



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

NEW!

Additional Weekday
Minyanim for Mincha
and Maariv See back page

SHABBOS MORNING MINYAN



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



SHIURIM FOR ENTIRE COMMUNITY

RABBI YY JACOBSON WEEKLY CLASS

Separate Seating

SHABBOS NO CLASSES THIS SHABBOS	EARLY BIRD DAILY SHIUR MON - FRI 5:30 - 7:30AM
SUNDAY NO CLASSES THIS SUNDAY	TUESDAY TUESDAY MORNING 9:30 - 10:30 AM SHARP 20 FORSHAY RD FOR WOMEN ONLY

נחמו נחמו עמי



OUR BELOVED RABBI
SOKAVA REBBE

Dear Kehilla,

The past 3 parshiot the haftarah consisted of warnings on the upcoming destruction of the Bais Hamikdash. Then came the actual destruction. Now we enter a period of 7 weeks of consolation. Its called the Shiva Denechamta beginning the Shabbat after the 9th of Av and ending before Rosh Hashana.

The opening statement starts with the words Nachamu Nachamu Ami. The double language indicates that there are two opportunities for Nechama. Option #1 is if we merit it, the redemption will come even before its time. Option #2 is even if we don't deserve the redemption it has a date that it will come regardless.

The haftarah continues, "Speak to the heart of Jerusalem and proclaim to her that her time of exile has been fulfilled, that her iniquity has been conciliated, for she has received from the hand of Hashem double for all her sins,"

What does this verse mean-the heart of Jerusalem? Does the stones of Jerusalem feel pain? Is it the millions of men, women and children displaced, starving and dying in foreign lands that need consolation? Hashem should speak to the heart of the people and not to Jerusalem. How does Jerusalem pay double for its sins? And if it does, is that justice? Further more, if "her time is fulfilled", why are we not back in Yerushalayim? Why is Jerusalem responsible for anything, it's just a land in which to live?

What is obvious is that Jerusalem is not an ordinary place but it is dynamic and alive and has a direct effect on the Jewish nation. When I was a teenager living in Brooklyn, New York quite often I would see Harav Avigdor Miller taking a walk down Kings Highway. I was shy but i wanted to ask the gadol a question. I summoned the guts and approached him one day. I asked what is the meaning of the word or the name Yerushalayim. We all know that the name

of something defines its essence, my question actually was, what is the essence of Yerushalayim?

Rabbi Miller stopped his walk and gave me all the time in the world. He explained that Yerushalayim is a combination of two words. Yeru is a city, Shalem is peace or complete; it is the city of perfection. That is the land's responsibility and that is what's expected from it.

I recall driving up the hills of Jerusalem with my grandfather and he would marvel at the mountains. I asked him what is so amazing, we have seen it a thousand times before? He quoted King David " Jerusalem mountains surround you just like Hashem surrounds his nation." My grandfather explained that every bird builds a nest to protect its young, Jerusalem is Hashem's nest and we are his young. A bird every year returns to its nest to bring forth more children, Jerusalem is our nest where Hashem will return and rest upon us again.

Hashem empowered Yerushalayim to help our nation reach its spiritual potential in every aspect. It is also our nest to protect us physically. When Yerushalayim does not provide us with this spiritual enhancement and physical protection, it is also liable. Jerusalem therefore was destroyed and was subsequently ashamed and embarrassed .

Many of the stanzas in the song Lecha Dodi from Rav Shlomo Elkabetz reflect on the building of Jerusalem and returning it to its former glory. One stanza refers to this embarrassment due Yerushalayim not fulfilling its mission. "Be not ashamed, nor confounded, Why are you downcast, why astounded? In you, refuge for My people will be found, The city will be rebuilt on its former Mound".

I would suggest that the first level of Nechama in the seven week of consolation, is that the destruction is not entirely our fault . Jerusalem shares some of the responsibility. May we all be zoche to the Nechmas Tzion and the building of Yerushalayim. Amen.



SHUL SCHEDULE

SHABBOS ZMANIM

EARLY MINCHA ON Friday AFTERNOON at 1:40 pm

SHABBOS NIGHT	Candle lighting	7:51pm	SHABBOS DAY	Shachris Vasikin	5:20am - DAF YOMI SHIUR	SHAB EVENING	Mincha& Daf Yomi	6:00pm
	Mincha Tent	7:00pm		Shachris	8:00am - Kiddush		Pirkei Avos	7:15pm
	Mincha 18 Forshay	7:30pm		Shachris	9:15am - 18 Forshay		Mincha	1:45pm, 7:50pm
	Shkiya	8:09pm		Shachris Bais Chabad	10:00am - 20 Forshay		Shkiya	8:08pm
	Mincha Bais Chabad 20 Forshay	8:19pm		Pirchei - Bnos	2:00		Maariv	8:48 & 8:53pm

Complete Weekday Schedule of Minyanim & Locations See on back page

SHACHRIS

20 Minutes before Neitz (3)

S 5:37 | M 5:38 | T 5:39 | W 5:40 | T 5:41 | F 5:42

MINCHA & MAARIV

12 Minutes Before Pelag (1)

S 6:26 | M 6:25 | T 6:24 | W 6:23 | T 6:21

12 Minutes Before Shkia (1)

S 7:54 | M 7:53 | T 7:52 | W 7:50 | T 7:49

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

AUGUST 6 - 11

NEITZ IS 5:57 am - 6:02 am

PELAG IS 6:38 pm - 6:33 pm

SHKIA IS 8:06 pm - 8:00 pm

סוף זמן קריאת שמע
MAGEN AVRAHAM
8:53 AM - 8:56 AM
GRA- BAAL HATANYA
9:29 AM - 9:32 AM

WEEKDAY MINYANIM



The Mystery of Tu B'Av

Picture the following the scenario: It's Yom Kippur and the people have been pouring out their hearts to Hashem during the morning prayers. They wait eagerly for an inspiring speech to be given by their esteemed and spiritual Rabbi. The Rabbi ascends to the podium and announces that there will be a break after Tefillat Musaf and he would like all the young available girls to stand in a circle outside in the parking lot. He further instructs them to split up into groups based on beauty and family, yichus and wealth. When they have organized themselves in this manner, all available young bachelors are to go outside and choose a shidduch and everything else will be taken care of by the Rabbi including the wedding and the payments to the shadchan. If you were to find yourself in this shul you would be utterly appalled. What is the Rabbi thinking? On the most intense day of prayer, following the service of the Kohen Gadol, this is what is taking place in the shul parking lot? All we are missing is the Vaad Hatzinus to appear and with it the sirens of cherems would be blasting, protesters would march through the streets and public gatherings would be organized to denounce a totally immodest act that had been committed in a frum shul.

Amazingly, this is just about what Chazal say took place at some point in history in the holy city of Yerushalayim thousands of years ago. The Mishna tells us that there were no better days than Yom Kippur and Tu B'Av when the daughters of Jerusalem would walk out in white garments.... The daughters would address the young men and tell them to lift their eyes and pay close attention to who they select. The women advised them not to make their choices based on beauty but to look beyond appearances to other qualities such as the importance of a good and learned family. As it says in the Eshet Chayil song we sing at the Friday night Shabbat table, "Grace is deceitful and beauty is vain; a woman that fears the lord she shall be praised."

Chazal is uncertain when trying to understand more about this holiday of weddings. They point out that it is easy to understand Yom Kippur since it's a day of atonement and a day when the second pair of luchos was given but they find it difficult to uncover the particular significance of the 15th of Av.

The Gemara cites six different indirect explanations why this particular day is such a joyous one.

One of the main reasons seems to be connected to our previous discussion of Maseches Taanis and is as follows: Tisha B'Av had been marked as the day of calamity, a day when the Jews really blew it. We cried for the wrong reasons and were punished with issuance of the death sentence for all males from the age of 20 to 60 for the coming 38 years, specifically on the 9th of Av. Moshe told the men to dig a grave and each time they did, the bodies emerged from the within. 15 thousand men died--a terrible tragedy. This occurred annually until in the 40th year something strange happened. No one died. At first they thought it was because they had mistaken the day. This went on until the 15th of the month when they saw the full moon and they knew that the decree was over. The 15th of Av became a day of celebration and was designated as a day for shidduchim. This is really quite strange. While it's true that not dying is a wonderful gift, why is this day so special and what does it have to do with a weddings?

The other reasons given for Tu B'Av are equally perplexing:

This is the day on which the tribes were given permission to marry each other and it is the day on which the tribe of Binyamin was allowed to marry other tribes.

This is the day in which Hoshea removed the guards that Yerobram had placed to prevent Jews from going up to the Bais Hamikdash.

It is the day on which the bodies of those killed at Beitarr were permitted to be buried.

And this is the day on which the sun was weaker and there was no longer a need to chop wood for the alter.

Tu B'Av was called the 'day of breaking the sickle' and from this day on one should increase his knowledge of Torah.

Here is another interesting fact: The Zohar in Shmos 135a says that the garments that the daughters borrowed from each other on this day were made of silk. Why? Why not wool and linen?

From here, we can begin to unravel the secret behind this special holiday and we can connect the various explanations to find some clarity.

The Vilna Gaon explains that the prohibition of wool and linen relates back to the hatred between Kayin and Hevel, the very first animosity in history between two close bothers.

And why does the action take place only in Yerushalayim? Shouldn't it take place everywhere? As we already suggested, why not in every shul? The answer is in the passuk, 'Yerushaylim is a city shechubra la yachdav.'

Yerushalayim has the special ability to unite that is beyond this world. As we learn in Pirkai Avos, at the Beit Hamikdash, the people would stand close to each other but would be able to spread themselves on the floor with plenty of room. On a deeper level, the place was beyond space and time; it was a place where one can unite both with other people and most importantly with Hashem. Many early mafarshim explain that these shidduch meetings were done only in the purest sense, when people were on a higher state of spirituality. This explains why it could happen only in Jerusalem, a place with the supreme presence of Hashem, a place that is famed for Yiras Shamayim-- fear of heaven. Therefore, the shidduch process was secure and lived up to the requirements of modesty and humility.

This connects us to Hoshea who removed the guards that prevented the people to reach the Mikdash and was also the source of hatred between the King of Israel and the king of Yehuda which in essence goes back to the children of Leah and Rachel, Efrayim and Yehuda.

We can now understand why this day become such a special time of unity, the ultimate unity being between man and women and a symbol of the Jewish people and Hashem.

This also explains the significance of the moon. The Rama in Hilchos Rosh Chodesh writes that the waxing and waning of the moon represent the Jewish people and their intense connection to Hashem.

What about the drying of the wood? The Gemara points out that with the end of the wood chopping, there was more time for learning Torah – the ultimate connector between man and Hashem.

Based on all the above we begin to get a glimpse of how powerful this day is and why this day was chosen as a day for many couples to unite and become one together with the presence of Hashem. In fact, Chazal say each marriage represents the building of a Bais Hamikdash.





Learning Torah

In this week's Parsha the posuk teaches us in Perek Heh, posuk alef that the Jews should keep the laws etc. The language used is "Ulmadtem Osam-" you should learn them and "Ushmartem Laasosam-" and keep the laws. This is one of the places in the Torah that states we are obligated to learn Torah. The Gemara in Kiddushin, daf chaf tes explains that the chiyuv is on a father to teach his son. However, if one's father does not teach his son, one is obligated to learn by himself.

In the Gemara in Menachos, daf tzaddik tes, amud bais Reb Yochanan says in the name of Raish Lakish that as long as a person reads Shema in the morning and at night he is mekayem the commandment of "Lo Yamush-" the Torah should not be removed from you.

The Gemara in Nedarim, daf ches, amud alef says that if one makes a vow that he will learn a perek, it is considered a binding vow. The Gemara questions this. We find that if one makes a neder concerning a mitzva that he is required to do Min HaTorah, the vow is not binding since the vow we all took upon ourselves at Har Sinai preceded this vow. Why does this vow of learning a perek turn out to be binding? The Gemara responds that since one may be yotze the Mitzva of Limud HaTorah by just saying Shema in the morning and evening, if one vows that he will learn a perek, it is binding. This is the way Rashi explains the Gemara.

The Ran argues and says that one has a constant chiyuv of learning Torah as the posuk uses the term, "Veshinantam." The Torah has to be so fluid that when one is asked anything he can respond without hesitation or stutter. The Ran explains the Gemara differently as the posuk says we need to learn in the morning and at night; therefore the vow is binding as there are times of the day that are not included in those times. There is a machlokes between the Ran who holds that one is required to learn everything all the time, and the other Rishonim who hold that the minimum chiyuv is to say shema in the morning and at night.

The Gemara in Yuma, daf yud tes, amud bais points out that the Torah uses the terminology of "Vedibarta Bam," one may only speak words of Torah and not other words. The question arises according to those who hold that the minimal chiyuv is to just say Shema in the morning and at night, why would he be "oveir" on "vedibarta bam" if he speaks about other things like "sichas chullin"?

Rashi in Yuma explains that one is not "oveir" if he speaks "sichas chullin," but rather one would be "oveir" if he speaks words of lashon hora or words of kallas rosh (making fun of people and the like). Rabbeinu Chananel explains it a bit differently. If one is actually learning and interrupts his learning to speak about mundane things, then he would be "oveir" on "Vedibarta bam."

In any case we see the great "chashivus" of learning Torah. We need to learn without interruption. Let us hope that by learning Torah we will merit to do it in the Bais Hamikdash. Amen.

Vaeschanon

Moses tells the people of Israel how he implored G-d to allow him to enter the Land of Israel, but G-d refused, instructing him instead to ascend a mountain and see the Promised Land.

Continuing his "review of the Torah," Moses describes the Exodus from Egypt and the Giving of the Torah, declaring them unprecedented events in human history. "Has there ever occurred this great thing, or has the likes of it ever been heard? Did ever a people hear the voice of G-d speaking out of the midst of the fire . . . and live? . . . You were shown, to know, that the L-rd is G-d . . . there is none else beside Him."

Moses predicts that in future generations the people will turn away from G-d, worship idols, and be exiled from their land and scattered amongst the nations; but from there they will seek G-d, and return to obey His commandments.

Our Parshah also includes a repetition of the Ten Commandments, and the verses of the Shema, which declare the fundamentals of the Jewish faith: the unity of G-d ("Hear O Israel: The L-rd our G-d, the L-rd is one"); the mitzvot to love G-d, to study His Torah, and to bind "these words" as tefillin on our arms and heads, and inscribe them in the mezuzot affixed on the doorposts of our homes.

Haftarah: Nachamu

The Haftarah is read from the book of Yeshayahu (Isaiah), 40:1-26. The Haftarah for Shabbos Nachamu (Which means "The Sabbath of Comforting"), is read on the Shabbos after Tisha B'Av. This Shabbos is the 1st of the Shiva D'Nechemta or the 7 weeks of comfort which ushers us into Rosh Hashanah.

This Haftarah is the first of the Shiva D'Nechemta, the seven weeks of consolation that begin following the fast of Tisha B'Av and run until Shabbos Shuvah, the Shabbos before Rosh Hashanah.

As the reason for this Haftarah is time sensitive, there is no direct connection between the Parsha and the Haftarah.

"Nachamu, Nachamu Ami" "Comfort, comfort my people" The Prophet Yeshayahu speaks to the city of Yerushalayim and reassures her that the suffering will end soon.

Through his prophecy, however, Yeshayahu was able to see that the great tragedies we experienced would be only temporary and that God would not only bring back the Jews from exile, but would also rebuild the Holy Temple. It is commonly understood that the double language of "Nachamu, nachamu" is an allusion to the destruction of both the First and the Second Temples and the redemptions that would follow.





פרשת ואתחנן

ענין חשיבות רוממות התפילה

רבתינו ז"ל במסכת ברכות (ז:): העריכו שהדבר העומד ברומו של עולם זו תפילה משום שעולה למרום ובני אדם מזלזלים בהם, ובפשטות ההבנה הוא שיש אנשים שבזמן התפילה מתייחסים לתפילה בזלזול היינו שמדברים ומתנהגים שלא מן הראוי להיות כאחד שעומד לפני המלך.

אולם יש לומר הביאור בזה על פי מה שאמרו במסכת ברכות (לב:): ד' דברים צריכים חיזוק תורה תפילה מעשים טובים ודרך ארץ, ופירש רש"י הקדשו וז"ל: "תמיד בכל כוחו". והיינו שאלו הדברים ותפילה בכלל, הדרך לבוא לשיא הדרגה שלהם, היינו דווקא ע"י חיזוק תמידי בכל הכח ממש, ולא להתרפות כי היא זה, אך ורק כך יעלה עוד ועוד בדרגה עד כדאי שיא הדרגה.

וממילא יש לומר, שהמזלזלים בתפילה היינו אלו העומדים במדרגותם וטוב להם, ומסתפקים בזה ואינם מתחזקים בכל כוחם לבא לשיא הדרגה, כמו"ש דוד המלך ע"ה "ואני תפילה" שזה נהיה חטיבה אחת ממנו ממש, וכן אהא דברכות (לד:): כהא דרב חנינא בן דוסא שהתפילה היה שגור בפיו, ובוזה שהיה התפילה שגורה בפיו בזה ידע שתפילתו מתקבלת, והיינו שהמילים של תפילה היו נובעים מאליה, זהו השפיץ דרגה של תפילה, שזה נובע מהדביקות שיש לו בבוראו, זה יש לקוות לשיא הדרגה שהיה התפילה שגורה בפיו.

והנה למען חשיבות הדברים אביא בזה דיבורים ממורי ורבי הגאון הגדול צדיק האמת ר' צבי חשין שליט"א שהק' על הפסוק "קרוב ה' לכל קוראיו ולכל אשר יקראו באמת" דסותר מיניה וביה שמתחלה אומר שקרוב לכל קוראיו ושוב אומר רק מי שקראו באמת, וזה דהאם יש מעלה מצד כל מי שקורא או שבעי תנאי דווקא מי שקורא באמת?

וביאר בזה מו"ר ע"פ מש"כ רבינו בלקוט"מ (תורה צט') עה"פ "ואתחנן אל ה' בעת ההיא לאמר" שביאר בזה שהאדם מצד חובת התפילה צריך להתפלל בדביקות גדול וזה הנקרא תפילה כראוי, וזהו בעת שהיא שגורה בפיו, אך לפעמים יש עת שאינו מתפלל כראוי היינו שאינו שגורה בפיו, אל יאמר האדם שלא יתפלל כלל, אלא יתפלל בכל כוחו מה שיכול, ואז כשיתפלל כראוי יעלה כל התפילות לבחינה תפילה כראוי.

ולפי"ז ביאר מו"ר שכל תפילה שמתפלל האדם קרוב ה' עליו ממש, אולם הדרגה הגדולה שהיא בדביקות אז מעלה כל התפילות וזה אשר יקראו באמת, ממילא קרוב לכל קוראיו בזה.

והנה משה רבינו התפלל וזחר והתפלל וז"ש ואתחנן, עד שהקב"ה אמר אל תוסף, שמצד כח התפילה בעת ההיא היינו שמתפלל כראוי אז "לאמר" שזה מהפך כל התפילות, שנויכה באמת לדביקות האמיתית.

הכותב לכבוד הקהילה החשובה אור החיים
המקום תורה הגדולה במאנסי
דוד יהודה פייסטון
היושב כעת בישיבת יורה דעה ליברטי

Erev Shabbos Plag MInyan for Mincha & Maariv
BLUEBERRY HILL AREA
VAESCHANAN
Mincha 6:20 Plag: 6:40
30 Dr Frank Rd. Entrance From Humbert

Shabbos Nachamu I have not forgotten you

Our relationship with Hashem runs hot and cold. At times we dedicate ourselves to Him intensely and other times we may veer and feel guilty. It's moments like those we experience after a Tisha B'Av or after a Yom Kippur that are cathartic for us. Our world takes on a new feeling, it's as if we are starting anew.. If only we could keep this connection and closeness all year round. If only Hashem would keep us close in spite of our past. Our behaviors may warrant retribution, but still we plead for forgiveness and consolation.

2000 years of disconnection and suffering has numbed us all. We sometimes feel like giving up.. will we ever reach our promised land, our much prophesized golden era?

Perhaps the most famous Haftorah is read on Shabbos Nachamu- The Prophet promises us; Nachamu Nachamu Ami, Yomar Elokeichem- "Please do not worry. The L-rd will comfort you once again and relieve your pain." He has not forgotten what you have been through as a nation- and perhaps even more so, all the suffering of the individuals that make up our nation.

But why the double promise? Why two times- Nachamu, Nachamu- there must be a reason for the twice mentioned prediction?

When one promises another comfort and relief from anxiety- they must seek to uncover the source of that pain and anxiety if they are to be successful. In this era of therapy and self-reflection, we are all trying to learn as much about ourselves as we can- let us discuss sources of pain and anxiety. We all have fears, but the Chasidic masters tell us that the fear of being disconnected from the Divine is really the source of all pain in this world. If we cannot feel the truth of that statement- surely our Neshomos can.

When Hashem promises to comfort us and end the isolation we feel in exile, he approaches us with love and assurance, saying - "I have not forgotten.. I will usher in an era of forgiveness and make you whole again. You are my people."

Perhaps this can best be illustrated by the following parable:

Two men from the same town decided to leave their wives of many years.

Traveling together they head to a faraway land- although friends, they are really worlds apart in terms of their backgrounds.

One man was poor beyond words and left town only to earn money and better his family's situation. Years of bitterness were his unfortunate lot in life and even the meagerest amount of success had eluded him. He left in quiet desperation hoping to surprise his wife and children with some good news. His was relationship was strong, but personal demons had gotten the better of him.

The other man was his polar opposite- the richest man in the town- he was running from a wife who all these years had done nothing but indulge herself with the finest of luxuries, seemingly caring more about where her next gratification would come from than having a relationship with her husband. The situation had reached a critical point and one day he just packed it all in, so to speak, aiming for the relief that anonymity provides and joined his friend the pauper in an excursion to the heart of their pain.

The wives soon realized their kinship- and after several months of searching together for their husbands,

they hit upon the idea of speaking to seafaring salesman who might have seen the lost men in their travels to the "faraway lands".

Sure enough one day a merchant returned from abroad with good news- he had seen both men in a foreign country. They were both well and in fact had sent warm regards, the man even had a letter from each of them back at the inn he was staying at... but he would need a few days to search for these letters. Both women were overjoyed. The rich woman smiled and went back home to wait for the letter, but the poor wife could not stop bothering the merchant- she needed to see the letter from her missing husband. It got to the point where the merchant could not understand.. "Why does your friend not bother me at all while you continue to inquire almost hourly? Why do you need to see the correspondence - while your friend doesn't seem to mind?"

- "The differences between us are vast. Although my friend misses her husband, she sits in the lap of luxury, with everything and everyone at her beck and call. Her husband left because there was a lack of intimacy between them.. the house was full of strife and discord. She was happy just to know that her husband still cares about her at all.

I, on the other hand am a poor and bereft woman- there was no lack of love between us. My husband left me out of desperation to provide for our needs. Our relationship was strong, I miss him with every fiber of my being.. But I must know what our future holds- he left out of desperation to provide for us, - has he uncovered a source of income? I must know what we are facing ...

Similarly, Hashem comforts us - First, that He still loves and cares for us. Secondly, that there is hope for us in this long Galus.

"נחמו עמי יאמר אלוקים"

Be comforted and relieved, the future is bright.. - I am eternally with you- I am your G-d.

אלוקים

Remember - I am still your G-d and this means all your needs will be provided for.. It is this fear that Hashem addresses to revive our spirits after 3 weeks of mourning and 2000 years of wandering and isolation. The message is clear- He is our G-d and provider, all of our wants and needs will be fulfilled if we value this relationship.

It has been said that the opposite of love is not hate, but indifference. A relationship with G-d must mean something to us- We must revive our spiritual thirst and come close to Hashem. He has pledged to comfort us - we must respond by showing Him we desire this closeness. Practically speaking, just how can we come closer?

Our relationship with the Almighty has been guised in the relationship of a husband and wife in our scriptures (i.e. Sir Hashirim and others). Let's take a few moments to ask ourselves why.

Perhaps it is because our relationships with our spouse have within them the potential to change the world.

Wives can change the world of their husbands by believing in them, by trusting and loving them more than anything else in their world. It is through this closeness that they will achieve greatness. Husbands can brighten their wives world by appreciating them and the many things they do and by being attentive to their wants and needs. In addition, husbands must remember that keeping a positive mood in the house is the man's job. Our actions are a microcosm of the Divine. Perhaps by building our own homes, Hashem will finally build His home, the Beis Hamikdash speedily in our days.

Good Shabbos!



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France has 15,000 Jihadists - it's official

By Giulio Meotti

In France there are officially 15,000 citizens under surveillance for Islamic radicalism. It is the shocking discovery, based on government figures, published by the magazine Valeurs Actuelles. A state like Sweden has a smaller official army.

One out of every two young French Muslims is a Salafist of the most radical type.

It is not a surprise that France's only Islamic deradicalization centre in Pontourny just shut its doors after less than half the places in the programme were filled. The French Interior Ministry has just announced that the centre will close due to a lack of voluntary participation. Last February, a parliamentary commission found that the French government's flagship program to deradicalize Jihadists is a "total failure". \$42 million were spent to build 13 centers, one in each of France's metropolitan regions, aimed at deradicalizing would-be Jihadists. The centre in Pontourny employed 27 people at an annual cost of \$2.6 million.

It is the French mainstream and establishment, not the Jihadists, which must be "de-radicalized". From its dangerous delusions and suicidal

temptations. In an interview with the magazine L'Obs last June, Sir Salman Rushdie said: "I am in fundamental disagreement with these left-wing people who do everything to dissociate fundamentalism from Islam. Islam has been radicalized for fifty years. When the people of the Islamic State attack, they do it by saying 'Allahu Akbar.' So how can we then say that this has nothing to do with Islam? It must be stopped".

That is why the de-radicalization program failed. Because Jihad is an integral part of Islam and one third of French Muslims today embrace violent ideas, such as sharia, anti-Semitism and hatred for the "infidels".

America fought Islamic terror in the Iraqi "Sunni triangle". Europe's Sunni triangle is made up of the French city of Sevran, the British city of Leeds and the Belgian municipality of Molenbeek. The Algerian writer Boualem Sansal was right when, at the Frankfurt's Book Fair last autumn, he said: "In Europe there is a great evangelization. only it is in the name of Islam."



Rules and Regulations for Early Shabbos Part VII

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

Other opinions for the earliest shabbos

As mentioned previously, one should light candles and accept Shabbos after plag. What happens if someone light earlier, is it valid *bidi'eved*, *post facto*? For example, according to some opinions, the wife should light before the husband reaches the part of davening when he is *mekabel* Shabbos. That being the case, she has only a small window of lighting time (between plag and *bo'ea v'shalom*). Can she light earlier?

A similar scenario happened with a man who was home alone and was eating out, planning to return to his home to sleep. As the halachah requires, he wanted to light the Shabbos candles at home and have the benefit of their light upon his return that evening. However, since his host was davening at the early minyan where Mincha takes place before plag, the question was posed if he can light the candles before Mincha, which is earlier than plag?

In actuality there may be such an opinion. Up until this point we have assumed that the earliest time for accepting Shabbos is at the time of plag *haminchah*, which is an hour and a quarter before the end of the day. This is codified in the Shulchan Aruch, both by the Mechaber (O"C 267:1) and by the Rama (O"C 261:2).

However, interestingly, the Rama himself offers another time frame for the earliest time to accept the Shabbos. Earlier, in that same Siman

(O"C 261:1) the Rama, in discussing the earliest time to accept Shabbos, mentions a different time of 2 hours. This seems to be strange: where does 2 hours come from? Furthermore, the Biur Halachah asks that this would seem to be in conflict with the aforementioned timeframe of plag, which is an hour and a quarter before the end of the day, which is much less than 2 hours.

The Biur Halachah suggests that the Rama is following the opinion of the Yera'i'im. The Yera'i'im is of the opinion that sunset is the end of twilight period. According to the Yera'i'im, *bein hashmashos* starts at $\frac{3}{4}$ of a mil before sunset and lasts until sunset – the end of the halachic day. Hence, $\frac{3}{4}$ of a mil before sunset is the time for the beginning of Shabbos, according to the Yera'i'im.

Furthermore, as we know, the time of nightfall according to Rabeinu Tam is 4 mil after sunset. Generally, it is assumed that this is 18 minutes per mil; hence, the well-known time of 72 minutes, according to Rabeinu Tam. However, there is an opinion in the Rishonim that a mil is 24 minutes. According to that opinion, Rabeinu Tam's nightfall is 96 minutes after sunset. If we add to that another 18 minutes ($\frac{3}{4}$ of a 24 minute mil) = 114 min, which is close to the 2 hour timeframe given by the Rama.

There is also the position of the Aruch Hashulchan. He suggests that if one accepted the Shabbos earlier, it is a valid *kabalas* Shabbos. He maintains that when the Shulchan Aruch gives the timeframe of plag *hamincha* it is only a recommendation. However, if done earlier, it is valid.

If someone lit earlier, but after plag

As discussed previously, the Shulchan Aruch states that one must light close to the Shabbos; lighting early in the day is not allowed, unless one is accepting the Shabbos at that time. If one did light earlier, is it meaningless, requiring one to relight and rendering his previous *brocha* a *brocha livatalah*?

This is a case of dispute between the Acharonim. The Shulchan Aruch Harav and the Derech Hachaim opine that it is, indeed, worthless, even if lit after plag *haminchah*. Rav Akiva Eiger, however, maintains that this regulation is only *lichatchila*, recommended practice; if one did light earlier, *bidi'eved*, *post facto*, it is valid. The Biur Halachah accepts the opinion of Rav Akiva Eiger.

The sefer *Eleph Hamagen* (in his glosses on the *Mateh Efraim*), takes this a step further and posits that even if one lit earlier than plag, it is valid.

In conclusion, one should light candles and accept the Shabbos after plag *haminchah*. However, if one lit earlier, there are opinions that one can rely on that candle lighting and the *kabalas* Shabbos is valid.

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

Wishing you a wonderful Shabbos,

Rabbi Nachum Scheiner



Just so you should know, I love chasidim!

A few weeks ago, I was walking with my good friend Avi Yurowitz, (who happens to be an amazing professional barber), and a special question, like none I've ever had popped into my head.

We enjoyed a beautiful shabbos stroll down Forshay road to the rebba, Rabbi Coren. On our walk back toward the shul from his home, I was walking amongst a few very chashava chasidim. While I walked behind one of them, the question -that I was shocked had never occurred to me in the past- struck me!

Amongst all of the chasidim's special qualities, there was something I just couldn't comprehend. Something I believe people have been pondering about for centuries, and I hope it's okay if I'm the one who brings it up!

WHY, oh why do chasidim wear bright white socks on shabbos?!? Aaaaand, how do they keep them so clean!!? Despite all the outdoor walking (even in rainy and muddy conditions) and delicious array of shabbos food (that I presume, at times, slips off the fork, or out of one's hands, to land with a plop on the dining room floor) it always looks as if the socks are freshly bleached and returned straight from the cleaners!

Now as you can tell, a question like this is no ordinary question. I can't just call my sources at Google and get a good answer. So - I figured it would be most appropriate if I got a special chasid from our very own Kehilla to share his profound insights and wisdom on the meaning behind this flashy, classy and puzzling style!

Which brings us to Reb Yoely Lebovitch!

He said as follows:

"Oh, well, it is a question that I was never asked before, but let me try to answer to the best of my knowledge. The first question- why wear short pants and long socks (aka Hoizen Zokken or Vaasa Zokn), well, let's look at a 2 dollar bill. If you look closely you will see the men that are drafting what would become America's Declaration of Independence on July 4, 1776 are all dressed in Knickers & Silk Stockings. To put in perspective, Rebbe Nachman of Breslov was born in 1772 - so in those days, the dignitaries and noblemen would wear that style pants and socks. Now, Chassidim do many things that seem to be just a style, but it is infringed with Kabbalistic ritualistic reminders. One of the examples is to wear white clothing on Shabbos. The Rebbe usually wears a white bekisha, white vest white pants and white docks. Typically, at least 4 primary garments in white. The Chassidim would wear at least white socks and some white vests and white scarves. But the wearing of the white is brought down from the Ari z"l (1534-1572) and about the cleanliness, well, Chassidim are famous for the cleanliness. Okay, well, maybe not that famous. But on shabbos, we wear the same exact bekisha every week and in general we keep it clean, especially because shabbos it says Hilichoch Tehei Benachas, that means, your walk should be gently, that means no running or jumping in mud. Hence the socks remain clean. Interesting Fact: In the winter some chassidim double up on the socks to remain warm."

Think about it,
Yehuda Grodko



Two years ago before Rosh Hashanah, I had the opportunity of hearing Reuven Gross speak. A caring father of two boys and two girls living in Israel, his dedication to Torah learning and raising his children with such beautiful ideals served as a source of inspiration to all those he encountered.

But then tragedy struck and his life and the life of his family would never again be the same. Two men entered the home of the Gross' and released toxic fumigation gases. Claiming the cherished lives of his daughters, ages one-and-a-half and two-and-a-half, the void and pain left in the wake of this calamity was piercing. Miraculously, the two boys remained alive, albeit severely injured. Yet the loss felt within the Gross' home was beyond words. Remaining now in the family was Reuven and his wife and their two sons.

It was following this catastrophic misfortune that Reuven Gross came to address a gathering of 14,000 women in Israel. Sharing words of strength and encouragement, he related: "In my house, there are two rooms. The boys' room is blue and the girls' room is pink. Yet after suffering the heartbreaking loss of our beloved daughters, my wife and I could no longer step foot into the girls' pink room. Staring into their closet and seeing their little Yom Tov dresses beautifully hanging and their tiny, shiny shoes nicely arranged was an excruciating and unbearable sight. "It was just before Rosh Hashanah that my wife said to me, "What are we going to do with this room? Something has to be done; it is causing too much pain." I then looked at her and said, " You know what Michal? This room is going to stay exactly the way it is. It is going to remain pink forever. And that is because in this very black story we went through this year, there was a lot of pink. And that pink was Am Yisrael.

Reuven Gross then continued: "The warmth and love exuded by all members of Am Yisrael from all religious backgrounds was something I never experienced before. I had never before come into such close contact with so many Jews of different religious observances than myself. I had grown up learning in a yeshiva since my youth, and my interaction and exposure to other Jews from all walks of life was limited. Yet suddenly, after this fatal incident, as my wounded children slept in the emergency room, I witnessed the eyes of numerous doctors and nurses filled with tears and their faces wet from sobbing. Nurses were approaching me and asking, 'What can I do to help? How can I say Tehillim?' My wife and I were so overwhelmed by the love that exists within Am Yisrael. Everyone commiserated with our sorrow and personally shared in our loss.

And then Reuven Gross concluded: "And so my wife and I said, "Ribono Shel Olam, when You look down upon us and see our sins and our blackened mistakes, please remember that in Your world You have one pink room. And that pink room is Am Yisrael. With their loving hearts, they brighten up the world and warm the countless lives of their beloved brothers and sisters." This is what truly defines the Jewish nation. While there may be many of us with differing opinions, beliefs and religious practices, what collectively brings us together as a nation is our unconditional love for one another. When one Jew is in pain, every Jew is in pain. We are that pink room which adds bright color to the darkness appearing in so many lives and adds color to the tearful faces of those stricken with misfortune. And it is that pink room which will lighten up the way for Mashiah's arrival and unite all of us together in the shining house of Hashem, the Beit Hamikdash.



Rabbi YY Jacobson

Vaeschanan

For a number of years, my brother has given a weekly Torah class in Manhattan every Wednesday night. Well attended by those who wish to broaden their knowledge of Torah, it has met success and enhanced many lives.

It was on one Wednesday night that a man who had never been there before entered the room and took a seat. Listening carefully to the class, my brother noticed rather quickly that something was amiss. The boy's motor skills were compromised. Aside from a speech impediment, the man had trouble functioning independently. And indeed, when my brother later spoke to him, he learned of the man's devastating story

He had been born with a neurological disease. Immediately after birth, the doctors informed the parents that their child would be slightly disabled and would need to receive special attention for the rest of his life. Facing an uneasy situation, the parents were unprepared to raise a handicapped child. Deliberating what to do, they decided to place him in a special needs institution. From then on, never again did their lives cross.

This young boy was now a thirty-year-old adult. He had still never met his parents, although they both lived in Manhattan just minutes away from each other. Every month, his father would send him a handsome check and provide for all his needs, but never did he meet his parents face to face and create any emotional bond.

As my brother listened to this man's pitiful situation, his heart went out for him. Sincerely wishing he could help, he decided to broach the issue. Calling the man's father, he told him, "I have met your son, and I just want to let you know that he has such a spiritual and sensitive soul. He may be physically disabled and suffer from severe limitations, but I can guarantee you that it will be a privilege to meet him." A second later, the line fell silent. My brother hoped it was the operator. Phoning the father again, he was met by a frustrated voice. "You didn't get the message. Mix out of my life!" Now my brother knew that it was not the operator. But he didn't give up.

Although it had been hard enough to make the initial phone call, and now he had

engendered only further resentment and frustration, my brother was not ready to

let it go. A few months later, he tried again. But this time, he called the man's mother. Maybe, he thought, as a yiddische mama she would capitulate somewhat. After introducing himself to her and explaining why he was calling, he said, "I think you should meet your son." Crying could be heard on the other end of the line. And then the mother said, "I am sorry, but we are not about to revisit a decision we made thirty years ago. Leave it alone."

My brother then started reasoning with her. "I really don't understand. There are

children who are orphans and are never able to meet their father or mother. They may

go on for many years wondering what their parents were like. But here you are, living

in the same city as your son a mere ten minutes away, and you deprive him of the opportunity to see you even once!

What is he asking for? He is not requesting to move into your house nor is he demanding that you move into his.

All he wants to do is see you. Is that asking too much?"

After sending this strong message to the mother, she finally relented. "Okay, let me talk it over with my husband."

The next week, my brother called the man's father and presented the same case he did the first time. But he did not get the answer he was looking for. "Let me think about it for a week," the father said. One week later, the father finally gave in. "Okay," he said, "we will agree to see him. But only on one condition; you come along."

Figuring that the father wanted a buffer, my brother arranged that they would both come to the parents' house on the following Sunday.

When Sunday finally arrived, my brother and this boy headed over to the parents' house. The house overlooked Central Park in Manhattan and was graced with a beautiful view of the skyline of New York City. Quite clearly, this man's family was affluent.

As the boy sat down across from his parents, nobody's eyes met. Conversation slowly began about the weather, yet did not carry too

far. Finally, though, my brother broke the tension. "We are here for one reason. When I met your son some time ago, I could immediately tell that he was someone with much depth. A sweet and kind boy, he possesses much potential. I figured that it would be a privilege for his parents to meet him after so many years of separation."

The room then fell silent.

And then the boy began to speak. With his speech impediment, he began, "Papa, Mama, I am not perfect. As you know, I have never been perfect since birth. But so are you. Papa, Mama, I have forgiven you for your imperfections; I hope one day you will forgive me for my imperfections."

The room then grew quiet again. It was not long until the mother began sobbing and walked over to her son to embrace him for what seemed forever. The father soon followed suit as well, and went on to hug his beloved son.

As my brother realized that he had achieved his goal, he gently excused himself and left the house. The man's parents would now take care of him. They had been reunited after living for thirty years in the same city, ten minutes away, yet so distant from one another. Their hearts which had been so far now become so close in a moment of mutual and unconditional love.

Upon reaching Tisha B'Av, the day which is remembered for its calamitous destruction, we are reminded why it all came about. As our Sages teach, baseless hatred stood at its core (Yoma 9b). It is what brought Jerusalem and the Beit Hamikdash to ruins and what holds the potential of doing the same to families and friends. Yet there is a simple panacea to our desperate situation.

And that depends on how we answer the question of this boy. Have we forgiven our children, our family and our friends for their imperfections? No one is perfect, yet everyone has something unique to offer. Once we commit ourselves to adopting this attitude, we can look forward to heralding the long-awaited day of reuniting with our Father in Heaven and returning

Home where we belong.

Fake religion

The attempt of the Moslem world to elevate their dispute with Israel into a matter of jihad and holy war has left the world vulnerable to fanaticism and unending violence.

Rabbi Berel Wein

One of the many troublesome trends existing in our societies is the elevation of issues that are basically political and even monetary, to the level of religious faith and practice. The current struggle, mainly in the media and not so much on the ground itself, regarding the installation of metal detectors on the Temple Mount, is an example of making a security and political issue into a matter of holy war and belief.

It is ironic that the Saudis have been able to install such security measures in the heart of the great mosque of Mecca without apparently violating any religious principles of Islam. Yet, when Israel attempts to do so on the Temple Mount, after terrorists committed murder in its precincts, it is pressured and criticized for having the temerity to install such security measures on territory that it governs.

Anyone with a rational view of the matter would realize that there is no religious issue present here at all. Nevertheless, the Arab propaganda machine has raised the matter in the eyes of many in the Moslem world to the level of holy war and a violation of the sanctity of the site. The cynical use of religion and faith in regard to what is essentially a political and completely secular issue is unfortunately an all too common tactic and occurrence throughout the world today.

Once something becomes a matter of religious faith there can be no logical argument or marshaling of facts that will be able to overcome that belief. And eventually this can only lead to further misunderstanding, distrust and even violence.

Sadly, this type of fake religion is also alive and well within certain sections of the Jewish community in Israel and throughout the world. The issue of the assignment of space for worship at the Western Wall, which is basically an issue of practicality, security and political reality, has been raised by all sides to the dispute to the level of a religious holy war.

There is currently space assigned to those who wish to pray there in an egalitarian fashion. My personal observation and anecdotal evidence also indicates that this area is sparsely used, if at all. Except for the politicians and heads of the religious factions, there is no groundswell

of interest in the issue amongst the great masses of the Jewish people.

It is just fake religion being used in the name of tolerance and other noble ideas to achieve what is essentially only a political end. The opposition of certain groups of Jews to the existence and the success of the State of Israel is no longer a political issue as it once was. It has now become a wholly religious issue that leads to fanaticism and terribly shameful behavior. Again we are witness to the elevation of a political disagreement to the status of an uncompromising holy war. When the line between faith issues and political ones is erased then sadness and disaster inevitably follow.

Almost all the terrible religious wars that took place in Europe for centuries were based more on politics than on faith, even though they were all presented as wars of religion and belief. The toll of those wars ran into millions of dead and maimed. All religious principles were not settled nor were the faithful rewarded in any physical or spiritual fashion. This is because these were essentially political, dynastic and nationalistic struggles fought under the banner of fake religion.

The scars from those wars still exist even until our day. Fake remains fake even when it comes to matters of religion and faith. The attempt of the Moslem world to elevate their dispute with Israel over its very existence into a matter of jihad and holy war has left the world, including the Moslem world itself, vulnerable to fanaticism and unending violence.

All of this is founded on baseless beliefs and so called facts long disproven by realism and pragmatism. The Torah warns us against beliefs in magical solutions and super savants. We fall victim to this type of fake religion that undermines our true faith and eventually weakens our beliefs and actions.

Religion may be everything but not everything should be classified as being religion. Struggles over dress, language, army service and voting for and in the Knesset, are all political and social in nature and origin. Making them matters of religious faith only serves to eventually demean religion and increase social division.

OUR DEEDS AND OUR PAIN

By Rabbi David Ashear

A beautiful story that conveys us from the nine days and Tisha B'av to the anticipation that is Elul & Rosh Hashanah

Our deeds affect the way Hashem deals with us. We have an enormous power to bring about salvations through our Mitzvot and good deeds. While there are people who have improved and taken upon themselves extra Mitzvot, and yet they have still not yet seen salvation, that does not break our Emunah.

Hashem, in His infinite wisdom, knows what is best for each person. If at the moment, salvation is not the best for an individual, then Hashem will use those good deeds later, or they may have brought the salvation closer or brought about other benefits.

We should always feel happy with our improvements. Through them, we are doing the will of Hashem, becoming closer to Him, and filling our spiritual bank accounts, which will give us eternal reward. The truth will always remain: Our deeds are very powerful, and they are necessary to bring about salvations.

Very often, by improving ourselves, we know longer need certain suffering, and it automatically disappears. It should be comforting to know that situations in life can change so quickly. We don't know what deed causes what, so all we can do is try to improve to the best of our ability and beg Hashem for help.

I told a story a few years ago about a man who paid for the wedding of a poor orphan, and after that, each of his three daughters got married, two of which were in their upper twenties.

A woman told me recently that she was so inspired by that story that she and her husband also decided to sponsor the wedding of a poor couple. Over the next fourteen months, Baruch Hashem, they also watched their three daughters get married. Hashem can make one wedding; Hashem can make three weddings. It's all the same to Him.

Rav Elimelech Biderman told a story that took place on Rosh Hashana almost four years ago, in a Bet Midrash called Zichron Moshe. In that Shul, there are two brothers whose last name is Koletzkin. They share the job of blowing the Shofar. One brother blows the Tekiot before Musaf and the other blows during Musaf. They have been sharing this job for years, and the congregation loves both of them.

On Rosh Hashana 5774 (2013), when it came time to blow the Shofar, the first brother made the Beracha and attempted to blow. But this time, for some inexplicable reason, the sound wasn't coming out. He tried and tried, but couldn't even get one blast done properly. He was so embarrassed.

The entire congregation was just sitting and waiting, watching one failed attempt after another. The other brother was called. He took the same Shofar and blew clear and strong blasts. Every sound came out perfectly. He continued to blow during Musaf and blew all 101 blasts.

After the prayers, the first brother got up to speak in front of the congregation. He said, "Hashem, only You know what kind of embarrassment I suffered today. Please, I have a request- to use this humiliation for a very worthy cause. My brother here, who blew the Shofar so beautifully today, has three older children still not married. Please Hashem, remember the three שברים-broken sounds that I was supposed to blow. Instead, let my brother's children break three glasses under their Chupah this year."

The congregation was in tears from those emotional words. Shortly afterwards, that brother's first child became engaged. In July, his second child became engaged. And at the end of August of that same year, his third child became engaged.

Our deeds and our pain are very powerful. Everything we do and everything that happens to us counts. Hashem has so much blessing to give us. When we do our part, He can do His.



WHO MAKES THE BRACHAH ON THE MILAH?

As we know, there are two brochos recited at the time of the milah. The first brochah, “al hamilah” – the brochah recited on the mitzvah of performing the bris milah – is recited by the mohel.

The question is since the mitzvah is incumbent on the father, why should he not be the one to recite the brochah, when fulfilling the mitzvah, albeit through his shaliach (emissary)? Furthermore, we must understand how, in fact, the mohel can recite a brochah on someone else’s mitzvah, especially when the text of the brocha is “vitzevunu” (“that He commanded us”), if the father was commanded and not the mohel?

We find this concept, not just with milah, but regarding many mitzvos, that when performed by a shaliach, the shaliach is the one who recites the brocha. We must therefore ascertain the mechanics of a mitzvah done by a shaliach, which will help us understand why the one who is required to perform the mitzvah does not recite the brocha and how the shaliach can recite the brocha.

Why the father does not recite the brachah on the milah

In the last siman in Shulchan Aruch (Choshen Mishpat), we find the rules of a maaka, erecting a fence on one’s roof. As with any mitzvah, before erecting the fence one recites a brochah. The question arises as to who recites the brocha if the fence is being erected by a worker. The Machaneh Efraim asserts that it will depend on the type of worker. If it is someone who is hired to work per hour, we can apply the Talmudic concept of yad po’el k’yad baal habayis, the worker’s hand is an extension of the owner’s and it is considered as if he did the work himself. Consequently, the owner can recite the brocha, even if the worker is a non-Jew.

However, says the Machaneh Efraim, if the worker is a contractor, being paid for the job, this concept, that the worker’s hand is an extension of the owner’s, does not apply and since the owner is not involved in the performance of the mitzvah, he cannot recite the brocha.

In Minchas Shlomo (2:58), Rav Shlomo Zalman Auerbach elaborates on this

concept and affirms that, in order to recite a brocha, one must be actively involved in the performance of the mitzvah. He marshals proof to this from the Rishonim regarding the mitzvah of bitul chometz, nullifying the chometz, before Pesach. Although nullifying the chometz is a mitzvah, we do not recite a brocha. They explain that a brocha is only recited on an action; since the actual nullification is in one’s mind, no brocha is recited.

Based on this understanding, we can understand why the father does not recite the brocha. Since a mohel is not working by the hour, but rather being paid for the job (or doing it for free), the father is not actively involved and cannot recite the brocha. The Minchas Shlomo concludes that if the father does take an active involvement (e.g., doing part of the cutting), he would, in fact, be able to recite the brocha.

COMMUNITY KOLLEL NEWS:

On Thursday, July 27th, the Night Kollel hosted Rabbi Eliyahu Asher Prero, who was the last guest speaker to address the kollel on the topic of Milah that was learned this zman, entitled “What makes a Bris Milah get an A+ grade?” He showed a fascinating video, which helped the members of the kollel get an even greater clarity in this intricate topic.

As always, these shiurim are available on the shul’s website 18Forshay.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: YBH is now in full swing, growing each day, with an overflowing crowd, learning inside, as well as outside. As usual, we have a wide crowd of both bachurim and yungerleit from many different yeshivos and kollelim. In fact, many participants have expressed their appreciation to YBH, which helps them start off their day on the right foot, with some full-fledged learning. With Hashem’s help, Yeshivas Bein Hazmanim of Ohr Chaim seems to have become the place to come and enjoy the atmosphere of pleasant learning. Come see it yourself to believe it and you may join us too! For more info call: 845-293-0670// Email: Bmocnk@gmail.com.

Wishing you a wonderful Shabbos,

Rabbi Nachum Scheiner

JOKE OF THE WEEK



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

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

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

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

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

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

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

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

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

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

But I laugh more....

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

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

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

WEEKDAY MINYANIM

קיץ תשע"ז – '17

שחרית

כותיקין	20 Forshay ↑	Brochos 30 min/Hodu 20 min before Neitz
6:15AM	18 Forshay ↓	Mon-Fri
7:00	18↓	
7:30	20↑	
8:00	18↓	
8:30	18↑	
9:00	18↓	
9:30	18↑	
10:00	18↓	
10:30	18↑	
11:00	18↓	

מעריב

AT פלג	18↓	Repeat Krias Shma after nightfall
AT שקיעה	18 Tent	
10 MIN. AFTER שקיעה	18↑	
30 MIN. AFTER שקיעה	18 Tent	
60 MIN. AFTER שקיעה	18 Tent	
9:00	18↑	
9:15	18↑	
9:30	18↑	
9:45	18↓	
10:00	18↓	
10:15	18↓	
10:30	18↓	
10:45	18↓	
11:00	18↓	
11:15	18↓	
11:30	18↓	
12:45AM	18↓	

מנחה

1:30PM	מנחה גדולה	18↓
2:00PM		18↓
2:30PM		18↓
3:00PM		18↓
7:00PM		18↓

MINCHA FOLLOWED BY MAARIV

12 MIN. BEFORE פלג	18↓
12 MIN. BEFORE שקיעה	18 Tent
AT שקיעה	18↑
20 MIN. AFTER שקיעה	18 Tent
50 MIN. AFTER שקיעה	18 Tent

↑ Upstairs
 ↓ Main Floor

FOR MORE INFO: www.18forshay.com // ohrchaim18@gmail.com

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 or has a suggestion for a topic or speaker,
 please email us at betsuggestions@gmail.com