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The past 3 parshiot the haftarah consisted of warnings on the upcoming destruction of the Bais Hamikdash.

The opening statement starts with the words Nachamu Nachamu Ami. The double language indicates that there are two opportunities for Nechama.

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

What does this verse mean-the heart

of Jerusalem? Does the stones of Jerusalem feel pain? Is it the millions of men, women and children displaced, starving and dying in foreign lands that need consolation?

What is obvious is that Jerusalem is not an ordinary place but it is dynamic and alive and has a direct effect on the Jewish nation. When I was a teenager living in Brooklyn, New York quite often I would see Harav Avigdor Miller taking a walk down Kings Highway.

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

I recall driving up the hills of Jerusalem with my grandfather and he would marvel at the mountains. I asked him what is so amazing, we have seen it a thousand times before? He quoted King David " Jerusalem mountains surround you just like Hashem surrounds his nation."

Hashem empowered Yerushalayim to help our nation reach its spiritual potential in every aspect. It is also our nest to protect us physically. When Yerushalayim does not provide us with this spiritual enhance-

ment and physical protection, it is also liable. Jerusalem therefore was destroyed and was subsequently ashamed and embarrassed .

Many of the stanzas in the song Lecha Dodi from Rav Shlomo Elkabetz reflect on the building of Jerusalem and returning it to its former glory. One stanza refers to this embarrassment due Yerushalayim not fulfilling its mission.

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

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# PARSHAS VAESCHANAN

## NACHAMU NACHAMU AMI -

### TRIP TO REB MORDECHAI OF NODVORNA



RABBI COREN

Every year as Tisha BeAv arrives, the question that is always asked is “What’s the big Nechama?” We spend Tisha BeAv hoping to mend our mistakes and merit the rebuilding of the Bais Mikdash. But unfortunately, we mostly find ourselves back in time repeating the same words of comfort and trying to figure out what our next step should be.

The real answer is that Tisha BeAv, according to Chasidic sources, is a day of incredibly intense light as the name of the Shabbas preceding the fast--Shabbat Chazon—signifies. It is a Shabbas of vision, of deep perception, because Tisha BeAv is the time when the light of Mashiach is born and this represents a time of redemption and clarity. Hence the Shabbas before the fast offers this same level of clarity. So when we experience Tisha BeAv with true introspection and proper assessment as to what we must still improve in ourselves, we are transformed into people of a higher level, better prepared to receive the ultimate light that redemption will bring us.

So what have we gained from these past weeks and Tisha BeAv?

Last week I was Zoche to daven by the kever of Reb Mordechai of Nodvorna who is buried in a lovely, tranquil town called Bishtena in the Ukraine. Reb Mordechai was known as a great chasidic leader and was especially famous for his long hours of davening. His Dveykus in Hashem through his simple conversations with Hashem-- as if he were standing right in front of him-- was something that others longed to witness. It wasn't simple to be in the room as he prayed; anyone who ate before davening wasn't allowed to join his minyan and since he davened late in the day, most of his followers were left out. As the story goes, every so often he would refuse to begin davening saying that someone in the minyan had eaten. One time, it seemed that the rebbe was mistaken because nobody in the room had eaten. However, after proper searching a chasid was found hiding in one of the closets hoping to watch the rebbe pray.

One lesson that we can take from Reb Mordechai is his intense power of prayer. More importantly, we can learn to appreciate how powerful the weapon of speech is. This lesson calls out to us in this week's parsha when Moshe Rabbeinu is told to not say one more prayer after he had beseeched Hashem 515 times. At this point Hashem told him that one more prayer would leave Hashem with no choice but to allow Moshe into the land of Israel and this would not be beneficial for the Jewish people (see Ohr Hachayim) in the future.

Last week I referred to an explanation from Reb Mordechai that the first word of Sefer Devarim is really the key to the whole Sefer and that it highlights the lesson that we can take with us as we leave the three weeks and get ready for the next three weeks of Teshuva.

The word is אלה which stands for אשון הרע meaning a dust of negative talk which can be the source of all destruction as the Chafetz chaim explains in his Hakdama. I added humbly that if a dust of Loshon Hara is the source of the destruction then imagine how much construction can come from the dust of positive words.

I would like to repeat an incredible story that I think can be a great reminder when we deliberate as to whether to say something or not.

A survivor of the Holocaust was entering his 96th year. In the midst of his celebration someone mustered up the courage to ask him in what merit he thought he was blessed with such longevity. “Without a doubt,” he replied. “Because of my mouth.” As the Passuk says in Mishlai פיו ולשונו שומר פיו ולשונו שומר מצרות נפשו --if one watches his mouth, his פיו, which is the numerical value of 96, he will avoid much trouble in life. And the survivor went on to explain that when he was in one of the concentration camps it was a daily custom for a Nazi officer to enter the barracks and announce a name of a victim who would then be taken outside and be shot in cold blood. One day the Nazi, Yimach She-mo, walked in and called out a name. The chosen person was understandably petrified and he pointed to me. “I didn't say a word; I kept my mouth closed and as the Nazi took me out I knew this



would be my end. Once outside, the Nazi turned to me and said that today he will do something different-- instead of shooting the person that he took out he will shoot a person that stayed inside. And that is exactly what he did. He walked back into the barracks and shot the person that had lied about his identity.”

This chilling story is a reminder that our mouth is our source of life whether it involves our prayers or interactions with our spouse or other family members or really any person we see on the street. This is what makes us special as humans and more importantly as Jewish people who stand out as an example to the entire world.

As the holy books say: There is nothing that has ever happened in the past or will come about in the future that is not ushered in by a heartfelt prayer.

May our prayers be accepted with much ratzon from Hashem

Shabbat Shalom

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RABBI YY JACOBSON

## Our Future

Dovid Hamelech writes, “Hinei ma tov uma naim, sheves achim gam yachad – How good and pleasant it is, brothers sitting together” (Tehillim 133:1).

Nowhere in Tanach do you have a combination of these two expressions – “tov” and “naim.” They are usually opposites. Tov means good and naim means pleasant, or sweet and delicious. Usually things in life that are good are not sweet, and things that are sweet are not good.

For example, cheesecake. Babka. Rugelach, sprinkle cake, chocolate mousse, ice cream, doughnuts, potato chips. They are delicious; but good? They are killing Jews all over the place.

What about things that are good? They are good; but delicious?

Take kale or wheat grass juice. You know in some places for 3 ounces of wheat grass juice you pay \$25. It almost pays to be a sheep and then you have it for free.

What about celery juice, tofu, barley kernels? They are good, but delicious?

That is the fact. In life, things that are good are not necessarily delicious, and things that are delicious are not good.

There are a few things in life that are both. And one of them is when Jews come together. It is good and also delicious. It is healthy, productive and meaningful and it is also geshmack, inspiring and delightful. It is the way it's supposed to be.

When a family gets along, when parents get along with children, when brothers and sisters get along, when there is love in a family, it is good, it is powerful. It is G-dly, and it is also delicious.

I remember a scene that is very telling. When the Jewish people become terrified into entering Eretz Yisroel, they are not worried about themselves. About whom are they worried? Their

wives and their children. “Nasheinu v'tapeinu yihiyu lavaz – Our wives and children will be murdered,” (Bamidbar 14:3), the Jewish men say. As we enter the Promised Land, our poor innocent children and dear spouses will be cut down by the mighty empires populating the land of Canaan, according to testimony of spies. Our children will never make it in. Let us go back to Egypt or let us just die here.

What is Hashem's response to Moshe? “V'tapchem asher amartam lavaz yihiye vheivaiesi osam v'yadu es ha'aretz – Those children that you said, they don't have a future in that land; they will die and perish; they are the ones who will enter into the land, conquer it, and settle it (ibid. v. 31) They will enjoy it.

The Torah doesn't just say, “Everyone one day will enter into the Land.” It rather emphasizes that those very children who you gave up on, they are going to enter the Land.

You know today there is a very popular conversation that circulates. Wherever I go, I hear people refer to children of today as the “New Generation.” “... The teenagers of today... the kids of today.” Are you familiar with this? You know, when people start grouch-ing...?

Someone once told me, “Rabbi Jacobson, nostalgia today is not what it used to be like. In the olden days, people knew how to be nostalgic.”

Today who knows how to be nostalgic? We love saying, “When I was a kid, we knew what derech erez was!”

Everybody knows the problems of the youth, and we have eloquent communicators to tell us how rotten their future is. Someone was talking to teenagers, and told them, “You are a bunch of addicts and you are all addicted to yourselves! It's all about me, me, me, me... And that is why all the technology which you know of always has an “i.” It is because everything is about “I.” It is the iPhone, iPod, iPad. And even if you have the game Wii, it is spelled with two i's.

It reminds me of the line, “How do you drown a narcissist? You put mirrors on the bottom of the ocean.” It's also reminiscent of the woman who remarks that she is stopping to date because the last date, the man spoke for three hours all about himself. Finally, after hours, he turned to the woman and said, “It's enough me talking about

myself. What do you have to say about me?”

It's easy to say, “The promised land, our children will never make it! There are too many powerful empires that will not allow them to enter and fulfill their dreams! There is too much technology, depression, boredom.”

You know what, some of these are valid concerns. But Hashem tells Moshe, “Don't underestimate the children; they will shame everyone else. They will realize their Divine destiny, to enter into a physical space and transform it into holiness. They will transform the Land of Canaan into the Land of Israel. They will turn it into a land of holiness, physically and spiritually, wherever they are. You have to believe in that potential, and never ever give up on a child.

Today's youth have incredible potential, and it is our job to empower them to dream big.

Our Sages tell us that the city of Sodom had a bed, and for every guest, if they were too long, they cut off their feet; and if they were too short, they stretched them.

Now, it is noteworthy that the word Sodom (samech, daled, mem) and the word for institution –Mosad (mem, samech, daled) – share the same letters. Sometimes, unfortunately, an institution does the same as Sodom did.

They have one bed for everybody. Everyone has to fit into one box, into one framework. But what if he or she is too long? Or too short? What if they are too creative? Sometimes, the attitude taken is, “We will cut you down from top to bottom or stretch you!”

But I ask you, “Why should we take an infinite G-d and infinite Judaism and believe it is so small that it can only accommodate people of a particular size in a particular box?” We have to bring out the deepest creativity in each of our children. They will transform the future.

With these young children, we must look into their faces and see their glow and thirst; and to do that, we have to discover the child within ourselves. To be emotionally present for our children and give them our understanding, acceptance and belief is the greatest thing we can do for them. They indeed are the future of the Jewish people. And we must do everything in our power to ensure that bright future



# TEACHING TORAH

We are told to teach our children, “Veshinantam levanecha,” in Devarim 6:7. The Gemara in Kiddushin 30b tells us that Rav Safra said in the name of Reb Yehoshua

ben Chananya that the word “veshinantam” teaches us that we should read the word as “veshilashtam -” one has to teach and review and review it a third time. One should split the time of learning into three parts; one third should be spent learning Chumash, one third should be learning Mishnah, and the last third should be learning Gemara.

The question one can ask is based on the Gemara in Kiddushin 30a that says there is only a chiyuv for a father to teach his son Chumash, not Mishnayos and/or Gemara. How could the Gemara say that one should divide the learning into three parts, if the father is not required to teach his son Mishna and Gemara?

The Maharsha answers that there is a difference between learning with one’s son and grandson. A person is obligated to teach his son Torah, Mishna, and Gemara. As a grandfather, one is required to teach Chumash, and not Mishna and Gemara. The Makna agrees with the Maharsha’s position. The Rosh disagrees and holds that a father is only required to teach his son Chumash, not Mishna and Gemara. The Pnei Yehoshua says when the Torah says “veshinantam,” it is not referring to one’s biological son, whom one is required only to teach Chumash, but rather it is referring to one’s talmidim, who are considered like one’s children. One is required to teach Chumash, Mishna, and Gemara to these talmidim.

The Panim Yafos in Parshas Vayeira explains the posuk in Tehillim 92:13 that says, “A tzaddik will sprout like a tamar (a date) and like a cedar tree in Levanon yisgeh.” The Gemara in Bava Basra 80b says on the above posuk that like a date tree produces fruit; so too, a tzaddik that teaches produces talmidim. The drawback is that the tzaddik himself loses out in that he can’t grow and is similar to a cedar tree, which does not produce fruit. Yet, the cedar tree is very tall and this shows that a tzaddik has special Siyata Dishmaya that he gains from teaching as we see in Taanis 7a that the Rebbe gained the most from his talmidim. This explains the posuk in Yeshaya 42:22 that says, “Hashem chafetz (Hashem wanted) leman tzidko (because of his tzedaka) yagdil Torah... The Rebbe’s Torah becomes that much greater because of the tzedaka that the Rebbe gives up in his private gains in order to help his talmidim.

The Chasam Sofer in Avoda Zora 35b explains the Gemara that says that a Talmid Chacham is compared to a container of great smelling perfume. When the container is open, the smell wafts out and everything is wonderful. When the container is closed, no one gains from the fine smelling perfume. Not only that, a Rebbe who teaches his Talmidim gets the hidden mysteries of the Torah revealed to him, as it says in Shir Hashirim 1, “alamos aheivucha.” Hashem reveals to him all things that would usually be hidden from the Rebbe. We all are familiar with the story in Eiruvim 54b that Rav Preida had a talmid that

RABBI BENTZION SNEH



עוֹבֵד עִי הַרְרֵי אֲבֵרָהּ הַלֵּל רִיךְ שְׁלִיט״א

ADAPTED FOR ENGLISH BY AVROHOM HILLEL REICH

## SHABBOS NACHAMU

# FEELING COMPASSION FOR OTHERS

**The special Haftarah begins- Nachamu Nachamu Ami, Yomar Elokeichem.**

**We are being urged by our Creator to have compassion on our fellow Jews- an important cog in the coming of mashiach.**

**Even though Tisha b’Av may be over, the commandment to think well of everyone in our community is a forever mitzvah.**

**When we see someone who looks a little out of the program, davening late, or doing something that seems a bit out of step- we can be sure that they are going through a challenge.**

**It is our job to think kindly of them and not judge.**

**If we can master this act of compassion and understanding- we are most of the way towards the rebuilding of the Bais Hamikdash.**

**Even, as it may happen sometimes, our friends do not return a greeting, a hello- you can be sure it is not something you did- they are going through something.**

**Nachamu, nachamu Ami...**

**Hashem is giving us all consolation through these most meaningful words...don’t give up, things will change for the better.**

**Rabbi Sneh relates that he heard in a lighter vein- the biggest Breslover in the world is the Yetzer harah- why?**

**He never gives up- no Yeush whatsoever from him!**

**We all have to learn this lesson- don’t judge and don’t ever give up- good things await us all, just around the bend.**

**Being Kind To Ourselves**

**Nachamu, nachamu Ami- why the repetitive words?**

**After Kinot in the morning, we rise... as if to leave the mourning..but where are we going? Why not mourn all day ...**

**It’s important to know, Rabbi Sneh says, that we must mourn, yes- but too much- is not healthy, neither spiritually nor physically.**

**It is for this reason that there are two expressions of comforting- Hashem comforts us while we are in deep and reflective mourning, but He also sends us comfort and hope when we rise.**

**May this Tisha b’Av be our last day of mourning and may the Beis Hamikdash be rebuilt speedily in our days- bringing us all comfort and strength for eternity.**

**Nachamu, nachamu Ami  
Have a wonderful Shabbos!**

needed the Gemara explained to him four hundred times. One time the talmid was distracted and Rav Preida patiently taught it to him another four hundred times. A bas kol came out giving Rav Preida a choice of either living another four hundred years or that he and his entire generation should be zocheh to Olam Haba. Rav Preida chose the second choice of Olam Haba. Hashem said that Rav Preida would receive both! We see that teaching talmidim is what makes a tzaddik greater than he was before.

May we be zocheh to learn and teach and emulate Hashem who is the Melamed Torah Le’Amo Yisroel!



RABBI REISMAN



# THE BEAUTY OF ERETZ YISROEL

Rav Shlomo Kluger in Parshas Shelach has an extraordinary Vort on the idea of the beauty of Eretz Yisrael and how it affects a person. We find in Parshas Shelach 14:5 (ויפלו משה ואהרן, על-פנייהם). When the rebellion of the Meraglim starts Moshe and Aharon fall. Yehoshua Bin Nun and Koleiv Ben Yefuneh ripped Kriya as it says in 14:6 (יהושע, בן-נון, וכלב בן-יפנה, מן-התרים, את-הארץ--קרעו בגדיהם). The question is why does it say Yehoshua Bin Nun and Koleiv Ben Yefuneh (את-הארץ) it should just say who they are we know that they

were (מן-התרים, את-הארץ)? Why is it that Dafka here it says (מן-התרים, את-הארץ). Why is that something of importance and significance in the Posuk?

Rav Shlomo Kluger says something extraordinary. He says that Moshe and Aharon and Yehoshua and Kaleiv were standing

there and watching the rebellion. Yehoshua and Kaleiv understood better what happened. They ripped Kriya. A person rips Kriya after the death of a loved one Lo Aleinu. Ripping Kriya is when you realize it is over. Kaleiv and Yehoshua understood and Moshe and Aharon didn't. What do you mean, how could it be? Moshe and Aharon

were greater than Yehoshua and Kaleiv why did Kaleiv and Yeshoshua recognize something which Moshe and Aharon didn't?

Rav Shlomo Kluger answers that the Posuk (מן-התרים, את-) (הארץ) is saying that they stepped into Eretz Yisrael. Avira D'ar'a Machkim - the Avir of Eretz Yisrael makes a person wiser. The Gemara in Maseches Kesubos 75a (7 lines from the bottom) says (וחד מינון כי סליק להתם עדיף כתרי מינייהו) that one person from Chutz L'aretz who stays in Eretz Yisrael has the wisdom of two from Chutz L'aretz. Where do we learn from Rav Shlomo Kluger that even visiting Eretz Yisrael suffices for this benefit? Yehoshua and Kaleiv visited Eretz Yisrael for 40 days and they were Zoche to a Darga that on their level of this Chakima was higher than the Darga of Moshe Rabbeinu.

I once read that 2 people once came to talk to the Malbim. One was a person who lived in Eretz Yisrael while the other lived in Chutz L'aretz. The Malbim allowed the person who lived in Eretz Yisrael to go first. The second one was upset and said I am more Chashuv than him. Why is he going in ahead of me? Halacha says that a Chochom has Kadima. The Malbim replied to measure people I am not able to tell who is greater but I know a Rashi that says in Beraishis 15:18 (עד-) (הנהר הגדול נהר-פרת) (לפי שהוא דבוק לארץ ישראל קוראהו גדול מפני שנזכר עם) (Ed. Note: There is a similar quote by Rashi in Devarim 1:7 (נהר-פרת) (נהר-הגדול)). (ארץ ישראל, קראו גדול)). (נהר-פרת) Eretz Yisrael is greater even if it is not greater. There is a real appreciation that you have to have. We talk about the Zechus about going to Eretz Yisrael. We have to weep and feel the Zechus of going to Eretz Yisrael something that a Dor or 2 Doros ago people couldn't dream of. When we go there we have to make the most of it.



# Power of Tefila

It was a hot afternoon in Yerucham, a peaceful desert town in the Negev. Rabbi C., a Ra"m in a local yeshivah, was seated in his office on one end of the yeshivah complex, enjoying the occasional breeze that rippled through the room from the large window opposite him. The pristine desert landscape scene spread out before him as far as the eye could see; in the distance he would even see a herd of meandering camels.

He was used to sitting in his room during this quiet hour, preparing the shiur for the next morning. The wonderful quiet and the clear air opened his mind, and the sugya, with all its intricacies, was as clear to him as it had been the day it was given at Har Sinai.

A loud buzzing noise of a helicopter shattered the silence—and his concentration. The noise sounded very near, and in the serene silence its raucousness was magnified even more. Rabbi C. stood up and looked out the window, rubbing his eyes in disbelief. A large military helicopter had landed on the patch of sand behind the yeshivah complex. Its rotors slowed and then stopped spinning, and the door opened. A familiar, slim figure emerged...He waved to the people inside the helicopter and then dashed towards the bais medrash, where he was quickly swallowed up among the learners.

Rabbi C. remained standing at the window, gazing at the helicopter that was taking off once again, overcome with shock. Avreimy was one of the top boys in the yeshivah. He was a diligent masmid who made great strides in his

learning, and who had earned the admiration of all who encountered him. From morning to night, he learned in the bais medrash,

and even the short time designated for the afternoon rest was used to review Mishnayos by heart. Everyone had long gotten used to seeing him leave the building during the afternoon with a small Mishnayos in his hand. He would pace back and forth outside, gazing alternately into the sefer and at an indiscernible spot in the distance.

From time to time, his friends earned a slight respite from their routine when they were invited to a siyum that Avreimy made in honor of finishing one of the Shishah Sidrei Mishnah. He had already completed Mishnayos by heart several times. That was why Rabbi C. was so surprised to see Avreimy alighting from the military chopper. What did such a masmid have to do with soldiers and helicopters? The questions bounced around in Rabbi C.'s mind, clamoring for answers.

That evening, by contrast to the norm, Rabbi C. went to daven Maariv in the yeshivah. He

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over to the bush and sat down beneath it, but this hasty action turned out to be mistaken and dangerous. "The bush, which looked innocent and green, turned out to be a thick mass of thorns, but by the time I discovered this it was too late. My hand got caught in a large, sharp thorn. When I tried to break free, I got into even more trouble. My other hand also got caught, and it began to bleed profusely. "I could barely extract my hands from the thorns, and only once I did, did I discover the extent of the trouble I was in. The blood was flowing from my hands to the ground. I tried to stop it however I could, but nothing I did was effective. "I decided to walk quickly to the yeshivah, but the brisk walking in the baking sun, as well as the large amounts of blood I had lost, weakened me, until I could not continue. I sat down on the burning sand; my head was aching badly and I began to lose consciousness. "What could I do? There wasn't a soul to be seen. No one was there to help me. I tried to scream and cry, hoping someone would hear me, but the echo that bounced back seemed to mock my efforts. Tears flowed from my eyes and I felt that I was in real danger. Terrible thoughts began to flash through my mind.

"Suddenly, the cry emerged from deep inside me, and a tefillah like I had never experienced burst out from my heart: "Father in heaven! Help me and strengthen me, because without You I have no help or salvation! Please, only You can save me. Send Your help from Above, and hasten to revive me!" "My eyes were beginning to close when suddenly I heard a loud buzzing noise...I could hardly believe the sight when just fifty meters away, a large military helicopter landed and two soldiers alit. "I began to scream towards them with the little strength I had left, crawling in their direction at the same time. Baruch Hashem they noticed me... "One of them ran towards me, and when he saw my bloody hands, he ran back to the helicopter, got a first aid kit, and quickly bandaged my wounds. His friend also brought over a water bottle and gave me cool water to drink.

"Within a few minutes, I felt much better. Only then could I look at my rescuers. I briefly told them what had transpired over the past hour, and they kindly invited me to sit inside them in the helicopter. Thus, just a few minutes later I was back in my seat in the bais medrash, and no one around me was aware of the fact that I had just been saved from a certain death. "During the Shemoneh Esrei that I just completed, I could no longer suppress my emotions of gratitude. I experienced the power of tefillah that comes from the depths of the heart, and wanted my thanks to be no less fervent.

"When I said, 'Vechol hachaim yoducha selah' – I remembered the words of the Tur (Orach Chaim 219), who uses this phrase as a sign for the four people who must offer thanks, the last of them being 'wanderers in the desert.' I never thought that I would ever fall into that category and would have to thank Hashem as a result." "Why did the soldiers decide to land right there?" Rabbi C. could not suppress the question that arose in his mind upon hearing this story. "Oh, that makes no difference; they landed there because I davened from the depths of my heart..." the boy replied candidly, and then added. "In actuality, I asked them the same question and they replied that they had received a radio warning about an urgent call they had to make, and because the conversation required them to concentrate, they decided to land before making it. To me personally it is clear that this was the Hand of Hashgachah that brought them there," the boy concluded, tears of emotion pooling in his eyes.

Dear Basya,

I am about to begin your plan but I am hesitant for one reason - I am not willing to give up my coffee. Every morning I have a coffee with one square of chocolate. It wakes me up, makes me feel treated, and everything just feels wrong if I miss it. Will I be able to have my morning coffee?

*Signed,  
Addicted to Caffeine (and Chocolate)*

**Dear Addicted,**

Have no fear, I have no intention of taking away your coffee, or your chocolate for that matter! I actually find that coffee drinking boosts the metabolism and helps clients feel fuller. In fact I sometimes recommend that a client have a second cup of coffee in the afternoon if they find that their resolve is weakening and they are turning to junk food for a quick boost in energy. However, I do recommend that you only have a splash of lowfat milk in each cup of coffee, and a zero calorie sweetener such as Truvia.

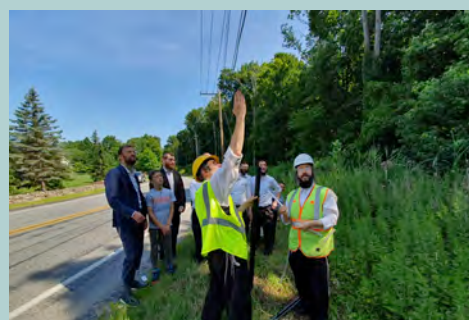
As far as your square of chocolate, my belief is that it's not the small, seated, plated, planned "cheats" that cause our weight gain. It is more likely caused by doubles of dinner, afternoon noshing, grazing from our kids' plates, triple servings of challa and baked goods, and constant eating out at simchas and restaurants that brings the weight on. If you need that 30 calorie square of chocolate to help make it a great day, take it and enjoy every bite! And then make sure that the rest of your day is on track!

**Best of Luck!**

**Basya**



Daf Yomi shiur outside enjoying nice weather



Learning at the Yeshivas Bein Hazmanim summer 2020

The Night Kollel having a tour on Eurivn around Monsey





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TUESDAY JULY 14

## בית מדרש אור חיים

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### NEW SHABBOS SHACHARIS MINYAN

**10:15am**

**18 Main**

Followed by a Kiddush

### Shabbos Shacharis Minyanim:

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

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We welcome you  
to come check  
out our new

## שמש שטיבל

**20 Downstairs**

We have a full line of:

Candle lights, Olive oil,  
Rugelech, cakes,  
Herrings, Yogurts, and  
more!

# THANK YOU HASHEM

Mr. Charlie Harary



As soon as I received the invitation for the wedding of one of my closest friend's daughter, I knew I wanted to go. I was very excited about attending, especially given the fact that all my old friends growing up planned on being there as well. It would be great.

The Wednesday night before the wedding, which was to be held in Miami on Thursday, I was scheduled to speak in St. Louis. Being that there was no direct flight from St. Louis to Miami, I booked a ticket to Detroit for Thursday morning, from where I planned on taking a connecting flight to Miami to make the wedding in the later afternoon. It was going to be a busy day of travel, but well worth it.

I arrived at the airport in St. Louis with plenty of time before my 8:45 a.m. flight and everything was fine. But just minutes later, I noticed that the flight was delayed until 9 a.m. It wasn't much of a delay, and I knew I still had enough time to make the connecting flight in Detroit. But as time neared closer to 9 o'clock and no boarding was yet underway, I grew concerned. It was 8:50 and we had not started to board. To boot, the plane was not even close to the gate.

At 9:05, my heart dropped. The flight which was supposed to leave at 9 was now pushed until 11 a.m., which would get me into Detroit at 1 p.m., an hour after my flight would leave to Miami. Calling the airline, I explained my dilemma. But it was all to no avail, as there were no later flights leaving from Detroit later in the day to Miami. Even flying through other states was not an option. Flights were filled and booked solid. I was not going to make the wed-

ding in Miami. That was it.

What was I going to do? I was really upset, and now began waiting for my flight from St. Louis back home to New York. As I took a seat and let out a sigh, a story related by Rabbi Shlomo Arush popped into my head. A woman who had been unable to have children for many years once approached Rabbi Arush.

Seeking his guidance, Rabbi Arush said that he could give her a piece of advice, but she wouldn't like it. "I'll do whatever you say!" she affirmed. "You haven't had children for ten years... take time every day and thank Hashem that you do not have children." The woman was very surprised to hear this advice, but took it to heart. "Hashem knows what He is doing. Have faith that He knows what is best for you, and has given you what is best for you. Go home and sincerely thank Him for your challenges."

She did. And as Rabbi Shlomo Arush concludes the story, a year later she gave birth for the first time.

Recalling this story as I sat in the airport, I thought to myself, "You know what? I don't run the world. Yes, I am very upset, and I wish I could snap my fingers and everything would work out. But that's not the way things work."

I proceeded to mumble to myself sitting in the airport, "Thank you Hashem for making me miss my flight, thank you Hashem, thank you Hashem..." I repeated this multiple times. Honestly, after saying it again and again, I began to really believe it. I was waiting for the moment when everything would come together and a marvelous story would be made out of my disappointing predicament. But no story ever became of it.

I simply boarded the plane back home and headed back to the office. The rest of my day was spent thinking about where I could have been and what I would have been doing, but each time such a thought popped into my mind, I repeated the words, "Thank you

Hashem." Eventually, it started to feel genuinely real and it helped me move along.

I returned home at the end of the day, and was met by my wife who told me that someone had stopped by earlier in the day and delivered a package for me. Heading to the dining room table, I picked up the box and opened it up. And what did I find? Paraphernalia. Stickers, magnets, pins. And what was the theme throughout all of these little items? Thank you Hashem.

Embedded on every one of these items were those words. Some company had manufactured all these things and labeled them with the phrase Thank you Hashem. The best of it all, the fancy baseball cap with the words Thank you Hashem.

Waiting for me at night when I came home was a little pat on the back from Hashem.

Sometimes in life, we want things to work out our way, and they don't. We then choose to believe in G-d more and double down on trusting Hashem. Yet, all the while, we are waiting for the big revelation. Something grand will come from all that we experienced and went through. It will be the story of everything working out.

Sometimes that is the case, and matters come together to form a remarkable story, but sometimes it doesn't. When the latter is the case, Hashem wants us to recognize that He is there. Hashem cannot constantly reveal Himself, but He always wants us to know that He is there with us. "Trust me," G-d says, "if I took something from you, it's because I love you." When we face challenges, if we allow ourselves to thank Hashem, trust Him and feel His presence fully, even when it doesn't go away, then many times we will look over our shoulder and see the blessing in disguise just a little bit. It may not be a big hug, but it will be a high-five or a pat on the back. We will be able to walk the streets, and whether the day seems great or challenging, sunny or rainy, we will look up and with the most sincerest heart say, "Thank you Hashem."



Look what word this PARSHA starts with !!!

"Va'es'chanan"

Comprises of 2 words.

Ve'eh'tain &

Chen ! meaning HASHEM says " I will give you FREE GIFTS " ! ( MATNAS CHI'NAM )

Just when we thought that we messed up , HASHEM is saying CHAZAK , "here comes

DR. SIMCHA

the FREE GIFTS" because you find favor ( CHEIN ) in my eyes always in all ways !!!!  
WOW , after Tisha b'AV , THIS feels GOOD  
! Let's learn from HASHEM to give each other FOR FREE ! Anything better than giving somebody SIMCHA ?!

Enjoy & share this spectacular Shabbos.

Call me for FREE for some SIMCHA !

☒ Avi Weinberg 845. 558.4027

## The Channukah gift...

A guy bought his wife a beautiful diamond ring for Channukah.

A friend of his said, "I thought she wanted one of those sporty 4-Wheel drive vehicles."

"She did," he replied. "But where in the world was I gonna find a fake Jeep?"

## Noisy Birds

I was sitting in my backyard, wondering how the birds could make so much noise...

Then it dawned on me, their talk is "cheep!"

## Answering Machine Message 205

Hello. If you're calling with bad news, leave your message now. If it's good news, wait for the tone.

## Won't leave California

"My friend won't leave California despite the earthquake risk. He is loyal to a fault."

## Loose Fitting Clothing

I signed up for an exercise class and was told to wear loose fitting clothing...

IF I HAD any loose fitting clothing, I wouldn't have signed up in the first place!

## School

Susie came home from her first day at school.

Her mother said, "Well, Honey, what did you learn today?"

"Not enough, I guess.... They want me to come back again tomorrow."

## NASA Mars Mission

NASA was interviewing professionals they were planning on sending to Mars. The touchy part was that only one guy could go and it would be a one way trip, the guy would never return to Earth.

The interviewer asked the first applicant, an engineer, how much he wanted to be paid for going.

"One million dollars," the engineer answered. "And I want to donate it all to my alma mater -- Rice University."

The next applicant was a doctor, and the interviewer asked him the same question.

"Two millions dollars," the doctor said. "I want to give a million to my family and leave the other million for the advancement of medical research."

The last applicant was a lawyer. When asked how much money he wanted, he whispered in the interviewer's ear, "Three million dollars."

"Why so much more than the others?" the interviewer asked.

The lawyer replied, "You give me three million, I'll give you one million, I'll keep a million, and we'll send the engineer."

## Will invisible airplanes ever be a thing?

I just can't see them taking off.

## Heavy Bags

A businessman was having a tough time lugging his lumpy, oversized travel bag onto the plane. Helped by a flight attendant, he finally managed to stuff it in the overhead bin.

"Do you always carry such heavy luggage?" she sighed.

"No more," the man said. "Next time, I'm riding in the bag, and my partner can buy the ticket!"

## Late Flight

A Boeing 737 Max flight attendant walks into a bar and orders a martini.

"You're here later than usual," the bartender comments. "Problems at work?"

"Yes, just as our flight was about to take off we had to turn around and wait at the gate for an hour."

"What was the problem?" the bartender asks.

"The pilot was bothered by a noise in the engine," she replies. "It took us a while to find a new pilot."

## Crying Baby

I asked a flight attendant to change my seat because of a crying baby next to me.

It turns out you can't do that if the baby is yours.

## Differences

What's the difference between an optimist and a pessimist?

An optimist created the airplane; a pessimist created the seatbelts.

## THE OLD LADY'S REQUEST

A story is told of an old lady who was nearing the end of her life. As she lay on her death bed surrounded by her loving family, she asked them to honor what she was about to ask of them to do, even though it might seem a bit strange to them. "Please can you all leave this room & go to the nearby forest. Each of you is to find a twig or small branch & then bring it back to me here. Go!"

Out of respect, they all left the room & heeded their mother's wish. When they returned, each member of the family was carrying a twig. The old lady asked them to give their twigs to her. She reached over to the drawer next to her bed & pulled out some string. Holding all the twigs together she tied a string around them, making them into one bundle. The family looked on, puzzled. The old lady then passed the bundle to the child standing closest & asked, "Please snap this bundle of twigs." The child tried but to no avail. She passed the bundle to the next family member & asked of them the same. They too could not break the bundle. When they had all tried and failed to snap the bundle of twigs, she asked for the bundle back. She untied the string & picked up one individual twig. She snapped it easily. She picked up another & snapped that one too. She stopped only after she had snapped the last twig. With her remaining energy, she looked lovingly at all her family & said, "As long as the twigs were together in one bundle, they couldn't be broken. It was only when each twig was taken separately that they were easily snapped. "Stay together as one & each of you will be stronger."

As Klal Yisroel, we need each other. Perhaps, now more than ever before we need to embrace our differences, respect each other & remember that we are united by our desire to serve Hashem לַשֵּׁמָיִם. Then we will be able to draw strength from one another & find the resilience to survive the Golus until its end, may it be speedily in our days. Oneg Shabbos (London, UK)





BY RABBI EFREM GOLDBERG

## BECKY OVERCAME HER FEAR AND IT SAVED THOUSANDS OF LIVES - THE "WHAT IFS" OF LIFE

Jay Feinberg is one of the most soft-spoken and humble people I know. Even at an event for Gift of Life, the organization he founded and serves as CEO of, he likes to blend in. While he is modest and would never tell you directly, it is not an exaggeration to say that he is personally responsible for saving thousands of lives.

Jay is the visionary behind Gift of Life, an organization that has conducted over 10,500 bone marrow drives in 49 countries, has 374,855 registered donors, has found 17,888 matches (including several amazing BRS members, Avi Amsalem, Perel Hande, Matthew Hocherman and Jonathan Struhl) and has facilitated 3,645 transplants.

But all of that almost didn't happen. In 1991, during his first year of law school, Jay was diagnosed with leukemia. His family was told he would need a bone marrow transplant to survive, but there were no matching donors in his family or in the entire national registry. For four years, while they watched Jay's health deteriorate, his tenacious family conducted drives around the globe. They tested 60,000 donors and found matches for hundreds of patients

along the way. Finally, they found one for Jay.

When he recovered, Jay was determined to ensure others wouldn't have to wait as long for a transplant or risk not finding a match at all. Instead of returning to law school, he used his own experience to found an organization dedicated to educating and encouraging people to add themselves to the bone marrow registry and to improve the efficiency of finding matches and coordinating transplants within the Jewish community and beyond.

This week marks the 25th anniversary of Jay's transplant, his new lease on life. Not only is he personally celebrating and feeling grateful to be alive, we should all be appreciative of the gift of Jay to humanity and the Jewish people.

While Jay and his story are extraordinary, there are other remarkable people without whom this story wouldn't have a happy ending. Jay's condition had worsened terribly, but friends of his in Milwaukee, Benjy Merzel and R' Amir Gutman (now of Boca), refused to give up hope and organized one last drive. A young lady from Illinois, Becky (Faibisoff) Keller, volunteered at the drive, but due to her fear of needles decided not to get tested herself.

The drive was packing up at the end of the day having tested 130 new people, hopeful one would be Jay's lifesaving match. In the last moment, Becky said to herself, it is silly to have come and helped out but not get tested myself. She overcame her fear and was the last of 60,000 people tested, at the very last drive for Jay.

You guessed it - she turned out to be Jay's perfect match and the transplant took place a short time later at the Fred Hutchinson Cancer Research Center in Seattle.

A determined family set out to find Jay a match. Two friends refused to give up hope. And one young lady overcame a fear to do an act of kindness that not only saved Jay, but by extension has now

saved the lives of thousands and given hope to leukemia patients around the world.

We are currently observing the darkest period of the year, mourning the tragedies, atrocities, suffering and loss throughout the millennia. Our rabbis tell us that what precipitated it all was baseless hatred, a lack of kindness, a self-centeredness that corrupted our world to the extent Hashem essentially disbanded and destroyed it, dispersing us around the globe.

The antidote, the key to rebuilding that world, to hastening redemption is to do the opposite, acts of selflessness, baseless kindness. Dovid HaMelech wrote (Tehillim 89:3): *Olam chesed yi-baneh* – the world is built on kindness.

On Shabbos Nachamu we transition from mourning and destruction to comfort and consolation. Yet our Beis HaMikdash remains unbuilt, our holy city still incomplete. Where is the comfort when nothing that we mourned has changed? Perhaps our comfort stems from using the struggles of the past to inspire and motivate a future filled with kindness, goodness and selflessness.

What if Jay's family hadn't tried? What if Jay's friends didn't run one more drive? What if Becky hadn't overcome her fear?

Who knows the consequences, the "what if" created, by neglecting whatever act of kindness that we can do next? Who may desperately need a phone call, a checking in, someone to shop for them or cook a meal, send flowers to for no reason or offer to learn on the phone. There are no limits to the possible acts of kindness that can enrich or even save the lives of others, even when physical proximity is difficult or impossible.

Overcome a fear or inhibition, leave your comfort zone and reach outside yourself to do something kind for another. Who knows what life you might not only touch, but save, and by extension how many thousands of other lives too.

# Our Gedolim

## The Chofetz Chaim's Fear of Chillul Hashem

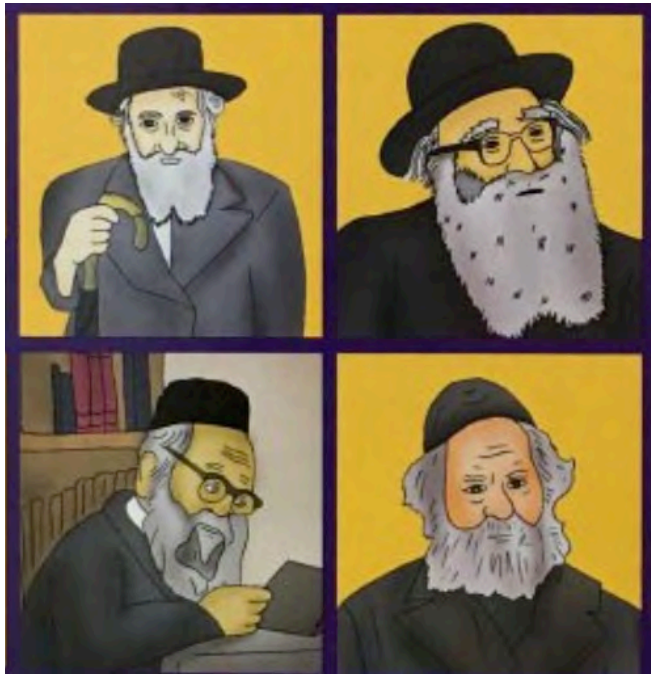
In his older age, the Chofetz Chaim, OB”M, was extremely weak and fragile, could not even look into a Sefer (Torah book). He nevertheless asked for a Sefer to be brought in front of him and opened, so that no one would think that he was sitting idly wasting his time.

In a similar vein, once the Chofetz

Chaim came somewhat late to davening. After the prayers, he walked up to the Bimah and announced that the reason for his delay was not because he overslept. Rather, he woke up early and immersed in a complex Torah subject, and was unable to detach himself from it until it was totally resolved. To confirm this, he shared with the participants the freshly developed insight that he managed to bring to light.

Comment: Many people have big misunderstandings about Chillul Hashem – Desecrating the Name of Hashem. One of the misconceptions we may have is that Chillul Hashem is reserved only for big transgressions and only to certain people.

The Talmud (Yoma 86a) tells us that there are different levels of Chillul Hashem (defamation of Hashem's Name); the



higher a person's level of spirituality, the more careful he must be not to defile Hashem's Name, and the easier it is for him to cause a Chillul Hashem. For the average gentile, a Jew who looks Jewish – or even more superficially, dresses in “Orthodox garb” is automatically judged on higher standard. Any sort of deviant behavior, like lack of social

distancing or not wearing masks in public, is not met with patience but with outrage. True, there is often a double standard. Yes, we should have our Jewish activists fight for our rights and speak out against us being singled out. Yet, at the end of the day we have to realize that for the masses, optics carry the most weight. Torah Sweets Weekly (edited by R' Mendel Berlin)

## The Gift of Forgiveness

Rav Moshe Feinstein, zt”l, was affectionately known to all to be a model of having kindness, compassion, & concern for others. Once, someone whom Rav Moshe had never met, sent him a letter of apology for having spoken disrespectfully concerning one



of the Rav's Rabbinic rulings. The man wrote that he was so troubled by what he had said that he had difficulty sleeping at night, & he begged Rav Moshe for forgiveness. Of course, Rav Moshe (who once said that he had never held a grudge against anyone) forgave the man. But to Rav Moshe, that was not sufficient enough. It was imperative that he put the man's mind at ease as quickly as possible. Using the envelope's return address, Rav Moshe obtained the man's phone number & called to tell him that he had forgiven him. Rav Moshe Feinstein clearly went above & beyond when it came to the care & sensitivity of others! Torah U'Tefila as compiled by Rabbi Yehuda Winzelberg.

## UFARATZTAH



## SHIDDUCHIM FOCUS ON WHAT'S IMPORTANT NOT PERFECTION

...My opinion is, and it seems to me that I already told him this clearly, that what is holding him back in Shidduchim is because of his nitpicking in things that are not pertinent at all. On top of that is the fear of making a final decision, as once the decision is made, it's done! [and no going back.]

....And if only he would decide once and for always, that there is

no perfection in the world by women as there is no perfection by men, as only the creator of the world is perfect. Therefore he has to focus on the important things and not pay attention to unimportant side things, by now he would have been finished with looking for a shidduch....

====excerpt of Igros Kodesh, volume 15, letter 5,413

Most good marriages are not because you found someone perfect for you, rather, it is making the best relationship with the unique person you found.



## RABBI NACHUM SCHEINER

ROSH KOLLEL

### TISHA B'AV ON THURSDAY

Being that this year, Tisha B'Av falls on Thursday, I would like to discuss certain leniencies that apply for this year, in regards to the night and day following Tisha B'Av.

In other years, there is a minhag to extend the prohibitions of the Nine Days into the 10th of Av. The Mechaber writes that one should not eat meat or drink wine the entire day after Tisha B'Av. The Rama is more lenient and writes that we only refrain from meat and wine until the middle of the 10th of Av. The reason for extending the mourning is because the Beis Hamikdash started to burn on the 9th of Av, and burned through the day of the 10th. Some apply this only for meat and wine, but many poskim say it applies to all the issurim, such as laundry and haircuts.

### LIKAVOD SHABBOS

However, being that this year the 10th of Av is Erev Shabbos, the Magen Avraham writes that, in honor of Shabbos, everything is allowed. The question is: Does he mean to allow everything already at night, or only starting Friday morning? In addition, is it limited to something being done for Shabbos, or perhaps there is no issur at all, and everything is allowed.

### THURSDAY NIGHT OR FRIDAY MORNING

The Kitzur Shulchan Aruch and the Aruch Hashulchan write that one must wait for everything – haircuts, laundry, showers, etc. – until the morning. The Shaarei Teshuva and Eliyahu Rabu, in discussing haircuts, write that one must wait until the morning. On the other hand, the Sidur Yaavetz rules that everything is allowed even at night. The Machze Eliyahu discusses this at length and also rules that everything is allowed at night.

The Chut Shani and the Emes L'Yaakov allow specifically doing laundry right after the fast. The reason for this is because, as the Gemara tells us, it is proper to do laundry on Thursday, so a person will not be busy with the laundry on Friday, and have time to prepare

properly for Shabbos. That being the case, although one cannot do so on Tisha B'Av, he can do it right after the fast.

Rav Shlomo Zalman left this case of doing laundry at night as a question mark and the Be'er Moshe rules that one should only start laundry on Thursday night if there are extenuating circumstances.

### IS IT ONLY FOR SHABBOS

As far as the second question: Is the allowance to start earlier than other years specifically if being done for Shabbos or should we say that once the Chachamim allowed it for Shabbos, everything is allowed? Does the regular issur apply, except if it is for Shabbos, or perhaps since the issur was waived for Shabbos preparation, when the day after Tisha B'Av is Friday, they did not institute any issur at all? For example: Can one do laundry which is not for Shabbos? If one has a huge pile of laundry, can the weekday clothing be washed or is it only an allowance to wash the Shabbos clothing? When it comes to meat and wine, all agree that it is still asur, as in every year, because there is no kavod Shabbos element in having meat and wine before Shabbos.

The Chut Shani allows doing any laundry, even if it is not for Shabbos, and Rav Shlomo Zalman allowed only doing laundry which is for Shabbos. But, he adds, once laundry is being done, you can throw other clothes into the load, even if the other clothing thrown in is not for Shabbos. Taking a haircut is definitely allowed, since that is considered P'kavod Shabbos. A shower would depend if it is being done for Shabbos. If this is the only opportunity he has to take a shower – such as if he is going away for Shabbos and he won't be able to take a shower later – it would definitely be allowed.

In conclusion, there is a machlokes about both points – if one can start on Thursday night, and if it is only for Shabbos preparations. Some allow everything already at night, and some allow only starting Friday morning. Some poskim allow only doing laundry on Thursday night. Some hold that the allowance to start earlier is exclusively if it is being done for Shabbos, and others hold that everything is allowed.

Being that this year it is Erev Shabbos, the Magen Avraham writes that, in honor of Shabbos, everything is allowed.

Some allow everything – haircuts, laundry, showers etc. – already at night, and some allow only starting Friday morning. Some poskim allow just laundry on Thursday night.

Some only allow this if it is being done for Shabbos, and others hold that everything – even if not for Shabbos – is allowed.

*Comments and questions are welcome and can be sent to: RabbiScheiner@18forshay.com.*

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*All shiurim delivered at the Kollel Boker, Night Kollel, or any of our various programs, such as Legal Holidays and Yeshiva Bein Hazmanim are open to all. Come and join the many who enjoy these informative and intriguing shiurim!*

**RABBI NACHUM SCHEINER**  
MONSEY, NY

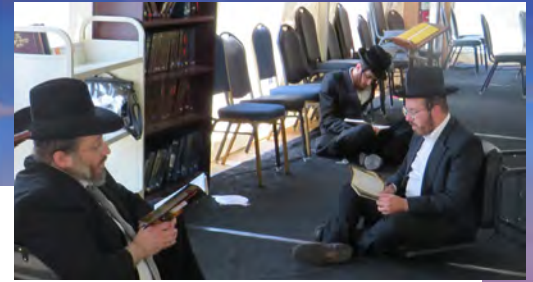
**מוהל מומחה**  
**CERTIFIED MOHEL**

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### SUMMARY

# ~Night Kolloel~



## COMMUNITY KOLLEL NEWS

As the Night Kolloel wraps up the limud of hilchos eiruvim, the Kolloel hosted a Shiur Part II, given by Rav Chaim Schabes, Rav Congregation Knesses Yisroel of New Hempstead, on the topic: “Hilchos Eiruvim Halacha Lmaaseh.” The shiur took place on Monday July 20. He discussed many pointers to be careful with when making the eiruv. For example, one must take care not to have a car or any other big items, such as a bus stop, under the strings. Being that it is its own domain it can ruin the doorway which is being made by the tzuras hapesach. In addition, they usually try to make the side posts very wide, so even if the string sways in the wind it will still be within the parameters of the two side posts.

He also pointed out that in a big city eiruv, they will have different sections which are independent, and can be kosher without relying on the whole eiruv. That allows each neighborhood to be allowed to carry even if there is an issue with the eiruv in another part of the city. This also gives leeway to the rabbanim of each neighborhood to rule leniently if they feel that they should, and not necessitate all the other neighborhoods to rely on that leniency.

For the grand finale, the Kolloel was treated to a real “hands-on” shiur, with a walk-through around parts of the Monsey eiruv, where the rabbanim of the eiruv committee showed us many of the details that go into the makings of an eiruv. For example, they showed when they will make use of the electric wires or the telephone wires, depending on if they are positioned above the posts. They pointed out how they work with the telephone and electric companies, and how, in recent years, these companies will actually try to accommodate the eiruv committee by ensuring that the wires are on top of the posts.

They also discussed how important it is for people growing up in a city with an eiruv to be taught that one is not allowed to carry on Shabbos, and it is only when there is a proper eiruv erected that one can carry. One of the

rabbi told of an acquaintance who grew up in the heart of Monsey, and later moved out to an area in the outskirts of Monsey, where there was no eiruv, and continued to carry, blissfully unaware that he was carrying in an area that had no eiruv.

I gave a shiur at the Kolloel Boker, which was learning the halachos of the Tisha B'Av, on the topic: “Tisha B'Av On Thursday – What Is Allowed Lekovod Shabbos & When?” See the Halacha Corner for some highlights of the shiur.

As in the past, these shiurim are available on the shul's website [18Forshay.com](http://18Forshay.com), Torahanytime, and on MP3 in the shul

Ohr Chaim had a daily Tikun Chatzos Minyana every day, during the Nine Days, followed by Mincha.

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

## YESHIVAS BEIN HAZMANIM

Once again Ohr Chaim is excited to have our Yeshivas Bein Hazmanim, every day, with a full house of participants. As in previous years, there is breakfast and lunch available to help people maximize their learning time. Some of the food served is a variety of wraps, such as with tuna, avocado, and eggs.

Some of the attendees have been coming ever since YBH has started, participating in every single YBH over the last few years. In fact, one of the participants commented that he hasn't had such a strong learning seder since before the pandemic.

Wishing you a wonderful Shabbos,

*Rabbi Nachum Scheiner*

# Yeshivas BEIN HAZMANIM

ישיבת בין הזמנים **תש"פ Summer**

Under the Direction of Rabbi Nachum Scheiner א"ר שליט"א



# Yeshivas BEIN HAZMANIM

ישיבת בין הזמנים **תש"פ Summer**

UNDER THE DIRECTION OF  
RABBI NACHUM SCHEINER א"ר שליט"א

## SCHEDULE

Seder 10:00am-1:00pm

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Breakfast 9:15-10am

Lunch 1:00pm

Thank you to our Donors:

Lazer & Heather Scheiner  
Michael & Rachele Dago  
Mr & Mrs Raphael Newhouse

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החבר שמאול בן החבר נתן ע"ה  
מרת מרים בת מיכאל ע"ה

Our very own

# Rabbi Simcha Bunim Berger

Will be the Yeshivas Bein Hazmanim Mashiv,  
and will be delivering Chaburas on

# הלכות כיבוד אב ואם

With Marah Makomos

# 11:30

## 18 FORSHAY UPSTAIRS

For more information  
Please contact 263-7462  
Kolleladministrator@gmail.com



# 51 DAYS UNTIL UMAN

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