

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



בית מדרש אור חיים
BAIS MEDRASH OHR CHAIM



OUR BELOVED RABBI
SOKAVA REBBE

עשרה בטבת

TUESDAY DECEMBER 14
SCHEDULE ON PAGE 2



RABBI YY JACOBSON

WILL BE IN
TOWN FOR
SHABBOS

קול הנערים
THE VOICE OF OUR CHILDREN
Lecher Nishma Harav Ravvun Schelover Z"l
לעולמי עשומת מנה"ר ראובן זצ"ל בן מונסי' שמואל יוסף ר"ל

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

**KOL HANEORIM THIS
MOTZAEI SHABBOS
STARTS AT 6:30**

עשרה בטבת תשפ"ב

Tuesday December 14

מנחה ומעריב

פלג 3:30
 שקיעה 4:28

מנחה

12:21	18 Main	2:45	Tent X
12:45	Tent ב	3:00	18 Main
1:00	18 Main	3:10	Tent X
1:15	Tent X	3:15	Tent ב
1:30	18 Main	3:30	18 Main
1:45	Tent X	3:45	Tent X
2:00	18 Main	4:00	18 Main
2:15	Tent X	4:10	שקיעה מנין
2:30	18 Main		Tent X

מנחה followed by Maariv:

3:10	פלג מנין	Tent X	3:30	at פלג	Tent X
4:10	20 min before שקיעה	Tent X	4:30	at שקיעה	Tent X
4:20	10 min before שקיעה	Tent ב	4:40	10 min after שקיעה	Tent ב
4:30	at שקיעה	18 Main	4:50	20 min after שקיעה	18 Main
4:40	10 min after שקיעה	20 ↑	5:00	30 min after שקיעה	20 ↑
4:50	20 min after שקיעה	Tent X	5:10	40 min after שקיעה	Tent X
5:00	30 min after שקיעה	Tent ב	5:20	50 min after שקיעה	Tent ב
5:10	40 min after שקיעה	18 Main	5:30	60 min after שקיעה	18 Main
5:20	50 min after שקיעה	Tent T	5:40	72 min after שקיעה	Tent T

A WONDERFUL PLACETO

DAVEN

A GREAT PLACETO

LEARN

You name it, we offer it

Daf Yomi, Mishnah Yomis, Chumash, Etc.
 In English, Yiddish and Hebrew. Morning and evening Shiurim



Hechel Hatorah
 with well stocked
 Otzer Hasforim
 open 24/7



Learning in a
kollel
 environments
 morning
 and evening



Shiurim
 on various
 topics on
 regular
 basis

For more information contact:

Rabbi Scheiner at
 845.372.6618

RabbiScheiner@gmail.com



Kitchen stocked with
 coffee, soup, cookies.

Although to many the only notable aspect of the upcoming fast of Asarah B'Teves (the 10th of Teves) is that it is by far the shortest fast day in the Jewish calendar for anyone in the Northern Hemisphere (my heartfelt sympathies to the South Americans, So'Africans, Aussies, and Kiwis), nonetheless, the Fast of Asarah 'Teves is quite unique. For example, exclusive to this fast is that it is the only one that we do actually observe as a fast on a Friday[1]. Even Tisha B'Av, which commemorates the actual destructions of our Batei HaMikdash, gets pushed off. Yet, obviously, to maintain this distinction of being the only Fast Day that we actually do observe on Friday, there must be much more to the Fast of Asarah B'Teves than meets the eye. In turns out that Asarah B'Teves has several exceptional characteristics that are not found in any other fast day.



that it's possible that "the darkness descended on the world for three days" alludes to the triple woes of these three days: the 8th, 9th, and 10th of Teves.

FASTING ON FRIDAY?

Another exclusive characteristic of Asarah B'Teves is that, as mentioned previously, it is the only fast that can fall out on a Friday. This is fairly interesting as there is a whole debate

in the Gemara about how to conduct fasts on a Friday, when we also must take kavod Shabbos into account[11], implying that it is a common occurrence. However, according to our calendar, a Friday fast is only applicable with Asarah B'Teves, and it happens quite infrequently. The last few times Asarah B'Teves fell out on a Friday were in 1996, 2001, 2010, and 2013. It is next expected to occur in 2023 (5784), 2025 (5785), 2034 (5795), and 2037 (5798).

COMMENCEMENT IS CATASTROPHIC

Several authorities, including Rav Yonason Eibeschutz and the Bnei Yissaschar[18], understand the AbuDraham's enigmatic statement as similar to the famous Gemara in Taanis (29a) regarding Tisha B'Av. It seems that historically the Beis HaMikdash only started to burn toward the end of the 9th of Av (Tisha B'Av) and actually burned down on the 10th. Yet, Chazal established the fast on the 9th, since Aschalta D'Paranusah Adifa, meaning that the beginning of a tragedy is considered the worst part. Likewise, they maintain that since the siege on Asarah B'Teves was the commencement of the long chain of tragedies that ended with the Beis HaMikdash in ruins and the Jewish people in exile, its true status belies the common perception of it as a minor fast, and potentially has the ability to push off Shabbos. Indeed, the MidrashTanchuma[19]teaches that it was already fitting for the BaisHaMikdash to actually be destroyed on AsaraB'Teves, but Hashem, in His incredible mercy, pushed the destruction off to the summertime, so that we would not have to be exiled in the cold. Hence, AsarahB'Teves's role as the 'beginning of the end' underlies the severity of this fast day.

The famed Chasam Sofer[20] takes this a step further. He wrote that the reason Chazal established a fast for the siege on Asarah B'Teves, as opposed to every other time Yerushalayim was under siege over the millennia, is that on that day in the Heavenly Courtroom it was decided that the Bais HaMikdash was to be destroyed a few years hence. There is a well known Talmudic dictum that any generation in which the Beis HaMikdash has not been rebuilt is as if it has been destroyed again[21]. Therefore, he explains, every Asarah B'Teves the Heavenly Court convenes and decrees a new Churban. He adds though that, conversely, a proper fast on Asarah B'Teves has the potential to avert future Churbanos. We are not fasting exclusively due to past calamities, but rather, similar to a Taanis Chalom, a fast for a dream, to help prevent a tragedy from occurring. [He even refers to such a fast as an oneg, a delight.] That is why the fast of Asarah B'Teves, even though it is considered a minor fast, nonetheless has the potential to possibly override Shabbos. These explanations would also certainly elucidate why we would fast on a Friday for Asarah B'Teves.

The Rambam famously exhorts us to remember the real meaning underlying a fast day. It's not just a day when we miss our morning coffee! The purpose of fasting is to focus on the spiritual side of the day and use it as a catalyst for inspiration towards Teshuva[22]. In this merit may the words of the Navi Zechariah, "The Fast of the Fourth (month, 17th of Tamuz), the Fast of the Fifth (month, Tisha B'Av), the Fast of the Seventh (month, Tzom Gedalyah), and the Fast of the Tenth (month, Asarah B'Teves) shall be (changed over) for celebration and joy for the household of Yehuda"[23] be fulfilled speedily and in our days.

This article was written L'iluy Nishmas the Ohr Somayach Rosh HaYeshiva - Rav Chonoh Menachem Mendel ben R' Yechezkel Shraga, the Kedoshei Har Nof and R' Chaim Baruch Yehuda ben Dovid Tzvi,

WHY THIS FAST?

The reason given for fasting on Asarah B'Teves is that it is the day that the wicked Babylonian king Nevuchadnetzar started his siege of Yerushalayim[2], foreshadowing the beginning of the end of the first Beis Hamikdash, which culminated with its destruction on Tisha B'Av several years later. Therefore, Chazal declared it a public fast, one of four public fast days that memorialize different aspects of the catastrophes and national tragedies associated with the destruction of both Batei HaMikdash[3].

THREE DAY FAST?

According to the special Selichos prayers said on the fast[4], a unique aspect of Asarah B'Teves is that we are actually fasting for two other days of tragedy as well; the 8th and 9th of Teves. In fact, both the Tur and Shulchan Aruch assert that if possible one should try to fast on all three days[5]. Nevertheless, of the three, only Asarah B'Teves was actually mandated as a public fast day[6].

THE 8TH OF TEVES

On the 8th of Teves, King Ptolemy II (285 - 246 B.C.E.) forced 72 sages separately to translate the Torah into Greek (the Septuagint). Although miracles guided their work and all of the sages made the same slight but necessary amendments, nevertheless this work is described as "darkness descending on the world for three days", as it was now possible for the uneducated to possess a superficial, and frequently flawed understanding of the Torah, as well as providing the masses with a mistaken interpretation of true morality[7].

THE 9TH OF TEVES

Although several decisors write that the reason for fasting on the 9th of Teves is unknown[8], nonetheless many sources, including the Kol Bo and the Selichos recited on Asarah B'Teves, as well as many later authorities, explain that this is the day on which Ezra HaSofer (as well as possibly his partner Nechemiah) died. Ezra, the Gadol HaDor at the beginning of the time of the Second Beis HaMikdash, had a tremendous impact upon the nascent returning Jewish community of Eretz Yisrael. He drastically improved the spiritual state of the Jewish people and established many halachic takanos, many of which still apply today[9]. With his passing, the community started sliding from the great spiritual heights Ezra had led them. Additionally, since Ezra was the last of the prophets, his passing signified the end of prophecy.

Other sources attribute fasting on this day to the passings of other specific Tzaddikim on this day, including Shimon HaKalphus and Rav Yosef HaNaggid, or to the birth of 'Oso Halsh', the founder of Christianity, in whose name myriads of Jews over the millennia were r'l murdered (see extensive footnote 8). The Sefer HaToda'ah[10] posits



PARASHOT VAYEGASH HAFTORAH

In the year 2964 - 797 b.c.e, following the death of Shlomo Hamelech, the nation was divided between Rechavam ben Shlomo and Yiravam ben Nivat. Rechavam ruled over Yehudah and Binyamin, and Yiravam ruled over the other 10 Tribes. Rechavam was a direct descendant of Dovid Hamelech, and Yiravam was a descendent of Ephrayim. In this week's Haftorah, Yichezkel Hanavi prophesied the time when the divided kingdom's of Yehudah and Yisroel would unite beneath the single banner of the family of King David.

Yechezkel is instructed to take two pieces of wood and inscribe them with names of the Jewish kingdoms, Yehuda and Yosef. Hashem then said, "Bring them near one another to appear as one and they shall unite in your hands." Radak interprets this to mean that Yechezkel should hold the pieces alongside each other and they will miraculously unite into one solid piece of wood. He explains that this refers to the future miraculous unification of the Jewish kingdom. The individual pieces of wood represent the individual

kingdoms of Israel. Although Hashem unconditionally granted Dovid Hamelech's dynasty the kingdom of Israel this did not preclude fragmentation. In fact, soon after Shlomo Hamelech's passing the kingdom suffered a severe split. Yeravam ben Nevat, a descendent of the tribe of Yosef led a powerful rebellion against the Judean dynasty and gained control over most of the Jewish nation. The split was so intense that the seceding camp of Yosef totally severed ties with its brothers never to return to them. Yechezkel prophesied that these kingdoms will eventually reunite and form one inseparable unit. The unification will be so perfect that it will leave no trace of any previous dissension. The entire nation's sense of kinship will be so pronounced that it will be likened to one solid piece of wood, void of all factions and fragmentation.

It is quite clear that the success of Am Yisrael is dependent upon total Achdut-unity. But can this be accomplished?

During Chanuka we expressed our Hallel and Hodah- praise and recognition to Hashem. We need to understand the difference between those two concepts. Hallel is the expression of "WOW", praise

to Hashem on him being awesome. It's an uplifting experience to experience a miracle or when we see Hashem succeed our ambitions that we know would not have worked out on our own efforts alone. Hodah is a humbling experience when we feel indebted to Hashem and understand that we owe Him (big time!). Though we put these two expressions together, they are totally different emotions and experiences.

Hallel comes from when you are down and out and then become removed from the depths of negativity. Very much like the life of Joseph who was sold and enslaved, then imprisoned and finally rose to become second to king or grand visor of Egypt. Hodah is the name of Yehuda which begins at a high point and then you are lowered to a real perspective just as Yehuda had said "Tzadka Memeni" by the story of Tamar. It gives a person a painful reality check, but if they are strong they can grow so much from it.

The two personalities meet in the middle and become one; Yehuda is lowered and Joseph is lifted. May we all be granted a life filled with Hallel and Hodah, Amen.

NEW MINYANIM ADDED:

EARLY MINYAN MINCHA FRIDAY
12:19, 12:30, 1:00, 1:30, 2:00, 2:30

SEE SEPARATE SCHEDULE FOR
TUESDAY ASARA B'TEVES ZMANIM

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

SHABBOS ZMANIM

CANDLE LIGHTING	4:09PM
MINCHA ^{18 TENT}	4:19PM
MINCHA ^{BAIS CHABAD}	4:19PM
SHKIYA	4:27PM
SHACHRIS ^{VASIKIN- DAF YOMI SHIUR}	6:32AM
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	4:05PM
SHKIYA	4:27PM
MARRIV	5:07PM ^{18 TENT} , 5:12PM

WEEKDAY ZMANIM

SHACHRIS					
20 MINUTES BEFORE NEITZ 30 ON YOM TOV					
S 6:51	M 6:52	T 6:53	W 6:54	T 6:54	F 6:55
MINCHA & MARIV					
12 MINUTES BEFORE PLAG					
S 3:18	M 3:18	T -	W 3:19	T 3:19	
MINCHA & MARIV					
12 MINUTES BEFORE SHKIA					
S 4:16	M 4:16	T -	W 4:17	T 4:17	
DECEMBER 12 - DECEMBER 17					
NEITZ IS 7:11 - 7:15					
PELAG IS 3:30-3:31					
SHKIA IS - 4:28-4:29					
MAGEN AVRAHAM					
8:55 AM - 8:57 AM					
GRA- BAAL HATANYA					
9:31 AM - 9:33 AM					

Winter 2021/22

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

WEEKDAY MINYANIM

18 מנחה		מעריב	
1:30	Tent א	At 7:15	Tent א
1:45	Tent א	At later 7:15	Tent א
2:00	Tent א	At 7:15	Tent א
2:15	Tent א	10 MIN. אחרונה	Tent א
2:30	Tent א	20 MIN. אחרונה	Tent א
2:45	Tent א	30 MIN. אחרונה	Tent א
3:00	Tent א	40 MIN. אחרונה	Tent א
3:15	Tent א	50 MIN. אחרונה	Tent א
3:30	Tent א	60 MIN. אחרונה	Tent א
3:45	Tent א	72 MIN. אחרונה	Tent א
4:00	Tent א	7:30	Tent א
4:15	Tent א	7:45	Tent א
4:30	Tent א	8:00	Tent א
4:45	Tent א	8:15	Tent א
5:00	Tent א	8:30	Tent א
5:15	Tent א	8:45	Tent א
5:30	Tent א	9:00	Tent א
5:45	Tent א	9:15	Tent א
6:00	Tent א	9:30	Tent א
		9:45	Tent א
		10:00	Tent א
		10:15	Tent א
		10:30	Tent א
		10:45	Tent א
		11:00	Tent א
		11:15	Tent א
		11:30	Tent א
		11:45	Tent א
		12:00am	Tent א
		12:15	Tent א
		12:30	Tent א
		12:45	Tent א

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

BLUEBERRY HILL ZMANIM

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

MINCHA	3:00	PLAG	3:20
--------	------	------	------



Rabbi Coren

VAYIGASH: GROWTH THROUGH CHALLENGES

The last day of Chanukah I told my children about an interesting segulah (I admit I don't know the source) that opens the door to a very important discussion about Tefilah and a profound Sfas Emes in this week's Parsha. Let's begin with the concept of a segulah. You've all seen enough videos and heard enough explanations regarding the auspicious time for prayers surrounding the act of lighting Chanukah candles and certainly about the last day which is referred to as Zos Chanukah and which Kabbalistically is a very powerful day of Tefilah (see Tiferes Shlomo and other works of Chasidus). In fact, the Ari Z"l explains that the 8th day corresponds to the middah of נוצר חסד לאלפים and also corresponds to אדון הנפלאות --the master of wonders. It has also been said by the holy Reb Yisrael of Rizhin that what a tzadik is able to accomplish during Rosh Hashana and Yom Kippur, a simple Jew is able to do on Zos Chanukah. So it's certainly a very potent day for Tefilah. I pointed out during one of our daily videos that there is a custom based on the Shulchan Aruch to publicly burn the left over wicks and oils and we can connect this to the phrase in the song Maoz Tzur "ומותר קנקנים נעשה נס לשושנים"--from the left over oils miracles took place for the roses. Chazal, based on the Pasuk in the Shir Hashir, says כשושנה בין החוחים כין רעיתי שיר השרים brings down that the Jewish people are likened to a beautiful rose amongst the thorns. Cabbalistically, a rose has 13 petals corresponding to the 13 attributes of compassion. Let's delve even deeper into the above words: ומותר קנקנים --the left over jugs of oil also represent the last few generations that are left before the final redemption.

This leads to a discussion on one of the greatest challenges that we are currently going through.

All those who learn Daf Yomi have just finished reviewing a series of inspiring stories. One of the main themes in these pages is Tefilah. One powerful discussion concerned Rav Nachman, Rava and Rav Papa who, as we know were great and righteous people. Yet when they declared a fast and prayer day in hopes of bringing rain, it didn't happen. In contrast, the Gemara relates the time of Rav Yehuda who only needed to remove one of his shoes and make a small request and rain came pouring down. The question is glaring. What is the point of the Gemara? Are we supposed to assume that if the prayers of these important tzaddikim weren't answered how could our supplications, thousands of years later, merit a response? And if that is the case, what is the point of davening

today? This question becomes very important especially when people send around all different types of segulos for how to access any and everything we want. These segulos might have had a place in the world for some people years ago. But when a single lady or man employs all the segulos and years go by with no results they not only become disappointed and often depressed they also become very angry with Hashem. "How come you didn't answer me after all these years especially since I did everything I could."

Let's go back to the basics. Hashem knows exactly what we need so where does the concept of prayer come in? Rashi tells us that in the beginning of creation Hashem didn't make everything grow until Adam HaRishon was brought into the world because He wanted a human to recognize and appreciate His goodness. In a way that is the ultimate purpose of creation. Hashem is good and He wants to spread his goodness to a human being that will appreciate it. At the end of the day, the main purpose of prayer is recognition.

Additionally, Chazal in Maseches Yevamos tells us that the reason our matriarchs were barren was because מתאוה לתפילתו של צדיקים: Hashem wants a connection with us and since the conduit to this connection is prayer the more prayer, the more bonding. This is a very important message. The word prayer – Tefilah-- denotes connection (see Rashi on Naftali). The world runs with what looks like normal rules of nature but in truth the word 'Olam'-world- means something hidden. Hashem wants us to train our hearts and minds to remember that Hashem is behind everything. If we need good health, financial assistance or a baby, Hashem wants us to take the natural route and seek these things on our own. But first we need to approach Hashem for his assistance because this reminds us that He can give us what we need without our asking but He desires that we first daven and recognize Him as the giver. With this in mind, we can strengthen our connection with Him and after proper Hishtadlus He will make the decision to respond to us or not.

The Sfas Emes sends this same message. Yosef repeated a second time that he is Yosef and he added who you sold to Mitzrayim. Why remind them of this event/? Don't they know they sold him to Egypt? The answer is the exact opposite. The brothers were worried that if Yosef was such a tzadik even after living in Egypt for so long, imagine what he could have been if they hadn't sold him. Yosef told them that their assumption was mistaken. "My journey in Egypt is what made me who I am; the levels I reached were only possible through the trials and tribulations I endured."

The message can be summed up with the following statement which I heard from Rabbi Pesach Krohn: Don't just go through the test of life but rather grow through the test of life.

Good Shabbas

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

• Weekly Thursday Night Chabura •

פרשת ויגש

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

This week's guest speaker

רב זלמן הלל שליט"א
Rev of Bais Medrash Tzofes Yom Tov

10:15 PM | 20 Upstairs

Looking forward to seeing you

Yudi Steinmetz Shlomo Becker

לע"נ הבחור יששכר דוב בעריש ז"ל בן ר' שלמה נ"י

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

Winter 2021/22

Early Friday Mincha

מנחה גדולה

- > 12:30
- > 1:00
- > 1:30
- > 2:00
- > 2:30
- > 3:00

18 Main Bais Medrash

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

Late Maariv Motzai Shabbos

One hour, One and Half hours & Two hours after
Rabeinu Taam

18 Main Bais Medrash

ויגש	6:40	7:10	7:40
ויחי	6:40	7:10	7:40
שמות	6:45	7:15	7:45
וארא	6:50	7:20	7:50
בא	7:00	7:30	8:00
בשלח	7:05	7:35	8:05

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

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

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

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



CHANUKAH AT THE KREMLIN

I once had a conversation with the chief rabbi of Russia, Rabbi Berel Lazar, and he shared with me a marvelous experience that happened a few years ago on Chanukah. He was invited by the Kremlin for a personal audience with President Vladimir Putin. The time for the audience was Friday afternoon, but he took a look and saw that that Friday - a winter in Moscow - Shabbos was to begin at 3:00 p.m. It was also Chanukah. As such, he'd need to get home early so both the Chanukah and Shabbos candles could be lit. Considering this, he asked the Kremlin if the meeting could be postponed to another day. But President Putin insisted that he had to see him that day. It would be 12:00 p.m. sharp, so he would have enough time to get back from the Kremlin and light the Chanukah and Shabbos candles and prepare himself to welcome our holy day. And when Putin says you got to come, you got to come.

Rabbi Lazar arrived at the Kremlin at 12:00 p.m. sharp. But as he was about to enter the office of the President, he heard loud arguments and disputes. Apparently, the Labor Organization was inside the office and there was intense bickering and arguing, and the meeting kept on being pushed off. From 12:00 to 1:00 and from 1:00 to 2:00. At this point, Rabbi Lazar began growing anxious, but they told him not to worry. "Putin will be sure to keep the meeting with you succinct. It is extremely important, as Putin has to communicate a vital message to the Russian Jewish community." So Rabbi Lazar remained and arranged for his wife to deliver a menorah to the Kremlin so that if he sees the time to Shabbos is too short, he'll be able to light the menorah in the Kremlin. Sometime later, he was admitted to the Office of President Putin and they held the meeting.

When Putin and Rabbi Lazar finally came out of the meeting, he took a look at the clock and knew instantly that it was too close to Shabbos to get home in time. He wouldn't be able to kindle the menorah before Friday sunset. He immediately told the aids of the president, "I have a menorah here. Please prepare it for me as I need to light." The aids agreed to set it up, yet requested that Rabbi Lazar address the press in the meantime. So as requested, Rabbi Lazar spoke to several reporters for a few minutes. Afterwards, they directed Rabbi Lazar to a beautiful room right near the office of Vladimir Putin. The menorah was set up right in the middle of the table for him to light. But as soon as he saw what they had done, Rabbi Lazar knew they'd made a mistake. "I need to light Chanukah candles, not Shabbos candles. I also have to do it at the window, or actually as my custom is, by the door." But to put it by the door, Rabbi Lazar would need a small table. And even though it's the Kremlin, go find an available small table in the Kremlin.

And so, the Kremlin officials began a search. Fortunately, they found a small table and they

set it up by the door. And now the menorah was by the door and there was oil and wicks. But that wasn't everything. "I need a match!" Rabbi Lazar needed a match to light the Shamash. "Rabbi, we aren't allowed to smoke in the Kremlin, there's no fire and there's no match. Sorry. Is there any other way to do this? Can you just make the blessing and the prayer without the fire?" But Rabbi Lazar knew the answer. At this point, there was only four minutes left to Shabbos.

Then Rabbi Lazar remembered the security guard out front. Perhaps he smokes? But as the officials began making their way outside, Rabbi Lazar knew that if wouldn't do something himself, he wouldn't make it. So Rabbi Lazar began running. He took the elevator, ran down, retrieved a lighter from the guard, and ran back up and lit the menorah.

The aids of the president watched him light the menorah at the doorway in the Kremlin right near the office of President Putin. Rabbi Lazar made the blessing, expressing the truism that we light these candles for all of the beautiful miracles that Chanukah commemorates. Rabbi Lazar looked outside as the sun slowly set on the horizon of Moscow and the new Shabbos descended into the world.

Now Rabbi Lazar needed to walk home. A walk of an hour and a half. In Moscow. During the winter. At night.

Knowing this, Rabbi Lazar spent a few minutes next to his menorah candles, enjoying his final moments of warmth and comfort. He bid the Kremlin officials goodbye, thanked them for their assistance and began his walk home.

But minutes later, hearing someone approaching him, he noticed the Russian Minister of Religion. "You're not walking home alone!" Rabbi Lazar was taken aback. "You're not Jewish! You can drive; you don't need to walk with me!" But the Russian Minister was adamant. "You're here because of us. We brought you here and we are the ones responsible for this chaos and mess, and it is therefore my responsibility as Minister of Religion to walk home with you on Shabbos."

On the trek home, it was freezing home. But Rabbi Lazar had a nagging question. Turning to the Minister, he said, "I made a real commotion there, between my menorah, table, window, matches, fire and walking home. Are you a little annoyed with me? How do you feel about it?" The Russian Minister looked back at Rabbi Lazar. "You think we can't deal with Jewish spiritual leaders who don't take Judaism so seriously? We don't want to, because we can't really trust them. You're a man we know we can trust. You have principles; you have values. You are going to walk home on the Sabbath! You are the types of leaders we trust and we want to deal with."

The world respects Jews who respect Judaism; the world is embarrassed by Jews who are embarrassed by their history, heritage and faith. Never be ashamed to be like the loyal: true to your identity.



JUDGED

In Bereishis 46:26 the passuk tells us: that Yaakov sent Yehudah ahead to Mitzrayim to open a Yeshiva. The Medrash Tanchuma Vayigash 9 explains that Yaakov chose Yehuda, since he originally thought that Yehuda killed Yosef, as he was the one who brought the bloodied shirt. During the time that Yosef was gone, Yaakov felt that Yehuda was the one that killed Yosef out of jealousy. The minute that Yosef was found alive, Yaakov no longer had a problem with Yehuda, so he sent him to open a Yeshiva.

There is a story that Reb Chaim Volozhiner judged a din torah in his city. One of the plaintiffs was a Talmid Chacham against a plain Yid. Reb Chaim paskened like the plain Yid, but he felt that despite the fact the Talmid Chacham accepted the psak, he was still not convinced. On a different occasion he called that Talmid Chacham in and said, "I need to leave town for the day. Can you pasken a Din Torah?" After the Din Torah the Talmid Chacham saw that the original psak that Reb Chaim paskened was correct. He told Reb Chaim that this Din Torah was similar to my Din Torah and you were right it is just that he had a negiyus and could not realize that he was wrong. After Reb Chaim was niftar this Talmid Chochoch met one of the plaintiffs of the Din Torah that came to him and asked, "Did you follow the psak din?" The person responded, "I don't understand what happened." Reb Chaim called in both plaintiffs the day before and coached each side what to say and gave them money that they should not reveal that it is fake. The person felt that now that now that Reb Chaim was niftar he would not have a problem revealing it. We see the brilliance of Reb Chaim Volozhiner he knew that a person cannot be objective unless he is not involved. This is a limud for all of us that if we see something wrong being done by someone else just imagine the excuses you would have had, if you were the one doing this wrong thing.

The Chafetz Chaim in Assei 3 says regarding the din of being dan lkaf zchus there are three types of people. The first one is a person who has a chazaka of being a tzaddik that person one must be dan lkaf zchus even if it is very far-fetched. The second person is the average person this type of person one must judge favorably in a plausible situation but if it is far-fetched one does not need to judge favorably but it is preferred if one does. The third person is a person who is muchzak to be a rasha one does not need to judge him favorably even if it is plausible that he may not have done an aveirah.

What would be the din if one has a safek if one is a tzaddik or an average person. Lichorah one would say that since it is a safek de'Oraysa one should go lechumra and must judge him favorably even in a far-fetched situation. There are two ways of looking at this shailoh. One way is that since most people are not tzadikkim therefore, one may assume this person is an average person and thereby have no chiyuv to judge him favorably in a far-fetched situation. Another way of looking at it is that we go basar chazaka. The Chazon Ish was asked if a person sees a person from afar and he is not sure if he is a zakein or not one need not get up before him as there is a chazaka that he is not a zakein as the original status of a person is; that he is not a zakein so unless we see a change in the person his chazaka is; that he is not a zakein. The same would apply in our case that a person is not a tzaddik until he becomes a tzaddik therefore if there is no reason to say he is a tzaddik then he stays with the chazaka that he is not a tzaddik.

May we all be zocheh to judge and be judged favorably!



A THOUGHT FROM RAV DRUK ON HOW AGALOS IS A SIGN TO YAAKOV AVINU OF THE EGLAH ARUFA THAT WAS THE LAST TOPIC LEARNED BETWEEN YAAKOV AND YOSEF.

One of the most puzzling things in this week's Parsha is Rashi telling us as is found in 45:27 (וַיֵּרָא אֶת-הַהֶעָגְלוֹת) that Yaakov Avinu saw the wagons and he said it is a sign from Yosef that we learned Eglah Arufah and (רב עוד-יוסף בְּנֵי, חִי). I see that he is still thinking about what we learned and he is a Frum Yid.

Very puzzling. All of the Meforshim struggle with it and there is no Geshmake Teretz that I have seen. The difficulty being that first of all Agalos are wagons and Eigel is a calf. What has one thing got to do with the other? Second of all, Pharoh is the one who originally sent the Agalos. Third of all, what is the Chiddush, you sent wagons and Yaakov sees wagons. If it would be an unusual thing then it would be a Remez. It is not unusual. It is very puzzling.

Rav Mordechai Druk in the Sefer Darash Mordechai (page # 296 - 298) says something fascinating. It is very puzzling and I don't have a good Teretz he says. He says but we have to realize that when we look with our eyes it is not the same looking at things as when great people, Gedolei Yisrael, certainly Yaakov and Yosef look at things. It is a whole different world of looking at things.

He gives a Mashul in his style, that he was once in a vehicle traveling to Tzefas, traveling down the Mediterranean road along the Mediterranean Sea. They saw the sea and one Bachur piped up we can make the Beracha Oseh Maiseh Beraishis as there is a Beracha that you make when you see the Mediterranean. (Not really because you make the Beracha without Shem Hamalchus but that was not the point). The Bachur grabbed his hat and jacket in the vehicle and said I will make a Beracha.

There was another Bochor looking and said oh wow the Mediterranean, do we have time to stop and take a dip into the beach? So Rav Druk says two people can look at exactly the same thing and one person sees Oseh Maiseh Beraishis, he sees the Ribbono Shel Olam, and one person sees the opportunity to go swimming. Kach Heim Hadevarim.

I would add that Rav Akiva that is his Koach in Shas. The other Chachamim look and they cry and Rav Akiva looks and he laughs and he sees a Yeshua in everything (Ed. Note: see Gemara in Sanhedrin 101a (towards the bottom) or Makos 24b for example). Other people look at water dripping on a rock and see nothing and Rabbi Akiva sees a message to do Teshuvah. Great people look at things differently.

Zagt Rav Druk, Yaakov Avinu knew that Yosef was sending for him. Yaakov knew Yosef and he knew that if it was the same old Yosef, the one who is Oduk in Torah, the first time I see him there is going to be some connection to what we learned last.

I remember once as a Bochor, I was in Staten Island camp and Rav Moshe was heading to visit Rav Yaakov who was in Ohr Shraga. So of course I tagged along. I went along and Rav Moshe came to Ohr Shraga to visit Rav Yaakov who had just come up to the Catskills. The first thing that they spoke about when they met each other when they said hello is that they picked up on a learning discussion that they had previously. They continued. I had no idea what they were talking about as I was a teenager at the time. But the first thing they did is that they remembered what they were talking about in learning the last time and they picked up on it.

Kol She'kain Yaakov and Yosef. Yaakov knew that if Yosef was alive there will be some hint about what they were learning. Somehow, I don't know how, the Agalos were the hint to the Eglah Arufah. Yaakov knew what to look for and Yosef knew he would look for it. How, What, Where. What type of wagons, where would the wagons be? I don't know. But that is the point. The point is that the way

they looked at it wasn't the way we look at things. This is Rav Druk's take on something that is hard to understand and we have to say that we don't understand. But we have to understand why we don't understand.

A Dikduk point on the Parsha to inform your Baal Korei.


In this week's Parsha we find in 47:11 (בְּמִיטֵב הָאָרֶץ בְּאֶרֶץ רַעַמְסֵס) We find that the Jews settle in the land of Ramseis. Ramseis is spelled with two Sh'vas. Ra and then (עֶמְקַ), two Sh'vas. In Shemos in 1:11 we also find the city Ramseis but there it is spelled with two Patachs (רַעַמְסִיס). Why is it spelled one way in one place and another way in the other?


The Even Ezer in Shemos says that it is two different cities. In Parshas Vayigash it is a city that is pronounced with one Patach, Ram'seis and in Shemos it is referring to the storage cities of Pisom and Ra'a'mseis with two Patachs. It is two different cities. The Raya is that in Parshas Maasei 33:5 (וַיֵּסְעוּ בְּנֵי-יִשְׂרָאֵל, מֵרַעַמְסֵס). Where Klal Yisrael lived is with one Patach. Alright if you don't like Dikduk I got you dizzy.

But the point is this. In this week's Parsha there is a Patach on the Reish and two Shvas, the Shva on the Ayin and the Shva on the Mem. When you have two straight Shvas the second Shva is a Shva Na. Which means to say that the correct pronunciation is Ra'm'seis as opposed to in Shemos where it is Ram'seis. Here it is Ra'm'seis. Why does it matter?

Normally it doesn't really matter, but here it does matter. The reason why it does matter here is because the difference in pronunciation turns it into two different cities. If you pronounce it Ram'seis this week you are pronouncing the city that was Pisom and Ram'seis which is a different city. However, if you pronounce it properly Ra'm'seis that is the correct pronunciation. So make sure that the Baal Korei is fully aware of what it is that he is pronouncing. A Gutten Shabbos to one and all!

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

<p>If you say something, it is made public to others. If you write something, it is available to the entire world. And if you publish it, it is for all future generations.</p> <p>==== Tzemach Tzedek</p> <p>Hey Teiveis: DIDAN NATZACH! (5,747 - January 6, 1987) When the Judge ruled that the Previous Rebbe's library belongs to "Agudas Chassidei</p>	<p>Chabad." On this day "Seforim" are celebrated. There are Mega Seforim sales in all participating Seforim stores. Kehot publications are running a 50% sale on Seforim the entire week, until Monday, Tes Teiveis - 12/13.</p> <p>UFARATZTA</p> 
---	---

 <p>DR. SIMCHA</p>	<p>DR. SIMCHA</p> <p>Hi. 353 = שמחה =.</p> <p>In this weeks PAR-SHA Look PEREK 45 Posuk 10</p> <p>SIMCHA is so CLEAR. It's blaring & screaming out " ישבת בארץ גשן והיית קרוב אלי "</p> <p>DWELL IN SIMCHA & you'll always be close with ME !!!</p> <p>HASHEM is saying to us</p> <p>SIMCHA.</p> <p>JUST CHECK OUT THE numerical value of the word mentioned so many times " 353= " גשן</p>
--	--

A Stupid Compliment

PARSHAS VAYIGASH

44:18 ויגש אליו יהודה ויאמר בי אדני,
דבר נא עבדך דבר באוני אדני ואל יחר
אפך בעבדך כי כמוך כפרעה

"And Yehudah approached him (Yosef) and said, 'If you please, my lord, may your servant speak a word in my lord's ears, and may your anger not flare up at your servant - for you are like Paroah.' Yehuda comes forward to Yosef and seeks a personal audience with him, the viceroy of Mitzrayim. Yehudah requests that Yosef's anger not flare up against him, for he is like Paroah. What is Yehudah trying to accomplish by saying to Yosef that he is like Paroah?"

There are times that one speaks words which may sound like words of praise, yet to those who recognize what the words really mean, they are disparaging words. There is a story brought down in the Sefer תלמידי שיחת חכמים – a person lacking intelligence came before a Gaon in order to receive a letter of approbation to show to the people of the town where he was headed, so that they would greet him and treat him with great respect. The man asked the Gaon if he could write great words of praise, so that the Rov of the town and the entire community would treat him with the utmost respect. The Gaon wrote: If you want to know the worth of this man, know that if he lived in the days of Elisha Hanavi, and was standing near the wife of Ovadiah while she was filling all the jugs with oil, the oil would have never stopped flowing. (The wife of Ovadiah was in dire straits due to the great Chesed she and her husband did for many Tzaddikim. Elisha performed a miracle. He told her to gather as many empty jugs and vessels as she could, and to take the small amount of oil she had, and pour from it into the empty jugs. She filled many jugs and then the Navi tells us that the oil stopped flowing). The man was overjoyed with this glowing letter he received from the Gaon, for it appeared to him that he was portrayed as a real Tzaddik. The man travelled to the other town, and as soon as he arrived there, he went directly to the Rabbi to give him this letter of approbation. In that town, there was a custom regarding the guests who stayed there. There were seven classes of people, and each person would be a guest by the host befitting his caliber. If the guest was a great man, he would be put up by the wealthiest in the city, while if a person of inferior stature came, he would be sent to the home of the Shamash of the Bais Hakneses – the lowest of them all. The Rov read the approbation and realized

what it said. He understood the value of the man in front of him and immediately sent him to the home of the Shamash. The man was completely dumbfounded. He was pained over being sent to the Shamash, but had no choice. When he got to the home of the Shamash, he told the Shamash what happened and asked him to explain how this could have happened. The Shamash responded to him: You thought that letter you have states your greatness, and that the Gaon lied stating you were great. The Gaon did not lie in the letter, rather he stated the truth. He stated that you are like an empty vessel with no wisdom and of no value. Had you been with the wife of Ovadiah, the oil would not have stopped flowing. As soon as there were no more empty vessels, the oil stopped flowing but had you been there, you are an empty vessel, so the oil would have kept on flowing. We see from this story that the fools do not understand the meaning of words, but the wise do understand. Yehudah said to Yosef, "כמוך כפרעה" – The fool would think that Yehudah was praising Yosef, but the wise man would understand that Yehudah was deriding Yosef, that just as Paroah was a liar and said that he was the one who controlled the Nile River, so too you, Yosef, think you know all the hidden secrets of the worlds – but you don't. (עוד יוסף ח')

Yehudah was either giving him a great compliment, or completely disrespecting him. If Yosef took it as a compliment that he was as great as the great king Paroah, then Yehudah wanted him to exonerate Binyamin, for this whole issue with the goblet was petty to a great individual such as Yosef. If Yosef was truly wise, and did not see it as a compliment that he was like Paroah, but rather that it was not complimentary to be compared to Paroah, then Yehudah was telling him that the same way he does not fear the silly Paroah, he also does not fear Yosef. Therefore, Yosef had better let Binyamin go free, or would face harsh consequences. Yehuda had no doubt in his mind that he could wipe out Yosef and the entire Mitzrayim, and it was a veiled threat to Yosef that he better let Binyamin go. While Yehuda was very brave and sought to fulfill his word to bring Binyamin back to his father, he may have faltered. He was so sure that he would be able to wipe out Mitzrayim, and had no doubt that he would actually be able to bring Binyamin back to his father – that nothing or no one could stop him. We must know at all times that we need Siyata Dishmaya in all that we do. May we be Zoche to have Siyata Dishmaya in our Avodas Hashem.



CAN WE FOOL OURSELVES FOREVER?

When Yosef revealed himself to his brothers- they were stunned beyond words.. But why? Did they not at one time justify their behavior to themselves? How were they able to live with their actions til now and why was it not enough of an excuse to use at that moment?

The Dubno Maggid explains by way of a parable. Moshe was in debt to the king for years of back taxes. Given a strict deadline to comply, he borrowed cash and contracts from friends and relatives. Reviewing the bills and contracts with his son, the night before, they found some of the cash was counterfeit and the contracts were either expired or not convertible yet. Unable to secure more aid at this point, Moshe told his well meaning son, don't worry- mixed among all the other financial instruments they will never be found! His son was wary.. But the father was disturbed by his son's reaction.. "Don't I have enough problems - have confidence in me, they will pass!.. He said with irritation.

The next day in front of the king- Moshe gasped as they picked out the expired documents and the false currency, one by one.

"Do you know what the penalty for paying the king with a false note is? They asked Moshe.....death by the kings hangman.."

Thoughts stormed through his mind- why was I not prepared? What happened to me? Just last night I was able to answer my son with confidence and determination?

The Maggid explains...we all go through life with a false sense of security. Our actions?... no problem.. When the time comes we will explain, when we need to. We have done so many mitzvos - so many good things.. Have no worries, we assure ourselves, everything will pass through.

Not so- the Maggid explains. Now is the time for us to fix up our actions. One at a time- we must not overlook, for nothing will be overlooked. We cannot hide behind flimsy excuses and denial- for they will surely lead us down the path of embarrassment.

No one is perfect. But we need to accept our imperfections and improve now.. Little steps are acceptable, in fact preferable.

Lev Yodaiya Maras Nafsho- everyone knows instinctively what they need to improve. Our behaviors at home, our half hearted mitzvos. Let's put our right feet forward again and get to work. Fooling ourselves is not a plan that will succeed.

Fueled by the fires of the Chanukah lights, we must set out to fix - while the light still burns...inside of us.

Have a wonderful Shabbos!

PARSHAS VAYIGASH

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



Rabbi Dani Staum

stamtora@gmail.com

KEY to Parshas Vayigash Parsha Pix

Goshen – Yosef told the brothers that they should bring their families and Yaakov Avinu down to Mitzrayim and they would live in Goshen - 45:10

Wagons – Yosef sent wagons to help transport Yaakov and all their belongings to Mitzrayim. Rashi says that Yosef was sending a hint to Yaakov because the last thing they learned together was eglah arufah (even though eglah is a calf, it is a similar word to agalah – wagon) 45:27

Now I can die in peace – Yaakov uttered those words when he finally was reunited with Yosef 46:30

Crying on shoulder – Yosef and Binyamin cried on each other's shoulder(s) when they were reunited 45:14

Speaking in ear – Yehuda approached Yosef at the beginning of the parsha to defend Binyamin and told Yosef that he will “speak in his ear” 44:18

How old are you now – Pharaoh asked Yaakov how old he was when he met him 47:8

We're building – Yaakov sent Yehuda ahead to Goshen to build a yeshiva before the family arrived there. See Rashi 46:28

Tax information for clergy – Yosef granted the first tax exemption for the priests of Egypt 47:22

What is shock – The brothers were completely shocked when Yosef revealed his identity to them 45:3

The Muddy Path to Paradise

By Asharon Baltazar

A certain chassidic rebbe had a custom of visiting various Jewish communities, where he would stay in the homes of his wealthy chassidim. In one of the cities that the rebbe would visit, there lived a wealthy chassid. Although he considered himself a follower of the rebbe and owned a large mansion with many rooms, whenever he heard of the rebbe's arrival in his city, he made sure that his mansion was locked. Well aware of his rebbe's tendency to stay at the homes of the wealthy, where there was ample room to welcome the masses who clamored to consult with him, the chassid would hurriedly leave his mansion, disguising his aversion to hosting as a last-minute business trip. He preferred that his house be left alone.

The suddenness of the rebbe's appearance in his city caught the chassid, along with his wide-open mansion, off guard. Left with no choice, he reluctantly surrendered his house so that it could serve as the rebbe's accommodation. A few days later, the rebbe asked the chassid a very frank question: “Tell me the truth, are you not happy with the fact that I am here?” “Nonsense, Rebbe. You are my guest,” replied the chassid earnestly. “I am thrilled to be hosting you and delighted that you chose to problem I have does not lie with you but rather with the chassidim. You see, when you come, they come, along comes the muck from the streets. The very thought of all that grime on my clean floors horrifies me. “It was never because of you, G d forbid. But the idea of the mud has always been off-

Instead of addressing the man's complaint directly, the rebbe responded with a story: “There once who, as an avid sinner, managed to transgress almost all of the Torah's prohibitions. After a long life macist was greeted in heaven by the horde of prosecuting angels that he managed to create throughout Their loud, emphatic accusations and protests challenged the heavens to find a sliver of virtue for his poor soul.

Suddenly, an angel appeared before the heavenly court and began to tell an account of kindness that transpired in the pharmacist's youth: It once happened that a man's wagon, overloaded with merchandise, keeled over in the road. The horse was pinned to the ground and the wagon driver, unable to raise the upended wagon by himself, stood by helplessly as he waited for aid that did not seem to come. “However, continued the angel, the young pharmacist happened to be traveling down the same road. And when the wagon driver's misfortune met his eyes, the pharmacist stopped to assist the grateful man. Only after the two successfully managed to turn the overloaded cart so that it was upright on its wheels, did the pharmacist continue on his journey. “Immediately after the angel concluded his story, a horse and wagon overloaded with merchandise were placed on the empty pan dangling from the supernal scale, which had been tilted on the side of sins. Helped by the new weight, the balance shifted towards the center. But the lifetime of sins still outweighed the single good deed. ““We demand that the mud and soil be added to the scale as well,” chorused the good angels. ‘After all, he had to extract the wagon from the muck, didn't he?’ But the prosecuting angels vehemently insisted that the pharmacist had nothing to do with the mud, which had no direct relevance to him.

The heavenly court therefore decided to send the pharmacist's soul back to this world to determine whether mud holds any significance for his soul. If so, mud would be placed on the heavenly scale on the side of merits. But if not ...” The rebbe paused his story and fixed his gaze on the chassid. “You possess the soul of that pharmacist, and your evil inclination is working overtime not to allow that mud into your house.” Upon hearing these words from his rebbe, the chassid ran to the door and began pleading to the chassidim waiting outside. “Come in, come in,” he cried. “Come as you are and greet our honored guest.” *Chabad.Org Magazine. Adapted from Shemuot Vesippurim Vol. 2, page 85.*



most esteemed stay at my house. The come. And when they and furniture just putting to me.” lived a pharmacist of pleasure, the pharmacist's lifetime of sin.



Boca Raton Synagogue has been hosting Rav and Rebbetzin Schachter for many years, enabling and inviting our community to be exposed to greatness and the opportunity to get goosebumps. As the years have passed, our awe has not dulled, it has only grown. We were privileged to host Rav Schachter last Shabbos and it was our best one yet.

I recorded some highlights to serve as personal inspiration for me, and I'm sharing them here so you can get goosebumps too:

Stamina: Rav Schachter celebrated his 80th birthday this year, bli ayin harah. When others are slowing down, or retiring altogether, he seems to only be picking up. Traveling, being hosted by others, and being "on" for days at a time can be exhausting, leaving many scholars in residence only willing to speak a few times on their visit. By contrast, Rav Schachter asks us to line up as many opportunities as possible, from the moment he lands until he leaves, to maximize his Torah teaching and justify his leaving Yeshiva. On this trip, aside from his shiur on Thursday night delivered soon after he arrived, he spoke seven times on Friday and six times over Shabbos and Motzei Shabbos. His energy, clarity, and comprehensiveness were as strong in the last slot of the day as the first. His strength and stamina that come from his love for and commitment to teaching Torah are simply mindboggling.

Mindfulness: The Zohar (3:29a) says that Talmidei Chachamim, Torah scholars, are called "Shabbos." In his Menuchas Ha'Nefesh, Rav Chaim Friedlander explains that our righteous scholars are able to experience Shabbos all week long because they are in a perpetual state of focus, of not being connected to that which distracts or diverts attention and mindfulness. One of the most impressive things about Rav Schachter is his capacity to be fully immersed and engrossed in whatever he is doing at that moment. There were countless people lined up to speak to him after each presentation and he gave each of them, including many young children, his full attention, making them each feel like the most important person in the world at that moment. It didn't matter if it was late at night or he hadn't yet made kiddush or eaten anything, he patiently waited until each had their turn, making them feel it was his privilege, not a burden.

Hasmadah: Most others with such a rigorous and grueling schedule would crave down time to recover or relax. Rav Schachter's version of down time is to learn diligently, fully taking advantage of every single moment to be further connected to Torah. In between talks, after a long and exhausting day, or early in the morning, he can be found with a sefer, entirely absorbed in whatever he is learning in those moments. On a previous visit, when Rav Schachter arrived I asked him how the flight went. He answered, with complete sincerity, "It was great. When I got to my seat, I opened my Gemara and the next thing I knew, they announced we were landing. I didn't realize we had taken off." Another time he had a very early flight to go home. I came out to make

sure he was awake and found him in my study engrossed in a teshuva of the Nodah B'Yehudah. Yes, Rav Schachter is blessed with a brilliant mind and supernatural memory, but make no mistake, his greatness in Torah is the result of his hard work and tenacity.

Davening: I have always felt that a measure of whether someone's Torah knowledge is academic or abstract or rather has molded and shaped their character is the way they daven. Though he knows Shas and poskim by heart, Rav Schachter davens slowly and methodically like he doesn't know Hebrew well or it is his first time reading the words. When he says he will daven for someone, be it family, talmidim, or complete strangers, he means it. All those people are added the litany of names he thinks about each time he sincerely pours his heart out to the Ribono Shel Olam. Each morning, he asked if we can leave twenty minutes before davening started so that he could have a fifteen-minute head start in order to reach Borchu at the same time as everyone else. Despite his enormous responsibilities, obligations, and packed schedule, when Rav Schachter davens, it is clear he has nowhere else to be, nothing else to be doing, and nothing else on his mind. There is no sefer on his shtender, no looking around—he is completely locked in to the conversation he is having with Hashem. When the Prayer for the courageous members of Tzahal was being said on Shabbos morning, I heard someone choking up. It was Rav Schachter who doesn't just say or hear those words, he feels them to his core and thinks about our heroic and valiant soldiers and their wellbeing.

Humility: Rav Schachter is a world-famous Rosh Yeshiva and Talmid Chacham and an incredibly sought-after Posek deciding halacha for OU Kashrus and countless other organizations, efforts, and individuals. And yet, he is enormously humble, modest, and unpretentious. Over his Shabbos here, he put the same energy and effort into his meeting with middle school boys and with the Vaad HaRabbonim, the same passion came across in his Dvar Torah to Avos U'Banim and his shiur to the advanced Chabura. When we walked out of the Tisch late Friday night and had taken a few steps past the entrance, Rav Schachter stopped, turned back and made sure to greet and thank the security guard who was still on duty. When the guard saw the "big rabbi" who was visiting the shul took a moment to acknowledge him, it was clear from the smile on his face how much it had made his day. Rav Schachter inquired about a 97-year-old member of ours and when I explained that he hasn't yet been back to Shul, he suggested we go visit, which we did on Motzei Shabbos. Those few minutes didn't just give enormous chizuk to our beloved member, they inspired me deeply.

I offer this incomplete profile in greatness not because Rav Schachter needs it or would even enjoy it, quite the opposite. Rather, I share it to capture and communicate how blessed we should feel to have a rebbe and leader worthy of our awe and how grateful we are for a Shabbos that left us with goosebumps.

STILL GIVING ME GOOSEBUMPS:

OUR SHABBOS WITH RAV HERSHEL SCHACHTER

Non-human mammals get what we call goosebumps, the constriction of skin surrounding hair follicles, when they feel threatened or attacked. Only human beings get goosebumps for a different feeling: awe. Awe is the feeling of being in the presence of greatness, of being exposed to that which is transcendent or extraordinary.

I will never forget the goosebumps and feeling of awe I felt when I first heard shiur from Mori V'Rabi, Rav Schachter, at YU twenty-seven years ago. His encyclopedic knowledge, capacity to weave together sources from the width and breadth of Torah, his stamina to give shiur daily for two hours straight without so much as a pause, a hesitation or a need to think, simply blew me away. Without exaggeration, I vividly remember often getting goosebumps in shiur, the result of feeling I was in the presence of someone extraordinary.

Being in Rav Schachter's shiur then, and continuing to listen and learn from him ever since, has not only giving me access to an enormous well-spring of Torah, it provides something else that is special and critically important: contact with, and access to, greatness.

The Navi (Yeshayahu 30:20) teaches, "V'hayu einecha ro'os es morecha, Your eyes shall see your teachers." Though the pasuk is talking about God, our rabbis have interpreted it as an encouragement to look at and see the face of our great Torah teachers. Watching a righteous and great person can be life-changing. This was the case for Elisha after he came in contact with Eliyahu. Reish Lakish was changed forever after meeting Rav Yochanan (See Bava Metzia 84a). The Talmud (Eruvin 13b) quotes Rebbe Yehudah HaNasi who said, "I was quoted in Torah study than my friends because I saw Rabbi Meir from behind, and had I seen him from the front I would have been even sharper."

JOKES

GOOD-NATURED BOSS...

Finally, the good-natured boss was compelled to call Smith into his office.

"It has not escaped my attention," he pointed out, "that every time there's a home game at the stadium; you have to take your aunt to the doctor."

"You know you're right, sir," exclaimed Smith, "I didn't realize it. You don't suppose she's faking, do you?"

KIDNAPPED

I was kidnapped by mad scientist who experimented on me, replacing my limbs with animal ones.

If I ever see him again I'll tear him apart with my bear hands.

HE REMEMBERED

A Canadian tourist is fascinated by the Native American way of life and culture, so he decides to visit a reservation in the United States to find out more.

After a long and dusty drive through the Arizona desert, he finally arrives at the reservation.

Soon after his arrival, the tourist meets an old chief, who claims to remember everything that ever happened in his life.

The tourist is curious and asks the chief: "What did you have for breakfast on your fifth birthday?" "Without hesitation, the chief replies: "eggs".

The tourist was very impressed by this, and he never forgot the chief's words, even after his visit had long since ended.

Ten years later, he returns to the reservation and is surprised to see the same old chief again.

He approaches the chief, puts his hand up flat and greets him with "how".

"Scrambled," the old chief replied.

WHEN MY WIFE GETS ANNOYED

I am not happy when my wife gets annoyed at me for being lazy.

It's not like I did anything!

LOADING WEIGHT

I never actually lose weight anymore.

Apparently, I just loan it out and it comes back with interest.

And lately, I have been getting great rates of return!

THE BARBER

When a customer slid into the barber chair, the barber asked him how he wanted his hair cut.

"Make it short," the customer replied, "with a bare patch above my left ear, but longer on the right side so that it covers my right ear. I also want my left sideburn above my left ear and the right sideburn below my right ear."

The barber looked puzzled and said, "I don't think I can do that."

The customer replied, "I don't know why not—that's the way you cut it the last time I was here!"

BELATED ADMISSION

A man in Amsterdam felt that he needed to confess, so he went to his clergyman.

"He said, I have sinned, "During World War II, I hid a refugee in my attic."

"Well," said the clergyman. "That's not a sin."

"But I made him agree to pay me \$20 for every week he stayed," the man explained.

"I admit that wasn't good, but you did it for a good cause," the clergyman replied.

"Oh, thank you, that eases my mind," the man said. "I have one more question, though."

"What is that, my son?" the clergy inquired.

"Do I have to tell him the war is over?"

THE BURGLARY

Victim (after burglary): They stole everything from my house but the soap and towels.

Policeman: Why, those dirty crooks!

BAG

Saddam sent his son shopping to get some food.

His son came back with the food on his head.

So Saddam says "Why have you got the shopping on your head?"

The son replies, "Because there is no Baghdad!"



THE NEW TANYA SHIUR EVERY MONDAY NIGHT



Weekly Tanya Chabura with The Practical Tanya

45 MINUTE CLASSES, NOW LEARNING CHAPTER 26

MONDAY NIGHT

8:30 - 9:15PM

AT BAIS MEDRASH OHR CHAIM

18 FORSHAY - TENT DALED

*free Practical Tanya book will be given out and **Sushi and Beer will be Served**

For more info text 516-668-6460



בית מדרש אור חיים
BAIS MEDRASH OHR CHAIM
COMMUNITY LEARNING CENTER

SPONSORSHIP OPPORTUNITIES

קול הנערים
Kol HaNearim

MOTZEI SHABBOS PROGRAM

Fathers & Sons:
THANKS FOR JOINING!
Your Zechus is inestimable

This week's Kol HaNearim program was sponsored by:

The zechus can be yours!

SPONSOR A WEEK OF KOL HANEARIM

- In memory of a loved one
- In honor of a special occasion
- As a Zechus for a Yeshuah

Please reach out to the secretary at: secretary@18forshay.com | or call 845.587.3482 #5

לא ימוש מפיך ומפי זרעך ומפי זרע זרעך מעתה ועד עולם

Most Valuable Daveners



Ari Weinberg

Reuvain Litzman

Parshas Vayigash / 5782 Issue 97

Teeth Saved

I was with one of my kids at the hospital to do work on her teeth. Originally, the doctor said that she will have to pull out most of them. I promised to thank Hashem if that won't be the case. And after a couple hours working, the doctor came out and said that she was able to save all of them, not even one was pulled! Thank You Hashem!



Old Degree

I applied for a job offer and with help of Hashem I was granted an interview which went well. A day later, as I called to get to the next step, the manager asked for a BA or school degree, which I didn't have. She immediately told me, "Sorry, we were under the impression that you had one, otherwise we wouldn't have interviewed you". I contacted my Yeshiva which I attended over 35 years ago and asked for a Yeshiva degree. They had quite a difficult time to get it. After a couple of days, I accepted to thank Hashem if they find it and send it. Sure enough, it worked out after much toil! Thank You Hashem!

Suspicious Buyer

I sold an expensive item and was excited. It had been a while that I sold something, and my bank account was almost dry. As always, I thanked Hashem profusely. The buyer sent me a message, that I should deliver somewhere else. It sounded very suspicious, so I called eBay and they agreed with me that it looks like fraud. I contacted and told him that I can't change the address, and thanked Hashem that I lost the sale. I thought that the "buyer" is not going to answer, but he did. He told me to deliver to the original address! It was only to test my Emuna, and Thank You Hashem, I passed!

Thought of the Week

It says in Parshas Vayigash, וַיִּגַּשׁ אֵלָיו יְהוָה. The name explains that the name יהוה is rooted in the word תודה - thanking. That is why the Yidden are called יהודים, because they thank Hashem for everything. This is what this Passuk is indicating. וַיִּגַּשׁ אֵלָיו If a Yid wants to ask Hashem for something, יהוה; then he should thank Hashem and he will receive whatever he needs.

Easy Crossing

As I was approaching the Canadian border, they usually make me issues due to a past misunderstanding. I promised that if I won't have any problems I will publicly thank Hashem. Thank You Hashem, it did not take me even 30 seconds to pass the border! Even in this covid-19 environment it would take longer, but still went in 30 seconds!

קול הנערים
Best YOUTH PROGRAM IN THE WORLD!
PRICELESS BONDING
AGES 5+

Rabbi Fried

Schedule

TOLDOS 7:30	YISRO 6:45
VAYEITZI 6:30	MISHPATIM 6:45
VAYSHLACH 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

Program

PARROT SHOW	SLURPYS
DONUTS	ICE CREAM TRUCK
ICE SKATING	PUPPET SHOW
SNOWTUBING	TORAH LISHMA
MAGIC SHOW	3D GLASSES

ALL TRIPS AND TIMES ARE SUBJECT TO CHANGE

LOOK OUT FOR THE SCHEDULE OF THESE EVENTS!

TO BE ADDED TO YOUTH WHATSAPP GROUP
PLEASE TEXT 917-902-0744

THE Youth Minyan
TAKING YOUTH TO THE NEXT LEVEL

בית מדרש אור חיים
BAIS MEDRASH OHR CHAIM



**WE WILL
MAKE YOUR CARPET
LIKE NEW!!**

(973) 221-3536

PATCH PLASTER PAINT



Call or WhatsApp **845.729.4545**



EARTH & LAB DIAMONDS

CUSTOM MADE JEWELRY

COMPETITIVE PRICING

JEWELRY REPAIRS

845.213.6087

APPOINTMENT ONLY / AIRMONT, NY

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

WALK INTO **2022**
**FITTER THAN
EVER!**

FEEL 10 YEARS
YOUNGER WITH THE

**12 WEEK
KICKSTART
FITNESS
PROGRAM**



Your personal trainer comes to you guaranteeing you stay consistent with your workout program.



Call Tzviki
(845) 671 9945

and start your fitness journey today!





שיעור שנמסר בכולל בוקר שע"י בית מדרש אור חיים – הלכות מגורה – כסלו תש"פ
3 SIFREI TORAH, 1 HAFTORA - WHY THE ONE FOR CHANUKA

CHANUKA AND THE ORIGIN OF THE HAFTORAH

As we bid farewell to the yom tov of Chanuka, we can learn from our discussion of krias hatorah and haftora the origin of reading the haftora and a fundamental rule in regards to the order of mitzvos.

We mentioned that the Turei Even points to Chanuka and Rosh Chodesh during the week, where we see that we read the Rosh Chodesh sefer first, and then the Chanuka reading, which shows that tadir comes before pirsumei nisaas the Gemara in Megillah tells us. But, if pirsumei nisa is more than tadir, unless there is a haftora, since there is no haftora during the week, we should read first the Chanuka reading, and then read the Rosh Chodesh sefer.

The Sfas Emes suggests that this is only true when it comes to krias hatorah, which was instituted by Ezra, and was already established before the time of Chanuka. Since they had already been leaning about Rosh Chodesh even before the Chanuka miracle happened, they just added the reading for Chanuka at the end. The haftora, on the other hand, was instituted at a later date, and when they set it up, they did so with Chanuka in mind. Therefore Chanuka should have been first.

This fits well with the words of the Tosfos Yom Tov, who writes that the haftora was actually instituted during the times of the Yevanim. He explains that because the enemy decreed that they should not have krias hatorah, they instituted reading from the Navi instead. According to this understanding, it was not just that they instituted the haftora

with Chanuka in mind, but the haftora was actually instituted at the time of Chanuka. This can also be another reason why we should specifically read the Chanuka-related haftora, since the decree of the Greeks was the cause for instituting haftora.

SWITCHING THE ORDER OF MITZVOS

Based on what was discussed we can understand the following halachah. The Rama quotes the Avudraham that if they first took out the Chanuka sefer by mistake – and even if they started reading the one of Chanuka – they should stop and go back to read the one of Rosh Chodesh. Many acharonim take issue with this ruling, since we do not usually stop in the middle of one mitzvah to do a different mitzvah, even if it was not done in the correct order.

The Sfas Emes suggests that, based on the above, we can understand why there would be a reason to stop and go to the reading of Rosh Chodesh. It is only when there are two mitzvos to be done and one of them was supposed to be done first, if one started the other one, he must finish it and then go back. For example, even though one should put on talis and then tefillin, if he took out the tefillin first, he must put on the tefillin first. But if there is a specific order that they must be performed, then even if the wrong one was already started one must stop and go back to do things in the correct order.

The proof for this is from tefillin shel yad and tefillin shel rosh. Halachah dictates that the tefilin shel yad must be put on first, and then the tefillin shel rosh. In that case, even if the shel rosh was

taken first, one must put it down and go back to the shel yad. This is because there is a specific order of how the mitzvos must be done. The same will be for Rosh Chodesh and Chanuka. Since there is a specific order, the Avudraham holds that one must stop the Chanuka reading and go back to Rosh Chodesh.

SUMMARY

The haftora was instituted during the times of the Yevanim, which can be a reason we read the Chanuka-related haftora and not of Rosh Chodesh, since the decree of the Greeks was the cause for instituting haftora.

When there are two mitzvos to be done in a specific order, such as tefilin shel yad and shel rosh, then even if the wrong one was already started one must stop and go back to do things in the correct order. Therefore, on Rosh Chodesh and Chanuka, since there is a specific order, according to some opinions, even if one started with Chanuka, one must stop and go back to Rosh Chodesh.

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

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

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

Rabbi Scheiner

KOLLEL BOKER
7:00-8:00am

Chavrusa learning Gemara
Currently: מסכת מגילה

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

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

CHANUKA SPOTLIGHT AT OHR CHAIM 5782

CHANUKA MESIBOS

On Monday night of Chanuka was the Kolloel Boker's mesiba. Feelings of achdus permeated the evening, as the yungerleit and the baalabatim joined together to celebrate their early morning learning together, the ultimate triumph over the Yevanim. There was much Torah discussion at the mesiba, making it a true Toradika mesiba.

Rabbi Yosef Fried, our esteemed Shoel Umeishiv, expressed the beauty of the kolloel, adding how even those people who are not officially in the kolloel also benefit and contribute to the warm and friendly learning environment. R' Yehuda Leib spoke and also played an interactive Torah trivia game, which was really enjoyable, and included winning real cash. R' Sruly Stern expressed his appreciation for being part of this wonderful kolloel, and all the work that is put in to make it happen. All in all, there was a lot of positive energy and the ambiance was felt by all, with everyone having an uplifting and enjoyable evening.

The Night Kolloel's mesiba on Tuesday evening was a beautiful and inspiring event. There were two speakers: R' Mordechai Nolman gave an in-depth shiur on the topic of when a brocha should be recited upon doing a mitzvah because of a concern that people will think the mitzvah was not performed. R' Moshe Rabinovich spoke about the lighting itself being an action of thanking Hashem, bringing us to a deeper appreciation in how to thank Hashem. I spoke briefly, pointing out that the essence of Chanuka is hakaras hatov – acknowledging and appreciating the good others do – using the opportunity to extol the diligence and warmth of the kolloel members.

On Wed. night was the shul's annual Chanuka party, which included a grand menorah lighting with music, refreshments, and a wacky science show with Dr. Schnitzel. Every attendee got a special Chanuka prize!

The weekly Zera Shimshon given by Rabbi Simcha Bunim Berger, had a

special "Chanukah Edition," with a Shiur and Chanukah Mesiba, which took place at Rabbi Berger's home, with lots of delicious food served!

SERVICES

Before and during Chanuka 18 Forshay was the one-stop place to be, with all one's Chanuka needs available. From wicks to oil, to menorahs of all shapes, and anything in between, 18 Forshay had you covered.

As many have the minhag to daven Mincha on Erev Shabbos Chanuka before candle lighting, Ohr Chaim added many minyanim, with Mincha available every 15 minutes.

There was another service available for anyone who wished to skip the hassle of burning the wicks at home and having their fire alarms going off. Ohr Chaim had a fire going the entire day of Zos Chanuka, and everyone was able to bring in their leftover wicks and oil, to throw into the fire.

SHIURIM

In honor of the yom tov of Chanuka, I gave three Chanuka-related shiurim. One shiur was at the Night Kolloel, on the topic of "Todir Koidem – the Halacha in General & Its Application to Hilchos Chanukah in Particular." Another shiur was at the Kolloel Boker, on the topic: "Lehodos u'lehallel – why is there no mention of Chanukah in Al Hamichya?" The third shiur was on the topic: "Disposing of Leftover Oil & Wicks – Any Restrictions?"

In honor of Shabbos Chanuka, Ohr Chaim had a Kiruv Krovim Initiative, featuring the esteemed Rabbi Moshe Meir Weis, on the topic of "Modern Day Lessons from the Ancient Chanuka Ritual, and followed with a lively Q&A. Rabbi YY Jacobson continues to inspire, and among his many shiurim, his weekday women's shiur is back, in Tent Gimmel, at 12:45pm. He also gave a special Chanuka shiur this past Tuesday.

May we merit holding on to the fire and inspiration of Chanuka, keeping warm and uplifted through the long winter ahead of us!



Wishing you a Wonderful Shabbos,

Rabbi Nachum Scheiner

Rabbi Nachum Scheiner

מוהל מומחה

CELL: **845-499-6354**



Sign Up for an Amazing New WhatsApp Group

Receive links to all Shiurim given by our Rosh Kolloel

Harav Nachum Scheiner

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

To join this extraordinary group

Whatsapp 845-499-6354

Or email

ohrchaimmonsey@gmail.com





TOMCHE SHABBOS OF ROCKLAND COUNTY

תומכי שבת ד'ראקלנד קאנטי

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



This week has been sponsored

לז"נ

עטיא רבקה בת אליהו צבי

for her upcoming first yahrtzeit

To sponsor a Shabbos for any occasion, please call, **845.356.0202 x310** or email ads@tomcheshabbos.org

Just so you should know...



290 DAYS UNTIL UMAN

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

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

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

PRINTING BY RAMAPOST.COM

