

Download the  
BET at  
[18forshay.com](http://18forshay.com)



בית מדרש אור חיים  
BAIS MEDRASH OHR CHAIM



OUR BELLOVED RABBI  
SOKAVA REBBE

וְהִנֵּה סֵלֶם מֵצֵב אֶרְצָה

וְרֵאשׁוּ, מִגֵּיעַ הַשְּׁמַיִמָה



**RABBI Y. Y. JACOBSON**  
WILL BE IN  
TOWN FOR  
SHABBOS

If You Validate It,  
*It Is No Dream*  
page 11



**MONSEY**  
URGENT CARE

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



# 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 Yeravam was also severely punished because he publicly shamed the king. (Mesicta Sanhedrin 101b) Maharsha explains that the sages sought to understand Yeravam's devastating end. They question that since Yeravam 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 Yeravam'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 Yeravam 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 Yeravam 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.

Shabbat Shalom,  
Rabbi Aaron Lankry

### NEW MINYANIM ADDED:

EARLY MINYAN MINCHA FRIDAY  
12:16, 1:00, 1:30 ,2:00 2:30

## SHABBOS ZMANIM

CANDLE LIGHTING	4:10PM
MINCHA ALEF TENT	4:20PM
MINCHA BAIS CHABAD	4:20PM
SHKIYA	4:28PM
SHACHRIS VASIKIN- DAF YOMI SHIUR	6:25AM
SHACHRIS ASHKENAZ 18 MAIN	8:00AM
SHACHRIS MAIN MINYAN 18 TENT	9:15AM
SHACHRIS 20 FORSHAY BAIS CHABAD	10:00AM
<b>NEW SHACHRIS 18 FORSHAY</b>	<b>NEW 10:15AM</b>
MINCHA	1:45PM
PIRCHEI	2:00PM
MINCHA SHALOSH SEUDOS	4:05PM
SHKIYA	4:27PM
MARRIV	5:07PM 18 TENT, 5:12PM

## WEEKDAY ZMANIM

SHACHRIS	
20 MINUTES BEFORE NEITZ	
S 6:44	M 6:45 T 6:46 W 6:47 T 6:48 F 6:49
MINCHA & MARIV	
12 MINUTES BEFORE PLAG	
S 3:17	M 3:17 T 3:18 W 3:17 T 3:17
MINCHA & MARIV	
12 MINUTES BEFORE SHKIA	
S 4:16	M 4:16 T 4:16 W 4:16 T 4:15
NOVEMBER 20 – NOVEMBER 25	
NEITZ IS	7:04 – 7:09
PELAG IS	3:29 – 3:29
SHKIA IS	4:28 – 4:27
MAGEN AVRAHAM	8:49 AM – 8:54
GRA- BAAL HATANYA	9:25 AM – 9:30

Zmanim by our incredible Gabbi  
EPHRAIM YUROWITZ  
TZVI BLECH : Gabbai



Winter 2022-/2023

בית מדרש אור חיים  
BAIS MEDRASH OHR CHAIM  
COMMUNITY LEARNING CENTER  
18 FORSHAY ROAD | HONSEY, NEW YORK 10952

תורן תשפ"ג

### Mincha Mariv Minyanim

**18 Main מנחה** (12:10-12:41) מנדחה גדולה

**מעריב** \*Repeat every nightfall after nightfall

6 MIN. אחר	Tent א
10 MIN. אחר	Tent ב
17 MIN. אחר	Tent ד
24 MIN. אחר	Tent א
31 MIN. אחר	Tent ב
38 MIN. אחר	Tent ד
45 MIN. אחר	Tent א
52 MIN. אחר	Tent ב
59 MIN. אחר	Tent ד
66 MIN. אחר	Tent א
73 MIN. אחר	Tent ב
8:00	Tent א
8:15	Tent א
8:30	Tent א
8:45	Tent א
9:00	Tent א
9:15	Tent א
9:30	Tent א
9:45	18 א
10:00	18 א
10:15	18 א
10:30	18 א
10:45	18 א
11:00	18 א
11:15	18 א
11:30	18 א
11:45	18 א
12:00am	18 א
12:15	18 א
12:30	18 א
12:45	18 א
1:00	18 א
1:15	18 א
1:30	18 א
1:45	18 א
2:00	18 א
2:15	18 א
2:30	18 א
2:45	18 א
3:00	18 א
3:15	18 א
3:30	18 א
3:45	18 א
4:00	18 א
4:15	18 א
4:30	18 א
4:45	18 א
5:00	18 א
5:15	18 א
5:30	18 א
5:45	18 א
6:00	18 א
6:15	18 א
6:30	18 א
6:45	18 א
7:00	18 א
7:15	18 א
7:30	18 א
7:45	18 א
8:00	18 א
8:15	18 א
8:30	18 א
8:45	18 א
9:00	18 א
9:15	18 א
9:30	18 א
9:45	18 א
10:00	18 א
10:15	18 א
10:30	18 א
10:45	18 א
11:00	18 א
11:15	18 א
11:30	18 א
11:45	18 א
12:00am	18 א
12:15	18 א
12:30	18 א
12:45	18 א
1:00	18 א
1:15	18 א
1:30	18 א
1:45	18 א
2:00	18 א
2:15	18 א
2:30	18 א
2:45	18 א
3:00	18 א
3:15	18 א
3:30	18 א
3:45	18 א
4:00	18 א
4:15	18 א
4:30	18 א
4:45	18 א
5:00	18 א
5:15	18 א
5:30	18 א
5:45	18 א
6:00	18 א
6:15	18 א
6:30	18 א
6:45	18 א
7:00	18 א
7:15	18 א
7:30	18 א
7:45	18 א
8:00	18 א
8:15	18 א
8:30	18 א
8:45	18 א
9:00	18 א
9:15	18 א
9:30	18 א
9:45	18 א
10:00	18 א
10:15	18 א
10:30	18 א
10:45	18 א
11:00	18 א
11:15	18 א
11:30	18 א
11:45	18 א
12:00am	18 א
12:15	18 א
12:30	18 א
12:45	18 א
1:00	18 א
1:15	18 א
1:30	18 א
1:45	18 א
2:00	18 א
2:15	18 א
2:30	18 א
2:45	18 א
3:00	18 א
3:15	18 א
3:30	18 א
3:45	18 א
4:00	18 א
4:15	18 א
4:30	18 א
4:45	18 א
5:00	18 א
5:15	18 א
5:30	18 א
5:45	18 א
6:00	18 א
6:15	18 א
6:30	18 א
6:45	18 א
7:00	18 א
7:15	18 א
7:30	18 א
7:45	18 א
8:00	18 א
8:15	18 א
8:30	18 א
8:45	18 א
9:00	18 א
9:15	18 א
9:30	18 א
9:45	18 א
10:00	18 א
10:15	18 א
10:30	18 א
10:45	18 א
11:00	18 א
11:15	18 א
11:30	18 א
11:45	18 א
12:00am	18 א
12:15	18 א
12:30	18 א
12:45	18 א
1:00	18 א
1:15	18 א
1:30	18 א
1:45	18 א
2:00	18 א
2:15	18 א
2:30	18 א
2:45	18 א
3:00	18 א
3:15	18 א
3:30	18 א
3:45	18 א
4:00	18 א
4:15	18 א
4:30	18 א
4:45	18 א
5:00	18 א
5:15	18 א
5:30	18 א
5:45	18 א
6:00	18 א
6:15	18 א
6:30	18 א
6:45	18 א
7:00	18 א
7:15	18 א
7:30	18 א
7:45	18 א
8:00	18 א
8:15	18 א
8:30	18 א
8:45	18 א
9:00	18 א
9:15	18 א
9:30	18 א
9:45	18 א
10:00	18 א
10:15	18 א
10:30	18 א
10:45	18 א
11:00	18 א
11:15	18 א
11:30	18 א
11:45	18 א
12:00am	18 א
12:15	18 א
12:30	18 א
12:45	18 א
1:00	18 א
1:15	18 א
1:30	18 א
1:45	18 א
2:00	18 א
2:15	18 א
2:30	18 א
2:45	18 א
3:00	18 א
3:15	18 א
3:30	18 א
3:45	18 א
4:00	18 א
4:15	18 א
4:30	18 א
4:45	18 א
5:00	18 א
5:15	18 א
5:30	18 א
5:45	18 א
6:00	18 א
6:15	18 א
6:30	18 א
6:45	18 א
7:00	18 א
7:15	18 א
7:30	18 א
7:45	18 א
8:00	18 א
8:15	18 א
8:30	18 א
8:45	18 א
9:00	18 א
9:15	18 א
9:30	18 א
9:45	18 א
10:00	18 א
10:15	18 א
10:30	18 א
10:45	18 א
11:00	18 א
11:15	18 א
11:30	18 א
11:45	18 א
12:00am	18 א
12:15	18 א
12:30	18 א
12:45	18 א
1:00	18 א
1:15	18 א
1:30	18 א
1:45	18 א
2:00	18 א
2:15	18 א
2:30	18 א
2:45	18 א
3:00	18 א
3:15	18 א
3:30	18 א
3:45	18 א
4:00	18 א
4:15	18 א
4:30	18 א
4:45	18 א
5:00	18 א
5:15	18 א
5:30	18 א
5:45	18 א
6:00	18 א
6:15	18 א
6:30	18 א
6:45	18 א
7:00	18 א
7:15	18 א
7:30	18 א
7:45	18 א
8:00	18 א
8:15	18 א
8:30	18 א
8:45	18 א
9:00	18 א
9:15	18 א
9:30	18 א
9:45	18 א
10:00	18 א
10:15	18 א
10:30	18 א
10:45	18 א
11:00	18 א
11:15	18 א
11:30	18 א
11:45	18 א
12:00am	18 א
12:15	18 א
12:30	18 א
12:45	18 א
1:00	18 א
1:15	18 א
1:30	18 א
1:45	18 א
2:00	18 א
2:15	18 א
2:30	18 א
2:45	18 א
3:00	18 א
3:15	18 א
3:30	18 א
3:45	18 א
4:00	18 א
4:15	18 א
4:30	18 א
4:45	18 א
5:00	18 א
5:15	18 א
5:30	18 א
5:45	18 א
6:00	18 א
6:15	18 א
6:30	18 א
6:45	18 א
7:00	18 א
7:15	18 א
7:30	18 א
7:45	18 א
8:00	18 א
8:15	18 א
8:30	18 א
8:45	18 א
9:00	18 א
9:15	18 א
9:30	18 א
9:45	18 א
10:00	18 א
10:15	18 א
10:30	18 א
10:45	18 א
11:00	18 א
11:15	18 א
11:30	18 א
11:45	18 א
12:00am	18 א
12:15	18 א
12:30	18 א
12:45	18 א
1:00	18 א
1:15	18 א
1:30	18 א
1:45	18 א
2:00	18 א
2:15	18 א
2:30	18 א
2:45	18 א
3:00	18 א
3:15	18 א
3:30	18 א
3:45	18 א
4:00	18 א
4:15	18 א
4:30	18 א
4:45	18 א
5:00	18 א
5:15	18 א
5:30	18 א
5:45	18 א
6:00	18 א
6:15	18 א
6:30	18 א
6:45	18 א
7:00	18 א
7:15	18 א
7:30	18 א
7:45	18 א
8:00	18 א
8:15	18 א
8:30	18 א
8:45	18 א
9:00	18 א
9:15	18 א
9:30	18 א
9:45	18 א
10:00	18 א
10:15	18 א
10:30	18 א
10:45	18 א
11:00	18 א
11:15	18 א
11:30	18 א
11:45	18 א
12:00am	18 א
12:15	18 א
12:30	18 א
12:45	18 א
1:00	18 א
1:15	18 א
1:30	18 א
1:45	18 א
2:00	18 א
2:15	18 א
2:30	18 א
2:45	18 א
3:00	18 א
3:15	18 א
3:30	18 א
3:45	18 א
4:00	18 א
4:15	18 א
4:30	18 א
4:45	18 א
5:00	18 א
5:15	18 א
5:30	18 א
5:45	18 א
6:00	18 א
6:15	18 א
6:30	18 א
6:45	





# A TRIP TO ENGLAND AND ITS MONARCHY

After wandering through the Tower of London, viewing the majestic crowns and jewels of former kings and queens, watching the armed guards-- some marching and some standing totally still-- and then observing the hundreds of people flocking to take pictures in front of Buckingham Palace, I could not but wonder what awakens this deep obsession with the British monarchy? (Often described as a "royal madness" repeated with a British accent.)

The more I thought about it and tried to connect it to our religion the more fascinating it became for me. As I recited my daily prayers, leafed through the Chok Leyisrael and connected the subject to the Yerushalmi Maseches Brachos regarding wearing Tefilin with a clean body which I happened to be learning, I suddenly began to see the light.

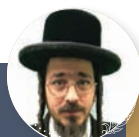
There are many doctrines in Chazal that immediately come to mind regarding kingship and royalty: Who are our kings? When we put on Tefilin and/or say Shema Yisrael we are accepting upon themselves the yoke of the heavenly kingdom. In Musaf davening and especially on Rosh Hashana the main theme of the day is the crowning of Hashem as our king. The Jewish people as a whole are called a ממלכת כהנים, a priestly kingdom. What does this mean? And how can we apply the little rays of kingdom that we still view down here on earth to our mission as the Jewish people? (I would also venture to say that our discussion today will shed light regarding the complaint that Rabbi Yehuda Hanavi made about the Chashmonaim who instead off remaining true to their lineage as Kohanim involved themselves in the kingdom belonging to Shevet Yehuda.)

A chosson is like a king. Indeed, In the introduction to a Sefer on marriage called נישואין כהלכה Rav Adler Z'L develops a beautiful explanation and connection between why a chosson is like a king and why when he gets married his sins are forgiven. The basic idea is that when a person rises to a great position--be it a king of a nation or even a king of his own home--that sovereignty must contain real royalty. When we yearn for royalty we are seeking perfection of character. Rashi tells us that before the Torah was given, He told Moshe Rabbeinu the following words: רצוננו לראות מלכנו--Our soul desires to see our King. Observing Hashem in His kingly grandeur enables us to experience the degree to which the world is part of Hashem. A king has the greatest potential to lead the world to greatness. However, this power can also bring the world to total destruction. In Sefer Melachim we see the difference between kings such as Shlomo Hamelech whose greatest successes occurred when they followed the full guidance of Hashem and his Torah and the 'bad' kings who did the exact opposite. In their quest for power and physical pleasure they destroyed themselves and the world.

The Torah and Chazal guide us throughout the day as we strive to be true servants of the King of Kings. To be a good servant involves having a good king. To strive for royalty demands that we behave in a totally different manner than the regular folk.

There is much more to say about this topic. I hope it opened up a little window to help begin a deeper journey of appreciation for what it means to have Hashem as our king.

Good Shabbat



## Parshas Vayeitzei - Making a Difference: Unlocking our Destiny with the Strength of our Spirit

ויצא יעקב מבאר שבע וילך חרנה (בראשית כ"ה, י')

**"And our forefather Jacob left Beer Sheva to go towards Charan"**

The famous words of Rashi ring in our ears from grade school. "When a Tzaddik leaves a town, it's shine diminishes, it's beauty lessens and it's wonder ceases ...if only momentarily.

We are all designed for greatness, but how many of us fulfill our destiny. Somewhere along the way we lose the fascination we had as a child. Maybe it's our own inner voice, maybe it's the voice of others- but we learn, unfortunately to give up on our dreams at some point. Settling for the safe and sure, we set out on a goal to take jobs or open businesses that will bring our families all they need to live comfortably, but at what cost?

Each one of us has in our spiritual DNA, the strength to save a city... we must learn to be concerned for others as well as ourselves, to think globally as well as domestically. We are a nation of leaders and our talents, creative and otherwise, should never be wasted. If we allow the "Tzaddik" in our soul to diminish, if we allow our dreams of creativity (emulating our Creator), to fall by the wayside, then we will have forsaken the very power that G-d has vested in us to change the world. One who saves even one soul (his own) is as if he has saved an entire world. As we get older our yearning to be more creative gets stronger- but we must reach for the golden ring with confidence. The road to self actualization may have some bumps but it is the only journey with complete satisfaction.

Dealing with the Lavan (challenges) in our Lives

All this positive talk is fine and good when things are going well, but sometimes life takes a wrong turn or so it seems, leaving us to deal with a problem that we never, ever anticipated. What will become of the dreams we had, for ourselves, for our children. Will these dreams ever be realized?

We only realize the greatness in our souls by rising to a challenge. That is why the word for challenge in our holy language is Nisayon- (lit. something that is raised). Often times it is not an ordinary

challenge, but one that to our eyes seems insurmountable, but to the Master of the World, who knows all that is destined to happen to us til the end of time- it is custom made. We can climb the steps to greatness by rising to our challenges with a positive attitude, as little anger as possible and the understanding that the challenge itself is what we need to achieve greatness and eternity in our lives.

Yaakov Avinu set out for Charan, but ended up spending 14 years in the Beis Medrash of Shem and Ever. Despite his well intentioned plans, Hashem led him where he needed to be.

R' Chaim Volozhiner, the author of the Nefesh Hachaim, and the closest student of the Vilna Gaon, tells us that if we wish to unblock ourselves, change our "luck" so to speak and realign ourselves with our destiny, we must internalize the words "Ein Od Milvado"- there is absolutely no one but You Hashem who determines our future.

Once we make peace with the fact that what we have is all that was meant for us, disappointment and jealousy will fall away.

We have then cleared a path for our tefilos to achieve miracles.

Ein Od Melavado, there is no one besides Hashem that can truly help us. If we truly believe this then there is only one thing left to do.

We must cry directly to Him to answer all our pleas.

Whatever comes from Above is for the best. As the saying goes- "it's all good."

We've said it hundreds of times, but we must feel it tangibly. The way to actualize this is to pray to Hashem for help in every little thing that we do, even hundreds of times a day, if necessary.

In this month of Kislev (lit. the covering of the heart), if we open our hearts to Hashem, inviting Him into our lives, then he will open His heart, as it were, to us and hear our prayers.

May this month bring miraculous yeshuos, large and small for our families, our communities and all of Klal Yisroel!

Translated by Rabbi Reich  
Good Shabbos!

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

**Rabbi Daniel Coren**  
דובני"ג - מגיד שיעור  
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



RABBI FRAND

# YOU'VE GOT TO HAVE HEART

**W**hen 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 hesitant, 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.



Rabbi Steinfeld

# RAIN

## PARSHAS VAYEITZAI TWO EQUALS ONE

“When Yaakov saw them he said: This is Hashem’s camp, so he called the place Machanoyim.” Yaakov had left the house of Lavan and was traveling to Eretz Yisroel – to return to the home of his parents. The Posuk says, “ראם” – which is a contraction of the words, “ראה אותם” – he saw them – two camps of Hashem. What do we learn from the Torah Hakdosh using the word, “ראם” instead of “ראה אותם”?

The word, “מחנה” does not denote a permanent settlement, but a temporary resting place for a company of people on their way to their destination. Such a Machaneh was formed by Yaakov Avinu with his wives and children, menservants and maidservants and flocks. They were on a journey to seek a homeland in which the Shechinah would reside with them. They were a Machaneh seeking Hashem in a homeland. The Malachim as well were a Machaneh. They were seeking man; they were searching for an earthly, human environment in which Hashem’s Presence could dwell on earth. These two Machanos met, and thus Yaakov called the place, “Machanoyim” – for the two camps: Machaneh Yisroel and Machaneh Elokim. The root word, “חנה”, a resting place on the road, is related to “אנה” which means set in motion – to move something to another place. “אני” – the “ו” in action or motion. This is opposed to אנכי, from the root אך, which is related to “א” at rest. (“ר” שמשון רפאל הירש)

There were six hundred thousand Malachim who came to Yaakov Avinu, and this was a Remez to the six hundred thousand of Klal Yisroel who in the future would leave Mitzrayim. Yaakov Avinu saw the future where there would be six hundred thousand Malachim and six hundred thousand of Klal Yisroel leaving Mitzrayim, and thus he called the place מחנים, for he saw two complete camps - one of the Malachei Hashareis and one of Klal Yisroel. (ריבנו יואל)

32:1,2 “וילך וישב לבן למקומו. ויעקב הלך לדרכו” – “And Lavan went and returned to his place. Yaakov went on his way.” Why does the Torah tell us that Lavan “returned to his place” and that Yaakov “went on his way”? As long as a Tzaddik is connected to a Rasha, Hakodosh Boruch Hu does not reveal Himself to the Tzaddik. Rashi tells us this with Avrohom and Lot in 13:14 that after Avrohom was separated from Lot, Hakodosh Boruch Hu returned to Avrohom, however when Lot was with Avrohom, Hakodosh Boruch Hu was not there. The same was with Yaakov and Lavan. As long as Yaakov Avinu was at the house of Lavan, Hakodosh Boruch Hu did not speak to him. Hakodosh Boruch Hu only spoke to Yaakov Avinu once while he was at Lavan, and that one time was because Lavan was already removed from Yaakov, as the Posuk says 31:2 “והנה איננו עמו כתמול שלשום” – Yaakov noticed that, “Behold it was not toward him as in the earlier days.” Being that Lavan was not around that time, Hakodosh Boruch Hu spoke to Yaakov. Being that Yaakov was still in the house of Lavan, that one-time Hashem spoke to him was an exception, for Lavan was not there, and Yaakov needed

to be spoken to. Here the Posuk tells us that Lavan returned to his place, and Yaakov went on his way – completely away from Lavan, and then the Torah tells us, that immediately “ויפגע בו מלאכי אלקים” – Yaakov Avinu met angels of Hashem, meaning that now that he was removed from the wicked Lavan, Hakodosh Boruch Hu would be there and be able to speak to him regularly. (מהר”י שטייף)

33:4 “ורץ עשו לקראתו ויחבקהו ויפול על צוארו וישקהו”, “ויבנו” – “And Eisav ran toward him (Yaakov), embraced him, fell upon his neck, and kissed him; then they wept.” Rashi brings down from Chazal that it is well known that Eisav hates Yaakov. However, at this moment Eisav’s mercy for Yaakov was aroused, and he kissed him with all of his heart. How did Chazal know that Eisav’s mercy warmed towards Yaakov, and that the hug and kiss were genuine? The Posuk says, “ויחבקהו” and “וישקהו” – Eisav hugged him and kissed him. Previously in the Torah, when the Posuk tells us that Lavan hugged and kissed Yaakov, the Torah says, “ויחבק” and “וינשק לו” – and he hugged him and kissed him. The word, “ויחבק לו” and “וינשק לו” have the same literal translation, but they are not the same. When there is only one word, it shows a connection between the one performing the action, and the receiver – like “ויחבקהו.” While when there are two words, it tells us that there is no real connection between the one performing the action and the receiver, rather they are two separate entities – such as “ויחבק לו.” By Lavan the Torah says, “ויחבק” and “וינשק לו” – for Lavan was not really connecting himself by performing those actions, rather he had his own benefit in mind. However here, the Posuk condensing the words into one word tells us that there was a real connection here. Eisav’s mercy was aroused, and he genuinely hugged and kissed Yaakov. This concept is also seen in Shmuel 1:20 where it says, “כי אהבת נפש אהבו” – the Posuk does not say, “אהב אותו” but rather אהבו, one word, for this conveys that the love that Yonason and Dovid had for each other was a true love, one without contingencies. (הכתב והקבלה)

Now we can understand why the Torah uses the word, “ראם” here. The contraction of words teaches us that this was something that was very real, very connected. The two camps that Yaakov saw were really one and the same. Yaakov Avinu was in a place that was full of Tumah, the house of Lavan. He protected himself and his family from the terrible atmosphere, and they kept serving Hakodosh Boruch Hu. However, due to their environment, there were still limitations as to their level of Ruchniyos, and thus they needed to leave. Now that they left, they were able to raise their Ruchniyos to great heights, so much so, that when Yaakov Avinu looked at his family, he saw a true camp of Hashem, all of them wanting to do nothing but fulfill the Ratzon of Hakodosh Boruch Hu, and praise Him. Yaakov Avinu said he saw two camps that were the same; the Malachei Hashareis and his camp – all had the same exact desire and goal – to do Ratzon Hashem. We must hold this ideal up, and look towards it as we try to reach it. May we be Zoche to reach this lofty level, of making our own Ratzon, to be nothing less than the Ratzon Hashem.

In Eretz Yisroel they begin to say “vesen tal umatar” on zayin Cheshvan. In Chutz Le’Aaretz we begin saying “vesen tal umatar” on December 4th or on December 5th the year before a secular leap year. If a person from abroad is in Eretz Yisroel on the 7th of Cheshvan we find that there is a machlokes haposkim whether the person should say vesen tal umatar or not.

The Chazon Ish and Tchebiner Rov paskened that the people of Chutz Le’Aaretz should say vesen tal umatar in their davening just like the inhabitants of the place where he is at that moment, which is in Eretz Yisroel. This is their psak even in a case where the person will go back home before the month of Nissan.

If a person arrives in Eretz Yisroel after zayin Cheshvan but will be returning home before December 4th, the Birkei Yosef in siman kuf yud zayin, seif vov paskens that once he begins saying vesen tal umatar he continues saying it even upon returning to Chutz Le’Aaretz where they did not yet begin to say vesen tal umatar. In the Teshuvos of Chaim Shnayim Yeshalem it would seem that, one should not continue saying vesen tal umatar upon returning to Chutz Le’Aaretz.

There is a way for a person to be yotzei both shittos. The person should say vesen tal umatar during the bracha of Shomea Tefilla. He covers all scenarios this way since if he is required to say vesen tal umatar then he is yotzei by saying it in the bracha of Shomea Tefilla, and if he is not required to say vesen tal umatar then it would not be a siman klala by saying it in Shomea Tefilla as it would be in saying it in the bracha of Bareich Aleinu.

The only question that arises is what should someone say if he is a shaliach tzibbur? The rule is that a shaliach tzibbur can’t say anything that has no connection to the tzibbur and since the tzibbur does not need to say vesen tal umatar he can’t say it in the bracha of Shomea Tefilla. He can’t say it; even if he will say it quietly.

We find a similar question arises when a person is davening on Shabbos and by mistake starts Ata Chonen, which is the weekday tefilla. He should complete the bracha and then continue with the Shabbos davening. If this happens with the shaliach tzibbur, we don’t say that he should complete the bracha since the tzibbur is not required to say a weekday Shmone Esrei.

This would render a person who went to Eretz Yisroel and came back before they started vesen tal umatar not eligible to be the shaliach tzibbur. He still could daven to himself and not say vesen tal umatar in Bareich Aleinu, but rather say it in Shomea Tefilla hereby following both opinions.

May we all be zocheh to live in Eretz Yisrael and not have these questions anymore.

*Do you have a topic or discussion you want to read about? Please send comments or questions to [hymanbsdhevens@gmail.com](mailto:hymanbsdhevens@gmail.com) or [berachsteinfeldscorner@gmail.com](mailto:berachsteinfeldscorner@gmail.com)*





## NATURE OR NURTURE? THE REMARKABLE STORY OF TWINS SEPARATED AT SIX MONTHS OLD

As twins, Jack and Oskar shared the same DNA, the same nature, and yet, they emerged radically different people. Born in Trinidad in 1933, they were six months old when their parents divorced. Oskar went to Germany with his Catholic mother, while Jack stayed with his Romanian Jewish father. Oskar grew up as the Nazis rose to power, greeted the school principal with “Heil Hitler,” and later joined the Hitler Youth movement.

Jack, meanwhile, always considered himself Jewish (though halachically he wasn't), but didn't understand the significance of that identity until he was 15 years old and was sent to Venezuela to live with his aunt. A survivor of Dachau, she was the only person from his father's side to make it out alive.

After the war, Jack's aunt encouraged him to move to Israel and so at 16, he made Aliyah and joined the Israeli Navy, ultimately becoming an officer. In 1954, Jack went to Germany to meet his identical twin. They were 21 when they met for the first time as adults.

Psychologist Nancy Segal tells the story of that encounter in her book “Indivisible by Two: Lives of Extraordinary Twins.” Jack and Oskar examined one another as if they were looking at an alien, even though the other's appearance should have been entirely familiar to them. Their cultural differences were as immediately apparent as their physical similarities. Casting a wary eye at Jack's Israeli luggage tags, Oskar removed them and told his long-lost brother to tell others he was coming from America, not from Israel.

Suffice it to say that first reunion did not go well. Two brothers – one raised the proud son of a Jewish man who served in the Israeli Navy and the other raised a German Catholic who had risen in the Nazi Youth movement and been taught to hate Jews. Because of the language barrier they couldn't communicate much. At the end of the visit, they shook hands like strangers and Jack set off to San Diego where he lived the remainder of his life.

In 1979, Jack read about a study being done on twins and the great debate between nature and nurture. He asked if he and his brother could participate and thought after 25 years it

might provide another opportunity for them to see one another and develop a relationship.

They met at the Minneapolis airport and to their amazement discovered they were wearing the exact same thing – a white sports jacket, similar shirt and wire-rimmed glasses. During the study, they learned that they had so much in common. Both were stubborn and arrogant, both fiercely competitive. Both read books from back to front, both sneezed incredibly loudly, they walked in a similar fashion, and they both wore rubber bands around their wrists.

And yet, with all that nature gave them in common, nurture had made them different. They could never agree on issues about Israel and her enemies or who was responsible for World War II. Oskar's repeated reference to German soldiers as ‘we’ infuriated Jack. In a BBC documentary about the twins, Jack describes that they tried to like each other and enjoy each other's company but there was always something in the background that they could not tolerate about one another. Jack died a few years ago at 82 years old. Oskar passed away in 1997.

As twins, Esav and Yaakov shared the same DNA, the same nature, and yet, they emerged radically different people. One became a patriarch of our people and the other a great villain of Jewish History, the progenitor of Edom, the exile in which we remain until this very day.

Rashi and the Rashbam both explain that the name Esav comes from עשו which means complete or finished product. The simple way to understand this is as a superficial description of Esav's appearance. He was physically mature, covered in hair and appeared complete, fully grown as an adult.

However, perhaps Esav's name and its implication about his being complete is not just about his physique but much more importantly about his spirit and approach to life. In his Menachem Tziyon, Rav Menachem Bentzion Zaks points out that the Torah describes that this image of Esav is consistent with the Torah's description of him as a “man who knows hunting, a man of the field.” Esav remains a primitive, boorish man who spent his days among the animals, doing what animals do – hunting in the field. Esav sees himself from the start as a finished product. What you see is what you get. He had no interest or ambition to grow, change, or improve. He was עשו, complete from the start.

Rav Zaks suggests that Yaakov's name reflects the exact opposite quality, the insatiable appetite for growth and improvement. The root of Yaakov's name is “akeiv,” or “heel.” When we walk, the heel is the first part of the foot that touches the ground, says Rav Zaks. It represents the beginning, the first step, with much to follow. Akeiv means the beginning of a process with much greater things to come as in the expression, “ikvesa de-Meshicha, heel of the Messianic Era.”

Esav and Yaakov are twins who enter the world with the same DNA, the same “nature,” but who bring contrasting attitudes towards their “nurture.” Esav is satisfied with who he is from the start while Yaakov feels entering the world is just the first of many steps and journeys to come.

Indeed, while Esav is spiritually stagnant, remains immature and undeveloped, Yaakov spends his life struggling, wrestling and thereby growing. In our Parsha, he overcomes his shy nature to assert himself, first by obtaining the birthright and then collecting on it by going entirely against his nature and tricking his father into giving him a beracha. Later, before his reunion with Esav, we will read of his encounter with the angel with whom he wrestles the entire evening and triumphs. The shy, passive yeshiva bochur who is characterized as sitting learning diligently in the tent, emerges the strong, dynamic, assertive patriarch and leader who is among the greatest role models of our people.

Esav chooses to remain עשו but Yaakov puts one foot in front of the other, walks, jogs and ultimately runs to his destiny as Yisrael. No matter what our nature, we are not finished products. We can nurture ourselves to grow, improve, and change in all areas of our lives. We are Bnai Yisrael, we are the children of Yaakov.

Jack and Oskar did not leave legacies based on the “natures” they shared in common like sneezing loudly or by the way they walked. Because of how they were nurtured, Jack left a legacy of having been an officer in the Israeli Navy while Oskar left of a legacy of having been an enthusiastic member of the Nazi youth.

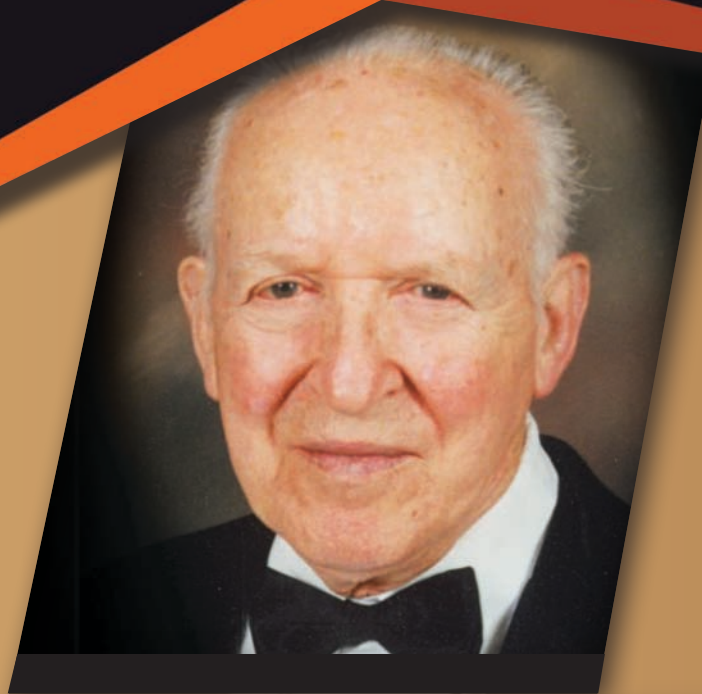
We all have natures that predispose us, but through the way we nurture our lives, ultimately, we can choose who we are and the legacy we leave.



# TOMCHE SHABBOS OF ROCKLAND COUNTY

## תומכי שבת ד'ראקלנד קאנטי

לז"נ ר' חיים בן ר' שמואל צבי . ז"ל *In memory of Chaim Munzer z"l*



This  
Shabbos  
is sponsored  
in memory of

Mr. Lester Shapiro

אליעזר בן נחמן ז"ל

A giving man of great integrity

*Eliezer & Maya Rosenstock  
Jonah & Ava*

To sponsor a Shabbos for any occasion,  
please call, **845.356.0202 x201**  
or email [ads@tomcheshabbos.org](mailto:ads@tomcheshabbos.org)

# Stories for Shabbos



## Exactly 79 Years Ago...

By Rabbi Yosef C. Golding

A few weeks ago, on Simchas Torah at Yeshiva Chofetz Chaim in Queens, a 12-year-old boy, bedecked with a large Talis over his head, ascended the Bimah & began to belt out the pizmon/song of Ein Adir KaHashem, during the fourth hakafah. His voice was strong, on tune, and the entire shul joined him, joyously. But some of the people watching and listening had tears rolling down their faces... In a small shul in Monsey, Mr. Friedenson gets up to dance for his hakafah, and while he holds the Sefer Torah tightly in his arms, his mind takes him back to another time and another place. This is when he prepares himself for what can only be described as the "highlight" of the entire day. Midway between the fourth and fifth hakafah, the lively group suddenly quiets down and awaits "the story." Mr. Friedenson stands up at the

bimah and in his inimitable manner recounts a fascinating and inspiring incident that occurred to him in the Starachowitz concentration camp, many years earlier. "I will never forget that year. We were in the smithy shop preparing to work for the day, but for some reason, we had not been assigned any work to do. This was unusual but we were not complaining. Somebody remembered that today was Simchas Torah, and we all began singing the appropriate songs. Then, someone started the niggun, 'Ain adir k'Hashem, v'ain baruch k'ben Amram.' (There is none as powerful as Hashem, there is none as blessed as [Moshe] the son of Amram). This is a traditional niggun that is usually sung when we dance with the Torah on Simchas Torah. "Anyway, we were singing the part of this niggun that says, 'Ain z'chayah k'Torah, v'ain chachameha k'Yisrael.' (There is no merit like the Torah, there are no men of wisdom like those in [Klal] Yisroel), when suddenly the camp commandant, a somewhat civil German by the name of Bruno Pape, walked into the room. He looked at us singing and he seemed to become angry. 'What is this? Why are you singing? Do you have it so good here that you can sing?' Everybody stopped quickly. We were frightened. Pape was relatively civil – but he was still a German. "'Friedenson,' Pape called to me, 'tell me, what are you singing?' I stepped forward, obviously chosen to be the spokesperson of the group. I explained that today was our holiday and that we were praying in song, a song pertaining to the holiday. "'You were praying or you were singing?' asked Pape. 'Were you praying for the downfall of the Fuhrer? Is that what your song is about? Translate the words for me.' I did as he asked and I explained the meaning of the words to him. When I came to the part that there are no men of wisdom like the scholars of Israel, he derisively exclaimed, 'Are you Jews so wise? Du glaube in das? Do you believe in this?'" Mr. Friedenson paused for a moment to wipe his brow. The strain was tremendous, but the look on the faces of the men and children as they listened to his words was

worth all the effort. Like a lion, he gathered up his strength and continued. "I remember, there was a boy of seventeen or eighteen, just a Jewish boy, not even from our religious group. He jumped up and said in German, 'Yes, Herr Commandant, I believe! Ich glaube!' Pape then began asking each of us in turn if we also believed in this. He went from person to person, starting with me. You have to understand that we were not afraid to say the truth to him, because we knew he was good to us. Each and every person in the shop said, 'Ich glaube, Yes! We believe.' "Pape looked at us and excitedly gestured with both arms while exclaiming, 'You Jews are amazing. I don't know how the Fuhrer will ever be able to defeat you!' and he walked away. It was an incredible moment of pride and faith." Mr. Friedenson finished the story and broke out into a huge smile. "How right he was and how fortunate we are today to be able to learn Torah in re-established centers of Torah and Chassidus throughout the world. We must never be afraid and we must always believe. Nu, what can I say ... 'Ayn z'chayah k'Torah v'ain chachameha k'Yisrael .....'" ...Back in Kew Gardens Hills, just a few weeks ago, the reason for the tears was because this 12-year-old singing at the Bimah was the great grandson of Reb Yosef Friedenson, exactly 79 years after the above story. The tears were tears of joy. Yes RBSH"O, ICH GLAUBE! I BELIEVE! (Excerpted from Faith Amid the Flames: The Story of Reb Yosef Friedenson, The Kiddush HaShem He Witnessed and Created; ArtScroll. The Boy Who Wanted to Sin It is told that in the yeshiva of the 'Ketzos Hachoshen (Rabbi Aryeh Leib Heller, 1745-1812)' there was a boy whose heart was drawn after the nonsense of this world. One day he decided to leave the walls of the yeshiva to check out the nonsense and enjoy it Rachmana litzlan. Lucky for him he decided to first go to his Rav to say goodbye. The 'Ketzos Hachoshen' knew through ruach hakodesh where this boy was headed and he said, "My dear boy, you should know that you are about to fulfill the posuk (Koheles 11:9) '

וְיִשְׂרָאֵל יִשְׂמַח בְּיָלְדוֹ - 'Rejoice young man in your childhood'", and here he raised his voice, "but you must know that in the end you will also fulfill the - האלקים במשפט - 'posuk the of half other 'but be aware that for all these things G-d will call you to account!'" The shouting came from the depths of his pure heart and made a huge impression on the boy. In time he said that from when he heard these words, he st all desire to act sinful, and he never sinned again. *Tiv Hakehila*

## My Son, the Amateur Electrician Expert

My teenage son, Elie, is an amateur electrician. Even without any training he seems to have an innate talent in that direction. He's always looking for something to fix, and when we have an electrical problem in the house, he's right there to help me out. However, I am not as enthusiastic as



he. I'm always afraid of the danger, but he is so confident and so successful that it's hard for me to say no. When the vacuum cleaner wouldn't start last week, I knew Elie would want to try his hand. I thought it looked like something for an expert, but he was sure he could fix it so I gave in. In no time at all he had it back together again and said that it was working fine. "Just a blockage that was easily fixed." Company was coming that evening and the rug needed to be vacuumed so I was thrilled that he had come to the rescue. By the time I got to the rug, it was late afternoon. I plugged the vacuum cleaner into the socket and pressed the button, but it wouldn't start! I knew it! Why did he insist when I told him it needed an expert? We should have just taken the machine to the repair shop! Our company will be coming soon. What am I going to do now? One of the other children was watching my frustration. As soon as he realized the problem, he interceded. "Mommy, try another socket. Don't you remember? That one doesn't work!" *The Weekly Vort. Excerpted from the ArtScroll book – "Other Side of the Story" by Yehudis Samet.*

## Looking for a Pauper Without Hope

Rabbi Elimelech Biderman told a story in Torah Wellsprings about a wealthy Jewish businessman who wanted to give some charity so he will have merit in Olam Habah. The wealthy Jew decided to give his money to a pauper who was without any trace of hope. He began speaking with paupers, asking them how they manage, and none of them had lost hope. One was relying on a wealthy uncle who might help him. Another is planning to find a job, etc. He became frustrated. "Can't I find someone who has lost hope?" Then he saw someone dressed in rags, sitting on top of a garbage heap, rummaging for something to eat. Can there be anyone poorer than him? he thought. This person has certainly lost all hope. He gave him a hundred

silver coins. The pauper asked, "Why did you give me so much money?" The wealthy man said, "I made a vow that I will give a lot of money to the pauper who has lost all hope." The pauper replied, "Only a fool loses hope. I didn't lose hope. I trust in Hashem, Who "raises the poor out of the garbage heap (Tehillim 113:7). If Hashem wills it, nothing can prevent Him from making me wealthy." The wealthy man realized that he will never find a person who lost all hope, so he dug a pit in the cemetery and hid his money there. The wheel of fortune turned. Eventually, this wealthy man became very poor, and he went from door to door, collecting food and money. He suddenly remembered that he once buried a large sum of money in the cemetery. So, he went to the cemetery and started digging, but then the police arrived. He was arrested and brought before the mayor. He explained to the mayor that he was once wealthy, and now that he is poor, he collects door-to-door. He remembered that he hid funds in the cemetery, and he was digging there to retrieve them. The mayor asked, "Don't you remember me? Years ago, you found me in the garbage heap, rummaging around for food. I told you that I trust in Hashem. I told you that if He wills it, He can make me wealthy. Now look at where my bitachon brought me!" Because Hashem can do anything and everything, if we trust in Him, we will enjoy His salvation. *Rabbi Jack E. Rahmey based on the Torah teachings of Rabbi Amram Sananes.*



Rabbi Reisman

## YESHIVAS SHEIM V'EIVER.

(י' ויצא יעקב, מבאר שבע; וילך, חרנה יא ויפגע במקום 28:10, 11 וילן שם, כי-בא השמש, ויקח מאבני המקום, וישם מראשתי; וישכב, במקום ההוא)

Vayeitzei Yaakov, we know that Yaakov learned in the Yeshiva of Sheim V'eiver for 14 years. Rav Yaakov asks why he felt the need to learn there if he had learned by Yitzchok for so many years. By Yitzchok he learned the Torah of someone who grows up in the house of the Avois. In Yeshivas Sheim V'aiver he learned a different aspect of Toirah. He learned the Toirah of one who is out amongst the Goyim. Sheim V'aiver lived during the Dor Hamabul and Dor Haflaga and did not grow up in a sheltered home. That is a different aspect of Limud Hatoirah.

Today we should also be doing that. However, we learn from Kindergarten all the way through Kollel in a sheltered environment. Suddenly we all go out into the world in which we desperately need the Torah of Yeshivas Sheim V'eiver. We currently don't have this type of Yeshiva in existence. What did Yaakov learn from the Yeshiva Sheim V'eiver that he did not learn from Yeshivas Yitzchok?

The only clue we are given is the Rashi on (ישכב במקום) ההוא: לשון מיעוט באותו מקום שכב, אבל ארבע עשרה שנים Vayishkav Bamakoim Hahu which says that the 14 years that Yaakov learned in the Yeshiva of Eiver he didn't sleep on a bed because he was so busy learning. In the Yeshiva of Yitzchok he did go to sleep in a bed at night. What changed?

When Yaakov was in Yeshiva learning all day, he made sure to get a good night's sleep and to be well rested. However, in Yeshivas Sheim V'eiver where Yaakov is getting ready to go out into the world, he was going to be busy with the Tzoin of Lavan and many other things, he has to be trained that late at night you must push yourself to learn later. This is the opposite of what many people do, as they stay in the Bais Medrash until midnight while in Yeshiva, however, while they are in middle of the working years they go to sleep earlier. During your working years you should be learning later into the night.

That is Yeshivas Sheim V'eiver.



## Rabbi YY Jacobson

### Did Jacob Really Hate His Wife?

#### We Hate What We Don't Understand

##### A Doctors advice

A woman accompanied her husband to the doctor's office. After his checkup, the doctor called the wife into his office alone. He said, "Your husband is suffering from a very severe stress disorder. If you don't do the following, your husband will surely deteriorate and die.

"Each morning," instructed the doctor, "fix him a healthy breakfast. Be pleasant at all times. For lunch, make him a nutritious meal. For dinner, prepare an especially nice hot meal for him, and have it waiting for him when he comes home from work. Don't burden him with chores. Don't discuss your problems with him; it will only exacerbate his stress. No nagging is allowed. You also must compliment him at least five or six times a day, telling him how brilliant and talented he is. And most importantly, never disagree with him.

"If you can do this for the next 10 months to a year," the doctor said, "I think your husband will regain his health completely." On the way home, the husband asked his wife, "What did the doctor say?"

"He said you're going to die," she replied.

##### Deception

Jacob flees his home in Canaan and travels east to the house of Laban. Upon arriving, he meets Laban's younger daughter Rachel and falls in love with her. Laban proposes a deal: work for me for seven years and I will give her to you in marriage. Jacob does so, but on the wedding night Laban substitutes Leah for Rachel. Leah enters the dark tent rather than Rachel. Jacob consummates the marriage, and discovered the deception only the next morning. Ultimately, Jacob accepted his fate and remained with Leah. But he later also married Rachel, the bride of his choice.

This is how the Torah describes it (Genesis ch. 29):

And he [Jacob] cohabited with Ra-

chel also, and he also loved Rachel more than Leah; and he worked with him yet another seven years. And G-d saw that Leah was hated, so He opened her womb; but Rachel was barren. And Leah conceived and bore a son, and she named him Reuben, for she said, "Because the Lord has seen my affliction, for now my husband will love me." And she conceived again and bore a son, and she said, "Since the Lord has heard that I am hated, He gave me this one too." So she named him Simeon.

##### Did He Really Hate Her?

This is one of the most intriguing stories in all of the Tanach (the Hebrew Bible). It contains some of the profoundest ideas about relationships, love, and the workings of the human mind. But today I want to ask a simple question: How can Jacob hate his own wife, Leah? Jacob is the third Patriarch of Israel, the father of every Jew living since. Did he really hate his own spouse? And if he did, why did he not divorce her?

And what lesson does this teach us? After all, Torah means "lesson." The stories in Torah are not merely historical narratives, for only few stories are recorded. Each story constitutes a timeless lesson, a blueprint for our own lives. What can this story teach us?

In fact, the Talmud cautions us heavily against living with a spouse that we despise. Either change your attitude or get out of the marriage. It is especially harmful for children of such a relationship. If Jacob really loathed Leah why did he stay married to her?

There are many interpretations, spanning hundreds of years. The most original and creative I have discovered is in the writings of the first Chabad Rebbe, one of the greatest minds in the annals of Jewish history, Rabbi Schnuer Zalman of Liadi (1745-1812), known as the Alter Rebbe. (It is even more elucidated in the writings of his son, Rabbi Dov Ber, known as the Miteker Rebbe (1733-1828). The yartzeit as well as the birthday of the Miteker Rebbe is this shabbos, 9 Kislev, and the anniversary of his liberation from Czarist imprisonment is the following day, 10 Kislev).

In the Zohar, Leah and Rachel are described as "the hidden world" and the "revealed world." Leah, the Alter Rebbe explains, was far deeper than Rachel.

While Rachel represents the conscious self, the self that is projected, manifested and expressed in articulated emotions and words, Leah represents the unconscious self, or the super-conscious self—the components of identity that are hidden from the surface of our conscious experiences and conceptualized sense of self.

We each have our "Rachel" and our "Leah," within ourselves, within our spouses, within our children, within our parents, siblings, and friends, within our entire lives—and, of course, in our experience of G-d. Rachel symbolizes those dimensions of yourself that you can make "sense of;" those aspects of your spouse that you comprehend, grasp, appreciate, and can somewhat control; you can wrap your brain around them. Rachel represents those aspects of your children that you "get" and are comfortable with. Rachel reflects the parts of yourself that you can categorize, classify, and see their patterns and structures; those aspects of your psyche that you have come to terms with.

Leah—oy my G-d!—represents the components of your spouse that challenge you, the aspects of your children that force you to reevaluate everything about yourself and your parenting, the dimensions of your identity that you have long ago repressed (or suppressed) and they trigger deep fears. Leah embodies the aspects of yourself that you cannot make sense of.

Rachel is naturally loveable; Leah is naturally hated. Why? Here, the Alter Rebbe makes a stunning observation:

##### People hate what they don't understand.

They recoil from that which they can't wrap their brains around; they fear that which they can't conquer; they loath that which they can't control. I appreciate, love and enjoy that which I can assimilate into the modalities and structures of my identity, fit into my "box." When I am faced with a reality that defies my comfort zone, it triggers deep unrest in me, it scares and overwhelms me. It riddles everything I came to "know" about myself. It makes me feel vulnerable, it forces me to give up control, it informs me of how much I have been blacking out of my system in order to survive. So what do I do? I hate it! That allows me to ignore it and move on. The resistance, in the form of hate, allows me to ignore truth.

Rachel is "the shapely and beautiful"

woman; she is attractive and beautiful. We love Rachel because we “get her,” and we appreciate what we get. She fits in into our comfort zones, and as such, she enhances our lives. In Hebrew Rachel means “ewe,” an animal characterized by its bright white color and its serene and lovable nature. The numerology of the Hebrew name Rachel, 238, is the same as the numerology of the Hebrew words “Vayehe Ohr,” “and there was light.” Rachel is light. She is our projected self, she embodies the light which allows us to observe and understand.

Leah is derived from the Hebrew word “nileh,” or “leuit,” exhaustion. She embodies an infinite depth that tires us out—it perplexes, confuses and overwhelms us. Leah rattles our conscious psyche. She has no filter. We don’t “see” Leah; we are just made uncomfortable by her. You can’t see your unconscious. Your finite eyes can’t reach it. You can just get shaken by it, because you never “have it;” it has you.

How do you encounter Leah? Never consciously. Jacob can’t enter into a relationship with Leah by choice. Leah always surprises us. It is not something we get ready for—because that which we prepare ourselves for is always a reflection of our own aspirations and expectations. Leah represents the parts of yourself that you do not “know” in a systematic way. It enters into your life unconsciously. Leah personifies the realities of life that defy our constructs and hence we encounter them “by mistake.” Things that transcend your systems enter into your lives via unconscious pathways. Jacob can’t agree to marry Leah. He would never do such a thing, because Leah defies his very sense of “I.” My conscious I would never choose Leah. It is his super conscious self that chooses, in an unconscious way, a relationship with Leah. Because that is where he grows most. Jacob chooses to marry Rachel. But in the process he marries Leah. Each of us marries two people: Leah and Rachel. Our conscious self marries our conscious spouse; our unconscious self marries our unconscious spouse. One spouse we love; the other challenges us deeply.

Jacob understood this. Slowly, he learnt to appreciate, respect and love Leah. We too must discover this ability within ourselves. Those aspects in your life that you run away from most—may contain the deepest “tikunim” (healing powers) for you; those aspects in your spouse that irk you most, may hold the secret to your recovery; those aspects in your relationships that challenge some deep emotions in you, may contain the key to ultimate self-discovery. Sometimes we hate things because they are bad for us. But not always. Some things we hate because we are scared of their truth; or because we are scared to open ourselves to unknown horizons. We hate them because they makes us feel ignorant and vulnerable. Or because they force us to go to places we have long repressed.

Yet as the Torah puts it so shockingly simple and profound: “And G-d saw that Leah was hated, so He opened her womb; but Rachel was barren.” It is often in that which are so afraid of that allows us to give birth to our deepest soul-powers. From surrounding yourself only with things and people that make you feel in control, you remain barren. By exposing yourself to the unknown, you can give birth to infinity.

What is more, your path to Rachel always goes through Leah. You can never love your Rachel if you do not make peace with your Leah.

# IF YOU VALIDATE IT, *It Is No Dream*

**By Rabbi Yitzchok Adlerstein**

Yaakov awoke from his sleep and said, “Surely Hashem is present in this place, and I did not know!”

“Surely” seems like the wrong word. Yaakov wakes up after a phenomenal prophetic dream, and expresses his wonder about this special, holy place. What he should have said is “Wow!” In biblical Hebrew, we can get pretty close to that. The word “behold!” conveys the same sense of surprise mixed with awe. (This word is no stranger to our parshah. In the verses that precede ours, the word *hinei* is used multiple times.)

Surely/ *achein* means something very different. It implies that several alternatives can be considered, with the speaker concluding that one of them alone can be shown – indeed, surely – to be the correct choice. But why would Yaakov use “surely” instead of “behold” in our parashah?

Yaakov may have been less of a dreamer than we suppose. He realized that not all dreams are cut from the same cloth. Some are nothing more than ordinary brain maintenance. As the gemara tells us, people think about certain things by day, and then dream about them at night. Only some dreams communicate messages from the upper worlds. Even those often contain “static”- extraneous elements that have no real meaning, or even false meaning.<sup>2</sup>

Yaakov very much wanted to believe in the dream he remembered so vividly, and in the implications of all of its details. How was he going to assure himself that the dream in its entirety conveyed accurate impressions from beyond? The upshot of his nocturnal vision was that “Hashem was standing over him.”<sup>3</sup> How could he be sure?

Yaakov arose from his dream and felt the kedushah of the place. He was gripped with awe and reverence, and realized that it was nothing less than Hashem’s presence there that was working on his neshamah. Hashem was indeed standing over him; Yaakov had walked into His close proximity! He had been the source of the dream, nothing less.

Furthermore, Yaakov reasoned, his perception of the place’s kedushah was abundantly clear at that moment. Why had he sensed none of it when he arrived, the afternoon before? He had davened that evening, using his trademark *tefilah* of *maariv*. How had he managed to spend time in focused prayer to Hashem, and not felt what he now sensed in the morning? Yaakov understood that Hashem had purposely withheld his comprehension of the kedushah of the place, just so he would be able to have that dream. Had he realized the kedushah of the place, it would have kept him up all night. Certainly he would not have treated the place cavalierly, and bedded down for the evening. Yaakov realized that he had been, as it were, set up to remain unaware of the kedushah, and therefore able to lay himself down to sleep.

In that sleep, he had his dream. In the morning, seized by the kedushah of the place, Yaakov was able thereby to demonstrate to himself that his dream was a genuine prophetic one. Surely, said Yaakov, surely the Shechinah is in this place, and it was the source of my dream.



# JOKES

## THE IRISHMAN

An Irishman is walking along the beach one day, and he sees a bottle lying in the sand. He picks it up and starts to brush it off, and out pops a genie.

The genie says, "Since you have freed me from the bottle, I will grant you three wishes."

The Irishman thinks for a moment and says, "I'm feeling a might thirsty, I think I'll be wishing for a pint of stout."

POOF! There is a pint of stout in his hand. He drinks it down, and starts to throw the bottle, when the genie says, "I'd look at that bottle again before I threw it if I were you." So he looks at the bottle, and it is magically filling back up with stout. The genie told him, "That is a magic bottle, and it will always fill back up after you finish it." The genie then asked, "What other two wishes can I grant for you?"

The Irishman looks at the bottle in his hand and says, "I'll be taking two more of these."

## MY GRANDSON IS A GENIUS

I'm beginning to think my five year old grandson is a genius...

I can't tell his paintings from that of Picasso!



Your guess is as good as mine

## THE SIGN

A boss was complaining in a staff meeting the other day that he wasn't getting any respect. Later that morning he went to a local sign shop and bought a small sign that read, "I'm the Boss". He then taped it to his office door.

Later that day when he returned from lunch, he found that someone had taped a note to the sign that said, "Your wife called, she wants her sign back!"

## BOY SCOUT ON THE PLANE

A doctor, a lawyer, a little boy scout and a Rabbi were out for a Sunday afternoon flight on a small private plane.

Suddenly, the plane developed engine trouble. In spite of the best efforts of the pilot, the plane started to go down.

Finally, the pilot grabbed a parachute, yelled to the passengers that they had better jump, and bailed out.

Unfortunately there were only three parachutes remaining.

The doctor grabbed one and said "I'm a doctor, I save lives, so I must live," and jumped out.

The lawyer then said "I'm the smartest man in the world, I deserve to live!" He grabbed a parachute and jumped, also.

The Rabbi looked at the little boy scout and said, "My son, I've lived a long and full life. You are young and have your whole life ahead of you. Take the last parachute and live in peace."

The little boy scout handed the parachute back to the Rabbi and said "Not to worry, Rabbi. 'The smartest man in the world' just jumped out with my back pack."

## G FORCES AT WORK

You can't spell gravity without gravy...And you can't spill gravy without gravity!

## WHAT HAPPENED

"What happened to the rich guy with the double chin? He made a four chin."

## WINNING THE POWERBALL

I just want you to know that if I win the Powerball tonight, it won't change me.

It will change my phone number, my email address, my mailing address...

## THE VET

There was once an aspiring veterinarian who put himself through veterinary school working nights as a taxidermist.

Upon graduation, he decided he could combine his two vocations to better serve the needs of his patients and their owners, while doubling his practice and, therefore, his income.

He opened his own offices with a shingle on the door saying, "Dr. Jones, Veterinary Medicine and Taxidermy -- Either way, you get your dog back!"

## THIN PERSON

Inside me there's a thin person struggling to get out...

Good news is I can usually sedate him with three or four cupcakes.

## THE MOST WONDERFUL THING IN MY LIFE

The most wonderful thing in my life is my wife. I know this because she told me.

## UFARATZTA

## SHIDDUCH AGE PRIORITY

To a 25-year-old – single, who served in the army as a technician. At night after work, he had Kvious Itim LaTorah. Now, his friend convinced

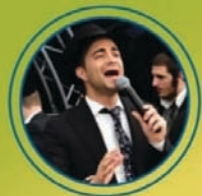
him, and he joined a Yeshiva full time but finds the learning difficult and he is not focused on finding a Shidduch. He asked the Rebbe for a Brocha and advice.

====**At your age the priority is to find a good Shidduch. Therefore, you should settle**

**and organize yourself in a way that will help you find a good Shidduch.**

==== **Igros Kodesh V33, P61**





Rabbi Fried

# קול הנערים

Best YOUTH PROGRAM IN THE WORLD!

PRICELESS BONDING



### Programs:

- 📖 LEARNING
- 📖 STORYTIME
- 🗣️ KIDS SPEAKING
- 🍕 NOSH
- 🎸 PIZZA
- 🎤 SINGING/GUITAR
- 🙏 THANK YOU HASHEMS
- 📖 TEHILLIM
- 🎁 PRIZE AND RAFFLES
- ✈️ SPECIAL TRIPS



TO BE ADDED TO YOUTH WHATSAPP GROUP

PLEASE TEXT 917-902-0744



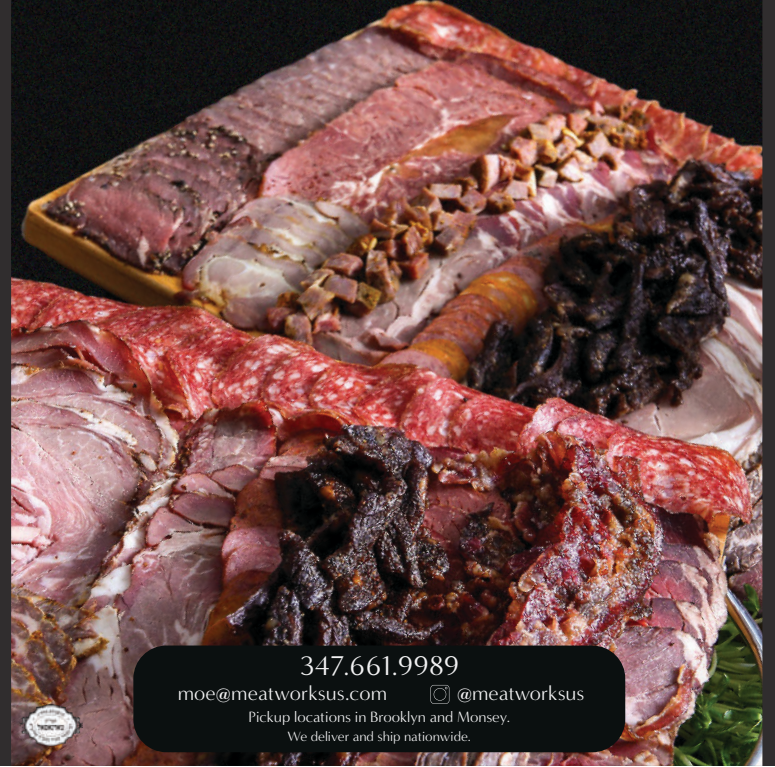
בית מדרש אור חיים  
BAIS MEORASH OR CHAIM

ESTD 2019



# MEATWORKS

EAT ART



347.661.9989

moe@meatworksus.com

@meatworksus

Pickup locations in Brooklyn and Monsey.  
We deliver and ship nationwide.

# 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



Emanuel Haas, Esq.



Ari J. Zaltz, Esq.

RAMAPOST.COM

# Haas & Zaltz, LLP

845.425.3900

INFO@HAASZALTZ.COM | WWW.HAASZALTZ.COM

365 ROUTE 59 | SUITE 231 | AIRMONT, NY 10952

**GET HEALTHIER.  
GET FITTER.  
GET STRONGER.**  
**JUST OPEN YOUR DOOR.**



GAIN TIME AND PRODUCTIVITY  
AT YOUR CONVENIENCE WITH  
**SMITH SYSTEM**  
**IN-HOME PERSONAL TRAINING**



TZVIKI SMITH

CALL TODAY!  
**(845) 671-3739**





# HALACHOS FOR SOMEONE WHO FORGOT TO SAY TAL UMATAR

The sefarim bring that there is a benefit in The following are the guidelines for one who forgot to recite "Tal Umatar," as spelled out in Shulchan Aruch.

- If one realized after he finished the brocha of Bareich Aleinu, according to some opinions, he can recite it, immediately after the words "mevareich hashanim." (The Mishna Berura writes that this is not agreed upon by all, so it is better to wait for the brocha of Shomeia Tefillah.)
- If one already started the next brocha, it can still be recited in the brocha of Shomeia Tefillah, or immediately after the words: "shomeia tefillah." (The Aruch Hashulchah points out that, when adding it in afterwards, one should not just recite the words: "תן טל ומטר לברכה" – but the entire phrase: "תן טל ומטר לברכה – על פני האדמה")
- If he realized after that, and is still in the middle of shmoneh esrei, he must go back to the brocha of Bareich Aleinu. If he went back to Shomeia tefillah, he is yotzei.
- Once he finished shmoneh esrei, he must go back to the beginning of shmoneh esrei.

### RECITING TAL UMATAR IN SHOMEIA TEFILLAH

The reason one can recite Tal Umatar in Shomeia Tefillah, is because this is a brocha where one can ask any requests, and one can fill in anything that was missed. That being the case, if someone is already past Shomeia Tefillah, why does he need to go back to Bareich Aleinu, and not just go back to Shomeia Tefillah?

Rav Binyanim Paler zt"l explains the reason as follows: the place to recite "Tal Umatar" – asking for rain – is in Bareich Aleinu, the brocha where we ask Hashem for our sustenance is the place. If one missed the proper place, it can still be filled in, during the brocha of Shomeia Tefillah – the brocha where one can ask any requests. But once a person missed that as well, and is going back, he must go back to the appropriate place, which is in Bareich Aleinu, the brocha where we ask Hashem for our sustenance

### SAYING TAL UMATAR 90 TIMES

The Shulchan Aruch tells us that if one is not sure if

he said Tal Umatar, if he already recited Tal Umatar for 30 days, we can assume that he recited it, and is not required to repeat shmoneh esrei. The Shulchan Aruch adds that reciting it 90 times will also help, and he would no longer be required to repeat shmoneh esrei. The Chasam Sofer adds that one should recite it 101 times. The Mishna Berura also recommends this practice.

Can a person recite Tal Umatar 90 or 101 times on Shabbos? Since it is clearly being done for the purpose of the weekday shmoneh esrei, maybe it can be considered hachana – preparing from Shabbos to the weekday. Rav Shlomo Zalman and the Tzitz Eliezer rule that it is allowed. They consider it as something benefiting the person now, since he now is a better person, who will be able to daven properly. They compare it to preparing the reading of the megillah on Shabbos, which the poskim allow as something benefiting the person now, since he now is a person who can read the megillah. On the other hand, Rav Meir Bransdorfer (K'nei Bosem) asserts that it is not allowed

### SUMMARY

One who forgot to say Tal Umatar can still fill it in during Shomeia Tefillah. If he past that brocha, he must go back to Bareich Aleinu. If he finished shmoneh esrei, he must repeat shmoneh esrei. If one is unsure, he must repeat shmoneh esrei, unless 30 days passed. Reciting it 90 or 101 times will also help. and according to many poskim this can be done on Shabbos.

*Comments and questions are welcome and can be sent to: [RabbiScheiner@18forshay.com](mailto: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](mailto:Secretary@18forshay.com), or follow the prompts on our website [18Forshay.com](http://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 Scheiner

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

Chavrusa learning Gemara  
**Currently:** מסכת ביצה

Friday - *Shuirim Beinyonei Dyoma and relevant topics*

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

CHAVRUSA LEARNING - HALACHA

**Currently :** הלכות חול המועד

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

• Daf Yomi  
8:45-9:45

• Mishna Yomis  
8:45-9:00

• ZERA SHIMSHON SHIUR

8:15-9:00 *Thursday Nights*

**ADDITIONAL LEARNING PROGRAMS:**

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

• *Yeshivas Kiyumu v'Kiblu / Purim Shushan Purim*

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



MARKETING UPWARDS  
ONLINE DIGITAL MARKETING CONSULTANT

**AVRAHAM LEHR**

**MARKETING UPWARDS**

Your Business Revenue Goes Up From Here

Specializing in Google - Bing - Amazon - Facebook - YouTube  
LinkedIn - PPC Marketing To Grow Your Business Exponentially!

Get Started

CALL US : 631 745 9030

WhatsApp

**Sign Up for an Amazing New WhatsApp Group**

Receive links to all Shiurim given by our Rosh Kollel

**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  
ohrchaimmonsey@gmail.com

WhatsApp

**Rabbi Nachum Scheiner**

**מוהל מומחה**

CELL: **845-499-6354**

**YuroCuts**

(845)-202-9844  
www.yurocuts.com  
368 New Hempstead Rd Unit 8,  
New City, NY 10956

בית מדרש אור חיים  
COMMUNITY LEARNING CENTER  
18 FORSHAY ROAD | MONSEY, NY 10952

**Night Kollole**

UNDER THE DIRECTION OF RABBI NACHUM SCHEINER שליט"א

Please join us for an intriguing shiur  
Insights of Maharal on the  
פרשת השבוע  
By  
**Rav Simcha Bunim Berger שליט"א**  
מורא דאתרא ק"ק ווילנעזש גרין

Thursday Night  
9:45-10:15pm  
20 Upstairs

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

Kollel Be'er - SUNDAY MORNING Halacha Chabura - Night Kollole - YARCHEI YITZHAK KALLAH - BEIN HAZMANIM - שובבים PROJECT

**Premier Water Conditioning LLC**  
Where experience gets it done right the first time.

**Chaim Lazarus**  
State of the art Water Softeners  
Reverse Osmosis drinking water  
Whole house filters

Residential and Commercial  
914-715-1854

A MONSEY COMMUNITY HAKHEL EVENT

# י"ט כסלו

## סארכראען

The 250th Yahrzeit of  
the Maggid of Mezritch

LIVE  
MUSIC

HOT  
FOOD

With

RABBI YY JACOBSON

MOTZAEI SHABBOS  
VAYISHLACH

7:30 PM

20 FORSHAY RD.  
TENT א

יז כסלו Dec 11

LIVESTREAM AT [WWW.THEYESHIVA.NET](http://WWW.THEYESHIVA.NET)

FOR MEN WOMEN AND CHILDREN WITH MECHITZA

Just so you should know...

WE LOVE CHASSIDIM!

בס"ד

290 DAYS UNTIL UMAN

בס"ד

To receive weekly issues of the BET email  
[betjournal@gmail.com](mailto:betjournal@gmail.com) or go to [18forshay.com](http://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](mailto:betsuggestions@gmail.com)