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July 22

Molad: Monday
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chalakim) PM

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BET Haftorah Parashot Matot Masai 5780

The prophet Yirmiyahu reprimands the Jewish people and reminds them, in the name of Hashem, of the abundant kindness they have received over the years.

Hashem says, "They forsook Me, the source of the waters of life; to dig

empty cisterns." The blame wasn't limited to the common folk; it even extended to their leaders and prophets.

Yet, we discover that Hashem's reaction to all the above was one of concern and compassion. Hashem surprisingly declares, "Therefore I will continue to quarrel with you and even with your grandchildren."

the nation has shown Him.

The present leaders were not loyal to Hashem and didn't inspire the nation to repent and follow the proper path.

This incredible degree of Hashem's compassion is explained in the verses immediately preceding this week's haftora. Hashem says, "I remember you for the kindness of your youth, the love of our initial relationship when you blindly followed Me in the desert."

He enjoyed a perfect relationship with His people. Hashem actually longs for the opportunity of returning to that relationship and will do virtually anything to restore things to their original perfection.



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Table of Shabbos Zmanim including Candle Lighting (8:08 PM), Mincha (18 Tent, 7:00 PM), Shachris (8:00 AM & NEW 10:15 AM), and MARRIV (9:06 PM 18 Tent, 9:11 PM).

SHACHRIS

20 MINUTES BEFORE NEITZ 30 ON YOM TOV S 5:20 M 5:21 T 5:22 W 5:23 T 5:24 F 5:24

MINCHA & MARIV

12 MINUTES BEFORE PLAG S 6:40 M 6:39 T 6:39 W 6:38 T 6:37

MINCHA & MARIV

12 MINUTES BEFORE SHKIA S 8:12 M 8:11 T 8:10 W 8:10 T 8:09

JULY 19 - JULY 24

NEITZ IS 5:40 - 5:44 PELAG IS 6:52 PM - 6:49 PM SHKIA IS 8:24 - 8:21 PM

July / August 2020



תמוז / אב תש"פ

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Matos Masai

and the Three Weeks



RABBI COREN

This past week in our daily Tefilah video we finished the sefer of Rav Shimshon PInkus called **שערים בתפילה**. We began another sefer which is very much a continuation of the first one entitled **נפש שמשון סדור תפילה** which takes each section of the Tefilah and explains it in a beautiful manner helping make our Tefilah deeper and more meaningful each morning.

Before introducing the new sefer a rather pleasing event took place which I will share with you: I had planned for a while to continue with this second sefer and had already had it clear in my head where the sefer was situated in my home office. Yet when I began looking for it I couldn't find it. I was somewhat panicked and must have searched 4 or 5 times in each bookcase but it wasn't there. I looked in other rooms and the office in shul; I asked my kids and of course sought to blame someone else for taking it without permission. My wife was kind enough to go to Tuvia's and see if they had a copy but no luck there either. I was quite disappointed but began to accept that I would have to use a different sefer. Evening came and I was standing in my office at home still hoping to find the sefer when my wife asked me, "Did you say **אמר ר' בנימין הכל בחזקת סומין**?" which is the known Segulah to recite based on the Midrash Raba and it is a reliable and usually successful method to find things that one lost. I replied that I had recited it but would say it again with more Kavana in the same manner that Rav Shimshon would say it and as I finished saying the words, I turned around to the shelf that I had already checked 4 or 5 times and there it was-- right there in front of my eyes! I didn't ever have to bend over to retrieve it. It was a funny and emotional feeling. I felt like the Zchus of Rav Shimshon and the Zchus of the tzibur had opened my eyes or made the sefer appear.

Indeed, the effort of not giving up on the choice of sefer was well worth it if only for the sefer's introduction where Rav Shimshon repeats a theme he disclosed in his first sefer which was something that he lived by as did many Tzadikim-- to daven **כדבר איש אל רעהו**. To speak to Hashem the way a friend speaks to a friend. By making Tefilah real. Hashem is indeed our friend (see Rashi Mashechs Shabbas with the story of Hillel and the Ger) and when we daven in this way it completely changes our davening.

How does this connect to the three weeks and the Parsha? The period of the three weeks has taken on a different direction than in previous years with a concept that we shared on our daily video from Rav Morgenstern shlita. In this video we pointed out that the three weeks can be broken up into three categories: 1. Crying over the trouble that the Jewish people are currently experiencing (which of course is in large part due to the Corona virus) together with the history of calamities that

we as a nation have gone through. 2. Feeling the pain of Hashem - The Shechina-- which is that we are in Galus for so many years. 3. Having what is called **געגועים**--a yearning for reconnection due to the destruction of the Bais Mikdash i.e. there is no room for **עצבות** sadness. Even **אבולוס**-- mourning-- doesn't mean sadness; it means an awareness of how distant we are from Hashem and how much better it would be if we reconnected with Him and rebuilt the Bais Hamikdash. The Nesivos Shalom explains this beautifully too when he wrote that even **ירמיהו** couldn't be in a state of depression when he was experiencing the crazy torment by the Jewish people. And when he wrote **מגילת איכה**, which certainly seems very sad and depressing, it expresses a deep joy and yearning to understand Hashem and to accept the realization that as dark and gloomy as things are it all comes from a loving Creator. We can learn from this that **נבואה** comes in a state of joy so **ירמיהו** had to be in a happy state in order to receive this **נבואה**.

So how does this connect to the Parsha and to Parshas Devarim and really to our daily Avodah? Stay tuned to Part II next week.

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RABBI YY JACOBSON

Two Roads Diverged in the Wood of Jewish History

“Moses wrote their departures according to their journeys ... and these were their journeys according to their departures.”

-- Numbers 33:2, this week’s Torah portion, Maasei.

“While the reasonable man adapts himself to the world, the unreasonable one persists in trying to adapt the world to himself. Therefore, all progress depends on the unreasonable man.” -- George Bernard Shaw

The concluding portion of the Book of Numbers (Maasei), read this week the world over, begins by offering a summation of the Israelites’ forty-year journey through the wilderness, as they ventured toward the Promise Land. This odyssey across the Sinai Peninsula was comprised of forty-two segments, ultimately leading the young nation along the eastern coast of the Jordan River as they prepared to enter the Land of Canaan through the city of Jericho.

The Torah, before documenting the specific route of their journey, notes that “Moses wrote their departures according to their journeys... and these were their journeys according to their departures.”

This diction is as strange as it is perplexing. Three questions come to mind.

First, what is the actual meaning of “departures according to their journeys,” and “journeys according to their departures?”

Second, why is the verse redundant? What is the difference between “departures according to their journeys,” and “journeys according to their departures?”

Third, why does the Torah flip the sequence of terms, first mentioning “departures” followed by “journeys,” and then in the second half of the verse switching the order, referring first to “journeys” and then to “departures?”

Here we shall discover how these slight “errors” capture timeless truths of history and identity.

Past & Future

Two divergent roads define the voyage of Jewish history. There are the Jews who ascribe to the “departure” paradigm, and the Jews who embrace the “journey” paradigm.

The “journeying” Jews focus on the constant changes in history: the fluctuating trends, the cultural developments, the novel inventions, and the newly discovered wisdom. These Jews are sensitive to the winds of progression, to the alterations in the human climate, and to the opportunities and challenges that lay ahead. They aspire to define Judaism – or a philosophy of life -- that would be relevant to the contemporary conversation of humanity in its journey toward its own self-defined “promised land.”

Yet, in their zeal to embrace the future, they often abandon the past. In their passion to remain relevant today, they forfeit the power of yesteryear. In their yearning to capture the individual “your,” they neglect the depth of the “yore.” In their ambition to grow tall, they detach from the roots that have given them their original sap.

“By the time a man realizes that maybe his father was right, he usually has a son who thinks he’s wrong,” Charles Wadsworth once said. The youth, fresh in spirit, creative in ideas, often seeks to chart a new path, to take the road never traveled by. There is something monotonous about traveling in the footsteps of your ancestors, and there is something intoxicating about developing a path you can call your own.

In many ways, it was this perspective which gave birth to the contemporary Jewish world. As the winds of modernity swept Europe, as enlightenment and emancipation cast their glowing promise on a downtrodden nation in the 18th century, millions of Jews felt that clinging to the life style and traditions of their ancestors would impede their bright journey to a new world order. In the process, they bid farewell to the old to embrace the new; they said goodbye to the yore to embrace the “your.”

As we know today, their good intentions were met with profound disappointment. On one hand, enlightenment in Europe and socialism in Russia turned against the Jews, and on the other hand, the descendants of the Jews who embraced them have been lost to our people. In their passion to journey ahead, to revolutionize the past, they failed to realize the power of eternity

imbedded in their tradition and faith.

Then there are the “departure” Jews – those who are always looking back to the past, to their point of departure. Their primary focus is on the unchangeable truths of history. Life, in their vision, is not linear, but cyclical. Tradition, ritual, custom, law, faith do not change just because Voltaire gave us Enlightenment, Nietzsche taught us about the will for power, Tocqueville explained to us democracy, Freud uncovered the subconscious, and Barak Obama called for change. “What was good for my great-great grandfather is good for me,” these Jews rooted in tradition exclaim.

Yet in their attempt to hold on to the sacred past, they often stifle the ability to utilize and actualize the new energy of today, to discern the voice of G-d not only in the ancient, but also in the present, not only in the world that was, but also in the world that is. In their hope to continue the chain of history by adding their identically matching link, they fail to create space for freshness, for creativity, for authentic self expression. In their genuine zeal to protect the “piano” of Judaism, they scoff at any new composition, failing to realize that the very same piano keys allow for infinite compositions. The word of G-d, articulated in the Torah, can and must serve as a blueprint for the challenges of today, not only for the dialogue of the past.

The Tree & the Roots

So “Moses wrote their departures according to their journeys ... and these were their journeys according to their departures.” The majesty and magic of Jewish history, the Bible is intimating to us, is based on the synthesis between “departures” and “journeys.” The departures – the points of reference that have always defined Judaism – ought to serve as catalysts for the journeys of the future, invigorating growth and inspiring expansiveness. Conversely, the journeys toward new horizons ought to be “according to their departures,” founded and inspired on the timeless values of our faith and our Torah.

Just as Moses wrote the first chapter of Jewish history, we all are summoned to write our own. Let the tree grow taller and taller, but let it never fail its roots. Rather, let the roots exclaim, “Look how beautiful and tall my tree has grown.”



MILCHIGS TO FLEISHIGS OR VICE VERSA

In Bamidbar 31:23 the posuk teaches us that every vessel that was used with fire shall be koshered with fire and every vessel used with hot water requires to be koshered with hot water. The first question we need answered is; how can we kasher keilim? We have a rule "ein mevatin issur Lekatchilah." How can one be mevatel the issur of the goy's kli by koshering it? The Shailos Utshuvos Rashba vol 1:495 among others, answers that the rule stating we don't allow one to be mevatel an issur applies only if after you are being mevatel the issur you end up eating that issur in its nullified state. In our case, we are squeezing out the issur from the pot and getting rid of it. In that case it would be allowed; otherwise, you would never be able to kasher a treife pot.

Another question that we need an answer to is why don't we make a bracha when we kasher kailim the same way we make a bracha on tevillas keilim from a goy? The Meiri Megilah 21b says that toiveling a keli is a positive mitzvah; therefore we make a bracha. Koshering a keli is not a positive mitzvah, but rather a way to avoid being over many lavin, therefore we do not make a bracha.

The kler that we can try to analyze is whether one may take a kli that was used for meat and kasher it to use for milk or vice versa? Shulchan Aruch Orach Chaim 509:5 says one can be melaben (burn directly on the fire) a metal keli that was used for dairy and then make kugel with meat on it. The Magen Avraham writes that from this we see we may kasher from one to the other, but the oilam is noheg that they will not kasher from one to the other. The reason is brought from Reb Binyamin of Pozna that if we allow this to happen, everyone would have only one dish and constantly switch it by koshering, and mistakes will be bound to happen.

The Shaar Hamelech in Hilchos Yom Tov 4:8 asks that based on the Smak that differentiates between libun (burning in the fire) and hagalah, (using hot water) libun may be done to a kli that is a ben yomo, whereas hagalah may not. There would be an allowance for libun to be done from milchigs to fleishigs or vice versa, but not for hagalah to be done.

The minhag is not to kasher from one to the other. When a person has a great need, kashering may be done in the following circumstances. If one is koshering a kli for Pesach, then the kli may be switched to fleishig or milchig. Since his kavana was not to kasher it for the switch, but rather to kasher for Pesach, it is therefore okay based on the Teshuvos Chasam Sofer Yoreh Deah 110. A second circumstance would be if one makes the kli that he wants to switch treife, he now has to kasher it, so he is not koshering it with the intent to switch, but rather to make the kli kosher again. The Mishna Berura Orach Chaim 509:25 brings down you would then be allowed to switch. Some say that this is just a minhag and therefore one can kasher it from milchig to fleishig or vice versa, based on the Pri Megadim 451:13. Another way of doing it based on the Maharsham 2:241 would be to kasher a meat pot and then use it for pareve for a while. At a later point, switch the pot to milchig. The final way is also based on the Maharsham 2:241, which is if the pot has not been used in 12 months, then you can kasher it and switch it.

May we be zocheh to keep Kashrus and tevillas keilim properly!

RABBI BENTZION SNEH



מעבוד ע"י הר"ר אברהם הלל ר"ר שליט"א

ADAPTED FOR ENGLISH BY AVROHOM HILLEL REICH

PARSHAS MATOS-MASEI WORDS THAT HARM, WORDS THAT HEAL

The Torah invests in us the power to create worlds with our words.

In the very beginning of parshas Matos, Moshe Rabbeinu warns us- Lo Yachel Devaro. We should not make light of this unique power, every single word that comes from our lips should be kodesh, not chol. Every promise- holy, every letter, thought and intention a spark of the divine.

Rabbi Sneh relates a powerful true story that happened recently, concerning this divine power which can sometimes act as a retribution, if we use it the wrong way, chas v'shalom.

R' Shimon suffered from severe stomach pain. After having run the gamut with tests, specialists, medicines and therapies- he unfortunately remained in severe pain with no end in sight.

Before Purim this year he married off a child. All throughout the preparation for the wedding he was worried that he would have a flare up of severe pain during the simcha. And so it was - in the leadup to the chuppah, R Shimon collapsed from his illness. After postponing the time of the chuppah for a couple of hours, he was able to participate, albeit very weakly.

Even during the chuppah itself, he suffered and cried shamelessly from the pain.

On Purim, the severity worsened. He cried out to Hashem to please give him a sign of what he had to correct in his behavior, what sin might have been committed in the past that led to this horrible situation.

Before going to sleep, he pleaded in the zechus of Mordechai and Esther that he be shown a path of teshuvah.

Deep in his sleep he started to dream. From the heavens they showed him the letters- mem, eyin, yud, mem.

These letters spell the word "intestines" in hebrew. But a heavenly voice explained another meaning to him.

This was a hint- the letters stood for Maran Ovadiah Yosef Macho

(Timche)!

Suddenly he remembered the time, it was more than 30 years ago. He was in Eretz Yisroel as a bochur and on Purim he and his friends had a little too much to drink. It was during a time that some were protesting against Harav Ovadiah Yosef, the posek hador, because of a political involvement. R' Shimon started to sing "macho timche zecher amalek"- erase the memory of amalek- but instead substituted the name Rav Ovadiah Yosef.

It was all very clear to him now. He had used the power of his words to harm a big talmid chacham, albeit in a slightly joking fashion. This was a misuse of the divine gift in a most blatant way.

Looking to appease the honor of Maran Ovadia Yosef, he called his Rosh Yeshiva- begging for something he could do to reverse the tide of punishment.

First, he was instructed, stay away from any critical talk at all, even if you believe that your shita is correct- back off. There is no right or wrong when it comes to gedolei Torah. Our words should never be used to mock, disgrace or criticize any Jew.

Secondly, he was to go with a minyan to the resting place of Harav Yosef and request forgiveness.

Since it was during the height of corona, he was advised to send a shaliach. And so he did. Within a short period of time his illness vanished.

It is true that we can harm others with our words, but frighteningly so this negativity can just as easily have harsh implications on our own lives.

But the good news is that the converse is true as well! Thinking and acting positively towards our friends and family, building up our children and our spouses with words of praise and blessing brings us returns that multiply with each passing day.

As Rabbeinu Yonah says (Shaarei Teshuva 217), "the correct way of behavior is to "cover up" the mistakes that others make and praise them for the good things they do. It is the way of fools to seek out the mistakes of others and criticize them!"

Good Shabbos!



RABBI REISMAN

NAMING A CHILD

In the Ayeles Hashachar from Rav Aharon Leib Shteinman says (page # 226) on 32:42 in the name of the Chazon Ish. It is well known and Rav Pam would quote the Chazon Ish as saying that when you give a name to a child after somebody who passed away, the idea is to give only that name. Then you are truly naming after the person who passed away. If you add a name and that is putting a name for two people, that is perfectly ok but it is not truly naming after the Niftar because the Niftar only had one name. The Ayeles Hashachar writes that the Chazon Ish saw this in the end of this week's Parsha.

At the end of Parshas Mattos we find two cities that are named after people. (נֶבֶחַ) and (יָאִיר). As the Posuk says in 32:42 (וַיִּקְרָא לָהּ נֶבֶחַ, בְּשֵׁמוֹ). This city was given the name of the person who conquered it. (וַיִּקְרָא לָהּ נֶבֶחַ, בְּשֵׁמוֹ). Yair conquers a city in the previous Posuk and there it says (וַיִּקְרָא אֶת־הָעִיר, חוּת יָאִיר). Obviously he meant to name it after himself but here it does not say (בְּשֵׁמוֹ). It doesn't mention that it is his name. The Chazon Ish says the city called (נֶבֶחַ) that is his name. (חוּת יָאִיר) which has the additional word (חוּת) as its title is not his name. An interesting Remez to the idea of the Chazon Ish.

Let me stress before finishing the Shiur that Rav Pam used to say that someone who gives a name because of Shalom always sees Nachas. Even if it is a name that you wouldn't choose even if it doesn't follow certain rules you think are important. The primary thing in giving a name is Sholom, Sholom Bayis (getting along).

A "MOFES" FROM THE BAIS HALEVI

In the first volume of Derech Sicha in this week's Parsha RavChaim Kanievsky related the following story regarding the Bais Halevi.

In the Bais Halevi's town there was a woman whose husband disappeared. They were worried, they thought maybe something had happened to him, maybe he died, maybe he had decided since it was a generation where it was very difficult to embrace Judaism, maybe he had decided to run off and throw away his Yiddishkeit to be able to succeed in a society which didn't accept Jews. They were very worried. The woman came crying to the Bais Halevi for some sort of Haftacha.

The Bais Halevi said I can Daven but I can't give you a Haftacha. She begged him. Finally she said to him at least tell me is he still alive? The Bais Halevi said he is still alive. Then she said at least tell me is he still Frum? The Bais Halevi replied yes he is Frum. Then she said at least tell me will he return? The Bais Halevi said yes he will return.



Of course, shortly thereafter the husband returned with some sort of explanation for his disappearance. People came to the Bais Halevi and said Mofes, amazing, what you said came true. The Bais Halevi said no Mofes. When she asked me if he is alive I figured that the Gemara says there is a Chezkas Chai, a Chazaka that if someone was alive yesterday he is still alive today. I went according to the Chazaka and I said he is alive. When she asked me is he Frum I said yes he is Frum because in the Gemara we have a Chazaka of Kashrus. A Chezkas Kashrus means that if he is Frum we assume that he is still Frum. Then when she asked me if he will return I figured if he is alive and he is Frum why wouldn't he return?

This is the Bais Halevi's reasoning. Of course it is a little difficult to understand what to take from this story beyond the Lomdasha reasoning of the Bais Halevi. Here I would like to add my own little piece.

In the Meged Giv'os Olam he brings a story regarding Rav Akiva Eiger. Rav Akiva Eiger refused to write K'mai'os (amulets). He refused to be in the Kabbalistic business and did not write K'mai'os except for once. One time in his city there was an epidemic and he wrote K'mai'os (amulets) for people to wear in a pendant around their necks. After the danger passed, someone opened the K'mai'a to see what type of Hibi Jibi, what type of magical words were written there. To their surprise, the K'mai'os he gave out contained the words from a Tosafos in Maseches Sukkah Daf Tes. They were astounded, the words of a Tosafos in Sukkah? That was a Tosafos on which Rav Akiva Eiger had a tremendous Chiddush. A Chiddush that RavAkivaEiger had put a lot of work into. That was Rav Akiva Eiger's K'mai'a, that was his Zchus. He had the Zchus of his Hurving in learning and in that Zchus of Hurving on the Tosafos he alluded to in that little piece of paper which people wore as protective amulets.

Taking the lesson of that story back to the Bais Halevi. The Bais Halevi worked all his life in understanding Chazakos and Sfeikos. Those are the hallmarks of the Chiddushim of Mishpachas Soloveitchik and the Bais Halevi first among them. When the Bais Halevi felt pressed to give some sort of Haftacha he did it through Chazakos. To that area in Torah which he had a Chizuk in, which he had an Achiza in.

The Mystery Grave

By Asharon Baltazar

The coach rattled down the road through the heart of the forest, swaying gently in the horses' wake. Dark, thick trees formed a canopy over the track, and animal howls rang out every so often. The pair of chassidim sitting inside barely noticed the hardships of travel; their minds were focused on their upcoming reunion with Rabbi Baruch of Mezhibuzh—their Rebbe—and they could think of nothing else.

Something bright caught their attention, and they asked their driver to stop for a moment. Creeping through the brush to investigate, they discovered, to their surprise, a lone candle in a clearing, burning atop a small headstone inscribed with the epitaph:

Here lies Moshe the son of Maimon

Who battled his desire

Even greater than Joseph the Righteous

The chassidim stood dumbstruck. Finding no further clues, they marked a neighboring tree and resumed their journey.

When they arrived in Mezhibuzh, they told Rabbi Baruch about the strange headstone in the forest.

"I want to see this with my own eyes," said Rabbi Baruch, who eagerly followed his chassidim to its location.

Rabbi Baruch examined the small slab before setting off in the direction of the nearest village. Accompanied by the two chassidim, he scoured village after village in search of someone who

may be able to shed light on the puzzling headstone.

"There is an old fellow in such-and-such a village who might know something about it,"

they were told.

Heartened by this small lead, the group hurried to the old cottage where a wizened gentile lay in bed under a heavy quilt. Seeing the visitors, he propped himself up and squinted at them in the gloom. The sight of Rabbi Baruch turned his confusion into a disbelieving grin.

"You're Srulik's grandson!" exclaimed the man, using the nickname by which Rabbi Yisrael Baal Shem Tov was known among the non-Jewish peasantry. "What are you doing here?"

Rabbi Baruch described the small headstone and his hunt for its back-story.

"It seems that the time has come for me to tell the story," said the man dolefully. "This happened many years ago. In my village, there lived a wealthy landowner who employed the services of the tailor from nearby Mezhibuzh. Whenever his wardrobe needed mending, he sent for Moshe, the tailor's apprentice. The young man would come to the landowner's mansion, spend a few days there sewing, and then return home.

"The landowner paid attention to Moshe's fine and diligent character and found him to be an attractive choice for his daughter who was of

marriageable age. Using the pretext of needing fresh repairs, the landowner and his wife summoned Moshe to the mansion. Suspecting nothing, he arrived for the usual short trip. This time, however, his hosts seemed more friendly and attentive than usual. At a certain point, talk of the match was brought up.

"I'm a Jew, and I cannot forsake my people to marry a gentile woman," explained Moshe.

"But the wealthy couple would not relent. Their entire estate would be his, they promised, if only he would marry their daughter.

"I am very sorry," said Moshe, "but there is simply nothing to discuss."

"The landowner was used to getting his way and being turned down drove him off the edge. He imprisoned Moshe with the strong suggestion to think hard about the offer. But Moshe was infuriatingly adamant. Meanwhile, Moshe's repeated refusals shamed the nobleman's daughter as well. She withdrew to her room and didn't venture out to eat, health deteriorating dangerously. One dreadful morning, the couple discovered that their daughter had died.

"All the sorrow that erupted henceforth was aimed at Moshe. It was his fault their daughter had died, the grieving parents reasoned. With the help of some burly helpers, the nobleman beat Moshe to death and buried him together with his daughter.

"Meanwhile, the tailor began to wonder what had happened to his apprentice. The landowner claimed ignorance, saying that Moshe had finished his work, was promptly paid, and had long since left. Their sincerity was never questioned, and Moshe's whereabouts were never discovered.

"I was a shepherd when this story occurred, and I often slept with the sheep, out in the meadow. One day, your holy grandfather Srulik, whom we all knew and revered, woke me up and requested that I accompany him. We went to the grave, and together we retrieved Moshe's body, brought him over to the forest, and buried him there, installing the headstone you found. As a reward for my work, your grandfather promised me a long life.

"Your grandfather told me one more thing. If his grandson ever visited me," said the old man nodding toward Rabbi Baruch, who was indeed the grandson of the Baal Shem Tov, "I should tell him the story of Moshe, the tailor's apprentice. And now, after I've told you the story, my mission is complete and I know my time has come."

REVISITING PRESIDENT THEODORE ROOSEVELT

With the decision by the Museum of Natural History in New York in conjunction with the Mayor, to remove the equestrian statue of President Theodore Roosevelt, it is time to revisit the life of this exceptional human being. As the 26th President of the United States (1901-1909) he combined his life as a crusader for truth, outdoorsman, naturalist, Police Commissioner, soldier, Assistant Secretary of the Navy and Vice President into one spectacular synthesis and tapestry. The reason his monument stood from 1940 till now in front of the Museum of Natural History is that he did more for wildlife preservation than any other President.

Unlike his modern day critics, he was a true progressive. In 1901 he was the first President to invite a Black Leader to dine with him at the White House. By hosting Booker T. Washington, President Roosevelt was heavily criticized but he did it anyway and stood his ground.

On Feb. 13, 1905 speaking to the New York City Republican Club he warned that the debasement of the Blacks will in the end carry with it the debasement of the Whites. His famous line a "rising tide raises all ships" was said at that time.

President Theodore Roosevelt also had a good relationship with the Jewish People. He was the first President ever to appoint a Jew to a Cabinet Post. He made Oscar Solomon Strauss-Secretary of Commerce and Labor. Strauss' brother's co-owned R.H. Macy and Company. One died in the Titanic.

Roosevelt's Cavalry regiment known as the "Rough Riders" in the Spanish-American War of 1898 had a significant number of Jews. The first to die among his "Rough

Riders" was Jacob Wilbusky a 16 year old cowboy from Texas.

As President, he opposed labeling Jews as a separate race on their passports. He said, "I should no more have a man entered on a passport as a Hebrew than as an Episcopalian, or a Baptist, or a Roman Catholic."

In 1903 he issued a strong rebuke to the Russian Czar after the murder of 49 Jews in the Kishinev Pogrom.

In 1906 he won the Nobel Peace Prize for his role in the mediation of the Russo-Japanese War. He donated a portion of his prize to the National Jewish Welfare Board. My grandfather Samuel Frager of blessed memory fought in the Russo Japanese War. President Roosevelt's efforts to end the war might well have saved my grandfather's life. In addition my grandfather was able to come to America soon after the war because of President Roosevelt's immigration policies. So I personally have a lot to thank President Theodore Roosevelt for.

In addition, Theodore Roosevelt in 1873 at age 15 visited Israel and stopped at a building which now belongs to Ateret Cohanim(I have been associated with this organization since 1985) in the heart of the Old City of Jerusalem and was previously known as the "Mediterranean Hotel".

In 1918 after the Balfour Declaration his overwhelming support for a Jewish Homeland in Palestine was evident when he said, "It seems to me that it is entirely proper to start a Zionist State around Jerusalem."

President Theodore Roosevelt passed



away 101 years ago at age 60 but his memory and his legacy will last forever. It is a shame and a disgrace that the Museum of Natural History in New York caved to the "cancel culture". President Theodore Roosevelt deserved better.

THE MORAL OF THE STORY

Rabbi Zecharia Wallerstein
One More Step

For the king, it was his greatest dream to marry off his daughter. For years, he waited until she would find the right husband, but nothing ever materialized. Until one day when the king devised a way he would be able to sift through the many men in his kingdom and focus his eyes on the most capable of them.

He built a tall tower with a thousand steps leading to the very top. It was there that the princess sat, awaiting to see which of the two hundred men racing up the steps would reach her first. That would be the man who would luckily be offered the princess' hand in marriage.

And so, at sunrise one day, two hundred men lined up at the bottom of the tower awaiting the signal to begin their climb to the top. The steps were long and wide, and it would be no easy feat for anyone to make it all the way up. Even a mere two hundred steps up, the vast majority of the men tired out. Most of them were out of shape, and lacked the physical strength and stamina to push themselves any further.

That was when the rumors began. With most of the men incapable of making the trek to the very top, they connived to spread the word that

there in fact was no princess awaiting anyone. Rumor spread, and soon, just about everyone had decided it was not worth any more effort in continuing up.

All the men except two gave up. For the last two folks, they stared at each other with a look of hope. Yet, they were also realistic. At least one of them. "You know," he said, "we have a few hours left. I don't think there is a way we can make it up there. The king must have set us up for failure. I bet, just like everyone else thought, there is no princess there. I think I am going to head back down."

But the other fellow begged to differ. "Wait a minute. I know the king, and he has no sense of humor. He doesn't make jokes. Besides, I worked for him for five years, and he is the most honest man I know. Whatever he says, he means." "I don't know..." the other fellow reiterated. And with that, he quickly sped along down the steps away from the tower.

There, on the seventh hundred step, remained the last standing man. With confidence, he looked up to where the princess ought to be. "She must be there," he whispered to himself. "I am sure the king will give the princess over to me; I'm not going to stop." No sooner than later, the man took one more step, and a door opened.

The man looked a distance away, his face immediately brightening up. It was an elevator. "Oh my!" he exclaimed. Turning back around to his friend, he yelled out, "You shouldn't have left! Elevator!" But all the other man could make out was some mumbled scream, which he shrugged his shoulders to and dismissed. The man, who was still on the seventh hundred step, could not help himself but dash to the elevator and hit the button taking him all the way up.

And sure enough, upon reaching the

very top, his friend stepped off the last step at the very bottom. As the elevator door opened, the man looked over and saw the beautifully decorated door leading into the princess' private quarters. Immediately upon the two of them making eye contact, the princess could not help but express her deepest appreciation. "Thank you so much for arriving!" she elated. "Thank me?" confusedly asked the man. "I am but a peasant and you are a princess; I should be thanking you!" "Allow me to explain," began the princess, "why I ought to thank you for making it here.

"My father, the king, clearly told me that if no one makes it to the top, I will remain stuck here for the rest of my life. As soon as I saw everyone running off the steps, I began worrying that no one would come for me. But then I looked over at you and saw you and your friend mulling over what to do. But then your friend began to leave, which only made me more nervous that I would never get married. I looked at you, motioning for you to take another step, although you didn't see me. "Take another step... Take another step...!" I yelled out. But you didn't hear me.

"But now you are here. You continued taking steps and you finally arrived."

This may seem like a simple anecdote, yet its underlying message is so ever true. Many times in life we feel that we would like to turn back and head away from surging forwards in life. Yet, it is precisely then that the greatest opportunity lies ahead for us. Hashem wishes for us to succeed, and so long as we take another step, He will help us along. That next step will open the elevator door and we will surprisingly end up in a place we never imagined we would have before. And so, always remember and tell yourself, "Take another step!" Because that next step is the one that has the elevator.

HOW AN ADAM GADOL APPROACHES TISHA B'AV

By: Rabbi Yitzchak Adlerstein

The Nesivos Shalom in his first piece on the Three Weeks demonstrates how Tisha B'Av is ironically the most important day of the year in rebuilding the Beis HaMikdosh, not just mourning its loss. Tisha B'Av heightens the longing that we feel for the loss of the Presence of Hashem made manifest in our world. That longing, that spiritual void that we feel within us, is the very cement for the bricks of the next Temple.

The following account of Rav Hershel Schachter's approach to Tisha B'Av should help us get there. (Taken from the FB page of R Efrem Goldberg of the Boca Raton Synagogue.)

Got this amazing text from my friend R' Shay Schachter last night about his father, my Rebbe Shlit"a (sharing with his permission):

"Just got off the phone with my father. I started to ask him a number of questions about the nine days that people asked me in Shul over the past few days. He began crying uncontrollably on the phone and said "Shay, I really can't answer these shailos, I really don't know the dinnim; every year I hold myself back from learning the halachos of Tisha B'av, I really thought we would have a beis hamikdash this year. I can't bring myself to learn it too much in advance of Tisha B'av."

PARSHA TEASERS



Torah Teasers Parashas Masei

(Bamidbor, Masei 33 - 36) ל"ג – ל"ו מסעי: מסייע – ל"ג
 Challenging Questions for the Shabbos Table
 Questions and Answers - From Rabbi Moshe Atik's Torah Teasers

- 1. In this parsha, what act does Moshe perform that he does not do anywhere else in במדבר?**
 Moshe performs the act of writing. The Torah states that יכתוב משה "Moshe wrote" all the encampments of throughout their sojourn in the desert (Bamidbor 33:2).
- 2. Where are date-palm trees mentioned in this parsha?**
 One of the first encampments in the desert is called Eilim, which had 70 date-palm trees (Bamidbor 33:9).
- 3. Which encampment mentioned in this parsha may allude to the yom tov of Chanukah?**
 The 25th encampment is a place called Chasmonah (Bamidbor 33:29). Chanukah is celebrated beginning on the 25th day of the month of Kislev, the day the Jews rested after battling the Syrian-Greeks. The heroes of the תנוכה were the כהנים known as חשמונאים, linguistically similar to the name of the 25th encampment.
- 4. Whose date of death is the only one recorded in the Torah?**
 The death of Aharon the הכהן הגדול is recorded as the first day of the fifth month (Bamidbor 33:38) - Rosh Chodesh Av. This is the only mention of someone's date of death in the Torah. It is interesting to note that Av is also the month in which both מקדש בתי and מקדש בתי were destroyed, correlating to the עבודת בית המקדש performed by the כהנים, the descendants of Aharon.
- 5. In what context are thorns mentioned in this parsha?**
 The Torah warns that if the Jews do not conquer all the nations in the land of Canaan, those nations will be thorns in their sides (Bamidbor 33:55).
- 6. Which 3 seas are mentioned in this parsha?**
 In describing the boundaries of the ארץ ישראל, the Torah mentions three seas: ים הגדול וים כנרת - Dead Sea, Mediterranean Sea, and Sea of Galilee (Bamidbor 34:3, 6, 11).
- 7. Which law in this parsha involves iron? Where in the Torah is iron mentioned for the first time?**
 An "iron utensil" is one example given of a deadly weapon, which if used to kill another would warrant the death penalty (Bamidbor 35:16). In parshas Beraishis, the Torah introduces Tuval Kayin as one who sharpens copper and iron (Beraishis 4:22).
- 8. Where is oil mentioned in this parsha?**
 Someone who accidentally kills is forced to flee to a city of refuge, where he must remain until the death of the כהן הגדול - who is anointed with the sanctifying oil (Bamidbor 35:25).



DR. SIMCHA

Simcha SPOT(the)LIGHT
 !!!!

Look at parshas MAS'AI PEREK 35 Posuk 34 at end of the Posuk. " KEE ANI HASHEM SHOCHAIN BE'SOCH BNAI YISROEL " RASHI says " even when we're TAMEI , the SHECHINA is amongst us !!!!

WOW! The CHI'DAH says that the SCHENAH is called SIMCHA , so the Posuk is letting us know that we ALL-WAYS have the SCHENAH.

Let me help YOU spot your innate SIMCHA.

ENJOY SHABBOS " RELAX " & share it !

Avi Weinberg 845 558 4027

It's About My Height

Lady (to her doctor):
"What I am worried about is my height and not my weight."

Doctor: "How come?"

Lady: "According to my weight, my height should be 7 Feet, 8 inches."

Internet Axioms...

1. Home is where you hang your @.
2. The e-mail of the species is more deadly than the mail.
3. A journey of a thousand sites begins with a single click.
4. You can't teach a new mouse old clicks.
5. Speak softly and carry a cellular phone.
6. Too many clicks spoil the browse.
7. The geek shall inherit the earth.
8. Don't byte off more than you can view.
9. What boots up must come down.
10. Windows will never cease.
11. Virtual reality is its own reward.
21. A user and his leisure time are soon parted.
22. There's no place like home.com.
23. Give a man a fish and you feed him for a day; teach him to use the Net and he won't bother you for weeks.

Unlucky Parachutist

A man is skydiving, enjoying his Free-Fall, when he realizes that he has reached the altitude where he must open his parachute. So he pulls on the rip cord, but nothing happens.

"No problem," he says to himself, "I still have my emergency chute." So he pulls the rip cord on his emergency parachute, and once again, nothing happens.

Now the man begins to panic. "What am I going to do?" he thinks, "I'm a goner!"

Just then he sees a man flying up from the earth toward him. He can't figure out where this man is coming from, or what he's doing, but he thinks to himself, "Maybe he can help me. If he can't, then I'm done for."

When the man gets close enough to him, the skydiver cups his hands and shouts down, "Hey, do you know anything about parachutes?"

The other man replies, "No! Do you know anything about gas stoves?"

Predictions

Two fortune tellers meet. First one says, "We're going to have a hot summer again." The second one sighs happily: "Yes, it reminds me of the summer in 2092..."

Masks

Late one night a robber wearing a mask stopped a well-dressed man and stuck a gun in his ribs. "Give me your money," he demanded. Scandalized, the man replied, "You can't do this - I'm a US Congressman!" "Oh! In that case," smiled the robber, "Give me MY money!"

Dear Basya

I fasted this on Shiva Asar B'Tamuz and ate according to your recommendations both before and after the fast. I was disappointed to see that not only didn't the fast make me lose faster (excuse the pun) it actually seemed to slow my weight loss down a bit. Can you explain how fasting affects dieting?

Signed,
Not so Fast

Dear Not so Fast,

Great question! If you notice that fasting didn't speed your weight loss you are not alone, even if you followed the plan. Firstly, our recommendation was to add a portion of protein as well as a fruit before the fast, and to break your fast on a meal, a snack, several fruits, and a treat if desired (and of course increased water both before and after.) If you stuck to this plan, you actually did eat most of your day's food, just spread out before and after. Additionally, fasting slows the metabolism, so that the food consumed right afterwards is more likely to be stored. And eating late at night is never recommended, as the body tends to store those calories rather than burn them as fuel.

So to summarize, the allotted food + slowed metabolism + late eating = less weight loss than expected. But no worries! We aren't racing to lose weight - slow and steady is the way to go. And planning to eat less after the fast usually backfires because eating the allotted food actually keeps us from eating higher calorie, sugary food, and from being starved the next day.

Best, Basya



RABBI NACHUM SCHEINER

ROSH KOLLEL

BEIN HAMITZARIM THE THREE WEEKS

We are now in the time period of the Three Weeks, known as Bein Hamitzarim. This term is based on the pasuk in Eichah (1:3): “כָּל רֹדְפֶיהָ: כָּל הַשִּׁיגוּהָ בֵּין הַמְּצָרִים – All those who pursue her [the Jewish nation], caught her between the boundaries.” Rashi explains that this term is referring to the period of the 3 weeks, between Shiva Asar B’Tamuz and Tisha B’Av.

In the first haftorah read during the Three Weeks, we read in Yirmiyahu (1:11) about a makal shakeid, a branch of an almond tree. Rashi writes that the punishments will come quickly, just like the almonds grow quickly. Then he adds that this is alluding to the fact that just like the almonds take three weeks to grow, similarly it took 3 weeks from when they broke through the walls of the city, until the Churban of the Beis Hamikdash.

THE ISSURIM IN THE GEMARA

Some of the things we refrain from start from the beginning of the Three Weeks, some start from Rosh Chodesh – the 9 days – and some are only kept during the week of Tisha B’Av. Some are mentioned in the Gemara and some are later minhagim, and there are differences between the Sefardim, who follow the Mechaber, and the Ashkenazim, who follow the Rama.

It is important to understand the background of these halachos, which things are what the Gemara lists as forbidden and what came later. Although we follow all the minagim strictly, there are extenuating circumstances that a posek will be more lenient in cases that are only a later minhag.

Let us start with the Mishna in Taanis. The Mishna tells us that during the week of Tisha B’Av one cannot take haircuts or do laundry, up until Tisha B’Av. This is indeed brought by the Mechaber in the Shulchan Aruch and the minhag of Sefardim, that haircuts and laundry are only prohibited during the week of Tisha B’Av, from Shabbos until the fast.

MEAT AND WINE

The Mishna states that eating meat and

drinking wine is only forbidden on Erev Tisha B’Av, which the Gemara explains to mean at the seuda hamafsekes. The Mechaber, in Shulchan Aruch, quotes three minhagim in regards to the issur of eating meat and drinking wine. He writes that some forbid meat and wine only during the week of Tisha B’Av, some forbid it during the Nine Days, and some extend the issur to the entire period of the Three Weeks.

This seems puzzling. When it comes to taking haircuts and laundry, the Gemara maintains that it is only forbidden during the week of Tisha B’Av, and the Mechaber sticks to that timeframe. However, when it comes to meat and wine, where the Gemara only forbids it at the seuda hamafsekes, he is much stricter, quoting three minhagim. Why when it comes to meat and wine, is the Mechaber so much more machmir than haircuts and laundry, which only applies during the week of Tisha B’Av? The opinion which does not allow during the week of Tisha B’Av is understandable, since it is similar to haircuts and laundry, which apply during the week of Tisha B’Av. But why would refraining from meat and wine be stricter than haircuts and laundry?

The answer is that if we look into the reason for the issur of meat and wine we will understand the difference. Why is consuming meat and wine forbidden during this time period? Why should it be worse than an aveil during the year of aveilus who is allowed to eat meat and drink wine?

The Shaarei Teshuva writes that one reason for the issur of meat and wine is because when the Beis Hamikdash was destroyed there are no more karbanos or wine offerings. The Aruch Hashulchan adds that this can explain why some apply this issur to the entire period of the Three Weeks, since the Korban Tamid stopped on Shiva Asar B’Tamuz. The Shaarei Teshuva writes another reason not to eat meat or drink wine because meat and wine bring joy. Based on that reason we can understand that this should apply to the entire 9 days, since the Mishna tells us: “mishenichnas Av mimaatin b’simcha – when the month of Av arrives, we minimize the joy.”

OTHER HALACHOS FOR THE THREE WEEKS

Besides the issur of eating meat and drinking wine, which the Mechaber quotes one

opinion that it begins from Shiva Asar B’Tamuz, there a number of other halachos that apply during the entire Three Weeks, even according to the Mechaber.

The Mechaber writes that we do not recite the brocha of shehechyanu during this period. Although the Mechaber rules that we do not start mourning, which is why he allows haircuts. But being that it is a time of puraniyus – punishments, it is not appropriate to thank Hashem for being able to come to this time period.

Similarly, the Mechaber writes not to walk alone at certain times of the day or hit talmidim because one should not do things which can be dangerous. The Mikor Chaim adds that many refrain from swimming in the river, to stay away from danger. Rav Moshe Feinstein explains that this only if the swimming is done in a place which has some element of danger.

The Mechaber also writes that some fast every day during this period.

SUMMARY

The minhag of Sefardim is that haircuts and laundry are only prohibited during the week of Tisha B’Av, from Shabbos until the fast.

The Shulchan Aruch quotes three minhagim in regards to the issur of eating meat and drinking wine: only during the week of Tisha B’Av, during the Nine Days, and the entire period of the Three Weeks. The prevalent custom of the Ashkenazim is to refrain for the 9 days.

We do not recite the brocha of shehechyanu during this period. Similarly, the Mechaber writes not to walk alone at certain times of the day or hit talmidim because one should not do things which can be dangerous. The Mechaber also writes that some fast every day during the Three Weeks.

**WE WOULD LIKE TO WELCOME
ARI REICHMAN, MOSHE RUBINOVICH
& GAVERIEL ROSEN TO THE NIGHT
KOLLEL**

**WE WOULD LIKE TO WELCOME
ZEVY KRUPKA & MORDY SCHIFMAN
TO THE KOLLEL BOKER**

VACHT NACHT

The idea of making a seuda on the night before the bris is already mentioned in the rishonim. In the sefer Zichron Bris Larishonim – which has essays written by Rav Yaakov Hagozeir, who was a mohel – he quotes a Midrash which states that the Jewish nation goes all out spending a lot of money to show their affection for the mitzvos. He adds that this is a source for the custom to make festivities on the night before the bris, as well.

The Magen Avraham (640:13) quotes some poskim who rule that the festive meal on the night before the bris is also a seudas mitzvah, but the Magen Avraham, as well as other poskim rule that it is not.

The Munkatcher Rebbe, in his sefer, Darkei Chaim V'shalom, adds that one should be careful not to make the seuda at night more extravagant than the seuda after the bris which is the main mitzvah.

Some have the custom to stay up the whole night before the bris to learn. Rav Yaakov Kaminetsky commented that a reason we don't see great gedolim in today's generation is because the fathers do not stay up the night to learn before their child's bris.

SHLISHI L'MILAH

The Maharshal quotes his rebbi, the Maharash, who writes about the greatness of making a seudas shlishi l'milah, on the 3rd day – 2 days after the milah. In a way, he writes it is considered greater than the seuda on the day of the bris itself. In the Torah we do not find explicit mention of a seuda on the day of the bris, but we do find it in regards to the shlishi l'milah.

But the poskim write that it is not classified as a seudas mitzvah.

SUMMARY

Some have the minhag to make a seuda the night before the bris and on the 3rd day from the milah, but

the consensus of the poskim is that they are both not considered a seudas mitzvah.

COMMUNITY KOLLEL NEWS

The Night Kolloel continues the limud: "Constructing an Eiruv." The Kolloel Boker has begun to learn inyana d'yo-ma, the halachos of the Three Weeks and the Nine Days.

If you have more time in the summer, grab the opportunity to get clarity in these fundamental halachos. To arrange for a chavrusa, feel free to contact me: RabbiScheiner@18forshay.com or 845 372 6618.

I gave another shiur, on the topic Eruv Chatzeros & Techumin – Mitzvah or Heter." I also gave a shiur, on the halachos of the Three Weeks and the Nine Days. As in the past, these shiurim are available on the shul's website 18Forshay.com, Torahanytime, and on MP3 in the shul.

The Kolloel also hosted another guest speaker – Rabbi Nesanel Sommer, great expert in Eiruvim, who checks and builds eiruvim – on the topic: "How to Build an Eruv." Rabbi Sommer shared his vast knowledge on this complicated topic, and it was truly enjoyed by the kolloel.

The Kolloel hosted a shiur, given by Rav Chaim Schabes, Rav Congregation Knesses Yisroel of New Hempstead, on the topic: "Hilchos Eiruvim Halacha L'maaseh." He discussed the pros and cons of a city eiruv, with a focus on the Monsey Eiruv. One interesting point he brought up is: if an eiruv is like a doorway, does it need a mezuzah? The shiur took place on Wednesday July 8. He will be giving a Part II, on Monday July 20.

Rabbi Coren's SCP shiur has moved back to the shul. SCP is a new and innovative halachic program carefully crafted for the needs of the 21st century, with a specialized focus on the ethical meaning of the Halacha. The program is rich with content that can easily be imparted to your family.

Upon completion of each topic and successfully passing a written exam, every member will receive Bal-Habatim Semicha (Certificate of Accomplishment) from: HaRav Zalman Nechemia Goldberg, Chief Rabbi Shlomo Amar and HaRav Hershel Schachter. The shiur takes place every Monday night at 8:00pm. For more information and to register: Rabbidac@gmail.com

As the summer early Shabbos minyanim are now in full swing, I would like to inform everyone that there is now a Kuntres – in English – available on the topic of "making an Early Shabbos," compiled from shurim that were given at Ohr Chaim, covering many of the questions that come up regarding early Shabbos. If you would like a copy of any of these shiurim, please send a request to RabbiScheiner@18forshay.com or reach out to me @ 845 372 6618.

AMUD YOMI SHIURIM

The Oraysa Amud Yomi program just began Meseches Shabbos. Ohr Chaim has two shiurim that have just started the new mesechta. Now is a golden opportunity to join this wonderful program, which covers an amud each day for 5 days a week, with an official schedule for review each day, as well as over the weekend. Join many thousands around the world, who are learning through Shas at a slower pace!

Rabbi Zalman Heller Sunday thru Thursday at 9:00pm, in Yiddish 22 Back Tent. There will be light refreshments served.

Rabbi Yehoshua Weber, Founder Ohr Tzvi, Rabbi Emertus, Clanton Park Synagogue Sunday thru Thursday from 9:00-9:45PM, 20 upstairs.

Rabbi Yehoshua Weber also gives a weekly Chumash Shiur every Thursday night, 9:00-9:45pm. Location: 20 Upstairs. Sushi served.

Wishing you a wonderful Shabbos,
Rabbi Nachum Scheiner



Night Kolloel

שליט"א רב **נחום שניינר** UNDER THE DIRECTION OF RABBI NACHUM SCHEINER
Currently learning **דיני צורת הפתח**

is pleased to present a shiur by **רב חיים שחבס שליט"א**

Part 2

Rav Congregation Knesses Yisroel New Hempstead NY

Topic:

הלכות ערובין הלכה למעשה

Monday July 20
יום ב' פרשת דברים

9:00pm
18 Upstairs

To Join the shiur on live conference
Call 845 360 8016 Pin 1820



Kolloel Boker

שליט"א רב **נחום שניינר** UNDER THE DIRECTION OF RABBI NACHUM SCHEINER
CHAVRUSA LEARNING IN A WARM ENVIRONMENT

Currently Learning
הלכות ט' באב

Summary Shiurim from Rosh Hakollel
בעניני דיומא ובעניני הפרשה Erev Shabbos Halacha Shiurim

7:00-8:00am
18 Upstairs Bais Medrash

Shacharis
6:15 & 8:00am



ונותנים באהבה

The shul has adopted a drive encouraging all to sign a **Kabbalah** for forty days -To try to refrain from talking during davening, with special emphasis being placed on Minyanim starting on the hour.

All names will be entered into a raffle to be drawn iy"H on First day of Slichos September 13.

FIRST PRIZE \$3000
SECOND PRIZE \$2000
THIRD PRIZE \$1000

For more details please see our Gabbaim



כולם אהובים

BMOC has gained a reputation worldwide for welcoming אחינו בני ישראל who unite in an unsurpassed atmosphere of exceptional warmth and אהבת ישראל

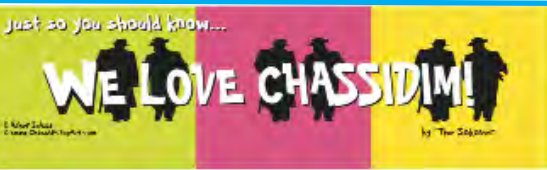
כולם גבורים

Having the privilege and zechus to open our doors once again Gedolei Yisroel Shlita have suggested that the hour should be utilized to manifest our adherence to מורא מקדש and Kedushas Beis Haknesses.

וכולם מקבלים עליהם

To enhance the quality of our Tefilos we therefore **RESPECTFULLY ENCOURAGING ALL MISPALELIM CHASHUVIM TO TRY AND REFRAIN FROM TALKING DURING DAVENING** with special emphasis being placed on Minyanim starting on the hour.

DETAILS TO FOLLOW. . . .



65 DAYS UNTIL UMAN

To receive weekly issues of the BET email betjournal@gmail.com or go to 18forshay.com

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