

Email "Sign up" to  
[betjournal@gmail.com](mailto:betjournal@gmail.com)  
to receive the  
weekly BET issue.



Shabbos Morning  
56XAVA PERBE



חודש טוב, חודש נהדר  
חודש של שמחה, חודש לתפארת,  
חודש רווי הצלחות, הגשמת חלומות ושאיפות.  
חודש של העדר כעס וכאוס  
חודש בו נצמח ונגיע גבוה.  
חודש של בריאות ואהבה

ראש חודש אב



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

**YOUTH  
MINYAN**  
9:30 SHACHRIS



**TISHA B'AV**

**TIKUN CHATZOS**

חצות הלילה - 1:00am

&

חצות היום - 1:00pm

Followed by Mincha

18 Main Bais Medrash



**TIKUN CHATZOS**

DAILY DURING THE NINE DAYS

**1:00PM**

FOLLOWED BY MINCHA

18 Main Bais Medrash

מקור הענין:

בימי בין המצרים נהג החת"ם סופר נהג לומר תיקון חצות עם בני הישיבה לאחר חצות היום וכן היה החפץ חיים אומרו והוא ע"פ מה שמביא במ"ב סו"ס תקנא ז"ל: בכונת האר"י כתב שיתאבל בימים ההם אחר חצי היום ויבכה כמו חצי שעה



*Women's Rosh Chodesh  
 Av - Get Together*

*Rebbetzin Esti Jacobson*

*Guest Speaker*

*20 Forshay Rd.*

*Downstairs*

*Monday July 12*

*9:45 A.M*

*Topic:*

*The Power of Av*

For more info. Contact Deena 917-913-7759

**Make  
 that call  
 to communicate  
 better!**

**Cloud Based Phone System**  
 Feature rich phone system and phone service available anywhere with internet connection

**On Premise Phone System**  
 Locally installed phone system for larger customers

**Business Voice Service**  
 individual phone lines

**EFax**  
 Send and receive faxes via email

**Text enable your office number**  
 Send and receive text messages from your office phone number

**JiveScribe (Voicemail Transcription)**  
 Instantly see what the message is about

Hi!  
 John from Jivetel here.

We've been in the telecom business for over 15 years.  
 If you run a healthcare facility, non-profit organization, school, restaurant, law firm, or own a small business, call or text us to see what we can do for you.  
 516-583-1000.



THE STAFF & KEHILA OF  
BAIS MEDRASH OHR CHAIM  
WISH A WHOLEHEARTED  
MAZAL TOV TO:

**R' BEN & MRS. RIFKY  
EINHORN**

(OUR AMAZING SECRETARY)

ON THE BIRTH OF A DAUGHTER

מי ייתן שבזכות הקטנה  
בביתכם תשרה תמיד השכינה,  
תגדלו אותה בנחת והמון אהבה  
ושתמיד היא תהיה לכם מקור לגאווה

# 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 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



שליט"א רבנא נחום שניינער אונטער די ריכטונג פון

Please join us for an intriguing shiur  
Insights of Maharal on the

פרשת השבוע

By

שליט"א רב סימחה בונימ בערגער

מורה דאטרא ק"ק ווילערוש גרין

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

שליט"א רבנא נחום שניינער אונטער די ריכטונג פון

**SCHEDULE**  
Seder 10:00am-1:00pm  
.....  
Breakfast 9:15-10am  
Lunch 1:00pm

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

20 FORSHAY - UPSTAIRS

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







# BET Parashat Masay

A story takes place in a faraway land that many of us have never seen though we have surely heard of. It is the famous city of Pressburg the home of the Chatam Sofer, one of the great Torah leaders of Am Yisrael. In the year 1809, 205 years ago, Russia and France were at war and the city of Pressburg was the battle ground. It was very dangerous as cannonballs fell all over the city and the citizens of Pressburg huddled in their basements for weeks. We all heard of the great French general Napoleon Bonaparte and it was his goal to advance the French culture. The Chatam Sofer had to leave at one point, for a short while to regain his sanity. One day it was all over and thankfully there were no buildings destroyed and no loss of civilian life. Life returned to normal; all that remained was the memory of the great inconvenience of being trapped in the basement for safety. The Chatam Sofer was bothered with the obvious question; what did Hashem want from us? What is the midah

kenegeg midah that can be the message to us?

The Chatam Sofer explained that cannons that don't do any physical damage but only emotional havoc is compared to Lashon Harah . Once you say something you shoot it out and there is no way to get it back or control it. So too the rockets cannot be retrieved after it is sent off and though it did not do physical damage it definitely caused emotional strain. It seems it may be a result of the great sin of Lashon Harah, which separates the nation.

The Parasha reviews all the travels that Am Yisrael journeyed throughout the dessert. It seems to be insignificant to reminisce over all the various travels, why indeed to we list the journeys? It must be that each location there was a different experience that helped in the total development of the nation. Each journey and each destination contributed towards the growth and maturity of the people culminating in their lofty status upon entering the land of Yisrael.

Which Jew has not experienced many wanderings in his existence? Whatever the challenges being encountered we must always go forward. So too today as we await the final redemption and suffer the pains of galus, we don't know Hashems ways but we do know how we got here. Sinat Chinam and Lashon Harah has landed our nation in this distressful state.

B"H, in our Kehila we excel at Ahavat Chinam but we can all make a difference with a concerted effort to refrain and distance ourselves from Lashon Harah. This will, according to Chazal, at least minimize the damage that could occur from falling rockets and will prevent any harm or destruction.

One day, we will understand clearly the 40 years of wanderings in the desert and even more so, the 2,000 plus years of our painful galus. Until that wondrous day, we can only aim to improve ourselves and correct the wrongs of the past.



NEW MINYANIM ADDED:

EARLY MINYAN MINCHA FRIDAY  
1:39, 2:00, 2:30, 3:00, 3:30, 4:00

## SHABBOS ZMANIM

|                                 |                        |
|---------------------------------|------------------------|
| CANDLE LIGHTING                 | 8:12PM                 |
| MINCHA 18 TENT                  | 7:00PM                 |
| MINCHA TENT ALEPH               | 7:30PM                 |
| MINCHA BAIS CHABAD              | 8:22PM                 |
| SHKIYA                          | 8:30PM                 |
| SHACHRIS VASIKIN DAF YOMI SHIUR | 4:54AM                 |
| 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                 |
| SHIUR ON PIRKEI AVOS PERK BEIS  | 7:30PM                 |
| MINCHA SHALOSH SEUDOS           | 8:00PM                 |
| SHKIYA                          | 8:29PM                 |
| MARRIV                          | 9:09PM 18 TENT, 9:14PM |

## WEEKDAY ZMANIM

SHACHRIS

20 MINUTES BEFORE NEITZ 30 ON YOM TOV

S 5:13 M 5:14 T 5:15 W 5:16 T 5:16 F 5:17

MINCHA & MARIV

12 MINUTES BEFORE PLAG

S 6:44 M 6:43 T 6:43 W 6:43 T 6:42

MINCHA & MARIV

12 MINUTES BEFORE SHKIA

S 8:17 M 8:17 T 8:16 W 8:15 T 8:15

**JULY 11 - JULY 16**

NEITZ IS 5:33 - 5:37  
 PELAG IS 6:56 - 6:54  
 SHKIA IS 8:29 - 8:27  
 MAGEN AVRAHAM 8:42 AM - 8:44AM  
 GRA- BAAL HATANYA 9:18AM- 9:20 AM

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

Summer 2021

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

ק"ץ תשפ"א

### 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 1 |
| 12:00  | Tent 2 |

מנחה ומעריב

|        |        |
|--------|--------|
| 12 MIN | Tent 2 |
| 12 MIN | Tent 2 |
| AT     | Tent 2 |
| 10 MIN | 20 T   |
| 20 MIN | Tent 2 |
| 30 MIN | Tent 2 |
| 40 MIN | 20 T   |
| 50 MIN | Tent 2 |
| 60 MIN | Tent 2 |

מעריב

|        |        |
|--------|--------|
| AT     | Tent 2 |
| AT     | Tent 2 |
| 10 MIN | Tent 2 |
| 20 MIN | 20 T   |
| 30 MIN | Tent 2 |
| 40 MIN | Tent 2 |
| 50 MIN | 20 T   |
| 60 MIN | Tent 2 |
| 72 MIN | 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](http://www.a18forshay.com) // [Secretary@a18forshay.com](mailto:Secretary@a18forshay.com)

### BLUEBERRY HILL ZMANIM

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

MINCHA 6:40 PLAG 6:58



Rabbi Coren

## MATOS MASAI, ROSH CHODESH AV, MANCHESTER RAV SEGULAH

Among the wonderful insights conveyed to me by Hashem is an explanation of the seemingly strange reaction of Moshe Rabbeinu to the tribes of Gad and Reuven in this week's parsha. The tribes came to him with a very practical problem: they had much livestock but the area on the western side of the Jordan River was too small and would not adequately accommodate them. So they entreated Moshe to allow them to settle on the eastern side of the river which offered unlimited space. Moshe became upset with this request and rebuked the tribes to the highest degree, even comparing them to the spies from 38 years before who had brought carnage for many future generations including our current lifetime during which we continue to mourn over the destruction of the Bais Hamikdash. Moshe's anger seems to be out of place.

In addition to the tribes' request to separate from the rest of Bnei Yisrael just for additional grazing land, Moshe Rabbeinu was also disturbed by the order of words used by the tribes to describe how they intended to build fences for their cattle and cities for their children. They should have shown concern for their children before their animals. We can assume that they did not believe their livestock was more important than their children so what was their big mistake?

[It is interesting to note that the specific order and wording of the tribes' petition is discussed in the Gemara-- תנאי ראובן בני גד --and provides us with a source for how to establish conditions stipulated between people in various different scenerios.]

The answer lies in the beginning of this week's Parsha, Parshas Matos which discusses Nedarim--vows and oaths. One of the most powerful statements is the following verse: לא יחל דברו ככל היוצא מפי יעשה --You should not profane His words; whatever He says, you should do. Many mefarshim point out the redundancy of the words לא יחל --Don't profane your words. The double wording emphasizes how powerful our words are, how holy. They can form something from nothing by making a neder. Indeed, we can make an ordinary object into a holy one that if touched or used after taking a vow can be considered a grave sin. Words create reality. We witness this from the creation of the world as described by the famous work called ספר היצירה. The world and all that exists in it are based on letters and words (see

Baal Hatanya regarding the verse לעולם השם נצב בדברך נצב בשמים, stand in Heaven and are holding it up.) The words of Hashem as mentioned in Pirkai Avos describe the 10 10-- statements-- used to establish the world and which continue to form the world every moment.

Rav Nachman writes in Torah 9 ותפילה בחינת נסים שהוא אין דרך הטבע כי לפעמים הטבע מחייב דברים והתפילה מהפכת את הדברים ועיקר הנסים היינו עיקר התפילה אינו אלא בארץ ישראל --Tefilos are not in the realm of nature and sometimes nature makes demands which our tefilos overturn. I would like to add that really every word that we utter is outside of natural orders and this is true especially in the land of Israel which does not exist within the normal rules of nature. One of the best examples is the Gemara in Kesubos that says that the land of Israel is called ארץ צבי because it has the ability to stretch like the skin of a deer. This Gemara explains various other Gemaras that describe the size of Israel as much different than it seems to appear on the globe. It's not a contradiction that Israel is similar to the Holy of Holies where the aron took up no space. Israel is like the Jewish people whose words can rise beyond the realm of nature and its limitations. I suggest that the starting point for change is appreciating the power and holiness of our words. לא יחל דברו --don't profane your words, don't forget how powerful they are especially with tefilos and when speaking about the land of Israel.

I think this was why Moshe Rabbeinu was upset with the wording and the order of Gad and Reuven's request and the lack of any exhibited emunah. There was really ample room in Israel for their animals to graze because that was Hashem's original plan. However the two tribes didn't have the proper appreciation and understanding of nature. Their words and thoughts lacked faith and were very disturbing for Moshe.

A good place to start rebuilding the mistakes of our past and specifically the destruction of the Bais Hamikdash is with our words. As the Chafetz Chaim explains in his introduction to his book, the destruction of the second Bais Hamikdash was essentially caused by Loshon HaRah, using our most powerful possession negatively instead of beneficially.

Last Shabbas I shared a story that Rav Zil-

## Beginning Meseches Sukkah It's time to join the Daf!



**Daf Yomi Shiurim**

**Daily Daf Yomi Shiurim**

**6:00-6:55am**  
**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

bershtien quotes in Aleinu Leshabeach about a Chasid who called Rav Zilberstein's kollel when Rav Elyashiv Z"l was very ill. He shared with the Rav that his Rebbe had been very ill too and together they recalled the words of the Manchester Rav who told them that he doesn't know of even one family that learns two halachos a day of the Sefer Chafetz Chaim that doesn't have hatzalah. So his Chasidim took upon themselves to learn 2 halochos a day and few weeks later the Rebbe was back to himself. Rav Zilberstien took the words of the Chasid to heart and immediately arranged that the kollel study each day the laws of Loshon Hara. After a few weeks, Rav Elyashiv too had a full recovery.

We all need Yeshuos and Nechamos. We all are feeling the awful pain that traumatizes the world, from the Meron tragedy to the dark clouds of the Miami rubble. In every home there exists a churban of some sort, hinting at the absence of Hashem's presence.

Let's take upon ourselves to learn two halachos of Chafetz Chaim each day and guarantee that whatever comes out of our mouths is holy.

May we see the redemption Bimhera Beyameinu

**Rabbi Aaron Lankry**  
Marah D'asra  
305-332-3311 | alankry@yahoo.com

**Rabbi Daniel Coren**  
דו"ט ג' - מגיד שיטור  
914-645-4199 | rabbidac@gmail.com

**Rabbi Nachum Scheiner**  
Rabbinic Coordinator,  
Rosh Kollel, Kollel Boker & Night Kollel  
845-372-6618 | rabbisheiner@18forshay.com

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





## TWO ROADS DIVERGED IN THE WOOD OF JEWISH HISTORY

### Two errors we have made in trying to bridge the old and the new

"Moses wrote their departures according to their journeys ... and these were their journeys according to their departures." -- Numbers 33:2, this week's Torah portion, Maasei.

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

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

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

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

First, what is the actual **meaning** of "departures according to their journeys," and "journeys according to their departures?"

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

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

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

### Past & Future

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

The "journeying" Jews focus on the constant changes in history: the fluctuating trends, the cultural developments, the novel inventions, and the newly discovered wisdom. These Jews are sensitive to the winds of progression, to the alterations in the

human climate, and to the opportunities and challenges that lay ahead. They aspire to define Judaism - or a philosophy of life -- that would be relevant to the contemporary conversation of humanity in its journey toward its own self-defined "promised land."

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

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

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

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

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

Yet in their attempt to hold on to the sacred past, they often stifle the ability to utilize and actualize the new energy of today, to discern the voice of G-d not only in the ancient, but also in the present, not only in the world that was, but also in the world that is. In their hope to continue the chain of history by adding their identically matching link, they fail to create space for freshness, for creativity, for authentic self expression. In their genuine zeal to protect the "piano" of Judaism,

they scoff at any new composition, failing to realize that the very same piano keys allow for infinite compositions. The word of G-d, articulated in the Torah, can and must serve as a blueprint for the challenges of today, not only for the dialogue of the past.

### The Tree & the Roots

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

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

\* My thanks to R. Shmuel Kuperman who shared the nucleus of this idea with me, as he heard from Rabbi Israel Meir Lau. Thank you to Yaakov Shlomo for his assistance in writing this essay.

## DR. SIMCHA



There's an expression  
KISS = Keep It Simple Stup.  
id

Begin "aileh mas'ai etc asher Yutz'u from Mitzrayim"

THE WAY TO GET OUT OF ME'TZORIM ( terrible situations ) is MAS'EI !!!

HASHEM taught us by Avrohom "LECH LE'CHA"

'KEEP ON MOVING'

Moshe Rabbeinu became MOSHE because he learnt that ( va'ailech moshe ) in o order to MOVE AHEAD,

"KEEP ON MOVING "

Everyone of us should do the same !! We're looking ahead with joyous

anticipation to TISHA B'AV the future's greatest & biggest YOM TOV.

Hope you enjoyed, if not

MOVE ON , □ there will be more in the future. Have a fabulous joyful ( & shared ) Shabbos Rosh Chodesh.

Avi W.



# Getting A New Car During The Three Weeks

The following question came before Reb Shmuel Darzi. A young man whose parents were not frum bought him a brand-new car and gave it to him during the three weeks. There are a few questions to discuss about this. Number one: What bracha does one make on a new car, Shehecheyanu or Hatov VeHameitiv? Number two: Do we make the bracha of HaTov VeHameitiv during the three weeks? Number three: can the gift recipient drive the new car and make the bracha during the three weeks, or should he wait until after the three weeks? If the person does drive it and the novelty will last until after the three weeks could he still make the bracha then? Number four: is there an eitzah that he should use the car for the first time on Rosh Chodesh Av if it falls out during a weekday since we have the minhag to make a Shehecheyanu on Shabbos during the three weeks.

The concept of Shehecheyanu during the three weeks is discussed in Shulchan Aruch 551:17 stating that one should not make a Shecheyanu on a new fruit or new clothing during the three weeks. On the other hand, if someone makes a Pidyon HaBen, he should say the bracha and not lose out on doing the mitzvah on time. The Mishna Brura says that the reason we don't say Shehecheyanu is not because of aveilus, but rather because these are days of punishment and therefore it is not k'dai to say Shehecheyanu. The Gra and the Taz argue with this position, therefore on Shabbos we need not be machmir and one may eat a new fruit or wear new clothing and say Shehecheyanu on Shabbos. The Mishna Berurah says that putting on a new begged or eating a new fruit is only allowed on Shabbos that is before Rosh Chodesh Av, and during the nine days one should not make Shehecheyanu, even on Shabbos.

It would seem to be that in the scenario mentioned above, one would not be able to use the new car during the three weeks because it may not be used on Shabbos. One could argue and say that a car is different than other items since the novelty does not wear off, whereas eating a new fruit it is a one-time novelty. The problem with this reasoning is that clothing should be the same as a car since the novelty does not wear off with a one-time use, yet the Mishna Berura does not differentiate between clothing and a new fruit. Regarding waiting until Rosh Chodesh, the Shaarei Tzion 99 brings down Reb Akiva Eiger who says that Rosh Chodesh will have the same din as Shabbos. The question is, since we find that on Shabbos Rosh Chodesh one can't say Shehecheyanu on a new fruit, how can someone say Shehecheyanu on a new car on Rosh Chodesh? The answer could be that it is davka regarding new

clothing that it is forbidden from Rosh Chodesh and on, even on Shabbos, but eating a new fruit would be permissible on Shabbos, even after Rosh Chodesh. Maybe, when it comes to a new car, the din will be the same as a new fruit and we could be maikil. The truth is, we can say that davka a fruit, which is not a simcha gedola, would be permissible to eat on Shabbos after Rosh Chodesh. However, regarding a new car, which brings great simcha, it would stand to reason should not be able to be used until after the three weeks. Despite the fact that Shehecheyanu won't be a problem, the fact that it brings great simcha is, and we know that mishenichnas Av mema'atin besimcha.

What bracha should be made on a new car? We know the rule that we say Shehecheyanu on whatever item brings simcha to a single person. If the item makes more than one person happy, we say the bracha of Hatov VeHameitiv. In the event the person with a new car has a family, he would need to say Hatov VeHameitiv as is brought down in the Igros Moshe vol 3:80. May a person make the Bracha of Hatov VeHameitiv during the three weeks? Is it similar to Shehecheyanu or not? The Yaavetz and Sharei Teshuva 551:10 and Igros Moshe vol 3:80, among others say, that one may say the bracha of Hatov VeHameitiv during the three weeks. The reason for this is not that it is because of aveilus, but rather it is a zman of puraniyos, so it is not appropriate to say that we lived and arrived at this time of good fortune. However, the bracha of Hatov VeHameitiv is not saying that we are happy at this time, just on this particular good thing that happened, therefore one may say it during the three weeks. The Sefer Kara Olei Moed 2:5 and the Kaf HaChaim Hilchos Birchas Hayayin 175:11 say that during the three weeks, when one does not say Shehecheyanu, one should refrain from saying Hatov VeHameitiv on a second cup of wine. Although the bracha of Shehecheyanu is for a single person and Hatov VeHameitiv is for more than one person, both have the same restrictions during the three weeks. The reason we don't say these brachos is because these are days of aveilus. Since the majority are meikil on Hatov VeHameitiv, one could be lenient, especially since the Gra and Taz argue regarding Shehecheyanu as well. It would seem that one can make Hatov VeHameitiv on wine on Shabbos even if it is Rosh Chodesh Av.

The Igros Moshe in vol 3:80 differentiates between a person who gets a car for pleasure and one who gets it for parnassa. If it is for pleasure, he should not use it initially during the three weeks since he will need to say Shehecheyanu. If someone gets a car or truck for parnassa, then it may be used during the three weeks and he will not make a bracha until after Tisha B'Av.

May we all be zocheh to say Hatov VeHameitiv upon seeing Eliyahu Hanavi and Mashiach, even during the three weeks!

## How to Achieve Ahavas Chinom- Unconditional Love

Between Shiva Asur B'Tamuz and Tisha b'av we must concentrate on ahavas chinom, unconditional love. We have to learn to judge people against the entirety of their life experiences and not based on our own personal viewpoint. It is impossible to understand a person without this.

There is a story of two brothers who lived side by side for many years on neighboring farms until one day they quarreled over something foolish. It was the first and only serious dispute between them that occurred during all of their 50 years of life. Until that day they always worked the fields together, shared knowledge and agricultural produce and knew how and when to help each other when needed. It all started with a little misunderstanding and as sometimes happens in such situations, the disagreement turned into an unbearable situation, abusive exchanges and then - weeks of silence. One day there was a knock on the door of the older brother's house. In the doorway stood a bearded carpenter with a toolbox. "I need work for a few days," said the stranger, "do you need some repairs on the farm?". "Yes," said the farm owner, "I have a job.

My neighbor, who also happens to be my younger brother, lives on a farm across the river. Until recently we had an amazing open green space between us but then he tilled the area and it is clear he must have done this to hurt me. With your help I can get even with him said the older brother." Do you see the trees next to the barn? I want you to build a three-meter-high fence out of them. I never want to see him again." The carpenter was silent, he thought for a few moments, and finally just said, "I see. "When the farmer came to the river to see the completed project, he was completely stunned. His eyes seemed to pop out of his eye sockets, and he

could not get a word out of his mouth. The younger brother also came to the creek channel. He excitedly hugged his older brother and said, "You are something really special ... you have built a bridge, after all I have said and done!" While the two brothers hugged each other, the carpenter gathered his tools and intended to go. The brothers turned to him and said "Please, stay a few more days - we have a few more things to fix on the farm."

I would very much like to stay, dear gentlemen," replied the carpenter," but I have many more bridges to build elsewhere and many more things to fix ...".

Many times we let anger take us away from the people we love, and allow pride to come before affection. Do not let this happen, know how to forgive and appreciate what you have. Always remember: the past does not matter but in the future try to build your bridges when necessary, and always cross them with a smile.

Seeing a complete picture is of equal importance.

A couple had an only son and loved him very, very much. One day the parents sat on the porch and watched their son play in the yard. Suddenly they saw a large man beating their son on the back. The frightened parents started shouting at the man:

"How dare you hit a little boy!" But the man continued to beat their son. Immediately, the father went down in a rage and without question began to hit the man. After all what justification could there be for beating a young boy. After beating the man, the man looked at the father and asked, "Why don't you ask why I beat your son?" And began to tell him: "Your little son was suffocating while eating bread. I saw this; I approached him and tapped him on the back to get out the bread stuck in his throat. Is that why you should hit me! " The boy's father realized that the man's actions were correct, immediately regretted it, apologized, pulled out his wallet and compensated him financially and thanked the man who saved his son.





## 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.

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 Deu-



teronomy, 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.





### UNDERSTANDING MESIRAS NEFESH (AND THE NINE DAYS)

20a (4 lines from the top) (אמר ליה רב) פפא לאב"י מאי שנא ראשונים דאתרחיש לן להו ניסא ומאי שנא אנן דלא מתרחיש לן (ניסא) why did earlier generations have miracles and not that generation but that generation had more Torah? The Gemara answers because they were Moser Nefesh. Klal Yisrael lives on Mesiras Nefesh.

Boruch Hashem we live in a Gebentched Dar, what Mesiras Nefesh do we have today? We do have Mesiras Nefesh. When it comes the 9 days we have a Mitzvah to be uncomfortable. Uncomfortable in remembering the Bais Hamikdash. It is a discomfort not to shower as we normally do. It is a discomfort to wear clothing that was previously worn. There are discomforts. People say that they can't handle it. They can't handle the 9 days. It is hard. It is supposed to be hard, that is the Mitzvah. Mesiras Nefesh. Sometimes Mesiras Nefesh means giving your life. Sometimes Mesiras Nefesh means losing a job L'kavod Shabbos. Sometimes Mesiras Nefesh means going into the 9 days with the right attitude of going into the 9 days.

It is so Metz'ir when people say limit the showering? How can we limit the showering? You are allowed to wash B'makom Zai'a. Places that are dirty and are not clean. But how can we do it without a hot shower and only a cold shower? How can we do it? It is a big Tircha to change your clothing before the 9 days. Mesiras Nefesh. Oy Vei to a Dor that this is the Mesiras Nefesh and we can't even live up to it.

When I am in Eretz Yisroel I see Mesiras Nefesh. I see the Baalei Teshuva, people who give up so much, a loving family, relationship with girls which is enjoyable, that are pleasurable in this world. Then they become Frum. Sometimes they think at the beginning that they will get their girlfriend to become Frum too. It doesn't happen. It rarely happens. Mesiras Nefesh. You want to see Mesiras Nefesh go to Ohr Sameach. You want to try Mesiras Nefesh, try in the next 6 hours to actually change your shirt every hour. Have Begadim that are not freshly laundered. It is such a Tircha. Nebach.

Hashem should give you the strength to have the Mesiras Nefesh that is called upon. We should be Zoche to be those who are Moser Nefesh to be able to bring about a Geula Sh'leima for which we Daven especially these days. A Gutten Shabbos to one and all!

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

The Posuk says in 33:38 (ויעל אהרן אל-הרהר, על-פי ירוך). We find Aharon Hakohen's Petira. It says (על-פי ירוך). In the Leket Sichos Mus-sar from Rav Isaac Sher, he says what does it mean he went up (על-פי ירוך). The Posuk means to tell us that Aharon spent his whole life doing (על-פי ירוך). The Avoda in the Bais Hamikdash, how to Shecht an animal, how to spray the blood of an animal, how to light the Menorah. Everything it says there (על-פי ירוך). Aharon Hakohen by his Petira, Hashem said go up to Har HaHar and it will be your last day on this earth. It was the same Avodah (על-פי ירוך). What's the difference? One day the Ribbono Shel Olam said to light the Menorah and he did it (על-פי ירוך) and one day the Ribbono Shel Olam said to go up to Har HaHar you are going to die, and that is also (על-פי ירוך).

He brings a Raya to this. Because Aharon Hakohen went up to Har Hahar dressed in the eight Bigdei Kohen Gadol. It is Shver because the Gemara says in Maseches Yoma that a Kohen Gadol is only allowed to wear the eight Bigdei Kehuna in the Bais Hamikdash or in the Mishkan when he does the Avodah because there is Shatnez so you can't just wear it out.

The answer is that Aharon wore it going to Har HaHar, that he went to his Petira the same way he went to Avodah. This was also an Avodah.

Now we understand that it says that Moshe Rabbeinu had a Taiva, a desire to have the same experience as Aharon Hakohen (when he would be Niftar). What did he want? Ha wanted that feeling that it is an Avodah, of being to do it as an Avodah. It is only great people that can see their Petira as an Avodah. Great Yidden who are not afraid of Misah.

The Rambam writes in a letter, Ashrei Mi She'gamar Melachto Bim'haira. He writes about someone that died young. Praised is someone who finishes his work in this world as a young man. Who are we to know about such a Madreiga. But if you look at it as an Avodah then it is a different story. So certainly the other things that pass our way may not be on the Madreiga of Al Pi Hashem for Mesiras Nefesh. But other things that pass our way Al Pi Hashem that cost us money, it may cost us a challenge, Mesiras Nefesh. Klal Yisrael lives on Mesiras Nefesh.

The Gemara in Maseches Berachos

Tisha B'Av is not everyone's favorite day, but it is one of mine — not because it is enjoyable, but because of what it represents.

I like Tisha B'Av because of what it says to me about Jews: that we are a people that remembers and knows its past leads to a future.

There are many more Italians in the world than Jews. Yet no one laments for Rome. There are many more Greeks than Jews. The Acropolis and the Parthenon are tourist's attractions, but does anyone mourn because of their destruction?

Babylonia, Persia, Assyria, the glory of ancient Egypt — who remembers, who sheds a tear, who cares?

I like Tisha B'Av because only a people that can weep will someday learn to laugh.

And I like Tisha B'Av because I need it.

In the midst of all the affluence and creature comforts, I need to remove my leather shoes, and dim the lights. I need to fast and not to indulge myself. I need to read Lamentations and weep for my people's martyrdom, for its bloody history. I need to focus outward.

I need Tisha B'Av because it reminds me of what it is to be a Jew; and that Esau hates Jacob, Pharaoh oppresses Israel, and Haman wishes to destroy us; and that the empires of the world abhor the Jew because he belongs to "a nation that dwells alone."

I like Tisha B'Av because it teaches something profound; that for Judaism, historical events are not just history, not just events. "History" and "events" take place at a point in time — but in Judaism, once an event occurs it goes on being part of us. It is a new awareness, cognition, an ongoing perception, a new consciousness.

When you suddenly achieve a new insight, it remains part of you. On particular days in our history the awareness of joy as an element of life (Sukkot), or of Godliness (Rosh Hashana), or the consciousness of nearness to God (Pesach) first entered the universe. On Tisha B'Av the elements of tragedy and disaster were introduced to us.

A man once said to me: "Why bother with an event that took place 2,000 years ago? Why mourn, why sigh? We have modern Israel, we should rejoice."

Is there a country more concerned about daily security than Israel, or one that has more bitter experience of friendly countries growing cold and distant at the slightest provocation?

No other countries have to struggle daily over the sovereignty of their ancient capitals. No other countries are restricted in their right to visit and worship at their ancient holy sites in their own land.

One of the main reasons for the original destruction of the Temple and our exile from our land — baseless hatred among Jews — still exists among us. Tisha B'Av is a good day to ponder unity and tolerance.

I like Tisha B'Av because it contains a message of profound hope and faith. On this day, our Sages tell us, the Messiah was born. How profoundly insightful, how ironic, how just — on the day of destruction, redemption began. The end was also the beginning. "Give us joy in accordance with the days of our suffering," says the Psalmist.

On the Sabbath preceding Tisha B'Av we read the first chapter of Isaiah, the chapter of rebuke. On the following Shabbat we read the fortieth chapter of Isaiah: "Comfort ye, comfort ye, My people." Just as the tears are real, so will the comfort be real.

With plain, solid assurance like that, is it any wonder that I like Tisha B'Av?

By Rabbi Pinchas Winston

The problem with a virus is that you can have one well before you become aware of it. Whether we're talking about a computer or human body, either way a virus can enter a system and start operating behind the scenes, in the background and undetected at first.

By the time a virus reveals itself, it is usually too late to do anything to stop it. When it starts to break down a system it is already so well set up that fighting it becomes an almost impossible battle. Usually some very extreme and inconvenient counteraction is required. If it is a human body, a person has to take the time to doctor their illness. If it is a computer, they usually have to reformat their entire hard drive.

The problem is that everything can seem normal on the outside while havoc is beginning wreaked on the inside. A person can still feel healthy as the virus sets up shop and begins its takeover of the body's cells. A computer can still function normally as the virus infiltrates the operating system in order to execute its planned coup.

There are early warning signs. They might be very subtle, but nothing enters a system without leaving some kind of telltale sign. You just have to know what to look for, which is what many anti-virus systems do. You can't always see a virus in the beginning, but you can sometimes see some of its early footprints and mount a defense early in its attack, before it has control over the entire system.

The same thing is true of the Final Redemption. Like earlier redemptions, it's one of those things that look like it is not happening, when in fact it really is. It's because as the redemption picks up speed, most of life goes on as it usually does. There are anomalies, but most seem explainable in everyday terms. It is not clear at all in the beginning that they are part of something far greater and more historical.

That happens later when it is already too late to prepare for what is happening. By the time redemption is in full swing, people are only beginning to take theirs. When they finally wake up and realize what they have to do, it is already too late to do it.

This is why the rabbis left us some signs. They told us some clues with which we can ascertain if redemption is close or not. It is only now that I realize the signs are important because they are things that we otherwise might have just taken in stride, and missed the point. The rabbis of yesteryear are telling us not to.

One of the most important, perhaps, is this:

The generation in which Moshiach will come . . . truth will be lacking, as it says, "The truth will be missing" (Yeshayahu 59:15). What does the expression "ne-ederes" (missing) mean? It was said in the college, they will form into various groups (adarim) and disappear: He who leaves evil is regarded as foolish. (Yeshayahu 59:15). In the school of Shilah it was explained to mean that he who turns away from evil will be considered foolish in the eyes of the people. (Sanhedrin 97a)

At first, this does not seem like much of a clue. After all, as long as man has walked the face of the earth, he has lied. There has not been one generation in which truth was not missing here and there. Why is it such an important clue for the arrival of Moshiach?

The answer is in the Talmud's application of the word "ne-ederes." This is why the Talmud itself makes such a big deal about its usage. The word does not imply just that people will lie in the final generation before Moshiach's arrival. They do that all the time. It means they will lie in a unique way.

Unique in which way? Elsewhere the Talmud told us that falsehood, if it is to have any traction, must be built upon some element of truth. For example, in order to convince the nation that Eretz Yisroel was not for them, the spies brought back fruit of the land to support their claim. If the people didn't have to reject what they saw, they wouldn't reject what they didn't see either.

Normally when people completely falsify the truth it is as a joke, or acting. For a person to pass off complete falsehood as truth, and is able to live with himself, represents a new level of depravity. Since the same Talmud also says that this too is part of the clue that Moshiach is very close, it can be assumed that such a level of lying will become commonplace.

So commonplace in fact, that we have a name for it: Fake News. Fake news is not just distorted truth, it is the absence of any truth. It is the result of people who have told themselves that the ends justify the means, allowing them to make up news and present it as fact.

Disgusting? For sure. Immature? Completely. Confusing? Very. But, a sign of Moshiach's imminent arrival? Apparently yes.

It's a more profound way of looking at the events of history. It is easy to forget that everything is Divine Providence, and therefore a message from God. It is so easy to get upset about what is happening, especially when it seems so dishonest. We have to be bothered by falsehood and try and stop it, but never lose track of what it really means.

This is a lesson from this week's parsha as well. When Moshe Rabbeinu saw the captive Midianite women after the war against their

people, he became incensed. So much so, says Rashi, that he forgot the laws of kashrus that Eliezer ended up teaching instead. His reaction to what he saw caused him to lose the prophecy.

As with respect to anything to do with Moshe Rabbeinu, there was more going on than meets the eye. He did not lose perspective that easily, and he certainly didn't have temper tantrums. A lot of time it has more to do with the people than Moshe himself.

But the message is still the message. Fight for truth, but never lose perspective that even though the "seal" of G-d is Truth, even a world of falsehood still belongs to Him. He still controls it, which should force us to think more deeply as to how to respond to it.

## MYSTICAL SECRET OF THE WESTERN WALL

by Discovery Seminar  
Source book print article

Through the centuries, one symbol of the Jewish People has miraculously remained intact: the Western Wall.

During the 2,000 years of the Jewish exile and dispersion from Israel, many wars have been fought over Jerusalem. All told, the city has been destroyed and rebuilt no less than 9 times — with each conqueror further attempting to obscure the glorious Jewish past.

But through the centuries, one symbol has miraculously remained intact: the Western Wall. It represents the indestructibility of the Jewish people.

Song of Songs 2:8-9

The voice of my Beloved! Behold it came suddenly to redeem me, as if leaping over mountains, skipping over hills. In His swiftness to redeem me, my Beloved is like a gazelle or a young hart. I thought I would be forever alone. But behold! He stands behind our wall, observing through the windows, peering through the lattices.

Midrash Rabba, Song of Songs 2:4

"Behold — He stands behind our wall" — this refers to the Western Wall of the Temple. Why so? Because God has sworn that it will never be destroyed.

Midrash Rabba, Exodus 2:2

Rabbi Eliezer said: The Divine Presence never departed from the Temple, as it is written, "For now I have chosen and sanctified this house so that My name shall be there forever and My eyes and My heart will be there all the days" (II Chronicles 7:16)... Even when [the Temple] is destroyed, it remains in its sanctity... Even when it is destroyed, God does not leave it.

Rebbe Acha said: The Shechina (Divine Presence) will never depart from the Western Wall, as it is written, "Behold — He stands behind our wall" (Song of Songs 2:9).

Midrash Rabba, Lamentations 1:31

When Vespasian had subdued the city, he assigned the destruction of the four ramparts to the four generals. The Western Wall was allotted to Pangar. Now it had been decreed by Heaven that this should never be destroyed because the Shechinah dwells in the west. The others demolished their sections but Pangar did not demolish his.

Vespasian sent for him and asked, "Why did you not destroy your section?" He replied, "By your life, I acted so for the honor of your empire; for if I had demolished it, nobody would know (in the time to come) what it was you destroyed; but when people look at the Western Wall, they will exclaim, 'Behold the might of Vespasian from what he didn't destroy!'"



# The Faith of our Sages

## The World was Created For My Sake By Rav Gamliel Rabinovich

Since my doctor who has been treating me for several years left to work in another hospital in the middle of the country, I called the Rav of the hospital before I went in to have a stent put in. I wanted to inquire about the hospital, were there warnings for Kohanim, since I am a Kohen and it is important to let the children know if they can come to the hospital, and also about minyanim for Tefillah.

On the day of the procedure, the Rav was concerned for me and waited for me until 2:00 in the afternoon for Mincha so that I should not miss davening with a minyan. After davening, I was told that the mother-in-law of the Rav and my wife were good friends for many years, and he knew me, and he went above and beyond to take care of all of my needs. I told him that one of the reasons he was made Rav of the hospital was to help me with the minyan now. He replied that his father had also been the Rav of the hospital. I told him with a smile, that one of the reasons his father had been made Rav of the hospital was so that you would be the Rav after him and take care of me now.

The point and the lesson I want to say is that a person must always think this way about everybody in the world, that Hashem created him, and he does everything to help you, and if you think like



**Yuro Cuts**  
Haircuts by  
Avi Yurowitz  
Contact me at  
(845)5582141

this, then you will thank the Creator of the World and see the good in it. As it is written, a good guest says that all the trouble the host went to was only for my sake, and a bad guest says that all the trouble the host went to was only for himself. We are guests in this world, and we must look at things with the eyes of a good guest and thank Hashem for all that He has bothered for us and be grateful for it.

The Rav cited another example out of many. In the middle of cooking and preparing for Shabbos, the gas tank ran out of gas. The Rebbetzin asked me to

open another gas tank. I went down to the room where the tanks were kept, but it was closed and I did not have the strength to open it. Just then I noticed a yeshiva bochur sitting with a cup of tea in his hand. I asked if he could help me, and with his youthful strength, he easily opened the gate. Who sent him to drink tea by the gas tanks? Only the Creator, and the reason was to help me... how grateful we must be when we see this!!! - *Moreinu HaRav shlita Tiv Hakehila*

## Trapped in a Hezbollah Mine Field

From the Desk of Yerachmiel Tilles

After the passing of HaRav Mordechai Eliyahu in 2010, former Israeli Defense Forces General Effi Eitam came to the rabbi's home and told the mourning family this story, in which he was personally involved.

In the mid and late 1990's, he was the commanding officer of a brigade within "Utzvat HaGalil" - the Israel Defense Forces division that is responsible for the ongoing security in the western sector of the border between Israel and Lebanon. One time, a squad of fifteen soldiers from his brigade entered Lebanon in the middle of the night on a secret mission. As they were crossing a certain low area between hills,



Perfect Location for Rosh Hashana  
and the entire year  
Very private and secure  
Great long term investment

One of the few remaining properties on Pushkina is now for sale

**\$229,000**

**Pushkina Property For Sale**

Gated property with entrance from Pushkina or a private entrance from the main road

House-Large Garage-Basement-Big Picnic Area

Uman 4275 sq ft  
+380 (63) 269 00 00  
charlesuman@gmail.com

Not actual house

the officer in charge suddenly signaled them urgently to halt. In a fear-filled whisper he informed them that they were within a life threatening mine field. The mine fields in Lebanon were a clever plot by Iran's militant terrorist force, called Hizbollah, to kill and maim Israeli soldiers.

They would surround an area with a large number of powerful bombs, which they painted and camouflaged to look like ordinary big stones. They would place these bombs among the natural stones of the area, and wait for IDF forces to enter the "mine field" and be encircled by the bombs. What makes this type of

mine field so especially dangerous is that it is not a matter of an individual touching or stepping upon a single bomb and the hair trigger fuse causes it to explode immediately. Rather, all the bombs were connected together. Not by wire or anything else physical; a hidden laser "arc" surrounded the entire area, and any attempt to cross the perimeter created by the unseen arc would detonate all the bombs simultaneously. Also, on top of the hill nearest to the 'field' was situated a lookout station of Hizbollah soldiers. If any one of the terrorist watchers noticed Israeli soldiers having entered the area, he could activate the encircling laser arc. The densely packed powerful explosives were capable of killing large numbers of soldiers at once and injuring many more. The officer leading the mission, who had identified the mine field, having been taught about them in a course, sadly told the squad there was no way to exit the mine field without being killed. Furthermore, he said, the Hizbollah soldiers positioned on the surrounding hills could open fire at any time.

With a trembling voice he called "Pikud Hatzafon" - the northern Israel IDF command center, located in Tsfat -- & reported their dire situation. Brigade commander, Effi Eitam, was immediately informed. He grasped right away that the lives of 15 of his soldiers was hanging by a thread. But what could he do to help?

At 3:00 AM the house phone started ringing in the home of the former "Rishon L'Tzion" (Rabbi Mordechai Eliyahu). He was already awake and studying Torah. He picked up the receiver and on the line was Effi Eitam. As concisely as possible he described the deadly situation of his soldiers. He concluded with "Great Rabbi, we need the power of your honor's prayers." "Wait a few minutes, but stay on the line," was Rav Eliyahu's reply, and he turned away to immerse himself totally in prayer. After the few minutes he returned to the phone, and said in a gentle tranquil tone: "I'm holding tight...take them out now!" Eitam, who understood only too well the lethal destructiveness of this type of bombs, of course realized the implications of giving the command to flee. On the other hand, he had complete pure faith in the power of true Torah sages, and he knew Rav Eliyahu well enough to know that he would never dare utter such a demand if he wasn't fully confident that his prayer had been accepted.

He called back the squad leader. "Go! Leave! Right now! This instant! Start running!" One of the Military Intelligence officers at the Northern Command Center was listening in on the terrorists' communication network. He put his phone on speaker so that everyone nearby could hear the quarreling voices and the screams. The local Hizbollah commander was shouting over and over again that the terrorist on watch duty should activate the laser arc. The latter yelled back, "I'm doing it! I keep pressing the button but it is not working." The commander roared at him that he was a traitor and 'decorated' him with numerous elaborate and eloquent Arabic curses. Effi Eitam reported back to Rav Eliyahu that right after the last soldier had crossed the perimeter and sufficiently distanced himself, all the bombs began exploding one after the other around the four sides of the mine field. All the stones in the area were now specks and the trees had become sawdust. More importantly, all the Israeli soldiers made it back to their base, healthy and whole and unharmed.



## REMEMBER THE PAST, BUT DON'T BE HELD CAPTIVE BY IT

by Rabbi Lord Jonathan Sacks

### We remember for the future and for life.

Judaism is a religion of memory. The verb zachor, remember, appears no fewer than 169 times in the Hebrew Bible. "Remember that you were strangers in Egypt"; "Remember the days of old"; "Remember the seventh day to keep it holy". Memory, for Jews, is a religious obligation. This is particularly so at this time of the year. We call it the "Three Weeks" leading up to the saddest day in the Jewish calendar, Tisha B'Av, the anniversary of the destruction of the two Temples, the first by Nebuchadnezzar, King of Babylon in 586 BCE, the second by Titus in 70 CE.

Jews never forgot those tragedies. To this day, at every wedding we break a glass in their memory. During the Three Weeks, we have no celebrations. On Tisha B'Av itself, we spend the day fasting and sitting on the floor or low stools like mourners, reading the Book of Lamentations. It is a day of profound collective grief.

Two and a half thousand years is a long time to remember. Often I am asked – usually in connection with the Holocaust – is it really right to remember? Should there not be a limit on grief? Are not most of the ethnic conflicts in the world fueled by memories of perceived injustices long ago? Would not the world be more peaceable if once in a while we forgot?

My answer is both yes and no, for it depends on how we remember.

#History answers the question, "What happened?" Memory answers the question, "Who, then, am I?"

Though the two are often confused, memory is different from history. History is someone else's story. It's about events that occurred long ago to someone else. Memory is my story. It's about where I come from and of what narrative I am a part.

History answers the question, "What happened?" Memory answers

the question, "Who, then, am I?" It is about identity and the connection between the generations.

In the case of collective memory, it all depends on how we tell the story. We don't remember for the sake of revenge. "Do not hate the Egyptians," said Moses, "for you were strangers in their land." To be free, you have to let go of hate. Remember the past, says Moses, but do not be held captive by it. Turn it into a blessing, not a curse; a source of hope, not humiliation.

To this day, the Holocaust survivors I know spend their time sharing their memories with young people, not for the sake of revenge, but its opposite: to teach tolerance and the value of life. Mindful of the lessons of Genesis, we too try to remember for the future and for life.

In today's fast-moving culture, we undervalue acts of remembering. Computer memories have grown, while ours have become foreshortened. Our children no longer memorize chunks of poetry. Their knowledge of history is often all too vague. Our sense of space has expanded. Our sense of time has shrunk. That cannot be right. One of the greatest gifts we can give to our children is the knowledge of where we have come from, the things for which we fought, and why.

#A society without memory is like a journey without a map. It's all too easy to get lost.

None of the things we value – freedom, human dignity, justice – were achieved without a struggle. None can be sustained without conscious vigilance. A society without memory is like a journey without a map. It's all too easy to get lost.

I, for one, cherish the richness of knowing that my life is a chapter in a book begun by my ancestors long ago, to which I will add my contribution before handing it on to my children. Life has meaning when it is part of a story, and the larger the story, the more our imaginative horizons grow.

Besides, things remembered do not die. That's as close as we get to immortality on earth. An excerpt from an article first published by The Times (UK) in July 2004.

## Who Makes More; a Shoemaker or a Shoe Factory Owner?

There was a Kollel called Midrash Zion who had an Executive Director named Rabbi Yitzchak Rosenthal. This rabbi once came to consult with Rabbi Isser Zalman Meltzer about if he should quit administrating (fundraising for) the Kollel since he himself became more financially stable and he could now sit and learn undisturbed.

Rabbi Meltzer listened to Rabbi Rosenthal and said; "You can do what you want but I'd like to tell you a story. There was once an Executive Director of the Yeshiva in Slutzk for a few years who decided to leave fundraising and become a Rabbi. He didn't want to speak with me about it (Rabbi Meltzer was a Rosh Yeshiva in Slutzk) so he went to the Chafetz Chaim. He told the Chafetz Chaim that as a fundraiser he was always weary from traveling all day. He found it difficult to pray with concentration since he would sometimes think about the future donor or philanthropist he would meet that day. Needless to say he really had no time to learn Torah. So he wanted to leave this tiring job and be able to sit down undisturbed and learn Torah as a Rabbi of a quiet village as he did before accepting this tiring and distracting job."

"The Chafetz Chaim listened to the question and blessed him with success. The man proceeded to the door and the Chafetz Chaim called out to him: "How much does a pair of shoes cost?" The man said "I haven't bought shoes in a while so I'm not sure but I imagine it's about such and such..." He took leave of the Chafetz Chaim and at the door the Chafetz Chaim again called out to him: "What are the shoemaker's costs to make a pair of shoes?"

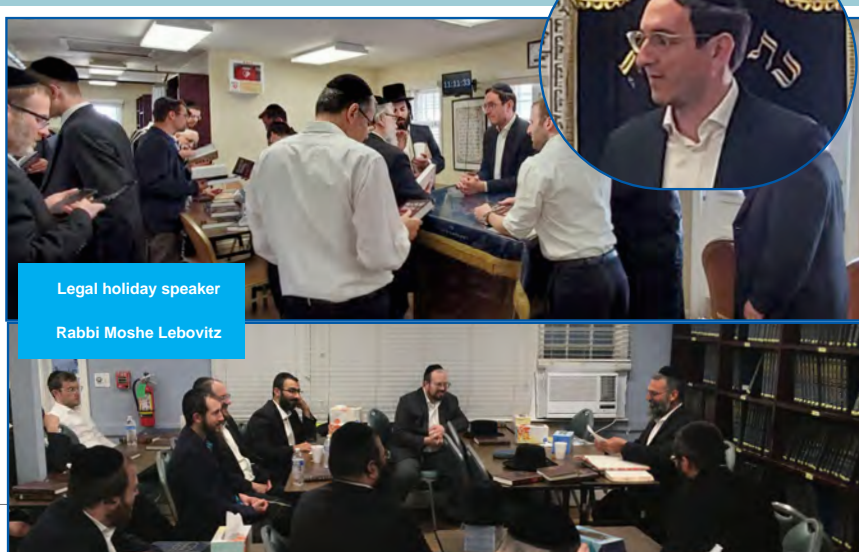
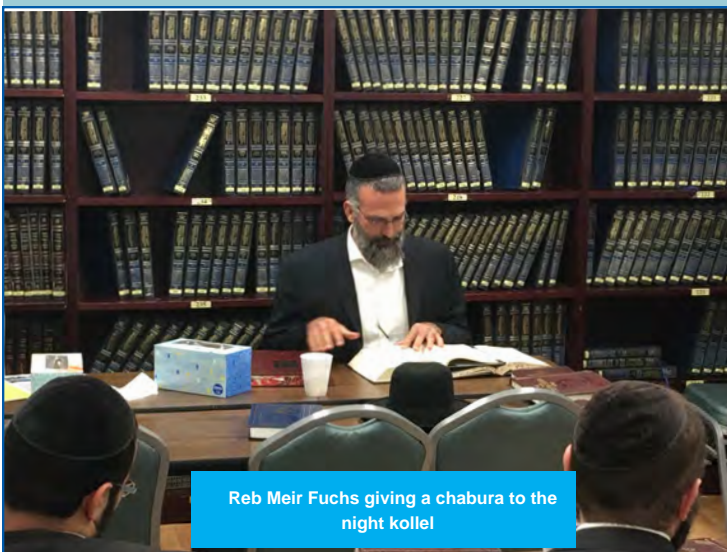
The man answered: "I have no idea, I was never a shoemaker?" The Chafetz Chaim persisted and asked "But please let's estimate

the costs together, I'm sure we'll come up with something that makes sense." They estimated the costs a shoemaker has to make a pair of shoes. The man again took leave of the Chafetz Chaim and the Chafetz Chaim again called out to him: "Can you only buy shoes at the shoemaker or are there other sources to buy shoes?"

The man answered; "Indeed there are factory made shoes and you don't need to buy specifically from a shoemaker." When the man was about to leave again the Chafetz Chaim called out to him: "Can you tell me which are more expensive the factory made shoes or the hand-made shoemaker shoes?" The man answered: "Of course the handmade shoes are more expensive than factory made shoes." The Chafetz Chaim then asked: "Then it must be that the shoemaker is wealthier than the shoe factory owner since he charges more? Is this really true?" The man answered: "The factory owner is wealthier since he manufactures and sells a great amount of shoes so in the end the shoemaker earns less though his shoes are more expensive."

Now the Chafetz Chaim began to explain to the man what he was getting at. "If this is true, I want you to pay attention to what I'm going to tell you. If you want to do for yourself and stop fundraising to live a tranquil life with a clear mind to learn Torah, it's true your prayers and your learning will be better. But if you look at your fundraising with a broader outlook and consider how many young men learn Torah and pray because of your efforts and your holy work as a fundraiser you'll understand that you are doing far more for the Torah and fear of G-d than if you just pray and learn on your own peacefully. It's true your prayer and learning will be on a higher level if you do it on your own but your merit in Torah and prayer is far greater when you support all the students learning and praying. You are the factory owner... you should continue to fundraise and your merit in heaven will be great."

## THE WEEK IN PICTURES





- *Notice! Take lettuce from the top of the stack, or heads will roll!*
- *I have to take my paycheck to the bank. It's too little to go by itself.*
- *I must be following my diet too closely. I keep gaining on it.*
- *One tequila, two tequila, three tequila, floor.*

### Have It Made

*People say that money is not the key to happiness...*

*But I always figured if you have enough money, you can have a key made.*

### Mother in Law

*Mrs. Jones was reading a letter at breakfast. Suddenly she looked up suspiciously at her husband.*

*"Henry," she said, "I've just received a letter from mother saying she isn't accepting our invitation to come and stay, as we do not appear to want her. What does she mean by that? I told you to write and say that she was to come at her own convenience. You did write, didn't you?"*

*"Er, yes, I did," said the husband. "But I couldn't spell 'convenience', so I changed it to 'risk'!"*

### In a Rush

*Customer: Waiter, I'm in a hurry! Will the pancakes be long?*

*Waiter: No sir, round.*

### May Joe R.I.P.

*Joe passed away. His will provided \$30,000 for an elaborate funeral.*

*As the last guests departed the affair, his wife, Helen, turned to her oldest friend.*

*"Well, I'm sure Joe would be pleased," she said.*

*"I'm sure you're right," replied Jody, who lowered her voice and leaned in close.*

*"How much did this really cost?"*

*"All of it," said Helen. "Thirty thousand."*

*"No!" Jody exclaimed. "I mean, it*

*was very nice, but \$30,000?"*

*Helen answered. "The funeral was \$6,500. I donated \$500 to the Rabbi. The food and drinks were another \$500. The rest went for the memorial stone."*

*Jody computed quickly. "\$22,500 for a memorial stone? My God, how big is it?!"*

*"Two and a half carats."*

### Funny Quips

*A few guppies short of an aquarium.*

*A few inches short of a foot/yard.*

*A few kernels short of an ear.*

*A few kopeks short of a ruble.*

*A few links shy of a chain.*

*A few measures short of a staff.*

*A few pickles short of a jar.*

*A few pies short of a holiday.*

*A few planes short of an Air Force.*

*A few points short of a polygon.*

*A few sandwiches short of a picnic.*

*A few screws loose.*

### Multi-Use Canoe

*Today I learned that if you flip a canoe over you can wear it as a hat...*

*Because it's cap-sized!*

### A Night at the Mall

*One evening a teenage daughter and her mother were out shopping when they stopped to make a purchase.*

*The young girl greeted the cashier with only a "Hi," then proceeded to dig nervously in her wallet. She was having obvious trouble counting out the correct bills and change. But rather than help, the cashier simply stood and watched while she fumbled and mumbled her way to the correct amount.*

*Finally, the transaction was completed.*

*As they were walking to the car, the teenager turned to her mother and said, "That was my math tutor."*

Part of a 6-page letter to someone who was trying to make sense of hardships he was going through. Igros Kodesh V13 P171

purpose of a surgical procedure, will leave the room in an uproar. \*...

... To make this matter perfectly clear, I will provide you with an example: Imagine a person entering a hospital operating room and seeing someone lying on the operating table. People brandishing knives surround him and are cutting him... The observer, unaware of the concept and

However, when the observer is given to understand that the operation is critical for the patient to live many more decades, for which reason excessive consideration is not being given to the patient's temporary pain and discomfort during the few hours of the operation, [then his position will change entirely]. \*\*...



==== \* The observer thinks he is looking at tormentors and murderers, while he is looking at professional doctors who care.

\*\* The idea being that we do not see the entire picture or the end goal.

The difference is when Hashem does the operation there is an 100% success of the end goal.

## Insurance Claims Solutions

Get Approved \* No-fee Mitigation

845-671-8822



# 35+ Years

OF SERVING THE COMMUNITY

- ◇ WILLS & TRUSTS
- ◇ ELDER LAW
- ◇ PROBATE
- ◇ TRUST ADMINISTRATION
- ◇ HALACHIC WILLS
- ◇ TAX PLANNING
- ◇ MEDICAID PLANNING
- ◇ ESTATE PLANNING
- ◇ SPECIAL NEEDS PLANNING
- ◇ ASSET PROTECTION



Emanuel Haas, Esq.



Ari J. Zaltz, Esq.

# Haas & Zaltz, LLP

845.425.3900

INFO@HAASZALTZ.COM | WWW.HAASZALTZ.COM

365 ROUTE 59 | SUITE 231 | AIRMONT, NY 10952



## RABBI NACHUM SCHEINER

ROSH KOLLEL

### EARLY SHABBOS

#### STARTING TIME FOR THE MEAL

##### Can One Recite Kiddush Before Nightfall?

The Shulchan Aruch rules that when making an early Shabbos, one can go home immediately after dawning Maariv to recite kiddush, and start his meal without any waiting time, even before nightfall. Although this is, indeed, allowed according to the Shulchan Aruch, it is worth noting that not all agree and there is a discussion in the Rishonim as to whether this is halachically sanctioned.

##### The Mitzvah of Tosfos Shabbos

In order to properly understand whether one can recite Kiddush before nightfall, we must step back for a moment and understand what is happening when someone “makes an early Shabbos.” Making an early Shabbos means that one is sanctifying part of Friday, and giving it kedusha of Shabbos.

This is called tosfos Shabbos, adding on to Shabbos. Adding on to Shabbos is not a matter of convenience; it is actually a requirement. The Torah tells us – in regards to Yom Kippur – that one must start fasting on the eve of the ninth day of Tishrei. Yet, we know that the fast commences on the tenth. The Gemara learns out from this expression that there is a requirement to start the fast at the end of the ninth day, even before Yom Kippur actually arrives. The Gemara continues that, in addition to starting the fast on the ninth, one must also continue the fast into the beginning of the eleventh. This is known as Tosfos Yom Kippur, adding on, both at the beginning of the fast, as well as at the end. The Gemara then applies this requirement to every Yom Tov, as well as to Shabbos.

According to most Rishonim this is a Scriptural requirement, known as Tosfos Shabbos and Tosfos Yom Tov, meaning that one is required to add on a few

minutes of keeping Shabbos, both at the beginning of Shabbos, as well as at its conclusion. Although the Rambam, omits this requirement, many commentators maintain that he agrees that, at least rabbinically speaking, one is still required to add on a few minutes to Shabbos.

##### Reciting Kiddush during Tosfos Shabbos

Now we can understand why, according to the majority of the Rishonim, one can recite Kiddush before nightfall. Since accepting Shabbos early makes it a scripturally recognized part of Shabbos, one can even fulfill the Scriptural mandate of reciting Kiddush at that time. According to the Rambam, however, since it is not a scripturally recognized part of Shabbos, one cannot fulfill his requirement to recite Kiddush at that time.

##### Can a Rabbinical Level Exempt a Scriptural Level?

It is important to understand that even according to the Rishonim that adding on to Shabbos is a Scriptural requirement, it is only true for the minimum few minutes before Shabbos. As the Pri Megadim writes, starting Shabbos as early as plag – which is more than the Scriptural requirement of a few minutes – is only of a rabbinical nature. This is why, as the Biur Halacha points out, there are Rishonim, who do not allow reciting Kiddush before nightfall (or possibly sunset).

Therefore we can still 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?

To be continued...

#### Summary

There are those who will refrain from reciting Kiddush before nightfall. The Biur Halachah mentions that this is the preferable practice. However, the Shuchan Aruch rules that one can recite Kiddush before nightfall and that is indeed the prevalent custom.

There is now a Kuntres of shiurim on the topic of “Early Shabbos” available, including topics such as:

*Earliest Time For Hadlakas Neiros*

*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*

If you would like a copy, or for any comments and questions, please send a request to: [RabbiScheiner@18forshay.com](mailto:RabbiScheiner@18forshay.com), or call 845 372 6618.

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](mailto:Secretary@18forshay.com), or follow the prompts on our website 18Forshay.com.

Recorded shiurim are also available on CD at the shul – 18 Forshay Main Lobby.

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

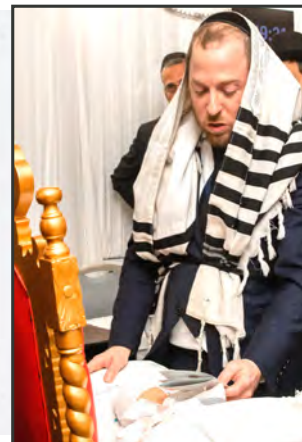
**Rabbi Nachum Scheiner**  
MONSEY, NY

מוהל מומחה  
**Certified Mohel**

mohel@18forshay.com  
Servicing the tri-state area and beyond

CELL: **845-499-6354** HOME: **845-352-3137**







## SHEVA BROCHOS

### The Requirement of a Minyan for Sheva Brochos

The Gemara (Kesuvos 7b) tells us that one must have a minyan to be able to recite sheva brochos, recited after the festive meals which take place during the week after the chasuna. The Gemara quotes a source to this from Boaz who gathered 10 people when he married Rus. The Shita Mekubetzes explains the proof as follows. Perhaps one could suggest that he gathered a minyan for making the kiddushin itself. The answer is that there is no need to have a minyan for the kiddushin itself, and it must therefore have been to be able to recite the sheva brochos. So we see that a minyan is needed for reciting sheva brochos.

The Gemara brings another source for the requirement of a minyan from the pasuk (Tehilim 68:27): "במקהלות ישראל ברכו א-להים ה' ממקור ישראל – one shall bless Hashem for the source [of generations] with a quorum [of ten]."

This is codified in Shulchan Aruch (E"H 62:4), where it states clearly that a minyan is required.

To be continued...

### COMMUNITY KOLLEL NEWS

The Night Kollole 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."

I gave a shiur at the Night Kollole on the topic: "Sheva Brochos After Benching: the Number of Kosos, How Many Brochos, and Who Drinks?"

I gave a shiur on the topic of this week's haftora. Being that it is one the Three Weeks, which has a designated haftora, as well as Shabbos which is Rosh Chodesh, which also has a specific haftora, there is a question as to which one should be chosen.

### CHABURA

The Sunday Night Chaburos continues, giving the members of the Night Kollole an opportunity to share some insights on the topics being learned. This past week's chabura was given by Reb Yaakov Rothschild, on the topic: "Shemira – When, How, and What?" Besides the nice arrangement of sushi that was served, he kept the audience entertained with his overview of the esoteric topic of mazikim and how this applies to the rules and regulations of having a shomeir – a watchman – for a choson and kallah. At what point do they need a shomeir and until when do they need to be watched? Can a child or a non-Jew serve that position? These were just some of the fascinating questions discussed, as well as many intriguing stories about this requirement.

This week the Night Kollole had the privilege to hear a chabura, given by Rabbi Meir Fuchs.



### Sign Up for an Amazing New WhatsApp Group

Receive links to all Shiurim given by our Rosh Kollole

### Harav Nachum Scheiner

Receive links to the latest and most relevant shiurim on Halacha and contemporary issues

To join this extraordinary group

Whatsapp 845-499-6354

Or email

ohrchaiimonsey@gmail.com



### THE KOLLEL BOKER

Rabbi Yosef Fried gave a chabura to the Kollole Boker on the topic of what qualifies as a meal. This included many important questions, such as: the proper brocha on pizza and mezonos bread, as well as when one must bench after eating a large amount of cake.

The Kollole 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 until Friday, Aug 6.

### 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 chavrim, with kugel and cholent. This past week the guest speaker was Rabbi Elchonon Jacobowitz, Rosh Yeshiva Hamesivta of Monsey. This coming week will be 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.

Wishing you a Wonderful Shabbos and a Chodesh Tov,

**Rabbi Nachum Scheiner**



**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 א

**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

Just so you should know...



**62 DAYS UNTIL UMAN**

To receive weekly issues of the BET email  
[betjournal@gmail.com](mailto:betjournal@gmail.com) or go to [18forshay.com](http://18forshay.com)

Anyone wishing to contribute to the BET or has a suggestion for a topic or speaker,  
please email us at [betsuggestions@gmail.com](mailto:betsuggestions@gmail.com)

For all shul related questions please email Rabbi Nachum Scheiner  
[ohrchaim18@gmail.com](mailto:ohrchaim18@gmail.com) or call 845-372-6618

PRINTING BY RAMAPOST.COM

**RAMAPOST**  
MARKETING | DESIGN | PRINT | MAIL