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RABBI LANKRY DEAR KEHILLA,

BET Parashot Devarim Haftarah 5780

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

Yeshaya then concentrated on the Jewish service in the Bais Hamikdash and attacked them even on that account. He expressed that Hashem was displeased with their sacrifices

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

Suddenly, we discover a complete change of nature in the prophesy and

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

In the 13 attributes of mercy the first is Hashem's name "Yud Ha Vav Ha" and then it repeats "Yud Ha Vav Ha", Chazal explain the first is before we sin the second is after we sin. That Hashem will deal with us always only with the attribute of mercy. You see that when we sin nothing changes Hashem attitude to us he is always compassionate. It's because at times we need tough love and sometimes compassionate love. Hashem can change directions instantaneously because it's all coming from the same

place. The only actual change is the vantage point of our reality; do we perceive it to be negative or not.

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

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

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



Zmanim by our incredible Gabbi EPHRAIM YUROWITZ

NEW MINYANIM ADDED:

EARLY MINYAN MINCHA FRIDAY
1:39, 2:30, 3:00, 3:30, 4:00

SHABBOS ZMANIM

WEEKDAY ZMANIM

CANDLE LIGHTING	8:03PM
MINCHA 18 TENT	7:00PM
MINCHA 18 MAIN	7:30PM
MINCHA BAIS CHABAD	8:10PM
SHKIYA	8:21PM
SHACHRIS VASIKIN- DAF YOMI SHIUR	5:05AM
SHACHRIS 18 MAIN	8:00AM
BUCHRIM MINYAN 20	9:00AM
SHACHRIS - YOUTH 18 UPSTAIRS	9:15AM
SHACHRIS MAIN MINYAN 18 TENT	9:15AM
SHACHRIS 20 FORSHAY BAIS CHABAD	10:00AM
NEW SHACHRIS 18 MAIN	NEW 10:15AM
MINCHA	1:45PM
PIRCHEI	2:00PM
MINCHA - DAF YOMI	6:00PM
PIRKEI AVOS 2	7:30PM
MINCHA SHALOSH SEUDOS	8:00PM
SHKIYA	8:20PM
MARRIV	9:00PM 18 TENT, 9:05PM

SHACHRIS	
20 MINUTES BEFORE NEITZ 30 ON YOM TOV	
S 5:26	M 5:27 T 5:28 W 5:29 T 5:30 F 5:31
MINCHA & MARIV	
12 MINUTES BEFORE PLAG	
S 6:35	M 6:34 T 6:34 W & T SEE TB SCHEDULE
MINCHA & MARIV	
12 MINUTES BEFORE SHKIA	
S 8:06	M 8:05 T 8:04 W & T SEE TB SCHEDULE

JULY 26 - JULY 31

NEITZ IS 5:46 - 5:51
PELAG IS 6:47 PM - 6:44 PM
SHKIA IS 8:18 - 8:14 PM
KRIYAS SHEMA
MAGEN AVRAHAM
8:49 - 8:51 AM
GRA- BAAL HATANYA
9:25 AM- 9:27 AM

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WEEKDAY MINYANIM

שחרית	12 MIN. 20 Forshay ↑	מנחה ומעריב	12 MIN. 18 Tent
6:15AM	22 Back Tent	12 MIN. 20 Tent	18 Tent
6:30	18 Tent	12 MIN. 18 Tent	18 Tent
6:45	18 Main	AT שקיעה	20 Tent
7:00	20 Tent	10 MIN. 20 ↑	20 ↑
7:15	22 Back Tent	20 MIN. 18 Tent	18 Tent
7:30	18 Tent	30 MIN. 20 Tent	20 Tent
7:45	18 Main	40 MIN. 20 ↑	20 ↑
8:00	20 Tent	50 MIN. 18 Tent	18 Tent
8:15	22 Back Tent		
8:30	18 Tent	מעריב	*Repeat Krias Shema after nightfall
8:45	18 Main	At 2:15 *	18 Tent
9:00	20 Tent	At שקיעה *	18 Tent
9:15	22 Back Tent	10 MIN. AFTER שקיעה *	20 Tent
9:30	18 Tent	20 MIN. AFTER שקיעה *	20 ↑
9:45	18 Main	30 MIN. AFTER שקיעה *	18 Tent
10:00	20 Tent	40 MIN. AFTER שקיעה *	20 Tent
10:15	22 Back Tent	50 MIN. AFTER שקיעה *	20 ↑
10:30	18 Tent	60 MIN. AFTER שקיעה *	18 Tent
10:45	18 Main	9:15	18 Tent
11:00	20 Tent	9:30	18 Tent
11:15	22 Back Tent	9:45	18 ↓
11:30	18 Tent	10:00	18 ↓
11:45	18 Main	10:15	18 ↓
12:00pm	20 Tent	10:30	18 ↓
		10:45	18 ↓
		11:00	18 ↓
		11:15	18 ↓
		11:30	18 ↓
		11:45	18 ↓
		12:00am	18 ↓
		12:15	18 ↓
		12:30	18 ↓
		12:45	18 ↓

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BLUEBERRY HILL ZMANIM

EREV SHABBOS PLAG MINYAN 30 Dr. Frank Rd. Entrance on Humbert			
MINCHA	6:30	PLAG	6:49

Shabbat Chazon Dominican and Tisha Be'av



RABBI COREN



In my recent travels I ended up in the Dominican Republic –indeed there is a first time for everything. I quickly searched for a Jewish connection and not surprisingly, in one of the main towns called Sosua I discovered evidence of a very moving and tragic history that fits beautifully with this coming Shabbas and in some ways to one of the most serious days of the year-- Tisha Beav.

Let's start from Tisha Beav and revert back in time. The destruction of the Beit HaMikdash came because of misplaced crying בכה של חיים. We have the similar notion that the destruction of the second Bais Hamikdash was because of baseless hatred שנאת חיים What does חיים mean? Usually it is translated as "for free" or "for nothing." But aren't bursts of crying and feelings of hatred always based on some prior incident? The answer can be found in this week's reading of Devarim where Moshe rebukes our animosity towards Hashem pointing out that our reasoning was way off base. We went so far as to claim that Hashem hates us and we would have been much better off had He left us in Egypt. We are now able to understand better what חיים means. There is plenty of reasons why people hate and complain but with true Emuna, we can accept that Hashem loves us and that all He does, directly or through people and their behaviours, is from Him and is perfectly orchestrated for each of us in order that we continue to grow spiritually and merit eternal pleasure in the world to come.

Tisha Beav is the day when Mashiach is born; it's a day when we can receive the greatest clarity, the greatest light and a new vision; it offers us the opportunity to appreciate what is really rewarding in life, what is meaningful and worth aspiring to. As Shlomo Hamelech taught us—it is better to go to the house of mourning than to the house of joy, for the living will take to heart. Tishav Beav is a way that capsulates all the mournings of history to date, in-

cluding the Corona virus and all the tragedies both personal and collective that we, the Jewish people have gone through. All of this can be seen as a lack of vision, a lack of clarity of being Besimcha with what we have and focusing on money and hateful relationships. Both the Tosefta and the Yerushalmi connect these two points—wealth and animosity.

Speaking about mourning, Rav Miller Z"l tells us something profound about the custom to light a Ner Neshama--a yarzeit candle. Just like the oil, the wicks and the wax miraculously produce light so too we recognize that everything we do in this world is towards transforming our body into eternal light. This awareness gives Nachas to the Niftar so its not so much about the lighting that benefits the dead, it's our awareness that the dead inspire us. They are disbursing merits to us for demonstrating our spiritual focus. In this way we don't miss out and lose our eternity for what seems to be pleasurable experiences but are in fact deceptive contentment.

The town of Sosua is a town that during World War Two welcomed close to 800 Jewish refugees, receiving permission from the dictator Trujillo to escape the fires of Germany and help build the Dominican. That alone is, of course, a reason to have tremendous Hakaras Hatov as we learned from our stay in Mitzrayim and certainly here where it seems the Jews had a good life. The tragic part of this rescue is the fact that most of these Jewish families disappeared through intermarriage. On my visit to the Jewish cemetery, my heart sank deeply as the young man who was taking me around pointed out the grave of his grandfather who had been a Kohen. He explained that he, the grandson, isn't really Jewish. I can just imagine what this picture looks like in the spiritual dimension of Neshamos-- a Jewish soul who was part of the lineage of 140 or so generations was staring at the end of his historical Jewish chain.

Reb Noach used to say "clarity or death." When we have true clarity we see what is real, what is meaningful and what we would be willing to give up. The challenge is of course to see it distinctly when our physical body makes it difficult by masking the truth.

Shabbas Chazon is a time where we can reflect on the truth. Every Shabbat--but especially the one before Tisha Beav--is a time to focus on Olam Haba, on what it is and what it will be when the third Bais Hamikdash is built. It might then be too late to make up with the people with whom we are estranged, to amend the sins that we are still bound by, to fix our midos and to appreciate all the good that Hashem has and continue to provide us with every second of the day.

When I did my Tefilos at the edge of the gorgeous green, blue and white waters of the Atlantic, I discovered something that I never knew before and I find it funny that many people are also under the same impression. My guide, a born Dominican was telling me that when he swims he opens his eyes in the water. All my life I believed that to do that was crazy as it would Chas Veshalom harm my eyes. But in truth I probably came to that conclusion after swimming in the Dead. Here it was not a problem (You can do the research yourself--ask your eye doctor). The waters actually cleared my vision and using proper goggles I was able to enjoy the underwater habitats with the myriads of different colored fish with an entirely new angle. We once spoke about the amazing opportunity of viewing nature from a whole new perspective that I'm sure the early Rishonim and those before them never experienced.

The mashal here is about seeing--sometimes one insight can change one's total mindset and an entire course of life takes on a new direction.

Highlights from this weeks shiur

By Rabbi Doniel Coren

1. saying **ויכולו** Friday night is very powerful statement of testimony that Rav Shlomo Zalman paskins you can say it together with the tzibur even if your still in your silent shemona esreh
- 2 if someone missed saying it together in shul he can say it with his wife
- 3 if someone began a weekday Bracha during shabbas shemona esreh if he passed the word **אתה** he should finish the Bracha
- 4 the best source of fire for shabbas candles according to the mishna berura isn't necessarily oil (see piskai Teshuvos) rather it's what lights best meaning the oil and the wicks flow without trouble.

The Semichas Chaver Program is an innovative, fast-paced and interactive halacha l'maysa learning program that has been launched worldwide in partnership with the Orthodox Union. The weekly shiurim include engaging questions pertaining to day-to-day life as well as a dedicated segment on the taamei ha'mitzvos
Rabbi Coren hosts this program every Monday Night
For more information : email rabbidac@gmail.com
Special thanks to my good friend Lenny who gave me the idea to share these highlights

I hope we gain better vision this coming Shabbas Chazon (Chazon is a deep prophetic vision).
Shabbat Shalom

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RABBI YY JACOBSON

Thirty Years Later

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. Sadly, the little boy grew up never knowing his parents.

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 yiddishe 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 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 too much to ask?"

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 made 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. "Fine," 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 holds much potential. I thought 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 started to speak. With his speech impediment, he said, "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 be able to 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. His 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, but everyone has something unique to offer. Once we commit 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.



RABBI BERACH STEINFELD

A rich person wanted to divorce his wife. The wife was really a great person and did not deserve to be divorced. The rich person came to his Rabbi and the Rabbi knew that it would be a waste of time to try to convince the husband not to divorce his wife. The Rabbi made up with the couple that they will meet at a certain

point to write the Get. The Rabbi then called a choshuve rich person and asked him to come at the same time he made up with the couple. He told this other rich person to bend over and whisper in the Rabbi's ear, after which the Rabbi will scream at him. Right afterward, the rich man should leave. That is exactly what happened. During the Get proceedings, this person came in and whispered in the Rabbi's ear, the Rabbi screamed at him to leave immediately, and he left. As soon as he left the Rabbi exclaimed, "This woman is not yet divorced and he is already requesting that he wants to marry her!" When the husband heard this he realized this is exactly what will happen and decided not to divorce his wife based on this orchestrated trick. A question arises; how could the Rabbi do such a thing? The fact that he lied seems to be okay since we see that a person is allowed to lie for Sholom Bayis. The problem is that there is an issue of speaking Lashon Hora about the second rich person.

There are a number of answers to this question and with each answer we will see some yesodos in Lashon Hora. The first tirtuz is that despite the fact that it is not the most opportune way of dealing with an issue, it is not considered Loshon Hora. I can be explained that the second rich person did not know that the woman has yet to be divorced; he may have thought that she was already divorced, so he is doing nothing wrong.

Another tirtuz is that if there is an "anan sahad" (a given point) that the second person would be happy to assist this woman in order for her not to get divorced, despite the fact that the second person won't come out looking so good, it would be permissible. In this case, it would not be considered Loshon Hora. Taking something physical away from a person when he is not there would be forbidden, despite the fact you know for a fact the person would not mind, because that would be called "yiush shelo Midaas." When it comes to Loshon Hora, do we compare it to taking something physically from a person without his consent, or do we say it is not a physical item and we can rely on an "umdana" that the second person would be OK with it? In the Chafetz Chaim 2:13 it would seem that one can rely on the fact that if the person would not mind that this is said about him, it may be said, especially in order to save a marriage.

The problem with the above tirtuzim is that it only deals with the person on whom Lashon Hora is spoken about, but does not deal with the people who heard this Lashon Hora. In the event where a person was being pushed into a position that he is unable to refuse, may the person ask another person to say something bad about him and thereby get them to stop pestering him to accept this position? There would be no problem of lying since it is "mipnei darkei shalom." There would be no problem of Lashon Hora, because he set it up himself. The problem would be that the people will believe it and thereby it will be machshil them with accepting Lashon Hora. The person spoken about does not care if they believe it, so therefore it would not be Lashon Hora. In a similar but different scenario, if a person eats food thinking it is pig, and it ends up being kosher, that would still be a problem. If the people listening to the story do not believe it, and are just choshesh, then in our case it would be permitted.

The fourth tirtuz is that one may be over a lav to help promote Shalom Bayis as we see we allow Hashem's name to be erased for Shalom Bayis; therefore one would be allowed to speak Lashon Hora to save a marriage. The Maharil Diskin says from this we see that one may dig up a grave to check whether or not the person in it was the husband of a woman in question. We find in Teshuvos Lechem Salma II:53 that we do not stop the father from making a bracha of pidyon haben in the case where his wife had lost a baby while she was single. The reason for is that if the husband would find this out, he would divorce her, so we allow a bracha levatala to keep the peace in their marriage!

RABBI BENTZION SNI



עובד ע"י הר"ר אברהם הלל ר"ך שליט"א

ADAPTED FOR ENGLISH BY AVROHOM HILLEL REICH

SHABBOS CHAZON

THE LOST KINGDOM

In a year filled with pain and uncertainty, Tisha B' Av fills in the missing gaps of sadness in our lives.

The Jewish people, a nation that has seen so much over the millennia, has had, one would think, ample time to reflect on what is important and what is not.

And yet in many cases, the long exile has had an opposite effect on us.

The Sfas Emes says, when moshiach comes, there will need to be two redemptions.

One to take the Jewish people out of galus (exile). And yet another one to take the galus out of the Jews.

We have grown accustomed to the trappings of our lives in our host nation. The cars, the houses, the "things."

Even though we pray many times a day to please rebuild Jerusalem in all her glory- Do we truly absorb the meaning of this request?

The Rambam says that in addition to believing in Moshiach - there is a separate mitzvah- to expect Moshiach everyday and live our lives as if he will come at any moment!

The first mitzvah doesn't require much on a day to day basis, we believe- that's enough.

But living our life as if Hashem can redeem us at any moment and rebuild the Bais hamikdash- is an investment of heart and soul.

And one which, if carried out properly, calls for us to re-examine our priorities. Are we tied to our lives here a little too much to rejoice when Moshiach comes?

R' Nochum Chernobler, the Meor Enayim was once a guest at a small inn of a simple Jew. During the night the innkeeper heard cries of pain emanating from the Rabbi's room. In the morning he asked him, Why were you crying so much last night?"

The Chernobler said, I was saying Tikkun Chatzos.

What's that? asked the innkeeper?

It's a time past midnight, when we rise and cry for the Holy Temple that was destroyed and will be rebuilt, very soon in our days. Our nation will be returned to it's previous glory!

We will all be going very soon to the land of Israel with Moshiach- are you ready?

This was the first the simple Jew had ever heard of all this.

"Let me check with my wife, I run everything past her," he said

He ran to tell his wife. But she was not enthralled.

Who will take care of our goat and our chickens? Our possessions? We certainly cannot leave! Please go back and tell the Rabbi.

The innkeeper returned to the Chernobler and told him that they cannot leave now. His wife said they could lose their animals...their possessions!

The Chernobler told him to tell his wife- no one knows what the future could hold for them even if they stay here, while everybody goes along with Moshiach.

Robbers and thieves could come and steal everything from them!

He went back to his wife and told her what the Rabbi had said.

She thought about it for a bit and said - please tell the Rabbi that Moshiach should please take all the robbers and thieves with him to Eretz Yisroel, and that we are staying here ..thank you.

It's a bit comical- but certainly revealing- we are all tied to our lives here - and moshiach, we'll deal with that later.

Hashem has been sending us messages.. the signs are everywhere we look. Let's open our hearts and minds to the fact that there was once a Beis Hamikdash in which G-ds presence dwelled. We know much more than the simple Jew and his wife and yet what do we do with this knowledge?

Even if we do not rise to cry each night for Tikkun Chatzos- let us recognize the pain of the shechina, who rests each night without a "dwelling" here in this world. As our existence in galus seems to become more tenuous each day- let us pray for the Ribbono Shel Olam to once again restore our previous glory as a nation and rebuild the Bais hamikdash speedily in our days!

Good Shabbos!



RABBI REISMAN

TISHA B'AV – FEELING THE LOSS

Every Yom Tov we are Mehadeir the things we do, Tisha B'av is a little more difficult to accomplish this. It is very important to try the best we can to have some feeling of a Hergish of the loss of Eretz Yisrael. This is something that is very important.

On Tisha B'av a person should not be Maisiach Daas, it is not appropriate to read a newspaper. It is more appropriate to go to sleep on Tisha B'av or go to work on Tisha B'av than to be schmoozing or Hoilalus. Therefore you should try to make it a useful time by going to a Kinnos that is explained properly, go to the videos that are shown, and there are things a person is permitted to learn.

The same thing with the Mitzvois of the Nine days that not everyone keeps properly. Not everyone tried on their clothing ahead of time the way it is supposed to be. People touch it to the floor and other things. There is a bit of an Eitzta. On Shabbos, one can wear one shirt Leil Shabbos, than hang it up. Wear a different shirt Shabbos morning then hang it up before your nap in the afternoon. Then for Mincha, wear a different shirt. Like this, you will have 3 shirts for next week that will not be freshly laundered to wear.

There is a Kula that not many are aware of. The Chayei Adom says clothing of Ketanim up until 13 years old and the Mishna B'rura says clothing of Ketanim you only have to be Machmir on Shevua Shechal Boi. Meaning that until Shabbos, one is permitted to do laundry for their Ketanim. After Tisha B'av, we are Machmir on not doing laundry until Chatzois of Yud Av. This year there is a Heter to do laundry earlier only on things that are needed for Shabbos. However, the Mishna B'rura, Biyur Halacha, and Chayei Adom bring B'feirush that Motzoei Tisha B'av is not more Chamir than the Nine days that is not Shevua Shechal Boi Meaning, one would be able to do laundry for their Ketanim up until 13 or preferably until 10 years old, on Thursday night next week (Motzoei Tisha B'av).

FEELING THE PAIN OF A FELLOW JEW

1:12 Near the beginning of the Parsha right after Sheini we have a very famous Posuk (אִיכָה אֲשָׂא, לְבָדִי, טְרַחְקֶם וּמִשְׁאָכְם, וְרִיבְכֶם). Moshe Rabbeinu was complaining to the Ribbono Shel Olam that he can't carry by himself the burden of Klal Yisrael. The Ramban has an interesting Teitch on the word (וּמִשְׁאָכְם) He says that it is a language of prayer. It says in Melachim II Perek 19:4 (וַיִּשְׁאַתָּה) Or in Yirmiyahu Perek 7:16 (וְאַל-תִּשְׂא בְעַדֶם רִנָּה וְהַפְלָה) we find the Lashon of Masa to be prayer. So Moshe Rabbeinu was saying how can I myself be responsible to pray for everyone.

I saw a Pshat in the Sefer Sam Derech which was put out by the children of Rav Simcha Broidy (who was one of the Baalei Mussar of Yerushalayim). He asks why is Tefilla called Masa, a burden. Tefillah is not a burden, what does it mean that Davening is a burden. There are many other Mitzvos that are much more difficult, than praying?

He says an incredible thing. He says really when you pray for a fellow Jew who is in trouble, you are supposed to feel his pain. The Gemara in Maseches Berachos 12b (18 lines from the top) says (אמר רבא אמר ת"ה הוא צריך שיחלה עצמו) (עליו) that if you have a Talmid Chochom for whom prayer is needed, a person is obligated to feel a person's pain until he himself feels sick because of the other person's difficulty.

The burden and difficulty of Davening for an Adom Gadol like Moshe Rabbeinu was the fact that it hurt. He felt the pain of Klal Yisrael, the pain of the people that he was Davening for. Because he felt their pain it is a Masa, something that has to be carried.

This reminded me of something Rebbezin Pam once told me. Many of you may remember that Rav Pam would see people after Davening Shacharis in the morning. He would talk to people, sometimes in the Bais Medrash and sometimes in the office and of course they would sometimes tell him about their difficulties and problems that they were going through. Rebbezin Pam told me that when Rav Pam would return home after Shacharis when people would meet with him, he could not eat breakfast right away. He needed time to calm down. He was too aggravated and he had an aggravated stomach so to speak and he found it difficult to eat and to digest food. This is how Rav Pam felt the pain of people who came to him. And that is the (טְרַחְקֶם וּמִשְׁאָכְם), the heavy burden of needing to Daven for a great Tzibbur of Klal Yisrael and great needs.

Danny's Amen

Rebbetzin Sarah Meisels

באו ורשו את הארץ אשר נשבע ד' לאבותיכם

Come and possess the land which Hashem has sworn to your forefathers... (Devarim 1:8)

On one occasion, I had the opportunity to speak to four hundred teachers at a Yom Iyun seminar in Jerusalem. At this event was a young man helping to manage the microphone system, which happened to be having some technical issues. I went on to deliver my talk, after which the young man drove me home. Having heard most of my speech, which centered around the power of saying "Amen," he asked if I would like to hear a story. "Of course I would," I said; "please go ahead."

"I used to be a soldier in the Israeli Army. It was 1982 and Israel was fighting Lebanon in what would come to be known as Milchemet Shalom HaGalil. My battalion had been stationed in Metula, a city bordering Lebanon. We all waited for the signal to enter Lebanon, although we were unsure what the future held.

One late afternoon, as we stood all gathered together, one of the religious soldiers yelled, "It's close to sunset! Time to daven Mincha!" Complying with the call, the multitude of soldiers assembled together to pray. Except for one whose name was Danny. He was completely irreligious and had just about no connection to Judaism. However, as he noticed all the soldiers heading somewhere, he grew curious. "Where is everyone going?" he asked. "We're praying Mincha now," they told him. While all the soldiers were understandably nervous about the war and praying

served as a source of comfort and confidence that they would be watched over and protected

by Hashem, Danny felt the same. "I'm also afraid," he said, "and I want to do something. But I don't know how to pray."

Quickly thinking, we asked him, "Do you know how to answer Amen?" Responding in the affirmative, we told him that any time he heard a blessing being made, he should say "Amen!" aloud. By doing so and bearing in mind that with this declaration he was affirming his belief in Hashem, he would be doing something that would serve as a tremendous merit.

For the next three weeks, every time Danny heard a blessing, he loudly answered "Amen!" with the greatest of concentration. It was something special to see. When the war ended three weeks later, I returned home to Jerusalem and Danny headed back home to the north of Israel where he lived on a kibbutz.

Six years later, I was walking in Jerusalem when, all of a sudden, I felt a pat on my back. Turning around to see if someone was trying to catch my attention, a man with a black beard, suit and hat stood there. "Shalom Aleichem!" he said. "Do you recognize me?" Looking closely at the man, I had no idea who he was. "I'm sorry, but I never met

you before in my life." "Don't you remember? Think again. Remember Danny, Mincha, Metula..." As he mentioned those words, a picture of Danny six years before came to mind. But I still couldn't believe that the person standing in front of me was actually Danny. After all, he had been completely disaffiliated from Judaism before. "Danny, what happened?" I curiously asked. "Let me tell you," he began to say. After I returned to the kibbutz following the war, for the next few months, the word "Amen" was echoing in my mind. Everywhere I went, I kept on thinking about Amen. At that point, I knew I needed to discover the true meaning of this powerful word. Getting on my motorcycle, I drove to Jerusalem in search of an answer. When I arrived, I approached the first religious Jew I saw and asked to be directed to the closest yeshiva. Telling me about Ohr Somayach, I proceeded to go there and ask the Rosh Yeshiva to fully explain the meaning and import of the word Amen. From

learning about the tremendous significance of Amen, I continued on to learning about making berachot, then keeping kosher and then observing Shabbat. For the next two years, I remained studying in Ohr Somayach and did not once go home. I would phone my parents, but I wished to immerse myself in learning Torah and soaking up the yeshiva environment. After two years, I finally decided to make a trip home and visit my family.

Walking into my house, my mother was not too happy in seeing how far I progressed in my pursuit of Judaism and my father was quite angry. They still loved me, but my religious growth was something they were not expecting. And then I saw my grandfather. "Danny," he said, "we're going to a lawyer." Not sure what my growth in Judaism had to do with a lawyer, I asked what he meant. "Danny, you became religious and have taken things too far. We are going to a lawyer and I will tell him to take you off my will." My grandfather was quite a wealthy man, and this meant losing out on quite an inheritance. But that would not stop me. Without hesitation, I turned around and headed back to Ohr Somayach.

Continuing to learn in the yeshiva, not too long thereafter, I met a wonderful girl and planned on getting married. Hearing about my engagement, my family came to Jerusalem to see me.

As my father and grandfather arrived, I noticed that they were both wearing a yarmulke. Uncharacteristic for them to do so, I inquisitively asked what had happened. "Listen Danny," said my grandfather, "I want to tell you something." "When I was a young boy living with my family in Poland, the Nazis entered my hometown. And to my chagrin, they literally ruined everything and took away everyone. My entire family and my friends and yeshiva did not survive. I was left alone. I then made aliyah to Israel where I looked to rebuild myself. I went on to marry your grandmother and raise your father. He was our only child. After your father grew up and got married, he was blessed to have two boys: you, and your brother, Rafi. Seven years ago, your brother disappeared in Thailand. We do not know what happened and we have never heard from him since.

After having seen you take major strides in Judaism, however, I have come to the conclusion at this stage in my life that your way is the best way. And so, I have begun to make my own steps in furthering my commitment to Torah and mitzvot. I realize that this is the true way for a Jew to live.

And so, Danny, after your wedding and sheva berachot, we are going to return to the lawyer and redo the paperwork. Everything in my will is yours.

As this boy who was driving me home related this moving story to me, I was quite touched. But then he added, "Rebbetzin, although Danny inherited his grandfather's estate, he in truth inherited something much more precious. The inheritance of a Torah life – "Torah tziva lanu Moshe morasha kehilat Yaakov" – "The Torah which Moshe commanded us is the inheritance of the Congregation of Jacob" (Devarim 33:4). Danny today lives in Jerusalem with his beautiful family and continues to learn in a community Kollel. It all started from the one word of Amen. From the smallest of steps taken in coming closer to Hashem and His Torah, the greatest of leaps can eventually be made. All it takes is one little word, and from there, the rest is history.



Rav Chaim Meir Steinmetz and Rav Chaim Yosef Feig giving a shiur at the Night Kollel on the topic of "Guidelines and Regulations for Examining the Eiruv"

JOKES

Appropriate Time Table

I asked my doctor today how long he thought this COVID thing will last...

He said, "How should I know, I'm a doctor not a politician."

Testing Politics

My wife became so scared of the corona virus that she demanded I take her to the mobile testing center to get tested. When we got there I said to the doctor testing her, "It seems like you could have helped the local economy with this and rented all these empty offices, rather than do this in a giant outdoor tent." He replied, "This way it's all just going to be much easier to fold all this up like a giant circus after Trump loses the election."

Excellent news.... gyms due to open on July 25th, I can't wait not to go!

Words

A man is reading his newspaper and says to his wife: "Michelle, look. Here is an article about how women use about twice as many words per day as men do." The wife responds: "That's because we have to tell you everything twice"

Healthy Sleeping

"Have you been sleeping by an open window, like I told you?" asks a doctor his patient. "Yes, just like you said, doc." "And is the bronchitis gone now?" "Not yet, so far the only things gone are my laptop and cellphone."

I made a beginner's mistake and went shopping in the new Bingo on an empty stomach. I am now the happy owner of aisle 7.

Empty Letter

Me to the postman: This empty envelope must be from my sister Charlotte.

Postman: Now why would she send you an empty envelope?

Me: We had an argument, and she's not talking to me..

The good grandpa

A woman in a supermarket is following a grandfather and his badly-behaved grandson.

He has his hands full with the child screaming for nosh, cookies, all sorts of things. The grandpa is saying in a controlled voice: "Easy, Mishela, we won't be long... easy boy."

Another outburst and she hears the grandpa calmly say: "It's okay Mishela"

. Just a couple more minutes and we'll be out of here. Hang in there, boy."

At the checkout, the little horror is throwing items out of the wagon. Grandpa says again in a controlled voice: "Mishela, Mishela, relax buddy, don't get upset. We'll be home in five minutes, stay cool, Mishela."

Very impressed, she goes outside to where the grandfather is loading his groceries and the boy into the car. She says:

"It's none of my business, but you were amazing in there. I don't know how you did it. That whole time you kept your composure, and no matter how loud and disruptive he got, you just calmly kept saying things would be okay. Mishela is very lucky to have you as his grandpa."

"Thanks," says the grandpa. "But I am Mishela. The little guy's name is Zalman."



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GRAND REOPENING

TUESDAY JULY 14

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NEW SHABBOS SHACHARIS MINYAN

10:15am

18 Main

Followed by a Kiddush

Shabbos Shacharis Minyanim:

Visikin	20 Upstairs
8:00	18 Main
9:00 Bochorim Minyan	20 Tent
10:00 Chabad	20 Upstairs
10:15	18 Main

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For Women



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Presents:

R' Shmuel Beller

Holocaust Survivor, World renown Lecturer

Mrs Chani Juravel

LCSW noted lecturer and therapist

Topic:

Topic:

Destruction Survival & Rebirth

Tisha B'Av The Promise, The Potential

Tisha Be'Av by Night - Wednesday July 29

9:45-10:45pm

18 Forshay – Tent

Tisha BA'V Afternoon

Thursday July 30

4:45-5:45

20 Forshay, Upstairs



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יהי רצון שהימים האלה יתהפכו לששון ולשמחה

SINAS CHINAM

RABBI MORDECHAI WILLIG

How (eicha) can I alone carry your trouble, your burden, and your quarrels... torchachem masa'achem v'rivchem' (Devarim 1:12).

The people of Israel were troublesome. If one of them would see his adversary winning the case, he would say 'I have witnesses to bring, I have proofs to bring, I am adding judges to you.'" (Rashi) This passuk is read in the mournful tune of Eicha used on Tisha B'av implying that the trouble ("torchachem") is of a tragic nature.

Why is invoking a halachically accepted legalism (Chosehn Mishpat 13:1, 20:1) in a court battle so terrible? In fact, the insistence on every legal right is precisely what brought about the destruction of Yerushalayim on Tisha B'av. Yerushalayim was destroyed because they limited their din to the letter of the law of the Torah, and did not go beyond the letter of the law (Bava Metsia 30b).

A more well known reason for the churban is sinas chinam, baseless hatred (Yoma 9b). Tosfos reconcile this apparent contradiction by attributing the churban to both, i.e. to two disparate causes. Perhaps a different reconciliation can be suggested. Baseless hatred is defined as hatred for insufficient cause. One Jew has a claim or complaint against another and is unwilling to compromise or forgive in the spirit of going beyond the letter of the law; he insists on the letter of the law as he perceives it. Such an approach often leads to hatred of the other party who refuses to honor his demands. This hatred is a result of his insistence on invoking his legal rights, both real and perceived. It is called sinas chinam because the hate is halachically unjustified. Hence there were not two separate causes of the churban, rather there was one (invoking all legalisms in a court battle) which lead to another (sinas chinam). Indeed, torchachem, the troubling legalism, caused rivchem, quarrels and unjustified hatred. These are the two related factors which led to the churban. The mournful Eicha tune is therefore entirely appropriate.

"What is masa'achem, your burden? If Moshe left home early, they said perhaps he

has marital problems. If he left home late, they said he is sitting and devising plans against you" (Rashi). One who disrespects Torah scholars is called an apikores (Rashi, based on Sanhderin 99b). Two questions arise. Why did the Jews disrespect Moshe? And why is this disrespect juxtaposed with the aforementioned trouble and quarrels? In light of the above the answer is clear. Many people were upset with Moshe's decision against them in favor of their adversary. Others were offended by Moshe's rebuke or were displeased with his leadership style. Instead of forgiving Moshe for "wronging" them, in their warped perception, they chose to exercise their perceived "right" to criticize the leader, and interpreted his every move negatively. This led to sinas chinam of the worst kind, directed against Torah leaders. Yerushalayim was destroyed because the people did not admonish one another (Shabbos 119b). Why didn't the Torah scholars admonish the people? Perhaps the answer lies in the next line of the gemara: Yerushalayim was destroyed because the people demeaned its Torah scholars.

Aside from the intrinsic sin of disrespect, the attitude made it impossible for the talmidei chachamim to rebuke the people

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Tisha B'av Boys Event

Led By

Rabbi Reuven Hoff Words of Inspiration

Followed by

Children's Video

Ages: 8-12

Time: 9:45-12:30

Location: 20 Forshay Downstairs

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who demeaned and disregarded them. Thus masa'achem, disrespect for Torah scholars, caused the churban, as did torchachem and rivchem.

Unfortunately, all these continue to plague our litigious, disrespectful and quarrelsome society, causing broken homes, destroyed communities and undue criticism of rabbonim. "In every generation in which the Beis Hamikdash is not rebuilt, it is as if it was destroyed in its days" (Yerushalmi Yoma 1:1). Had a generation rectified the sins that caused the churban, the Bais Hamikdash would have been rebuilt immediately. Apparently, we are still guilty of those sins.

The Netziv (Meishiv Davar 1:44) dramatically expands the understanding of the sinas chinam which caused the churban. He says that the hate was not limited to those who "wronged" a person. Rather, it extended to those who served Hashem differently. If one

would see a halachic leniency, he would brand it heresy, and distance himself from that person. He would then mistakenly justify attacking that person, even to the point of murder. The Netziv laments that such internal hatred within the observant community existed in his time (the late nineteenth century) as well. Hating someone who "wronged" us is necessarily limited. With how many people can we fight over money or honor? But if we hate those who differ with us on matters of halacha or hashkafa, the sinas chinam is unlimited.

Unfortunately, Orthodox individuals and communities with different halachic practices and/or ideologies are still guilty of this type of sinas chinam, which is preventing the ge'ula. As we mark Tisha B'av in particularly troublesome and quarrelsome times, let us resolve to correct those sins. If we do so, the Bais Hamikdash will be rebuilt immediately.
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בס"ד

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Select KinnoS

with

Rabbi Eliezer Abish

Lecturer and Author of "Portraits of Prayer"

Explanation, Insights & Stories

- What are we missing and why do we yearn for the Bais Hamikdash?
- Can I really shed a tear after so many years in Galus?
- How can we miss something we ourselves never actually experienced?
- Can this Tisha B'Av finally be our last one?

9:45am – 1:00pm

18 Forshay, Tent

Shacharis 9:00am

For men and women



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מקור הענין:

בימי בין המצרים נהג החת"ם סופר נהג לומר תיקון חצות עם בני הישיבה לאחר חצות היום וכן היה החפץ חיים אומר והוא ע"פ מה שמביא במ"ב סו"ס תקנא ז"ל: בכונת האר"י כתב שיתאבל בימים ההם אחר חצי היום ויבכה כמו חצי שעה



Tisha B'Av:



TURNING MOURNING INTO ACTION

On April 11, 1944, a young Anne Frank wrote in her diary:

Who has made us Jews different from all other people? Who has allowed us to suffer so terribly until now? It is God Who has made us as we are, but it will be God, too, who will raise us up again. Who knows – it might even be our religion from which the world and all peoples learn good, and for that reason and that reason alone do we now suffer. We can never become just Netherlanders, or just English, or representatives of any other country for that matter. We will always remain Jews.

Anne Frank was on to something. The Talmud asks, from where did Mount Sinai derive its name? After offering a few alternatives, the Talmud suggests that Mount Sinai comes from Hebrew word “sinah” which means hatred, because the non-Jews’ hatred of the Jews descended upon that mountain when the Jewish people received the Torah there.

Torah demands a moral and ethical lifestyle, an attitude of giving rather than taking, a life of service rather than of privilege, that has revolutionized the world. The Jewish people have been charged to be the moral conscience of the world, a mission they have not always succeeded at, but that nevertheless drew the ire, anger and hatred of so many. For two thousand years the Jews were bullied and persecuted simply because of their Jewishness and all that stands for.

After the Holocaust, the world gave the Jews a reprieve from their hatred, becoming instead beneficiaries of their pity. But looking at events around the world, it is rapidly becoming clear that the last 70 years was an aberration. We are witnessing the rise of anti-Semitism, particularly

in Europe, as the world reverts back to its ageless pattern and habit.

The Midrash (Eichah Rabbah 1) teaches that three prophets used the term “eichah” – o how! In Deuteronomy, Moses asks: "Eichah, how can I alone bear your troubles, your burden and your strife?" (Deut. 1:12) In the Haftorah for Shabbos Chazon, the Prophet Isaiah asks: "Eichah, how has the faithful city become like a prostitute?" Lastly, Jeremiah begins the Book of Lamentations (Eichah): "Eichah, how is it that Jerusalem is sitting in solitude! The city that was filled with people has become like a widow..."

Eicha – How? How is it that anti-Semitism persists? Why must they rise up against us in every generation? On Tisha B'Av we will sit on the floor and wonder aloud, eicha? How could it be Jews in Eastern Europe have to fear for their lives yet again? Eicha – how could it be that today, with all the progress humanity has made, the ADL measures more than a quarter of the world as holding anti-Semitic views? Eicha – how could it be that terror persists, that three members of family gathering together on Shabbat to celebrate a shalom zachor could be murdered in cold blood?

Our job is to make sure we can answer the call of ayeka, where are you? Are you taking responsibility?

Rabbi Soloveitchik tells us that though the Midrash identifies three times the word eicha is used, in truth there is a fourth. When Adam and Eve fail to take responsibility, God calls out to them and says ayeka, where are you? Ayeka is spelled with the same letters as eicha, leading Rabbi Soloveitchik to say that when we don't answer the call of ayeka, when we don't take personal responsibility for our problems and blame others, we will ultimately find ourselves asking eicha, how could it be?

We can ask eicha, how could all of these terrible things be, but we may never have a definitive answer. Our job is to make sure

we can answer the call of ayeka, where are you? Are you taking responsibility?

We may not be able to fully understand why anti-Semitism exists, but we can and must remain vigilant in fighting it. We must remain strong in standing up for Jews everywhere. We must confront evil and do all we can to defeat it. And, we must do all that we can to take personal responsibility to fulfill the Jewish mission to bring Godliness into the world.

If individual Jews were hated for being the conscience of the others, all the more so does a Jewish country generate hate for being the moral conscience of the whole world, held to higher moral standards than any other country or state.

Our job is not to be discouraged by asking eicha, but to ensure that we can answer the call of ayeka. Anti-Semitism will not come to an end by assimilating and retreating. It will come to an end when we can positively answer the question that the Talmud tells us each one of us will be asked when we meet our Maker: did you long for the redemption and did you personally take responsibility to do all that you can to bring the redemption? Did you truly feel the pain of exile and feel the anguish of the Jewish condition in the world? Do you truly and sincerely care? Did you anxiously await every day for Moshiach to herald in an era of peace and harmony, an end to anti-Semitism and suffering?

It is not enough to long for Moshiach, we must bring him. It is not enough to hope for redemption, we must be the catalyst for it. It is not enough to be tired of eicha, we must answer ayeka.

If we want to get up off the floor and end the mourning, if we want to finally end anti-Semitism, it is up to us to do what is necessary to heal our people, to repair the world, to love one another, and to earn the redemption from the Almighty.

WHAT JOY IS PERMISSIBLE IN THE 9 DAYS

UFARATZTAH

The Rebbe would say that one of the only things you can do in the 9 days that brings you joy, is learning Torah, quoting the Pasuk “Pikudei Yeshorim Mesamchei Leiv.” The Rebbe re-enforced the Minhag in Chabad to make a Siyum Masechta in the 9 days even if you are not eating meat, in order to participate in a permissible joyous occasion.



=====

RABBI Y. FRAND



HEARING THE CRIES

As we arrive in Shul on the Shabbat prior to Tisha B'av, known as Shabbat Chazon, a somewhat mild mood of mourning and sadness settles in. Recognizing the memorable day of Tisha B'av which beckons just around the corner, as we finish reading the Torah, we turn to the very chilling and sobering words of Yeshaya HaNavi.

After Yeshaya's indicting words wherein he enumerates the severe sins which the Jewish people have committed, he levels the final charge that breaks the heart of every Jew. "When you spread your hands in prayer, I [Hashem] will turn a blind eye; even if you intensify your prayer, I will not listen..." (Isaiah 1:15). Hashem will simply not heed our prayers. There can perhaps be no greater punishment than that. While we may at times be subject to challenges and suffering, that which offers us comfort and hope is the opening of our Siddurim and Tehillim. Yet if that is no longer an option, we are doomed for the worst.

But then Yeshaya changes his castigating tone and says that all hope is not lost. We can mend our ways and return to our previous splendor. We can reopen the gates of prayer and have our heartfelt words heeded by Hashem once again. Yeshaya goes on to list ten aspects of teshuva: "Wash yourselves, purify yourselves, remove the evil of your deeds, cease doing evil, learn to do good, seek justice, vindicate the victim, render justice to the orphan, take up the cause of the widow" (ibid., 16-17). Following this, Hashem summons us to, "Come and let us reckon together" (ibid., v.18). If this is done, promises Yeshaya, then "even if our sins are red as crimson, Hashem will whiten them." We can improve our sorry state of affairs and regain our honorable composure.

Of these ten stages of teshuva, Yeshaya begins with a general call to cleanse ourselves, and from there incrementally progresses step by step to complete the list of full repentance. Rashi notes that these steps of teshuva in fact correspond to the Aseret Yemei Teshuva, the Ten Days of Repentance, between Rosh Hashanah and Yom Kippur. They are the actions we should look to undertake and put into practice.

This being the case, it follows that the ninth and final step listed before our reckoning with Hashem – i.e. caring for the widow – is the crescendo and pinnacle of all the others. "Rivu Almanah!" cries out Yeshaya. "Take up the cause of the widow!" The woman who is oftentimes helpless and invisible; the woman who is overlooked and has lost her voice in the community and feels that she no longer counts. Care for her and look after her. That, says Yeshaya, is the greatest thing you can do.

Yet it seems quite strange. Why would caring for the widow rank at the top of the totem pole? What is so significant about rivu almanah that Yeshaya wishes to emphasize and instruct us in?

Imagine the scene. You are sitting at home and the doorbell rings. Standing outside is a widow. "I just recently lost my husband. I have a number of children at home I need to feed, the government has threatened to foreclose my home and I am all alone. Can you spare a few dollars?" Is opening your checkbook for this poor, distressed woman what Yeshaya calls teshuva of the highest order? It would take a heart of stone to close your door and completely refuse to help this unfortunate woman. What then is Yeshaya speaking of?

Rav Zelig Epstein zt"l, the late Rosh Yeshiva of Shaar HaTorah in Queens, New York, was known to be a man of towering greatness and wisdom. Worthy of being called the "Rosh Yeshiva's Rosh Yeshiva," he served as the address for countless people, including other Rabbanim, who sought counsel and guidance. Someone who rendered and resolved serious life decisions, his broad shoulders provided succor and support to all those who needed.

On one such occasion, Rav Zelig shouldered the burdens of a woman who had tragically been widowed. Having survived the Holocaust together with her husband, they arrived at the shores of America and went on to build a family with three children. Unfortunately, however, the pangs of the Holocaust took an irreparable toll on the husband and he decided to end his own life. Leaving his wife behind, she now faced a future life as both a Holocaust survivor and lonely widow.

She needed someone to lean on, and Rav Zelig was that individual. He was the person she would turn to; the figurative shoulder she would cry on. She herself was a very fragile woman, as you could imagine.

Sometime later, one of her children grew very ill and needed medical treatment. And indeed, Rav Zelig stepped forward. Overseeing all the medical procedures that were involved in caring for this child, Rav Zelig's efforts came through. At least for a short while.

It was one Erev Yom Kippur that matters took a turn for the worst and the sorrows which already troubled this widow became even greater. Her beloved son passed away. It was already too close to Yom Kippur to go about with the burial, and so it would have to be postponed for another day. Yet here was this woman, having survived the inferno of the Holocaust, lost a husband to suicide and now a child to illness. She most certainly could have filled a cup with tears. Rav Zelig, however, was a bit more worried than that.

Walking to Kol Nidrei later that night on Yom Kippur, Rav Zelig began thinking if just perhaps this tragedy would be the proverbial straw that would break the camel's back. Just maybe this woman would not be able to endure the loss and she would break down and meet the same fate as her husband.

Rav Zelig thus decided to skip Kol Nidrei and Yom Kippur and instead walk to this woman's

house and spend it with her. Were he to give her the emotional support she needed at this painful time, perhaps she would be able to pull through. But as Rav Zelig continued walking, he realized that it would take him well over an hour to make it to this woman's house. And maybe an hour was too long.

Without further delay, Rav Zelig decided to confer with his mentor, Rav Yaakov Kamenetsky, as to the proper course of action. Entering the Yeshiva Torah V'Daas where Rav Yaakov was davening, he caught him in the middle of reciting the blessings prior to Shema. Yet Rav Zelig had a pressing and urgent question which could not wait even a minute. Making his way over to Rav Yaakov, he asked, "Can I take a bus to visit this widow so she will not remain by herself?" Well aware that between carrying the money for the bus fare and traveling to the woman's house some violation of Yom Kippur was involved, Rav Yaakov nevertheless pointed to a few coins placed near him. The money which Rav Yaakov had designated to be used for his own bus fare after Yom Kippur went to Rav Zelig instead.

And so, Rav Zelig Epstein, one of the preeminent leaders of the previous generation, got on a bus and traveled to this widow on Yom Kippur so she would not remain alone. And it was all because maybe out of the misery of her life she would decide to end it short. It was there that Rav Zelig spent the rest of Yom Kippur, offering care and comfort to a woman who was facing the most trying of times.

That is what Yeshaya HaNavi means when he speaks of rivu almanah, taking up the cause of the widow. Yeshaya prompts us to do much more than simply respond to the knock on our door. We are to be proactive and imagine all the people who have been buffeted by the vagaries of life and nearly given up on all that they have. We must hear their silent cries and respond without delay.

Yet lest you think that the Biblical usage of almanah is limited to that of a widow, Rashi (Shemot 22:21) reminds us otherwise. Almanah is a shorthand for any person who is down on their luck. Almanah refers to the individual who has been out of work for six months, the person with a debilitating disease, families who are coping with a disabled child, a child at risk or the inability to have a child. All of the problems that plague the Jewish community are encompassed within the word almanah. That is the apex of the ten steps of teshuva.

Rivu almanah is about expanding our sphere of concern and placing as priority the needs of another. That is what we must think about on this solemn day of Tisha B'av. The problems facing a fellow Jew are our problems, and the tears streaming down their faces are just as real to us as they are to them. If we are looking for ways to turn ourselves and the rest of the world around and herald the glorious day of Mashiach, this is where we must begin. We reach upwards by reaching outwards. It is as simple as that.



RABBI NACHUM SCHEINER

ROSH KOLLEL

HALACHOS FOR THE NINE DAYS

The Rama writes that the minhag is not to eat meat or wine starting from Rosh Chodesh. The Seder Hayom wonders why we start from Rosh Chodesh. Being that Rosh Chodesh is somewhat of a yom tov, we would think that the issur to should begin on the next day. He answers that Rosh Chodesh Av is different than all others. Since Ahron Hakohen was niftar on this day and we allow fasting, something which is not usually allowed on Rosh Chodesh, the mourning can begin, as well.

CHASUNOS

The Mechaber rules that weddings are not allowed starting from Rosh Chodesh. The reason for this is because, as we mentioned, the Mishna tells us: “mishenichnas Av mimaatin b’simcha – when the month of Av arrives, we minimize the joy.” Since weddings are joyous occasions, they are not to be held during this time.

The Rama adds that the Ashkenazim do not make weddings during the entire 3 weeks. Since there is no halacha that we should minimize the simcha during the Three Weeks, what is the reason to refrain from making weddings? The poskim explain that since it is a time of puraniyus – punishments, it is not considered a favorable time for a wedding.

LAUNDRY AND HAIRCUTS

The Rama writes that doing laundry is only forbidden starting from Rosh Chodesh. But we do not allow haircuts during the entire Three Weeks. Since the minimizing of joy starts from Rosh Chodesh, why should haircuts be forbidden from Shiva Asar B’tamuz? One reason is because it is a time of aveilus. Another reason is that we should feel agmas nefesh – the anguish of this time period.

(The nafka mina will be in regards to cutting the hair of a young child, who is below the age of chinuch. If the reason of the Rama is because of aveilus, such a child is too young to mourn and can have a haircut. But if the reason is that we should feel the agmas nefesh – the anguish of this time period – even a young

child should not be given a haircut, since this will help his parents feel the anguish.)

Why don’t we say the same for laundry, and forbid doing laundry starting from Shiva Asar B’tamuz, as we do for haircuts, for the same reason of mourning or feeling the anguish? The Mishna Berura explains that we would do the same for doing laundry. But since abstaining from doing laundry is too much for the people to handle, they did not institute such a custom.

Based on the Aruch Hashulchan we can give another reason for the difference between haircuts and laundry. He explains that if we would allow haircuts up until Rosh Chodesh, it would be hardly noticeable that we are abstaining from haircuts, since people don’t take haircuts so often. If that is the case, when it comes to laundry, merely refraining from Rosh Chodesh is very noticeable, and we do not need to do more than that.

DANCING AND MUSIC

During the Three Weeks we do not allow dancing or listening to music. This is because of the mourning period which starts from the beginning of the Three Weeks.

Can one have music and dancing during a Sheva Brochos? There are actually three different opinions in the poskim. Rav Menashe Klein quotes Rav Moshe Feinstein who allowed dancing and music. In Moadim Uzmanim, Rav Moshe Shternbuch rules that one is only allowed to have dancing without music. The Shevet Halevi (3:157) is the most machmir and rules that even dancing without music is not allowed.

This whole possible allowance of dancing and music is only true for a sheva brochos, and does not apply to any other seudas mitzvah, such as a bar mitzvah, because music is an integral part of simchas choson v’kalah. We see this concept from the words of the Maharil. There was a situation where the head of the state died and they issued a ruling that no one was to play any music for the entire year of mourning.

The Maharil writes that, rather than making a wedding without music, they should go to a different city where they would be able to have music at the wedding. In addition, Rav Moshe rules that in some cases one side can force

the others to have music. Others maintain that a sheva brochos cannot be compared to a chasuna, and music cannot be allowed at a sheva brochos.

Dancing on Shabbos of an aufruf is a machlokes. The Mekor Chaim allows it only when the aufruf takes place on the Shabbos before the chasuna, but not if the aufruf was held early, more than a week before the wedding.

SUMMARY

Shehechyanu and dangerous activities – Three Weeks.

Haircuts – Mechaber: week of Tisha B’Av. Rama: Three Weeks.

Laundry – Mechaber: week of Tisha B’Av. Rama: Nine Days

Meat & wine – Mechaber: different minhagim. Rama: Nine Days

Weddings – Mechaber: Nine Days. Rama: Three Weeks.



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COMMUNITY KOLLEL NEWS

On Thursday night of last week there was a beautiful all-night learning program *I'zecher nishmas my zeide*, Rav Reuvain Scheiner, zt"l, who's first yartzeit was on Shabbos Parshas Pinchas. One of the participants mentioned how this was the first time since the lockdown that he was able to learn with his chevra once again and enjoy a true learning session, with *pilpul chaverm*.

As the Night Kollel wraps up the *limud* of *hilchos eiruv*, the Kollel was treated to a fascinating shiur, given by Rabbi Chaim Meir Steinmetz, of the Monsey Eiruv, together with his top eiruv-checker, Rabbi Chaim Yosef Feig. This was a real "hands-on" shiur, walking us through every detail that goes into the makings of an eiruv, including a real model of telephone poles with wires, showing how the wire has to be on top of the pole. He also went through the details of how they check an eiruv, as large as the Monsey eiruv, and some of the many issues and concerns they deal with.

For example, every time they extend the eiruv to add more areas, there are myriad halachic details that need to be dealt with. They discussed the protocol for checking the eiruv, such as which parts need to be checked weekly – known as the "Quick-Check," and which parts can be checked less frequently. He also told a story how he once checked an eiruv where the string was high above the pole, which is halachically sanctioned, as long as the string is directly above the pole. At first glance it appeared to be fine, but then he told them to bring a plumb line to check if it is exactly

on top and they realized that it was way off, and had to be fixed.

A booklet with colored pictures and diagrams of many different eiruv questions was given out to all the participants. Many of the kollel members stayed on after the shiur, discussing and clarifying many of these intricate halachos. He also spoke about how an eiruv is meant to bring *achdus*, "Bringing Everyone Together" as one big happy family.

I gave a shiur at the Kollel Boker, learning halachos of the Three Weeks and the Nine Days, on the topic: "Learning What Is Permitted On Tisha B'av – Chiuv Or Heter." The shiur included: Does One Say 4 Parshiyos With Tefillin By Mincha and Which Parts Of Davening Are Omitted & Why."

As in the past, these shiurim are available on the shul's website 18Forshay.com, *Torahanytime*, and on MP3 in the shul

Rabbi Yehoshua Weber, Founder Ohr Tzvi, Rabbi Emertus, Clanton Park Synagogue, has launched his weekly Chumash Shiur every Thursday night, 9:00-9:45pm. Location: 20 Upstairs. The audience enjoyed immensely the shiur as well as the sushi.

TISHA B'AV

As in the past, Ohr Chaim has a packed program scheduled for Tisha B'Av, in case, *chas v'shalom* we are still in Monsey. Some of the highlights will be:

Reb Shmeil Beller, holocaust survivor, will speak at night.

Rabbi Eliezer Abish – Renowned Lecturer and Author of "Portraits of Prayer" – as in previous years leads

the kinos the entire morning, 9:45-1:00, with explanations, insights, as well as fascinating stories. Rabbi Abish has become a yearly highlight, with a full house audience, as well as enjoyed by thousands of streamline viewers, enabling many thousands of people to acquire a deeper feeling for what Tisha B'Av is all about.

Kids Program with Rabbi Hoff – 20 downstairs in the morning with a video.

Mrs. Chani Juravel will once again be speaking for the ladies at 4:45 pm

Rabbi Klein of Torah Umesorah will be speaking at 2:00pm.

There will many more programs so make sure to look out for the flyers.

Wishing you a wonderful Shabbos,

Rabbi Nachum Scheiner





Schedule Tisha BeAv '20

זמנים לתשעה באב תש"פ

Wednesday / Erev Tisha BeAv

Shkia - Fast begins	8:15	
Maariv 1	9:00 PM	20 Tent
Words of Inspiration By Rabbi Coren	8:45	18 Tent
Followed by Maariv 2	9:05	18 Tent
Maariv 3 (kinnos at 9:15)	9:15	18 Main

Thursday / Tisha BeAv

SHACHARIS		
	5:30AM (Neitz 5:50)	20↑
	7:30 (selected kinos)	18 Tent
	8:00	20 Small Tent
	8:30	18 Main
	9:00	18 Tent

Selected Kinnos with Explanation by Rabbi Eliezer Abish
Lecturer and Author "Portraits of Prayer"

Location: 18 Forshay Tent Time: 9:45AM - 1:00PM For men & women

9:30 (Selected kinos)	20 Tent
9:45	18 Main
10:00	20↑
10:15	20 Tent
10:30	18 Main
10:45	20↑
11:00	20 Tent
11:15	18 Main
11:30	20↑
11:45	20 Tent
12:00pm	18 Main

HEICHAL HATORAH 18 UPSTAIRS DESIGNATED FOR KINNOIS

Schedule Tisha Be Av '20

זמנים לתשעה באב תש"פ

MINCHA (Talis and Tefillin)

1:30PM	20 tent
1:37 Mincha Gedola	18 ↓
1:45	20↑
2:00	20 tent
2:15	18 ↓
2:30	20↑
2:45	20 tent
3:00	18 ↓
3:30	20 tent
4:00	18↓
4:30	20 tent
5:00	18↓
5:15	20 tent
5:30	?
5:45	18↓
6:00	20 tent
6:15	20↑

MAARIV

6:44PM	Plag Minyan	18 tent
7:41	2 nd Plag Minyan	20 tent
8:15	at 8:15 שקיעה	18↓
8:25		18 tent
8:35		18↓
8:45	30 min after שקיעה	18 tent
8:55		18↓
9:05		18 tent
9:15	60 min after שקיעה	18↓
9:27	רבינו תם	18 tent

KIDDISH LEVANA AND REFRESHMENTS AFTER MAARIV
MIKVAH WILL BE OPEN MOTZEI TISHA BAV

DAF YOMI

Rabbi Yosef Chesir 9:45 20 Downstairs

Just so you should know...



58 DAYS UNTIL UMAN

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

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