

DEVARIM | JUL 20 - 27 | 2 AV - TISHA B'AV

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RABBI YY JACOBSON

will be
in town for
Shabbos

 **MONSEY** 845-356-2273
URGENT CARE 77 Route 59, Monsey, NY
In front of Evergreen Shopping Center

INSIDE:

- Zecharia Wallerstein on marrying the king's daughter
- Halachos for Tisha B'Av that falls on a Thursday
- Rabbis Schachter, Willig, Twerski and more...



We Are Ready

Chumash Devarim is called Mishnah Torah; a repetition of the laws of the Torah. The Ramban in his introduction to Chumash Devarim points out that the laws of kohanim and their services are not repeated, because they always do their job swiftly, and don't need a reminder. There is the introduction of mitzvot that were not spoken about prior, like yibum or motzi shaim ra and laws of divorce. Although the Torah as of yet, did not discuss these laws, they were all mentioned on Sinai. Therefore, there are no new commandments being said, no expression of tzav es Bnei Yisrael in Chumash Devarim. The Ramban alludes that there were two nations of Israel; there was the nation that left Egypt, and the nation that came into the land. The nation that left Egypt grew up in an incubator of spirituality, surrounded by clouds of honor day and night. The Divine presence constantly spoke to Moshe guiding the people along with instant punishment when the nation sinned. It is much like the baby chicks in the nest; all their needs are provided for by the mother bird, but if the chicks quarrel she immediately disciplines them. The nation going into the land was different, and they were in for the shock of their lives. They were told bread doesn't come from heaven, and everyone needs to clean their clothing and change their shoes. They had to plow fields and toil so they could eat and survive in the real physical world. The greatest concern is, in a life with so many distractions, how will we be able to survive if there will be instant punishment to our sins, as experienced in the desert? Moshe Rabeinu teaches us a lesson in Chumash Devarim that Hakadush Baruch Hu is full of mercy and forgiveness, and therefore, we will be able to survive with Hashem's kindness. As a young bird is dropped out of the nest for the first time and is in panic, it starts to flap its wings and in time it can fly and reach its own heights, so too, we try our best, we struggle to achieve, and with Hashem's help we grew and built a Bais Hamikdash. Seventy-five years ago we once again became a nation entering Eretz Yisroel. We witnessed open miracles and wonders of Hashem. But now we have grown and matured, we understand that we need to become unified in order to continue to see Hashem's divine hand protecting us. Boruch Hashem in the current events we see our nation unifying and uniting as one nation of Hashem. Let us all flap our wings in unison and prepare for the final redemption. We are ready.

Good Shabbos,

Rabbi Aaron Lankry



FOR EARLY SHABBOS ZMANIM, REFER TO PAGE 8

LATE MAARIV MOTZEI SHABBOS EVERY 15 MINUTES!

דברים-ואחנן 9:45 PM – 11:45 PM
IN 18 MAIN BEIS MEDRASH

SHABBOS ZMANIM

CANDLE LIGHTING	8:05 ^{PM}
MINCHA ^{ALEF TENT}	7:00 ^{PM}
MINCHA ^{BAIS CHABAD}	8:15 ^{PM}
SHKIYA	8:23 ^{PM}
SHACHRIS ^{VASIKIN- DAF YOMI SHIUR}	5:03 ^{AM}
SHACHRIS ^{ASHKENAZ 18 MAIN}	8:00 ^{AM}
SHACHRIS MAIN MINYAN ^{18 TENT}	9:15 ^{AM}
SHACHRIS ^{20 FORSHAY BAIS CHABAD}	10:00 ^{AM}
NEW SHACHRIS ^{18 FORSHAY}	NEW 10:15 ^{AM}
PIRCHEI	2:00 ^{PM}
PIRKEI AVOS PEREK BAIS	
MINCHA SHALOSH SEUDOS	8:00 ^{PM}
SHKIYA	8:22 ^{PM}
MARRIV	9:02 ^{PM} ^{18 TENT} , 9:07 ^{PM}

WEEKDAY ZMANIM

Zmanim for the week of Sun Jul 23-29

SHACHARIS STARTS 20 MINS BEFORE NEITZ
MINCHA & MAARIV – 12 MIN. BEFORE PLAG AND 12 MIN. BEFORE SHKIA

NEITZ	S 5:44 M 5:45 T 5:46 W 5:47 T 5:48 F 5:49 S 5:50
SHEMA - MAGEN AV.	S 8:31 M 8:32 T 8:33 W 8:33 T 8:34 F 8:35 S 8:36
SHEMA - GRA	S 9:23 M 9:23 T 9:23 W 9:24 T 9:24 F 9:25 S 9:25
SOF ZMAN TEFILA	S 10:36 M 10:36 T 10:36 W 10:37 T 10:37 F 10:37 S 10:38
CHATZOS	S 1:02 M 1:02 T 1:02 W 1:02 T 1:02 F 1:02 S 1:02
PLAG	S 6:50 M 6:49 T 6:48 W 6:48 T 6:47 F 6:46 S 6:45
SHKIA	S 8:21 M 8:20 T 8:19 W 8:18 T 8:18 F 8:17 S 8:16

Rabbi Aaron Lankry
Marah D'asra

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Shmuel Fruchter
Facilities Manager

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RABBI COREN

SENSITIVITY & COMPASSION

We are closing in on the day of Tisha B'av, the day on which Chazal say Mashiach was born.

Surprisingly, we don't say tachanun on this day because it's considered a moed, a holiday. This is a strange dichotomy and one of the reasons given in explanation is that when we use this day to mourn and reflect on what we did wrong over the year, we find the strength to successfully resolve and fix our misdeeds. In this way we bring about the return of the Bais Hamikdash.

The famous words of Rav Kook are very poignant. If the Bais Hamikdash was destroyed because of sinas chinam then it follows clearly that the next Bais Hamikdash should be built with ahavas chinam. What does ahavas chinam mean? I think the simple explanation of sinas chinam is when one hates for an unjustified reason (since there are reasons that one is permitted to hate and is obligated to do so). If that is the case, then ahavas chinam is loving beyond what we are obligated to love, going the extra step for another Jew, taking steps of sensitivity and understanding that we may not have been obligated or expected to undertake.

I would like to share with you an amazing story that I recently heard about how a gadol would go the extra mile in ahavas chinam, and although it may seem out of character, it reflects his greatness. The story is about the famed Rav Moshe Feinstein zt"l. Rav M. Sorotzkin was a choson about to get married when, a week before his wedding date his mother passed away. His father had already passed away years before.

There were many questions asked to Rav Moshe regarding the wedding and the uffruff on Shabbos and Rav Moshe guided him on all the shaylos. But then, he surprised the choson with a special phone call Erev Shabbos to tell him what he had been thinking. As a mourner, one is rabbinically not allowed to give gifts to others, and in America it's customary for the choson to send his kallah flowers the Shabbos before the wedding. Rav Moshe pondered whether Rav Sorotzkin was permitted to do that, and decided that perhaps the kallah's friends, who were going to come over to be with her on Shabbos, would see that there were no flowers and this would be considered an insult (pegia) to a bas Yisrael. The avoidance of this insult would be a diorysa, and would therefore certainly override the derabanan of not giving gifts. So Rav Moshe called the choson to tell him that it was ok for him to send his kallah flowers. This story is sweet and is a breath of fresh air as it shows how a person – especially a busy gadol like Rav Moshe – could consider the sensitivity of a kallah.

The avodah and kabbala of ahavas chinam is to look beyond ourselves. My wife emphasized this idea once when she said we should teach our kids to take a minute and check our surroundings, and then think "whom we can do something beneficial for?"

May we be zoche on this day to the coming of Mashiach.

ONE MORE STEP

RABBI ZECHARIA WALLERSTEIN

The king's greatest dream was to marry off his daughter. For years, he waited until she would find the right husband, but nothing ever materialized until one day the king devised a way 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, waiting to see who of the two hundred men racing up the steps would reach her first, who would 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 climb was very steep, and it would be no easy feat for anyone to make it all the way up. After a mere two hundred steps, everyone was exhausted.

That was when the rumors began. Some spread the word that there in fact was no princess awaiting anyone, and soon, almost everyone had decided it was not worth it to continue. Except for two men, they all gave up.

The last two men stared at each other with a look of hope. Yet, they were also realistic. At least one of them was. "You know," he said, "we have a few hours left, but I don't think there is any way we can make it up there, and I bet that there really is no princess up there. I'm going to head back down." And with that, he quickly sped down the steps, away from the top of tower.

There, on the seventh hundred step, remained the last standing man. "I am sure the king will give the princess to me; I'm not going to stop." He took one more step, and then a door opened. It was an elevator! The man dashed to the elevator and hit the button, and it took him all the way to the top.

As the elevator door opened, the man saw a beautifully decorated door that led into the princess' private quarters, and he went in. As soon as he entered, the princess expressed her deepest appreciation. "Thank you so much for coming!" she said with elation.

"My father, the king, told me that if no one makes it to the top, I'll remain stuck here for the rest of my life. As soon as I saw everyone running down the steps, I began to think that no one would come for me. Then I saw you and your friend deciding what to do. But then your friend left, which only made me even more afraid. I motioned to you to take another step, although you didn't see me. "Take another step... Take another step..." I yelled, but you didn't hear me. Yet now, here you are. You continued climbing, and you finally arrived!"

Many times in life, we feel that we would like to turn back, but it's precisely then that the greatest opportunity lies ahead. If we're on the right path, Hashem wishes that we succeed, and if we take another step, He will help us along. That next step will open the elevator door, and we will, to our surprise, end up in a place that we never imagined we would be in. And so always tell yourself, "Take another step!" Because that next step may be the one that leads to the elevator that will take you to the top.

SINAS CHINAM

RABBI MORDECHAI WILLIG

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

The people of Israel were troublesome. If one of them would see his adversary winning the case, he would say "I have witnesses to bring, I have proofs to bring, I am adding judges to you" (Rashi).

This passuk is read in the mournful tune of Eicha used on Tisha B'av implying that the troublesomeness ("*torchachem*") is of a tragic nature. Why is invoking a halachically accepted legalism (Choshen Mishpat 13:1, 20:1) in a court battle so terrible?

In fact, the insistence on every legal right is precisely what brought about the destruction of Yerushalayim on Tisha B'av. Yerushalayim was destroyed because the Jews limited their din to the letter of the law of the Torah, and did not go beyond the letter of the law (Bava Metsia 30b). A more well-known reason for the churban is *sinas chinam*, baseless hatred (Yoma 9b). Tosfos reconciles this apparent contradiction by attributing the churban to both, i.e. to two disparate causes.

Perhaps a different reconciliation can be suggested. Baseless hatred is defined as hatred for insufficient cause. One Jew has a claim or complaint against another and is unwilling to compromise or forgive in the spirit of going beyond the letter of the law; he insists on the letter of the law as he perceives it. Such an approach often leads to hatred of the other party who refuses to honor his demands.

This hatred is a result of his insistence on invoking his legal rights, both real and perceived. It is called *sinas chinam* because the hate is halachically unjustified. Hence there were not two separate causes of the churban, rather there was one (invoking all legalisms in a court battle) which lead to another (*sinas chinam*). Indeed, *torchachem*, the troubling legalism, caused

rivchem, quarrels and unjustified hatred. These are the two related factors which led to the churban.

What is *masa'achem*, your burden? If Moshe left home early, they said perhaps he has marital problems. If he left home late, they said he is sitting and devising plans against you." (Rashi).

Why did the Jews disrespect Moshe? In light of the above, the answer is clear. Many people were upset with a legal decision of Moshe against them in favor of their adversary. Others were offended by Moshe's rebuke, or were displeased with his leadership style. Instead of forgiving Moshe for "wronging" them, they chose to exercise their perceived "right" to criticize the leader, and interpreted his every move negatively. This led to *sinas chinam* of the worst kind, directed against Torah leaders.

"Yerushalayim was destroyed because the people did not admonish one another (Shabbos 119b)." The next line of the gemara says "Yerushalayim was destroyed because the people demeaned its Torah scholars." These ideas are related: aside from the intrinsic sin of disrespect, the people's disrespect made it impossible for the *talmeidei chachamim* to rebuke them.

Thus *masa'achem*, disrespect for Torah scholars, caused the churban, as did *torchachem* and *rivchem*. Unfortunately, all these continue to plague our litigious, disrespectful and quarrelsome society, causing broken homes, destroyed communities, and undue criticism of *rabbonim*.

"In every generation in which the Beis Hamikdash is not rebuilt, it is as if it was destroyed in its days" (Yerushalmi Yoma 1:1). Had a generation rectified the sins that caused the churban, the Bais Hamikdash would have been rebuilt immediately. Apparently, we are still guilty of those sins. As we mark Tisha B'av in these particularly troublesome and quarrelsome times, let us resolve to correct those sins. If we do so, the Bais Hamikdash will be rebuilt immediately.



MOSHE REVIEWS

The Desert Experience

The boy was deathly ill. His father, the king, took him in the royal carriage to his doctor who lived in a far-off land. "We must get him to the doctor before he dies in our embrace," proclaimed the king. When the carriage was of no use, they continued on foot. Then he carried his son on his shoulders until they arrived at a resting place. The father attended to every need of his ailing son. He climbed the high trees to bring him fresh fruit, and drew water from every well they came upon.

At last they reached their destination. The doctor prescribed medicine and rest. The king nursed his son back to health for many weeks. At last they were ready for the long journey home. As they traveled, this time on horseback, the king kept pointing out to his son all of their past experiences. "Here was our camp, you can see the fireplace. Here you had a high fever and had to rest. Here you can even see our footprints.

The son took great interest in the signs of their vaguely remembered trip. He had great appreciation for the love his father had shown. However, as he examined the footprints, there seemed to be something wrong.

"Father!" he exclaimed, "At this point I see both of our footsteps, but later on I only see yours. Why did you abandon me when I was ill?"

His father, the king, with tears streaming down his face, explained to his beloved son: "That was when you couldn't walk and I carried you on my shoulders!"

This is the analogy given to the Book of Deuteronomy. Moses is reviewing the past 40 years and showing the people the great love of the Almighty - despite the fact that they frequently complained and were stubborn.

— Avi Geller, aish.com



RABBI YY JACOBSON

YOUR LAST WORDS

Since 1979, Benjamin Zander, originally from Buckinghamshire, England, has been the conductor of the Boston Philharmonic. As a world-renowned composer of Classical music and speaker on leadership, he has used music to inspire others and add a touch of joy and harmony to thousands of people's lives. In his June 2008 TED Talk, he relayed the following incisive and enlightening thoughts:

"Now, I had an amazing experience. I was 45 years old, I'd been conducting for 20 years, and I suddenly had a realization. The conductor of an orchestra doesn't make a sound. My picture appears on the front of a CD, but the conductor doesn't make a sound. He depends, for his power, on his ability to make other people powerful. And that changed everything for me. It was totally life-changing. People in my orchestra said, 'Ben, what happened?' That's what happened. I realized my job was to awaken possibility in other people. And of course, I wanted to know whether I was doing that. How do you find out?"

"You look at their eyes. If their eyes are shining, you know you're doing it. If their eyes are not shining, you get to ask a question. And this is the question: who am I being that my players' eyes are not shining? We can do that with our children, too. Who am I being, that my children's eyes are not shining? That's a totally different world."

"And you know, I have a definition of success. For me, it's very simple. It's not about wealth and fame and power. It's about how many shining eyes I have around me."

But Benjamin Zander had one more idea to share:

"So now, I have one last thought, which is that it really makes a difference what we say - the words that come out of our mouth. I learned this from a woman who survived Auschwitz, one of the rare survivors. She went to Aus-

chwitz when she was 15 years old. Her brother was eight, and the parents were lost. 'We were in the train going to Auschwitz,' she related, 'and I looked down and saw my brother's shoes were missing. I said, 'Why are you so foolish? Can't you keep your things together for goodness' sake!'" It was the way an elder sister might speak to a younger brother. Unfortunately, it was the last thing she ever said to him, because she never saw him again. He did not survive.

When she came out of Auschwitz, she made a vow. She told me this. She said, "I walked out of Auschwitz into life and I made a vow. And the vow was, 'I will never say anything that couldn't stand as the last thing I ever say.'" Now, can we do that? No. And we'll make ourselves wrong and others wrong. But it is a possibility to live into."

Powerful words that ought to ring and resonate in our ears. "I will never say anything that couldn't stand as the last thing I ever say."

How different would our interactions and conversations be if they all were measured by this meter? How many people do we meet all so casually, at the store, on the street, or on our way to and from school that we may never see again in our lives? And what if just at that moment, we have the choice to say something that will indeed be our last word to them? What would it be?

With our children as well, when we arrive home and meet a house of disarray and we are in dismay, what if those words we utter then would be our last to them? How would we react? That is the question of all questions.

More than anything, it is our silence and other times our carefully chosen words which can awaken possibility and potential in other people and allow their eyes to shine brighter than ever. The baton is in our hands.



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, we extend some of the prohibitions of the Nine Days into 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. 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. Some poskim say that this is only for meat and wine, but many poskim extend it 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 that it is allowed 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 Raba write that one must wait until the morning to take haircuts. On the other hand, the Sidur Yaavetz rules that everything is allowed even at night. The Machze Eliyahu discusses this at length and concludes 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 have time to prepare properly for Shabbos and not be busy with laundry on Friday. That being the case, although one cannot do so on Tisha B'Av, he can do it right after the fast.

Rav Shlomo Zalman Auerbach 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: 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. But, if someone has a huge pile of laundry, can the weekday clothing be washed or is it only an allowance to wash the Shabbos clothing? Does the regular issur apply, except if it is for Shabbos, or perhaps we can say that since the issur was waived for Shabbos preparation, they did not institute any issur when the day after Tisha B'Av is Friday?

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 not for Shabbos. Taking a haircut is definitely allowed, since that is considered l'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

Being that this year it is Erev Shabbos, 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 poskim only allow this if it is being done for Shabbos, and others hold that it is allowed even if not for Shabbos.

Comments and questions are welcome and can be sent to: RabbiScheiner@18forshay.com. To receive updates of upcoming shiurim, to receive a link to current shiurim, or to access archived shiurim, please send a request to: Secretary@18forshay.com, or follow the prompts on our website 18Forshay.com.

Rabbi Nachum Scheiner

מוהל מומחה

CELL: 845-499-6354



Rabbi Scheiner

KOLLEL BOKER
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8:15-9:45pm

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• ZERA SHIMSHON SHIUR
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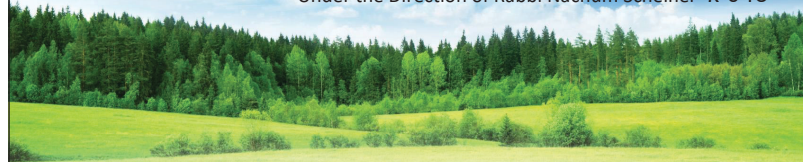
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- 1:45
- 2:00
- 2:15
- 2:30
- 2:45
- 3:00
- 3:15
- 3:30
- 3:45
- 4:00
- 4:15
- 4:30
- 4:45
- 5:00

18 Main Bais Medrash

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1:00PM

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18 Main Bais Medrash

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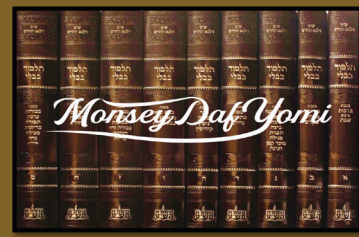
Breakfast 9:15-10am
Lunch 1:00pm

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For more information
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כי תבוא - נצבים

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PARSHAS DEVARIM

STOP CREATING “DESTROYERS”

“על מה תכו עוד תוסיפו סרה, כל ראש לחלי וכל לבב דוי” - “For what would you be smitten, when you still continue waywardly, each head with sickness, each heart in pain?” — *Haftorah Parshas Devorim / Parshas Chazon, Yeshaya 1:5*

Chazal say, “איזהו חכם? הרואה, איזהו הנולד” - “Who is the wise one? The one who foresees the future.” There is an evil which comes from wicked people that is even harsher and more bitter than the actual sins they transgress. Each time a person sins, he creates a malach that is a “משחית” - destroyer. This malach wants life, so it goes to Hashem and requests life. If Hashem were to tell this malach to get life from the one who created him, the one who sinned, the malach would go back to the person and immediately kill the person (ברכת חיים).

Since Hashem does not want that to happen, He Himself gives life to the משחית. Hashem says: “Is it not enough that you sinned and transgressed My Mitzvos, but you also force Me to sustain משחיתים?” Micha 7:18 “מי קל” - “Who is a G-d like You, Who pardons iniquity.” The Ramak explains - “מי” - “קל כמוך” - “Who is a King like You, “נושא עון” - Who is willing to bear this משחית, who is called עוון.

The fact that Hashem has to sustain the משחית created from sin is worse than the sin itself. There is no individual who does not create these משחיתים each day. One cannot create very many phys-

ical children, and for each child there is a gestation period. However, in regard to creating these משחיתים, which are non-physical offspring of a person, there are those who create more than a hundred in an hour, and more than a thousand in a day, chas v’sholom.

Each time one sins, he immediately creates a משחית, and it is worse than the sin itself. Avos 2:9 “איזהו חכם?” - “Who is a wise man? One who sees and recognizes what he creates every time he sins, and this will cause him to refrain from sinning. This is why man is called, “אדם.” The Gematria of אדם is 45 - “מ.ה.” The letters before the מ’ and the ה’ are ל’ and ד’. The letters after the מ’ and the ה’ are נ’ and ו’. The letters after and before the מ’ and the ה’ are: “נולד.” This teaches us the dictum of Chazal, “איזהו חכם הרואה, “את הנולד”.” This means that the wise man knows to look at the נולד, what comes from his actions.

This Shabbos is Shabbos Chazon - the Shabbos of Vision. Having a vision means to know what one seeks for in the future. We must all have a vision of where we want to get to - to elevate ourselves in ruchniyos. Sinning creates evil things, while learning Torah and performing good deeds creates good. May we be zoche to create much good in the world, and not to create evil. In the zechus of us creating good, may we be zoche to see the rebuilding of the Bais Hamikdash, במהרה בימינו אמן!

DEALING WITH ADVERSITY

The Kotzker said, some of us mourn the Churban, others might consider mourning why we don’t adequately mourn the Churban. Many years ago, a Noted Rav and Rosh Yeshiva spoke about Purim in an historical series. You see, Irgun Shiuri Hatorah of Brooklyn was trying to gain a stronghold in Monsey (they didn’t succeed — but that’s for another column). The Rosh Yeshiva said something I will never forget.

My balebatim enjoy Tisha B’av more than Purim. Purim, there’s traffic and getting to the teachers and Rebbis of my kids, never ending, Tisha B’av is a geshmake game of tennis. Most of us count the pages in the Yom Kippur machzor to figure out the finishing time, we also find ourselves counting off the hours, sleeping and watching movies, the long hot summer day that is Tish B’Av.

But why?

How can we change?

What are the three weeks really about?

R’ Shabi Yudelovitz gives a sharp but accurate moshol. A couple who waits years for a child. Finally blessed, the ninth month approaches. Sadness creeps into the story- the doctor informs the father: Both the child and mother cannot live. You must choose one r”l.

“Let me ask my wife, it’s her life”, the shocked father responds.

“Without my child I cannot live, living would not be living,” she says. “Take my life and spare my unborn child.”

The decision, sadder than sad, was made.

Thirteen years later on the Yahrzeit of his mother, the son gets up to say kaddish. Mumbling at the amud, words tossed, almost discarded, without kavanah; a maariv took five minutes... The Father, shocked. “How can we say such a kaddish?”

With tears in his eyes, the boy says, “I never knew my mother, I cannot express emotion for her. Forgive me.. I only know her as a stone standing in a field. Emotion, I cannot give emotion.”

And so Hashem has left us alive, but what do we know of the Bais Hamikdash... stones in a field.

R’ Shia Friedman, a treasure in our midst, a Breslover Mashpia and educator here in Monsey gives meaning. These weeks are a lesson for us in how to take hardships. It’s true that we cannot feel things. But we bury our sadness under mounds of denial. Let’s learn how to deal with pain. Every pain has goodness underneath it; we must uncover it. We only have use for our passport picture at the border crossing. At the meitzarim/borders we need our picture, to look and see who we really are.

That’s why we don’t listen to music etc, we need to focus, make a change, confront our shortcomings. The three weeks are made to learn to deal with things, not to our liking. Pesach brings a shefa of emunah, each yomtov it’s shefa. During the three weeks, we are challenged to learn how to deal with things that didn’t go our way! This job will ultimately bring us happiness.

Written by R’ Avrohom Hiller Reich based on a lesson and story by Harav Ben Tziyon Sneh

THE KOSEL IS NOT ENOUGH

SHMILI BARMİ

There was a king who had one beloved child. Regularly the child complied with the king's demands and lived peacefully together with his father in a palace. However, one day the king disapproved of the child's behavior, and the child was forced to leave. Years passed, and the king agreed to let his only child return. He directed an army of men to free his son from exile and bring him back home.

As they approached the prince they were greeted with shock. His clothes were ragged, his shoes were torn, his hair unkempt, and he was certainly not recognizable as a prince. The men informed the son of the king's forgiveness and his permission to return home. The prince, thrilled at being released, agreed to change into new attire and make his way back to the palace.

On his way back to the palace, the prince danced with joy. After so many years of living in sorrow, he could finally return to the miraculous life he once knew as home.

Several days passed and they arrived at the king's city. The prince was eager to meet his father in the palace, dashed to make his exit, only to be disappointed as they passed right through the palace. Instead the guard escorted the young prince up to a tower. The tower had a small window adjacent to the palace for the prince to have a view from afar. The prince, bitterly disappointed, started crying. "When I was in exile, I adapted to living outside the palace. Now you brought me here, to the royal city, and yet you won't let me into the palace?"

The Kloizenberg Rov, zt"l, said that this is a mashal for after the 1967 war in Israel. He expressed his sadness by saying, "It's true, we got the Temple Mount back; however, we only get to view it from the far. All we have is the Kosel. But we don't need a wall. We need the whole palace. We need the Beis Hamikdash to be built again."

Sadly, we got accustomed to having just a wall, just the Kosel. We feel content with just that and we forget the significance the Beis Hamikdash had on the Jewish nation. We forget the reasons why it impacted us so much and why we need more than just that.

The Beis Hamikdash was where every Jew connected to Hashem on the most personal level.

It was where Abraham and Yitzchak experienced the Akeidah.

It was where Yaakov slept and had his dream.

It was where King Solomon built the first Beis Hamikdash.

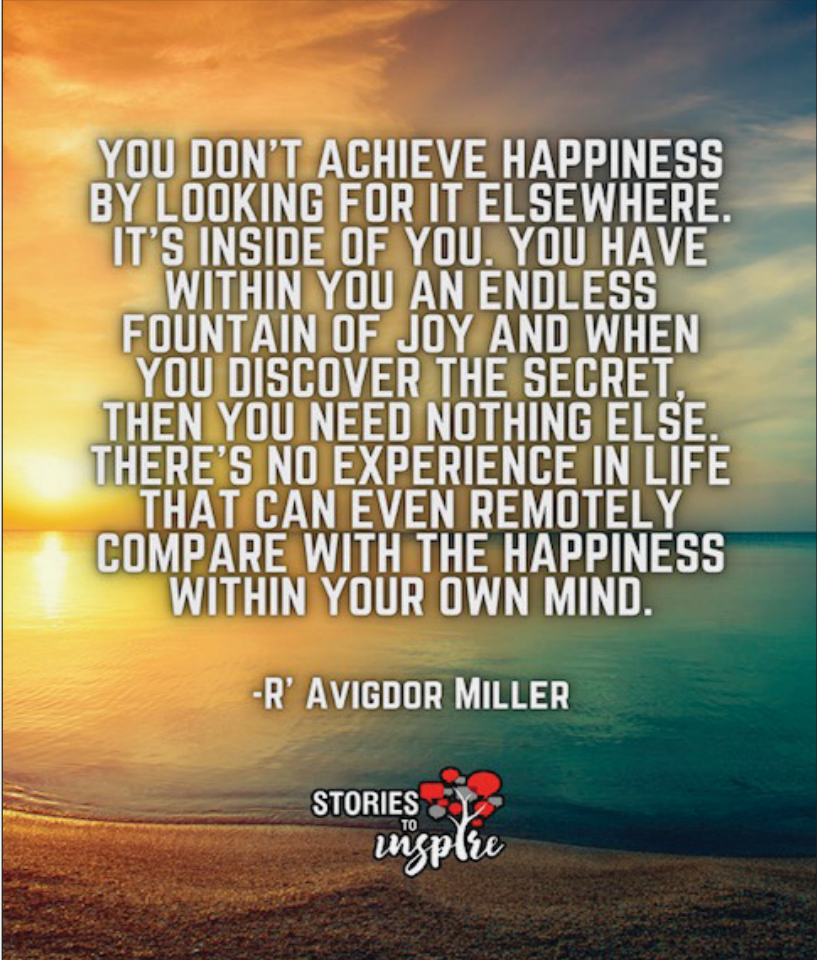
It was a place with so many holy happenings and we forget about them all. Occasionally, when we do get reminded of all its

happenings, we turn to what we have present, the Kosel, which seems to be enough.

Even though the har habayis, the Temple Mount was returned to us, we were given very limited access. We are not permitted to daven there nor glance inside our palace. (This shows us the power of prayer, even the goy knows how powerful our tefillos are). We are in the tower where all we have is a view, and we stand by and witness our enemies destroying our palace, destroying the holiest place on earth.

Let's all pray to our Father, our King, and ask Him to once again let us rebuild the beautiful Beis Hamikdash. Amen!

Let's hope we won't have to fast this year, and enjoy the feast of mashiach.



YOU DON'T ACHIEVE HAPPINESS
BY LOOKING FOR IT ELSEWHERE.
IT'S INSIDE OF YOU. YOU HAVE
WITHIN YOU AN ENDLESS
FOUNTAIN OF JOY AND WHEN
YOU DISCOVER THE SECRET,
THEN YOU NEED NOTHING ELSE.
THERE'S NO EXPERIENCE IN LIFE
THAT CAN EVEN REMOTELY
COMPARE WITH THE HAPPINESS
WITHIN YOUR OWN MIND.

-R' AVIGDOR MILLER

STORIES
TO
inspire

THINK OF SOMETHING ENTIRELY DIFFERENT

.... First and above all, strengthen your trust in Hashem, who watches and is involved in every detail of a person's life. The immediate conclusion of this, is not paying attention to thoughts that cause worry and sadness Ch"V, according to the teaching of our Rab-

bis and leaders in Toras hachassidus, that sadness should be completely avoided.

Avoiding these thoughts, not by engaging and explaining it away. Just by ignoring and not paying attention to these thoughts.

If it is not easy to get rid of these thoughts,

the solution is to engage your mind with a different subject that has no connection to this previous thought. Not even to negate this thought but to think of something entirely different....

==== Igros Kodesh V23 P158.

UFARATZTA



HOW MUCH MONEY is Enough?

RABBI AVRAHAM TWERSKI

Chastising the Israelites for the incident of the spies, Moses said, "Hashem heard the sound of your words, and He was incensed" (Deut. 1:34)

What is meant by "the sound of your words"? Would it not have been sufficient to say, "Hashem heard your words?"

Moses said, "They took in their hands from the fruit of the Land and brought it down to us; they brought back word to us and said, 'Good is the Land that Hashem gives us. But you did not wish to ascend'" (Deuteronomy 1:25-26). If the report was so favorable, why did they not wish to ascend?

The spoken word is different than the written word. The tone of voice can be sarcastic and give words the diametrically opposite meaning. When the spies said, "The Land is good," the sarcastic tone of their voices indicated just the reverse.

The spies showed the Israelites the beautiful fruit they had brought. But the inflection of, "This is its fruit," conveyed the message, "Just look at the size of the fruit! Gigantic fruit, gigantic people. They are invincible" (Midrash).

This is what Moses meant. The words in themselves were good, but the sound of the words conveyed their real meaning.

We must be as careful of how we speak as well as of what we say. The Chafetz Chaim says that one can be in violation of lashon hara (defamatory speech) without uttering a single word. If at the mention of a person's name you grimace in a way that indicates your disapproval of him, you are guilty of lashon hara.

Modern psychologists speak of the importance of body language. Non-verbal communication may be even more effective than what one verbalizes. We must be as careful not to "speak" lashon hara with the

body as well as with the tongue.

"For Hashem, your God, was with you; you did not lack a thing" (Deut. 2:7).

The multimillionaire J. Paul Getty was once asked, "How much money is enough?" He responded, "Just a bit more." This is true not only of money but of virtually all earthly pursuits. Our desires are like bottomless pits, leaving us devoid of lasting satisfaction.

The Talmud says, "This is the way of Torah: eat bread with salt, drink water in small measure and sleep on the ground" (Ethics of the Fathers 6:4). This does not mean that we must live a life of deprivation. Rather, if we can be satisfied with the bare essentials of life, then we are free to pursue the study of Torah even if we live in comfort. But if we must have comfort and conveniences, the pursuit of these will dominate our lives and detract from Torah. A person whose primary desire is a closeness with Hashem lacks for nothing; whatever he has is satisfactory.

I was privileged to visit the Steipler Gaon. He lived in utter simplicity. He turned down gifts of money because he had no need for anything more than he had. He was much happier than many people who live in great opulence. This was true of many other of our righteous leaders.

We are subject to two major influences; our emotions and our intellect. Our emotions may produce infinite appetites, whereas our intellect teaches us that happiness is not achieved by gratification of our earthly desires. Our uniqueness as human beings is in our intellect. Animals, too, are driven by emotions. We ought to have sufficient pride in the dignity of being human to live our lives according to our intellect. That will confirm for us the words of Moses, that when Hashem is with us, we lack nothing.

הָבוּ לָכֶם אֲנָשִׁים
חֲכָמִים וְנִבְנִים וְגו':
שְׁמַע בֵּין אֲחֵיכֶם
וּשְׁפֹטֵתֶם צְדָקָה בֵּין
אִישׁ וּבֵין אֶחָיו וּבֵין
גֵּרָו.
(א, יג-טז)

ונבונים, 'מבינים דבר מתוך דבר':
(רש"י)

מיט בערך הונדערט-פופציג יאר צוריק האט אין קאלעב, סוריע, געלעבט א גאון, וועם אלע האבן אנערקענט אלס א קלוגע רב און ישרדיגע פוסק - דער ראש הרבנים אין ארם צובה, רבי חיים מרדכי לבטון זצ"ל.

אייןמאל איז צו זיין ב"ד אנגעקומען א דין תורה צווישן א איד פון זיין קהילה און א גוי וואס האט געוואוינט בשכינות. דער גוי דערציילט, אז ער האט פארבראגט געלט פאר דעם איד, און ווען עס איז געקומען צו באצאלן, האט דער איד אנגעהויבן לייקענען: 'להד"ם, עס הויבט זיך נישט אן!'. קיין שטר האט ער נישט געמאכט, וויבאלד ער האט זיך פארלאזט אויף דעם ג-ט-פארקטיגער איד אז זיין ווארט איז א ווארט, דערווייל האט זיך אויסגעלאזט אז ער לייקענט שטיין און ביי.

זייענדיג אונטערן איינדרוק אז דער גוי איז גערעכט, און דער איד ניצט אויס די געלעגענהייט וויבאלד ער האט נישט קיין באווייז, האט דער רב געשפירט אן אחריות ארויסצוברענגען דעם אמת לאור. ער קען נישט צולאזן אז אידן זאלן באשוואונדלען די גוים: פון איין זייט וועט פארשוועכט ווערן שמו יתברך, ווי אויך קען דאס ח"ו ברענגען גאר אומגעוואונטשענע רעזולטאטן.

"אצינד וויל איך אויספארשן יעדן איינעם באזונדער" רופט דער רב אויס, און שיקט ארויס דעם גוי פון צימער. דאן קערט ער זיך צום איד, און זאגט: "איך בין דיר מיינען, אז דו זאלסט אויף גארנישט מודה זיין נאר אלעס לייקענען." היבש איבעראשט, שטימט דער נתבע צו מיטן רב, און ענטפערט: "נו אוודאי, ער איז דאך א גוי, מ'דארף לייקענען אלעס אפילו ווען דער גוי איז גערעכט - א שאד אויף אידיש געלט...!" פירט ער אויס א שמייכלענדיגער. אויף דעם האט דער גאון געווארט. גלייך ווי דער איד האט נאר ארויסגעזאגט די ווערטער און מודה געווען, האט אים דער רב געצוואונגען זאפארט צו באצאלן אלעס וואס ער האט געבראגט.

מיט זיין חכמה איז פון דעם ארויסגעקומען א ישרדיגע דין און א קידוש ה', אנשטאט דאס פארקערטע.

A LIFE-CHANGING STORY

Rabbi Fischel Schachter

As my career as a rabbi began with storytelling, I would travel from school to school and captivate the hearts and minds of children. Usually enthralling and exciting, the stories were well liked and attended by many children. However, there was one particular time when matters went awry.

I had told a particular story in about fifteen other locations, but this time for some reason the children were not interested. One of the kids in fact began to sarcastically and facetiously shout every so often, "Ha-ha-ha! That's so funny..." Sooner than later, many of the other children as well caught on to the rude laughter of the child and in unison shouted, "Ha-ha-ha! That's so funny..." They were clearly having a better time repeating this line than listening to my story.

However, it suddenly hit me.

As I stood there with a half an hour remaining to speak without any other teacher in the room, I began to think to myself, "My storytelling career is over." I considered at one point facing the children and saying, "You are a bunch of mechutzafim (impolite children)!" but I figured that it would not go over too well. Then I thought about storming out of the room and making a scene. However, it suddenly hit me.

I began to think, "Listen to yourself. You are angry at the kids, angry at the principal and basically angry at everybody. There is only one person you are not frustrated with: yourself. Maybe Hashem wants something from you right now?" And so, needing to think quickly, I realized that perhaps for some reason Hashem was indirectly telling me to switch the story. And

so I did. I remember having heard a story that very day from Rabbi Boruch Rabinowitz, principal of the school Torah V'Daas, about Rabbi Yaakov Meir Shechter. Taking a deep breath in and hoping for the best, I began telling the kids the following episode:

Rav Yaakov Meir is blessed with many children. Unfortunately, however, many of them are not well. In particular, his daughter is very sick both physically and emotionally, and must be confined to a wheelchair. With an unpromising future, she was depressed and dispirited.

One day, Rav Yaakov Meir decided to take his daughter up high in the mountains in Ramat Shlomo. As he pushed her along and she took in the breathtaking sight surrounding her, she turned to her father and asked, "Tatti (father), do you love me?" "Of course I do," Rav Yaakov Meir replied. "Do you love me more than anything else in the world?" she persisted. "Yes, I really do." "Will you do anything for me?" she asked again. "Yes, I will do anything possible for you," he answered. "If that is so," continued his daughter, "I want you to push me off the cliff. I am in pain and depressed. There is no hope for my life. Push me off the cliff; my life is full of misery."

Looking down at his daughter, Rav Yaakov Meir said, "I cannot do that." "Why not?" she sternly asked. "You said you will do anything for me!" "It is true that I said I love you," explained her father, "but my love pales in comparison to the love Hashem has for you. And if Hashem loves you that much, I cannot let my love get in the way of His. Right now He is giving you a heart which is beating and lungs which are letting you breathe. He clearly loves you

dearly."

As I finished relating this story, I left the room. The principal, noting my departure and hearing the story I had just told over, turned to me and said, "We called you for Chanukah; not for Tisha B'av." But I wasn't going to explain myself, and so I continued on home.

Later that night, the phone rang. It was a parent of one of the children from the school. Thinking to myself that I will most certainly be told, "How could you have said such a story? My child cannot go to sleep at night! I was also a rascal when I was a kid and I still ended up alright!" I prepared myself to hear a long-winded speech. But it was nothing of that nature. The father said, "I want to thank you very much." I wasn't sure if I heard him correctly, until he explained what he meant:

I also have a similar situation at home with a child who is not well. All my other children are taking it very hard, forcing them to go to therapy and express their feelings. I have one son, however, who does not talk at all. He doesn't say a word. He is the most depressed about the sit

Sometimes we will be thrown a challenge in life which seems overwhelming and impossible to handle. It may be a child misbehaving or difficulties at home. But we would be wise to realize that at that very moment Hashem is speaking to us. He is telling us, "You can do this! You can overcome this situation!" And believe it or not, when we muster the strength to deal with whatever faces us, the results we produce may be more than ever expected. Instead of just telling another great story, we tell a life-changing story.

JOKES

Getting Fit

When I moved out to LA they told me I had to work out. I was like, I don't wanna do that. They gave me this trainer, and the dude was like... The most important thing is, you can't eat late at night or you'll get fat. And I'm like, Forget that, you're supposed to eat late at night. He was like, No you're not. I'm like, Well, why did they put a light in the refrigerator?

Expert Advice

A doctor and a lawyer were talking at a party. Their conversation was constantly interrupted by people describing their ailments and asking the doctor for free medical advice. After an hour of this, the exasperated doctor asked the lawyer, "What do you do to stop people from asking you for legal advice when you're out of the office?"

"I give it to them," replied the lawyer, "and then I send them a bill."

The doctor was shocked, but agreed to give it a try. The next day, still feeling slightly guilty, the doctor prepared the bills. When he went to place them in his mailbox, he found a bill from the lawyer.

The Cat

A man who absolutely hated his wife's cat decided to get rid of him one day by driving him 20 blocks from his home and leaving him at the park.

As he was nearing home, the cat was walking up the driveway.

The next day, he decided to drive the cat 40 blocks away and try the same thing.

As he was driving back into his driveway, there was the cat! He kept taking the cat farther and farther away, but the cat would always beat him home.

At last, he decided to drive a few miles away, turn right, then left, past the bridge, then right again and another right and so on until he reached what he thought was a safe distance from his home and he left the cat there.

Hours later, the man calls home to his wife: "Jen, is the cat there?"

"Yes," the wife answers. "Why do you ask?"

Frustrated, the man answers: "Put that cat on the phone. I'm lost and I need directions!"

The Best Flight Attendants

"Kulua Airlines is pleased to announce that we have some of the best flight attendants in the industry...
... Unfortunately none of them are on this flight!"

Photographer

A photographer for a national magazine was assigned to take pictures of a great forest fire. He was advised that a small plane would be waiting to fly him over the fire.

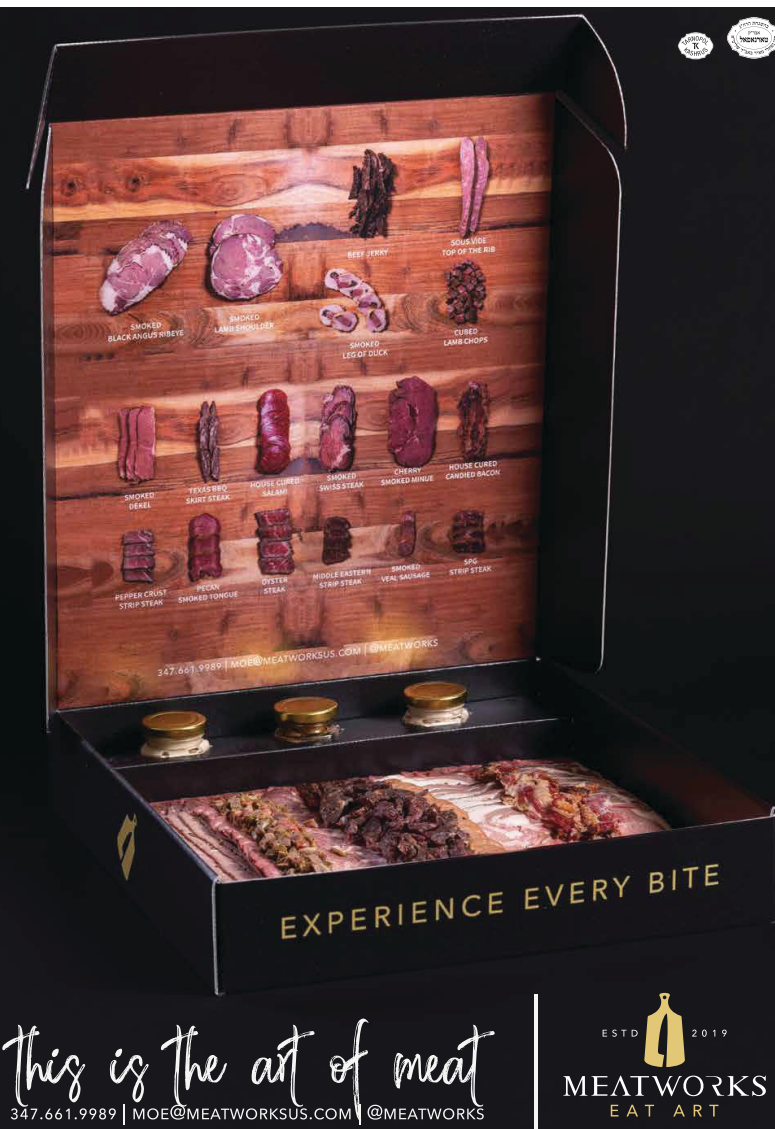
The photographer arrived at the airstrip just an hour before sundown. Sure enough, a small Cessna airplane was waiting. He jumped in with his equipment and shouted, "Let's go!" The tense man sitting in the pilot's seat swung the plane into the wind and soon they were in the air, though flying erratically.

"Fly over the north side of the fire," said the photographer, "And make several low-level passes."

"Why?" asked the nervous pilot.

"Because I'm going to take pictures!" yelled the photographer. "I'm a photographer, and photographers take pictures!"

The pilot replied, "You mean you're not the flight instructor?"



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-Rav Shamshon Raphael Hirsch

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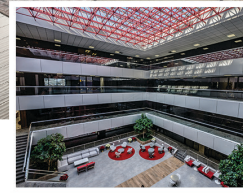
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RABBI SHAUL ROSENBLATT

Founder of Aish UK,
Director of the Rabbinical
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Heritage Guide



WHY THE JEWS?

Presentation

'AN EXPLORATION OF HISTORICAL AND CURRENT DAY ANTI-SEMITISM'

23 July Sunday | Bais Medrash Ohr Chaim

10:00AM - FOR MEN AND WOMEN
18 FORSHAY - TENT ALEF
REFRESHMENTS WILL BE SERVED

בית מדרש אור חיים
BAIS MEDRASH OHR CHAIM
COMMUNITY LEARNING CENTER
18 FORSHAY ROAD, MONSEY, NEW YORK 10952

"THE ANNIHILATION OF THE JEWS WILL BE MY FIRST AND FOREMOST TASK"
- HITLER, 1922

Just so you should know...

WE LOVE CHASSIDIM!

by "The Shabbos"

54 DAYS UNTIL UMAN

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please email us at betsuggestions@gmail.com