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RABBI
914-645-4199
rabbidac@gmail.com

Rabbi Nachum Scheiner
EXECUTIVE DIRECTOR
Rosh Kollel, Kollel Boker &
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845-200-3719
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Shabbos Zmanim **CANDLE LIGHTING 4:09 PM**

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FRIDAY NIGHT MINCHA/KABALLAS SHABBOS

18 Main 4:19 PM	20 Upstairs Chabad 4:14 PM	Shkiya 4:27 PM
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SHABBOS

SHACHRIS	20 Upstairs-Vasikin 6:27 AM	18 Main-Ashkenaz 8:00 AM	Tent א 9:15 AM	20 Upstairs - Chabad 10:00 AM	in 18 Main 10:30 AM
MINCHA/MAARIV	Pirchei 2:00 PM	18 Main Mincha 4:10 PM	Shkiya 4:27 PM	Tent א Maariv :40 5:07 PM	18 Main Maariv :50 5:17 PM

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EVERY 15 MIN
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MINCHA: MINCHA GEDOLA

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12 MIN. before plag

12 MIN. before shkia

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RABBI DANIEL COREN

Shabbos Sheva Brachos for Yakov Yosef and Tami

The *parsha* opens with “*Vayishlach Yaakov malachim el Eisav achiv...*”

Yaakov sends messengers to his brother Eisav with the cryptic message:

“עם לבן גרתי” — “I lived with Lavan”

Rashi famously comments:

“ותרייג מצוות שמרתי ולא למדתי ממעשיו הרעים.”

“I kept all 613 mitzvos and did not learn from his evil ways.”

Yet many Chassidic masters ask:

If Yaakov truly didn't learn from Lavan, why is he telling Eisav this?

And deeper: Is it really a praise to say ‘I learned nothing’ from such a powerful life experience?

THE BAAL SHEM TOV: THERE IS SOMETHING TO LEARN — EVEN FROM LAVAN

The Baal Shem Tov reveals a profound insight: Yaakov was actually lamenting, “I kept the mitzvos, yes... but I missed something. I failed to learn from Lavan how to serve Hashem.”

Meaning:

Every encounter—even with evil, even with an enemy—contains a lesson.

There are two strategies when facing a spiritual threat:

1. Protect yourself from being influenced by the negative.
2. Learn from the enemy's strengths—their persistence, their energy, their consistency—and channel it toward holiness.

This is one of the most important tools in *avodas Hashem*.

THE CHOFETZ CHAIM AND THE YETZER HARA — LEARNING FROM THE ENEMY

A classic story of the Chofetz Chaim brings this to life. In his nineties, he woke up early before dawn, but felt the *yetzer hara* pushing back:

“You're old. You need sleep. Why get up so early?” He debated back and forth, until he suddenly turned to the *yetzer hara* and said, “Wait a minute...”

YOU are older than me! The Gemara in *Sukkah* calls you ‘*zaken*’—old! And YOU never give up, you never sleep in, you never stop your mission. If you don't quit, then I won't either.”

He outsmarted the *yetzer hara* by learning from the *yetzer hara*.

Consistency, dedication, relentlessness, and focus—all of these can be transformed into tools for our own service of Hashem.

A CHOSSON AND KALLAH: TRANSFORMING CHALLENGES INTO GROWTH

When a young couple builds a home, many new emotional challenges arise. The instinct is to be overwhelmed.

But if one breaks down the challenge, they can usually extract:

- a lesson
- an opportunity
- a new depth of connection
- a path to growth

The *Zohar* famously explains that the word *ניסיון* (test) is related to *נס*, to be elevated.

A challenge is meant to lift you to a higher level.

This is exactly the message Yaakov teaches:

Don't only fight the difficulty.

Mine it for greatness.

THE LIKUTAI CHEVER — EVEN WHEN WE “ACT LIKE EISAV,” THE BRACHAH REACHES US

Two weeks ago, in *Parshas Toldos*, we quoted a beautiful insight from the *Likutai Chever*, a *talmid* of the Chasam Sofer:

When Yaakov received the *brachos* במרמה, deceitfully, it created an unintended consequence:

The *brachos* were not only for his righteous descendants.

They now extend even to those among his children who act like Eisav.

This is what Chazal mean on the *passuk* וירח “He smelled the scent of his garments.”

Chazal read it as “בוגדיו”—his traitors.

Even Jews who are far, even those who struggle, carry a spark of holiness that can ignite unexpectedly, just like Yosef Meshisa in *Midrash Rabbah*, who betrayed his people by entering the *Heichal* for the Romans, yet refused to enter a second time because the enemy's reverence for the Mikdash awakened something inside him.

As Rav Chaim Shmuelevitz famously explains, he was inspired not by its *kedushah* directly but by the way the enemy recognized its *kedushah*.

ONCE AGAIN, THE ENEMY BECOMES THE TEACHER. NOW WE RETURN TO YAAKOV'S MESSAGE TO EISAV

Yaakov was telling Eisav:

- If you come as a brother — wonderful.
- If you come as an enemy — I know how to use enemies for growth.

“עם לבן גרתי” — “I survived Lavan

But more importantly, I learned how to turn opposition into inspiration. This is the essence of Jewish resilience.

A BLESSING FOR THE CHOSSON AND KALLAH

May the young couple learn this secret of Yaakov Avinu:

- to protect themselves spiritually,
- to extract growth from every challenge,
- to transform resistance into strength,
- and to build a home elevated by every *nisayon*.

May they merit to build a *bayis ne'eman* filled with *brachah*, *shalom*, and endless *nachas*.

And may all of us learn the wisdom of seeing opportunity even in struggle and turning every “enemy” into a stepping stone for greatness.

SHIUR SCHEDULE

SEMICHAS CHAVER SHIUR
in R' Coren's office
every Wednesday at 8:00 PM

TORAH TAVLIN

Helping Others

When Yaakov Avinu fought with the *malach* of Eisav and was injured in his thigh, he was disturbed since he felt that a very important part of his body was now incapacitated. Hashem wished to set his mind at ease and tell him that it was not so bad. By forbidding the *gid hanashe*, Hashem was saying to him, “Yaakov, do not feel bad that your thigh was hurt. It is not consequential, and to prove it, from now on, your descendants, the Jewish people, will not eat this part of an animal!” This is incredible, says the Tolna Rebbe shlit'a. Look how far the Torah will go to make sure that Yaakov has peace of mind! All of

Klal Yisroel for all future generations are forbidden to eat the thigh just so that Yaakov Avinu will not feel bad! What a lesson this is for us! Just see to what great extent we all must go in order that a fellow Jew should be calm and happy! The Gemara (*Kesuvos* 111) teaches that it is better to “show your white teeth than to supply someone with milk.” In other words, it is more important to smile at a person than to feed them, to take care of another's emotional and mental health than their physical needs!

When it comes to helping others – our children, our spouses, or our friends – we often spend much time, energy, and resources to provide them with the best of everything: the most comfortable furniture,

the most beautiful clothing, and the most delicious food. We often buy our loved ones costly gifts and ensure that they are technologically up to the minute. But the question is: Do we smile at them enough? Do we spend quality time with them and LISTEN when they talk? Are we there for them emotionally, do we feed their souls with compliments and kind words? Do we spend as much time adorning their insides with love and joy as we do adorning their outsides with designer clothing? The Torah teaches us that it is way more important to make others feel good than to make them look good! We MUST avoid the poison of criticism and negativity so that we build rather than destroy.

RABBI YY JACOBSON



Whole

“Jacob arrived whole to the city of Shechem,” the Torah states in this week’s portion, *Vayishlach*.

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

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

What transpired at this moment that conferred upon Jacob this condition of “wholeness”?

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

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

The Preceding Scene

There is no escaping the juxtaposition between this statement—“Jacob arrived whole”—

and the preceding scene in the Torah. In the previous scene, Esau finally made peace with his brother Jacob. After decades of estrangement, hostility, and ire, and the fear of outright war between the brothers, they had at last reconciled, even if they would not live together.

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

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

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

The message to us seems clear. You may be a wonderful, accomplished, and successful individual, but as long as you are not on speaking

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

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

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

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.

RABBI YAKOV YOSEF SCHECHTER



Gan HaTorah

WAX TEETH – HEED THE MESSAGE

“וַיִּרְץ עֵשָׂו לִקְרַאתוֹ וַיְחַבְּקֵהוּ וַיִּפֹּל עַל צוּרוֹ 33:4 וַיִּבְכּוּ וַיִּשְׁקֵהוּ, וַיִּבְכּוּ”

“Eisav ran towards him (Yaakov), and he embraced him, and fell upon his neck, and kissed him, and they wept.” There are dots above the word “וַיִּשְׁקֵהוּ.” Rashi explains that the reason for the dots is to teach us that Eisav did not kiss Yaakov with all of his heart. Rebbe Shimon Bar Yochai said that it is a given fact and is well known that Eisav hates Yaakov. Here, Eisav’s heart warmed towards Yaakov, and he did kiss him with all of his heart. The *passuk* then says, “וַיִּבְכּוּ,” “And they wept.” Both Eisav and Yaakov wept. Why did they cry?

Eisav’s weapon was the sword, as his father blessed him with. However, since Eisav attached himself to the wicked *nachash*, his weapon became his teeth, for the *nachash* bites with its teeth. Eisav sought to use his weapon, his teeth, to attack Yaakov. However, Hakadosh Boruch Hu performed a miracle, and his teeth turned to

wax so that he could not bite Yaakov; therefore, he kissed him. There are dots on top of the word “וַיִּשְׁקֵהוּ” – “And he kissed him,” for he really wanted to bite him, though he ended up kissing him. (ברכת הר"ח)

Eisav cried for his potential loss of matters of *gashmiyus*. He sought to bring Yaakov under his spell of *gashmiyus*, and instead, he himself was harmed. He hurt his teeth, which would infringe on his having pleasure from food. Yaakov, on the other hand, was crying for Eisav’s *ruchniyus*. A full accounting of what occurred is important to note. Not only did Yaakov’s neck become marble, but Eisav’s teeth also became as soft as wax. Had only Yaakov’s neck become marble, Eisav could have thought to himself that Hashem was protecting Yaakov since he was righteous and that maybe he should try to spread his *tumah* elsewhere. In truth, with Yaakov’s neck being marble, he couldn’t be harmed, and that should have been the end of the story.

Why did Hakadosh Boruch Hu also have to make Eisav’s teeth into soft wax? Hakadosh

Boruch Hu was giving Eisav a chance. He was letting Eisav know that his way of life was wrong and that he should not follow after the *gashmiyus*, which was represented by the teeth that one uses to chew and then eat his food. Eisav paid no heed to this obvious message. Even though his teeth became wax, he still tried to bite Yaakov’s neck, which was marble. Yaakov cried for his brother Eisav, for he was *zoche* to be receiving a message straight from Hakadosh Boruch Hu but was not taking advantage of it.

In life, all of us are given opportunities, clear messages from Hakadosh Boruch Hu, on what we should be doing. Unfortunately, some of us do not take note of them at all, for we are not looking for them, and others note them, but don’t take immediate action, and therefore the message ends up being lost from the person.

May we be *zoche* to utilize these messages from Hakadosh Boruch Hu by taking immediate action so that we can raise ourselves in our connection and love for Hakadosh Boruch Hu.

RABBI NACHUM SCHEINER



Reciting a Brachah on Hiddur

Rabbi Akiva Eiger was asked the following question: If someone forgot to recite the *brachah* before lighting the candles, can he still recite the *brachah* while lighting the *hiddur* candles? For example, on the fifth night of Chanuka, if someone forgot to recite the *brachah* and already lit the first candle, can he still recite the *brachah* before lighting the other candles, which are only lit as a *hiddur*?

At first glance, he writes, this should depend on the *machlokes* of whether we recite a *brachah* on *hiddur* alone. For example, if someone only had one candle on the fifth night of Chanuka, he lights one candle with a *brachah*. If he gets more candles later in the evening, he should light the other candles to fulfill the *hiddur*. Does he recite another *brachah* on the candles he is lighting for *hiddur*?

Whether or not a *brachah* is recited on *hiddur* is a *machlokes* between the *Pri Chodosh* and the *Eliyahu Rabbah*. The *Pri Chodosh* rules that you cannot recite a *brachah* since we do not recite a *brachah* on *hiddur* alone, and the *Eliyahu Rabbah* maintains that you can recite a *brachah* on *hiddur*. Rabbi Akiva Eiger writes that since he already lit the first candle, which is the mitzvah itself, it would seem that the same *machlokes* should apply in our case, and he should light without a *brachah*, since he is now lighting just the *hiddur*.

However, Rabbi Akiva Eiger then adds that the case where the first candle is still burning may be better, and perhaps all would agree that then a *brachah* can be recited. This is because although we are supposed to recite a *brachah* before performing a mitzvah, if someone did not recite the *brachah* before starting the mitzvah, it can still be recited, as long as the mitzvah is in process.

For example, one must recite the *brachah* on

tefillin or *tzitzis* before donning them. However, he can still recite the *brachah* as long as he is still wearing the *tefillin* or *tzitzis*. The same can be said here, as well. Since the main candle is still lit, it can be compared to one who is in the middle of a mitzvah, and he can still recite a *brachah*.

THE HIDDUR OF EACH PERSON DOING HIS OWN MITZVAH

In the middle of his discussion, Rabbi Akiva Eiger brings up an interesting point. How can it be that there is a *machlokes* whether one can recite a *brachah* on *hiddur*? We should have a clear proof that we can recite the *brachah* on a *hiddur* from the lighting of the other members of the house. Everyone recites their own *brachah*, even though it is only a *hiddur*. Isn't that a clear proof that we do recite a *brachah* on *hiddur*?

Rabbi Akiva Eiger explains that this is not a proof, because when each person lights his own menorah, he is not *yotzei* with the lighting of the head of the house. In other words, each member of the house has in mind that he does not want to be *yotzei* the mitzvah with the lighting of the head of the household, and he is therefore required to light himself. Therefore, each person lighting is a fulfillment of the mitzvah itself, not just a *hiddur*, and deserves his own *brachah*. Since he is doing the mitzvah itself and not just a *hiddur*, he would be allowed to recite a *brachah*, even according to the opinion that no *brachah* is recited on *hiddur*.

SUMMARY

There is a *machlokes* whether we make a *brachah* on *hiddur*. But a *brachah* can still be recited if one remembers in the middle of lighting. Each person can recite a *brachah* on his own lighting because they are not *yotzei* with the *baal habayis*.

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 ניבוי אב ואם

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

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UFARATZTA RABBI SHALOM BER MUNITZ

SHIDDUCH

I received your letter of April 17th, in which you describe your history, dwelling on your limp and wondering whether it might affect your chances of a suitable *shidduch*.

You are quite right in disregarding the ill advice of 'take what you can get.' It is contrary even to good reason, and certainly from the point of view of our Torah, *Toras Chayim*, our way of life...

Since marriage is a commandment of the Creator, which makes it certain that the possibility for it is also Divinely provided... I am certain that your limp will not be a handicap for a truly suitable *shidduch*...

.... To sum it up, limp or no limp, the proper way

to go about a *shidduch* is to find a young man whose inner core is where it should be, while external aspects are secondary and unimportant, and one is well advised to forego many external things for one inner essential quality. Your conviction of this and your faith in G-d will surely hasten the realization of it.

==== Rebbe Responsa, Issue 80

Yud Tes Kislev: The Baal haTanya was freed from prison in Russia under the Czarist rule.

Yud Tes Kislev is considered the Rosh Hashana of Chassidus, and we wish each other, "*Leshana Tovah* in the study of Chassidus and in the ways of Chassidus *Tikaseivu V'saychasaymu!*"



Rabbi Nachum Scheiner

מוהל מומחה

CELL: 845-499-6354

אפשר לבקש סליחה

"וישלה יעקב מלאכים". רש"י מבאר "מלאכים ממש" למה רש"י מדייק "ממש"? אלא בס"ד אפשר לומר שהוא שלח שיבקשו מחילה ממנו, וזהו ר"ת ש'יבקשו מ'מנו מ'חילה.

הנסיעה הייתה מתישה במיוחד עבור משה, אבל לא הייתה ברירה אחרת. כבר שנים עשרה שעות שהוא נוהג במכוניתו מפריז לעיר שטוטגרט הגרמנית. זו לא הייתה הנסיעה הראשונה של משה בין שתי הערים הרחוקות הללו, שכן התגורר בעיר שטוטגרט, ומתוקף תפקידו כאיש מכירות נאלץ לנסוע מדי פעם לפריז לישיבות צוות עם מנהלי החברה. כמי שמנסה בנסיעות ארוכות ידע היטב שעליו להתרענן, ולא להתמיד בנסיעה רציפה של עשר שעות ויותר. מלבד העייפות, קיימת גם סכנה אמיתית לתאונה העלולה להתרחש כתוצאה מנסיעה במשך שעות ארוכות.

למשה כבר היו מקומות קבועים שבהם נהג לעצור להתרעננות, כך למשל היה עצור בפונדק הדרכים שבמבואות העיר מרסי ובפונדק שבכניסה לעיר מץ. את התחנה הנידחת הזאת, אהב משה במיוחד, כיוון שהכיר את בעלי הפונדק שהיה ידידו מימי הנעורים. גם הפעם עצר בחניית הפונדק, נכנס אליו וברך את המוכר לשלום. להפתעתו, הבחין משה שהלה אינו עונה. הוא הביט בו שוב והחליט לגשת אליו, הוא התקרב לדלפק ואמר: "מה שלומך?" הוא שתק, וניסה לסמן משהו בגבות עיניו. משה לא הבין, הוא התקרב וכשהציץ מבעד לדלפק תפס את התמונה במלואה: על הרצפה ישב צעיר כשידיו סכין חדה כשהיא צמודה לגוף שלו. הצעיר היה בעיצומו של שוד, וכששמע את הדלת נפתחת החליט להתחבא מתחת לשולחן ואיים על המוכר כי אם יוציא הגה מפי – יפגע בו מיד.

משה הבין זאת במהירות, אלא שזה היה מאוחר מדי. הצעיר נעמד מעבר לדלפק ואיים על משה: 'אל תנסה להתקשר למשטרה או לקרוא לעזרה, תנועה אחת שלך שאינה במקום הוא ישלם על הטעות הזאת...'. משה לא נבהל. הוא התקרב לעבר הצעיר ואמר לו בשקט ובקול רגוע: 'רומן, תן לי את הסכין! הבחור הצעיר הביט



'אני לא שודד, אני בסך הכול נער צעיר שרוצה להתקיים ולחיות כמו כולם...'. סיים רומן את סיפורו בעיניים דומעות.

'אתה חייב לחזור למקודת ההתחלה, לתחילת הכישלון. לשוב אל הסופר מרקט שבו עבדת, לבקש סליחה על מעשיך מבעל המקום. לאחר שישלח לך, תמשיך אל המקומות שמהם 'סחבת' בעבר ותספר על השינוי שהחלטת לבצע בחיך. אני מבטיח לך, שכמעט כולם יסלחו לך. אתה חושב שהכישלון שלך התחיל ממעשי השוד, אבל אתה צריך לדעת שתחילת הכישלון התחילה ב'סחיבה' של השקולדים בתחילת הדרך. אם תחזור על עקבותיך, תשנה את חיך, ותחליט להתחיל מחדש תראה איך הסליחה שאתה מבקש 'תטהר' אותך ותגרום לך להתרחק ממעשים כאלו בעתיד...'. אמר משה. 'מה? קפץ רומן. איך אבקש סליחה על הגניבות. השתגעת? ישלחו אותי לכלא! לא נכון' אמר משה בתוקף. 'אני מוכן לנסוע אתך בידך, תנסה ותראה כיצד הסליחה שלך מתקבלת...!'

שבוע לאחר מכן נסעו השניים בחזרה לפריז, רומן התייצב בשערי הסופרמרקט שבו עבד. הוא ביקש סליחה על מעשיו, וסליחתו התקבלה. הוא המשיך לשאר המקומות השונים בהם עבד, סיפר בעיניים מושפלות על מעשיו וביקש סליחה. כולם סלחו לו על גניבות העבר, והוכיחו לו את העובדה שתמיד אפשר לבקש סליחה, ולהתחיל את הכול מחדש... בכל מצב שבו אתה נמצא בחיים, תמיד אתה יכול להתחיל מחדש. גם אם העבר בלתי נעים, תמיד אפשר לבקש סליחה.

בפרשתנו אנו רואים זאת מיעקב אבינו שניסה לפייס בכל כוחו את עשיו, למרות שמכירת הבכורה ליעקב נעשתה כדת וכדין. עשיו שהגיע עם ארבע מאות איש להילחם עם אחיו ולהרוגו, מצא את עצמו סולח ליעקב. זכור! כוחה של הסליחה הוא עצום והוא יכול לטהר את הכול, לפתוח דף חדש והתחלה חדשה ולמחות את כתמי העבר.

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RABBI YITZCHAK ADLERSTEIN

Why Eisav Kissed Yaakov

Based on the Hirsch Chumash, Bereishis 33:4

And Eisav ran towards him and embraced him, and fell upon his neck and kissed him, and they wept.

This weeping changes everything that we might think of Eisav. He could have feigned the kiss and the embrace, but the tears flowed from his soul. At this moment, he showed himself to be a descendant of Avraham and showed the secret of his eventual success. The Eisav we see here was something more than a cunning hunter. There was a strength of character that was available to him. He may have used it infrequently, but it did not disappear. It would display itself throughout Eisav's trav-

els through history.

Through military prowess and skill, through force and might alone, he would not become a master of the entire world. Rome was strong and brutal, but there was more to her than strength and brutality. There had to be. Rome could not have dominated the known world through force alone. Other gifts were used.

Those gifts were not directed to noble or proper use, but this could change. Our episode points to that capacity. Eisav was able to set down his sword and relate to his brother with love and compassion. For the strong to respect the rights of other people of strength demonstrates nothing more than prudence and practicality. It is simply wise to avoid the consequences of



a struggle. The strong can nurture qualities of humanness and respect for the rights of others. When that happens, they will abandon the use of raw might even when dealing with the weak. Eisav's casting down his sword and throwing himself on the neck of his brother shows his capacity to grow in that direction.

It will take a Yaakov and his relationship with him to draw out that capacity and allow it to slowly grow and progress.

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RABBI JARED VIDERS



Teaching and Reaching Others

“My master,” replied Yaakov, “you [Eisav] know that the children are weak, and I have responsibility for the nursing sheep and cattle... Please go ahead of me, my master. I will lead my group slowly ... *according to the pace of the children ...*” (Gen. 33:13-14)

In the aftermath of the long-awaited encounter between the estranged brothers, Eisav proposes that the two camps voyage on together. Fearing the deleterious influence that Eisav (and his entourage) might exert (covert or overt) on his family, Yaakov respectfully declines this less-than-enticing offer. The proffered reason for doing so was that pace of Eisav’s journey would prove physically harmful to Yaakov’s children and livestock. During the course of this dialogue, Rashi shares with us several words that are fundamental to effective teaching.

With regard to “the flocks and the cattle ... they are *my responsibility* to lead them along slowly.” (Gen. 33:13). As for the children, we must forge ahead at “my slow pace” in a manner of “unhurriedness.” Dictated by what? By “the pace at which they are able to walk.”

(Gen. 33:14)

It is imperative to view ourselves as teachers. (And yes, we are all teachers, regardless of whether we possess tenure, have a roll book, or hold parent-teacher conferences). Some teach children and grandchildren. Others impart knowledge to nieces, nephews, and cousins. We may have formal (or less-formal) “students” whom we yearn to enrich with wisdom and understanding. We educate clients and colleagues and friends and acquaintances.

That being said, it behooves us to periodically reassess the degree to which we are capitalizing upon our “teaching” opportunities. Educating others has always been fraught with challenges, and it doesn’t seem to be getting any easier. The process is quite astonishing, really. How is it that a concept (stored away somewhere in our vast cerebral cortex) can properly be understood and articulated in a way that it will lodge properly in the mind and heart of the person with whom you are communicating? The likelihood of being misunderstood is so vast. The risk of being unclear lurks behind virtually every byte of information you seek to present. What is clear and unequivocal to you is often cluttered

and objectionable by the time it reaches someone else’s think pad. To the degree that you can assess how someone else processes the world, that is a very reliable gauge of the extent to which your message will hit the mark.

Yaakov’s commitment to travel “at the pace of the children” is a notion that has widespread applicability in an era when life seems to be moving at a blistering pace. As “teachable moments” present themselves, be mindful of the awesome opportunity and responsibility that lie before you. Even when you know your information, even when you know the lesson, how it is conveyed will make all the difference. One person needs a parable. Another needs a story. One person thinks in the abstract stratospheres of spiritually, while another functions only in terms of the practical “bottom line.”

Your message may be the same. But just because you gave over that message, doesn’t mean it was *heard*. And just because it was heard, doesn’t mean that it truly hit home. Give it some thought, for all those who stand to learn from your ways have much to gain.

RABBI ELI MANSOUR



Libations That Were Actually Tears

We read in *Parashat Vayishlach* that after Yaakov returned to the Land of Israel, G-d spoke to him, promising him that he would beget a large nation that would inherit the land. Yaakov responded by erecting a monument at that site, in Bet-El, and “he conducted a libation over it, and he poured oil over it” (35:14).

Rav Abraham Ibn Ezra (Spain, 1089-1167) understood that this “*nesech*” (libation) that Yaakov performed was not a religious ritual, but, rather, was done for cleanliness. Before pouring oil over the monument as an expression of gratitude to G-d, he first cleaned it with water or wine, and this is the “libation” mentioned in the verse. Others, however, explain differently. *Targum Yonatan Ben Uziel*, based on the double expression “*va’yasech aleha nesech*,” which mentions both “*va’yasech*” and “*nesech*,” explains that Yaakov conducted two libations, one with water and another with wine. This foreshadowed the time when his descendants, Bnai Yisrael, would perform on Sukkot these two libations, pouring both wine and water over the altar in the Bet Hamikdash.

A much different, and especially meaningful, explanation of this “*nesech*” is given by Rabbeinu Yonah (Spain, 1200-1263). He cites an enigmatic passage from the Midrash (*Bereshit Rabbah* 78:16), which comments, “All those years that Yaakov spent in Bet-El, he did not refrain from pouring libations. Rabbi Hanan said: Anyone who knows how many libations our patriarch Yaakov poured in Bet-El knows how to calculate the waters of Tiberias [the Kinneret].” According to the Midrash, Yaakov conducted innumerable libations on this monument during his stay in Bet-El, like the number of drops of water in the Kinneret. How could this be possible?

Rabbeinu Yonah offers a remarkable novel interpretation of the Midrash, suggesting that these “libations” were actually tears that Yaakov shed while praying. Crying during prayer is especially powerful, and the tears one sheds are warmly accepted by G-d. The Gemara (*Babab Metziah* 59a) teaches, “Although the gates of prayer are locked, the gates of tears are not locked.” When we pray with emotion and to the point where we shed tears, our prayers reach the heavens and have an effect. And thus, when the Midrash speaks of Yaakov Avinu pouring water libations like the water in the Kinneret, it refers to his tears, which are precious like the libations on the altar. We do not have a Bet Hamikdash, but we are nevertheless given the ability to, on some level, serve G-d as our ancestors did in the Bet Hamikdash, through sincere, heartfelt, emotional prayer. These prayers, which evoke tears – whether tears of fear, sorrow, or joy – are precious and powerful and are considered as significant as the water poured on the altar before G-d in the Bet Hamikdash.

RABBI YISSACHAR FRAND



“Who Are These Children?”

When Eisav meets Yaakov and his wives and children, Eisav inquires, “*Who are these to you?*” [*Bereishis* 33:5]

This is a strange question. When one has not seen someone for 20 years, it is not unusual that during this time the person may have married and had children. Upon greeting the person for the first time in 20 years and seeing that he is accompanied by a number of children, is it appropriate to ask, “Who are these children?”

The *Pirkei D’Rabbi Eliezer* explains the dialogue between Yaakov and Eisav:

Eisav asked, “What are you doing with all these? I thought we made a division: I would take This World, and you would take the World to Come. If so, what are you doing with children? Children are a function of This World.”

Yaakov responded, “These are the children that G-d graciously provided to your servant. (In other words, children are included in the World to Come.) That is why I have children.”

We thus have a dispute here between Eisav and Yaakov concerning whether children are a function of *Olam Hazeih* or *Olam Haba*, of This World or the World to Come. If we have a dispute, there must be a practical difference. What is that difference here?

The practical difference is that if someone views children as a function of this world, they believe that the purpose of children is to make life easier. Those who lived two or three hundred years ago in an agrarian economy had many children because every extra pair of hands on the farm meant an easier life.

Modern man has become a little more progressive. He has moved off the farm and does not have such a need for children anymore. He sees that children cannot help him. As a matter of fact, he has made a startling revelation: Children are a tremendous pain! They cost money and bother and aggravation. Who needs children?

Modern man can even believe that children can be replaced. If one needs companionship, let him get a dog! Dogs are wonderful. He can come home after a tiring day to a house full of crying children. This one has not done his homework. This one is sick. This one is nudging. Or, he can come home to a dog. The dog will run to him. It will be happy to see him. The dog may be the first being that has been happy to see him the entire day. So if a person wants *Olam Hazeih*, he does not have children; he has dogs! This is the attitude of Eisav.

Yaakov, on the other hand, understands that the purpose of children is not for enjoying this world or for making our lives easier. The purpose of children is that children, like all of us, have souls. Those souls need to somehow make their way to *Olam Haba*. The only way that a soul can ever get to the World to Come is by spending even the smallest amount of time in This World. Every child that a person has, whether the child lives to 120 *be”H* [with G-d’s help], or if G-d forbid he doesn’t live long, whether he is productive or not so productive, the only way that soul will ever arrive in the Next World is if it is brought into This World first.

That is what children are all about — following G-d’s desire to take a soul, try to improve the soul, and see that the soul makes it to *Olam Haba*.

RABBI YOCHANAN ZWEIG



Eisav's Third Wife

"And Bosmas the daughter of Yishma-el..." (36:3)

Eisav's third wife is referred to as Bosmas. However, in an earlier *parsha*, she is called Machlas, a derivative of the word "*machal*," "forgive." The *Talmud Yerushalmi* states that three persons are forgiven for their past sins: a convert, a person who ascends to a leadership position, and a person who marries. The third type of person is deduced from the fact that the Torah refers to Bosmas as Machlas, implying that forgiveness was granted upon the day of her marriage to Eisav. This is the source for the custom of fasting and reciting the "*Viduy*" on one's wedding day. What is the

thread that unifies the three individuals who are granted atonement for their past sins? Why should a person's sins automatically be forgiven?

In *Parshas Bereishis*, Rashi teaches that the verse "*lo tov heyos ha'adam levado*" should not be translated as "It is not good for man to be lonely," but rather, "It is not beneficial for man to feel self-sufficient." Therefore, Hashem created Eve. This teaches us that one of the primary functions of marriage is to offer a person the opportunity not to be self-absorbed, but outwardly focused and sensitive to the needs of others.

Similarly, a person ascending to leadership is put in a position in which he must fo-

cus on the needs of the people in his charge. Finally, a convert who accepts upon himself the 613 precepts is, by definition, stating that he will no longer be preoccupied with his own needs and desires, but rather, his focus will be on what his Creator expects of him.

The residual effect of sin is that a person becomes preoccupied with self-gratification. These three individuals are being offered the opportunity to extricate themselves from the results of their sins. There is no magic elixir. Rather, if they capitalize upon this opportunity and show concern and sensitivity toward others, they can undo the negative effects of their sins.

ZERA SHIMSHON

Yaakov split the people that were with him etc. into two camps (23:11)

The Gemara (*Sanhedrin* 39b) says the reason why Ovadiah merited becoming a prophet is because when Izevel was killing out all the *nevi'im*, he hid one hundred *nevi'im*. He put fifty *nevi'im* in one cave and fifty *nevi'im* in another cave. The Gemara asks: Why did he split them up? R' Elazar says that he learned this strategy from Yaakov Avinu, who split his family into two camps in order to save at least half of them from Eisav. Ovadiah also split the *nevi'im* in two, so in case Izevel found one of the caves, the other would be saved. R' Avahu answers that the reason is much simpler. It was because each cave fit no more than fifty people!

On R' Elazar's answer, the Zera Shimshon cites the Maharsha, who asks: How does R' Elazar know this? Perhaps Ovadiah thought of this strategy on his own, just like Yaakov Avinu?

The Zera Shimshon himself asks that, according to R' Avahu, there was nothing significant in the fact that Ovadiah split the *nevi'im* into two groups of fifty. If so, why does the *pas-suk* make a point of telling it to us?

The Zera Shimshon answers as follows:

The Gemara (*Yerushalmi Pe'ah* 1:1) says that in the times of Achav and Izevel, there were no tale bearers. This is clearly seen by the fact that Eliyahu Hanavi announced that he was the only prophet left that Izevel did not kill, and no one contradicted him and told the king or Izevel that there were two caves full of *nevi'im* that Ovadiah hid.

The Zera Shimshon asks that if it was

known that Ovadiah hid the *nevi'im*, it becomes hard to understand R' Elazar's reasoning, that Ovadiah split them up to hopefully save at least one group of them in case Izevel found the other group. However, if it were publicly known that the *nevi'im* were alive and hiding in caves, once Izevel found out from any given informer, it is reasonable to assume she would have been told about both caves. If so, why indeed did Ovadiah split them up?

The Zera Shimshon says that this is what R' Elazar means to answer when he says that Ovadiah learned from Yaakov Avinu. In reality, Ovadiah did not have to split up the prophets into two groups since in his case, had someone informed the king about them, they would have told about both groups. However, Yaakov Avinu's move to split his family into two was really a lesson for all ages, in all areas of life: "Never place all your eggs in one basket." Therefore, Ovadiah did not want to do something that might teach otherwise.

In other words, Ovadiah was afraid that had he placed all the prophets in one cave, given that in his circumstance it made no difference, people may have understood that one need not be concerned about placing all one's eggs in one basket, and even where there is danger, one may do so and rely that Hashem will help them. To avert this, Ovadiah split up the *nevi'im* even though it made no difference in his case.

With this, the Zera Shimshon answers the Maharsha's question. R' Elazar didn't mean to say that Ovadiah learned from Yaakov Avinu that one musn't place all their eggs in one basket. Rather, since it was clear that this is the


lesson Yaakov Avinu wanted to impart, Ovadiah did not do otherwise, even though to him it made no difference. He learned from Yaakov Avinu that this was an important lesson and therefore went out of his way so that people would not think otherwise.

R' Avahu held that in this case, Ovadiah should in fact have not split the group since by doing so, he was exposing them to a greater risk of being found simply by the fact the he now had to bring food to two locations as opposed to only one. Therefore, logically, Ovadiah should have put them all in one cave, especially since even according to R' Elazar, there was no real purpose in splitting them up. For this reason, R' Avahu learns that it must be that the only reason why Ovadiah split the *nevi'im* up was simply because the caves only held fifty people.

Thus, according to R' Elazar, one learns from Ovadiah that even in a case where there is no difference, one should still not place all of their eggs in one basket. R' Avahu learns from this story that in a case where there is more danger or risk to split up their eggs, this rule does not apply.

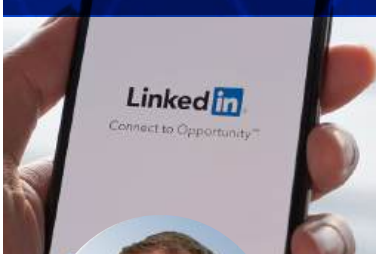
This is why R' Avahu's understanding of why Ovadiah split the prophets up is very relevant. The fact that the caves did not fit more than fifty people is not a simple detail. R' Avahu understood this to imply that otherwise, due to the risk in this case, this rule was not applicable, and Ovadiah would never have split them up.

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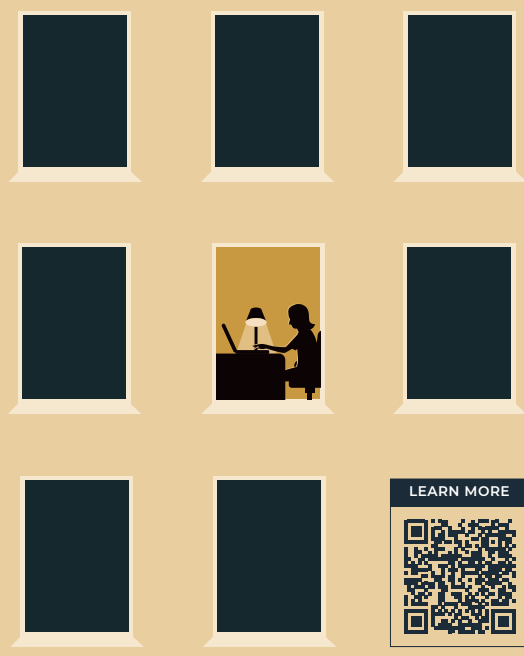
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JOKES

A fish walks into a bar. The bartender asks the fish, "What can I get you?" The fish replies, gasping, "Water! I need water!"

What do you call a fish that won't shut up?
A big-mouthed bass

What is the most envious fish?
The jellyfish

Why do fish eat worms?
Because they get hooked on them!

Why don't fish play basketball?
Because they're terrified of nets!

What is the most popular fish in the ocean?
The starfish

During class, the chemistry professor was demonstrating the properties of various acids. "Now I'm dropping this silver coin into this glass of acid. Will it dissolve?" "No, sir," a student called out. "No?" queried the professor. "Perhaps you can explain why the silver coin won't dissolve." "Because if it would, you wouldn't have dropped it in."



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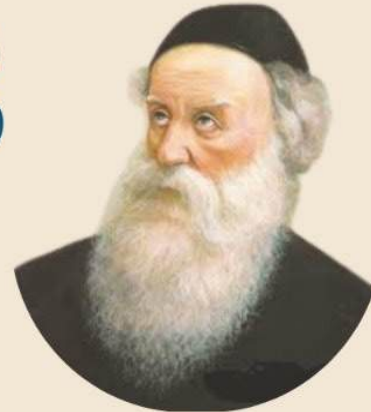
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FARBRENGEN WITH RABBI YY JACOBSON

LIVESTREAM: WWW.THEYESHIVA.NET

יום ג' פרשת וישב

TUESDAY, DECEMBER 9

8:30 PM

20 UPSTAIRS

FOR MEN AND BOYS

