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באש הצתה
ובאש
אתה עתיד
לבנותה

WITH FIRE YOU DESTROYED
HER AND WITH FIRE YOU
WILL RESTORE HER

**MINYAN LOCATION
CHANGE**

All Minyanim taking place
on the hour (7-8-9-10-11)
will be held in the 20 Tent
(except Tuesdays)

- All Tisha B'av Schedules and Programs See pages 12 & 13
- Bais Chabad - 20 Forshay Tisha B'av Schedule see page 4
- Shachris Tisha B'av with Select Kinnos will take place 7:30 AM @ 18 Forshay Downstairs

**Rabbi YY Jacobson - Live
Tisha B'av Event**

2:30 - 4:00

6:00 - 7:30

18 Forshay Rd. - Tent



RABBI YY JACOBSON

SHABBOS

9:00^{AM} - CHASSIDUS
AND SERMON BEFORE MUSAF
OPEN FOR MEN AND FOR WOMEN

TUESDAY

9:30 - 10:30 AM SHARP
20 FORSHAY RD
FOR WOMEN ONLY

JUST WALK IN



77 Route 59
Monsey, NY 10952

Shabbos Morning MINYAN STARTING AT 8:00^{AM} 18 FORSHAY RD. **MAIN SHUL ASHKNAZ**

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RABBI LANKRY

DEAR KEHILLA,

Parashot Devarim Haftarah

The prophet Yeshaya depicts the moral conduct of the Jews as being the most corrupt and wicked since the days of Sedom and Gemorah. He declares the Jews to be even worse than animals who show more acknowledgement than they do., Yeshaya then concentrated on the Jewish service in the Bais Hamikdash and criticized them even on that account. He expressed that Hashem was displeased with their sacrifices and lacked interest in their service. The Jewish people were going through the motions of Judaism but lacked any level of sincerity. They assembled in the Bais Hamikdash during the holi-

day seasons but did not dedicate their efforts to Hashem, rather to themselves. Even their prayers, their direct line to Hashem, were being rejected. Suddenly, we discover a complete change of nature in the prophesy and the Navi extends the Jewish people an open invitation. Hashem says, "Please go and reconcile; if your sins are likened to scarlet they will be whitened like snow and if they are like deep red crimson they will be like white wool. If you consent and listen then you will eat the goodness of the land." (1:18,19) This seems to indicate a total reversal of direction. Moments earlier, the prophet proclaimed that Hashem had absolutely no interest in His people and

despised their trampling on His property. Hashem was so angry and offended with them that He severed all lines of communication. And now, one passage later Hashem was prepared to brighten and whiten the Jewish people to the extent of glistening snowflakes?! What happened here? In the 13 attributes of mercy the first is Hashem's name "Yud Ha Vav Ha" and then it repeats "Yud Ha Vav Ha", Chazel explain the first is before we sin the second is after we sin. That Hashem will deal with us always only with the attribute of mercy. You see that when we sin nothing changes Hashem attitude to us he is always compassionate. It's because at times we need tough love and sometimes compassionate love. Hashem

can change directions instantaneously because it's all coming from the same place. The only actual change is the vantage point of our reality; do we perceive it to be negative or not. The interest of every parent is to have happy and healthy children. A loving parent can change instantly from a disciplining tough attitude to a companionate, soft one. It doesn't matter which one as long as it directs the child to live in a healthy, joyful and harmonious way. The 9th of Av came about from childish, senseless fighting but it will become the happiest day in a flash when we all learn to laugh together.



Zmanim by our incredible Gabbi
EFRAYIM YUROWITZ

SHABBOS ZMANIM

EARLY MINYAN FRIDAY 1:40 & 3:30

CANDLE LIGHTING	8:06 ^{PM}
MINCHA ^{TENT}	7:00 ^{PM}
MINCHA/KABALAS SHABBOS ^{18 DOWNSTAIRS}	7:30 ^{PM}
SHKIYA	8:24 ^{PM}
MINCHA ^{20 FORSHAY}	8:05 ^{PM}
SHACHRIS ^{VASIKIN-DAF YOMI SHIUR}	5:10 ^{AM}
SHACHRIS	8:00 ^{AM}
SHACHRIS ^{YOUTH MINYAN 18}	9:15 ^{AM}
SHACHRIS	9:15 ^{AM}
SHACHRIS ^{20 FORSHAY BAIS CHABAD}	10:00 ^{AM}
MINCHA	1:45 ^{PM} & 6:00 ^{PM}
PIRCHEI	2:00 ^{PM}
DAF YOMI	6:20 ^{PM}
MINCHA ^{SHALOSH SEUDOS}	6:30 ^{PM}
SHKIYA	8:23 ^{PM}
MARRIV & EICHA	9:35 ^{PM}

WEEKDAY ZMANIM

SHACHRIS	
20 MINUTES BEFORE NEITZ	
S 5:22	M 5:23 T 5:24 W 5:25 T 5:26 F 5:27
MINCHA & MARIV	
12 MINUTES BEFORE PLAG	
S 6:25	M 6:38 T 6:37 W 6:36 T 6:36
MINCHA & MARIV	
12 MINUTES BEFORE SHKIA	
S 8:00	M 8:09 T 8:09 W 8:07 T 8:06
JULY 22 - JULY 27	
NEITZ IS 5:42- 5:47	
PELAG IS 6:50 PM - 6:48 PM	
SHKIA IS 8:22 PM - 8:18 PM	
MAGEN AVRAHAM	
8:47 AM - 8:49 AM	
GRA- BAAL HATANYA	
9:23 AM - 9:25 AM	

SHABBOS WEATHER

FRIDAY 81° ☀️
SHABBOS DAY 78° ☁️

WEEKDAY MINYANIM

שחרית		מנחה ומערב	
כותלין	20 Forshay ↑	12 MIN. מנחה	18 ↓
6:15AM	18 Forshay ↓ Mon-Fri	12 מנחה מים	18Tent
7:00	18 ↓	AT שקיעה	20 Tent
7:30	18 Tent	20 מנחה מים	18Tent
8:00	18 ↓	50 מנחה מים	18Tent
8:30	18 Tent		
9:00	18 ↓		
9:30	18 Tent		
10:00	18 ↓		
10:30	18 Tent		
11:00	18 ↓		
מנחה 18 ↓		מערב	
1:30PM		פולג AT	18 ↓
2:00		שקיעה AT	18 Tent
2:30		10 MIN שקיעה מים	18 ↑
3:00		30 MIN שקיעה מים	18Tent
3:30		60 MIN שקיעה מים	18Tent
4:00		8:30	18 Tent
4:30		9:00	18 Tent
5:00		9:15	18 Tent
5:30		9:30	18 Tent
6:00		9:45	18 ↓
6:30	18 Tent	10:00	
7:00	18 Tent	10:15	
7:30		10:30	
8:00		10:45	
		11:00	
		11:15	
		11:30	
		11:45	
		12:00	
		12:45	

BLUEBERRY HILL ZMANIM

EREV SHABBOS PLAG MINYAN 30 Dr. Frank Rd. Entrance on Humbert

MINCHA	6:30	PLAG	6:52
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RABBI COREN

Hilchos Tisha B'Av --Summary and Hashkafa

Chazal say that anyone who learns Halachos every day is guaranteed a place in Olam Haba. The reason is simple. If you study Halachos you will end up doing what is right. If you don't study, you won't.

There is a saying that a little knowledge can be worse than no knowledge. If you know nothing, you probably won't have the confidence to give your opinion so quickly. But if you know even a little bit, you may feel assured enough to paskin any Halacha that comes your way.

Indeed, I have been in many circumstances where a person who probably hadn't opened up a Mishna Brura or the like in 10 years feels comfortable enough to scream out his opinion on a halachic question that someone else in shul has raised.

The best solution to this situation is of course to follow Chazal and learn halachos every day. I have B"H talmidim that have studied Mishna Brura with and have become comfortable in the knowledge that although they may not have mastered all there is to know, when a question comes up, they know where to look in order to find the answer.

Perhaps more important than anything else is the following thought: Halacha is not just about what is right and wrong or what is permitted to do or not. Rather it is about giving us a direction and a better understanding of a mitzvah. This demands a more in-depth pursuit of the meaning these mitzvot.

I would like to share an example of this and at the same time give people a quick overview

of the Halachos of Tisha b'Av and post Tisha B'Av.

Let's look first at Shabbos Chazon which is Erev the fast. In general, there is a restriction on learning any Torah on Tisha B'Av besides for the five עינויים afflictions. These are: not eating and drinking, not bathing and anointing, no marital relations and no wearing leather shoes.

The limitation on learning applies not only on Tisha b'Av but also on Erev Tisha B'Av. This is perplexing. Why limit the learning the day before the fast? The Chasam Sofer explains beautifully that the way learning works is that when you learn, you struggle and toil to understand the text and the enjoyment comes afterwards. So if one toils Erev Tisha B'Av the joy is experienced later that night. This year, since the fast comes out on Shabbos and is postponed until Sunday, most opinions say that this restriction doesn't apply.

Another restriction that we normally have is not eating meat or drinking wine on Erev Tisha B'Av. Again, this year it applies only on Tisha B'Av. (Therefore women who need to break the fast should preferably make Havdala on tea or coffee.) Beginning with the bracha הנה קל ישועתי a person may eat meat and wine on Shabbos The restriction of meat and wine this year are actually the only restrictions left on Sunday night. In addition, some follow the opinion that one should not eat Seudat Shlishit with a large group.

What do the limitations on wine, meat and Torah have in common? One explanation is they are all things that Chazal say give a person tremendous joy. (Torah is likened to wine ...) But this Halacha points to another idea that we should focus on and that is that wine and meat were key ingredients in the Bais Hamikdash and so was wisdom. The Bais Hamikdash had the Sandhedrin that made the final decisions on all questions. Tisha b'AV is a time when we focus on what we are missing--the benefits of korbanos and the benefit of finding clarity in everything we do. And boy do we need clarity these days.

Let's hope that the Mashiach will arrive before the fast begins.

Good Shabbos



THE CHASAM SOFER'S QUESTION TO A VERY OLD MAN Rav Mordechai Kamenetzky

The Chasam Sofer, O"BM, once met a very old man and asked him the secret to his longevity. The great sage said, "Tell me, what exemplary act did you do that merited you these long years?"

The old man looked up and smiled. "Actually, I did nothing special. You see, I have a different theory about long life. I stuck to my theory, and it worked!" "And what is that theory?" the great sage inquired.

The old man wrinkled his deeply lined face. "My friends, like myself, went through their share of misfortunes. However, they're not here any longer, but I am still alive."

"Why?" prodded the Chasam Sofer. "That was exactly my question. What is the secret of your longevity? Yes! We all have our challenges. But they didn't break you! What is the difference between you and your friends?"

"You see," answered the old man, "my friends asked 'Why?' I, however, did not."

The Chasam Sofer seemed puzzled, but the man continued his monologue. "Every time tragedy struck, my friends would ask the Almighty, why did this happen? How did I come to deserve this? They would plead and prod the Creator for answers that no mortal mind could understand. And you know what happened?"

The Chasam Sofer shook his head, careful not to interrupt the man's train of thought.

"Hashem said, 'Do you really want to understand? Come, I will show you.' And so, He took them to a place where all the mysteries of life are revealed, a place where the past and the future collide and today's actions are the answers to history's expostulations."

The man continued, "I, on the other, hand, was not so curious. And if I was, I did not turn to Hashem and ask, 'Why?' Rather, I accepted what happened." Then, the man's face began to glow. "And you know what? He never invited me upstairs to explain anything!"

Sometimes, "injustices" occur and we demand some sort of explanation from Hashem. Let's be careful what we wish for - we just might get what we ask for. Hashem has a plan and purpose for every moment of our lives, including the moments of pain and struggle. Let's not rush the explanation. Rest assured that after 120 years – or with the coming of Mashiach – we will know.

KIDDUSH THIS SHABBOS IS BEING SPONSORED

by Chaim Zuckerman

לעילוי נשמת אבי מורי ר' אברהם יששכר ז"ל בן ר' יוסף צבי ז"ל - נפטר ט' אב תשס"ט

לעילוי נשמת אימי מורתי שרה אסתר ע"ה בת ר' יעקב אריה ז"ל - נפטרה ה' אב תשנ"ו



DEVORIM

PARSHA
SNAPSHOT

LAZER SCHEINER

Moshe recounts the history of the 40 years from after the 2nd Luchos, until the request by the people to send the Spies. (Pasuk 12 is read to the tune of Eicha – Lamentations) He notes the establishment of the Sanhedrin and the Judicial system.

The incident of the Meraglim – Spies and its terrible punishment is related. Remember, the sin of the Spies and the decree for that generation to die out in the desert occurred, on Tisha B'Av.

Moshe jumps 38 years during which the decree of the 40 years was carried out and focuses on Israel's encounter with the nations of: Eisav, Moav, and Ammon. The battles with Sichon and Og and the acquisition of Trans-Jordan are retold.

Trans-Jordan is given to the 2 1/2 tribes, and Yehoshua is encouraged to view these victories as a promise of future success in taking Land.

Haftarah Chazon Yeshayahu, 1:1-27

The prophet Yishayahu prophesied about the tragic condition of the State of Judah and the city of Jerusalem. Yishayahu begins his book by inquiring how and why Bnei Yisroel do not recognize Hashem as their master. He incredulously poses this rhetorical question as he says that even an ox can recognize his master and a donkey remembers where the food is located.

Bnei Yisroel's sins of rebellion have left them badly beaten. They have yet to understand that Hashem is punishing them for their sins. Hashem appeals to the Jewish people to repent. They should stop with all their sacrifices and worshipping of other gods. Hashem tells Bnei Yisroel that they should learn to do good, seek justice, and support the oppressed. They should demand justice for the orphans and plead the cause of the widow. Hashem says "Repent! If you are bad, become good." Once Bnei Yisroel becomes good, they will be redeemed.

Hashem warns them that the city of Jerusalem's deterioration will lead only to Bnei Yisrael's destruction. For the land will need to return to her pure state and Hashem will have to purify Jerusalem with fire.



RABBI BERACH
STEINFELD

REDEMPTION VIA PROXY

In the beginning of Sefer Bamidbar, Perek Gim-mel, posuk mem tes, the Torah tells us that Moshe took the redemption monies of the bechorim who were higher in number than the Levi'im. We see that the bechorim did not redeem them. They had Moshe act as a proxy on their behalf. Moshe, in turn, took the monies and gave it to Aharon and his sons. Can we learn from this procedure of events that any Pidyon HaBen may be done via "shaliach" (proxy)?

The Rema in Yoreh Deah, siman shin heh, seif yud says that a father may not do the mitzvah of pidyon haBen via shaliach. The Taz, Shach, and Gra all argue with this position and say that the father may do the pidyon via proxy as long as the money being used belongs to the father. The above mentioned posuk would seem to be a proof to the ones who hold that one may redeem a bechor via proxy.

The Shailos U'tshuvos of Reb Yehuda Ossad sees a contradiction between the Rema's shitta that there is no shlichus and the posuk that shows us that Moshe was a shaliach. The Panim Yafos explains in his Sefer Haflaah in Meseches Kesubos, daf ayin daled, amud alef that everyone will hold that the giving of money as payment may be done via shaliach. We find this in Gemara Bechoros, daf nun, amud alef when Rav Ashi sent money for payment to Rav Achi, the son of Rav Huna. The "amirah" (saying) of "Harei bni paduy" (My should be redeemed) needs to be said by the father himself according to those who posit that there is no shlichus for Pidyon HaBen. According to this differentiation we can understand that Moshe was just a shaliach as far as passing the money to Aharon, but was not a shaliach to the pidyon itself.

There are others who argue that the first pidyon bechorim was only via the exchange of money and there was no amirah involved, Moshe was therefore able to be a shaliach. However, when a Pidyon Haben is done today and an integral part of the pidyon is the amirah of "Harei bni paduy," it would not be able to be done via shlichus. This machlokes would be applicable to the selling of chametz to a goy if the goy has a shaliach to accept the money on his behalf. We may say that as long as the money is being given from the Jew to the goy there is no problem of shlichus since there is no shlichus needed. So long as the transaction of the kinyan is not done via proxy, the transferring of money may be done. This is a machlokes in the Ktzos and the Machne Efraim. The Ktzos says there is no shlichus for a goy and therefore the goy and the yid need to do transaction one on one without a third part involved. The Machne Efraim disagrees with this position and says that sending money is not a shlichus, therefore it would work.

This would also work the other way as far as the Kohen making a shaliach to collect the money. May the Kohen appoint another Kohen or Levi that do not have the mitzvah of Pidyon HaBen to receive the money on his behalf? If you hold that it is a din shlichus, it would not be permissible since they are not mechuyav. If you hold that passing the buck, so to speak, is not a din shlichus, then it would be permissible. Some want to argue and say that since bechor beheima and bechor adam are mentioned in the same posuk and we know that Kohanim and Levi'im are involved in the mitzvah of bechor beheima, they are part of the mitzvah of pidyon bechorim and therefore are able to be a shaliach for another Kohen.

Pidyon Haben is a mitzvah that can only be fulfilled rarely. How appropriate it is for the parties themselves to do it! Let us hope that Hashem quickly redeems us, Klal Yisroel, Hashem's first born, in our day.

Bais Chabad — 20 Forshay Rd.

Tisha B'av Schedule

Motzei Shabbos Maariv 9:45 PM

Shacharis Sunday 9:00 AM

Mincha Sunday 7:45 PM

Maariv Sunday 8:55 PM



RABBI NACHUM SCHEINER

ROSH KOLLEL

WHAT DAY IS IN ESSENCE THE FAST DAY?

When Tisha B'Av falls on Shabbos, there is a fascinating discussion among the Acharonim as to what is, in essence, the actual day of the fast. Some understand that it is really set for the 9th day of Av, but it is just observed on the 10th. Others see it that since in a year like ours we cannot fast on the 9th, at the very outset it was established to be on the 10th of Av. Although this may sound like a technical and academic question, it actually has numerous *nafka minos* (halachic ramifications).

The Avnei Nezer writes that there is a *nafka mina* in regards to a child who celebrates his bar mitzvah on Sunday, the 10th of Av. A day earlier –on Shabbos, the 9th of Av – he was still a *katan*, a halachic minor, and was not obligated to fast. Hence, the next day he has no reason to make up for the previous day's fast. On the other hand, if the fast was set for the 10th, then he will be required to observe the fast.

He adds that this question, in fact seems to be a *machlokes* in Shulchan Aruch between the Mechaber and the Rama. The Mechaber writes that when Tisha B'Av falls on Shabbos, there are no rules and regulations of *aveilus* at all. This would seem to imply that the fast was set only for the following day. According to that perspective, a child who celebrates his bar mitzvah on Sunday would be obligated to fast.

The Rama, however maintains that when Tisha B'Av falls on Shabbos, there are certain rules of *aveilus* do apply. That would seem to tell us that the 9th day of Av is, in essence, the day of the fast; it is just that the fast itself is observed on the following day. If the fast was set for the 9th, then the bar mitzvah boy would not be required to observe the fast.

The Chasam Sofer also rules that in this case the fast is on Sunday and the 9th of Av which is Shabbos has no rules and regulations of Tisha B'Av.

Another *nafka mina* can be in regards to the halachos of *shavua she'chal bo*, the rules of *aveilus* for the week of Tisha B'Av. The sefardic custom is to limit many of the *hilchos aveilus* to the week of Tisha B'Av. In a year like this, if Tisha B'Av is on Sunday, then there may not be any "week of Tisha B'Av" at all.

Once again this may depend on the question that we began with. If Tisha B'Av is on Sunday, then there is no "week of Tisha B'Av" at all. On the other hand, if Tisha B'Av is set for Shabbos and it is just that the observance of the fast is pushed off to Sunday then that entire week would be considered the "week of Tisha B'Av." This, in fact is can be the basis for the two opinions quoted in Shulchan Aruch if in a year like this one must keep the rules and regulations of the "week of Tisha B'Av."

The Ohr Sameiach suggests that this is already a *machlokes* between the Bavli and the Yerushalmi.

As mentioned earlier, the Gemara (Taanis 5a) tells us when Tisha

B'Av falls on Shabbos, the fast is pushed off to Sunday, based on the concept that when it comes to bad things, we do not want to observe it earlier than necessary. However, the Yerushalmi explains that it is pushed off to the 10th day of Av, since that was the time that most of the Beis Hamikdash was burned. Hence, according to the bavli the fast is really supposed to be on the 9th and it is just pushed off to the 10th. According to the Yerushalmi, however, it was established to be on the 10th.

There is a contradiction, however, in the words of the Mechaber. As mentioned, he seems to hold that when Tisha B'Av falls on Shabbos, the fast was set for the 10th and there are no rules of mourning at all on the 9th. Yet, the Mechaber tells us that if there is a *bris* on the fast that is observed on Sunday instead of Shabbos, since it is "pushed off," the fast is more lenient and since it is a *yom tov* for him, the father of the baby is allowed to eat. If the fast was set for the 10th, why should there be room for leniencies? This would imply that the fast was really meant to be on the 9th and is just observed on the next day. Since it is a *nidcheh*, a fast that was pushed off, there is more room to be lenient.

It would seem that even if the fast was set to be on the 10th, since it is not the original date that it should be it also has the halachic status of a *nidcheh*, a fast that is pushed off, and certain leniencies are allowed.

Let us hope and pray that this whole discussion will remain in theory with the coming of Moshiach, turning Tisha B'Av

R HEBER AT OUR MORNING KOLLEL



into a *yom tov*, which can definitely be celebrated on Shabbos.

Wishing you a Wonderful Shabbos and a meaningful fast,

Rabbi Nachum Scheiner

THE DANGERS OF PASSIVITY

THREE LEVELS OF MORAL DEGENERATION: PASSIVITY, DESTRUCTION, ISOLATION



RABBI YY JACOBSON

WILLPOWER

A woman is leaving her multimillion dollar mansion in Beverly Hills when a poor man approaches her and cries, "Oh ma'am, I haven't eaten in three days." To which the woman responds: "I am so envious of you; I wish had your will power."

THREE PROPHETS

An intriguing Midrash states that three of the great Jewish personalities communicated their prophecies using an identical Hebrew term, *eicha*, which means "how" or "alas."

The first one to utter this word was Moshe. In the beginning of this week's portion, Devarim, Moshe, speaking during the last weeks of his life, recalls how many years earlier he shared with his people his profound sense of frustration as the leader of Israel. "I said to you at that time, 'I cannot carry you alone...How (*eicha*) can I carry your contentiousness, your burdens and your quarrels if I am all by myself?'" The second was Yeshayahu. In the opening chapter of Yeshayahu, this extraordinary man of G-d laments the moral degeneration of Jerusalem and its Jewish inhabitants 700 years after Moshe's death. "How—*eicha*—has the faithful city become a prostitute?" Yeshayahu cries. "She was full of justice, righteousness lodged in her, but now murderers." The third was Yermiyahu. Yermiyahu's heart-wrenching book of Lamentations, written 200 years after Yeshayahu and depicting the bloody destruction of Jerusalem, opens with the word "*Eicha*," alas. "Alas—she sits in solitude! The city that was great with people has become like a widow."

THREE LINKED MESSAGES

Now, it is logical to assume that the Midrash is not making a random observation of three people using the same term. Rather, the Midrash is attempting to tell us that there exists a subtle link between the three messages of Moshe, Yeshayahu and Yermiyahu. It is this connection that compelled the three giants to choose the dramatic term "*eicha*" for their conversations with the people of Israel. On the surface, no link is visible. Moshe was discussing

the enormous burden of leadership; Yeshayahu, the ugliness of promiscuity; and Yermiyahu the tragedy of loss. Yet, the Midrash is hinting to us that these three messages are not only intertwined but actually evolve one from another.

THE TRAGEDY OF SILENCE

What was Moshe's complaint? This extraordinary human being, "Whom G-d had known face to face," was not lamenting his stressful schedule or the lack of time for leisure. What perturbed Moshe was that he was the only one taking ultimate responsibility for the fate of the nation. Others were willing to assist during their free time, but it was only Moshe who felt that the needs and struggles of the people of Israel were his own. "How (*eicha*) can I carry your contentiousness, your burdens and your quarrels if I am all by myself?" Moshe cries. If only one person is ready to put himself on the line in the fight for a better world, while others just emit a sigh and go on with their personal affairs, we are bound to crumble. The triumph of evil does not occur as a result of the perpetrators of evil per se; it happens because of the many ordinary men and women who don't care enough to stand up for what is right. When ordinary people of good moral standing lose the courage or willingness to protest injustice, morality is dead. This is what Moshe protested: the notion that ordinary men and women need not share equal responsibility in mending the world, combating immorality and transforming human society into an abode for G-d (8*). The cry of Moshe "How can I carry you alone" ultimately evolved into the second stage of degeneration, which reached its peak during the time of Yeshayahu. "How has the faithful city become a prostitute?" Yeshayahu asked. "She was full of justice, righteousness lodged in her, but now murderers." How indeed? Because Moshe was left alone on the front lines of the battlefield for goodness and morality. When multitudes of people of moral stature do not feel an urgent responsibility to combat the flames of hate and evil burning in their society, a city once full of justice becomes, instead, a haven for murderers; a city of light turns into darkness. Yeshayahu's call of "How has the faithful city become a prostitute," evolved into the third stage of degeneration, when Jerusalem destroyed itself, reaching the abyss in solitude! The city that was great with people has become like a widow," he lamented. The three "*eicha*'s" represent three levels of moral degeneration: Passivity, destruction and isolation.

CONTEMPORARY JEWISH SILENCE

This painful truth was demonstrated once again in modern times, during the destruction of our brothers and sisters in Jerusalem and in the entire land of Israel, following the signing of the Oslo accords in 1996 and the Gaza withdrawal in 2005. The tragedy of Oslo was twofold. Israel withdrew from most of its own territories, facilitating the creation of a massive terrorist infrastructure right at its back door. And, Israel extended incredible tolerance

toward the terrorists, allowing them to continue their despicable work.

Following the Gaza withdrawal, leaving it vacant of every Jew, Gaza was transformed to Hamastan, committed to the destruction of Israel. Yet this was not solely the result of erroneous decisions by some self-deceived individuals on the top of the government—the late Yitzchak Rabin, Shimon Peres, Yossi Sarid, Ahud Almeret and Ariel Sharon. Such a perverse perspective on good and evil could have been fermented only because so many decent and nice people in Israel and abroad succumbed to the temptation of remaining silent and politically correct. The same is true concerning every crisis—physical or spiritual—that faces our people today, from mass assimilation, to inner conflict and disharmony, to domestic abuse, teen-age despair, and the dangers of Anti-Semitism the world over. If we rely on "Moshe" to do all the caring for us, our future is endangered. Every individual ought to lose a little bit of sleep because of his or her personal concern on how to bring redemption to a hurting world.

"WHY DID YOU NOT FAINT"?

A moving account of (This story was told by the Lubavitcher Rebbe at a public gathering in the winter of 1975) Rabbi Yisroel Meir Kagen, the saintly Chafatz Chaim (1838-1933), who had dispatched a delegation of Jewish representatives to the Polish prime minister in an attempt to nullify a new decree against Jewish ritual slaughtering (*shechitah*). Upon their return, they reported to the great rabbi that their mission was a failure. "The minister did not understand our Yiddish, and the translator did not do a good job conveying our message," the delegation reported. "Yes, yes," cried the Chafatz Chaim. "But why did none of you faint? Had one of you been genuinely affected by the decree against Judaism as to faint, the prime minister would have understood you very well," he concluded.

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PARSHAS DEVORIM / SHABBOS CHAZON

AS FAR AS OUR EYES CAN SEE

בשבת חזון מגלים לכל יהודי את בית
המקדש

On Shabbos Chazon in the midst of our mourning for the Bais Hamikdash something very special and unique occurs. R' Levi Yitzchok of Berditchev tells us that on this Shabbos, preceding Tisha B'Av, every Jewish person is shown a vision of the third Bais Hamikdash.

Even though we cannot physically see this vision, the Berditchever continues, deep down in our souls, our hope for the future joins Hashems desire to always bring us good and this holy forecast of our nations destiny becomes real to us, if only in a metaphysical way.

But why the tempting... if we do not merit the rebuilding of our Temple, why the tease?

R' Levi Yitzchok answers by way of a

parable.

A father sews his son a beautiful and expensive garment, but the son is not careful and ultimately his actions cause the garment to get torn.

Once again, because of the fathers love for his son, he creates another, more beautiful garment, but alas, the son still has not changed his ways and it's only a matter of time until the new garment gets ruined.

Determined to gift his son with a magnificent garment once more, incredibly, he sets out to construct an even more beautiful piece of clothing. Upon completion, however, this time he keeps the coat...taking it out only once in a while to show it to his beloved son. "My dear son," he says, "when you change your ways, when you learn how to live with responsibility...this garment will be yours, forever."

So too our nation, when we learn how to act with love to one another, cease all strife and devote ourselves fully to Hashem, the

third Bais Hamikdash stands fully formed in the heavens, ready to come down to us-Hashems cherished and chosen children.

But our exile is long and the challenges are difficult, if not impossible to overcome. Our spirit could fall so low that we might, G-d forbid, lose hope. It is for this reason that Hashem shows us a vision of what our lives could be like, of what our lives will one day be like. And this vision comforts our souls. It provides a cosmic lift to us, a medley of hope, desire and anticipation, coming as it does in our weeks of mourning. It fills us, albeit in the background of our consciousness, with a strength to do good and a glorious recollection of what our nation once achieved.

MAY THIS VISION BECOME A REALITY,
SPEEDILY IN OUR DAYS.

GOOD SHABBOS!

THE EMBRACE OF
THE KERUVIM

How to Discipline our
Children

The Gemara relates that at the time of the destruction of the first Beis ha'Mikdash, the oppressors entered the Heichal and found the Keruvim embracing each other. They brought the Keruvim out to the public area in order to show everyone that the Jews themselves worshipped idols.

The Gemara in Bava Basra (99a) relates that when the Jewish people fulfilled the will of the Almighty, the Keruvim miraculously faced each other. When the Jewish people did not fulfill the will of the Almighty, the Keruvim turned away from each other.

The nation was punished with the destruction of the Beis ha'Mikdash because of their failure to repent and follow the

will of Hashem. Why, then, at the time of the destruction were the Keruvim facing each other and embracing? They should have been facing away from each other in a display of Hashem's discontent with the nation. (RITVA, in the name of the RI MI'GASH)

RAV Chaim Shmulevitz zt'l suggests that the embrace of the Keruvim at the time of the Churban actually showed Hashem's love for His people as it usually did. The Keruvim's embrace showed the Jewish people that only after Hashem aroused His profound love for the Jewish people did He empower His attribute of justice to destroy the Beis ha'Mikdash. The Midrash says that the destruction of the Beis ha'Mikdash was a manifestation of Hashem's mercy, for He vented His wrath on an inanimate building and thereby spared the people (Eichah Rabah 4:14, cited by Tosfos to Kidushin 31a).

Rav Shmulevitz points out that we are supposed to emu-

late Hashem's ways. If we have to discipline our children, we must remember to do so with love and compassion. Just like Hashem shows His true love for us even in the worst of times, so too, we must display our love to our children when reprimanding them. The same applies if we are chastising someone for a wrongdoing; we must show our true love for them while doing so.



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MANY OF US NEED THE SAME THING.

Daven for Me and I'll Daven for You

Do you need a salvation? Our Sages tell us 'One who prays on behalf of his friend and is in similar straits, he is answered first'

'Daven For Me and I'll Daven For You' is a fascinating non-profit organization of pure kindness connecting Jews around globe in times of need.

The concept of the movement is based on a Talmudic axiom, *'Kol Hamispaleil B'ad Chaveiro V'hu Tzorich L'oso Davar, Hu Ne'eneh T'chilah'*, one who prays on behalf of his friend and is in similar straits, he is answered first.

Prayer is never just about you or me. It is about the fate and well-being of all of the Jewish People, including you and me. That's why Daven For Me matches up people in need of similar prayers. As we learn to set aside our own worries and say Tehilim for one another, the impact in heaven is indelible.

No prayers are more powerful than those we offer up with love and compassion on behalf of a fellow Jew who's awaiting a similar salvation. When we choose to focus our requests from G-d on their needs, the answer to our prayers is never far away. So I'll pray for you and you'll pray for me, this way we will both witness miracles, with the help of Hashem.

Each of the thousands of members recites 5 chapters of Psalms daily on behalf of a fellow Jew. In turn, the recipient recites 5 chapters of Psalms on their behalf. The great Torah leaders of the generation have endorsed and expressed their enthusiasm for this project.

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בענין לימוד התורה ערב תשעה באב

הרמ"ע מפאנו בעשרה מאמרות כותב שמה דבעי הש"ס קידושין מ: תלמוד עדיף או מעשה עדיף היינו במעשה של תלמיד חכם דמעשה המצות של תלמיד חכם דין תורה יש להם שבא מחמת עיונו והנידון בש"ס מה עדיף תורה או מעשה תורה וכפשיט הש"ס שתלמוד עדיף שמביא לידי מעשה וכמו שלמד רש"י שנמצא שניהם בידו עייש, ועיין הקדמה שו"ת בית אפרים חלק או"ח מה שמרחיב בזה ואכמ"ל.

ויש להעיר שלפי זה מצוה גם בעידנא דלא עסיק בה יהיה מגין ומציל וקשה מסוטה כב. שמבואר שתורה מגין ומציל גם בעידנא דלא עסיק בה, ומצוה רק בעידנא דעסיק בה, והא מצות תלמיד חכם כדין תורה חשיב.

והנה הסתפקתי שכידוע מש"כ בתשובות חתם סופר או"ח סי' קנ"ו לגבי הלימוד ערב תשעה באב שחל ת"ב במוצאי שבת ומחמיר כמג"א בסי' תקנ"ג אולם יש את דברי הט"ז שם ס"ק ב' שמתיר ללמוד ערב ת"ב, ועוד יותר המאמר מרדכי על דברי הרמ"א רצה להקל בלימוד גם בת"ב בעצמו לולי שנאסר כבר בגמרא ופוסקים שעדיפי ממה שעושים בני אדם.

ויש מקום לספוקי במקום שת"ב חל בשבת ונעשה לו נדחה לראשון מה ההלכה לאוסרים ללמוד מחוץ היום ערב שבת, האם אומרים שזה למעשה ערב תשעה באב וזה רק הותרה וממילא יאסר ללמוד על אף שזה נדחה ליום ראשון או"ד אמרינן שזה נדחה וממילא זה לא חשיב ערב ת"ב בעצם.

והנה מדברי החת"ס מבואר שכל הדין שאסור שילמד ערב תשעה באב לא מלתא דאבילות היא שאם כן בשבת אין בו אבילות, ואלא כמו"ש "משום דכל מה שלומד מחצות ואילך עדיין מחשבתי עליו והרהור גביה בלילה ונכנס לאבל כשהוא שמח, א"כ גם בשבת אחר חצות אסור שאיננו משום אבילות דעצמו אלא משום לילה שאחריה ומשו"ה נהוג גם בשבת" עייש ועוד עיין בתשובות כתב סופר או"ח סי' ק"א מה שלפ"ז פוסק לגבי לימוד משניות אבות בשבת גם יהיה אסור, שאין זה מדין אבילות אלא משום אבילות דלילה שלאחריו.

מבואר מדברי החתם סופר שתורה משמחי לב וזה ממשיך אף אחרי זמן שלומד, ובזה יש ליישב קושיה הנ"ל מה שמצוה של תלמיד חכם על אף שיש לו דין תורה, אעפ"כ מצוה לית ליה מגרמיה, אבל תורה יש לה שמחה אף לאחר זמן וזהו מה שמגין ומציל על אף שלא עוסק בה וגם לאחר זמן מהרהר בה, ולכך מיושב מה שהקשינו מהרמ"ע מפאנו.

ובזה מיושב ערב שבת בנדחה גם שייך ללמוד מחצות יום גם לאוסרים והחתם סופר לשיטתו שאין כאן הסברא של אבילות של לילה של אחריה, שזה כבר שבת קודש ואין אבילות בשבת.

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Avi Weinberg

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JOKES

STORIES FROM CHELM

1. A woman from Chelm was down on her luck. In order to raise some money, she decided to kidnap a kid and hold him for ransom.

She went to the playground, grabbed a kid, took him behind a tree, and told him, "I`ve kidnapped you."

She then wrote a note saying, "I`ve kidnapped your kid. Tomorrow morning, put \$10,000 in a paper bag and put it under the pecan tree next to the slide on the north side of the playground. Signed, Chelmer."

The Chelmer then taped the note to the kid`s shirt and sent him home to show it to his parents.

The next morning the Chelmer checked, and sure enough, a paper bag was sitting beneath the pecan tree.

The Chelmer opened the bag and found the \$10,000 with a note that said, "How could you do this to a fellow Chelmer?"

What do you do if a man from Chelm throws a pin at you?

Run, he's got a grenade in his mouth!

A Chelmer calls her friend and says, "Please come over here and help me. I have a killer jigsaw puzzle, and I can't figure out how to get it started."

The Chasam Sofers Advice to a Threatened City

A LIFE LESSON

During the month of Tammuz 1809, Napoleon surrounded the city of Pressburg, Hungary, with cannons ready to fire any minute. Many Jews stood to lose their lives and remained paralyzed with fear. But at that pivotal moment, the Chasam Sofer, preeminent leader of the city, offered words of wisdom and encouragement. As recorded (Derashos Chasam Sofer, Vol. 2, 8th Day of Tammuz), all Jewish residents of Pressburg gathered together, whereupon the Chasam Sofer remarked:

"Ever since we have become a nation, the gentiles



UFARATZTA

TISHA B'AV - TU B'AV

This week we celebrate 2 days that are on the opposite side of the spectrum, Tishah B'av and Tu B'av. Tishah B'av, as long as the 3rd Bais Hamikdash is not built, is the saddest day of the year. By contrast on Tu B'av the Talmud says (Taanis P31,2) "Lo hayu Yomim Tovim keTu B'av" – There were no great holidays like Tu B'av.

Tisha B'av is not just a sad experience that happened almost 2,000 years ago. Our Sages say (Medrash Tilim 137:10) "If the Bais Hamikdash

have been shooting devastating arrows at us. Now, Napoleon is before us. If we wish to avoid the piercing strike of his arrows so they not hurt us, we must ensure that foremost our own arrows do not hurt anyone. It is middah k'negged middah, measure for measure. Our words are akin to arrows, as the Pasuk says, "Their tongue is like a drawn arrow, speaking deceit; with his mouth one speaks peace with his fellow, but inside of him he lays ambush" (Yirmiyah 9:7-8). If we are careful not to hurt anyone with our arrows of speech, their arrows of man-made material will not hurt us."

RABBI PAYSACH KROHN

is not built in your generation, it is as if it was destroyed in your generation." So, Tisha B'av is real and relevant now.

To each, Tisha B'av represents a sad moment in a person's life, a sad time because of a negative action or inaction. This can put you in a sad state, so at the same time you have to know that through your positive thinking and action in a very short time, you can make it a Tu B'av, --a happy day, happier than all Yomim Tovim.

*===Based on a farbrengen Tu-B'av 5743
Yeyhufchu yomim eiloo l'sasson ulesimchah!*

Her friend asks, "What is it supposed to be when it's finished?" The Chelemer says, "According to the picture on the box, it's a tiger."

Her friend decides to go over and help with the puzzle.

She shows her friend where she has the puzzle spread all over the table.

She studies the pieces for a moment, then looks at the box, then turns to her and says, "First of all, no matter what we do, we're not going to be able to assemble these pieces into anything resembling a tiger. Second, I'd advise you to relax. Let's have a cup of coffee, then .. "Let's put all these Frosted Flakes back in the box."



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WHEN TISHAH B'AV IS POSTPONED TO SUNDAY

Excerpted from Rabbi Yonasan Sasportas

Since it is prohibited to fast on Shabbos, in the event that Tishah B'av occurs on Shabbos, we postpone its observance to Sunday. This is known as a Taanis Nidche. Although this concept applies to all fasts, it has special significance on the fast of Tishah B'av. The reason for this is that although the Ninth of Av was selected for mourning the Beis Hamikdash, since it is the day that the destruction began, the Gemara (Taanis 29) tells us that the following day was also tragic due to the fact that the Beis Hamikdash that was set on fire on Tishah B'av, continued burning and was mostly consumed on the following day. The Tenth of Av, which is the day that we observe this fast when it is postponed to Sunday, is therefore an equally appropriate day for mourning.

The status of a Taanis Nidche is very similar to that of an ordinary fast of Tishah B'av. However, we find certain areas of Halachah that are treated more leniently on this fast. The first leniency concerns one who is performing a Bris Milah for his son on this day, as well as the mother, Sandak, and Mohel of the child, who are all included in the exemption of Baaley Bris. The Shulchan Aruch (559, 9) rules that since the day of a Bris is considered a holiday for the above-mentioned people, they are not obligated to complete a Taanis Nidche.

Instead, they may daven Mincha a half hour after noon, and then proceed to wash and eat, provided that they make Havdalah first. There is a difference of opinion among the Poskim whether this applies to a Bris that is not being held on the eighth day. Similarly, one may break his fast in the manner described above, if he is performing a Pidyon Haben on his first born, in the event that the Taanis Nidche occurs on the thirty-first day from the child's birth. Care should be taken that those subject to this exemption not eat a festive meal, and some add that they should not eat together. Some communities treat a Ta'anis Nidche like a normal fast regarding these Halachos.

An additional instance where we are lenient on a postponed fast is mentioned in the Shevus Yaakov (3, 37). He permits one who took ill to eat, even if fasting will not pose a danger to his life. He adds that this leniency applies equally to women who are expecting or nursing a baby. His ruling is quoted by many authorities, although Maharash Halevi and Beis Meir disagree with the second leniency regarding women.

There are additional differences on this Tishah B'av pertaining to Havdalah. The Shulchan Aruch (556) says that Havdalah is not made on Motzoei Shabbos, and is instead postponed to the following night, after the fast, when it is made on a cup of wine. The brachos over candle and Besamim are omitted. The bracha of Borei Meore Haesh on the candle is instead recited on Motzoei Shabbos, the night of Tishah B'av. It is preferable to say this Brachah before reading Eichah, but if one forgot he may say it the entire night. However, since there is a differ-

ence of opinion whether a woman may make this Brachah on her own, some advise her husband to wait to make the Bracha until he comes home so that he can make it on her behalf.

Although we don't fast or mourn publicly on the Shabbos when Tishah B'av occurs, the Rema obligates one to observe actions of mourning privately, such as refraining from washing one's hands with warm water. In addition, a Rav should be consulted regarding the private matters of a couple. It is preferable not to go on a walk for leisure this Shabbos. Eating meat and drinking wine is permitted, even during the third meal of Shabbos immediately prior to Tishah B'av. It is however not advisable to make a celebration or invite guests for this meal, unless one is accustomed to doing so regularly on Shabbos. Although it is generally forbidden to learn Torah on the afternoon preceding Tishah B'av (besides for the topics relating to Tishah B'av), some are lenient when this falls out on Shabbos, and one may rely on this opinion if needed.

As in an ordinary year, one should not eat meat or drink wine after the fast of Tishah B'av. However, although this prohibition also includes up until chatzos the next day in an ordinary year, this year one may eat meat or drink wine the next morning. Most Poskim permit washing clothes, and taking a haircut immediately after the fast of Tishah B'av that was postponed.

This article was written to bring awareness to specific issues. For individual questions a Rav should always be consulted

Don't Flaunt It

Rabbi Yissochor Frand

"You have enough, circle the mountain, and turn to the north (tzafonah)." (Devarim 2:3)

The Kli Yakar lived during a time when the Jews enjoyed prosperity, and he did not approve of the way they dealt with it. He urged them to be more discreet, to keep a low profile and not draw attention to themselves with ostentatious lifestyles.

He supported his exhortation with a homiletic interpretation of Moshe's words to the Jewish people. "You have enough, circle the mountain, and turn to the north (tzafonah)." The

word tzafonah can also be translated as "the hidden." In other words, you have enough material things. Now hide them! If you've got it, you don't have to flaunt it!

Eisav has a long memory, writes the Kli Yakar. Whenever he sees Yaakov prosper, he believes with all his heart that it is only because of the blessings that he believes Yaakov stole, the blessings that should have gone to Eisav.

Yaakov himself was already worried about this. When famine struck all of the Middle East, everyone was forced to run to Egypt, the only place where large stockpiles of food existed. It was the only way to avoid starvation.

Yaakov's pantry, however, was well stocked with food, and his family could have gone a long time without a trip to Egypt. Nonetheless, Yaakov sent them to buy food. "Lamah tistra'u?" he said.

"Why should you show off?" According to Rashi, Yaakov was concerned about the children of Eisav and Yishmael. Why should they see that you have plenty of food while they are starving? That would be a foolish thing to do.

Living in the United States, which is so liberal, so tolerant, we tend to forget this important lesson. Regardless of how benign American society is, it is still exile. We still live among non-Jews, not all of whom share the full measure of tolerance which has made this country the superpower that it is today. We still need to watch our step. If we have been blessed with prosperity — money, real estate, nice homes, automobiles and clothing — there is no need to flaunt our wealth.

"Why do you show off?" said Yaakov. It is impolite. It is unwise. It is even dangerous.

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10:30am 20 Tent

Holocaust survivors story

1:15-2:15 20 ↑

Rabbi YY Jacobson- Lecture

2:30-4:00 pm 18 Tent

Video Presentations 4:45-5:45pm

- 1- Project Inspire 18 Tent
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ON TISHA B'AV WE LOOK TO REBUILD THE WALLS OF THE BAIS HAMIKDASH...LET'S LEARN FROM SOMEONE WHO DID.

R' Shlomo Shlezenger

Holocaust Survivor
Mispalet of Bais Medrash Ohr Chaim

Topic:

Destruction Survival & Rebirth

1:15-2:15pm

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Tisha Bav Schedule '18

זמנים לתשעה באב תשע"ח

Shabbos Chazon / Erev Tisha Bav

SHKIA	8:22PM	
MAARIV	9:35PM	20 Tent
Words of Inspiration By Rabbi Coren 9:50		
Followed by Maariv	10:00 PM	18 Tent

Tisha B'Av, Sunday

SHACHARIS

ותיקין	5:21AM	20↑
	7:30 (Selected kinos)	18↓

9:00 18 Tent
Selected KinnoS with Explanation by Rabbi Eliezer Abish
Lecturer and Author "Portraits of Prayer" (For men & women)
9:45AM – 1:00PM

	9:30 (Selected kinos)	18↓
	10:00	20↑
CHATZOS	1:03PM	

MINCHA

Hanachas Tefillin *10 minutes before each Minyan*

Mincha Gedola	1:30PM	18↓	4:30	18↓
	1:45	20 tent	5:00	18↓
	2:00	20 ↓	5:30	18↓
	2:15	18↓	6:00	18↓
	2:30	20 tent	6:25	18↓ Plag Minyan/Maariv
	2:45	18↓	7:00	20↑
	3:00	20 tent	7:30	18↓
	3:30	18↓	8:00	18↓
	4:00	18↓	8:15	20↑ 7 min before שקיעה

HEICHAL HATORAH
18 UPSTAIRS
DESIGNATED FOR KINNOs

SHKIA	8:22	
MAARIV		
	6:51PM Plag Minyan	18↓
	8:22 at שקיעה	18↓
	8:32	18 Tent
	8:42	18↓
	8:52 30 min after שקיעה	18 Tent
	9:02	18↓
	9:12	18 Tent
	9:22 60 min after שקיעה	18↓
	9:34 רבינו תם	18 Tent

HAVDALA KIDDISH LEVANA AND REFRESHMENTS AFTER MAARIV

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Tisha B'av children's event
For Boys
 Led By
Rabbi Yaakov Yisroel Gbioff
Words of Inspiration
 Followed by
The Chofetz Chaim Heritage Foundation
Children's Video

Ages: 8-12
Time: 9:45-12:30
Location: 20 Forshay DownstiaRS

יהי רצון שהימים האלה יתהפכו לששון ולשמחה

יָרְחֵי
KALLAH כְּלָה





~Night Kollel~
RABBI NACHUM SCHEINER

TZITZIS AND SHAATZEZ PART III

– REASON 2 THAT CHAZAL FORBADE WEARING TZITZIS WITH SHAATNEZ

As mentioned previously, the Torah allows wearing shaatnez in a garment of linen, in order to fulfill the mitzvah of techeiles, which requires having wool. However, the Chachamim were concerned that one may come to transgress the issur of shaatnez and did not allow wearing tzitzis which contains shaatnez.

IN CASE ONE DOES NOT HAVE THE REAL TECHEILES

The Gemara in Menachos mentions another concern that the Chachamim had. It is true that, min hatorah, one is allowed to wear techeiles made from wool, on a linen garment. However, if the blue dye would turn out to be fake techeiles (known as kala ilan), then once again it will turn out that the person will have been wearing a garment of shaatnez without fulfilling the mitzvah of techeiles. Although he is fulfilling the mitzvah of tzitzis, that is still not enough of a reason to allow wearing shaatnez, since the allowance is only to fulfill the mitzvah of techeiles, and fake techeiles is not a fulfillment of the mitzvah.

This, says the Gemara, is based on the halachic principle of “efshar likayeim shneihem” – it is possible to keep both the aseï and the lo saaseï. The only time we apply the rule of aseï docheh lo saaseï – that a positive command can push away a negative command – is only when we are stuck. If there is another viable option to fulfill the aseï without transgressing the issur, then no such allowance applies. Therefore it is only in regards to techeiles – which must be made from wool – that we are stuck and we therefore allow wearing shaatnez.

Tosfos (Kesuvos 40a) however, raises the following question: If we only allow transgressing the issur of shaatnez when we are stuck, then why is it that we allow wearing a linen garment, which will have to have wollen techeiles strings? Maybe we should also say that one is obligated to find a different material for his garment, in order to avoid wearing shaatnez? Tosfos answers that that is not required. The Torah never said that one must refrain from wearing certain material in his garments. Since one is allowed to wear linen, then we have to allow woolen techeiles in the tzitzis strings. This is considered not possible to satisfy both.

IN CONCLUSION

Although Min hatorah one is allowed to wear techeiles, which has wool, in a garment of linen, the Chachamim did not allow it. One of the reasons is that the Chachamim were concerned that one may not have the real techeiles and thereby come to transgress the issur of shaatnez.

COMMUNITY KOLLEL NEWS:

In Rabbi Reisman’s fascinating shiur last week he also added a timely thought on the topic of “The Three Weeks.” He recalled the summers when he was in Eretz Yisroel and join the shiur of Rav Elyashiv. Being a visiting rav from the States, he was given the singular opportunity to daven next to Rav Elyashiv. In his later years the elderly rav would say the words a little louder and when it came to the words of hamachzir shechinas l’tzion, Rabbi Reisman noticed that Rav Elyashiv recited these words slowly and deliberately. After hearing the gadol hador saying these words with such devotion, he decided to try to follow suit. He added that this is something he also recommends for others to try, being that it is relatively easy to do: to recite these three words with the proper kavanah.

He added that after mentioning the story, he was told a fascinating postscript by Rav Elyashiv’s son-in-law, Rav Azriel Auerbach. The family name אלישׁוֹב was a name chosen by Rav Elyashiv’s illustrious grandfather, the great kabalist, the Baal Haleshem. After trying unsuccessfully to relocate to Eretz Yisroel, he changed his name to אלישׁוֹב, which stands for אָלֵי שׁוֹב, return to Me, to remind himself of his dream to return to the Holy Land, which was ultimately fulfilled. Thus, it seems that it was “in the Elyashiv blood” to yearn for the return of the Shechina to Yerushalayim.

The Kollel Boker, which is wrapping up the learning of Meseches Rosh Hashana, had the honor of once again hosting an absorbing shiur and presentation given by Rabbi Dovid Heber, Rav, Kahal Yisroel Tzemach Tzedek of Baltimore Kashrus Administrator Star-k Kosher. He discussed the topic: “Understanding the Ins and Outs of the Jewish Calendar,” which is intimately interconnected to this Mesechta, which discusses the set up of the Jewish calendar. The shiur also took place on Rosh Chodesh Av, another reason why he discussed how our calendar is set up. He specifically focused on the molad and when Rosh Chodesh occurs, including why some months have 29 days and some have 30 days. He also discussed when the Jewish Leap Years occur, which is based on the lunar calendar matching up with the solar calendar in order to ensure that the yom tov of Pesach comes in the spring. As usual, the crowd enjoyed his great expertise in this intricate topic.

As always, these shiurim are available on the shul’s website, 18Forshay.com, on MP3 in the shul, and on Torahanytime.

Wishing you a Wonderful Shabbos and a meaningful fast,

RABBI NACHUM SCHEINER

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