

Download the  
BET at  
18forshay.com

**BET**  
BRINGING EVERYONE TOGETHER

בית מדרש אור חיים  
BAIS MEDRASH OHR CHAIM

# היום י"א בחשוון יום הילולת רחל אמנו ע"ה

## Yahrzeit of Rochel Imeinu

Shabbos Kodesh 11<sup>th</sup> of Mar Cheshvan



### הדליקו נר לזכותה

### זכותה תגן עלינו ועל כל עמו ישראל מצווה עניקית לשת



RABBI YY JACOBSON

WILL BE IN  
TOWN FOR  
SHABBOS



**MONSEY**  
URGENT CARE

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



# Lech Lecha 5783

Avrom, the Father of the Jewish nation, is introduced to us in this Parasha. Avrom was victorious in the First World War, of the four kings vs. the five kings, with miraculous success. He is concerned that such a miraculous victory minimized his spiritual standing by using up his merits. Avrom receives a vision in the night "Fear not Avrom I am a shield for you, your reward is very great". He receives a reassurance from Hashem that everything is alright. Avrom expresses concern to Hashem about his continuation and his lack of children, so Hashem again reassures him that he will bear a child that will continue his legacy. "And he took him outside, and said. Gaze, now, toward the heavens, and count the stars if you are able to count them! And he said "So shall your offspring be! And he trusted in Hashem and he reckoned it to him as righteousness".

The commentaries explain the words "He took him outside" that Avrom was lifted above the constellations and looked down upon the stars to illustrate that his descendants will not be subjected to the powers of the stars, the astrological influence of the world. Therefore the statement is coined "Ein Mazel Leyisrael" meaning we are above the Mazalot.

The majority of Am Yisrael don't give much or any attention to the effect of the mazel and the subject is sometimes knocked. Some quote the Rambam who says that Astrology is nonsense (Yesodi Hatorah ch 1, ch2 H3, ch3 also Hilecot Avodah Zarach ch 11 H 9, H15 Hilcot Teshuva ch 5 ). At the same time however, we all proclaim "Mazel Tov" at every joyous occasion we celebrate. In the opening statement of every Ketuba, it always starts off with the words B'siman Tov Ub'Mazel Tov. When someone is expecting, we all say Beshva Tova, referring to the Mazel of the hour.

Leah Imainu names her son Gad saying, "Ba Gad". Rashi explains that he came with a good Mazel. How is it that we deny the power of Astrology, yet at every opportunity we use it as a blessing? Though Rambam discounts the power of Mazalim there is a long list of Reshonim

that disagree with the Rambam. In fact, in this subject, the Rambam is a Das Yachid (a singular opinion). The Ravad in the laws of Teshuva states "Its is very well known that any event in a person's life whether small or large Hashem gave it the domain of the Mazalot". The Ramban clearly states that Astrology is a real wisdom, and refers to the Gemarah in Moed Katan (28a) "The words of Rava; Life, Children and Financial sustenance doesn't come to a person as a merit but it is dependent on the Mazel".[Ayin; Nedarim 32a, Baba Batra16b, Yuma 28b.] To Reconcile the dispute in the Reshonim we must explore the understanding of the effect of the Mazel. The Rambam understood that it is an absolute power, and therefore its against the Torah. The other Reshonim understood its very accurate science, but people can change and overcome nature with nurture.

Rav Yitzchak Arama, in the sefer Akedah Yitzchak expresses this point by asking; If everything in one's life is predetermined via his Mazel, how does he have free will?

av Yitzchak explains that even though a person will have a tendency to follow the traits and energies of his Mazel, nevertheless a person's free choice always supersedes that tendency. To state that Mazel overrides all free choice is against the Torah.

The Nemuki Yoseph established that Astrology is a wisdom that Hashem instituted to run the world. But through the power of tefilla, tzedaka, and mitzvot one can change his Mazel. Rav Chaim Palagi Zt"l said that this friday is an opportune time, as it is the 10th of Chesvan the day that Gad was born and came to this world with a good Mazel.

The amazing lesson is that it's true that there are heavenly powers and celestial energies that govern our world, and they are very powerful. But Hashem blessed Avrom and his children that we can overcome anything in nature. We are small and the Universe is infinite but by attaching ourselves to the creator through Tefila and acts of kindness we are far greater and stronger than all of creation.

Shabbat Shalom Rabbi Aaron Lankry

NEW MINYANIM ADDED:

EARLY MINYAN MINCHA FRIDAY  
1:10, 2:00, 2:30 ,3:00 3:30, 4:00

## SHABBOS ZMANIM

CANDLE LIGHTING	5:30PM
MINCHA 18 TENT	5:40PM
MINCHA BAIS CHABAD	5:40PM
SHKIYA	5:48PM
SHACHRIS VASIKIN- DAF YOMI SHIUR	6:53AM
SHACHRIS ASHKENAZ 18 MAIN	8:00AM
SHACHRIS MAIN MINYAN 18 TENT	9:15AM
SHACHRIS 20 FORSHAY BAIS CHABAD	10:00AM
NEW SHACHRIS 18 FORSHAY	NEW 10:15AM
MINCHA	1:45PM
PIRCHEI	2:00PM
MINCHA SHALOSH SEUDOS	5:25PM
SHKIYA	5:47PM
MARRIV	6:27PM 18 TENT, 6:32PM

## WEEKDAY ZMANIM

SHACHRIS
20 MINUTES BEFORE NEITZ
S 6:12 M 6:14 T 6:15 W 6:16 T 6:17 F 6:18
MINCHA & MARIV
12 MINUTES BEFORE PLAG
S 3:30 M 3:29 T 3:28 W 3:27 T 3:27
MINCHA & MARIV
12 MINUTES BEFORE SHKIA
S 4:34 M 4:33 T 4:32 W 4:31 T 4:30
NOVEMBER 06- NOVEMBER 11
NEITZ IS 6:32 - 6:38
PELAG IS 3:42 - 3:39
SHKIA IS 4:46 - 4:42
MAGEN AVRAHAM
8:30 AM - 8:33
GRA- BAAL HATANYA
9:06 AM - 9:09

Zmanim by our incredible Gabbai  
EPHRAIM YUDOWITZ  
TZVI BLECH : Gabbai



Winter 2022-2023

בית מדרש אור חיים  
BAIS MIDRASH OR CHAIM  
COMMUNITY LEARNING CENTER  
18 FORSHAY ROAD | MONSEY, NEW YORK 10982

### Mincha Mariv Minyanim

18 Main מנחה ומעריב

1:00	6:00	Tent א
1:15	6:15	Tent א
1:30	6:30	Tent א
1:45	6:45	Tent א
2:00	7:00	Tent א
2:15	7:15	Tent א
2:30	7:30	Tent א
2:45	7:45	Tent א
3:00	8:00	Tent א
3:15	8:15	Tent א
3:30	8:30	Tent א
3:45	8:45	Tent א
4:00	9:00	Tent א
4:15	9:15	Tent א
4:30	9:30	Tent א
4:45	9:45	Tent א
5:00	10:00	Tent א
5:15	10:15	Tent א
5:30	10:30	Tent א
5:45	10:45	Tent א
6:00	11:00	Tent א
6:15	11:15	Tent א
6:30	11:30	Tent א
6:45	11:45	Tent א
7:00	12:00am	Tent א
7:15	12:15	Tent א
7:30	12:30	Tent א
7:45	12:45	Tent א
8:00	1:00	Tent א
8:15	1:15	Tent א
8:30	1:30	Tent א
8:45	1:45	Tent א
9:00	2:00	Tent א

Every 15 min till שקיעת

מנחה ומעריב

12 MIN, אורח	Tent א
12 MIN, אורח	Tent א
6 MIN, אורח	Tent ב
10 MIN, אורח	Tent ג
10 MIN, אורח	Tent ד
20 MIN, אורח	Tent א
30 MIN, אורח	Tent ב
40 MIN, אורח	Tent ג
50 MIN, אורח	Tent ד
60 MIN, אורח	Tent א

FOR MORE INFO: CALL 917-597-7474  
FOR MORE INFO: www.dforshay.com / Secretary@dforshay.com

## BLUEBERRY HILL ZMANIM

EREV SHABBOS PLAG MINYAN 30 Dr. Frank Rd. Entrance on Humbert  
MINCHA 5:15 PLAG 5:35





# PARSHAS LECH LECHA THE POWER OF BRACHA

I challenged the olam on Shabbas to tell me the easiest method of seeking a bracha and where one can find it in our Parsha. No one came up with the answer so I explained the reason for my question. Many people seek brachos. Oftentimes it involves running to a great Tzadik which certainly has sources as we will see in the stories of Yaakov and Eisav and how they fought for the blessing from Yitzchok, their father. Many people seek out various segulos to somehow shake up an extra dose of mercy from above. There is, however, a method that is totally in our own hands and is actually quite straightforward. It just requires mental power.

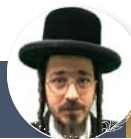
The passuk in this week's Parsha states **ואברכה מברכך ומקללך** ואור. The simple translation is that Hashem is telling us, "I will bless those who bless you." Rav Avigdor Miller Z"L used to explain this passuk in the following manner: When you find yourself walking down the street and you pass a Jewish house--bless the people living there. Especially if you feel the stirrings of jealousy and your mind starts to question the owner's need for such a large house. Right then and there is your opportunity for a tremendous bracha since the above passuk guarantees it and if it's a challenge for you it only increases your blessings. This method is an accessible source of bracha and you can tap into it any time, particularly when it is most difficult. An additional merit of this approach is that it will help you to be a healthier and more positive person rather than allowing negative middos to take hold. Instead, we can take advantage of the opportunity that Hashem sends us to benefit both the person that we are blessing and ourselves.

It's coincidental that this week's Daf Yomi also discusses the power of bracha. The Gemara in Nedarim teaches that if one makes a bracha levatala or just hears a bracha levatala and doesn't put the reciter in excommunication it will bring the person poverty. The Rishonim explain the source. When Hashem says **בכל מקום** וברכתך it is telling us that any time we mention Hashem's name properly such as in a bracha then Hashem blesses us with good. When Hashem's name is mentioned at the wrong time or place, the result is the opposite.

Perhaps this is another meaning to what Hashem says to Avraham **והיה ברכה** - be a blessing.

May we all be filled with blessings.

Good Shabbas



## PARSHA LECH LECH To Thine Own Self Be True

Hagar, is on the run, and the Angel of G-d asks her- Where are you going?

"I am running from my mistress Sarai".

Throughout, Hagar is referred to as "Sarai's maidservant.

The question begs answering. Why the constant chiding?

Do we really need to know 5 times or more that Hagar is a maidservant?

One day, two litigants entered the chamber of the Noda B'Yehuda; Harav Yechezkel Landau ZaTz"l of Prague. One of the men was dressed in the clothing of a wagon driver and the other in the threads of a prosperous merchant.

The wagon driver started speaking. In a tear filled voice he pleaded- "I am a successful wheat salesman, here in Prague to sell my goods. Upon arrival, I secured the services of a wagon driver. Within minutes of riding with him, he pulled into a dark alleyway and stole all my clothing and possessions, forcing me to wear this ragged wagon driver uniform!

Once we entered the city, he hijacked my identity- parading around as "me"- the distinguished merchant - while I am seen as "the lowly wagon driver." I haven't a penny to my name and no one believes that I am the prominent one!"

"What do you have to say for yourself?", the Rabbi asked the second litigant.

"This man has obviously gone insane," he responded.. For the past two days, he keeps chasing me through the streets of Prague, asking me for his money and clothes- it's completely ludicrous. I haven't the foggiest idea of who he is, the poor fellow.."

The Noda B'Yehuda was puzzled..

Despite his suspicions, he was unable to break either man.

"You must both return tomorrow, he said.

They arrived early the next day, but the office was busy and the

Rabbi was totally unavailable - all day.

Both men were at their breaking points They waited and waited for admittance.. but to no avail..

Suddenly the door to the Rabbi's office opened, minutes before darkness fell.

The Noda Yehuda appeared, demanding - "The wagon driver should come into my office immediately!"

The ersatz merchant jumped up at once. Despite his coverup, he could not hide his essence, and moved quickly towards the Rabbi's office.

Upon witnessing this, the Noda b'Yehuda proclaimed.. "You evil masquerader- return all of this Jews money and possessions immediately!"

And so it was with Hagar. She had run away from Sarai. The Torah makes it clear that this was not a respectful relationship.. She demeaned her, thinking herself on par with her mistress.

But you cannot hide from the truth - so when Hagar herself identifies as "Sarai's servant" -the angel consents to send her back, but only after she realizes that her station in life is as Sarai's servant, not as her equal.

Honesty is a rare commodity in our world of sheker.

If we belittle the significance of telling the truth - it might lead us to G-d forbid, belittling our Creator, whose seal is Truth.

We must aspire to honesty.. the way we aspire to riches and power.

It is our job as Jews to remember that as Rabbi Jacobson says, "we are G-ds ambassadors of love, light and hope to this world."

Let's not forget Emes's partner; Chesed

This year, let us take the time to review our lives and our priorities.

We can aspire to greatness, but first, we must believe in ourselves- (Lech Lecha- be the best you can be..be your highest self - be truthful). Choosing this path, there are no limits to what we can achieve.

Translated by Rabbi Reich  
Good Shabbos!



# Rabbi YY Jacobson

## Who Would Abraham Vote For?

A Palace in Flames

### The Genesis of a Faith

How did the Jewish faith, the father of all monotheistic faiths, begin?

The Midrash (in this week's Torah portion) describes the birth of Judaism with the following cryptic parable:

The Lord said to Abraham, "Leave your land, your birthplace, and your father's house." To what may this be compared? To a man who was traveling from place to place when he saw a palace in flames. He wondered, "Is it possible that the palace has no owner?" The owner of the palace looked out and said, "I am the owner of the palace."

So Abraham our father said, "Is it possible that the world lacks a ruler?" G-d looked out and said to him, "I am the ruler, the Sovereign of the universe."

Abraham is the first Jew. His bewilderment is clear. This perceptive and sensitive human being gazes at a brilliantly structured universe, an extraordinary piece of art. He is stirred by the grandeur of sunset and by the miracle of childbirth. He is in awe of the respiratory system and of the bee dance when returning to the beehive from lunch. He marvels at the roaring ocean waves and at the silent, steady heartbeat of the human heart. The world is a palace indeed.

But the palace is in flames. The world is full of violence, bloodshed, injustice, and strife. Liars, thugs, abusers, rapists, terrorists and killers are continuously demolishing the palace and its royal inhabitants. Innocent people are beheaded; dissidents are tortured. Human life, in many regions, has no value.

What happened to the owner of the palace? Abraham cries. Why does G-d allow man to destroy His majestic world? Why does He permit such a beautiful universe to go up in flames? Can G-d have made a world only to abandon it? Would anybody build a palace and then desert it?

Some resort to easy answers. Some suggest that the palace has no owner. The entire palace is a product of random mutations. Others deny the reality of evil. It is all a delusion. In the next world, all will be good.

But the first Jew rejected both of these perspectives. Abraham knows this world is a mansion; and he is perturbed to his core by the evil he encounters.

So "The owner of the palace looked out and said, 'I am the owner of the palace.' G-d looked out and said to Abraham, 'I am the ruler, the Sovereign of the universe,'" the Midrash records G-d's reply. Britain's former Chief Rabbi Jonathan Sacks presents this compelling interpretation to G-d's response.

### Where Is Man?

Note that the owner of the palace does not make an attempt to get out of the burning building or to extinguish

the flames; he is merely stating that he is the owner of the palace going up in smoke. Why did he not leave the mansion? It is as if, instead of racing out, the owner was calling for help. G-d made the palace, man set it on fire, and only man can put out the flames. Abraham asks G-d, "Where are you?" G-d replies, "I am here, where are you?" Man asks G-d, "Why did You abandon the world?" G-d asks man, "Why did you abandon Me?"

Thus begins the revolution of Judaism—humanity's courageous venture to extinguish the flames of oppression and violence and restore the world to the harmonious palace it was intended to be. Abraham's encounter with G-d in the presence of a burning palace gave birth to the mission statement of Judaism: to be obsessed with good and horrified by evil.

G-d created an imperfect world, one vulnerable to natural disasters, viruses, diseases, and of course man's destructive choices. This too is part of our mission: To do what we can to preserve life, to protect the weak, bring healing to the ill, and protection to all. To never allow political correctness, arrogance, or misplaced compassion to cause harm to the innocent.

### Reclaiming Our Mission Statement

For too long, many have succumbed to the lure of the popular notion that there is no such a thing as absolute evil behavior. "Thou shall not judge," became our cherished motto. We have been taught, instead, to probe and understand the underlying frustrations compelling the aggressor to follow his extremist route.

This sophisticated and open-minded point of view allowed to us sustain our ethos of boundless tolerance, accepting all forms of behavior, since at the core of every mean act lies a crying heart.

Few ideas have been rejected in the Torah with so much passion. Because Judaism placed as its highest ideal the creation of a good and ethical world, while the refusal to take a stand on what is wrong results in its victory. A non-judgmental view of someone who beheads a woman in

France, for example, may appeal to our sophistication, yet in reality, it is a display of extreme cruelty to the innocent victims who will die at the hands of frustrated militants.

Judaism, in its obsessive attempt to turn the word into an exquisite palace, created absolute universal standards for good and evil defined by the Creator of the universe, articulated in His manual for human living, the Torah. Taking the life of an innocent person is evil. No ifs, buts, or why's. The killer may be badly hurting but that never ever justifies the evil of murdering an innocent human being.

Yet, tragically, we have become numb to our mission statement. For many years the leaders across the world and in the Jewish State displayed tolerance toward terrorists, neglecting our most cherished doctrine that the preservation of human life reigns supreme over every other consideration. The results of our moral confusion were devastating: Thousands of innocent Jews and Arabs died. And terrorists the world over learned that they could continue their despicable work without serious consequences.

In recent years, the tide began to shift. We learned the hard way that, as Churchill put it, an appeaser is one who feeds a crocodile, hoping it will eat him last." Good people of the world are waiting to be inspired by our four-millennium long heritage of standing up to evil and banishing it from G-d's palace.

This is part of what to think about when you decide who to choose as a leader. Who will help keep our country and our world safer? Who will be more likely to take on the bad guys trying to destroy the palace? Who will define evil as evil and treat it such?

Abraham would ask us to reflect on the most important questions facing us: How do we create a world filled with kindness, goodness, and justice? How do we construct a society based on moral responsibility to man and to G-d?

Abraham, I would imagine, would say one more thing: Do not get petty, and do not allow arrogance and fear to rule you. Do what you must do to the best of your ability and trust the Creator to do the rest.





## PARSHAS LECH LECHA

## FROM THE TOP – THERE IS ONLY ONE DIRECTION TO GO

ויאמר ד' אל אברם לך לך מארץ וממולדתך - 12:1  
 "ומבית אביך אל הארץ אשר אראך  
 Avrom, 'Go for yourself from your land, from your  
 relatives, and from your father's house to the land  
 that I will show you." Hakodosh Boruch Hu told  
 Avrohom Avinu to leave his homeland but did not  
 tell him where to go. Instead, Hakodosh Boruch  
 Hu just told Avrohom that he should go to a land  
 that Hakodosh Boruch Hu would show him. Why  
 didn't Hakodosh Boruch Hu tell Avrohom where  
 he would be going?

When the Gemara is going to attempt to bring a  
 proof, it uses the words, "תא שמע." Why in Talmud  
 Bavli does it say, "תא שמע" – "Come and hear,"  
 while in the Zohar Hakodosh it says, "תא חזי" –  
 "Come and see?" In the times of the Talmud, they  
 learned all the Halachos and Gemara Ba'al Peh,  
 by heart, for permission was not yet granted for  
 the Torah Shebal Peh to be written. Torah Shebal  
 Peh was not really meant to be written at all, but  
 Chazal assessed the situation, and came to the  
 conclusion that if the Torah Shebal Peh is not  
 written down, it will Chas V'sholom be lost to Klal  
 Yisroel forever. Based on this conclusion, they  
 allowed the Torah Shebal Peh to be written down.  
 The Talmud Bavli quotes what happened prior to  
 it being written down, and therefore it says, "תא  
 שמע" – "Come and hear" for everything needed  
 to be heard, as nothing was written down to be  
 seen. On the other hand, the Zohar Hakodosh  
 was a Limud of secrets and Aggados that was  
 written down in Seforim. Being that everything  
 was written, the term, "תא חזי" – "Come and see"  
 is utilized, for one can see the writing of the words  
 of the Zohar Hakodosh. Others explain that "ארץ  
 ישראל" is a בחינה (a semblance – an aspect) of  
 ראייה – seeing, while חוץ לארץ is a בחינה of hearing – hearing.  
 חוץ לארץ, which was written in Eretz Yisroel,  
 outside of Eretz Yisroel, is a בחינה of hearing,  
 and therefore the Talmud Bavli writes, "תא שמע." The  
 Zohar Hakodosh, which was written in Eretz Yisroel,  
 and there it is a בחינה of seeing, therefore the  
 Zohar writes, "תא חזי." The explanation behind  
 the בחינה of Eretz Yisroel being seeing, and Chutz  
 La'aretz hearing, is that in Chutz La'aretz, Hako-  
 dosh Boruch Hu generally does not perform open  
 miracle. Instead, the miracles He does perform  
 are hidden within "טבע" – "nature." While in Eretz  
 Yisroel, Hakodosh Boruch Hu is more apt to per-  
 form open miracles. Therefore, Eretz Yisroel is a  
 בחינה of seeing, one can see the miracles, while in  
 Chutz La'aretz is a בחינה of hearing, for one does  
 not see the miracle, but needs a Navi or Chocho-  
 m to tell him of the miracles – he needs to "hear"  
 the miracles. Hence, Eretz Yisroel is, "תא חזי" and  
 Chutz La'aretz is "לך לך מארץ" – "תא שמע." Leave  
 the land that you are in for it is a בחינה of hearing,  
 "אל הארץ אשר אראך" – and go to Eretz Yisroel,  
 for there it is a בחינה of "ראך" – seeing. (בן איש חי)  
 Malachim are called, "עומדים" – "standing" for  
 being that they do not have a Yetzer Hara who tries  
 to convince a person to sin, they have no reason  
 to sin, and therefore have no challenge in their  
 serving Hakodosh Boruch Hu. Therefore, when  
 they serve Hashem, there is no praise heaped

upon them for that is what they were created to  
 do, and they have nothing which holds them back  
 from doing so. Conversely, man is called a "הולך"  
 – he is always moving. Due to man's constant bat-  
 tle with the Yetzer Hara, he is moving from level to  
 level in Ruchniyos. Hopefully he wins the battle,  
 and moves up, and if he Chas V'sholom loses, he  
 goes down. "לך לך" – Hakodosh Boruch Hu told  
 Avrohom Avinu that he needed to know that he  
 was constantly, "לך" – moving. One must know  
 that at all times in life, he must constantly seek  
 to move up the ladder of Ruchniyos. One must  
 never think that he has reached the top, that he  
 is complete, and there is nothing more for him to  
 do. Someone had a dream with a ladder that had  
 one thousand steps. The king was on that ladder,  
 and he reached the 500th step. In the morning,  
 the man told the king about his dream. The king  
 was happy about the dream the man had and  
 gave this man one thousand gold coins. A neigh-  
 bor's wife heard about her neighbor's husband  
 telling this dream to the king, and the king giving  
 him a gift of 1,000 gold coins. She told her hus-  
 band that he should go to the king and tell him  
 he had a dream – but he should say that the king  
 reached the top step, and then surely the king will  
 give 10,000 gold coins. The man listened to the  
 advice of his wife and went to tell the king of his  
 dream. The king was not happy with his dream,  
 and commanded that he be thrown off a roof  
 into a courtyard. The king explained that the first  
 dream was good, for he had reached 500 steps,  
 which was quite an accomplishment, but at the  
 same time he had much room for more greatness.  
 He therefore rewarded him. The second man  
 who supposedly had a dream with him at the top  
 step was not good, for the king could not go up  
 any farther – that is not good. He, therefore, had  
 the man thrown off a roof to demonstrate that  
 once one reaches the top, there is only one way  
 to go. This is the message Hakodosh Boruch Hu  
 was giving to Avrohom, and a message for all of  
 his progeny – "לך לך" – always seek to be moving  
 up, for if one thinks he has reached the top, it will  
 cause him to have a great fall. (עוד יוסף חי)

Hakodosh Boruch Hu wanted Avrohom Avinu to  
 know that he must always be a הולך in this world.  
 He must be seeking to move up the ladder of  
 Ruchniyos, and never think that he has reached  
 the top. Avrohom needed to completely conquer  
 his Gashmiyos and recognize that the purpose in  
 this world is to fulfill the Ratzon Hashem. Avro-  
 hom Avinu was to have a great Zrizus for matters  
 of Ruchniyos, while in regards to Gashmiyos, to  
 act with Atzlus. Avrohom needed to know that  
 wherever he ends up, Hakodosh Boruch Hu is  
 guiding him there, and in that place, there is an  
 opportunity for an Aliyah in Ruchniyos. The point  
 is, that one must go wherever he can "see" that  
 Hakodosh Boruch Hu is showing him to go. That  
 is what life is all about, and that is the message  
 the Torah is teaching us here. Eretz Yisroel is  
 a place where the Kedusha is greater, and it is  
 therefore a place where it is easier for one to see  
 Hakodosh Boruch Hu. No matter where one is,  
 he must always seek to "see" Hakodosh Boruch  
 Hu – to see what Hakodosh Boruch Hu is showing  
 him. May we be Zoche to truly "see" Hakodosh  
 Boruch Hu.

In Bereishis 17:24 the Torah says that Avraham was 99 years  
 old when he had a Bris. The Midrash Rabba 49 says that  
 Avraham asked Hashem, "Who will be mal (circumcise) me?"  
 Hashem responded, "You yourself!" Avraham took a knife and  
 wanted to do it himself but was scared because of his age so  
 Hashem grabbed his hand Kiveyachol and they did the bris  
 together. That is why we say in davening "Vecharos imo- Hab-  
 ris" Avraham did it together with Hashem. The Chasam Sofer  
 says that since in PirkeiD'Reb Eliezer that the bris took place  
 on Yom Kippur. The question arises that since it was a milah  
 that was shelo bizmanu (after eight days) How come it was  
 docheh Yom Kippur? The Chasam Sofer answers that since  
 the Midrash says that Hashem helped him so then it was like  
 Shnayim Sheasuhu (Two that did it together) which would  
 make it pattur from a melacha.

The question arises do we say that if two people do  
 a mitzva together that it is not considered a maaseh just like  
 it is not considered a maaseh to be chayev for a melacha?  
 From the Chasam Sofer we see that despite the fact Avraham  
 was pattur from melacha on Yom Kippur, because he did it  
 together with Hashem. Nevertheless, the maasehhamitzva  
 was considered a maaseh despite it being done with Hash-  
 em. The Chasam Sofer goes Leshitaso that if a Goy and a Yid  
 preform the same milah together it is kosher.

The Mekor Chaim discusses if there are two horses  
 carrying a load and one of them would have been enough is  
 one pattur? He says that the ptur of Shnayim Sheasuhu is only  
 to patur from a Korban but the issur is there in any case. If so,  
 then if two people did a mitzva it is considered a maaseh as  
 the ptur is only from a korban.

The Ritva discusses that there is a passuk that if two  
 people did shchutei chutz they are pattur as the passuk  
 says Yeichashev Lalsh- Hahu only one person not two. The  
 Ritva asks why don't we say Shnayim Sheasuhu is pattur? He  
 answers that since by shchuteichutz it says the word ish twice  
 I would think that it is included. If we are going to say that the  
 ptur of shnayim Sheasuhu is from Korban, then we need the  
 passuk to teach us that if two did it they are totally pattur?

The Tshuvos Haelef Lecha Shloime Orach Chaim 372  
 says that if two people picked up a lulav and each of them  
 was able to do it by himself they are not yotzei. Unless one  
 picks the bottom with his pinkie and the other holds it from  
 the top with two fingers in an oifen where each could not  
 hold it by himself! If so we need to understand, what did it  
 help that Hashem helped Avraham?

The answer could be that there are three types of  
 shnayim sheasuhu. The first is where each can not do it then  
 they are both chayev. The second is where each could do it  
 on his own then they would be pattur. The third case which  
 is that one could, and one can't. If so, the one who could,  
 would be chayev but the one who can't, would be pattur.  
 That could be pshat that Avraham was not able to do it by  
 himself only with Hashem so therefore it is a maaseh mitzva!

In this zechus of keeping Shabbos we will be zocheh  
 to Mashiach! Amen.



Rabbi Reisman

## THE OBLIGATION TO GIVE MAISER

There is an incident that is brought down about R' Chaim Kanievsky. You can never Pasken from these stories that are brought down, however, the Psak that is brought down as part of the story is printed in Derech Emunah, the Sefer which R' Chaim himself wrote.

There was a fellow in Bnei Brak who found an envelope with a large amount of money, enough to make a Chasuna with. The money had no Siman and the Din was Harei Ailu Sheloi. Subsequently, this fellow who happened to be a Hatzalah member was called to a scene where a person had collapsed. It turned out that he had collapsed because he had just got back from America where he had collected a large enough sum of money to make a Chasuna and he had just noticed that he had lost the envelope with the money. Hakadoish Baruch Hu made it that the fellow who found that envelope with the money was one of the Hatzalah members on the scene to revive him. I am sure he was able to revive him by mentioning that he had the envelope with the money and returning it to him. The story is a nice Siyata Dis'shmaya story, however, the Chidush is the following. The story was told to R' Chaim. He told the fellow who found the money that he has to give Maiser on the money that he found. Al Pi Din, the money he found was his. Later he did Lifnei Mishuras Hadin and returned the money to the person who lost it. However, the obligation to give Maiser still exists.

Rav Chaim brings as a M'kor a Machloikes Rashi and Ramban in this week's Parsha. We find in the Parsha, וַיִּתֵּן-לוֹ מֵעֶשֶׂר, מִכָּל meaning that Avram gave Malki Zedek a tenth of everything. This happens after the Milchamah with the 4 and 5 Kings and Avram saving Loit, Sheim comes out towards Avram and Avram gives Sheim 10% of what was won in the battle. The problem with this is, that



Avram gave back to the Melech S'doim everything he took in battle. So what does it mean וַיִּתֵּן-לוֹ מֵעֶשֶׂר, מִכָּל?

It is a Machloikes Rashi and Ramban. Rashi says, ויתן לו: אברם, מעשר מכל אשר לו לפי שהיה כהן, that Avram gave Maiser on everything that he owned. He did not give Maiser on the spoils of the battle because he had returned it. The Ramban disagrees and says Avram gave Maiser on everything that he had won from the battle to Sheim. (Rav Yaakov in his Sefer Emes L'Yaakov on page # 94 says it is Shver on Rashi because Avram should have given Maiser on everything he owned before this. So it must be talking only about the spoils of war.) Rav Chaim says we see from this Ramban that even if you give back the money that you have, you still must give Maiser on that money. It is a Raya to the story that was mentioned above.

This Psak of Rav Chaim is a Pliya. Avram won the money in the battle. It was his Al Pi Din and there was no Inyan to give it back. Avram gave it back for whatever reason. This Hatzalah fellow, who discovered the envelope of money, Takeh it is his. However, the Shulchan Aruch says that when a person finds money it is Lifnei Mishuras Hadin, however, you should return the money. It seems not to be the same as the story of Avram. At the very least, if you found money and you had planned on returning it, you should be Patur from Maiser because it never really became your money. Mashe'ain'kein, in that case, perhaps the person was planning on keeping the money that he had found and later when he saw the person who had collapsed, he gave it back.

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

# ROCHEL IMEINU

## *Getting More Out of the Yahrtzeit*

(Based on an article By Rabbi Yair Hoffman)

Let's not just let a yahrtzeit date pass by without improving ourselves significantly. The 11th of Cheshvan, marks the yahrtzeit of Rochel Imeinu, and it presents an opportunity.

What specifically? Apart from observing the yahrtzeit, it is important to ask ourselves how we can improve ourselves by emulating her. Below is an analysis of how we can accomplish just that.

### **SAVING OTHERS FROM HUMILIATION**

We learn from Rochel to be concerned about the kavod, the honor of other people and to save them from embarrassing and humiliating moments. Certainly we learn from Rochel Imeinu not to ever be the cause of embarrassing or humiliating someone and to do everything in our power to make sure it never happens..

She gave up her future not knowing that Yaakov would also take her in addition to Leah. Rather, she had thought that she was destined now to be the wife of Aisav. All this, Rochel Imeinu had done in order to avoid causing someone humiliation.

### **THE POWER OF PREVENTING SOMEONE'S HUMILIATION**

The destruction of the first Bais HaMikdash and our exile into Bavel was primarily fueled by our Avodah Zarah. The Midrash cited by Rashi (Yirmiyahu 31) tells us regarding the Avodah Zarah of Menashe that Rochel said to Hashem, "I was not jealous of my co-wife and gave away my Simanim (secret codes with my groom), You too Hashem – be not jealous of Avodah Zarah! The Midrash explains that it was in her merit that Hashem restored us to Eretz Yisroel and rebuilt our Bais HaMikdash.

We see what a very powerful idea it is to prevent someone else's humiliation or embarrassment.

### **YAAKOV AVINU REALIZES HER ABILITIES**

Rochel Imeinu was buried on the road to Bais Lechem and was not buried in

Maaras HaMachpeilah with the rest of our matriarchs. Yaakov Avinu buried her there because he knew of the role she would eventually have in davening for us and restoring Klal Yisroel to Eretz Yisroel. He had the ruach hakodesh to utilize this tremendous merit that Rochel had.

When Nevuzaradan exiled Klal Yisroel from Eretz Yisroel, they passed by her grave, Rachel Imeinu emerged and cried, (Yirmeyahu 31): "Thus did the L-rd say, a voice is heard on high, lamentation and bitter weeping, Rachel weeps for her children, she refuses to be consoled for her children, for they are not." And Hashem answers: "Thus did the Lord say, mini kolech mibechi – refrain your voice from weeping and your eyes from tears, for there is reward for your labor, said the Lord, veshavu vanim ligvulam – and the children shall return to their borders" (Rashi in Vayechi, Radak, Yirmeyahu 31).

### **ANOTHER ZCHUS SHE HAD**

Rochel Imeinu also had another zchus that is not often discussed. She passed away in the performance of a Mitzvah – that of giving birth to Binyomin which completed Klal Yisroel. The gemorah tells us that this is a remarkable zchus.

### **THE KIRUV Z'CHUS**

Let us also not forget the third thing that Rochel Imeinu did. Her father, Lavan, was a rasha, an evil man immortalized in the Hagaddah as the villain of "Arami Oved Avi – an Aramean tried to destroy my father, Yaakov Avinu." And yet, Lavan was Rachel Imeinu's father and she had compassion for him. He was habituated to worshipping Avodah Zarah. So what did she do? She tried to take away the tools of his addiction from him. If he no longer had his trafim, his avodah zarah, he would not sin so grievously. She took them away from him.

But Lavan was angry. He came to find them. Rochel apologized for not getting up, explaining that she was indisposed. We think that that was the end of it, but Rabbi Yochanan, in the Midrash, tells us that Lavan did not believe her. Lavan

made her get up. Hashem caused a miracle then and there. He changed the trafim into small pachim. These miraculous items were the pachim ketanim that Yaakov Avinu went after. He went after them because they were so very precious to him – they demonstrated the remarkable miracle that was performed for Rochel Imeinu.

### **OTHER LESSONS**

So what other lessons can we learn from Rachel? Give your all for the sake of Klal Yisroel! Daven fervently for them, always. That's what she did. But also, let us be inspired by Mama Rachel's remarkable tzidkus. Let us immerse ourselves in Avodas Hashem and do Chessed like no one else. Let us strive and reach for that lofty level of chessed that Rachel Imeinu achieved.

There is something unique and irresistible to Hashem about the Tefilos of Nashim Tzidkaniyos, the righteous women of Klal Yisroel. Yaakov Avinu could not have done it, nor the other Avos, nor Moshe Rabbeinu. It was only Rachel and her tears which caused the decree to be mitigated. Let us then take inspiration from the acts of Rochel Imeinu on this day of her Yahrtzeit and increase our Kavana in our Davening and also our acts of genuine complete and selfless chessed.

### **CONCLUSION**

There were three remarkable zchusim discussed here. There was the selfless prevention of the embarrassment of another – giving up her entire future. There was the mesiras nefesh of continuing the legacy of Klal Yisroel – at the cost of her life. And there was the kiruv efforts to bring back her evil father from the abyss. It was perhaps the combination of these three remarkable zchusim that allowed her to play such a significant role in ending galus Bavel and the re-establishment of Klal Yisroel in Eretz Yisroel.

B'Ezras Hashem, she will help us in ending our current state of galus and re-establishing Moshiach tzidkeinu in Eretz Yisroel, bim'heira b'yameinu, Amain!





## Rabbi Efreim Goldberg

### NEED FOR SPEED

Voice notes are an incredibly convenient way to communicate a short thought, a quick question, or a brief response. They are not meant, however, for long expositions, deep thoughts or ongoing monologues. A dear friend likes to say that any voice note over two minutes long is already a podcast. Another dear friend of mine describes it as a hate crime. Luckily, last year WhatsApp offered a tremendous update to their platform, and through it saved many relationships and increased shalom bayis. They gifted us the ability to listen to voice notes at up to double speed.

Speed control exists on several platforms including podcast players, Youtube and many Torah applications. Whether consuming the most precious and holy content possible, our sacred Torah, or l'havdil, binging on entertainment that shouldn't be in our lives, people want more in less time and now have that ability.

The central story of last week's Parsha is the hard reset that God performed on the world, undoing all that He had created and restarting the world anew. Hashem took such a drastic measure because, the Torah tells us, the world had become filled with corruption and moral depravity. Indeed, the Sefas Emes says, the flood was midah k'neged mida, measure for measure. The people had violated all boundaries of behavior and so Hashem removed the boundaries that protected the earth from water.

The Gemara (Sanhedrin 108a) makes a mysterious comment: "The generation of the flood became corrupt as a result of the great blessing that God had bestowed upon them." What does that mean?

Rav Pam zt"l says the key to understanding this Gemara and what happened to Noach's generation can be found in our title character's name. The pasuk at the end of Bereishis tells us that Lemech names his son Noach saying, "this one will bring us rest from our work and from the toil of our hands from the ground which Hashem had cursed." Rashi explains that until that time, the world had continued to suffer from the curse that God gave Adam, b'zeias apecha tochal lechem, you will have to work with the sweat of your brow to draw bread from the ground. Until Noach was born, man labored from morning to night and worked tirelessly with his bare hands just to have food to eat, leaving no recreational or down time.

Lemech saw prophetically that Noach was destined to invent the plow and other agricultural tools that

would make man much more efficient and would ease his burden. Lemech names him "Noach" from the root "nuach," to rest, in the sense of providing relief.

Rav Pam explains that the plow and other tools were the great blessing that Gemara referenced that were bestowed upon this generation and yet, they became corrupt with it. He explains, the inventions and progress yielded more free time. That time was obviously a blessing and gift. It could have been used constructively, productively and meaningfully. Instead, the generation discovered the down time and used it for corrupt activity. The breakthrough and advancement could have brought spiritual ascent, instead they brought moral decline.

Someone shared with me the story of his friend's grandmother, a Holocaust survivor who made her way to the United States. With the characteristic perseverance of one who could not allow Hitler to win, and despite her poverty, she raised her children to value life, learning and the Jewish nation.

At some point in the 1960's, after a number of years saving penny by penny, she had finally saved up enough to buy an electric washing machine. On the day that she purchased the washing machine, she called her children in and told them, "Until now, I've spent an enormous amount of time washing clothing by hand. Now that we have this machine, I have discovered something I haven't had until now – free time. Now that I no longer need to spend all day at home, we're going to the library. If we have free time, it's to be used for learning."

We are blessed to live in the greatest era of technological breakthrough of all time. Simple tasks that used to eat up our time can now be accomplished in seconds or through automation, in no time at all. We've advanced from the washing machine, dishwasher, bread machine, and microwave, to time-saving modern wonders like GPS, lightning-fast computers in our pockets, smart homes, and more.

Do we use the newfound time to pursue frivolous activities and indulge in hedonistic experiences? Or, do we use the time we are gaining with each breakthrough for meaningful, productive and constructive activities? Are our greater comfort and expanded time leading to moral decay and decline, or moral development and progress?

The Mishna in Pirkei Avos (3:1) quotes Akavya ben M'halalel who teaches that a person should always keep in mind, "Before Whom he will have to give Din V'cheshbon, judgment and reckoning." What is the difference between din and cheshbon?

The Vilna Gaon explains that din refers to judgment for mistakes, indiscretions and poor decisions we made. Cheshbon is not about what we did wrong during our time, but what we could have done right during that time. We will have to account for din, for mistakes we made, but we will even be held accountable for the cheshbon, the calculation of what we could have accomplished if we had only taken advantage of the time we claimed we don't have.

Have you ever found yourself wishing there were more than 24 hours in a day? This time of year, your dream comes true. With the clock change this Motzei Shabbos in Israel and next week in America, we will be gifted an extra hour.

A friend of mine in Israel, Akiva Danto, runs a beautiful learning program the night the clock is changed. He tells people, we claim we want to learn but don't have the time. Well, each fall we gain an extra hour. What will we do with it?

Will we just stay out a little longer or watch just a bit more? Or, will we use it to read the book we claim to never have time to read or learn the Torah we say we wish we had time to learn? Will we waste it or utilize it, let it slip away or embrace it for something meaningful.

Our rabbis say, בדרך שאדם רוצה לילך מוליין אותו, when we show which path we want to take, we are helped to move forward on it. In the merit of utilizing our extra hour for something noble and meaningful, may we be blessed to find many "extra hours" during the year to further our commitment to Torah and advance our personal growth.





RABBI FRAND

# A “SNEAK PREVIEW” OF HISTORY

One of the themes of Sefer [the book of] Bereishis is “ma’aseh avos siman l’banim” – that the actions of the forefathers foreshadow similar events for their children. Sefer Bereishis is a virtual blueprint of what will happen to our nation during its history. The experiences of the Avos [Patriarchs] provide us with the strength to endure.

In Parshas Lech Lecha we learn of the famous battle between “The Four Kings and the Five Kings”. I once heard the following insight from Rav Nachman Bulman regarding the “prophecy to the children” implicit in this war. Rav Bulman said that if you ask people “When did the first World War begin?” they will answer reflexively “1914”. However, Rav Bulman says, that is the wrong answer. The first World War occurred in this week’s parsha.

What happened in this precedent-setting battle? How did the war between the four kings and the five kings eventually end? A hostage was taken (Avraham’s nephew, Lot). Who then became involved in the middle of the first world war? Our patriarch, Abraham. This is the prophetic foreshadowing.

When major historical events occur and when nations are fighting against other nations, we must hold our breath. One thing is certain: Jews will become involved, one way or another.

A recent example occurred when Iraq invaded Kuwait. The United States sent 250,000 troops to Kuwait. What did that have to do with the Jews? But all of a sudden, the Jews were pulled in the middle of it. “We (Iraq) will give up Kuwait, if the Jews give up the territories they captured.”

I never understood when I learned in history classes about “The Big Lie”. How can people be so stupid that they believe something that is patently false? The first time Saddam Hussein made this analogy, people dismissed it as ridiculous. There is obviously no comparison between Iraq’s occupation of Kuwait and Israel’s occupation of territories won defending herself in the Six Day War. But Saddam Hussein repeated the lie and repeated it and eventually people start saying, “Yes, he has a point there.” That is an example of “The Big Lie”.

Inevitably, when nations begin fighting and war spreads across the globe – watch out! Somehow, they will involve the Jews. This concept is foreshadowed right here in Parshas Lech Lecha: “It transpired in the days of Amrafel, King of Shinaar...” [Bereishis 14:1]

The Medrash states “If you see nations fighting with one another, wait (in anticipation)”. Sometimes the connection will be immediately obvious, some times it will be understood in 5 weeks or 5 months or 5 years or 50 years. But the Medrash advises us – wait and see – inevitably it will concern the Jews.

Why Solicit Avraham For The Rescue of Lot?

After the capture of Lot, the pasuk [verse] says, “the

survivor came and related this to Avram the Ivri [Hebrew]” [14:13]. Why does the Torah use the adjective “the Hebrew” to describe Avram, specifically at this time? The Torah speaks of Avram in many places without referring to him by this title.

I saw a terrific explanation from the Beis Av by Rav El-yakim Schlessinger. The Medrash says that Avram was called ‘Ivri’, because “the entire world was on one side (ever echad), and he was on the other side (ever hashe- ni)”. The definition of a Jew is “everyone is on one side, and I am on the other side.” The whole world was into paganism and Avram came along and said “No! G-d is One!”

Why did the “survivor” come to Avram to effect Lot’s rescue? Avram and Lot had already parted ways, not under the best of circumstances. Why didn’t the “survivor” seek help from Lot’s friends and neighbors?

The survivor came to Avram, precisely because he is Avram, the Ivri. When in need of a person to go out and put his life in danger in order to save someone else, we need a person who is willing to diverge from “common practice” and follow the path that the Torah instructs. If the Torah commands “Do not stand idly by over the blood of your fellow man” then that is precisely what he will do. This is the only help that is truly reliable. Everyone else will have an excuse – except the Ivri!



## Late Maariv Motzai Shabbos

After Rabeinu Tam

	15 min	30 min	45 min	1 hr	75 min	90 min	1 hr & 45 min	2 hrs
לר לך	7:15	7:30	7:45	8:00	8:15	8:30	8:45	9:00
וירא	6:05	6:20	6:35	6:50	7:05	7:20	7:35	7:50
חיי שרה	6:00	6:15	6:30	6:45	7:00	7:15	7:30	7:45
תולדות	5:55	6:10	6:25	6:40	6:55	7:10	7:25	7:40
ויצא	5:55	6:10	6:25	6:40	6:55	7:10	7:25	7:40

## 18 Main Bais Medrash

## COFFEE FOR GRANDMA

A sweet little boy surprised his grandmother one morning and brought her a cup of coffee. He made it himself and he was so proud. Anxiously, he waited to hear the verdict. The grandmother in all her life had never had such a bad cup of coffee. As she forced down the last sip, his grandmother noticed three of those little green army guys were in the bottom of the cup.

She asked, "Honey, why would three of your little army men be in the bottom of my cup?"

Her grandson replied, "You know grandma, it's like in the ad. 'The best part of waking up is soldiers in your cup'."

## ID?

An Arkansas State trooper pulls over a pickup truck on I-40 and says to the driver, "Got any ID?"

The driver says, " ' Bout what?"

## SURPRISE EMAIL

A man checked into a hotel. There was a computer in his room, so he decided to send a mail to his wife.

However, he accidentally typed the wrong email address, and without realizing he sent the mail to a widow who has just returned from her husband's funeral.

The widow decided to check her mail, expecting condolence messages from relatives and friends.

After reading the first message she fainted.

The son rushed into the room, found his mother on the floor and saw the computer screen which read :

To my loving wife, I know you are surprised to hear from me, they have computers here and we are allowed to send mails to loved ones.

I 've just been checked in.

How are you and the kids, the place is really nice but am lonely here.I have made necessary arrangement for your arrival tomorrow.

Expecting you soon. I can't wait to see you!

## I INVENTED A NEW WORD TODAY: PLAGIARISM.

Two artists had an art contest.

It ended in a draw!

Here, I bought you a calendar.

Your days are numbered now.

**TO SOMEONE THAT HAD ANXIETY CONCERNING PARNASSA, THE REBBE FIRST STRESSED THE IMPORTANCE OF TRUST AND CONFIDENCE IN HASHEM. (Continued from BET P' Noach).**

... As for your request for advice, in my opinion you ought to set a period of time for the study of Pnimius of the Torah, namely, Chassidus, concerning which it is written in the Zohar

(Chelek 3, P'124b) "In the area of Pnimius ha-Torah there is no place for negative things and evil," and as explained in [Tanya] Iggeres ha-Kodesh, Perek 26.

In addition, I suggest that you should set aside a couple of pennies for Tzedakah every weekday morning before prayer, and before Minchah. Also, to recite at least one Kapitel Tehillim after

the morning prayers every day, including Shabbos and Yom Tov.

All the above should be Bli Neder, and at least until Rosh Hashanah

==== **Excerpt of Rebbe's letter**  
**-Chai Sivan 5719 \ 1959 - Chabad.org/therebbe/letters**



**UFARATZTA**

## EARLY RISER

Exercise works best first thing in the morning...  
Before your brain figures out what you're doing..

## GOODBYE DISNEY

As my family was leaving Disney World, my daughter waved and said, "Goodbye Minnie!"

My son waved and said, "Goodbye Mickey!"

I waved and said, "Goodbye money!"

## A CRIMINAL LAWYER

"Excuse me," a young fellow said to an older man, "I've just moved here and I wonder if this town has any criminal lawyers?"

"Well," replied the older man, "I have lived here all my life and all I can tell you is we are pretty sure we do, but no one has been able to prove it yet."

## SPACE PHOTOGRAPHY

The New York Times, among other papers, recently published a new Hubble Space Telescope photograph of distant galaxies colliding.

Of course, astronomers have had pictures of colliding galaxies for quite some time now, but with the vastly improved resolution provided by the Hubble, you can actually see the lawyers rushing to the scene.

## A DENTIST IN A COURT

"A dentist in a court trial was orally examined and re-examined by the defense lawyer in an attempt to extract the truth."

## A 6<sup>TH</sup> GRADE TEACHER ASKS A QUESTION

A 6th-grade teacher posed the following problem to one of her arithmetic classes:

"A wealthy man dies and leaves ten million dollars.

One-fifth is to go to his wife, one-fifth is to go to his son, one-sixth to his butler, and the rest to charity.

Now, what does each get?"

After a very long silence in the classroom, one little boy raised his hand.

With complete sincerity in his voice, answered,

"A lawyer!"



Get to  
know your  
true self



With **Rabbi YY Jacobson**

Resumes this  
Monday

Monday - Tuesday  
- Thursday  
7:45 - 8:30 am

**בית מדרש אור חיים**  
BAIS MEDRASH OHR CHAIM  
Bais Medrash Ohr Chaim  
18 Forshay Road  
Monsey, NY 10952  
Downstairs

Watch Live Stream on:  
[www.TheYeshiva.net](http://www.TheYeshiva.net)

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

• Weekly Thursday Night Chabura •

## פרשת לך לך

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

**This weeks Guest speaker**

**Rabbi Daniel Staum שליט"א**

Rebbe Heichel Ha Torah Teaneck

10:15 PM | 20 Upstairs

Looking forward to seeing you

**Yudi Steinmetz Shlomo Becker**



# 35+ Years

OF SERVING THE COMMUNITY

- ◇ WILLS & TRUSTS
- ◇ ELDER LAW
- ◇ PROBATE
- ◇ TRUST ADMINISTRATION
- ◇ HALACHIC WILLS
- ◇ TAX PLANNING
- ◇ MEDICAID PLANNING
- ◇ ESTATE PLANNING
- ◇ SPECIAL NEEDS PLANNING
- ◇ ASSET PROTECTION



Emanuel Haas, Esq.



Ari J. Zaltz, Esq.

RAMAPOST.COM

# Haas & Zaltz, LLP

845.425.3900

INFO@HAASZALTZ.COM | WWW.HAASZALTZ.COM  
365 ROUTE 59 | SUITE 231 | AIRMONT, NY 10952

## The Avoda Continues...

# Stop Wishing. Start Working.

Today is the "tomorrow" you spoke about during  
your Yom Tov. Make your **health and fitness goals**  
a reality with **in-home personal training**



Call Tzviki  
**(845) 671-3739**



# Stories to Inspire

## A Question of Merit By Rabbi Paysach J. Krohn

R' Yaakov Galinsky, a noted orator in Israel, was once asked to address a group of ba'alei teshubah (repentants) in Bnei Brak. In the audience was a writer from the secular Israeli newspaper, Maariv. Although he was not religious, the writer had come to the speech in order to interview some of the assembled people & get their views on the new way of life they had chosen. After the speech, the writer approached one of the ba'alei teshubah, a man in his 30s, and asked him, "Who will get more merit in the World to Come: you (who have come back to authentic Judaism) or the children here in Bnei Brak (who have been religious all their lives)?" At that moment R' Yaakov happened to be walking by and overheard the question. He stopped and stood near the 2, wanting to hear what the reply would be. He was sure that the man would cite the well-known Talmudic teaching (Sanhedrin 89a) which implies that ba'alei teshubah are regarded as being on a higher level than even those who have been righteous all their lives, thus according them more merit in the World to Come.

However, what the gentleman actually replied startled R' Yaakov. "The boys here in Bnei Brak will surely get more reward than I will," said the man with confidence. "But why is that?" asked the writer. "I am one who is compelled," the ba'al teshubah replied. "I have seen the outside world & I know it is one of emptiness, vanity & falsehoods. I was thus compelled to come to the truth, which is the practice of authentic Judaism. These children, though, still think there is a world of attraction out there - & yet they cling to their beliefs!" (*Around the Maggid's Table*) Rabbi David Bibi's *Shabbat Shalom from Cyberspace*.

## The Talmid Chacham & The Innkeeper

A Midrash tells the following story. A talmid chacham (Torah scholar) was traveling with an innkeeper when they met a poor, blind man collecting money on the outskirts of a city. The talmid chacham gave tzedakah, & he urged the innkeeper to do the same, but the innkeeper replied, "You know him, so you gave him tzedakah. I don't know him, so I won't give him anything." They walked further, & the Malach Hamavet appeared to them & said to the talmid chacham, "You gave tzedakah, so your life will be spared, & you'll live another 50 years." Then he turned to the innkeeper. "But your final day has arrived." The innkeeper begged, "Let me give tzedakah now!" But the Satan explained to him that it was too late. He had lost his opportunity. The innkeeper, stoic, said, "Before you take me, just allow me to praise Hashem for all the kindness He has done

for me throughout my lifetime. Then I will come with you." The Malach Hamavet paused & then decreed, "Since you want to praise Hashem, years have been added to your life. You will not be going with me today." We learn from this story the great benefit of counting Hashem's kindnesses. Yes, tzedakah is life-saving, & we should aspire to give as much charity as possible. However, praising Hashem for His infinite chessed can offer a great amount of protection as well. *Jack E. Rahmey based on the Torah teachings of Rabbi Amram Sananes.*

## Gratitude for the Rotten Orange

The advent of violence, hatred and incitement against Jews living in Eretz Yisroel did not begin with the State of Israel in 1948. For many years before, the Arabs had been fomenting acts of violence against the small Jewish population of Palestine who lived in a few select cities. After the massacre of 1929, R' Yosef Chaim Sonnenfeld zt"l, chief rabbi of the old Yishuv in Jerusalem, issued a touching appeal to the Arab population to live in peace with the Jewish community, assuring them that the Jewish people had no secret plans to take their mosques or any other Arab properties. On one occasion, R' Yosef Chaim was walking to the Kosel Hamaaravi accompanied by another Jew. An Arab storekeeper noticed them, and threw a rotten orange at them. R' Yosef Chaim turned to the Arab and exclaimed, "Todah Rabba!" The Arab did not understand what he had shouted, and chased after them to find out. The person accompanying him told the Arab that the rabbi had said "Thank you." The Arab was stunned & said, "Thank you? For what?" R' Yosef Chaim replied, "Thank you for throwing an orange at me - and not a rock!" The Arab was embarrassed at what he'd done to the holy rabbi and from then on, he would extend special honor to the chief rabbi whenever he passed his store.

*Rabbi Dovid Hoffman's Torah Tavlin.*

## A Life-Changing Conversation

One of the first and most successful kiruv organizations in the U.S. is Hineni, founded by the dynamic Rebbetzin Esther Jungreis a"h in the 1970's. The organization was an instant success and the Rebbetzin was asked to speak and engage with people at many events all over the world. She recalls one very special event that she was asked to speak at. One day, she received a call from Shlomo Levin, the Israeli consul in New York. He said, "Rebbetzin, I heard you speak at Madison Square Garden in NYC, and I think that our troops in Israel would greatly benefit from your message." Shlomo had sent a publicity shot of Rebbetzin Jungreis, mike in hand, taken at Madison Square Garden, to the Israeli Army Entertainment Corps, and they mistak-



enly thought that she was a singer. Some weeks later, she received a call from army headquarters in Tel Aviv asking how many performances she was prepared to do. She was so moved by the fact that they had invited her to speak - or so she thought - that she had difficulty finding words, and in a voice choked with tears, she accepted. Well, it took some clearing up before the army agreed to do a half hour of music before she gave a speech to the troops. With great *Siyata D'shmaya*, she found a band from Miami willing to play for free for a half-hour, and although she didn't know how they played, she trusted that all would be well. In fact, it went even better than expected and the band was great. She became an overnight success in Israel. Invitations began pouring in from army bases as well as from the municipalities of Jerusalem, Tel Aviv, and Haifa. Her plan had called for a ten-day tour, but the pressure was on to extend her visit. There was just one problem: the musicians from Miami had to return to the States, and there was no one to replace them. "Don't worry," her husband R' Meshulem Jungreis zt"l, told her, "Hashem will send you someone!" And He did! That Friday eve, as she sat in the dining room of her hotel in Jerusalem, the maitre d' came over to inform her that there were some yeshiva boys in the lobby who wanted to speak to her. "Rebbetzin," one of the older boys said, "we are yeshiva students and we have our own band. We came to welcome you to Jerusalem and to offer our services." "That's wonderful," she said. "How did you know I needed a band?" "Well, actually, we didn't know. We just wanted to participate and help." He looked at the Rebbetzin and continued, "But there is another reason as well. A few years ago, I lived in New York. I was totally assimilated. I had no understanding of Judaism. My life was music, and I was on my way to Paris to continue my musical studies. "I was walking on Kings Highway in Brooklyn when suddenly I heard a crash and the screech of brakes. I looked up, and there in the street, covered with blood, was a rabbi who had been run over by a car. I rushed to his side and tried to talk to him, but he didn't respond, so I stayed with him and held his hand until the police and an ambulance arrived. "As he was lifted onto a stretcher, I noticed that his lips were moving. It seemed like he wanted to tell me something. I leaned down and bent my ear close to his lips to hear him. Rebbetzin, you'll never believe what the rabbi said to me." For a moment, the young man paused. Then he swallowed hard and continued his story. "Are you Jewish?"

The rabbi asked me in broken English. 'Yes,' I answered. 'I am Jewish.' The rabbi whispered again, although it was obvious that it was very painful and difficult for him to talk. He mustered all his strength and said, 'You must go to Jerusalem and study Torah!' "Can you imagine? Here was a rabbi, suffering from multiple fractures, his body bloody and bruised, and in his pain what does he say? He tells me to go to Jerusalem and study Torah! That experience changed my life. I realized I had met a saint, a man who was so commit-

ted to his faith that he was able to overcome his suffering to reach out to me. So now you know why I'm here. "That rabbi was your father, R' Avraham Jungreis zt"l! The rabbi saved my life, and I want to give back." Rebbetzin Jungreis was stunned. She knew the story of her father's car accident. When he recovered from that accident, he told her of the incident and asked her to try to find the young man and thank him for his kindness in staying with him until the ambulance came. She had never located him - until now, years later, in Jerusalem - this assimilated boy turned yeshiva student came to thank her and offer his services in gratitude, and she was able to thank him in the name of her father.

*Rabbi Dovid Hoffman's Torah Tavlin.*

**Let's Rise**  
MONSEY CHALLAH BAKE

**Come Join**  
40 WOMEN IN  
**HAFRASHAS CHALLAH**

**Thursday, November 24**

42 EAST CONCORD DRIVE  
MONSEY, NY 10952  
**8:00 PM**

PLEASE RSVP  
**917-721-0855**  
MONSEYCHALLAHBAKE@GMAIL.COM

BRING YOUR OWN DOUGH OR TEXT HENNY AT  
**917-750-5523** IF YOU WOULD LIKE TO PURCHASE  
DOUGH FOR \$23

HOSTED BY:  
RENEE RUBINFELD, HENNY KLIPPER & GITTEL FOLLMAN



## DIFFERENCE IN THE BROCHOS IF THE FATHER IS THE MOHEL

In these parshios, we learn about the milah of Avraham and the milah Avraham performed on his son, Yitzchok. I would like to take this opportunity to discuss the halachic differences that apply when the father is the mohel.

### **BROCHOS ON BRIS MILAH**

In general, before a mitzvah is performed one brocha is recited. However, when it comes to a bris, there are two brochos – al hamilah and lihachniso. What is special about bris milah that warrants two brochos for the performance of the mitzvah?

Tosfos in Pesachim (7a) explains that the first brocha “al hamilah” is a birchas hamitzvah, a brocha recited on the actual mitzvah performance, and the second brocha “lihachniso” is birchas hashvach, a brocha of praise, thanking Hashem for this wonderful opportunity. Thus, on the actual performance of the mitzvah, it is only one brocha which is being recited. The second brocha – lihachniso – is thanking Hashem for the opportunity to bring the child into the bris with Hashem.

This is similar to birchas hatorah, where we also recite two brochos, which can be understood based on the words of the Ramban in Sefer Hamitzvos. He writes that since the idea is to thank Hashem for the wonderful opportunity we are given to study Hashem’s Torah, we recite two brochos: The first one as a birchas hamitzvah, a brocha recited on the mitzvah of studying Torah, and the second brocha, thanking Him for this special gift.

Others explain the need for two brochos because the first brocha “al hamilah” is a brocha for the mohel to recite, since he is the one who is performing the mitzvah. The second brocha “lihachniso” is a brocha for the father, who is usually not the mohel, and cannot recite the first brocha. Since the father is usually not the one performing the mitzvah, and would not be able to recite any brocha, Chazal instituted another brocha for the father to recite. According to this understanding, if the father himself is the mohel, only one brocha would be necessary, since he is already reciting the brocha “al hamilah.” The Beis Yosef

in the name of Rabeinu Manoach indeed quotes such an opinion. However, he concludes that the consensus of the poskim is that both brochos – “al hamilah” and “lihachniso” – are recited, even if the father himself is the mohel. This is indeed the prevalent custom.

### **WHEN ARE THE BROCHOS RECITED IF THE FATHER IS NOT THE MOHEL**

When is the correct time to recite these brochos? If the father is not the mohel, the brocha of “al hamilah” is recited by the mohel before the bris, and “lihachniso” is recited by the father between the milah and the priah. This seems strange. In general, the rule of thumb is that all brochos are recited oaver la’asiyan – prior to performing the mitzvah. If so, seemingly both brochos – the brocha of “al hamilah,” recited by the mohel, and the brocha of “lihachniso,” recited by the father – should be recited before the bris is performed. Why is only the brocha of “al hamilah” recited before, and the brocha of “lihachniso” recited after the milah?

Indeed, the aforementioned Tosfos writes that, according to some rishonim, the brocha of “lihachniso” should also be recited before the milah. However, Tosfos quotes other rishonim who maintain that the brocha is recited after the bris. There are a number of reasons for this opinion:

- Since “lihachniso” is a brocha of praise, it does not need to be before. Reciting the brocha prior to performing the mitzvah is only for the brocha recited on the actual mitzvah performance. A brocha of praise, on the other hand, which is to express thanks to Hashem can be recited after the mitzvah.
- The requirement to recite the brocha before is only when it is recited by the one performing the mitzvah. Since the father is not performing the mitzvah, he can recite the brocha of “lihachniso” after the mitzvah has been done.
- It is sufficient to recite the brocha before the priah, since without the priah the mitzvah is invalid, the mitzvah is still in process, and it is still considered oaver laasiyan.
- The father should wait until after the milah, in case



# ~Night Kollel~

the mohel changes his mind and doesn't perform the mitzvah, which would make the father's brocha of "lihachniso" be in vain.

## HALACHICALLY SPEAKING

Since we have a machlokes if the brochos should be recited before or after the milah, the poskim – the Taz and the Shach – suggest that we do a happy medium, and the father should recite the brocha after the milah and before the priah. As mentioned, the mitzvah is still in process until after the priah, and is still oaver laasiyasan, and once the mohel started there is no concern that he will stop in the middle.

## SUMMARY

There are two brochos recited on the mitzvah of milah, a birchas hamitzvah and a brichas hashvach, or one is for the mohel to recite, and one is for the father. The father recites the brocha "lihachniso" after the milah and before the priah. There are a number of reasons given:

- A brocha of praise can be after the mitzvah.
- A brocha recited by someone else can be after.
- If a mitzvah is in process it is considered oaver laasiyasan
- In case the mohel changes his mind.

## TO BE CONTINUED...

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

Recorded shiurim are also available on CD at the shul – 18 Forshay Main Lobby. All shiurim delivered at the Kollel Boker, Night Kollel, or any of our various programs, such as Legal Holidays and Yeshiva Bein Hazmanim are open to all. Come and join the many who enjoy these informative and intriguing shiurim!

There is also a Kuntres of shiurim available, which includes many DIFFERENT TOPICS IN MILAH. 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](mailto:RabbiScheiner@18forshay.com), or call 845.372.6618.

## Rabbi Scheiner

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

Chavrusa learning Gemara  
Msknt ביצה

Friday - Shuirim  
Beinyonei Dyoma and relevant topics

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

CHAVRUSA  
LEARNING -  
HALACHA

Currently: הלכות חול:  
המועד

SHUIRIM BY  
ROSH KOLLEL &  
FEATURED GUEST  
SPEAKERS

• Daf Yomi  
8:45-9:45

• Mishna Yomis  
8:45-9:00

• ZERA SHIMSHON  
SHIUR

8:15-9:00 Thursday  
Nights

ADDITIONAL  
LEARNING  
PROGRAMS:

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

• Yeshivas Kiyumu v'Kiblu /  
Purim Shushan Purim

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



בית מדרש אור חיים

~Night Kollel~

UNDER THE DIRECTION OF RABBI NACHUM SCHEINER שליט"א

Please join us for an intriguing shiur  
Insights of Maharel on the  
פרשת השבוע

By  
Rav Simcha Bunim Berger שליט"א

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

845.372.6618  
Rabbi Nachum Scheiner • 845.372.6618 • [shibaimmonsey@gmail.com](mailto:shibaimmonsey@gmail.com)

WhatsApp

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

Receive links to all Shiurim given by our Rosh Kollel

**Harav Nachum Scheiner**

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

To join this extraordinary group  
Whatsapp 845-499-6354  
Or email  
[ohrchaimmonsey@gmail.com](mailto:ohrchaimmonsey@gmail.com)

WhatsApp

## Rabbi Nachum Scheiner

מוהל מומחה

CELL: 845-499-6354





# בנות חשפי"ג BNOS BANDS TOGETHER

Join thousands of girls nationwide who attend Bnos groups in over 100 branches around the country!

STARTING THIS SHABBOS PARSHAS LECH LECHA

## BNOS OF MONSEY 5783 BRANCHES

**Bnos of Bates**  
Rotating homes  
3:00-3:45 • Grades K-4  
Mrs. Tirtza Weinberger (845) 352-0904  
Mrs. Rusi Steinhaus (845) 503-2861

**Bnos of Blueberry Hill**  
Cong. Ohaiv Yisroel, R' Cohen's shul  
30 Blueberry Hill Road  
2:00-3:00 • Pre-1A-6th grade  
Mrs. Leeba Grunstein (845) 371-5035

**Bnos of Bridle**  
Ohaiv Shalom, Rabbi Saperstein's Shul  
18 Bridle Road  
2:30-3:30 every other week • Grades K-5  
Mrs. Faigy Derman (732) 900-0918  
Mrs. Nikki Lazarus (845) 570-0853

**Bnos of Cameo Ridge**  
TBA  
Mrs. Chaya Rosen (845) 596-2388

**Bnos of Dexter Park (Chestnut Ridge)**  
Brook View Shul, 15 Brook View Blvd.  
2:00-3:00 • Grades 1-5  
Mrs. Baila Lowinger (908) 278-9040

**Bnos of Dykstras**  
Rotating Homes  
2:30-3:30 • Grades K-6  
Mrs. Raizy Padawer (845) 364-6157

**Bnos of Spring Valley (Elm St)**  
Herzl Residence, 10 Stonehouse Rd.  
3:30-4:30 • Grades Pre 1A-2  
Mrs. Pessy Herzl (845) 521-0923

**Bnos of Forshay**  
Scheiner's Shul, 18 Forshay Road, Tent 17  
2:30-3:30 • Grades 1-5  
Mrs. Sorah Adina Rosenblum (914) 260-9090

**Bnos of Glen Hill**  
David res, Rose Garden Way, Apt. 102  
3:00-3:45 • Grades 3-4  
Ungar res, 2 Rose Garden Way, Apt. 301  
3:00-3:45 • Grades 1-2

Merling Res, 2 Rose Garden Way, Unit 302  
3:00-3:45 • K-Pre 1A  
Mrs. Rochel David (845) 426-3819

**Bnos of Hempstead Heights**  
TBD  
Grades Pre 1A-5  
Mrs. Michal Abrams (718) 864-0165

**Bnos Of Hilburn**  
27 Lake Ave  
3:00-4:00 (summer 2:00-3:00)  
Ages 5 through 11  
Start date: TBD  
Mrs. Ilana Nulman (845) 826-3222

**Bnos of New City**  
Rotating Homes  
Approximately 3:30 • Grades 1-7  
Mrs. Rebecca Kaufman (646) 943-2770

**Bnos of New Hempstead/Summit Park**  
Rabbi Perlestein's Shul  
589 New Hempstead Road  
2:30-3:30 • Grades Pre 1A-8  
Start Date: Parshas V'yetzei  
Mrs. Rochelie Benjamin (845) 558-9977

**Bnos of Olympia**  
Bais Yosef Meir, R' Levitan's shul  
19 Olympia Lane  
3:00-3:45 • Grades 1-6  
Mrs. Sarah Yehudis Goldstein (845) 369-0434

**Bnos of Pennington**  
Resnick Home, 41 Pennington Way  
2:00-3:00 every other week • Ages 4-10  
Mrs. Gelbtuch (914) 588-2553

**Bnos of Pomona**  
TBA  
Rebbetzin Schochet (917) 375-9748

**Bnos of Rock Hill**  
Ratner Residence, 140 Rock Hill Road  
2:30-3:30 • Grades 2-3  
Mikel Residence, 148 Rock Hill Road  
2:30-3:30 • Grades 4-5  
Mrs. Mindy Ratner (845) 367-1111

**Bnos of Southgate & Ivy**  
25 N. Southgate Drive  
2:30-3:30 • Pre 1A-5th grade  
Mrs. Leiser (845) 362-6755

**Bnos of Thiells/Haverstraw**  
Maman Residence, 10 Skyline Drive  
2:00-3:00 • Ages 4-10  
Mrs. Tova Maman (845) 425-4840

Save the Date **ANNUAL MELAVA MALKA**  
MOTZEI SHABBOS, NOVEMBER 19

To start a new Bnos branch in your neighborhood, please contact Mrs. Sarah Yehudis Goldstein at 845.369.0434

Just so you should know...  
**WE LOVE CHASSIDIM!**  
by "The Segments"

**ב"ב**  
3 2 4 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