsibility. Words can be weapons that diminish and destroy, or they can be tools and instruments that create, encourage and uplift.

Teachers, parents and really all of us have to remember that using hurtful language can create injury and pain that last longer and do more damage than a physical punch or blow. But the opposite is also true. Complimenting, encouraging, expressing faith and belief in someone can give them the self-confidence they need to breakthrough and succeed.

The Gemara (Berachos 6a) states: אַגְרָא דְּבֵי הַיְלוּלָא מִיְלִי – the reward that comes from attending a wedding is for the words one says to the chassan and kallah that bring them joy. Bringing a gift is courteous and correct, but giving words of encouragement, complimenting the bride and groom to one another, offering praise is even more valuable.

In his Reflections of the Maggid, Rabbi Paysach Krohn shares how teachers can build up students when they use their words to lift:

In the fall of 1999, the Jewish Image Magazine of Chicago asked eminent Jewish personalities to recall a memorable incident or comment from one of their rebbeim that left a lasting impression.

Rabbi Yisroel Reisman recalled that Rabbi Pam would often say, "There are teachers who teach subjects and teachers who teach students. While those who teach subjects may indeed impart a great deal of information, those who teach students make a great impact on their lives." Rabbi Dr. Aaron Twerski recalled a comment his rebbi, Rabbi Nachum Sacks, made when he taught the ninth grade in Skokie's Bais Medrash L'Torah. When a talmid asked a question, Rabbi Sacks would say enthusiastically, "You're 100 percent right, but I'll show you where you're wrong!" (Dr. Twerski said that he uses this line today in his law classes.) It acknowledged the student's logic and insight, yet allowed the rebbi to show him where he had gone wrong.

However, it was the incident that Rabbi Nosson Scherman recalled that left me spellbound. I used the incident in a lecture to principals and teachers at a Torah Umesorah convention, for it is a glowing example of the Talmudic credo, Let the honor of your student be as dear to you as your own (Avos 4:15, see also Rashi, Shemos 17:-9). An extraordinarily sensitive mechanech, Rabbi Hirsch Kaplan, taught the sixth grade of Yeshiva Torah Vodaath in the Williamsburg section of Brooklyn. If children misbehaved in class he would often put their names on the blackboard as an incentive for the boys to improve their behavior. When a boy behaved better, his name was erased.

One day Rabbi Kaplan had a few names on the "Bad List" when the beloved principal of the school, Rabbi Dr. David Stern, walked into the room unexpectedly. As Dr. Stern spoke to the class, Rabbi Kaplan slowly backed up until he was flush against the blackboard. As the principal spoke, Rabbi Kaplan shuffled his back from right to left against the chalk-written names on the board. When the principal finished his talk and turned to leave the room, Rabbi Kaplan escorted him to the door. It was only then that all the students clearly saw the back of Rabbi Kaplan's black kapota (long jacket), which was completely white from the chalk of the "bad names" he had erased, so that Dr. Stern would not see them. That act displayed selfless love, as it preserved the dignity of 10 and 11-year-old children. It remains to this day one of the most inspiring sights that Rabbi Nosson Scherman has ever seen.

Of course, one does not have to be a teacher to make an impact like this. All of us interact with all kinds of people every day. Do we talk to them in a way that makes them feel encouraged, that boosts their confidence that improves their day? Or do we cut people down, make them feel small or insignificant, and fill them with self-doubt.

Our recent parsha reminds us of the power of our voice: "Hakol Kol Yaakov" the voice is the voice of Yaakov - let's remember to use our own Kol Yaakov - to uplift, to nurture, and to inspire.

QUEEN SHLOMTZION: IN THE SPIRIT OF THE MACCABEES

Larry Domnitch

Throughout history victory has been achieved by different means. The Maccabees arose and declared revolt which was their only option in the face of Antiochus and his Hellenist supporters. There are also times when the fighter quietly operates from behind the scenes to achieve that same elusive victory. Reminiscent of Queen Esther of Persia, there was another Jewish queen whose presence also profoundly impacted the Jewish People. Her name was Shlomtzion, also known as Shlomit Aleksandra.

Shlomtzion, married the Chashmonai, Judah Aristobulus, the son of John Hyrkanus. Aristobulus soon passed away and in accordance with Jewish tradition, Shlomtzion married his brother Alexander Yannai who soon rose to the throne.

It is an irony of Jewish history that some of the very descendants of the Maccabees, who risked all to restore Jewish observance to Judea, sought to undermine those very traditions. The lure of power can be very corrupting. One ruler in particular, Alexander Yannai, the son of John Hyrkanus and grandson of the Maccabee, Simon, was an adherent of the sect known as the Sadducees, which rejected the leadership of the bearers of Jewish tradition, and he displayed cruelty and ruthlessness to his people as he sought to diminish their authority. Yannai became their enforcer.

During one Sukkot holiday, Yannai instigated a slaughter by publicly violating a Rabbinic tradition in the Temple and spilling libation water on his feet rather than upon the sacrificial altar. The people spontaneously reacted by tossing etrogs at the king which resulted in the massacre of six thousand innocents around the vicinity of the Temple. A brutal civil war ensued. Yannai then sought to eliminate most of the rabbinic leaders, whom he perceived as his rivals, by having them summarily executed. One

of those who fled to Alexandria Egypt was the famed sage, Yehudah ben Tabbai. Yannai also replaced the supreme legislative body, the Sanhedrin, with Sadducee judges.

Would authentic Torah Judaism be undermined? The dangers posed by Yannai were severe.

As Mordechai bid Queen Esther in ancient Persia to act on behalf of her people in the face of Haman's decree, Shlomtzion was also in a situation where she could avert the dangers to her people. She had to act, but also to tread lightly. Her husband was volatile and brutal. She too would likely be imperiled if she angered him.

Among those Rabbis who fled for safety was the leading sage of the generation, Shimon ben Shetach, the head of the Sanhedrin, who also happened to be Shlomtzion's own brother. The queen who had personally hid her brother sought to find the right moment to prevail upon the king to allow the sage to return. The Talmud relates that one day when the royal couple were dining with the king's court, Yannai sought to find someone who could lead the blessings following the meal. But no one was to be found since the Rabbis were executed or had fled. The queen seized the moment and

told him, "Swear that if I bring such a person, you will not persecute him." (Berachot 48a)

At the queen's behest, Shimon ben Shetach was allowed to come out of hiding. The Rabbi along with the queen, managed to have other sages whom had fled to Egypt brought back as well. He also managed to have sages restored to positions in the Sanhedrin by posing questions to Sadducees judges which they could not answer. The book Megilat Ta'anit designates the date, the 28th day of the month of Tevet as a day of rejoicing for the restoration of the Sanhedrin.

On his death bed, as his 27 year reign was coming to an end, Yannai gave the reigns of the throne to his wife. He even advised her to put her authority into the hands of the Sages. He knew that the nation's sympathies were with them and that they would embrace her leadership as well. Thus, her kingdom would be secure. That was already part of her plan.

The ten year reign of Shlomtzion (76-67 BCE) was one of peace and prosperity in Judea. Shlomtzion further secured the nation by strengthening the border towns of Judea, and she strengthened the nation from within. The queen, along with her brother, endeavored to further restore the Torah institutions in the land. They raised the level of Jewish education by employing revolutionary changes in the system. Shimon ben Shetach established a system of Yeshivas in larger cities where young men would be beneficiaries of a strong Jewish education. In prior eras, such instruction was generally the sole responsibility of the father.

The Talmud states that Shimon ben Shetach restored the crown to the Torah. (Kiddushin 66a) Amid that era of oppression, he influenced his generation and the ones to follow. By his side was his unwavering sister, the queen, who had a hand in the dramatic turnaround in Judea by carefully influencing her husband. It was an era where the Jewish nation grew spiritually. These were good times. The calm before the coming storms of renewed infighting after the queen's death, between her sons Aristobolus and Hyrkanus.

During Shlomtzion's rule the Talmud states that grains of wheat grew to the size of kidneys, and barley as large as olive pits (Taanit 23a). The immense productivity of the land was a Divine sign of the queen's righteousness and that of her rule.

Like the flames of the Menorah which remained kindled for eight days from one flask during the miraculous liberation of the Temple by the Maccabees, so too this miracle represented victory in the face of adversity. Two miraculous victories among so many that comprise the amazing survival of the Jewish people over the millennium. The Maccabees and Shlomtzion both helped keep the flame of Torah alive.





YOU'VE GOT TO HAVE HEART

RABBI FRAND

When Yaakov first arrived in Aram Naharaim, the following incident occurred. "And he saw, and behold, there was a well in the field, and behold, three flocks of sheep lay there beside it, for from that well they would water the flocks, and the stone over the mouth of the well was large." [Bereishis 29:2] Yaakov came upon this scene in the middle of the day. All the shepherds were standing around with the sheep. Yaakov inquires why they are all there in the middle of the day. He tells them that they should give the sheep to drink and go out to graze them in the pasture. Rashi elaborates that Yaakov told them that they were not doing the job that they were hired to do. They were supposed to be grazing sheep - not sitting around by the well.

Picture that scene! Now picture the following scene...

One of us passes by a construction site. It is one o'clock in the afternoon. There are a bunch of bricklayers that are supposed to be laying brick. They are sitting around talking, idling away their time. We go over to them and say "Guys, this is not right. It is the middle of the afternoon. You should not be sitting around, you should be laying bricks!" Just try that one time! Any one who has ever wondered what mortar tastes like between his teeth should try that - he will find out very quickly.

But here, Yaakov, despite being a newcomer to town, immediately starts lecturing the shepherds on proper work ethics. The interesting thing is that they accepted it from him. They started explaining the special circumstances, etc. How did Yaakov accomplish that?

There is one word in the pasuk [verse] that explains how Yaakov was able to accomplish that. "And Yaakov said to them: 'My BROTHERS (ACHAI), from where do you come?'" [29:4]. In these few words, our patriarch Yaakov was able to convey his love for every human being. If one can convey that emotion to people, it will be possible to give 'mussar' [chastisement] that they will accept.

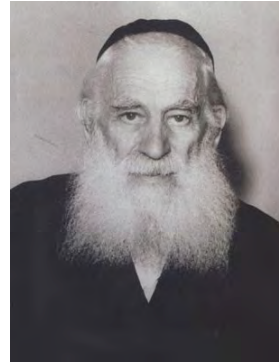
People will not accept 'mussar' when they feel "What business of yours is it what I am doing or not doing?" But if one can convey a sincere honest feeling of brotherhood and friendship, then one can get away with saying anything and people will accept it. They recognized that for Yaakov, "My brothers" was not a figure of speech - he meant it. That was his ability - to demonstrate to people that he was sincerely concerned about their welfare. Once the shepherds felt that, they accepted whatever he had to say.

I recently read a story about the Ponevitzer Rav, (R. Yosef Kahaneman, 1886-1969). Rav Kahaneman had a meeting with a certain wealthy individual at 3:00 in the afternoon. The Rav

had tried to set up an appointment and the person promised him exactly 15 minutes between 3:00 and 3:15. The Ponevitzer Rav was driven to the businessman's office building. To make a long story short, they got lost along the way, and when they pulled up to the building at two minutes before three, there were no parking spaces available. Clearly, if they started looking for parking in the middle of downtown, it could be 3:15 before they would get into the building.

There was only one available space in the parking lot, but it had a sign "Reserved for the President". The driver was hesi-

tant, but the Ponevitzer Rav instructed him "Pull in over there." The driver protested, "But that's the man's parking spot." The Rav responded, "Trust me. Pull in over there."



They ascended up the elevator, they made it to the office at 3:00 on the nose. The Ponevitzer Rav was in the middle of his pitch to the President of the company, when an aide suddenly burst into the office and said, "Do you know that these Rabbis parked in your parking spot?"

The aide was furious at the Chutzpah of the rabbis.



The Ponevitzer Rav turned to the aide and said "Reserved? Nothing in this world is reserved. Everything in this world is a gift. If you need it, then it is yours to have. G-d gives you things that you need for a certain amount of time. He can take it away from you. He can give it to your children. He does not have to give it to your children. Nothing

in this world is reserved! Not his parking spot, not his money, not his health - it is all a gift. We are just guardians of the gift. When we have a gift, we are supposed to do what G-d wants with it. Nothing is reserved."

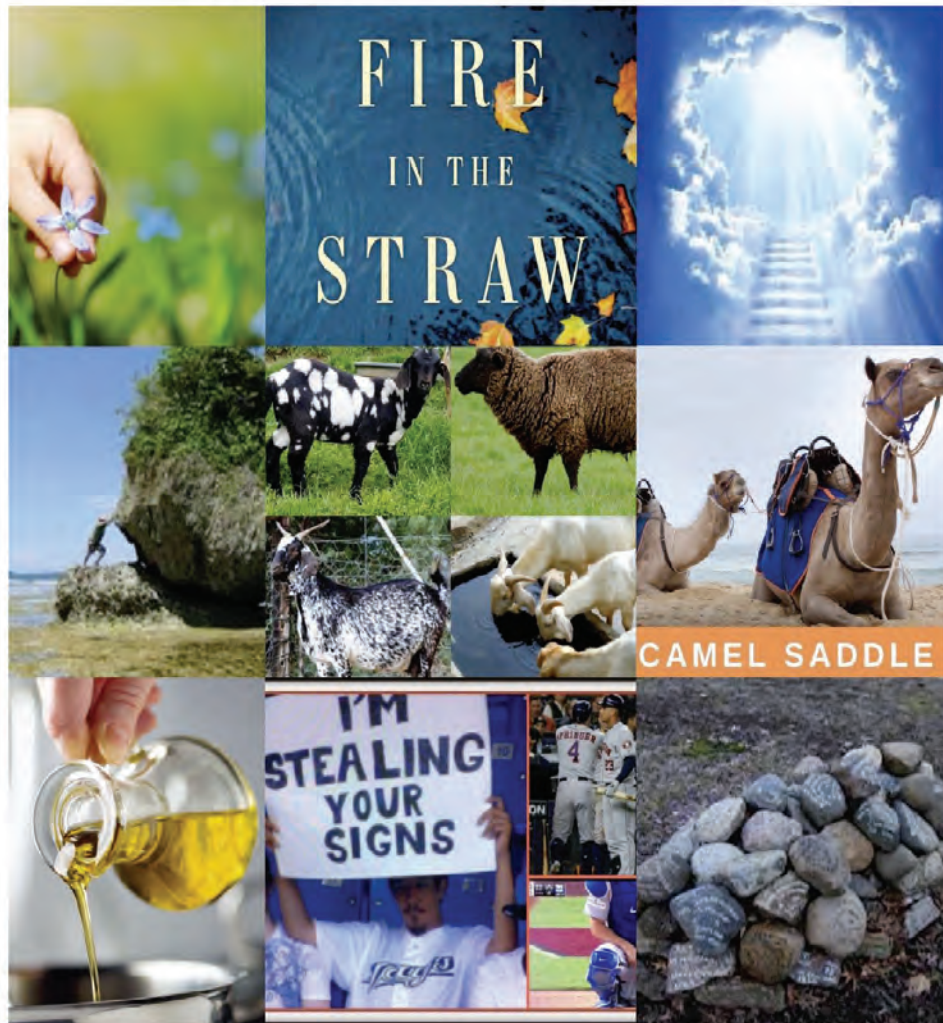
The wealthy man looked at the Ponevitzer Rav and smiled. He then wrote out a check. The Ponevitzer Rav went over to him and kissed him, like he did with so many Jews. His words were accepted.

I wonder to myself, what if I would try such a stunt? What if I would park in the man's parking spot, and then lecture him that nothing is reserved? He would make me pay for the parking spot, instead of writing out a check!

How did Rav Kahaneman get away with it? The answer is that for anyone who knew the Ponevitzer Rav, of Blessed Memory, this would not be a question. His warmth, his friendship and his concern shone through. People accepted mussar from him, because they knew that the man was genuine. They knew there was real concern for their welfare. When people feel "My brothers" (achai), then they will accept real mussar. The problem is that we who give mussar do not feel the "Achai" in our hearts. We do not feel the kinship and concern. If we would, we could say anything to anybody and they would accept our words.

PARSHAS VAYETZEI

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



KEY to Parshas Vayetzei – Parsha Pix

Picking Flowers – Reuven picked flowers for his mother Leah to help her become pregnant.

Rochel made a deal with Leah to get those flowers - 30:14

Fire in the Straw – Rashi (30:25) says when Yosef was born Yaakov was able to leave to fight Eisav, because Yosef was like a flame of Yaakov's fire and Eisav was like straw

Ladder to Heaven – Yaakov's dream - 28:12

Pushing Rock – Yaakov pushed huge rock off the well when he arrived in Charan - 29:10

Speckled sheep, Spotted sheep, Brown Sheep, Sheep drinking from trough – Yaakov peeled sticks in various ways and placed them next to the troughs so that the sheep would see them when they were drinking and would be stimulated to produce speckled, spotted, brown and other sheep that Yaakov took as his agreed-upon wage from Lavan – see 30:37-43

Camel Saddle – Rochel hid the idols of her father Lavan beneath her saddle - 31:34

Pouring oil – when Yaakov woke up after having his dream with the ladder, he poured oil on Har Hamoriah - 28:18

Stealing Signs – Rochel gave over the signs to Leah so she wouldn't be embarrassed when she married Yaakov without Yaakov realizing it - 29:25

Mound of stones – from the treaty Yaakov made with Lavan – 31:45-46 (or it could refer to the many stones that formed into one stone under the head of Yaakov - see Rashi 28:11)

Rabbi Dani Staum

stamtora@gmail.com

A Rebbe's Prayers

By Rabbi Dovid Goldwasser

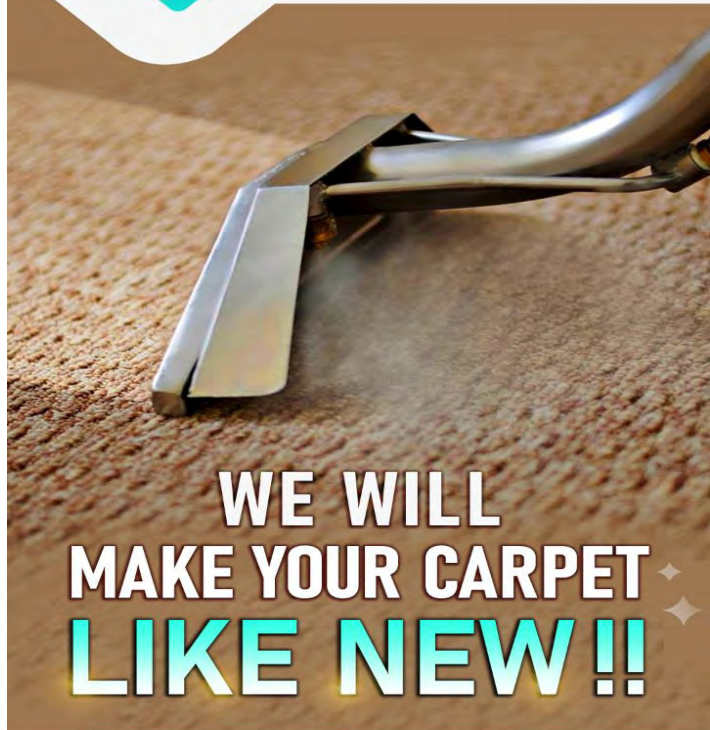
The great R' Chaim Meir of Vishnitz, the Imrei Chaim, once traveled to Tzfas. As he would walk through the city with his entourage of chassidim and visit the shuls in the area, he became a familiar sight in the neighborhood.

One day a deeply distressed couple came to see him about their only daughter. Despite all the love and affection they had showered her with over the years, their daughter had become disaffected from Yiddishkeit. Recently she had informed them that she would like to marry out of the faith. They were understandably grief-stricken and brokenhearted. They wanted to know if the Rebbe could suggest any way they could prevent this from materializing. The Rebbe spent a long time with the parents, reassuring them and trying to lift their spirits. He spoke of the power of teshuvah, citing R' Shimon Bar Yochai that "nothing in the world can stand in the face of teshuvah." The Rebbe forbade their being despondent or giving up hope, and encouraged them to prepare to accept her with great love when she returned to the ways of Torah.

When they left & the door closed behind them, the Rebbe broke out in bitter tears. He cried inconsolably, and the gabbaim were unable to calm him down. After a long time, his tears subsided, and the gabbaim asked, "If this affected you so greatly, how did you calmly encourage the parents, and only begin to cry after they left?" The Rebbe explained, "I could not allow them to lose hope. Therefore I expended much self-control to withhold my tears. Only after they left did I allow the tears to come so I could pour out my heart to Hashem, and pray that the girl should repent completely.

The Vishnitzer Rebbe kept the girl & her family in his thoughts constantly & prayed for them continually. As he was returning to Bnei Brak, deeply sunk in thought, the Rebbe suddenly mentioned the situation again and noted that it was foolish for people to envy the honor he commanded & his retinue of admirers and followers, for they did not perceive the sorrow & pain that he bore. Eventually the prayers and tears of the Imrei Chaim & the girl's parents were productive. The girl did teshuvah & returned to the fold. The Jewish Press





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MATH WIZ

After writing a simple equation on the board the teacher asked if anyone could solve the problem.

Little Johnny walked up to the board, erased it and said, "Problem Solved."

FAIRY TALES

A little girl asked her father, "Daddy? Do all Fairy Tales begin with Once Upon A Time?"

He replied, "No, there is a whole series of Fairy Tales that begin with 'If Elected I promise...'"

A special section in honor of those unheralded and much maligned members of the dental profession. Here is some humor you can sink your teeth into,

What award did the dentist win? A little plaque.

What did the dentist say to the tooth when he had to leave the room? I'll fill you in when I get back.

Which teeth do you need to brush? The ones you want to keep.

If a kid has 25 candy bars and they eat 22 of them, what do they have? Cavities.

My teeth were stained, so the dentist asked me, "do you smoke or drink coffee?" I told him I drink it.

Patient: How much does it cost to have a tooth pulled? Dentist: \$100.
Patient: All that for only a few minutes of work? That's expensive. Dentist: Don't worry, I can pull it out slower if you'd like.

Patient: What did you do before becoming a dentist? Dentist: For a few years, I was in the army. Patient: Oh? What did you do? Dentist: I was a drill sergeant.

The dentist told his patient to open wider. "My goodness!" he said. "You've got the biggest cavity I've seen, the biggest cavity I've seen." "Ok," said the patient, "but I'm scared enough. Do you need to repeat yourself?" "I didn't," said the dentist. "That was the echo."

A young boy was sitting in the waiting room for a little bit after getting his tooth pulled. The receptionist asked him if he was ok. "Yes, but I didn't like the bad word the dentist used while he was pulling my tooth." "What did he say?" asked the receptionist, worried. "Oops."

A man goes to the dentist to ask how much it would be to pull a tooth. "\$100," said the dentist. "Oh, that's expensive," said the main. "Do you have anything cheaper?" "That's the normal price for an extraction," said the dentist. The man thinks about it, "what about if you don't use the anesthetic?" "Well, that would be unusual, but we could do that. It would be about \$75." The man thinks some more. "What about if you used a trainee and no anesthetic?" "Well," said the dentist, "I think that could work, but it would be a lot more painful. I think that would be about \$35." The man thought some more. "That's still a lot. What if you make it a training session with a student doing the extraction and the other students can watch?" The dentist says, "Ok, that would be good for the students, but it will be traumatic to have it done that way. I'll charge you \$5 for that." "Great," said the man. "That's perfect. Can I book my mother in law for her appointment on Wednesday?"

What does the dentist give a bear with a hurting tooth? Anything it wants.

What do you call a bear with no teeth? A gummy bear.

I have to have a root canal done. Just the thought of it is unnerving.

My dentist asked me to open up, but I don't know him well enough to confide in him.

The lawyer asked his dentist to give him a retainer.

In Panama, dental care is called a route canal.

Word-of-mouth was how I got my job at the dentist's office.

He said to put my money where my mouth is, so I got gold fillings.

Dentists are incapable of asking questions that require a simple yes or no answer.

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6:00 - 6:55am

English

Rabbi Yanky Modell

18 Upstairs – Rabbi Corens Office

8:00 - 8:55am

Yiddish

Rabbi Yitzchok Y. Klein

20 Upstairs

7:00 - 8:00am

English

Rabbi Yosef Chesir

20 – Downstairs

9:00 - 9:45am

English

Rabbi Shai Stern

18 Upstairs – Rabbi Corens Office

EVENINGS

7:00 - 7:45pm

Hebrew

Rabbi Usher Benedict

20 Upstairs

8:30 - 9:15pm

English

Rabbi Yanky Modell

18 Upstairs – Rabbi Corens Office

NEW TIMING

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בס"ד



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Rav Mordechai Stern
Beis Medrash Heichal Dovid of Lawrence

Topic:

הלכות יום טוב

Monday November 15

יום ב' פרשת וישלח

9:00 pm

Followed by Maariv 9:45

18 Forshay – Main Bais Medrash

FOR MORE INFORMATION AND TO JOIN THE KOLLEL, PLEASE CONTACT
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בס"ד

Winter 2021/22



חורף תשפ"ב

בס"ד

WEEKDAY MINYANIM

18 מנחה ↓

מנחה גדולה - (between 12:10-12:40)

- 12:45
- 1:00
- 1:15
- 1:30
- 1:45
- 2:00
- 2:15
- 2:30
- 2:45
- 3:00
- 3:15
- 3:30
- 3:45
- 4:00
- 4:15
- 4:30

↑ Upstairs
↓ Main Floor

מעריב

* Repeat Krias Shema after nightfall

- At פלג *
- At later פלג *
- At שקיעה *
- 10 MIN. AFTER שקיעה *
- 20 MIN. AFTER שקיעה *
- 30 MIN. AFTER שקיעה *
- 40 MIN. AFTER שקיעה
- 50 MIN. AFTER שקיעה
- 60 MIN. AFTER שקיעה
- 72 MIN. AFTER שקיעה
- 6:00
- 6:15
- 6:30
- 6:45
- 7:00
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- 9:45
- 10:00
- 10:15
- 10:30
- 10:45
- 11:00
- 11:15
- 11:30
- 11:45
- 12:00am
- 12:15
- 12:30
- 12:45

מנחה ומעריב

- 12 MIN. BEFORE פלג Tent א
- 12 MIN. BEFORE LATER פלג Tent ב
- 12 MIN. BEFORE שקיעה Tent א
- AT שקיעה Tent ב
- 10 MIN. AFTER שקיעה 20 ↑
- 20 MIN. AFTER שקיעה Tent א
- 30 MIN. AFTER שקיעה Tent ב
- 40 MIN. AFTER שקיעה 20 ↑
- 50 MIN. AFTER שקיעה Tent א
- 60 MIN. AFTER שקיעה Tent ב

Winter 2021/22



חורף תשפ"ב

בס"ד

SHACHARIS MINYANIM

כותיקין

- 6:15AM
- 6:30
- 6:45
- 7:00
- 7:15
- 7:30
- 7:45
- 8:00
- 8:15
- 8:30
- 8:45
- 9:00
- 9:15
- 9:30
- 9:45
- 10:00
- 10:15
- 10:30
- 10:45
- 11:00
- 11:15
- 11:30

20 Forshay ↑

18 Min Sefardi Minyan with Birchas Kohanim

- Tent ב
- Tent ג
- Tent ד
- Tent א
- Tent ב
- Tent ג
- Tent ד
- Tent א
- Tent ב
- Tent ג
- Tent ד
- Tent א
- Tent ב
- Tent ג
- Tent ד
- Tent א
- Tent ב
- Tent ג
- Tent ד
- Tent א
- Tent ב
- Tent ג

Tent א – 18 Tent
Tent ב – 20 Tent
Tent ג – 22 Tent
Tent ד – New Tent

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VAYEITZI 6:30	MISHPATIM 6:45- WINTER BREAK
VAYISHLACH 6:30	TERUMAH 7:00
MIKETZ CHANUKAH 6:30	TETZAVE 7:15
VAYISHAS 6:30	KI SISA 7:15
SHEMOS 6:30	VAYAKHEL 7:30
VAEIRA 6:30	PEKUDEY 7:30
BO 6:30	VAYIKRA 7:30
BESHALACH 6:40	PURIM 9:30 AM - YESHIVA MORDECHAI HATZADIK

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- DONUTS ICE CREAM TRUCK
- ICE SKATING PUPPET SHOW
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Gemara
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Friday - Shuirim
Beinyonei Dyoma and
relevant topics

NIGHT KOLLEL
8:15-9:45pm

CHAVRUSA LEARNING
- HALACHA

Currently: הלכות יום טוב
הלכות חול המועד

SHUIRIM BY ROSH
KOLLEL & FEATURED
GUEST SPEAKERS

• Daf Yomi
8:45-9:45

• Mishna Yomis
8:45-9:00

• Daf Hashovua
8:15-8:45

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

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Early Friday morning
learning b'retzifus. o
Evening Shuirim in
Halacha and Hashkafa by
prominent Morei Horah

Berura – after quoting the ruling of the Mishna Berura, that one should not light 2 candles on the 3rd night, makes mention of the Avi Ezri who rules that you should light 2 candles.

SUMMARY

Some suggest that in regards to the amount of candles one lights each night we are allowed to follow Beis Shamai, even if he was following Beis Hillel's version of hidur on the previous nights.

The Avi Ezri rules that according to all opinions if one has 2 candles on the 3rd night he should light 2 candles. Even if he can't publicize the full miracle on the 3rd night, he should still publicize the miracle of two days, by lighting 2 candles.

A kuntres of shiurim on Chanukah – both in Hebrew and in English – is available, with the following shiurim included:

Neiros Chanuka and Neiros Hamenorah of the Beis Hamikdash – Similarities and Differences

The Shul Menorah - Halacha or Minhag Associated Dinim and mekor of the Bracha

Pirsumei Nissa at Home & in Shul – Halachic Requirement or Hiddur

Menorah. Oil & Wicks – Any Preferences

Concept Of Hiddur Mitzvah & its Application To Neiros Chanukah

Machlokes Beis Shamai & Bais Hillel in Hidur Mitzvas Chanukah

3 Sifrei Torah, 1 Haftorah – Why the One for Chanuka

Bosor B'cholov and Chanuka – Connecting Both Halachos

If you would like a copy of any of these shiurim, or for any comments and questions, please send a request to: RabbiScheiner@18forshay.com, or reach out to me: 845 372 6618.

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We mentioned previously that the Gemara tells a story of two elders: One lit candles each night descending from 8 to 1, like the bulls brought on Sukos, which reduced each day, and one lit candles ascending from 1 to 8, based on the reason of "maalin bakodesh." The question is why did the Gemara and the Rif – who usually only quotes the halachically related conclusions of the Gemara – relate this story?

The Biur Halacha suggests the following: Generally speaking, the halachah follows Beis Hillel and one cannot choose to follow the opinion of Beis Shamai. It is therefore interesting that one of the elders followed Beis Shamai. The answer is that since we are not discussing the actual requirement, but the "extra credit" of hidur, one can choose to follow Beis Shamai's version of hidur. This can be the reason that the Gemara and the Rif relate this story, to teach us that, in this case, one can follow Beis Shamai. Interestingly, the Ritva on that Gemara already mentions this idea.

This can be applicable for someone who only has 2 candles on the 7th night of Chanukah. According to the poskim mentioned earlier, one would light only 1 candle. But, if one can follow Beis Shamai in this matter, one can light 2 candles, a fulfillment of hidur according to Beis Shamai. This would be true even if he was following Beis Hillel's version of hidur on the previous nights, as discussed by the Beis Haleivi.

However, the Biur Halacha concludes that this is not mentioned by any of the poskim, and one should not put into practice Beis Shamai's version of hidur.

LIGHTING 2 CANDLES ON THE 3RD NIGHT

Until this point we have seen that if one has 2 candles on the 3rd night, according to many poskim only 1 candle should be lit, and according to the Beis Haleivi it depends on the two reasons of the Gemara. If he wants to light according to the day of Chanuka, only light 1 candle. But if it is because of "maalin bakodesh v'lo moridin," he can light 2 candles.

The Avi Ezri, however, goes to the other extreme and rules that according to both perspectives 2 candles should be lit. Certainly according to the reason of "maalin bakodesh v'lo moridin," he should light 2 candles, thereby maintaining the level he has reached, but even according to the reason of the days of Chanukah he should light 2 candles.

In a letter, he elaborates and explains that one should do the best he can and even if he can't publicize the full miracle on the 3rd night, he should still publicize the miracle of two days, by lighting 2 candles. He writes emphatically that this is his opinion and, for himself, he would rule to do so.

Rav Chaim Kanievsky, in his sefer, Shoneh Halachos – the synopsis of the halachic conclusions of the Mishna

WHEN DO THE SEVEN DAYS OF SHEVA BROCHOS FINISH?

We have seen three opinions when the clock starts:

- From the chupa
- From the sheva brochos under the chupa
- From the sheva brochos after bentching

The consensus of the poskim – including Derech Hachaim, Aruch Hashulchan, and Kaf Hachaim – is to follow the Rama, and it depends on the time of the sheva brochos recited under the chupa. The Kaf Hachaim adds that if one sees those who rely on the Kneses Yechezkel and calculate from the time of the bentching after the meal, one need not protest.

The sefer Lev Sameiach writes that Rav Elyashiv was concerned with the opinion of the Tiv Kidushin, who rules that it depends on the chupa. Therefore, if the chupa started on Wednesday before sunset – even if the brochos under the chupa were not recited until Wednesday evening – he would count Wednesday as the 1st day, and the sheva brochos would need to be finished by Tuesday before sunset.

We still need to clarify how to count the seven days. We have been working with the assumption that when the chupa takes place before sunset, that day is counted as the first day. This is based on the halachic concept of “part of a day counts as a whole day.” However, we need to clarify if that is true. Perhaps we should calculate a full seven days from the time of the chupa, and if the chupa took place on Wednesday at 7:30, we can allow sheva brochos to be recited until the following Wednesday at 7:30.

This is indeed the opinion of the Ginas Vradim. He rules that we calculate a full seven days from the time of the chupa. He explains that the concept of “part of a day counts as a whole day” does not apply when it is clearly stated that a whole day is needed. Since one of the sources for a week of festive sheva brochos is from Lavan who declared that they finish the week, a full week of seven full days is required. According to the Ginas Vradim, if the chupa took place on

Wednesday at 7:30, even if it was before sunset, we can allow sheva brochos to be recited until the following Wednesday at 7:30.

However, the consensus of the poskim – including Pischei Teshuva, Aruch Hashulchan, and Kaf Hachaim – is that we do not calculate a full seven days, and if the chupa took place before sunset, that day will count as the 1st day.

SUMMARY

According to most poskim, the seven days begin from when the sheva brochos are recited at the chupa, and that is considered the first day, and must be finished before the end of the 7th day.

KOLLEL NEWS

The Kolloel Boker is now up to daf hey in its trek through Meseches Megillah, a blatt a week, with the plan to finish by Purim. I gave a shiur this past Friday at the Kolloel Boker, on the topic: “When Uncertain of Being Mukaf Choma Megiila is Read on Both Days – Why Not be Maikel as in Every Safek Derabanan?”

Rabbi Moshe Langer, Rav of Bais Medrash Torah U’Tefilla of Scotland Hill, in Chesnut Ridge area of Monsey, gave a shiur at the Night Kolloel, on hilchos Yom Tov. He discussed what constitutes ochel nefesh, and specifically if one can open bottles on yom tov.

Once again, the weekly Chaburos continue, where one of the kolloel members shares some insights on the topic being learned. This week, Rabbi Avraham Binyamin Szwerein discussed the rules of mukzteh 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.

There were numerous minyanim for Yom Kippur Katan last week. At the first minyan there were words of



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Harav Nachum Scheiner

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

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MONSEY, NY

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inspiration and Tehillim recited with Rabbi Coren.

The venerated Gerrer Rosh Yeshiva, Rav Shaul Alter, spoke on Thursday at 4:00 pm, in Tent Aleph. The topic was why we don't recite a brocha on the mitzvah of tzedaka. The overflow crowd of hundreds of people enjoyed the clarity of the shiur, with some of the participants asking questions, adding to the excitement of the shiur.

UPDATED DAF YOMI TIMES

Here is the updated list of our Daf Yomi shiurim:

Morning:

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 Stern, 18 Upstairs – Office

NEW TIMES EVENING:

7:00-7:45am (Ivrit) – Rabbi Usher Benedict, 20 Upstairs

8:30-9:15pm – Rabbi Yanky Model, 18 Upstairs – Office

YARCHEI KALLAH

The Yarchei Kallah will be hosting a legal holiday shiur on Thanksgiving, November 25. Topic to be announced. If you have a suggestion please email: RabbiScheiner@18forshay.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: Rabbisheiner@18forshay.com.

Wishing you a Wonderful Shabbos,

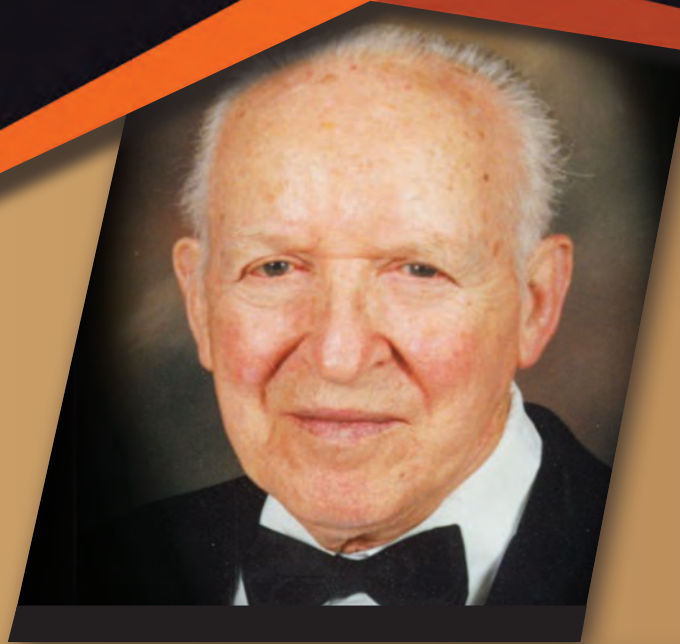
RABBI NACHUM SCHEINER



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For all shul related questions please email **Rabbi Nachum Scheiner**
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