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BET MEDRASH OHR CHAIM

בשנאת חינם נחרב הבית



OUR BELOVED RABBI
SOKAVA REBBE



Important Zmanim for Tisha B'av 2021
(calculated for 18 Forshay Rd.)
Motzaei Shabbos

Shkia:	8:26
Sunday	
Neitz Hachama:	5:39:25 AM
Latest Zman Kriyas Shema:	9:21 AM
Latest Zman Tefila :	10:35 AM
Chatzos:	1:03
Mincha Gedola :	1:40
Plag (Gra) :	6:53:05
Shkia:	8:25:22
45 Minutes:	9:10
60 Minutes:	9:25

באהבת חינם הוא יבנה שוב!



MONSEY
URGENT CARE
77 ROUTE 59, MONSEY, NY 10952
845-356-CARE

PLEASE SEE ALL TISHA B'AV ZMANIM IN OUR
SPECIAL SECTION (INCLUDES SHABBOS MINCHA
UNTIL SUNDAY NIGHT MAARIV
SEE PAGES 2,3,4 & BACK PAGE



RABBI YY JACOBSON

WILL BE
SPEAKING
ON TISHA B'AV
SUNDAY JUNE, 18
2 - 3:30 PM

בית מדרש אור חיים
 Bais Medrash Ohr Chaim
 COMMUNITY LEARNING CENTER
 18 FORSHAY ROAD, MONSIEY, NEW YORK 10922
 UNDER THE LEADERSHIP OF RABBI AARON LANKEY

Presents:

R' Shmuel Beller

Holocaust Survivor, World renown Lecturer

Topic:

Destruction Survival & Rebirth

Tisha Be'Av Night Motzai Shabbos July 17

10:30-11:30pm

18 Forshay – Tent א



Streaming Live:
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יהי רצון שהימים האלה יתהפכו לששון ולשמחה

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תשעה באב תשפ"א

Various Video Presentations

Night תשעה באב

Between 10:15pm-12:30am

Day תשעה באב

Between 9:00am-2:00pm

20 Upstairs

See Separate flyers for detailed list

בית מדרש אור חיים
 Bais Medrash Ohr Chaim
 COMMUNITY LEARNING CENTER

TISHA B'AV

TIKUN CHATZOS

1:00am - חצות הלילה

&

1:00pm - חצות היום

Followed by Mincha

18 Main Bais Medrash

בית מדרש אור חיים
 Bais Medrash Ohr Chaim
 COMMUNITY LEARNING CENTER

Words of Inspiration by Our Rabbanim

Tisha Be'Av 2021

Night

Words of Inspiration before Eicha

Rabbi Aron Lankry 9:20pm Tent ב

ל"ה רבי שלום בן משה לנקרי

Rabbi Daniel Coren 9:45pm Tent א

Day

Rabbi Nachum Scheiner 10:30am Tent ג

Children's Program

Rabbi Daniel Coren 1:00pm Tent ב

Kamtsa Bar Kamtsa

Rabbi Nachum Scheiner 6:00 18↑

Nacheim – Rays of Hope Tisha Be'Av in the afternoon

Schedule Tisha Be'Av '21
זמנים לתשעה באב תשפ"א

MINCHA (Talis and Tefillin)

1:30PM	Tent ב
1:39 Mincha Gedola	18 Main
1:45	Tent א
2:00	Tent ב
2:15	18 Main
2:30	Tent א
2:45	Tent ב
3:00	18 Main
3:15	Tent א
3:30	Tent ב
3:45	18 Main
4:00	Tent א
4:15	Tent ב
4:30	18 Main
4:45	Tent א
5:00	Tent ב
5:15	18 Main
5:30	Tent א
5:45	Tent ב
6:00	18 Main
6:15	20 ↑
6:30 Plag Minyan	Tent א
6:45	Tent ב
7:00	18 Main
7:10	20 ↑
7:20	Tent א
7:30 2 nd Plag Minyan	Tent ב
7:40	18 Main
7:50	20 ↑
8:00 Shkia Minyan	Tent א
8:10	Tent ב

CHATZOS	1:02PM
PLAG	6:52 PM
SHKIA	8:25PM

Even if one has davened Maariv, it is only permissible to eat after Havdala at the end of the fast which is צאת הכוכבים

MAARIV

6:52PM Plag Minyan	Tent א
7:50 2 nd Plag Minyan	Tent ב
8:25 שקיעה אד	Tent א
8:35	18↓
8:45	Tent א
8:55 30 min after שקיעה	18↓
9:05	Tent א
9:15	18↓
9:25 60 min after שקיעה	Tent א
9:37 רבינו תם	18↓

KIDDISH LEVANA
MIKVAH WILL BE OPEN MOTZAI TISHA BE'AV

DAF YOMI
Rabbi Shai Stern 10:15pm
18 Upstairs – Office

בית מדרש אור חיים
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COMMUNITY LEARNING CENTER
18 FORSHAY ROAD, MONSEY, NEW YORK 10952
UNDER THE LEADERSHIP OF RABBI AARON LANKRY

Select Kinnos

with

Rabbi Eliezer Abish

Lecturer and Author of "Portraits of Prayer"

Explanation, Insights & Stories

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

9:45am – 1:00pm

Tent א

Shacharis 9:00am

For men and women



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Tisha B'av Boys Event

Led By

Rabbi Reuven Hoff

Words of Inspiration

Followed by

Children's Video

Ages: 8-12

Time: 9:45-12:30

Location: Tent ג

יהי רצון שהימים האלה יתהפכו לששון ולשמחה

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תשעה באב תשפ"א

"Where's the light at the end of the tunnel?"

Rabbi Naftali Reich

Director, Mechon Ora V'simcha

6:00pm

Tent ג



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בית מדרש אור חיים
 BAIS MEDRASH OHR CHAIM
 Bringing out-of-town, in-town
 Community Learning Center

THE ROCKLAND COUNTY
Tisha B'Av Event

VIDEO BY RABBI YY JACOBSON
 WILL BE SHOWN Motzaei Shabbos AFTER EICHA

*A Day of Renewal & Inspiration - For the Entire Community - Men & Women
 Come & Recharge Your Emunah & Bitachon*

AT 18 FORSHAY RD - TENT ג

SUNDAY JULY, 18 2021

SEE BROCHURE FOR A COMPLETE MINCHA SCHEDULE

**RABBI
 Y.Y. JACOBSON**

WILL SPEAK AT

2:00 - 3:30

A Community Event For
 Men & Women

יהי רצון שהימים האלה יתהפכו לששון ולשמחה

Sponsorship Opportunities Available - please call 914-645-4199



For Women

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 COMMUNITY LEARNING CENTER
 18 FORSHAY ROAD | MONSEY, NEW YORK 10952
 UNDER THE LEADERSHIP OF RABBI AARON LANKRY

Presents:

Mrs Chani Juravel

LCSW noted lecturer and therapist

Topic:

**Getting out of Galus
 Do we have what it takes?**

Tisha BA'V Afternoon

Thursday July 18

4:45-5:45

20 Forshay, Upstairs



Streaming Live:
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BET Parashot Devarim Haftarah

The prophet Yeshaya depicts the moral conduct of the Jews as being the most corrupt and wicked since the days of Sedom and Gemorah. He declares the Jews to be even worse than animals who show more acknowledgement than they do.,

Yeshaya then concentrated on the Jewish service in the Bais Hamikdash and criticized them even on that account. He expressed that Hashem was displeased with their sacrifices and lacked interest in their service. The Jewish people were going through the motions of Judaism but lacked any level of sincerity. They assembled in the Bais Hamikdash during the holiday seasons but did not dedicate their efforts to Hashem, rather to themselves. Even their prayers, their direct line to Hashem, were being rejected.

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

In the 13 attributes of mercy the first is Hashem's name "Yud Ha Vav Ha" and then it repeats "Yud Ha Vav Ha", Chazal explain the first is before we sin the sec-

ond is after we sin. That Hashem will deal with us always only with the attribute of mercy. You see that when we sin nothing changes Hashem attitude to us he is always compassionate. It's because at times we need tough love and sometimes compassionate love. Hashem can change directions instantaneously because it's all coming from the same place. The only actual change is the vantage point of our reality; do we perceive it to be negative or not.

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

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

NEW MINYANIM ADDED:

EARLY MINYAN MINCHA FRIDAY
1:40, 2:00, 2:30, 3:00, 3:30, 4:00

SHABBOS ZMANIM

CANDLE LIGHTING	8:08PM
MINCHA ^{18 TENT}	7:00PM
MINCHA ^{TENT ALEPH}	7:30PM
MINCHA ^{BAIS CHABAD}	8:18PM
SHKIYA	8:26PM
SHACHRIS ^{VASIKIN, DAF YOMI SHIUR}	4:59AM
SHACHRIS ^{ASHKENAZ 18 MAIN}	8:00AM
BUCHRIM MINYAN ²⁰	9:00AM
SHACHRIS - YOUTH ^{18 UPSTAIRS}	9:30AM
SHACHRIS MAIN MINYAN ^{18 TENT}	9:15AM
SHACHRIS ^{20 FORSHAY BAIS CHABAD}	10:00AM
NEW SHACHRIS ^{18 MAIN}	NEW 10:15AM
MINCHA	1:45PM
PIRCHEI	2:00PM
MINCHA	6:00PM

Please see all Tisha B'av Zmanim in our special section (includes Shabbos Mincha until Sunday night Maariv)

SHKIYA	8:25PM
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WEEKDAY ZMANIM

SHACHRIS

20 MINUTES BEFORE NEITZ 30 ON YOM TOV

S 5:19 M 5:20 T 5:21 W 5:22 T 5:22 F 5:23

MINCHA & MARIV

12 MINUTES BEFORE PLAG

M 6:40 T 6:39 W 6:39 T 6:38

MINCHA & MARIV

12 MINUTES BEFORE SHKIA

M 8:12 T 8:11 W 8:11 T 8:10

JULY 18 - JULY 23

NEITZ IS 5:39 - 5:43
PELAG IS 6:51 - 6:50
SHKIA IS 8:25 - 8:22
MAGEN AVRAHAM
8:45 AM - 8:48AM
GRA- BAAL HATANYA
9:21AM - 9:23 AM

Zmanim by our incredible Gabbi
EPHRAIM YUROWITZ
Tzvi Blech : Gabbai Sheini



Summer 2021

בית מדרש אור חיים
BAIS HESDASH ORT CHAIM
COMMUNITY LEARNING CENTER
18 FORSHAY ROAD | HONNEY, NEW YORK 10952

WEEKDAY MINYANIM

שחרית

6:15AM	Tent 2
5:30	Tent 1
6:45	Tent 2
7:00	Tent 2
7:15	Tent 2
7:30	Tent 1
7:45	Tent 1
8:00	Tent 2
8:15	Tent 2
8:30	Tent 1
8:45	Tent 1
9:00	Tent 2
9:15	Tent 2
9:30	Tent 1
9:45	Tent 1
10:00	Tent 2
10:15	Tent 2
10:30	Tent 1
10:45	Tent 1
11:00	Tent 2
11:15	Tent 2
11:30	Tent 1
11:45	Tent 2
12:00	Tent 2

מנחה ומעריב

12 MIN	Tent 2
12 MIN	Tent 2
10 MIN	Tent 2
20 MIN	Tent 2
20 MIN	Tent 2
40 MIN	Tent 2
50 MIN	Tent 2
60 MIN	Tent 2

מעריב

9:00	Tent 2
9:15	Tent 2
9:30	Tent 2
9:45	Tent 2
10:00	Tent 2
10:15	Tent 2
10:30	Tent 2
10:45	Tent 2
11:00	Tent 2
11:15	Tent 2
11:30	Tent 2
11:45	Tent 2
12:00am	Tent 2
12:15	Tent 2
12:30	Tent 2
12:45	Tent 2

מנחה 18 ↓

1:45	3:00	4:15	5:30	6:45	8:00
2:00	3:15	4:30	5:45	7:00	
2:15	3:30	4:45	6:00	7:15	
2:30	3:45	5:00	6:15	7:30	
2:45	4:00	5:15	6:30	7:45	

FOR MORE INFO: www.a18forshay.com // Secretary@18forshay.com

BLUEBERRY HILL ZMANIM

EREV SHABBOS PLAG MINYAN 30 Dr. Frank Rd. Entrance on Humbert

MINCHA **6:35** PLAG **6:54**



Rabbi Coren

PARSHAS CHAZON DEVARIM

This past week I suggested to a friend of mine that he learn one lesson a day from the Chafetz Chaim Sefer which was actually arranged by the Manchester Rav and offers a quick overview and guidance tips on the Halachos of Shmiras Halashon. There were several reasons that inspired me of late to encourage people to study this sefer on a daily basis. One reason connects to last week's Parsha, the end of Parshas Matos, on the mysterious passuk that states ונבח בשמו. הלך וילכוד את קנת ואת בנותיה ויקרא לה נבח בשמו. The word נבח means barking like a dog. One Kabbalist as well as some other commentaries on the Parsha disclose that the word next to נבח is לה and it is missing a dot- a Dagesh which in itself is strange. Moreover the letters לה stand for לשון הרע and the Kabbalist explains that it seems to be hinting that someone who speaks loшон hara will be reincarnated as a dog and have to suffer much barking until his sins are expiated. I'm not sure about the specifics but it's certainly enough of a fear to remind us to be careful. There are those who don't worry about gilgulim but when it comes to money they will assume supernatural remedies, especially various kinds of segulos. They are missing the point. The truth is that the best protection for parnassa is to avoid speaking loшон hara.

But the awareness goes much deeper than that and actually relates very much to this week's Parsha and the timely fast of Tisha Beav which we hope will turn into a Yom Tov this year.

Parshas Devarim is essentially a review of the past 40 years of the Jewish journey in the midbar. One of the main episodes in the chronicle was the sin of the spies. As we know, it caused us great harm. In fact even the Tisha Beav fast day is related to the Jews' tears when they heard the reports from the meraglim. So was it the weeping or was something deeper going on here?

If we look further in the Parsha we learn something new. When Moshe was relating the sin of the spies, he actually refers to it as a clear sin of loшон hara. He describes what the negative talk was: --the Jewish people claimed that it was because of Hashem's hatred that He took them out of Egypt. Rashi quotes a common statement often repeated by Bnei Yisrael: -- מה יבליבך על רחמנך מה דבליבה עלך -- what you think in your heart about someone else is what you claim they feel about you. We hated Hashem; we didn't appreciate his incredible love

and kindness so we projected those feelings as emanating from Hashem, claiming He hates us. Of course this is far from the truth. Hashem loved us in the past and will continue to love us forever. The greatest loшон hara in history was a false projection.

This is an incredible lesson and a reminder to us as we prepare for the big day of Tisha Beav which on the one hand is the worst and darkest day of the year but also offers us the greatest potential. It's the day of the birth of Moshiach with incredible light and the promise of redemption. It's the day that with proper introspection we can reverse all our sins and bring us to a final atonement from all the intense pain we have suffered recently as a nation and from the very beginning of creation.

How do we prepare for this? How do we bring about the reversal of our lives in preparation for the coming of Moshiach? True introspection is not an easy process. It involves being honest with ourselves and facing our weaknesses and flaws. How many times do we act towards others in an offensive way? How many times do we catch ourselves projecting our feelings on others instead of taking a true look inwards and questioning ourselves? Why do we allow negativity to emerge causing us to falsely focus on the negative traits of others including close spouses, kids, relatives and friends?

One of the best ways to fix and reverse the tragedy of the sin of the Meraglim is to focus our love on Hashem and how we can internalize it. How much do we take for granted the endless daily gifts that He showers on us? Do we firmly believe that the challenges and pain we experience is really sources of goodness that we simply can't see or feel?

In our relationships with people at home, shul, work or anywhere we must focus only on positive traits. And if anything triggers a negative reaction, which happens to all of us, we need to question whether our reflex is normal and acceptable or if it is coming as a result of a personal emotional character trait which needs repair.

This screening tool can save us from a lot of unnecessary pain and resentment in our relationships with people and with our connection to Hashem.

Shabbat Shalom




Night Kollel

UNDER THE DIRECTION OF RABBI NACHUM SCHEINER שליט"א

Please join us for an intriguing shiur
Insights of Maharal on the
פרשת השבוע
By
Rav Simcha Bunim Berger שליט"א
מו"ר דאמו"ר ק"ק ווילנעווער גוי"ן

Thursday Night
9:45-10:15pm
20 Upstairs

FOR MORE INFORMATION AND TO JOIN THE KOLLEL, PLEASE CONTACT
Rabbi Nachum Scheiner 845.372.6618 ohrchaimmonsey@gmail.com



Yeshivas BEIN HAZMANIM
ישיבת בין הזמנים
תשפ"א Summer

UNDER THE DIRECTION OF
RABBI NACHUM SCHEINER שליט"א

ב' אב - כ"ח אב
Sunday July 11 - Friday August 6

20 FORSHAY - UPSTAIRS

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

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Rabbinic Coordinator,
Rosh Kollel, Kollel Boker & Night Kollel
845-372-6618 | rabbischeinert@18forshay.com

Uri Follman
Manager
845 587 3462 | manager@18forshay.com



INTIMACY IN FLAMES

Crash Landing

An airliner was having engine trouble, and the pilot instructed the cabin crew to have the passengers take their seats and get prepared for an emergency landing.

A few minutes later, the pilot asked the flight attendants if everyone was buckled in and ready.

'All set back here, Captain,' came the reply, 'except one lawyer who is still going around passing out business cards.'

The Great Crisis

On the ninth of the month of Av in the year 70 CE - the month we are about to enter into -- the Roman legions in Jerusalem smashed through the fortress tower of Antonia into the Holy Temple and set it afire. In the blackened remains of the sanctuary lay more than the ruins of the great Jewish revolt for political independence; it appeared that Judaism itself was shattered beyond repair. Out of approximately four to five million Jews in the world, over a million died in that abortive war for independence. Many died of starvation, others by fire and crucifixion. So many Jews were sold into slavery and given over to the gladiatorial arenas and circuses that the price of slaves dropped precipitously, fulfilling the ancient curse: "There you will be offered for sale as slaves, and there will be no one willing to buy" (Deuteronomy 26:68). The destruction was preceded by events so devastating that from an objective perspective, it seemed that the Jewish people had breathed its last breath.

This is what amazed a philosopher like Nietzsche, a fierce and fateful critic of the Jews, as it has so many other thinkers throughout the ages. In *Twilight of the Idols* and *The Antichrist* the German philosopher wrote: "The Jews are the most remarkable people in the history of the world, for when they were confronted with the question, to be or not to be, they chose, with perfectly unearthly deliberation, to be at any price ... They defined themselves counter to all those conditions under which a nation was previously able to live ... Psychologically, the Jews are a people gifted with the very strongest vitality ... The Jews are the very opposite of decadents."

How did the Jews achieve this in indeed?

The Cherubs Embracing

The Talmud relates a profoundly strange incident that occurred moments before the destruction of the Jerusalem Temple:

"When the pagans entered the Holy Temple, they saw the cherubs cleaving to

each other. They took them out to the streets and said: 'These Jews ... is this they occupy themselves with?' With this, they debased [the Jewish people], as it is written: 'All who had honored her have despised her, for they have seen her nakedness.'

The meaning of these words is this: The innermost chamber of the Jerusalem Temple, the most sacred site in Judaism, was known as the "Holy of Holies" and seen as the spiritual epicenter of the universe. Two golden cherubs - they were two winged figures, one male and one female -- were located in the "Holy of Holies." These cherubs represented the relationship between the cosmic groom and bride, between G-d and His people.

The Talmud teaches that when the relationship between groom and bride was sour the two faces were turned away from each other, as when spouses are angry with each other. When the relationship was healthy, the two faces of the cherubs would face each other. And when the love between G-d and His bride was at its peak the cherubs would embrace "as a man cleaves to his wife."

Now, the Talmud is telling us, that when the enemies of Israel invaded the Temple - during the time of its destruction in the Hebrew month of Av -- they entered into the Holy of Holies, a place so sacred that entry into it was permitted only to a single individual, the High Priest, and only on Yom Kippur, the holiest day of the year. There they saw the cherubs embracing each other. They dragged them out of the Temple and into the streets, vulgarizing their sacred significance.

This seems bizarre. When the enemies of Israel invaded the Temple to destroy it, the relationship between G-d and His people was at its lowest possible point, for that was the reason for the destruction and the subsequent exile. The Jews were about to become estranged from G-d for millennia. The manifest presence of divinity in the world, via the Temple in Jerusalem, would cease; Jews and G-d would now be exiled from each other.

Yet, paradoxically, it was precisely at that moment that the cherubs were intertwined, symbolizing the profoundest relationship between G-d and Israel. How are we to understand this?

Preparing for the Voyage

The most daring explanation was given by the heir to the founder of Chassidism, Rabbi Dovber, known as the Magid of Mezrich (d. in 1772). Quoting the injunction of the sages that a man ought to consort with his wife prior to leaving home on a journey, the Maggid suggests that G-d, prior to His long journey away from home, expressed His intimacy with the Jewish people. Prior to the onset of a long exile, the cherubs were intertwined, representing the intimacy preceding the journey

What the Chassidic master was conveying

Tisha B'av

Chabad Minyan

Tent **⚡**

9:45 Maariv Motzei Shabbos followed by Eicha

10:00 am Shachris followed by Kinnos

7:40 Mincha

through this dazzling metaphor - and it is a central theme in Chassidic thought -- was that it was at the moment of the destruction that a new relationship between G-d and His people was beginning to develop. The greatest moment of crisis was also a moment of intimacy. As the Temple was going up in flames, and with it so much of Jewish life and history, G-d impregnated (metaphorically speaking) a seed of life within the Jewish soul; He implanted within His people the potential for a new birth.

For two millennia, this "seed" has sustained us, giving the Jewish people the courage and inspiration to live and prosper. Judaism flourished in the decades and centuries following the destruction of the Temple in an unprecedented fashion: The Mishnah, Talmud, Midrash and Kabbalah were all born during those centuries. The very tragic conditions of exile became catalysts for unparalleled rejuvenation. The closing of one door opened many more.

Many empires, religions and cultures attempted to demonstrate to the Jewish people that their role in the scheme of creation has ended, or that it has never began, luring them into the surrounding, prevailing culture. But the "intimacy" they experienced, so to speak, with G-d just moments before He "departed" from them, left its indelible mark. It imbued them with a vision, a dream and an unshakable commitment. Throughout their journeys, often filled with extraordinary anguish, they clung to their faith that they were in a covenant with G-d to transform the world into a divine abode; to heal a fractured world yearning to reunite with its own true reality.

Birth

This grants us a deeper understanding into the ancient Jewish tradition that the Moshiach (Messiah) was born on the ninth of Av. At the moment the Temple was about to be engulfed in flames, the dream of redemption was born. There was an intimacy in the flames and it produced a hidden seed that would eventually bring healing to a broken world. Think about it: The very possibility for the rabbis of those generation to declare that Moshiach was born on the ninth of Av, was nothing but testimony to the intimacy that accompanied the milieu of estrangement and exile.

Now we are finally ready for the birth.



WOMEN AT A SIYUM

The Rema in 451:10 says that if a person makes a siyum during the nine days he may eat meat. There are a number of reasons for someone to make a siyum during the Nine Days. The Chozeh of Lublin says that the Shulchan Aruch tells us if someone makes a Bris during the Nine Days the attendees are limited to a minyan, whereas there is no restriction to the number of attendees allowed to come for a siyum. The reason for this is that since the Torah was established to be mesaken the Churban, and the Churban happened as a result of the Jews leaving the Torah, the Geulah will come via the Torah so it is fitting that we make siyumim during the Nine Days. A second reason is based on the Chidushei Ha'Rim who explains that since the Churban happened as a result of sinas chinam, making a siyum can be a tikun. How is this so? Upon making a siyum one makes a Yom Tov for the Rabbanim and spreads happiness with one another which is the opposite of sinas chinam and therefore serves as a tikun.

May a woman attending a siyum during the Nine Days eat meat and or drink wine? Is she a part of the simcha since she attended, or does she not have the mitzvah of limud HaTorah so she should not be able to participate? The Chaye Adam Vol II 133:67 says that since some women are invited to such meals, they may participate in the event it is her husband, father or son making the siyum. The Mishna Berurah in 551:75 concurs. On the other hand, the Shevet Halevi Vol 6:72 says that women and children should not participate since it has become a zilzul and there are no worries of pikuach nefesh as there are plenty of other foods and drinks they can eat. It would seem from the Shevet Halevi that only the wife of the mesayem may join in.

In Shailos U'Tshuvos Chasam Sofer 157 it states if a sick person needs to eat on Tisha B'Av and he will be satiated with food the size of a date, then it is forbidden for him to eat more than that amount. The Shailos U'Tshuvos Maharil Diskin says that when it comes to other fast days it would be dependent upon whether the tzibbur accepts the fast and therefore the fast would not apply to a sick person. On Tisha B'Av it is a chiyuv, even for a sick person, and he would need to fast to the best of his ability. The Shailos U'Tshuvos Teshuvos Vehanhagos brings in the name of Brisker Rov that even on Tisha B'Av one does

not need a doctor to evaluate him and any sick person is not required to fast. The Brisker Rov made sure to visit sick people before Tisha B'Av and tell them they should not fast at all.

If a sick person ate on Tisha B'Av can he get an Aliyah during Shacharis or Mincha?

The Tshuvos Chasam Sofer Orach Chaim 157 describes that during Tisha B'Av 5471 the Chasam Sofer became sick and needed to drink. The Chasam Sofer states, "As a result of this, I was worried what would I tell my talmidim when they will want to give me an Aliyah for the kria of Vayechal." He was machlit that he could be oleh l'Torah based on the following: The fact that one who is not fasting can't be oleh is not brought down explicitly anywhere. The fact of the matter is, that one should be able to be oleh as it is a din on the Tzibbur that they should fast, and he is part of the tzibbur. Even if you will say that one holds of the opinion that one who is not fasting the Monday and Thursday after Pesach or Sukkos may not be oleh l'Torah, it is because if one is not fasting it is not a fast day for him since this fast is optional. However, Tisha B'Av is different. Number one, the sick person has a chiyuv to fast and even if he has to break his fast, he may only eat enough for him to survive, but he cannot eat more than that. In addition, he still needs to keep the other inuyim, like not bathing, smearing, and wearing shoes. He is therefore considered as part of the congregation who are fasting. Number two, even if he is so sick that all inuyim are muttar for him he still can get an aliyah as Tisha B'Av is a day that we are mechuyav in Krias HaTorah, both in the morning and during Mincha, and even one who is not fasting may get an Aliyah as it is the day that is gorem the kria, and not the fact that we are fasting. The Chasam Sofer compares it to a person who has to fast a Taanis Chalom on Shabbos, which is docheh the eating and drinking of Shabbos. No one would say that this person may not receive an Aliyah on Shabbos. So too, despite the fact that the person is not fasting since Tisha B'Av is a day of puraniyos, one can get an Aliyah, despite him not fasting.

Based on the second reason, if for some reason the whole tzibbur can't fast, for instance they are all afflicted with Covid, they would still be eligible to hear and get an Aliyah for Vayechal!

May we all be zocheh to celebrate Tisha B'Av and sing Eichah!

אלה הדברים אשר דבר משה אל כל ישראל במדבר

וגו' (א, א)

Here Moshe Rabbeinu said Mussar in a hint,. The question is, that if these sins were so many and severe, how was Klall Yisroel allowed to continue to exist.

It is possible to say, that when Moshe used the semantic "words" it meant that Moshe came to Hashem at each sin with words of prayer asking Hashem for forgiveness and for that he used the power of prayer. We know that on Tisha B'Av the study of Torah is taken from us but the power of prayer still remains

It is very worthwhile to repeat what is quoted in S. Sha'ar HaTefilah to Be'er Maim Chaim . What is the power of prayer that allows us to survive in this long and bitter exile.

When Rochel Our Matriarch beseeched Hashem for our salvation she refused to be comforted. Then Hashem told her that there is reward for her prayers and she accepted it. What changed?

A child in the Kings house became ill and the single cure presented by the Physicians was the amputation of the offending limb. The child's nurse cried out that she understands the need for the amputation but to proceed with the operation the child must first be put

in a near death state so that they could operate. The nurse was concerned that the doctors would be unable to revive the child from this near death state after the operation was finished. The King had the doctors explain the process to her and that the child will certainly be able to revive from the anesthesia. The nurse then took comfort in the Kings assurances.

Rochel Imeinu refused to be comforted as she saw the severing of the connection of Klal Yisroel from the Holy Land as a severing of all connection to Hashem and she refused to be consoled as she felt they could never recover from this.

Hashem reassures her that with the power of tefila they would certainly survive the purifying ordeal of exile.

ה יש שצר ושכר הוא בגימ' התפלה ולכן אמר לה הלשון יש שצר לפעולתך וזהו לעזור לישראל בעת צרתם בעבור התפלה.

When Hashem tell Rachel that there will be a reward, the Hebrew word for reward is "the tefila" and Hashem is saying that the power of prayer will always be there to keep the connection and to affect salvations when needed.

It is now understandable why prayer remains on Tisha B'Av while Torah is prohibited. Prayer is the redemption in exile and it is only with prayer that we can return to Hashem. .



DO WE STILL NEED TO FAST ON TISHA B'AV?

Reprinted from an article originally published on 7/25 2012 & still relevant today

Last week, an Israeli Rabbi wrote an article in a weekend magazine wondering aloud why we still observe the fast of the 17th of Tammuz. After all, we have recovered Jewish sovereignty over the land of Israel, we have a thriving State of Israel, and more people are learning Torah in Israel than ever before. So why are we fasting, why are we mourning, what are we commemorating? This Rabbi found his questions so compelling that he concluded that indeed, we should no longer be fasting as the redemption is upon us.

We intuitively know the Rabbi's declaration is wrong. But why?

Here's why:

50 Metro-North subway stations in NY just received new ads including an accusation that Israel has been systematically taking Palestinian territory. The ad refers to 4.7 million Palestinians as refugees. The Anti-Defamation League has called the ads "deliberately misleading, biased and fundamentally anti-Israel."

A global counterterrorism forum initiated by the US was held this week in Spain. Twenty-nine countries that have suffered from terrorism and are committed to fight against it participated. Noticeably absent, due to a lack of invitation, was a country that has suffered more terrorism than any other and that knows how to fight it better than any other – Israel. Most analysts have concluded that this snub was intentional and was necessary to get other Arab countries to participate.

Iran defiantly tested ballistic missiles including of the long-range variety that can travel 2,000 kilometers and easily hit Israel and parts of Europe. Senior Iranian leaders accompanied those tests with the most threatening remarks directed against Israel to date.

Israel continues to be the victim of a campaign to isolate and delegit-



imize her. One of the most heinous and hurtful accusations often hurled against Israel is that she is guilty of apartheid and no different than the former South Africa that discriminated against blacks. Rabbi Dr. Danny Gordis has already pointed out that this claim is absurd, ridiculous and offensive. "In apartheid South Africa, were there blacks on the Supreme Court? (Justice Salim Joubran, an Arab, serves on Israel's highest bench, and he is not the first to do so.) In apartheid South Africa, were there recognized black parties in the parliament, legally pressing for their rights? The list could go on, almost endlessly."

This week I was shopping with my brother in a supermarket near his home in Alon Shvut, which is located over the "Green Line" in the "West Bank." Throughout the store, one could easily notice the many Arabs shopping. My brother pointed out to me that these are not Israeli Arabs; they are Palestinians who are openly welcome to shop freely in this store and the others in the Gush Etzion neighborhood. Perhaps the only apartheid being practiced is the lack of ability of a Jew to shop equally freely in a Palestinian store in the same area without risking his or her life.

My daughter and I were at the Kotel this week when suddenly we heard several loud pops that sounded like gunfire. Silence overcame the Kotel plaza for a few moments while ev-

everyone looked up to see what was happening. It turns out that someone in the Arab quarter lit a few firecrackers and no danger was posed at all. Despite the benign nature of the noise, my daughter was scared and wanted to leave. I wonder if we heard the same sound while walking on Montoya Circle if we would have felt the same anxiousness or if my daughter would have reacted the same way. The constant state of worry and unease we have been forced to live with, even at our holiest and most sacred locations, where we should be consumed exclusively with spiritual pursuits, is itself a tragedy and worthy of our mourning.

Yes, if you walk around Israel with your eyes even partially opened you cannot help but feel the beginning of the redemption is upon us. And yet, if you read the news with your eyes even partially open you cannot help but recognize how incomplete and partial that redemption is, and how far we still must go to experience it fully.

The destruction we mourn until this date is the result of Hashem withdrawing His intense countenance from our midst. He did so because we misbehaved in our attitude towards one another. But, he did so also because we failed to appreciate the divine gifts He bestowed upon us and we took for granted what it means to be protected by His presence.

The Prophet Yirmiyahu bemoans, "Tziyon hi, doreish ein lah," "No one searches out Zion, she is forgotten." Taking an interest in Israel, identifying with her people, her problems and her destiny is not only part of what it means to be a Jew, it is part of what it will take to bring the geulah, the redemption, and rebuild the Beit HaMikdash.



REACTING TO MUSSAR

Devarim begins with Mussar. As Rashi says in 1:3 (סמור למיתה). Prior to his death Moshe Rabbeinu gives Mussar to Klal Yisrael. He gives them Mussar about the things that they had experienced, the Aveiros that they did in the Dor Hamidbar.

I saw a Gevaldige Kasha in the Mishnas Reb Aharon. He asks, Moshe Rabbeinu had to give Mussar, for the last 38 or 39 years every Tisha B'av people went into their graves and 15,000 Jews died every Tisha B'av because of the Cheit Hameraglim. They saw it, they knew it. There were many Jews sitting Shiva for a week after Tisha B'av. The Kasha is, you have to give Mussar, you have to give Tochacha, what bigger Mussar is there than that?

The answer is an important Yesod. No matter what it is that should shake you up, that won't shake you up. In Yiddish they say Mir Vaint Zach Tzu. You get used to things. Even things that should change you, that should influence you, that should be Mashpia, the first time it shakes you up, then a human being gets used to anything. When you get used to things that should influence us, that should make an impression on us and they don't. Even though 15,000 Jews went into their graves and were not getting up in the morning, every Tisha B'av year, after year the feeling, the Hergish is also something that wears off.

To me this comes to mind in our days, in our lifetime the most. An incredible thing that is happening all around us that we don't take notice of. HKB"H told us through Moshe Rabbeinu thousands of years ago, the Neviim came later and they reiterated. That Mikeitz Hayamim HKB"H will gather Jews Mai'arba Kanfos Ha'aretz and bring them to Eretz Yisrael. The Yidden will come back to the land of Israel from the four corners of the world. Open your eyes, this ancient Nevua which did not take place for thousands of years is taking place before our eyes. It seems that every decade from another part of the world Jews are brought to Eretz Yisrael by one or another usually political events that takes place.

We have seen in my lifetime, in the 80's with the overthrow of the Shah in Iran, Iranian Jews coming. In the 90's Jews from Russia coming, Jews from Ethiopia coming. We see now Jews from France and other European countries coming to Eretz Yisrael in large numbers. It is an incredible Kiyum Hanevua. It should shake us up. It should wake us up to the special time we live in. It should awaken in

us a yearning when Tisha B'av comes, for the Bais Hamikdash and Moshiach, it is so close you only have to deserve it. Mir Vaint Zach Tzu. They are Tzu Gevoint to anything that happens. We should be influenced.

There is another Rashi here in the beginning of the Parsha. Rashi says that Moshe Rabbeinu gave Mussar Somech L'misaso like Yaakov Avinu. Yaakov Avinu also gave Mussar to Reuvain Somech L'misaso. Rashi says incredibly, that as long as Yaakov was not close to death he did not give Mussar to Reuvain (כדי שלא תניחני ותלך ותדבק בעשו). Maybe Reuvain would defect and go over to Eisav. So he didn't want to give him Mussar.

In the Sichos Mussar in Devarim (Taf Shin Lamed Gimmel), he asks an extraordinary Kasha. The Gemara says in Maseches Shabbos 55b (19 lines from the top) א"ר שמואל בר נחמני א"ר יונתן כל האומר ראובן חטא אינו אלא (טועה). Reuvain didn't sin the way the way it seemed in Pashut Pshat in the Posuk through Znus. Reuvain sinned in that he was Tovei'a, he demanded in the the honor of his mother and without permission moved his father's bed into his mother's tent. On Reuvain's Madreiga that was a sin. The Tochacha/Mussar on such a sin Shema Yeilach L'tzad Eisav? What is the Pshat in Rashi? It is a Davar Pele! The Kasha is a very strong Kasha.

It is not so clear what Rav Chaim Shmuelevitz is answering. He goes off into a discussion of Tochacha and Yiush. Let me tell you what I think he means and you look at it and form your own opinion. Human beings by nature like things that are clear, that are black or white. We like clarity. We don't like to weigh two sides of an issue. It is much more satisfying to deal in absolutes. This is Treif, you cannot eat it period. We can deal with that.

If it is a food which is Tov L'hachmir that it is better not to eat, we have a hard time with that. When things are grey it is a struggle. We like absolutes and we tend to shy towards absolutes even when it is not called for. We see this very often. When people have friction with a friend instead of working it out they just walk away from a friendship. It is easier to deal with absolutes and say I don't want to have anything to do with him. Even an Avla. It is much easier than to weigh things, maybe he is right maybe he is wrong. Even if he is wrong let's fix it up. Absolutes are easier especially when you can couch the absolutes in terms of a Frumkeit. Absolutes are easier.

When you give someone Mussar even on a small thing, there is a certain sense of disappointment, of Yiush.

The Chasam Sofers Advice to a Threatened City

A LIFE LESSON

During the month of Tammuz 1809, Napoleon surrounded the city of Pressburg, Hungary, with cannons ready to fire any minute. Many Jews stood to lose their lives and remained paralyzed with fear. But at that pivotal moment, the Chasam Sofer, preeminent leader of the city, offered words of wisdom and encouragement. As recorded (Derashos Chasam Sofer, Vol. 2, 8th Day of Tammuz), all Jewish residents of Pressburg gathered together, whereupon the Chasam Sofer remarked:

"Ever since we have become a nation, the gentiles have been shooting devastating arrows at us. Now, Napoleon is before us. If we wish to avoid the piercing strike of his arrows so they not hurt us, we must ensure that foremost our own arrows do not hurt anyone. It is middah k'negged middah, measure for measure. Our words are akin to arrows, as the Pasuk says, "Their tongue is like a drawn arrow, speaking deceit; with his mouth one speaks peace with his fellow, but inside of him he lays ambush" (Yirmiyah 9:7-8). If we are careful not to hurt anyone with our arrows of speech, their arrows of man-made material will not hurt us."

Rabbi Paysach Krohn

That sense of disappointment causes people to do extreme things. I remember once that Rav Pam once asked me to tell one of the Bachurim in the Yeshiva who was a Yasom who was Davening for the Amud to tell him that there are a couple of words in Chazaras Hashatz he pronounces incorrectly. I did it. His response was, what? Rav Pam said that? I am not Davening for the Amud anymore when Rav Pam is in Yeshiva, let my brother Daven. I will Daven at the Minyanim that he is not there. So now 40 years later he is still mispronouncing those words. It is much easier to say let me walk away from it rather than to have to try to work things out.

Even Reuvain B'madreigoso, there is a fear that Reuvain would say nothing doing. Mussar, I am walking away from it. What a powerful lesson. We hear Mussar. People criticize or correct us, we take it personally. We shouldn't. If you are going to an interview and someone says your tie is crooked you say thank you and you fix your tie. You have to take things as they are intended, sometimes better than they are intended. Take them correctly. Two important thoughts how a human being is Tzu Gevoint, you get used to things and how human beings react harshly to Mussar.

These shiurim have been transcribed from an actual drasha. As speed is of the essence, spelling and grammar may be compromised

KAMTZA AND BAR-KAMTZA

Rabbi Yisroel Ciner

This past week we read the double parsha of Matos-Masai

which falls in the midst of 'The Nine Days' – the days of mourning over the churban Beis Hamikdash (the destruction of the Holy Temple). Chaza"l teach that the cause of the destruction of the second Beis Hamikdash was sin'as chinam (unwarranted hatred).

The Talmud [Gittin 55:] relates that Yerushalayim was destroyed through Kamtza and Bar Kamtza.

There were two people, one named Kamtza and the other Bar Kamtza. A certain person who liked Kamtza but hated Bar Kamtza was celebrating a festive meal. He instructed his servant to bring Kamtza to join him but the servant, mistakenly, brought Bar Kamtza.

The host arrived, saw his enemy Bar Kamtza sitting there and furiously ordered him to leave. Bar Kamtza turned to his host and pleaded: "Let me remain and I'll pay for whatever I'll eat and drink". But the host refused.

"I'll pay for half of the entire affair, just let me remain," Bar Kamtza implored. But the host still refused.

"I'll pay for the entire affair, just let me remain," he begged. The host steadfastly refused and ordered Bar Kamtza bodily removed.

Bar Kamtza decided that, since the Rabbis were present and hadn't defended him, they were also responsible for the humiliation he had suffered. He went and slandered his people to the Caesar claiming that the Jews were rebelling against him.

"How can this be proven?", the Caesar asked.

"Send a sacrifice to be offered in the Temple and we'll see if it'll be sacrificed," Bar Kamtza responded.

The Caesar sent a calf to Yerushalayim but along the way Bar Kamtza slit its lip, causing it to be blemished. {Sacrifices were brought to Hashem by Jews and gentiles alike. Jews could only sacrifice in the Temple whereas gentiles could also bring offerings outside of the Temple. Many blemishes which disqualify an animal from being sacrificed by a Jew would not disqualify the animal from being brought by a gentile outside of the Temple. However, if the gentile wished the sacrifice to be offered in the Temple than it had to be purely unblemished as that of a Jew. This lip-blemish therefore, disqualified this animal as it was being offered in the Temple.} The kohanim (priests), un-

willing to sacrifice the animal, seemingly substantiated Bar Kamtza's slanderous claim of a rebellion. The Caesar sent his armies who laid siege on Yerushalayim for three years, leading to the ultimate destruction.

Rabeinu Asher, well known by the acronym of his name, the Ro"sh, discusses sin'as chinam (unwarranted hatred). "Don't involve yourself in an argument that isn't yours. In the end, they'll make peace but you'll remain in your state of anger." Their issue will ultimately be resolved — you, who had no real issue, will be left in an unresolved state. My wife and I often discuss how raising children offers a revealing glimpse into oneself. I remember how my oldest son, as a young child, would stand for a long while gazing into the open 'fridge'. Finally, I asked him what he wanted. "I don't know but something," was his response. I, of course, launched into a righteous presentation



of how one should only open the 'fridge' to take out some particular food item. I remained confidently smug in my parenting acumen until I found myself, about ten minutes later, browsing through the fridge seeing what might look interesting...

We often laugh at children when they parade around, proudly proclaiming: "Look at my new shoes! Aren't they nice?!" We, of course, are far too refined to do that. We'll ensure that everyone notices a new item of ours in a much more subtle, sophisticated manner...

How often are our children involved in a skirmish with another child. We are seething at the injustice done to our little angel. 'They can do what they want to me, but don't touch my kid!,' we say to ourselves. We tell the child not to play with that child if he can't play nicely. Amazingly, ten minutes later, they are once again the best of friends, running arm in arm. They are over it — we aren't. Our thoughts? How can he forgive him so fast?! Why isn't he transgressing the Torah's commandments of not harboring ill feelings and not taking revenge? Why haven't I successfully educated him to be hateful...

It's so easy for us to get embroiled in that same midah (attribute) which destroyed the Beis Hamikdash. Furthermore, we are obviously still very involved

in that midah, otherwise, we'd have personally witnessed the rebuilding of the Beis Hamikdash!

In Eretz Yisroel, during the early 1900's, there were two hospitals available to the Yerushalayim residents. One was Shaarei Tzedek, run by religious Jews, and the other was a hospital run by missionaries.

At that time, many non-religious leaders had much animosity toward the religious leaders. Rav Yosef Chaim Sonnenfeld, the venerable elder of Yerushalayim, was the object of their hateful scorn. One of these virulently anti-religious Jewish leaders was very ill. After spending two weeks in the missionary hospital, his health took a serious turn for the worse and the doctors there threw up their hands in despair. His family brought him to be admitted to Shaarei Tzedek. The administrator there, upon hearing that he had been in the missionary hospital until that point, refused to have him admitted. A relative realized that the only one who could make this administrator change his mind was Rav Yosef Chaim Sonnenfeld.

"I rushed to Rav Yosef Chaim's house in the pouring rain and by the time I arrived I was soaked to the bone. When I entered his room, he was leaning over a large Talmud, engrossed in study. I knew he was saddened that I had left the ways of my parents, nevertheless, he greeted me warmly and invited me to sit down.

"I apologized for the disruption and I related to him the whole story. I included who the sick person was and which hospital

he had been in.

"Rav Yosef Chaim gently bent the corner of the page he was studying, closed the Talmud, stood up and began to don his coat. I explained that I hadn't meant to trouble him to travel to the hospital — all I wanted was a letter to bring to the administrator.

"When dealing with saving a life one doesn't send letters," he chastised me. He ran up the stairs and out into the street. Although he was seventy five years old and I was quite young, I could hardly keep up with him. The rain then worsened and I suggested that we wait under an overhang until it let up. His pace quickened as I heard him say to himself: 'We're saving a life and I should be deterred by raindrops?!'

"I entered the hospital behind him and I rushed into the room to hear his words to the administrator: 'Since when do you decide halachic questions of life and death? Admit him into the hospital and then we can discuss it!'. He then turned to me saying: 'Bring the sick man, every moment is precious!'

"My relative was admitted to the hospital and a mere two weeks later he was released with a clean bill of health. I was embarrassed to tell him how the person he hated so much had been the one who saved his life."

The Taxi Driver

A Taxi Ride Reveals a Surprising Relationship

It was the late 1970s, and Leslie Wenig had just finished three grueling years of law school and a bar exam. He couldn't wait to celebrate by getting away for a bit. He decided to take a trip to Europe before starting his new position in the fall. After touring the continent, he resolved to make a stop in Israel, where his grandparents had been buried a few years ago, to pay his respects. His grandparents, both Holocaust survivors, had fulfilled a lifelong dream to move from America to the Holy Land when all their children were married and settled. Leslie's family had held on to their apartment in Jerusalem, so he had a place to stay. Leslie knew that his grandparents were buried in Beit Shemesh, and once in Israel he didn't anticipate having any trouble finding the graves.

While the Sephardic cemetery in Beit Shemesh is ancient, the Ashkenazi one is much newer and less crowded. He arrived and began walking through the cemetery, reading the headstones. The graves were quite spread out, and he walked from stone to stone, unable to find his grandparents. It was a torrid August day, and the Middle Eastern sun beat down mercilessly on Leslie's head. He was extremely

out their hearts in prayer. The tomb

has a small dome-shaped structure over it that shelters visitors from the sun. Leslie figured he'd pray there a little and keep his grandparents in mind, as if he'd gone to visit their graves.

He hailed a cab and asked the driver how much he'd charge to take him to Kever Rachel. The driver, a coarse-looking fellow in jeans and a faded T-shirt, named a price in shekels that was about the equivalent of \$300—for a trip to a site that isn't much more than half an hour out of Jerusalem. "Are you crazy?" Leslie retorted. "That's outrageous!" The two men haggled furiously. Finally the driver said, "Okay, I'll take you for 86 shekels. But you can only stay inside for ten minutes!" Leslie shrugged, not quite taking him seriously. They set off for Kever Rachel and arrived without incident. Leslie went inside and began to pray. The holy ambiance of the site uplifted him, transporting him to a loftier sphere; he read the words in his prayer book and drank in new depths of meaning. He thought of his grandparents and prayed for them. Ten minutes passed, and another ten. He lost all sense of time.

When he finally emerged into the blinding Middle Eastern sunlight, he found himself face to face with a fuming cab driver. "We said only ten minutes!" the cabbie snarled. "Now the price is going to be 160!" He got behind the wheel with a disgruntled expression. "Okay, where to now?" Leslie told him to head to 23 Yahalom Street. He couldn't wait to get home and out of this cab; this driver was really a piece of work. The driver maneuvered the car onto the main road. Suddenly he remarked, "My grandparents lived at 23 Yahalom Street." Do you think I care where your grandparents lived? Leslie thought nastily. Nevertheless, after a few minutes he found himself saying,

"My grandparents also lived at 23 Yahalom Street." "Mine lived on the second floor," the driver said. Leslie wrinkled his brow. He knew there were only two apartments on the second floor. One belonged to his grandparents, and the other belonged to a lady who was close to a hundred years old. Could this cabbie have such an elderly grandparent? "My grandparents' name was Geller," the cabbie was now saying. Leslie almost fainted. His grandparents' name was Geller! How could this obnoxious cab driver possibly be related to him? "How are you a grandson of Geller?" he choked out.

The cabbie smiled as he threw a cigarette out the window. "Well, as you see, I'm a driver," he said. "Back in the seventies, I was driving at the airport, and I was hailed by an old couple with a bunch of suitcases. They needed to go to 23 Yahalom Street. "The old man was crying with emotion. As we traveled, he told me he was finally realizing his dream to live in Israel. He'd been through the Holocaust, raised a family in America, and now that they were grown up, he'd come here. "I felt so inspired by this elderly man and his tremendous love for the Holy Land. "When we reached the building, I couldn't just let them schlep their suitcases up the stairs by themselves. I got out and helped them. When they opened the front door, I saw all their furniture had arrived, but it was still sitting in boxes. I thought, how could they ever assemble all of it on their own? "The next day was already Friday, right before Shabbat. I spent the better part of the night putting together their furniture. It was a big job, and when I finished, I decided to ask them for some money for my pains. The old lady said, 'Come by later to eat some chicken soup. After that, I'll give you the money.' I came for the chicken soup, and then she told me, 'Now come back tomorrow for the cholent.' So I came back for the cholent, and in the end we all became very close.

They became my surrogate grandparents, and I became their personal chauffeur." Leslie sat in the back seat, astonished. It didn't surprise him that his open-hearted grandparents had befriended an Israeli man who was so different from them, but what were the odds he would end up in this same man's taxi? A thought occurred to him. "Hey," he said, "would you by any chance know where my grandparents are buried? I went to Beit Shemesh yesterday, but I couldn't find them." The man gave a snort. "Do I know where they're buried? Do I know?" He opened the glove compartment and took out a well-thumbed Sefer Tehillim and a yarmulke. He handed the book to Leslie, who opened the front cover and saw his aunt's name inscribed on the flyleaf. "Your aunt came to Israel, and she gave me \$100 and asked me to go to her parents' graves regularly to pray. So of course I go!" The cabbie gave another snort of laughter. "Do I know where my own grandparents are buried?" he repeated. The elderly couple's personal chauffeur then proceeded to chauffeur their grandson to the very gravesite he'd made a special trip to visit. Hidabroot.com

thirsty and hot, and becoming more and more upset as the time passed and he just couldn't find the graves. The driver was waiting impatiently for him, and he felt like he was going to faint from the heat and fatigue. Finally, he gave up. He got back in the cab and returned to his grandparents' apartment on Yahalom Street.

The following day, he decided not to repeat this trying experience. Instead, he thought he'd go to Kever Rachel, the gravesite of the biblical matriarch Rachel, a site Jews often visit to pour

When Tishah B'Av Falls On Sunday

Rabbi Doniel Neustadt

*A discussion of Halachic topics related to this Shabbos and Sunday .
For final rulings, consult your local Rav.*

Rabbi Daniel Coren Shlita

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The ninth day of Av, the day on which both Batei Mikdash were destroyed, not only commemorates the destruction of both Temples, but is also a national day of mourning for all of the tragedies and calamities that have befallen the Jewish people. This sorrowful fast day, which culminates the Three Weeks period of mourning, is replete with special halachos. In this discussion, we will attempt to review some of the special restrictions that apply to Tishah b'Av as well as the special halachos that apply to when Tishah b'Av falls on a Sunday:

ON SHABBOS CHAZON:

If one can keep himself occupied on Shabbos afternoon studying topics which pertain to Tishah b'Av or to mourning, he should do so(1). If he cannot, he may study what he ordinarily does(2). It is customary that Pirkei Avos is not studied on this Shabbos(3).

The usual seudah ha-mafsekes restrictions do not apply on Shabbos. At the last meal before the fast — which is seudah shelishis on Shabbos — one may eat meat and drink wine and consume whatever food he desires(4). One should not, however, specifically say that he is eating in order to have strength for the fast, nor is it permitted to swallow a pill that makes it easier to fast, since he would then be preparing on Shabbos for a weekday(5).

Eating seudah shelishis with family members is permissible. Company, however, should be avoided — unless one usually has company for seudah shelishis(6). Birkas ha-Mazon may be said with a zimun(7). Zemiros may be sung, even by one who does not always sing them(8).

Eating, drinking, or washing any part of the body is permitted until sunset only(9). If one recited Birkas ha-Mazon before sunset, he may eat or drink until sunset. No precondition is required(10). One may sit on a chair until nightfall(11).

Since it is not proper to wear Shabbos clothes on Tishah b'Av, it is recommended that one change clothes after nightfall, but before Ma'ariv(12). Baruch ha-Mavdil should be recited before changing into weekday clothes(13). No preparations for Tishah b'Av may be made until Shabbos is over. Tishah b'Av shoes or Kinot [unless studied on Shabbos] may not be brought to shul until nightfall, even in an area with an eiruv(14).

MOTZA'EI SHABBOS:

Shabbos shoes may not be removed until nightfall. The custom in many places(15) is to remove the shoes after saying Barechu at Ma'ariv. Others remove their shoes after reciting Baruch ha-Mavdil but before Barechu, provided that it is already nightfall(16). This option is advisable when there is large gathering of people [such as a camp] in order to avoid a long break

between Barechu and Ma'ariv(17).

Atah chonantanu is said in Shemoneh Esrei. Women must be reminded to recite Baruch ha-Mavdil before doing any work(18).

After Ma'ariv but before the reading of Eichah, a candle(19) is lit and Borei me'orei ha-eish is recited. If one forgot or failed to do so, Borei me'orei ha-eish may be recited anytime throughout the night(20).

Customarily, Borei me'orei ha-eish is recited by one person for the entire congregation. It is proper, though, that all the listeners sit down while the blessing is recited(21).

Preferably, women should listen to Borei me'orei ha-eish recited by a man. If they cannot do so, it is recommended that they recite their own blessing over a candle, but they are not obligated to do so(22). Some permit folding the tallis as on every motza'ei Shabbos(23), while others are stringent(24).

Dirty dishes from Shabbos should not be washed until Sunday after chatzos(25), unless they will attract insects, etc.

ON SUNDAY:

One who must break his fast because of illness should recite Havdalah before partaking of food(26). Many poskim(27) hold that wine or grape juice may not be drunk, and Havdalah should be recited on a Shehakol beverage such as beer, coffee, or tea [with or without milk(28)]. Another option is to use wine or grape juice, but have a minor [between the ages of 6-9] drink the wine. Other poskim allow even an adult to drink the minimum amount(29) of wine or grape juice(30).

There are various views among the poskim concerning the recitation of Havdalah for women who are not fasting [due to illness, etc.](31). The preferred option is that the woman's husband [or another man] should recite Havdalah(32) and that she or a minor drink the beverage. If that cannot be arranged, most poskim allow her to recite her own Havdalah(33). If she cannot or will not, there are poskim who permit her to eat without reciting Havdalah(34).

Most poskim hold that minors do not need to hear or recite Havdalah before eating(35). A minority opinion requires them to do so(36). One who must eat on Tishah b'Av in the morning should daven first, without tefillin, and then eat. If he needs to break his fast after chatzos, he should daven Minchah with tefillin and then eat. If he cannot daven Minchah until later in the day, he should still put on tefillin before he eats(37).

ON SUNDAY NIGHT:

After the fast is over, one may not eat until Havdalah is recited. Women should hear Havdalah from their husbands or a neighbor(38). If it is difficult for a woman to wait for Havdalah, she may drink before Havdalah(39). If drinking is not sufficient, some poskim allow her to eat without hearing Havdalah while others hold that she should make Havdalah herself(40).

Havdalah may be recited over wine or grape juice, and it need not be given to a minor to drink(41).

Only the blessings of Borei pri ha-gafen and ha-Mavdil are recited. Borei me'orei ha-eish is not recited, even if one forgot to recite that blessing the previous night(42).

Eating meat, drinking wine or grape juice, taking a haircut, shaving, doing laundry, sewing, bathing, and reciting Shehecheyanu should all be avoided until chatzos on Monday.

Email betjournal@gmail.com for footnotes



Jokes

The Chelm Files

A woman from Chelm was down on her luck. In order to raise some money, she decided to kidnap a kid and hold him for ransom.

She went to the playground, grabbed a kid, took him behind a tree, and told him, "I've kidnapped you."

She then wrote a note saying, "I've kidnapped your kid. Tomorrow morning, put \$10,000 in a paper bag and put it under the pecan tree next to the slide on the north side of the playground. Signed, Chelmer."

The Chelmer then taped the note to the kid's shirt and sent him home to show it to his parents.

The next morning the Chelmer checked, and sure enough, a paper bag was sitting beneath the pecan tree.

The Chelmer opened the bag and found the \$10,000 with a note that said, "How could you do this to a fellow Chelmer?"

What do you do if a man from Chelm throws a pin at you?

Run, he's got a grenade in his mouth!

Law Vacancy

There was a job opening in the country's most prestigious law firm and it finally comes down to Robert and Paul.

Both graduated magna cum laude from law school. Both come from good families. Both are equally well dressed and well spoken. It's up to the senior partner to choose one, so he takes each aside and asks, "Why did you become a lawyer?"

In seconds, he chooses Paul.

Baffled, Robert takes Paul aside.

"I don't understand why I was rejected. When Mr. Armstrong asked me why I became a lawyer, I said that I had the greatest respect for the law, that I'd lay down my life for the Constitution and that all I wanted was to do right by my clients. What in the world did you tell him?"

"I said I became a lawyer because of my hands," Robert replies.

"Your hands? What do you mean?"

"Well, I took a look one day and there wasn't any money in either of them!"

A Mother's dictionary.

Defense: What you'd better have around de yard if you're going to let the children play outside.

Drooling: How teething babies wash their chins.

Dumbwaiter: One who asks if the kids would care to order dessert.

Full name: What you call your child when you're mad at him.

Grandparents: The people who think your children are wonderful even though they're sure you're not raising them right.

Independent: How we want our children to be as long as they do everything we say.

Look out: What it's too late for your child to do by the time you scream it.

Puddle: A small body of water that draws other small bodies wearing dry shoes into it.

Show off: A child who is more talented than yours.

Sterilize: What you do to your first baby's pacifier by boiling it and to your last baby's pacifier by blowing on it.

Storeroom: The distance required between the supermarket aisles so that children in shopping carts can't quite reach anything.

Temper tantrums: What you should keep to a minimum so as to not upset the children.

Top bunk: Where you should never put a child wearing Superman jammies.

Verbal: Able to whine in words

Whodunit: None of the kids that live in your house.

Prefixes Before and After

'Pre' means before...

'Post' means after...

To use both prefixes together would be preposterous!

Dinner at the Restaurant

A young couple got married and went away on their honeymoon. After two weeks they came back and finally put away all of the presents they received from friends and family. Since this was a new home, the process took some time.

A week later, they received in the mail two complete dinner tickets for a very fancy and popular restaurant where you had to make reservations

months in advance.. They were very excited and warmed by the gesture of the person who sent this. Inside the envelope, however, was only a small piece of paper with a single line, "Guess who sent this."

The pair had much fun trying to identify the donor, but failed in the effort. They went to the restaurant and had a wonderful time. On their return home late at night, still trying to guess the identity of the unknown host, they found the house stripped of every article of value.


And on the bare table in the dining room was a piece of paper on which was written in the same hand as the enclosure with the tickets: "Now you know!"

The Shidduch Date


After being with his shidduch date for an hour, the man was more than ready to call it a night. Earlier, he had secretly arranged to have a friend call him to the phone so he would have an excuse to leave if something like this happened.

His phone rang and he left to answer it. When he returned to the table, he lowered his eyes, put on a grim expression and said, "I have some bad news. My grandfather just died."

"Thank heavens," his date replied. "If yours hadn't, mine would have had to!"

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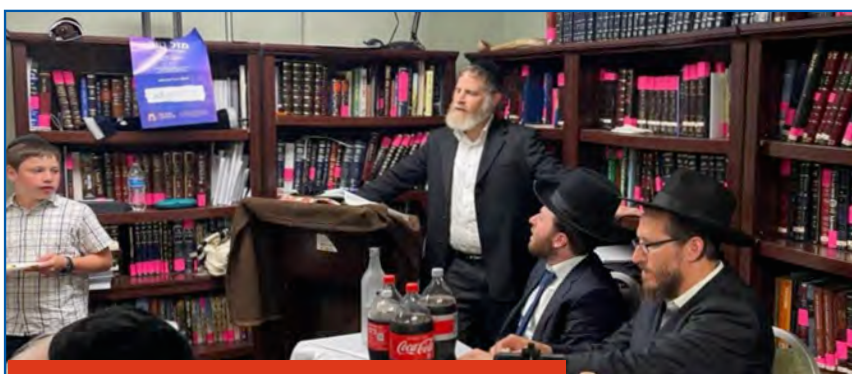
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Rabbi Corens Smichas Chuver Shiur making a Siyum



Rabbi Shia Stern Daf Yomi Shiur on Yuma making a Siyum



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Rabbi Zalman Heller

18 Upstairs – Office
Shacharis at 7:00

6:45-7:30am (Yiddish)

Rabbi Yitzchok Y. Klein

18 Main floor back room

9:00-9:45am

Rabbi Shea Stern

18 Upstairs - Office

8:45-9:45pm

Rabbi Yanky Model

20 Main Bais Medrash- Downstairs

Rabbi Zev Smith speaking at the night kollel on the topic of "Mourning the Bais Hamikdash"



THE EMBRACE OF THE KERUVIM

How to Discipline our Children

The Gemara relates that at the time of the destruction of the first Beis ha'Mikdash, the oppressors entered the Heichal and found the Keruvim embracing each other. They brought the Keruvim out to the public area in order to show everyone that the Jews themselves worshipped idols.

The Gemara in Bava Basra (99a) relates that when the Jewish people fulfilled the will of the Almighty, the Keruvim miraculously faced each other. When the Jewish people did not fulfill the will of the Almighty, the Keruvim turned away from each other.

The nation was punished with the destruction of the Beis ha'Mikdash because of their failure to repent and follow the will of Hashem. Why, then, at the time of the destruction were the Keruvim facing each other and embracing? They should have been facing away from each other in a display of Hashem's discontent with the nation. (RITVA, in the name of the RI MI'GASH)

RAV Chaim Shmulevitz zt'l suggests that the embrace of the Keruvim at the time of the Churban actually showed Hashem's love for His people as it usually did. The Keruvim's embrace showed the Jewish people that only after Hashem aroused His profound love for the Jewish people did He empower His attribute of justice to destroy the Beis ha'Mikdash. The Midrash says that the destruction of the Beis



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ha'Mikdash was a manifestation of Hashem's mercy, for He vented His wrath on an inanimate building and thereby spared the people (Eichah Rabah 4:14, cited by Tosfos to Kidushin 31a).

Rav Shmulevitz points out that we are supposed to emulate Hashem's ways. If we have to discipline our children, we must remember to do so with love and compassion. Just like Hashem shows His true love for us even in the worst of times, so too, we must display our love to our children when reprimanding them. The same applies if we are chastising someone for a wrongdoing; we must show our true love for them while doing so.

UFARATZTA

Reacting to a tragedy that happened in Crown Heights, Reb Chaim Trenk, a Belzer Chossid, expressed himself: "I don't

understand Hashem" ... My father said to him: "A G-D THAT I UNDERSTAND, I DON'T NEED."





RABBI NACHUM SCHEINER

ROSH KOLLEL

EARLY SHABBOS

STARTING TIME FOR THE MEAL PART II

Rabbinical Level Exempting a Scriptural Level

As mentioned, starting Shabbos as early as plag is only of a rabbinical nature, and we can raise the question: if our "Early Shabbos" is not a scripturally recognized part of Shabbos, how one can fulfill his Torah requirement to recite Kiddush at that time?

This question is discussed by the Magen Avraham, who quotes the Mordechai (one of the Rishonim) who explains that one can recite kiddush after plag since the Scriptural mandate is looming ahead, one can fulfill his requirement before it comes.

The Magen Avraham asks: how does this differ from the general rule that someone who is only commanded in a mitzvah of a rabbinical level cannot exempt someone who is commanded in a mitzvah of a scriptural level, which is a higher-level requirement? For example, a child's requirement to bench is only of a rabbinical nature and he cannot recite the bentching for a grown person who has a Scriptural requirement, even though he will eventually become bar mitzvah. Presumably, the same should hold true for performing the scriptural level mitzvah of reciting Kiddush at a time that is only rabbinically considered a part of Shabbos.

Something Coming is as if it is Already Here

The Chachmos Shlomo (Rav Shlomo Kluger) in his glosses on the side of the Shulchan Aruch explains that there is a fundamental difference between the two cases. There is Talmudic concept that anything which will be coming on that very day is as if it is already here and is not considered "too far away." Therefore, when it comes to someone who accepted Shabbos early, since he will have the requirement to do the scriptural mitzvah imminently, he can already fulfill the mitzvah now. However, a child will remain a child until his bar mitzvah and cannot be the one to recite the bentching for a grown person.

Based on this understanding, a child who is becoming bar mitzvah that very

night should be able to recite the bentching for a grown person, just as we can recite kiddush Friday evening before Shabbos actually comes.

Requirement to Recite Kiddush After Accepting Shabbos

The Chayei Adam suggests another answer to the Magen Avraham's question. A child has no Scriptural requirement at all to recite the bentching, and cannot be the one to perform the mitzvah for the grown person who does have a Scriptural requirement. However, a person who accepted an early Shabbos does have a Scriptural requirement to recite the Kiddush and he is allowed to recite it even before the time that the Scriptural requirement has begun.

The Torah Sanctions Reciting Kiddush Prior to Nightfall

The Netziv in his classic sefer on Chumash, Haamek Davar, as well as in his sefer Haamek Sheila on the She'iltos, has a different take on why one can recite Kiddush before nightfall. He asserts that even according to the aforementioned opinion of the Rambam that there is no Scriptural requirement to add on to the Shabbos, one can still daven early and recite Kiddush.

He explains that in regards to the yom tov of Shavuot, the pasuk uses the expression "b'etzem hayom," (on the actual day) to stress that when it comes to the yom tov of Shavuot, one is required to daven and recite Kiddush at nightfall. For this reason, he writes we have the minhag of not making early Shavuot. On the other hand, when it comes to Shabbos, as well as many other yomim tovim, this expression is not used. We can infer from this

omission that the Torah does sanction davening and reciting Kiddush prior to nightfall. Consequently, when it comes to Shabbos, the Rambam will agree that one can daven and recite Kiddush prior to nightfall.

Summary

The Shuchan Aruch rules that one can recite Kiddush before nightfall. There are a few reasons given:

Something coming is as if it is already here.

There is a requirement to recite kiddush after accepting Shabbos

The Torah sanctions reciting kiddush prior to nightfall.

- There is now a Kuntres of shiurim on the topic of "Early Shabbos" available, including topics such as:
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- Correct Times for Mincha & Maariv
- Kidush and the Seudas Shabbos
- Early Shabbos-Krias Shma & Bentching

- Husband & Wife, Yochid & Tzibur – Do All Have to Keep the Same Time
- What is Permissible to Do by Yourself, by Another Jew, and by a Goy

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MONSEY, NY

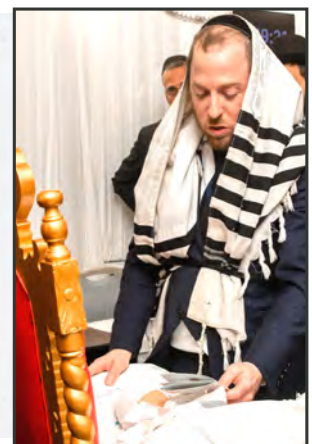
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SHEVA BROCHOS

The Reason to Require a Minyan at a Sheva Brochos

needs a minyan because it is a davar shebkdusha.

But, we still need to understand this concept. Why should sheva brochos be considered a davar shebkdusha? What is so holy about these brochos? The Shevet Halevi explains that since we are praising Hashem for the sanctity of the Jewish nation, this is the greatest form of kiddush Hashem.

To be continued...

COMMUNITY KOLLEL NEWS

The Night Kollol had the honor of hosting the renowned speaker, Rav Zev Smith, on Wed Night, July 7th, at 8:45pm. Topic: "Mourning the Beis HaMikdash – How to Connect to and Feel for Something We Never Knew."

THE KOLLEL BOKER

The Kollol Boker is wrapping up the perek Keitzad Mevarchin, which discusses the fundamental halachos of the brochos on various foods, with many chaburos that were given. This will follow with a big chazara, as well as a test on the entire perek.

YESHIVAS BEIN HAZMANIM

Ohr Chaim is excited to be hosting our 21st season of Yeshivas Bein Hazmanim for the entire month of Av, with Matan Schara B'tzida. The learning takes place from 10:00am-1:00pm, with breakfast and lunch served. YBH is starting Sunday, Jul 11, and will be going

What is the reason we need to have a minyan present to be able to recite sheva brochos? The Mishna in Megillah (23b) has a list of many things which require a minyan, including borchu. Kedusha, birchas kohanim. Krias hatorah, and sheva brochos. The Gemara there explains that anything which is a davar shebkdusha – something sacred – requires a minyan. The Shita Mekubetzes in Kesuvos spells this out clearly that sheva brochos needs a minyan because it is a davar shebkdusha.

The sefer Birchas Chasanim quotes the same in the name of the Brisker Rav. This is regards to the requirement to have a minyan for reciting the brocha of gomel after one was in danger. There is a machlokes if the one reciting the brocha can be counted to the minyan or if we need a minyan besides him. He quotes the Mishna Berura (219:6) who rules that he can be counted as part of the minyan, just like the choson can be counted in the minyan. The Brisker Rav questions this proof. He says that when it comes to sheva brochos a minyan is needed because it is a davar shebkdusha, and the choson can also make the minyan. When it comes to bentching gomel, where one must praise Hashem in front of the multitudes, perhaps a minyan in the audience would nbe required. We see that the Brisker Rav understood that sheva brochos



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until Friday, Aug 6.

New for this season: Rabbi Yosef Fried will be giving a daily chabura at Yeshivas Bein Hazmanim, on a variety of intriguing topics. Some of the topics will be:

- Listening to music
- Techeiles
- The proper brocha on pizza and mezonos bread
- Sherry casks
- And much more

MISHMAR

Ohr Chaim's Mishmar program takes place every Thursday night, at 10:15, giving young men in the workforce an opportunity to get together and enjoy each other's company, in true spirit of ahavas chavirim, with kugel and cholent. This past week the guest speaker was Rabbi Yehoshua Weber, Founder Ohr Tzvi, Rabbi Emertus, Clanton Park Synagogue.

YARCHEI KALLAH

Our Yarchei Kallah hosted a legal holiday shiur on July 4th, with refreshments. The speaker was Rabbi Moshe D. Lebovits, Rabbinical Administrator Kof-K, Kosher Business Development, and Renowned Author of Halachically Speaking. His topic was: "Traveling and Kashrus," and was followed by a Q&A.

His breadth of knowledge as well as his fascinating presentation held the audience spellbound, when he discussed many contemporary questions, such as buying cut fruit in anon-Jewish supermarket, as well as many other items sold in today's industry.

Wishing you a Wonderful Shabbos and an easy and meaningful fast,

Rabbi Nachum Scheiner

Sholosh Seudos And pre Taanis meal 6:30

Schedule Tisha BeAv '21

זמנים לתשעה באב תשפ"א

Shabbos Chazon / Erev Tisha BeAv

Early Mincha	6:00pm	
Shkia – Fast begins	8:25pm	
Maariv 1 Followed by Eicha	9:37	Tent ב
Words of Inspiration By Rabbi Coren	9:45	Tent א
Followed by Maariv 2	10:00	Tent א
Maariv 3 (kinos)	10:45	18 Main

Sunday / Tisha BeAv

SHACHARIS

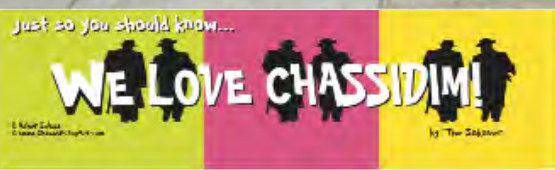
Followed by Kinos 18↑

ותיקין 5:20AM (Neitz 5:39)	20↑
7:30 Selected kinos	Tent א
8:00 Followed by full kinos in	Tent ב
8:30	18 Main
9:00	Tent א

Selected KinnoS with Explanation by Rabbi Eliezer Abish
Lecturer and Author "Portraits of Prayer"
Location: 18 Forshay Tent א **Time:** 9:45AM – 1:00PM For men & women

9:30	18 Main
10:00 Followed by full kinos in	Tent ד
10:15	18 Main
10:30	Tent ב
10:45	18 Main
11:00	Tent ב
11:15	18 Main
11:30	Tent ב
11:45	18 Main
12:00pm	Tent ב

HEICHAL HATORAH 18 UPSTAIRS DESIGNATED FOR KINNO S FOR ALL MINYANIM



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