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וראש השנה לחסידות



FARBRENGEN  
INFORMATION  
ON BACK  
COVER



RABBI YY JACOBSON

WILL BE IN  
TOWN FOR  
SHABBOS



KOL HANEORIM THIS  
MOTZAEI SHABBOS  
STARTS AT 6:30

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



# THE WEEK IN PICTURES



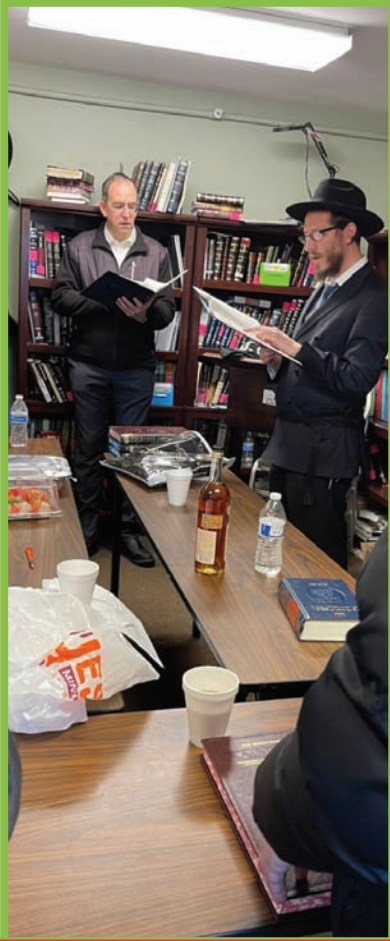
Trees being taken down to expand the parking



Construction Progress on the New Building



Rabbi Mordechai Stern speaking at the Night Kollole



Daf Yomi Siyum Rabbi Shea Stern



NIGHT KOLLEL CHABURA BY REB YITZCHUK KOLODNY







# קול הנערים

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## Schedule

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

## 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

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בס"ד

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## Late Maariv Motzai Shabbos

One hour & One and Half hours after  
Rabeinu Taam

18 Main Bais Medrash

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

בס"ד

# בית מדרש אור חיים

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Winter 2021/22

## Early Friday Mincha

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

18 Main Bais Medrash



### PARSHOT VAYISHLACH HAFTORAH

The Navi Ovadiah lived during the time of Eliyahu, and the difficult reign of Achav and Ezevel (3043-705 b.c.e.) We were introduced to Ovadiah in the Haftorah of Parshas Vayeira when Elisha miraculously helped his widow.

Ovadia's personal commitment and courage in saving 100 prophets from the purges of Ezevel was rewarded and Ovadia was gifted with prophecy himself. He later prophesies about the demise of evil and the ultimate salvation of the righteous.

The connection to our Parsha is the emphasis on Eisav's eventual demise. Yoseph, who is the positive manifestation of what Eisav could have been, will triumph in eradicating Eisav's evil influence from society. "...the house of Yoseph a flame, and the house of Eisav stubble. They will set them ablaze and consume them..." (1:18-

19) Eisav had been given his chance of joining in the creation of the Jewish nation whose influence over society would redirect destiny. Instead of joining, Eisav challenged Yakov, and attempted to destroy him.

There is always a concern about where the safest place in the world is. Especially these days that the world is going nuts and everything is going into a serious melt down. I remember before the first gulf war I was living in Jerusalem and studying in Kollel. Many of the Americans learning in Kollel were concerned about the upcoming war, and what they should do. Should we stay with our brothers and ride the difficult wave or should we leave and play it safe. The tumult was going strong and some were saying do you want to be the one they write a book about that had the chance to leave but Nebach did not leave.

I always wonder, did Hashem want Rav Elchanan Wasserman to go back to Europe? He was safe in America

and he could have inspired many Jews in the U.S.

A group of American Avreichim, me included, went to Harav Chaim Brim ZT"l to get a chizuk or advice. We all felt confident with him as he was at the time 80+ years old and a talmid of Rav Yosef Chaim Zonnenfeld. He lived his entire life in Jerusalem which included quite a few wars that were very painful to the Jews of Jerusalem. We expressed our fears to him and I can still feel his great warmth as he said to us a pasouk from this week's Haftarah. "וְהָיָה קִדְשׁ וִירוּשָׁלַיִם בֵּית יַעֲקֹב אֲתָם מוֹרְשֵׁיהֶם" He explained to us that the safest place on earth is Jerusalem. That on the Mount Zion will be the location of refuge and it will be sanctified and the house Yaakov will receive it inheritance.

So as the world gets crazier we need to keep our eye on the safest place on earth. May we all merit to live in Jerusalem soon. Amen

NEW MINYANIM ADDED:

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

## SHABBOS ZMANIM

CANDLE LIGHTING	4:16PM
MINCHA 18 TENT	4:26PM
MINCHA BAIS CHABAD	4:26PM
SHKIYA	4:34PM
SHACHRIS VASIKIN- DAF YOMI SHIUR	6:11AM
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	4:15PM
SHKIYA	4:33PM
MARRIV	5:13PM 18 TENT, 5:18PM

## WEEKDAY ZMANIM

SHACHRIS
20 MINUTES BEFORE NEITZ 30 ON YOM TOV
S 6:30 M 6:32 T 6:33 W 6:34 T 6:35 F 6:36
MINCHA & MARIV
12 MINUTES BEFORE PLAG
S 3:20 M 3:20 T 3:19 W 3:19 T 3:19
MINCHA & MARIV
12 MINUTES BEFORE SHKIA
S 4:21 M 4:20 T 4:19 W 4:19 T 4:18
NOVEMBER 21 - NOVEMBER 26
NEITZ IS 6:50 - 6:56
PELAG IS 3:32 - 3:31
SHKIA IS 4:33 - 4:30
MAGEN AVRAHAM
8:40 AM - 8:45 AM
GRA- BAAL HATANYA
9:16 AM - 9:20 AM

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

Winter 2021/22

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### WEEKDAY MINYANIM

18 מנחה ↓

1:30	At 17:00 *	Tent א
1:45	At later 17:00 *	Tent ב
2:00	At 17:00 *	Tent א
2:15	10 MIN, אגודת אשכנז *	Tent ב
2:30	20 MIN, אגודת אשכנז *	20 ↑
2:45	30 MIN, אגודת אשכנז *	Tent א
3:00	40 MIN, אגודת אשכנז *	Tent ב
3:15	50 MIN, אגודת אשכנז *	20 ↑
3:30	60 MIN, אגודת אשכנז *	Tent א
3:45	72 MIN, אגודת אשכנז *	Tent ב
4:00	7:30	Tent א
4:15	7:45	Tent א
4:30	8:00	Tent א
4:45	8:15	Tent א
5:00	8:30	Tent א
5:15	8:45	Tent א
5:30	9:00	Tent א
5:45	9:15	Tent א
6:00	9:30	Tent א
	9:45	18 ↓
	10:00	18 ↓
	10:15	18 ↓
	10:30	18 ↓
	10:45	18 ↓
	11:00	18 ↓
	11:15	18 ↓
	11:30	18 ↓
	11:45	18 ↓
	12:00am	18 ↓
	12:15	18 ↓
	12:30	18 ↓
	12:45	18 ↓

מעריב

\*Repeat Krias Shema after nightfall

↑ Upstairs  
↓ Main Floor

מנחה ומעריב

12 MIN, אגודת אשכנז *	Tent א
12 MIN, אגודת אשכנז *	Tent ב
12 MIN, אגודת אשכנז *	Tent א
12 MIN, אגודת אשכנז *	Tent א
10 MIN, אגודת אשכנז *	20 ↑
20 MIN, אגודת אשכנז *	Tent א
30 MIN, אגודת אשכנז *	Tent ב
40 MIN, אגודת אשכנז *	20 ↑
50 MIN, אגודת אשכנז *	Tent א
60 MIN, אגודת אשכנז *	Tent ב

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

### BLUEBERRY HILL ZMANIM

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

MINCHA	3:15	PLAG	3:37
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## LOS ANGELES, CHANUKAH AND VAYISHLACH



I found myself this week in the Beverly Hills area of Los Angeles. My good friend, Moshe, who lives close to my hotel, picked me up and took me to the local mikveh. In the car, I asked him if he knew what Los Angeles meant. This question can catch a person off guard. We all reside in a city, town or state yet we never consider the meaning of its name. Is the origin of our home town something important for us to know? Surprisingly, the answer is yes and this is mentioned by Chazal and is found more than once in the Torah including in this week's Parsha where names like פנואל take on the essence of the event that took place there. Name adaptation also happens to people as is does with Yaakov whose name is changed to Yisrael after fighting with his brother Eisav's angel. Similarly, in Maseches Yoma and other places the Rabbis inquired about the names of people and expounded on their names. They even made decisions based on the names as we see in the story of Rav Meir and a person by the name of כידור whose name Rav Meir is interpreted to mean 'a turned over nation' meaning a troubled nation. So what inner meaning does Los Angeles have?

This is a good segway into this week's parsha where we find Yaakov sending real angels to greet Eisav, his brother.

A deeper connection came to me with the letters that form the abbreviation of the name of the city. The letters L and A in Hebrew can be ל and א which spell one of Hashem's names. This is also mentioned in the Parsha as בל-אל. So what is the message here? And how does it connect to Chanukah?

As we discussed last week, the Greeks didn't begin their battle without a reason. In fact, they are descendants of יפת which as Chazal point out refers to something of beauty that belonged in the Tent of Shem. This means that the real goal of the Greeks was to incorporate or deepen their connection with Shem by introducing inner spiritual attractiveness. Of course, as we witnessed, the danger exists that internal beauty can be lifted and transformed into light but it can also bring a person into deep darkness.

This idea echoes beautifully in the first

Zohar of this week's Parsha. The Zohar tells us that when we're born we are given the Yetzer Hara, an angel that is sends us into darkness. But when we become Bar Mitzva we receive the Yetzer Hatov and this creates is a constant battle as to who will overcome the other. And here is where the beauty comes into the picture. The text is not telling us that one yetzer will destroy the other; rather we are told that if we perform the will of Hashem then the Yetzer Hara will join our team and we will then have two angels working side by side to guard us. This is actually the two angels that escort every person and why we are always challenged with the choice of ending up with two bad angels or two good ones.

The Chashmonaim were active during several different periods of time. Certainly at the actual time of the miracle of Chanukah their dedication and Mesirus Nefesh for authentic Judaism prevailed and created an everlasting light. However the dark inviting and tempting culture of the Greeks was eventually too strong for many of them and eventually the entire family of Chashmonaim was killed by King Herod followed closely by the Roman destruction of the Bais Hamikdash.

There is a profound lesson that appears in Hilchos Chanukah. While there is no obligation to have any meals on Chanukah. the

custom as described by the Rama and other poskim is indeed to have meals but to transform them into Mitzva meals through Torah and songs of praise. This is not by accident; Indeed this is really the essence of the celebration of Chanukah: to find the right spiritual and physical balance in our lives where the spiritual angel within us is working together with the external physical one to create a beautiful combination of Shem and Yefes.

A friend told me an amazing story about a visit he made to his nephew who grew up in L.A. He offered to drive his nephew and his wife to the ice cream store. While cruising down the highway, he pointed out an interesting advertisement on one of the billboards. When he told his nephew to check it out he told his uncle, "It's ok. I try not to look at billboards. My Mom told me that if I'm careful with what my eyes see then I will be able to see Mashiach better."

We all want to have eyes that see Mashiach, eyes that perceive the true light. The way to acquire them is by making sure that the good angel inside of us is in charge and is deciding what we should see and what we shouldn't. Not an easy task.

Good Shabbas

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# SUCCESS IS NO SUBSTITUTE FOR FAMILIAL HARMONY

## Disaster

One afternoon a man came home from work to find total mayhem in his house. His three children were outside, still in their pajamas, playing in the mud with empty food boxes and wrappers strewn all around the front yard. The door of his wife's car was open, as was the front door to the house.

Proceeding into the entry, he found an even bigger mess. A lamp had been knocked over, and the throw rug was wadded against one wall. In the front room the TV was loudly blaring a cartoon channel, and the family room was strewn with toys and various items of clothing. In the kitchen, dishes filled the sink, breakfast food was spilled on the counter, nosh was all over the floor, a broken glass lay under the table, and a small pile of sand was spread by the back door. He quickly headed up the stairs, stepping over toys and more piles of clothes, looking for his wife.

He was worried she may be ill, or that something serious had happened. He found her lounging in the bedroom, reading a novel. She looked up at him, smiled, and asked how his day went. He looked at her bewildered and asked, "What happened here today?"

She again smiled and answered, "You know everyday when you come home from work and ask me what in the world did I do today?" "Yes," was his incredulous reply. She answered, "Well, today I didn't do it."

## Whole

"Jacob arrived whole to the city of Shechem[," the Torah states in this week's portion, Vayishlach.

What a gift it is—to be whole, complete. To be wholesome, unified, integrated, holistic. How many of us can claim to be whole?

How did this happen? What was the secret behind Jacob's "wholeness" at this moment? He had been married for years, he had many children, and was a successful man. He had garnered much wealth and had dealt successfully with many an adversary.

What transpired at this moment which conferred upon Jacob this condition of "wholeness"?

In fact, nowhere does the Bible describe a human being in such a way—that he or she was "shalem," whole. It is an extraordinary description for a human being, who from the genesis of time, is characterized by duality, fragmentation and conflict.

Apparently, something extraordinary occurred in the life in Jacob, which made him whole, precisely at this juncture of his life.

## The Preceding Scene

There is no escaping the juxtaposition between this statement—"Jacob arrived whole"—and the preceding scene in the Torah. In the previous scene, Esau finally made peace with his brother Jacob. After decades of estrangement, hostility and ire, and the fear of outright war between the brothers, they had at last reconciled, even if they would not live together.

It is a profound development. Twenty-two years earlier Esau vowed to kill Jacob, "The days of mourning for my father are near; then I will kill my brother." Now, as they are about to meet again, we stand posed anticipating a harsh encounter. Upon hearing that Esau is approaching him with a force of four hundred men, Jacob is "very afraid and distressed." He devises an elaborate defense,

including a strategy for war.

When Esau finally appears, something very different transpires. The Bible's description of the meeting is unforgettable:

"Esau ran toward him, embraced him, fell upon his neck, and kissed him. And they wept." There is no anger, animosity or threat of revenge. Peace has at last descended upon the Abrahamic family. The next scene in the Torah reads: "Jacob arrived whole..."

The message to us seems clear; You may be a wonderful, accomplished and successful individual, but as long as you are not on speaking terms with your own sibling, you will not be whole. As long as a family is torn by mistrust and conflict, none of its members can be whole. You may be right or wrong in your arguments, but as long as the conflict lingers, you will remain broken. We cannot make ourselves whole, nor can we mend the world, if we lack the courage and vulnerability to create peace within our own families. The family is the nucleus of civilization.

Sometimes we have no choice but to create music out of torn chords. If we have tried whatever we can to reconcile and it did not work, we must create wholeness within a fragmented state. We cannot change other people and each of us must learn to develop his or her own relationship with G-d. Yet, we must try and do whatever we can to create familial harmony. When we can't achieve this, we must know that there will be moments in which we will have to grieve over a terrible loss.

George Burns once quipped that happiness is having a large, loving, caring, close-knit family in another city. It is often easier to get along with the "whole world" than with your own family. But it is only through family harmony that we can achieve genuine wholeness in our lives.



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## PARSHAS VAYISHLACH

### THE SECRETS TO A HAPPY AND SUCCESSFUL LIFE

When Yaakov heard that 400 men were accompanying Eisav, he had to get ready.

Tefillah (prayer) assumed the leading role in his three pronged approach (along with gift giving and military readiness).

It was the key element of a well thought out strategy.

Without tefillah he knew, nothing could succeed.

Yaakov pleaded to Hashem - Save me from my brother. I fear he will hurt my wife and children (pen yavo vehikani aim al banim).

Looking to make his tefillos count, he beseeched Hashem. But Rav Yosef Dushinsky sees Yaakov searching for a zechus that his brother Eisav did not have.

They both had parents who were Tzaddikim.

But Yaakov had righteous wives - Eisav did not.

This much is clear to us.

Chazal say that everything good in our lives comes through the merit of our wives.

But in order for this Heavenly reward to really impact our lives, we must be sure to honor and love our wives properly.

Our wives look to us for understanding and encouragement.

We must not let them down.

They need our praise, like a flower needs the sun.

They need connection. Having a husband who cares, really cares about them, one who appreciates all they do for their family and cherishes them for being who they are - this is a home run.

Keep these facts in mind - but

only if you want a life that is chock full of happiness and prosperity.

The Baal Shem Tov asked his student R' Dovid Mikulov to make a superb wine from the magnificent grapes native to his homeland.

R' Dovid worked the better part of a year on this project. He succeeded in making the most amazing wine this region had ever produced.

Spending hundreds of hours tending to the vineyard and all the other processes, he set out to Medziboz.

Upon crossing the border, the person in charge insisted on inspecting all that was being transported.

Opening each barrel, the officer dipped his fingers into the wine in order to "sample the goods"- rendering the wine undrinkable to any Jew.

Tearfully, he later asked the Baal Shem Tov. Why did this happen?

"You worked so hard, so many hours, on this wine?"

It is indeed the finest wine money can buy.

You put all your efforts into this production... but did you daven to Hashem over and over again that this wine should be outstanding and reach its potential?"

"I did not." R' Dovid replied.

So many times we put all our efforts into achieving success.

We overwork, we agonize, worry and plan. We cannot sleep... Maybe this angle, this kneitch.. this will make it happen.

But do we daven as strongly as we plan and strategize?

Yaakov Avinu laid the paths for all his generations to come.

Prayer is the key...the secret to success and happiness.

The most powerful tool in our arsenal.

But we must remember to use it.

Have a wonderful Shabbos!

## NEW CDS NOW AVAILABLE

RAV SHAUL ALTER SHLITA

TIMELY TOPICS ON THE DAF - SHUIR BY  
RABBI SHEA STERN

## DR. SIMCHA

Hi all , Dr. SIMCHA did NOT retire nor will he ever Be'H □. So where is the SIMCHA in this weeks PARSHA ?!

First of all it's the עופורף of our son Yitzzy getting married יבשטיו בשטיו Rose Spiegel !!!! Mazal

TOV !!! Wishing all of klal yisroel only simchas & nachas.

We're in Galus Edohm. Edohm means RED ! Danger ! When Yosaisf's תנות פסים was dipped in blood (RED) it was to fool Yaakov that he died. EDOHM is about

### FACADE !!

פרק לזי פסוק לבי = יומלך באדום בלע בלע בן בעור !!

How are we MO'LECH ( to rule ) over EDOHM ? Answer = בלע = swallow, the בן בעור =. = עור ( skin )

### THE FACADE !!!

Instead have חיזוק ואימוץ to be בשמחה במיד , no matter what it may APPEAR to be.

Enjoy & share our טובה של שבת with קודש. הצלחה מרובה

## UNTIL I WILL COME TO MY LORD AT SEIR

Rashi says that at this time, Yaakov was not planning to go all the way to Seir... When will he go? In the days of Moshiach. Rashi quotes the last Pasuk in Uvadya: "And saviors will ascend Mount Tzion to judge the mountain of Eisov."

The Rebbe would say that the time arrived. At a Farbrenge, the Rebbe quoted the Radak and the Chida on the importance of awaiting, looking forward and asking for the coming of Moshiach. This hastens the coming of Moshiach.

==== Farbrenge 5,746  
- 1985.

## UFARATZTA

Yud Tes Kislev (5,533-1772): Yom Hilula of the Magid of Mezritch.

Yud Tes \ Chof Kislev (5,559-1798): The Baal Hatanya was released from Czarist prison.

Good Yom Tov!

May you be inscribed and sealed for a good year in the studies of Chassidus and the ways of Chassidus.







Rabbi Reisman

## Dina and the Maisch in Shechem

Rav Schwab in his Sefer on Chumash Mayan Bais Hashoeva page # 86 on 34:7 says regarding the Gemara in Maseches Bava Basra 15b (28 lines from the top) that says that Dina married Iyov. Iyov according to at least one Man D'amar lived in the time of the Avos, married Dina. From where do we come to such a thought? It is a Gizairas Shava. It says in the Parsha 34:7 (כי-נבלה עשה בישראל, לשכב את-בת-יעקב). A Nevala, an abomination took place that Shechem was Mezaneh with Bas Yaakov. It says in Iyov in the second Perek where Iyov's wife tells him in 2:9 (עדר מחזיק בתמתך) you are so strong (ברך אלקים, ומת), give up. There Iyov responds by saying to her 2:10 (כדבר אחת הנבלות) you are to speaking like people who are an abomination, you are speaking improperly. So Hekeish Nevala Nevala, Dina married Iyov and we make a Gizaras Shava.

Rav Schwab comes to explain this. He explains with a Klal that Kochos Hatumah always pursue something most Tahor. The purer something is the more the Kochos Hatumah pursue it. This is why today we don't really have a problem with Shaidim or many of the spirits of Tumah that attack people because we are not on the Madreiga that they should care about us.

Rav Pam used to say that the reason that a woman who is pregnant doesn't go to a Bais Hak'veires, there is such a custom, is because the baby in her womb is pure and the Kochos Hatumah shouldn't attach themselves. He said B'sheim the GRA that the reason why Kohanim don't go to a Bais Hak'veires is because they have a higher level of Kedusha and there are Kochos Hatumah there. That is a Tam Hamitzvah of the Torah's prohibition for them to go.

As a matter of fact, Rav Pam related that the GRA once went with his brother to their mother's Kever on her Yahrtzeit and on the way back the Vilna Gaon mentioned to his brother did you see how happy our mother was? The GRA could see.

The next year the GRA's brother assumed that the GRA would want to go again and he came to pick him up. The GRA said that he wasn't going. He asked him why? The GRA said, do you know how much I suffered from visiting the Bais Hak'veires. Rav Pam would relate this and explain, the more Tahor something is the more the Kochos Hatumah try to attach themselves. The GRA was on such a level that to him it was Mazik. Kochos Hatahara are attacked by Kochos Hatumah.

Zagt Rav Schwab, that is why we find in the Chumash that Anashim Temaim such as Shechem, Avimelech, and Pharaoh sought to take Sarah and Rivka as wives and in our Parsha to take Dina. Because the Kochos Hatumah are Mis'veveh and are Midabeik to Kedusha. To attack a Davar Shebekedusha. That explains why we find in the Torah that the greatest women were attracted to the Kochos Hatumah. We find that Esther to Achashveirosh because the Kochos Hatumah are Mis'veveh to Devarim Shebekedusha.

L'mayseh, the exposure causes Tumah to attach to Kedusha. Just like the GRA said that I suffered from it, Dina too from being attacked by Shechem as she was, she suffered. Later after she married Iyov and she said something improper (עדר מחזיק בתמתך; ברך אלקים, ומת). Iyov was shocked and said this must come from the Tumah that touched you for a moment, the Tumah of Shechem and therefore, Iyov said (כדבר אחת הנבלות) you speak like a Nevala. Which Nevala? The Nevala of Shechem (כי-נבלה עשה בישראל, לשכב את-בת-יעקב). That is the connection, it is a Pshat connection not just a Gizairas Shava connection. This is Rav Schwab's insight into how the Kochos Hatumah always are Rodef Klal Yisrael. Today, Klal Yisrael with such a small family in the family of the nations. How many Yidden are there in the world? They are constantly busy with us. Amazing! The Kochos Hakedusha are attacked by the Kochos Hatumah.

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

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## HEAVENLY DUST

In Bereishis 32:25 the posuk tells us that the malach wrestled with Yaakov until dawn. The Gemara in Chulin 91a says that the dust of their wrestling went up to the Kisei Hakavod. Based on the Gemara Pesachim 94b we see that the distance from earth to the first rakia is five hundred years and the thickness of rakia is five hundred years traveling. How is it possible that the dust reached the Kisei Hakavod? The Medrash in Bereishis Rabba 12:15 says that initially Hashem created the world with middas hadin, that is why it says Elokim in the first posuk in the Torah, but then Hashem saw that the world could not exist, so he combined it with midas HaRachamim. The Klei Yakar in 2:4 asks, "What does it mean that Hashem changed his mind?" Hashem is not a human who changes his mind! Chazal tell us in Yevamos 121b that Hashem is medakdek with tzadikkim like a chut hasarah. The question arises; shouldn't a tzaddik have some leeway being that he is a tzaddik? Why is he judged even more stringently? The Gemara in Menachos 29b says that when Moshe went up to heaven, he saw Hashem tying crowns to the letters of the Torah. Moshe asked, "Who understands this?" Hashem said, "It is Akiva who darshened every tag of every letter." Moshe asked, "What is his reward?" Hashem said, "He will be killed by the Romans." Moshe asked, "Is this the reward for Torah?" Hashem said to Moshe, "Be quiet. This is what came to my mind." The question is, what kind of answer is this? We know that when a person dies the survivors say kaddish for the first year since that is when the nifter is judged. Why then is there a kaddish on every yahrtzeit? The Gemara in Bava Metziya 84b brings the story of Rav Elazar, the son of Rav Shimon. When Rav Elazar was dying he knew the Rabbonim were angry with him, so he told his wife, "Don't tell anyone that I died and put

me in the attic." She kept him in the attic for twenty-two years. His body stayed fresh until one day she saw a worm come out of his ear. She was perturbed by this. Rav Elazar came to her in a dream and said, "I was punished because I heard someone making fun of a talmid chacham and I was not mocheh." Reb Chaim Kanievsky asks, if he deserved to be punished, why was he not punished right away?

The Kli Yakar explains that midas hadin was created for shomayim, whereas the aretz needs midas horachamim. Hashem knew that earth can't tolerate just midas hadin. The Shelah says we see from this Klei Yakar the concept that the higher in shomayim you go, the greater midas hadin, and the lower we are on this world, the more we require midas horachamim. The greatest din is at the Kisei Hakavod. The reason Hashem is medakdek with tzadikkim is because they are closer to the Kisei Hakavod and shomayim. That is why Hashem told Moshe, "Be quiet, that is my thought process," since originally Hashem created the world with din only and upon creating aretz he added rachamim. Reb Akiva who was so close to Hashem could understand and accept midas hadin. This is the reason one says kaddish on the yahrtzeit, since that is the time when the neshama of a person goes even higher and closer to kisei hakavod so there is less rachamim involved, hence the neshama needs a kaddish on the yahrtzeit. The biggest proof is that Rav Elazar was not punished until twenty-two years later. He needed to go that much higher to Kisei Hakavod to be punished for such a minute sin. This was also the idea of the malach sending dust to the Kisei Hakavod. He was trying to get Yaakov judged with the most extreme midas hadin since the dust travelled all the way to Kisei Hakavod.

May we be zocheh to see Hashem's Rachamim on all Klal Yisroel, just as He protected Yaakov from the malach of Esav.

## Yaakov VS. His Own Malach

32:25 "ויותר יעקב לבדו, ויאבק איש" עמו עד עלות השחר

"And Yaakov was left alone and a man wrestled him until the break of dawn." Who is this "man" that Posuk is referring to who Yaakov wrestled with? Rashi says that the "man" of our Posuk was the Sar, ministering angel, of Eisav. (Each nation is assigned a ministering Malach in Shomayim). The Pirkei D'rebbe Eliezer seems to say that it was the Malach of Yaakov Avinu. Who was this "man," why is he called a "man," and why was he coming to fight with Yaakov now?

From the following Pesukim, it appears that this man that Yaakov Avinu wrestled with was a Malach. Malachim who speak to people, and appear in the form of a man, are called "אישים." (רד"ק)

How could Yaakov have fought with a Malach, when he was but a man? When Malachim come down to this world in the guise of a man, they take on the persona of the man. We see this when the Malachim came to Avrohom, they ate. So too here, being that the Malach came as a man, Yaakov was able to have a battle with him, for the Posuk says, "איש" – it was a man who Yaakov was battling. Rebbe Chiya says that this Malach was the Sar of Eisav, and there are those who say that it was the Malach Michoel. "ויאבק" is the same Gematria as "מיכאל היה" (with the two words). (שפתי כהן על התורה)

It says in Bereishis Rabbah 77:3 (brought down by Rashi) that it was the Sar of Eisav who did battle with Yaakov, while it says in Pirkei D'rebbe Eliezer 37 that when Yaakov Avinu asked the Malach his name, he responded that his name was "Yisroel." Was the Malach a friend or foe? Chazal tell us that the form of Yaakov Avinu was etched into the Kisai Hakavod. This was for the Midah which Yaakov represented, the Midah of

Emes, truth. The Sar of Eisav, who in Chazal is called the Samech Mem, is the one appointed over the opposite of Emes, however he always shows himself as Emes. He is very deceitful, and tries to make it appear as if he is the paradigm of Emes. Chulin 91a – The Samech Mem compares himself to a Talmid Chochom. There are those who are Kofer in the Torah and Hakodosh Boruch Hu, yet call themselves Rabbonim, and call the place where they serve Avodah Zarah, a Bais Hakneses. It is all falsehood, whereby they use the terminology of truth to try to make it appear as if they revere truth. The Sar of Eisav called himself "Yisroel" to appear to be Emes, but in fact he was the Samech Mem. (מעין) בית השואבה

It says in 32:21 - "והנה גם הוא" – "And behold he is behind us." The messengers sent to Eisav were to tell Eisav that Yaakov was behind them. Yaakov sought to fool Eisav into thinking that he was behind his servants, when in fact he had fled in the opposite direction. Yaakov Avinu wanted to run away at night – run in a different direction from Eisav. The Malach came and stopped him. (Avi Mori used this Rashbam to explain the Pirkei D'rebbe Eliezer, that in fact it was a Malach of Yaakov who came to him. The Malach was fighting Yaakov, for the Malach was telling Yaakov that he was doing the wrong thing by trying to flee from Eisav, instead of having complete Bitachon in Hakodosh Boruch Hu, and standing up to Eisav.) (רשב"ם)

Now we can understand who Yaakov Avinu had a fight with, and why the Torah uses the term "איש" and why the איש was coming to fight Yaakov now. There are all different P'shatim as to who the איש was: The Sar of Eisav, Malach Michoel, the Malach of Yaakov, (perhaps different than Malach Michoel). Perhaps they are all correct. There are constant battles within a person. There is the Yetzer Tov, and the Yetzer Hara. The Yetzer Tov battles for the person to do good, while the Yetzer Hara comes to battle for the person to do bad. Yaakov

feared his brother, and attempted to flee. One must not look to flee his battle, rather he must stand up to it, and make an effort to beat it. The "איש" was Yaakov himself. It was all taking place within him. There is one thing that one must remember in all his battles with the wicked spirits, as well as in all matters in life. It is all with the help of Hakodosh Boruch Hu – one cannot accomplish anything without him. There are all sorts of battles down here and up Above; our job is to make a concerted effort to follow the Rotzon Hashem, and then to have Bitachon that He will take care of the rest – for it is all His doing anyway. May we be Zoche to conquer our battles, and have full Bitachon at all times, that it is all from Hashem.





## ARE YOU AN EARTH ANGEL

Prior to 1974, the standard practice for dealing with someone who was choking was to whack the afflicted person on the back. Dr. Henry Heimlich argued hitting them that way can force the obstruction further into the gullet, rather than dislodge it. He worked on various theories attempting a better way before ultimately coming up with the technique of putting one's arms around the person choking and exerting upward abdominal thrusts, just above the navel and below the ribs, with the linked hands in a fist, until the obstruction is dislodged.

Heimlich published preliminary findings from his experiments with anti-choking techniques in a US medical journal. Newspapers around the US quickly began picking up on examples where readers, including restaurant owners, had caught word of Heimlich's article and had tried the maneuver on choking casualties, with successful results.

Word spread, and that summer the Journal of the American Medical Association published an editorial in which, with the surgeon's permission, the technique was officially referred to for the first time as the "Heimlich Maneuver." The technique became widely adopted nationally and internationally and today it appears on posters in most restaurants and is taught in many schools.

Despite introducing the technique, Heimlich had never actually used it the 42 years of its existence. In 2016, Dr. Heimlich was in the dining room of his retirement home in Cincinnati. A fellow resident at the next table began to choke. Without hesitation, Heimlich spun her around in her chair so he could get behind her and administered several upward thrusts with a fist below the chest until the piece of meat she was choking on popped out of her throat and she could breathe again.

At 96 years old, Dr. Henry Heimlich had finally executed the Heimlich maneuver to save a life. A short time later, the 87-year-old woman for whom Dr. Heimlich was an angel here on earth, wrote him a note saying she was so thankful that "God put me in this seat next to you."

Last weeks Parsha begins with the description of Yaakov's dream that included angels ascending and descending a ladder to heaven. Many commentaries wonder why the passuk describes them as "going up and coming down"; shouldn't angels descend from heaven and then ascend back up to it? I would ask a more fundamental question: why do angels need a ladder at all, can't they float or be beamed down to earth and back up to heaven?

The answer can be found by looking at other appearances of angels in Sefer Bereishis. When Yaakov is poised to reunite with his brother Esav, he first sends "malachim" to Esav. Rashi there interprets "malachim" as "מלאכים ממש," real heavenly angels. The Ibn Ezra disagrees. He says Yaakov sent human messengers who came through for Yaakov and did just what he needed at that moment.

Later still, when Yaakov sends Yosef out to look for his brothers, the Torah cryptically tells us someone appeared to Yosef and asked, "who are you looking for, maybe I can help direct you." Rashi says that person was none other than the heavenly angel Gavriel. Again the Ibn Ezra disagrees and says, no, it was a human being who at that moment stepped up for Yosef and asked how he could help.

Based on the Ibn Ezra's consistent explanation, perhaps we can suggest that the angels in Yaakov's dream were not in fact heavenly angels but men. Until that dream, Yaakov was an איש תם יושב אוהלים, a pure person who sat in the tent and studied Torah. Now, he was

bringing all of that learning, knowledge, wisdom, and insight into the world. Perhaps through this dream and vision, Hashem was communicating that spirituality and angels are not made in heaven, but rather angels are made here on earth. Maybe that is why they are described as going up and coming down.

Yaakov's mission—and ours—is to be the angel for others. When we come through for others, when we ask how we can help, when we make the difference for them, we bring a piece of heaven down here to earth. Through our actions we build an actual stairway to heaven.

Yaakov awakens from his dream and becomes dedicated to being an angel. When he goes to the well, he sees lazy employees and he immediately says, 'אח, my brothers who I care about, the day isn't over, we have to keep working. He sees a young lady who can't access the well because of a huge boulder covering it and he spreads his angelic wings and lifts it for her. He is Rachel's angel. He ascends to heaven.

When Lavan replaces Rachel with Leah on Yaakov's wedding night, Leah must have panicked. It will be humiliating when Yaakov is expecting his beloved and finds Leah instead. What did Rachel do? She had every right to expose the situation. Instead, to save her sister the embarrassment, she became her angel and gave her the simanim, the secret code that she and Yaakov had formulated.

We must not passively wait for angels to descend from heaven, to relieve pain, offer support, provide help, and bring salvation. We must be those angels, proactively stepping up and stepping in to make a difference in the lives of others.

For nearly years, \$100 bills with an identifying mark were randomly found all over Salem, Oregon, in markets, at stores, fairs and even on the street. They helped people pay their electric bill, make their rent, buy their prescription medication, and even provide them shelter for a couple of nights. At last count, the mystery philanthropist has anonymously given out of over \$50,000 worth of \$100 bills and has become the angel for so many.

In July of 2017, Rosie Gagnon laced up her sneakers for her daily run around the hills of Virginia's Shenandoah County. When Rosie hit mile six of eight, the water she'd packed along was gone and her face was bright red. As she passed by one particular home, a man pulling down the driveway stopped and poked his head out the window. He offered her a bottle of water and it was exactly what she needed. He then asked her if she was the one he sees running past his house every day. She answered yes. The next day on her run at mile six out of eight again, there was a cold bottle waiting for her on a green telephone box at the edge of the road. And then again the next day, and the day after that. Six months after leaving water each day she runs, Rosie was interviewed. She explained that she packs along her own water, of course, but it never lasts as long as she needs. But there, with a huge hill looming in her final stretch, she always knows there's help ahead.

There are countless stories of humans ascending and descending the stairway to heaven to be someone else's angel. Twenty-two years after inventing his technique, at 96 years old, Dr. Henry Heimlich became that choking woman's angel. When Rosie Gagnon had to face the daily run up a steep hill, Bruce Riffey was her angel who put out water that gave her the encouragement to make the climb.

There are people all around us who are choking on life, facing steep uphill climbs, or stuck on the proverbial side of the road. They are struggling emotionally, financially, with loneliness or in despair. Say hello, give the benefit of the doubt, offer a kind word or a kind gesture. You might be somebody's only angel of the day, their gift straight from heaven.



# 8 FACTS ABOUT THE 19TH OF KISLEV

Every year Chabad Hasidim get together on this day all around the world to celebrate the 19th of Kislev which they call the 'holiday of the redemption'.

Hassidim with words of Hassidut and character development.

Here are 8 facts about this holiday and its meaning:

1. Rabbi Shneur Zalman of Liadi a.k.a. the Elder Admor or the Baal Hatanya was the founder of the Chabad Hassidut and its first Admor (Leader). He learned in the Bet Midrash of the Maggid of Mezritch who was the successor of the Baal Shem Tov who founded the Hassidic movement.
2. This day is a holiday for on this day the Baal Hatanya was freed from Russian prison in 1798 (5558). Since the Baal Hatanya would raise funds to strengthen the Jewish presence in the holy land slanderers came out and said he was providing funds to the Turks (who controlled the Holy Land at the time) who were Russia's enemies. The slanderers added more and more false claims to make sure Rabbi Shneur Zalman would be put out of business along with the Hassidic movement and the Rabbi was incarcerated. The prison was a fearful compound called the Petrobelovsky Fortress and the rabbi was interrogated for hours upon hours. These interrogations also included explaining the nuances and the depth of the Hassidic movement's teachings and try to make it understandable to the coarse prison wardens and interrogators.
3. Ironically, these interrogations were a catalyst for his freedom. The Rabbi deeply impressed his interrogators to the point they knew they had a man of profound wisdom among them and sought to seek out his advice. They sent senior government officials to visit him in his cell; they had deep discussions with him and were duly impressed with his breath of knowledge and his personality.
4. The rabbi was released on the 19th of Kislev when it was time for the afternoon prayers after spending 53 days in prison. This corresponds to the 53 chapters in his book "The Tanya".
5. When he was freed he wrote a letter opening with the words: "I am smaller than all the kindnesses". In this letter he teaches his Hasidim to shrink themselves away from those that oppose the Hassidim just as he did in prison with his captors and those opposing him.
6. When in prison the rabbi said: "Whoever is happy with my happiness. I will take him out of narrow straits to the wide open space." This is why Chabad Hassidim gather to discuss the story of his imprisonment and release to arouse and strengthen the hearts of the
7. Rabbi Shalom Duber of Lubavitch in one of his letters calls the 19th of Kislev "The Rosh Hashanah of Hassidut". He explains that as Rosh Hashanah decides the abundance to be poured into the entire year, so too on the 19th of Kislev the light and abundance of the internal Torah is poured out for the entire year. Hassidim sanctify themselves on this day and learn about the final redemption and the coming of the Messiah.
8. It is told that after the Rabbi's release, Hassidim approached him and asked him to write a "Megillah of the 19th of Kislev" to commemorate the Rabbi's incarceration and release. The Rabbi didn't want this but said this day should be celebrated as a holiday annually where the name of G-d would be elevated and thousands of souls would be aroused to repentance and proper service of G-d, for what is engraved on the 'heart of Israel on high' is written on the heart of Israel in this world below.  
The rabbi's statement was like a vision of the future of this sublime day which indeed was established as a holiday of the redemption where Hassidim gather and accept resolutions to improve upon themselves.





# A COUNTER-INTUITIVE READING OF A DIFFICULT PASUK

RABBI FRAND

The Torah describes Yaakov's positioning of his family in preparation for the meeting with Eisav: "He put the handmaids and their children first, and Leah and her children later, and Rochel and Yosef last" [Bereishis 33:2]. Although obviously there had to be some kind of arrangement, seeing the Torah explicitly spell out this sequence seems problematic. It is as if Yaakov considers Bilhah and Zilpah and their sons to be expendable - putting them on the "front lines of battle" with Eisav so to speak. L'havdil, it seems as if they were treated like cannon fodder - the first line infantry who are chewed up by the enemy's attack.

In a similar vein, Leah and her children are also treated as second class family members. Leah was never Yaakov's favorite wife and now her branch of the family are similarly positioned in a more vulnerable position than that of Yaakov's favorite wife (Rochel) and son (Yosef).

How are we to read this pasuk so it doesn't seem like the cynical calculation of an army general putting his privates in the front row to face enemy fire?

Rav Schach offered a novel interpretation which he felt was "amita shel Torah" - the absolutely true interpretation of this Torah pasuk. Rav Schach said, Heaven forbid that the strategy of placement should show cynical callousness toward the handmaids and their sons. Just the opposite was the case.

As we learn in next week's Parsha, Yosef brought evil tidings about his brothers to his father. Rashi explains that he told them that Leah's children were bullying and abusing the sons from the handmaidens (Gad, Asher, Dan, Naftali). We have to put this in the proper perspective, but the fact is that the sons of Bilhah and Zilpah suffered emotionally and psychologically from the teasing of their half-brothers. When a person suffers pain (yisurin) that itself achieves atonement, wiping out the debit so to speak of the debt this person owes in Heaven. By virtue of this fact, the sons of the handmaids had the greatest merit in the family. Since they had to suffer anguish at the hands of their brothers, Heaven looked most favorably on these down-trodden individuals. It was for this reason that they earned the first place in the

welcoming party. The people with the most merit always lead the Jewish people into battle.

After that, it was Leah and her sons because Leah also suffered. She suffered greatly by the fact that she felt Yaakov did not love her. Her sons also sensed that tension in the family and they too suffered. Again, it was this suffering that earned them the "second spot in the line-up" to meet Eisav.

Ironically and counter-intuitively from the way we would read the pasuk, Rochel and Yosef precisely because they were so beloved and the apple of the eye of Yaakov Avinu, had no special claim to the cleansing affect of psychological suffering and therefore they had to be at the end of the line of the welcoming party.

Rabbi Schach felt this was the true interpretation of this pasuk.

We know that it is very difficult when people suffer misfortune. But people should keep this idea in mind - a person who has suffered qualifies to receive more merit than one who has not suffered. Suffering removes "debts," leaving people who have suffered have the cleanest of slates. This should be a consolation to any of us who have suffered difficulties during the course of our lives.



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# PARSHAS VAYISHLACH

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



Rabbi Dani Staum

[stamtora@gmail.com](mailto:stamtora@gmail.com)

## KEY to Parshas Vayishlach – Parsha Pix

Slow down – After they met up and Eisav suggested that he and Yaakov continue together, Yaakov replied that he must proceed much slower because of his children and told Eisav to go ahead - 33:13.

All alone – Yaakov was left alone when he crossed the river to retrieve jugs and that's why/when Angel of Eisav encountered him -32:24.

I already have everything I need – Yaakov told Eisav he has everything - 33:11 (in contrast to Eisav who said “I have a lot” - 33:9).

Donkey/Shechem – Shechem was the prince of the city, which had the same name, who abused Dinah. His father's name was Chamor which means donkey. Based on their behavior its not surprising that the father was so called - 34:2.

Aloof (x 4) – The end of parshas Vayishlach contains numerous pesukim which list the family and chiefs of the families of Eisav. The Torah word for chief is ) אלווף (אלוף). It repeats that word numerous times... 36:15 and on.

Kever Rochel – Rochel dies in childbirth and is buried on the side of the road -35:19.

Third day – On the third day after the city of Shechem circumcised themselves, Shimon and Levi avenged the honor of their sister Dinah by killing all the men in the city - 34:25.

Kashrus - Filet Mignon and Sirloin Steaks – These expensive cuts of meat are from the area where the Gid Hanashe is in the animal. The parsha states that we are not allowed to eat the Gid Hanashe. It is a difficult process to remove it and there are different traditions and halachic opinions whether it is permitted to eat those meats after the Gid has been removed - 32:33.

Sukkah city – Yaakov named the place he arrived at after his encounter with Eisav Succos - 33:17.

## “Tizku L'mitzvos”

Do we understand just what life really is? Well, here's a story about a Yid who truly understands the meaning of life. It was told by Rabbi Boruch Bodenheim shlit'a, a Rosh Yeshiva of Ner Boruch - Passaic Torah Institute (PTI).

There is a Yid in Yerushalayim known as Tizku L'mitzvos (may you merit to fulfill more mitzvos). He received this nickname by spending his days raising money for poor people, saying to his donors, “Tizku L'mitzvos,” as he walks around the various shuls & yeshivos raising money. One rainy day, my good friend Rabbi Moshe Ginian was driving in Jerusalem & saw Reb Tizku L'mitzvos standing at a street corner, totally drenched from the pouring rain. Moshe offered him a ride, which he gladly accepted. “Now is my opportunity,” thought Moshe, “to inquire about this man's unique story - and his nickname.” They made small talk until he felt comfortable enough to ask, “Please tell me, I see you in various shuls raising money for poor people. How did you get involved in this?” Reb Tizku L'mitzvos began his story. “I used to be a very successful electrician. A few years ago, my wife passed away. A couple of months later, I was accidentally hit by a bus & went flying, landing on my head. When I awoke, I was paralyzed. I went home weeks later, being told I'd be paralyzed for life. When my youngest child got engaged, I gave them my apartment and moved in with one of my married children. I felt so good, so fortunate that all my children got married. Still, I couldn't move. One day, I looked up to the heavens and said, ‘Hashem, you did not give me life for no reason. I can't move, so what am I here for? If you give me the ability to walk again, I will dedicate my days to mitzvos; I will spend my days raising money for your needy children.’” “The next day,” he said, “I miraculously was able to move my right arm ever so slightly & the following day my left arm; the next week my right leg and the one after that, my left leg. Slowly, very slowly, my ability to move returned. After months of intensive rehabilitation, I was able to walk and use my arms and legs again. I was fully mobile! “So, I got on a bus and traveled around, starting to raise money to fulfill my pledge to Hashem to devote my life to doing mitzvos. Hence my refrain ‘Tizku L'mitzvos,’ as I have been raising funds for the needy over the last 10 years. I have very little money of my own & I live in my married daughter's apartment but undoubtedly, I am the wealthiest person! I feel so fortunate that all my children are married & healthy & well, & that I have constant opportunities to help the needy.”

My friend Rabbi Ginian told me he was going through a difficult period financially at the time & wasn't sure what to do. Meeting “Tizku L'mitzvos” was a clear message from Hashem: “Don't worry about your finances - you have wonderful children who keep Torah & mitzvos; you are the wealthiest person! This is why you are alive - Tizku L'mitzvos!” **Rabbi Dovid Hoffman's Torah Tavlin**







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## SUPER NATURAL LANGUAGE LESSON

A woman goes to the local psychic in hopes of contacting her dearly departed grandmother. The psychic's eyelids begin fluttering, her voice begins warbling, her hands float up above the table, and she begins moaning. Eventually, a coherent voice emanates, saying, "Granddaughter? Are you there?"

The customer, wide-eyed and on the edge of her seat, responds, "Grandmother? Is that you?"

"Yes granddaughter, it's me."

"It's really, really you, grandmother?", the woman repeats.

"Yes, it's really me, granddaughter."

The woman looks puzzled, "You're sure it's you, grandmother?"

"Yes, granddaughter, I'm sure it's me."

The woman pauses a moment, "Grandmother, I have just one question for you."

"Anything, my child."

"Grandmother, when did you learn to speak English?"

"Hey mister, could you lend me 10 bucks?"

The man looked down and saw a snail sitting on his porch. He said, "What do you want?"

The snail said, "Could you lend me 10 bucks?"

The man yelled, "get out of here!" and then threw him off the porch.

About a year later the man hears a tapping on his door again. He goes out to see who it is. He looks around and he finally heard a tiny voice say, "What did you do that for?"

## EQUAL OPPORTUNITY EMPLOYER

A local business was looking for office help. They put a sign in the window saying:

"HELP WANTED. Must be able to type, must be good with a computer and must be bilingual. We are an Equal Opportunity Employer."

A short time afterwards, a dog trotted up to the window, saw the sign and went inside. He looked at the receptionist and wagged his tail, then walked over to the sign, looked at it and whined.

Getting the idea, the receptionist got the office manager. The office manager looked at the dog and was surprised, to say the least. However, the dog looked determined, so he led him into the office. Inside, the dog jumped up on the chair and stared at the manager.

The manager said, "I can't hire you. The sign says you have to be able to type."

The dog jumped down, went to the typewriter and proceeded to type out a perfect letter. He took out the page and trotted over to the manager and gave it to him, then jumped back on the chair.

The manager was stunned, but then told the dog, "The sign says you have to be good with a computer."

The dog jumped down again and went to the computer. The dog proceeded to demonstrate his expertise with various programs and produced a sample spreadsheet and database and presented them to the manager.

By this time the manager was totally dumbfounded! He looked at the dog and said, "I realize that you are a very intelligent dog and have some interesting abilities. However, I still can't give you the job."

The dog jumped down and went to a copy of the sign and put his paw on the part about being an Equal Opportunity Employer.

The manager said, "Yes, but the sign also says that you have to be bilingual."

The dog looked at him straight in the face and said, "Meow."

## 75 YEARS

It's strange to think 75 years ago everyone owned a horse and only the rich had cars.

Today everyone has a car and only the rich own horses.

## PARENTAL WARNING

"Yes, Theo, what is it?" asked the teacher.

"I don't want to alarm you, Miss Davis, but my dad said if I don't get better grades, someone was going to be in big trouble."

## FUTURISTIC HEARING AID

A man realized he needed to purchase a hearing aid, but didn't want to spend a lot of money. "How much do they cost?" he asked the salesman.

"Anything from \$2 to \$2,000."

"Can I see the \$2 model?" said the customer.

The salesman put the device around the man's neck, and said: "You just stick this button in your ear and run this little string down into your pocket."

"How does it work?" asked the customer.

"For \$2, it doesn't work," said the salesman. "But when people see it on you, they'll talk louder."

## LESSON LEARNED

I was driving home from work when I was pulled over for not wearing a seat belt. Three days later, I got the same ticket, at the same stop, from the same cop.

"So, have you learned anything?" asked the cop.

"Yes, I have," I began. "I've learned it's time to find a new way home from work."

## THE SNAIL

A man was sitting in his house when he heard a tapping on the door. He went to see who it was. He opened the door and looked around he then heard a tiny voice,



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## DOES MEHADRIN MIN HAMEHADRIN INCLUDE MEHADRIN?

RABBI NACHUM SCHEINER

ROSH KOLLEL

As mentioned above, the mehadrin – those who seek to beautify the mitzvah – to light one per person, and the mehadrin min hamehadrin – those who seek to beautify the mitzvah even more – add or subtract one candle each night. Simply read, the Gemara is telling us a way to add to the hidur, and the higher level of mehadrin also includes the lower level. In other words, in addition to lighting a candle for each member of the household, we should also add another candle each night. This is indeed the opinion of the Rambam.

On the other hand, Tosfos writes that it cannot be that the higher level of mehadrin is also meant to include the lower level of hidur. If we add a candle each night, in addition to lighting a candle for each member of the household, it will not be clear which night it is. For example, if someone passes by a house and sees 10 candles, he will not know that it is the 2nd night of Chanukah being publicized, because it may just be that there are 10 people living in the house.

### EXPLAINING THE RAMBAM

The question raised by Tosfos – how can one light 10 candles on the 2nd night of Chanukah, since people may think that there are 10 people living in the house – needs to be answered for the Rambam.

The Gra explains that the question is only correct if the idea of adding each night is to be parallel to the day of Chanuka. According to that reason, there would be an issue if we cannot tell which night it is. On the other hand, according to the other reason – because of “maalin bakodesh v’lo moridin” – it is unnecessary to publicize which night it is. As long as one is growing and adding candles he is accomplishing what is needed.

Based on this idea, the Gra adds that we can answer the question mentioned earlier as to why the Gemara and the Rif quote the story of the elders. If the reason for Beis Hillel is based on “maalin bakodesh v’lo moridin,” it is not necessary to know which night it is, and in addition to lighting a candle for each member of the household, we can also add another candle each night, even though one it is not clear which night of Chanukah it is.

The Darkei Moshe adds that since we light today inside each menorah can be placed in a separate spot and even Tosfos will agree that, in addition to lighting a candle for each member of the household, we can also add another candle each night, because it will be clear which night of Chanukah it is.

### HALACHICALLY SPEAKING

This machlokes between the Rambam and Tosfos – if we light a candle for each member of the household, even when adding a candle each night – is brought in Shulchan Aruch. The Mechaber rules like Tosfos that only one person in the household lights. The Rama, on the other hand, follows the Rambam and rules that each person

should light.

As the Taz points out, in general the Mechaber follows the Rambam and the Rama follows Tosfos. That makes this case – where the Mechaber follows Tosfos and the Rama follows the Rambam – an exception to the rule.

There is another question which is raised by the commentators. As discussed adding candles is a hidur, and the basic mitzvah requirement is just one per night per household. Yet, the Shulchan Aruch does not even mention the basic requirement of one candle, at all. The simple reading of the Shulchan Aruch gives an implication that anything less than hidur is worthless. But shouldn't a person be taught the halachah and know what to do when he only has one candle?

### SUMMARY

There is a machlokes if mehadrin min hamedrin – adding on another candle each night – also includes mehadrin – a candle for each member of the house.

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

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

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

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

Menorah. Oil & Wicks – Any Preferences

Concept Of Hiddur Mitzvah & its Application To Neiros Chanukah

Machlokes Beis Shamai & Bais Hillel in Hidur Mitzvas Chanukah

3 Sifrei Torah, 1 Haftorah – Why the One for Chanuka Bosor B'cholov and Chanuka – Connecting Both Halachos

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

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.

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## WHEN DO THE SEVEN DAYS FINISH FOR RECITAL OF TACHNUN?

We have seen that the poskim rule that we do not calculate a full seven days for reciting sheva brochos, and if the chupa took place before sunset, that is counted as the first day.

What is the ruling for tachnun? The halacha states that if there is a choson in the minyan, tachnun is not recited. Until what point is tachnun omitted?

The poskim write that when it comes to tachnun we can be more lenient and rely on the most lenient opinion. Therefore, we do not recite tachnun for a full week from the time of the chupa. The simple reason is that since there is a difference of opinions, when it comes to reciting brochos, we follow the general rule of "when in doubt leave it out." On the other hand, tachnun is not a full-fledged requirement, and when in doubt we also leave it out.

Rav Yitzchok Elchanan and the Netziv suggest that it is not just a matter of being in doubt. Rather, it is because the rules and regulations for reciting tachnun are fundamentally different, and as long as he has some status of being a choson, tachnun is omitted.

### SUMMARY

When it comes to tachnun we can be more lenient and we do not recite tachnun for a full week from the time of the chupa.

### KOLLEL NEWS

The Kolloel Boker continues its trek through Meseches Megillah, a blatt a week, with the plan to finish by Purim. I gave a shiur this past Friday at the Kolloel Boker, on the topic: "Meseches Megilah Daf Vov – Factors Involved in Deciding the

Most Opportune Time to Perform Mitzvos."

We would like to welcome our new Shoel U'Meishiv to the Night Kolloel, Rabbi Chaim Rabinowitz. We are already enjoying his presence and we look forward to his bringing the Night Kolloel to the next level.

I gave a shiur at the Night Kolloel, on the topic: "Heter of 'Mitoch' on Yom Tov – How & When is it Applied?" The shiur discussed the parameters of mitoch and which melachos it applies to, and what is considered a tzorech for yom tov.

Once again, the weekly Chaburos continue, where one of the kolloel members shares some insights on the topic being learned. This week, Rabbi Yitzchok Kolodny discussed, "Understanding Simchas Yom Tov – the Hardest Mitzvah."

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

## UPDATED DAF YOMI TIMES IN TIME FOR THE NEW MESECHTA

Here is the updated list of our Daf Yomi shiurim:

- Morning:
- 6:00-6:55am – Rabbi Yanky Model, 18 Upstairs – Office
- 7:00-8:00am – Rabbi Yossi Chesir, 20 Downstairs



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- 8:00-8:55am (Yiddish) – Rabbi Yitzchok Y. Klein, 20 upstairs
- 9:00-9:45 AM – Rabbi Shea Stern, 18 Upstairs – Office

## NEW TIMES EVENING:

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

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

## MISHMAR

Ohr Chaim's Mishmar program takes place every Thursday night, at 10:15, giving young men in the workforce an opportunity to get together and enjoy each other's company, in true spirit of ahavas chavirim, with kugel and cholent. This past week the Mishmar got to hear from Rabbi Yehoshua Weber, Founder Ohr Tzvi, Rabbi Emertus, Clanton Park Synagogue, Toronto.

## YARCHEI KALLAH

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

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

Wishing you a Wonderful Shabbos,

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