



OUR BELOVED RABBI  
SOKAVA REBBE

# BET

BRINGING EVERYONE TOGETHER  
**Journal**

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



**באש הצתה ובאש  
אתה עתיד לבנותה**



**בית מדרש אור חיים**  
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**SHIURIM FOR ENTIRE COMMUNITY**

**RABBI YY JACOBSON WEEKLY CLASS**

Separate Seating

**SHABBOS**  
NO CLASSES  
THIS SHABBOS

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

**SUNDAY**  
NO CLASSES  
THIS SUNDAY

**TUESDAY**  
NO CLASSES

## SHABBOS MORNING MINYAN



Starting at 8:00 AM  
18 Forshay Rd. - Main Shul  
נוסח אשכנז

Complete Tisha B'av  
Schedule Inside



OUR BELOVED RABBI  
SOKAVA REBBE

# Dear Kehilla,

BET Parashot Devarim Haftarah

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

Yeshaya then concentrated on the Jewish service in the Bais Hamikdash and attacked them even on that account. He expressed that Hashem was displeased with their sacrifices and lacked interest in their service. Hashem says, "When you come to see Me who asked you to trample on My courtyard? Don't continue bringing useless offerings; your incense is disgusting to Me. I cannot tolerate your gatherings on Shabbos and Rosh Chodesh, and I despise your festivals and celebrations; they're too much bother for Me." (1:12,13) The Jewish people were going through the motions of Judaism but lacked any level of sincerity. They assembled in the Bais Hamikdash during the holiday seasons but did not dedicate their efforts to Hashem, rather to themselves. Even their prayers, their direct line to Hashem, were being rejected. Yeshaya said in the name of Hashem, "When you stretch out your hands in supplication I will ignore you; even when you increase your prayers I won't listen because your hands are full of blood" (1:15). These last words refer to the increasing number of murders and crimes that were taking place amongst the Jewish people, even in the Bais Hamikdash proper. Yeshaya said that Hashem had literally closed the door on His people and was not interested in seeing or hearing from them anymore.

Suddenly, we discover a complete change of nature in the prophesy and the Navi extends the Jewish people an open invitation. Hashem says, "Please go and reconcile; if your sins are likened to scarlet they will be whitened like snow and if they are like deep red crimson they will be like white wool. If you consent and listen then you will eat the goodness of the land." (1:18,19) This seems to indicate a total reversal of direction. Moments earlier, the prophet proclaimed that Hashem had absolutely no interest in His people and despised their trampling on His property. Hashem was so angry and disgusted with them that He severed all lines of communication. And now, one passage later Hashem was prepared to brighten and whiten the Jewish people to the extent of glistening snowflakes?! What happened here?

In the 13 attributes of mercy the first is Hashem's name "Yud Ha Vav Ha" and then it repeats "Yud Ha Vav Ha", Chazal explain the first is before we sin the second is after we sin. That Hashem will deal with us always only with the attribute of mercy. You see that when we sin nothing changes Hashem attitude to us he is always compassionate. It's because at times we need tough love and sometimes compassionate love. Hashem can change directions instantaneously because it's all coming from the same place. The only actual change is the vantage point of our reality; do we perceive it to be negative or not.

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

The interest of every parent is to have happy and healthy children. A loving parent can change instantly from a disciplining tough attitude to a companionate, soft one. It doesn't matter which one as long as it directs the child to live in a healthy, joyful and harmonious way.

The 9th of Av came about from childish, senseless fighting but it will become the happiest day in a flash when we all learn to laugh together

## SHUL SCHEDULE



### SHABBOS ZMANIM

EARLY MINCHA ON Friday AFTERNOON at 1:40 pm

SHABBOS NIGHT	Candle lighting	7:59pm	SHABBOS DAY	Shachris Vasikin	5:15am - DAF YOMI SHIUR	SHAB EVENING	Mincha& Daf Yomi	6:00pm
	Mincha Tent	7:00pm		Shachris	8:00am - Kiddush		Pirkei Avos	7:20pm
	Mincha 18 Forshay	7:30pm		Shachris	9:15am - 18 Forshay		Mincha	1:45pm, 7:55pm
	Shkiya	8:17pm		Shachris Bais Chabad	10:00am - 20 Forshay		Shkiya	8:16pm
	Mincha Bais Chabad 20 Forshay	8:27pm		Pirchei - Bnos	2:00		Maariv	8:56 & 9:01pm

WEEKDAY MINYANIM

**SHACHRIS**

For all Erev Tisha B'Av and Tisha B'av Zmanim please see Page 8-9

20 Minutes before Neitz (3) s 5:30 | M 5:51 | T 5:52 | W 5:53 | T 5:54 | F 5:55

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, 3:00 PM (1), 7:00 (2), 20 Minutes After Shkiya, 50 Minutes After Shkia (1)

**MINCHA & MAARIV**

12 Minutes Before Pelag (1) s 6:32 | M 6:30 | T 6:10 | W 6:29 | T 6:29

12 Minutes Before Shkia (1) s 8:02 | M 7:00 | T 7:45 | W 8:06 | T 8:05

**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 30- AUGUST 04**

NEITZ IS 5:50 am - 5:55 am

PELAG IS 6:43 pm - 6:40 pm

SHKIA IS 8:13 pm - 8:09 pm

סוף זמן קריאת שמע

MAGEN AVRAHAM 8:50 AM - 8:53 AM

GRA- BAAL HATANYA 9:26 AM - 9:29 AM



## Sensitivity and Compassion Can Help Build the Bais Hamikdash

We are closing in on the day of Tisha B'Av, the time Chazal say Mashiach is born. Surprisingly, we don't say Tachanun on this day because it's considered a moed, a holiday. This is a strange dichotomy and one of the reasons given in explanation is that when we use this day to mourn and reflect on what we did wrong over the year, we find the strength to successfully resolve and fix our misdeeds. In this way we bring about the return of the Bais Hamikdash. The famous words of Rav Kook are very poignant. If the Bais Hamikdash was destroyed because of sinas chinam then it follows clearly that the next Bais Hamikdash should be built with ahavas chinam. What does ahavas chinam mean?

I think the simple explanation of sinas chinam is when one hates for an unjustified reason (since there are reasons that one is permitted to hate and is obligated to do so). If that is the case, then ahavas chinam is loving beyond what we are obligated to love, going the extra step for another Jew, taking steps of sensitivity and understanding that we may not have been obligated or expected to undertake.

I would like to share with you two amazing stories that I recently heard about how some gedolim would go the extra mile in order to accomplish ahavas chinam and although it may seem out of character it reflects their greatness. The first story is about the famed Rav Moshe Feinstein Z"L. R M Sorotzkin was a choson about to get married when a week before his wedding date his mother passed away. His father had already passed away years before. There were many questions asked to Rav Moshe regarding the wedding and the uffruff on Shabbos and Rav Moshe guided him on all the shaylos. But then, he surprised the choson with a special phone call Erev Shabbso to tell him what he had been thinking. As a mourner one is not allowed rabbinically to give gifts to others and in America it's customary for the choson to send his kallah flowers the Shabbos before the wedding. Rav Moshe pondered whether Rav Sorotzkin was permitted to do that and decided that perhaps the kallah's friends who were going to come over to be with her on Shabbos would see that there were no flowers and consider this to be a fault (pegia) in a Bas Yisrael. The avoidance of this pegia would be a diorysa and would therefore certainly override the derabanan of not giving gifts. So Rav Moshe was calling the choson to tell him that it was ok for him to send his kalleh the flowers.

This story is sweet and is a breath of fresh air as it shows how a person—especially a busy Gadol like Rav Moshe—could consider the sensitivity of a kallah.

Another story is about R Nosson Finkel Z"L who was friendly with a family in Chicago for many years and tried as much as he could to keep up the connection especially with the children. Of course his connection with the boy was stronger than with the girl and R Nosson received many questions from the boy which he immediately responded to. One day the girl received a letter from R Nosson and when she opened it she found there is a simple picture of a heart. The Gadol wanted to make sure that the girl also felt that R Nosson cared about her. This is another story that speaks to our hearts as we are living in a time where people are more and more focused on themselves and their life styles. The avodah and kabbala of ahavas chinam is to look beyond ourselves. My wife emphasized this idea before last shabbos when she said we should teach our kids to take a minute and check our surroundings, then think what and to whom we can do something beneficial for.

May we be zoche on this day to the coming of Mashiach.



## ISREAL IS RIGHTFULLY OURS BY DIVINE WILL AND GRACE

....Hence, Jews everywhere must stop bickering and must demand in one voice: No more concessions! No more giveaways! No more pressures!

....The message of the Torah, Toras Chaim and Toras Emes, namely: that Eretz Yisrael is ours by divine covenant, as indeed is recognized by all who believe in the sanctity of the Bible; and the "facts of life" and "truth" are that Jews are not "occupiers" or "aggressors" in their homeland, but that what has passed into our hands is only a restitution of what is rightfully ours by divine will and grace, not by the "false grace" of the United Nations.

And we cannot afford to be magnanimous and give away any part of our tiny land in response to the threat of force, since the retention of every last inch of it is a matter of vital security for its three and a half million Jews, men, women and children, as well as for our Jewish people as a whole.

To conclude on the timely note of coming from Tisha B'Av and approaching the month of Elul, the month of special divine grace and mercy—may G d indeed reveal His mercy to the world, and to our Jewish people, and bring us the true and complete Geulah through Mashiach Tzidkeinu, which will also bring about the perfection of the world under the sovereignty of the Almighty. Indeed, every one of us can do much to hasten the realization of this divine promise through an ongoing movement of teshuva—return to the Jewish essence, which is inseparably intertwined with Torah and Mitzvos and living Yiddishkeit in the everyday life, as our great Teacher and Guide of all times ruled: "Jews do teshuvah and are redeemed immediately."

With blessing,

==== conclusion of a long letter to the editor and publisher of the B'nai Brith Messenger 1980.

Erev Shabbos Plag MInyan for Mincha & Maariv

**BLUEBERRY HILL AREA**

**DEVORIM**

Mincha 6:25 Plag: 6:46

30 Dr Frank Rd. Entrance From Humbert

Just so you should know...

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by "The Sokover"

**0 5 3 DAYS UNTIL UMAN**



## Learning on Tisha B'Av

The Gemara in Taanis, daf lamed, amud alef says that all mitzvos that apply to an "avel" (mourner) apply on Tisha B'Av. Included in this category is Torah learning. It is permissible to learn "lyov" and the chapters in Yirmiyahu that discuss the misfortune that will befall K'lal Yisroel. This is based on the posuk in Tehillim that says, "Pikude.. mesamchei lev."

The Radvaz explains that even though learning Torah is a mitzva de'Oraysa and aveilus is a mitzvah de'Rabbonon, Chazal were "okeir" a de'Oraysa for aveilus de'Rabbonon because it is considered a "shev v'al taaseh" (refraining from doing.)

The Poskim argue whether an avel is required to learn these chapters in lyov, or is it an optional thing. The Aruch Hashulchan and Reb Shloima Zalman Auerbach are of the opinion that it is optional and the aveil has no chiyuv of learning Torah. The Divrei Yatziv and Rav Elyashiv held that there is always a chiyuv to learn Torah and therefore by definition one who is an aveil or someone on Tisha B'Av must learn the chapters mentioned above.

There is also a disagreement amongst the Poskim whether an aveil may think in learning. The Leket Yosher says it is permissible to do so whereas the Maharil says that it is forbidden. In a regular circumstance, thinking in learning is not considered learning, but in our case since the reason one is not allowed to learn is because of simcha and when one thinks in learning he will have the simcha, the Maharil is therefore of the opinion that one should not think in learning on Tisha B'Av or while in aveilus.

The question arises; may one learn the chapters mentioned above b'iyun or just b'kiyus?

Rabbeinu Peretz is of the opinion that one may only read, they may not be me'ayin. The Maharil argues with this and says that one may learn be'iyun also. The Maharil explains that when it says to read these chapters it does not mean like one who is reading without understanding, it means to fully understand it. Rabbeinu Peretz held that despite the fact that to learn be'iyun is difficult and therefore one may not have much simcha; nevertheless when one finishes learning something and accomplishes, there is a great simcha and that would be forbidden on Tisha B'Av or while in aveilus.

One may differentiate between learning alone where it would be muttar to learn b'iyun or when one learns with a chavrusa which would then be forbidden to learn be'iyun.

If one has a chiddush that one wants to write down on Tisha B'Av, he would not be allowed to do so according to Reb Shlomo Kluger. On Chol Hamoed the Poskim allow one to write chiddushei Torah despite the fact that ksiva is melacha; however, on Tisha B'Av where the problem is not so much melacha, but more so in the fact that it makes one happy to write chiddushei Torah, it would therefore be forbidden.

Let us hope that all these Shailos will be solved by the coming of Mashiach when we will be allowed to and required to learn Torah that makes us B'Simcha.

## Devorim

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

The incident of the Meraglim – Spies and its terrible punishment is related. Remember, the sin of the Spies and the decree for that generation to die out in the desert occurred today, on Tisha B'Av 2449, 3266 years ago.

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

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

## Haftarah Devarim: Chazon

Yishayah 1:1 – 1:27

The Shabbos preceding Tisha B'Av receives its name, "Chazon", from the opening verse of the Haftarah. Starting with the words "Chazon Yishayahu – A vision of Isaiah", we fearfully hear the echo of the Prophet as he decries Israel's betrayal of G-d. (1:11-15) Boundless selfishness, greed, misuse of power by those in authority, and oppression of the defenseless widow and orphan is why the Navi characterizes the people as "the lords of Sodom and the people of Gemorah." (1:10)

Hearing Yishayahu's indictment of the people, one would think that the end was near. In truth, Yishayahu began to prophesies in 3142 (619 b.c.e.) and the Beis Hamikdash was destroyed in 3338 (423 b.c.e); 196 years before the end! Clearly, the Navi's intent was to effect change in hope of averting the destruction. If so, our reason for mourning on Tisha B'Av must be better defined. "The Jew does not mourn that thousand of years ago the Temple was destroyed, but that it had to be destroyed. Not over the destruction, but over the causes of its destruction". (S.R.Hirsch)

If only the people would have heeded the cry of the Navi! If only they could have foreseen with the clarity of a prophet's vision what it means for G-d to "draw back his protecting hand" (1:25) from Israel! Shabbas Chazon transports us back in time. We stand in the shadow of the Beis Hamikdash. We hear the word of G-d as the Navi beseeches His children to do Teshuva.

In the closing section of the haftarah, Isaiah laments the downfall of Judah and Jerusalem, the destitution of Zion, and the injustice that is rampant. But Isaiah promises that God's anger will be abated, and there is a hint of hope for the future: "Zion shall be saved in the judgment, her repentant ones, in the retribution." (1:27)



New Likutei Maharan Shiur Nightly by R' Yoel Klein



**פרשת דברים**

בא משה להוכיח את ישראל, מתוך הפסוקים מרומז בעניני התוכחה וכך כבר חזרו בתשובה, עצם הדברים והדיבורים שיצאו מפי משה כלפיך אש שחדר ישיר לתוך ליבם של ישראל, כמו"ש מכבר בענין הכח של הדיבור שע"י שמוציא הדיבורים מפיו כשלומד כבר מאיר האור שבאותיות למעלה ובכך מאיר לתוך תוכו של היוגה בתורה, שעצם הדיבורים מייצר מציאות של אורות א"ס שכן גם מקיים ומחיה את כל הבריאה כולה.

"ודי זהב" הגמרא בברכות לב. אומרת שמשום רוב זהב וזכוכית שהרבתה להם הוא שבאו לעגל, משל לאב אחד שהאכיל והשקה את בנו הניח לו כיס על צוארו והניחו לפני בית הזונות מה יעשה הבן ולא יחטא.

הוכיח רבינו ירוחם זיע"א שאין עצם מעשה העבירה הוא שנענס, דהא אונס הוא, דנכנס בו רוח שטות, אלא המחייב היא עצם מהניעה, שלא מנע את עצמו מלבא לעבירה, ולכך אין להענישם על העגל שבא מממת זה שהיה להם רוב כספם.

זהו כל מעשה בעצם הרצון מאחורי המעשה, וממילא מובן מה שאומרים על חטא שחטאנו לפניך באונס, והא אונס כמאן דלא עבד? ואלא הפשט בזה הוא שכל עבירה בעצם הוא אונס ורק המחייב זה היא מניעה, וממילא תשובה זהו עקירת הרצון כעקירת המעשה.

שבת שלום  
דוד יהודה פיירסטון



Pupa Cheder Visiting our Keilim Mikvah & learning how to Toivel Keilim

**Parshas Devarim**

When Things Look Dark.. Where Do We Turn?

We try our best to live our lives with Emunah and Bitachon. We daven, do plenty of Hishtadlus- the whole nine yards, but life has a way sometimes of taking unexpected turns. When things go grey, we get the wind knocked out of us and at times may find it hard to go on.

Young Dovid Goldberg had finally made up his mind, he was moving his family to a community outside of Philadelphia. Dovid was making a major life decision- he was leasing a small motel outside of the city, close to the busy airport. In a well thought out business calculation- it all looked great on paper. Dovid had yet to make his mark in this world - but was hopeful that this was the break he had been waiting for. The small motel was available way under market value and had potential for tremendous growth. His family would be living in the motel as well, a big change for them, but the monthly rent was a bit staggering and overwhelming...

With much hard work and flawless timing (it was during the boom years), in a short while Dovid had a successful business on his hands. But one day the economic downturn came. In fact slow times quickly turned into a full blown national recession and one by one corporate clients cancelled contracts as David's business sunk to lows he had never imagined.

One month the worst happened- the bank balances went negative and he was unable to make the rental payments for his motel. Seeing no other way out, he made the difficult decision and called the bank, instructing them to cash out his children's savings plans. The cash infusion helped him for a month or two, but the long hot summer was now upon them with no hope in sight. He tried calling the landlord to renegotiate but despite his pleading, the landlord was adamant- either pay the rent or I will force you out of the motel.

Later that night Dovid discussed the dire situation with his wife - unbeknownst to him, the children were listening behind their doors as they feigned sleep. "I will have to come up with the money for the rent or they will force us to leave the motel. We won't have any income and not even a place to live! I am at my wits end, what can we do.. Hashem must help us!"

The next morning Dovid walked outside of the motel's small lobby and through the corner of his eye noticed that his 8 year old son had set up a lemonade stand on the lawn near the road. He had handwritten a sign (in his unmistakably cute 8 year old handwriting) on a piece of a cardboard box that read" - Please help save my family! Our landlord is throwing us out of our home- Can you buy a cup of homemade lemonade from me? - Only 2 dollars. PLEASE SAVE US!

Dovid was overcome with emotion but wiped away a tear that was slowly forming and urged his son- " please don't worry-go play with your friends, the summer is here, Mommy and Tatty will find a solution."

But his young son had conviction and stayed on the road selling his lemonade to the passing cars.

After the long and hot day, he counted up the receipts handing over to his parents the tidy sum of 12 dollars... a nice amount for an eight year old but not enough to make a dent in the bill his parents faced.

With grit and determination, the feisty young boy went out again the next day. This time he sold only 3 cups.. But something magical occurred this time. A

driver that was reeled in by the sign and stopped to buy a cup from the boy was no less than editor in chief of one of the countries largest weekly magazines. After having a long conversation with the enterprising young boy he quickly snapped a few pictures. By the end of the week the young boy's smiling face graced the front cover of this very popular magazine!- He was deemed the face of our nation's deep recession. Inside the periodical was an endearing article profiling the child, his family and their dire situation.

After the issue hit the stands, business grew by leaps and bounds .. the boy's brothers all pitched in along with some classmates as thousands drove into the now famous location to "help save the family."

At the end of the week the boys had sold close to eight thousand dollars worth of lemonade and handed the profits over to their astonished parents. It wasn't enough to cover the bill, but the miracle didn't stop there. Dovid received a call from the previously grumpy landlord. He had read all about his young son's herculean efforts and was calling to say that he was touched and would consider a hefty discount until business got better, even consenting to a delayed payment schedule! Before hanging up the phone he asked Mr Goldberg to please send his regards to the young gentleman- "I am sure that he will go far in life with such a big heart and strong will!

Dovid and his wife looked at each other and burst out crying. They could feel the hand of G-d in all that had happened and were grateful beyond words!

A nice endearing story .. but what can we take out of this tale of wonder?

As we mourn the Bais Hamikdash and pray for the rebuilding of our nation. Our thoughts these weeks should be occupied with the coming of Mashiach, more than any other time of the year. We might be somehow puzzled and wonder how our generation will bring the long awaited redemption? If the great Tzaddikim of previous years in a purer generation were unable to bring Mashiach .. how can we, in a time of rampant spiritual poverty, great trials and tribulations- enticed by a multitude of negative influences as never before.. how can we possibly succeed!

Ah but the answer is simple and self-evident from the story of our dedicated young boy and his stand. It is exactly because we are so weak and empty of strength.. because we are weary from the challenges.. that our actions take on an almost superhuman effect in the heavens.

In fact, every action, every good thought, intention and mitzvah in this generation leaps higher and stronger than those of the previous generations- if only because of the tension inherent in our modern society. If we take the effort to remain true to our tradition despite all the external challenges of this morally deficient world- we will have achieved a level in Shamayim rivaling the hidden and mystical deeds of great Tzaddikim of years past.

We cannot forget this fact and must continue with our striving to be better spouses, better parents, better children to our parents and more easy going and accepting members of our community. If coming closer to G-d is important to us - He will surely bring us closer to Him.. as the Midrash says.. In the Three weeks before Tisha B'av- G-d brings Himself much closer to us ,"Hamelech Basadeh" .. the King has left his palace and comes around to visit everyone .. with G-d this close by- we need only ask and He will reply.

Let this be the last mourning period for our nation and may all our prayers for redemption be answered speedily and for the good!

Good Shabbos!

# When You are Chazzan in a Shul with a Different Nusach

## JOKE OF THE WEEK



Rav Moshe Feinstein & The Shoel U'Maishiv: If you are Nusach Sefard or Sefardi and are Chazan in an Ashkenaz minyan, or vice versa, as Shaliach Tzibbur you must daven the Nusach of the Shul you are davening in. But what about the quiet Shmoneh Esrei where no one hears and it strictly for yourself? Must you also daven that Tefila in the foreign Nusach of the Shul?

The Shearim Mitzuyanim B'Halacha brings from Rav Moshe Feinstein (Igros Moshe OC 2:29) that you must say the quiet Shmoneh Esrei in the Nusach that you will say Chazaras HaShatz. This he bases on the Mogen Avrohom who says that the Chazan's quiet Shmoneh Esrei is to prepare for Chazaras HaShatz, and if he says it in a different Nusach then he will get mixed up during Chazaras HaShatz. The Shearim Mitzuyanim B'Halacha questions this, since the Rema says that if a Chazan daven from a Siddur he need not prepare the davening

beforehand since he can look in and follow. Even the Mogen Avrohom himself says in two places that when davening from a Siddur the Chazan will not make mistakes.

The Shoel U'Meishiv and Netziv both pasken that during the quiet Shmoneh Esrei a person is always obligated to daven his own Nusach regardless of the Nusach he will repeat during Chazaras HaShatz. Furthermore says the Shearim Mitzuyanim B'Halacha, even if the Chazan were to say a few word from the wrong Nusach during Chazaras HaShatz, his Shmoneh Esrei is still valid since the Nusach is not brought down in the Gemara. Additionally he says that Chazaras HaShatz for the past few hundred years is only a Minhag and no one is Yotzei with it anyway.

This article is for discussion purposes only, for practical halacha always consult your Rav

### Stories from Chelm

A Man from NY goes into the doctor's office and says that his body hurts whenever he touches it.

"Impossible," says the doctor. "Show me. "he takes his finger and pushes his elbow and screams in agony. He pushes his knee and screams, pushes his ankle and screams and so it goes on, everywhere he touches makes him scream.

The doctor says, "You're not really from NY are you?"

He says, "No, I'm really from Chelm."

"I thought so," he says. "Your finger is broken."

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

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

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

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

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

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

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

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

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

Her friend asks, "What is it supposed to be when it's finished?"

The Chelmer says, "According to the picture on the box, it's a tiger."

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

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

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

A guy is having a drink in a very dark bar. He leans over to the guy next to him and says: "Do you want to hear a funny Chelm joke?"

The big man replies: "Well, before you tell me that joke, you should know something. I'm from Chelm, six feet tall, 250 pounds, and I'm a professional athlete and bodybuilder. Also, the guy next to me is 6'2", weighs 270 pounds and is an ex-professional wrestler and is also from Chelm. And next to him is another gut from Chelm who is 6'5", weighs 285 pounds, and he is a current professional kick-boxer. Now, do you still want to tell me that Chelm joke?"

The guy thinks about it a second and says: "Nah, not if I'm gonna have to explain it three times."

## ARE WOMEN OBLIGATED TO PARTICIPATE IN THE READING OF EICHA?

Maseches Soferim 18:5, states that women are obligated to participate in the reading of Eicha. Nevertheless, this discussion is part of a broader discussion regarding a woman's obligation to participate in k'rias haTorah.

Maseches Soferim states that women are obligated to participate in k'rias haTorah just as they are obligated to participate in the reading of Eicha. The issue of whether women are obligated to participate in k'rias haTorah is addressed by Magen Avraham 282:6. He concludes (partially based on the comments of Maseches Soferim) that women are obligated to participate in k'rias haTorah. However, he notes that common practice is that women are not meticulous in trying to attend the k'rias haTorah service.

The Aruch HaShulchan 282:11, explains that the intent of the statement of Maseches Soferim was not to formally obligate women in k'rias haTorah and the reading of Eicha. Rather, it was meant to encourage women to attend. One can suggest that the discussion of a woman's obligation in the reading of Eicha is slightly different than the

discussion of a woman's obligation in k'rias haTorah. The reading of Eicha serves a dual purpose. First, it fulfills the communal obligation (or tradition) to read Eicha on the night of Tisha b'Av. This is the very obligation that allows for the recitation of a beracha (for those who recite a beracha). Second, the reading of Eicha is part of the Kinnot (lamentation) services. The discussion of whether women are obligated to participate in the reading of Eicha is limited to the first function of the reading of Eicha.

In that sense, the reading of Eicha is similar to k'rias haTorah. Nevertheless, women are required to mourn the destruction of the Beit HaMikdash and one of the mourning practices is the recitation of Kinnot. Eicha serves as the prototypical kinnah in describing the destruction of the Beit HaMikdash. This is why there is a tradition of reading Eicha privately during the daytime. As such, it is proper for women to read Eicha (at least privately) in order to fulfill this aspect of mourning the destruction of the Beit HaMikdash.



## **Rules and Regulations for Early Shabbos Part VI**

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

### **What is the earliest time to accept Early Shabbos?**

The Shulchan Aruch (O"C 263:4) states that one should not light the Shabbos candles too early, because then it is not clear that it is for Shabbos. However if one is accepting Shabbos at that time it is fine because then we see that it is being done for Shabbos. Additionally, the Shulchan Aruch stipulates that the earliest time that one can light the Shabbos candles and be mekabel Shabbos is starting from plag haminchah.

What about if one is lighting at 40 minutes before shkih, as they do in many places in Eretz Yisroel? Is that considered lighting early? Rav Shlomo Zalman Auerbach zt"l asserts that since this is the time that everyone lights, it is not considered lighting early and it would be unnecessary to be mekabel Shabbos. If one is lighting at the regular standard time for candle lighting, then it is clear that it is meant for Shabbos and it is not necessary to be mekabel Shabbos (except for women, who under normal circumstances are mekabel Shabbos at the time of the lighting).

The Shulchan Aruch Harav adds an interesting innovation: not only is it sufficient if the one lighting the candles accepts Shabbos at that time, since she is lighting as an emissary for the household, it would also suffice for the husband or any of the family members to accept Shabbos at that time. In other words, as long as someone is being mekabel Shabbos with the lighting, it is considered clear enough that it is being done for Shabbos. However, Rav Shlomo

Zalman Auerbach zt"l is quoted as being in doubt about this point.

The Shulchan Aruch HaRav also explains that it is not necessary to accept the Shabbos at the very moment of the lighting; it is sufficient if one is mekabel Shabbos within a few moments. He does not give an exact time, but he says it is definitely much less than 15 minutes.

### **When is plag**

As explained, the earliest time that one can be mekabel Shabbos and light the Shabbos candles is after plag haminchah, which is an hour and a quarter before the end of the halachic day. A halachic day is split into 12 hours, with each segment considered "an hour." These are known as sha'os zmanios, halachic hours.

There is a major difference of opinion among the Rishonim and the Acharonim how to calculate the halachic day for sha'os zmanios.

The Shulchan Aruch follows the opinion of the Terumas Hadeshen, who maintains that we start from the beginning of the halachic day, which is at alos, dawn, and we count until the end of the halachic day, which is at, tzeis hakochovim, nightfall.

Others – including the Levush, the Gra, and the Shulchan Aruch Harav – assert that, in regards to the splitting up of the sha'os zmanios, we must count from sunrise until sunset, although those are not the starting and ending times of the halachic day. Thus, on the equinox, the day that has exactly 12 hours from sunrise until sunset, the time of plag would be exactly an hour and a quarter before sunset.

However, according to the Shulchan Aruch, the time of plag is one and a quarter hour before nightfall. For example, if the day is exactly 12 hours, with alos being at 6:00 AM and tzeis being at 6:00 PM, the time of plag would be at 4:45 PM. That would be problematic, because according to Rabeinu Tam shkia is 72 minutes before nightfall, which would mean that shkia is at 4:48 PM, leaving us only a 3 minute window to light the candles. Furthermore, there are times that the day is even shorter, causing the plag to be after shkia, which would not leave us any viable time to light the Shabbos candles. However, according to the others, the time of plag is much earlier, an hour and a quarter before sunset.

In conclusion, one should not light the candles too early, unless they are accepting Shabbos at the time of the lighting. Additionally, it should be after plag haminchah.

The most recent part of the series of early Shabbos shiurim was: "Making An Early Shabbos: Correct times for Mincha & Maariv – Avoiding a Halachic Conflict," and will be im yirtzeh Hashem featured in a future article.

Just in case you missed it, these shiurim are available on the shul's website [18Forshay.com](http://18Forshay.com), [Torahanytime.com](http://Torahanytime.com), and are available on MP3 in the shul. As always, comments or questions are welcome and can be sent to: [Ohrchaimmonsey@gmail.com](mailto:Ohrchaimmonsey@gmail.com).

Wishing you a wonderful Shabbos,

*Rabbi Nachum Scheiner*

# Tisha Bav Schedule '17

## זמנים לתשעה באב תשע"ז

### Erev Tisha B' Av, Monday

#### MINCHA

MINCHA GEDOLA	1:39PM	18↓
	3:00	18↓
	6:30	18↓
	7:00	18↓
SHKIA	8:13PM	
MAARIV	9:00PM	18 Tent

### Tisha B' Av, Tuesday

#### SHACHARIS

ותיקין	5:32AM	20↑
	7:30	18↓
	9:00	18 Tent

#### Kinnos

<b>1-Select Kinnos with Explanation</b> <i>by Rabbi Eliezer Abish</i> <i>Lecturer and Author of "Portraits of Prayer" (For men &amp; women)</i>		18 Tent
<b>2-Kinnos after Shacharis</b>		18↑

Shacharis	9:30	20↑
	10:00	20↓
	10:30	20↑

CHATZOS 1:02PM

#### MINCHA

**Hanachas Tefillin 10 minutes before each Minyan**

Mincha Gedola	1:30PM	18↓
	1:45	20↑
	2:00	18↑
	3:00	18↑
	5:30	18↓
Plag Minyan	6:10	18↓
	7:45	18↓
SHKIA	8:12	
MAARIV		
Plag Minyan	6:42PM	18↓
	8:12	18↓
	8:22	18↑
	8:32	18↓
	8:42	18↑
	8:52	18↓
	9:02	18↑

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תשעה באב Day

Video Presentation after KinnoS

approx 11:00am 20 Tent

**Rabbi YY Jacobson**

2:30-4:30pm 18 Tent

**Video Presentation**

4:45-5:45pm 18 Tent

**Rabbi YY Jacobson**

6:00-7:30pm 18 Tent

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Breakfast 9:15-10am

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Minyan Mincha 1:40pm

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# Important Tisha B'av Halachos

By Rabbi Shimon Sofer

Always Ask Your Rav if You have any Questions

1. On Tisha B'av there are 5 restrictions that one may not do; 1. No eating and drinking. 2. No washing. 3. No anointing. 4. No wearing shoes with leather. 5. No marital relations.

2. All these restrictions including the restriction of not learning torah, apply from sunset on Erev Tisha B'av, and continue till nightfall after

## ***Tisha B'av.***

3. On the night of Tisha B'av and in the morning till midday {Chatzos}, one may not sit on a regular chair.( ed. There are Poskim who prohibit sitting on a chair until after the morning Kinot only (ask your Rav))

## ***Torah Learning***

4. The only torah learning one may learn is, from the Navi Iov, and Yermiyah which describes the destruction of the Beis Hamikdash, the Midrashim on those Nevi'im, or any other parts of Torah which is on the topic of the destruction of the Beis Hamikdash i.e. the Gemorah in Sanhedrin, Gitin and Moed Koton.

5. From those things that one may learn, if one comes across any Halachah rulings, one should learn it superficially and not in depth.

***Anyone who has the slightest doubt if they should be fasting should contact and consult with their Rav without hesitation.***

## ***Davening***

6. Shacharis is recited as normal, but one should omit the Korbonos and Ketores.

7. One who eats on Tisha B'av recites נחם in Bentching in the Brachah of בונה ירושלים. If it was forgotten, one does not repeat Bentching.

## ***Eichah and Kinnos***

8. One should try to say Kinnos in the morning until Chatzos, and not do any work before Chatzos.

9. During the reading of the Kinnos one should not interrupt with idle chatter or with going outside unnecessarily.

10. One may say Kinnos and read Megillas Eichah, by himself without a Minyan.

## ***Washing one self***

11. It is prohibited to wash oneself even with cold water.

12. Since only washing oneself for pleasure is prohibited, if someone got dirty he may wash of the dirt as much is needed.

13. If one used the bathroom, if they wiped themselves or touched any part of the body which is usually covered, they can wash their hands, otherwise one should not wash their hands unless they are going to Daven.

14. Whoever after using the bathroom washes their hands with a washing cup 3 times, may do so on Tisha B'av until their knuckles.

15. For Davening, one may wash their hands until their knuckles.

16. After washing ones hands in the morning, one may rub their eyes with the little water that is on their hands, and if that bit of water was not enough to remove the residue around the eye, one may wash it off, as it's categorized as dirt.

## ***Wearing shoes***

17. One is prohibited from wearing shoes made out of leather on Tisha B'av, therefore only shoes made from other materials should be worn.

## ***Sleeping***

18. One should try to reduce pleasure when he sleeps on Tisha B'av, i.e. if he sleeps with 2 pillows he should sleep with one, but pregnant woman and people who are weak are not obligated to do so.

## ***Pleasure walks***

19. One should not go on pleasure walks on Tisha B'av, as not to take his mind of the mourning of the Beis Hamikdash.

## ***Working***

20. The accepted custom is not to do work until after Chatzos on Tisha B'av.

21. Work that doesn't take any time may be done as it doesn't take his mind of from mourning.

22. Even though one cannot do the work, one may ask a non Jew do to it for him.

23. Work that may be done on Chol Hamoed, may be done on Tisha B'av.

24. One who does business will not see any blessing from this work, even if it is done after Chatzos.

25. One should not prepare the evening meal until after Chatzos, unless he is preparing a Seudah Mitzvah i.e. a Bris Seudah.

## ***Tefillin and Tzitzis***

26. Tefillin and Tallis are not worn by Shacharis, only by Minchah.

27. Tzitzis are worn, but no Brachah is recited, unless it was taken off at night.

28. Those who wear Tefillin of Rabeinu Tam, should put them on by Minchah.

## ***After Tisha B'av***

### ***Laundry and haircuts***

1. One should not do laundry or have haircuts until Chatzos on the 10th of av.

### ***Eating meat***

2. One should not eat meat or drink wine until Chatzos on the 10th of av. Chatzos on the 9th & 10th of Av this year is at 1:03 PM



# The Psychology of Fear

## By: Rabbi YY Jacobson

### **Vain Tears**

At the surface, it seems like a very unfair response, recorded in the Talmud:

...וענית כנ, ב: בתשעה באב נגדר על אבותינו שלא יכנסו לארץ. ותשא כל העדה ויתנו את קולם ויבכו העם בלילה ההוא. אמר רבה אמר ר' יוחנן תשעה באב היה. אמר להם הקב"ה אתם בכיתם בכיה של חנם ואני קובע לכם בכיה לדורות.

The Torah—in Numbers and again in this week's portion of Devarim—relates how when the twelve spies returned from scouting the Land of Canaan they frightened the Israelites from entering it.

### **This is what the spies said:**

We came to the land that you have sent us, and indeed, it flows with milk and honey; this is its fruit. However, the people who dwell in the land are strong, and the cities are fortified and very great; we also saw giants there. The Amalekites dwell in the Negev, the Hittites, the Jebusites and the Emorites in the hills, and the Canaanites at the sea and on the banks of the Jordan... We cannot go up against these people, for they are mightier than we...

They spread an [evil] report about the land which they had scouted, telling the children of Israel, 'The land we passed through to explore is a land that consumes its inhabitants, and all the people we saw in it are men of stature. There we saw the giants, the sons of Anak, descended from the giants. In our eyes, we seemed like grasshoppers, and so we were in their eyes.'

### **As a result of this the Torah relates:**

The entire community raised their voices and shouted, and the people wept on that night. All the children of Israel complained against Moses and Aaron, and the entire congregation said, "If only we had died in the land of Egypt, or if only we had died in this desert. Why does the Lord bring us to this land to fall by the sword; our wives and children will be as spoils. Is it not better for us to return to Egypt?"

Comes the Talmud and teaches us that the spies, who were sent on the 29th day of Sivan, returned after forty days on the 8th of Av. The mass weeping of the entire nation thus occurred on the night of the 9th of Av. G-d declared to them, "You wept in vain, I will establish this day as a time of weeping for all generations."

Indeed, that day—the 9th of Av—has become a day of tears and grief, for the terrible calamities that occurred on this day throughout our history. Jews have been crying on this day since.

Yet, G-d's response seems unfair. Just because someone cries in vain, is it a reason to penalize them and make them cry in earnest over real pain for generations to come? The act is incommensurate with the punishment. Just because someone weeps over delusional misery, is it a reason to "take revenge" and make them suffer real misery which would illicit real tears? What is the connection between the two? How could "vain tears" alone warrant such a dramatic punishment—that for all generations this would become a night of tears and grieving?

The answer of course is that this was not a punishment. G-d was stating a prediction, and a natural one. He was attempting to explain to the people the tragic ramifications of their behavior. Your crying tonight in vain is what will cause you to cry for generations. Why?

### **Helplessness**

Why were the Jews weeping that night? Because they saw a hopeless and doomed future for themselves and their

children. They have been through so much; they have finally made it out of Egypt, only to meet their cruel deaths upon entering Canaan.

Yet there is something strange here. In all of history, it would be difficult to find a generation whose lives were more saturated with miracles than the generation which left Egypt. Egypt, the most powerful nation on earth at the time, was forced to free them from slavery when "the mighty hand" of G-d inflicted ten supernatural plagues. When Pharaoh's armies pursued them, the sea split to let them pass and then drowned their pursuers. In the desert, miracles were the stuff of their daily lives: manna from heaven was their daily bread, "Miriam's well" (a miraculous stone which traveled along with the Israelite camp) provided them with water, and "clouds of glory" sheltered them from the desert heat and cold, kept them clothed and shod, destroyed the snakes and scorpions in their path, and flattened the terrain before them to ease their way. Above all of this, this nation witnessed—the only time in history—the revelation of G-d Himself at Mt. Sinai sharing with them the ultimate truth of existence.

For these people to doubt G-d's ability to conquer the "mighty inhabitants" of Canaan seems nothing less than ludicrous. Yet this very people embraced the notion, "We cannot go up against these people, for they are mightier than we" and even He!

### **The Power of Fear**

This is the disturbing power of fear. It is not always rational. Sometimes, it proves more powerful than all of your previous success stories. The fear may be baseless from a rational and empirical point of view; yet this does not prevent fear from paralyzing you, and freezing you in your tracks. Roosevelt was quite correct in his quip that "we have nothing to fear but fear itself."

This is what happened to our people on that fateful night of the ninth of Av. Despite all rational and compelling evidence that they can do it; despite the fact that G-d—the singular master of the world—has instructed them to do it, they were overtaken by titanic fear. They concluded that their future was bleak and cruel. They were powerless. They could do nothing but weep.

Their weeping in vain on that night was not the reason for the punishment; it was the factor that revealed what might come in the future. They wept in vain because they did not appreciate that G-d was with them and He has given them the power to confront their challenges and overcome their obstacles. When you lose sight of your inner spiritual power, you indeed become a victim to forces and people beyond your control. And then you cry for real.

### **The Experiment**

Psychology Today published some time ago an experiment conducted by a Harvard psychologist named Dr. Robert Rosenthal on a group of students and teachers living in Jerusalem. The experiment went as follows: a group of physical education teachers and students were randomly chosen and randomly divided into three groups.

In the first group, the teachers were told that previous testing indicated that all the students had an average ability in athletics and an average potential. The teachers were told: "Go and train them!"

The second group of teachers was told that students in their group, based on previous testing, exhibited an unusually high potential for excellence in athletic... "Go and train them!"

And the third group of teachers were told that their group of students had exhibited, based on previous testing, an

extremely low potential for athletic training. "Now go and train them!"

The teachers were given several weeks to work with and interact with their student athletes. At the end of the training period the results were the same for male and female students, and for male and female teachers. All of those students who had been randomly identified as being rather average in ability performed about average on the tests. All of those students who were randomly identified as being above average, performed above average. All those students who were randomly identified as below the average, performed below the average by a considerable margin. The results of the test indicated that what the teachers thought their students' ability was, and what the students themselves thought their ability was, went a long way toward deciding just how well they performed as athletes.

"Psychology Today" took special note of this experiment because it confirmed in the physical arena what psychologists had long claimed to be true in the educational and emotional arena: The concept of the self-fulfilling prophecy. Students in classrooms, workers in shops, patients in therapy, all do better when the person in charge expects them to do well, when they themselves expect to do well. One's own self-esteem, one's own self-image, what someone thinks of themselves and thinks himself capable of, is an extremely crucial factor in deciding what can be, of what one is to make of himself or herself, and the way we see ourselves plays an important role in the way others see us as well.

### **The Circus**

Did you ever go to the circus? Remember those huge elephants that weighed several tons who were held in place by a small chain wrapped around one of their huge legs, and held to the ground by a small wooden stake? If those huge elephants wanted to, they could walk right through those small chains and that small wooden stake like a hot knife going through butter. But they don't. Why is that?

When they were little baby elephants, they were chained down by those same small chains and the small wooden stakes. But to them, as babies, they couldn't move. They tried and tried and tried again and could not release themselves from those chains and stakes. And then, an interesting thing happens. They stop trying. They gave up. They developed a belief system.

Now, as adult elephants, they don't try because they are programmed to believe that these efforts would be useless—in vain. As huge, adult elephants, they don't even try. They're held in prison by their beliefs.

The same is true with so many of us. The spies declared: "We were like grasshoppers in our own eyes, and so were we in their eyes." As a result, the nation wept in vain. The spies caused the Jews to perceive themselves as hopeless, small and futile "grasshoppers." Thus they also came to believe that everyone looks at them as mere grasshoppers. When you think you are weak, you indeed become weak, and you believe that everyone considers you the same.

Part of leaving exile and being worthy of redemption is that we must stand firm, united, filled with resolve. We must never capitulate. As individuals and as a community, we must dismiss the sense of powerlessness. We ought to remember that in every situation we are empowered by G-d to create light out of darkness and to continue our march to bring healing and redemption to our world, with the coming of Moshiach, so that this Tisav B'av is transformed into grand festival. Amen.

# The Churban

By the end of Tammuz, Romans had breached the walls of the Antonia Fortress and occupied it. There was now a clear path to Har Habayis. The warriors who were still able to fight retreated behind the high walls of the Bais Hamikdash. The Romans' next step was conquering Har HaBaiys. Yochanan and his follows fought off the Romans valiantly until the Romans were forced to withdraw into Antonia. The Romans then breached one of the walls surrounding the inner courtyard of the Bais Hamikdash, the Azara. The Romans attacked the Jews with swords, and the Jews fought back, in the worst battle ever waged inside Yerushalayim. The Romans and Jews were crowded together in a close area with no place to escape; their dead bodies fell on top of each other. From the morning until the night, the Azara was filled with blood, which flowed like a stream. Most of the dead were Romans; the Jews had won the upper hand during this battle. The surviving Jews stripped the Roman corpses of their weapons.

Titus was slowly realizing that conquering the Bais Hamikdash was going to be a long protracted struggle. The Romans had lost tens of thousands of soldiers, and were still not close to conquering the city. They almost gave up all hope, saying, "We won't win against this city even if we fight to our death. Let's end this war now and leave the city before it becomes the place of our death." Titus, however, was not ready to give up and ordered his soldiers to destroy the Antonia Fortress, which provided them with a wide area to attack the Bais Hamikdash.

Throughout the Roman siege and assaults, the avodah in the Bais Hamikdash had continued without cease. The Kohanim continued bringing korbanos even as warfare took place in the courts of the Sanctuary. On the seventeenth of Tammuz, no lamb could be found for the Korban Tamid, and the korbanos ceased. In addition, the kohanim had joined the warfare, and no kohanim remained without a mum. The Jews mourned the cessation of korbanos and saw it as an ominous sign.

Titus became aware of the Jews' inability to continue bringing korbanos and of the effect the famine was having inside the city. He decided to try to make peace. He sent his spokesman, Josephus, to persuade the Jews to surrender. The Jewish warriors turned deaf ears to his words and ejected him from their presence. They continued to believe until the very end that Hashem would ultimately save them.

## *The Soul Of the Nation Is Destroyed*

### *As The Bais HaMikdash Goes Up In Flames*

In the morning of the ninth of Av, the Sanctuary still stood, although the adjacent walls had been burned. The starved and fatigued Jewish warriors, who were far outnumbered by the Romans, continued to drive off the Romans. However, the time of reckoning had come. Hashem removed His protection from the holiest spot on earth, leaving it vulnerable to the Romans.

The Romans had set fire to the gates of the Bais Hamikdash, which had been tightly sealed by the Zealots. The silver covering the gates melted, and the wood burned. When the gates had been obliterated, the path to the Kodesh Kodeshim was revealed. The next day, the Romans ignited the golden gate of the Kodesh Kodeshim itself. The gate melted and caved in, and the Kodesh Kodeshim was revealed. This happened on Tisha B'Av, the same day the Bavlim violated the Kodesh Kodeshim of the first Bais Hamikdash, four hundred and ninety years earlier.

The Jews frantically tried to prevent the fire from spreading, unsuccessfully. A great cry arose as the Jews saw their beloved Bais Hamikdash go up in flames. Some Jews could not bear the thought of life without it, and threw themselves into the flames.

The Romans ran to the site, and ruthlessly ransacked whatever they could. Every Jew in the vicinity was murdered in cold blood including women and children. There were so

many Jews killed that the floor of the Bais Hamikdash was completely hidden by the bodies. The sounds of screaming and moaning filled the air, mingling with the sound of crashing as the walls of the Bais Hamikdash caved in to the ground. Blood streamed across the floor of the Bais Hamikdash down the eastern steps. The famished Jews of the Upper City were witness to the horrible sounds and sights taking place in the Lower City.

The Romans placed their idol in the Bais Hamikdash, and brought sacrifices to it. They sang, and celebrated their victory. They plundered the golden keilim of the Bais Hamikdash.

That evening, Titus celebrated his victory by bringing a harlot into the Kodesh Kodeshim. He spread a Torah on the floor and violated it. He then took a sword and cut the curtain, which miraculously, began oozing blood. Titus then shouted, "I have killed the Lord of Israel." In truth, the blood was a sign of Hashem's pain over the destruction of the Bais Hamikdash.

## *The Tragedy Continues - Asara Harugei Malchus*

On the 25th of Sivan, Rabbi Shimon ben Gamliel, the Prince, and Rabbi Yishmael ben Elisha, the former Kohen Gadol, two of the ten great sages killed by the Romans, were captured. They were killed on the day the Bais Hamikdash was destroyed.

When Rabbi Shimon and Rabbi Yishmael were imprisoned, Rabbi Yishmael began to cry bitterly. Rabbi Shimon said to him, "Soon you will reside among the tzaddikim in the next world. Why are you crying?"

"I'm not crying because of my imminent death, said Rabbi Yishmael, "but because I'm being led to execution like a criminal. What did we do to deserve this? Maybe we weren't careful in taking care of the poor? Did we think only of ourselves instead of the widows and orphans?"

When they were taken to the executioner, both of them begged to be killed first. "Let me be killed first so I should not have to see the death of my colleague." The executioner drew lots, and it fell on Rabbi Shimon. The executioner took his sword and cut off the head of Rabbi Shimon. Rabbi Yishmael bent down and lifted the head of Rabbi Shimon, placing his eyes against Rabbi Shimon's eyes, and his mouth against R' Shimon's mouth. "Holy lips! Lips that never spoke anything but the mysteries of the Torah now lick the dust!" He wept, and the sound of his weeping reached the heavens.

The daughter of Titus heard the crying and ran to see what was happening. She saw Rabbi Yishmael and was astounded; she had never seen such a handsome man. She ran to her father and begged him to save Rabbi Yishmael so she could save him for herself. Titus refused to allow him to remain alive, but he granted his daughter the skin of Rabbi Yishmael's face. He ordered that Rabbi Yishmael be skinned alive. When the executioner reached the place on his head where his tefillin had rested, Rabbi Yishmael screamed. "For my life, I do not cry, but for my tefillin, I cry." After they had skinned him, they cut off his head. His skin was preserved in basalm, and Titus' daughter placed it in a glass jar by her bed.

When Rabbi Akiva and Rabbi Yehudah ben Bava heard about the death of Rabbi Shimon and Rabbi Yishmael, they tore their clothes, and donned sackcloth. They said, "If there was any good in the world, it was due to the merit of Rabbi Shimon and Rabbi Yishmael. Much misfortune must be coming to the world. Hashem took these two chachamim so they won't have to suffer the future travails."

Roman rule continued over Judea, and the Jews suffered from the abuses of the successive Roman Emperors. The abuse became intolerant under Hadrian, despite the fact that he began his reign by treating the Jews like proper Roman citizens, and even granted the Jews permission to rebuild the Bais Hamikdash. This tranquility did not last for long. Hadrian eventually rescinded his offer to rebuild the Bais Hamikdash, and began forbidding the Jews to follow the laws of the Torah. He outlawed the practice of Bris Mila, Shemiras Shabbos, and Taharas Hamishpacha. Anyone caught violating the law was executed. In time, Hadrian ordered that a pagan temple be built on Har Habayis. This decree was beyond the Jews' tolerance; the seeds of a revolt against Rome had been planted.

## *Bar Kochba*

It was during these turbulent times that Bar Kosiba arrived on the scene, and began an organized revolt against the Romans. Rabbi Akiva witnessed the unbelievable and almost preternatural military prowess of Bar Kosiba, and was convinced he was Moshiach. He dubbed him Bar Kochba, which was a reference to the possuk, "A star has risen in Yaakov." (Bamidbar 24:17). Most of the Sages of the time agreed with him, and thousands of Jews joined his army. The few Sages that were wary of his authenticity deemed him Bar Kosiba, the son of deceitfulness. Within a year, Bar Kochba had reconquered nine hundred and eighty-five cities. Eventually, Hadrian was forced to send a Roman general, Julius Severus, to reconquer Judea.

Severus and his troops began reconquering Judea city by city. After more than fifty battles which lasted several years, Severus succeeded in subduing Judea. All the cities of Judea had been recaptured except for Beitar, where Bar Kochba was now barricaded with his men. Beitar was southwest of Yerushalayim, near the Mediterranean Sea. It was a well-populated city filled with the sounds of Torah study. Hundreds of batei midrashim were filled with thousands of students. The city was difficult to conquer due to its natural layout; it was bordered on three sides by deep valleys. It also had its own wellspring of water, and was surrounded by a sturdy wall.

The Romans besieged Beitar for three years before they finally conquered it. The conquest of Beitar was an inconceivable tragedy; it was equivalent to the destruction of the Bais Hamikdash. (Mishnah Taanis 4:6) The sheer number of victims was mind-boggling; the number was more than the number of victims during the Roman conquest of Yerushalayim. Tens of thousands of children were burned alive, swathed in their scrolls. The blood of the victims flowed in violent streams, horses almost drowned in the red torrents, and huge rocks were lifted up as the pools of blood streamed into the sea.

Seven years later, the nearby vineyards were still fertilized with the blood of the dead. Hadrian had ordered that the bodies could not be buried. Hadrian took the bodies of the victims and used them to make a wall around his vineyard which was eighteen miles square. The height of the wall was the height that a man could reach with his hands raised above his head. Hashem performed a miracle and the bodies did not decompose for years, when they were finally allowed to be buried. Judea was now fully under Roman control. On Tisha B'Av, Yerushalayim was plowed over until it was completely destroyed. The Romans rebuilt Yerushalayim as a Roman city and changed its name to Aelia Capitolina. A pagan temple was constructed on Har Habayis honoring the Roman god Jupiter Capitolina.

"May we be zocheh to the final geulah speedily in our days."

"May You return to Yerushalayim, Your city, and may You dwell in it like You said, and may You rebuild it speedily in our days as an everlasting edifice, and may You speedily establish the throne of Your servant Dovid there."

# My Faith: Yom Kippur 1945, in a camp for Holocaust survivors

By Stanley Abramovitch,

In October 1945, I spent Yom Kippur in the displaced persons camp in Landsberg in Bavaria, Germany, as the representative of the American Jewish Joint Distribution Committee (JDC), working with displaced persons.

The liberated Jews who had been imprisoned in the nearby Dachau concentration camp, as well as those who had been forced to work in ammunition and other factories in Bavaria, were gathered into Landsberg and nearby Feldafing camps. Many Jews from other concentration camps had been forced-marched to this part of Germany, where the U.S. Army liberated them.

In Landsberg there was a spacious German Army barracks confiscated by the U.S. Army, in which some of the liberated Jews were housed. Basic food and medical care were provided by the Army, supplemented by assistance from JDC.

The Jews elected a committee which assumed responsibility for the internal administration of the camp. Synagogues were organized for the high holidays by different groups, often on the basis of the origin of the participants. There was a synagogue for Jews from Poland, another for Hungarian and Lithuanian Jews.

Smaller groups - Hasidic Jews or those from Marmarosh, an area on the border of Rumania spilling into Hungary and Slovakia - had their own places of prayer.

I attended morning services in the synagogue for Polish Jews. The prayers were charged with emotion, very moving, very painful. The tears shed came from the depths of their hearts, mourning those who were lost, murdered in the camps. It was rare to find among those present individuals whose

siblings or more distant family members had survived.

The older generation was almost not there. They were the first victims, since they lacked the physical strength to withstand the horrors of the camps. Few children survived. They, too, succumbed quickly. The survivors prayed, remembered, wept and found a little comfort in those tears.

After morning prayers, I decided to visit other synagogues and spend some time with other groups. I left the synagogue and walked across the half empty streets. There were many people who remained in the street and refused to attend services. They were angry at G-d.

Among them were formerly religious Jews who could not accept the apparent indifference of G-d to the suffering; the torture, and the tragedy they had both witnessed and experienced in their homes and in the camps.

They could not reconcile their former beliefs and convictions of an All-Merciful, Almighty Divine Being, with the catastrophe that had struck their communities. They would not pray. When they heard the recitation of the Kaddish, the special prayer of mourners expressing praise of the Lord, they reacted angrily that G-d did not deserve the Kaddish.

They were broken in spirit. They could not reconcile recent events to which they were witnesses with the contents of the Hebrew prayers.

These Jews roamed the streets. They wanted to express their anger, to show G-d that they defied Him, as he seemed to have abandoned them.

Some ate their food on the fast day publicly in the streets, as a gesture of defiance - of revolt.

In one of the streets, I saw a large group of people standing in a circle. I approached nearer to find out what was going on.

In the middle of the circle stood a seven-year-old girl, embarrassed, perplexed. She could not understand why all these people stood around her.

She, of course, could not know that they were surprised to find a Jewish child. So they stood, silently, and just looked at this miracle of a Jewish child in their midst. They could not tear themselves away from this one child who said nothing and to whom nothing was said. They just stood and gaped.

A special prayer is normally recited on Yom Kippur for the departed members of one's family. It's called Yizkor, the memorial prayer.

As those people looked at the little girl, they remembered their own children, or their younger brothers and sisters, the nephews and nieces who at one time were their pride and joy, and who were no more. Each one of them looked and remembered, recalled the beloved children who were cruelly exterminated.

As they remembered, they recited without any words the Yizkor for all those who once were part of their lives and now were gone forever. This was a silent, most moving Yizkor, without words, without prayer books, recited in that street in Landsberg, by a group of Jewish survivors, watching a bewildered little Jewish girl.

It was the most moving, most eloquent, most heartfelt, most silent Yizkor I have ever heard.



## A small act of kindness

By Colleen Annek

"I had to wear it on my chest, of course, like all Jews," Francine

Christophe begins, holding up a yellow cloth Star of David. "It's big, isn't it?" She poignantly adds, "Especially for a child."

Christophe was born in France in 1933, the year Hitler came to power, and she was deported to the Bergen-Belsen concentration camp in northern Germany in 1944, alongside her mother.

Christophe describes "an amazing thing that happened" during her time at Bergen-Belsen. She prefaces by saying that she was allowed to bring a small bag with a couple of items into the concentration camp, so her mother chose to pack away two small pieces of chocolate. Christophe's mother told her, "We'll keep these for a day when I see you've collapsed completely, and really need help."

Christophe never ended up eating her chocolate, however.

There was an emaciated pregnant woman, Hélène, among those imprisoned with Christophe. When she went into labor, it was Christophe's mother, the barracks chief, who went with Hélène to the camp hospital.

Before they left, she asked Christophe, "Remember that piece of chocolate I was saving for you?"

"Yes, Mama." Christophe replied.

Her mother asked, "How do you feel?"

"Fine, Mama," Christophe replied, "I'll be fine."

So Christophe's mother asked if it would be all right if she gave the piece of chocolate to Hélène instead, adding, "Giving birth here will be hard. She may die. If I give her the chocolate, it may help her."

"Yes, Mama. Go ahead."

Hélène, the pregnant woman, went on to give birth to a weak baby girl Hélène ate the chocolate and survived the birth, later bringing her child back to the barracks, where she did not make a peep for six months. When the camp was liberated

after those six months, the baby was unraveled, and she released her first wail since birth. Christophe powerfully says, "This was when she was born."

Many, many years later, Christophe's daughter asked her if she believed that the deportees would have been better off after returning home in 1945 had they had access to psychologists or psychiatrists. Christophe's confident answer was, "Undoubtedly, but we didn't have them."

Moved by this idea, Christophe decided to set up a conference for professionals and community members to converge to discuss this exact topic. She said that many people showed up -- elderly survivors, psychologists, psychiatrists -- but one of these visitors stood out far more than the rest.

This particular woman was a psychiatrist, and when she approached the podium to give a talk, she started by saying, "I live in Marseille, where I am a psychiatrist. Before I deliver my talk, I have something for Francine Christophe."

From her pocket, this woman pulled out a piece of chocolate and handed it to Christophe.

"I'm the baby."



## BABY BORN DURING BEIN HASHMASHOS PART IV

### SFEIK SFEIKA – DOUBLE DOUBT

We previously mentioned that when a baby is born during bein hashmashos of Friday, going into Shabbos, the bris is pushed off until Sunday. Even if a baby was born around the time of sunset and there is an uncertainty as to the exact time of the birth, the bris is still pushed off.

The question is raised as to why is this not considered a s'feik sfeika, a double doubt, which halachically speaking is reckoned as belonging to the previous day? Firstly, we are unsure if it was born before sunset, and, secondly, even if it was born after sunset, it may still be considered halchically daytime.

There are a number of explanations given. The Biur Halachah quotes the Pri Megadim who suggests that there is a chazaka (a halachic status quo) telling us that the woman did not give birth before Shabbos. The Minchas Kohen posits that this is all considered one big quandary: is it day or night?

There is another explanation given by the Biur Halachah earlier in regards to a similar question. As was mentioned, as soon as the twilight time has arrived one can no longer do melachah. What about if one is not sure of the exact time: can we consider that a sfeik sfeika, a double doubt? One doubt is if the sun has set and, additionally, even then there is a possibility that it is still halachically day. The Biur Halachah, there, explains that one's own personal lack of knowledge does not play a factor in the equation, because even if you do not know there are others that do know. Therefore, there only remains the question of the halachic status of bein hashmashos. This explanation is not mentioned here in regards to milah and it may not apply. In our case one was uncertain of the precise time of the birth, and there is no one who can provide the information and it is therefore, a quandary for everyone.

There is, however, a different scenario that the poskim point out that should be an example of a sfeik sfeika. As already mentioned, when a baby is born during bein hashmashos, the bris is pushed off and cannot be done on Shabbos or Yom Tov. This applies even to the 2nd day of Yom Tov. For example: Shavuot was on Wednesday and Thursday and a baby was born on the previous Wednesday

evening. Since we are unsure if it was born on Wednesday or Thursday, the bris cannot be performed on Wednesday or Thursday, the 2nd day of Yom Tov.

The Acharonim all raise the question as to why the bris cannot be done on Thursday, the 2nd day of Yom Tov. This should be a sfeik sfeika: we are unsure if the baby was born on Wednesday or Thursday. If the baby was born on Thursday the bris can be performed. Additionally, even if the baby was born on Wednesday, the 2nd day of Yom Tov is a halachic uncertainty: is it Yom Tov or weekday? If it is weekday the bris can be performed. There are a number of answers given to this question.

If a baby is born moments before shkiah, the Otzar Habris quotes the Chazon Ish, who asserts that the bris must be delayed, since we cannot be certain that our calendars are precise and that our clocks are accurate. The Shevet Halevi was also concerned with this. However, Rav Elyashiv is quoted to have said that – assuming one knows that his clock is reliable – one can use the time given by the calendar for shkiah and the bris can be done without delay.

### COMMUNITY KOLLEL NEWS:

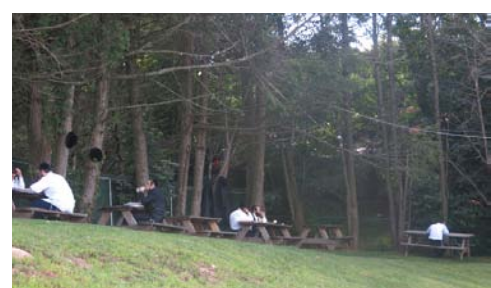
The Night Kollel would like to wish a hearty mazal tov to our members, Yonti and Esti Heitner, on the birth of a baby girl. The Kollel Boker would also like to wish a hearty mazal tov to our members, Moshe and Shaindy Langsam on the birth of a baby boy. May they see much nachas!

On Sunday, July 23rd, the Night Kollel hosted Rav Yitzchok Kalifon, Former Rav in Maalot Dafna, Yerushalayim, who discussed: "THE 9 DAYS: How do we Connect to its Message?" He raised an awareness of what we are missing, bringing out that without the Beis Hamikdash and the nevi'im, we no longer have the proper guidance for each and every person to realize his or her unique potential and to reach the greatest spiritual heights.

Yeshivas Bein Hazmanim: YBH started this past Monday and will be going through the summer. The schedule is as follows: Shacharis 8:30am; Breakfast 9:15-10am; Seder 10:00am-1:00pm; Mincha 1:40pm. As always, there is Matan Schara B'tzida. For more info call: 845-293-0670// Email: Bmocnk@gmail.com.

Wishing you a wonderful Shabbos and a meaningful fast,

*Rabbi Nachum Scheiner*



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