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וישם מדברה כעדן וערבתה כגן ה'
ששון ושמחה ימצא בה
תודה וקול זמרה



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Daily Daf Yomi Shiurim

MORNINGS

5:40-6:15am
(Hebrew)

Rabbi Usher Benedict
20 Upstairs

6:00-6:55am
(English)

Rabbi Zalman Heller
18 Upstairs – Office

7:00-8:00am
(English)

Rabbi Yosef Chesir
20 – Downstairs

8:00-8:55am
(Yiddish)

Rabbi Yitzchok Y. Klein
20 Upstairs

9:00am
(English)

Rabbi Shai Stern
20 – Downstairs

EVENINGS

8:20 – 9:00pm
(English)

Rabbi Simcha Bunim Berger
20 - Upstairs

8:45-9:45pm
(English)

Rabbi Yanky Model
20 - Downstairs

For more info on the above shiurim as well as all our current learning opportunities please contact Rabbi Scheiner Rosh Kollelim & Rabbinical Director at RabbiScheiner@18forshay.com or 845 372 - 6618

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NEW MINYANIM ADDED:

EARLY MINYAN MINCHA FRIDAY
1:37, 2:30, 3:00, 3:30, 4:00

SHABBOS ZMANIM

CANDLE LIGHTING	7:48PM
MINCHA 18 TENT	7:00PM
MINCHA 18 MAIN	7:30PM
MINCHA BAIS CHABAD	7:55PM
SHKIYA	8:06PM
SHACHRIS VASIKIN- DAF YOMI SHIUR	5:18AM
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 4	7:30PM
MINCHA SHALOSH SEUDOS	7:45PM
SHKIYA	8:05PM
MARRIV	8:45PM 18 TENT, 8:50PM

WEEKDAY ZMANIM

SHACHRIS	20 MINUTES BEFORE NEITZ 30 ON YOM TOV										
S	5:40	M	5:41	T	5:42	W	5:43	T	5:44	F	5:45
MINCHA & MARIV	12 MINUTES BEFORE PLAG										
S	6:22	M	6:21	T	6:20	W	6:19	T	6:18		
MINCHA & MARIV	12 MINUTES BEFORE SHKIA										
S	7:50	M	7:49	T	7:47	W	7:46	T	7:45		
AUGUST 02 – AUGUST 07											
NEITZ IS 6:00 – 6:05											
PELAG IS 6:34 PM – 6:30 PM											
SHKIA IS 8:02 – 7:57 PM											
KRIYAS SHEMA											
MAGEN AVRAHAM											
8:55 – 8:57 AM											
GRA- BAAL HATANYA											
9:31 AM- 9:33 AM											



Yeshivas BEIN HAZMANIM

ישיבת בין הזמנים תש"פ Summer
Under the Direction of Rabbi Nachum Scheiner שליט"א

Rabbi Simcha Bunim Berger

Maggid Shiur Bais Medrash Ohr Chaim

Will be delivering Chaburas on

הלכות כיבוד אב ואם

11:30am

With Marah Makomos

Rabbi Berger will be available as a Mashiv at the Yeshivas Bein Hazmanim

Ohr Chaim's learning programs include:



Zmanim by our incredible Gabbi
EPHRAIM YUROWITZ



July / August 2020



תמוז / תמוז תש"פ

WEEKDAY MINYANIM

שחרית	20 Forshay ↑	מנחה ומעריב	12 MIN. אחרון	18 Tent
6:15AM	22 Back Tent	12 MIN. אחרון	20 Tent	
6:30	18 Tent	12 MIN. אחרון	18 Tent	
6:45	18 Main	AT שקיעה	20 Tent	
7:00	20 Tent	10 MIN. אחרון	20 ↑	
7:15	22 Back Tent	20 MIN. אחרון	18 Tent	
7:30	18 Tent	30 MIN. אחרון	20 Tent	
7:45	18 Main	40 MIN. אחרון	20 ↑	
8:00	20 Tent	50 MIN. אחרון	18 Tent	
8:15	22 Back Tent			
8:30	18 Tent	מעריב		
8:45	18 Main	At 2:20 *	18 Tent	after nightfall
9:00	20 Tent	At שקיעה *	20 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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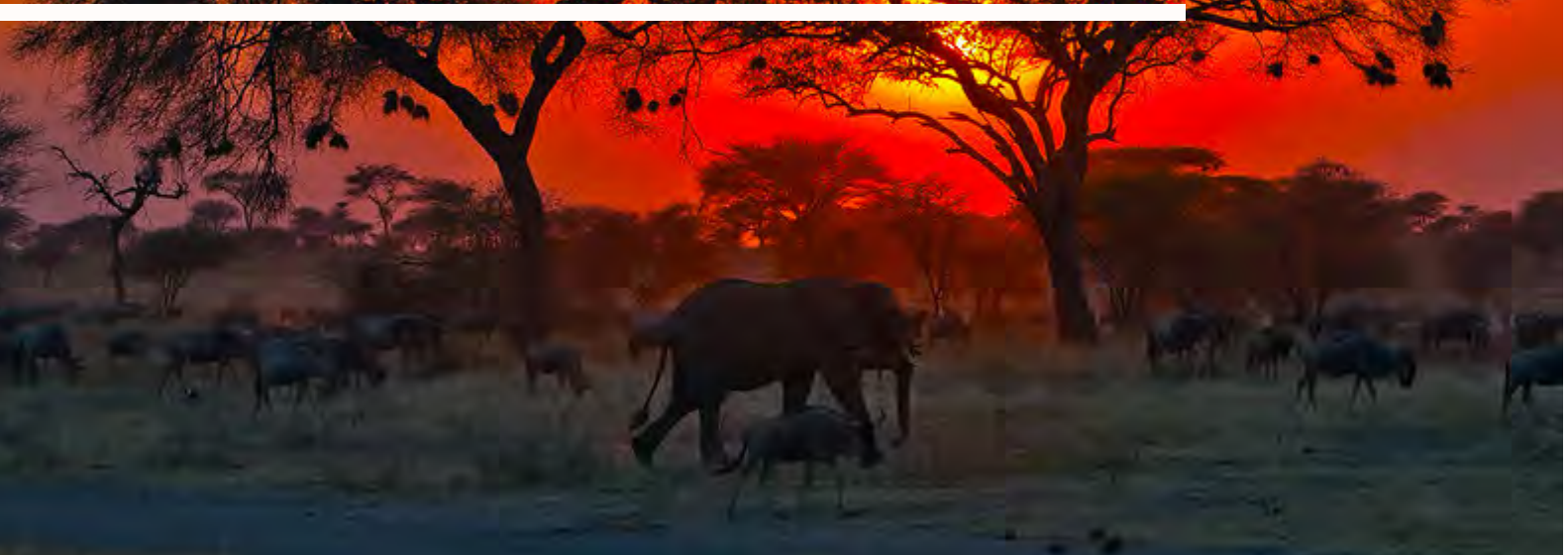
BLUEBERRY HILL ZMANIM

EREV SHABBOS PLAG MINYAN 30 Dr. Frank Rd. Entrance on Humbert
MINCHA 6:20 PLAG 6:37

PARSHAS EIKEY AND A TRIP TO AFRICA



RABBI COREN



It seems to magically work out that we are on a journey to Africa during the weeks of Vaeschanan and Eikev and of course it all takes place with tremendous Hashgacha. I would like to offer some amazing insights into the connection of this time period with my travels in Arica.

Rashi tells us based on the Gemara that the second part of the word for Tefilin which is Totafos is based on the אפריקי which certainly sounds like Africa. This idea can be disputed but in any event, the words of Chazal require additional explanation. Why would the Torah and why would one of the greatest mitzvos that we have been given (see Maseches Rosh Hashana to understand the importance of this mitzva is) be based on another language?

There is a profound idea here that the mitzvah of Tefillin very much connects to the mitzva of Tefila or prayer. The two words sound the same and in fact, a singular Tefilin is called a Tefila which means "attached." Tefila is one way we relate to Hashem and Tefilin represents our deep attachment to Him. This accord to Hashem also embodies the special mission we were given which is to inspire and bring light to all the people in the world. Our Tefila will one day very soon bring Mashiach and everyone will recognize the oneness of Hashem and live in awe of Him.

If we do not love and feel inspired by Hashem we cannot provide the necessary spark for others to emulate. So how do we reach the first level of our mission and feel the awesomeness of Hashem? How do we fulfill the positive commandment which according to the Rishonim is the most important mitzva and is the goal of all mitzvos together—to exalt in the majesty of Hashem-- which is also one of the 6 constant mitzvos and which we strive to attain as a key goal of Judaism.

The Rambam tells us that the way to live with reverence and love for Hashem (as mentioned in this week's Parsha מה השם שואל (מעמך כי אם ליראה את השם לאהבה וכו' is to appreciate and study His wondrous creations. This is something that we can do in many different ways. One special and unique approach is to spend time living close to the animal kingdom. To really appreciate the words of מה גדלו מנה דבי אליהו in the verse עמקו מחשבותיך we must study Hashem's animals and appreciate that each species has a different voice and natural way of living. It's interesting to note that even the unusual zebras that grace the Masai Mara conservation each have an individual formation of stripes that differs from all the others. This is amazing. There are many more fascinating facts and wonders that one can learn about the lions or elephants that roam freely throughout their natural habitats and they are all here to reveal Hashem's deep

wisdom and to instruct us on how to perfect our own character traits.

There are many insights that we can learn but I want to point out one more that connects to the beginning of this week's Parsha where Hashem tells us that we will conquer the land of Israel but first the animals will dominate us. Rashi informs us that this is only true if we're not doing the will of Hashem because if we follow His laws the animals can't harm us. There is another source that explains that when we act within the framework provided by Hashem animals cannot attack us. It's only when the animals do not differentiate themselves and us as humans that they reveal their true nature. This reveals much about our mission in this world. An interesting fact that I learned on this trip is that the people of the Masai Mara, who have been living here for quite some time and have, in the past, used their spears to kill a lion, have no fear from them because if the king of the jungle sees a herd with a shepherd it won't attack and it seems that this fear is transferred to the next generation of lion cubs and then down the line. This is a quite a lesson.

Let's hope that we can live up to being the human or super human that we were destined to be.

Shabbat Shalom

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RABBI YY JACOBSON

Broken

Why Breaking the Tablets Was Moses' Greatest Accomplishment

"The world breaks everyone, and afterwards some are stronger in the broken places." -- Ernest Hemingway

BROKEN

The simple reading of the story (recorded twice in Torah, in Exodus, in this week's portion, and then again in Deuteronomy) goes like this: After the Jews created a Golden Calf, Moses smashed the stone tablets created by G-d, engraved with the Ten Commandments. Moses and G-d then "debated" the appropriate response to this transgression and it was decided that if the people would truly repent, G-d would give them a second chance. Moses hewed a second set of stone tablets; G-d engraved them also with the Ten Commandments, and Moses gave them to the Jewish people.

Yet a few major questions come to mind.

1. Moses, outraged by the sight of a golden calf erected by the Hebrews as a deity, smashed the stone tablets. He apparently felt that the Jews were undeserving of them, and that it would be inappropriate to give them this Divine gift. But why did Moses have to break and shatter the heavenly tablets? Moses could have hidden them or returned them to their heavenly maker?

2. The rabbis teach us that "The whole tablets and the broken tablets nestled inside the Ark of the Covenant ." The Jews proceeded to gather the broken fragments of the first set of tablets and had them stored in the Ark, in the Tabernacle, together with the second whole tablets. Both sets of tablets were later taken into the Land of Israel and kept side by side in the Ark, situated in the Holy of Holies in the Temple in Jerusalem.

This seems strange. Why would they place the broken tablets in the Holy of Holies, when these fragments were a constant reminder of the great moral failure of the Jewish people . Why not just disregard them, or deposit them in a safe isolated place?

3. In its eulogy for Moses, the Torah chooses this episode of smashing the tablets as the highlight and climax of Moses' achievements.

In the closing verses of Deuteronomy we read: "Moses, the servant of G-d, died there in the land of Moab... And there arose not since a prophet in Israel like Moses, whom G-d knew face to face; all the signs and wonders which G-d sent to do in the land of Egypt... that mighty hand, those great fearsome deeds, which Moses did before the eyes of all Israel."

What did Moses do "before the eyes of all Israel?" Rashi , in his commentary on Torah, explains "That his heart emboldened him to break the tablets before their eyes, as it is written, 'and I broke them before your eyes.' G-d's opinion then concurred with his opinion, as it is written, 'which you broke—I affirm your strength for having broken them.'"

This is shocking. Following all of the grand achievements of Moses, the Torah chooses to conclude its tribute to Moses by alluding to this episode of breaking the tablets! Granted that Moses was justified in breaking the tablets, but can this be said to embody his greatest achievement? How about his taking the Jews out of Egypt? Molding them into a people? Splitting the Red Sea? Receiving the Torah from G-d and transmitting it to humanity? Shepherding them for forty years in a wilderness?

Why does the Torah choose this tragic and devastating episode to capture the zenith of Moses' life and as the theme with which to conclude the entire Torah, all five books of Moses?!

IN THE FRAGMENTS

We need to examine this entire episode from a deeper vantage point.

Moses did not break the tablets because he was angry and lost his control. Rather, the breaking of the tablets was the beginning of the healing process. Before the golden calf was created, the Jews could find G-d within the wholesomeness of the tablets, within the spiritual wholesomeness of life. Now, after the people have created the golden calf, hope was not lost. Now they would find G-d in the shattered pieces of a once beautiful dream.

Moses was teaching the Jewish people the greatest message of Judaism: Truth could be crafted not only from the spiritually perfected life, but also from the broken pieces of the human corrupt and demoralized psyche. The broken tablets, too, possess the light of G-d.

Which is why the sages tell us that not only the whole tablets, but also the broken ones, were situated in the holy of holies. This conveyed the message articulated at the very genesis of Judaism: From the broken pieces of life you can create a holy of holies.

G-d, the sages tell us, affirmed Moses' decision to break the tablets. G-d told him, "Thank you for breaking them ." Because the broken tablets, representing the shattered pieces of human existence, have their own story to tell; they contain a light all their own. Truth is found not only in wholesomeness, but also—sometimes primarily—in the broken fragments of the human spirit. There are moments when G-d desires that we connect to Him as wholesome people, with clarity and a sense of fullness; there are yet deeper moments when He desires that we find Him in the shattered experiences of our lives.

We hope and pray to always enjoy the "whole tablets," but when we encounter the broken ones, we ought not to run from them or become dejected by them; with tenderness we ought to embrace them and bring them into our "holy of holies," recalling the observation of one of the Rebbe's, "there is nothing more whole than a broken heart."

We often believe that G-d can be found in our moments of spiritual wholesomeness. But how about in the conflicts which torment our psyches? How about when we are struggling with depression, addiction or confusion? How about when we feel despair and pain? How about in very conflict between a godless existence and a G-d-centered existence? We associate "religion" with "religious" moments. But how about our "non-religious" moments?

What Moses accomplished with breaking the tablets was the demonstration of the truth that the stuff we call holiness can be carved out from the very alienation of a person from G-d. From the very turmoil of his or her psychological and spiritual brokenness, a new holiness can be discovered.

It is on this note that the Torah chooses to culminate its tribute to Moses' life. The greatest achievement of Moses was his ability to show humanity how we can take our brokenness and turn it into a holy of holies. There is light and joy to be found in the fragments of sacredness.

This essay is based on a talk delivered by the Lubavitcher Rebbe, on the 20th of Av 5725, August 18th 1965, on the occasion of his father's yartziet. In this talk, in which the Rebbe broke down twice, he described the agony of many deeply spiritual Jews put in situations where they are unable to study Torah and observe its Mitzvos. "There are times when G-d wants your mitzvos," the Rebbe said, "and other times when He wants your 'broken tablets.'"



SPECIAL FRUIT

The Torah enumerates the seven minim of Eretz Yisroel in Devarim 8:8. The Gemara in Brachos 41b tells us that when it comes to which fruit comes

first regarding brachos and chashivus we look to see which fruit is written first in the posuk. In addition, the posuk mentions the word eretz twice, so we say that whatever fruit is closer to the word eretz comes first. If there is a tie, then the one closer to the first eretz comes first. The Rema brings this down lehalacha in Orach Chaim 211:4. The question is, why does the posuk depict it in this way that whatever fruit is closer to eretz comes first? We could have written the fruit in the following order: wheat, olives, barley, dates, grapes, figs, and pomegranate.

We could explain that the reason each one of these fruits have kedima before the others is dependent upon how close they are physically to the land, not just closer to eretz in the posuk. We know that the peel of the wheat gets eaten with the wheat as seen in Yerushalmi Klayim Perek Bais. The peel of barley does not get eaten as we see at the end of the first perek in Tvul Yom. The wheat also gets planted without its peel, whereas the barley gets planted with its peel as we find in the Tosfos HoRosh Chullin 117a. We see that the wheat is closer to the ground than the barley. In Moed Koton 12b we find that barley that is fully ripe will get ruined if they are not cut, whereas wheat can stay fresh on the ground uncut for a while. Wheat is therefore more connected to the ground than barley.

Grapes are positioned farther since they grow on a tree. Figs that are not harvested and cut when they become ripe start to become full of worms on the tree as we find in Yerushalmi at the end of the second perek in Brachos. We only eat the seeds of the pomegranate, not the outside of the fruit. Olives have a dual purpose; you can eat the fruit, but its main purpose is for the oil that is produced from it. That is why the olive is written right next to the second time it says eretz in the posuk since its use is a little farther from the ground. Grapes are used in a similar way to the olives, but have less purpose than the olives. Olive oil can be used for lighting purposes, whereas the grapes cannot. Dates are mainly used for honey as seen when the posuk calls it dvash. Date trees are the tallest trees as discussed in the Medrash in Tehillim 92 that says that a tzaddik will sprout like a tamar; this shows it is the farthest from the ground. That is why the dvash was written last. The reason the tamar comes before grapes is because there is no use for the branches of a grape tree as seen in Yechezkel 15, whereas the branches of a date tree could be used for building purposes. The branches of the tree, not the fruit, are closer to the ground.

We see from here that the order is dependent on how close the fruit is to the land. We clearly see the chavivus of the land of Eretz Yisroel. May we be zocheh to settle in Eretz Yisroel and emulate Hashem who together with the Torah and Klal Yisroel are designated for the land of Eretz Yisroel.

RABBI BENTZION SNEH



מנובד ע"י הר"ר אברהם הלל ר"ן שליט"א

ADAPTED FOR ENGLISH BY AVROHOM HILLEL REICH

PARSHAS EIKEV

THE FRUITS OF HELPING OTHERS

Chazal say- Yesh Koneh Olamo B' Shaah Echad. One may merit great merit, beyond our comprehension, simply by a small act of chesed.

Eikev Tishme'un, the Parsha starts... if you will hear.. if you will listen- is written in the plural tense to show us that our individual actions have a bearing on the Klal.

Our society is driven to achieve success at all costs. Sometimes this focus on oneself makes it hard for us to think of others.

Askonus, devoting a portion of our time to helping the community may be viewed by some as being a lost art. There are so many causes, true, but we must contribute both our time and our money- for the rewards are not only great. They are eternal.

Rabbi Sneh brings the following story showing the incredible ripple effect of one act of chesed with the hope that it will motivate us to be more concerned with every member of our community.

The Rosh Yeshivas shiur was once a week. It was widely attended by way over two hundred talmidim. The topic was noted beforehand and many of the brightest students delved into the sources and were prepared. Others came with a desire to learn and were totally present taking in all that was explored through the in depth lecture.

There was a third group of students that could not concentrate and could not follow. They remained quiet but their minds were elsewhere.

It was over 40 years ago in Yerushalayim and the atmosphere was a bit on the strict side. Before the age of cellphones there was an attentiveness that we can no longer replicate.

It was most of the way through the discourse and someone from the hardily attentive group was folding a piece of paper into the shape of an airplane. He really only intended to toss it to his friend who sat opposite him. But as soon as it went mobile a small gust of air took it all the way to the distin-

guished Rosh Yeshivas desk where it landed on his Gemara.

Amidst laughter, the Rosh Yeshiva became incensed and openly demanded for the bochur who engaged in this chutzpadik act to leave the room.

After waiting and requesting a few more times..he made one last plea for the perpetrator to kindly exit.

No student moved from his seat. The Rosh Yeshiva refused to continue. Perhaps he was too strict, but he would not tolerate this brazen act.

Suddenly a bochur Nachman Galinsky, rose from his seat all red faced and left the room. Unable to regain composure, the shiur went on for a few minutes more but then ended.

After the shiur, the Rosh Yeshiva called Nachman into his office and they spoke for a while. Exiting the office, everyone fully expected Nachman, an average student, to be asked to leave the yeshiva. But after a few days the incident was forgotten.

Flash forward 30 years later. R' Nachman had raised a beautiful family and was successful in business. He was known to all as a baal chesed who was also an accomplished talmud chacham.

Unfortunately, R' Nachman came down with a serious illness and within weeks his neshama departed from this world.

During the shivah a young Rosh Yeshiva from Bnei Brak came to be menachem avel with seventy talmidim. R Nachmans family wondered- did their father donate to this yeshiva?

After a little while the Rosh Yeshiva spoke and told R' Nachmans children the story of the paper plane and the shiur klali. How R' Nachman was not the one who threw the airplane- he merely intervened to save me from being thrown out of the Yeshiva.

You see, he said, I was not a good student at all and my situation in the yeshiva was tenuous at best. After your father saved me, I went on to become much more serious and I devoted myself to my studies and today here are my students.

These students are really your father's students as well.

This is what it means to go out of your way for another person. This is what Askonus is all about.

Good Shabbos!



RABBI REISMAN

BROCHOS & PARNASSA

The Netziv has a theme in many places in Chumash but there is no cross referencing so you really have to learn the Netziv on Chumash to notice it. In Parshas Chukas (5778 Ayin Sham), I spoke out a Yesodosdika Netziv. He talks about how Korbanos and Tefilla which is in the place of Korban is the Mashpia of Parnasa. It is what brings Parnasa to happen.

In an earlier Parsha he had said that that is why Jews could not be separated from Bamos during the generations of Nach, Rak Habamos Lo Saru. They knew Bamos were a Segula for Parnasa. Korbanos were a Segula. Davening too, is really a Segula for Parnasa.

In Parshas Chukas the Netziv explained that Moshe Rabbeinu was supposed to speak to the stone and not hit the stone. It seems to be a small minor difference and the miracle is the same. It was to teach Klal Yisrael that you don't speak to the stone, you have to Daven. Once you leave the Midbar and are going into Eretz Yisrael, in the Midbar everything came to you miraculously. Once you are going into Eretz Yisrael you have to Daven, you have to request, you have to speak out your needs. Therefore, Moshe Rabbeinu was supposed to speak to the stone to teach Klal Yisrael the idea of Tefilla.

Zagt the Netziv in this week's Parsha, that is why Bentching, Birchas Hamazon first is brought to Klal Yisrael now after the 40 years in the Midbar. Because Birchas Hamazon and even a Beracha Rishona, all Berachos are a Segula for Parnasa, it is something that is a source for Parnasa, it is a Beracha for Parnasa. When a person thanks HK-

B"H for what Hashem has given him, it makes that HKB"H will give him again, and therefore, Birchas Hamazon comes at this point.

With that, the Netziv answers why a major part of Bentching is Birchas Ha'aretz. Al Ha'aretz V'al Hamazon. Thanking Hashem for Eretz Yisrael because going into Eretz Yisrael, now there would need to be an appreciation of Parnasa that comes from the Aretz. Says the Netziv, that is why Yehoshua Tikun Lahem Birchas Ha'aretz. Why didn't Moshe Rabbeinu here teaching about Bentching make a Takana about the Beracha on the land? The answer is that it has to do with entering Eretz Yisrael.

A third point the Netziv makes, which is an incredible point. He says that as the Jewish people traveled through the Galus, the countries that we have been in in our Galus have become wealthy because of the Beracha of the Jewish minority. The small number of Jews in the country who make Berachos, who Bentch, that brings Parnasa to a land. If you think about it, after WWII, Jews came to America and an equal number of Jews were stuck in Russia. In America which is a land that Jews made Berachos and Birchas Hamazon, not all the Jews unfortunately, but a Tzibbur of Yidden were making Berachos and became wealthy and the country became wealthy. In Russia where they were not permitted to make Berachos, Kiyum Mitzvos was squashed, it became a very poor country.

In Eretz Yisrael Boruch Hashem we have come back and the wealth in Eretz Yisrael comes from the Birchas Hamazon. Jews in Spain, when Jews were there it was a wealthy country, it was the center of the world. After the Yidden left, Spain and then Portugal, slowly the place became almost a third world country. The continents, in which Jews were not represented such as Africa, or India, are not countries of great wealth. But where Klal Yisrael traveled in the Galus there was wealth. The point here, is that Birchas Hamazon, Berachos, Tefilla are the source of all Beracha.

I repeat as I mentioned the other time, the Sefer Ha'ikrim writes, that even if on Rosh Hashana there is a Takana in Heaven that you will make a certain amount of Parnasa that year, and you don't ask for it in Davening, you may not get it. A person has to ask for it.

A Gutten Shabbos to one and all!

Stories Have Power

A Most Unique Sefer Torah

Rabbi Yoel Gold told an amazing story about a young man named Stuart who had his life changed for the better because of Torah.

Stuart was not a religious man, but when he was about 35 years-old, he and his friends were offered a free trip to Israel, and they jumped at the opportunity to go. They arrived in Israel on a Friday, and the next morning they thought they'd start touring. However, when they left the hotel that Shabbat morning they noticed the entire city of Jerusalem was completely quiet. There were no cars out, and they couldn't catch a taxi or a bus. It was like nothing Stuart had ever seen before. Since the Shuls were the only occupied places in the city, the young men chose to go Shul hopping just to see what it was all about. They passed by dozens of synagogues, and they got to a big white Shul and decided to go inside. The men went upstairs to the indoor balcony so they wouldn't look like they were touring. When they looked down, Stuart noticed elderly men wrapped in white shawls gathered around a very old Torah scroll. At that moment, he thought about Judaism and realized if he were to go back in time to a Shul 2,000 years



before, he would see the exact same thing. Old men wearing talets, reading these exact

words, in this exact order, at the same time of day on a Saturday morning! He thought to himself "This scroll, this Torah, is the reason Jews are still around today." Stuart used this epiphany and became a baal teshuvah, completely turning his life around and connecting with his Jewish heritage.

10 years later, Stuart was sitting at the Shabbat table with his parents. A conversation was started about how Stuart was born with a rare blood condition, and how he was hospitalized as a baby. His father told him the story about how, at the time, his grandmother was approached by a young rabbi, Menachem Mendel Taub who survived the Holocaust and was now starting a shul in Cleveland. He needed some donations for a Sefer Torah. The Torah cost \$3,500 at the time. His grandmother pledged to sponsor the entire Torah, a great feat in those days

An advertisement for 'JERKY SHORE BY GRAZE SMOKEHOUSE'. It lists various products and prices: BEEF JERKY: (\$66/LB) with flavors like Teriyaki, Chicago Steakhouse, Three Pepper Crusted, Chipotle & Honey, Korean BBQ, Cherry Cola, Dr Pepper, Sweet & Sour, Sriracha Chili Lime, Shock Top Ale, Bourbon BBQ; DRIED SAUSAGE STICKS: (\$66/LB) with flavors like Lamb Merguez, Craft Beer & Bacon, Sweet Italian, Jalapeno, Veal Pepperoni, Smoked Pastrami Strip; CHARCUTERIE: (\$70/LB) with options like 8-Day Aged Brisket, Spicy-Dried Salami, Chili Maple Bacon, Honey Dijon Pastrami. It also lists platters: Classic Jerky (4 most popular varieties - appx 1.5 lb \$95), Large Jerky (8 varieties of choice - appx 2.5 lb \$135), and Charcuterie Board (appx 3.5 lb \$160). Contact info: Orderjerkyshore@gmail.com, Phil Shelby 917.750.0110. Location: NOW DELIVERING TO MONSEY EVERY FRIDAY!!!! Logos for VAAD and GRAZE are also present.

and she asked for one thing in return. She asked the rabbi to say a prayer for her ill grandson, Stuart on the first Shabbat with the Torah. Stuart eventually made a miraculous recovery after that.

Years later, the rav picked up the entire congregation of his shul, and made aliyah to Eretz Yisrael. That was the very same shul that Stuart and his friends walked into that morning and that was the very same Torah they were reading that Stuart witnessed that had saved Stuart's life physically years before. Now that Torah had saved his life again, but this time spiritually! We must connect to the Torah, learn from it, and support it, because ultimately, Torah is what is supporting us! Rabbi Amram Sananes as written by Jack E. Rahmey.

Sometimes, It's Not Really Just Luck

This story is confirmed in Elmer Bendiner's book, "The Fall of Fortresses". Elmer Bendiner was a navigator in a B-17 during WWII. He tells the story of a World War II bombing run over Kassel, Germany, and the unexpected result of a direct hit on their gas tanks. "Our B-17, the 'Tondelayo', was barraged by flak from Nazi anti-aircraft guns. That was not unusual, but on this particular occasion our gas tanks were hit. Later, as I reflected on the miracle of a 20 millimeter shell piercing the fuel tank without setting off an explosion, our pilot, Bohn Fawkes, told me it was not quite that simple. On the morning following the raid, Bohn had gone down to ask our crew chief for that shell as a souvenir of unbelievable luck. The crew chief told Bohn that not just one shell but 11 had been found in the gas tanks. 11 unexploded shells where only one was sufficient to blast us out of sky. It was as if the sea had been parted for us. A near-miracle, I thought.

Even after 35 years, this awesome event leaves me shaken, especially after I heard the rest of the story from Bohn. He was told that the shells had been sent to our armorers to be defused. The armorers told him that our Intelligence Unit had picked them up. They could not say why at the time, but Bohn eventually sought out the answer. Apparently when the armorers opened each of those shells, they found no explosive charge. They were as clean as a whistle and just as harmless. Empty? Not all of them! One contained a carefully rolled piece of paper. On it was a scrawl in Czech. The Intelligence people scoured our base for a man who could read Czech. Eventually they found one to decipher the note. It set us marveling. Translated, the note read: "This is all we can do for you now... Using Jewish slave labour is never a good idea." *Oneg Shabbos (London, U.K.)*

Rav Moshe and True Tzedakah

Rav Moshe Feinstein, zt"l, was once on his way to an important meeting when someone approached him and asked for Tzedakah. Although he was in a hurry, Rav Moshe took out his wallet and handed the man some money. Thankful for the donation, the Yid began talking to the Tzaddik for a number of minutes, while Rav Moshe listened patiently. Finally, the man finished, and Rav Moshe continued on his way. One of the accompanying students then asked Rav Moshe why he used so much of his precious time to listen to the man, and asked, "Wouldn't it have been enough to simply just give him some money and left?"

Rav Moshe answered, "My talking to that man was far more important to him than the money I gave. The Mitzvah of Tzedakah also includes showing that you care and are interested in the recipient, and that you are not too busy to listen!" email of Torah U'Tefilah as compiled by Rabbi Yehuda Winzelberg.



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Rabbi Berger Chabura at the Yeshivas bein hazmanim2020



Dear Basya,

I know you have written about this before, but now that Shabbos starts really late I find myself so hungry, particularly during the long Friday and Shabbos afternoons. Up until now I wasn't really eating Shalosh Seudos, as I wanted to save that allotment for Melave Malka, but now that Shabbos ends later, I know it isn't realistic to wait until after Shabbos to eat another meal. Can you review some of your tips and ideas for surviving these long Fridays and Shabbosim?

Signed, Dear Nervous About Long Days,

Here are some tips on how to handle the longer Shabbos days.

Pre-plan – If you take a few minutes on Thursday night to write down all the food you plan to eat on Friday and Shabbos, along with the times that you will eat the food, you will be better prepared, and will feel more in control of things. It only takes two minutes of your time, and is well worth the effort!

1. Spread food out to last longer – instead of eating breakfast first thing in the morning,

plan to eat it a bit later, and then eat every three hours so that your meals and snacks carry you all the way to the night meal.

2. Have "freebies" ready – a tray of roasted veggies sitting on the counter, an attractive

store bought salad with your lunch, etc....by taking the time to prepare vegetables, or spending the money to buy them ready made, you will be less tempted to eat the wrong foods throughout the day on Friday, and throughout the long Shabbos afternoon. **3. "Borrow" food from the night meal.** If you get hungry before the Friday night seuda,

you can take some of the food you had planned to eat then, and eat it before lighting. For example, a bowl of vegetable soup and 1/8 of a chicken right before you light will hold you over, and then by the seuda you will just have less protein. **4. Take a break** – getting out of the house for a few minutes on Shabbos afternoon will

reset your appetite and allow you to make clear decisions about how much more you plan to eat the rest of the day. **5. Drink, drink, drink!** Many people find it easy to drink their 8 cups of water during the week, but on Friday and Shabbos tend to neglect their water intake. By drinking

enough, you will stay hydrated, feel less bloated, and won't mistake thirst for hunger. Studies show that upping your water intake by even one cup can help you cut your calories by 10 percent or even more!

With all these tips and ideas, I hope you feel ready to embrace long Shabbosim!

Good Luck!

Basya

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BETZALEL

(IN THE SHADOW OF HASHEM)

Once, a long while ago, an epidemic of eye disease overtook Yerushalayim. Most of the people who contracted this ailment became blind, since there was no medication against it. Betzalel was a 10-year-old boy at the time. His father passed away when he was very young, and his mother raised him alone, with much dedication. Even at a young age, it was apparent that Betzalel was very bright. In addition, his love for Torah was boundless, and Betzalel grew in Torah, despite his youth. Those who knew him predicted great things for him. His mother had high expectations of him and felt it was her mission to raise Betzalel to be a Torah leader of the next generation. Betzalel's mother always poured her heart out in Tefilah that her son be spared from the eye epidemic that raged in Yerushalayim at the time. But one day, Betzalel came home complaining, "Mommy, my eyes are hurting me!" She hoped that the dreaded disease would spare him, but the next day he came back from school with swollen eyes. They went to the doctor who confirmed the worst, that Betzalel had contracted the disease and would probably become blind from it.

It was earth shattering news for his mother. The gifted young boy that everyone hoped would grow to greatness was likely to go blind. Betzalel's mother was inconsolable. All her dreams and hopes for her son had disappeared. How could he learn the Torah he loves so much? In her deep pain, she decided to go daven at Kever Rachel. She took Betzalel with her, & since his vision had already begun to weaken, she put him in a baby carriage so he could go without stumbling. It was a 2 hour trek by foot from the old city of Yerushalayim to Kever Rachel.

When they arrived, she started crying and begged Hashem to have pity on her son & return his vision to him, for all he wants is to learn the Torah HaKedoshah! Betzalel joined his mother davening, & he cried out to Hashem from the depths of his heart to light up his eyes with Torah.

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Betzalel cried, "Hashem, I want to ask from You a request, & I want Rachel Imeinu to hear this request. I am ready to give up my vision & never see my loving mother again. I'm prepared to give up ever seeing my friends again. I'm prepared never to see the food I eat again, & never see the whole world You created ever again. "But one thing I am not prepared to do. I want to see the holy words of Your Torah! I'm just a small boy who didn't learn enough Torah yet! Your Torah is vast, & I want to continue to learn it. In order to do that, Hashem, I need my vision. I need You to return my eyesight to me! Please help me Hashem!" Betzalel cried bitterly to Hashem. His tears streamed over Kever Rachel, & he fell asleep crying.

His mother then pushed him back home in the carriage as he slept. The next morning, Betzalel woke up and asked his mother to let him go back to Yeshivah. But his mother asked in wonderment, "How can you go to Yeshivah? You can't see!" He answered, "Mommy, I can see fine now, & I want to run back to Yeshivah & learn Torah!" Betzalel's

mother understood that a great miracle had just taken place. Their Tefilos were answered! However, just to be sure, she wanted him to go back to the doctor to have his eyes examined again, to see if they could prevent the illness from returning. But Betzalel adamantly refused. He wanted to go straight to Yeshivah to learn Torah. He told his mother, "I just got a gift from Hashem! I can see again! I don't know how long this will last. Therefore, I must use every minute I have to learn Torah. Who knows how long I will continue to be able to see?!"

Betzalel went to Yeshivah and did not go to the doctor for an eye check-up. Betzalel grew tremendously in his learning, & he became famous for his clarity, depth, and diligence, in learning Torah. When people would praise him to his mother, she would reply, "You have no idea how many tears were shed to get him to where he is today!" The boy's name was Rav Betzalel Zolty, zt"l, who grew up to be a true Torah giant, & the Chief Rabbi of Yerushalayim!

Torah U'Tefilah



Can we "spot" the SIMCHA in this PARSHA? Look at which word it starts with

!!

"VE'HAYA" !!!

The CHAZAL say that the term VE'HAYA is SIMCHA! Now let's translate the first Posuk. "VE'HAYA

aikev tishme'un" = with simcha as my base (heel) I will be able to hear

EVERYTHING HASHEM is saying to us !!

How about SIMCHAH eh?

Call me anytime (I'm giving it out!) Avi Weinberg 845 558 4027

TRUST A FELLOW OFFICER

The defense attorney was cross-examining a police officer during a felony trial -- it went like this:

Q: Officer, did you see my client fleeing the scene?

A: No sir, but I subsequently observed a person matching the description of the offender running several blocks away.

Q: Officer, who provided this description?

A: The officer who responded to the scene.

Q: A fellow officer provided the description of this so-called offender. Do you trust your fellow officers?

A: Yes sir, with my life.

Q: With your life? Let me ask you this then officer, do you have a locker room in the police station, a room where you change your clothes in preparation for your daily duties?

A: Yes sir, we do.

Q: And do you have a locker in that room?

A: Yes sir, I do.

Q: And do you have a lock on your locker?

A: Yes sir.

Q: Now why is it, officer, if you trust your fellow officers with your life that you find it necessary to lock your locker in a room you share with those officers?

A: You see sir, we share the building with a court complex, and sometimes defense attorneys have been known to walk through that room.

A MAN AND HIS WIFE ARE DINING...

A man and his wife are dining at a table in a plush restaurant, and the husband keeps staring at an intoxicated lady swigging her drink as she sits alone at a nearby table.

The wife asks, "Do you know her?"

"Yes," sighs the husband, "she's my ex-fiancée. I understand she took to drinking right after we split up seven years ago, and I hear she hasn't been sober since."

"My goodness!" says the wife. "Who would think a person could go on celebrating that long?"

HOMEWORK HELP...

Dad, will you help me with my homework?"

"I'm sorry," replied the father. "It wouldn't be right."

"Well," said the boy, "at least you could try."

THE MAIDS REVENGE

Just after the maid had been fired. She took five bucks from her purse, she threw it to Fido, the family dog. When asked why by her former employer, she answered, "I never forget a friend. This was for helping me clean the dishes all the time!"

A MAN GOES ON SAFARI WITH HIS MOTHER-IN-LAW.

A hunter goes on safari with his wife and his mother-in-law. One morning, the wife wakes up to find her mother gone. In a worried state, she awakens her husband and they both set off to find the old woman.

Suddenly, they break into a clearing and there's the mother-in-law, standing face-to-face with a ferocious lion!

"Quick, darling," the wife shouts frantically, "Do something!"

"Oh, no," the husband says, "That lion got himself into this mess. Let him get himself out!"

UFARATZTAH



LIVE A TORAH LIFE MAKE BETTER DECISIONS.

...#3, what surprises me the most is that she is frum and got a frum Chinuch... And she is conducting herself the opposite with the goal to alienate herself and break the relationship between her and her husband including his family.

It is needless to explain that conducting oneself according to the guidance of the Torah, Toras Chaim, is not a business that could be used for leverage.... Rather keeping Torah and Mitzvos is a separate and fundamental issue in a relationship between man and his creator. And one's conduct aligned with the teachings of the Torah draws blessings from the giver of the Torah. One of those blessings is a frame of mind of balance and good decisions

based on understanding and a correct appraisal of the situation the person is in at the moment. Followed by the right decisions and resolutions that will bring him a life of true bliss. As in the Amidah prayer that we say 3 times a day, the first thing we ask, when we ask for our needs, is: "Graciously bestow upon us, from you, Wisdom, Understanding and knowledge."

If a person loosens and lessens his ties with his creator by conducting himself the opposite of what his Torah teaches, it interferes with the above mentioned and deprives him of life essential things at any time. More so at a time that she needs to solve complex and utmost important quandaries.
==== Igras Kodesh Volume 14, Letter 4,851. Letter for a woman who is ready to divorce and actions she had taken to make it happen. To be continued #2 and #1.



BY RABBI EFREM
GOLDBERG

THE WORD A HOLO- CAUST SURVIVOR SAID HE WOULD NEV- ER USE AGAIN

The older I get the more I have come to believe that people can essentially be divided into two categories: connectors and dividers.

Connectors look for commonalities, dividers focus on differences. Connectors give the benefit of the doubt, dividers look to find fault. Connectors let things go, dividers bear grudges. Connectors look to compliment, dividers look to criticize. Connectors feel good through (not surprisingly) connecting, and dividers thrive by fostering division.

Dividers spew hate, bully, call names, and practice discrimination, bias and injustice. Connectors share love, fight for equality, stand up to justice, protect the vulnerable, and love even those they struggle to like. Dividers often disguise their predilection for conflict as fighting for principles. This is a smokescreen. Connectors have values and ideologies and are genuinely principled, but they are committed to find a commonality with others who may not share the same values and principles without compromising what they themselves believe.

Over the last few weeks, the national conversation has focused on racism and more recently on anti-Semitism and that will hopefully bring positive progress. Our own national conversation during these weeks, not just this year but each and every year, focuses on a similar phenomenon and, unfortunately, the tragedy of how little progress we have made.

The Talmud (Yoma 9b) tells us that the second Beis HaMikdash was destroyed because of *sinas chinam*, baseless hatred. The people at that time observed Torah laws and performed mitzvos but grossly mistreated one another. They were Torah-observant dividers instead of connectors.

What is baseless hatred? Isn't there hatred that is warranted, justified, that has a strong basis? When I dislike someone

who believes, observes, votes, or lives differently than I do, when I hate someone who sees things differently, there is a real basis and reason for my hatred, why is that called *chinam*, baseless?

We are coming up on the first *yahrzeit* of my dear friend, Rabbi Dr. Brian Galbut z"l, one of the most extraordinary human beings many of us have ever known. Earlier this week, at the *bris* of Brian's first grandson, poignantly named in his memory, Brian's father spoke. He described Brian as an amazing connector in every direction, with his wife, with parents, grandparents, aunts and uncles above, with siblings and cousins to his side, with children, nieces and nephews below, with friends, co-workers, and neighbors, those to the left and to the right of him religiously and politically, with those in front or behind him in life.

Leading up to his *yahrzeit*, I have spoken with several of his friends of diverse backgrounds, lifestyles, and levels of religious observance. One of the commonalities of them all is each feeling that Brian was their best friend. Brian found something in everyone to connect with. He was a *talmid chacham* who took Torah learning and living incredibly seriously and connected with so many who shared that passion and identity. He was an athlete who excelled in basketball, golf and running and could relate to so many teammates, competitors, friends and acquaintances who enjoyed playing and following sports. He was a brilliant physician who didn't just provide top medical care but paired it with outstanding human care, genuinely devoted to his patients and beloved by his colleagues, nurses, and staff. His warm smile, contagious laugh and singular focus while he spoke to you could win anyone over, people with whom he had great similarities and those who on the surface he seemed to have so little in common.

I once asked Brian how he kept that positive disposition and attitude all the time, how he got along with anyone and everyone and how he managed to be the eternal optimist no matter what reality was presenting. We were walking on a golf course at the time and he stopped, paused, and said, "I have been working on it since I was young." Living with faith, he continued, seeing good in others, feeling happy, hopeful and positive are all choices, they are not feelings. It isn't easy but we can choose to be positive, choose to be faithful and choose to be connectors, not dividers.

The Torah endorses loving people, *v'ahavta l'reiacha kamocho*. On the other hand, it condones hating evil, *ohavei Hashem sin'u rah*. How do we reconcile these two imperatives? Rav Shneur Zalman of Liadi, the founder of Chabad, writes in his

Tanya (32): "It is a *mitzvah* to hate them, and it is a *mitzvah* to also love them. Both are true. You hate the *yetzer hara*, the evil inclination that's in them, and you love the goodness that is concealed in them, which is a spark of Godliness."

Any hatred directed towards a person is considered baseless on its face because it rejects and ignores the core and base of the person, the *tzelem Elokim* with which we can find connection or commonality. That doesn't mean we don't confront, debate and challenge the ideas and actions in people that we cannot tolerate; it means we love people, even when we reject and can't love something they say, think, or do.

In his excellent book, *Baseless Hatred*, Dr. Rene Levy writes, "Hate is triggered because our primitive neural system reacts to events from the perspective of our own preexisting insecurities, because we make generalizations (which may be positive or negative) and confuse associations (additional but not necessarily relevant information) with causality." Essentially, when we hate someone, we reveal a lot more about ourselves than we do about the subject or object of our hate.

Norman Frajman is one of very few individuals who went to hell and back not once, but twice. He survived both the Warsaw Ghetto and Majdanek. I had the honor of twice accompanying him to Poland as he took hundreds of teenagers to those places on March of the Living. As we walked through Majdanek, a concentration camp so well-preserved it is said it could be up and running again in days, Norman identified to the teenagers his former barracks, showed them where the daily lineup took place, and detailed the horrific things he witnessed. At one point, one of the teenagers asked him, "Do you hate the Poles and the Germans for what they did, do you hate those countries today?"

In a moment I will never forget, Norman stopped walking, turned to the huge group of teenagers walking with him, and without hesitating said, "No, I don't hate them. I don't hate anyone. I greatly dislike, I condemn, I criticize, and I will confront what I think is wrong, but I will never use the word hate. I don't hate, because hate is what started it all."

What should be a powerful and jarring word, hate, has lost its meaning and impact because of its overuse. "Hater" is sometimes used to describe someone who simply objects to something. In this period of the three weeks in which we are working to repair the damage from baseless hatred, let's make a concerted effort to use the word hate more judiciously, thoughtfully, and appropriately. You don't hate your least favorite food or the hot

weather, or when your internet is slow or the person you are waiting for is running late. Above all, you can never and should never hate people, even when you reject what they are saying or doing.

Rav Avraham Yitzchak Ha'Cohen Kook (Orot HaKodesh vol. III, p. 324) famously wrote that there is only one antidote to baseless hatred. "If we were destroyed, and the world with us, due to baseless hatred, then we shall rebuild ourselves, and the world with us, with baseless love — ahavas chinam."

For Rav Kook, ahavas chinam was not just a theoretical idea. There are countless stories of Rav Kook's profound love for all Jews, even or especially those far removed from a Torah lifestyle. When questioned why he loved such Jews, he would respond, "Better I should err on the side of baseless love, than I should err on the side of baseless hatred."

If we want this mourning to end, we need to be more like Brian and Rav Kook. Choose to connect instead of divide, choose to live with baseless love over baseless hatred, for these three weeks, and then hopefully the rest of the year too.



MAKING BIRCHAS HAMAZON A CONDUIT FOR PARNASSA

One should make sure that there is bread on the table when he says Birchah Hamazon. There are two reasons given for this halacha. The Levush writes that we leave bread on the table to show exactly what we are thanking Hashem for. The Magen Avraham says that bentsching brings down heavenly blessings of parnassa, and requires an item to rest upon. From there, it can then spread to the entire house.

This concept is based on the narrative in Navi where Elisha told the wife of Ovadya to bring a small container of oil and from that he was able to activate heavenly blessings to create much oil to support her and her entire family .

One of the most famous, and often-quoted merits for a good parnassa is the inspiring words of the Chinuch in this week's Parsha:

"I have a tradition from my teachers, that whoever is careful to fulfill the mitzvah of Birchah Hamazon properly, will always have his 'mezonos' (literally his food that he needs to live, and this presumably refers to basic parnassa needs.) provided to him in an honorable manner."

This Chinuch is quoted in the Mishna Berura and in many other sources. Similarly, the Seder Hayom (section on bentsching) says that Birchah Hamazon truly "brings blessings to him (the one who is bentsching) and to his whole family."

WAYS TO IMPROVE ONE'S BENTCHING

To elevate our bentsching so that it is said "in its proper manner." There are many documented suggestions for us achieve this:

One should not say it by heart but rather read it from a printed text. This helps one to concentrate better. The Pele Yoetz makes a powerful statement: "One should concentrate fully on each letter and each word - a person's parnassa depends on this!"

Not to say it quietly but rather in an audible voice. Hearing one's words also helps his concentration.

One should articulate his words clearly, letting each word and every letter that he recites open up the heavenly pipelines that corresponds to that word.

It should be said in a spirit of happiness and gratitude. One should be happy and thank Hashem for the food and drink that he consumes, for the taste and color of the food, for one's mouth, lips and teeth with which he chews, for his stomach to digest food, for the blood that distributes it, for his utensils with which he prepares and eats, etc. Additionally, one must be happy that he is able to fulfill this mitzvah. (R' Chaim Vital)

Shaar Hamitzvos - Ekev quotes the Arizal that if one bentsches with happiness and a good eye (i.e. a grateful attitude), Hashem will shower him with happiness and a good eye.

To dress appropriately when bentsching , like he does when he davens Shachris, Mincha and Maariv(Mishna Berura).

Not to occupy oneself with anything else while bentsching. This is mentioned in two places in Shulchan Aruch in order to underscore its importance.

One should certainly not be driving a car while he bentsches.

To learn all the laws of bentsching with the intent to fulfill them properly.

BENTCHING FREQUENTLY

We have stated that bentsching well is a tremendous merit in bringing one good

parnassa. Not long ago, when bread was a staple that accompanied other foods, people would eat bread-meals more often, usually at least once a day. This, of course, resulted in more washing and bentsching, opening the pipelines of parnassa, as mentioned in the Chinuch quoted previously. Nowadays, due to a number of reasons, we see many people who very rarely wash and bentsch during the week. There are larger amounts and more types of food available to fill up on, without needing bread. There are also many bread-like substitutes such as rice cakes, that eliminate the need for bread. Some people go on diets and avoid bread entirely. Possibly the main reason for this practice, though, is that people of our fast-food society don't want to take the time out to wash and bentsch .

Possibly, if one would try to wash and bentsch - better and more often (once every day or two) - it would go a long way towards improving his economic, employment, and cash-flow situation.

It is also important to understand that when a person uses Mezonos bread as the staple of a meal, they must wash and bentsch. Pizza & Falafel while made with ingredients that may consider it mezonos is something that you must ask your Rav. Most poskim hold that you must wash and bentsch on quantities that would be considered a meal



RABBI NACHUM SCHEINER

Spotlight - Tisha B'Av 2020 at 18Forshay:

As in the previous years, Tisha B'Av at 18 Forshay had many different shiurim, lectures, programs and presentations, for both men and women, and for all ages, enhancing the vital message of Tisha B'Av, and giving everyone an opportunity to be inspired on this day, as Klal Yisroel mourns the Galus.

Feelings of mourning were already in the air at 18Forshay, starting from Rosh Chodesh Av, with a daily Tikun Chatzos Minyan. The Kollel Boker was also involved in the inyana d'yoma, learning the halachos of Tisha B'Av. Rabbi Nachum Scheiner gave a number of shiurim. One shiur discussed 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." Rabbi Scheiner gave another shiur at the Kollel Boker, on the topic: "Tisha B'Av On Thursday - What Is Allowed Lekovod Shabbos & When?" As in the past, these shiurim are available on the shul's website 18Forshay.com, Torahanytime, and on MP3 in the shul

We would like to express our tremendous appreciation to our dedicated and devoted staff, who worked tirelessly - both before and during Tisha B'Av, above and beyond the call of duty - to ensure the seamless flow of events.

Tisha B'Av at night

Due to the large crowd, there

were two main minyanim led by our rabbis, with each minyan having words of inspiration before the reading of Eicha. Our Mara D'asra, Rabbi Lankry, led the minyan in the 20 tent and Rabbi Coren was in the 18 tent. After Rabbi Coren spoke there was a short kumzitz, with songs of longing for the redemption. This electrified atmosphere was then followed by Rabbi Coren's reading of Eicha with great emotion, giving everyone in the packed tent a true feeling of Tisha B'Av.

Reb Shmuel Beller, holocaust survivor and renowned lecturer, spoke at night after kinos, in the 18 tent. His topic was: "Destruction, Survival and Rebirth." He told his harrowing and heartbreaking experience, going through six years in the concentration camps, and how he actually grew up in the town of Auschwitz. Many people stayed afterwards, hearing his personal experience, including showing his numbers on his arm. He related how the Klausenberger Rebbe zt"l encouraged him and many others to remain strong, even after the great calamities they endured.

Tisha B'Av Morning

The main minyan in the morning was led by Rabbi Eliezer Abish - Lecturer and Author of "Portraits of Prayer" - who led the program of Select Kinnos. The Mara D'asra, Rabbi Lankry started off the program, giving a deeper understanding to the mourning of Tisha B'Av. As in previous years, Rabbi Abish led the kinos the entire morning, until chatzos, with explanations, insights, as well as fascinating stories. He shared insights and stories to a standing room only crowd of both men and women. 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.

Some of his topics were:

"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 never experienced?"

- Can this Tisha B'Av finally be our last one?

Many listeners commented that hearing Rabbi Abish turned the Churban from a thing of the past, into something relevant to us all. To quote the words of one participant: "I never had such an inspiring Kinno! I never understood the words I was reciting. This was their first time that I ever felt a real connection to the Churban Bais Hamikdash and Tisha B'Av. There are such hard words, such hard concepts, and I suddenly realized what we are saying. Rabbi Abish opened up new horizons for us. This is a real zechus for all those who made this happen."


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Tisha B'Av Afternoon

At chatzos, when the reciting of the kinnos was over, Rabbi Coren learned the sugya of Kamtza Bar Kamtza, at 1:00pm. He spoke about the greatness of Rachel Imeinu who was mevater, giving up the opportunity to marry Yaakov Avinu, just to save her sister from getting embarrassed. It is in this wonderful midah which lies the key to bring the Geuala. Rachel Mevakah Al Bane'ah – Rachel cries for her children, and Hashem responds that her tefilos will be answered. Because she is the one who excelled in the midah of ahavas chinam, Rachel who has the power to rectify the sin of sinas chinum which was the cause of the churban. Later in the afternoon, Rabbi Nachum Scheiner spoke, in 18 Forshay upstairs, on the topic: “Nachheim – Rays of Hope – The Nechama following Aveilus – How are we Consoled as the Galus Continues?”

Throughout the night and the afternoon there were many speakers and video presentations, giving everyone the opportunity to connect to this great day and come away uplifted and inspired.

Lectures in the 18 Tent

Rabbi Shmuel Yaakov Klein of Torah Umesorah – Director of Zechor Yemos Olam, Division of Holocaust studies His topic: “Lessons of Emunah from Europe”

Rabbi Dovid Apter – Rav of Khal Zichron Michoel Monsey, Rebbi At Bais Medrash Ohr Reuvain – spoke on the topic: “What is the Purpose of Tears?”

Rabbi Jonathan Rietti – Renowned Speaker & Lecturer – spoke about: “National Kvetching Day – the Real

Chet Meraglim”

Rabbi Menachem Apter – Renowned Speaker & Lecturer discussed: “Caring about Reb Yisroel as much as Am Yisroel”

Video Presentations (in the 22 tent)

Project Inspire – an original film showing the ahavas Yisroel of two great giants – HaRav Shlomo Freifeld zt”l and Rabbi Ronnie Greenwald zt”l – who would stop at nothing to help another Jew.

“Strike on Heaven – The Third Reich’s War on Yiddishkeit”

“Rescue and Neglect”

“V’nikdashti – as told by Survivors”

“Shanghai Miracle”

“She’eiris Hapleitah – WWII over at last”

“Pikuach Nefesh – the Stories of Rav Michoel Ber Weissmandel & Rav Shlomo Schonfeld”

“Monsieur – Rav Yonah Teifenbrunner”

Rav Shlomo Shlezenger zt”l, Holocaust Survivor & Mispalel and Tisha B'Av Lecturer at Bais Medrash Ohr Chaim

Women and children’s programs

Kids Program with Rabbi Reuvain Hoff Rabbi Hoff in his expert fashion kept the children busy all morning. Besides the video, he showed pictures of all different korbanos, and told the story of Kamtza Bar Kamtza, giving the children the opportunity to connect to this wonderful day, on their level. This took place in 20 downstairs, with

standing room only, and some of the crowd overflowing into the hallway. There was also a brief speech by Rabbi Nachum Scheiner, on the topic of ahavas chinum, loving and caring for others, even when it is not so easy.

Women’s program – The women were also treated to their own unique lecture, with Mrs. Chani Juravel LCSW, noted lecturer and therapist, who spoke in the afternoon. Her topic was: “Tisha B'Av – The Promise, The Potential.”

Both at night and in the morning, there were many minyanim – including the Vasikin Minayn for Shachris, as well as the many minyanim – Shachris and Mincha – that took place throughout the day. Many of the programs were full to capacity, and all in all, there were many thousands who walked through the doors of Ohr Chaim, benefiting from the events that went on throughout the day. And this is besides the many more thousands of viewers who took part in the various programs which were streamlined.

In short, this Tisha B'av was one of mixed emotions: We fasted and sat on the floor, and we still don't have the Bayis haShlishi. At the same time Ohr Chaim helped thousands of people experience a deeper and more meaningful Tisha B'av. So even though Moshiach isn't here yet, the multitudes that walked through the door of 18 Forshay were uplifted and inspired, bringing us one giant step closer to the Final Redemption!

ON BEHALF OF OUR SHUL AND MORNING KOLLEL WE WISH A MAZAL TOV TO R ARI AND ESTI DAVIS ON THE ENGAGEMENT OF THEIR DAUGHTER GALI TO DANIEL THE SON OF PINNY AND SARA GOLDBLATT.

Tisha Be'Av Day 2020



Rabbi Abish



Rabbanim of

Ohr Chaim speaking Tisha Be'Av day



Rabbi Hoff
Running the Childrens
program on Tisha Be'Av



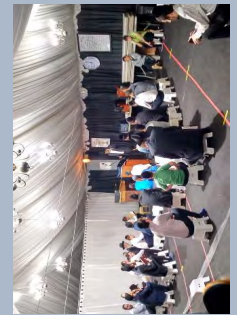
Rabbi Scheiner speaking
at the kids program

Tisha Be'Av Night 2020

Rabbi Coren Kinross



Rabbi Shmuel Beller
Holocaust Survivor



Just so you should know...

WE LOVE CHASSIDIM!

44 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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