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RABBI YY JACOBSON

נְחִמוּ נְחִמוּ עַמִּי

דְּבְרוּ עַל-לֵב יְרוּשָׁלַם וְקִרְאוּ אֵלַיָּה

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

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RABBI LANKRY

DEAR KEHILLA,

Nachamu Nachamu Ami

In the past three parshiot the haftarah consisted of warnings on the upcoming destruction of the Bais Hamikdash. Then came the actual destruction. Now we enter a period of 7 weeks of consolation. It's called the Shiva Denechamta beginning the Shabbat after the 9th of Av and ending before Rosh Hashana.

The opening statement starts with the words Nachamu Nachamu Ami. The double language indicates that there are two opportunities for Nechama. Option #1 is if we merit it, the redemption will come even before its time. Option #2 is even if we don't deserve the redemption it has a date that it will come regardless.

The haftarah continues, "Speak to the heart of Jerusalem and proclaim to her that her time of exile has been fulfilled, that her iniquity has been conciliated, for she has received from

the hand of Hashem double for all her sins,"

What does this verse mean-the heart of Jerusalem? Does the stones of Jerusalem feel pain? Is it the millions of men, women and children displaced, starving and dying in foreign lands that need consolation? Hashem should speak to the heart of the people and not to Jerusalem. How does Jerusalem pay double for its sins? And if it does, is that justice? Furthermore, if "her time is fulfilled", why are we not back in Yerushalayim? Why is Jerusalem responsible for anything, it's just a land in which to live?

What is obvious is that Jerusalem is not an ordinary place but it is dynamic and alive and has a direct effect on the Jewish nation. When I was a teenager living in Brooklyn, New York quite often I would see Harav Avigdor Miller taking a walk down Kings Highway. I was shy but I wanted to ask the gadol a question. I

summoned the guts and approached him one day. I asked what is the meaning of the word or the name Yerushalayim. We all know that the name of something defines its essence, my question actually was, what is the essence of Yerushalayim?

Rabbi Miller stopped his walk and gave me all the time in the world. He explained that Yerushalayim is a combination of two words. Yeru is a city, Shalem is peace or complete; it is the city of perfection. That is the land's responsibility and that is what's expected from it.

I recall driving up the hills of Jerusalem with my grandfather and he would marvel at the mountains. I asked him what is so amazing, we have seen it a thousand times before? He quoted King David " Jerusalem mountains surround you just like Hashem surrounds his nation." My grandfather explained that every bird builds a nest to protect its young, Jerusalem is Hashem's nest

and we are his young. A bird every year returns to its nest to bring forth more children, Jerusalem is our nest where Hashem will return and rest upon us again.

Hashem empowered Yerushalayim to help our nation reach its spiritual potential in every aspect. It is also our nest to protect us physically. When Yerushalayim does not provide us with this spiritual enhancement and physical protection, it is also liable. Jerusalem therefore was destroyed and was subsequently ashamed and embarrassed. I would suggest that the first level of Nechama in the seven week of consolation, is that the destruction is not entirely our fault. Jerusalem shares some of the responsibility. May we all be zoche to the Nechmas Tzion and the building of Yerushalayim. Amen.



Zmanim by our incredible Gabbi
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SHABBOS ZMANIM

EARLY MINYAN FRIDAY 1:40 & 3:30

CANDLE LIGHTING	8:00PM
MINCHA TENT	7:00PM
MINCHA/KABALAS SHABBOS 18 DOWNSTAIRS	7:30PM
SHKIYA	8:18PM
MINCHA 20 FORSHAY	8:00PM
SHACHRIS VASIKIN- DAF YOMI SHIUR	5:18AM
SHACHRIS	8:00AM
SHACHRIS YOUTH MINYAN 18	9:15AM
SHACHRIS	9:15AM
SHACHRIS 20 FORSHAY BAIS CHABAD	10:00AM
MINCHA	1:45PM & 6:00PM
PIRCHEI	2:00PM
DAF YOMI	6:20PM
PIRKEI AVOS 3	7:30PM
MINCHA SHALOSH SEUDOS	8:00PM
SHKIYA	8:17PM
MARRIV	8:57PM & 9:02PM

WEEKDAY ZMANIM

SHACHRIS				
20 MINUTES BEFORE NEITZ				
S 5:29	M 5:30	T 5:31	W 5:31	T 5:32 F 5:33
MINCHA & MARIV				
12 MINUTES BEFORE PLAG				
S 6:33	M 6:32	T 6:31	W 6:31	T 6:30
MINCHA & MARIV				
12 MINUTES BEFORE SHKIA				
S 8:03	M 8:02	T 8:01	W 8:00	T 7:59
JULY 29 - AUGUST 03				
NEITZ IS 5:49- 5:53				
PELAG IS 6:45 PM - 6:42 PM				
SHKIA IS 8:15 PM - 8:11 PM				
MAGEN AVRAHAM				
8:50 AM - 8:52 AM				
GRA- BAAL HATANYA				
9:26 AM - 9:28 AM				

SHABBOS WEATHER

FRIDAY 83°
SHABBOS DAY 83°

WEEKDAY MINYANIM

שחרית		מנחה ומעריב	
כותרת	20 Forshay ↑	12 MIN. תפילות	18 ↓
6:15AM	18 Forshay ↓ Mon-Fri	12 תפילות	18 Tent
7:00	18 ↓	AT תפילות	20 Tent
7:30	18 Tent	20 תפילות	18 Tent
8:00	18 ↓	50 תפילות	18 Tent
8:30	18 Tent		
9:00	18 ↓		
9:30	18 Tent		
10:00	18 ↓		
10:30	18 Tent		
11:00	18 ↓		
מנחה 18 ↓		מעריב	
1:30PM		פולג	18 ↓
2:00		שקיעה	18 Tent
2:30		10 MIN תפילות	18 ↑
3:00		30 MIN תפילות	18 Tent
3:30		60 MIN תפילות	18 Tent
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	6:25	PLAG	6:47
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How Even a Poor Man Can Fulfill the Halacha of Giving Tzedakah Before Davening



RABBI COREN



I was learning the parsha with my chavrusa and we were discussing the words of chazal that Moshe davened 515 times which is the gematria of the word veschanan in order to enter the land of Israel. Hashem tells Moshe at the 515th tefila “ stop, don't speak to me about this anymore”. Rashi says that it won't look great if he keeps davening. Rashi gives a mashal of a teacher and a student. The student is begging the teacher for something and the teacher not willing to give in looks cruel. Similarly, Hashem says, “Moshe it won't look good.” The Ohr Hachayim gives a deep explanation as to why Hashem didn't allow Moshe to enter Eretz Yisroel. Hashem knew that the Jews would sin and He will have to use the Bais Hamikdash as a place, so to speak to let out his anger. If Moshe would have entered the land and built the Bais Hamikdash, it would not have been able to be destroyed and the anger would have been let out at us.

The above explanations begs the question, if Hashem knew that the request for going in to Israel for whatever reason is a no, than why did Hashem allow Moshe to daven 515 times.

I thought of this question on Tisha B'av and then my friend sent me a video showing the kosel at the end

of the fast completely filled with all types of Jews. Their arms were on each other's shoulders swaying back and forth and singing “ani maamin”. This video quickly brought tears and I was asking myself, how can Hashem not redeem his children when he sees this expression of unity. Then it occurred to me that Hashem isn't ignoring this incredible energy and spiritual construct that the Jews build on Tisha B'av. In fact, it certainly serves as merits both for now and the future. The same can be said of the tefilos of Moshe Rabienu. Every cry every tear every word that we say in prayer is creating something. It's creating protection for the future of the Jewish people. This is what I think chazal wanted us to appreciate and learn from Moshe, that there is no prayer that goes for naught

This will also shed light on the excitement of Shabbas Nachamu. After all we didn't rebuild the Bais Hamikdash, so where is everyone running to on this Shabbos . What Nechama did we get? The answer is. that on Tisha B'av we do accomplish so much with our tefilos and tears and that alone is a source of comfort to us

This is the lesson that Moshe our teacher taught us

A poor man once learned the Halachah (Orach Chaim 92:10) that it is a good recommendation for one to give Tzedakah prior to Davening. This man felt bad that he couldn't keep this Halachah because he had no money to give to Tzedakah, so he did some careful thinking about it.

He realized that although he could not give money, perhaps he could do Chesed for others instead. Wouldn't that be considered Tzedakah? He posed this question to Rav Shlomo Zalman Auerbach, zt"l, who ruled that acts of Chesed certainly fulfill this Mitzvah just as giving actual money does.

“The Halachah to give Tzedakah before Davening need not be fulfilled only by giving money. If one lends money to a friend or does a kindness for another, he has fulfilled this Mitzvah as well” (Halichos Shlomo 2, Orchos Halachah 27).

The poor man was very happy with the P'sak, and he began to think of how he could turn this ruling into action. In his neighborhood Shul there was a late night shiur and the Shul was always left somewhat messy.

This poor man decided that he would clean up the Shul as his act of Chessed. Each morning before Davening he would arrive to Shul early. He put away the Seforim that were left out from the day before and he would arrange the benches and chairs. It gave him a great feeling that in this manner he could fulfill the Mitzvah of giving Tzedakah and doing Chesed before Davening!

Good shabbos.



VAESCHANON

Sefer Devarim is called “Mishneh Torah – The Review of the Torah” because it repeats over 100 mitzvos already mandated in the previous 4 Books. Rav S.R. Hirsch explains that of the 199 Mitzvos commanded in this book, more than 70 are new. The repeated mitzvos focus on areas that will be of greater immediate concern as they encounter the 7 Nations. For example,

PARSHA
SNAPSHOT

LAZER SCHEINER

the prohibition against idol worship. Although already taught, it needed to be reiterated as the Jews would confront the inhabitants of Canaan, who were idolatrous. Those mitzvos whose application was the same, whether in the desert or in the Land, are not reviewed. In Parshas Vaeschanan Moshe continues his final instructions to the Bnai Yisroel.

Moshe beseeched Hashem to enter the Land. However, he seemingly blamed the nation when his request was turned down. Moshe explained the foundation of our divine mission, which will be recognized by the other nations. Moshe stressed allegiance to Hashem and the consequences to ourselves and our children if we do not keep the law.

Moshe designated the Cities of Refuge, and reviewed the entire experience of Revelation.

Moshe stressed the reaction of the nation after the giving of the Torah, and forewarned them not to deviate from the Torah, either to the right or to the left. The first paragraph of Shema is recorded. (6:10-15) Moshe warned the people about the dangers of prosperity, and directed them to keep the commandments and remember the Exodus. Moshe forewarned them about the dangers of assimilation and told them to always remember that they are the Chosen People.

Yishayahu , 40:1-26

This Haftorah is the first of the Shiva D’Nechemta, the seven weeks of consolation that begin following the fast of Tisha Be’av and run until the Shabbas before Rosh Hashanah. During this time, one’s concentration should be on repentance, and improving one’s behavior.

“Nachamu, Nachamu Ami” “Comfort, comfort my people” The Prophet Yishayahu speaks to the city of Yerushalayim and reassures her that the suffering will end soon.

The Return to Tziyon. Yishayahu also informs Yerushalayim’s surrounding mountains and valleys that in the near future they will all become level ground in order to give the Jews returning to Mount Tziyon an easier journey.



RABBI BERACH
STEINFELD

WORTHY OF MONEY

The Minchas Chinuch, in mitzvah shin tzaddik bais, ois vov discusses whether one may give the value of five sla’im (coins) when it comes to redeeming a first born or whether it has to be the sla’im themselves.

We learn from Tosfos in Kiddushin daf bais, amud alef that one may use the value of money in lieu of actual coins. This is learned from a klal u’prat. The Rashba and Ran argue and say that the value of money may be used by kiddushin because it is a svara (reasoning.) As long as the woman accepts it, then it would be sufficient. Based on this reasoning, if a woman would tell a man to do a service and it would have value for her, she would be able to become mekudshes through this action. When redeeming an eved ivri, the person who redeems pays the amount of money the eved was purchased for, minus the time served. In such a case one would need the klal u’prat since the owner of the eved is being forced to accept the value in order to free the slave. In this case there would be no svara that service in lieu of money has value.

The question arises whether pidyon haben can be placed in the same category as kiddushin? It is understood from the Minchas Chinuch that it could be. Reb Tzvi Pesach Frank argues and says that the Torah does not specifically say what type of money shall be used for kiddushin; therefore, a woman who decides that this service is worth money to her would work as a kiddushin. In contrast, the Torah specifies five shkalim regarding a pidyon haben. If not for the klal u’prat one would say that we cannot use the value of money, actual coins must be used. The question is if you say the klal u’prat then the value of a service does not have intrinsic monetary value and it would take on the same problem as a shtar (document) which does not have a value of its own, but rather a value on the side because of what was written on it. This would seem to exclude any service that one would perform for the Kohen as a means to redeem a first-born child.

Reb Chaim Kanievsky argues with the above svara and says from the fact that one may give the five coins as a gift on condition that he gets the money back shows that there is no intrinsic value needed in order to redeem the first-born son since the Kohen is left without money. We see that the Torah wanted the Kohen to receive the coins and not the hanaa of five sla’im.

The Shemen Hamishcha says that doing a service for the Kohen is not comparable to a document. A document has no value. Doing a service is a way of earning money as we find in the business world that people work and then get paid a salary; so the work in and of itself has a monetary value. This is unlike the document that has no value of its own, but rather is a side benefit of being able to collect a debt. Therefore, one would be able to use a service for the Kohen in lieu of redeeming his first-born son.

Pidyon Haben is a mitzvah that can only be fulfilled rarely. How important it is that we should be worthy of doing this mitzvah! Let us hope that Hashem deems us worthy and quickly redeems us, Klal Yisroel, Hashem’s first born, in our day.



RABBI NACHUM SCHEINER

ROSH KOLLEL

GRAPE JUICE FROM CONCENTRATE

As people find themselves in various venues throughout the summer, I would like to discuss the halachic status of grape juice made from concentrate. As one can find himself at a Kiddush with such grape juice being used, it is a topic that is important to clarify.

Is grape juice made from concentrate halachically acceptable to be used for Kiddush every Shabbos?

You definitely won't need to concentrate too much for this topic, so just sit back and enjoy the discussion about concentrate. It is specifically fitting for us, as it was a topic learned in our night kollet.

OPINION OF RAV SHLOMA ZALMAN ZT"l - REASONS NOT TO USE CONCENTRATE

There is a big discussion amongst contemporary poskim whether or not it can be used. We will cite some of the reasons mentioned by Rav Shlomo Zalman Auerbach Ztz"l (Minchas Shlomo 1:4) as to why it should not be used.

We all know that the brochah on wine/ grape juice is borei pri hagafen and that they are both suitable for Kiddush and other religious functions that require the use of wine (as is mentioned clearly in Baba Basra 97b). Borei pri hagafen is a special brochah that Chazal instituted for wine due to its unique qualities. One of the main qualities of wine is that it is called sheichar,

i.e., an intoxicating drink. The obvious question can be raised in regards to grape juice that is not intoxicating, and therefore we need to understand how this special brochah applies.

The basic explanation given is that juice squeezed from grapes has the ability to ferment and become wine and therefore it already gets this special status of wine and the borei pri hagafen is said and can be used for Kiddush etc. However, when grape juice is taken and made into concentrate it can no longer ferment and become wine. Therefore, says Rav Shlomo Zalman Auerbach Ztz"l, one can argue that this juice no longer retains this special status of being wine and maybe the brochah should no longer be borei pri hagafen or be used for Kiddush etc.

Another point that he raises is that, in general, wine can usually be diluted, giving the water added to the initial wine, the status of the wine. However, in the concentrated version, any water added might not attain the wine status, making it just a flavored grape drink and its brochah would no longer be borei pri hagafen and would therefore not be suitable to be used for Kiddush and arba kosos.

In summary, there is a big question mark as to the the brochah on grape juice that was reconstituted from concentrate and is definitely not recommended for use for Kiddush and the four kosos. This was the opinion of Rav Shlomo Zalman Auerbach Ztz"l.

REASONS TO ALLOW USE OF CONCENTRATE

Other contemporary poskim suggest that this process does not affect the juice's elite wine status and the brochah is still borei pri hagafen and will still be suitable for Kiddush and the four kosos.

One point that is made is as follows. One of the issues mentioned was that grape juice must retain its ability to ferment in order for it to be considered "wine". The difficulty with that presumption is that if this is the case, then we might be able to raise a similar concern about any grape juice that was cooked or even grape juice that was pasteurized, because that process may also impinge on its ability to ferment. This definitely has great bearing on much of the grape juice industry, due to the fact that much of the grape juice sold is cooked to make it mevushal, in order to facilitate situations of goyim handling the grape juice. In addition, the pasteurization procedure done on all wines and juices may be considered halachically equal to cooking the wine.

Indeed, it is clear that wine that was cooked does retain its elite "wine" status. This ruling can be found in Shulchan Aruch (O"C 202:11). This would lead one to suggest that even after the juice is cooked, it may still be possible for the fermenting process to take place (one possibility is that external yeast can be brought to facilitate the fermenting); thus it's wine status will not be affected.

Another possible explanation can be that grape juice will always retain its elite status, regardless of its fermenting ability being hindered. The only time it would be necessary to have the fermenting capability

would be when it is needed for use on the mizbei'ach, where the Torah clearly requires wine that is intoxicating (Haseich nesech sheichar lashem - Bamidbar 28:7). This is just one of the arguments that are given to sanction the use of grape juice made from concentrate.

In conclusion, there are different opinions as to the halachic status of grape juice from concentrate, and whether it can be used for Kiddush and the like.



ARE YOU A JEALOUS PERSON?

WHY ENVY IS IGNORANCE



RABBI YY JACOBSON

The tenth and final of the Ten Commandments recorded in this week's portion (Vaeschanan) reads: "You shall not covet your neighbor's wife; you shall not covet your neighbor's house, nor his field, nor his manservant, nor his maidservant, nor his ox, nor his donkey, and anything that belongs to your neighbor." (Deuteronomy 5:17; Exodus 20:14).

The structure of the verse seems strange. In the beginning, the Bible specifies seven things we should not covet: "You shall not covet your neighbor's wife; you shall not covet your neighbor's home, nor his field, nor his manservant, nor his maidservant, nor his ox, nor his donkey." But then, at the conclusion of the verse, the Bible states: "And anything that belongs to your neighbor." Why the unnecessary redundancy? Why not just state at the onset "You shall not covet anything that belongs to your neighbor," which would include all of the specifics? And if the Torah does not want to rely on generalizations and wishes to specify details, why does it specify only a few items and then anyhow revert to a generalization, "And anything that belongs to your neighbor?"

A HOLISTIC STORY

In Hebrew, the word employed for "anything" and "everything" is identical, "Kol." Hence, the above verse can also be translated as, "You shall not covet your neighbor's wife; you shall not covet your neighbor's

house, nor his field, nor his manservant, nor his maidservant, nor his ox, nor his donkey, and everything that belongs to your neighbor." By concluding the verse with these words, the Torah is not just instructing us not to covet anything of our neighbor, but also helping us achieve this difficult state of consciousness.

How could you demand from a person not to be jealous? When I walk into your home and observe your living conditions, your cars, your bank accounts, and your general life style, how could I not become envious?

The answer is, "Do not covet everything that belongs to your neighbor." What the Torah is intimating is that



it is indeed easy to envy the home and spouse of your neighbor, his servants, his ox and donkey; yet the question you have to ask yourself is, do you covet "everything that belongs to your neighbor?" Are you prepared to assume his or her life completely? To actually become him?

You cannot see life as myriads of disjointed events and experiences. You can't pluck out one aspect of somebody's life and state "I wish I could have had his (or her) marriage, his home, his career, his money..." Life is a holistic and integrated experience. Each life, with its blessings and challenges, with its obstacles and opportunities, constitutes a single story, a narrative that begins with birth and ends with death. Every experience in our life represents one chapter of our singular, unique story and we do not have the luxury to pluck out a chapter from some-

one's story without embracing their entire life-journey.

When you isolate one or a few aspects of someone else's life, it is natural to become envious. But when you become aware of "everything that belongs to your neighbor," your perception is altered. Do you really want to acquire everything that is going on in his or her life?

So the next time you feel yourself coveting the life of the other, ask yourself if you really want to become them.

Ralph Waldo Emerson was correct when he observed that "envy is ignorance."

MAZAL TOV TO

RABBI BEN TZION AND
REBBETZIN SNEH

UPON THE ENGAGEMENT OF THEIR
SON

MAZAL TOV TO

SHMUEL AND HENNY
KLIPPER

UPON THE ENGAGEMENT OF THEIR
SON

MAZAL TOV TO

REB YITZCHOK SILBER
UPON HIS SON'S BAR - MITZVAH

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PARSHAS VAESCHANAN

HELPING OTHERS- THE REAL KEY TO
HELPING OURSELVES

"ועשית הישר והטוב" (דברים ו', י"ח)

“Do what is right, what is fair and good-
for this is most important in the eyes of G-d”

Another Tisha B'Av has passed.. a day where we
mourn with rare intensity, the closeness that is
missing in our relationships. We've spent three weeks
refraining from cutting our hair, from music, from
eating any meat and sacrificing our barbecues... but,
has the most important lesson really been learned?

Will we decide to give in to what someone else wants
without bickering? Or will we opt for machlokes and
fighting? Will we be considerate to others even if we
must pay a price? Will we choose that which is good
for our needs exclusively, disregarding the needs of
another? Or will we flex the muscles of compromise,
choosing fairness and goodness over haughtiness and
selfishness even if we might suffer a loss?

If we are committed to sacrifice not only our desire for
a juicy burger for a week, but even our ego's, then we
have truly gained from the mourning period we just
went through.

The sefer Yichi Reuvein brings a beautiful, true
illustration of this quality.

Chaim, a Holocaust survivor, came to Israel after
losing his family, settling in Herzliya. In his twilight
years, cashing in on his dreams, he moved to Bnei
Brak. On the day of his arrival, there was a knock
on the door. It was his neighbor, welcoming him to
both the building and the neighborhood. He had to
be honest with him, the neighbor said, even though
he had been living in this building for many years,

there was a problem. Not a big one, but a problem,
nonetheless.
You see, he continued, the neighbor upstairs, wants
to expand his apartment and we old timers will not
tolerate the noisy mess that construction brings, so
we have been fighting him at every juncture. Now that
you, an elderly man have moved in, our side has been
bolstered. Chaim listened intently and thanked the
man for visiting.. He then journeyed up the stairs and
knocked on the upstairs neighbors door.

During the course of conversation he found out that
this neighbor was raising 10 children in a 2 1/2 room
apartment. He confided that every night mattresses go
onto the kitchen floor to accommodate his children.
“Why don't you expand, even a little?” he asked.

“My neighbors are very much against the idea.. I tried
and tried , but for the sake of shalom, I gave up. I am
determined to make the best of it. It's really not such
a big problem.”

Chaim would not hear of it.. “You need to build a
little.” Please go down to the municipality and take a
permit.. I have a Gmach in Herzliya please take a loan
for the construction.. Go there and fill out a form.”

“But you don't understand, I chose not to build
because of the hostility. I will under no circumstances
subject my family to that again.”

“Don't worry,” Chaim answered, “I will take care of
it” as he bid his new neighbor goodbye.

Chaim went downstairs again. His feet were hurting,
but his heart was brimming.

“Nice apartment you have here,” he told the neighbor
who had visited him earlier. “Yes, it used to be 2 1/2
rooms , but I made a full 3rd many years ago, Baruch
Hashem..”

The man told him that he had raised 5 children in the
apartment, who were all married.

“Perhaps, you should consider switching apartments
with the neighbor upstairs. He has a total of 12
occupants and you only 2?”

“Let me tell you something,” Chaim started to say..
but soon choked up. “In Auschwitz we slept 5 Jews
in a space not even large enough for one.” I have
seen much in my life of over 80 years..but one thing
I know, everyone at some time must rely on the mercy
of G-d to live. If we show mercy to others, G-d will
surely show mercy to us. Maybe you can find some
room in your heart for another Jew.

Please let our neighbor expand.”

Unable to say no to an old man with tears streaming
down his face.. the resistant neighbor agreed to allow
the construction.

But Chaim was not finished.. This angel of mercy had
one more job to do.

“Our neighbor does not have the money to do
this work. Can you sign on his Gmach to fund the
construction?”

“What can I do..the neighbor acquiesced. Chaim's face
was radiant with the joy one can only experience when
true achdus is in the air,” I will sign for him.”

Climbing the stairs again, the pain Chaim felt was
eclipsed by the joy and light he had brought into this
quaint little building.

Knocking on the door, all 3 neighbors sat down to
drink a L'Chaim!

They had done what was fair and just and the Heavens
smiled once more.

HAVE A WONDERFUL SHABBOS!

THE FERRY RIDE

Dayan Yonasan Abraham

וקשרתם לאות על ידך והיו לטטפת בין עיניך

Bind them as a sign upon your arm and let them be ornaments
between your eyes (Devarim 6:8)
As I once stood in a small Beit Midrash in London, I soon found
myself surrounded by a number of philanthropists, among them a man
named Joe Orenstein. His father had been a Holocaust survivor who
hailed originally from Opatow, an eminent Polish town. Having met
much financial success, Joe was heavily involved in helping set up the
London Jewish community and various chesed organizations.
It was one year during the month of August that he and his wife
flew to New York to attend a wedding. Finding his table number and
taking a seat, he was met by another gentleman sitting across from
him. The man was dressed in Chassidish attire and appeared to be a
distinguished individual. Striking up conversation with the man, Joe

began to relate how he had recently moved from England to Israel and
how a large part of his family now lived in Lakewood, New Jersey.
It was then the other gentleman's turn to recount some of his past
experiences and background. But there was one particular word which
caught his attention when listening to Joe speak about his own life:
England. Mentioning how years ago, he had also visited England, the
man went on to tell Joe what exactly transpired on that one occasion:
“Thirty-five years ago, I took a trip to England. I was twenty-two years
old at the time and didn't have anything to do with Judaism. My father
wasn't Jewish and I had no connection to it either. After being in
England for some while, I continued on to Amsterdam, and from there
to Berlin and then Paris. From Paris, I eventually decided I would
make my way over to London.
“To my luck, a rowdy group of fifteen-year-old boys sat alongside me
on the train from Paris. Of course, I was somewhat older than they
were and was unable to peacefully fall asleep listening to their noisy
antics. But I managed to keep my cool. It was after this train ride that
I needed to take one last ferry to my final destination. While I thought



An overview of Tisha B'av at Bais Medrash Ohr Chaim

Once again, Tisha B'av at 18 Forshay was the place to be. There were many different programs and presentations, giving everyone an opportunity to connect to this day as Klal Yisroel mourns the Galus.

Before continuing, we would like to take this opportunity to express our tremendous appreciation to our devoted manager, Yaakov Block and to our dedicated Gabbai, Asher Benedict, along with all those who made the events so amazing and seamlessly flowing.

At night, after Eichah and Kinos, there were video presentations by the Chofetz Chaim heritage Foundation and Rabbi YY Jacobson, in the tent behind 18 Forshay, as well as 20 Forshay, respectively.

In the morning, we were once again privileged to have a program of Select Kinnos with Rabbi Eliezer Abish, Lecturer and Author of "Portraits of Prayer." Rabbi Abish shared with the packed crowd of both men and women: explanations, insights, as well as fascinating stories. Some of his topics were:

"What are we missing and why should we yearn for the Bais Hamikdosh?"

"How can we miss something we ourselves never actually experienced?"

"Can this Tisha B'Av finally be our last one?"

This took place in the tent of 18 Forshay, from 9:45AM until 1:00pm.

The presentation was also enjoyed by the thousands of streamline viewers, who were able to acquire a deeper feeling for what Tisha B'Av is all about.

At 1:15, there was a fascinating presentation, given by R' Shlomo Shlezenger, Holocaust Survivor and Mispalel of Bais Medrash Ohr Chaim. His topic was: "Destruction, Survival, & Rebirth."

Rabbi YY Jacobson spoke, keeping the overflowing crowd spellbound for many hours. The hundreds of listeners filled up both tents – besides the thousands of his streamline viewers.

Project Inspire showed a fascinating film of the story of the "Man at the Wall," the story of Rabbi Meir Schuster zt"l, the shy ordinary man who accomplished the extraordinary.

This is all besides the myriad of minyanim – both for Shachris and Mincha – that took place throughout the day.

In addition, our Children's Program was led by Rabbi Yaakov Yisroel Gobioff and was followed by the Chofetz Chaim heritage Foundation Children's Video. This took place in 20 Forshay, downstairs from 9:45am-12:30pm, and was for boys ages 8-12.

Feelings of achdus and unity permeated the various events, as many different types and stripes, from all walks of life joined together harmoniously, to mourn the Churban, bringing us one step – or hopefully many steps – closer to the Ultimate Redemption.

"ואתם הדבקים בה' אלקיכם חיים כולכם היום"

כמה וכמה תורות ופירושים יש במקראות האלו, אולם נתפוס נקודה אחת באחד מהביאורים של האוה"ח הק' בפסוק וז"ל עוד נתכון במאמרם 'הדבקים בה' אלהים', על דרך אומרם ז"ל (זוה"ק ח"ג רלח:): כי העושה מצוה שורה שם הוי"ה על האבר שבו עושה המצוה, ואמרו כי מצות עשה הם רמוזים בשם הוי"ה, ומצות לא תעשה רמוזים בשם אלהים, והוא אומרו כאן 'ואתם דבקים', על ידי קיום מצות עשה ולא תעשה בב' שמות אלו שם הוי"ה ואלהים כאומרו 'בה' אלהיכם' עכ"ל.

והיינו שבעצם מה שהאדם מקיים מצות השם בזה נותן חיות לעצמו בעצם, ועל ידי זה הוא חי, וזהו על ידי שדבקים בו בעצם.

אולם יש חידוש גדול שלא כלול בכלל הנ"ל הזה, דהנה בברכות (ה.) אדם הרואה שאיסורים באים עליו יפשפש במעשיו, פישפש ולא מצא יתלה בביטול תורה פישפש ולא מצא יקבל יסורים מאהבה ע"כ, והקשה רבינו חיים וואלינר זיע"א בנפש החיים (שער ד') שמאחר שפישפש במעשיו ולא מצא הרי ביטול תורה בכלל, וא"כ מהו שצריך שוב לתלות שוב בביטול תורה? וכתב שלכל אבר שבאדם יש מצות עשה או לא תעשה שהיא כנגדו שנותנת לו חיות, ובעת שדבוק בה יש חיות להך אבר, וח"ו היכא שיש חולשה בזה נחלש בעצם הך אבר, ולכך עם יש לו יסורים יפשפש במעשיו לראות מכח מה בא עליו חולשה זו, ובכך יתקן הך מעשה, אולם מכח חומר העוון של ביטול תורה עם ח"ו האדם היה נכשל בזה לא היה שייך קיום להוא אבר עם היה אבר התלוי בה, וממילא עם לא מצא בכל מעשיו רישלון, ועדיין יש לו יסורים ע"כ שזה מעוון ביטול תורה שמחליש כל כולו עיין שם בדבריו הקדושים.

היוצא שבדברי האוה"ח הק' זה כולל הכל חוץ מתלמוד תורה שלא בזה דבקים בו לחיות, אלא וודאי שללימוד התורה היא למען לימוד התורה, ולא ח"ו לימוד למען דביקות, ולנ"ל א"ש שהלימוד לשמה היינו לשם הלימוד, ואלא שע"ז שעוסק בתורה וישראל ואורייתה וקוב"ה חד הוא (זוהר אחרי עג ע"א), וממילא בעצם בעיסוקו בעיון עומק התורה הוא בעצם דבוק בה במציאותו כביכול שהוא ודיבורו חד, ורק שזהו בעצם הדביקות אך ורק ברצונו יתברך, זהו החיים בעצם ומזה יש לו חיות לכל דבר וזהו מה שמעלה על האדם שיש לו צורת אדם וזהו מחמתו שנותנת לו צורת אדם וממילא הוא נותן חן וחשיבות בעיני כל.

שבת שלום ומבורך
דוד יהודה פירסטון
ישיבת יורה דעה

that I would now be able to enjoy a moment's reprieve, I was mistaken. The same group of fifteen-year-old boys followed me onto the ferry. That was the last thing I wished would happen. "But then, all of a sudden, they became quiet. Surprised and curious as to what happened, I looked up and noticed that they were taking out black boxes from their bags. I had no idea what they were doing. All I could think about was how it was quiet and that now I would finally be given a few moments to peacefully relax.

"But then, one of the boys walked over to me and began explaining what they were doing. Asking me if I was Jewish, I told him, "I'm sorry, but I am not. My dad is not Jewish." "What about your mother?" he said. After replying in the affirmative, he reassured me that I was Jewish despite my father not being Jewish and my complete ignorance of Judaism. "Why don't you try these on?" he told me.

"Touched by the boy's genuine sincerity in coming over to me and taking interest in someone he never met before, I agreed to do so. And so, I began wrapping the black straps around my arm. It was the first time in my life that I put on Tefillin. The boy also proceeded to teach me the verse of Shema Yisrael and explain what it means.

"After this unexpected event, I was tremendously moved. While all I had wished to do was get off the ferry and move away from that group of noisy teenagers, in hindsight, that ride in the ferry changed my life forever. After looking further into Judaism, I eventually traveled to America and went on to learn little by little and become who I am today: a religious practicing Jew."

After hearing this story, Joe Orenstein was certainly moved. But, rather quickly, Joe realized that this story was closer to his heart than he would have thought at first.

"Can I tell you something?" said Joe to the gentleman. "Do you know whose Tefillin those were who you put on thirty-five years ago? Mine. I was that boy who went over to you and helped you wrap Tefillin for the first time. And here we meet thirty-five years later. Pleasure to meet you again..."

Years later, the two neshamot which had connected decades earlier met again. While Joe Orenstein may have believed he was simply exposing a fellow Jew to the beauty of a mitzvah, little did he realize that he was planting a seed that would later flourish into a plentiful tree with abundant fruit. This man's life and the lives of his children saw an entirely different destiny due to that one morning on the ferry. Never should we minimize even the smallest gesture of outreach to a fellow Jew. Its impact can last forever.

ואתחנן אל י'

משה

was asking Hashem to be able to go into Eretz Yisroel , from the perspective of a " free gift ". (one of the Middos of Hashem , namely חנון HASHEM had to tell Moshe to stop ask-

ing , since asking for a free gift , Hashem !! couldn't refuse him. After all it's free מדה כנגד Hashem's relationship to us is מדה.

When we share our happiness with another "for free" Hashem acts in kind !! to us What a powerful insight into שמחה.

Enjoy THE free gift of Shabbos & re-member to share it as well Wishing all a lovely, unified & happy Shabbos
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UFARATZTA

AHAVAS YISROEL IS AHAVAS HASHEM

The Alter Rebbe repeated what the Mezritcher Maggid said quoting the Baal Shem Tov: "Love your fellow like yourself" is an interpretation of and commentary on "Love Hashem your G-d." He who loves his fellow-Jew loves G-d, because the Jew has within himself a "part of*

G-d Above." Therefore, when one loves the Jew - i.e. his inner essence - one loves G-d.

=== Hayom Yom Av 12

*Baal Hatanya

Chof Av Yom Hilula of the Rebbe's father Harav Levi Yitzchok Schneerson

JOKES

Wish I'd Said That

It's hard to explain puns to kleptomaniacs because they always take things literally

Did you hear about the Buddhist who refused Novocaine during a root canal? His goal: transcendental medication.

Thanks for explaining the word "many" to me, it means a lot

I gave up my seat to a blind person in the bus. That is how I lost my job as a bus driver.

Before I criticize a man, I like to walk a mile in his shoes. That way, when I do criticize him, I'm a mile away and I have his shoes.

I changed my password to "incorrect". So whenever I forget what it is the computer will say "Your password is incorrect".

Funny how they say we need to talk when they really mean you need to listen.

I can totally keep secrets. It's the people I tell them to who can't

Don't you hate people who use big words just to make themselves look perspicacious?

Those of you who think you know it all are really annoying to those of us who do.

I didn't say it was your fault, I said I was blaming you.

Why is the day that you do laundry, cook, clean, iron and so on, called a day off?

Diet Day #1 - I removed all the fattening food from my house. It was delicious.

My son was like "I got a D in math" and I was like "That's really bad" and my wife was like "you need to stop doing his homework."

I've been outvoted 1-1 by my wife again.

My wife was furious at me for kicking dropped ice cubes under the refrigerator. But now it's just water under the fridge.



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~Night Kollo~
RABBI NACHUM SCHEINER

**TZITZIS AND
 SHAATZEZ PART IV**

**REASON 3 THAT CHAZAL
 FORBADE WEARING TZITZIS
 WITH SHAATNEZ – IN CASE THE
 TZITZIS IS PASUL**

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.

Another reason mentioned in the Gemara is that we are concerned that the corner will rip off and if the corner – with the tzitzis strings – is sewn back on, it will be pasul. This is based on the principle “taaseh v’lo min he’usui – the tzitzis strings must be tied on and not just be there.” Since the tzitzis is pasul and there would be no fulfillment of the mitzvah of tzitzis, if one would subsequently wear that garment he would be transgressing the issur of shaatnez, without fulfilling the mitzvah of tzitzis.

THE SHULCHAN ARUCH

As we have seen, it is clear from the Gemara that, even in the times that they had techeiles, one was not allowed

to wear a linen garment with wool tzitzis because of the various reasons mentioned above. The text of the Shulchan Aruch is therefore puzzling.

The Shulchan Aruch (9:2) writes that, today – that we do not techeiles – one cannot wear a linen garment with woolen tzitzis. The Mishna Berura explains that this is because we do not have the ability to fulfill the mitzvah in its entirety. One can infer from these words that when they did have techeiles, one would be allowed to wear a woolen garment with woolen tzitzis. This would seem to contradict the aforementioned Gemaros, where it is stated clearly that we do not allow it – even when there is techeiles – for the various reasons mentioned.

What about wearing a garment that is linen, with linen tzitzis strings? This case is a machlokes, as is quoted in Shulchan Aruch (O”C 9:6). The Mishna Berura (s”k 17) explains that the question is what was included in the issur. One opinion holds that, because of the concern of putting on woolen techeiles strings they forbade wearing any four cornered linen garment, even if one plans to put on only strings of linen. This is in the concern that one may come to attach wool techeiles strings. The Mishna Berura adds that this opinion holds that the issur remained, even after they no longer had techeiles.

The other opinion posits that they just forbade putting

woolen strings on a linen garment, but they did not have any problem with one wearing a linen garment with only linen tzitzis strings. In addition, today, when there is no techeiles, this is no longer a concern that one will add wool, and the original issur should no longer apply.

IN CONCLUSION

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 said that one should not wear such a garment. Although the Torah did allow it, the Gemara explains that the Chachamim had various concerns that one may come to the issur of shaatnez and, therefore did not allow it.

Wishing you a Wonderful Shabbos,

**RABBI NACHUM
 SCHEINER**

R' Abish

TISHA BAV COLLAGE



Kids program
R Gobioff



R' Shlezeng



R' YY Jacobson



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