

BET

BRINGING EVERYONE TOGETHER

בית מדרש אור החיים
BAIS MEDRASH OHR CHAIM



OUR BELOVED RABBI
SOKAVA REBBE

REBBETZIN SPETNER'S
SEMINAR SCHEDULE
SUMMER 2019
PAGE 10

KIDDUSH THIS SHABBOS
IS BEING SPONSORED BY
REB CHAIM ZUCKERMAN
IN HONOR OF HIS PARENTS
עילוי נשמת אבי מורי ר' אברהם יששכר ז"ל
בן ר' יוסף צבי ז"ל
ולעילוי נשמת אימי מורתי שרה אסתר ע"ה
בת ר' יעקב אריה ז"ל

"כל המתאבל על ירושלים זוכה ורואה בשמחתה"

ONE MUST **STOP EATING AND DRINKING BEFORE SUNSET (8:02)**, AS THE FAST BEGINS AT THIS TIME.
AT THE TIME OF **NIGHTFALL (NOT EARLIER THEN 8:47)**, EVERYONE SHOULD SAY THE PHRASE
"baruch hamavdil bein kodesh lechol," REMOVE HIS SHOES



COMPLETE
TISHA B'AV
SCHEDULE &
PROGRAMS
PAGES 8 - 11



RABBI YY JACOBSON

SHABBOS
8:30^{AM} - CHASSIDUS
AND SERMON BEFORE MUSAF
OPEN FOR MEN AND FOR WOMEN

TUESDAY
9:30 - 10:30 AM SHARP
11 FORSHAY RD TENT
FOR WOMEN ONLY

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BET PARASHOT DEVARIM HAFTARAH 5779

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, and says in the name of Hashem, "The ox knows his master and the donkey his owner's feeding tray but My nation doesn't know and doesn't even consider Me. Woe guilty people, heavy with sin, evil and corrupt children who forsook Hashem and disgraced Israel's Holy One." (1:3,4) Yeshaya continues with more harsh words of chastisement, and says, "Why should you continue to be beaten if you just increase your straying? From head to toe there is no clear spot, only stabs, bruises and open wounds. But you have not treated them, not bandaged them or even softened them." (1:5,6) The prophet indicates that after all the beatings they have received the Jewish people haven't even made an attempt to rectify their faults.

Yeshaya then concentrated on the Jewish service in the Bais Hamikdash and attacked them even on that account. He expressed that Hashem was displeased with their sacrifices and lacked interest in their service. Hashem says, "When you come to see Me who asked you to trample on My courtyard? Don't continue bringing useless offerings; your incense is disgusting to Me. I cannot tolerate your gatherings on Shabbos and Rosh Chodesh, and I desire your festivals and celebrations; they're too much bother for Me." (1:12,13) The Jewish people were going through the motions of Judaism but lacked any

level of sincerity. They assembled in the Bais Hamikdash during the holiday seasons but did not dedicate their efforts to Hashem, rather to themselves. Even their prayers, their direct line to Hashem, were being rejected. Yeshaya said in the name of Hashem, "When you stretch out your hands in supplication I will ignore you; even when you increase your prayers I won't listen because your hands are full of blood" (1:15). These last words refer to the increasing number of murders and crimes that were taking place amongst the Jewish people, even in the Bais Hamikdash proper. Yeshaya said that Hashem had literally closed the door on His people and was not interested in seeing or hearing from them anymore.

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 disgusted 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", Chazal 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.

When my brother and I were kids we always got into fights and both got punished for it. It did not matter who was right and who was wrong. One day as usual we were going at it and my father came into the room he looked at us and we were terrified, we understood what was coming next. As he took off his belt something happened that never happened before; his pants fell down! The panic instantly dissolved and my brother and I were engulfed in gales of laughter. When my father saw us giggling and having fun he joined in and played with us.

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
EPHRAIM YUROWITZ

SHABBOS ZMANIM

EARLY MINYAN FRIDAY 1:35 & 3:30

CANDLE LIGHTING	7:45PM
MINCHA TENT	7:00PM
SHKIYA	8:03PM
MINCHA 18 FORSHAY	7:30PM
MINCHA 20 FORSHAY	7:50PM
SHACHRIS VASIKIN - DAF YOMI SHIUR	5:20AM
SHACHRIS	8:00AM
SHACHRIS YOUTH MINYAN 18	9:15AM
SHACHRIS *	9:15AM
SHACHRIS 20 FORSHAY BAIS CHABAD	9:45AM
MINCHA	1:45PM
PIRCHEI	2:00PM
MINCHA DAF YOMI	5:45PM
MINCHA SHALOSH SEUDOS	5:45PM
SHKIYA & START OF FAST	8:02PM
MARRIV	9:14PM 18 TENT, 9:40PM 20 TENT

WEEKDAY ZMANIM

SHACHRIS

20 MINUTES BEFORE NEITZ 30 ON YOM TOV

S 5:41 M 5:42 T 5:43 W 5:44 T 5:45 F 5:46

MINCHA & MARIV

12 MINUTES BEFORE PLAG

S 6:05 M 6:20 T 6:19 W 6:18 T 6:16

MINCHA & MARIV

12 MINUTES BEFORE SHKIA

S 7:40 M 7:47 T 7:46 W 7:44 T 7:43

AUGUST 11 - AUGUST 16

NEITZ IS 6:01 - 6:06

PELAG IS 6:33 - 6:28

SHKIA IS 8:00 - 7:55 PM

MAGEN AVRAHAM

8:55 AM - 8:57 AM

GRA- BAAL HATANYA

9:31 AM - 9:33 AM

Summer 2019



WEEKDAY MINYANIM

שחרית	מנחה ומערב	מצריב
כותיקין 20 Forshay ↑	12 MIN. מנחה 18 Tent	AT פלג 18 Tent
6:15AM 18 Forshay ↓	12 MIN. מערב 18 Tent	* סקינדז 18 Tent
6:30 Coming soon	AT סקינדז 20 Tent	15 MIN. מנחה 20 Tent
6:45 Coming soon	10 MIN. מנחה 20 Small Tent	20 MIN. מנחה 20 Small Tent
7:00 20 Tent	20 MIN. מערב 18 Tent	30 MIN. מנחה 18 Tent
7:15 18 ↓	30 MIN. מנחה 20 Tent	40 MIN. מנחה 20 Tent
7:30 18 Tent	40 MIN. מערב 20 Small Tent	50 MIN. מנחה 20 Small Tent
7:45 20 ↓	50 MIN. מערב 18 Tent	מצריב 18 Tent
8:00 20 Tent	8:00 Repeat Krias Shema after nightfall	9:00 18 Tent
8:15 18 ↓	9:15 18 Tent	9:30 18 Tent
8:30 20 ↓	9:45 18 ↓	10:00 18 ↓
8:45 20 ↓	10:00 18 ↓	10:15 18 ↓
9:00 20 Tent	10:30 18 ↓	10:45 18 ↓
9:15 18 ↓	11:00 18 ↓	11:15 18 ↓
9:30 18 Tent	11:30 18 ↓	11:45 18 ↓
9:45 20 ↓	12:00 18 ↓	12:15 18 ↓
10:00 20 Tent	12:30 18 ↓	12:45 18 ↓
10:15 18 ↓		
10:30 18 Tent		
10:45 20 ↓		
11:00 20 Tent		
11:15 18 ↓		
11:30 18 Tent		
11:45 20 ↓		
12:00 20 Tent		

↑ מנחה גדולה 30 min after chatzos
1:30 2:30 5:00 6:00 7:00
2:00 4:00 5:15 6:15 7:15
2:30 4:30 5:30 6:30 7:30
3:00 4:45 5:45 6:45 7:45
FOR MORE INFO: www.18forshay.com / ohrchoaim18@gmail.com

BLUEBERRY HILL ZMANIM

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

MINCHA 6:15 PLAG 6:35



RABBI COREN

TURNING TISHA B'AV INTO A YOM TOV

During the week of Parshas Matos, I thought of a vort while biking. I couldn't hold myself back and immediately sent it out on WhatsApp. I was sure that I wasn't the first to think of this vort and so it was that someone after Shabbas told me that the Kedushas Levi had a similar idea. The vort was on the words לא יחל דברו ככל היוצא מפיו יעשה --the simple translation is: don't profane your words; whatever comes out of your mouth do. However, I was thinking along the lines of a more Chasidic pshat. If a person doesn't profane his words--i.e. he appreciates the power and holiness of each word and is therefore careful with every sound he makes-- then whatever comes out of his mouth will occur. This is similar to the Gemara in Baba Metzia where it is brought down that someone who inspires others to Torah will כפי תהיה --will be like my mouth, like Hashem's mouth. It's a profound strength and it's our most forceful weapon. It also makes sense from a Kabbalistic perspective. We know one of the earliest sefarim, Sefer Yetzira, describes the process of creation and explains how everything is really based on letters of the Aleph Bais. We also learn this from the words used by magicians--Abra Kedabra - which in reality means, 'I will create with my words.'

We know that for the third Bais Hamikdash to be built we need tefilot. Rav Chaim Vital says that just as we left Mitzrayim when Hashem heard our pleas and cries so will the last redemption occur through our prayers.

Chazal say it beautifully in the Yalkut Shimoni on the pasuk אל תירא תולעת אינה אלא בפה כך יעקב מה כוחה של תולעת אינה אלא בפה כך -- our real missiles

are not the most advanced military artillery but our tongues. When I was going through the parsha of Matos beginning with the seriousness the Torah gives to the subject of Nedarim and followed by the war of Midyan, I found a connection that ties everything together. This is the concept of the power of words and how much we should appreciate every utterance that comes out of our mouth. The notion of Nedarim creating a reality teaches us that we shape the real world with our words both for good and for bad. This reinforces the words of the Midrash that expound on the words אלה למטה אלה למטה which Chazal explain means that for each thousand soldiers that were selected to go into battle there were another thousand praying at home on their behalf. The idea was actually reinstated a few years ago when Israeli soldiers were battling Hamas during Tzuk Eytan in Gaza.

So what does this all have to do with this coming Shabbas and Tisha B'av? The answer is in the introduction of the Chafetz Chaim's Sefer on Loshon Hara. The Chafetz Chaim explains that the sin that brought about the destruction of the Bais Hamikdash was Sinas Chinam but in truth it was the loshon hara that was rampant amongst the Jews. This still begs an explanation as to why none of our prayers have been able to turn around 2000 years of living in a state of exile and suffering. The Chafetz Chaim reasons that when we speak loshon hara we create spiritual blockages and negative angels that become our prosecutors and who do not allow our prayers to go through to a higher level.

So what are planning to do to fix the problem?

I humbly suggest that this Tisha B'av we accept on ourselves to study the laws of loshon hara and begin a new commitment to avoid speaking negatively about anyone and if there is a question as to how to handle a specific situation, turn to a Rav.

The Chafetz Chaim is telling us that this is what must be done in order to bring Mashiach.

Let's make it happen. Good Shabbos



RABBI SHLOMO YOSEF JUNDEF

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THURSDAY NIGHT AUG. 15th @9PM

20 FORSHAY (UPSTAIRS)

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Bring your own instrument

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SEEING THE GEULAH TODAY

Rabbi Yisroel Reisman

As we prepare for Shabbos Chazzon falling this year on the 9th of Av, Shabbos Parshas Devarim. How very appropriate for Shabbos Chazzon, Parshas Devarim begins with Mussar. As Rashi says in 1:3 (סמוך למיתה). Prior to his death Moshe Rabbeinu gives Mussar to Klal Yisrael. He gives them Mussar about the things that they had experienced, the Aveiros that they did in the Dor Hamidbar.

I saw a Gevaldige Kasha in the Mishnas Reb Aharon. He asks, Moshe Rabbeinu had to give Mussar, for the last 38 or 39 years every Tisha B'av people went into their graves and 15,000 Jews died every Tisha B'av because of the Cheit Hameraglim. They saw it, they knew it. There were many Jews sitting Shiva for a week after Tisha B'av. The Kasha is, you have to give Mussar, you have to give Tochacha, what bigger Mussar is there than that?

The answer is an important Yesod. No matter what it is that should shake you up, that won't shake you up. In Yiddish they say Mir Vaint Zach Tzu. You get used to things. Even things that should change you, that should influence you, that should be Mashpia, the first time it shakes you up, then a human being gets used to anything. When you get used to things that should influence us, that should make an impression on us and they don't. Even though 15,000 Jews went into their graves and were not getting up in the morning, every Tisha B'av year, after year the feeling, the Hergish is also something that wears off.

To me this comes to mind in our days, in our lifetime the most. An incredible thing that is happening all

around us that we don't take notice of. HKB"H told us through Moshe Rabbeinu thousands of years ago, the Neviim came later and they reiterated. That Mikeitz Hayamim HKB"H will gather Jews Mai'arba Kanfos Ha'aretz and bring them to Eretz Yisrael. The Yidden will come back to the land of Israel from the four corners of the world. Open your eyes, this ancient Nevua which did not take place for thousands of years is taking place before our eyes. It seems that every decade from another part of the world Jews are brought to Eretz Yisrael by one or another usually political events that takes place.

We have seen in my lifetime, in the 80's with the overthrow of the Shah in Iran, Iranian Jews coming. In the 90's Jews from Russia coming, Jews from Ethiopia coming. We see now Jews from France and other European countries coming to Eretz Yisrael in large numbers. It is an incredible Kiyum Hanevua. It should shake us up. It should wake us up to the special time we live in. It should awaken in us a yearning when Tisha B'av comes, for the Bais Hamikdash and Moshiach, it is so close you only have to deserve it. Mir Vaint Zach Tzu. They are Tzu Gevoint to anything that happens. We should be influenced.

There is another Rashi here in the beginning of the Parsha. Rashi says that Moshe Rabbeinu gave Mussar Somech L'misaso like Yaakov Avinu. Yaakov Avinu also gave Mussar to Reuvain Somech L'misaso. Rashi says incredibly, that as long as Yaakov was not close to death he did not give Mussar to Reuvain (כדי שלא תניחני ותלך). (תדבק בעשו). Maybe Reuvain would defect and go over to the Eisav. So he didn't want to give him Mussar.

In the Sichos Mussar in Devarim (Taf Shin Lamed Gimmel), he asks an extraordinary Kasha. The Gemara says in Maseches Shabbos 55b (19 lines from the top) (א"ר שמואל בר נחמני א"ר יונתן כל האומר ראובן חטא אינו אלא טועה). Reuvain didn't sin the way the way it seemed in Pashut Pshat in the Posuk through Znus. Reuvain sinned in that he was Tovei'a, he demanded in the the honor of his mother and without permission moved his father's bed into his mother's tent. On Reuvain's Madreiga that was a sin. The Tochacha/Mussar on such a sin Shema Yeilach L'tzad Eisav? What is the Pshat in Rashi? It is a Davar Pele! The Kasha is a very strong Kasha.

It is not so clear what Rav Chaim Shmuelevitz is answering. He goes off into a discussion of Tochacha

and Yuish. Let me tell you what I think he means and you look at it and form your own opinion. Human beings by nature like things that are clear, that are black or white. We like clarity. We don't like to weigh two sides of an issue. It is much more satisfying to deal in absolutes. This is Treif, you cannot eat it period. We can deal with that.

It is a food which is Tov L'hachmir that it is better not to eat, we have a hard time with that. When things are grey it is a struggle. We like absolutes and we tend to shy towards absolutes even when it is not called for. We see this very often. When people have friction with a friend instead of working it out they just walk away from a friendship. It is easier to deal with absolutes and say I don't want to have anything to do with him. Even an Avla. It is much easier than to weigh things, maybe he is right maybe he is wrong. Even if he is wrong let's fix it up. Absolutes are easier especially when you can couch the absolutes in terms of a Frumkeit. Absolutes are easier.

When you give someone Mussar even on a small thing, there is a certain sense of disappointment, of Yuish. That sense of disappointment causes people to do extreme things. I remember once that Rav Pam once asked me to tell one of the Bachurim in the Yeshiva who was a Yasom who was Davening for the Amud to tell him that there are a couple of words in Chazaras Hashatz he pronounces incorrectly. I did it. His response was, what? Rav Pam said that? I am not Davening for the Amud anymore when Rav Pam is in Yeshiva, let my brother Daven. I will Daven at the Minyanim that he is not there. So now 40 years later he is still mispronouncing those words. It is much easier to say let me walk away from it rather than to have to try to work things out.

Even Reuvain B'madreigoso, there is a fear that Reuvain would say nothing doing. Mussar, I am walking away from it. What a powerful lesson. We hear Mussar. People criticize or correct us, we take it personally. We shouldn't. If you are going to an interview and someone says your tie is crooked you say thank you and you fix your tie. You have to take things as they are intended, sometimes better than they are intended. Take them correctly. Two important thoughts how a human being is Tzu Gevoint, you get used to things and how human beings react harshly to Mussar.



LEARNING ON SHABBOS TISHA B'AV

The Rema in Ohr Hachaim, siman taf kuf nun gimmel brings down in the name of the Maharil that we have a minhag not to learn regular limudim from Erev Tisha B'Av after chatzos until the end of Tisha B'Av. There are special limudim that are relating to sad things that may be learned on Tisha B'Av. The Rema concludes that if Tisha B'Av falls out on Shabbos, we don't learn Pirkei Avos.

The Levush says that it makes no difference if Tisha B'Av falls out on Shabbos or if Erev Tisha B'Av falls out on Shabbos. In both of these cases, one should not learn regular limudim. The Magen Avraham in Seif Koton Zayin writes that if Tisha B'Av falls out on Shabbos, one should definitely not learn his regular limudim. The Taz in Seif Koton Bais asks, if there is no issur of eating meat or drinking wine why should there be an issur of learning? In response to this question the Taz ends off that if someone learns on Shabbos after chatzos his learning will not be wasted.

The Bechor Shor differentiates between eating and drinking meat or wine and

learning Torah. Eating or drinking is called Oneg Shabbos, which applies even on Tisha B'Av that falls out on Shabbos, whereas learning Torah brings simcha and there is no chiyuv of simcha on Shabbos. Because of this, when Tisha B'Av falls out on Shabbos, we do not learn. The Divrei Yatziv argues with this position and says that there is simcha on Shabbos as we can see in Shabbos davening we say, "Yismechu Bemalchuscha."

The Chasam Sofer in the Teshuvos on Ohr Hachaim, siman kuf nun vov writes a different reason why it is forbidden to learn on Erev Tisha B'Av. He explains that whatever a person learns after chatzos stays in his memory until the evening and he will enter into Tisha B'Av with the simcha of the Torah that is still on his mind from Erev Tisha B'Av. We therefore stop learning earlier so we can go into Tisha B'Av in the proper frame of aveilus.

The Mishna Berurah says that one can be someich on the Taz who said that such learning would not be wasted. Even if one were to say there are plenty of things that one may learn that are muttar, the fact is that many people don't learn at all. It is better to learn the regular limudim rather than being mevatel. The Divrei Yatziv does say that if there is a shiur kavua, one should learn regularly since it should not be aveilus befarhesya.

May we all be zocheh to learn the regular limudim on Shabbos when Moshiach will come and we will therefore celebrate the Yom Tov of Tisha B'Av.

VIP Service

When a high school teacher from Baltimore travels to Israel, the VIP service he gets is much more than expected.

Rabbi Yoel Gold

During 2014's Operation Protective Edge, Benyamin Moss, a high school teacher in Baltimore, was one of many Jews who sought out a connection with soldiers in the IDF. A hotline had been set up to distribute names of Israeli soldiers so that people could *daven* for them, so Benyamin called in. He was assigned to *daven* for Eitan ben Edna.

The Gaza ground invasion began on Thursday night. Benyamin did his due diligence, mentioning Eitan ben Edna during *Maariv*, and then at *Shacharis* Friday morning. But when he sat down to breakfast after *davening*, he discovered that one IDF soldier had already been killed — First Sergeant Eitan Barak, fatally shot by a Hamas gunman in North Gaza at 3 a.m. Could this be his soldier?

He frantically searched news sites for Barak's mother's name, only to come up empty. Eitan is one of the ten most popular names in Israel, but Edna is fairly uncommon, so Benyamin decided that unless someone presented him with further evidence, he would continue to *daven* for "his" soldier until the war was over. He stored "Eitan ben Edna" in his phone's memory, including the boy in his *tefillos* three times a day, but privately doubted that it made a difference. He had a bad feeling about it.

Eventually the danger subsided, and Israel withdrew from Gaza. Months passed, eventually years. This summer, Benyamin decided to spend some time in Eretz Yisrael. He had not been there since Operation Protective Edge, and a visit was long overdue.

The Kosel, *Me'aras Hamachpeilah*, a couple of good hikes — the itinerary was carefully planned, except for one thing. Benyamin wanted to get a *brachah* from Rav Chaim Kanievsky, but he'd heard that it was really, really hard to get an audience. He did have a secret weapon, though — his grandmother lived in Eretz Yisrael, and she had connections. He called her up, hopeful. Did she know of anyone who could help him get in?



"Of course," she said. "Have you tried Tzvika Cohen? He's a big *macher* over here with access to all the *gedolim*. Just call him and tell him I sent you." She gave Benyamin the number. Benyamin called Tzvika and explained the situation.

"Sure, no problem," Tzvika said easily. "I can get you in to Rav Chaim. When are you arriving?"



Give me your flight number. Call me when you get here."

Benyamin took his phone number, writing it in an address book. He'd be leaving his American phone behind for the few weeks of his vacation. There were other things to pack: his clothing, some *sefarim*, gifts for family members in Israel. The days flew by, and soon he was about to leave.

On his way out the door, Benyamin took one last look at his phone - Eitan ben Edna, that's right. He'd heard the stories of *chutznikim* meeting their assigned IDF soldiers in

Israel and seen the In-spireClips video about a woman who traveled to Israel, and, through a series of seeming coincidences, went to a restaurant and met the soldier she had prayed for. Wouldn't it be funny, he thought, if he met someone who'd known his?? The plane landed in Ben Gurion Airport, and Benyamin collected his carry-on items. He followed the other passengers up the aisle of the plane, into the jetway, and joined the slow-moving crowd making their way to passport control and customs. Just inside the terminal, VIP escorts waited, brandishing signs with their passengers' names. To Ben's surprise, one of them held a sign reading "Benyamin Moss."

you?"

"Uh, what's your name?"

"Ah, I'm sorry, I forgot. I'm Eitan." Benyamin smiled at the coincidence. "Did you serve in the army?"

"Betach, of course."

"In *Tzuk Eitan*?" Benyamin asked, referring to Operation Protective Edge by its Hebrew name.

"Yes..." Eitan said slowly.

Ben's heart was beating quickly now. "This is going to sound very weird, but what's your mother's name?"

Eitan looked at him strangely. "Her name is Edna. Why do you ask?"



RABBI YY JACOBSON

THE DANGERS OF PASSIVITY

Three Levels of Moral Degeneration: Passivity, Destruction, Isolation

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 prophesies using an identical Hebrew term, *eicha*, which means "how" or "alas."

The first one to utter this word was Moses. In the beginning of this week's portion, Devarim, Moses, 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 Isaiah. In the opening chapter of Isaiah, this extraordinary man of G-d laments the moral degeneration of Jerusalem and its Jewish inhabitants 700 years after Moses' death. "How—*eicha*—has the faithful city become a prostitute?" Isaiah cries. "She was full of justice, righteousness lodged in her, but now murderers." The third was Jeremiah. Jeremiah's heart-wrenching book of Lamentations, written 200 years after Isaiah 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 Moses, Isaiah and Jeremiah. 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. Moses was discussing the enormous burden of leadership; Isaiah, the ugliness of promiscuity; and Jeremiah

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[7].

THE TRAGEDY OF SILENCE

What was Moses' 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 Moses 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 Moses 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?" Moses 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 Moses 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. The cry of Moses' "How can I carry you alone" ultimately evolved into the second stage of degeneration, which reached its peak during the time of Isaiah. "How has the faithful city become a prostitute?" Isaiah asked. "She was full of justice, righteousness lodged in her, but now murderers." How indeed? Because Moses 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. Isaiah'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 during the days of Jeremiah. "Alas—she sits 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 most recent 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.

Following the Gaza withdrawal, leaving it vacant of every Jew, Gaza was transformed to Hamastan, committed to the destruction of Israel. With a fierce tenacity, Hamas continues to use this springboard to perpetuate attacks against 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 Almert 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 "Moses" 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.

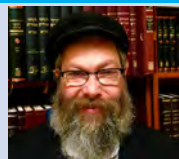
"WHY DID YOU NOT FAINT"?

A moving tale: Rabbi Yisroel Meir Kagen, the saintly Chafatz Chaim (1838-1933), once 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.

TALK GOOD BEHIND HIS BACK

UFARATZTAH

From my grandfather's sayings: What good is Chassidus and piety if the main quality is lacking - Ahavas Yisrael...*



==== *From Hayom Yom Av 6*

**The MahaRaSH Admur Shmuel, the grandfather of the previous Rebbe, the RaYYatz. Note: the reason for this long Galus is Sin'as Chinam. To annul the reason of galus is Ahavas Chinam. As the Rebbe said, the best way to break the pattern of Loshon hora is to engage in Lashon Hatov. Talk good behind peoples back.*



Tisha B'Av- How Should We Daven?

Crowds flock to Foreign countries, where we pour our hearts out in prayer, rightfully before a Tzaddik. We are told, there is no difference if the Tzaddik is still in this world or not...our prayers will reach the right destination. You can depend on it.

But the question, especially at a cemetery, comes up for us many times- how should we daven?

What form should our supplications take?

The question looms large on the holy day of Tisha B'Av, where we mourn the ultimate House of Prayer, the Beis Hamikdash.

Let the Kohein Gadol lead the way- The Chofetz Chaim, Harav Hagaon R' Yisroel Hakohein Kagan Zatz"l illuminates the right pathway for our prayers.

This Shabbos Chazon and this Tisha B'Av- in fact the whole year through- Let us listen deeply to his wise advice told by way of a parable.

We spend our precious time in tefila beseeching G-d with all our personal requests and if we feel elevated, also with the needs of our communities.

Let's face it- it's how we're trained and what makes the most sense.

A child pleads to his father- please help. I need this I need that..

Just as our parents want to fulfill our every need- our merciful Father in heaven will surely hear us.

But yet, the Chofetz Chaim continues- if we only would realize the power of our prayers the power of our tears- we would daven as well and cry for the return of the Bais Hamikdash and the coming of Moshiach speedily in our days.

When the Bais Hamikdash returns, the Shechinah- Hashem's holy presence will rest fully once more in this world and on our nation.

When this happens, our tradition teaches that all personal problems will be answered and all illnesses healed- all worries will vanish..

Az Yimaleh Sechok Pinu. We will be gladdened once more; our souls brimming with happiness as we joyfully watch our problems disappear.

Let's hear the story of a prince who is exiled from his father's kingdom and forced to work as a laborer in a faraway land- a popular metaphor for this time of year.

After a while the King had mercy on his son and sent his royal messengers inquire after the prince and grant him some royal requests.

When they arrived at the faraway land- they could not believe their eyes. The prince had become a commoner...he did not resemble his former royal self even one bit!

After pleading with the prince, they finally convinced this shadow of a royal personage that he was once a prince and his father the king wants to help him and therefore he may ask for whatever he wants and the King will consent.

Dazed and confused, the prince / slave asked the royal messengers, meekly, as if looking through a darkened glass at his princely past-

Perhaps my father the King can ask my boss to give me a little more food each day and not give me such difficult work..

Upon hearing this the King broke down and cried..

If my son would only be in a position to realize, that he can ask to be returned to the Palace.. And as a prince he will get all he desires once more!

So to us, the Chofetz Chaim continues.. We have this most powerful tool, tefila and we use it to ask for a little more money, more parnassah, more things..

If we would only ask for Moshiach and the return of the Shechina and the rebuilding of the Bais Hamikdash once more- both we and the entire Jewish people would be granted all we need!

May this Tisha B'Av bring us tangibly closer to the rebuilding of the Bais Hamikdash and the coming of Moshiach speedily in our days, and may the tefilos of our heart and the yearning of our souls be answered for the good!

Have an easy fast and may we all greet each other in Yerushalayim soon!

פרשת דברים חזון



ימים אלו ימי בין המצרים ימי הסתרה ימי אבל על השכינה בגלות, הזמן שבו מי שהמתאבל כראוי יזכה לראות את הבית הבחירה בשמחתה, והנה בזה הזמן נאסרנו בו באכילת בשר ושתית יין, אולם מצאנו שיש דברים שבהם הותרה לעשות סעודת וזה סיום מסכתא

או סיום דבר מצוה עיין רשבם ב"ב קכא: אולם כתב הערוך השולחן סי' תקנא סעי' כח' נוסח "אין לבקש על הסיום רק תלמידי חכמים השייכים ללימוד התורה" והדבר פלא, אלא כתוב כאן שזהו תנאי לעיכובא שהשמחה צריכה להיות שמחה אמיתית בעצם מצד חדוותא דתורה עצמה.

ויש להביא בכאן מה ששמעתי בשם מרנא החת"ס זיע"א להקשות מה שקי"ל שאסור ללמוד ערב תשעה באב מחצות, ויש אומרים אף שחל בשבת גם אסור ללמוד מחצות היום, אולם בשר אפשר לאכול עד שקיעה, ומהו החילוק בין בשר שהיא מביאה שמחה ללמוד התורה שמביאה שמחה? ואמר בזה החת"ס שבשר משמח רק לשעתו אבל תורה משמחו אפילו לאחר זמן, ממילא ערב ת"ב אפילו בשבת על אף שבשר משמח אבל תורה משמח גם לאחר זמן.

ולפי"ז יש ליישב מה שהיה קשה לי בדברי הרמ"ע מפאנו שבי' הא דקידושין מ: תלמוד או מעשה מה עדיף דווקא במעשה של תלמיד חכם שמעשיו נובעים מהעיון בתורה עצמו, וקשה אמאי אמרינן בסוטה כ"א: שמעשה רק בעידנא דעסיק בה מגנה והא דין תורה יש לה?

ואלא לפ"ד החת"ס שרק תורה שמשמח לאחר זמן יש כזה כח, אבל מעשה על אף שיש דין תורה אבל שמחה ליכא.

שבת שלום
דוד י פיירסטון



DR. SIMCHA

How coincidental that this PARSHA speaks about the ME'RAHGLIM (in the 3 weeks) !! After all , it was due to our reaction of what they said , that the two BATEI MIKDASHOS were destroyed. (we cried that night , for no reason etc. !)

In this weeks PARSHA it says that we said " its because HASHEM kind of ha-tes us etc. " CHAS VE'SHALOM & RASHI points out right there that actually HASHEM LOVES US !!

It makes sense to have alot of SIMCHA from the fact that HASHEM loves us dearly & that we can put our FULLEST TRUST IN HASHEM. Let's be happy , look happy & share it with others as well. (just the opposite of the me'rahglim) There's a POSUK that says " KI BE'SIMCHA SAI'TZAI'U let's " get out " of GALUS with SIMCHA. Start with SHABBOS , with a new freshness. Enjoy

Shabbos Chazan / Erev Tisha Bav

SHKIA	8:02 PM	
MAARIV	9:14 PM	20 Tent
Words of Inspiration By Rabbi Coren	9:30	
Followed by Maariv	9:40 PM	18 Tent

Tisha B'Av, Sunday

SHACHARIS

ותיקין	5:40AM (Neitz 6:01)	20↑
	7:30 (Selected kinos)	18↓
	8:00	20 Small Tent
	8:30	20 ↑
	9:00	18 Tent

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

9:30 (Selected kinos)	18↓
10:00	20↑
10:30	20 Small Tent

CHATZOS

1:02PM

MINCHA

Hanachas Tefillin 10 minutes before each Minyan

Mincha Gedola	1:30PM	18↓	4:00	18↓	6:45	20 Small tent
	1:37	20 tent	4:30	18↓	7:00	18↓
	1:45	20 Small Tent	5:00	18↓	7:10	18 tent 2 nd plag Minyan
	2:00	18 tent	5:15	18 tent	7:20	20 tent
	2:15	18↓	5:30	18↓	7:30	20 Small tent
	2:30	18 tent	5:45	20 tent	7:40	18↓ Shkia Minyan
	2:45	18↓	6:00	18↓	7:50	18 tent
	3:00	18 tent	6:05	18 tent Plag Minyan/Maariv		
	3:30	18↓	6:30	18↓		

HEICHAL HATORAH
18 UPSTAIRS
DESIGNATED FOR KINNOs

SHKIA

8:01

MAARIV

6:33PM Plag Minyan	18 tent
7:30 2 ND Plag Minyan	18 tent
8:00 at שקיעה	18↓
8:10	18 Tent
8:20	18↓
8:30 30 min after שקיעה	18 Tent
8:40	18↓
8:50	18 Tent
9:00 60 min after שקיעה	18↓
9:12 רבינו תם	18 Tent

HAVDALA KIDDISH LEVANA AND REFRESHMENTS AFTER MAARIV
 MIKVAH WILL BE OPEN MOTZEI TISHA BAV

ב"ט
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UNDER THE LEADERSHIP OF RABBI AARON LANKRY

Select Kinnos

with

Rabbi Eliezer Abish

Lecturer and Author of "Portraits of Prayer"

Explanation, Insights & Stories

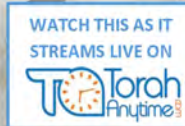
- What are we missing and why do we yearn for the Bais Hamikdosh?
- Can I really shed a tear after so many years in Galus?
- How can we miss something we ourselves never actually experienced?
- Can this Tisha B'Av finally be our last one?

9:45am – 1:00pm

18 Forshay, Tent

Shacharis 9:00am

For men and women



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Tisha B'av Boys Event

Led By

Rabbi Yaakov Yisroel Gobioff

Words of Inspiration

Followed by

The Chofetz Chaim Heritage Foundation

Children's Video

Ages: 8-12

Time: 9:45-12:30

Location: 20 Forshay Downstairs

יהי רצון שהימים האלה יתהפכו לששון ולשמחה

בית מדרש אור חיים

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COMMUNITY LEARNING CENTER
18 FORSHAY ROAD, MONSEY, NEW YORK 10952
UNDER THE LEADERSHIP OF RABBI AARON LANKRY

Tisha B'av
Presents:

R' Shlomo Shlezenger

Holocaust Survivor
Mispalel of Bais Medrash Ohr Chaim

Topic:

Destruction Survival & Rebirth

1:15-2:15pm

20 Forshay, Upstairs

יהי רצון שהימים האלה יתהפכו לששון ולשמחה

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A TISHA B'AV ADDRESS

Faith Amidst the Flames

Survivor testimony from
Mr Sam Bradin.

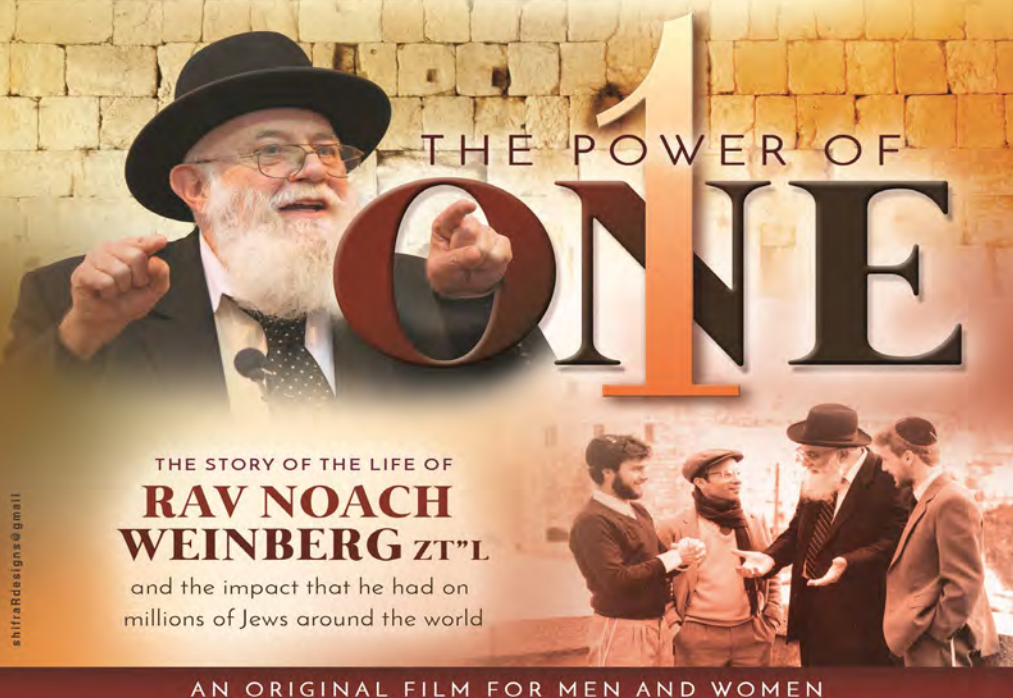
How a young boy survived the horrors of Auschwitz and stayed committed to Yiddishkeit until today.

SUNDAY AUGUST 11 | 6 PM

THE TENT AT 20 FORSHAY RD, MONSEY, NY

"IF ONE MAN CAN KILL SIX MILLION JEWS,
ONE MAN CAN SAVE SIX MILLION JEWS."

- HaRav Shach zt"l at Yeshivas Aish HaTorah 1977



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STORIES THAT WILL TOUCH YOUR HEART

RAV SHLOMO ZALMAN'S ADVICE TO THE MOTHER OF THREE YOUNG ORPHANS

A widow raising three young children once approached Rav Shlomo Zalman Auerbach, zt"l, and asked for his advice. She said that she did not have a lot of money, but she was somehow able to put a small amount together, and she wanted to do something with it that would be a Zechus for her husband.

Some of her friends suggested using the money to buy Seforim or give it to a

Gemach, and she asked Rav Shlomo Zalman for his suggestion.

Rav Shlomo Zalman thought for a moment, and then he said, "I have the perfect suggestion for you to do something meaningful as a Zechus for your husband, and I am confident that if you follow it carefully, it will be a great source of merit for him.

"I want you to take the money, and go with your children to a toy store, and use the money to buy games and toys for them. Then, go home and play these games with your children. Also, make sure to take your children to the park as often as you can, and play with them there. Spend time with your children and create a strong and loving relationship with them. This will make your children happy and wholesome."

Rav Shlomo Zalman smiled at her and said, "Trust me, raising genuinely happy children will serve as the greatest Zechus for your husband!"

HOW MUCH HASHEM LOVES US

By Rabbi David Ashear

Hashem is always helping us. He wants us to succeed. He cares about even the people who are so distant. A man told me that while in an airport, returning home from a business trip, he found out his flight was cancelled. He decided to take Uber and go to the Chabad to pray Mincha and Arbit.

He noticed the driver who picked him up had a Jewish name, although he didn't look Jewish. He asked him, and he replied that he was. "I used to be religious, but I haven't kept anything in the last 15 years."

The man told the driver that he was going to a certain shul to pray, and he invited him to join. The driver said, "That shul is near my house. I always thought about going, but I never did. Since you're here, inviting me now, I'll go."

They went together, the man introduced the driver to the Rabbi and he prayed with Teflin for the first time in so many years. Now, the Rabbi is working to make him a steady member

Rebbetzin Spetner's Seminar Schedule SUMMER 2019 AUGUST

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Shabbos
4 Montreal: Beg. 1 7:30-10:45	5 Montreal: Beg. 2 10:00-1:15 Montreal: Beg. 3 7:30-10:45	6 Montreal: Beg. 4 10:00-1:15 Montreal: Beg. 5 7:30-10:45	7 Montreal: Beg. 6 10:00-1:15	8 Toronto: Alumni Language Seminar 10:00-1:00 2:00-5:00	9	10 פרשת דברים
11 תשעה באב	12 Monsey: Beg. 1 10:00-1:15	13 Monsey: Beg. 2 10:00-1:15	14 Monsey: Beg. 3 10:00-1:15	15 Monsey: Beg. 4 10:00-1:15	16	17 פרשת ואתחנן
18	19 Monsey: Beg. 5 10:00-1:15 Queens: Alumni Self Confidence 7:30-10:45	20 Monsey: Beg. 6 10:00-1:15 Monsey: Alumni Social Dynamics in Siblings & Friends 7:30-10:45	21	22	23	24 פרשת עקב

LOCATIONS

Montreal
Mindy's Simchah Room
at Rabbi Tabak's Shul
2195 Ekers
Montreal, H3S1C6

Toronto
Viewmount / Simcha Room
1 Viewmount Avenue
Toronto, ON M6B1T2

Monsey
Ohel Yitzchok
1 Challenger Court
Monsey, NY 10952

Queens
Yeshivas Chofetz Chaim
Ezras Noshim
76-01 147th Street
Flushing, NY 11367

PLEASE NOTE: Alumni: *NEW!* Register online: alumniereg@spetner.org or come 1/2 hr. prior to seminar to register.

Fee: Language Seminar: \$150 Juggling the Married Couples and Younger Children: \$150
Social Dynamics in Siblings and Friends: \$75 Self Confidence: \$75

FOR GENERAL INFORMATION EMAIL SEMINAR@SPETNER.ORG or call/text 718.578.2128

of that Shul. It could be that the entire flight got cancelled just to bring that man back to Judaism.

Hashem wants and loves every Jew. He is constantly intervening in our lives to give us the opportunity to get closer to Him. May Hashem give us the חכמה ופיקוד-the common sense to choose correctly and continue getting closer to Him.

THE INCREDIBLE SALVATION OF ONE ACT OF CHESED

Daniel Keren

Rav Eliezer Ginsburg, the Rosh Kollel of the Mirrer Yeshiva in Brooklyn recently gave a shiur at a Flatbush shul and related an amazing middah keneged middah story that reveals the incredible salvation that a father in Lakewood merited because of his special concern for the welfare of another boy.

Five American bochurim drove from their yeshiva in Yerushalayim early Friday morning to Netanya with the intention of spending Shabbos there. Before Shabbos, they hoped to have a chance to go to a deserted beach and enjoy a refreshing swim in the Mediterranean. Unfortunately, when they got to the beach, they found it crowded, and since there was no separation between the genders, they quickly left and hailed a taxi to drive them down the coast in hopes of finding an isolated beach. After a ten-minute drive, the taxi driver left them off at a perfectly deserted, isolated beach.

After quickly putting on their swimming suits, the five boys went into the water. Then, without any warning, one of the boys was swept 400 feet into the ocean by a dangerous riptide. The other four boys were helpless to rescue their friend, and the bochur himself, despite making a valiant effort to swim back to shore, was unable to do so. With his strength used up, the young man cried out to Hashem, "Only You can help me. There is so much more I want to do to serve You."

At that very moment, the boy saw a not-so-young man, perhaps 65 years old, with a long gray beard, on a surf board, gliding towards him in the choppy waters. The man instructed the bochur to grab part of the board. He then guided the boy safely back to shore.

Wanting to express his hakoras hatov to his rescuer, the bochur asked, "Who are you? What's your name?"

The man simply replied, "Thank the Borei Olam." With that, he disappeared back into the water.

Grateful for his new lease on life, the boy waited a few hours for his father to wake up back in Lakewood in order to tell him of his neis. He related the frightening story

בית מדרש אור חיים

Shiurim & Lectures

תשעה באב תשע"ט From Night to Dawn

ליל תשעה באב

Video Presentations Following Kinross
20 Tent R' YY Jacobson
R' Shmuel Beller (Holocaust Survivor)
18 Tent

Tisha B'Av Day

Video Presentations 20 Tent

10:30 -12:00 R' YY Jacobson
12:00- 1:00 Project Inspire

Live Lectures

1:15-2:15 R Shlomo Shlezenger A survivor's story 20 Upstairs

2:30-4:00 Rabbi YY Jacobson 11 Tent

4:45-5:45 Mrs Chanie Jurvel 20 Upstairs

5:00-6:00 Chofetz Chaim Foundation Program A 11 Forshay Rd. VIDEO

6:40-7:40 Chofetz Chaim Foundation Program B 11 Forshay Rd. VIDEO

6:00-7:00 Sam Bradin A survivor's story 20 Tent

Women & Girls

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UNDER THE LEADERSHIP OF RABBI AARON LANKRY

Presents:
Mrs Chanie Juravel
LCSW noted lecturer and therapist

Topic:
Tisha B'Av
The Promise, The Potentail

Tisha BA'v Afternoon
Sunday August 11
4:45-5:45
20 Forshay, upstairs

יהי רצון שהימים האלה יתפכו לששון ולשמחה

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SPECIAL ADDRESS PROGRAM A PROGRAM B

Ohr Chaim Shul 11 Forshay Rd. Tent PROGRAM A 5:00 PM PROGRAM B 6:40 PM

ADMISSION: ADULTS \$18 STUDENTS \$12

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and how Hashem saved him through the messenger of that elderly surf boarder.

Excited by what his son was telling him, the father at that very moment received a message on his phone. It said: "You are a lifesaver!"

Earlier that week, on Monday morning, after davening, the father entered a local shul in Lakewood and noticed a teenage boy looking glumly at the table in front of him. The man asked with concern, "What are you doing here? Why aren't you learning in yeshiva?"

The boy answered, "No yeshiva wants to take me in and I have nothing else to do." "I'll get you into a good yeshiva," the man answered. "I have connections with the hanhalah at Waterbury Yeshiva in Connecticut."

He used his cell phone right then and there to call someone at the yeshiva. Based on his plea, they agreed to accept the boy, who thanked the stranger for his intervention.

On Wednesday, two days later, the father entered the shul and was surprised to see that the same teenager was there, doing nothing.

"I thought you were going to the yeshiva in Waterbury. Why are you still here?"

"I have no way to get there," said the boy. "If that is the problem," the man said, "I'll take you. Go home and pack your stuff. I'll pick you up."

When the man returned home and told his wife what he was going to do, she asked, "What are you doing? The journey to Waterbury from Lakewood and back is at least six hours. You are 65 years old. You can't do it. It's too much physical exertion for you. Pay someone else to drive the boy." The father agreed, and he asked his son-in-law to find someone to drive the teenager. He found a person who agreed to drive the young man for \$200. That same day, the boy began learning in Waterbury.

It was that same boy who, two days later, when his benefactor was talking to his son in Netanya, sent the following message: "I am having a great time learning in Waterbury. You are a lifesaver!"

Rav Ginsburg related that this was clearly a case of middah keneged middah. That father had made an extra special effort to save a bochur (spiritually and perhaps even physically) by getting him accepted into a yeshiva in Waterbury. And the result? Two days later, his own son was saved by Hashem from being buried in the water off the shores of Netanya.

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TWINS

A woman has twins, and gives them up for adoption. One of them goes to a family in Egypt and is named 'Amal.' The other goes to a family in Spain, they name him Juan'. Years later; Juan sends a picture of himself to his mom. Upon receiving the picture, she tells her husband that she wished she also had a picture of Amal. Her husband responds, "But they are twins. If you've seen Juan, you've seen Amal."

REVENGE

"My therapist says I have a preoccupation with vengeance. We'll see about that."

THE WISE ARAB

An old Arab lived close to New York City for more than 40 years. He would have loved to plant potatoes in his garden, but he is alone, old and weak. His son is in college in Paris, so the old man sends him an e-mail. He explains the problem: "Beloved son, I am very sad, because I can't plant potatoes in my garden. I am sure, if only you were here, you would help and dig up the garden for me. I love you, Your Father." The following day, the old man receives a response e-mail from his son: "Beloved Father, please don't touch the garden. It's there that I have hidden 'the THING'. I love you, too, Ahmed" At 4pm the US Army, The Marines, the FBI, the CIA and the Rangers visit the house of the old man, take the whole garden apart, search every inch, but can't find anything. Disappointed they leave the house. A

day later, the old man receives another e-mail from his son. "Beloved Father, I hope the garden is dug up by now and you can plant your potatoes. That's all I could do for you from here. I love you, Ahmed."

DISCRIMINATION

A guy goes into a store and tells the clerk, "I'd like some Chelm sausage." The clerk looks at him and says, "Are you from Chelm?" The guy, clearly offended, says, ""Well, yes I am. But let me ask you something. If I had asked for Italian sausage would you ask me if I was Italian? Or if I had asked for German bratwurst, would you ask me if I was German? Or if I asked for a kosher hot dog would you ask me if I was Jewish? Or if I had asked for a taco would you ask if I was Mexican? Would ya, huh? Would ya?" The clerk says, "Well, no." With deep self-righteous indignation, the guy says, "Well, all right then, why did you ask me if I'm Chelm just because I ask for Chelm sausage?" The clerk replies, "Because this is Home Depot."

AGED PRIME RIB.

ENJOY RESPECTFULLY.

—David Asovski



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RABBI NACHUM SCHEINER

ROSH KOLLEL

Kollel Boker

LEARNING TORAH ON SHABBOS WHICH IS TISHA B'AV

There is a big discussion in the poskim regarding learning non-Tisha B'Av topics on this Shabbos.

The Rama writes that if Tisha B'Av is on Shabbos, one should not learn after Chatzos – except for Tisha B'Av-related topics – just as he rules that one should not learn after Chatzos on every Erev Tisha B'Av. The Acharonim wonder about this ruling. Since on Shabbos we usually do not observe public mourning, why did the Rama rule that one should refrain from learning on Shabbos afternoon.

The Chasam Sofer explains that the reason to refrain from learning is not because of mourning, per se. The reason why the Rama writes not to learn non-Tisha B'Av-related topics is because when a person learns Torah it makes him happy and it is not appropriate to enter into the sad day of Tisha B'Av full of joy. This would apply even if it is Shabbos.

The Bechor Shor has a different take. He explains that, just as we find that, in regards to “devarim she’bitzina” (certain personal matters), there are some rules of mourning, the same can be applied to doing joyful actions, such as learning Torah. He explains that there is only a mitzvah of oneg Shabbos, having pleasure, which is why we can enjoy all of his regular Shabbos delicacies. If he would not, it would be considered a public show of mourning, which is forbidden on Shabbos. On the other hand, there is no mitzvah of simcha on Shabbos, so one cannot perform joyful actions, such as learning. That is why one should not learn on that Shabbos (except for Tisha B'Av-related topics), because learning Torah brings joy to a person.

This may be the basis for the machlokes in the poskim, if one should refrain from learning non Tisha B'Av-related topics during the whole Shabbos or just on Shabbos afternoon. According to the Chasam Sofer’s explanation, it would be halachically equivalent to every Erev Tisha B'Av and would only apply to Shabbos afternoon. According to the Bechor Shor, the reason would apply to the whole Shabbos.

TAANIS FOR TESHUVA

The Mishna (Taanis 5a) tells us when Tisha B'Av falls on Shabbos, the fast does not take place earlier, but it is



rather pushed off to Sunday, which is the 10th of Av. The reason for pushing off the fast is because when it comes to bad things, we do not want to observe it earlier than necessary.

But is a fast day really a “bad” day? The Chasam Sofer points to the words of the Rambam that a fast day is not simply refraining from eating and drinking. One who just hungers without understanding the essence of the fast has missed the boat. The Chasam Sofer adds that this is definitely so. If the prophets decreed these fast days, they definitely were not just to cry over spilled milk. It must be that there is a deeper meaning. The motive of decreeing the fast day is to give people time to reflect on their deeds and awaken them to better their ways.

This seems to be the contrary to the aforementioned Mishna that the fast is pushed off because it is a day of punishment and we do not want to observe it earlier than necessary. This expression would seem to imply that the fast is observed to remember the bad occurrences and not necessarily for teshuva purposes.

The answer may be that even if the purpose of the fasting is to do teshuva, it is still based on the bad things that happened and there is still an element of the bad occurrences and we therefore do not wish to observe it earlier than the original date.

IN CONCLUSION

There are different opinions if one should refrain from learning non Tisha B'Av-related topics during the whole Shabbos or just on Shabbos afternoon. This may depend if it is like every Erev Tisha B'Av and would only apply to Shabbos afternoon, or it is like Tisha B'Av itself, which would mean that one should only learn Tisha B'Av-related topics during the entire Shabbos.

When Tisha B'Av falls on Shabbos, the fast is pushed off to Sunday, which is the 10th of Av. When it comes to bad things, we do not want to observe it earlier than necessary. Although the purpose of a fast day is to do teshuva, it is still based on the bad things that happened and we therefore do not wish to observe it earlier than the original date.

Let us hope and pray that this whole discussion will remain theoretical, with the coming of Moshiach, turning Tisha B'Av into a yom tov, when one can definitely learn all parts of the Torah!



two issurim for each side of the face, and an additional issur on the bottom.

It is important to learn these halachos properly, in order not to transgress these issurim. In addition, every time one takes a haircut and is vigilant with the way he cuts his hair, he has fulfilled these mitzvos. This is spelled out by the Peleh Yoetz and the Derech Pikudecha in the name of the Arizal. The Chasam Sofer also discusses this concept and quotes others who point out that when one passes something forbidden – such as a non-kosher animal – it is a good idea to think in one’s mind that this is something forbidden and I will not eat it. By doing that, one will receive schar as if he did a mitzvah, as the Gemara tells us in Kiddushin (39b).

The Yesod V’shoresh Ha’avodah takes this a step further and writes that one should even be sure to tell the barber to be careful not to cut the beard or peyos in a forbidden manner, and by doing that one has fulfilled this mitzvah.

Reason for the issur

The Ramabm (Avodah Zora 12:1, Moreh Nevuchim 3:37) writes that one may not round off the corners of one’s head, the way that the priests would shave their hair. The Rambam famously uses this reason to explain many of the issurim in the Torah. The Tur (Y”D 181) quotes the Rambam and wonders where the Rambam got this from. In addition, he takes issue with the Rambam offering his own reason for the mitzvos, maintaining that we do the mitzvos because they are a command from Hashem, even if we do not know the reason for a specific mitzvah.

The Beis Yosef explains that the Tur was bothered with the following question. The language of the Rambam sounds as if he is saying that if we don’t know the reason we don’t have to keep the mitzvah. In addition, since there is no allusion in the pasuk to this reasoning, we have no right to suggest that we know the reason.

On that the Beis Yosef explains that this was not the point of the Rambam at all, to limit out practice of the mitzvah to when we can explain the rationale for the mitzvah. he adds, that who was greater than the Rmabm in his devotion and dedication to keeping every detail of Hashem’s mitzvos. In fact, the Rambam himself writes that the mitzvos are a decree from the King, and we must keep them whether we understand the rationale for them or not. However, the Rambam is offering a

perspective on the reason for the mitzvah. And as far as where the Rambam got it from, it is clear from the other pesukim before and after, which are all avoda zora related. That is enough proof to assume that the issurim of beard and peyos are also related to how they worshipped avoda zora.

SUMMARY

One who cuts his peyos in a forbidden manner has transgressed two aveiros, and one who shaves in a forbidden manner transgresses five aveiros. Every time one takes a haircut and is vigilant with the way he cuts his hair, he has fulfilled these mitzvos, and it is preferable to even tell the barber not to cut the beard or peyos in a forbidden manner. The Ramabm explains the reason for the issur is not to follow the custom the priests, who would have these hairstyles.

COMMUNITY KOLLEL NEWS:

The Night Kollel enjoyed their final shiur from Rabbi Yosef Veiner, Rav Kehillas Shaar Hashamayim of Wesley Hills, on the topic of Chukos Hagoi Part II. Some of the points he discussed were avoiding writing the secular date, when possible, and not celebrating non-Jewish holidays. However, any legal holiday, which is purely secular in nature – such as Labor Day or Memorial Day is not an issue.

I gave a shiur last week, on the topic: “Significance of Rosh Chodesh Av – Halachos pertaining to it falling on Erev Shabbos.” I will also be giving a shiur on Friday on the topic of Tisha B’Av that falls on Shabbos.

As always, these shiurim – as well as the many shiurim given throughout this zman – are available on the shul’s website, 18Forshay.com, on MP3 in the shul, and on Torahanytime.com. We are also now on Kol Halashon. To receive updates of upcoming shiurim, or to access any of Ohr Chaim’s previous shiurim, please send a request to Secretary@18forshay.com, or follow the prompts on the website to get a link to the shiurim, or to enroll in our WhatsApp group for shiurim.

Wishing you a Wonderful Shabbos and a meaningful fast,

RABBI NACHUM SCHEINER

~Night Kollel~

PEYOS AND SHAVING ONE’S BEARD – REASONS FOR ISSUR

As we finish the mourning period of “The Three Weeks” people tend to take haircuts and start shaving, once again. I would like to take the opportunity to share some highlights of a recent shiur that was given on this topic.

The pasuk says in Parshas Kedoshim (19:27): "לא תקפו" – "You shall not round off the corners of your head, and do not destroy the corners of your beard." This pasuk is the source for the issurim of shaving one’s beard and peyos. The Gemara in Makos (20a) tells us that there are two payos, one on each side of one’s head. Therefore, if one who cuts his peyos in a forbidden manner has transgressed two aveiros, one issur for each side. And when it comes to the beard, there are actually five “corners” of the beard: two on each side of the face, and an additional one on the bottom. Hence, one who shaves his beard in a forbidden manner has transgressed five aveiros,



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