

AUG 15 - AUG 21 2019

ואתחנן - נחמו

REFI

BRINGING EVERYONE TOGETHER

בית מדרש אור החיים
RAIS MEDRASH OHR CHAIM

OUR BELOVED RABBI
SOKAVA REBBE



דַּבְּרוּ עִלַּי-
לֵב יְרוּשָׁלַם
!קְרְאוּ אֵלַיָּה



RABBI YY JACOBSON

**SHABBOS
NO
CLASSES**

NEW
LOCATION

TUESDAY

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



**MONSEY
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77 ROUTE 59, MONSEY, NY 10952
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Shabbos Morning MINYAN STARTING AT 8:00^{AM} 18 FORSHAY RD. MAIN SHUL ASHKNAZ



BET PARASHAT V'ETCHANAN 5779

The difference between a Jewish employee and the non-Jewish is in their attitude towards their boss. The goy says my boss is a genius, the way he does things and is so successful. The Jew always complains; if my boss had half a brain and he listened to me, he can be much more successful. We all want to be successful and viewed with respect by the world, so how can we achieve that?

The Nobel Prize is an annual, international prize first awarded in 1901 for achievements in Physics, Chemistry, Physiology or Medicine, Literature, and Peace. An associated prize in Economics has been awarded since 1969. Nobel Prizes have been awarded to over 850 individuals, of whom at least 20% were Jews or of Jewish descent, although Jews comprise less than 0.2% of the world's population, (or 1 in every 500 people). Overall, Jews have won a total of 41% of all the Nobel Prizes in economics, 28% of medicine, 26% of Physics, 19% of Chemistry, 13% of Literature and 9% of all peace awards. So you think the world will con-

clude that we are smart and an asset to the world? Nope, they want us dead and they try to do it all the time.

The Torah in this week's Parasha Chapter 4:6 "You shall safeguard and perform them for it is your wisdom and discernment in the eyes of the nations, who shall hear all these decrees and who shall say, Surely a wise and discerning people is this great nation!" Clearly the Torah is teaching us how to impress the world. They are not impressed with all of our Nobel prizes they still hate us, only Torah will impress them.

The Talmud Shabbat 75b R.Samuel Ben Nacmeni in the name of R.Jonathan said, where do we learn that a man is commanded to study the science of astronomy and astrology? It is from this verse. So the question remains, what is going to impress the nations of the world? Is it science or the pure study of Torah?

The Mishna in Perki Avot Chapter 3-9 "Rabbi Yaakov says one who walks on the road while reviewing a Torah lesson and interrupts his review and exclaims how beautiful is this tree-It is considered for him as if it's a capital offence". It seems a harsh consequence for such action. What is the intention of Rabbi Yaakov?

I have heard from Rav Yochanan Zweig the meaning of this Mishna which gives us an incredible insight to life. Every aspect of the world is Torah, every science, every wisdom, and all facets of creation is Torah. Hashem looked into the Torah and created the world. All creation is a by-product of the Torah blue-print. The violation here is that this person looks at nature and perceives it as a separate entity from the Torah. That is why the mishna uses the term "hamafsik mei'shinoso" - one who stops his study, meaning he does not recognize it as a continuation of Torah

As bain hazemanim enters, many of us will travel around the world explore new sights. It's important to keep in mind that it is not merely a nice view rather a continuation of Torah.

The nations of the world will one day be impressed with us when it becomes clear to them that all wisdoms are just an extension of Torah. This will form the greatest Kiddush Hashem, when the world comprehends that true science is part and parcel of Torah and not conflicting with Torah. I think for this we will need Moshiach very soon BE"H.



Zmanim by our incredible Gabbi
EPHRAIM YUROWITZ

SHABBOS ZMANIM

EARLY MINYAN FRIDAY 1:35 & 3:30

CANDLE LIGHTING	7:36 PM
MINCHA TENT	7:00 PM
SHKIYA	7:54 PM
MINCHA 18 FORSHAY	7:30 PM
MINCHA 20 FORSHAY	7:40 PM
SHACHRIS VASIKIN DAF YOMI SHIUR	5:27 AM
SHACHRIS	8:00 AM
SHACHRIS YOUTH MINYAN 18	9:15 AM
SHACHRIS *	9:15 AM
SHACHRIS 20 FORSHAY BAIS CHABAD	9:45 AM
MINCHA	1:45 PM
PIRCHEI	2:00 PM
MINCHA DAF YOMI SHIUR	6:00 PM
PIRKEI AVOS 3	7:00 PM
MINCHA SHALOSH SEUDOS	7:35 PM
SHKIYA	7:52 PM
MARRIV	8:32 PM 18 TENT, 8:37 PM

WEEKDAY ZMANIM

SHACHRIS

20 MINUTES BEFORE NEITZ 30 ON YOM TOV

S 5:48 M 5:49 T 5:50 W 5:51 T 5:52 F 5:53

MINCHA & MARIV

12 MINUTES BEFORE PLAG

S 6:13 M 6:12 T 6:10 W 6:09 T 6:08

MINCHA & MARIV

12 MINUTES BEFORE SHKIA

S 7:39 M 7:37 T 7:36 W 7:34 T 7:33

AUGUST 18 - AUGUST 23

NEITZ IS 6:08 - 6:13

PELAG IS 6:25 - 6:20

SHKIA IS 7:51 - 7:45 PM

MAGEN AVRAHAM

8:58 AM - 9:00 AM

GRA- BAAL HATANYA

9:34 AM - 9:36 AM

Summer 2019

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WEEKDAY MINYANIM

שחרית

כותלין	20 Forshay ↑
6:15AM	18 Forshay ↓
6:30	Coming soon
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מנחה ומערב

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AT קייב	20 Tent
10 MIN. מנחה	20 Small Tent
20 MIN. מערב	18 Tent
30 MIN. מנחה	20 Tent
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מצרבי

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* קייב

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20 MIN. מערב

20 Small Tent

30 MIN. מנחה

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40 MIN. מערב

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50 MIN. מנחה

20 Small Tent

60 MIN. מערב

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Repeat Krias Shema after nightfall

↑ Stairs
↓ Main Floor

FOR MORE INFO: www.18forshay.com /o hrchaim18@gmail.com

BLUEBERRY HILL ZMANIM

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

MINCHA	6:10	PLAG	6:27
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RABBI COREN

PARSHAS VAESCHANAN - FROM AVEL TO NECHAMA

Although we were not zoche to see the full Geula this past Tisha B'Av, hopefully the lessons we've learned helped us to grow and get that much closer to the final redemption. I would like to focus on two ideas that helped make Tisha B'Av meaningful and how it connects to Vaeschana.

The first idea was based on a speech that I was preparing to illustrate the real cause of the churban. This should clarify why each year we spend three weeks mourning this history-changing devastation. I went to the source of the lament which is given by Chazal in Maseches Taanis and is mentioned in Rashi in Parshas Shlach when the spies came back and gave a negative report about the state of Eretz Yisrael. The Jewish people began to wail that they had been taken out of Mitzraim. Hashem told them, "You cried; בכיה של חנינם; I will give you a reason to cry." And so we were punished with a terrible decree because our forefathers cried bechinam. What exactly is the meaning of bechinam? Usually, the word as used in today's Hebrew language means 'for free.' This definition doesn't really fit the pasuk. I think a better translation would be 'undeserved' or 'inappropriate.' I settled on this translation because the Torah and the Gemara in Kiddushin discuss the words ויצאה חנינם אין כסף where the implication is that we would have expected some money to be paid but instead it's being given for free. However, this continues to be a difficult explanation. Didn't the people get a negative report from 10 of the princes of Israel? Why would the Jewish people be expected to discount their report? Why is their reaction of crying inappropriate? It would appear

to make total sense. (Credit goes to my friend avi Weinberg)

I believe I have the answer to the core of the sin of the meraglim and the source for 1950 years of living with the destruction of the Bais Hamikdash. It will also resolve what Chazal meant when they said that the second Bais Hamikdash was destroyed because of Sinas Chinam. Here too we encounter the term chinam? What does this mean? If you ask most people who are in engaged in a grievous confrontation they will tell you that their heart isn't baseless, it isn't hardened or unworthy. On the contrary, it is the other person that is deserving of punishment; he has done evil and damage, his actions are wicked and he should be cast away from this world.

All of the above connects to what Rashi brings from Chazal on the first pasuk in Vaeschana. Rashi quotes one explanation wherein righteous people don't rely on their actions. Rather they realize that all that Hashem does involves Matnas Chinam, His actions do not call for glory or praise. Here too the question can be asked: Don't the Tzadikim deserve some reward? After all, they worked very hard.

The answer to all of the above is really spelled out by Moshe Rabeinu in Parshas Dvarim where Moshe reprimands the Jewish people for claiming that Hashem took us out of Egypt because he hated us and a whole slew of other complaints. At the core of it all as Rashi explains was the projection of how the Jews really felt about Hashem. Instead of leaving Egypt with complete love and trust in the Creator who over the past two years had taken them out of slavery with open miracles and had given them the gift of devine wisdom, the Torah, the people hadn't learned anything. It wasn't enough we failed to internalize the message of trust or the message of the Seven Steps of Bitachon that the Chovos Halevavos teaches us especially in his gate of trust where he points out that the bread and

אבי אבי רכב ישראל

כוס תנחומין נשגר קמיה דהוא גברא רודף צדקה וחסד, עוסק כל ימיו בחסד ובצדקה, המסיר בכל מאודו לכולל בקר וערב בבית המדרש של אור חיים, הלא הוא הנגיד אליעזר שיינער, על פטירת אביו הגדול והחשוב הרב הגאון ר' ראובן שיינער זצ"ל. הוא האיש אשר לא מש מד' אמות של הלכה ולן באהלה של תורה כל ימיו, וזה להעמיד דורות ישרין מברכין הולכין בדרכו. מנחם ציון ובנה ירושלים ינחם את המשפחה כולה ונוכה בתחיית המתים בביאת גואל צדק בב"א המברכין, ראש הכולל והלומדין

butter, the spine of all Hashkafa is trust in Hashem. Moshe now was giving over the fifth step of Bitachon which is that Hashem has a distinct track record and therefore when the Meraglim came back and gave a negative report and we cried it was truly Chinam. It should have been so clear to us that if Hashem is taking us to the land of Israel He has a good plan for us. Whatever He had in mind, it had to be the best thing for us no matter what it was. That's why we are told that the tears and wailing were bechinam.

Sinas Chinam follows the same idea. We think we have every explanation and excuse for why we're still holding on to the fight but if we follow the teaching of the Chovos Halevavos it all becomes meaningless because Hashem doesn't allow anyone to do anything without his consent. Everyone involved is just a messenger that has either the zechus or the lack of zechus and is going to be punished for what he is doing. It has nothing to do with us. How many of us really believe and live with this reality?

Righteous people are aware that everything in our lives is really a gift. And because we owe so much to Hashem for the good that he undertakes for us every second. As the Chovos Halevavos tells us many times, we will never really deserve reward but Hashem is Rav Chesed so righteous people understand that its Matnas Chinam-- undeserving-- and that this is how Hashem operates the world.

I bless us all that we learn to internalize these ideas and reality so we can truly love others bechinam as Rav Kook Z"l so eloquently stated and may we be zoche to celebrate with the coming of Mashiach Bimehera Bayameinu.



WHY IS MITZRAYIM NOT COUNTED IN THE FOUR EXILES?

Rabbi Yisroel Reisman

The Chida mentions that we find in Sefer Daniel that there are Arba'a Malchios, there are 4 kingdoms of our Galus. They are; 1) Bavel who destroyed the first Bais Hamikdash, followed by 2) Paras Umadai, which was the time of the Galus, followed by 3) Yavan the Greeks in the beginning of the Bayis Sheini, followed by 4) Edom, our present Galus.

Why isn't Mitzrayim one of the Malchios of our Galus. After all, didn't we go to Galus in Mitzrayim first? The Chida says that Mitzrayim is the Maasei Avos Siman L'banim for all the Galusin. Beraishis 46:8 (אֲלֶהָ שְׁמוֹת) (בְּיַיִשׁ-יִשְׂרָאֵל הַבְּאִים מִצְרַיִם). The word (בְּאִים) are the initials of the 4 Galusin, Bavel, Edom, Yavan, and Madai. There is more. Klal Yis-

rael went to Mitzrayim 4 times. The Shevatim went down first as it says in Beraishis beginning of Perek 42 (כִּי יֵשׁ-שָׁבֵר בְּמִצְרַיִם) to try to get food, then they went a second time together with Binyamin. Then Yosef revealed himself. The third time they went down as it says in Beraishis 46:27 (כָּל-הַנְּפָשׁ (לְבֵית-יַעֲקֹב הַבָּאָה מִצְרַיִם, שָׁבְעִים). The 4th time is after Yaakov Avinu is buried and they came back to Mitzrayim. So the Shevatim arrived in Mitzrayim 4 times.

The Chida says that those 4 times are K'neged the 4 Galuos. The first of (יֵשׁ-שָׁבֵר) (בְּמִצְרַיִם) when they went to Mitzrayim to try to find some type of rescue during a time of Tzarah is Galus Bavel when a Yid went to Bavel and there was something there, that Klal Yisrael could regroup.

The second is the Galus of Madai, that is when they went down with Binyamin. It started off very bitterly but during that Galus, Yosef revealed himself. The same thing of the Galus of the 70 years the time of Madai. During that time Reshus was given to build the Bais Hamikdash. During that time the miracle of Purim took place, during the Galus. That is the second time they went down. When they went down the second time you remember from Chumash the Shevatim drank wine together with Yosef. A Remez to the drinking of wine on Purim. They brought down Binaymin, a Re-

mez to Mordechai Hayemini from Sheivet Binyamin.

The third Galus when they went down with the (שָׁבְעִים נָפְשׁ) is a symbol for Galus Yavan. A time of danger of assimilation. We find that Yaakov was afraid when they would come down that Mitzrayim was greeting them happily and eagerly. There was a danger of assimilation. The Misyavnim, the third Galus.

Of course the 4th Galus our present Galus, is the longest and the most difficult. The 4th time the Shevatim went down was by Kevuras Yaakov. After Yaakov was buried they went back down and then the Kushi Hashibud began shortly thereafter. That is a difficulty of this Galus, the most difficult of all. But of course in every Maaseh Avos Siman L'banim there is a lesson of Nechama here as well. Just as in Mitzrayim Klal Yisrael called to the Ribbono Shel Olam and as the Posuk says in Shemos 2:25 (וַיִּדַע, אֱלֹהִים) He brought the Galus to the end. As long as they resisted the Lo Shinu Es Shemam, Lo Shinu Es Lishonam, as long as they resisted the assimilation, they had the Geula. So too, we find Nechama in the hope for a Geula and the Yetziya from the 4th Galus like the Yetzia from Mitzrayim, like the Yetzia from that 4th Galus, one full of miracles and joy.

EATING WITH TEFILLIN



RABBI BERACH STEINFELD

We learn about the mitzvah of tefillin in Parshas Devarim, Perek Vov Posuk ches. The gemara in Brachos, daf chof gimmel, amud bais says in the name of Rav Yitzchok that if a person goes to eat a seudas keva, (full fledged meal) he should first remove his tefillin and then proceed to eat.

There are two reasons why a person should not eat a seudas keva while wearing his tefillin. Firstly, Rashi and the Meiri explain the reasoning for this is due to the fact that a person may get drunk during his meal. The Tiferes Yisroel in Meseches Yodayim, Perek Bais, mishna daled, seif koton lamed heh is medayek from the words of Rashi that if one eats and drinks things that are not meshaker, he may eat while wearing tefillin. The second tirutz is due to kalus rosh; just like a person is not allowed to eat in a Bais Hakneses, he is prohibited from wearing tefillin while eating.

The Rishonim argue about the topic of eating while wearing tefillin. The Meiri holds that as long as one wears tefillin, he may not eat even a seudas arei (temporary meal.) The Rambam in Hilchos Tefillin, Perek Daled, halacha tes zayin says that one is permitted to eat a seudas arei while wearing tefillin. Halacha lemaaseh, we pasken that achilas kevawhile wearing tefillin is assur and achilas arei while wearing tefillin is muttar, based on the Shulchan Aruch, Orach Chaim, siman mem, seif koton ches.

The shiur of achilas arei is a kebeitza, which is the same as the shiur found in the discussion of not eating in a succah, as mentioned in Hilchos Succah.

The Mishna Berura in siman mem, seif koton yud tes brings down a safek in the name of the Shulchan Shlomo. The fact that one may eat a seudas arei while wearing tefillin applies to those who wear tefillin the entire day; however, those who only wear tefillin during davening are prohibited from wearing tefillin while eating a seudas arei.

The Shailos U'Tshuvos, Teshuras Shai, chelek alef, siman resh tes vov discusses this further. Since in our times we don't have the minhag of wearing tefillin the entire day, the Shulchan Aruch paskens that one may eat a seudas arei in tefillin. The Chasam Sofer used to drink coffee after davening while wearing his tefillin. We could explain that since the Chasam Sofer would wear tefillin after davening while giving his shiur, it was considered as if he wore them the entire day, and he therefore was permitted to eat a seudasarei while wearing tefillin.

The question arises concerning a gemara in Kiddushin, daf samech vov, amud alef. The gemara tells us that Yanai Hamelech would wear the tzitz during his meal. Tosfos, in Yuma, daf ches, amud alef says that the tzitz was holier than tefillin since it had Hashem's name on the outside. How was Yanai Hamelech able to eat a meal while wearing tefillin?

According to Rashi and the Meiri, we could answer that those meals had no wine or anything to render him drunk, so he was able to eat his meal while still wearing the tzitz. According to the second tirutz mentioned above, that it could bring to kalus rosh, we could say that he did not eat bread at all, but rather he ate vegetables, so it was not a seudas keva.

We see the importance of having the right frame of mind when wearing tefillin. May we all be zocheh to wear tefillin with the proper kavonos.

A Hug From Dvir

It's been almost a year since St.-Sgt. Dvir Emanuelof became the first casualty of Operation Cast Lead, losing his life to Hamas mortar fire just as he entered Gaza early in the offensive. But sitting with his mother, Dalia, in her living room last week, I was struck not by loss, but by life. And not by grief, but by fervent belief. And by a more recent story about Dvir that simply needs to be told.

This past summer, Dalia and some friends



"How old is he?" Dalia asked.

"Six months," was the reply.

"Forgive my asking," she continued, "was he born after Cast Lead, or before?" "After."

Whereupon Dalia continued, "Please forgive my pressing, but can I ask why you named him Dvir?"

"Because," Benny explained to her, "the first soldier killed in Cast Lead was named Dvir. His story touched us, and we decided to name our son after him." Almost unable to speak, Dalia paused, and said, "I'm that Dvir's mother."

Shiri, the baby's mother, had overheard the conversation, and wasn't certain that she believed her ears. "That can't be."

"It's true."

"What's your last name?"

"Emanuelof."

"Where do you live?"

"Givat Ze'ev."

"It is you," Shiri said. "We meant to invite you to the *brit milah*, the circumcision, but we couldn't."

"It doesn't matter," Dalia assured her, "You see, I came anyway."

And then, Dalia told me, Shiri said something to her that she'll never forget -

"Dvir is sending you a hug, through us."

At that point in our conversation, Shiri told me her story. She'd been pregnant, she said, in her 33rd or 34th week, and during an ultrasound test, a potentially serious problem with the baby was discovered. After consultations with medical experts, she was told that there was nothing to do. The baby would have to be born, and then the doctors would see what they could do. A day or two later, she was at home, alone, anxious and worried. She lit Chanukah candles, and turned on the news. The story was about Dvir Emanuelof, the first soldier killed in the operation. She saw, she said, the extraordinarily handsome young man, with his now famous smile, and she felt as though she were looking at an angel. A short while later, Benny came home, and Shiri said to him, "Come sit next to me." When he'd seated himself down next to her, Shiri said to Benny, "A soldier was killed today."

"I heard," he said.

"What do you say we name our baby after him?" Shiri asked.

"Okay," was Benny's reply.

They told no one about the name, and had planned to call Dalia once the baby was born, to invite her to the *brit milah*. But when Dvir was born, Shiri and Benny were busy with medical appointments, and it wasn't even clear when they would be able to have the *brit*. By the time the doctor gave them the okay to have the *brit*, it was no longer respectful to invite Dalia on such short notice, Shiri told me. So they didn't call her. Not then, and not the day after. Life took its course and they told no one about the origin of Dvir's name, for they hadn't yet asked Dalia's permission.

So no one knew, until that moment when a little blond-haired, blue-eyed boy - whom Dalia now calls "the messenger" - decided to tap Dalia on the shoulder. "Someone's looking out for us up there," Shiri said quietly, wiping a tear from her eye, "and this no doubt brings Him joy."

It was now quiet in Dalia's living room, the three of us pondering this extraordinary sequence of events, wondering what to make of it. I was struck by the extraordinary bond between these two women, one religious and one traditional but not religious in the classic sense, one who lost a son and one who's busy raising two sons.

Unconnected in any way just a year ago, their lives are now inextricably interwoven. And I said to them both, almost whispering, "This is an Israeli story, par excellence."

Authored by Daniel Gordis, of *The Jerusalem Post*

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planned to go to *Hutzot Hayotzer*, the artists' colony constructed each summer outside Jerusalem's Old City walls. But Dalia's young daughter objected; she wanted to go a week later, so she could hear Meir Banai in concert. Dalia consented. And so, a week later, she found herself in the bleachers, waiting with her daughter for the performance to begin. Suddenly, Dalia felt someone touch her shoulder. When she turned around, she saw a little boy, handsome, with blond hair and blue eyes. A kindergarten teacher by profession, Dalia was immediately drawn to the boy, and as they began to speak, she asked him if he'd

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like to sit next to her.

By now, though, the boy's father had seen what was unfolding, and called over to him, "Eshel, why don't you come back and sit next to me and Dvir?" Stunned, Dalia turned around and saw the father holding a baby. "What did you say his name is?" she asked the father.

"Dvir," responded Benny.



RABBI YY JACOBSON

SPLIT YOUR SEA

"To match couples together is as difficult as the splitting of the sea," states the Talmud. What is the meaning behind these words? True, the process of finding and maintaining a life partner may be challenging and difficult, nothing short of a miracle. But why, of all miracles described in the Bible, does the Talmud choose specifically the miracle of the splitting of the sea to capture the process of marriage?

A MAP OF THE SUBCONSCIOUS

What is the difference between the land and the sea? Both are vibrant and action-filled environments populated by a myriad of creatures and a great variety of minerals and vegetation. Yet the universe of dry land is exposed and out in the open for all to see and appreciate, while the world of the sea is hidden beneath a blanket of water.

In Jewish mysticism (Kabbalah and Chassidic spirituality), these two physical planes reflect the conscious and unconscious dimensions of the human psyche. Both parts of the self are extremely vibrant and dynamic. The difference between them is that while our conscious self is displayed and exhibited for ourselves and others to feel and experience, our subconscious self remains hidden, not only from other people but even from ourselves. Most of us know very little of what is going on in the sub-cellars of our psyche.

If you were given a glimpse into your own "sea" and discovered the universe of personality hidden beneath your conscious brain, what do you think you would find? Shame, fear, guilt, pain, insecurity, an urge to destroy, to survive, to dominate, a cry for love? Would you discover Freud's Libido, Jung's collective unconscious, Adler's search for power and control, Frankl's quest for meaning?

WHERE FREUD DIAGNOSED THE LIBIDO AS A CRAVING FOR A PARENT, AND JUNG SAW IT AS A LONGING ETCHED IN OUR COLLECTIVE UNCONSCIOUS,

the Kabbalah understood it as a quest for union with G-d. In Kabbalah, at the core of the human condition is a yearning for oneness. Rabbi Schneur Zalman of Liadi (1745-1812), founder of the Chabad school of Kabbalah and one of the greatest soul-experts in the history of Judaism, has written more on the subject than any other Jewish sage. In 1796, a hundred years before Freud, he published a book, the Tanya, in which he presented his "map

of the subconscious," based on the Talmudic and Kabbalistic tradition. Rabbi Schnuer Zalman offers a fascinating parable for the inner life of the soul: quoting the biblical verse, "The soul of man is a divine flame" (Proverbs 20:27), he explains that just as the flame is always swaying, dancing, licking the air, seeking to tear free of the wick and rise heavenward, so too the soul in man is always aspiring to leave its shell and experience oneness with the divine.

THE SECRET OF INTIMACY

This quest for a relationship with the divine is manifested in our search for relationships with our twin flame here below. Where Freud diagnosed the libido as a craving for union with a parent, and Jung saw it as a longing for the opposite gender etched in our collective unconscious, the Kabbalah understood it as a quest for union with G-d. Our desire for intimacy is one of the profoundest expressions of our existential craving for Truth, for Oneness, for G-d.

As the Book of Genesis states, "G-d created Man in His image, in the image of G-d He created him; male and female He created them." Clearly, it was in the union and oneness of the genders that the first Adam, the first human being, reflected the image of G-d.

This view of relationships and intimacy is expressed in the very Hebrew names for man and woman given by Adam in Genesis. The Hebrew words for man and woman — Ish and Ishah — both contain the Hebrew word for fire, Eish. They also each contain one more letter—a yud and a hei respectively—which when combined makes up G-d's name. The significance of this is profound. Man without woman, and woman without man, lack the fullness of G-d's name. When they unite, the two-half images of the divine within them also unite. The fire and passion drawing them to each other is their yearning to recreate the full name of G-d between them.

At a Jewish wedding ceremony, this blessing is recited: Blessed are You, G-d, King of the Universe, Who created the human being in His image... Why is this blessing said at a wedding ceremony? Wouldn't it be more appropriate to say such a blessing when a child is born? The answer is that it is through the uniting of man and woman that the image of G-d is most closely reflected.

OUR DESIRE FOR INTIMACY IS ONE OF THE PROFOUNDEST EXPRESSIONS OF OUR EXISTENTIAL CRAVING FOR TRUTH-

THE ramifications of this idea are important. It means that marriage is not a suspension of one's natural individual self for the sake of uniting with a stranger. Rather, through marriage man and woman return to their true natural state, a single being reflecting G-d, each in his and her own unique way. Marriage allows wife and husband to discover their full and complete self, a self-made up of masculine and feminine energy.

KNOW THYSELF

We may travel through life unaware of this dimension of self, seeking oneness with the divine. Throughout our years on this planet we may behave as though this element of self does not exist. Though its symptoms reverberate through our consciousness — most often in the feelings of emptiness and lack of contentment when our spiritual self is un-satiated — we are prone to dismiss it or deny it. After all, at least in the short term, it is far easier to accept that we are nothing more than intelligent beasts craving self-gratification than spiritual souls craving for G-d.

When we view the surface self, selfishness is easier than selflessness; isolation more natural than relationship; solitariness more innate than love and commitment. Only when we "split our sea," when we discover the depth of our souls, the subtle vibrations of our subconscious, do we discover that oneness satisfies our deepest core; that love is the most natural expression of our most profound selves.

"To match couples together is as difficult as the splitting of the sea," the Talmud states. The challenge in creating and maintaining a meaningful and powerful relationship is the need to split our own seas each day, to learn how in the depth of our spirits we yearn to love and share our lives with another human being and with our creator.

SHIDDUCH ADVICE

UFARATZTAH

Blessing and Greeting:

I just received your letter, in which you write about your acquaintance with a young man, and that you attempted to convince him of a basic matter in Yiddishkeit, etc.

It is not clear from your letter whether this is intended merely to be informative, or whether you would also like to know my opinion and/or advice. At any rate, even if this is in doubt, I nevertheless consider it my duty to express my opinion in this matter, considering the seriousness of it.

Knowing of your background, it is surely unnecessary to emphasize to you at any length that in contemplating a shidduch, the first prerequisite is that the future partner in life be fully committed to the way of the Torah and mitzvos on a daily basis, with emphasis on the actual fulfillment of the mitzvos.

Of course, the Torah, as the embodiment of infinite divine wisdom, provides a wide field for intellectual study and is a source of profound concepts, and you find in it sources of, and references to, the various mitzvos. Much can also be found in our sacred literature in the way of explanation of their deeper significance. However, the proper—as well as logical—Jewish approach is that one must not wait to perform a mitzvah until one fully understands its significance, and certainly one must never make such understanding a condition of its performance, especially considering the limitations of the human mind. For every day that passes without the fulfillment of the mitzvah represents an irretrievable loss.

It is also understandable that when a person promises to commit himself fully to Torah and mitzvos in his daily life at some future date, this promise can be valid only if he knows from experience what such a promise entails. Since such a commitment would entail a radical change in his way of life, coming after years of living according to a fixed pattern, he cannot—however well-meaning he may be—have a real idea as to whether or not he would be able to carry it out. Only after he actually puts himself to the test for a substantial length of time will he be qualified to decide whether or not he can accept upon himself such a commitment for the rest of his life.

Clearly, when it comes to marriage, this should not be tied in with any expectation to educate, or re-educate, the would-be partner—especially where such education would be required at almost every step. Human nature is such that when a person is pressured into making concessions for the sake of another person—every day and many times a day—without as yet seeing any reason for doing it except to please the other partner, this is not a healthy situation, and it is bound to generate resentment and disharmony, etc.

With blessing,

===Rebbe letter, 1977. The Letter and the Spirit by Nissan Mindel In honor of Tu b'Av





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The Nechama Of Anochi Hashem Elokecha

The Aseres HaDibros begins, "Anochi Hashem Elokecha." The Medrash asks, "Why does it say Elokecha in the singular instead of the plural Elokeichem?" The Medrash answers that this gave Bnei Yisrael a leg to stand on after the Eigel. They defended themselves claiming that Hashem said, "Anochi Hashem," to only one person, Moshe Rabbeinu and not to all of them.

Rav Yisachar Dov of Belz says that this can explain the meaning of the pasuk, "Nachamu Nachamu Ami Yomar Elokeichem." Despite that Hashem took away the Bais HaMikdash and the lives of so many, it could have been much worse considering the aveiros of Bnei Yisrael. Take comfort in the fact that Yomar Elokeichem, that in the Aseres HaDibros Hashem could have said Elokeichem but chose not to. This slight change of the word is the guarantee of your survival.

Nachamu Nachamu - Waiting For The Second Nechama

Why does Yeshaya say twice Nachamu Nachamu? The Mabit in his peirush on Perek Shira answers that typically nechama does not restore the situation to its previous state. The damage is still there, but the consolation helps ease the pain. When someone dies we are Menachem the ones left behind, but the deceased does not come back to life.

Hashem tells Am Yisrael that He will bestow upon us two nechamos. The first one: when we are in galus he will go into galus with us as a consolation. This is a typical nechama. The second nechama is beyond a regular nechama. It is promise from Hashem that eventually He will bring us back to Eretz Yisrael and rebuild the Bais HaMikdash. That is why it says in future tense, "Yoimar Elokeichem," because the second nechama will take place only in the future.

פרשת ואתחנן

במצות תלמוד תורה לאחרים



בפרשת קריאת שמע כתיב "ושננתם לבניך ודברת בס" ויש כאן שני הלכות שחז"ל לומדים מהפסוק הזה בקידושין ל. ת"ר ושננתם שהיו דברי תורה מחודדים בפניך שאם ישאלך אדם אל תגמגם אלא תאמר לו מיד שנא' "אמור לחכמה אחותי את" עייש, ובפשטות יש דין שחוקי מעצם תלמוד התורה וידעת התורה יש דין שזה יהיה משונן בפיו.

אמנם המעין בדברי הרמב"ם פ"א הל' יא' מבואר ממש"כ וז"ל עד אימתי חייב אדם לתלמוד תורה עד יום מותו שנא' "פן יסור מלבבך כל ימי חיך" וכל זמן שלא למד הוא שכח עכ"ל ובדברי הרמב"ם יש לעיין טובא מזה שלמד שכל הדין לתלמוד עד יום מותו זהו מצד שלא ישכח תפוק ליה מצד שחייב לתלמוד גופא, מהו שנותן דין שלילי שלא ישכח, וכן הלשון (לפי הרבה גירסאות) "הוא שכח" משמע למפרע וצ"ב.

והנה ידוע ומפורסם מש"כ קדוש ישראל רשכבה"ג רבינו האור ישראל (בס"כ כ"ז), וכן אדוננו בעל הברכת שמואל (קידושין סי' כ"ז) שיש שני חלקים במצות תלמוד תורה (א. מצות לימוד התורה ב. מצות ישיבת התורה, והגדר במצות ידיעת התורה היא לא רק שילמד וידע בעת שלומד זהו חלק ממצות הלימוד התורה גופא (דהרי לימוד תורה שבע"פ בלי הבנה אין זה כלל לימוד) ואלא שכלול במצות ידיעת התורה שהוא חייב לדעת ולא לשכוח, וממילא הפשט שמי שלמד ועשה דבר שיכול להביא לשכחה זהו מעשה ביטול תורה בקום ועשה ממש, ולא הפשט שהוא שוכח אלא הפשט שלמפרע לימודו שלמד לידיעה לא היתה קיימת למפרע, ובוה מיושב לשון הרמב"ם ודו"ק.

והנה מלשון ושננתם לבניך מביא רש"י שאלו התלמידים שמצינו בכל מקום שהתלמידים קרויים בנים שנא' בנים אתם לה. הרמב"ם פ"א הל' ב' וז"ל כשם שאדם חייב ללמוד את בנו כך הוא חייב ללמד את בן בנו שנא' "והודעתם לבניך ולבני בניך" ולא בנו ובן בנו בלבד אלא מצוה על כל חכם ומשאל

ללמד את כל התלמידים אע"פ שאינו בניו שנא' "ושננתם לבניך" מפי השמיע ללמדו בניך אלו תלמידים וכו' עכ"ל ומבואר להדיא שמעיקר הדין חייב ללמד לבנו תורה וכל שבכלל בנו לבנו יחשב וחייב ללמדו, אבל אין הפשט שיש חיוב מסויים ללמד התלמיד, ורק כשהתלמיד תלמיד אזי חשוב כבנו ממילא חייב הרב שהוא כאב ללמדו.

וצע"ג, שאיפ"א כ"מ מתחיל המחייב ללמדו, שהרי עד שלא למדו לא היו בגדר בן אז לפני שמתחיל ללמדו למה יתחייב א"כ ללמדו? ועוד ראיתי לרבותא שהקשו כעין זה בלשון הטור א"ח סי' קט"ו שכתב הטעם שתקנו לומר אבינו בברכת השיבנו הוא משום שאנו מזכירין לפניו שהאב חייב ללמד לבנו ע"כ אנו אומרים השיבנו אבינו לתורתך ע"כ והיינו שכיון שה' יתברך בוא המלמד תורה לעמו ישראל לכך קרוי גם האב, וממילא מי שלא למד עדיין אין לו זה הגדר כנ"ל וצ"ב.

מור"ר הגר"ר צבי יוסף חשין שליט"א ענה לי בזה "שזה באין כאחת".

ראיתי מי שמביא תוס' ברכות לא: שחידש שכל שתלמיד כבר בא ללמוד תורה מרבו זה גופא לתלמיד חשיבי גביה ומחוייב ממילא רבו ללמדו. שעצם זה שבא ללמוד לפניו כבר חשוב כבן וממילא חייב ללמדו מדין ושננתם לבניך. ויוצא שדווקא איפו שהתלמיד הולך לקבל מהרב אזי יהיה הדין הנ"ל שיהיה חייב ללמדו.

היה עובדא בפורים אצל הגר"ש אירבען וצוק"ל זיע"א שתלמיד רצה להתקרב ולקבל יחס מהר"י ואמר לו אז יש דין עשה לך רב אין דין עשה לך תלמיד. וכנ"ל א"ש.

אולם מובא בבאיור הגר"א י"ד סי' רמו שמביא מהתנא דבי אליהו פרק כז' שיש דין במי שיש לו תורה שיפרנס מתורתו וזהו מילה בעצם לימודו ג"כ וכן מבואר בגר"א משלי פ"ג פ"ג שזהו מדין חסד שיפרנס מתורתו.

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JOKES

WITTY WORDS

I asked my friend how it is living in North Korea. He says he can't complain...

I have an EpiPen. My friend gave it to me as he was dying. It seemed very important that I have it...

They laughed at me when I said I wanted to become a comedian. Well, nobody's laughing now!...

Ain't it funny how the colors red, white, and blue represent freedom until they are flashing behind your car....

I'm the kind of guy who stops the microwave at 1 second just to feel like a bomb defuser...

Don't you hate it when someone answers their own questions? I do...

The first time I got a universal remote control I thought to myself, "This changes everything"...

Just because nobody complains doesn't mean all parachutes are perfect...

Q: Why do Swedish battleships have barcodes on them? A: So that when they come into port, they can Scandinavian...

My wife and I often laugh about how competitive we are.

But I laugh more....

You'll never be as lazy as whoever named the fireplace....

My friends tell me that cooking is easy, but it's not easier than not cooking....

THE BIGGER PIECE

Moishe & Miriam were sitting down to eat at the dinner table. Miriam commented, "You know, Moishe, when we were first married, you took the small piece of brisket and gave me the larger. Now you take the large one and leave me the smaller. You don't care for me anymore?" "Nonsense, honey," replied Moishe, "you just cook better now."

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Why Do We Stop Crying:

An Amazing Story of Nechama

Taken from Stam Torah

By Rabbi Doniel Staum

Rabbi Fishel Shechter related a personal story that a woman had related to him:

"A number of years ago one of my children died and I was devastated. I became so depressed that I refused to leave my house. I was sure that I would never get over it and would never be able to get on with my life. Two months went by and things did not improve at all; in fact my misery and self-pity only deepened.

"I was invited to a wedding but I told my husband that I wasn't going. I simply couldn't. My husband knew how badly I needed to get out and, when he saw that he could not reason with me, he literally pushed me out of the house and locked the door. I banged on the door but my husband would not allow me back in. He called out that my dress and makeup were at a neighbor's house and that I had to go to the wedding.

"Seeing that I had no choice, I begrudgingly got dressed and went to the wedding. When I saw everyone dancing happily I became very upset. I felt that they had no right to be so happy. With a complete feeling of dejection, I walked over to a phone booth and picked up the phone. Tears streaming down my face, I said, "G-d, I don't want to be here. Please get me out of here!"

"While I was standing there crying, one of the elderly women who was sitting at the door of the hall collecting charity noticed me and walked over to me. She placed her arms on my shoulder and gently asked me, "Mein kint, vos vaynst du- My child why are you crying?"

I shot back at her, "You never lost a child!"

She gently replied, "Really? I lost ten children during the war! Why are you crying?"

I looked at her in astonishment, "And you never cried?"

"Oh, I cried! But I learned that there is no point of crying over the past. I learned to take advantage of my tears and to use them to cry for others. Whenever I cry I think about those who need salvation and I pray for them with my tears."

Then she put her arms around me and said, "No one should tell you to stop crying. But use your tears and learn how to cry! Use your tears to pray for everyone you know who is suffering" Then she walked away.

For a few moments I just stood there lost in thought. Then I picked up the phone again and began to cry profusely. I thought about everyone I know who is going through a hard time and I cried for them. I thought about those who were in the hospital when I was there with my child and I cried for them. I cried for Klal Yisroel and I prayed for the future and for salvation and redemption.

"When I finished crying I never felt so happy in my life. I stepped into the center of the circle and I danced like I never danced in my life!"

"Nachamu nachamu ami . . . - Comfort, comfort My people - says your G-d."

The Shabbos following Tisha B'av derives its special name, "Shabbas Nachamu - the Shabbos of comfort" from the aforementioned opening words of the haftorah. After the arduous day of Tisha B'av has concluded and we have recited the numerous Lamentations recounting our myriad pain and suffering in exile, it is appropriate that the period that follows is one of consolation and solace

Every year when Tisha B'av arrives and we descend to the floors, there is a sense of national exasperation and fail-

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ure; "Another Tisha B'av in exile; another year of dashed hopes." Yet, at the same time, Tisha B'av helps us see the exile, as well as all the travails and vicissitudes of life, from a new perspective. Through the mask we are able to see the Hand of G-d guiding all the events that have befallen us, for good and for better. Thus, Tisha B'av itself segues into the period of consolation that follows. However, more than consolation for the national calamities we have suffered, Tisha B'av helps us realize that every moment of our lives is guided by the Divine Hand. In our suffering it becomes apparent that it is G-d who has orchestrated all that we have endured. When one lives with that realization and belief he lives a life of meaning and fulfillment, even with the challenges life thrusts upon him.

"He comforted them and spoke into their hearts"

"Comfort, comfort My people - says your G-d"

**IF YOU ARE ARGUING
LOUDLY ON YOUR
PHONE IN PUBLIC,
PLEASE PUT IT ON
SPEAKER, I NEED TO
HEAR BOTH SIDES OF
THE STORY**



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RABBI NACHUM SCHEINER

ROSH KOLLEL

SPOTLIGHT ON TISHA B'AV EVENTS AT 18 FORSHAY:

As in the previous years, Tisha B'av at 18 Forshay had many different programs and presentations, for all ages, giving everyone an opportunity to connect to this day as Klal Yisroel mourns the Galus.

We would like to express our tremendous appreciation to our dedicated and devoted staff, who worked tirelessly – both before and during Tisha B'Av, above and beyond the call of duty – to ensure the seamless flow of events.

At night, Rabbi Coren gave words of inspiration, which was followed by Maariv, Eichah and Kinot. After kinot, there was a video presentation, by Rabbi YY Jacobson, in the tent behind 20 Forshay, as well as another video presentation given by, R' Shmuel Beller, Holocaust Survivor in the tent of 18 Forshay.

In the morning, there were many minyanim – including Vasikin – for Shachris. The main minyan was led by Rabbi Eliezer Abish – Lecturer and Author of “Portraits of Prayer” – who led the program of Select Kinot. The Mara D'asra, Rabbi Lankry started off the program, giving a deeper understand to the mourning of Tisha B'Av. Rabbi Abish then shared insights and stories to a standing room only crowd of both men and women. Some of his topics were:

“What are we missing and why do we yearn for the Bais Hamikdash?”

“Can I really shed a tear after so many years in Galus?”

“How can we miss something we never experienced?”

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

This took place in the tent of 18 Forshay, with Shachris at 9:00 AM, followed by kinot, which lasted 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. Many listeners commented that hearing Rabbi Abish turned the Churban from a thing of the past, into something relevant to us all.

There was another video presentation in the morning, by Rabbi YY Jacobson, from 10:30-12:00. This was followed fascinating film shown by Project Inspire, of the life of Rav Noach Weinberg zt”l, and the impact he had on millions of Jews around the world.

• Our Children's Program was led by Rabbi Yaakov Yisroel Gobioff and was followed by the Chofetz Chaim

Heritage Foundation Children's Video. Rabbi Nachum Scheiner also spoke to the boys, discussing the great power of achdus and ahava yisroel. This took place in 20 Forshay, downstairs from 9:45am-12:30pm, and was for boys ages 8-12, with approximately 50 children who attended.

At 1:15, there was a fascinating presentation, given by our very own member, R' Shlomo Shlezenger, Holocaust Survivor. His topic was: “Destruction, Survival, & Rebirth.” And at 6:00PM, there was a power point presentation, by Holocaust Survivor Sam Bradin's story.

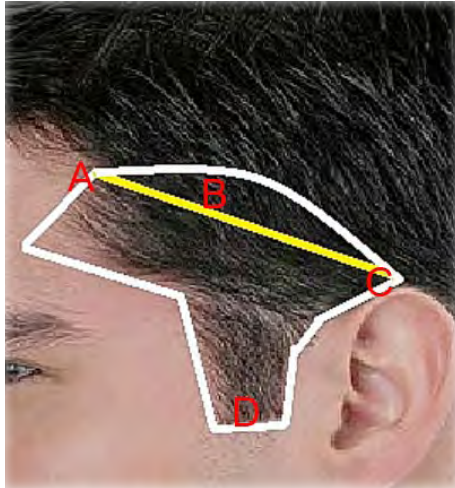
During the afternoon, Rabbi YY Jacobson spoke, in the tent of 11 Forshay, to an overflowing crowd of hundreds of listeners, as well as thousands of streamline viewers.

At 4:45PM, the overflow crowd of women enjoyed a lecture, given by Mrs. Chanie Juravel, LCSW noted lecturer and therapist. Her topic was: Tisha B'Av – the promise, the potential.”

The annual Chofetz Chaim Heritage Foundation Video was also shown in the tent of 11 Forshay, with Program A at 5:00 and Program B at 6:40. This year's topic was “Love your fellow Jew as Yourself.” Both programs featured a special address, given by HaRav Shmuel Kamenetsky. Other speakers were HaRav Yitzchok Sorotzkin, Rabbi Fischel Schachter, Rabbi Efraim Shaapiro, Rabbi Meir Weinberger, and Rabbi Zecharia Wallerstein.

This is all besides the many minyanim – Shachris and Mincha – that took place throughout the day. Every program was full to capacity, and all in all, there were over 5,000 people who walked through the doors of Ohr Chaim, benefiting from the various and sundry events that went on throughout the day. And this is besides the many more thousands of viewers who took part in the various programs which were streamlined.

Feelings of achdus permeated the various events, as many walks of life joined together, in mourning the Churban. This was extremely poignant at the many minyanim for kiddush levanah, where many different types and stripes – from beaver hats to colored shirts, and everything “in between” from across the spectrum of the Monsey community – joined hands, dancing together harmoniously, leaving no doubt that Tisha B'Av at Ohr Chaim has brought us so much closer to the Ultimate Redemption.



This is all true for cutting one's beard, which based on the aforementioned pesukim is only forbidden when cutting and destroying. When it comes to the peyos, on the other hand, there is a big machlokes. Some Rishonim rule that the same leniency applies – and one is allowed to have a close trim – and others say that even cutting without destroying is forbidden.

Opinion of those that allow – The Rambam (Avoda Zora 2:6) writes clearly that the same rules as a beard apply to cutting the peyos as well, and a close trim will be allowed. This is also the opinion of the Tosfos Rid, the Ritva, the Meiri, the Smag, and the Sefer Hachinuch. They all hold that since the two issurim are juxtaposed, the same rules and regulations apply, and one is allowed to have a close trim.

OPINION OF THOSE THAT FORBID

– Tosfos (Shavuos 2b), the Rosh, Rabeinu Yerucham, the Smak, Rabeinu Yonah, and the Bartenura, all rule that the limitations of the issur of a beard do not apply to cutting the peyos, and hence a close trim of the peyos will be forbidden.

The Tur and the Shulchan Aruch (Y"D 181:3) quote both opinions, and recommend being stringent, not cutting the peyos with a close trim. The Chofetz Chaim (Biur Halacha 251:2) also writes emphatically that one should not cut the peyos with a close trim.

DESTROYING ONE'S PEYOS WITHOUT CUTTING

Now that we have established that the peyos may be more stringent, we must address the reverse case. Can one remove the peyos without cutting, such as with tweezers or with cream, which is allowed for the beard? Does the same stringency apply in this case, as well? Rav Akiva Eiger, in his glosses to the aforementioned Tosfos (Shavuos 2b), writes that since one cannot have a close trim on his peyos – meaning that we do not apply the leniencies of the beard – then using tweezers or cream should be forbidden, as well.

PULLING ON ONE'S PEYOS

Rav Akiva Eiger takes this a step further and wonders if one can pull on his peyos, since he may pull out some of the hairs which, based on the above, may be forbidden.

Rav Akiva Eiger writes that he sent this question to his illustrious son-in-law, the Chasam Sofer, and wrote that he believes that it may be forbidden to pull on one's peyos, since this may cause one to pull out some hairs, thereby transgressing on the issur of removing one's peyos, even without cutting.

The Chasam Sofer (SHU" T Y"D 139) replied that it is not an issue, and goes on to explain his reasoning. He then adds that he knows that it is allowed because his great rebbi, Rav Nosson Adler, would do so. The Chazon Ish also concurs with this allowance.

The Darkei Teshuva (Y"D 181:14) writes that this practice is allowed for another reason, because it is not one's intention to pull out hairs. Rather, a person is doing so to have the proper appearance, and one does not intend to pull out hairs. The Aruch L'ner (Makos 20a) also uses this reasoning. Thus, according to the Chasam Sofer and the Chazon Ish it is allowed regardless of one's intentions, and according to the Darkei teshuva and the Aruch L'ner it is only allowed when the person is not trying to pull out the hairs.

IN SUMMARY

One is only forbidden to cut the beard with a razor, which cuts and destroys the hair.

In regards to cutting the peyos, however, there is a machlokes, and one should not even use a trimmer.

In addition, one should not remove the peyos, even without a trimmer, but many allow pulling on the hair, even if some hairs will come out.

Wishing you a Wonderful Shabbos,

RABBI NACHUM SCHEINER

RABBI SHLOMO YOSEF JUNDEF

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~Night Kolloel~

SHAVING AND CUTTING PEYOS – WHAT IS FORBIDDEN?

As you begin to take haircuts and shaving, once again, I would like to take the opportunity to share some more highlights of the recent shiur that was given on this topic.

SHAVING WITHOUT DESTROYING ONE'S BEARD

The Gemara in Makos (21a) explains the extent of the issur of shaving, based on the two pesukim in the Torah, regarding this issur. One pasuk uses the expression: "do not cut" and one pasuk says: "do not destroy." This teaches us that the removal of one's beard is only forbidden when it is done by cutting in a way that it is so close, that it is "destroying" the hair.

Therefore, a trimmer or scissors is definitely not a concern, as the Shulchan Aruch (181:10) spells out. Conversely, the Acharonim write, destroying the hair without cutting – such as with tweezers or with cream – will also be allowed.

Cutting the peyos without destroying them

Tisha B'Av 2019

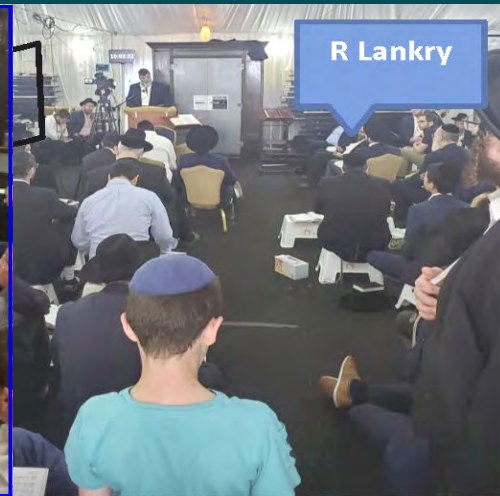
R Coren - Eicha



Rabbi Scheiner speaking at kids program run by Rabbi Gobioff



R Lankry



R Abish



Project Inspirie



Holocaust Survivor Sam Radin



R YY Jacobson



Holocaust Survivor R Shlezinger



Holocaust Survivor R Samuel Beller



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