



OUR BELOVED RABBI  
SOKAVA REBBE

# BET

BRINGING EVERYONE TOGETHER

# Journal

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



Come and Be Inspired by  
**RABBI YY  
JACOBSON**  
this week  
Shabbos & Sunday

**NEW DAILY  
MINCHA MINYAN**  
Sun - Thurs - 300:PM  
18 Forshay Downstairs



**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



**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



OUR BELOVED RABBI  
SOKAVA REBBE

# Dear Kehilla,

BET Parashat Pinchus

We know the ways of Hashem are middah k'neged middah, yet how does Pinchus's action

merit him to become a Kohen? A Kohen is a person that spreads love and harmony yet Pinchus's action was one of violence? Furthermore the Gemarah teaches us there is no reward for doing a mitzvah in this world, so how can Pinchus be gifted a reward of becoming a Kohen?

David Hamelech was unable to be the one to build the Bais Hamikdash because his hands were covered with blood. Even though the bloodshed was for the benefit of the people and was permissible it was not appropriate for him to construct the home of Hashem. It should be the same in regards to a Kohen; being that he is empowered with service in the Bais Hamikdash, it should be a prerequisite that his hands should be clean of blood. The Halacha states that if a Kohen accidentally killed someone, he can't bless the nation. If Dovid Hamelech couldn't build the walls of Bais Hamikdash due to blood on his hands, serving in the Temple is even more significant and shouldn't be allowed to be done by Pinchus who has blood on his hands. How can it be that the reward to Pinchus was to become a Kohen?

The Gaon of Vilna in Parashat Vayara addresses the fact that the Jewish people till today survive on the merit of the Akeidah Yitzchak. The question is; how can that be if there is no reward for a mitzvah in this world? The Gaon explains; there is no physical reward for the mitzvah itself rather for the preparation and the attitude and swiftness with which the mitzvah was performed. Avraham prepared for the Akaida fulfilling the request of Hashem promptly in its full glory and therefore we receive reward till today. The same is true for Pinchus. The merit he received was due to the manner that he did the mitzvah, without hesitation and totally for Hashem's name. There was no personal agenda, he was not a hater, and the proof to this is he never did it before even though there were many opportunities for one to be a zealot in the midbar.

King David was frequently at war so his hands shed blood on a constant basis. Pinchus however, was a kind loving person and only under the one circumstance that a plague broke out did he shed blood to save the lives of many others.

The middah k'neged middah is that one of the main attributes of a Kohen is zerizus, doing their avodah swiftly. Pinchas therefore is entitled to the status of Kohen due to the way he acted with complete zerizus. This gives us a great insight to life. When we do a mitzvah the physical reward is granted according to the preparation and the methodology on how we go about the mitzvah. If we wish to receive great physical reward and not only spiritual reward, it requires that we perform our mitzvos immediately in the fullest grandest way.



**Our Morah D'asra Harav Aaron Lankry meeting with Harav Asher Bergman**

*Rav Bergman is the son of Harav Meir Tzvi Bergman and the grandson of Maran Rav Elazar Menachem Man Shach zt"l.*

*Rav Bergman devotes his time to disseminating his Grandfathers seforim.*

# SHUL SCHEDULE



## SHABBOS ZMANIM

EARLY MINCHA ON Friday AFTERNOON at 1:40 pm

<b>SHABBOS NIGHT</b>	Candle lighting	8:10pm	<b>SHABBOS DAY</b>	Shachris Vasikin	5:00am - DAF YOMI SHIUR	<b>SHAB EVENING</b>	Mincha & Daf Yomi	6:00pm
	Mincha Tent	7:00pm		Shachris	8:00am - Kiddush		Pirkei Avos	7:30pm
	Mincha 18 Forshay	7:30pm		Shachris	9:15am - 18 Forshay		Mincha	1:45pm, 8:10pm
	Shkiya	8:28pm		Shachris Bais Chabad	10:00am - 20 Forshay		Shkiya	8:28pm
	Mincha Bais Chabad 20 Forshay	8:38pm		Pirchei - Bnos	2:00		Maariv	9:08 & 9:13pm

## WEEKDAY MINYANIM

### SHACHRIS

20 Minutes before Neitz (3) s 5:17 | M 5:18 | T 5:19 | W 5:20 | T 5:21 | F 5:21

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 6:42 | M 6:41 | T 6:41 | W 6:40 | T 6:39

12 Minutes Before Shkia (1) s 8:14 | M 8:14 | T 8:13 | W 8:12 | T 8:11

### MAARIV

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

### LOCATION DIRECTORY

- (1) 18 FORSHAY DOWNSTAIRS
- (2) 18 FORSHAY UPSTAIRS
- (3) 20 FORSHAY UPSTAIRS
- (4) 20 FORSHAY DOWNSTAIRS
- (5) 18 FORSHAY TENT

\* NO SUNDAY MINYAN

JULY 09 - 14

NEITZ IS 5:37 am - 5:41 am

PELAG IS 6:54 pm - 6:51 pm

SHKIA IS 8:26 pm - 8:23 pm

סוף זמן קריאת שמע  
MAGEN AVRAHAM  
8:44AM - 8:47 AM  
GRA- BAAL HATANYA  
9:20 AM - 9:23 AM



## Tragedies of the 17th of Tamuz

Two of the five tragedies that occurred on the 17th of Tamuz were the burning of the Sefer Torah and the canceling of the Korban Tamid.

Torah and Avodah are categorical essentials for connecting with Hashem. As the Ramban writes, the Torah is actually the continuous permeations of Hashem name and Reb Chaim Volozhin explains based on the Zohar that Torah is the tree of life, our absolute life source. Avodah and specifically the Tamidim represent the ultimate connection to Hashem.

It is a zechus and great joy to announce our siyum on the Babas Masechtos ending with Baba Basra. The siyum is being sponsored by our dear daf yomi member Reb. Shimi Lerner and is L'zecher N'ishmas his father Reb. Yitzchok ben Chaim Yehudah.

*Reb Shimon Lerner and Rabbi Coren's Daf Yomi Shiur*

*Cordially Invites*

*the Bais Medrash Ohr Chaim Community to a*

*Siyum*

*Meseches Bava Basra*

**בבא בתרא**

*Thursday Morning July 20<sup>th</sup> 26 Tamuz 5777*

*Immediately following 8 AM Shachris*

*Location: Tent @ 20 Forshay Rd.*

*Sponsored by Reb Shimon Lerner*

*L'zecher N'ishmas his father*

**לעילוי נשמת יצחק בן חיים יהודה**

**We will be starting Meseches Sanhedrin IY"H @ 6 AM Tuesday July 18**

## MAZAL TOV!

Mazal Tov to **Phil and Yael Shelby** upon the birth of a baby girl.

Mazal Tov to all the Grandparents, Great Grandparents, Uncle's and Aunt's, and the entire extended family.

A very special Mazal Tov & Mabrook to our very own **Chani and Jack Shelby** upon this great Simcha.

May we all continue to share in each other's Smachot.



## VEASU LI MIKDASH VESHACHANTI BESOCHAM

It is written: And they shall make me a Mikdash and I shall dwell within them. "Within them" means within every person of Israel. For within every Jew, the core point of the inner essence is a sanctuary for Hashem's dwelling (may He be blessed).

The site of the Mikdash remains sacred, even in times of exile and desolation. In Midrash Sh'mot Raba Chapter 2, R. Acha says: "The Shechina ) never departs from the Western Wall." All the desolation is limited to the buildings. So is the case with the personal Mikdash within each person, the foundation is whole, clear and pure, as it is written, I am asleep but my heart is alert.

" Every form of (spiritual) desolation found in the people of Israel is only in those aspects of the people analogous to buildings above the foundation. The foundation of the individual sanctuary, however, remains in its holy state.

**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

*Night Kolloel*

*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**



## Women Davening Mussaf

In this week's Parsha we learn about the korbanos that were brought on special occasions including Shabbos and Rosh Chodesh. In light of this, Chazal established the davening of Mussaf on those days.

The Tzlach in Meseches Brachos, Perek Daled writes that women are required to daven since they are "rachmim" asking Hashem to have rachamim on us. However, women are exempt from davening Mussaf since this tefillah is not for rachamim as we find in the Rabbeinu Yona that Mussaf can't be made up if missed since it is not a tefillas rachamim. Mussaf is a mitzvas asseh shehazman grama; therefore women are exempt.

Reb Akiva Eiger in siman tes in the teshuvos gives a different reason why women are exempt from davening Mussaf. He says that since women were exempt from the mitzvah of machatzis hashekel which was used to buy all the korbanos tzibbur (including mussaf), they therefore did not have a part of Korban Mussaf so they need not daven Mussaf.

Shailos Ut'shuvos Be'er Yitzchok, Orach Chaim, siman chof asks the following question on the Reb Akiva Eiger mentioned above. According to the opinion of Ben Buchri in Shekalim, Perek Alef, mishna daled Kohanim and Leviim were exempt from machatzis hashekel as well. In addition, anyone under the age of twenty was also exempt from machatzis hashekel. Would that mean that these people would be exempt from davening Mussaf?

The Chinuch in mitzvah resh tzaddik tes says that the main obligation of the mitzvah of bringing the korban mussaf lies on the Kohanim. If they forgot to bring the korban mussaf they are the ones who are oveir and the rest of Bnei Yisroel are not liable, since the avoda is be'ikkar on the Kohanim. We see from the Chinuch that despite the fact that the Kohanim may not have been obligated to bring machatzis hashekel; however, since they had shaychos in actually bringing the korban itself they therefore would be obligated to daven Mussaf.

This answer clarifies the status of the Kohanim in this area. What about women and children under twenty? What about Leviim? Shailos Ut'shuvos Zera Avraham, siman daled, ois chof says that the Gemara in Shevuos, daf ches says that the goat that is brought on Yom Kippur is mechaper for a woman who gave birth and did not bring a korban of her own. She may still eat Kodshim without the korban. We see that the korban tzibbur is mechaper for women. We also see in Chulin, daf kuf lamed alef, amud bais that the goat that is brought on Yom Kippur is mechaper for slaves as well, despite the fact that they did not need to contribute to machatzis hashekel.

The reason women and the avadim get a kappara despite not contributing to the machatzis hashekel may be explained the same way as the "par" of the Kohen Gadol which was paid for by him personally yet it is mechaper for the extended families of the Kohanim. The Gemara explains that the money of the Kohen Gadol used for the korban is considered "hefker" and the Kohanim at large are able to acquire ownership of the funds and are therefore able to get a kappara. Similarly, the money of the machatzis hashekel becomes hefker by any korban Mussaf and all segments of Klal Yisroel are zocheh to it, thereby enabling them to have a kappara.

Based on this premise women would definitely be able to and are encouraged to daven Mussaf.

Let us hope we will have the korbanos brought again in the Bais Hamikdosh even before this Tisha B'Av.

## Parshas Pinchus

As a reward for his act of zealotness, Pinchas is appointed as a Kohain. Although a grandson to Aharon, he was not included in the original selection of Kohanim. No other person would ever be so honored

Moshe is told to do battle against the Midianites in retaliation for the incident at Baal Peor. Moshe counts the Bnai Yisroel in preparation for entering Eretz Yisroel. The total number of men over 20 years old, not including the Leviyim, is 601,730; compared to 40 years earlier when it was 603,550. If you include all men, women and children, the total is approx. three million

Moshe divides Israel through a lottery that miraculously matched each tribe to its proper portion. The Leviyim are counted.

Motivated by the "shayla - question" of Tzela Chad's daughters regarding their father who died without any sons, the laws of inheritance are discussed. Moshe is told to prepare for his death, and Yehoshua is chosen as his successor.

: The remainder of the Parsha details the various public sacrifices offered throughout the year: daily, Shabbos, Musaf, Rosh Chodesh, and every Yom Tov.

## Haftorah

Yeremiah 1:1-2:3.

This week's haftorah is the first of a series of three "haftoros of affliction." These three haftaros are read during the Three Weeks of mourning for Jerusalem, between the fasts of 17 Tammuz and 9 Av.

Yeremiah recounts how Hashem appointed him as prophet - despite his initial reluctance to accept the task - and tells of the encouragement Hashem gave him to fulfill his crucial mission.

He then describes two prophetic visions he was shown. The first featured an almond tree branch. Hashem explained to Yeremiah that just like an almond tree is very quick to blossom, so too Hashem will carry out his plan - to punish the Jews for their sins - in due haste.

The second vision was that of a boiling pot whose foam was directed northward. Hashem explained that this was an allusion to the afflictions the Jewish people would suffer at the hands of the people from the north of the Holy Land, namely Bavel. Hashem will cause the kingdoms of the north to lay siege to Yerushalayim and Yehudah and He will pass judgment on the Jewish people due to their abandonment of Hashem's ways and their idol worship.

Hashem then encouraged Yeremiah to deliver the prophecy and not to fear the Jewish populace who would certainly not take kindly to such harsh words.

The haftorah ends with a reassuring prophecy to the people: "Go and call out in the ears of Yerushalayim, saying: so said Hashem: 'I remember to you the loving-kindness of your youth, the love of your nuptials, your following Me in the desert, in a land not sown. Israel is holy to Hashem, the first of His grain; all who eat him shall be guilty, evil shall befall them, says Hashem.'"

Just so you should know...

© Asher Sulssa  
www.ChassidicPopArt.com

by "The Sokover"

0 6 7 DAYS UNTIL UMAN



## פרשת פנחס

אלון בכוח

האדמה עוד רכה והפנים עוד רטובות מדמעות והלב עוד מזועזע מהאבידה שעיר מונסי הפסידה, החפץ חיים זיע"א היה אומר "לעולם יהיה אדם מהטובים ולא מהרעים" היה הבחור היקר יהודה משה ע"ה איש טוב, וכך ירד דודי אל הגן וקטף את הפרח היקר, שתמיד פניו צהלו מאושר החיים, תקופות תקופות היינו לומדים בכל שעות היממה, ואיזה עונג וגשמעק היה לו להבין דבר גמרא, באלול למדנו שערי תשובה, והיינו עובדים על נקודות קטנות ביחד להתחזק, והיה מתחזק תמיד מצד האדם בעצם, היתי אומר לו שהוא גיבור כשמו יהודה, והיה מתקשר לפעמים לומר לי התגברתי על דבר מסויים שנזכרתי בזה שאמרת שאני גיבור, והיה לי כח להתגבר, וכשחשב שיש לו לעשות תיקון לדבר שעשה היה מתייעץ עד לקיים הדבר במיטבו, היה שלימות אדירה, היה מלא חן וחיות.

התקופה כעת של חורבן וסילוק השכינה מחייבת בעצם להתאבל ולהרגיש אבילות, כמה עוד אבילות שייך מכל הצרות שמתרחשים מידי יום ביומו בכלל ובפרט, בברכות ל ע"ב איתא ר' ירמיה היה יתיב קמיה דר' זיורא חזייה דזהו קא בדח טובא אמר ליה "בכל עצב יהיה מותר" כתיב א"ל תפילין מנחא ע"כ וכתב רש"י שצריך להראות עצמו עובד ובוזה מקבל שכר ע"כ וע"ז משני שמניח תפילין זה עדות שה' נמצא איתו ע"כ.

ויש לעיין בדברי רש"י טובא, והנראה בזה בקיצור ממש, שידוע שיש בעבודת ה' דרך הממוצע, והיינו שזה הדרך האמצעי, וכן כתב הרמב"ם בשמונה פרקים וביד החזקה הלכות דעות בהרחבת הדברים, אולם כתב עוד שכן רוב מצות מייצרים אצל האדם דרך הממוצע, ובכך ביארתי המשנה אבות "איזהו דרך ישרה שיבור לו האדם כל שהיא תפארת לעושה" והיינו כל שהיא מייצרת את האמצעי שהיינו תפארת לעושה י, זהו הדרך להבחין בכל מצוה אם היא ישר-ה' או לא אם זה מייצר תפארת או לא היינו הדרך האמצעי על ידי מעשיו, וכך יבחון אם זהו ממש רצון הויה או לא.

וי"ל ברש"י שבעצם מצוה גדולה להיות בשמחה תמיד כלשון רבינו נחמן, והיינו משום שעבדו את ה' בשמחה ובכל דרך דעה, וממילא תמיד בשמחה, ורק שלא יבא לשמחה שבא להוללות שירגיל לעבירה, כמו"ש רבינו יונה ממילא כתב רש"י שיש להראות כאילו הוא עצב שיהיה ממילא ממוצע, כדלעיל ז. גדולה מרדות אחת בליבו יותר ממאה מלקיות. כתב רש"י הכנעה, והיינו בזה גופא שהוא מראה עצבות זהו המעשה הכנעה ובוזה נעשה אמצעי, ועל זה השיב שיש לו תפילין והיינו שהוא מחובר העצם.

פקודי ה' ישרים משמחי לב, אור זרוע לצדיק ולישרי לב שמחה, זה העבודה להיות בשמחה תמיד טיפלו תוך כל ההסתרות וניזכה להאיר לכל תבל אפילו באפילת הזמן ממש.

החותם בדמע על אבדון חברותי היקר תהא נשמתו  
צרורה בצרור החיים.  
דוד יהודה פייסטון

## Parshas Pinchas

Influencing with the Positive

How many times have we grappled with the age old question of how much criticism and naysaying should be put forward when interacting with our children. We've all heard of the 80/20 rule- some have modified it to 95/5 for some ages. But wait, doesn't our tradition emphasize Yiras Shamayim and Yiras Chait-Fear of heaven and fear of sin and isn't there an obligation to remove or even obliterate bad behaviors before we can concentrate on doing good?

We are informed at the beginning of this week's Parsha that Pinchas, a zealot of monumental proportions is now a hero for the ages. He acted immediately and righted the incredible wrong that was on display in the camp of the Jewish people for all to see.

After stepping onto the eternal stage, Pinchas received a reward for life- he and his descendants were to be Kohanim, priests, who will guard the covenant of peace till the end of day's. The Torah, which wastes no words takes 4 pesukim to describe Pinchas, his actions and their reward.

Afterwards, one lone line is written; identifying Zimri - who committed the most heinous act publicly and as such was put to death by Pinchas. No mention of any punishment- just a simple accounting of his name. The Midrash notices this pattern and comments appropriately- "G-d desires to promote and publicize the good deeds of a righteous person as well as the sins of the wicked."

But the question is obvious here. Why the difference in the word count. If The Torah finds it necessary to publicize the deeds of both the righteous and the wicked- shouldn't they both be given equal time? Not to compare in the least way, but a fair news network would never cut the time of the opposing view in the interest of brevity (are you listening CNN?). Both views deserve to be heard equally and fairly.

Rav Yaakov Krantz, better known as the Dubno Maggid, asks the question and answers with a parable as he often does.

It was time for Shimon to enter the world of business. He had reached the age of 20 and his father longed for a successor to man the reins at the family's international trading firm. It was to be his sons first trip abroad and this being 18th century Europe- he was to be provided with the best horsemen, the finest carriage and everything he needed to make his maiden journey and buying trip a success.

Young Shimon's mother cooked and baked the most appropriate fare that would survive the journey- food and drink that would help him keep his strength on the road.

Since Shimon had a slight medical condition, even though it rarely manifested itself - his mother enclosed medicine that would alleviate any symptoms that might come up for him.

After long lectures on the importance of eating and drinking well while on the road- she begged him to not try and save on the costs of any of the food as there was plenty of it aboard- he should indulge freely making sure to take care of his health. Rest assured that the workers would help him transport any and all merchandise he chose to buy, no worries... they were commanded to do all they could to make this trip a luxurious one. But the road itself was debilitating and therefore she took time to explain every dish and how it was to be warmed up etc. Her eyes glowed as she envisioned a future for her young son that would see him continue the legacy of his successful father.

When it came time to explain the medicine, she did so but without all the glee that she devoted to the other provisions.

The Maggid explains the reason for this- G-d wants us to do good, and therefore the Torah emphasizes the good, shying away from overemphasizing the bad. Just as the mother in the story did not express her joy when describing the medicine-because she really would rather that her son never need the medicine, Hashem decided in the case of Pinchas not to go into detail about the punishment of the wicked.

In order to entice us to do the right thing, Hashem has a winning strategy- Our soul, the driving spirit of our lives, wants to do the right thing, why not entice us with good, with positive reinforcements and with a beautiful scenario of what will happen if we follow what He wants?

The Maggid is giving us an important lesson in chinuch. Positive and uplifting lessons reach their mark. Elaborating on the negative and introducing dark scenarios will most probably fail at motivating others.

We who must motivate our children (and ourselves) to follow in the path of the right and the just would do well to take a page from this parable and our Parsha and consider favoring rewards and positive reinforcements over threats of punishment. Although threats and punishment appear to work well at the time- their long term effects are rarely encouraging and successful. Some situations may require stricter posturing, but it goes without saying that a pleasant and respectful relationship goes much further in making sure our children make the right decisions down the road. If we emphasize the pleasant paths of life (Darchei Noam), our world and the world of our children will be brighter, happier and more successful BEZ"H.

As we start the "Three weeks" a period mourning the destruction of the Bais Hamikdash which was brought about by Sinas Chinam, blind hatred- it would be beneficial to take the time and examine our relationships with one another. By all accounts it was our faulty and dysfunctional relationships which caused the destruction- building those bridges, softening our approach to chinuch and showing more respect to each other will help us rebuild our nation both collectively and individually.

Good Shabbos!



# Just Trust and You Will See

By Rabbi David Ashear

People often say to me, "I have Emunah; I know that everything that happens is for the best. But, what about what I am going through now? Is that also for the best?" The people are good people; they are sincere. They do have Emunah. But when the time comes to apply it to their own lives, it is not so easy to feel that goodness.

Deep down, they really do believe that it is for the best. They just need some reassurance sometimes. Everything that happens is orchestrated by Hashem for our benefit. We don't always see that good, but we know it's true. Many times, it is the tough situations themselves that are the springboards to bring us to the places that we need to be.

Rabbi Reuven Elbaz told a story about one of his oldest students in the Yeshiva who was a Baal Teshuva, and he grew leaps and bounds in Torah and Yirat Shamayim. He was ready to start dating and was set up with a great girl from a respected family. Everything was going great. A few days before they were going to get engaged, the girl broke it off.

The young man was devastated. He thought that he was going start a family and a *בית נאמן* - a holy Jewish home with the perfect girl, and now everything was shattered. He went to Rabbi Elbaz who explained to him, "It is all *מן השמים* - straight from Heaven, don't worry, Hashem will give you the real girl that He has intended for you."

But it was very hard for the young man to accept. He told the Rabbi, "I just want to cry. But I want to channel my tears toward prayer to Hashem, so I am going to go to the Kotel."

On his way to the bus stop, a car pulled over and asked him if he knew how to get to the Kotel. It was a religious man, traveling with some of his family members, so the young man said, "Yes, actually, I am going to the Kotel. If you want, I could come with you and show you how to get there."

He got into the car and they started talking Torah. They spoke Torah the entire way. The driver was very impressed by the things that this young man was saying, and he seemed to have beautiful Midot. In the backseat of the car was the driver's wife and his single sister.

When they arrived at the Kotel, the wife got out of the car and asked the young man if he was dating. She told him that she has a great girl, her sister in law, who was actually in the car with them. He agreed to go out, and that night they had their first meeting. Eventually, he

married that girl. He told Rabbi Elbaz, "Baruch Hashem that this is the one I am marrying, and not the first girl. Now I see how she is much better for me in every way: Yirat Shamayim, Midot. I fit in perfectly with her family and they are even helping us financially."

When he was crying about that broken Shiduch, Hashem was saying, "Your real Shiduch is on the way to the Kotel now. I have to get you there. This breakup is best for you, trust Me."

A Rabbi spoke at his daughter's Sheva Berachot last week and said over that a year ago his daughter came back from studying for a year in Seminary. She was looking to get a teaching job. She was very qualified. She went for her first interview to give a model lesson in a school about forty-five minutes from her house. They absolutely loved her. They told her on the spot, "You got the job." This was at the end of the school year. They told her, that every summer there is usually one teacher who has to leave, you will take the place of that teacher. They called her back at the beginning of August, and they told her that the second grade Morah is leaving, so you are hired for second grade. The girl started to prepare and was excited to start her new position.

Less than a week before the school year started, they called her back and said, "Unfortunately for you, the second grade teacher was only leaving on condition that her other job worked out, but it didn't, so she's back. We're sorry, but we don't have any positions available now."

The girl was now stuck with just a few days left until school and no job. Her initial thoughts were, "How could they do this to me? I could have found a job in ten other schools!" She then calmed herself down and realized that it was all from Hashem.

She ended up getting a secretary job in a business very close to her house. Though it wasn't what she wanted to do, she took what she could get. The other secretary who worked there was so impressed with her that she suggested her for her brother. Recently, she married that boy and became the sister-in-law of the other secretary.

Hashem knew exactly what He was doing the whole time. He prevented the girl from getting a teaching job in a school so that she could find her Shiduch. Hashem always has our best interest in mind. The more we trust Him, the happier we'll be.

## JOKE OF THE WEEK



### Word Usage

Husband: "Oh the weather is lovely today. Shall we go out for a quick jog?"

-Wife: "Hahaha, I love the way you pronounce 'Shall we go out and have a cake!'"

I asked my daughter if she'd seen my newspaper. She told me that newspapers are old school. She said that people use tablets nowadays and handed me her iPad. The fly didn't stand a chance.

I've always thought my neighbors were quite nice people. But then they put a password on their Wi-Fi.

### Here Comes the Judge

Judge: "Where were you born, Sir?"

Man: "In the United States."

Judge: "OK, and which part?"

Man: "My entire body."

The Judge asks the defendant, "When is your birthday Mr McKenzie?"

- "February 20th, Your Honor."

- "And what year?"

- "Every year, Your Honor."

"I went to the doctor and he said, 'You've got hypochondria.' I said, 'Not that also.'"

So I'm at the Wailing Wall, standing there, like a fool, with my harpoon."

### The Wife from Chelm

A man and his Chelmer wife are sitting inside, by the fire, when the radio announcer comes on: "We are expecting up to a foot of snow tonight, please make sure you are parked on the even-numbered side of the road." The wife goes out and moves her car.

The next day the same thing happens, and the announcer comes on: "We are expecting up to a foot of snow tonight, please make sure you are parked on the odd-numbered side of the road." The wife goes out and moves her car.

A few days later the same thing happens and the announcer comes on: "We are expecting up to two feet of snow tonight, please make sure you are parked on the-" but the power goes out in the middle of the announcement.

The Chelmer freaks out, "Which side do I put my car on?!"

Her husband tenderly confronts her saying, "How about we just leave the car in the garage this time?"

### FBI

A rancher was minding his own business when an FBI agent comes up to him and says, "We got a tip that you may be growing illegal drugs on the premises. Do you mind if I take a look around?"

The old rancher replies, "That's fine, you shouldn't go over there though." As he points at one of his fields.

The FBI agent snaps at him, "I am a federal agent! I can go wherever I want!" With this he pulls out his badge and shoves it into the ranchers face.

The rancher shrugs this off and continues with his daily chores. About 15 minutes later he hears a loud scream from the field he pointed out earlier. Suddenly he sees the FBI agent sprinting towards him with a large bull on his heels. The rancher rushes to the fence and yells "Your badge! Show him your badge!"

### Universal Pastime

Two men, Tom and Joe, have loved baseball more than anything their entire lives. One day Tom says to Joe, "If you die before me, promise me you'll come back and tell me if there is baseball in Heaven."

Joe agrees and makes Tom promise the same thing. About a week later Tom dies.

One night Joe wakes up to somebody calling his name. Scared, he asks, "Who's there?"

Suddenly Tom appears and says, "Hi Joe. I'm coming here from Heaven. I've got some good news and some bad news. I'll give you the good news first, there is baseball in heaven!"

Joe gets very excited, but then he asks, "What's the bad news?"

Tom looks at him grimly and says, "I looked at the lineup and you're pitching tomorrow."

## Coffee is anything but Ordinary

Many people start their day with a nice, hot cup of coffee. The Gerrer Rebbe once observed someone making a cup of coffee and said, “It is not a coincidence that people drink coffee first thing in the morning.” First you take the grinds which are bitter in taste, then you add some sugar which is sweet. The hot water is then added followed by some cold milk. There are so many contrasting items going into the glass: bitter and sweet, hot and cold, black and white. Then, when it’s complete, you top it off with a “Shehakol Neheyeh B’dvaro-“ that everything happens by the word of Hashem. We are starting our day by recognizing that everything that happens today: the bitter, the sweet, the hot, the cold, the black, and the white are all coming from Hashem.

## Simcha the Cure for Galus

As we enter into the Three weeks, it is important to look into the words of the Tochacha which tell us why we are still in Galus. In these words of rebuke, we don’t find one mention of a specific sin. We only find one complaint and that is “that we are not serving Hashem with joy and simcha”. This is a main reason why we suffer in Galus.

Parshas Pinchus is always read around the time we start the three weeks. It seems odd that at the onset of this serious and somber time we read the parsha that mentions all the Yomim Tovim, which are full of simcha and happiness. The correlation and the lesson therein is obvious.

There is another connection to Pinchus and the Three weeks. The Ohev Yisroel notes that the 21 days that make up the Three weeks are the same number of days of the Yomim Tovim ( Shabbos, Rosh Chodesh, 2 days Rosh Hashana, Yom Kippur, 7 days of Pesach, 8 Days of Succos, 1 day of Shavuos). These two ideas show us that, in truth, these weeks are equal to the all of the Yomim Tovim and our joy during this time should be just as great. However, due to our lack of excitement in Avodas Hashem we have to suffer through this long and bitter Galus.

Rav Hutner was quoted as saying, “When Av arrives we minimize our Simcha, When Adar arrives we increase our Simcha. A Jew must always be B’Simcha, a little more or a little less but always B’Simcha”.



### Rules and Regulations for Making an Early Shabbos Part V Making kiddush before nightfall

The Shulchan Aruch tells us that one may make an early Shabbos, go home immediately to recite kiddush, and start his meal without any waiting time. Although reciting kiddush before nightfall is, indeed, allowed according to the Shulchan Aruch, there is a discussion in the Rishonim as to whether this is halachically sanctioned.

In order to properly understand the scope of this discussion, we must step back for a moment and understand what is happening when someone “makes an early Shabbos.” Making an early Shabbos is, in essence, extending the Shabbos, sanctifying Friday and giving it kedushah of Shabbos.

According to most Rishonim this is a Scriptural requirement, known as Tosfos Shabbos and Tosfos Yom Tov, meaning that one is required to add on a few minutes of keeping Shabbos, both at the commencement of Shabbos, as well as at its conclusion. The Rambam, however, omits this requirement. Many commentators explain that, even according to the Rambam, there is a rabbinical requirement to add on a few minutes to the Shabbos.

Getting back to the recitation of Kiddush before nightfall, according to the majority of the Rishonim, since it is a scripturally recognized part of Shabbos, we can understand how one can fulfill the Scriptural mandate of reciting Kiddush at that time. However, according to the opinion of the Rambam, inasmuch as it is not a scripturally recognized part of Shabbos, how can one fulfill his requirement to recite Kiddush at that time?

This question is discussed by the Magen Avraham, who quotes the Mordechai, who explains that since the Scriptural mandate is looming ahead, one can, indeed, fulfill his requirement even earlier.

This question is discussed by the Magen Avraham, who quotes the Mordechai, who explains that since the Scriptural mandate is looming ahead, one can, indeed, fulfill his requirement even earlier.

The Netziv in his classic sefer on Chumash, Haamek Davar, as well as in his sefer Haamek Sheila on the She’iltos, has a different take on why one can recite Kiddush before nightfall. He posits that even according to the aforementioned opinion of the Rambam that there is no Scriptural requirement to add on to the Shabbos, one can daven and recite Kiddush.

He points to the pasuk – in regards to the yom tov of Shavuot – that uses the expression “b’etzem hayom,” (on the actual day). He explains that the Torah is stressing that only the yom tov of Shavuot requires one to daven and recite Kiddush at nightfall. That is the reason, says the Netziv, for the minhag of not making early Shavuot. On the other hand, when it comes to Shabbos as well as many other yomim tovim, this expression is not used. We can infer from this omission that the Torah does sanction davening and reciting Kiddush prior to nightfall. Consequently, when it comes to Shabbos, the Rambam will agree that one can daven and recite Kiddush prior to nightfall.

In conclusion, there are those who will refrain from reciting Kiddush before nightfall and the Biur Halachah does mention that this is preferable. However, the prevalent custom is to follow the Shulchan Aruch who sanctions the recital of Kiddush before nightfall.

The next part of the series will take place this Friday morning, July 16, @7:30AM, on: “The Earliest Time One Can Be Mekabel Shabbos.” 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 Ohr Chaim18@gmail.com.

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

Wishing you a wonderful Shabbos,

*Rabbi Nachum Scheiner*

# Showers During the Nine Days

Based on an article by Rabbi Yehudah Spitz

*This article is for informational purposes only. Your Rav is the best source of practical Halacha.*

*The Mishna in Maseches Ta'anis (26b) teaches that "Mishenichnas Av Mema'atin BeSimcha", "When the month of Av arrives (Rosh Chodesh Av), we lessen our joy". Since many catastrophes and national tragedies befell our people during this time period, including the destruction of both of the Batei HaMikdash on Tisha B'Av, halacha dictates various restrictions on us in order to mourn our great losses, and properly commemorate by feeling the devastation. One of these restrictions is not to bathe during the "Nine Days", the nine day mourning period from Rosh Chodesh Av until Tisha B'Av. Although bathing is noticeably absent from the Gemara's restrictions of the Nine Days, all the same, this opinion of the Ravyah's (an early Rishon) is codified as halacha by the Tur, Shulchan Aruch, and Rema (Orach Chaim 551, 16).*

The single most popular question asked of Rabbonim during the Nine Days is the permissibility of taking a shower. First of all, it must be noted that with the vast majority of world Jewry living in the Northern hemisphere, the Nine Days falls out during the hottest part of year. When someone is asking his rabbi for a halachic dispensation to take a shower, he is not merely asking a theoretical question. It is commonly someone sweating heavily, caked in perspiration and possibly afflicted from odoriferous emanations.

## Hygiene or Pleasure ?

The Aruch Hashulchan, already in the 1890's, ruled that one whose body is dirty can bathe during the Nine Days (even using hot water) in order to get clean, since he is not bathing for pleasure. It seems that the Aruch Hashulchan is teaching us that the restrictions of the Nine Days are meant to lessen our enjoyment, not to force us to give up basic hygiene.

But, before the righteously indignant among us question how the Aruch Hashulchan made such a distinction, it is of importance to note that the halachos of the Nine Days parallel those of a mourner, and even a person mourning the loss of his parents is permitted to be 'ma'avir es hazuhama', 'remove the sweat', even during shiva, since it is not done for pleasure. The Mishna Berura adds that it's

so obvious that this is permitted during the Nine Days, that there was no need for the Shulchan Aruch to even make mention of it!

Indeed, the Rambam and Ramban rule that the 'Nine Days' prohibition refers exclusively to pleasure bathing in hot water in an actual bathhouse. The Yeshuos Yaakov writes similarly, that since the Nine Days constitute a mourning period akin to Sheloshim, and during Sheloshim a mourner may wash himself with cold water, so too during the Nine Days the only washing restriction should be pleasure bathing in hot water.

An interesting proof several contemporary authorities cite is from Hilchos Yom Kippur. On Yom Kippur, the holiest day of the year, and the only Biblically mandated fast day that comes with its own set of restrictions including washing, the Shulchan Aruch emphatically declares that only pleasure washing is technically forbidden. Although the Mishna Berura stresses that on Yom Kippur one should not rely on this unless in dire need, nevertheless, if hygienic washing to remove sweat on Yom Kippur is me'ikar hadin permitted, then it should certainly be permitted during the Nine Days.

Another important factor is that the Chayei Adam, Ben Ish Chai, Kitzur Shulchan Aruch, and Mishna Berura, explicitly permit certain types of washing on Erev Shabbos Chazon (head, arms and legs) with hot water if one is accustomed to bathe every week. Several contemporary authorities, including Rav Moshe Feinstein zt"l and Rav Yosef Eliyahu Henkin zt"l, maintain that nowadays, with everyone showering more than once a week, this dispensation should include everyone taking a full hot shower, especially when considered necessary.

An interesting point raised by Rav Shlomo Zalman Braun zt"l, in his Sha'arim Metzuyanim B'Halacha is that when Chazal enacted the original prohibitions of the Nine Days, the only way to bathe was to go for an enjoyable lengthy dip in a steamy bathhouse. But nowadays, with the advent of quick and easy showers, which are meant for a hygienic wash and not for pleasure bathing, it is possible that they would not be included in the prohibition. Remember, not too long ago showers were not very prevalent.

## Contemporary Consensus

This 'Shower Exclusion' during the Nine Days for hygienic purposes is ruled decisively by many contemporary authorities including Rav Yosef Chaim Sonnenfeld zt"l, Rav Moshe Feinstein

zt"l, Rav Shlomo Zalman Auerbach zt"l, Rav Yaakov Kamenetsky zt"l, the Klausenberger Rebbe zt"l, Rav Yosef Shalom Elyashiv zt"l, Rav Shmuel HaLevi Vosner shlit"a, Rav Ben Tzion Abba Shaul zt"l, Rav Ovadia Yosef zt"l, Rav Mordechai Eliyahu zt"l, and the Sha'arim Metzuyanim B'Halacha zt"l. However, and although there are conflicting reports of his true opinion, it must be noted that the Chazon Ish zt"l, as well as Rav Binyamin Zilber zt"l, was quoted as being very stringent with showering during the Nine Days, even for hygienic reasons, and even though many other Rabbanim were mattir.

Additionally, this 'Shower Exclusion' is by no means a blanket hetter. There are several stipulations many of these poskim cite, meant to ensure that the shower will be strictly for cleanliness, minimizing enjoyment and mitigating the possibility of turning it into 'pleasure bathing':

1. There has to be a real need: i.e. to remove excessive sweat, perspiration, grime, or dirt.
2. One should take a quick shower in water as cold as one can tolerate (preferably cold and not even lukewarm).
3. It is preferable to wash one limb at a time and not the whole body at once. If only one area is dirty, one should only wash that area of the body.
4. One shouldn't use soap or shampoo unless necessary, meaning if a quick rinse in water will do the job, there's no reason to do more than is necessary. Obviously, if one needs soap or shampoo to get clean he may use it.

## Good Mourning?

Rav Shlomo Zalman Auerbach zt"l, while ironically noting that actual mourners do not usually ask for special halachic allowances related to the halachos of mourning as opposed to many who do so during the Nine Days, nonetheless cautions the overzealous among us not to forget about the spirit of the law. It is important for us all to remember that these restrictions were instituted by Chazal to publicly show our mourning during the most devastating time period on the timeline of the Jewish year. Our goal should be to utilize these restrictions as a catalyst for inspiration towards Teshuvh. It is worthwhile to do so, as well. As the Kaf Hachaim relates, everyone who observes the halachos of the first ten days of Av, thereby demonstrating their personal mourning over the destruction of Yerushalayim, will merit witnessing ten incredible miracles reserved for the days of Moshiach. May it be speedily in our days.

If anyone would like this article with the Mareh M'komos please email: betjournal@gmail.com





# An Ode to Diversity

## The Art of Leadership

### By: Rabbi YY Jacobson

#### ***In Search of a Successor***

Miriam has died. So has Aaron. G-d tells Moshe that his turn is about to come. “Go up this mountain in the Avarim range and see the land I have given the Bnei Yisroel . After you have seen it, you too will be gathered to your people, as your brother Aaron was. . . .” At this point, captured in this week’s parsha, Moshe speaks to G-d. “May the Lord, the G-d of the spirits of all mankind, appoint a man over this community to go out and come in before them, one who will lead them out and bring them in, so G-d’s people will not be like sheep without a shepherd.” One can only imagine the emotions that engulfed Moshe at the time. For more than four decades he had faithfully shepherded the people; with astonishing self-sacrifice he had committed himself completely to the creation and development of Klall Yisroel. Now, as he is about to leave the world, he beseeches G-d not to leave the people orphaned. We can be quite certain that Moshe’s brief words contained far more than what is explicitly reported.

#### ***The Midrash Illuminates***

The Midrash on this passage focuses our attention to the peculiar way in which Moshe addresses G-d at this particular encounter: “G-d of the spirits”? What is the significance of this title? “Just as no two faces are identical,” states the Midrash, “no two personalities are identical. Every human being possesses an individual identity... During the time of his death, Moshe requested from G-d, saying, ‘Master of the universe! You are aware of the distinct personality of every single individual and that no two of your children are alike. When I leave them, I beg you; please designate for them a leader who will contain every single one of them according to their individuality... G-d of the spirits! You recognize the individual spirit of each of your creatures, so appoint someone who will know how to walk with each individual according to their spirit.’”

#### ***Two Forms of Leadership***

Phenomenon,

This is a remarkable interpretation. Perhaps more than anything else, it captures Judaism’s view on the meaning of genuine leadership. Leadership, in all its forms — in the family, in the work place, in schools, organizations, spiritual settings and societies — is not about cloning people to fit the image and disposition of the leader. An authentic leader must embrace human diversity. To a true leader, the distinctions between people are a positive phenomenon, not a threat. It is rooted in the leader’s appreciation of the creator of humanity as “G-d of the spirits,” one G-d who created many distinct faces, spirits and hearts, each of them called upon to experience life in a unique and individual fashion. One of the great challenges facing many relationships, communities and societies today is the notion of “My way or no way.” Or as a person once remarked: “I am easy to get along with, once you learn to worship me.” It’s a feeling that the landscape of my emotions and of my religious experience is the only terrain worth treading on. If you think differently, if you have a different path, you must be on the wrong team. Judaism, on the other hand, declares the oneness of G-d and the plurality of man. The idea that all of us must be the same is foreign to the Judaic ethos. Diversity is sown into the very fabric of existence. No two flakes of snow are alike; no two people are alike. A leader’s goal is not to have all of his or her followers look alike, but rather to contain within themselves the unique disposition and soul-energy of each individual, guiding them to maximize their own potential. This applies to all leadership positions, including, of course, the respective leadership roles of spouses in marriage. The goal in marriage is not to think alike, but to think together. No two individuals think alike, nor should they. A successful marriage is about learning how to contain within your own space the presence of a distinct individual without feeling the need to suppress the spouse’s distinctiveness, so that your identity reigns exclusively in the

relationship. Like notes in a ballad, each of us represents a unique and distinct note, and together we create the symphony, not by singing the same note, but by expressing our individual note as an indispensable part of the song.

#### ***Absolutes vs Individuality***

Yet we have to be committed to the same song. If not, our individual notes can create chaos rather than a composition. The importance of individuality does not mean that every whim and instinct of an individual ought to be sanctioned in the name of individual self-expression. If we wish this world not to be a jungle, we must recognize that G-d, the “G-d of the spirits,” created absolute universal standards of morality and ethics that bind all of humanity. To the Jewish people, G-d presented an absolute system of Torah and mitzvos. Yet this does not compromise the focus of Judaism on individual expression. Within the framework of the moral life and the Torah life, the paths to truth are endless, not unlike the 88 keys of the piano which lend themselves to endless musical combinations. Composers need not create new keys in order to display their creative genius and musical brilliance. We too, need not create or change the moral and Torah law in order to express our individuality. External individualism relies on external and visible changes in order to assert itself. Internal individualism, being in tune with your own inner rhythm, allows you to transform the same old notes into beacons of pulsating creativity. Moshe’ plea to G-d to appoint a leader who can contain and embrace diversity constitutes a lesson to us about the quality of leadership we ought to cultivate in our relationships with each of our children, students, employees, and people we have influence on, allowing them to shine in their own beautiful way. We must be leaders to whom people can look to as a source of inspiration through which they can embrace life with their own individuated hug.

**COMING SOON**

JULY 26 - AUGUST 15

**REBBETZIN  
SIMA SPETNER**  
Chinuch Bonim Seminar

**TOPICS WILL INCLUDE:**

**MONSEY**

**BEGINNER**

Basic Discipline  
Siblings  
Ruchniyus

**ALUMNI**

- Motivating Your Child
  - ADHD Seminar
  - Anxiety Seminar

**QUEENS**

**BEGINNER**

Basic Discipline  
Siblings  
Ruchniyus

**NEW! FOR THIS YEAR  
PRINCIPAL SEMINAR**

**FOR MORE INFORMATION:**

**Esti Hirschfeld**  
718.578.2128 (call/text)

**Tammy Schon**  
732.814.3880 (call/text)

**Miriam Dym**  
908.783.4422 (call/text)

**FOR GENERAL INFO, EMAIL [SEMINAR@SPETNER.ORG](mailto:SEMINAR@SPETNER.ORG)**



## BABY BORN DURING BEIN HASHMASHOS PART II

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.

What is the halachah?

In hilchos shabbos (O”C 261), the Shulchan Aruch quotes the opinion of Rabeinu Tam that one can continue to do melachah until a few minutes before the 3 and ¼ mil (58 and ½ minutes), leaving time for the requirement of tosfas Shabbos (adding on a few minutes to the Shabbos). However, the Mishna Berura asserts out that one must follow the opinion of the Geonim and the Gra, who consider sunset as the end of the day, and stop doing melachah a few minutes before sunset.

The Acharonim point out that in Y”D (266), in regards to our discussion of a baby being born during twilight, the Shulchan Aruch seems to follow the opinion of the Geonim that after sunset is already considered bein hashmashos. Interestingly, although the Baal Hatanya in his Shulchan Aruch (known as Shulchan Aruch HaRav) codifies, following the opinion of Rabeinu Tam, in his sidur – where he writes some halachic rules and regulations and was written later – he seems to have retracted, ruling that one must follow the Geonim. The Baal Hatanya explains that the Beis Yosef, when writing the later parts of the Shulchan Aruch, seems to have had a “change of heart,” and in Yoreh De’ah he retracted from his ruling to follow the later time of Rabeinu Tam and rules that one must follow the earlier time of the Geonim. He concludes that we must therefore follow the later decision in Yoreh De’ah, which follows the Geonim.

However, the sefer Shu”t Lihoros Nasan takes issue with this notion. He points out that it is hard to accept this premise that the Shulchan Aruch changed his mind and did not make note of the change, especially in regards to hilchos shabbos, which is extremely severe. Additionally, he points out that the Shulchan Aruch was actually printed by Rav Yosef Kairo himself, twice in his lifetime, with the second printing implementing some changes (e.g., the splitting up of the Shulchan Aruch into 30 sections to assist those who wished to follow the 30-day cycle of reviewing the entire Shulchan Aruch). That being the case, even if he did not have the chance to fix the first printing, he definitely should have made this important change in the second printing.

The Shu”t Lihoros Nasan therefore asserts that there is no contradiction in the words of the Shulchan Aruch at all. He quotes the Magen Avraham (O”C 331:2), who states clearly that when the Shulchan Aruch uses the expression in Yoreh De’ah “shkiah,” he must be referring to the halachic sunset, which is the 2nd shkiah, when the sunrays start to disappear.

What is the opinion of the poskim? As mentioned, the Magen Avraham (O”C 331:2) writes that a baby born until 3 and ¼ of a mil after sunset of Monday is considered to have been born during the day of Monday, and the bris can be held on the following Monday. He states emphatically that, in regards to the commencement of Shabbos, this is the opinion of all the poskim, to follow the opinion of Rabeinu Tam and we can, therefore, rely on their opinion for performing a bris as well.

This is also the opinion of the Chasam Sofer in his teshuva (O”C 80), quoting his illustrious teachers and so was the opinion of his venerated father-in-law Rav Akiva Eiger. His great-grandson, the Daas Sofer, also affirms that this was the prevalent custom in Pressburg, to follow the opinion of Rabeinu Tam.

However, the Shach in Y”D (266:11) quotes the Maharam Alshakar who asserts that we must be concerned with the opinion of the Geonim and if a baby is born after sunset, when the sun has dipped under the horizon, we must push off the bris to the following day.

In conclusion, 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. Even in regards to davening mincha he rules that one should daven mincha before sunset, even going as far as recommending one to daven without a minyan, if there is no minyan before shkiah.

### COMMUNITY KOLLEL NEWS:

Bais Medrash Ohr Chaim Community Kollel – in conjunction with our Legal Holiday Yarchei Kallah – hosted a Shiur, on the topic of: “Frequently Asked Kashrus Questions.” The shiur took place on Tuesday, July 4th. The shiur was given by Rabbi Leibowitz, author of Halachically Speaking.

The overflow crowd was treated to a veritable tour of many of the standard kashrus questions, including the kashrus of Starbucks, gum, toothpaste, ice cream, and many other contemporary kashrus issues. I pointed out in my introduction that Rabbi Leibowitz and his “Halachically Speaking” have an intimate connection with Bais Medrash Ohr Chaim Community Kollel, since it was very helpful for the kollel, during our trek through hilchos kashrus. The recently published Volume 6 of “Halachically Speaking” was sold by Rabbi Leibowitz after the shiur and was sold out.

Our Night Kollel had the privilege of hearing words of inspiration from our esteemed Rabbi Lankry, on Monday night on “Practical Applications of Bris Milah Hypospadias, Mogen Clamp, Blood Clotting Techniques, and Hatafas Dam Bris.”

I gave another shiur at the Night Kollel on the topic of Bris Milah: A Bris on Shabbos - Why is it Permissible to Make a Bris on Shabbos - How and When to Move the Knife and the details will be shared im Yirtzeh Hashem in a future article.

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.

The Night Kollel would like to wish a hearty mazal to our long-time members, Eliyahu and Baila Kaufman, on the bris of their baby boy. With the renowned Rabbi Fischer – who spoke twice for our kollel – officiating as mohel, this was once again a wonderful opportunity for the members of the kollel to gain greater clarity, discussing with Rabbi Fischer the intricacies of bris milah. May they see much nachas!

The Kollel Boker would like to welcome our new member, Yosef Lowy. The Night Kollel would also like to welcome our new members, Chaim Goldbrenner and Yaakov Block. The kollel is already enjoying their presence.

Wishing you a wonderful Shabbos,

*Rabbi Nachum Scheiner*

**בית מדרש אור חיים**  
**BAIS MEDRASH OHR CHAIM**  
 COMMUNITY LEARNING CENTER  
 18 FORSHAY ROAD | MONSEY, NEW YORK 10952  
 UNDER THE LEADERSHIP OF RABBI AARON LANKRY

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

by

**Rav Yissochor Frand** שליט"א

*R"H Yeshiva Ner Yisroel, Baltimore*

**Thursday Evenings**  
**9:00pm**

**20 Forshay Rd**

**Downstairs Bais Medrash**

Hot Cholent & Refreshments will be served

Last shiurim in this season are July 6 & July 13



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

*Yeshivas*  
**BEIN HAZMANIM**

ישיבת בין הזמנים  
 קיץ תשע"ז

**UNDER THE DIRECTION OF  
 RABBI NACHUM SCHEINER 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.**

**א' אב – כ"ו אב**  
**Monday, July 24 – Friday, August 18**

**For more information**  
**Call: 845-293-0670**  
**Email: Bmocnk@gmail.com**



DESIGN BY:



T: 845.642.9133  
 E: ADTRAKDESIGN@GMAIL.COM

To receive weekly issues of the BET email  
[betjournal@gmail.com](mailto:betjournal@gmail.com) or go to [18forshay.com](http://18forshay.com)

Anyone wishing to contribute to the BET  
 or has a suggestion for a topic or speaker,  
 please email us at [betsuggestions@gmail.com](mailto:betsuggestions@gmail.com)