



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

### ROSH CHODESH

Bentching Menachem AV  
Rosh Chodesh is on  
Monday July 24

### YOM KIPPUR KOTTON

Minyan Sunday July 23  
1:30 PM 18 Forshay - Upstairs



**SHIURIM FOR ENTIRE COMMUNITY**

**RABBI YY JACOBSON WEEKLY CLASS**

Separate Seating

<b>SHABBOS</b> 9:00 AM - CHASSIDUS AND SERMON BEFORE MUSAF 20 FORSHAY RD OPEN FOR MEN & WOMEN	<b>EARLY BIRD</b> DAILY SHIUR MON - FRI 5:30 - 7:30AM
<b>SUNDAY</b> 9:30 AM 18 FORSHAY RD - TENT OPEN FOR MEN & WOMEN	<b>TUESDAY</b> TUESDAY MORNING 9:30 - 10:30 AM SHARP 20 FORSHAY RD FOR WOMEN ONLY

### SHABBOS MORNING MINYAN

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



### NEW DAILY MINCHA MINYAN

Sun - Thurs - 300:PM  
18 Forshay Downstairs



OUR BELOVED RABBI  
SOKAVA REBBE

# Dear Kehilla,

BET Haftorah Parashot Matot Masai

The prophet Yirmiyahu reprimands the Jewish people and reminds them, in the name of Hashem, of the abundant kindness they have received over the years. Hashem asks, "What wrong did your fathers find in Me that distanced them from Me and resulted in their following the empty practices of idolatry diminishing the Jews to nothingness? They didn't turn to Hashem who brought them up from Egypt and led them through the desolate dangerous desert." Hashem continues, "And I brought them to the fertile land of Israel to partake of its fruits and goodness. But they defiled My land and disgraced My inheritance." (Yirmiyahu 2:5) Hashem faults the Jewish nation for presently rejecting Him and resorting to the shameful ways of idolatry.

Hashem says, "They forsook Me, the source of the waters of life; to dig empty cisterns." The blame wasn't limited to the common folk; it even extended to their leaders and prophets. Hashem describes their spiritual decline in the following terms, "The Kohanim didn't revere Me and the upholders of Torah didn't publicize My name, the kings rebelled against Me and the prophets delivered false prophecy." (2: 8) This bleak picture of the Jewish people was certainly not a comforting one and almost promised immediate retribution and destruction.

Yet, we discover that Hashem's reaction to all the above was one of concern and compassion. Hashem surprisingly declares, "Therefore I will continue to quarrel with you and even with your grandchildren." Hashem vows to send more prophets who will continue to show the people and their descendants the proper path. Although every attempt thus far had been unsuccessful,

Hashem remains determined to help His people. Hashem refuses to reject them even after the numerous rejections the nation has shown Him.

The present leaders were not loyal to Hashem and didn't inspire the nation to repent and follow the proper path. Perhaps the next group of leaders would be more loyal and could successfully leave their imprint on the Jewish people. Although the Jews had reduced themselves to the point of emptiness and nothingness Hashem still cared about them with deep compassion. He wouldn't leave His people until every last avenue had been exhausted and it had been determined that there was literally no more hope for them.

This incredible degree of Hashem's compassion is explained in the verses immediately preceding this week's haftora. Hashem says, "I remember you for the kindness of your youth, the love of our initial relationship when you blindly followed Me in the desert." Even after all the offenses the Jewish people committed, Hashem still remembered His initial relationship with His people. Hashem never forgets those precious years where He enjoyed a perfect relationship with His people. Hashem actually longs for the opportunity of returning to that relationship and will do virtually anything to restore things to their original perfection. This explains Hashem's persistence in sending prophets to the Jewish people attempting to persuade them to return. In truth, Hashem views the Jewish people from an entirely different perspective than their present rebellious state. Hashem sees them through a viewpoint of the past. True, now they are astray but Hashem sees in them in their righteous past. Regardless of where they stand at this point, Hashem views them as the devout people who followed Him blindly wherever they were led. Hashem therefore expresses His sincere desire that the present Jewish nation live up to His lofty image of them, the magnificent vision of the past. Its through this perspective that the Jewish people deserve every last chance to return to their glorious era.

# SHUL SCHEDULE



## SHABBOS ZMANIM

EARLY MINCHA ON Friday AFTERNOON at 1:40 pm

SHABBOS NIGHT	Candle lighting	8:05pm	SHABBOS DAY	Shachris Vasikin	5:05am - DAF YOMI SHIUR	SHAB EVENING	Mincha& Daf Yomi	6:00pm
	Mincha Tent	7:00pm		Shachris	8:00am - Kiddush		Pirkei Avos	6:00 - 7:30pm
	Mincha 18 Forshay	7:30pm		Shachris	9:15am - 18 Forshay		Mincha	1:45pm, 8:05pm
	Shkiya	8:23pm		Shachris Bais Chabad	10:00am - 20 Forshay		Shkiya	8:23pm
	Mincha Bais Chabad 20 Forshay	8:33pm		Pirchei - Bnos	2:00		Maariv	9:03 & 9:08pm

**WEEKDAY MINYANIM**

**SHACHRIS**  
20 Minutes before Neitz (3) s 5:23 | M 5:24 | T 5:25 | W 5:26 | T 5:27 | F 5:28  
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 6:37 | M 6:37 | T 6:36 | W 6:35 | T 6:35  
12 Minutes Before Shkia (1) s 8:09 | M 8:08 | T 8:07 | 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 23-28**

NEITZ IS	5:43 am - 5:48 am	סוף זמן קריאת שמע MAGEN AVRAHAM 8:47AM - 8:50 AM GRA- BAAL HATANYA 9:23 AM - 9:26 AM
PELAG IS	6:49 pm - 6:47 pm	
SHKIA IS	8:21 pm - 8:17 pm	



## Parshas Matos: There is Always More Room

Parshat Matos begins with the laws of Nedarim. Rashi points out that the word ‘daber’ (speak) used in the pasuk is unique to Moshe Rabbeinu’s level of prophesy. What is so special about the term daber or davar?

Later on, when the Torah discusses the war against the nation of Midyan, the pasuk says “Elef lamateh” or one thousand for each of the twelve tribes. The midrash profoundly reveals to us that there were actually three thousand soldiers for each tribe-- one thousand for warfare, another thousand for managing things at home and another thousand soldiers praying on behalf of the thousand fighters. Why couldn’t a few designated minyanim pray on behalf of the fighters? Why did each and every soldier need a personal davener?

It is interesting to note that a few years back when Israel was fighting in Gaza, Rav Kook instituted an amazing program whereby every person in the Jewish world could sign up and be given the name of a soldier that they could daven for. It was very moving to see such an initiative and I myself felt the power of this idea.

The story of the tribes of Reuven and Gad and their request for land on the eastern side of the Jordan River is perplexing. When they came to Moshe with their suggestion, Moshe seemed to be overly upset especially according to Chazal. The fact that they expressed concern first for their herds of cattle and only afterwards for their children was viewed as a major problem. Why did Moshe deliberate so much over the order of the tribe’s words?

I believe that the message here hints at the fact that we as Jewish people need to constantly recognize that our power is metaphysical and that the land of Israel is metaphysical. It is not bound by time and space. Our words are not just words. They create a reality that is the principle message of Nedarim i.e. you can create something forbidden just by saying something without actually doing something physical. When Jews fight we do so as much with our mouths in prayer as we do with the swords, guns and tanks.

Moshe saw that the two and half tribes were lacking in their level of emunah and this manifested itself in two ways: They believed that there was not enough room for their flocks in Israel. [The Gemara says in Megilla that the land of Israel can stretch which means it is not bound by physical boundaries.] The second indication of their lack of emunah is that they didn’t believe that with prayer and words we can change reality and that it behooves us to be careful with what we say.

We are now beginning the month of Av, a time of mourning, a time when Hashem yearns for our sincere prayers and we need to believe how powerful our words can be.

R Chaim Vital says we left Egypt with the help of the Jewish cries. This is how we will leave the last Galut-- with Jewish prayers.

By the Grace of G d  
5th of Tammuz, 5720 [June 30, 1960]  
Brooklyn, N. Y.

Blessing and Greeting:

I received your two letters of the 17th of Sivan, in which you report about the last meetings of the N’shei Chabad. May G d grant that your group extend its activities and influence both in quantity and quality commensurate with the great need for this kind of work.

I trust that plans have been made in advance with regard to vacation time. For, as I have often stressed in the past, efforts to strengthen and spread Yiddishkeit must not be interrupted, though it is necessary to change the program in accordance with the seasons of the year. As my father-in-law of saintly memory used to say, “The past teaches about the future”, I trust that your past experience will guide you as to the program of activity for the summer.

With regard to your other letter, in which you write about the condition of----, I will remember her in prayer when visiting the holy resting place of my father-in-law of saintly memory at an auspicious time. It would be well for her if someone could impress upon her the importance of having, complete faith in G d, Whose Benevolent Providence extends to everyone and everything in particular, as has been emphasized by the saintly Baal Shem Tov. Bearing in mind also that G d is the Essence of Goodness, and that He is both, able and willing, to do good. It should dispel anxiety and worry, as it is written “G d is with me, I shall not fear.” This is also why every Jew is expected to serve G d with joy and gladness of heart, and that such service embraces the Jew’s total life throughout the 24 hours of the day.

Hoping to hear good news from you,  
With blessing,

==== Rebbe’s signature



Reb Moshe Rotman gabbai to previous Tosher Rebbe at our shul

Just so you should know...

**WE LOVE CHASSIDIM!**

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by "The Sokover"

**0 6 0 DAYS UNTIL UMAN**



## Hey Taxi!

A person hired a taxi while traveling up North in Israel. The emergency siren went off and the driver and passenger quickly ran to an underground shelter. After fifteen minutes the all clear was given and the driver and passenger were able to return to the car. In the interim, the meter of the taxi was running. Is the passenger required to pay for the time they were in the shelter or not?

An additional related question; a couple were flagging down a taxi to go to Manhattan when a third person stopped them and said, "I need to go to the same location in Manhattan as you. May I join?" They then took the taxi together. How does the payment get divided? Does the couple pay half and the other person half? Does the payment get divided per person; with the couple paying two thirds and the other person paying only one third?

Reb Yitzchok Zilbershtein and others paskened regarding the first question that the passenger would be required to pay for the time spent in the shelter while they waited for the all clear signal. The driver behaved as he was supposed to by stopping and seeking shelter, so it is considered as if they were stuck in traffic; time the passenger must understandably pay for. Rabbi Shamai Gross added that had the driver refused to stop, the passenger would have protested and said that it is dangerous to be on the roads right now. This indicates that the stopping for shelter is part of the taxi ride. In addition, since this alarm is not heard across the whole country, it is only heard in that section and the passenger asked to be driven there, the passenger is required to pay for the stop.

Reb Naftoli Nussbaum argues with this and says that this would be considered as if an "oneis" occurred. The halacha is that if one hires a person and the person gets caught up with an accident and he can no longer do the job, the "Baal Habayis" is not responsible to pay.

Reb Shmuel Eliezer Stern said that this would be considered a "makas medina" where everyone is afflicted with this problem. He rules that in such a case there is an argument whether the "Baal Habayis" is required to pay and therefore one would pay only half of the time for waiting. This would depend upon the area of the alarm. If the alarm is just concentrated in one area, then it would not be considered a "makas medina." However, if the alarm is across the country, then they would need to split the cost of the stop.

Reb Chaim Kanievsky, among other Gedolim paskened regarding the second question that the couple is required to pay half and the other passenger is required to pay the other half. The reason for this is that it is considered as if two families hired a cab and each family may bring up to two people. Just because the third passenger did not bring an extra person does not mean that the first family should pay per person.

There are other Gedolim who disagreed with this psak, among them Rabbi Mordechai Gross and Rabbi Yaakov Meir Stern. They are of the opinion that if people travel in a "tender," (a group taxi) the fare is based on the amount of people in the car.

It would stand to reason that the answer depends upon what type of taxi one takes. If one is using an Uber, the latest mode of transportation, it usually includes up to two people unless you order for extra passengers. It would stand to reason that in the case mentioned above that the couple should pay for half and the other passenger pays the other half.

## PARSHAS MATOS-MAASEI (MATOS-112 PASUKIM & MAASEI-132 PASUKIM) 8 MITZVOS

Parshos Matos talks about the laws of vows and how a husband can annul his wife's vow. Then the Torah tells us we must take revenge against the midyanites including Bilam.

The Torah discusses what they captured in the war on Midyan and how much they donated to the Mishkan. The Parsha ends off with the 2 tribes that wanted to stay on the other side of the Jordan and Moshe made a deal that the men of these tribes had to go to war for 14 years then they can come back and live in the land on the other side of the Jordan.

Parshas Maasei - Moshe instructs the Bnai Yisroel to clear out the

Land from all negative influences, and sets the Biblical boundaries of the Land. New leaders are appointed to oversee the division of the Land, and the 48 Levitical cities, including the 6 Cities of Refuge, are mandated.

The laws regarding the inadvertent murderer are detailed, and the prohibition against marrying outside one's tribe is established. This prohibition was only for the generation that occupied the Land.

Haftorah Jeremiah 2 - Is one of the 3 haftorahs of the affliction read during the 3 weeks.

The haftorah ends on an encouraging note, assuring the people that if they return to G-d with sincerity, they will be restored to their full glory.

## How Much Hashem Loves Us By Rabbi David Ashear

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

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

The man told the driver that he was going to a certain shul to pray, and he invited him to join. The driver said, "That shul is near my house. I always

thought about going, but I never did. Since you're here, inviting me now, I'll go."

They went together, the man introduced the driver to the Rabbi and he prayed with Tefilin for the first time in so many years. Now, the Rabbi is working to make him a steady member of that Shul. It could be that the entire flight got cancelled just to bring that man back to Judaism.

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



**מטות מסעי**

מכות (י ע"א) אמר ר' יוחנן מנין לדברי תורה שהן קולטין, שנאמר "את בצר במדבר" וכתוב בתריה "וזאת התורה" ומשני מאי קולטין ממלאך המוות, כי הא דר' חסדא הוה יתיב וגריס בבי רב, ולא יכול שלוחא דמלאך מותא למקרב לגביה דלא הוב שתיק פומיה מגירסא, סליק ויתיב אארזא דבי רב דקא ארזא ושתיק ויכול ליה.

רבינו עקיבא איגר בגליון הש"ס מצייין עין שבת (ל ע"ב). דאיתא עובדא כנ"ל אולם אם דוד המלך, ולכאורה קשה ליה לרע"א מה יש מעובדא דר' חסדא יותר ממה שיש אצל דוד המלך ויש לעיין, המהרש"א מעיר מזה, ואומר מיד שהכא נמי היה יכול לציין עובדא דדוד המלך אבל נקט דר' חסדא, ויש לעיין.

והנה הכח המחייב שיש בעצם התורה, זה במה שמוציא התורה מפיו ממש, כדאיתא עירובין נד ע"א פתח פומיך תני פתח פומיך קרי דכתיב "חיים הם למוציאיהם" אל תיקרי למוציאיהם אלא למוציאיהם, והיינו שיש מעלה מצד עצם עצמיותה של תורה בזה שמוציא התורה מפיו, והיינו שעל ידי זה מלהיב את אותיות התורה, ובזה מאירות האור הגדול ההוא, והאור הזה מופקע ממייתה, כמו שאומרת הגמרא שהמלאך המוות לא יכול היה עליו, היינו בזה גופא שלא פסק מפיו התורה ממש, אזי היה בריה שמופקעת ממות, וזהו המעלה של הלומד תורה שמוציא תורה מפיו ממש.

ועוד מוצאים שר' חסדא חוץ מזה שהוציא מפיו, היה בבית מדרש והיינו שלמד תורה בקול והיינו שלא שתיק, ועל זה כתב מהרש"א עירובין (שם) שכל גופו מזועזע בעצם כשלומד תורה בקול, שהוא בעצם חי שמרבה תורה מרבה חיים, ועל ידי שמוציא תורה מפיו זהו מחדש תורה, שמתייצר תורה ממנו על ידי שמלהיב את אותיות, אזי מרבה חיים שעל ידי שהוא אומר תורה בקול אז מתייצר תורה אזי מתייצר בעצם חיים.

זה חייבים לדעת שאין שום הפסיד מללמוד, וללמוד בקול ולהוציא בשפתיו, שזהו החיים בעצמם כן הם חיינו- ואורך ימינו, ובהם נהגה "יומם ולילה" שזה גימטריא "גן עדן" 177 שעל ידי לימוד הצורה יומם, ולילה בזה העולם שייך להרגיש מתיקות ועידון של זיו השכינה ממש, מעין גן עדן.

שניזכה לזה

דוד יהודה פייירסטון

**Parshas Matos- Masei**

What Message Are We Giving Our Children?

We can try and hide from subjects which bring us pain. We can cut major portions out of our lives in order to make things seem rosier- but death's honesty has a way of changing our landscape.

I would like to relate a true story that took place in one of the neighborhood's of Jerusalem. A Talmud Chacham and well known successful businessman - a real Ehrliche Yid- fell ill suddenly. On his death bed he handed over two envelopes to his teary eyed children. "The first one I would like you to open after my petirah and the second one after you get up from the Shivah," he stoically informed his incredulous but devoted family.

Shortly afterwards, the patriarch passed away. Opening the letter- the children were shocked at its contents. Their father was asking for something that was beyond the pale. A strange request for a man of his stature- he was asking his children to bury him in his socks. Although there is an important concept in Halacha that encourages carrying out the request of a dying man- this specific request was clearly in violation of the laws of religious burial.

Try as they may, the children were not able to get a dispensation and hence could not bury their father according to his last will and testament.

The children were bereft that they could not carry out their beloved fathers request and begged for his forgiveness after the burial.

Somehow the letters contents got out and was the talk of the town. The week of mourning is solemn, but many could not help but discuss this revelation. The request seemed strange in light of the fact that the Niftar was a Talmud Chacham, definitely someone who knew better.

Keeping to their promise- they opened the second letter after the week and in it they read these words-

"My dear children, I forgive you for not carrying out my last request to be buried in my socks. It was my intention to teach you all a most important lesson. The riches of this world mean nothing.. You cannot even take one pair of sock's with you when it's time to go. So please do not argue over the Yerusha..and do your best to keep the peace amongst each other when dividing up your inheritance!

Everyone is familiar with the ramifications of these words of wisdom. The fire that starts over the details of an inheritance has burnt many a family over the years.

Let us look deeper into the message of our Parsha which deals parenthetically with the laws of inheritance.

ידבר משה אל ראשי המטות לבני ישראל

Moses began speaking to the heads of the Matos (literally chief of Staff's - editors note-perhaps this is where the phrase chief of staff-comes from; as Matos means staff's).

The question has been asked- why the word Matos- .. why the characterizations of these leaders as Roshei Matos- Chief of staff's?

Couldn't they have been referred to as Rosh Hashvotim - heads of the Tribes, instead?

There must be something important in the symbolism of the Mateh- the wooden staff.

This generation has excelled in religiosity.

In our quest to have little to do with the outside world- we live in self imposed ghettos. Going from Shul, to work, to learn- to our families.. and back again..doing the same things or many of the same things - day in and day out.

And this we call building a connection to Hashem- with Tzniyus, with piety.. we are sure that our behaviors will keep us pure.

This behavior might keep us pure but it also lessens the impact we have on the those around us. We were sent here with a purpose- each and every one of us- and this purpose involves interacting with the world- for it is surely Hashem's world..all of it.

This subdued way of living also makes us mediocre. The ability to create new things, and bring forth new ideas, will never come from a mind that follows a maze faithfully. To be sure, G-d wants us all to be creative and vibrant in our Yiddishkeit-but what has happened?

Look around -Our children are confused by what they see- only the flame of excitement can light the spiritual torch for a new generation and that flame is wavering and getting weaker by the day in today's copycat generation. Individualism has been sacrificed at the altar of spiritual conformity.

Let's see what lessons can be gleaned from the symbolism of the "Mateh" - a wooden staff.

First, the Mateh is a living thing, this piece of carved wood- our lesson; we must be growing people, not stagnant, not stubborn as steel .

Each staff had the individual seal of a tribe- we all have different but important qualities to develop in ourselves- we are NOT all the same.

Each wooden rod has been nurtured as a sapling- We must learn and not forget-nurture our children and help them grow. Just as our parents before have nurtured us.

We have many important life lessons to impart to our children both ethical and moral .We must teach by example the correct way to interact and treat one another.

These lesson's will IY "H be imparted by our children to their children. If our children do not follow our defined spiritual path we must respect and accept them; embracing the differences with love.

Everyone wants to be prepared- we would do ourselves a big favor by preparing ourselves with the answers to some of the following questions.

What life lessons would we most want to impart to our children?

How might we choose to be remembered by our family and those closest to us, after our sojourn here?

What would we like to bequeath to our generation? What can we leave over to the world after 120 years as an eternal contribution to society?

Once we start thinking in this direction- we are well on our way to living a fulfilled life- Remember; our Creator wants us to be creative, vibrant and special in everything we do!

Good Shabbos!



**A very special Mazal Tov to Rabbi Coren & his very chosheva Daf Yomi group (both of them), on successfully completing mesches Bava Basra and with that the 3 Bava's.**

**This milestone was celebrated with a grand siyum in the tent at 20 Forshay.**

**The Siyum was truly a seudas melech . A very special Yosher Koach to Reb Shimon Lerner, a daf yomi participant, who generously sponsored the siyum L'zecher N'ishmas his father**

לעילוי נשמת יצחק בן חיים יהודה



## Halachos of Erev Tisha B'av

By Rabbi Shimon Sofer

These Halachos are for review purposes only. The best source of Halacha is always your Rav

### Seudah Hamafsek

1. At the Seudah Hamafsek, one may not eat 2 cooked foods, nor meat, chicken or fish, and it's forbidden to drink wine, or any other alcoholic beverage.
2. The reason the above is forbidden, is to remind oneself to mourn the destruction of the Beis Hamikdash.
3. The custom is to eat a boiled egg, as this is what is served to mourners. No other side dish should be eaten at that meal.
4. One who can, should eat only bread and egg dipped into ashes, and should drink only water, and should say "This is the Seudah for Tisha B'av".
5. One should sit on the floor for the Seudah Hamafsek, a cushion or a low chair is permissible if it is hard to sit on the floor.
6. Shoes may be worn at the Seuda Hamfsek.
7. 3 men should not sit together, as not to require a Zimun, and even if they do sit together one does not recite Zimun by the Seuda Hamafsek.
8. If after finishing eating the Seuda Hamafsek it is not yet Shekiya {sunset}, one should state that he wishes not to start the fast yet, and he may eat until Shekiya.

### Learning Torah

9. According to strict Halachah, one may learn all sections of Torah on Erev Tisha B'av, however the Minhag is not to learn Torah after Chatzos on Erev Tisha B'av, and only to learn about the tragic times during the destruction of the Beis Hamikdash.
10. The reason one doesn't learn torah on Erev Tisha B'av, is that learning torah makes one happy, as it says, "פקודי ה' ישרים לב משמחי לב".
11. There are many Halachic authorities who argue with this, and allow all torah learning.

### Pleasure walks

12. One should not take pleasure walks on Erev Tisha B'av from Chatzos, as not to distract himself from the mourning.

## JOKE OF THE WEEK



### Quiet Please

Every ten years, the monks in the monastery are allowed to break their vow of silence to speak two words. Ten years go by and it's one monk's first chance. He thinks for a second before saying, "Food bad."

Ten years later, he says, "Bed hard."

It's the big day, a decade later. He gives the head monk a long stare and says, "I quit."

"I'm not surprised," the head monk says. "You've been complaining ever since you got here"

### Stereotyping

A ventriloquist is performing with his dummy on his lap. He's telling a Chelm joke portraying people from Chelm as less than intelligent.. An indignant Chelmer stands up "What gives you the right to stereotype people from Chelm that way?" he demands. "What does the city where I live have to do with my worth as a human being?" Embarrassed, the ventriloquist begins to stammer out an apology. "You keep out of this!" he yells. "I'm talking to that little jerk on your knee!"

### Fast Car

A citizen of Chelm bought the fastest and newest car ever created. He entered the car and turned on the radio; He heard: "This Is London!"

The Chelmer said: WOW this thing is FAST!

### The English Language

A Polish man married a Canadian girl after he had been in Canada a year or so, and although his English was far from perfect, the couple got on very well. One day, though, he rushed into a lawyer's office and asked if he could arrange a divorce for him, "Very quick!" The lawyer explained that the speed of getting a divorce would depend on the circumstances, and asked these questions:

LAWYER: "Have you any grounds?"

POLE: "An acre and half, and a nice 3 bedroom house."

LAWYER: "No, I mean what is the foundation of the case?"

POLE: "It is made of concrete, bricks & mortar."

LAWYER: "Does either of you have a real grudge?"

POLE: "No, we have a carport and don't need a grudge."

LAWYER: do you get along well with your wife

POLE: "We have faucet in kitchen no need well"

LAWYER: "No, I mean does your wife beat you up?"

POLE: "No, I'm always up before her."

LAWYER: "Why do you want this divorce?"

POLE: "She going to kill me!"

LAWYER: "What makes you think that?"

POLE: "I got proof."

LAWYER: "What kind of proof?"

POLE: "She going to poison me. She buy bottle at drug store and I read label. It say Polish Remover."

Fact: Five out of six people agree that Russian roulette is safe



It's one of the greatest experiences of a persons life, and yet it never gets old. Constantly renewing itself with out stop. No matter who you

are or where you live, we all experience childhood. With in us all, there are experiences we cherish and miss.

I remember the first time it dawned upon me that I was no longer the child I perceived myself as. I was playing hide and seek with my brother and saw a broom closet I used to always hide in. But when I opened it and tried to fit in, I realized I will never be able to hide in that spot again. At that moment I was flooded with emotion. I wish I can just go in there one more time. Close it behind me, and wait for someone to come and find me.

Until recently one mystery that I was plagued with as a child has remained unsolved. A couple of nights ago I was on my front lawn when I noticed something twinkling and no, it was not the tooth fairy. I took a step closer, and realized the blinking light was emanating from a life source about the size of a grain of barley. There in front of me, hovering about 4 feet in mid air was a lone fire fly.

It is a magical moment when one sees these small beetles glowing like fairies. (I wouldn't be surprised if this magical insect was Disney's inspiration for tinkler bell). This wonderful creation of Hashem begs for explanation. WHY do they glow?

Light in beetles (fire flies) was originally thought to be used for warning purposes, but now its primary purpose is thought to be used in mate selection. (You thought you were the only one who tried to look good). They have a variety of ways to communicate with mates in courtships: steady glows, flashing, and the use of different levels of light.

I guess now we know where morse code comes from...

Think about it,  
Yehuda Grodsky

# MAZAL TOV!

Mazal Tov to Sara and Eli Davidson upon the birth of a baby girl.  
Mazal Tov to Leah and Ira Davidson Proud Grandparents.

A belated Mazal Tov to our favorite Zeida, Reb Moshe Shia & Rebitzen Rifky Scheiner upon the birth of a baby girl, Bracha, to their children Malka and Zalman Leib Deitch.



## Rules and Regulations for Early Shabbos Part V

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

The ending of the meal

There is another discussion when making early Shabbos, in regards to the finishing of the meal. The Sefer Chasidim (written by Rav Yehuda Hachasid, one of the Rishonim) writes that even if making an early Shabbos and commencing the meal before nightfall, one should also eat some more bread at the end of the meal, the size of an olive (a k'zais) after nightfall.

Many others take issue with this suggestion: if it is considered Shabbos, why should one not fulfill his obligation of partaking in the Shabbos meal? Why should it be necessary to eat more after nightfall?

The Eliyahu Raba, among others, explains that the Sefer Chasidim agrees that the Shabbos Queen, in her full glory, has started. However, the Shabbos meals are an exception, the requirement to partake of three meals on Shabbos is learned from the expression "hayom," used three times in the Torah – in regards to the man. Since the Torah specifically requires one to partake of three meals on the actual day of Shabbos, for that requirement, turning Friday in to Shabbos will not suffice. It is still, technically, not considered the actual day of Shabbos. The Maharal – in his commentary on the hagadah, Gevoros Hashem – also concurs with this ruling.

In fact, the Pri Megadim explains that according to this opinion, eating the extra piece of bread must be done after nightfall, even eating during twilight (bein hashamashos) will not suffice.

The commentators raise the question: In general, one is required to eat bread for a Shabbos meal which is greater than the size of an egg, which constitutes an established meal; the size of a k'zais is sometimes eaten as a snack. That being the case, one should be required to eat – at the end of the meal – bread which is greater than the size of an egg.

Rav Shlomo Zalman Auerbach zt"l explains that to create a meal one needs to eat bread the size of an egg. But once the meal has started, any eating which is done is considered significant and it is suffice to continue the meal with bread the size of a k'zais.

However, not all concur with this notion of the Sefer Chasidim; there are many Rishonim who assert that one can finish the entire meal before night has arrived.

The Terumas Hadeshen, also one of the great Rishonim, in discussing the rules of early Shabbos, mentions that many of the early sages would make an early Shabbos and finish their meal way before the sun went down. In fact, he tells of one great rabbi, who used to take a walk after the meal, with all of the great members of the congregation, along the Dunai River, returning from their stroll, when it was still light outside.

In conclusion, there are opinions for both sides – requiring the consumption of another k'zais after nightfall and others who opine that it is unnecessary. Practically speaking, the Magen Avraham and the Mishna Berura recommend that one should try to eat a k'zais after nightfall.

The most recent part of the series of early Shabbos shiurim: "Rules and Regulations for Early Shabbos," took place this past Friday morning, on the topic of: "The Earliest Time One Can Be Mekabel Shabbos." The next part of the series will take place this Friday morning, July 21, @7:30AM, on: "Tarti D'sasri – davening Minchah and Maariv after plag."

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

Wishing you a wonderful Shabbos,

*Rabbi Nachum Scheiner*

Erev Shabbos Plag MInyan for Mincha & Maariv

**BLUEBERRY HILL AREA**

**MATTOS - MASSEI**

**Mincha 6:30 Plag: 6:51**

**30 Dr Frank Rd. Entrance From Humbert**

# The Incredible Salvation Of One Act of Chesed

## Daniel Keren

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

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

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

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

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

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

Grateful for his new lease on life, the boy waited a few hours for his father to wake up back in Lakewood in order to tell him of his neis. He related the frightening story and how Hashem saved him through the messenger of that elderly surf boarder.

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

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

The boy answered, "No yeshiva wants to take me in and I have nothing else to do."

"I'll get you into a good yeshiva," the man answered. "I have connections with the hanhalah at Waterbury Yeshiva in Connecticut."

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

On Wednesday, two days later, the father

entered the shul and was surprised to see that the same teenager was there, doing nothing.

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

"I have no way to get there," said the boy.

"If that is the problem," the man said, "I'll take you. Go home and pack your stuff. I'll pick you up."

When the man returned home and told his wife what he was going to do, she asked, "What are you doing? The journey to Waterbury from Lakewood and back is at least six hours. You are 65 years old. You can't do it. It's too much physical exertion for you. Pay someone else to drive the boy."

The father agreed, and he asked his son-in-law to find someone to drive the teenager. He found a person who agreed to drive the young man for \$200. That same day, the boy began learning in Waterbury.

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

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

## Rav Shlomo Zalman's Advice to the Mother of Three Young Orphans

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

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

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

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

"I want you to take the money, and go with your children to a toy store, and use the money to buy games and toys for them. Then, go home and play these games with

your children. Also, make sure to take your children to the park as often as you can, and play with them there. Spend time with your children and create a strong and loving relationship with them. This will make your children happy and wholesome."

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





# Sacrificing the Mission for the Love

## The Eastern Settlers: A Tale of Love

### By: Rabbi YY Jacobson

#### **The Old Man**

Arnold had reached the age of 105 and suddenly stopped going to synagogue. Worried by Arnold's absence after so many years of faithful attendance, his rabbi went to see him. He found him in excellent health, so the Rabbi asked, "How come after all these years we don't see you at services anymore?"

Arnold looked around and lowered his voice. "I'll tell you, Rabbi," he whispered. "When I got to be 90, I expected G-d to take me any day. But then I got to be 95, then 100, then 105. So I figured that God is very busy and must have "forgotten" about me and I don't want to remind Him."

#### **The Eastern Colonists**

The Bnei Yisroel are en route to the Land of Canaan when they are attacked by the armies of Sichon and Og, whose domain lay on the eastern bank of the Jordanian river. Moshe leads the Israelites into battle, defeats the two kings and conquers their land.

In an unexpected turn of events, the tribes of Gad and Reuvein, who own an enormous amount of sheep and cattle, ask that they be given these territories, which were prime pastureland, in lieu of their allotment in the land of Canaan, which lay to the west of the Jordan.

"The descendants of Reuvein and Gad had an extremely large number of animals," the Bible relates in this week's portion. "And they saw that the Ya'zer and Gilead areas were good for livestock. The descendants of Gad and Reuvein came and presented the following petition to Moshe... 'If we have found favor in your eyes, may this land be given to your servants for a possession; do not take us across the Jordan.'"

Moshe becomes extremely upset. He gives them a fiery and dramatic sermon that lasts ten complete verses, a pretty long stretch in biblical narrative. "Shall your brothers go to war while you sit here?" Moshe thunders. "Why do you dissuade the heart of the children of Israel from crossing to the land that G-d has given them?"

"you are repeating the sin of the Spies -- a sin which condemned an entire generation and stopped Jewish history in its tracks for forty years. Like your parents before you, you are about to dissuade the heart of your brethren from entering the land. "You will destroy this entire nation," Moshe concludes his passionate rebuke.

The Reuveinites and Gadites accept Moshe's words with grace. In response, they clarify their original position. Far from seeking to free themselves from the impending wars for the Land, they were fully prepared to send their troops into the Land and take a leading role in the battles until they were successfully concluded. Only then would they return to the lands allotted to them in the east. "We will not return to our homes until every Israelite has received his Inheritance," they pledge.

Moshe consents to their plea. He changes his tone and grants them the territories they requested.

#### **The Questions**

Several points in this narrative are perplexing. First, since their intentions it seems, were really pure

(they never had in mind to abandon their brethren going to war), how did Moshe misread them so profoundly and grow so furious with them? Why did Moshe not first inquire what their intentions were before coming down so hard on them?

Second, Moshe's words focused on the point that it was unacceptable that one segment of Jewry isolates from the rest of the nation, shirking responsibility and escaping the fate of their brethren. But what about the seemingly more important point: G-d wanted the Jews to settle the land at the west of the Jordan! These people decided that they wish to remain in the Trans-Jordan, but who gave these two tribes the right to redefine the plan and choose the East instead of the West? Why did Moshe consent to their request?

#### **Searching for the Sub-Plot**

Every serious student of the Hebrew Bible is aware that most biblical plots contain sub-plots (often sub-sub plots), rarely articulated in the narrative explicitly. Our present tale is no exception: The explicit narrative is about two tribes of Israel concerned with their enormous amount of livestock. Yet the drama in which this episode is captured in the Torah somehow gives one a sense that these tribes were not only concerned about their cattle; something very personal was at stake in their request to remain in the Trans-Jordan. What was it?

The Bible gives us no hint. There is no way of knowing. We are left in the dark until Moshe is about to leave the world.

In the last section of Deuteronomy, just moments before his passing, Moshe speaks to each of the twelve tribes of Israel. His words to the tribe of Gad must be heeded to carefully :

"He [Gad] chose the first portion [of land available], for that is where the lawgiver's plot is hidden."

#### **Unlimited Loyalty**

These brief cryptic words, at last, expose to us the true reason behind Gad's insistence to settle the territory to the East of the Jordan. Moshe, the lawgiver, was destined to die in the East and never to cross the Jordan. Gad pined to remain with Moshe. Gad would not allow Moshe's burial plot to remain isolated in the plains of Moab devoid of the presence of even a single Jew.

The cry of Gad and Reuvein "Do not take us across the Jordan," was a plea not to separate them from Moshe. If Moshe is not destined to cross the river, they too did not wish to cross it. These were no mere farmers worrying about real-estate. These were souls so deeply attached to their Rebbe who were determined to spend their lives near the resting place of Moshe .

#### **Moshe's Intuition**

Moshe, clearly, did not anticipate such a movement. When the members of the tribes of Gad and Reuvein approached him with their request, they naturally could not communicate the entire truth. They would not talk to Moshe about his own death and his gravesite. Instead,

they discussed secondary motivations, namely the fate of their abundant cattle.

Moshe, in his intuition, felt that what they were expressing to him did not capture the entire story. Moshe sensed that their words eclipsed a deeper truth. He thus suspected them in contriving a scheme designed to escape responsibility. Hence, he rebuked them severely.

Yet surprisingly, they accepted Moshe's words in grace. The narrative makes it clear that they were not upset by the false accusations Moshe thrust upon them. Why not?

Because they knew that they were not being straightforward. Above all, this was not about them and their ego; it was about their selfless love and dedication to Moshe. His fury did not alienate them, it merely demonstrated once again the genuine leader Moshe was and strengthened their resolve to remain in his proximity for eternity.

Moshe agreed to fulfill their request. He could not tear himself away from the people he dedicated his life to. If his people reciprocated the love he showered upon them, he would not be the one to expel them from his midst. And at the last moments before his death, he extols Gad for this deeply loving choice .

#### **The mistake**

Yet, after all is said, rabbinic commentary does criticize the Reuveinites and Gadites for their decision to remain in the Trans-Jordan. The verse in Proverbs, "If an inheritance is seized hastily in the beginning, its end will not be blessed," is applied in the Midrash to the two tribes who seized the territory to the East of the Jordan. Centuries later, when the Jews are exiled from their land through the Assyrian and later Babylonian empires, it is these two tribes who are the first to be exiled from their land.

Why?

Notwithstanding the noble and deeply moving intentions of Gad and Reuvein, their choice is considered "hasty" and immature. It was emotionally compelling and profoundly moving, but spiritually short sighted.

Yes, Gad and Reuvein could not abandon Moshe's burial place. They were determined to remain in the proximity of Moshe's body. Yet they failed to realize that Moshe's true presence would not remain interred in the earth of the plains of Moab. Moshe would continue to live on in his vision, in his ideas, in his teachings. And Moshe's vision was that the Jewish people fulfill their G-d given mandate to enter the Land of Canaan, settle it and transform it into a Holy Land, redefining the physical landscape of the land as an abode for G-dliness.

Moshe was never comprised of simple matter so that his identity would be defined merely in terms of his physical body. Moshe's life embodied a truth, a vision, a way of looking at the world and understanding the objective of man's journey on this earth. As long as that truth would live in the hearts of people dedicated to Moshe's dream of transforming the earthy land of Canaan into a divine landscape, Moshe would remain alive.

To be in the physical presence of Moshe is great. Greater yet is to leave his presence and fulfill his mission to settle the Holy Land.

OUR 10<sup>TH</sup>  
BEIN HAZMANIM!



*Yeshivas*  
**BEIN HAZMANIM**  
ישיבת בין הזמנים  
קיץ תשע"ז

UNDER THE DIRECTION OF  
RABBI NACHUM SCHEINER א שליט"א

**SCHEDULE**

Seder 10:00am-1:00pm  
Breakfast 9:15-10am

Minyan Shacharis 8:30am  
Minyan Mincha 1:40pm

There will be  
Matan Schara B'tzida.

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**א' אב – כ"ו אב**  
Monday, July 24 – Friday, August 18  
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UNDER THE LEADERSHIP OF RABBI AARON LANKRY

**This Sunday!**

*Night Kellel*  
Presents a Shiur by:

**Rav Yitzchok Kalifon**

Formerly Rav in Maalot Dafna, Jerusalem  
Mashgiach, Mir Alumni

Topic:

**THE 9 DAYS**

**How do we connect to its message**

**SUNDAY, JULY 23<sup>rd</sup>**

יום א' פ' דברים

**9:00PM**

Followed by Maariv  
**18 Forshay Road**

**Rav Aryeh Levine and  
The Crying Woman**

A woman once came to Rav Aryeh Levine's home. She pleaded, "Please just let me sit and cry before you." He replied kindly, "You may surely sit, and you may even cry— but not before me. Direct your tears to Hashem, the One Who listens to weeping and hears the cries of His people." The woman took a seat and cried, and in between her tears she described to Rav Aryeh Levine her sad situation. Rav Aryeh asked her not to cry so much, and said that Hashem has so much mercy and He will surely help.

of the thousands of tears I cried over saying Tehilim? Was it all for nothing?"

Rav Aryeh gently answered, "After 120 years, and you come before the Heavenly Court, you will see how many severe and harsh decrees against the Jewish people were tom up, all because of those precious and holy tears that you have cried. Not one teardrop goes to waste! Hashem counts them like pearls and treasures them!" The woman smiled and tears of happiness flowed down her cheeks.

But a few days later the woman returned to tell him that the person she had been Davening for had passed away. She now cried with new tears, and Reb Aryeh did his best to comfort her. She said, "I will accept your calming words, but I have a question. What became

Sometime later she came back to visit Rav Aryeh and she said, "Dear Rabbi, please tell me those beautiful words again. What happened with all those tears?" Rav Aryeh Levine taught her that no Tefilah ever goes to waste, but it is cherished by Hashem forever!



### BABY BORN DURING BEIN HASHMASHOS PART III

We previously mentioned that there are two opinions of how to calculate bein hashmashos: either it is from sunset, until approximately 13 and ½ minutes, or it is from approximately 58 and ½ minutes after sunset until 72 minutes. The Biur Halachah writes that one should be concerned with both opinions of how to calculate bein hashmashos and start Shabbos before sunset and end Shabbos like Rabeinu Tam.

In more recent times, the Shevet Halevi affirms that, before coming to Eretz Yisroel, the prevalent custom was to follow Rabeinu Tam; however, in Eretz Yisroel, the prevalent custom is to follow the Geonim. He suggests that – if one does not have any specific custom – to be concerned with both opinions and consequently a baby born after sunset until after the commencement of nightfall according to Rabeinu Tam, the bris should be performed on the following day.

The Chazon Ish (quoted by the Shmiras Shabbos Kihilchasah) affirmed that – in Eretz Yisroel – if a baby is born 35 minutes after sunset on Friday night, it is considered born on Shabbos and the bris can be done on Shabbos. Rav Shloma Zalman Auerbach (also quoted by the Shmiras Shabbos Kihilchasah) ruled that if a baby is born – in Eretz Yisroel – even 25 minutes after sunset on Friday night, it is considered to have been born on Shabbos and the bris can be done on Shabbos.

Interestingly, the sefer Bris Avraham Hacoen, by the renowned mohel, Rabbi Rami Cohen, quotes the Satmar Rav zt”l, who, although he was an ardent follower of the opinion of Rabeinu Tam – even davening minchah way after sunset – however, when a baby was born a few minutes after shkiah, he ruled that the bris should be performed on the following day, in deference to the opinion of the Geonim. He explained that in America that became the prevalent minhag to push off the bris of a baby born after shkiah.

There are some interesting scenarios that arise in regards to these questions. What happens if a baby is born 35 minutes after sunset on a Friday night: The father of the child follows the opinion of the Geonim that is already considered night and wishes to make the bris on the following Shabbos. However, the mohel follows the opinion of Rabeinu Tam that the baby was halachically speaking, born on Friday, which means the bris cannot be done on Shabbos, since it is a bris not taking place on the 8th day. Although the father has the right to make

the bris, he would need to find a different mohel, since this mohel can’t perform such a bris on Shabbos.

This can be an issue in the converse situation as well. A baby is born 35 minutes after sunset on a Tuesday and the father follows the opinion of Rabeinu Tam and wants to make the bris on the following Tuesday. However, the mohel follows the opinion of the Geonim and considers the baby to have been born on Wednesday. Although the mohel can technically perform the bris, he would not be allowed to recite the brocha, since according to his opinion it is considered a bris on the 7th day.

### COMMUNITY KOLLEL NEWS:

Due to popular demand, the Night Kollel hosted for a second time: Rabbi Yitzchok Ahron Fischer, Renowned Mohel. He discussed, once again, many fascinating anecdotes from his years of performing brisos internationally. In Russia, he had to deal with the question of performing a bris on a child of questionable lineage. This question was posed to Rav Elayashiv zt”l, who ruled that they should recite the brocha on a baby who is definitely Jewish, and then continue with that brocha and perform the brisos on the questionable children.

Another fascinating story involved a baby whose mother was Jewish, but the father was not. The psak was that the bris could be done on Shabbos, but there was a problem of how to get the baby to shul. The solution: they had an in-house Shabbos-Goy; the father of the baby brought the child to shul.

The Night Kollel will be privileged to host a dissertation given by: Rav Yitzchok Kalifon, Former Rav in Maalot Dafna, Yerushalayim. Topic: “THE 9 DAYS: How do we Connect to its Message?” the shiur will take place on Sunday, July 23rd, @9:00PM // Maariv @9:45PM

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. You can also receive the shiur by email by sending a request to Ohrchaim18@gmail.com.

Yeshivas Bein Hazmanim: Starting this Monday, July 24 – Friday, August 18. The schedule will be as follows: Shacharis 8:30am; Breakfast 9:15-10am; Seder 10:00am-1:00pm; Mincha 1:40pm. As always, there will be Matan Schara B’tzida. For more info call: 845-293-0670// Email: Bmocnk@gmail.com.

Wishing you a wonderful Shabbos,

*Rabbi Nachum Scheiner*

Rabbi Aaron Lankry our Morah D’asra and Rabbi Fisher esteemed Mohel speaking to our Kollel about Hilchos 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

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THE ROCKLAND COUNTY

# Tisha B'ar Event

VIDEO BY RABBI YY JACOBSON  
WILL BE SHOWN MONDAY NIGHT AFTER EICHA

*A Day of Renewal & Inspiration - For the Entire Community - Men & Women  
Come & Recharge Your Emunah & Bitachon*

AT 18 FORSHAY RD - TENT

TUESDAY AUGUST 1, 2017

RABBI  
Y.Y. JACOBSON

WILL SPEAK AT

2:30 TO 4:30

FOLLOWED BY A 1-HOUR VIDEO PRESENTATION

AND

6:00 TO 7:30

**MINCHA:**

1:30 - 1:45 - 2:00 - 3:00 - 5:30, 6:10 (PLAG MINYAN) & 7:45 (SHKIA MINYAN)

*An additional Mincha will take place immediately following the end of the first lecture*

יהי רצון שהימים האלה יתהפכו לששון ולשמחה

Sponsorship Opportunities Available - please call 914-645-4199

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