

DEVORIM | 7 - 14 AV 5782 | (AUG 4 - AUG 11 2022)

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URGENT CARE 77 Route 59, Monsey, NY
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COMPLETE TISHA B'AV
SCHEDULE INSIDE

Shabbos Morning MINYAN STARTING AT 8:00^{AM} 18 FORSHAY RD. MAIN SHUL - ASHKNAZ

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BAIS MEDRASH OHR CHAIM
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18 FORSHAY ROAD | MONSEY, NEW YORK 10952
UNDER THE LEADERSHIP OF RABBI AARON LANKRY

Tisha B'av Boys Event

Rabbi Hoff 9:45-10:45
Rabbi Scheiner 10:45- 11:00
Rabbi Serebrowski 11:00- 12:30

Words of Inspiration

Children's Video

Ages: 8-12

Time: 9:45-12:30

Location: 18 Upstairs

יהי רצון שהימים האלה יתהפכו לששון ולשמחה

For Women

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

Presents:

Mrs Chani Juravel

LCSW noted lecturer and therapist

Topic:

Making Tisha Bav work for Us & G-d

Tisha B'AV Afternoon

Sunday August 7th

4:45-5:45

20 Forshay, Upstairs



Streaming Live:
TorahAnytime.com
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יהי רצון שהימים האלה יתהפכו לששון ולשמחה

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18 FORSHAY ROAD, MONSEY, NEW YORK 10952
UNDER THE LEADERSHIP OF RABBI AARON LANKRY

Presents:

R' Shmuel Beller

Holocaust Survivor, World renown Lecturer

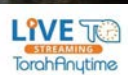
Topic:

Destruction Survival & Rebirth

Tisha Be'Av Night Motzai Shabbos Aug 6

10:15-11:15pm

18 Forshay – Tent א



Streaming Live:
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TISHA B'AV

TIKUN CHATZOS

1:00am - חצות הלילה

&

1:00pm - חצות היום

Followed by Mincha

18 Main Bais Medrash

תשפ"ב
Schedule Tisha Be'Av '22
זמנים לתשעה באב תשפ"ב

Shabbos Chazon / Erev Tisha Be'Av

Early Mincha	6:00pm	
Shkia – Fast begins	8:06	
Maariv 1 Followed by Eicha	9:18	Tent ב

Words of Inspiration By Rabbi Coren	9:30	Tent א
Followed by Maariv 2	9:45	Tent א

Maariv 3 Followed by Eicha	10:15	18 Main
Maariv 4 Followed by Eicha	10:45	Tent ב
Maariv 5 Followed by Eicha	11:15	20↑

Sunday / Tisha Be'Av

SHACHARIS

Followed by Kinot Tent א

ותיקון 5:35AM (Neitz 5:58)	20↑
7:30 Selected kinos	Tent א
8:00 Followed by full kinos in	Tent ב
8:30	18 Main
9:00 Followed by kinos with R' Abish	Tent א
9:15	Tent ד
9:30	18 Main
9:45	20↑
10:00 Followed by full kinos in	Tent ד
10:15	18 Main
10:30	Tent ב
10:45	20↑
11:00	18 Main
11:15	Tent ב
11:30	18 Main
11:45	Tent ב
12:00	18 Main
12:15pm	Tent ב

TENT א DESIGNATED FOR KINNOT FOR ALL MINYANIM

Select Kinnot

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 Hamikdash?
- 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



תשפ"ב
Schedule Tisha Be'Av '22
זמנים לתשעה באב תשפ"ב

MINCHA (Talis and Tefillin)

1:30PM	Tent ב
1:37 Mincha Gedola	18 Main
1:45	20 ↑
2:00	Tent ב
2:15	18 Main
2:30	20 ↑
2:45	Tent ב
3:00	18 Main
3:15	20 ↑
3:30	Tent ב
3:45	18 Main
4:00	Tent ד
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 Plag Minyan	Tent א
6:30	Tent ד
6:40	Tent ב
6:50	18 Main
7:00	20 ↑
7:10	Tent א
7:20	Tent ב
7:30	18 Main
7:40	20 ↑
7:50	Tent ג
8:00 Shkia Minyan	Tent ב
8:10	Tent ד
8:15	20 ↑

CHATZOS	1:01PM
PLAG	6:37 PM
SHKIA	8:05PM

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

6:37PM Plag Minyan	Tent א
8:05 at שקיעה	Tent א
8:15	18 Main
8:25	Tent א
8:30	18 Main
8:35 30 min after שקיעה	Tent ב
8:40	Tent א
8:45	18 Main
8:50	Tent ב
8:55	Tent א
9:05 60 min after שקיעה	18 Main
9:17 רבינו תם	Tent א
9:25	18 Main
9:35	Tent א

KIDDISH LEVANA
MIKVAH WILL BE OPEN MOTZAI TISHA BE'AV

DAF YOMI

R' Heshy Friedman

10:15-11:00pm - 18 Upstairs – Office

Tisha B'Av Events & Shiurim '22
אירועים ושיעורים לתשעה באב תשפ"ב

Motzei Shabbos

9:10 - 9:18 PM	SHMUEZ BEFORE EICHAH	TENT ב	R' A. LANKRY
9:30 - 9:45 pm	SHMUEZ BEFORE EICHAH	TENT א	R' D. COREN
10:15 - 11:15 pm	Inspiration from a Survivor	TENT א	R' S. BELLER
1:00 AM	TIKUN CHATZOS	18 MAIN	

SUNDAY

9:45am -1:00 pm	Select Kinus	TENT א	R' Eliezer Abish
9:45am -12:30pm	BOYS EVENT	18 ↑	R' Hoff, R' Scheiner
11:15 – 1:15 pm	Live tour of Yerushalayim	20 Upstairs	
1:00 pm	TIKUN CHATZOS	18 MAIN	
1:00 pm SHIUR	KAMTZA/ BAR KAMTZA	Tent ב	R' Daniel Coren
2:30 - 4:00 pm	R' YY Jacobson	Tent ב	R' YY Jacobson
3:00 -7:00 PM	BAIS HAMIKDASH 3D EXPERIENCE	Tent ד	
4:45 - 5:45 pm	Womens Lecture	20 ↑	Mrs. Chani Juravel
5:45 - 6:15 PM	Nacheim – Rays of Hope	18 ↑	R' Scheiner
10:15 pm	Daf Yomi	18 ↑ Office	R' Heshy Friedman

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18 Forshay-Tent Gimmel

3:00-7:00 Pm. באב תשעה באב Sunday Afternoon

ט' באב התשפ"ב



LIVE KINNUS

EXPERIENCE THE PAIN OF THE CHURBAN LIVE FROM YERUSHALAYIM WITH NOTED TOUR GUIDE AND LECTURER R' YEHOShUA YANKELEWITZ

SUNDAY, AUGUST 7 | 11:30 AM
20 FORSHAY ROAD (UPSTAIRS)

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כל המתאבל על ירושלים זוכה ודואה בשמחה (תענית כ')



THIS **TISHAH B'AV** AFTERNOON

תשעה באב **SUNDAY AUGUST 7**

2:30 pm - 4:00 pm

in Tent Alef

Be Inspired by **RABBI YY JACOBSON** שליט"א

TOPIC: LESSONS FROM HISTORY

FOR MEN & WOMEN

שמחו את ירושלים... שישו אתה משוש כל המתאבלים עלי' (ספר ישעיהו סו, י')

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Words of Inspiration by Our Rabbanim Tisha Be'Av 2022

Night

Words of Inspiration before Eicha

Rabbi Aron Lankry	9:10pm	Tent ב
Rabbi Daniel Coren	9:30pm	Tent א

Day

Rabbi Nachum Scheiner	10:45am	18↑
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Children's Program

Rabbi Daniel Coren	1:00pm	Tent ב
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Kamtsa Bar Kamtsa

Rabbi Nachum Scheiner	5:45
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Nacheim – Rays of Hope Tisha Be'Av in the afternoon

The Power of Encouraging Words

Rav Dovid Ashear writes that words of Chizuk are so powerful. They can take a person who is down and lift him up, & literally give him life. They can change lives & give people hope. Most people don't have the opportunity to physically save a life, but we all have the ability to enable others to live their lives with peace of mind & happiness. Our words can accomplish this. Words can bring life. When Hashem gave life to Adam and blew a Neshamah into him, the Targum writes that it was that soul which gave Adam the ability to speak. Speaking is a Divine characteristic that Hashem gave us, which can be used to do so much good. A few words of encouragement can go so far.

Rav Moshe Tuvia Liefv told a story about a boy named Shlomo who was diagnosed with cancer at the age of eight. He was not given too much hope. He battled the disease for years, and Baruch Hashem, he won. He eventually got married, and at the age of thirty, he was told that he was totally healed. He made a Seudas Hoda'ah, a meal of gratitude, for his family and friends. At the Seudah, he got up to speak to thank Hashem publicly. He said, "I also need to thank my pediatric oncologist who is in the audience today, because unbeknownst to him, he played a major role in my recovery, and it was not his treatments or his medications. "It was during a visit to his office at a time when my health was deteriorating, & my situation was very bleak. I overheard the doctor whispering to the nurse. He said, 'You see that boy, he is a strong boy. He is going to survive. He is going to live. I am telling you. He is a strong boy, and he is going to live!'

Every time a situation seemed too difficult to handle, I remember the doctor's words, and I willed myself to survive!" Shlomo then sat down & the doctor, who was not scheduled to speak, asked if he could address the audience. He said, "I have to tell you the truth. The story is not exactly as Shlomo related. I remember that time in the office. However, I did not believe that Shlomo was going to survive. "When Shlomo was leaving my office, another

boy with a similar illness was entering. I told the nurse that that boy was strong and that he was going to live. Shlomo heard me and thought I was referring to him, and that is what gave him the will to fight!"

The words spoken by that doctor, although unintentional, as we know there are no coincidences, literally brought him life.

Rav Ashear adds, "Everybody can give encouragement. It doesn't have to be in a speech given to a large audience. Just a few words to a friend, or even a stranger can make all the difference!" Torah U'Tefilah

What's a Father For?

Rebbetzin Slovie Jungreis-Wolff

One of the most difficult months for the Jewish nation is that of Av. Soon we will be sitting on the floor, mourning the Beis Hamikdash, remembering the glory that once was. We will think about the exile that until today we are in from the time that the Beis Hamikdash was destroyed. But even in all that pain, Hashem is sending us a message. The name of the month Av – means Abba, father. Hashem is our father. And no matter what, when a child knocks on the door of a father, a father has to open that door, no matter where the child has been, no matter what the child has done. When the child knocks and says, "Abba, Abba, Abba, please open the door for me," Abba always opens the door. This becomes our comfort in itself.

What is a father? Years ago, when my children were little, one of my daughters broke her hand. At the time, there was no one who could go with me for an x-ray. My husband had unfortunately dislocated his shoulder, so he was in a sling. My other children were very young and I had to bring them with me. And my father, who would normally have come with me, was that day in the country. He had gone to visit my sister, and it was a very, very long trip for him. My mother was out of town, so it was only my father that I could call. But just that morning he had gone by bus for his one-week visit with my sister and her family in the country. It was a boiling hot day, and it took him hours to get

there. When he finally got there, he called me and he could hear in my voice that I was so uptight. At the time, I was expecting and I wasn't able to bring my daughter in for the x-ray. So I had to take all my children, my husband couldn't come with me, and I couldn't go in with my little girl. I just didn't know what to do. I felt so helpless and soon I started to cry. I was so overwhelmed. And then my father said, "Sheifale (sweetheart), I'm going to come right home and I'm going to go with you to the doctor. Of course, I'll hold your little one." "Abba, are you joking? How could you do that? You just went to the country. This is your time away. It took you so long." I'll never forget my father's words. "Sheifale, what's a father for?" After that long, long trip, my father just turned around, and came home. I will never forget how he walked through my doors, with his smile and his arms open. No resentment, not being upset, just full of love.

My sister told me afterwards that when he had arrived to her bungalow, he was sopping wet from the heat. He was drenched in sweat. And he never mentioned a word. Just "Sheifale, what's a father for"

As we come to this month of Av, and we encounter suffering and challenge, whether for Am Yisrael or in our own lives, let's remember, "Sheifale, what's a father for?" Hashem is our Abba,

Mourning for My Son on Tisha B'Av

by Kimberly Mizrahi

I used to struggle to really mourn on this day. Now I don't even need to try.

When our six-week-old Avi died I emitted cries that I never knew existed. I had never experienced such anguish and pain.

That must be the pain that G-d feels for us since we've been exiled. Tisha B'Av is a day when we mourn all of our national tragedies, yet it is also a day when I am remembering my own personal tragedy. As I sit on the floor I have flashbacks to that last day when we came home from the hospital without our Avi. It's not that coming home without him

was strange; we had been doing that for nearly six weeks. It was the knowledge that he wasn't in the hospital waiting for us to come back, that we would never take him home, that I would never hold him again.

That day we came home as mourners. We took off our shoes, tore our clothes, sat on the floor and cried. For a whole week that was our reality.

On Tisha B'Av I feel I've been given permission once again to return to that deep intense mourning for my son. Everyone is sitting on the floor, everyone has removed their shoes, we are all mourning the tragedies that have befallen our nation. Today is a day when I do not have to pretend to be okay. I can let myself feel the pain and allow myself to remember. I do not have to explain to anyone why I am mourning; I am no different than anyone else.

On Tisha B'Av I beg G-d to remember me, just as I am remembering His pain. I beg for our exile to end so that I can once again have my baby. I sit on the floor and cry.

I used to struggle to really mourn on this day; now I don't even need to try. I just need to give myself permission to remember, to mourn and be sad. On Tisha B'Av there is no one to comfort me as the mourner like there was in that first week after Avi died. Today everyone joins me in mourning.

On Tisha B'Av G-d is mourning the loss of His children. The destruction of the first and second temple that caused us to be in exile, the Spanish inquisition, Crusades, pogroms, the beginning of WWI, and more. I finally understand the pain that G-d feels in having lost his children. Yes, we as a nation are still here, we still serve G-d as best as we can, yet it is not the same.

I finally understand that pain. I don't have to try to imagine; I know this pain first hand. I let the tears flow, I let the memories come back. I just need a big cuddle with my baby, but he is gone. Instead I sit here and allow myself to cry. Tisha B'Av is a day when I do not need to pretend I am okay. I allow myself to fall apart and mourn my loss.

TISHA B'AV ON MOTSEI SHABBAT: A PRIMER

ALWAYS CONSULT YOUR RAV

Rabbi Coren can be reached on

WhatsApp at 914-645-4199

When Tish'a B'Av falls out on Shabbat, we postpone the fast until Sunday, and on that Shabbat one may eat meat, drink wine, and even serve a meal like King Shlomo did in his day. We also sing Shabbat songs as usual, because there is no mourning on the Sabbath (concerning things done in private, see S.A. 554:19).

The Transition between Shabbat and Tish'a B'Av

However, there is an intermediate time between Shabbat and the fast, during which Shabbat has not yet ended but the prohibitions of the fast have already begun. Consequently, the time between sunset and shortly after the emergence of the stars is both Shabbat and Tish'a B'Av. During that time, it is forbidden to do anything that would appear like a custom of mourning, because we do not mourn on the Sabbath. On the other hand, after sunset, we avoid doing anything that is not necessary for the sake of Shabbat, like eating, drinking, washing, and anointing.

Seudah Shlishit

Therefore, we eat the third Sabbath meal (seudah shlishit) like we do on any other Shabbat, including the singing of Sabbath songs. However, we stop eating and drinking before sunset, because there is no obligation – from a Shabbat perspective – to continue eating seudah shlishit after sunset. It is also fitting not to sing joyous songs after sunset, and doing so does not constitute an expression of mourning, for people do not generally sing happy songs every moment of Shabbat.

Washing During the Transition Period

We also refrain from washing and anointing ourselves after sunset; after all, we do not bathe or anoint ourselves on Shabbat in any case. However, one who relieves himself during bein hashmashot should wash his hands normally, for if he washes only part of his hands as required on the fast, he is, in effect, mourning on the Sabbath.

The Changing of Clothes and Shoes

We remain in our Sabbath clothing, keep our shoes on, and continue to sit on chairs and greet each other until a few minutes after three, mid-sized stars appear in the sky. Then, we say "Baruch ha'mavdil bein kodesh le'chol ('Blessed is He Who separates between the holy and the mundane'), by which we take leave of the Sabbath. Afterwards, we remove our shoes, take off our Sabbath garments, and change into weekday clothes.

When changing from Shabbat to weekday clothing, one should wear clothing that was already worn the previous week, because one may not wear freshly laundered clothing on Tish'a B'Av.

Evening Prayer

Many communities have a custom to delay Ma'ariv until around fifteen minutes after Shabbat ends, in order to give everyone time to take leave of the Sabbath at home, remove their shoes, change their clothes, and come to the synagogue for Ma'ariv and the reading of Eichah in weekday clothes.

Havdalah in Speech and Over Wine

The fast begins immediately after Shabbat, making it impossible to say havdalah over a cup of wine. Therefore, we postpone saying this form of havdalah until after the fast. Nevertheless, we say havdalah – "Ata Chonantanu" – in the Ma'ariv prayers, after which we are permitted to do work. Women should say, 'Baruch ha'mavdil bein kodesh le'chol,' after which they are permitted to do work.

The Blessing over the Candle

In addition, we recite the blessing over fire on such a Motzei Shabbat, because this blessing is not dependent on the cup of wine. Rather, it is an expression of thanks to God for creating fire, which was revealed to Adam on the first Motzei Shabbat. The custom is to recite the blessing after Ma'ariv, before the reading of Eichah, because people light candles at that time. Women also recite the blessing over fire. If they are in synagogue, they should hear the blessing of the chazan (cantor), and have benefit from the light of the candle lit in their vicinity so they can see it. If they are at home, they should light a candle and recite the blessing (see, Peninei Halakha: Shabbat 8:1, footnote 1).

Havdalah over Wine after the Fast

At the end of the fast, two blessings are recited: Borei pri hagefen, and HaMavdil ('He Who separates'). No blessing is made on spices or fire.

When the fast is over, it is forbidden to eat before making havdalah over the cup of wine, because saying "Ata Chonantanu" or "Baruch ha'mavdil bein kodesh le'chol" permits one to do work, whereas havdalah over a cup permits one to eat and drink.

Pregnant and Nursing Women

Since the fast is postponed from Shabbat until Sunday, pregnant or nursing woman or someone who feels ill should consult their rav.

Havdalah for a Sick Person Who Needs to Eat on Tisha B'Av

A sick person who needs to eat on Tish'a B'Av, must say havdalah over a cup before eating. In such a case, it is proper to use chamar medinah, literally, a beverage containing alcohol, but is not wine, such as beer. In asha'at dachak (time of distress), one may also make havdalah on coffee, for some poskim hold that it is also considered a mashkeh medinah (Peninei Halakha: Shabbat 8:4). If one has no such beverage, he should say havdalah over grape juice, for since it has no alcohol content, it does not make one happy. And if even that is unavailable, he should say havdalah on wine and drink only a melo lugmav (a cheek full) [around 40 ml.]. A minor who eats on Tish'a B'Av need not say havdalah before eating.

The Laws of Mourning on the Day after Tisha B'Av

The majority of the Temple actually burned on the tenth of Av. Nevertheless, our Sages set the fast on the ninth of Av, according to when the fire began, but since in practice the majority of the Holy Temple was burned on the tenth, the People of Israel have a custom not to eat meat or drink wine on that date until mid-day. In addition, many Jews are accustomed not to take a haircut or shower in hot water, do laundry, or wear laundered clothes on the tenth of Av.

This year, however, when Tish'a B'Av falls out on Shabbat and the fast is postponed until Sunday, the tenth of Av, the customs of mourning do not continue after the fast, and one is allowed to bathe in hot water, do laundry, and wear laundered clothes. As far as eating meat and drinking wine we wait until Monday morning.

The Universal Relevance of Tisha B'Av

by Yosef Ben Shlomo Hakohen

On the Fast of Tisha B'Av, we mourn the destruction of our Holy Temple, a destruction that led to our long and painful exile from the Land of Zion. During the 19th century and during the 20th century, there were Jews who argued that the fasting and mourning of Tisha B'Av was no longer relevant. In 19th century Germany, some reformers argued that the new civil rights granted to Jews had made Tisha B'Av outdated. In their view, the primary reason for the mourning for the Temple and Zion was the loss of our civil rights; thus, now that some of our civil rights were being restored in the new Germany, there was no longer any reason to mourn. In the second half of the 20th century, there were Zionists who argued that since we have a Jewish state, Tisha B'Av should be abolished. In their view, the primary reason for the mourning for the Temple and Zion was the loss of our political sovereignty; thus, now that we have our own country, flag, and army like all the other nations, there is no longer any reason to mourn.

In an article written in 1855, Rabbi Samson Raphael Hirsch describes the attempt of one "modern" rabbi to abolish Tisha B'Av:

"One evening on the Ninth of Av, the Rabbi of a small town in South Germany had his synagogue brilliantly lit up and invited the members of his congregation to attend in their best clothes. This was the night when over the whole face of the earth, wherever a small group of Jews form a congregation and come together for prayer in the House of God, light, cheerfulness, and festive mood are banished from the gathering. Every person who calls himself a Jew sits mourning on the ground, and the Lamentations of Jeremiah over the orphaned city of God find an echo in every Jewish breast. And it was on this evening that the preacher mentioned mounted the pulpit and raised a loud protest against this sadness and this mourning and this yearning for Palestine. He accused the millions of his mourning brethren

in the whole world around him of treason and enmity toward the state and fatherland (where they were now living), and he called upon his dismayed congregation, in contrast to these millions, to show by means of a festive celebration their repudiation of the out-of-date yearning for Palestine...Jerusalem, he said, was here. Palestine was now situated on German soil." (Collected Writings, Vol 1)

Rabbi Hirsch writes that those who wish to abolish Tisha B'Av totally misunderstand the primary reason for our mourning. They do not realize that Jewish tears are shed and Jewish hearts grieve over the withdrawal of the Divine presence from our Land, which our sages refer to as the "Exile of the Shechinah." They forget that the Temple was the place where the Shechinah was revealed. They forget that the entire Land of Zion is to be a Sanctuary for the Shechinah. And they forget the universal and spiritual goal of Zion, for the Sanctuary of the Shechinah is destined to bring light and life to all humankind:

"It will happen in the end of days: The mountain of the Temple of the Compassionate One will be firmly established as the head of the mountains, and it will be exalted above the hills, and all the nations will stream to it. Many peoples will go and say, 'Come, let us go up to the mountain of the Compassionate One, to the Temple of the God of Jacob, and He will teach us of His ways and we will walk in His paths.' For from Zion will go forth Torah, and the word of the Compassionate One from Jerusalem. He (the Messiah) will judge among the nations, and will settle the arguments of many peoples. They shall beat their swords into plowshares and their spears into pruning hooks; nation will not lift up sword against nation, and they will no longer study war." (Isaiah 2:1-4)

When we yearn for the resurrection of Zion, teaches Rabbi Hirsch, we are not only yearning for our own renewal; we are also yearning for the renewal of the entire world. Rabbi Hirsch therefore makes the following, passionate protest to the reformers who would abolish the mourning for Zion:

"Does Israel alone scan the future for a sorely needed deliverance? Does only the Jewish salvation depend on the resurrection of Zion? Ask the states themselves whose jealously guarded interests you think it your duty to defend: ask these very states if they consider themselves to have reached the summit of human attainment, if they feel themselves already in possession of the magical wand of

paradise which will bring the world eternal joy and peace. As them how much consolation they are bringing into the slums, how much joy to the poor. Have they been able to lift up the downtrodden, to banish wretchedness, crime and vice, to give strength to the lowly and humility to the highly placed? Ask them whether they have been able to banish the curse from this earth, when God had intended that it be blessed, whether they have already discovered even the rudiments of a political system which unites justice and love, and where saintliness and earthly joy can dwell side by side without conflict." (Collected Writings, Vol 1)

Rabbi Hirsch adds: "Does the telegraph convey only, or even mostly, tidings of joy and peace throughout the world? Does the locomotive transport only wares of blessings and salvation from one land to another? Does the light of knowledge, the magic of technology, bring the world to the peak of happiness? Has the formula been found for resolving the contradictions of science so that, like the seven-branched menorah of Zion, the heavenly lights are turned towards the earthly and the earthly towards the heavenly, fusing into one flame which illuminates on high? Has the formula been found for turning man-made bread into the show-bread of God's blessing, each person having sufficient for himself and the wherewithal to help his neighbor, as well as the incense of contentment and cheerfulness that goes with it?"

Rabbi Hirsch then observes: "The persecuted, despised, misrepresented Jewish people is not the most unfortunate on earth, the one most in need of deliverance on earth. The whole earth is thirsting for deliverance. Sorrow and misery in hovels and palaces, in cities and states, arouse messianic yearnings in every heart. It is not only the Jewish people whose redemption depends upon the rebuilding of Zion, and surely, their confident expectation that the redemption will indeed come about is not the least valuable dowry which the Jew brings with him into the community of nations."

In this spirit, during the afternoon service of Tisha B'Av, we chant the words of the following Divine promise:

"I will bring them to My sacred mountain, and I will gladden them in My house of prayer; their elevation-offerings and their feast-offerings will find favor on My Altar, for My House will be called a house of prayer for all the peoples." (Isaiah 56:7)

Yosef Ben Shlomo Hakohen



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, and says in the name of Hashem, "The ox knows his master and the donkey his owner's feeding tray but My nation doesn't know and doesn't even consider Me. Woe guilty people, heavy with sin, evil and corrupt children who forsook Hashem and disgraced Israel's Holy One." (1:3,4) Yeshaya continues with more harsh words of chastisement, and says, "Why should you continue to be beaten if you just increase your straying? From head to toe there is no clear spot, only stabs, bruises and open wounds. But you have not treated them, not banded them or even softened them." (1:5,6) The prophet indicates that after all the beatings they have received the Jewish people haven't even made an attempt to rectify their faults.

Yeshaya then concentrated on the Jewish service in the Bais Hamikdash and attacked them even on that account. He expressed that Hashem was displeased with their sacrifices and lacked interest in their service. Hashem says, "When you come to see Me who asked you to trample on My courtyard? Don't continue bringing useless offerings; your incense is disgusting to Me. I cannot tolerate your gatherings on Shabbos and Rosh Chodesh, and I despise your festivals and celebrations; they're too much bother for Me." (1:12,13) 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. Yeshaya said in the name of Hashem, "When you stretch out your hands in supplication I will ignore you; even when you increase your prayers I won't listen because your hands are full of blood" (1:15). These last words refer to the increasing number of murders and crimes that were taking place amongst the Jewish people, even in the Bais Hamikdash proper. Yeshaya said that Hashem had literally closed the door on His people and was not interested in seeing or hearing from them anymore.

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 disgusted 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

second 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.

When my brother and I were kids we always got into fights and both got punished for it. It did not matter who was right and who was wrong. One day as usual we were going at it and my father came into the room he looked at us and we were terrified, we understood what was coming next. As he took off his belt something happened that never happened before; his pants fell down! The panic instantly dissolved and my brother and I were engulfed in gales of laughter. When my father saw us giggling and having fun he joined in and played with us.

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 companionate, 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
1:39, 2:00, 2:30, 3:00, 3:30, 4:00

SHABBOS ZMANIM

EARLIEST KABBALAS SHABBOS	6:39PM
CANDLE LIGHTING	7:49PM
MINCHA ^{18 TENT}	7:00PM
MINCHA ^{BAIS CHABAD}	7:59PM
SHKIYA	8:07PM
SHACHRIS ^{VASIKIN - DAF YOMI SHIUR}	5:18AM
SHACHRIS ^{ASHKENAZ 18 MAIN}	8:00AM
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
PIRKEI AVOS SHIUR -	-
MINCHA SHALOSH SEUDOS	SEE TB ZMANIM
SHKIYA - FAST STARTS	8:06PM
MARRIV	SEE TB ZMANIM

WEEKDAY ZMANIM

TISHA B'AV / SUNDAY ZMANIM ARE ON THE TISHA B'AV SCHEDULE

SHACHRIS

20 MINUTES BEFORE NEITZ 30 ON YOM TOV

M 5:39 T 5:40 W 5:41 T 5:42 F 5:43

MINCHA & MARIV

12 MINUTES BEFORE PLAG

M 6:23 T 6:22 W 6:21 T 6:20

MINCHA & MARIV

12 MINUTES BEFORE SHKIA

M 7:51 T 7:50 W 7:49 T 7:47

AUGUST 8 - AUGUST 12

NEITZ IS 5:59 - 6:03
PELAG IS 6:35 - 6:32
SHKIA IS 8:03 - 7:59

MAGEN AVRAHAM
8:54 AM - 8:58
GRA- BAAL HATANYA
9:30 AM - 9:32

Zmanim by our incredible Gabbi
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TZVI BLECH : Gabbai



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2022

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SHACHARIS MINYANIM

כתיקין	20 Forshay ↑	Brochos 30 min/Neuda 20 min before Neitz
כתיקין	18 Main	Sefardi Minyan with Birchas Kohanim
6:15AM	Tent א	
6:30	Tent ב	
6:45	Tent ג	
7:00	Tent ד	
7:15	Tent א	
7:30	Tent ב	
7:45	Tent ג	
8:00	Tent ד	
8:15	Tent א	
8:30	Tent ב	
8:45	Tent ג	
9:00	Tent ד	
9:15	Tent א	
9:30	Tent ב	
9:45	Tent ג	
10:00	Tent ד	
10:15	Tent א	
10:30	Tent ב	
10:45	Tent ג	
11:00	Tent ד	
11:15	Tent א	
11:30	Tent ב	
11:45	Tent ג	
12:00PM	Tent ד	

Tent א - 18 Tent
Tent ב - 20 Tent
Tent ג - 22 Tent
Tent ד - New Tent

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BLUEBERRY HILL ZMANIM

EREV SHABBOS PLAG MINYAN 30 Dr. Frank Rd. Entrance on Humbert
MINCHA **6:25** PLAG **6:45**



SHABBAS CHAZON - MY VISIT TO THE OHEL

As we get closer to Tisha Beav, the laws concerning the days preceding the fast day intensify. For example, most poskim who are lenient with eating meat during a siyum, discourage such practices from the seventh of Av and on. The reason is based on the Gemara itself that relates how three days after entering the sanctuary of the Bais Hamikdash and defiling it, our enemies burned down the holy Bais Hamikdash. It seems that from the seventh day onward each day grows dimmer. In fact, the Shabbas before Tisha Beav is referred to as Black Shabbas because it arouses a feeling of darkness. However, I would like to share with you my experience this week at the Ohel of the Lubavitcher Rebbe Z'L where I was inspired to look at these days from a different angle.



First, let me point out that the real name for this Shabbas is Shabbas Chazon which implies the opposite of darkness, as the word Chazon means vision and prophesy. How do we view both terms at the same time?

My visit to the Ohel wasn't planned. I had attended a levaya of the mother of our dear friend Shmulik Klipper which took place at the JFK cargo terminal. May the entire family have comfort amongst the mourners of Israel and Yerushalayim.

I was ready to go home but my friend suggested we go visit the Ohel which was close by. I liked the idea plus I knew that my wife's grandfather and other family members were buried somewhere close to the Rebbe's Ohel and I figured the nine days provided me with an opportune time to visit everyone.

When we arrived at the cemetery, we checked the computer for information on the Ohel and we found items dating back many years. To my amazement, I found the picture and date of my personal visit with the Rebbe 30 years ago!!

After visiting the Rebbe and locating the grave of my wife's grandfather, my friend and I did the traditional five-minute sit down. This means that inside the entrance to the main building people sit and watch videos of the Rebbe hoping to hear a timely message and we did. Several minutes into the video the Rebbe said the following: when there is an increase of darkness in the world, we must inject intense brightness into the world. This was all we needed to hear.

The nine days preceding Tisha Beav are indeed sombre, but they offer the greatest potential to produce light. As we get closer to Tisha Beav and enter an even more intense blackness, we increase our ability to ignite an even more penetrating luminosity. We can now understand why this coming Shabbas Chazon is a powerful opportunity to awaken tremendous radiance.

Each of us has the potential of being a source of light. We are made up of a Neshama and a body. Our Neshama is a candle of light and every time we act with Godliness, we infuse the world with brilliance.

The friend that drove me is one of 150 members of Chavarim, an incredible group that is certainly a Chidush to this world. It consists of volunteers who are ready, at a moment's notice, to assist others, whether it's to change a flat tire, charge a dead car battery or pull out someone stuck in the snow. It is mind-boggling and awe inspiring to know people who bring so much light into the world.

Weekday Minyanim



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New Daily Minyanim

מנחה ומעריב

Mincha & Maariv
Later Plag Minyan

Sunday-Thursday
July 31- Aug 5

פרשת דברים

Mincha 7:10
Followed by Mariv
Tent ב

Plag 7:22-7:28pm

*Remember to repeat
קריאת שמע

For more info and to find out about new minyanim starting soon
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Late Maariv Motzai Shabbos

Fifteen min, Half hour, One hour, One and Half hours, Two hours
Rabeinu Taam

18 Main Bais Medrash

דברים	9:35	9:50	10:20	10:50	11:20
ואתחנן	9:25	9:40	10:10	10:40	11:10
עקב	9:15	9:30	10:00	10:30	11:00
ראה	9:05	9:20	9:50	10:20	10:50
שופטים	8:55	9:10	9:40	10:10	10:40
כי תצא	8:40	9:00	9:30	10:00	10:30
כי תבא	8:30	8:45	9:15	9:45	10:15

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Rabbi YY Jacobson

THIRTY YEARS LATER

For a number of years, my brother has given a weekly Torah class in Manhattan every Wednesday night. Well attended by those who wish to broaden their knowledge of Torah, it has met success and enhanced many lives.

It was on one Wednesday night that a man who had never been there before entered the room and took a seat. Listening carefully to the class, my brother noticed rather quickly that something was amiss. The boy's motor skills were compromised. Aside from a speech impediment, the man had trouble functioning independently. And indeed, when my brother later spoke to him, he learned of the man's devastating story. He had been born with a neurological disease. Immediately after birth, the doctors informed the parents that their child would be slightly disabled and would need to receive special attention for the rest of his life.

Facing an uneasy situation, the parents were unprepared to raise a handicapped child. Deliberating what to do, they decided to place him in a special needs institution. From then on, never again did their lives cross. Sadly, the little boy grew up never knowing his parents.

This young boy was now a thirty-year-old adult. He had still never met his parents, although they both lived in Manhattan just minutes away from each other. Every month, his father would send him a handsome check and provide for all his needs, but never did he meet his parents face to face and create any emotional bond.

As my brother listened to this man's pitiful situation, his heart went out for him. Sincerely wishing he could help, he decided to broach the issue. Calling the man's father, he told him, "I have met your son, and I just want to let you know that he has such a spiritual and sensitive soul. He may be physically disabled and suffer from severe limitations, but I can guarantee you that it will be a privilege to meet him." A second later, the line fell silent. My brother hoped it was the operator.

Phoning the father again, he was met by a frustrated voice. "You didn't get the message. Mix out of my life!" Now my brother knew that it was not the operator. But he didn't give up.

Although it had been hard enough to make the initial phone call, and now he had engendered only further resentment and frustration, my brother was not ready to let it go. A few months later, he tried again. But this time, he called the man's mother. Maybe, he thought, as a yiddishe mama she would capitulate somewhat. After introducing himself to her and explaining why he was calling, he said, "I think you should meet your son." Crying could be heard on the other end of the line. And then the mother said, "I am sorry, but we are not about to revisit a decision we made thirty years ago. Leave it alone."

My brother then started reasoning with her. "I really don't understand. There are children who are orphans and are never able to meet their father or mother. They may go on for many years wondering what their parents were like. But here you are, living in the same city as your son a mere ten minutes away, and you deprive him of the opportunity to see you once! What is he asking for? He is not requesting to move

into your house nor is he demanding that you move into his. All he wants to do is see you. Is that too much to ask?"

After sending this strong message to the mother, she finally relented. "Okay, let me talk it over with my husband."

The next week, my brother called the man's father and made the same case he did the first time. But he did not get the answer he was looking for. "Let me think about it for a week," the father said. One week later, the father finally gave in. "Fine," he said, "we will agree to see him. But only on one condition; you come along." Figuring that the father wanted a buffer, my brother arranged that they would both come to the parents' house on the following Sunday.

When Sunday finally arrived, my brother and this boy headed over to the parents' house. The house overlooked Central Park in Manhattan and was graced with a beautiful view of the skyline of New York City. Quite clearly, this man's family was affluent.

As the boy sat down across from his parents, nobody's eyes met. Conversation slowly began about the weather, yet did not carry too far. Finally, though, my brother broke the tension. "We are here for one reason. When I met your son some time ago, I could immediately tell that he was someone with much depth. A sweet and kind boy, he holds much potential. I thought that it would be a privilege for his parents to meet him after so many years of separation."

The room then fell silent.

And then the boy started to speak. With his speech impediment, he said, "Papa, Mama, I am not perfect. As you know, I have never been perfect since birth. But so are you. Papa, Mama, I have forgiven you for your imperfections; I hope one day you will be able to forgive me for my imperfections."

The room then grew quiet again. It was not long until the mother began sobbing and walked over to her son to embrace him for what seemed forever. His father soon followed suit as well, and went on to hug his beloved son.

As my brother realized that he had achieved his goal, he gently excused himself and left the house. The man's parents would now take care of him. They had been reunited after living for thirty years in the same city, ten minutes away, yet so distant from one another. Their hearts which had been so far now become so close in a moment of mutual and unconditional love.

Upon reaching Tisha B'av, the day which is remembered for its calamitous destruction, we are reminded why it all came about. As our Sages teach, baseless hatred stood at its core (Yoma 9b). It is what brought Jerusalem and the Beit Hamikdash to ruins and what holds the potential of doing the same to families and friends. Yet there is a simple panacea to our desperate situation. And that depends on how we answer the question of this boy. Have we forgiven our children, our family and our friends for their imperfections? No one is perfect, but everyone has something unique to offer. Once we commit to adopting this attitude, we can look forward to heralding the long-awaited day of reuniting with our Father in Heaven and returning home where we belong.



Rabbi Reisman

A THOUGHT ON THE UPCOMING TISHA B'AV

Let me turn to one basic overarching thought regarding our 2,000 year Galus and the upcoming Tisha B'av. We find a number of places in the Torah that there is Kefitzas Haderech. In Parshas Chaya Sarah as is found in 24:42 (וְאָבָא הַיּוֹם, אֶל-). (הַעֲיִן). Eliezer has Kefitzas Haderech. In Parshas Vayeitzei as is found in 28:11 (וַיִּפְגַע בְּמִקְוֵם וַיִּלֶן שָׁם). In Parshas Behaloscha as is found in 10:33 (וַיִּסְעוּ) (מִמָּר יְרוּ, דָּרָךְ שְׁלֹשֶׁת יָמִים) before the Meraglim traveled three days travel in one day as Rashi point out (מִהַלֵךְ שְׁלֹשֶׁת יָמִים הַלְכוּ) (בַּיּוֹם אֶחָד). Kefitzas Haderech.

There is an old Kler that we always had. How does Kefitzas Haderech work? What is Kefitzas Haderech? I travel 100 miles and it takes me 2.5 hours and I did it in 2.5 minutes. That is Kefitzas Haderech. How does that work? Does it mean that I actually traveled 100 miles but time was suspended, so that after traveling the 100 miles and I get there I find out that only 2.5 minutes had gone by. So it is a miracle in Zman, it is a miracle in time. Or maybe not. Maybe it is a miracle in space. I traveled 100 miles in 2.5 minutes because the Ribbono Shel Olam compressed the 100 miles and I was able to go as if I was going just 100 feet and I got there 2.5 minutes later.

To illustrate the Chakira, if I had an odometer on my car and I was Eliezer and I traveled to find a Shidduch and I made it in one day. I traveled maybe 600 miles in one day. Did my odometer click off 600 miles of traveling, did I use up gas for 600 miles of traveling just that time was suspended, or no, the Pshat is that I only had to travel one day's worth of traveling and it is a miracle

In Parshas Behaloscha (I might have mentioned it this year) that the Taima Dik'ra (11:1) brings a proof that no you are traveling the whole time but it is a miracle in Zman because you are still traveling the 100 miles. But once you get there the time is earlier than it would normally be. An understanding of Kefitzas Haderech.

The follow up Kasha is why. If the Borei Olam is doing a miracle and you are traveling from NY to Liberty 100 miles and the Ribbono Shel Olam says it normally takes 2.5 hours for you 2.5 minutes. Why would the Ribbono Shel Olam do the Neis in a way that makes you be Mat'riach, makes you bother, makes you have the Shlep of the road and you get there and it is only 2.5 minutes. Let the Ribbono Shel Olam do the Neis the other way that it should be a quick trip so to speak? A trip that involves only traveling 100 feet and not 100 miles?

The important answer is this. There is something to the trip, there is something to the traveling. We tend to think that when there is a problem we just have to get past the problem and the idea is to be smooth, the idea is not to have the problem.

There was once a Yid who had 6 children and 3 of them were rebellious children and they gave him a lot of headaches and 3 were the smooth type. He told an Adam Gadol about his problem and he said I didn't ask the Ribbono Shel Olam for 6 children. Had He given me only 3 children I would have Nachas and I would be very happy.

To that this Adam Gadol replied, you are a fool. In Shamayim you were supposed to have 3 challenging children and that is your Tafkid. A Malach said You are going to give him 3 difficult children and no regular children. So the Ribbono Shel Olam said okay I will throw in 3 regular children. But your Tafkid is not the self-pilot children your Tafkid is the children that require your efforts and your Kochos.

Same thing here. We travel somewhere and we say it is Ratzon Hashem I am heading out. I am going and I am traveling to Eretz Yisrael. So I say let me just get there. No. the travel is meaningful. The going there is traveling. The effort that you put in is traveling. When you are traveling it is purposeful. The Tircha, the bother of getting there counts. The challenges, the difficulties that is the whole purpose of the traveling.

The mistake that people make is not appreciating the challenges on the way. It comes a Tisha B'av and many people have an attitude let me just close my eyes and open them up and Tisha B'av will be over. I fasted a whole day and accomplished, I fasted. No. The idea is not to get to the end of Tisha B'av without eating, the idea is to have a Tisha B'av that is meaningful. A Tisha B'av that counts for you, that is a source of Avodas Hashem. A source of Aliya in Avodas Hashem. It is not just to get there. It is how you get there. It is how you get there. The bother of getting there. The bumps on the road. They are purposeful. When there is Kefitzas Haderech, Hashem doesn't say alright you won't have the bother you will just be there. No. The bother is purposeful. Hashem doesn't steal that from you. The Tircha, the Shvitz, the bother. HKB"H doesn't steal it from you, not at all. You are Zoche to work hard.

It says in Parshas Maasei (וְאֵלֶּה מִסְעֵי יִהְיֶה, לְמוֹצָאֵיהֶם) this is where they were for their travel. I think that it is the Rogatchover who said you might think that the travel is just to get there and it doesn't matter. He said no (וְאֵלֶּה מִסְעֵי יִהְיֶה, לְמוֹצָאֵיהֶם) there is a purpose. The traveling itself, the Masa itself is for a purpose.

So Tisha B'av is coming and its challenges. The Minhagei Aveilos that we have all of this is purposeful. Someday it is going to go on the scale when we go upstairs when they judge the Maasei Bnei Adam. Tisha B'av is an opportunity to be really meaningful.

Try on the afternoon of Tishav B'av to take out a Sefer Iyov if you haven't learned it recently. Most of Iyov is very hard. But learn the first two Perakim. Geshmak! When I was a counselor I used to learn it with my campers and they used to beg me just to go further and I said no and we did the first Perek. The first Perek is fascinating. It is full of Mussar too.

So take an Iyov and learn it and then if you are in a Shul that has Rav Schwab on Iyov take out the Rav Schwab on Iyov and look at what he says on what you just learned. Even if hopefully Tisha B'av is a Yom Tov you can still learn Iyov and you are allowed to learn it on Yom Tov.

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



MIDDOS TREE

BY RABBI COREN

It's noteworthy that the Arizal's Yortzite falls out smack in the middle of the Nine Days. When we think of the Arizal we envision the holy town of Tzfas and we usually connect the Arizal to the secrets of Kaballah that he revealed to the world. However perhaps more significant for most Jews is the teachings of the Arizal regarding Ben Adam Lechavero. The Arizal tells us and it's quoted in many Siddurim that before a person begins to pray he should accept upon himself wholeheartedly to love every Jew like he accepts himself. What does this mean to us practically, especially in the realm of middos? The answer is that love has two facets.

First, as the Rambam explains, it means that we must review in our minds that we must be careful about not behaving in a manner that would bother another person in the same way it would disturb us. Secondly, when we see someone in shul we must identify them with a positive attribute. This can be transformative and raise our Tefilos to another level. Middos aren't just about what we should not do. It's an active choice which we ourselves make. Being sensitive to others makes us and the world a better place and offers a perfect preparation for the big day of Tishva Beav



GAN

HATORAH

Rabbi Yakov Yosef Schechter



Rabbi Steinfeld

LEARNING ON TISHA B'AV

PARSHAS DEVORIM SHABBOS CROWNS

אלה הדברים אשר דבר משה אל כל ישראל בעבר הירדן, במדבר בערבה

- Rashi says that Moshe specifically spoke to, "all of Klal Yisroel," for had he spoken to only part of the people, those who were absent could have said, "Had we been there, we would have refuted him." Therefore, Moshe gathered everyone, spoke to all of them at once, and gave anyone who wanted to refute it the opportunity to do so. The question is, what was it that the people could have answered to Moshe? On the words, "הואיל משה" - באר - Rashi says that Moshe said the Torah in seventy languages. Why did he do so specifically over here? Eiruvin 65a - Everyone could be exempt from judgment for their sins, for they could use the excuse that it was the Yetzer Hara which Hakodosh Boruch Hu created in man that caused him to sin. Bereishis 8:21 "כי יצר לב האדם רע מנעוריו" - "For the Yetzer of man's heart is evil from his youth." Another excuse one could use is that because he was busy trying to procure sustenance for himself and his family, he therefore was not able to serve Hakodosh Boruch Hu properly. His searching for sustenance caused him to do numerous sins, and to forget Hakodosh Boruch Hu and His Torah. These are nothing more than excuses, for the Gemara in Kid-dushin 30b tells us, "בראתי יצר הרע, בראתי תורה תבלין" - "I created the Yetzer Hara, and I created the antidote for it - the Torah." The Torah is the antidote and the light which leads one to the path of good. As far as one's excuse for sinning because he needed to earn a Parnassah, we already know from Yirmiyah 2:31 that he showed Klal Yisroel the jug which held the Mon. The Mechilta explains that Yirmiyah was telling Klal Yisroel that they must know that with the Mon, Hakodosh Boruch Hu sustained Klal Yisroel for forty years in the Midbar.

Avos 3:5 "כל המקבל עליו עול תורה, מעבירין אותו" - "If someone takes upon himself the yoke of Torah, then the yoke of government and the yoke of worldly responsibilities are removed from him". The truth is that the Torah came before the Creation of the world, and the world was created for the Torah. The Torah supersedes the world in every way and therefore one who learns Torah properly, Hakodosh Boruch Hu takes care of his sustenance. Through the forty years in the Midbar, whenever anyone sinned, there was an immediate punishment. They saw the cause and effect with their own eyes, and there was no doubt about it. That which one sees clearly with his own eyes, there is nothing to doubt, however, that which one hears through speech, it does not have the same impression, for perhaps it is not true. Prior to Klal Yisroel receiving the Torah, Moshe said that he was not a man of words. However, once the Torah was given to Klal Yisroel through Moshe, and all saw that Hakodosh Boruch Hu gave it through Moshe, then Moshe became a man of words. Moshe had no fear that Klal Yisroel would question

his words, for now they all saw the Toras Moshe. Moshe challenged anyone to refute him. One may have said that his Yetzer Hara was bigger than the next person's, and that is why he sinned. Moshe was telling them that such an answer would not work, for the Torah Hakdosha is the antidote to the Yetzer Hara, no matter how great it is. Moshe gave over the Torah in all the languages, for Klal Yisroel to know that the Torah is all encompassing of everything in this world, and there is nothing that could conquer the Torah. One needs to connect himself to the Torah Hakdosha, and then he will be able to conquer his Yetzer Hara. (מהר"ם שיק)

With this explanation, we can understand the words in Yirmiyah 9:12 "ויאמר ד' - על עגבם" - תורתית. Why was there a Churban Habayis, why did Hakodosh Boruch Hu leave Klal Yisroel? Hakodosh Boruch Hu said, because Klal Yisroel left His Torah. We know that the first Bais Hamikdash was destroyed because Klal Yisroel transgressed the three most severe Aveiros, and the second Bais Hamikdash because of their Aveiros Bein Odom L'chaveiro. If so, what was Hakodosh Boruch Hu answering them? Klal Yisroel were claiming that they were an Oness, for Hakodosh Boruch Hu created a Yetzer Hara, and it was the Yetzer Hara that was getting them to sin. The Torah Hakdosha is the elixir of life. It has the power to ensure that one stays on the proper path of Avodas Hashem. However, if one disregards the Torah, then he is considered negligent. He is giving the Yetzer Hara the ability to get him to sin - it is his fault. Hakodosh Boruch Hu was saying that had Klal Yisroel not abandoned the Torah, and held it dear and precious, then their learning the Torah would have shielded them from the Yetzer Hara and they would not have sinned. Had they not sinned, the Batei Mikdoshos would not have been destroyed. The root cause of the sins, was their abandonment of the Torah.

Moshe was the humblest person to ever live. His sole desire was to do everything he could for the sake of Klal Yisroel, as he saw himself a part and parcel of that one unit called Klal Yisroel. Moshe gave away of himself, as we see that after the Chet Ha'eigel, the crowns were removed from Klal Yisroel and given to Moshe Rabbeinu. He comes every Shabbos to give us back those crowns. He wanted to give everything he could of himself, for he was displaying what true Achdus is. If one sees himself as nothing more than a part of a whole, then he is willing to do anything for that whole. He gave Mussar to Klal Yisroel in a way that had a sting, yet at the same time was sweet as honey. He wanted Klal Yisroel to feel the sting so that they would do Teshuva, yet at the same time they had to feel the sweetness of the honey - that the Mussar was for their own good. Klal Yisroel always need to turn to the Torah Hakdosha and do so with an Achdus. The Churban Bais Hamikdash was due to a lack of Achdus, and its rebuilding will come in the Zechus of Achdus. May we be Zoche to return to the Torah Hakdosha with a complete Achdus and be Zoche to see the rebuilding of the Bais Hamikdash, במהרה בימינו אמן!

The Gemara in Taanis, daf lamed, amud alef says that all mitzvos that apply to an "avel" (mourner) apply on Tisha B'Av. Included in this category is Torah learning. It is permissible to learn "lyov" and the chapters in Yirmiyahu that discuss the misfortune that will befall K'lal Yisroel. This is based on the posuk in Tehillim that says, "Pikude.. mesam chei lev."

The Radvaz explains that even though learning Torah is a mitzva de'Oraysa and aveilus is a mitzvah de'Rabbonon, Chazal were "okeir" a de'Oraysa for aveilus de'Rabbonon because it is considered a "shev v'al taaseh" (refraining from doing.)

The Poskim argue whether an avel is required to learn these chapters in lyov, or is it an optional thing. The Aruch Hashulchan and Reb Shloima Zalman Auerbach are of the opinion that it is optional and the aveil has no chiyuv of learning Torah. The Divrei Yatziv and Rav Elyashiv held that there is always a chiyuv to learn Torah and therefore by definition one who is an aveil or someone on Tisha B'Av must learn the chapters mentioned above.

There is also a disagreement amongst the Poskim whether an aveil may think in learning. The Leket Yosher says it is permissible to do so whereas the Maharil says that it is forbidden. In a regular circumstance, thinking in learning is not considered learning, but in our case since the reason one is not allowed to learn is because of simcha and when one thinks in learning he will have the simcha, the Maharil is therefore of the opinion that one should not think in learning on Tisha B'Av or while in aveilus.

The question arises; may one learn the chapters mentioned above b'iyun or just b'kiyus?

Rabbeinu Peretz is of the opinion that one may only read, they may not be me'ayin. The Maharil argues with this and says that one may learn be'iyun also. The Maharil explains that when it says to read these chapters it does not mean like one who is reading without understanding, it means to fully understand it. Rabbeinu Peretz held that despite the fact that to learn be'iyun is difficult and therefore one may not have much simcha; nevertheless when one finishes learning something and accomplishes, there is a great simcha and that would be forbidden on Tisha B'Av or while in aveilus.

One may differentiate between learning alone where it would be muttar to learn b'iyun or when one learns with a chavrusa which would then be forbidden to learn be'iyun.

If one has a chiddush that one wants to write down on Tisha B'Av, he would not be allowed to do so according to Reb Shlomo Kluger. On Chol Hamoed the Poskim allow one to write chiddushei Torah despite the fact that ksiva is melacha; however, on Tisha B'Av where the problem is not so much melacha, but more so in the fact that it makes one happy to write chiddushei Torah, it would therefore be forbidden.

Let us hope that all these Shailos will be solved by the coming of Mashiach when we will be allowed to and required to learn Torah that makes us B'Simcha.



Tisha B'Av: Turning Mourning into Action

It is not enough to hope for redemption, we must be the catalyst for it.

On April 11, 1944, a young Anne Frank wrote in her diary:

Who has made us Jews different from all other people? Who has allowed us to suffer so terribly until now? It is God Who has made us as we are, but it will be God, too, who will raise us up again. Who knows – it might even be our religion from which the world and all peoples learn good, and for that reason and that reason alone do we now suffer. We can never become just Netherlanders, or just English, or representatives of any other country for that matter. We will always remain Jews.

Anne Frank was on to something. The Talmud asks, from where did Mount Sinai derive its name? After offering a few alternatives, the Talmud suggests that Mount Sinai comes from Hebrew word "sinah" which means hatred, because the non-Jews' hatred of the Jews descended upon that

mountain when the Jewish people received the Torah there. The Six-Year-Old Holocaust Heroine from Ukraine [READ MORE](#)

Torah demands a moral and ethical lifestyle, an attitude of giving rather than taking, a life of service rather than of privilege, that has revolutionized the world. The Jewish people have been charged to be the moral conscience of the world, a mission they have not always succeeded at, but that nevertheless drew the ire, anger and hatred of so many. For two thousand years the Jews were bullied and persecuted simply because of their Jewishness and all that stands for.

After the Holocaust, the world gave the Jews a reprieve from their hatred, becoming instead beneficiaries of their pity. But looking at events around the world, it is rapidly becoming clear that the last 70 years was an aberration. We are witnessing the rise of anti-Semitism, particularly in Europe, as the world reverts back to its

ageless pattern and habit.

The Midrash (Eichah Rabbah 1) teaches that three prophets used the term "eichah" – o how! In Deuteronomy, Moses asks: "Eichah, how can I alone bear your troubles, your burden and your strife?" (Deut. 1:12) In the Haftorah for Shabbos Chazon, the Prophet Isaiah asks: "Eichah, how has the faithful city become like a prostitute?" Lastly, Jeremiah begins the Book of Lamentations (Eichah): "Eichah, how is it that Jerusalem is sitting in solitude! The city that was filled with people has become like a widow..."



Eicha – How? How is it that anti-Semitism persists? Why must they rise up against us in every generation? On Tisha B'Av we will sit on the floor and wonder aloud, eicha? How could it be Jews in Eastern Europe have to fear for their lives yet again? Eicha – how could it be that today, with all the progress humanity has made, the ADL measures more than a quarter of the world as holding anti-Semitic views? Eicha – how could it be that terror persists, that three members of family gathering together on Shabbat to celebrate a shalom zachor could be murdered in cold blood?

Our job is to make sure we can answer the call of ayeka, where are you? Are you taking responsibility?

Rabbi Soloveitchik tells us that though the Midrash identifies three times the word eicha is used, in truth there is a fourth. When Adam and Eve fail to take responsibility, God calls out to

them and says ayeka, where are you? Ayeka is spelled with the same letters as eicha, leading Rabbi Soloveitchik to say that when we don't answer the call of ayeka, when we don't take personal responsibility for our problems and blame others, we will ultimately find ourselves asking eicha, how could it be?

We can ask eicha, how could all of these terrible things be, but we may never have a definitive answer. Our job is to make sure we can answer the call of ayeka, where are you? Are you taking responsibility?

We may not be able to fully understand why anti-Semitism exists, but we can and must remain vigilant in fighting it. We must remain strong in standing up for Jews everywhere. We must confront evil and do all we can to defeat it. And, we must do all that we can to take personal responsibility to fulfill the Jewish mission to bring Godliness into the world.

If individual Jews were hated for being the conscience of the others, all the more so does a Jewish country generate hate for being the moral conscience of the whole world, held to higher moral standards than any other country or state.

Our job is not to be discouraged by asking eicha, but to ensure that we can answer the call of ayeka. Anti-Semitism will not come to an end by assimilating and retreating. It will come to an end when we can positively answer the question that

the Talmud tells us each one of us will be asked when we meet our Maker: did you long for the redemption and did you personally take responsibility to do all that you can to bring the redemption? Did you truly feel the pain of exile and feel the anguish of the Jewish condition in the world? Do you truly and sincerely care? Did you anxiously await every day for Moshiach to herald in an era of peace and harmony, an end to anti-Semitism and suffering?

It is not enough to long for Moshiach, we must bring him. It is not enough to hope for redemption, we must be the catalyst for it. It is not enough to be tired of eicha, we must answer ayeka.

If we want to get up off the floor and end the mourning, if we want to finally end anti-Semitism, it is up to us to do what is necessary to heal our people, to repair the world, to love one another, and to earn the redemption from the Almighty.

PARSHAS DEVORIM

Can you figure out what each picture has to do with the parsha?



Rabbi Dani Staum

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Devorim – Parsha Pix Key

No Favoritism – The Torah instructs judges to not show any favoritism - 1:17

Review - Chumash Devorim is the review of all events of 40 years in midbar from its very beginning

Rosh Chodesh Shevat - Devorim 1:2 (Moshe began Devorim on Rosh Chodesh Shevat)

Bees – The Emorites attacked like a swarm of bees - 1:44

Walled Cities – The Torah describes the greatness of the victories over King Og and his nation, Bashan. Many of their cities were walled and well fortified - 3:5

I can't do this on my own - Moshe recounts that he felt overwhelmed with the nation's complaints - 1:12

North Turn – Describing the travels of the nation the Torah says they turned northward - 2:3

Why do you hate me? - In describing the sin of the spies and its aftermath, Moshe recounts that the nation complained that G-d hated them - 1:27

No Fear - The final pasuk in the parsha states that the nation should not fear the Canaanites they would encounter when they entered the Land - 3:22

The Prediction of the Chazon Ish

The wife of one of the greatest Tzadikim of Yerushalayim once developed pneumonia. This was not uncommon given the difficult conditions of those days, and the living conditions in the old apartments of Yerushalayim. Additionally, there was no good medication for this illness yet, as penicillin had not yet been discovered in the early days of the disease. The situation for this Rebbetzin worsened from day to day, and the doctors who were devotedly treating her, had already given up hope of her chance to recover. They declared with certainty that she had no more than three days to live, R”L. The situation was very serious, as the whole family relied on her. Some of the Tzadik’s students and relatives went to Bnei Brak to consult with the Chazon Ish, zt”l, as Chazal have taught in Bava Basra (116a), that whoever has a sick person in his home, he should go to a Talmid Chacham and request mercy for the sick individual. When they arrived at his house, they found the Chazon Ish sitting with his many Seforim. They immediately approached and pleaded for the life of the Rebbetzin. They mentioned that the doctors had given up hope, and that they said she had no more than three days to live. The Chazon Ish remained calm at the news. With a slight smile he asked with wonder, “What is all the commotion about? HaKadosh Baruch Hu created half the world in three days! Is it difficult for Him to find a medicine for the illness in three days???” And so, the Tzadik decreed, and Hashem fulfilled his words! In exactly the three days that the doctors had set for the Rebbetzin’s life, and was also set by the Chazon Ish for her cure, a new and unique medication arrived from the United States, which was specifically indicated for pneumonia. It was the famous penicillin. As soon as the hospital received the medication, they gave it to her in an effort to save her life. It was literally at the last moments! With the help of Hashem, the Healer of all flesh, the Rebbetzin was completely cured and went on to live an additional 40 years!



CHILDREN VISITING THE KEILIM MIKVAH



RABBI NACHUM SCHEINER MOHEL AT A BRIS

TZION B'MISHPOT TIPODEH V'SHOVEHA BITZDAKAH

Since we left Egypt, we had the Mitzvah of Tzedakah. This is what sustains the Jewish people. Even if someone suspects that the person asking for charity does not really need it, the very fact that they are asking is evidence that they have a very real need. We should give, without asking

questions.

Enthusiastically. And give with the right hand.

==== The Rebbe to Rabbi Moshe Gerwitz, General secretary of Agudas Yisroel, at a Yechidus, 1981.

UFARATZTA



RABBI BENTZION SNEH



ADAPTED FOR ENGLISH FROM THE WRITING OF RABBI SNEH

**TISHA B'AV
HOW SHOULD WE DAVEN?
WHAT MESSAGE ARE WE GIVING OUR CHILDREN?**

Crowds flock to Foreign countries, where we pour our hearts out in prayer, rightfully before a Tzaddik. We are told, there is no difference if the Tzaddik is still in this world or not...our prayers will reach the right destination. You can depend on it.

But the question, especially at a cemetery, comes up for us many times- how should we daven?

What form should our supplications take?

The question looms large on the holy day of Tisha B'Av, where we mourn the ultimate House of Prayer, the Beis Hamikdash.

Let the Kohein Gadol lead the way- The Chofetz Chaim, Harav Hagaon R' Yisroel Hakohein Kagan Zatz"l illuminates the right pathway for our prayers.

This Shabbos Chazon and this Tisha B'av- in fact the whole year through- Let us listen deeply to his wise advice told by way of a parable.

We spend our precious time in tefila beseeching G-d with all our personal requests and if we feel elevated, also with the needs of our communities.

Let's face it- it's how we're trained and what makes the most sense.

A child pleads to his father- please help. I need this I need that..

Just as our parents want to fulfill our every need- our merciful Father in heaven will surely hear us.

But yet, the Chofetz Chaim continues- if we only would realize the power of our prayers the power of our tears- we would daven as well and cry for the return of the Bais Hamikdash and the coming of Moshiaach speedily in our days.

When the Bais Hamikdash returns, the Shechinah- Hashem's holy presence will rest fully once more in this world and on our nation.

When this happens, our tradition teaches that all personal problems

will be answered and all illnesses healed- all worries will vanish..

Az Yimaleh Sechok Pinu. We will be gladdened once more; our souls brimming with happiness as we joyfully watch our problems disappear.

Let's hear the story of a prince who is exiled from his father's kingdom and forced to work as a laborer in a faraway land- a popular metaphor for this time of year.

After a while the King had mercy on his son and sent his royal messengers inquire after the prince and grant him some royal requests.

When they arrived at the faraway land- they could not believe their eyes. The prince had become a commoner...he did not resemble his former royal self even one bit!

After pleading with the prince, they finally convinced this shadow of a royal personage that he was once a prince and his father the king wants to help him and therefore he may ask for whatever he wants and the King will consent.

Dazed and confused, the prince / slave asked the royal messengers, meekly, as if looking through a darkened glass at his princely past-

Perhaps my father the King can ask my boss to give me a little more food each day and not give me such difficult work..

Upon hearing this the King broke down and cried..

If my son would only be in a position to realize, that he can ask to be returned to the Palace.. And as a prince he will get all he desires once more!

So to us, the Chofetz Chaim continues.. We have this most powerful tool, tefila and we use it to ask for a little more money, more parnossah, more things..

If we would only ask for Moshiaach and the return of the Shechina and the rebuilding of the Bais Hamikdash once more- both we and the entire Jewish people would be granted all we need!

May this Tisha B'Av bring us tangibly closer to the rebuilding of the Bais Hamikdash and the coming of Moshiaach speedily in our days, and may the tefilos of our heart and the yearning of our souls be answered for the good!

Translated by Rabbi Reich

JOKES

EATING HEALTHY

If I eat healthy today, then I can have one piece of candy as a reward.

If I eat unhealthy, I can have the whole bag

RELEASE DATE ISSUES

Why did Star Wars episodes 4, 5, and 6 come out before 1, 2, and 3? In charge of the release dates, Yoda was.

HEARING ISSUES

Three old ladies met on the street on a very stormy day. The wind was so strong and loud that they had difficulty in hearing each other.

"It's windy," said one.

"No, it's Thursday," said the next.

"So am I," said the third. "Let's go and have a drink!"

TWO ELDERLY WOMEN WERE FUSSING

Two elderly women were fussing about their husbands over tea one day.

"I do wish my Leroy would stop biting his nails. That makes me terribly nervous!" the first one said.

"Oh, my Elmer used to do the same thing," the other woman commented. "But I broke him of that habit real quick."

"What did you do?"

"I hid his teeth!"

TRYING TO WIN A NOBEL PRIZE

A man is driving down a country road, when he spots a farmer standing in the middle of a huge field of grass. He pulls the car over to the side of the road and notices that the farmer is just standing there, doing nothing, looking at nothing.

The man gets out of the car, walks all the way out to the farmer and asks him, "Ah excuse me mister, but what are you doing?"

The farmer replies, "I'm trying to win a Nobel Prize."

"How?" asks the man, puzzled.

"Well I heard they give the Nobel Prize to people who are out standing in their field."

WISH I'D SAID THAT

A pessimist is someone who has spent too much time listening to optimists.

Don't you hate it when someone answers their own questions? I do. 6:30 is the best time on a clock, hands down.

Try calling someone just to tell them you can't talk right now.

I can tell when people are being judgmental just by looking at them.

I had used up all of my sick leave, so I called in dead.

Don't worry if plan A fails. There are 25 more letters in the alphabet!

An apple a day keeps the doctor away...if you throw it hard enough!

Organized people are those who are just too lazy to find their things.

A psychiatrist is someone who will charge you money for answers that you can get for free from your wife or friends.

If you lend someone money and never see them again, it was

probably worth every penny.

Refusing to go to the gym is one of the best forms of resistance training.

I don't suffer from insanity—I enjoy every minute of it.

Whatever is eating you must be really hungry.

LOL has gone from meaning "laugh out loud" to "I have nothing else to say."

I would really like to help you out today. Which way did you come in? A balanced diet simply means a having cupcake in each hand.

MY WEDDING DAY

It was my wedding day, and no one was happier than my 78-year-old mother.

But as she approached the Chupa room, an usher asked, "Which side are you on?"

"Oh, no," she said. "Are they fighting already?"



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RABBI NACHUM SCHEINER

ROSH KOLLEL

Learning Torah on Shabbos which is Tisha B'Av

There is a big discussion in the poskim regarding learning non-Tisha B'Av topics on Shabbos, which is the 9th of Av.

The Rama writes that if Tisha B'Av falls on Shabbos, one should not learn after Chatzos – except for Tisha B'Av-related topics – just as he rules that one should not learn after Chatzos on every Erev Tisha B'Av. Others rule that one should refrain from these topics the entire Shabbos. The Acharonim wonder about this ruling. Since we usually do not observe public mourning on Shabbos, why should one refrain from learning on Shabbos?

The Chasam Sofer explains that the reason to refrain from learning is not because of mourning, per se. The reason why the Rama writes not to learn non-Tisha B'Av related topics is because when a person learns Torah it instills him with great joy, and it is not appropriate to enter into the sad day of Tisha B'Av full of joy. This reason would apply even if it is Shabbos.

The Bechor Shor has a different understanding. He explains that, just as we find that, in regards to “devarim she'bitzina” (certain personal matters), there are some rules of mourning, the same is true for joyful actions, such as learning Torah. He explains that there is only a mitzvah of oneg Shabbos, having pleasure, which is why we can enjoy all of his regular Shabbos delicacies. If one would refrain, it would be considered a public show of mourning, which is forbidden on Shabbos. On the other hand, there is no mitzvah of simcha on Shabbos, so one cannot perform joyful actions, such as learning. That is why one should not learn on that Shabbos (except for Tisha B'Av-related topics), because learning Torah brings joy to a person.

This may be the basis for the machlokes in the poskim, if one should refrain from learning non Tisha B'Av-related topics during the whole Shabbos or just on Shabbos afternoon.

According to the Chasam Sofer's explanation, it would be halachically equivalent to every Erev Tisha B'Av and would only apply to Shabbos afternoon. According to the Bechor Shor, we refrain from joyful activities on the whole Shabbos. This may also depend on the machlokes discussed previously, whether the fast day is, in essence on Shabbos, but pushed off until Sunday, or if the fast is on Sunday. If we say that Tisha B'Av is on Shabbos, we can understand the requirement to refrain from these topics the whole day of Shabbos. But if Tisha B'Av is set for Sunday, there would be no reason to refrain from Torah study until Shabbos afternoon.

In Conclusion

There are different opinions if one should refrain from learning non Tisha B'Av-related topics during the whole Shabbos or just on Shabbos afternoon. This may depend if the prohibition is not to enter Tisha B'Av joyfully, or because we cannot be b'simcha even on this Shabbos. In addition, if this Shabbos is like Erev Tisha B'Av it would only apply to Shabbos afternoon, but if it is like Tisha B'Av itself, one should only learn Tisha B'Av-related topics during the entire Shabbos.

Let us pray that, with the coming of Moshiach, Tisha B'Av will be a yom tov, and we will be allowed to study all of the Torah!

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.

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Beinyonei Dyoma and
relevant topics

NIGHT KOLLEL
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**SHUIRIM BY ROSH
KOLLEL & FEATURED
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• Daf Yomi
8:45-9:45

• Mishna Yomis
8:45-9:00

• ZERA SHIMSHON
SHIUR
8:15-9:00 *Thursday Nights*

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Breakfast 9:15-10am

Lunch 1:00pm

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20 FORSHAY - UPSTAIRS

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בענין דיומא ובענין הפרשה Erev Shabbos Halacha Shiurim

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18 Upstairs Bais Medrash

Shacharis

6:15 & 8:00am

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Rabbi Nachum Scheiner

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THIS TISHAH B'AV AFTERNOON

תשעה באב
**SUNDAY
AUGUST 7**
2:30 pm – 4:00 pm
in Tent Alef

Be Inspired by
**RABBI YY
JACOBSON**
שליט"א

TOPIC: LESSONS FROM HISTORY



שמחו את ירושלים... שישו אתה משוש כל המתאבלים עלי'
(ספר ישעיי' סו, י')

בס"ד

52

DAYS UNTIL UMAN

בס"ד

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