



בית מדרש אור חיים
BAIS MEDRASH OHR CHAIM

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



OUR BELOVED RABBI
SOKAVA REBBE

חנוכה שמח



FIRST LIGHT OF CHANUKAH
SUNDAY EVENING
NOVEMBER 28TH



RABBI YY JACOBSON

WILL NOT BE
IN TOWN FOR
SHABBOS

Shabbos Mevorchim

Teves

Molad: Shabbos (Dec 4) 39 minutes and
14 chalakim after 1 PM

Rosh Chodesh is Next Shabbos Kodesh
(Dec 4) & Sunday Dec 5



KOL HANEORIM THIS
MOTZAEI SHABBOS
STARTS AT 6:30

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

THE WEEK IN PICTURES



REB CHAIM RABINOWITZ GIVING A CHABURAH AT THE NIGHT KOLLEL



RABBI MODEL NIGHT DAF YOMI SHIUR

LEARNING AT THE KOLLEL BOKER



Everything Chanukah

Full selection of Menorah essentials

Wicks and wax
Stands and glass



We have a full line of Chanukah toys, art and party decorations

בית מדרש אור חיים
BAIS MEDRASH OR CHAIM
COMMUNITY LEARNING CENTER

New!

18 Forshay
Chanukah center

18 Forshay Rd.
In tent 's Right side
(ladies Section)

Tel: 845.379.4776



קול הנערים

Best YOUTH PROGRAM IN THE WORLD!

PRICELESS BONDING

Rabbi Fried

AGES 5+

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 HETZADIK

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



TAKING YOUTH TO THE NEXT LEVEL

בית מדרש אור חיים
BAIS MEDRASH OHR CHAIM

L&W Printing 845-426-7403

בית מדרש אור חיים
BAIS MEDRASH OHR CHAIM



Baby Boy?
Mazel Tov!

Celebrate his BRIS Here in Shul

Just one phone call:
We will provide you with everything!

For more information call the manager at:
845.587.3462



בס"ד

בית מדרש אור חיים

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

Late Maariv Motzai Shabbos

One hour & One and Half hours after
Rabeinu Taam

18 Main Bais Medrash

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

Early Friday Mincha Erev Shabbos Chanukah

- 12:16 מנחה גדולה - 18 Tent
- 12:30
- 12:45
- 1:00
- 1:15
- 1:30
- 1:45
- 2:00
- 2:15
- 2:30
- 2:45
- 3:00

18 Forshay- Main Bais Medrash



HAFTARAH PARASHOT VAYASHIV

The prophet Amos begins by informing us of the limits of Hashem's tolerance. Hashem says, "I can be patient over the three offenses of the Jewish people, but the fourth is inexcusable. Namely, the sale of the righteous for silver and the pauper for shoes.

The Pirkei D'Reb Eliezer (Chapter 38) sees in the above passages a reference to the infamous sale of Yoseif Hatzaddik by his brothers, the tribes of Israel. Chazal explain that the brothers sold Yoseif for the equivalent of twenty silver dollars and that each brother purchased a pair of shoes with his portion of the money, two silver dollars. According to R' Eliezer, this is the incident Amos refers to when reprimanding the Jewish people for selling the righteous for silver and the pauper for shoes. The prophet tells us that this sin was unforgivable and was viewed with greater severity than every cardinal offense. With this statement the prophet alludes to the fact that the greatest scholars of Israel, the ten holy martyrs would be brutally murdered in atonement for this sin. Hashem said that the sale of Yoseif, unlike all other sins, could never be overlooked and that one day the greatest Tannaim (Mishnaic authors) would suffer inhuman torture and be taken from us in atonement for this sin. No offense of the Jewish people ever evoked a response so harsh as this one and the torturous death of the ten martyrs remains the most tragic personal event in all

of Jewish history.

This week's haftorah shares with us an important perspective regarding the offense of Yoseif's sale by focusing on a particular aspect of the offense. As we glean from the prophet's words it was not the actual sale that aroused Hashem's wrath, rather the condition of the sale. Amos refers to the indignity shown to Yoseif and the insensitivity towards his feelings, being sold for an inexpensive pair of shoes.

The result of this is that there was some room to justify the actual sale of Yoseif. The Sforno (37:18) explains that the brothers truly perceived that their life was in serious danger as long as Yoseif remained in their surroundings. After closely following his actions and anticipating the outcome of his inexcusable attitude and behavior the brothers found it necessary to protect themselves from his inevitable attack of them. Although they totally misread the entire situation from the start it can be argued that their precautionary measures were somewhat justified and permissible. However, Sforno draws our attention to their insensitivity during these trying moments. The brothers are quoted as having reflected on their decision and said, "But we are guilty for observing his pain when he pleaded with us and we turned a deaf ear to it." (Breishis 42:21) Even they faulted themselves for their insensitivity towards their brother. When he pleaded for his life they should have reconsidered and adjusted their harsh decision. It is this insensitivity that the prophet refers to when focusing upon the sale for shoes. Apparently,

they purchased these shoes in exchange for Yoseif to indicate that he deserved to be reduced to dirt. Their statement reflected that whoever challenged their authority deserved to be steamrolled and reduced to nothing. (see Radal to Pirkei D'R'Eliezer)

This expression of indignation was inexcusable and required the most severe of responses. Hashem chose the illustrious era of the Tannaim to respond to this offense. During those times a quorum of prominent scholars presided over Israel which personified the lessons of brotherhood and sensitivity. An elite group was chosen for the task, including: the Prince of Israel, the High Priest and Rabbi Akiva who authored the statement, "Love your friend as yourself" is the fundamental principle of the Torah." In atonement for the inexcusable sale Hashem decreed upon these martyrs the most insensitive torturous death ever to be experienced. The Tzor Hamor (see Seder Hadoros year 3880 explains that the lesson this taught the Jewish people was eternal. After this horrifying experience the Jewish people were finally cleansed from all effects of the infamous offense done to Yoseif. From hereafter they could be authentically identified as a caring and sensitive people.

From this we learn how sensitive we must be and even when our harsh actions are justified we must exercise them with proper sensitivities. As difficult as the balance may be we must always feel for our Jewish brethren and show them the proper dignity and compassion they truly deserve.

NEW MINYANIM ADDED:

EARLY MINYAN MINCHA FRIDAY
12:14, 12:30, 1:00, 1:30, 2:00, 2:30

SHABBOS ZMANIM

CANDLE LIGHTING	4:12PM
MINCHA ¹⁸ TENT	4:22PM
MINCHA ^{BAIS CHABAD}	4:22PM
SHKIYA	4:30PM
SHACHRIS ^{VASIKIN- DAF YOMI SHIUR}	6:19AM
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	4:29PM
MARRIV	5:09PM ^{18 TENT} , 5:14PM

WEEKDAY ZMANIM

SHACHRIS					
20 MINUTES BEFORE NEITZ 30 ON YOM TOV					
S 6:38	M 6:39	T 6:40	W 6:41	T 6:42	F 6:43
MINCHA & MARIV					
12 MINUTES BEFORE PLAG					
S 3:18	M 3:18	T 3:17	W 3:17	T 3:17	
MINCHA & MARIV					
12 MINUTES BEFORE SHKIA					
S 4:17	M 4:17	T 4:17	W 4:16	T 4:16	
NOVEMBER 28 - DECEMBER 3					
NEITZ IS 6:58- 7:03					
PELAG IS 3:30- 3:29					
SHKIA IS 4:29 - 4:28					
MAGEN AVRAHAM					
8:45 AM - 8:50 AM					
GRA- BAAL HATANYA					
9:21 AM- 9:25 AM					

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

Winter 2021/22

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

WEEKDAY MINYANIM

מעריב		מנחה ומעריב	
At 7:15 * Tent א	At 7:30 * Tent א	12 MIN. ¹⁸ Tent א	12 MIN. ¹⁸ Tent א
At 7:45 * Tent א	At 8:00 * Tent א	12 MIN. ¹⁸ Tent א	12 MIN. ¹⁸ Tent א
At 8:15 * Tent א	At 8:30 * Tent א	At 11:00 * Tent א	At 11:15 * Tent א
At 8:45 * Tent א	At 9:00 * Tent א	10 MIN. ¹⁸ Tent א	10 MIN. ¹⁸ Tent א
At 9:15 * Tent א	At 9:30 * Tent א	20 MIN. ¹⁸ Tent א	20 MIN. ¹⁸ Tent א
At 9:45 * Tent א	At 10:00 * Tent א	30 MIN. ¹⁸ Tent א	30 MIN. ¹⁸ Tent א
At 10:15 * Tent א	At 10:30 * Tent א	40 MIN. ¹⁸ Tent א	40 MIN. ¹⁸ Tent א
At 10:45 * Tent א	At 11:00 * Tent א	50 MIN. ¹⁸ Tent א	50 MIN. ¹⁸ Tent א
At 11:15 * Tent א	At 11:30 * Tent א	60 MIN. ¹⁸ Tent א	60 MIN. ¹⁸ Tent א
At 11:45 * Tent א	At 12:00am * Tent א		
At 12:15 * Tent א	At 12:30 * Tent א		
At 12:45 * Tent א	At 1:00 * 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 3:20 PLAG 3:40



VEYESHEV AND CHANUKA: IF YOU THINK YOU CAN'T, THINK AGAIN

There is a remarkable Targum Unkelus at the beginning of the Parsha that contains a worthwhile lesson and connects beautifully to the message of Chanuka.

The Pasuk says ולא יכלו דברו לשלום -- Yosef's brothers could not speak to him in peace. Rather than being a critique, Rashi states that this was actually a form of praise. The brothers were honest with their feelings towards Yosef and didn't pretend to like him. In fact, they had no trouble showing him how they felt. Those learning Kitzur Yomi with me have heard me say that this behavior is actually halachically correct. The transgression of hate towards someone is chiefly about harboring negative feelings without expressing them. Indeed, we are expected to convey our feelings to someone who has wronged us so he/she understands that their actions are unacceptable. Of course the rebuke should be done with the best intentions and with sensitivity, taking care not to embarrass the person in front of others. Holding on to hatred and anger only intensifies the hurt feelings and does nothing to eliminate the problem that created the negative emotion in the first place. Unfortunately this is a common occurrence and is usually the result of not properly understanding the prohibition of לא תשנא את אחיך בלבבך --don't hate your brother in your heart.

However the Targum which is transmitted to us straight from Har Sinai offers us a different twist. While it is true that that the words of the Torah inform us that the brothers were unable to speak to Yosef in peace, why are they held accountable for their actions and the terrible repercussions that ensued? The answer is that the Torah describes what the brothers experienced as their reality and so they were unable to speak to Yosef in peace and work things out. However this is not the truth according to the Targum which adds the words -- ולא צבו. The word צבו or צבי means to want – the brothers didn't want to speak to Yosef in peace. This is a staggering translation and it changes everything. It teaches us that the great tribes of Israel convinced

themselves that they were unable not speak peaceably but in truth, they could have. Had they done some deeper soul searching, they would have realized that this was a challenge sent by Hashem and that they were capable of pasting the test.

How many times do we hear people (ourselves included) deciding that we are just unable to do something: we can't love this person. With all the others we can make peace, just not with him. We can't learn Gemara or Chumash Rashi--it's just too much for us. We can't work on our anger--it's something we're born with etc. Indeed, the list is endless. The lesson from this week's parsha is this: Never write yourself off too quickly; it might lead to losing eternity.

There is a lesson that I once heard from Rav Noach Z"l regarding Chanuka that echoes the above idea.

Reb Noach shared that one day during Chanuka he was davening without a siddur and he got to the part in Shemona Esrei where we say Al HaNisim and then go on to describe the miracle of Chanuka. He was surprised to find that after quite a few years of saying it he was able to repeat it word for word by heart. When reflecting on this after completing his davening he realized with regret that if he had understood this fact earlier he would have known the entire Shas by heart. How did Reb Noach reach this conclusion? Reb Noach pondered the following thought: Isn't it curious that the paragraph of Al HaNisim that describes the miracle of Purim is shorter than that of Chanuka yet we get stuck trying to repeat it by heart. The Al HaNisim addition for Chanuka on the other hand is much longer yet we are able to repeat it by heart. Reb Noach answered his own question: On Chanuka we say the paragraph many more times than we do on Purim. We usually recite the Purim passage about 5 times depending on how many meals we have. We retell the story of Chanuka 32 times especially if we have a meal every day of Chanuka and because we say it multiple times we remember it from year to year. Reb Noach asserts that if he had had this clarity he would have reviewed all of Shas in a similar vein to make sure he knew it by heart.

The lesson Reb Noach was teaching us is 'don't sell yourself short.' Don't fall under the spell of negative thoughts. You can learn and know Shas. You can win the battle against darkness and against the Yetzer Hara. You can be happy. My friend Avi Weinberg offers another interesting idea: the mitzvos of the Yevanim prohibited the Jews from doing is שמח which includes שמחה חודש. They tried to take away the sources of joy—Shabbas, milah and Chodesh and especially the ability to learn Torah because that's the source of all joy. As the Pri Megadim says in Hilchos Chanuka אין את שמחה כהתרת הספיקות --there is no joy like the joy of undoing doubts.

Good Shabbas

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

• Weekly Thursday Night Chabura •

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

This weeks Guest speaker
רבי שית"א שטרן
Magid Shiur Bais Medrash Ohr Chaim

10:15 PM | 20 Upstairs

Looking forward to seeing you
Yudi Steinmetz Shlomo Becker

This week the food is sponsored לע"נ ר' יצחק שלמה בן ר' אברהם יעקב ע"ה

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

Rabbi Daniel Coren
דו"ט"ג - בנידו שיטור
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



When You Encounter a Lost Soul, How Do You React?

A Tale of Two Angels

Brother's Keeper

One day the zookeeper noticed that the orangutan was reading two books, the Bible and Darwin's Origin of Species.

Surprised, he asked the ape, "Why are you reading both those books?"

"Well," said the orangutan, "I just wanted to know if I was my brother's keeper, or my keeper's brother."

The Contrast

Sometimes, the contrast is too conspicuous to ignore. In both stories, the Torah employs the same term: "Ish," which means, a man. (The term is already used in Bereishis, to describe the first man, Adam.) In two consecutive portions, Vayishlach and Vayeishev, the same term is used. Yet Rashi, based on the tradition of our sages, changes his commentary from one extreme to the other.

In the portion of Vayishlach, we find the term "ish," a man.

And Jacob was left alone, and a man wrestled with him until the break of dawn.

Rashi explains that this "man" was the spiritual angel of Esau. In other words, this battle in the middle of the night between Jacob and this mysterious "man," was part of the ongoing struggle between Jacob and his brother Esau.

Yet, in Vayeishev, we have the same exact term used. But there everything changes.

Joseph was sent by his father Jacob, to go visit his brothers and seek their welfare. Despite his brothers loathing him, Joseph embarked on the journey and he got lost on the way. The Torah tells us:

Then a man found him, and behold, he was straying in the field, and the man asked him, "What are you looking for?"

And he said, "I am looking for my brothers. Tell me now, where are they pasturing?"

Who was this mysterious man, "ish," who encountered Joseph at that vulnerable moment?

Rashi says it was angel Gabriel, who we see is defined elsewhere in Scriptures as Ish.

Strange. In Vayishlach it says that Jacob remained alone, and a man wrestled with him. In Vayeishev, Joseph is alone, lost in the field, and, again, a man encounters him and

asks him what he is searching for. The same exact word is used in both cases to describe this person: Ish. Yet in Vayeishev, Rashi sees him as the angel Gabriel, and in Vayishlach as Esau's angel?

A Tale of Two Men

The Satmar Rebbe, Rabbi Yoel Teitelbaum (1887-1979), shared the following explanation in the name of Rabbi Chaim Halberstam, the Divrei Chaim of Tzanz (1793-1876).

Context is always the key. The word may be the same, "ish," but the question is what does this "ish," this man, do?

In both stories, there is a person who is vulnerable. In Vayishlach, "Jacob remains alone," in the middle of the night. He has been away from home for 34 years, and has been dealing with a world-class crook. In Vayeishev, Joseph, a young 17-year old lad, is also lost and vulnerable. He has left his father, he was an orphan from his mother, and how he was on the way to brothers who despised him. He does not know it, but this journey would take him to slavery, prison, and complete alienation from his family.

In both stories, two people are deeply vulnerable. Father and son. Jacob and Joseph. Both of them meet a stranger. A man who appears out of the blue.

The question is what does this "ish," this man, do?

Here is the difference. In Jacob's case, the man sees a lonely man in the middle of the night and pounces on him. There is lonely Jacob in the middle of the night? Let me attack him.

What about in the second story? Here too Joseph is alone. And a man encounters him. But what does the man say and do?

"Then a man found him, and behold, he was straying in the field, and the man asked him, saying, "What are you looking for?"

Do you see the difference? He does not pounce on Joseph. He does not exploit his vulnerability, manipulate his moment of weakness toward his own goals. Instead, he sees it as an opportunity to help. He asks the young lad: What are you looking for? You are a dreamer. I see you are searching for something. What is it that you seek? How can I help you?

And Joseph tells him: "I am searching for my brothers!"

I want a relationship. I am searching for love. For belonging. For understanding. For comradery. For attachment.

So Rashi is simply mirroring the context of the narrative. When a man, encountering a vulnerable person, seizes the opportunity to attack him, that man, Rashi says, is an angel of

Esau. But when a man, encountering a vulnerable person, seizes the opportunity to offer a loving hand, a guiding heart, to see how he can be here for you in your search for love and family, this person, Rashi says, must be the angel Gabriel!

The Lesson

We all encounter a person, a child, a teen, an adult, who is "alone," vulnerable, lonely, lost, confused, bewildered, pained.

We see them in their vulnerability. And we make a choice.

Some of us seize the opportunity to use exploit them. Some people even utilize the opportunity to use them in immoral ways, to abuse them, to pounce on them, to attack them, to hurt them, willingly or unwillingly. Even just to judge them.

But some of us encounter the same vulnerable people. And our response is: My dear boy, my dear girl, my dear friend, tell me what are you looking for? Let me find out what you are searching for, what you yearn for?

We each have to make a choice what type of "man" we will be. I can either become a force of Esau, or I can become the angel Gabriel.

When the Rebbe Went to Warm Up Soup

It was the night of Yom Kippur, the holiest night of the year.

The Alter Rebbe, Rabbi Schneur Zalman of Liadi, also known as the Alter Rebbe (1745-1812), was praying. Wrapped in his talis and his kitel, he was immersed in his davening, in intimacy with G-d.

Suddenly, he removed his talis and left the shul. It was shocking.

The Rebbe went to the home of a mother who had just given birth. The rest of the family went to the synagogue to pray, so nobody was present. The Rebbe kindled a flame, warmed up a soup on the stove, and fed it to the young mother who desperately needed the food.

I once heard the Lubavitcher Rebbe share this story. And he added: The greatness in the story is not that the Alter Rebbe went on Yom Kippur to save this mother. After all, saving a life overrides Yom Kippur. The uniqueness of the story is the Rebbe, in the midst of his Yom Kippur prayers, experiencing oneness with the Divine, felt the pain and anguish of the young mother.

Many spiritual people, when they are immersed in transcendence, they become deaf to the cry of a mother and a baby. In contrast, the Alter Rebbe, as he spoke to G-d on the holiest night of the year, his soul could not calm down till he went to comfort a young mother who yearned for help.



Night Kollel

UNDER THE DIRECTION OF RABBI NACHUM SCHEINER שליט"א

Looking to bring more Torah into your life?
Come Join a Great Chevrah in a group discussion
Led by

Rabbi Yosef Fried shlita

Topic:

- Exploring the laws of Shabbos including a deeper understanding of the Halachic process that brings us to the practical application of Halacha
- Includes a few minutes of Parsha each week

Every Wednesday Night 8:55-9:55pm
20 Forshay – Upstairs

FOR MORE INFORMATION OR TO JOIN 516-551-4805

FOR MORE INFORMATION AND TO JOIN THE KOLLEL, PLEASE CONTACT

Rabbi Nachum Scheiner | 845.372.6618 | RabbiScheiner@18forshay.com



RABBI
BENTZION SNEH



ADAPTED FOR ENGLISH FROM
THE WRITING OF RABBI SNEH

PARSHAS VAYEISHEV FROM OUT OF THE DARKNESS COMES LIGHT

אלה תלדות יעקב, יוסף..

The Chofetz Chaim points out the significance of the words Eileh Toldos Yaakov, Yosef (these are the generations of Yaakov- "Yosef") as noted in the beginning of our Parsha.

There is a deep message here.

Toldos Yaakov, whatever happened to Yaakov, will happen to us - his children. Simply put, Yaakov symbolizes our long journey through Galus.

This journey, however, will take the path that Yosef himself took. We will go through many hardships, but although Yosef's path to greatness was preceded by much suffering- it was clearly the suffering that eventually led to his success. All the tragedies that befell him merely paved the way to his eventual role as the ruler of Egypt.

The Torah is sending a personal message to each and every one of us. Do not despair when things do not go as planned- when our world seems dark..for it is all well within the Heavenly plan, in fact it is from this darkness that our path to salvation will surely arise.

We have all been trained

differently - keep it positive, keep it light, warm and fuzzy, as they say. We do all we can to shield our children and ourselves from failure and pain.

But the world outside is not like that. The Tiferes Shlomo of Radomsk (1801-1866) tells us that Hashem has an irrevocable rule. From destruction comes rebirth, from darkness comes light. A seed cannot grow unless it disintegrates into the ground and those who stay up through the night take notice that it is always darkest before the dawn. We must re-educate ourselves that everything that seems "bad" is really good.

As Dovid Hamelech says.. "those who plant with tears will surely harvest with joy."

As we approach Chanuka, a period in our history when it looked as if all would be lost, G-d forbid, it is no coincidence that year after year we celebrate by bringing more light into the world.

No life is perfect, everyone experiences setbacks. Will these setbacks push us deeper into darkness or will we re-energize ourselves, despite- or better yet, because of the setbacks- knowing that they are merely stepping stones to greatness, not boulders standing in our way.

This is the heart and soul of our life's journey; realizing that darkness and pain were sent for our benefit- to serve as a virtual road map, helping us spread light into every corner of our existence.

Good Shabbos

A Short Message From Mrs. Chana Krasny

As the Torah tells us, after Hashem breathed life into man, he became a "Ruach me'malelah," a speaking spirit. More than anything else, our power of speech is proof that we are a composite of both spiritual and physical elements. Speech takes physical parts of our body - lips, tongue, teeth, vocal cords - and transmits messages which are spiritual, emotional and intangible. This, in fact, is why we articulate ourselves with speech in prayer. Tefillah involves taking our physical and material needs and channeling them towards spirituality and G-dliness. And what other way can we do so besides through speech.



Rabbi Reisman

A Limud from Yaakov Avinu by the Bais Halevi.

The special zchus of German Jews

The last Bais Halevi on Parshas Yayeishev talks about the Posuk that is found in 37:34 (וישם שק במתניו). The terrible level of Aveilus that Yaakov Avinu practiced for so many years. The Bais Halevi makes the point that Yehuda lost two children and his wife and we don't find the level of Aveilus that we find by Yaakov Avinu.

The Yalkut says the following. He says that Yaakov Avinu said (נפרצה ברית השבטים). The entire pact, the entire bond, the entire Bris that he had with HKB"H to have 12 Shevatim is now destroyed. "How many travails I went through to have 12 Shevatim which is K'negged the 12 Mazalos, K'negged the 12 Sha'os of the day, K'negged the 12 Sha'os of the Laila". (נפרצה ברית השבטים) Nifritza Bris Hashevativim.

The number 12 Yaakov Avinu understood was special. Having 12 Shevatim was his job and he said the 12 is not here. I don't have the 12. Azoi Shteit in the Medrash that Yaakov Avinu was not only being Mis'abeil on his favorite son, but he felt that his life's mission was now destroyed.

Freigt the Bais Halevi, it may be true that Yaakov Avinu's wives had stopped giving birth and obviously were no longer able to become pregnant. However, Yaakov Avinu understanding that he needed 12 Shevatim should have taken another wife. Avraham Avinu did something similar in his older age when he took another wife. Here too, why didn't Yaakov Avinu in understanding that there is a Bris Hashevativim, that there need to be 12, why did he not take another wife?

The Bais Halevi answers a Davar Pele! Yaakov had promised Lavan in 31:50 (ואם תקח נשים על-בנותי). When Yaakov and Lavan separated Yaakov said that he would not take another wife in addition to Lavan's daughters who were already his wives, and Yaakov Avinu understood that he had to keep his word.

Zagt the Bais Halevi, why not be Matir Neder? It is a very good Pesach, he didn't know that one of the 12 Shevatim would die? Enfert the Bais Halevi, that is a Chillul Hashem. To not keep your word that you gave to Lavan would be a Chillul Hashem.

It is a Davar Hamavil and he points it out, that Yaakov felt that his whole pur-

pose in this world, his goal and all of his work in this world had been now lost and nevertheless he would not take another wife because he had to keep his word. The Mussar of the honesty of keeping your word even when your word is given to such a person like Lavan. Lavan who tricked Yaakov so many times. Nevertheless, Yaakov felt that he had to keep his word. It is a very powerful lesson in integrity and in honesty.

I would like to read to you from the Sefer Divrei Yonah on Parshas Toldos who quotes his Rebbi Rav Michel Ber Weissmandl (1903 - 1957), incredible words. As you know, Rav Michel Ber Weissmandl survived the Holocaust, was the Tzaddik of the Holocaust, and with tremendous Mesiras Nefesh tried to save some Jews. To make a pact with Eichman he went into the lion's den to try to buy Jewish souls. I will tell you that he did have one transport turned back to Hungary. He told Eichman that he needed a sign of good faith and they turned back one transport. You may say, one transport out of 6 million what is that? My father in law and his entire family was on that train as well as many others. Tens of thousands of Neshamos came from there.

At any rate, Rav Weissmandl is quoted as follows. Even though the Holocaust started in Germany and from there spread to the other nations, he writes that the German Jews were saved proportionately in greater numbers. It was early in the war and they were able to get out and they also had greater success in saving their property which did not happen in the other countries of Eastern Europe.

Rav Weissmandl says that the Sibah is because in Ashkenaz they dealt more honestly in all the years of their dealing with their non-Jewish neighbors, without trickery, and therefore, the money that they had was truly theirs. There was no money mixed in that belonged to the Goyim. Therefore, they had a greater Zechus to save their money.

However, in many of the countries of Eastern Europe where the poverty was terrible, therefore, they were Moreh Heter to involve themselves in trickery in financial dealings with Mekach and Memkar with the Goyim, and therefore, on the day of the punishment, Higi'a Har'chush Lishchainai HaGoyim. Wow! What powerful words. Some of the money mixed in to their money in the bank account was not theirs, it was the Goyim's, and therefore, they did not have the same Siyata Dish'maya. This is a lesson from Yaakov in integrity.

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



UNDER THE DIRECTION OF RABBI NACHUM SCHEINER שליט"א

Please join us for an intriguing shiur
Insights of Maharal on the
פרשת השבוע
By
Rav Simcha Bunim Berger שליט"א
מורה דאמריא ק"ק ווילנעוועז גרין

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

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




Beit Medrash Ohr Chaim
COMMUNITY LEARNING CENTER
18 FORSHAY ROAD, MONSEY, NEW YORK 10952

We are excited to present a unique opportunity to sponsor various foods that are available 24/7 in our shul!

One Day of Coffee • \$280 •	One Day of Cookies • \$180 •
One Day of Soup • \$120 •	One Week of Apples • \$72 •

Or everything for the day, For \$500

Talk to one of the gabbai's for more details.
or call 845 587 3462.

GAN HATORAH

Rabbi Yakov Yosef Schechter



Rabbi Steinfeld

CHEREM OF THE BROTHERS

The Ramban in Bereishis 42:9 asks why Yosef did not tell his father that he was alive? Since Yosef was a leader in Mitzrayim for many years, he could have sent a letter to his father saying, that he was alive. The Ramban answers that since in his dream he saw that the brothers were supposed to bow down to him along with his father. He knew that this would not take place in Eretz Yisroel and since he had great hatzlocha in Mitzrayim he figured that the bowing down would take place in Mitzrayim. Plus, the fact that Pharaoh saw his dreams Yosef knew that everyone was supposed to come to Mitzrayim.

The question arises; that we know that the brothers all agreed to make a Cherem on those who reveal to Yaakov that he is alive. Rashi writes in 37:33 the reason Hashem never revealed to Yaakov that Yosef is alive; is because there was a Cherem that the brothers were meshatef Hashem as part of the Cherem, hence Hashem could not reveal to Yaakov that Yosef is alive. The question is; did the same Cherem apply to Yosef? That would have been the reason why he did not reveal that he was alive. The Moshav Zekeinim mibaalei HaTosfos 45:1 asks the Ramban's question why Yosef did not reveal to Yaakov that he is alive, and he answers that Yosef could not reveal to Yaakov that he is alive, since there was a Cherem. The Moshav Zekeinim adds that while they made the Cherem they included Yosef in it. He was part of it, since he did not make a mechaah. That is the reason why he waited till the brothers came to Mitzrayim and they were able to be mattir the Cherem.

We need to understand the Ramban why he did not answer the reason is because of the Cherem. There are a few answers. The first answer is that they only made the Cherem after the brothers already sold Yosef therefore; Yosef was not part of the Cherem and probably did not even know of the Cherem, therefore the Ramban needs to say the reason is to be mekayem the

chalomos. We see that Reuven was not there beshaas the Cherem but they were metzaref Reuven when he came back.

Another answer could be that even if Yosef was with them while they made the Cherem, he still was not included in the Cherem since he was not in agreement with this Cherem. Albeit the the Daas Zekeinim MibaaleiTosfos 37:35 says that Yosef was part of the Cherem; even though it was against his will. As a matter of fact, the Daas Zekeinim says from here we learn that if the tzibbur agrees to something via Cherem and there is a person who is against it, and says he will not join, nevertheless, he is still part of it. We see from this, that despite Yosef not agreeing to it, as the Shvatim needed to be metzaref Hashem to the ten making a Cherem, nevertheless Yosef could not reveal to Yaakov that he was alive. We see that even one who is not in agreement is part of the Cherem.

The third answer could be that really the Ramban also holds that Yosef was part of the Cherem but the Cherem was limited only to the fact that they were not allowed to reveal to Yaakov that the brothers sold Yosef, but it did not include the fact that he was not allowed to tell Yaakov he is still alive. The reason he did not reveal he was alive is so that the chalomos should come to fruition since it was a nevuah.

The Baal Haturim in 45:46 brings the Pirkei Dreb Eliezer that it is written "Vayagidu" when they told Yaakov that Yosef was alive and the word is missing a "Yud" to teach us they did not tell Yaakov that he was alive till there were ten to be mattir the Cherem. We see that the Cherem was not limited to the mechirah but included the fact that Yosef could not tell his father that he was alive. We see that there is a Machlokes Rishonim as to the extent of the Cherem.

May we be zocheh to see Hashem's Rachamim on all Klal Yisroel, and we should be forgiven for the mechiras Yosef. As we already suffered Asara Harugei Malchus and such a long golus. May we be redeemed quickly in our day!

the day, nor was it a dream that they could interpret the way they wanted to. Rather, this was a Nevuah of what would occur in the future. At this time, they became jealous of Yosef for he would be superior to them in Ruchniyos. Yosef did not Chas V'sholom tell his brothers his dreams to anger them, but quite the contrary, he did so in the hopes that they would provide a different interpretation, so that he would not be their ruler. While it may appear that Yosef was antagonizing his brothers, in fact, he was seeking to minimize himself, and to bring peace in his family. We must learn from Yosef to always seek peace.

how his descendants would reign over theirs. The second dream was regarding stars, which represented Yosef and the brothers directly. Yosef being superior to them caused them to be jealous of him. (עוד יוסף ח')

The Gemara in Brocha 55b says – "כל – החלומות הולכים אחר הפה" – "All dreams follow the mouth." A verbalized interpretation of a dream can affect the outcome of the dream.

Yosef had a dream which seemed to imply that the brothers would bow down to him, that he would rule over them. Yosef knew that the dream was not an outcome of his thoughts during the day, because he did not have such thoughts. He therefore told his brothers the dream so that they would have the opportunity to interpret the dream in a way that would not have them bowing down to him. Yosef knew that if he went to almost anyone – they would interpret the dream that his family was going to bow down to him. However, Yosef was exceedingly humble and did not wish for this to happen. He did not seek power, or that his family should bow down to him. Thus, he figured if there was one place in the world where he could seek an interpretation that somehow his dream meant something other than his family bowing down to him – it would be from his brothers.

The brothers would not want to interpret the dream that they were going to bow down to him – so presumably they would give some other interpretation. Perhaps they would say that all were bowing down to Yosef, for they were going to do battle with him, and take him down – as bowing down in some cultures is done prior to fighting – such as Kung Fu. However, what did the brothers respond to the dream when Yosef told it to them? 37:8 המלך תמלך עלינו אם משול תמשל" – "Would you then reign over us? Would you then dominate us?" While the brothers were stating this in a challenging question, nonetheless, they were interpreting the dream as meaning that Yosef would rule over them. The brothers unwittingly gave the interpretation that indeed Yosef would rule over them. Yosef had another dream, and once again went to his brothers to allow them to interpret his dream. This time, the brothers realized that this was not a dream of what Yosef was thinking of during

Yosef's Dreams – Kung Fu Battles

37:4 "ויראו אחיו כי אתו אהב אביהם מכל אחיו וישנאו אתו, ולא יכלו דברו לשלום"

37:8 "...ויוספו עוד שנא אתו על חלמתיו ועל דבריו"

37:11 "ויקנאו בו אחיו, ואביו שמר את הדבר"

"His brothers saw that it was he whom their father loved most of all his brothers so they hated him; and they could not speak to his peaceably." "And they hated him even more because of his dreams and because of his talk." "So his brothers were jealous of him, and his father kept the matter in mind." Yosef had dreams which intimated that his brothers would be subservient to him. In addition, it was apparent to the brothers that their father, Yaakov Avinu, loved Yosef more than all of them. The Torah initially tells us that the brothers hated Yosef. Then the Torah tells us that they hated him even more, and then they were jealous of him. Why did Yosef tell his brothers of his dreams, when it was obvious that they would not be happy to hear of dreams of their subservience to him?

Why did the brothers fault Yosef for that which he dreamt, something presumably out of his control? Brochos 55b – One's dreams come from the thoughts he has during the day. The brothers initially hated Yosef because they believed that he must have been thinking about ruling over them, and therefore he dreamt about it. The second dream had a moon which represented his mother, who was no longer alive. One would not think about having a dream about one who is not alive to bow down to him. The brothers realized that the second dream could not have been from Yosef's thoughts during the day, rather it must have validity to it, and they were therefore jealous of him. (התורה כמת)

Yosef's first dream about sheaves of grain in the field represented descendants of Yosef and his brothers, not Yosef and the brothers themselves. The brothers were not jealous of Yosef because it was not them who would bow down to Yosef, but rather their descendants would bow down to Yosef's descendants. However, they had hatred for Yosef for telling them



Chanukah: SEEING BEYOND THE SURFACE

A husband and wife are getting ready to go to sleep. The wife is ready to close her eyes but her husband is standing and staring at himself in the full-length mirror. "What's the matter with you?" she says. Come to sleep already."

He turns to her and says, "I am so depressed. All I see is a receding hairline, a growing gut, and wrinkles under my eyes and what hair I have left is grey. Tell me something positive, something uplifting so I can go to sleep."

She thinks for a moment and says, "Well the good news is your vision is still 20/20."

There is a very strong association between Chanukah and the sense of sight, of seeing. Every night we sing each night of Chanukah, "These candles are sacred; we don't have permission to benefit from their light but their purpose is simply to be looked at." Moreover, we have a unique law on Chanukah. The Talmud tells us – and the Shulchan Aruch records – ha'roeh mevareich, one who can't light for himself or herself and sees the candles of someone else nevertheless makes the second blessing of "Who has wrought miracles for our forefathers." When I see someone put on tefillin, take a lulav, or blow shofar, I don't make a blessing. Only on Chanukah do I make a blessing when seeing someone else do the mitzvah. Why?

The Kedushas Levi, Rav Levi Yitzchak of Berdichov, tells us that Chanukah is the holiday of seeing. The different Jewish holidays correspond with our different senses. On Purim our hearing is heightened as we listen to the Megillah. On Pesach our sense of taste is sharpened when we eat matzah and marror. On Chanukah, he says, we evaluate our sense of sight, testing how well we see.

EYES ARE A LIABILITY

What kind of seeing are we honing? It is not our physical sense of sight. Indeed, in a sort of paradoxical way, our eyes are a liability. We often feel that "seeing is believing." If I can perceive and observe it, it is true. If I can't, it is not real. Following this rule, we run the risk of dismissing and disregarding the most precious truths and realities in our lives. There are ideas, feelings, thoughts and dreams that are authentic and genuine, despite the fact that they can't be seen or observed.

Our Rabbis describe the Greek empire and Hellenist influence as choshech, darkness. In expounding on the opening verses of the creation story, the Midrash Rabbah says "darkness was on the face of the deep" – this refers to the Greek exile. Moreover, our Rabbis taught that darkening our eyes was the goal of our Greek oppressors.

SEEING BEYOND THE SURFACE

What is the difference between a room that is filled with darkness versus one filled with light? Is there any change to the room itself? Whether the light is on or off in the room, the furniture remains the same, the layout of the room, the placement of the door, and the height of the ceiling are a constant. What, then, is the difference between the light being on or off in my room – just my perception, my ability to identify and see the reality, the truth and that which was right before me all along. Chanukah is about seeing things, people, ideas, and miracles that are really right in front of us, even though we may not be able to visibly see them.

George Orwell once wrote: "To see what is in front of one's nose needs a constant struggle." One can live with their eyes open, perfect vision and the light on and still be cloaked in darkness. On the other hand it can be pitch black all around and yet a person can see with complete clarity. The Chashmonaim didn't see their few numbers, weak army, and impossible task. They saw the mighty hand of God, they saw the obligation to fight, and they saw Divine protection that would accompany them.

Chanukah is about lighting the candles and using them to harness our sight, not ophthalmically speaking, but our deep vision of what is true, precious, and dear. When we look at our spouses and children, do we see the amazing blessing of their presence in our lives or do we hear lots of noise, see rooms that need to be cleaned up, and a messy house? When we face a challenge do we see no way out or an opportunity to further lean on our Creator? There are truths all around us; it is up to us to decide what to look at and how to see.

LIGHTING CANDLES

IN BERGEN-BELSEN

In her Hasidic Tales of the Holocaust, Professor Yaffa Eliach shared the incredible story of Chanukah in Bergen-Belsen:

Chanukah came to Bergen-Belsen. It was time to kindle the Chanukah lights. A jug of oil was not to be found, no candle was in sight, and a menorah belonged to the distant past. Instead, a wooden clog, the shoe of one of the inmates, became a menorah, strings pulled from a concentration camp uniform, a wick, and the black camp shoe polish, pure oil.

Not far from the heaps of bodies, the living skeletons assembled to participate in the kindling of the Chanukah lights. The Rabbi of Bluzhov lit the first light and chanted the first two blessings in his pleasant voice, and the festive melody was filled with sorrow and pain. When he was about to recite the third blessing, he stopped, turned his head, and looked around as if he were searching for something.

But immediately, he turned his face back to the quivering small lights and in a strong, reassuring, comforting voice, chanted the third blessing: "Blessed are Thou, O Lord, our God, King of the

Universe, who has kept us alive, and has preserved us, and enabled us to reach this season."

Among the people present at the kindling of the light was a Mr. Zamietchkowski, one of the leaders of the Warsaw Bund. He was a clever, sincere person with a passion for discussing matters of religion, faith and truth. As soon as the Rabbi of Bluzhov had finished the ceremony of kindling the lights, Zamietchkowski elbowed his way to the Rabbi and said, "Spira, you are a clever and honest person. I can understand your need to light Chanukah candles in these wretched times. I can even understand the historical note of the second blessing, "Who wrought miracles for our Fathers in days of old, at this season."

But the fact that you recited the third blessing is beyond me. How could you thank God and say "Blessed art Thou, O Lord, our God, King of the Universe, who has kept us alive, and has preserved us, and enabled us to reach this season"? How could you say it when hundreds of dead Jewish bodies are literally lying within the shadows of the Chanukah lights, when thousands of living Jewish skeletons are walking around in camp, and millions more are being massacred? For this you are thankful to God? For this you praise the Lord? This you call "keeping us alive?"

"Zamietchkowski, you are a hundred percent right," answered the Rabbi. "When I reached the third blessing, I also hesitated and asked myself, what should I do with this blessing? I turned my head in order to ask the Rabbi of Zaner and other distinguished Rabbis who were standing near me if indeed I might recite the blessing. But just as I was turning my head, I noticed that behind me a throng was standing, a large crowd of living Jews, their faces expressing faith, devotion, and deliberation as they were listening to the rite of the kindling of the Chanukah lights.

I said to myself, if God has such a nation that at times like these, when during the lighting of the Chanukah lights they see in front of them the heaps of bodies of their beloved fathers, brothers, and sons, and death is looking from every corner, if despite all that, they stand in throngs and with devotion listening to the Chanukah blessing "Who performed miracles for our Fathers in days of old, at this season"; indeed I was blessed to see such a people with so much faith and fervor, then I am under a special obligation to recite the third blessing."

CHANUKAH – SEEING WITH 20/20 VISION

That night in Bergen-Belsen, Mr. Zamietchkowski only saw what lay before him, dead bodies and terrible suffering. The Rebbe also looked, but he saw another layer of truth that was equally accurate – that there was a gathering of people who maintained incredible faith despite the most horrific circumstances.

As we celebrate Chanukah, let us remember that there are truths all around us not visible to the naked eye. Let us use the light of the Chanukah candles to inspire us to see the truth with clarity and 20/20 vision.

THE MOST IMPORTANT WORDS

Rabbi Zecharia Wallerstein

The Mishnah in Pirkei Avos (3:18) tells us, "He [Rabbi Akiva] used to say: Beloved is man who was created in the image of G-d. It is an even greater love that it was made known to him that he was created in the image of G-d." What does this mean?

Imagine a poor man who has a bank account with just a few dollars deposited. He has not looked if he has made any money in thirty years. One day, a friend of his secretly goes to his bank and deposits one million dollars into his account. The poor man, however, has no idea that his friend just made him a millionaire. He still roams the streets and wears dirty clothing. He never considers checking his account because he never dreams that someone would ever give him so much money.

Now comes the question. Is this man a millionaire? He has no idea he has the money, he is living like a beggar and he will continue to live like a beggar for the rest of his life. The answer is that he may be worth a million dollars, but he is mentally a poor man.

The Mishnah teaches that Hashem not only showed us His love because He created us in His image, but he displayed extra love by telling us that He did so. If G-d would have created us with the potential of reaching such lofty spiritual levels, but never informed us of such potential, we would never live up to that greatness.

The same is true, continues the Mishnah, about the Jewish people at large. "The Jewish nation is beloved by G-d for they are called His children. It is an even greater love that it was made known to them that they are His children." It makes the greatest difference when we are not only loved, but are told that we are loved.

A number of years ago, a very affluent, elderly gentleman approached me after I had spoken in Florida. I took one look at him and noticed that his eyes were full of tears. "Rabbi Wallerstein," he said, "let me tell you something. My mother had eight children before the Holocaust. But then, so abruptly, she lost them all along with her husband. Her entire family was gone. She was devastated.

"Following the war, she came to America

and married my father and had me. I was raised as a single child, but that only went so far. Never in my entire life did I ever hear my mother tell me, 'I love you.' I always wished to hear those loving words escape from her mouth, but they never did.

"Three days before she passed away, I sat with her in the hospital. Unexpectedly, she turned to me and said, 'Hershel, there is something I never told you.' As she said those words, I leaned over in my seat, waiting so eagerly to hear what she had to say. 'Hershel, I am so proud of you.'

"Rabbi Wallerstein," the man continued, "there was one day in my life where I made close to one hundred million dollars on a deal. I thought it was the most important day of my life. But in fact, it was nothing compared to the day my mother told me, 'I am so proud of you.' Those few words which my mother uttered to me before she passed away were more valuable than anything else I've ever had in my life. That was my biggest and best day of my life.

"Whenever you get up to speak," this man said to me, "tell mothers and fathers, grandmothers and grandfathers to tell their children and grandchildren that they are proud of them and they love them. When children know that, then no matter what happens in a child's life, those feelings will warm their heart and carry them through."

R' Akiva, the author of this Mishnah, lived a very difficult life and experienced an even more painful death at the hands of the Romans. Yet he is the one who tells us about love. "You want to know what love is?" says R' Akiva. "Love is when you tell somebody how you feel about them."

The most important words which can be said to a spouse, a child or a grandchild are "I love you" and "I'm proud of you." Especially in a marriage, even if your spouse knows that you love them, it makes all the difference when you express it to them. When a wife tells her husband, "I am so proud of you. You work so hard for our family and we all so greatly appreciate it," he skips into his car and heads off to work elated and energized. And when a husband tells his wife, "Thank you for everything you do

for our family; I love you," she feels happy, cared for, valued and beloved.

The same is with our children. When a parent's love and belief in their child is felt so deeply, the child is capable of weathering any challenge which comes his or her way. Just consider the life of Yosef HaTzaddik.

Nobody in the entire Torah had a better reason to give up on life than Yosef. First, his brothers tried to kill him. Then they sold him into slavery into the lowliest land of Egypt and into the most decadent home of Potiphar and his wife, who libeled him. Yosef is all by himself without any care or support and nobody knows where he is.

Yet, despite all odds stacked against him, he didn't give way to the pressures and advances of Potiphar's wife. "Va'y'maein Yosef," "But Yosef adamantly refused..." He emphatically rejected anything and everything Potiphar's wife did to try to seduce him. But how did he do it? How was he able to so firmly repulse her with unwavering resolve when nothing was going for him?

In Parshas Vayeshev, there is one other instance where the word Va'y'maein is used. "Va'y'maein l'hisnachem," "And Yaakov refused to be comforted..." Yaakov Avinu refused to believe his sons when they returned with a jacket full of blood and reported that Yosef had been attacked by an animal and torn to pieces. "I invested so much into Yosef, and now you are telling me he is dead! I won't believe it until you show me his dead body!" Yaakov would not give in to believing that Yosef was dead.

And there was Yosef, hundreds of miles away, alone, lonely, and facing threats from the wife of Potiphar. But, he did have one thing. He had the knowledge that his father believed in him and loved him. "I know that my father, Yaakov, will never give up on me! I don't know what my brothers are telling him, but I do know that until I am dead and he sees my body, he will refuse to be comforted!"

The Va'y'maein expressed by Yaakov was echoed by Yosef because Yosef knew that if his father refused to be comforted, he could refuse to give way to any pressures and challenges he faced in life.

Parent and grandparents must never underestimate how important it is for a child to hear the words, "I love you." Let your children know, "No matter how far away you are and how deep you are in your darkest corner and darkest moment, you have a mother and father who will never, ever give up on you." When a child hears those words, you can rest assured that the child will make it. They will come out from underneath against all odds and weather through the toughest and roughest of life's challenges. And it is all because their parents love them, believe in them, and refuse to give up on them no matter what ever happens.



CHANUKAH IS NOT JUST “THEM AGAINST US”

RABBI FRAND

Many people ask the following question: Chanukah is an eight-day holiday. There are dozens and dozens of laws in Hilchos Chanukah in Shulchan Aruch. The holiday is packed with halachik detail. And yet in the entire Talmud there are barely two and a half folio (blatt or two-sided pages, primarily in Tractate Shabbos) which mention the holiday of Chanukah and its laws. Other than as very peripheral references, it is not mentioned in the Mishna. There is no Mishna and no Masechta (Tractate of Talmud) that deals specifically with Chanukah.

Purim—also a Rabbinic holiday—is all of one day, and it gets its own Masechta (Megilla) but Chanukah, which is eight days, gets just two and a half blatt as incidental mention in a Mesechta dealing with another topic. Why is Chanukah not mentioned in the Mishna?

The Chasam Sofer says something that you need to be the Chasam Sofer to say. He writes that Rabbi Yehuda HaNassi, who was the editor of the Mishna was a descendant of the Davidic Dynasty. The Chashmonean heroes of the Chanukah story, despite the fact that they were righteous individuals, did something that was forbidden. They took the position of Melech (King). Kohanim are not allowed to be Melachim. Yaakov's blessing to Yehudah was “The scepter shall not depart from Judah, nor a lawgiver from between his feet...” [Bereishis 49:10]. The Chashmonaim, who were descendants of the Tribe of Levi, were in violation of this law when they usurped the monarchy for their own family. Consequently, Rabbeinu HaKodosh, the editor of the Mishna, did not want to give Chanukah the same prominence as Purim, because of this spiritual error that the Chashmonaim made.

I heard a different explanation as to why Chanukah is not mentioned in the Mishna, in the name of Rav Yoshe Ber Soloveitchik (1903-1993). The Gemara [Moed Katan 26a] says that if someone sees a Sefer Torah being burnt, he needs to tear Kriyah (rip his clothing in a sign of mourning) twice—once for the parchment and once for the writing. The Gemara cites a pasuk [Yirmiyahu 36:27] to prove this point.

Rav Soloveitchik asks that the Gemara in Avodah Zarah [18a] seems to say the opposite. The Gemara in Avodah Zarah mentions that the Romans took out Rav Chanina ben Tradyon and burned him at the stake. They wrapped him in a Sefer Torah and lit it. As the fire was burning, Rav Chanina's students asked him, “Rebbi, what do you see?” He responded, “I see the parchment is burning but the letters are flying away.”

Rav Soloveitchik raised the apparent contradiction: From Moed Katan 26a it appears that the letters burn, and a person needs to tear Kriyah over them; yet from Avodah Zarah 18a it appears that the letters fly away unharmed. Rav Soloveitchik resolves the contradiction by explaining that there is a difference between the case where the letters are burnt by a Jew and where they are burnt by others.

The Gemara in Maseches Moed Katan, which rules that one must tear Kriyah twice—once for the parchment and once for the letters - is speaking of a case when Yehoyakim son of Yoshiyahu burned a Sefer Torah [Yirmiyahu 36:27]. The Torah was given to the Jewish nation, and along with the positive comes a negative: a Jew can defile a Sefer Torah. A Jew can destroy even the Kedusha (sanctity) of a Sefer Torah because, since it was given to us, a Jew has a relationship to its Kedusha. He can defile it or even destroy it. The Gemara in Avodah Zarah with Chanina ben Tradyon, however, is speaking of a case where the Romans burned a Sefer Torah. Romans do not have the ability to tamper with the Kedusha of a Sefer Torah. The Letters of the Torah escape their defilement.

Rav Soloveitchik explains that this was the difference between Rome and Greece. The dominant theme of Rome - of Tisha B'Av and of the Destruction of the Temple - is Churban (destruction). The dominant theme of Chanuka is Tumah (defilement). The distinction is the same. Others can destroy but cannot defile the Torah. They cannot burn or affect the Kedusha of the Torah. Ay, Yavan (the Greeks)? The answer, says Rav Yoshe Ber, is that with Yavan, something else happened. Chanukah is not merely about Yavan (the Greeks) but it is about the MisYavnim (the Jews who adapted and wanted to become like the Greeks). The MisYavnim became Greek-Jews or Jewish-Greeks. Therefore, they, because they were Jewish, they had the power to defile (be m'Tameh) the Torah itself.

In the time of Churban HaBayis (Destruction of the Temple), Rabbi Chanina ben Tradyon saw the “letters flying” away because the Romans had no relationship to the Kedusha of the Torah. However, by Yavan, there were also Jews (who have a connection to Kedusha of the Torah) involved, and they have the power to even defile the letters.

Therefore, Rav Soloveitchik says, Chanukah is not given the prominence in the Mishna and Talmud that other Jewish holidays are given, because it is a shame for us. This was not a simple matter of “Them against Us.” This was a matter of “Us against Us.” It was a culture war. It was a fight amongst the Jews themselves. Therefore, to go ahead and give it the prominence that a Haman gets for trying to destroy the Jews (from which they emerged victorious) is inappropriate. The story of Haman and his attempt to wipe out the Jews—that gets more prominence. Chanukah, on the other hand, which speaks of a sordid incident in the history of Klal Yisrael, does not receive the same prominence that other Yomim Tovim receive. Better to keep the details of the story out of the Oral Law.

PARSHAS VAYESHEV

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



Rabbi Dani Staum

stamtora@gmail.com

KEY to Parshas Vayeshev – Parsha Pix

Twins – Birth of Yehuda and Tamar’s twin sons, Peretz and Zorach 38:29-30

Sheaves of wheat – Yosef’s first dream was of his brother’s sheaves bowing to his sheaf 37:7

I forgot something – After Yosef successfully interpreted the dream of the Sar Hamashkim, Yosef asked the Sar Hamashkim to remember him and plead his case about for the injustice of his imprisonment. The final words of the parsha are that the Sar Hamashkim forgot him. (*Subtle Chanukah connection – We say in Al Hanisim that Syrian-Greeks tried to make us forget the Torah.*)

One brother for sale – Listening to the suggestion of Yehuda, the brothers sold Yosef 37:27

Snakes And scorpions – The pit which Reuven suggested they cast Yosef into was empty. Rashi says it was empty of water but had snakes and scorpions - 37:24

Butcher shop – Yosef was sold to Potiphar who was Pharoah’s chief butcher - 39:1

Go to jail – Yosef was sent to jail because of the wife of Potiphar’s false accusations against him - 39:20

Sun and moon (and stars) – In Yosef’s second dream the sun, moon, and eleven stars were bowing to him - 37:9

In my mug a bug – The Sar Hamashkim was imprisoned (next to Yosef) because a fly was found in the cup of Pharoah - 40:1, see Rashi

Rabbi Shlomo Farhi Those Words

A principal once walked into his classroom and asked the students if any of them knew how high the menorah is to be off of the floor. Nobody knew. They knew it needed to be less than 20 amot in total height, but they didn’t know how high off the floor it needed to be.

Then, one girl raised her hand. She was known to be the troublemaker of the class. “Three tefachim,” she said. That was the correct answer, commented the principal. The Shulchan Aruch states that it should be higher than 3 tefachim. After the rest of the students left the classroom, the principal pulled the student aside and asked how she knew the answer.

Timidly, she replied that it had been a couple years ago when she was suspended from school during one Chanukah. As I went to my classroom to gather my bags, the teacher pulled me aside, and said, “Sarah, the halacha is that we are meant to light the menorah at least three tefachim off from the ground. Remember that there can be light even when you are low. There can be fire even when you don’t feel like you are good enough.”

“I never forgot those words,” she said to the principal.

Indeed, she never did.

Rabbi Yaakov Rahimi Always There

Rabbi Biderman notes that the letters on the dreidel have the words Nun, Gimmel, Hei and Shin. When we spin the dreidel, we do not see the exact letters, given the speed at which it is moving. Only when it lands, can we make out the letters and put together the acronym – Neis Gadol Hayah Sham, a great miracle happened there.

The takeaway is that Hashem gives us so much. Yet, we are always busy with our normal routine, as if we are a moving dreidel, and we do not see how much Hashem is coordinating the unseen miracles of our lives. Yet, when Shabbat arrives, and we settle down, then we can recognize Hashem’s hand. We can see how He was with us the entire week. Similar to the dreidel, we must realize that Hashem is indeed orchestrating the big and small miracles in our lives, every moment, even as we move quickly from day to day. They are always there.



GETTING OLDER

As I get older I realized....
I talk to myself, because there are times I need expert advice.

SCHOOL EXCUSES

These are real notes written from parents. (Spellings have been left intact.) Use as needed

1. My son is under a doctor's care and should not take P.E. today. Please execute him.
2. Please excuse Lisa for being absent. She was sick and I had her shot.
3. Dear School: Please excuse Jake being absent on Jan. 28, 29, 30, 31, 32, and also 33
4. Please excuse Roland from P.E. for a few days. Yesterday he fell out of a tree and misplaced his hip.
5. Jerry has been absent because he had two teeth taken out of his face.
6. Carl will not be in school cus he has an acre in his side.
7. I kept Billie home because she had to go shopping because I don't know what size she wear.
8. Please excuse Jennifer for missing school yesterday. We forgot to get the Sunday paper off the porch, and when we found it Monday, we thought it was Sunday.

CAT NAME

After picking up food for his daughter's cat, George spied a new bowl for the pet and grabbed it too.
"Shall I have the cat's name written on the side of the bowl?" offered the store owner.
"No, don't bother," replied George. "He can't read anyway."

THE DEMISE OF MR. POTATO HEAD

I have no regrets about hurling Mr. Potato head off the bridge. I yam what I yam.

THE MENTAL TEST

Three patients in a mental institution prepare for an examination given by the head psychiatrist. If the patients pass the exam, they will be free to leave the hospital. However, if they fail, the institution will detain them for

five years.

The doctor takes the three patients to the top of a diving board looking over an empty swimming pool, and asks the first patient to jump.

The first patient jumps head first into the pool and injures both arms.

Then the second patient jumps and injures both legs.

The third patient looks over the side and refuses to jump.
"Congratulations! You're a free man. Just tell me why you didn't jump?" asked the doctor.

To which the third patient answered, "Well Doc, I can't swim!"

A BEAR IN A BAR

One day, a bear walks into a bar. He sits down at the counter, and the bartender comes over.

"What'll it be?" asks the bartender.
"I'll have a...uh..uh..... beer," the bear says.

"Alright, one beer for the bear. But I gotta ask, why the big pause?" asks the bartender.

"I don't know," says the bear. "I was born with them."

A MATTER OF DEGREE

The graduate with a science degree asks,

"Why does it work?"

The graduate with an engineering degree asks,

"How does it work?"

The graduate with an accounting degree asks,

"How much will it cost?"

The graduate with a liberal arts degree asks,

"Do you want fries with that?"

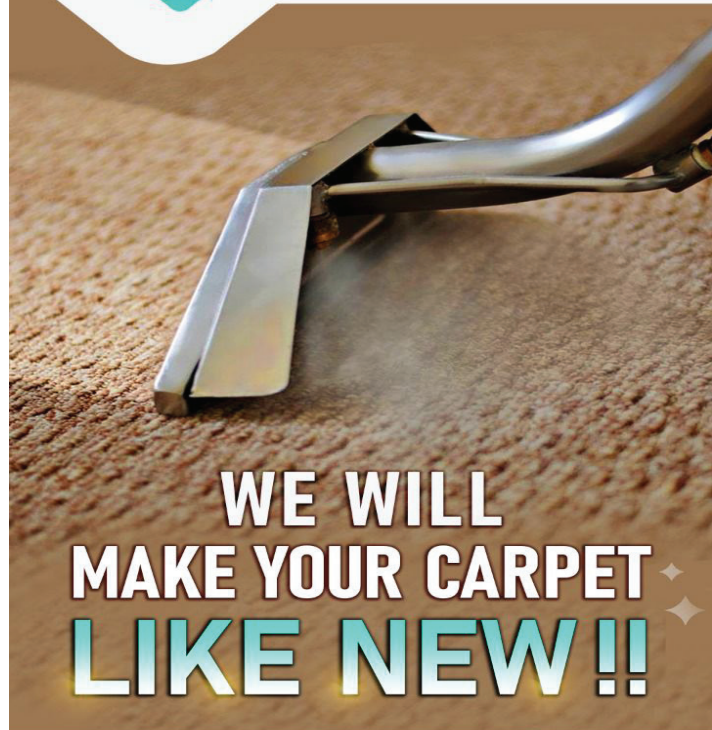
FRIENDLY AMERICANS!

When young Jose, newly arrived in the United States, made his first trip to Yankee Stadium, there were no tickets left for sale.

Touched by his disappointment, a friendly ticket salesman found him a perch near the American flag. Later, Jose wrote home enthusiastically about his experience. "And the Americans, they are so friendly!" he concluded. "Before the game started, they all stood up and looked at me and sang, 'Jose, can you see?'"



CLEANINGPOWER
CLEANING UNTIL IT SHINES



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

 **(973) 221-3536**



Let's Rise
MONSEY CHALLAH BAKE

Come Join
40 WOMEN IN
HAFRASHAS CHALLAH

Thursday, December 9th

2 ANTOINETTE COURT • 8:00 PM

PLEASE RSVP
845-391-3982
MONSEYCHALLAHBAKE@GMAIL.COM

BRING YOUR OWN DOUGH OR TEXT HENNY AT



LR HOME INSPECTIONS

LENNY ROSENFELD

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

Serving Rockland, Westchester, NYC 5 Boroughs

PATCH PLASTER PAINT

THISPATCH
Call or WhatsApp 845.729.4545

MOTEK JEWELRY

EARTH & LAB DIAMONDS
CUSTOM MADE JEWELRY
COMPETITIVE PRICING
JEWELRY REPAIRS

845.213.6087

APPOINTMENT ONLY / AIRMONT, NY

Insurance Claims Solutions
Get Approved *No-fee Mitigation

845-671-8822



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.

Haas & Zaltz, LLP

845.425.3900

INFO@HAASZALTZ.COM | WWW.HAASZALTZ.COM

365 ROUTE 59 | SUITE 231 | AIRMONT, NY 10952

RAMAPOST.COM



The ultimate Chanukah Gift

Take care of the people you love this Chanukah by giving them the gift of fitness!



Included in your gift

- 24 workout sessions done in your home or office Value \$2,880
- 12 weeks of individually designed workout Value \$597
- Strategic planing session Value \$199
- Fitness assessment Value \$120
- Online platform Value \$147
- Full body composition analysis Value \$99

Total Value ~~\$4,042~~

Save 33% this Chanukah
Offer good until 12/6/2021



Call Tzviki
(845) 671 - 9945

Give the ultimate gift!



Segulos for Chanukah

As told by Rabbanit Yemima Mizrahi



Chanukah comes from the root word: chinuch/חנך and it is at this time in particular that your reflection is one of love and approval towards them, a successful child is one that sees love and acceptance in the eyes of their parents

Mothers should not say to their kids, during Chanukah or at all, "I am tired" or anything in correlation to "I am tired ..not now". This makes a child feel like they are not important and a burden to their parents and is very hurtful to them and so even if you are tired, and who is not... don't tell them this on the 8 days of Chanuka

The mitzvah of the women after lighting is not to move, I repeat Do Not Move, after the candles are lit. Sit there and gaze at them for ½ hour, but again without moving, talking on the phone, getting up, or anything.... This is very hard but Rebbi Nachman from Breslov says that as hard as it is to sit and not do anything, so is the size of the yeshua you will get by sitting. But sit there and daven, pray for all and everything...

After the ½ hour has passed, and the candles still glow, every time you pass them by stop for a moment and pray. Don't just pass them by...

On the last night of Chanukah traditionally called זאת חנוכה there is a segula/a special energy that you may tap into for women who wish to conceive, ask from Hashem that in the merit of the eight days of Chanukah you shall celebrate B'H a bris milah on the eighth day for your son, Amen! Look at the candles and ask Hashem to give you a child....

For all of those who are single or know of someone who wishes to marry, here is one for you: on the Shabbos of Chanukah, you must first light the Chanukah candles and then the Shabbos candles. After both are lit, glance at them both and ask for a zivug, your marriage partner .

Anyone in need of healing of the mind/פש בריאות הנפש the word נפש stands for נר פתיל שמן and so during Chanukah there is a segula to ask for healing of the soul/mind and to look at the flame of the can-

dle in its' entirety and to recite Psalm 30: מזמור שיר חנוכה הבית

Last but definitely not least; ask for a miracle, a Big miracle in the merit of Chanukah. Ask for something that you think is impossible & that will be considered a miracle if it happens.

Additional Segulos

One should never speak Loshon Hara. One should make a special effort while



the Chanukah candles are lit.

Many women have found many miracles happening to them when they stayed and prayed by the lights of Chanukah.

If a woman has to go through a surgical procedure or a medical consult, the Ben Ish Chai says, that this woman should take upon herself on one of the days of Chanukah, not including shabbat, to not do any tiring work, such as going to work, doing the laundry, cleaning the house, etc. She just has to stay and read tehilim for the success of the operation or consult. You can pray by the kotel, in your house, or at the grave of a big tzaddik. The Ben Ish Chai says that if the woman does this, then she will have great success.

Giving Tzedaka after lighting the candles is a big segula for having your tefilos answered right away.

It is a big Segula to light the candles of Chanukah in your house. Rebbi Nachman of Breslev says that when you light the candles in your house, it brings more blessing and light into the house. Hashem

himself comes down and visits your house and provides you with all the blessings and miracles you want.

After you light the candles of Chanukah, Rebbe Nachman of Breslev says, it is a segula to stay seated by the candles and to pray next to candles for half-an-hour. This allows you tefilos to be answered much faster.

It is a segula to say the following Chapters in Tehillim after lighting the candles on all 8 days of Chanukah in the following order:

- Chapter 90: Read the last Pasuk from this chapter. "Vayehi Noam Hashem..." Then go straight into reading Chapter 91
- Chapter 91: Segula for protection and salvation from any illnesses or anything bad. Before the Jews went to fight the yevanim, they said this perek.

Chapter 19, Chapter 100, Chapter 133, Chapter 144

At the end of these prayers, gaze at the candles and draw the "hidden light." It is an enormously auspicious time to pray for all your needs.



I AM LOOKING TO PURCHASE

LATE MODEL SUV/CROSSOVER

Please email

aviabe613@gmail.com

THE MENORAH IN THE WINDOW

Hashgacha Pratis is a major player in all of our lives. Sometimes, it takes the bright burning lights of a menorah that reunites a family, to help us see that.

Private Winneger was with the U.S. Army as it marched through Europe at the end of World War II. His unit was assigned to a European village with the orders to secure the town, search for any hiding Nazis and to help the villagers in any way they could.

Winneger was on patrol one night when he saw a figure running through a field just outside the village. He shouted, "Halt or I'll shoot." The figure ducked behind a tree. Winneger waited and eventually the figure came out and figuring that Winneger was no longer nearby, went to a spot near a large tree and started to dig. Winneger waited until the figure had finished digging and was once more on the move before he stepped out and again shouted, "Halt or I'll shoot!" The figure ran. Winneger decided not to shoot but to try to catch the furtive figure. He shortly caught up with the figure and tackled it to the ground.

To his surprise he found he had captured a young boy. An ornate menorah had fallen from the boy's hands in the scuffle. Winneger picked up the menorah. The boy tried to grab it back shouting, "Give it to me. It's mine!" Winneger assured the boy that he was among friends. Furthermore, he himself was Jewish. The boy who had just survived several years of the Holocaust and had been in a concentration camp was mistrustful of all men in uniforms. He had been forced to watch the shooting of his father. He had no idea what had become of his mother.

In the weeks that followed, Winneger took the young boy, whose name was David, under his wing. As they became closer and closer, Winneger's heart went out to the boy. He offered David the opportunity to come back to New York City with him. David accepted and Winneger went through all the necessary paperwork and officially adopted David.

Winneger was active in the New York Jewish community. An acquaintance of his, a curator of the Jewish Museum in Manhattan, saw the menorah. He told Da-



vid it was a very valuable historic, European Menorah and should be shared with the entire Jewish Community. He offered David \$50,000 for the menorah.

But David refused the generous offer saying the menorah had been in his family for over 200 years and that no amount of money could ever make him sell it.

When Chanukah came, David and Winneger lit the menorah in the window of their home in New York City. David went upstairs to his room to study and Winneger stayed downstairs in the room with the menorah.

There was a knock on the door and Winneger went to answer. He found a woman with a strong German accent who said that she was walking down the street when she saw the menorah in the window. She said that she had once had one just like it in her family and had never seen any other like it. Could she come and take a closer look? Winneger invited her in and said that the menorah belonged to his son who could perhaps tell her more about it. Winneger went upstairs and called David down to talk to the woman. As he came down the stairs and saw her, he shrieked "Mama". As she set eyes on him, she started crying hysterically. As she was reunited with her son who she thought had perished. They were the only surviving members of their family, and though they thought the other was gone forever, they were reunited as the menorah provided yet another Chanukah miracle

As printed in Heroes of Spirit: 100 Rabbinic Tales of the Holocaust by David Hoffman



SPLITTING UP THE ALIYOS

RABBI NACHUM SCHEINER

ROSH KOLLEL

This year, Rosh Chodesh Teves falls on Shabbos, and we take out 3 sifrei Torah. In the 1st we read the parsha of the week – Parshas Mikeitz – in the 2nd we read Rosh Chodesh, and in the 3rd we read the kriah of Chanuka.

Although, in general, we are allowed to add to the 7 aliyos on Shabbos, the Halachos Ketanos and the Aruch Hashulchan write that in this case we should not add aliyos in the first sefer. This is in order to ensure that the reading of Rosh Chodesh will be one of the 7 main aliyos. On the other hand, the Rivash writes that the minhag was to call 7 aliyos for the parsha of the week. The Daas Torah writes that each minhag has basis in halachah, and either one can be followed.

The Shulchan Aruch rules that 6 aliyos are read from Mikeitz, the 7th is Rosh Chodesh, and Maftir is from Chanuka. The Shaar Hatzium quotes the Pri Chodosh, who even allows calling 5 for the week's parsha, the 6th for Rosh Chodesh, and the 7th for Chanuka, to have the reading of Chanuka as part of the main aliyos. Although the Maftir is supposed to be an additional aliyah after the 7, when needed we can rely on the opinion that the Maftir can be the 7th aliyah. As Rav Chaim Kanievsky shlita explains, having the reading of Chanuka as part of the main aliyos is considered a special need, and we therefore can rely on this opinion.

Why do we read the sefer of Rosh Chodesh first, and then Chanuka? Tosfos (Shabbos 23b) explains that this is based on the rule that a mitzvah which is tadir – which occurs more often – should be done before a mitzvah which is not done as often. Since we read Rosh Chodesh more often than Chanuka, the reading of Rosh Chodesh comes first.

HAFTORAH – TADIR OR PIRSUMEI NISA

Moving on to the haftora, Tosfos (Shabbos 23b) discusses which haftora is read on Shabbos Chanuka, which is also Rosh Chodesh. On a regular Shabbos Chanuka, there is a special haftora which discusses the lighting of the menorah. On a regular Shabbos Rosh Chodesh, there is a haftora which discusses the new month. What should be done when they coincide – should the haftora of Chanuka and the menorah be read, or that of Rosh Chodesh and the new month?

In order to understand the discussion some background is required. The Gemara (Shabbos 23b) discusses a case when one has just enough money for either Chanuka candles or to buy wine for kiddush: which one of them takes precedence? Does the mitzvah of lighting Chanuka candles take precedence because it is pirsumei nisa – a mitzvah which is meant to publicize Hashem's miracles – or does kiddush take precedence because it is tadir – a mitzvah which is done every week

and is a mitzvah on a more consistent basis? The Gemara concludes that the mitzvah of lighting Chanuka candles take precedence because pirsumei nisa – publicizing Hashem's miracles – is greater.

Based on this Gemara, that pirsumei nisa – publicizing Hashem's miracles – is more important, Tosfos writes that we read the haftora of Chanuka and not of Rosh Chodesh. Since the haftora of Chanuka is publicizing Hashem's miracles, this will take precedence over the reading of the haftora of Rosh Chodesh, even though Rosh Chodesh is tadir.

Tosfos and the Rosh add that this is only true when it comes to deciding on the haftora, which is a question of reading only one. In that case, pirsumei nisa is the deciding factor, and we read Chanuka. However, when it comes to the Torah reading, since Rosh Chodesh is tadir, we therefore read Rosh Chodesh first, and then Chanuka.

SUMMARY

When Rosh Chodesh Teves falls on Shabbos, we take out 3 sifrei torah. In the 1st we read the parsha of the week, in the 2nd we read Rosh Chodesh, and in the 3rd we read the kriah of Chanuka.

Rosh Chodesh is read first and then Chanuka because when it comes to the order, tadir is stronger than pirsumei nisa. But when it comes to doing only one, pirsumei nisa is stronger than tadir, and that is why we read the haftora of Chanuka.

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 Hidir Mitzvas Chanukah

3 Sifrei Torah, 1 Haftora – 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.

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

COUNTING THE SEVEN DAYS OF SHEVA BROCHOS FROM BEGINNING OF THE MEAL OR THE END?

When we calculate the seven days, is it enough to begin the meal before the end of the seven days, or must one actually recite the sheva brochos before that time?

When it comes to the end of Shalosh Seudos, the Shulchan Aruch (O”C 188:10) rules that one can still recite retzei, even if Shabbos is already over. And the same is true for Rosh Chodesh, Chanuka, and Purim. However, the poskim write that this does not apply to sheva brochos. There are a number of reasons given for this distinction.

Rav Shlomo Kluger explains that the requirement to recite sheva brochos does not come until the time of bentching. Since at that time, the seven days are over, it is too late. On the other hand, eating a meal on Shabbos is what brings the requirement for retzei, and that took place on Shabbos itself.

Another answer is given in the name of the Brisker Rav. As explained in an earlier shiur, the brochos are recited to belss the choson and kallah. After the seven days are over, he is no longer a choson, and there is no one here to bless. That is similar to a sheva brochos, where the choson left. Since there is no choson present, the sheva brochos are not recited. On the other hand, even if Shabbos is over, we still recite retzei for the meal eaten on Shabbos.

Rav Nosson Gestetner offers another reason for this distinction. We only can see this as a continuation when it comes to the additions in bentching, which is being recited for the meal which was eaten on Shabbos. However, sheva brochos is not really a part of the meal and the bentching. In fact, according to some opinions,

the sheva brochos are recited even without a festive meal. Even though we do require a meal for sheva brochos, it is only as a vehicle to enhance the joy. Therefore, we cannot consider the meal as a beginning of the sheva brochos.

END OF SEUDA SHLISHIS

Let us talk about the following scenario. A chasuna took place on Sunday before sunset, which means that the sheva brochos must be finished by the end of Shabbos. Can sheva brochos be recited after Shalashudos, which is already after Shabbos?

The Shevet Halevi writes that although Rav Shlom Kluger does not allow reciting sheva brochos, others do allow, and that is the prevalent custom. He explains that the reason to allow reciting sheva brochos is because some say that if the meal continued into the night one can still recite sheva brochos. In addition, the fact that the kedusha of Shabbos is still here is also a reason to allow reciting sheva brochos.

On the other hand, the Satmar Rav, who would finish Shalashudos well after Shabbos, did not want to recite sheva brochos for a choson who got married on Sunday, and asked that he not come.

SUMMARY

The sheva brochos must be finished before the end of the 7th day, because the requirement comes at the time of bentching, because after that there is no choson, or because sheva brochos is not so dependent on the meal.



Sign Up for an Amazing New WhatsApp Group

Receive links to all Shiurim given by our Rosh Kollolel

Harav Nachum Scheiner

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

To join this extraordinary group

Whatsapp 845-499-6354

Or email

ohrchaiimonsey@gmail.com



Rabbi Nachum Scheiner

מוהל מומחה

CELL: **845-499-6354**



If Shabbos is the seventh day, there is a machlokes if sheva brochos can still be recited at the end of Shalashudos, when it is already the time of Motzei Shabbos.

KOLLEL NEWS

The Night Kollolel, currently learning hilchos yom tov, hosted a shiur, given by Rabbi Mordechai Stern, Rav of Bais Medrash Heichal Dovid of Lawrence, gave a shiur at the Night Kollolel, on hilchos Yom Tov.

There was also a chabura given by our new Shoel U'Maishiv, Reb Chaim Rabinowitz, on Sunday night, on the topic: Machshirei Ochel Nefesh.

The Kollolel 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 Kollolel Boker, on the topic: “Celebrating Purim – Then, Now & in the Days of Moshiach.”

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 Dovid Hodja, who specializes in lively discussion-oriented classes on Jewish ideas.

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

Wishing you a Wonderful Shabbos,

RABBI NACHUM SCHEINER

Please join us for our annual **OHR CHAIM CHANUKA PARTY**

Grand Menorah Lighting with Music!

Latkes, Doughnuts, Light Refreshments!

Dr. Schnitzel – Wacky Science show!!!!

Small Chanuka Prize for attendees!



Wednesday Dec 1st at 6:00pm
20 Forshay Rd, Tent Beis
For Men, Women and Children

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

Just so you should know...



3 2 6 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

