

וקבעו שמונת ימי  
חנוכה אלו  
להודות ולהלל



RABBI Y. JACOBSON WILL NOT  
BE IN SHUL THIS SHABBOS



NO KOL HANAARIM  
THIS MOTZEI  
SHABBOS  
CHANUKAH



NEW PARSHA SHIUR  
WITH R' YEHOASHUA  
WEBER ON TUESDAY'S  
AT 8:00PM IN 20  
UPSTAIRS

**CLASSIC BUILDERS**  
CONSTRUCTION INC.  
Licensed & Insured Since 2004  
**SHUEY 914-804-3595**  
New Construction • Commercial • Residential • Additions • Renovations



# בית מדרש אור חיים

**BAIS MEDRASH OHR CHAIM**  
18 Forshay Rd. Monsey NY 10952  
info@18forshay.com  
845-200-3720  
www.18forshay.com

**Rabbi Daniel Coren**  
**RABBI**  
914-645-4199  
rabbidac@gmail.com

**Rabbi Nachum Scheiner**  
**EXECUTIVE DIRECTOR**  
Rosh Kollel, Kollel Boker &  
Night Kollel  
845-200-3719  
rabbisheiner@18forshay.com

**GABBAIM**  
845-200-3720 \*1

**TO ADVERTISE:**  
betads@18forshay.com

**BET EDITOR:** bet@18forshay.com  
**Shalom Mashbaum** EDITOR  
**Aliza Estrin** GRAPHIC DESIGNER

All advertisements in this publication should not be read on shabbos.

Thank you to our Gabbaim Ephrayim Yurowitz and Tzvi Blech

## Shabbos Zmanim CANDLE LIGHTING 4:12 PM

**EARLY FRIDAY MINCHA:** 12:25 PM & every 15 minutes until 3:30 PM | 18 Main

### FRIDAY NIGHT MINCHA/KABALLAS SHABBOS

|                           |                                      |                          |
|---------------------------|--------------------------------------|--------------------------|
| 18 Main<br><b>4:22 PM</b> | 20 Upstairs Chabad<br><b>4:17 PM</b> | Shkiya<br><b>4:22 PM</b> |
|---------------------------|--------------------------------------|--------------------------|

### SHABBOS

|                 |                                       |                                    |                                  |   |                                     |
|-----------------|---------------------------------------|------------------------------------|----------------------------------|---|-------------------------------------|
| <b>SHACHRIS</b> | 20 Upstairs-Vasikin<br><b>6:37 AM</b> | 18 Main-Ashkenaz<br><b>8:00 AM</b> | Tent א<br><b>9:15 AM</b>         | 20 Upstairs - Chabad<br><b>10:00 AM</b> | in 18 Main<br><b>10:30 AM</b>       |
|                 | <b>MINCHA/MAARIV</b>                  | Pirchei<br><b>2:00 PM</b>          | 18 Main Mincha<br><b>4:10 PM</b> | Shkiya<br><b>4:30 PM</b>                | Tent א Maariv :40<br><b>5:10 PM</b> |

**LATE MAARIV MOTZEI SHABBOS:** 6:00 PM & every 15 minutes until 9:00 PM | 18 Main

## Weekday Zmanim

### SHACHRIS: VASIKIN

**EVERY 15 MIN**  
from 6:15 AM until a half hour before chatzos

### MINCHA: MINCHA GEDOLA

**EVERY 15 MIN.** until an hour before shkia

**EVERY 5 MIN.** from an hour before shkia until 60

**12 MIN.** before plag

**12 MIN.** before shkia

### MAARIV: PLAG

**EVERY 5 MIN.** from shkia until 72

**EVERY 10 MIN.** From 72 until 11:00 P.M.

**EVERY 15 MIN.** From 11:00 .P.M. to 2:00 A.M.

## Services

**MIKVA**  
Open 24 hours. Mikva cards can be purchased at the Sofer truck.

**SOFER TRUCK**  
Open daily Sunday-Friday, from 9-5

**MATBIA CARD RELOAD**  
Accessible 24 hours in 18 Main, Back Room

**ATM MACHINE**  
Accessible 24 hours in 18 Main, Back Room



## JOIN THE OHR CHAIM WHATSAPP COMMUNITY!

GET THE SCOOP ON SPECIAL EVENTS,  
POPULAR SHIURIM  
AND MORE



MAKE A DIFFERENCE—SUPPORT TORAH AND TEFILLAH AT  
BAIS MEDRASH OHR CHAIM! DONATE TODAY!

בית מדרש אור חיים  
BAIS MEDRASH OHR CHAIM



## RABBI DANIEL COREN



### Darkness and Light

The Midrash opens *Parshas Mikeitz* by connecting the word *mikeitz* to the verse in *Iyov*, “קץ שם לחושך” — Hashem sets an end to darkness. It is strikingly appropriate that Chazal chose a *pasuk* from *Iyov* because *Iyov* is the very model of a human being plunged into darkness, grappling with the deepest questions of pain, suffering, and Divine purpose.

Chazal are teaching us that darkness is not endless. It has a boundary, a limit, a *keitz* — a Divine time-clock known only to Hashem.

We once discussed the magnificent comment of the Beis HaLevi, who explains this idea through Yosef HaTzaddik. Yosef's years in prison were a form of darkness, yet they, too, had a precise spiritual “expiration date.” When the moment of redemption arrived, Pharaoh dreamt. Not that Yosef was freed because Pharaoh dreamt, but rather, Pharaoh dreamt because Yosef's time for *geulah* had arrived.

Life is full of moments when we confuse cause and effect. Things look random, but behind it all stands a precise, compassionate timeline set by the Ribbono Shel Olam.

One of the most piercing stories that emerged from the Israeli hostages was of a young man named Yosef. His captors mockingly showed him a video of the story of Yosef being thrown into the pit. But in a stunning twist of *hashgacha*, one of the great *tzaddikim* of our generation had previously told Yosef's father to learn the *parshiyos* of Yosef, and in that merit, his Yosef would one day emerge from his own pit. And so it was.

Darkness has a clock. And when its time is up, the light breaks through.

What emerges from all of this is a powerful truth:

When a person confronts darkness with the understanding that it has a purpose and an endpoint, the darkness itself becomes a source of light.

This is exactly what the *Chashmonaim* did. They faced the spiritual darkness of the *Yevanim* — a nation that Chazal explicitly call חשך — and they refused to surrender. In that courageous act, they created a light that still illuminates our nation thousands of years later. Perhaps this is why the miracle occurred specifically with oil, the substance whose very nature is to bring light out of concealment.

Each of us experiences moments — and sometimes extended periods — of darkness. The *avodah* is not merely to wait for the darkness to pass, but to transform it. With *emunah*, with *tefillah*, with trust in Hashem's timing, the darkness itself can become the spark of illumination.

This is true for each individual and certainly for us collectively as a nation.

May the light we create within the darkness hasten the ultimate light, the *geulah* of Mashiach, במהרה בימינו.

## RABBI YAKOV YOSEF SCHECHTER



### Gan HaTorah

#### THE MIRACLES MAKE US RECOGNIZE HASHEM IN EVERYTHING

ועל הניסים ועל הפורקן. ועל המלחמות שעשית לאבותינו — Chanukah — **Why do we first speak about the miracles, “ועל הניסים,” and only then mention about battles that we won, “ועל המלחמות,” when the battle took place first, and it was only after the battle that Klal Yisroel were zoche to have oil that was enough for one day last for eight days?**

It says in *Bereishis* 14:10 ועמק השידים בארות בארות חמר וינוסו — The king of S'dom fell into some sort of pit. Rashi says that there was cement there, which according to nature, would not have allowed him to escape it. However, the Midrash tells us that a miracle occurred, and the king of S'dom was freed from it. Rashi continues that by this miracle that occurred for him, he retroactively believed in the miracle that happened with Avrohom Avinu by the *kivshan ha'eish*. **Rashi is telling us that the reason that this miracle occurred here for the king of S'dom was so that he would recognize the past, that a miracle had indeed occurred for Avrohom, as he was saved from the burning cauldron.**

It says in the *Avodah* that Chazal were *mesaken* the *lashon* of “על הניסים” in a *lashon rabbim*, plural form, because there were two miracles that occurred on Chanukah: the miracle of winning the battle and the miracle of the oil lasting for eight days when there was only enough oil to burn for one day. There are times that Hakadosh Boruch Hu gives a Yid tremendous *hatzlachah* in all that he does. However, this person does not recognize that it is a miracle that all is working out well for him. Rather, he thinks that his success is part of the natural order of the world. However, after this person has all of this success, Hakadosh Boruch Hu performs a miracle for him that is clearly out of the realm of nature, a clear miracle. **When this person sees this miracle, it is to cause him to reflect on his previous success and realize that the amazing success he kept having was also really a miracle.** (מהר”ד מבעלזא)

The *sefer* סדר היום speaks at length regarding the battle of the *Chashmona'im* and the *Yivanim*, and that the *Chashmona'im* won the battle. Their victory was certainly not within the realm of nature and was miraculous. However, they didn't see it as such. Although the *Chashmona'im* were few against the many and the weak against the strong, nonetheless, in battle, there are times that it can happen. However, after they saw the clear miracle of the candles burning for eight nights when there was only enough oil for one night, at that point, they realized that the battle was also a miracle.

**At times, Hakadosh Boruch Hu performs miracles for a person that are clearly out of the realm of nature. For when this occurs, it makes one realize that his previous success was also all a miracle — a miracle from the Ribbono Shel Olam. We must be super grateful to Hakadosh Baruch Hu for showing us that it was all miracles.** He clearly demonstrated His love for us by performing these miracles. This is why we first say על הניסים and end with ועל המלחמות — for it was after the miracles that they realized that the battle was also a miracle. They first had to see the miracles.



## Why Was Pharaoh Blown Away by Yosef?

On Shabbos *Parshas Mikeitz*, 27 Kislev, 5734, December 22, 1973, the Lubavitcher Rebbe presented the following:

The dream experts of Egypt did conceive of Joseph's interpretation to Pharaoh's dreams, that seven years of hunger would follow seven years of plenty. Yet they dismissed this interpretation because it did not account for one important detail of the dream.

In Pharaoh's first dream, he saw how the seven ugly and lean cows that came up after the seven handsome cows "stood near the other (fat) cows upon the bank of the river." There was a moment during which both sets of cows coexisted simultaneously, and only afterward did the lean cows proceed to swallow the fat cows.

It was this detail of the dream that caused the wise men of Egypt to reject the interpretation that Joseph would later offer to Pharaoh and compelled them to present all types of farfetched explanations.

Because how is it possible that plenty

and famine should coexist? Either you have fat cows alone or you have lean cows alone, but you can't have them both together! Either you are satiated or you are starving, but you can't be satiated while you are starving, and you can't be starving while you're satiated! The seven years of famine simply cannot be present during the seven years of surplus. Either you have lots of food or you have no food, but you can't have both at the same time. You can't be wealthy and poor at once.

This is where Joseph's brilliance was displayed. When Joseph proceeded to tell Pharaoh how to prepare for the coming famine, he was not offering him advice on how to run his country; rather, the advice was part of the interpretation of the dream.

Joseph understood that the coexistence of the two sets of cows in the dream contained the solution to the approaching famine: During the years of plenty, Egypt must "live" with the consciousness and awareness of the pending years of famine as though they were already present. Even while enjoying the abundance of the years of plenty, Egypt must experience in its imagination the reality of the upcoming famine, and each and every day store away food. The seven lean cows

ought to be very much present and alive in people's minds and in their behaviors during the era of the seven fat cows. Conversely, if this system was implemented, then even during the years of famine, the nation would continue enjoying the abundance of the years of plenty. The seven fat cows would be present and alive even during the era of the seven lean cows because of all the food they saved up.

This is what impressed Pharaoh so deeply about Joseph's interpretation. To begin with, Pharaoh was struck by Joseph's ingenious accounting for that one detail of the dream that had evaded all the wise men of Egypt.

But what thrilled him even more was Joseph's demonstration that Pharaoh's dreams not only contained a prediction of future events but also offered a solution, a remedy, of how to deal with those events. The dreams did not only portend problems but also offered solutions. Many people can tell you all about the pending problems. Joseph's brilliance was that within the very dream that predicted the crisis, he perceived the solution. In the very dream predicting calamity, he saw the way out of disaster.

**SHIUR SCHEDULE**

**MONDAY & THURSDAY** Chassidus Shiur 7:45 AM (18 Main) • **TUESDAY** Womens Shiur 9:30 AM (84 Viola Rd)

**SHABBOS** Friday Night – before Barchu (20 Upstairs) • **Morning 8:40 AM** (20 Upstairs) | **After Davening 12:00 PM** (20 Upstairs)

PLEASE NOTE: Rabbi Jacobson's Shabbos morning shiur will now begin at 8:40 AM, followed by the Minyan at 10:00 AM.

## הרב בן ציון סנה



### ההספד

הרב פתח את דבריו בקול רוטט: "אחינו בני ישראל שמעו, כאשר נמצא חלל באדמה ולא נודע מי הכהו, חייבים בני העיר הקרובים אל החלל להביא עגלה ערופה, ולומר (דברים כא, ז) "ידינו לא שפכו את הדם הזה", אין לנו חלק באסון. על אחת כמה וכמה כאשר המת הוא צדיק וקדוש, מימיו לא דיבר לשון הרע, לא סח שיחה של רכילות, ולא זו בלבד, אלא כל ימיו היה שרוי בתענית דיבור". ההתרגשות והסקרנות בלב הציבור גברו, מיהו הצדיק הנסתר שמת כך שלא בכבוד הראוי לו? אך הרב לא נתן להם זמן רב למחשבות, והמשיך בהספדו, "הנפטר שלפנינו היה מהנעלבים ואינם עולבים, שומעים חרפתם ואינם משיבים. לא זו בלבד, אלא שגונו נתנו למכים, כמה וכמה פעמים הכוהו מכות נמרצות וסבל בדומיה. מימיו לא אכל בשר ולא שתה יין. כל ימיו סבל מקור, והסתפק במלבושים דלים. מימיו לא ישן במיטה, רק רבץ לארץ וישן. אוי, מי יתן לנו תמורתו". כל העם געה בכייה, והשאלה עלתה מפיות כולם, "מיהו? לא ידענו כי צדיק כזה היה בינינו". קרא הרב בקול גדול, "הנה הוא לפנינו, וחייבים אנו לבקש את סליחתו על שלא הערכנוהו כראוי".

תוך כדי הדברים ניגש אל הגופה המכוסה, אחז בקצה האריג והסירו. כולם נסוגו אחור מפני צחנת גופו של החמור. החלו כולם רוטנים, "הוליכנו שולל". אמר הרב, "מה לכם מתלוננים? כל מה שהזכרתי לפניכם, אמת לאמיתה הוא החמור הוא בעל יסורים וסיגופים, קיים בעצמו סור מרע עד הקצה האחרון, ועם כל זאת חמור היה וחמור נשאר. כדי להיות אדם ולא חמור, אין די במיירה על גדרי "סור מרע", יש לנקוט ב"עשה טוב", בהתעלות ובלמוד התורה, בהתקדשות ובשמירת המצוות, ואתם בני העיר, השכילו להבין את הנמשל".

"האלוקים מצא את עון עבדך" (מד, טז). מעשה ברב אחד שנקלע לעיר אחת, וביקש לעמוד על טיבה, כדי להורות לתושביה אורחות חיים. פגש באחד מתושבי העיר ושאלו, "אמור נא בני, מה מצב בני העיר בשמירת התורה והמצוות?" אמר לו "רבי, עלינו נאמר הפסוק (ישעיהו ס, כא) "ועמך כולם צדיקים", אין בנו לא שודד ולא גנב, לא רוצח ולא מושחת במידותיו". הודה לו הרב, והמשיך לדרכו. פגש באדם אחר ושאלו למצב העיר, אמר לו "רבי, כולם אהובים כולם ברורים, אין אחד מעיד בחברו עדות שקר, לא חומד ממון אחרים, אין מרים יד על חברו. לו היו כל ישראל כמותנו, היה משיח בא זה מכבר". התפעל הרב ושאלו, "אמור נא לי, ואיך קיום המצוות, תפילה, תפילין, שבת וחג?" בנך מעט האישי, ואמר, "למה לקטרג רבי, די אם אומר, שאנו נמנעים מעבירות ככל יכולתנו, נוחים לבריות, וצנועים באורחות חיים, מדוע לדרוש מעבר לכך?".

הבין הרב שהשקפת בני המקום היא, שדי בכך שהם נמנעים ממעשים רעים, אך אינם מקיימים המצוות כראוי ב"עשה טוב". חשב לעצמו, איך יוכיח להם שאין די בסור מרע לבד. תוך כדי הילוכו, הגיע לאפן ריח רע, נשא עינו וראה נבלת חמור מושלכת בצד הדרך. מיד אורז עינו, פנה אל השמש שלווחו, וביקש ממנו לקנות אריג שחור, הלך השמש והביא את האריג, נטלו הרב וכיסה את החמור. אמר לשמש, "לך והכרז שנמצא במבואות הכרך מת מצוה, ועל כולם לצאת ללוותו, שהרי קבורת מת מצוה קודמת לכל המצוות שבתורה, ועל כן יסגרו האנשים את עסקיהם ותצאנה הנשים מבתיהן".

הלך השמש והכריז כדברי הרב. עד מהרה נאספו ובאו יהודי העיר בהמוניהם, חנונים סגרו את חנויותיהם, תגרים נעלו את דוכניהם, סוחרים פסקו ממסחרם, ועקרות בית יצאו מבתיהן, הכל נהרו ובאו לחלוק למת מצוה את הכבוד האחרון. הכל תמהו, "מי נהרג? במי פגעה מידת הדין?"

**SHIUR SCHEDULE**

שיעור קצר בעניני דומים באידיש ועברית אחרי ותיקין 20 upstairs

# RABBI NACHUM SCHEINER



## The Explanation of the Avi Ezri

We have seen that the Brisker Rav explains the *machlokes* between the Rambam and the Rama. According to the Rambam, the *hiddur* must be part and parcel of the mitzvah, and the *baal habayis* must do the lighting, thereby enhancing the mitzvah. But the Rama holds that the *hiddur* can be done even after the mitzvah was finished. It is therefore possible that each person will enhance the mitzvah, even after the *baal habayis* finished lighting.

However, the *Avi Ezri* questions this comparison of the Brisker Rav. We have seen that the *hiddur* of each person lighting the menorah is different from other *hiddurim*. Rav Akiva Eiger explains that the *hiddur* accomplished when each member of the house lights is because they are not *yotzei* with the lighting of the head of the house, and they are doing their own mitzvah. Since they are doing the mitzvah itself, and not just a *hiddur*, even the Rambam can agree that this *hiddur* does not have to be part of the mitzvah itself and can be done separately.

Furthermore, as mentioned above, this *hiddur* is different from the regular *hiddur*. Usually, the *hiddur* is enhancing the mitzvah itself, and that must be done as part and parcel of the mitzvah. For example, the Beis Halevi writes that once a person took the esrog, since the mitzvah is done, there will be no point in taking a nicer esrog because it is too late to enhance the previous mitzvah.

However, when it comes to *ner Chanukah*, the *hiddur* is not enhancing the mitzvah itself. Rather the mitzvah is to light additional candles. Therefore, even the Rambam can agree that this *hiddur* does not have to be together with

the mitzvah itself and can be done separately.

The *Avi Ezri* takes this a step further and says that even if generally speaking, the *hiddur* must be a part of the mitzvah, this *hiddur* is different. When it comes to other mitzvos, the *hiddur* must be a part of the mitzvah because the *hiddur* doesn't stand on its own. But when it comes to *ner Chanukah*, the *Chachamim* instituted a separate *hiddur*, adding on to the actual mitzvah. Since, in this case, the *hiddur* is to add on, even the Rambam can agree that the *hiddur* does not have to be part of the mitzvah itself and can be done separately.

### SUMMARY

The *hiddur* of *ner Chanukah* is different than the *hiddur* of other mitzvos in a number of ways:

The additional candles being lit are much more than a third of the price of the mitzvah itself.

When it comes to *ner Chanukah*, the *hiddur* of adding extra candles is optional.

The *hiddur* is performed by adding on more candles, and not by enhancing the *mitzvah* itself.

There is a *machlokes* whether we make a *brachah* on *hiddur*. But each person can recite a *brachah* on his own lighting because they are not *yotzei* with the *baal habayis*.

There is a *machlokes* between the Rambam and the Rama. According to the Rambam, one person lights for all the people in the house, and according to the Rama, each person in the house lights his own menorah. One explanation is based on the *machlokes* of whether we can add a *hiddur* after the mitzvah was done. Others say that the *hiddur* of *neiros Chanukah* is different, and the *machlokes* is how Chazal established this *hiddur*.

### SHIUR SCHEDULE

#### KOLLEL BOKER 7:00-8:00AM

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

#### NIGHT KOLLEL 8:15-9:45PM

Chavrusa learning - Halacha  
Currently : הלכות ניבוד אב ואם

#### SHIURIM BY ROSH KOLLEL & FEATURED GUEST SPEAKERS

Daf Yomi | 8:45-9:45 PM  
Mishna Yomis | 8:45-9:00 PM  
Zera Shimshon Shiur | 8:15-9:00 PM

#### ADDITIONAL LEARNING PROGRAMS:

Yarhei 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.  
Evening Shuirim in Halacha and  
Hashkafa by prominent Morei  
Horah

Scan to join  
Rabbi Scheiner's Weekly  
Halacha Whatsapp Group



# UFARATZTA RABBI SHALOM BER MUNITZ



## Chanukah Family Farbrengen and Chanukah Gelt

It was customary for the Tzemach Tzedek to have a sort of *farbrengen* with his family, including his daughters-in-law, on one of the evenings of Chanukah. This was called "latkes evening."

This was also the practice of the Alter Rebbe and the Mittlerer Rebbe. Among the stories the Rebbes told at this meal were some that

were widely talked about every Chanukah, though they had been discussed the year before.

===

\*My father would give Chanukah-gelt on the evening of the fourth or fifth light.

==== Hayom Yom Kislev 28.

\*My father = the Rashab. The Rebbe RaYYatz, 6<sup>th</sup> Chabad Rebbe, talking about his father, the Rashab, 5<sup>th</sup> Chabad Rebbe

## Rabbi Nachum Scheiner

מוהל מומחה

CELL: 845-499-6354

## RABBI YISSOCHER FRAND



### From Dungeon to Palace in the Blink of an Eye

We have all heard stories of individuals who worked their way up the corporate ladder and went from the mailroom to the boardroom. However, Yosef's story of going from jail to being the second most powerful man in Egypt in one day seems to be virtually without precedent! Yosef went from the dungeon to the palace overnight. This is certainly not your typical "climb up the corporate ladder"!

The events occurred with lightning speed: "And Pharaoh removed his ring from upon his hand and put it on Joseph's hand. He then had him dressed in garments of linen and he placed a gold chain upon his neck. And he had him ride in his second chariot, and they proclaimed before him, 'Avrech!' And he appointed him over all the land of Egypt." [Bereishis 41:42-43]

This is an indication of what happens many times in life. Fate can change so quickly. One day, a person can be sitting on top of the world, and the next day, he can find himself literally bankrupt. This is a two-way street; it works both ways. Sometimes, a person thinks a situation is hopeless, and then within a matter of days or months, he finds himself on top of the world.

Rav Chaim Shmuelevitz, the late head of the Mir Yeshiva in Jerusalem, was both a great Torah scholar and a tremendous master of *mussar* [Jewish ethics]. Rav Chaim Shmuelevitz would extract great ethical lessons from many seemingly mundane everyday events. Once, when Rav Chaim was walking in the streets of Jerusalem, he saw a garbage truck collecting garbage. In earlier times, the way garbage was picked up in Jerusalem was that a garbage man on the ground picked the can of garbage up off the street and handed it to another garbage man who stood atop the truck. The man at the top of the truck would then empty the contents of the can into the garbage truck. The preferred job was to be on top of the truck, rather than running around on the ground picking up the cans and handing them up to the man on top.

The garbage man on the bottom turned to the Rosh Yeshiva and said, "Rebbi, do not worry – in ten minutes I will also be on top! We take turns and switch places every so often." Rav Chaim commented that this is what life is all about. In ten minutes, a person can go from being on bottom to being on top or from being on top to being on bottom. In the blink of an eye, life can change from bad to good, or sometimes the other way around.

The story of Yosef is the story of how, in a matter of hours, Yosef went from dungeon to palace. If the Master of the World is on one's side, that can happen at any time.

## RABBI YCHANAN ZWEIG



### A Superficial Light

During the festival of Chanukah, we insert a special declaration of thanks to Hashem into the *Shemoneh Esrei*. The main emphasis of this prayer, the "*al hanisim*," is the expression of gratitude for the Maccabees' miraculous military victory over their Syrian-Greek foes.

Careful analysis of the text of the prayer reveals phrases that require further elaboration. The text states "You in Your great mercy stood up for them in their time of distress. You took up their grievance, judged their claim, and avenged their wrong. You delivered the strong into the hands of the weak, the many into the hands of the few, the impure into the hands of the pure, the wicked into the hands of the righteous, the wanton into the hands of those who study Your Torah..." The miracle of delivering the strong into the hands of the weak and the many into the hands of the few is self-evident. What is the miracle regarding delivering the impure into the hands of the pure, the wicked into the hands of the righteous, and the wanton into the hands of those who study Torah?

In *Tehillim* it states "*Tashes choshech vihi layla, bo timos kol chayso ya'ar*" – "You make darkness and it is night in which every forest beast stirs." The Talmud explains that "the forest beast" referred to in the verse alludes to the forces of evil in this world. Hashem allows forces of evil to maintain a stronghold in the world during a time of darkness, i.e., a time devoid of spirituality. During such a time, the scale of good and evil is tipped overwhelmingly in favor of evil.

In the description of Creation, the verse relates that the Earth was "*tohu vavohu*," astonishingly empty, "*vechoshech al pnei tehom*," with darkness upon the surface of the deep. The Midrash comments that the Torah is alluding to the four exiles to which Bnei Yisroel were subjected. "*Tohu*" refers to the exile in Bavel, "*vohu*" refers to the exile in Madai, "*choshech*" refers to the exile in Yavan (Greece), and "*tehom*" refers to the exile of Edom. The Greeks, who illuminated the world with new sciences and philosophies, are characterized as "*choshech*," "darkness," for all of their advancements were bereft of spirituality and were used in an attempt to eradicate the last vestiges of spirituality from Bnei Yisroel.

It was at this time of darkness that the forces of evil and those who represent them were at their strongest. Therefore, we express our gratitude for the miracle that the pure and righteous were able to overcome the representatives of evil, the impure and wicked, who were imbued with the overwhelming strength that should have made their defeat an impossibility. It is only due to the grace of Hashem that those who should have been vanquished were able to rise up and prevail.





# TOMCHE SHABBOS OF ROCKLAND COUNTY

תומכי שבת ד'ראקלנד קאנטי

לז"נ ר' חיים בן שמואל צבי • ז"ל IN MEMORY OF CHAIM MUNZER



This  
Shabbos  
has been  
sponsored

in memory of

## Fred & Margot Kann

שמואל בן קלונימוס הלוי  
מלכה אסתר בת יוסף הכהן

May this serve as an  
Aliya for their Neshomos

To sponsor a Shabbos for any occasion,  
please call, **845.356.0202** x201  
or email [ads@tomcheshabbos.org](mailto:ads@tomcheshabbos.org)

## Friday Mincha Minyanim

ערב שבת פרשת מקץ שבת חנוכה

| TIME                | LOCATION |
|---------------------|----------|
| 12:23 PM מנחה גדולה | Tent ב   |
| 12:30 PM            | 18 Main  |
| 12:40 PM            | Tent ב   |
| 12:50 PM            | 18 Main  |
| 1:00 PM             | Tent א   |
| 1:10 PM             | 18 Main  |
| 1:20 PM             | Tent א   |
| 1:30 PM             | 18 Main  |
| 1:40 PM             | Tent א   |
| 1:50 PM             | 18 Main  |
| 2:00 PM             | Tent א   |
| 2:10 PM             | 18 Main  |
| 2:20 PM             | Tent א   |
| 2:30 PM             | 18 Main  |
| 2:40 PM             | Tent א   |
| 2:50 PM             | 18 Main  |
| 3:00 PM             | Tent א   |
| 3:10 PM             | 18 Main  |
| 3:20 PM             | Tent א   |
| 3:30 PM             | 18 Main  |

WWW.BFORSHAY.COM

## ZOS CHANUKAH SHACHRIS

| Time            | Location                 | Time     | Location |
|-----------------|--------------------------|----------|----------|
| כותיקין         | 20 Upstairs              | 9:00 AM  | Tent א   |
| Sefardi כותיקין | 18 Main - Birkas Kohanim | 9:10 AM  | 18 Main  |
| 6:15 AM         | Tent א                   | 9:20 AM  | Tent ב   |
| 6:30 AM         | Tent ג                   | 9:30 AM  | Tent ג   |
| 6:45 AM         | Tent ד                   | 9:40 AM  | Tent ה   |
| 7:00 AM         | Tent א                   | 9:50 AM  | Tent ו   |
| 7:15 AM         | Tent ב                   | 10:00 AM | Tent א   |
| 7:30 AM         | Tent ג                   | 10:10 AM | 18 Main  |
| 7:40 AM         | Tent ה                   | 10:20 AM | Tent ב   |
| 7:50 AM         | Tent ו                   | 10:30 AM | Tent ג   |
| 8:00 AM         | Tent א                   | 10:40 AM | Tent ה   |
| 8:10 AM         | 18 Main                  | 10:50 AM | Tent ו   |
| 8:20 AM         | Tent ב                   | 11:00 AM | Tent א   |
| 8:30 AM         | Tent ג                   | 11:10 AM | 18 Main  |
| 8:40 AM         | Tent ה                   | 11:20 AM | Tent ב   |
| 8:50 AM         | Tent ו                   | 11:30 AM | Tent ג   |
|                 |                          | 11:40 AM | Tent ה   |

WWW.BFORSHAY.COM

בית מדרש אור חיים  
BAIS MIDRASH OR CHAIM  
COMMUNITY LEARNING CENTER

חנוכה תשפ"ו

# ZOS CHANUKAH

Leftover Wicks  
& Oil Burning

MONDAY & TUESDAY

All Day  
In Front of 20 Forshay

LEAH SCHEINER  
nutritionist

leah's lifestyle  
A healthy way of life

845 499 7768  
leah.scheiner@gmail.com  
6 Rose Garden Way  
Monsey Ny, 10952

NUTRITION+  
health

Leah's Lifestyle offers individual and group based nutrition and weight loss coaching to women in the monsey area.



Shiur on Chanukah with Rabbi Eytan Feiner



Shiur on Chanukah with Rabbi Eytan Feiner



Shiur on Chanukah with Rabbi Eytan Feiner



Selling Seforim for Yud Tes Kislev at the Shul



Yud Tes Kislev Farbrengen with Rabbi YY Jacobson

# RABBI JARED VIDERS



## Finding Miracles

I wish the Chanukah lights would leave an imprint on the mind, heart, and soul. I wish they could linger like the flashbulb of a high-end camera that inevitably leaves some dizzying impression on one's eyes. But barring a miracle, the lights will not be there to greet me in the morning. The leftover wicks will be. The Chanukah decorations will be (until they are stored away 'til next year). How can we hold onto the Chanukah lights after the holiday is over?

Perhaps one approach can be found in five words that we utter every single morning, afternoon, and evening toward the end of our *Shemoneh Esrei*: "And for Your miracles that are with us every day." Perhaps this commonly overlooked phrase can serve as a suitable "spiritual suitcase" to store away the inspiration from Chanukah.

Though we are rarely (if ever) privy to open, supernatural, sea-splitting-like miracles, we are frequently (if not constantly) privy to closed, behind-the-scenes, easy to overlook miracles. Health. Wealth. Peace. The precision of the sun. Babies being born. And somehow, there are enough eggs on the planet to feed 7.6 billion people. Miracles? Yes. Any one really excited about them? Few and far

between.

Chanukah teaches us to see the hand of G-d in the unfolding of "everyday life." We all have that one gadget (or two) that is really so unpredictable that we invariably find ourselves uttering some personal plea to Hashem. "Please help the car start," "Please help this phone charge," as we try to tilt the phone left, right, and center so it aligns with the plug. That pen that's almost out of ink. That printer that's on its last legs. Are we going to institute an eight-day *yom tov* over any of these seemingly mundane events? For sure not. Could one find Hashem in them, however? You betcha.

I'll leave you with one Chanukah "miracle." There is a certain young Torah scholar who generously gives of his time and wisdom week-in and week-out to help me understand concepts in the Talmud. As a (very small) token of appreciation, I intended to give him a couple of bucks accompanied with an elaborate and meaningful written expression of thanks. Alas (perhaps you can relate), I never got around to inking the note, but when I saw him in the *yeshivah* parking lot, I gave him a few bills and wished him a Freilichin Chanukah.

A few days later, I saw him again, and he

asked, "How did you know?" "How did I know *what*?" I responded. "Well, my wife had driven up to *yeshivah* because she needed cash for the babysitter. She didn't have any cash on her and figured that I did. I also didn't have any money on me at the time. Lo and behold, while we were figuring out what to do, you came along out of the clear blue sky and shoved some money into my hands. It's unbelievable."

The amount was not substantial. It wouldn't cover his water bill nor a new tire on the well-traveled family minivan. But if one wanted to, it wouldn't be too difficult to find the Hand of G-d in the equation. Now, was it that big a deal? Is there world peace? No. Is the rent covered? Probably not. Is the babysitter paid? Whew. Thank G-d.

May we all merit to find whatever frequency possible to capture as much of the Chanukah miracle as possible and download it in such a fashion that we can recapture it as the post-Chanukah chapters unfold. If one wishes to see nature, happenstance, and coincidence, there is no shortage of opportunities. However, for the one who strives to see – and thank – Hashem "for Your miracles that are with us every day," the lights of Chanukah will never be extinguished.

# RABBI MORDECHAI WILLIG



## Secure, Solitary, and Modest

"Hashem does not withdraw his eyes from a *tzaddik*" (*Iyov* 36:7). As a reward for the modesty of Rachel, she merited that Shaul descended from her. As a reward for the modesty of Shaul, he merited that Esther descended from him (*Megillah* 13b).

The *Netziv* interprets "aino" as the essence. Rachel did not reveal the story of the password, Shaul did not reveal that he was anointed as king, and Esther did not reveal her origin. Rachel's selflessness was recognized by Hashem when He ignored the Avos and Moshe Rabbeinu but acceded to her request that her children return from exile to their boundaries (*Medrash Eicha Psicha* 24).

While Shaul and Esther descended from Rachel's son Binyamin, Yosef also exhibited great modesty. His children are compared to fish, which are covered by

water (*Beraishis* 48:16). As a result, the evil eye, which results when one flaunts his blessings, has no power over them (49:22 and *Berachos* 20a).

Yosef ruled for eighty years, the longest tenure in biblical history (*Seforno* 37:7). Yosef, like Yaakov, helped everyone (42:6), and, despite his involvement in matters of state for eight decades, remained separate from the mores of Egyptian society and retained his righteousness (Rashi *Shemos* 1:5).

The longevity of his rule can be attributed to his modesty. He served Pharaoh loyally and sought neither primacy nor honor. He did not display excessive wealth. Thereby, he avoided the evil eye for himself and his descendants.

Indeed, Yaakov preceded Yosef in this laudable trait as well. He asked his sons, "Why do you make yourselves conspicu-

ous?" (*Beraishis* 42:21) "Why do you display yourselves before the sons of Yishmael and Eisav as wealthy and satiated at a time of famine?" (Rashi)

The *Kli Yakar* (*Devarim* 2:3) bemoans the fact that Jews flaunt their wealth, ignoring Yaakov's advice. This behavior arouses the jealousy of the nations and causes the problems that *Am Yisroel* faces.

Ostentation is related to both excessive competition and assimilation. To achieve that security and separateness that we require in the midst of the non-Jewish society, modesty is required. If one does not crave wealth and honor, he can be friendly and kind to all and remain separate from the nations. The essence of Yosef, as Hashem promised, protects the essence of Yaakov.

# LEARN MAHJONG WITH RIVKY!

Motzei Shabbos

TEENAGE GIRLS PROGRAM

FUN GAME-NIGHT SERIES WITH YOUR FRIENDS!

Learn the ins & outs of the exciting classic everyone's talking about. Enjoy endless hours of fun with family & friends using your new Mahjong skills!



WESLEY HILLS

\$200 FOR 4 SESSIONS | 8 GIRLS PER SESSION

TILES. TALK. LET'S PLAY!

917-439-6691

B'H

Buy With Confidence  
in North Miami Beach

Devorah Glixman - Berger  
Devorahsrealty@gmail.com  
305-761-1648



BRINGING NEW YORK TO MIAMI EVEN BEFORE NOV 4:)



REAL FINANCING SOLUTIONS.  
REAL CONFIDENCE.  
REAL EASY.

SERVING:  
FLORIDA • NEW YORK • NEW JERSEY

CALL TODAY FOR A  
NO-OBLIGATION  
CONSULTATION



**Ari Walfish**  
Mortgage Loan Originator  
NMLS 2734526  
443-714-5281  
ari.walfish@hypotec.com  
www.Hypotec.com

Hypotec Inc., 20283 State Road 7, Ste 109, Boca Raton, FL 33496, 564-497-6832, NMLS# 331734. Licensed by the N.J. Department of Banking and Insurance. Broker will not make any mortgage loan commitments or fund any mortgage loans. Broker arranges loans with third-party providers; Registered Mortgage Broker - NYS Department of Financial Services. Broker arranges mortgage loans with third-party providers, for licensing information, go to www.nmlsconsumeraccess.org



# WE TAKE THE TIME TO UNDERSTAND YOUR BUSINESS.

Lument. More than a loan.



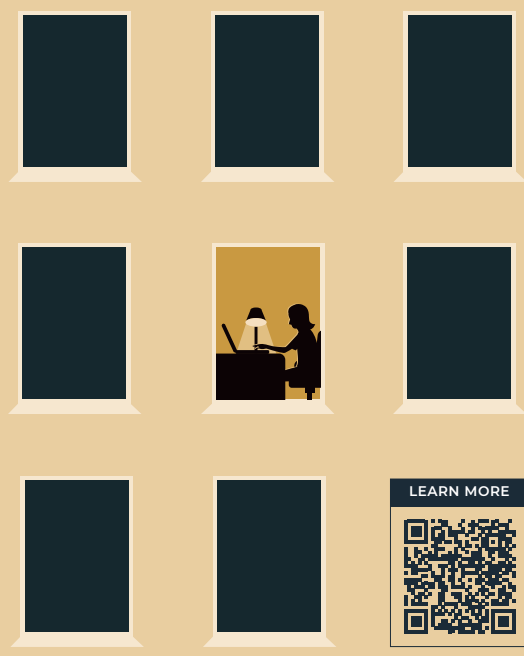
JEFFREY BERGER  
DIRECTOR  
jeffrey.berger@lument.com  
216.470.5533



DISCOVER ALL WE CAN OFFER AT LUMENT.COM

FANNIE MAE | FREDDIE MAC | FHA | BRIDGE | MEZZANINE | PREFERRED EQUITY | M&A

Lument is a subsidiary of ORIX Corporation USA. \*Securities, Investment Banking and Advisory Services provided through Lument Securities, LLC, Member FINRA/SIPC. Investment advisory services are provided by Lument Investment Management, LLC, registered as an investment adviser with the U.S. Securities and Exchange Commission.



# RABBI ELIMELECH BIDERMAN



## Chanukah and the Whole Year

I  
Reb Shmuel Minkus zt'l (renowned chassid of the Baal HaTanya zt'l) felt that he needed *chizuk* in *avodas Hashem*, so he went to the marketplace and sought someone who could take him to Liadi, where the Baal HaTanya lived. A spirits merchant told him that he was traveling in that direction, but he only had room for him to sit in the uncovered wagon next to the barrels of spirits. Reb Shmuel went with him. It was freezing in the uncovered wagon, and Reb Shmuel asked the spirits merchant for permission to drink some vodka from the barrels so that he could warm up. Permission was granted. When Reb Shmuel came to the Baal HaTanya, he said *shalom aleichem* and *tzeischem l'shalom* at the same time. He explained that he was ready to return home.

"You just came!" the Baal HaTanya said with a smile, well accustomed to Reb Shmuel's humor. "Why do you want to leave so quickly?"

Reb Shmuel said "I came because I needed *chizuk* in *avodas Hashem*. However, I received my inspiration on the way here. Therefore, I can go home now."

The Baal HaTanya asked him, "What inspiration did you get?"

Reb Shmuel said, "I sat among barrels of alcohol as I traveled here, but the barrels didn't warm me up. I became warm when I drank the alcohol. I learned from this that it isn't sufficient to learn chassidic ideas. To become warm, I must allow these ideas to become a part of me."

In reference to Chanukah, now is the time to think about what we acquired over Chanukah and consider how we can take those lessons, attitudes, and inspiration with us for the entire year.

II

The *Sfas Emes* zt'l said that Chanukah is primarily for the *chalashim* and *beinonim* (the Yidden who are at low levels). Chanukah is specifically for them.

The *Chidushei HaRim* said that not everyone can go to the king, certainly not prisoners. But when the king travels, it is his way to visit the prisons, and then the prisoners can shout out to the king and beg his mercy. Chanukah is like when Hashem visits those in jail to draw them out. Therefore, the Ruzhiner zt'l said that on *Zos Chanukah*, a simple Yid can accomplish what great *tzaddikim* do on Rosh Hashanah and Yom Kippur. If you need a salvation, you can get it on Chanukah, particularly on *Zos Chanukah*.

The dreidel turns on a tiny point. This hints that with a small *kabbalah*, one can turn everything around.

## ZERA SHIMSHON

Chanukah and *Parshas Mikeitz* are connected, writes the *Zera Shimshon*, and he proceeds to show one such link.

The *Megaleh Amukos* writes (RNB *Ofanim* §66, 213) that during the rule of Yavan, the sin of the brothers' selling of Yosef was reawakened. Interestingly, the word אגטיכנס has the same numerical value as יוסי, as do the words מלך יון, the king of Yavan, hinting to this idea. The *Zera Shimshon* will explain why this was so.

Another point that the *Zera Shimshon* connects between Chanukah and the story of Yosef and his brothers is the year the story of Chanukah took place. The year was the 213th year of the Second Bais Hamikdash. What this number hints to and how it connects to Yosef, the *Zera Shimshon* explains as follows.

The Zohar writes that the punishment for the sin of selling Yosef was the subsequent forced exile to Egypt. When the Jewish people left Egypt, they were given the commandment to keep Shabbos as a further atonement for the selling of Yosef. This is because Shabbos is the attribute of Yosef.

(The *Zera Shimshon* does not explain

why this is. Perhaps his words are based on the Medrash (*Rabbah* 14:2) that says that the verse (*Iyov* 41:3) "Who preceded Me (Hashem) I can reward him" refers to Yosef HaTzaddik, who preceded the commandment of the Torah and kept Shabbos before Hashem actually gave the Jewish people the mitzvah. To atone for his sale, we honor him by keeping 'his' mitzvah.)

So long as the Jewish people kept Shabbos, they were not exiled again. However, once they started desecrating Shabbos, they were exiled to Bavel (see *Yirmiyahu* 17:21). This is because the punishment for the sin of selling Yosef was exile, and keeping Shabbos saved the Jewish people from further exile. Once Shabbos was no longer kept, the Jewish people were once again sent into exile.

After the Jews returned from exile and the Bais Hamikdash was rebuilt, the sin of hatred was common amongst them until, in the 213th year, they were punished with the Greeks' decrees until they did *teshuvah*. This hatred reawakened the original sin of selling Yosef, since that was its cause. (Perhaps it is considered its source, since it was the first sin of its kind. Again, keep in

mind that we are discussing the Holy Shevatim.)

The word ביר, fight, has the numerical value of 212, hinting that it was the fighting that brought the decrees of the following year, 213.

The three decrees that the Greeks forced upon the Jews were not keeping Shabbos, Rosh Chodesh, and *milah*. These three mitzvos are also connected to Yosef. Shabbos was already explained. On Rosh Chodesh, we offer a goat as a *korban*. This atones for when the brothers dipped Yosef's coat in the blood of a goat to feign his death. As for *milah*, this was Yosef's mitzvah, from staying away from the wife of Potifar to having all the Egyptians circumcised.

Thus, Chanukah and the story of Yosef are deeply linked.

SHIUR  
SCHEDULE

ZERA SHIMSHON SHIUR  
BY RABBI SIMCHA BUNIM BURGER  
THURSDAY 8:15 PM - 9:15 PM (20 Upstairs)  
Please scan to join Zera Shimshon Whatsapp Group  
Followed by Maharah Shiur 9:15-9:45PM



# MORE THAN A SWING SET; THEIR BACKYARD KINGDOM

SWING SETS DESIGNED TO FIT YOUR SPACE AND TASTE



PAVILIONS  
SWING SETS  
SHEDS  
POOL HOUSES PERGOLAS  
GAZEBOS

888.950.0033

**BACKYARD  
KINGDOM**

[backyardkingdom.com](http://backyardkingdom.com)

[info@backyardkingdom.com](mailto:info@backyardkingdom.com)

## JOKES

As part of a class project, the teacher had every student create a model rocket. When she was teaching them about how the rockets lift into the air, some kids seemed to be confused. She scolded them yelling, "It's not that hard! It's not rocket science!"

The children had all been photographed, and the teacher was trying to persuade them each to buy a copy of the group picture.

"Just think how nice it will be to look at it when you are all grown up and say, 'There's Yitzchak; he's a lawyer,' or 'That's Michoel; he's a doctor.'"

A voice at the back of the room rang out, "And there's the teacher; she's dead."

A teacher sees a student entering the classroom. His hands are very dirty. He stops him and says, "Yanky, please wash your hands. My goodness, what would you say if I came into the room with hands like that?"

Smiling, the boy replies, "I think I would be too polite to mention it."

My teacher told me I'd never amount to anything because I procrastinate too much.

I said, "Oh, yeah? Just you wait!"

Teacher: You were late again. Why did you get to class after me?

Student: My father told me that I should let the grownups go in first.



Brought to you by Uncle Benjy, author Laughter is the Best Medicine: Kosher and Jewish jokes for the whole family, 1 & 2, and Jewish joke book for kids available on Amazon.

# 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 PLANNING

RAMAPOST.COM



Emanuel Haas, Esq.



Ari J. Zaltz, Esq.

## Haas & Zaltz, LLP

845.425.3900

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

PLEASE JOIN US



# 31<sup>ST</sup> Annual DINNER



JANUARY  
7:00 PM

11

VALLEY TERRACE  
121 COLLEGE ROAD, SUFFERN

GUESTS OF HONOR

Ari & Miriam  
**ZALTZ**

KESSER SHEM TOV  
AWARD

Chaim & Elana  
**BRODIE**

COMMUNITY SERVICE  
AWARD

Shuie & Chana Rus  
**SCHENKER**



Tomche Shabbos of Rockland County  
*In Memory of Chaim Munzer z"l*



תומכי שבת דיראקלנד קאנטוי  
ל"נ ר' חיים בן ר' שמואל צבי

AD DEADLINE JANUARY 4, 2025

540 Chestnut Ridge Road  
Spring Valley, NY 10977

T: 845-356-0202  
F: 845-356-6817

ads@tomcheshabbos.org  
www.tomcheshabbos.org

Starting  
December  
23

New  
Shiur!

בית מדרש אור חיים  
BAIS MEDRASH OHR CHAIM  
COMMUNITY LEARNING CENTER

Parsha Like You've Never Learned It:

Where Pesukim meet History, Sociology  
& the Human Experience

with  
Rabbi Yehoshua Weber

Rav of Ohr Tzvi, Montebello  
Rabbi Emeritus, Clanton Park Synagogue, Toronto

Tuesday Nights  
8:00 PM  
20 Upstairs

