



OUR BELOVED RABBI
SOKAVA REBBE

BET

BRINGING EVERYONE TOGETHER
Journal

"E Pluribus Unum"
Latin for "Out of
Many, One" - Achdus



בית מדרש אור חיים BAIS MEDRASH OHR CHAIM COMMUNITY LEARNING CENTER

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

SHIVA ASSUR
B'TAAMUZ
Tuesday July 11
See Page 10 for Zmanim

Yartzeit of the
Ohr Hachaim
Hakadosh ZY" A
15 Taamuz
(Motzai Shabbos Kodesh)



SHIURIM FOR ENTIRE COMMUNITY

RABBI YY JACOBSON WEEKLY CLASS

Separate Seating

SHABBOS
9:00 AM - CHASSIDUS
AND
SERMON BEFORE MUSAF
20 FORSHAY RD
OPEN FOR MEN & WOMEN

SUNDAY
NO CLASSES
THIS SUNDAY

EARLY BIRD
DAILY SHIUR
MON - FRI 5:30 - 7:30AM

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



NEW SHABBOS MINYAN

Shabbos Morning minyan
starting at 8:00 AM
18 Forshay Rd. Main Shul



OUR BELOVED RABBI
SOKAVA REBBE

Dear Kehilla,

Bein HaMetzarim

We are currently entering the period of mourning that the Midrash refers of "Bein HaMetzarim", or "Between the Confines (Straits)". This period of Three Weeks commemorates the heralding of the beginning of the tragedies that took place prior to the destruction of both Batei Hamikdash, from the breaching of the walls of ancient Jerusalem on the 17th of Tamuz, until the actual destruction of the BeisHaMikdash on the Ninth of Av. As detailed in the Mishna and Gemara Ta'anis, both of these days have since become communal Fast Days, in remembrance of the tragedies that happened on these days.

In order to properly commemorate and feel the devastation, halacha dictates various restrictions on us during these "Three Weeks", getting progressively stringent up until Tisha B'Av itself. These "Three Weeks" restrictions include not getting married, not getting haircuts unless specific need, refraining from public music and dancing, not putting oneself in an overly dangerous situation, and not making the shehechyanu blessing on a new item (meaning to refrain from purchasing a new item which would require one to make said blessing on).

These above restrictions follow Ashenazic practice as instituted by many Rishonim and later codified by Ashkenazic authorities. Although there are several Sefardic authorities who maintain that Sefardim should at least follow the Ashkenazic minhag of starting the Nine Days restrictions from Rosh Chodesh Av, nevertheless, most Sefardim are only noheg these restrictions from the actual week of Tisha B'Av as per the ruling of the Shulchan Aruch (Orach Chaim 551, 10).

Evening Commencement?

There is some debate in recent Rabbinic literature as to when these prohibitions of the 'Three Weeks' start. The Three Weeks technically starts at night, as in Judaism the start of a halachic new day is the preceding evening, but since the Fast of the 17th of Tamuz only starts in the morning, can you still get a haircut and/or shave in the evening of the 17th?

Rav Moshe Feinstein (Shu"t Igros Moshe - Orach Chaim vol. 1, 168) addressed a similar question over sixty years ago: whether one may get married on the night of the 17th of Tamuz. He noted that there is some debate in the early authorities whether the restrictions depend on the fast day itself. Meaning that if the 'Three Week' restrictions are dependent on the Fast of the 17th of Tamuz, then they would only start at the same time the fast does - on the morning of the 17th. But

if they are considered independent of each other, then the restrictions would start on the preceding evening, even though the fast itself would only start the next morning.

Rav Moshe maintained that since that is not clear cut in the Rishonim, and the whole issue of the restrictions of the 'Three Weeks' is essentially a minhag to show communal mourning, which is only recognizable in the morning when everyone is fasting, and especially as a wedding is considered l'tzorech, a considerable need, he ruled that one may be lenient and get married on the eve of the 17th of Tamuz[.

Haircuts [not] Included

Several poskim, including the Rivevos Efraim (Shu"t vol. 1, 375) and the Sha'arim Metzuyanim B'Halacha (122, Kuntress Acharon 1), extrapolated that Rav Moshe would have ruled similarly for a haircut, that if there is great need, then one may be lenient as well, on the eve of the 17th of Tamuz.

However, Rav Shmuel HaLevi Vosner (Shu"t Shevet HaLevi vol. 10, 81, 2) disagreed with this theory and maintains that for a wedding (especially on Motzai Shabbos, which actually was the original question asked to Rav Moshe) there is more halachic rationale to rely upon than for a simple haircut. Furthermore, he concludes, haircuts are generally not considered a great need. Therefore, he ruled that certainly one may not be lenient regarding a haircut.

Interestingly, years later, Rav Moshe revisited the topic and addressed this issue directly (Shu"t Igros Moshe - Orach Chaim vol. 3, end 100, s.v. u'vadavar & Orach Chaim vol. 4, 112, 2) and maintained that in his opinion the same leniency does indeed apply to haircuts and one may therefore take a haircut on the evening of the 17th of Tamuz in times of great need, and not as Rav Vosner understood his opinion.

Contemporary Consensus [In Israel]

Nevertheless, many contemporary halachic decisors, especially those living in Eretz Yisrael, including Rav Vosner himself, as well as the Steipler Gaon, Rav Shlomo Zalman Auerbach, Rav Yosef Shalom Elyashiv, Rav Yisrael Yaakov Fischer, the TzitzEliezer, Rav Chaim Kanievsky, Rav Moshe Halberstam, Rav Moshe Sternbuch, Rav Nissim Karelitz, and Rav Yaakov Blau, maintain that the issue is a moot point, and rule that even for a wedding, let alone a haircut, one should not exercise leniency, as the evening of the 17th is already considered part and parcel of the 'Three Weeks', and thereby is included in the restrictions.

So, even if one feels he needs a haircut desperately on the 16th of Tamuz, it is definitely preferable to get a haircut right away and not wait until evening and thereby subject oneself to a halachic dispute.

SHUL SCHEDULE



SHABBOS ZMANIM

EARLY MINCHA ON Friday AFTERNOON at 1:40 pm

SHABBOS NIGHT	Candle lighting	8:13pm	SHABBOS DAY	Shachris Vasikin	4:55am - DAF YOMI SHIUR	SHAB EVENING	Mincha & Daf Yomi	6:00pm
	Mincha Tent	7:00pm		Shachris	8:00am - Kiddush		Pirkei Avos	7:30pm
	Mincha 18 Forshay	7:30pm		Shachris	9:15am - 18 Forshay		Mincha	1:45pm, 8:10pm
	Shkiya	8:31pm		Shachris Bais Chabad	10:00am - 20 Forshay		Shkiya	8:31pm
	Mincha Bais Chabad 20 Forshay	8:41pm		Pirchei - Bnos	2:00		Maariv	9:11 & 9:16pm

WEEKDAY MINYANIM

SHACHRIS

20 Minutes before Neitz (3) s 5:08 | M 5:08 | T 5:09 | W 5:09 | T 5:10 | F 5:11

6:15* (1) 7:00 (1) 7:30 (3) 8:00 (1) 8:30 (2) 9:00 (1) 9:30 (2) 10:00 (1) 10:30 (2)

MINCHA

1:30 PM (1), 7:00 (2), 20 Minutes After Shkiya, 50 Minutes After Shkia (1)

MINCHA & MAARIV

12 Minutes Before Pelag (1) s 6:44 | M 6:44 | T 6:30 | W 6:43 | T 6:43

12 Minutes Before Shkia (1) s 8:18 | M 8:18 | T 8:05 | W 8:17 | T 8:16

MAARIV

9:00, 9:30 (2) 9:45 (1) 10:00 (1) 10:30 (1) 11:00 (1) 12:45 (1)

LOCATION DIRECTORY

(1) 18 FORSHAY DOWNSTAIRS

(2) 18 FORSHAY UPSTAIRS

(3) 20 FORSHAY UPSTAIRS

(4) 20 FORSHAY DOWNSTAIRS

(5) 18 FORSHAY TENT

* NO SUNDAY MINYAN

JULY 09 - 14

NEITZ IS 5:32 am - 5:36 am

PELAG IS 6:56 pm - 6:55 pm

SHKIA IS 8:30 pm - 8:27 pm

סוף זמן
קריאת שמע
MAGEN AVRAHAM
8:41AM - 8:44 AM
GRA- BAAL HATANYA
9:17 AM - 9:20 AM



Moving Towards the Three Weeks

Moving Towards the 3 Weeks Last year I shared with the readers the following insight and story as a prelude to the three weeks of mourning. It is as relevant today as it was then. A few years back I was working on arranging a Torah class for a group of not-yet frum Israelis. It wasn't easy to finalize the class for many reasons, but after several weeks of meetings, the group leader agreed to arrange it.

We decided we would learn Sefer Hachinuch. This way we would be able to discuss the different mitzvos and the reasons for their importance. The actual Hebrew word for 'reason' is ta'am which actually has two meanings. The simple translation is 'reason' and the other meaning is 'taste'. The lack of taste in mitzvos is a major problem today when it comes to both youth and adults at risk and many times it's simply because these people just don't know the reason they are doing the mitzvah. Finding the reason behind a good deed will enhance the taste of the performer and the taste is what leads him/her to enjoyment and pleasure. I therefore recommend Sefer Hachinuch for those who are not yet frum and even for religious people who never properly appreciate the reasons behind the mitzvot they do.

Getting back to my story about the Torah class, I finally managed to convince the guy to go to Tuvia's book store (which has recently moved to a new location)and pick up a few copies of Sefer Hachinuch. We set the first class for Thursday night but due to lack of time I didn't check beforehand what we were planning to learn but figured it wouldn't be difficult to read the week's Parsha and delve into the mitzvot brought down in it. I certainly had a big surprise when I opened up the Parsha Thursday night prepared to inspire the guys in the class only to discover that the Chinuch begins and ends with the words there are no mitzvot in Parshas Balak. It could have been a very awkward situation but I managed to use the opportunity to open an amazing discussion based on the following story from the Opter Rav known as the Ohev Yisrael.

The Rebbe was known to claim that he could demonstrate that in every Parsha in the Torah one can find the mitzvah of וְאָהַבְתָּ לְרֵעֶךָ וְאָהַבְתָּ אֶת-רֵעֶךָ. On Shabbos Parshas Balak one of his chasidim came running up to the Rebbe and asked him, "Ok, where in the world can you find the mitzva of וְאָהַבְתָּ אֶת-רֵעֶךָ in Parsha Balak (after all there are no mitzvos at all as the Chinuch points out). The Rebbe thought for a moment and responded that it was right at the beginning of the parsha: The word בַּלַּק is the acronym for כֹּמֵךְ וְאָהַבְתָּ לְרֵעֶךָ כֹּמֵךְ. The chasid stood perplexed for several moments and then said, "But Rebbe, maybe I don't know much but I do know that וְאָהַבְתָּ is with the letter ב not the letter ו and the word כֹּמֵךְ is with the letter כ not the letter ק? The Rebbe told the chasid "If you will be so medakdek (a Hebrew word for being exact to the letter) you will never fulfill the mitzva. כֹּמֵךְ וְאָהַבְתָּ לְרֵעֶךָ of The story is not just a cute account of a question posed to the Rebbe. It's a deep insight into the path we must travel in order to love another Jew which is the ultimate Tikun for bringing Mashiach and building the third and last Bais Hamikdash

The first step in the challenge is not to be so medakdek. Don't concentrate so much on the negative traits of others but rather choose one good point, a nekuda tova, and keep your focus there. In the words of Rav Nachman from Breslov, a real chazzan is not someone that has a beautiful voice or knows the davening nusach. Rather it's a person who is able to look around the shul and see a nekuda tova in every person and join all the nekudos tovos into one beautiful nigum.

I had an additional insight into why is it so imperative that we overlook the negative traits in others and focus on the positive. It hit me that this can be a new interpretation of the pasuk, "V'ahavta l'reicha kamocho" which usually translates to mean, 'love your friend like yourself.' Many mefarshim question how it is possible to love someone like yourself. Perhaps this compares to our desire for Hashem to love us and accept us despite our frailties and so we must strive to do the same for those we know or come in contact with. This is a powerful undertaking and it is especially pertinent for every one of us to try to accomplish especially during these coming three weeks when possible calamities are more apt to occur. So when walking into shul on Shabbos, try scanning the crowd and come up with one good point about each person that your eyes land on. Not an easy task but well worth the effort.



IT IS NOT ALWAYS WHAT YOU EAT

My father (the Rashab – 5th Chabad rebbe) writes in one of his maamarim: Fatness of the body can result from the spiritual pleasure and delight derived from G dliness. They say of R. Nachum of Chernobil that his body had excess fat from answering amein y'hei sh'mei raba.

==== Hayom Yom Tamuz 15

Editors note: Leivy Raices, a Shliach in Kharkov

Ukraine, says that his body got it from boirei minei mezonos.

Come Daven with Us!

84 Viola Road
Shabbos Maariv,
Shacharis and Mincha



"ברך, the minyan is around the back"



text to (845) 380-0099 for info
I hope to see you at my place!
84 Viola Road, around the back. Chaim Scheiner

Happily serving Montebello and western Ramapo since 2017



Well Protected

The Gemara in Sotah, daf chof alef, amud alef says that learning Torah is a protection for a person and saves a person. The Gemara in Sukka, daf nun bais and Kiddushin, daf lamed says that Hashem proclaims, "I created the Yetzer Hora and I created its antidote; the Torah. (Tavlin)"

The Mesilas Yesharim in Perek Heh says that the above Gemara may be explained using the following parable. A person who isn't feeling well goes to a doctor who gives him a prescription of medicine. If the person ends up taking a different prescription than what was prescribed he will obviously not be healed from what ails him. In our case Hashem has given us a prescription of Torah to beat the Yetzer Hora and if a person is coming onto something else, he will never be able to defeat the Yetzer Hora.

The following question arises; what would happen if a person learns Torah, but it would be "shelo lishma," for an ulterior motive. Would his learning protect him from doing sins or does the prescription only work if one learns Torah lishma?

The Ohr HaChaim in Parshas Bechukosai, Perek Chof Vov, posuk yud daled expounds upon the posuk, "If you will not listen to me and you will not do these mitzvos." The language used at beginning of the parsha giving the same message is the inverse, "If in my laws you will keep." The first posuk in Bechukosai teaches us that if you want to keep Hashem's mitzvos via being "osek" in Torah, the Torah will protect you. The Torah then says this again in the opposite way; if you will learn Torah, but it won't be lishma then he will not be able to do all the mitzvos as the Torah won't serve as a protection from the Yetzer Hora. The Torah will only protect if it is learned lishma.

In Parshas Shelach the Ohr HaChaim explains that the reason the Torah did not protect Doeg and Achitophel was based upon the Gemara in Chagiga, daf tes vov, amud bais which says they had a complaint (tina) in their heart against the Torah despite the fact that they were the most learned men in their generation. However, since their learning was shelo lishma, their Torah did not protect them thereby causing them to be destroyed because of their sins. We see again here that Torah shelo lishma does not provide protection.

The complication here is that the Or Hachaim contradicts himself in the beginning of Parshas Shelach and mentions that mitzvos shelo lishma which the Gemara says is a protection while the person does the mitzvah will work even if it is done without the proper intent.

To reconcile this inconsistency I thought we could use the answer of Tosfos who asks the following question; in some places in Shas we see the concept "mitoch shelo lishma ba lishma," yet in regard to the Tanna Elisha ben Avuya the Gemara says he became an apostate because he learned Torah shelo lishma. How can this be explained? Tosfos clarifies that it depends upon what the ultimate goal of the person is. If the person wants to reach the level of learning Torah lishma and the only way to arrive at this level is if he sometimes learn shelo lishma, then Hashem will help him arrive to the lishma. The Torah will then protect him as it is considered as if he is learning lishma. On the other hand, like in the case of the Tanna where the sole intent of his learning was always going to be shelo lishma (only for honor and the like) then even if during his lifetime he may have learned sometimes lishma it is considered as if he learned shelo lishma and such learning will not protect the person

Let us keep our ultimate goal in mind and be protected both b'ruchniyos and b'gashmiyus via our Torah learning.

Parshas Balak

Balak, king of Moav, fears Bnei Yisrael. He summons Bilam, a renowned sorcerer, to curse them. First, G-d forbids Bilam to go. But because Bilam is so insistent, G-d appears to him a 2nd time & permits him to go.

En route, an angel blocks Bilam's donkey's path. Frustrated, Bilam strikes the donkey each time it stops. Miraculously, the donkey speaks, asking Bilam why he is hitting her. The angel instructs Bilam what he may or may not say about the Jewish People.

When Bilam arrives, Balak makes elaborate preparations, hoping Bilam will succeed in the curse. 3 times Bilam attempts to curse Israel; 3 times blessings issue forth from him instead. Balak, seeing that Bilam has failed, sends him home in disgrace.

Bnei Yisrael sin with the Moabite women & Moabite idols & are punished with a plague. Zimri, a Jewish leader, brazenly brings a Midianite princess into his tent in full view of Moshe & the people. Pinchas, a grandson of Aharon, grabs a spear & kills both evildoers. This halts the plague sent by G-d, but not before 24,000 have died.

Haftorah

Michah 5:6-8.

This week's haftorah makes mention of the incident of Balak the king of Moab hiring the sorcerer Balaam to curse the Jewish people – the main topic of this week's Torah reading.

The prophet Micah prophesies about what will occur after the war of Gog and Magog, the war which precedes the coming of the Messiah and the Final Redemption.

"And the remnant of Jacob shall be in the midst of many peoples – like dew sent by G d, like torrents of rain upon vegetation that does not hope for any man and does not wait for the sons of men." The prophet describes how G d will remove the idols and sorcerers and how He will destroy the Jews' enemies.

The prophet Micah then goes on to rebuke the Jewish people for not observing G d's commandments, calling as witness the "mountains and hills" – a reference to the Patriarchs and Matriarchs – and reminding them of the great things G d had done for them. He took them out of Egypt and replaced the curses that Balaam son of Beor wanted to utter against them with blessings.

The Jewish people respond by saying that they do not know how to serve G d and ask for guidance. The prophet reminds them of the Torah, and that all they need to do is contained within it: "He has told you, O man, what is good, and what G d demands of you: but to do justice, love kindness, and walk discreetly with your G d."

Just so you should know...

© Asher Sulisa
www.ChassidicPopArt.com

by "The Sokover"

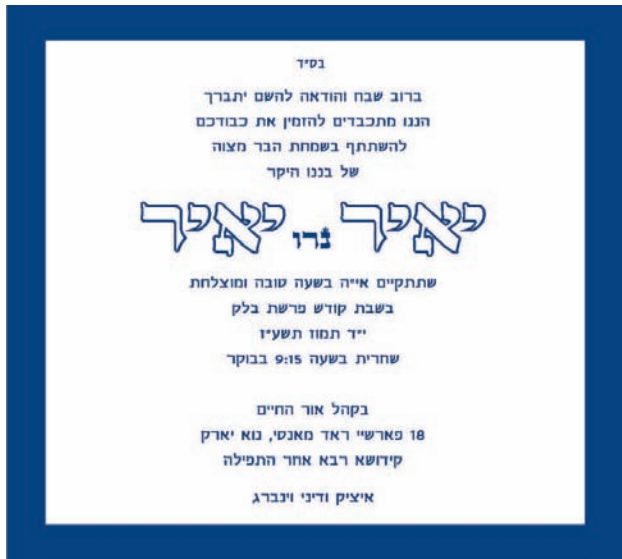
0 7 4 DAYS UNTIL UMAN



Dear Editor

I'd just like to thank Rabbi Scheiner for his excellent and informative articles. This past week was exceptionally informative how he explained many halachos of early shabbos and how many of them are applicable to regular shabbosim all year round as well as any night that you daven maariv right after shkiah.

Akiva Davidson



Yarchei Kallah



Parshas Balak

The Right Choice

בדרך שאדם רוצה לילך מוליכים אותו

It is a fact of life that Hashem encourages and even helps us develop ourselves in any way we choose!

As amazing as these words sound- (could they be a resolution to the age old philosophical question of how much free choice we really have?) They are nevertheless an eternal truth by which G-d runs the world.

Our desires and our passions are recognized by Heaven and even helped along by G-d's messengers. For the good or G-d forbid for the bad.

The Gemara in Maseches Makkos (10b) proves this axiom by relating the story of Bilaam from this week's Parsha.

Bilaam was intent on fulfilling his mission to curse the Jewish nation. He pleaded with Hashem to let him go. Hashem was not acquiescing. Bilaam persisted.. G-d relented and said-

"קום לך איתם"

"You may go with them"

Later on in the day, when an Angel interceded, trying his best to halt Bilaam's mission – he too changed his mind and granted permission.

לך עם האנשים

"You may continue on your journey.." the Angel relayed.

This can only happen, the Gemara surmises, if it is indeed true that the Heavens encourage everyone to fulfill what they desire to do-both for good and for bad...!

This teaches us a most powerful lesson. We were created with desire and passion- but where we channel these desires can make all the difference.

Our lives are full of decisions. Let's consider our relationships and how we act towards others- are we honest in our dealings? Or do we gloss over our inconsistencies, retaining only our external appearances while our insides cry out in shame?

Are we nice to and do we respect our spouses, families and friends- or view them as a stepping stone to getting what we want, or worse an impediment, to our desires?

On the spiritual side, do we make decisions that will help us grow or do we hide behind our natural tendencies towards complacency?

The Mashgiach of Kamenitz Yeshiva was very ill when he was a young boy. Prayers stormed the heavens for his recovery- but there was no change.

His father, himself a Rosh Yeshiva suggested that his son make a commitment towards observance of a certain Mitzvah and in that merit he would see a recovery.

He suggested that he take on the practice of praying together with a Minyan. Within days after verbalizing his vow the weak young boy experienced a miracle recovery.

And so it was that he kept this Mitzvah carefully.

Later on after becoming Mashgiach, he was called upon to raise money in America. Not willing to risk his missing a Minyan on a direct flight (air travel was not as common then), the Mashgiach opted for a change of planes in Amsterdam where he would look for a quorum. Standing in the terminal, he met another Jew who eventually led him to a small synagogue in the ancient quarter of the city.. There in the tiny sanctuary stood 8 men who were waiting to pray the afternoon service. There was hardly a chance of assembling a minyan that day, they knew that a crucial few congregants had journeyed out of town – but they nevertheless gathered in hopes of praying with a quorum.

As the Mashgiach explained, whenever he gave over this personal story in an oft repeated schmooze; these men so much desired to lift their hands in prayer together with ten of their brethren that Hashem sent them 2 Jews from Eretz Yisroel to help them achieve their lofty goal, even though they knew it was nearly impossible!

When faced with the opportunity to do great things with our lives- we must grab the golden ring, never underestimate our greatness and think globally rather than selfishly. Helping others gives us the drive to help ourselves- what goes around comes around.

We must believe that we are the masters of our passions and desires and are in charge of the choices we make- all that remains is that we believe in ourselves enough to always make the right choices.

Good Shabbos!

NATHAN STRAUSS, NETANYA AND THE TITANIC

When Missing the Boat Works Out

At the turn of the twentieth century, two of the wealthiest and most famous men in America were a pair of Jewish brothers named Nathan and Isidor Straus. Owners of R.H. Macy's Department Store and founders of the A&S (Abraham & Straus) chain, the brothers were multimillionaires, renowned for their philanthropy and social activism

In 1912, the brothers and their wives were touring Europe, when Nathan, the more ardent Zionist of the two, impulsively said one day, "Hey, why don't we hop over to Palestine?" Israel wasn't the tourist hotspot then that it is today. Its population was ravaged by disease, famine, and poverty; but the two had a strong sense of solidarity with their less fortunate brethren, and they also wanted to see the health and welfare centers they had endowed with their millions. However, after a week spent touring, Isidor Straus had had enough.

"How many camels, hovels, and yeshivas can you see? It's time to go," Isidor decreed with edgy impatience in his voice. But Nathan refused to heed his brother's imperious command. It wasn't that he was oblivious to the hardships around him; it was precisely because of them that he wanted to stay.

As he absorbed firsthand the vastness of the challenges his fellow Jews were coping with, he felt the burden of responsibility. "We can't leave now," he protested. "Look how much work has to be done here. We have to help. We have the means to help. We can't turn our backs on our people."

"So we'll send more money," his brother snapped back. "I just want to get out of here."

But Nathan felt that money simply wasn't enough. He felt that the Jews who lived under such dire circumstances in Palestine needed the brothers' very presence among them: their initiative, their leadership, and their ideas. Isidor disagreed.

The two argued back and forth, and finally Isidor said, "If you insist, stay here. Ida and I are going back to America where we belong." The two separated. Isidor and his wife returned to Europe, while Nathan and his spouse stayed in Palestine, traveling the country and contributing huge sums of money to the establishment of education, health, and social welfare programs to benefit the needy. Nathan also financed the creation of a brand-new city on the shores of the Mediterranean. Since his name in Hebrew was Natan, and he was the city's chief donor, the founders named it after him and called it...Natanya.

Meanwhile, back in Europe, Isidor Straus was preparing to sail home to America aboard an ocean liner for which he had also made reservations for his brother, Nathan, and his wife. "You must leave Palestine NOW!" he cabled his brother in an urgent telegram. "I have made reservations for you and if you don't get here soon, you'll miss the boat."

But Nathan delayed. There was so much work to be done that he waited until the last possible moment to make the connection. By the time he reached London, it was April 12 and the liner had already left port in Southampton with Isidor and Ida Straus aboard. Nathan felt disconsolate that he had, as his brother had warned, "missed the boat." For this was no ordinary expedition, no common, everyday cruise that he had forfeited, but the much ballyhooed maiden voyage of the most famous ship of the century. This was the Titanic.

Nathan Straus, grief-stricken and deeply mourning his brother and sister-in-law could not shake off his sense that he had had a rendezvous with history. The knowledge that he had avoided death permeated his consciousness for the rest of his life, and until his death in 1931, he pursued his philanthropic activities with an intensity that was unrivaled in its time.

Today, Natanya is a scenic resort city of 200,000 and headquarters to Israel's thriving diamond trade - one of the most important industries in the country. And in almost every part of the city, there is some small reminder of Nathan Straus's largesse, his humanity, and love for his people. His legacy lives on.

Story by Hanoeh Teller

JOKE OF THE WEEK



Car Trouble

Wife calls her husband and says, "My Precious, the car is broken, it won't start."

"What?! It's in perfect order, what's wrong with it?"

"It's water in the carburetor, my dear."

"Oh no, where are you right now?"

"Um, in the little lake behind the house..."

Tourists

Some nice Chinese couple gave me a very good camera down by the Washington Monument.

I didn't really understand what they were saying, but it was very nice of them.

Secret Service

I heard the Secret Service had to change their commands.

They can't say "Get down!" anymore when the President is under attack.

Now it's "Donald! Duck!"

US vs Russia

When NASA first started sending up astronauts, they quickly discovered that ballpoint pens would not work in zero gravity. To combat the problem, NASA scientists spent a decade and \$12 billion to develop a pen that writes in zero gravity, upside down, underwater, on almost any surface including glass and at temperatures ranging from below freezing to 300 degrees Celsius. The Russians used a pencil.

Code Talkers

When NASA was preparing for the Apollo project, some of the training of the astronauts took place on a Navajo

reservation.

One day, a Navajo elder and his son were herding sheep and came across the space crew. The old man, who spoke only Navajo, asked a question that his son translated. "What are these guys in the big suits doing?"

A member of the crew said they were practicing for their trip to the moon. The old man got all excited and asked if he could send a message to the moon with the astronauts. Recognizing a promotional opportunity, the NASA folks found a tape recorder. After the old man recorded his message, they asked his son to translate it. He refused. The NASA PR people brought the tape to the reservation, where the rest of the tribe listened and laughed, but refused to translate the elder's message.

Finally, the NASA crew called in an official government translator. His translation of the old man's message was: "Watch out for these guys; they have come to steal your land."

IRS

Rabbi Goldstein answers the phone. "Hello, is this Rabbi Goldstein?"

"It is"

"This is the IRS. Can you help us?"

"I can"

"Do you know a Heshy Hatzenfefer?"

"I do"

"Is he a member of your congregation?"

"He is"

"Did he donate \$10,000 to the synagogue?"

"He will".

The Ohr HaChaim - Rav Chaim Ben Attar, Untouchable In Life And Untouchable In Death

On Motza'ei Shabbos 15 Tammuz 5503/1743 at the same time Rav Chaim ben Attar, better known by the name of his peirush on Chumash called Ohr HaChaim, was niftar in Yerushalayim, the Ba'al Shem Tov was washing for Seudah Shlishis and commented to his talmidim, "The Ner Maaravi has been extinguished." In Teveria at that same time Rav Chaim Abulafia fainted. When he woke up, he said that he accompanied the Ohr HaChaim to the gates of Gan Eden.

When Har HaZeisim fell into the hands of the Jordanians after 1948, they started to build a road through the Bais HaKvaros. When the tractor came to the kever of the Ohr Hachaim it broke down and nothing could start it again. The next day they brought in a new tractor to clear the path. As soon the tractor touched the kever it overturned and tumbled into the valley killing the driver. After that the plans were halted and a road was built higher on the mountain. The beginning of earlier road is still visible today.

The Ohr HaChaim was born in Sali, Morocco in 5456/1696 into a wealthy family. As he grew so did his Torah and yiras shamayim and he eventually opened up his own yeshiva. His earliest works, chidushim on Shas called Chefetz Hashem, were published in Amsterdam in 1732. He fled Morocco forever in 1738 after hunger ravaged the population and the survivors all fled. It was at this time that Rav Chaim decided to emigrate to Eretz Yisroel and open a Yeshiva in Yerushalayim. The journey lasted a long time and took him through Italy where he published his famous work the Ohr HaChaim in 1741. Another famous work that he wrote is the Pri To'ar on Yoreh Dei'a.

In Elul 5501/1741 he reached the shores of Eretz Yisroel but could not travel to Yerushalayim because of a plague rampant in the city. Only a full year later did the Ohr HaChaim realize his dream and open a yeshiva in the Ir HaKodesh. His happiness knew no bounds. In his yeshiva learned two future gedolim, the Chida and the Maharit Algazi. Sadly this dream only lasted one year as the Ohr HaChaim was niftar on 15 Tammuz 5503/1743, at the young age of 47. Yehi Zichro Boruch



Rules and Regulations for Early Shabbos Part IV Shma or bentsching – what takes precedence?

In continuation of our series of shiurim on Friday morning: "Rules and Regulations for Early Shabbos."

I will briefly mention some of the points that were discussed previously.

One who davens early is required to repeat krias shma, and one should preferably not start eating – within a half hour of nightfall – before repeating krias shma.

There is a question if one davened during bein hashmashos, if he must repeat krias shma before starting the meal, especially if by the time one is ready to start eating it is already nightfall and the time to recite krias shma has arrived. In this case, one should preferably repeat krias shma.

If one often davens maariv at the plag minyan, even on the occasion that he does daven after nightfall, which is the proper time for fulfilling the mitzvah, if he forgot to have in mind that he is fulfilling the mitzvah of reciting shma, he would be required to repeat krias shma.

If one makes an early Shabbos, he should add Yaaleh V'yavoh and last month when Rosh Chodesh was on Friday, at the early Shabbos minyan, one would not add Yaaleh V'yavoh.

Shma or bentsching what takes precedence?

There is one more question that comes up in regards to the repeating of shma. Let us assume that one did, in fact eat the Friday night meal, with the plan to repeat krias shma after nightfall. Then, as he reaches the end of the meal, he realizes that it is ready to bentsch and simultaneously the time to repeat krias shma has arrived. What should be the correct order: should one first bentsch or first recite krias shma?

The Shaagas Aryeh states emphatically that the repeating of krias shma, indeed takes precedence. This is based on the Talmudic principle of tadir v'sheino tadir, tadir kodem, a mitzvah done on more frequently takes precedence to a mitzvah done less often. Since one is required to recite krias

shma twice a day, it takes precedence to bentsching, which is not necessarily recited on a constant basis.

The Shaagas Aryeh adds that even if someone faithfully eats three bread meals a day and therefore bentsches thrice daily, it will still not qualify as tadir. He bases this on a Gemara that differentiates between tadir and matzui. In order for a mitzvah to qualify as tadir it must be something that one is required to fulfill consistently; if it is just something that one does often, but is not because he is required to do so, that will not qualify as tadir. That is halachically known as matzui, an event that occurs often, but not because one is required to do so.

The only time one is required to eat a bread meal and bentsch is on Shabbos and Yom Tov, which is less frequent than the twice daily requirement to recite krias shma.

Consequently, if one is ready to bentsch and it is already after nightfall, krias shma should be recited before bentsching.

The most recent part of the series of early Shabbos shiurim: "Rules and Regulations for Early Shabbos," took place this past Friday morning. Some of the topics discussed were: Making An Early Shabbos – Husband & Wife, Yochid & Tzibur, e.g., hotel, bungalow colony – Do all have to keep the same time? With the summer now in full swing, and with many people traveling all over, coming and going, these – and many similar questions – are extremely relevant and will be discussed, im yirtze Hashem, in a future article.

The next part of the series will take place this Friday morning @7:30AM. Just in case you miss being there in person, these shiurim are available on the shul's website 18Forshay.com, Torahanytime.com, and will be available on MP3 in the shul.

Comments or questions are welcome and can be sent to: Ohrchaimmonsey@gmail.com.

Wishing you a wonderful Shabbos,

Rabbi Nachum Scheiner

Waiting between meat and dairy: Some interesting facts

One who eats meat is forbidden to eat dairy afterwards.

The Halacha according to the Tur as well as the Shulchan Aruch among many others is to wait six hours.

What is the reason for the wait?

Rashi explains it is, because meat exudes fat which clings to the inside of the mouth and causes the taste to linger. The Rambam's reasoning is, because the meat gets lodged between the teeth.

What is a practical difference between Rashi and the Rambam? If after the six hour wait there still remains meat between his teeth? According to the Rambam it may be assumed that those slivers of meat have decomposed sufficiently because of the acids from the saliva. Therefore, they are no longer a concern as it is considered digested. According to Rashi one must remove the meat between his teeth even if he already waited six hours after eating meat.

Some other opinions

Although six hours is the most common opinion for waiting between meat and dairy, let us cite some others. Mar Ukva's father would wait 24 hours between meat and cheese! However, Mar Ukva

himself would only wait from one meal until the next meal. Some wait five hours and a minute or five and a half hours. This is based on the wording of those, including the Rambam, who writes one should wait כּמו שעות שש ; approximately six hours. A four hour wait is suggested by the Pri Chadash who comments that the six hours mandated are not referring to regular sixty minute hours but to שעות זמניות ;seasonal hours. This calculation is done through dividing the amount of time between sunrise and sunset into twelve equal parts. The Pri Chadash states that in the height of winter when days are very short, it is possible that six hours can turn into only four halachic hours.

So you want to be a Yekke

Waiting three hours is the common German Minhag. Where was this number taken from? The מזמור לדוד suggests the three hour opinion is based on the view of שעות זמניות as well. Another theory is that their original custom was to wait only one hour just as the Rema writes. Yet, when the six hour wait required by the Rambam among others became more widespread, these people decided to meet at the midpoint, as a sort of compromise. R' Moshe Sternbuch explains that eating dairy after meat is permitted applies by whatever is considered a different meal. The German Jews held that

when the sages instituted the amount between one Seuda and the next, their intention was what is normal in that place. Since in Germany they waited three hours between breakfast and lunch, so they wait three hours between meat and dairy.

The one hour wait

A one hour wait between meat and dairy is the custom of Jews from Amsterdam. This opinion is stated by the Rema.²⁷ The Gra comments this is based on the Zohar who disallows one to eat meat and dairy together or in the same hour...as it arouses judgement in the world.... Another opinion is that of Tosafos, who interprets 'from one meal to another' literally. That is to say, as soon as one finishes his meat meal, clears off the table and recites Birkas HaMazon, he may start a new dairy meal.

Sleeping it off

One last custom we will mention is that of sleeping after eating a meat meal. They maintain that sleeping causes the food to digest quicker thereby lessening the required waiting period. The Chassam Sofer initially ruled like this leniency. However, when he prepared his coffee with milk to drink in the morning it would spill. He concluded that this must not be the law.

Of course one can't pick and choose from the opinions cited. Rather one should observe what his custom is.

Rabbi Yehoshua Alt

MAZALTOV!

To our Dear Mispallelim
Shloime & Ruchie Weinstein
On the Engagement of their Daughter

Elisheva *To* **Yaakov Wasilewicz**

May they be Zoche to see true Yiddishe Nachas from all their children



The Temporary Jew

Why G-d Appreciates Tents More Than Homes

The Sleeper

Izzy is sitting in shul one Shabbos morning when he falls asleep and starts to snore. The shul gabbai quickly comes over to him, taps him softly on his shoulder and says, "Please stop your snoring, Izzy, you're disturbing the others in the shul."

"Now look here," says Izzy, "I always pay my membership in full, so I feel I have a right to do whatever I want."

"Yes, I agree," replies the gabbai, "but your snoring is keeping everybody else awake."

Tents and Dwellings

This week's Torah portion, Balak, tells the amusing story of Balaam, a prophet and archenemy of the Jewish people, who was summoned by the Moabite king to curse Klal Yisroel. In the end, in lieu of curses, the prophet gushes forth the most splendid poetry ever written about the uniqueness and destiny of the Jewish people. His poetry has become classic, a wellspring of inspiration for thousands of years.

In one of the stanzas, Balaam declares:

"How goodly are your tents, O Yaakov; Your dwellings, O Yisroel!"

This is a verse Jews came to love so profoundly that they start the morning prayers with it every day, for 365 days a year. The opening of our prayers is not with a quote from Moshe or another Jewish sage or poet, but with the words uttered by the gentile Balaam.

And today I wish to share with you an inspiring interpretation on this verse by the Baal Shem Tov (1698-1760), founder of the Chassidic movement.

"How goodly are your tents, O Yaakov; Your dwellings, O Yisroel," Balaam says. There are tents and there are dwellings. The tents belong to Jacob; the dwellings to Israel. But this seems to be a redundant statement? What is the difference between tents and dwellings, and why is one associated with Jacob, the other with Israel?

A Tale of Two Structures

In the physical sense, the difference between a tent and a dwelling is simple. A tent is a temporary structure, initially designed to be taken apart with the same swiftness it is pitched, while a dwelling connotes a permanent edifice and residence.

On a symbolic level, "tents" and "dwellings" represent two diverse spiritual pathways. There are human beings who carve out of their hearts a permanent dwelling space for the Divine. Their epiphany with G-d never ends. His presence in their lives is consistent and undeviating. Their homes and spirits serve as an abode for G-d.

But then there are the individuals who are not so spiritually sensitive or exalted. These human beings are too overwhelmed with the stresses of daily life, to be able to continuously breathe-in a G-d-centered consciousness. The confusions of the heart, the pressures in the office, the burdens of holding a family together, the endless deadlines and the many vicissitudes of life's experiences, deprive them of their ability to remain forever inspired and focused on the divine truths of existence. Add to this the unremitting materialistic hungers and demands of a human body, which often completely eclipse G-d's reality.

Notwithstanding this, even these individuals, once in a while—perhaps early in the morning, late at night, or sometimes in the midst of a hectic day—experience a yearning to spend a few moments with G-d. Even people of this category sense, every once in a while, a frustration, a void, which leads them to open their hearts to G-d. They then construct a tent, a temporary space to which they invite G-d, if only for a brief while.

It may be, for example, a few moments before sunset. A Jew, immersed in work, suddenly reminds himself that he did not "daven mincha" He runs into shul and starts talking to G-d, swiftly. In 8 minutes he is done. What he is essentially saying is, "G-d, I do not have much time; I have so much on my head today. So let's just spend eight minutes together. Let us cover the basics and I will be off to deal with the big tough world out there."

This Jew by no means creates a fixed and permanent dwelling for G-d. At best, he erects a tent, where he and G-d spend a few moments together...

The Heel and the Head

These two types of individuals are defined by the archetype names of our people: Yaakov and Yisroel. In Hebrew, Yaakov means a heel; Yisroel consists of the letters which make up the words "My head" (lee rosh). The heel and the head represent, of course, two extremes. Yaakov was given this name when he emerged from his mother's womb holding on to his brother Esav's heel, attempting to take his place as the firstborn. He only received the name Yisroel after he fought his rival and prevailed.

Yaakov, in other words, symbolizes the person enmeshed in battle, who sometimes finds himself in lowly places as the heel; Yisroel is the one who emerged triumphant; the person who is in touch with his or her head and higher consciousness. Yaakov erects temporary tents for G-d; Yisroel builds permanent dwellings.

One might think that it is the dwellings of Yisroel which are embraced by G-d. Yaakov's tents are at best tolerable, but not desirable.

Comes Balaam and declares: "How goodly are your tents, O Yaakov; Your dwellings, O Yisroel!"

Not only are Yaakov's tents goodly and beautiful, but they are, in a way, given preference over Yisroel's dwellings! First the Torah declares, "How goodly are your tents, O Yaakov;" only afterward "Your dwellings, O Yisroel!"

It is precisely in the non-spiritual demeanor of the "Yaakov" personality where the objective of creation is fulfilled: To introduce the light of G-d into the darkness of earth's landscape. Yisroel's dwellings are islands of transcendence, but it is in Yaakov's tents where the physicality and bruteness of the human condition are sanctified.

When a human being, bogged down by a myriad of pressures, frustrated by the void of meaning and truth in his life, tears himself away for a few moments from the turmoil and says, "G-d, liberate me from my tension!" This person fulfills the purpose for which this stressful world was originally created: That it be exploited to fuel a longing for meaning far deeper and truer than any spiritual longing ever experienced on the landscape of paradise.

Or as one Rebbe put it: "G-d tells us, 'I ask of you to give me only a few moments every day, but those few moments should be exclusively mine.'"

שבעה עשר בתמוז

Tuesday July 11 2017

Fast begins

at 3:47 AM dawn degrees (16.1)

or at 4:22 AM dawn fixed minutes

אכילת קבע - may not be started
during the half hour immediately preceding dawn.

1:02 חצות היום

1:39 מנחה גדולה

6:56:16 פלג המנחה

8:29:35 שקיעת החמה

Plag Mincha & Maariv 6:30

Shkia Mincha & Maariv 8:05

The Fast is over as follows based on the zman you keep for fast days

40 minutes after shkia 9:10

45 minutes after shkia 9:15

50 minutes after shkia 9:20

60 minutes after shkia 9:30

72 minutes after shkia 9:42

If you have trouble fasting or are feeling ill, please contact one of our Rabbonim



We are pleased to announce the visit of the

Mezhibizher Rebbe
from Eretz Yisrael

The Rebbe is a direct descendant of the Rachover Rebbe, the Kretchnifer Rebbe, The Nadvorna Rebbe, Reb Meir of Premishlan and the Baal Shem tov hakadosh.

The Rebbe is an expert in Torah, especially the Zohar Hakadosh and the writings of the Arizal. Thousands have seen Yeshuos already! The Rabbi is here in the United States to attend the bar mitzvah of the son of one of his Chasidim.

The Rebbe will host a tisch on

Friday night in the Tent at 20 Forshay Road

and Melava Malka,

in honor of the Yortzeit of the Ohr Hachaim Hakudosh
Motzei Shabbos at 7 Neva Court

sudas Melava Malkah is mesugel for yeshuos etc.

Hashem Always Loves Us

By Rabbi David Ashear

Hashem always gives us much more than we deserve. If we would make an accounting based on our deeds, we would find that we owe Hashem so much. He loves to give us anyway, because we are His children. If we would really know how much Hashem loves us, we would never feel distant.

Rabbi Pruzansky told a story about a Rabbi Brown, a principal of a high school for troubled girls. The Rabbi discovered that one of his former students had totally left Judaism. She was living in downtown Brooklyn, away from her parents and far from religious life.

He thought to himself, "Her poor parents are such nice people. It must be so hard for them to see their daughter slipping away like this."

One day he called to invite her for Shabbat. She initially agreed, but on Friday afternoon, she called to cancel, saying that she wasn't feeling up to it. The Rabbi said that he was sorry to hear, but he invited her to join them on Sunday for their Purim Seudah. The girl was silent for a moment, and then she said, "Oh. Sunday is Purim? I didn't realize. Let me think about it and get back to you."

After the Rabbi hung up, he told his wife that their guest would not be coming. Mrs. Brown then said, "Let's at least send her food for Shabbat. I am sure she could use it." She packed up food, including Challot and Grape Juice, and the rabbi drove with his children to her apartment building.

He called her from the lobby, saying he had a Shabbat package for her. The girl came down moments later with tears in her eyes.

"Thank you, Rabbi. This is exactly what I needed. After I hung up with you, I was really down. I couldn't believe that I had fallen so far from Judaism that I didn't even know that Sunday is Purim. I cried and prayed to Hashem for the first time in a very long time. I said, 'Hashem, please show me that you still care about me. I know that I have fallen, but show me that I am still your daughter.

"The next thing I know, you and your family are here bringing me food for Shabbat. What more of a sign could I ask for? I feel cared for. I feel loved."

Baruch Hashem, she came back to live with her parents; she came back to her Father in Heaven. When we know that Hashem always loves us, we can be close to him at all times.



BABY BORN DURING BEIN HASHMASHOS

The Shulchan Aruch (Y”D 266) states that when a baby is born during the time known as bein hashmashos (twilight zone – a time which is halachically unclear if it is still day or it is already considered night and the halachic beginning of the next day), the bris should take place on the 9th day. For example: a baby is born on Tuesday evening and we are unsure if it was halachically yom shlishi (Tuesday) – and the bris should take place on the following Tuesday, or it was already leil reviyi (Tuesday night) – and the bris should take place on the following Wednesday. Since we are in doubt, the halachah dictates that the bris should take place on the following Wednesday, because it is better for a bris to be performed on the 9th day than on the 7th day.

When is Bein Hashmashos?

In order to understand this subject of bein hashmashos properly it is essential to have a basic understanding and background of the various opinions of bein hashmashos.

The Gemara in Psachim 92 a states that from sunset until the stars come out is equivalent to the time that it takes the average person to walk 4 mil. (A mil is a halachic mile and is somewhat less than a mile). Many poskim assert that it takes 18 minutes to walk a mil, which means that – according to this Gemara in Peschim – the stars come out at 72 minutes after sunset, and that is the time of the halachic commencement of night. Thus, according to this Gemara it would seem that night begins at 72 minutes after shkiah.

However, the Gemara in Shabbos (34b) seems to say otherwise. The Gemara there states that the time period from sunset until nightfall (known as bein hashmashos) is ¾ of a mil, which based on the aforementioned formula (mil = 18 minutes) would be: ¾ of a mil = 13 and ½ minutes. Thus, it would seem from the Gemara in Shabbos that night is at 13 and ½ minutes after sunset.

There are two basic ways to reconcile this apparent contradiction. Tosfos quotes the famous opinion of Rabeinu Tam, who explains that there are two shkios. There is the physical setting of the sun under the horizon, which has little halachic

ramifications; even after sunset it is still day. The second shkiah (the halachic sunset) takes place when the rays of the sun start to disappear from the horizon. That takes place at 3 and ¼ mil (58 and ½ minutes after sunset), which is the beginning of bein hashmashos (halachic twilight) and continues until 72 minutes, which is when the stars come out and the night begins.

However, the Geonim (who lived over 1000 years ago, prior to the Rishonim) – as well as the Vilna Gaon, who strongly concurs with their opinion – explain that the sun setting under the horizon is, indeed, the commencement of the halachic twilight (bein hashmashos) and continues for ¾ of a mil (13 and ½ minutes), which is when it is considered halachically night. They explain that the Gemara in Pesachim that gives the number of 4 mil, is referring to the time when all of the stars came out; but the halachic night starts much earlier. The Gra points out that this time frame will not hold true for every locale: it is only in Eretz Yisroel, or similar latitudes, where it does get dark so early. However, in Northern countries, such as Lithuania – where the Gra lived – or in the USA, the stars come out – and the night commences – somewhat later.

COMMUNITY KOLLEL NEWS:

The Night Kollel hosted a Shiur, given by: Rabbi Shimon Schreiber, Renowned Mohel & Author of Sefer B’Damayich Chayi. He discussed the big question whether the mohel can do the Milah and the Priah simultaneously, or they must be done separately. He also discussed the importance of Metzitz B’Peh.

The Night Kollel would like to wish a hearty mazal tov to our learning program director for the young men, Rabbi Adam Offman on the recent bris of his baby boy. This was actually a golden opportunity for the members of the kollel to achieve a clearer picture in the intricacies of bris milah. May they see much nachas!

The Kollel Boker would like to welcome our new members, David Kibasis and Nisan Friedman. The kollel is already enjoying their presence.

As always, the shiur will be available on CDs and on the shul’s website: 18Forshay.com.

Wishing you a wonderful Shabbos,

Rabbi Nachum Scheiner



Rabbi Tal Moshe Zwecker gave a fascinating shiur this week at the shul on the topic of "Writing our own Script".



Rabbi Moishe D Lebovits speaking at this weeks Yarchei Kallah on July 4th about "Frequently asked Questions on Kashus".



Rabbi Shimon Schreiber author of Sefer B’Damayich Chayi, speaking for the Night Kollel on Milah.

בית מדרש אור חיים

BAIS MEDRASH OHR CHAIM
COMMUNITY LEARNING CENTER

18 FORSHAY ROAD | MONSEY, NEW YORK 10952
UNDER THE LEADERSHIP OF RABBI AARON LANKRY

We are pleased to announce
a live-hookup of the weekly
Parshas Hashavua Shiur

by

Rav Yissochor Frand שליט"א

R"H Yeshiva Ner Yisroel, Baltimore

Thursday Evenings

9:00pm

20 Forshay Rd

Downstairs Bais Medrash

Hot Cholent & Refreshments will be served

Last shiurim in this season are July 6 & July 13

DESIGN BY:



T: 845.642.9133
E: ADTRAKDESIGN@GMAIL.COM

To receive weekly issues of the BET email
betjournal@gmail.com or go to 18forshay.com

Anyone wishing to contribute to the BET
or has a suggestion for a topic or speaker,
please email us at betsuggestions@gmail.com