

Lech Lecha | Cheshvan 11 - 17 | October 26 - Nov 1



איש את דעהו יעזרו ולאחיו יאמדו חזק

Inside:

Rabbi YY's Gaza War Q&A

The Greatness of Bris Milah

20 Ideas for a Happy Marriage

New at Ohr Chaim:
Mincha every 5 minutes! **Maariv every 10 minutes!**
(See pg. 6)



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from 1:45pm-5:00pm

CANDLE LIGHTING	5:40 ^{PM}
MINCHA in tent Aleph	5:50 ^{PM}
CHABAD MINCHA	5:50 ^{PM}
SHKIYA	5:58 ^{PM}
SHABBOS SHACHRIS MINYANIM:	
Shachris 1, 20↑	6:43 ^{AM}
Shachris 2 18 Main	8:00 ^{AM}
Shachris 3 Tent κ	9:15 ^{AM}
Shachris 4 BAIS CHABAD 20↑	10:00 ^{AM}
Shachris 5 18 Main	10:30 ^{AM}
PIRCHEI	2:00 ^{PM}
PIRKEI AVOS PEREK Hay and Vav	
MINCHA FOLLOWED BY SHALOSH SEUDOS	5:35 ^{PM}
SHKIYA	5:57 ^{PM}
MAARIV 1	6:37 ^{PM}
MAARIV 2	6:42 ^{PM}

Late Maariv Motzei Shabbos Every 15 Minutes!
7:15 pm – 9:45 pm | 18 Main

Weekday Zmanim

Zmanim for the week of Oct 29 - Nov 4

Shacharis — 20 min. before Neitz

**Mincha & Maariv — 12 min. before Plag
and 12 min. before Shkia**

NEITZ S 7:24 M 7:25 T 7:26 W 7:28 T 7:29 F 7:30 SH 7:31	TEFILA- GRA S 10:54 M 10:54 T 10:54 W 10:55 T 10:55 F 10:56 SH 10:56
SHEMA- Magen Avraham S 9:20 M 9:20 T 9:21 W 9:21 T 9:22 F 9:22 SH 9:23	CHATZOS S 12:39 M 12:39 T 12:39 W 12:39 T 12:39 F 12:39 SH 12:39
SHEMA- GRA S 10:01 M 10:02 T 10:02 W 10:03 T 10:03 F 10:04 SH 10:05	PLAG S 4:49 M 4:48 T 4:47 W 4:46 T 4:45 F 4:44 SH 4:44
SHKIA S 5:55 M 5:54 T 5:53 W 5:51 T 5:49 F 5:49 SH 5:48	

For Shiurim:



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day



Rabbi Coren



Avram, Paroah, and Sdom

One of the most disliked character trait or attribute is the aspect of hypocrisy. It is greatly disturbing when people say one thing and do another, or they are not true to their word in different applications. It is especially troubling when we find a great person or leader that seems to contradict himself and appears to be hypocritical.

This seems to be the case with Avram. In the beginning of the Parasha, Avram goes down to Egypt in order to survive the hunger that was in the land of Canaan. He requests from Sari to please say that she is his sister so that they will give us gifts and allow me to live. Yet after the war with the four kings, the King of Sdom tells Avram “keep the money and give me the people.” Avram responds “If so much as a thread or a shoe strap, or if I shall take from anything that is yours, you will say it is I who made Avram rich”. Avram refused to take anything from the king of Sdom. It seems hypocritical here to refuse to take money when he was eager and willing to receive from Paroah in Egypt. Furthermore, the money he would have received from the king of Sdom would have been “clean money,” well deserved as spoils of war, and this he declined. The money and gifts received from Paroah however, were earned through trickery, by deceiving the Egyptians to believe that Sarai was his sister. Why then did Avram indignantly refrain from accepting money from Sdom and take it gladly from Paroah?

Our Rabbis have taught us the concept of מעשה אבות סימן לבנים. The actions of our fathers are a sign for his children. Avram knew that the day will come when his offspring will leave Egypt and they will have to leave with great wealth. Avram’s action pre-empted that such a result would take place. By taking money from Paroah, he ensured that generations later his children too, will leave Mitzrayim laden with treasures. Avram knew that we were never going to have any interaction with Sdom, since it would be destroyed. He therefore did not want to receive not one penny from them. Every action of our father Avram was done to benefit his children in the future.

This is the key to create and secure our own Maaseh Avot. We say at the end of *Shachrit* ואני זאת בריתי אותם אמר ה... לא ימוש מפך ומפי זרעך ומפי Paraphrasing: “This shall be my covenant said Hashem, If the Torah will be in a family for 3 generations then the Torah shall stay with that family till the end of time”.

We can insure the continuity of Torah in our offspring by putting in efforts for us, our children and grandchildren, to embrace and study its wisdom. When we do, we are guaranteed that our families will endure and our descendants will remain true to the Torah’s ways. May we see much *nachat* from our children, Amen.



One nation, one soul

by Rabbi Daniel Coren

There is no doubt that one of the positive outcomes of this heart wrenching unimaginable war is the unity that the Jewish people are experiencing for the first time in a long history of divide especially between the non-religious and religious. At the core of the Jewish people stands a powerful truth (which is mentioned in a many places in Chazal including the words of the *Yerushalmi* in *Nedarim Perek 9*) we are one soul that is fragmented into many souls, and therefore when we are in the “proper zone” we unite and become the most powerful army in the world.

This unity is being expressed from both sides of the table. The heartwarming amazing help that so many holy religious Jews which includes everything under the sun that a soldier can dream of is somehow delivered with love and devotion.

The love is being mirrored from the other side too. The following story echoes this sentiment. A *Yid* shows up with tons of food to one of the army units. He isn’t wearing a head covering – *kipa* –and so the head of the unit explains to him that in order for the soldiers to eat the food he needs to ask the Rabbi in charge. So the Rabbi comes over and meets the *Yid*. The *Yid*, or as the Rabbi describes the *Yid*, a real *neshama*, explains to the Rabbi that this is the second time in his life time that he is speaking to a Rabbi. Once is now, and the other time was when he decided to cook up meals for the 300 soldiers, and didn’t want to have a soldier not eat his food because it’s not kosher, so he called up a Rabbi and asked him to make sure his whole kitchen is koshered, and the food is properly supervised. The army Rabbi was very touched, and he gave this holy *Yid* a big hug and said “*Mi kamcha Yisrael.*”

In our *parsha*, *parshas Lech Lecha*, Avraham Avinu is traveling to the land of Israel with his family and “the souls that he made in Charan.” Who were these souls? The Zohar explains these are the converts that Avraham and Sara brought to the belief in Hashem. The Zohar goes on to explain the incredible reward that one who brings other people under the wings of Hashem will receive.

There is a very powerful message in the introduction to the *Sefer Nefesh Hachayim* written by Rav Chaim Voloziner. The introduction is from his children, who relate that their father use to often say that the most important thing a person can do in this world is *chessed*. And from what I recall, Rav Aharon Kotler, zt”l adds that the greatest *chessed* one can do with someone is to teach them the word of Hashem. In truth, this is actually an explicit statement of *Chazal*, who say that “misleading someone spiritually is worse than killing him.” And if that is true on the negative side, then certainly on the positive side, giving to someone spiritually is the greatest gift one can give. This really was Avraham Avinu’s legacy.

As we see in next week’s *parsha*, Avraham opens up a hotel to bring people closer to Hashem. And how does he get them in the door? With delicious food – tongue sandwiches with mustard. From whom did Avraham receive the inspiration for the importance of *chessed*? Shem ben Noach. The midrash explains that Avraham asked Shem “In what merit did you leave the ark?” Shem answered “In the merit of the *chessed* that we did with the animals.” When Avraham heard this, he said “If *chessed* is so great, then that will be my mission statement.”

What exactly did Avraham Avinu learn from Shem? Why was it so transformational? This will be discussed in the future *be’ezras Hashem*.

May we be *zoche* to unite fully through our prayers and acts of *chessed*, and merit to see the redemption *bimhera bayamienu*.

Wednesday Night 8pm – Smichas chaver Rabbi Coren Office
Shabbos Morning - Vasikin Minyan & 8:00am Minyan

Bris Milah – the greatest mitzvah

by Rabbi Nachum Scheiner



Rabbi Nachum Scheiner

מוהל מומחה

CELL: 845-499-6354



As a practicing *mohel*, *Parshas Lech Lecha* – where the *mitzvah* of *milah* is given to Avraham Avinu – is of course very “close to my heart.” In future articles, I hope to go into some of the *halachic* details of

the only positive commands punishable with *kareis*. 13 bonds with Hashem are created by performing this great *mitzvah*. Without a *bris milah* a person will not receive a portion in the next world and with a *bris*, he is saved from punishment in the next world. *Bris milah* is embedded in our bodies, testifying to our unique and inbuilt status as the Chosen Nation.

the *mitzvah*. But, I would like to begin with some of the many great things accomplished with this wonderful *mitzvah*.

The Tur, in his introduction to *hilchos milah* quotes the Gemara in *Nedarim* 31b, that tells us the importance of the *mitzvah* of *milah*, calling it the greatest *mitzvah* of all. What is unique about the *mitzvah* of *bris milah* that earns it the title of being considered the greatest *mitzvah*?

The *Shem M'shmuel* quotes his father, the *Avnei Nezer*, who explains this concept with an analogy to a person's body. Every person is made up of many different limbs and organs. Every one of our limbs is a beautiful gift from Hashem, which we enjoy, but some are more crucial to our existence than others. For example, a person can live a long and healthy life, even if he is missing a finger or even a whole hand. However, there are certain organs – e.g., the brain, heart, and lungs – which are crucial for our very existence and without them one cannot live.

Similarly, the 248 *mitzvos* correspond to the 248 limbs of a person's body. Indeed, every *mitzvah* is significant and no *mitzvah* should be underestimated; however, there are certain *mitzvos* that are our spiritual lifeline and are crucial for our very existence. These *mitzvos* are considered equivalent of all the other *mitzvos*, because without their fulfillment one would not be able to exist.

The *mitzvah* of *milah* is one such example, and the Tur goes on to delineate many of the dimensions and powers that are tapped into by fulfilling this essential *mitzvah*, thereby making this *mitzvah* so extraordinary.

Some of the great powers of the Bris milah

Bris milah is one of the only positive commands that failure to perform is punishable with *kareis*. As the Mishna (*Nedarim* 31b) tells us, the expression “*bris*” is used 13 times in reference to *milah*, meaning that 13 bonds with Hashem are created by performing this great *mitzvah*.

Furthermore, the Tur points to the Mishna (*Avos* 3:15) that one who nullifies *bris milah* will not receive a portion in the next world. Conversely, he quotes the Gemara that Avraham Avinu guards over the entranceway to *Gehinom* and does not allow one who is circumcised to enter. So, without a *bris* no other accomplishments will be meaningful, and with a *bris* one is saved from punishment in the next world.

Additionally, the Tur continues, the *bris milah* is not just an externality, like *talis* and *tefillin*, which are worn on the body. The *bris milah* is embedded in our bodies, testifying to our unique and inbuilt status as the Chosen Nation. Thus, this *mitzvah* is indeed very powerful and a part and parcel of our very lifeline.

Summary

The *mitzvah* of *milah* is equivalent to all the *mitzvos*, and one of

Rabbi Scheiner

KOLLEL BOKER | 7:00-8:00am

- Chavrusa learning - Gemara
Currently: מסכת חגיגה
- Friday - Shuirim Beinyonei Dyoma and relevant topics

NIGHT KOLLEL | 8:15-9:45pm

- Chavrusa learning - Halacha
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- Evening Shuirim in Halacha and Hashkafa by prominent Morei Horah

HASHKEM L'HORGO



UFARATZTA

According to Torah, if you know someone is planning to kill you, pre-empt in order to kill him.

You don't wait for the 119 Goyim, [members in the UN, now there are 193] to decide that so and so deserves to be attacked and play by their rules. You don't look at public opinion. If you just know that they are preparing to kill you, go out and pre-empt their actions, even before they do anything. [As Israel did before the Six-day war.]

The Rebbe pointed out that the wording is **not Hashkem v'horgo** which would mean: Pre-empt and kill him. The wording is **Hashkem l'horgo** which means: Pre-empt **in order to** kill him. You will not even have to go out and kill them. If they are convinced that you will do what it takes to keep the citizens of Israel safe, they would be afraid to even try.

==== based on a Purim Farbrengen 1969. JEM Rebbe how to deal with terrorists

Dedicated to lochem, Menachem Mendel Ben Devorah Leah, serving in the IDF at the southern front.

Gan HaTorah

- RABBI YAKOV YOSEF SCHECHTER

Are You Lazy? How to Conquer That Trait in Avodas Hashem

Lech Lecha 13:2 “ואברהם כבד מאד, במקנה בכסף ובהב”

“Avrohom was very rich in cattle, silver, and gold.” The *Loshon* of כבד means heavy. Why does the Torah use this *Loshon* to tell us that he was laden with riches – instead of just telling us that he had much cattle, silver, and gold? Perhaps an even better question, why does the Torah tell us about his material riches at all? Is it important in life to have much cattle, silver, and gold? Shouldn't we be focused on the spiritual wealth that Avrohom had acquired?

The holy Ben Ish Chai tells us that there is an amazing lesson to learn from the word, “כבד”. The Torah is coming to teach us here of the sterling *Middos* of Avrohom Avinu. Although we see numerous times that Avrohom Avinu had the *midah* of *zrizus*, being quick and alert to perform the commands of Hashem, he did not act like that in every aspect of his life. 12:4 “וילך אברם בשאר דבר אליו ד” – “And Avrom went like Hashem spoke to him” – he went immediately and with great alacrity, even though he was already elderly, as he was seventy-five years old at the time. 22:2,3 “ולך לך אל ארץ המוריה, והעלהו שם” – “And go to the land Moriah and bring him there as a *Korbon Olah*.” Avrohom Avinu was commanded to bring his beloved son, Yitzchok Avinu, as a *Korbon Olah*, and he got up

early in the morning and went to do it with great *zrizus*. We see clearly the *midah* of *zrizus* that permeated Avrohom Avinu. One may have thought that perhaps this was his personality; he likes to get things done quickly. To this the Torah tells us, “כבד – כבד – מאד” – from a *Loshon* of heavy, being weighed down by it, doing it slowly. In regards to matters of *Gashmiyos* – cattle, silver, and gold – he did not act with *zrizus*. That was not what was important to him. It was only *Ruchniyos* that mattered to him, and all matters of *Ruchniyos* he did with great *zrizus*. Serving Hakodosh Boruch Hu with *zrizus* is a good crown for a person, for through it one can perform *Avodas Hakodesh* the way it should be.

Avos 5:23 “הוי עז כנמר וקל כנשר, ורץ כצבי, וגבור כארי לעשות רצון אביך” – “Be strong as a leopard, swift like an eagle, swift like a deer, and brave as a lion, to do the will of Your Father Who is in Heaven.” The *Mishna* is telling us that one of the fundamental *middos* needed to serve Hakodosh Boruch Hu is with *zrizus*, like the deer. Every *midah*, such as *zrizus* and the like, have a source for how one can achieve that *midah*. The source of the *midah* of *zrizus* is the *midah* of *Simcha*, having joy in *Torah* and *Mitzvos*. That is the nature of people, that anything that one will have joy from it, he is quick to do it – he does it with *zrizus*. If one does not enjoy it, and makes him sad, then he will be lazy about it, and procrastinate. Thus, the *midah* of *Simcha* is the mother of the *midah* of *zrizus*, and these two *middos* are bound together – excellent *middos* for one to have.

Emunah in Trying Times

Hashem informs Avrohom Avinu after his battle with the four kings, *Anochi magen lach*. Do not worry, I will guard you from any retaliation. I will watch over you and protect you from harm.

The commentaries tell us that *Anochi* is a reference to Har Sinai and the giving of the Torah. It's a promise that holds true throughout the generations. Whenever a child of Avrohom Avinu is in trouble, G-d himself will come and save him. If you believe (the first commandment) *Anochi Hashem Elokecha*, I am a G-d that will personally protect you from harm— you will be saved.

R' Eliezer Ganzfried from Yerushalayim went through the deepest, darkest times in his life while being imprisoned in Auschwitz, but was saved through a miraculous turn of events. R' Eliezer had two sets of numbers on his arm from that heinous time – but one set of numbers was crossed out, and one was left untouched.

These numbers are the proof of a living G-d he explained to his grandchildren:

In Auschwitz, we were always going through selections... sometimes every few weeks. Those that were told to go to the left were sentenced to a horrible death. Since I was young and able to work – I was always sent to the right.

If one of us was selected to go to the left, their numbers were immediately crossed out. They simply branded 2 lines over them, then on to the gas chambers. Notice one of my numbers is crossed out in that fashion. One day during a selection, I was told by the Kommandant to go to the left. A certain death.

RABBI BEN ZION SNEH



I remembered learning the sefer Nefesh Hachim by R' Chaim Volozhin, in which he says that believing – Ein od milvado, there is no one besides Hashem – will help save and protect any Jew from any trouble. From the moment I was given the terrible death sentence, I closed my mind to any thought other than Ein od milvado, there is no one else but Him.

Ein od milvado, Ein od milvado. Those words raced through my mind over and over again as I bolted for the other side and joined my friends who were to be spared. The Kommandant saw me and brought me to Dr. Mengele yimach shmo, explaining that I was defying his orders.

I did not stop, and continued thinking with deep emunah.. Ein od milvado, Ein od milvado..as Mengele looked at me and reached down for his gun. But suddenly out of nowhere, he stopped and said.. It's a mistake - make a new set of numbers for him and bring him back to the work detail.

In these uncertain times when war and terrorism and a deep fear of the future has crept back into our lives, we all need an antidote to the many challenges we face on a daily basis. *Emunah* in our Creator is a tried and true method and a promise and assurance from our forefather Avrohom.

Thinking, believing and saying *Ein od milvado* (Hashem alone will take us out of our troubles) is a demonstration of deep faith that will help restore our sanity and keep us from harm.

Written by R' Avrohom Hillel Reich based on a lesson and story by Harav Ben Tziyon Sneh Shlita



Mincha & Maariv every 5 min

12 min before פלג המנחה

Mincha	Maariv	Location
5:30PM	5:42PM	א
5:35PM	5:47PM	ב
5:40PM	5:52PM	ג
5:45PM	5:57PM	ד
5:50PM	6:02PM	ה 18
5:55PM	6:07PM	ו 20 ↑
6:00PM	6:12PM	ז
6:05PM	6:17PM	ח
6:10PM	6:22PM	ט
6:15PM	6:27PM	י
6:20PM	6:32PM	יא 18
6:25PM	6:37PM	יב 20 ↑
6:30PM	6:42PM	יג
6:35PM	6:47PM	יד
6:40PM	6:52PM	טו
6:45PM	6:57PM	טז
6:50PM	7:02PM	יז 18
6:55PM	7:07PM	יח 20 ↑
7:00PM	7:12PM	יט
7:05PM	7:17PM	כ
7:10PM	7:22PM	כא
7:15PM	7:27PM	כב
7:20PM	7:32PM	כג 18
7:25PM	7:37PM	כד 20 ↑

Maariv every 10 min

Time	Location
7:30PM	א
7:40PM	ב
7:50PM	ג
8:00PM	ד
8:10PM	ה
8:20PM	ו
8:30PM	ז
8:40PM	ח
8:50PM	ט
9:00PM	י
9:10PM	יא
9:20PM	יב
9:30PM	יג
9:40PM	יד



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Rabbi YY Jacobson

What Should Israel Do?

Share this online at Yeshiva.net

Q: Rabbi YY Jacobson, some of my friends protested this week, blaming

Israel for the atrocities of Hamas. Can you answer some of the questions posed?

A: Absolutely. I wish every one of us would familiarize ourselves with the facts, not the myths, so we can each become ambassadors for truth and peace.

Q: Why can't Israel show restraint, and not bomb Gaza?

Imagine you were sitting in your home with your children, and someone would begin shooting bullets into your home, killing one of your children, tying up another one and burning him alive, and then kidnapping and torturing another one. Do you think the correct thing is to show restraint and allow all your children to die? Or should you stop the killers?

Before last Saturday, Hamas sent more than 20,000 rockets raining down on Israeli cities, with the singular intention of murdering as many Jews as possible. Should Israel just say: Send some more; we are fine if Jews die; or should Israel try to crush the terrorists?

Even before last week, if not for the Iron Dome, Israel would have been reduced to rubble, and thousands would have been killed. Even with the Iron Dome, there are gruesome casualties and millions of Israelis are living in dread. When a siren goes off in the middle of the night, they have ten seconds to rush all the children into a shelter. Should Israel just accept this?

Then came the massacre of last Saturday morning. Hamas breached the fence between Gaza and Southern Israel, entered into dozens of Jewish towns, and tortured and murdered more than 1300 Jews, among them many babies and the elderly. They mowed down Jewish youths like they were blades of grass. More than 3000 were wounded, many of them critical. More than 100 Jews were kidnapped and taken as hostages to Gaza. Should Israel remain silent?

Q: Instead of firing back at Hamas, why does Israel not concede to Hamas' demands so they would stop killing Jews and stop firing rockets?

A: Hamas openly calls and aims for the death of every Jew in Israel, as clearly stated in their charter, written in 1987 (which you can read online). Should Israel concede to this demand? Should we murder every Jew in Israel and then there will be no more terror and no more rockets?

Hamas is a genocidal terrorist organization

that wants to wipe Israel, a country the size of New Jersey with 6.6 million Jewish residents, off the map. They would be happy to burn 6 million Jews alive, as they did to the children in Southern Israel, last Shabbos. Hamas would be more than happy to murder 10,000 Jews daily, or as many as they can. What they did last Shabbos, they would gleefully do every single day, if they had a chance. Should we allow them?

Q: Why do you say it is about genocide? Maybe it is just about occupation? Israel is occupying Gaza and has created a siege around it, so in desperation, the Gazans need to kill Jews and shoot rockets to fight the injustice.

A: I believe Hamas. They state clearly in their charter and all their messages that the goal here is the eradication of the Jewish people.

If someone just hates Jews and Israel with no rationale, there is little to be said in defense of truth. But if someone is looking for some truth, here it is:

In August of 2005, Israel expelled ten thousand Jews from their homes in Gaza, their communities demolished by the Israel Defense Forces. Not a single Jew or Israeli soldier was left in Gaza. Israel gave its Arab neighbors the opportunity to create an independent Palestinian State in Gaza with a flourishing society, the "Singapore of the Middle East."

Alas, the day following the forced Jewish expulsion, rockets came pouring down on Israeli cities, targeting civilians in homes and in the streets. Instead of waking up to the deadly consequences of the Gaza withdrawal and re-entering Gaza, Israel showed restraint. The results? Hamas built a terror state. Since then, tens of thousands of rockets have been sent from Gaza to murder as many civilian Jews as possible. Thousands of Jews were murdered.

The siege Israel created was not to block any essentials, but only to stop (unsuccessfully) weaponry from being smuggled into Gaza to be used against Jews in Israel. Had Gaza been a neighbor to Israel like Canada is to the US, Israel would not even look at what goes into Gaza. But when you have a neighbor who wants all your children to die, should you not inspect what goes into his country? The siege is not the reason for the rockets; the rockets are the reason for the siege.

Q: Why not just withdraw to the pre-1967 lines, and create a Palestinian State, and all will be fine?

A: Israel did just that with Gaza! Gaza was the first Palestinian State, created back in 2005, and it became a center of terror. It became instantly clear that the demand for a Palestinian State was not to live side

by side with Israel but to replace Israel. One can only shudder to think what would happen if a Palestinian State were created in the heart of Israeli society? Do you think Israel should commit national suicide? Would you give Hitler a Palestinian State?

Following the Oslo Accords, when Israel gave autonomy to Palestinians in the West Bank, Israel saw the worst terror attacks against its citizens. Conceding territory, sadly, is an invitation for war, not peace.

Q: How can Israel justify killing civilians if their intent is to destroy Hamas?

A: The death of every innocent human being is horrific. But what is the reason for all these tragic casualties? Because Hamas places its fighters among the civilian population, using them as human shields, and launches its rockets from schools, hospitals, and homes. The Palestinian people are being held hostage by Hamas. A civilian who is killed while being used by a terrorist as a human shield is a victim of the terrorist, not the Israeli army, who does not target innocent civilians.

Why does Hamas do this? Because it knows that the world will blame Israel instead of Hamas. Hamas knows that so many in the West will buy into their sadistic and cynical tactic of making sure that as many children as possible are killed in Gaza. Israel does everything to minimize casualties, not only of its own people but of Gazans. Hamas does everything to increase casualties, not only of Israelis but of its own children—and the world lets them get away with it.

If Hamas would not be sending murderers and shooting rockets into Israel would even one child in Gaza die? Never. So why are we blaming Israel for deaths caused by Hamas?

Many German civilians died during World War Two. Who do we blame for their deaths? Hitler or Churchill? What Nazi Germany was to England, Hamas is to Israel. Literally.

Q: But Israel is shooting rockets into Gaza and killing these innocent people?

A: If someone declared war on your country, and it is waging the war from amidst its civilian population, do you try to defeat your enemy or do you just allow your people to die?

Still, there has never been an army in the history of warfare that had tried so hard to minimize civilization casualties the way Israel does. Sadly, they are not always successful due to the deliberate and criminal aim of Hamas to ensure the greatest possible deaths of their own children for which they can blame Israel.

Consider the following facts. Before bombing a residential building filled with Hamas operators and used to launch rockets against Israel, the Israeli military sends letters warning them to leave, even though that gives ample time for the terrorists to flee as well. Does anyone even expect Hamas to phone Israeli residents before sending a rocket to their homes? What does this tell you about the difference between Hamas and Israel? One is trying to murder as many innocent people as possible; the other is trying to protect as many innocent people as possible.

If you really care about the safety and future of Palestinian children, you should embrace Israel and combat Hamas. If only Hamas would love their own children a little more than they hate Israeli children, there would be peace.

Q: Still, isn't Israel's response disproportionate? Can't they show more restraint?

A: What would be your reaction if in 1945 politicians would urge the US and England to show restraint? Hitler began a war, and the Allies were trying to end it, by defeating the enemy. Hamas declared war against Israel, and Israel is trying to end it. When you are trying to end a war, you try to end it as swiftly as you can. Remember, if Hamas would not murder and kidnap Jews, this war would have never begun.

Israel's moral duty today is to eliminate Hamas completely and take full control over Gaza, so that no more innocent people die. Israel's great mistake is that they did not do this the moment Hamas fired the first rocket after Israel gave them their Palestinian State.

This is not about being proportionate. This is about ensuring that 6 million Jews in Israel are not slain. During the Second World War, there were millions of more civilian deaths in Germany than in Britain. Does this make England wrong, and Nazi Germany right?

Q: Israel has an army and the Iron Dome to protect it from Hamas soldiers and rockets, while the Gazans are left without protection from the Israeli rockets and army?

A: The people of Gaza have something far more effective than an Iron Dome: a neighbor who would never shoot even a single rocket at them and would not kill even one Gazan. If Hamas ceases to terrorize Israel, all of Gaza will be safe. Sadly, it is only Israel that needs an army and Iron Dome because Hamas seeks to destroy it.

If Hamas went on vacation for a month, no one person in Gaza would be hurt. If Israel's Defense Forces went on vacation for a month, not one Jew would be left alive.

Q: Doesn't Israel understand that they are creating more terrorists? The fury at Israel

as a result of bombing Gaza will make more people want to join Hamas.

A: First of all, feelings of frustration and rage do not make you into a terrorist. A culture of death and education of hate does. Israel doesn't need to do anything to create terrorists—Islamic extremism does that, but Israel must act to destroy those who threaten its people.

On the contrary, anyone who learns the facts understands that the fury ought to be directed toward Hamas, who does not care for its people and has subjected them to this suffering. Instead of blaming Israel, why don't we blame the true perpetrators?

But regardless, Israel needs to eliminate the organization that keeps on murdering Jews. Do you think England and America should have not targeted Hitler and the Nazis so as not to infuriate the German people?

Q: Israel, because of its power, must be kept to a higher standard. Even if Hamas is using violence, Israel must not.

A: That is deeply misguided. If someone is coming to burn your children alive, do you stop them with all your might, or do you just welcome them?

If a woman is being attacked by a thug who wants to violate her, and she punches the attacker in the face, is she to be lauded or humiliated? If Israel would do nothing and allow its children to continue to die, would it be compassionate or cruel?

Q: Many people maintain that Israel has done many things over the years to undermine peace?

A: Israel is far from a perfect country and has made its share of mistakes. Yet, every single war in modern history has been between a Free State and a Police State, or between two Police States. Hamas is a police state—if you differ with them, they kill you. Israel, with all its flaws, is a free country. Where in the world, other than when it comes to Israel, does anyone argue that the Free State does not want peace and the Police State wants peace?

Of the 193 countries members of the UN, there is only one country targeted for extinction. Yet, this country is the one responsible for war?!

There is one great mistake Israel has made: It allowed the terror organizations and cells around it and inside of it to flourish. Israel showed weakness for years and the consequences we saw last Shabbos.

Q: If all the above is true, why is there such a double standard when it comes to Israel?

A: Somehow the Jewish people still trigger profound sentiments, in one direction or another. Since the day Abraham began his journey, the world has been anything but indifferent to the Jew. Some people love

Jews, others don't, but nobody can ignore them. Despite not numbering even one-quarter of one percent of humanity, the world is obsessed with Israel. Do you need better proof that our role in history is as vibrant as ever? That we are Divine ambassadors to fill the world with truth, justice, and love, and the world is longing to hear our voice.

We must not duck into fear and insecurity. We must speak the truth and fight every expression of evil and hatred. The world respects Jews who respect Judaism and respect their history, heritage, and faith. The world will respect Israel when Israel respects Israel and will stop appeasing terrorists and their supporters.

Israel must now do the most moral thing it can do: Retake Gaze so that Jews are safe. And by the way, this is good for the Arabs as well, who will not suffer under the tyranny of Hamas.

Q: What about the demographic problem of a minority of Jews in a sea of Arabs? How can Israel continue to "occupy" Palestinian territory?

The great mistake of Israel has been to ask—and answer—questions of peace in times of war. Israel, for more than 25 years now, has been in a state of war, though it never acknowledged it as such. For 25 years, there have been Arab attempts on almost a daily basis to murder Jewish men, women, and children throughout the country. Many have succeeded; most have failed, only because of the diligence of the IDF and the help of G-d. In a time of war, you talk not about demographics or occupation. You make sure that your citizens are not being murdered and kidnapped.

When Israel's neighbors embrace the path of peace and are truly ready to denounce all terrorism and violence, then we all will have the luxury to confront the demographic problem, as well as any others. Peace will then come in a single week. In the meantime, Israel must eliminate the cancer of terror completely, so that the cancer does not eliminate it.

May G-d bless Israel. May G-d bless our soldiers. May G-d protect every Jew living in Israel, and may He protect all innocent people, the world over. May G-d give our leaders the wisdom and courage to do what they need to do to protect our people and our homeland. May they not surrender to fear and insecurity and root out completely every vestige of terror in their midst. May we all have the moral clarity and courage to be outraged by evil and intoxicated by good.

Womens Shiur **Tuesday** 9:30am (18 Main)
Chassidus Shiur **Monday & Thursday** 7:45am (18 Main)
Shabbos: Friday Night – before Barchu (20 Upstairs)
Morning 9:00 (20 Upstairs)
After Davening 12:00pm (20 Upstairs)

The Healer Is On-Call

Rabbi Yochanan Zweig



After the sin of Bas Sheva, Nossan the prophet approached David, rebuking him for his transgression. David responded “*chatsi laHashem*” – “I have sinned to Hashem”. Shaul too, when rebuked by the prophet Shmuel, replied “*chatsi ki avarti es pi Hashem*” – “I have sinned, violating Hashem’s word”. Although there appears to be no difference between the contrition of Shaul and that of David, the answer lies in Shaul’s subsequent words, “*ki yareisi es ha’am va’eshma b’kolam*” – “for I was fearful of the nation, bowing to their demands”. Whereas David simply stated “I have sinned”, Shaul attempted to offer a reason for why he acted in the way that he did, claiming that it was due to the pressure of the people. By attempting to offer an excuse, Shaul was abrogating his responsibility for the transgression. The most important element of Teshuva is accepting complete responsibility for our actions and not attempting to shift the blame. David was therefore offered a reprieve, having repented completely, while Shaul was not, for his penitence was lacking.

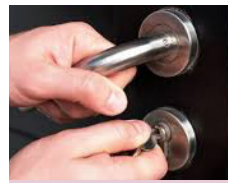
Focusing upon past experiences and connecting them to present behaviors often leads to the abrogation of responsibility. The Torah wants us to focus only upon our actions when doing Teshuva, since we are expected to take complete responsibility for the transgressions we have perpetrated. Any attempt during the Teshuva process to identify the behavior as a manifestation of a past experience is, in actuality, an attempt to mitigate blame for our actions. Therefore, the Rambam includes the principle of free choice in the Laws of Teshuva, for it is the ability to choose right from wrong that holds us completely accountable for our choices. Having proclivities or propensities from past experiences does not affect our ability to choose the right course of action. Past experiences or personality traits only make it a greater challenge to do the right thing; a person does not have the right to say that he acts the way he does because that is who he is. Unless a person meets the Halachic criteria that renders him legally incompetent to make decisions, he must hold himself completely accountable for all his decisions.

Psychological analysis can be beneficial when used to determine a person’s challenges and the way in which he should address them. But, when used to deflect responsibility, it is harmful, for the behavior becomes entrenched within the person and creates excuses for his actions.

The Talmud teaches that there are two forms of “*refu’ah*” – “healing”, the healing of sickness and the healing that follows Teshuva, as is stated in the verse “*veshav verafa lo*” – “and he will repent and he will be healed”. It is generally understood that this form of healing addresses the healing for the damage to our souls which is caused by the sins that we perform. However, this healing can also be understood as the healing that Hashem affords us after Teshuva, to remove those underlying forces which created our propensity to act in a sinful manner.

During the ten days of repentance, Hashem, who is our Healer, is closer to us and waiting for us to call upon Him. Therefore, during this time it is easier to remove the underlying causes of our malevolent behavior. Hashem will remove these causes, as long as we take complete responsibility for our actions.

The Shabbos Break-in



Rabbi Maimon Elbaz

It didn’t seem like this Shabbos would be any different than every other wonderful Shabbos for Rabbi Yitzchok Dovid Grossman, Rav of Migdal Ha’Emek, Israel. But then, something quite unusual and surprising occurred. Hearing some noise in his home, Rabbi Grossman wondered who it could possibly be. Making his way over to where the rummaging sounds were coming from, he soon stopped in his tracks. Taken aback, before his eyes stood a burglar. A Jewish burglar. Quietly tiptoeing backwards, Rabbi Grossman headed towards the front door and locked it. Yet he did not first walk outside and then lock it. Rabbi Grossman locked the doors while staying inside. He did not wish for the burglar to escape that easily. And so, there remained Rabbi Grossman and the burglar alone with locked doors.

Walking back towards the man shuffling through his house and looking for any valuables he could grab, Rabbi Grossman broadly approached him. “Can I help you?” asked Rabbi Grossman. “What are you looking for?” Perturbed, the burglar just stood there. “

I am going to give you a choice,” continued Rabbi Grossman. “I can call the police now and they will be over here in a few minutes to arrest you. Or, I will offer you an alternative option. You can come here and spend a Shabbos with me from Friday night through Saturday evening. If you choose the latter, I will forego calling the police and will forget about this whole incident.”

The burglar continued to stand there startled. Hearing the ultimatum he was being offered, he said, “That’s all I have to do? Just be your guest for the Sabbath?” “That’s all,” said Rabbi Grossman. “I just want you to see what a Sabbath is like.”

And so, a date was set, and with that the burglar was on his way out the door.

While the burglar could have easily overlooked the whole deal made, he in fact kept to his word. As an irreligious Jew, he had never before experienced Shabbos in his life. Yet now would be the first time he would.

Accompanying Rabbi Grossman to shul, he was mesmerized by the beautiful Friday night prayers, delicious food, inspiring *zemiros* and enlightening Torah thoughts. By the time Shabbos came to a close, he had just gone through a life changing experience. Extremely interested in learning more about Judaism, he abandoned his unlawful behavior and instead went on to study more about his beautiful Torah heritage and roots. And today, he is a Torah observant Jew.

It all began with those words, “I just want you to see what a Sabbath is like.” Once this burglar experienced one Shabbos, it was the beginning of a new life. Its beauty and meaning penetrated his neshama, and no matter how far away he was from any semblance of Judaism and connection to Hashem was no deterrent. A new life he could never have imagined awaited him. All thanks to Rabbi Grossman and that one Shabbos. Yes, just one Shabbos.

Am Yisrael Chai



- Rabbi Efrem Goldberg

As a slogan, *Am Yisrael Chai* affirms that despite the systematic attempts to exterminate and annihilate the Jewish people, thanks to God's guiding hand and the tenacity and resilience of the Jewish People, we stubbornly persevere. God has made an eternal covenant with the Jewish People; He has their back.

Am Yisrael Chai is also a *tefilla*, a longing for a united Jewish people living together in safety, security and with unity and harmony.

Explaining the words "I will take you to Me as an *"עם"*, a people (Shemos 6:7), Rav Soloveitchik writes:

The political-historical unity as a nation is based on the conclusion of the covenant in Mitzrayim, which occurred even prior to the giving of the Torah at Sinai. This covenant forced upon us all one uniform historical fate. **The Hebrew word *עם Am*, nation, is identical in spelling to the Hebrew word *עם Im***, with. Our fate of unity manifests itself through a historical indispensable union...No Jew can renounce his part of the unity...Religious Jews or irreligious Jews, all are included in one nation, which stands lonesome and in misery in a large and often antagonistic world...

In the ashes of the crematoria, the ashes of the Chasidim and pious Jews were put together with the ashes of the radicals and the atheists. And we all must fight the enemy, who does not differentiate between those who believe in God and those who reject Him.

The secret to a strong *Am Yisrael* is a sense of *Im Yisrael*, being in it together, united, loyal, giving one another the benefit of the doubt, and judging each other favorably.

The Torah relates that at the end of the first day of creation, *ויהי ערב ויהי בוקר יום אחד* – "It was evening and it was morning; the first day" (1:5). Rav Zev of Strikov advances a beautiful chassidic reading of this *pasuk*. *ערב* (evening) represents the gloom of exile, periods when we are thrust into "darkness," struggling, suffering, and in distress. *בוקר* (morning), then, symbolizes the "light" of the redemption, the joy of salvation. The way we proceed from *ערב* to *בוקר*, from the darkness of suffering to the light of redemption, is *יום אחד* – having days of oneness, days of *achdus*, unity, togetherness.

This is a major gut check moment for those who live outside of Israel. Do we feel connected to the plight of our brothers and sisters there? Are we in profound pain by the events unfolding? Are our lives severely interrupted and different while this is going on?

There is so much we can and must be doing. We are all

called to serve in this war, our courageous and brave heroes on the front lines but also Jews and decent people everywhere in the world. Daven, learn, send funds and supplies, text, call and check in on family and friends in Israel. Rally, advocate, write letters in gratitude to elected officials and media who are getting it right, and stand up to and protest those who are grossly wrong.

As we recite in the *beracha* of *יוצר אור* each morning, *עושה שלום ובורא את הכל* ("Maker of peace and Creator of everything") – once there is shalom, then there is "everything." If we are embroiled in conflict and strife, we will remain in darkness. It is only when we transcend our differences and join together in mutual love and harmony that we can emerge from *ערב* to *בוקר*, from the darkness of exile to the light of redemption.

It must be clarified that unity does not mean uniformity. We do not need to be the same, act the same, think the same, or hold the same opinions, in order to achieve the "light" of *יום אחד*. We need simply to focus on all that we share in common – which far exceeds that about which we disagree – and build and strengthen our bonds of friendship despite our relatively few differences.

Rabbi Yisrael Meir Lau, standing in Auschwitz-Birkenau at the March of the Living several years ago said, "We always knew how to die together. The time has come for us to know also how to live together."

During this most difficult time, may the people of Israel learn to live with one another in harmony and unity. *Am Yisrael Chai!*





Easy ... Does It!

Nesanel Yoel Safran

It's nice to be with someone who's easy to get along with. This week's Torah portion is about Noah. His name, in Hebrew, means pleasant and easy-going. When we make the effort to get along pleasantly with people, we'll have more friends and a friendlier, happier life.

In our story, a kid discovers that acting pleasantly can bring pleasant surprises.

MIRROR IMAGE

"I hate this place!" Shmuel scowled as he slammed the door behind him.

"Hey, was that a tornado that just burst in ... oh, it's just you," his sister, Suri, said with a sly smile. "Why are you so burnt up, anyway?"

"Who *wouldn't* be?" Shmuel said with a frown. "I've been in this dumb new school in this dumb new town for almost a whole week and not even one kid wants to be my friend. Even the couple of kids who started talking with me before, now don't even..."

Shmuel's outburst was cut short by the ring of the telephone. The boy picked it up:

"Hello?... Yeah, that's me - who's this?... Yeah, I guess I know who you are - what do you want?... What, you gotta go? Okay, bye."

"See what I mean?" Shmuel asked Suri, who was flashing him a puzzled look as he clicked off the phone. "Some kid from my class just called me and then he just hung up!"

"Well, I don't blame him." Suri said to her brother's surprise.

"Huh?"

"After the unpleasant way you spoke to him, why shouldn't he hang up?" she explained.

"Unpleasant? I just spoke the way I always do," Shmuel protested.

"Exactly," Suri grinned and shook her head.

"What do you mean by *that*?" Shmuel scowled.

"Think about it. Anyway, I've got to go," she said, slinging her carry bag over her shoulder. "I've got a playdate with some nice new friends I made in school - by acting nice to them and not mean." She waltzed out the door, leaving Shmuel confused, miffed and lonelier than ever.

The bored boy plopped down onto the sofa and began reading his latest comic book that he'd read a dozen times already, when he heard a knock at the back door.

He threw down his comic book, stomped to the door and opened it.

"Yeah? What do you want?" he scowled, looking at a kid about his size, who had an annoyed, angry look on his face. Then he looked again. It was him! But...*how*...?

Then Shmuel broke into a wide smile. Since their house was new and he hadn't been paying attention, he'd opened up the closet door by mistake and he'd seen his own image in the mirror behind it!

He heard more knocking - at the *real* back door.

As Shmuel walked over to get it, Suri's words began to sink in. After all, he sure did look pretty mean and unpleasant when he saw himself in the mirror - no wonder no one wanted to be his friend. And he sure did look a lot nicer and friendlier after he'd smiled...

Keeping that smile on his face, Shmuel opened the door.

"Oh, hi. How are you?" he asked pleasantly to the kid on the other side, who he thought he recognized from school.

The kid smiled back. "A few of us are having a pick-up soccer game in the park down the block - wanna join us?"

"Sure!" Shmuel smiled, glad his 'look in the mirror' had taught him how to *make* friends - and not *break* them.

RESPONSE OF US-BORN ISRAEL G'DOLIM

Rabbi Yitzchak Adlerstein

Charedi yeshivos began the winter *zman* a week early. Two of my grandsons learn in Yeshiva *Nesiv HaDaas*, colloquially called "Kaplan." I have a seder there a few times a week, and decided to be on hand for the opening of the *zman*, which was followed a few hours later by an opening *shmuess* by its eponymous founder, R Naftoli Kaplan. Typically, the opening *shmuess* would be an inspirational paean to the glories of learning Torah. That didn't happen. Rav Kaplan is both a master educator (American by birth) and a devotee of *mussar* - of developing the character and internal environment of students.

Instead, he announced that he would be addressing the current tragedy. To do this, he said, he would first have to take them on a tour of some essentials about Hashem's providence, all taken from the Ramchal. Synopsizing it would dilute it beyond recognition. Let's just say that he dealt with issues of divine justice, its cleansing power, and especially the topic of *Tikun Kelali*, and the role every individual has in bringing about the Perfected Community. He stressed repeatedly that no one can account for the way that *midas hadin*, Hashem's attribute of justice, works. There is a place for *midas hadin*; we will never understand in this world why it strikes this person or group rather than another. Nor does it matter whether the people were young or old, secular or religious. Clearly, *midas hadin* was operating on *Shemini Atzeres*.

It would be expected that R Asher Weiss would provide words of *chizuk* to the entire community, and he did not disappoint. The thrust of his words was *emunah*: not to let the images and cries we heard shake our bedrock belief and faith in Hashem. He mentioned that the Kloizenberger Rebbe had told him about his own travails in private conversation. The Rebbe saw a wife and eleven children murdered in the Holocaust, survived a long stay in Auschwitz, and went on to become a powerhouse builder of institutions in Israel. He told Rav Weiss that never once during those years of darkness did he question Hashem's ways.

The Rebbe also provided a powerful *vort* that marks out for us the path we must take going forward, said Rav Weiss. We all cover our eyes when reciting the first line of the Shema. Why? Shulchan Aruch says so that we won't be distracted while proclaiming our belief in and allegiance to Hashem. If so, asked the Rebbe, closing our eyes would be sufficient.

Why cover them?

The Rebbe offered this explanation. Covering our eyes is a demonstrative statement. In the Shema, we would refer at the begin to both Hashem and Elokeinu, i.e. to the attributes of both compassion and justice. Sometimes in life, we would find plenty of that compassion. At other times, however, we would encounter the pain and suffering that come with His justice. We cover our eyes to tell ourselves not to look at whether we can see *chesed* around us, or only the harshness of *din*. That is irrelevant to us. We declare our belief in Him, and our conviction that Hashem *echad* - that both *chesed* and *din* are ultimately parts of His Ultimate Reality of *chesed*.

Count The Stars

Rabbi Yissachar Frand

What are you supposed to do when you are asked to do the impossible? Most people would simply shrug their shoulders and forget about it. After all, doing the impossible is impossible, isn't it? Not necessarily.

The Torah tells us that Hashem promised Avram that he would have children (Bereishit 15:3-5). "And Avram said, 'O my Master, Lord, what can you give me if I am childless?' ... And He brought him outside, and He said, 'Look up at the sky and count the stars, can you count them?' And he said to him, 'So shall your children be.'"

Rav Meir Shapiro asks what a person would do if he were told to count the stars. One look at the myriad stars in the heavens would tell what an impossible task this was, and he would not even bother to attempt it. But that is not what Avram did. When Hashem told him to "look up at the sky and count the stars," that is exactly what he did. He began to count the stars even though doing so appeared to be impossible.

"Koh yihyeh zarecha," Hashem responded. "So shall your children be." Avram's extraordinary trait of eternal optimism, his refusal to acknowledge the impossibility of any task, will characterize his descendants. This will be the hallmark of the Jewish people. No matter how difficult a task may seem, the Jew will not despair. He will try and try and try again.

And when we try, amazing things often happen. Even if we think something is entirely beyond our meager abilities, when we try persistently we discover strengths and abilities that we never knew we possessed. We find in ourselves new reservoirs of capability, new potential that we never knew existed. We learn we can go beyond all the limits and restrictions that we had considered impenetrable boundaries.

A blind Jew once brought a volume of his Torah insights to Rav Isser Zalman Meltzer. He asked Rav Isser Zalman to take a look at one particular piece. "That piece," he remarked, "was the last piece I wrote, and then I went blind."

"What happened?"

"I worked on my sefer for many years," the man explained. "I toiled over the Gemara and Rishonim and Poskim with every fiber of my being, and my labors were blessed with some success. Some of the pieces are really very good. But they took so much effort, and I was getting older. One day, after finishing work on a chiddush, I decided that I had had enough. I just didn't have the strength to keep this up. From now on, I decided, I would continue to learn, but I would not put in the effort necessary to come up with chiddushei Torah, novel Torah insights. I wrote down my chiddush, and there and then," he paused and took a deep breath, "I became blind!"

"Did you go to doctors?" asked Rav Isser Zalman.

"Of course I went to doctors," the man replied. "And you know what they told me? They said that based on the condition of my eyes I should have been blind ten years earlier. They simply could not understand why I hadn't gone blind before."

For ten years, this man had done the impossible. He had studied and written chiddushei Torah, using eyes that should not have been functioning. But "so shall your children be." Jewish people, the descendants of Avraham, can accomplish the impossible.

20 Key Ideas for a Happy Marriage

-Rabbi Zelig Pliskin-

[In honor of Abraham and Sarah, one of the world's greatest marriages]

1. Keep your mind on your main goal, which is to have a happy marriage. Say and do what will enable you and your spouse to have a happy marriage. Avoid the opposite. Everything else is commentary.
2. Keep asking yourselves, "What can we do to have a happy, loving atmosphere in our home?"
3. Focus on giving, rather than taking. Say and do as many things as possible to meet your spouse's needs.
4. Keep doing and saying things that will give your spouse a sense of importance.
5. Frequently ask yourself, "What positive things can I say and do to put my (husband or wife) in a positive emotional state?"
6. Before speaking, clarify the outcome you want. The meaning of your communication is the response you actually get. If the first thing you say is not achieving your goal, change your approach. Remember that mutual respect and happiness is your real goal.
7. Show appreciation and gratitude in as many ways as possible. Say something appreciative a few times a day.
8. Be a good listener. Understand your spouse from his or her point of view.
9. Be considerate of the feelings and needs of your spouse. Think of ways that you have lacked consideration and be resolved to increase your level of consideration.
10. Instead of blaming and complaining, think of positive ways to motivate your spouse. If your first strategies aren't effective, think of creative ways.
11. Give up unrealistic expectations. Don't expect your spouse to be perfect and don't make comparisons.
12. Don't cause pain with words. If your spouse speaks to you in ways that cause you pain, choose outcome wording, "Let's speak to each other in ways that are mutually respectful."
13. Be willing to compromise. Be willing to do something you would rather not do in return for similar behavior from your spouse.
14. Write a list of ways that you have benefited from being married to your spouse. Keep adding to the list and reread it frequently.
15. Write a list of your spouse's positive patterns and qualities. Keep adding to the list and read it frequently.
16. Keep thinking about what you can do to bring out the best qualities of your spouse. Reinforce those qualities with words and action.
17. Focus on finding solutions to any problems that arise. Be solution oriented. Don't just blame and complain. Don't focus on who is more wrong. For a happy marriage, work together to find mutually acceptable solutions.
18. Remember your finest moments. What did you say and do when you felt best about each other? Increase them.
19. Look for positive activities you can do together.
20. Live in the present. What went wrong in the past is the past. You create the present and future with your thoughts, words, and actions right now.

JOKES

Law Firm

O'Sullivan, Garcia, Santini and Mandlebaum was one of the most successful law firms in New York. Of all the partners, Mandlebaum brought in the most business.

Lunching with him one day, a curious friend asked, "Why is your name listed last? O'Sullivan spends most of his time in the south of France. Garcia is at his club's bar every afternoon, and Santini is at the race track all the time. Since you bring in all the business, your name should be first."

To which Mandlebaum replied, "All my clients read from right to left."

Switch

Sam meets his friend Moshe. "Hi Moshe, I haven't seen you for some months. So nu? How is the Company doing that you set up with Maurice last year?"

"Well, as I told you then, I put up the money and Shlomo put in his business experience."

"But things have changed a bit since then."

"What do you mean?" Sam asks.

"Now Shlomo has the money and I have the business experience."

Busy lawyer

Moishie, a young lawyer just starting up his private practice, was very anxious to impress potential clients.

When he saw the first visitor to his office come through the door, he immediately picked up the phone on his desk and spoke into it, pretending he was actually

talking to someone. "I'm sorry, but my caseload is so tremendous that I'm not going to be able to look into your problem for at least a month. I'll have to get back to you then."

He then turned to the man who had just walked in, and said, "Now, what can I do for you? Make sure to do this fast, as I am in a mad rush, as you can see from the stream of endless telephone calls of clients."

"Nothing," replied the man. "I'm here to hook up your phone."

Cute kid

Bubbie Sadie was taking her new granddaughter for a walk, when her neighbor Hilda comes over and peeks into the stroller.

"Wow is she cute" gushed Hilda.

"This is nothing" said Bubbie Sadie with a wave of her hand, "you should see the pictures!"

Job applications

A company CEO is training in a new director of hiring. Taking out a stack of 700 job applications, he shows him the trick for narrowing down the candidates. "You simply take the first twenty applications on the top of the stack," he explains, "and throw the rest into the garbage."

"Why?" the young man asks. "What if the best candidate's application is at the bottom of the pile? How will we ever know? It's so unlucky!"

"Aha," the CEO explains, "that's the first rule of hiring: You need a worker who has good luck."



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