

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



OUR BELOVED RABBI SOKAVA REBBE

אָמַר רַב יְהוּדָה בְּרִיּוֹת רַב שְׁמוּאֵל בַּר שֵׁילַת מִשְׁמִיחַ דְּרַב  
כְּשֵׁם שְׁמִשְׁנֵיכֹנֶס אָב מִמְעֵטִין בְּשִׁמְחָה  
כִּד מִשְׁנֵיכֹנֶס אֲדָר מְרַבִּין בְּשִׁמְחָה.  
Rav Yehuda, son of Rav Shmuel bar Sheilat, said in  
the name of Rav: Just as when Av begins one  
decreases rejoicing, so too when the month of  
Adar begins, one increases rejoicing.  
It is said in the name of Rav Yitzchok Hutner Zt"l.  
**A YID MUST ALWAYS BE B'SIMCHA  
SOMETIMES A LITTLE MORE AND  
SOMETIMES A LITTLE LESS BUT THEY  
MUST ALWAYS BE B'SIMCHA**

**RABBI YY JACOBSON**  
WILL BE IN TOWN FOR SHABBOS

Rabbi Shia Sterns Daf Hayomi shiurim will be on Torah anytime from this Sunday 7/31

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

# A Land that Grows Immorality

By Rabbi Ben Tzion Shafier

**“YISRAEL SETTLED IN SHITTIM AND THE PEOPLE BEGAN TO ACT PROMISCUOUSLY WITH THE DAUGHTERS OF MOAV.”**

– BAMIDBAR 25:1



Balak, the king of Moav, saw the supernatural success the Jews experienced when they left Mitzrayim, and he feared that his people would be destroyed. He hired the gentile prophet, Bila'am, to curse the Jews. HASHEM thwarted Bila'am's efforts, and against his will, he blessed the Jewish people. Recognizing that he couldn't curse them, he gave Balak an

alternate strategy: "Their God hates promiscuity. Entrap the men in sin, and God will destroy them." Balak sent the message out to the Moabite women, and thus began one of the lowest descents in our history. In the end, 24,000 Jewish men were involved in sin and were killed by plague.

When setting the backdrop for these events, the Torah mentions that the Jewish people camped in Shittim. This fact seems to be irrelevant. What difference does it make where they stopped? Rabbenu Bachaye explains that the city of Shittim was pivotal in these events, and it was only because the Jewish people were encamped in that area that the entire debacle unfolded. He explains that in Shittim, there was a stream of water that caused people to act immorally. This stream fed Sodom, and that was why people there became so depraved. The Torah mentions Shittim to let us know that it was because of that particular location that the Jews fell to that low level. The area was infused with a negative force.

This concept is very difficult to understand. How can a stream of water cause immorality? How can one place be more depraved than another simply because of physical attributes like a stream?

The best way to understand this is to focus on almost an opposite phenomenon.

## A legend in our times

In the annals of recent Jewish history, one of the shining stars was a man named R' Meir Schuster. He became a one-man kiruv dynamo and is credited for tens of thousands of Jews returning to Torah. At his funeral, R' Noach Weinberg, zt"l, himself an icon in the ba'al teshuvah movement, said, "I am jealous of R' Meir's olam ha-ba."

But those who knew him as a young man in yeshivah said they never would have expected it of him. He was a humble, soft-spoken, and shy person. He was not particularly charismatic, nor was he a great speaker.

R' Schuster's ascent to the level of legend began in 1968 when he was a young kollel student who had just moved to Israel. He and his friend Chaim Kass went to daven at the Kosel, and they noticed many people there who had no connection to Judaism. Nevertheless, these people were visibly moved simply by being there. The thought struck them both: "Why can't someone connect with all these Jews

whose neshamos are lit up by the Kosel?" But sadly, there was nothing in place to help them explore what they were missing.

All of that changed when they noticed a young man wearing a backpack, leaning against the Kosel, and crying. Chaim walked over to him and asked if he would be interested in learning more about Judaism. The young man responded that he would. For the next two weeks, R' Meir Schuster and R' Chaim kept returning to the Kosel to try to interest more people in exploring Judaism. By nature, R' Schuster is particularly quiet and reserved, an introvert not naturally given to conversation, and so R' Chaim initially did the talking. Within a couple of weeks, however, R' Schuster began to take the lead. And for the next forty years, R' Meir Schuster was at the Kosel, inviting young men and women to experience a Shabbos and explore their heritage. He became known as the "Man of the Wall." And, today, thousands and thousands of ba'alei teshuvah credit their return to him.

## Capturing the moment

But what was his secret? How did a shy, unassuming man accomplish so much? Certainly his sincerity and burning love for every Jew propelled him. But it was the time and the place that made it happen. Standing in Yerushalayim, the holiest city in the world, and there at its epicenter, the place of the Beis HaMikdash, a Jewish heart is aglow. The aura is pervasive and powerful. Rabbi Schuster tapped into that experience and guided people to further explore its wonder. What he did was gargantuan, but it was the Kosel that moved them.

## A stream that causes immorality

This seems to be the answer to Rabbenu Bachaye. "The land of Shittim caused immorality" is literal. There was a pull to depravity in that place. HASHEM created many forces in this world; some function on a physical plane, and some on a different plane. If you electrify a piece of iron, it exerts an electromagnetic pull — a force so powerful that it can lift a full-sized SUV. So, too, HASHEM created forces that affect the spiritual world. Yerushalayim is infused with holiness; there is a presence in the air. When a person walks the streets, his soul lights up, and the pull toward ruchniyus is palpable. But just as HASHEM created specific places that effuse kedushah, He also created places that give off the opposite effect. There are places on this planet that exert a potent force that pulls a person to vice. It strengthens the hold of the body over the neshamah, and a person is drawn to do that which is sinful — not for the pleasure alone, but for the immorality of the action.

This concept is applicable to us, as even today, there are cities that are notorious for depravity. While we may be tempted to explain it based on sociological factors and circumstances, there is often a deeper, underlying cause. As part of keeping everything in this world in balance, HASHEM chooses some areas to be receptacles of impurity.

By being aware of different spiritual forces, and by becoming more sensitive to these pulls, we can tap into the dynamics that will propel our spiritual growth. May HASHEM speedily redeem us, and may we all live again in the most holy of all lands, our birthright, Eretz Yisrael.

Rabbi Shafier is the founder of the Shmuz.com — The Shmuz is an engaging, motivating shiur that deals with real life issues.



# בית מדרש אור חיים

BAIS MEDRASH OHR CHAIM  
COMMUNITY LEARNING CENTER

כל המתאבל  
על ירושלים זוכה  
נראה בשמחתה  
(תענית כ')



NEW TEEN CHABURAH



ADDING ADDITIONAL PARKING



REB ABRAHAM ANTEBY GIVING A CAPTIVATING CHABURA

WE APOLOGIZE ONE OF THE PICTURES THAT WERE IN THE BET THIS PAST WEEK HAS HASHEMS NAME ON IT PLEASE TREAT IT PROPERLY BY PUTTING IT INTO SHAIMOS



## 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: To Be Announced



שמחו את ירושלים... שישו אתה משוב כל המתאבלים עלי  
(ספר ישעיהו ס"ו)

### LETTER TO THE EDITOR

TO THE BET:  
Your speaker on dating this past Sunday (Rabbi Dr. Jack Cohen) just blew me away. He didn't just lecture. He presented stories and ideas that gave new life to the whole topic. He used to be a medical surgical podiatrist – but he obviously applies his skills in dissecting dating issues to focus on what is critical and to point out what should not be. He quoted his rebbe, Rabbi Avigdor Miller, so eloquently. He's a real mentor and guide. It's amazing the thousands of shidduchim that he facilitated.

**Rabbi Dr. Jack Cohen**  
Call • Text • Whatsapp  
305.206.1916  
Drjackcohen18@gmail.com

- Dating Coach
- Shalom Bays Coach
- Shadchan / Matchmaker
- Dating Lecturer

1022 East 20<sup>th</sup> Ave.  
Brooklyn, NY 11229





# BET HAFTORAH PARASHOT MATOT MASAI

The prophet Yirmiyahu reprimands the Jewish people and reminds them, in the name of Hashem, of the abundant kindness they have received over the years. Hashem asks, "What wrong did your fathers find in Me that distanced them from Me and resulted in their following the empty practices of idolatry diminishing the Jews to nothingness? They didn't turn to Hashem who brought them up from Egypt and led them through the desolate dangerous desert." Hashem continues, "And I brought them to the fertile land of Israel to partake of its fruits and goodness. But they defiled My land and disgraced My inheritance." (Yirmiyahu 2:5) Hashem faults the Jewish nation for presently rejecting Him and resorting to the shameful ways of idolatry.

Yet, we discover that Hashem's reaction to all the above was one of concern and compassion. Hashem surprisingly declares, "Therefore I will continue to quarrel with you and even with your grandchildren." Hashem vows

to send more prophets who will continue to show the people and their descendants the proper path. Although every attempt thus far had been unsuccessful, Hashem remains determined to help His people. Hashem refuses to reject them even after the numerous rejections the nation has shown Him.

The present leaders were not loyal to Hashem and didn't inspire the nation to repent and follow the proper path. Perhaps the next group of leaders would be more loyal and could successfully leave their imprint on the Jewish people. Although the Jews had reduced themselves to the point of emptiness and nothingness Hashem still cared about them with deep compassion. He wouldn't leave His people until every last avenue had been exhausted and it had been determined that there was literally no more hope for them.

This incredible degree of Hashem's compassion is explained in the verses immediately preceding this week's haftora. Hashem says, "I remember you for the kindness of your youth, the love of our initial relationship when you blindly followed Me in the desert." Even after all the offenses the Jewish people com-

mitted, Hashem still remembered His initial relationship with His people. Hashem never forgets those precious years where He enjoyed a perfect relationship with His people. Hashem actually longs for the opportunity of returning to that relationship and will do virtually anything to restore things to their original perfection. This explains Hashem's persistence in sending prophets to the Jewish people attempting to persuade them to return. In truth, Hashem views the Jewish people from an entirely different perspective than their present rebellious state. Hashem sees them through a viewpoint of the past. True, now they are astray but Hashem sees in them in their righteous past. Regardless of where they stand at this point, Hashem views them as the devout people who followed Him blindly wherever they were led. Hashem therefore expresses His sincere desire that the present Jewish nation live up to His lofty image of them, the magnificent vision of the past. It's through this perspective that the Jewish people deserve every last chance to return to their glorious era.

**NEW MINYANIM ADDED:**

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

## SHABBOS ZMANIM

EARLIEST KABBALAS SHABBOS	6:46PM
CANDLE LIGHTING	7:57PM
MINCHA 18 TENT	7:00PM
MINCHA BAIS CHABAD	8:07PM
SHKIYA	8:15PM
SHACHRIS VASIKIN - DAF YOMI SHIUR	5:10AM
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
<b>NEW SHACHRIS 18 MAIN</b>	<b>NEW 10:15AM</b>
MINCHA	1:45PM
PIRCHEI	2:00PM
MINCHA	6:00PM
PIRKEI AVOS SHIUR - PEREK 2	7:30PM
MINCHA SHALOSH SEUDOS	7:55PM
SHKIYA	8:14PM
MARRIV	8:54PM 18 TENT, 8:59PM

## WEEKDAY ZMANIM

### SHACHRIS

20 MINUTES BEFORE NEITZ 30 ON YOM TOV

S 5:31 M 5:32 T 5:33 W 5:34 T 5:35 F 5:36

### MINCHA & MARIV

12 MINUTES BEFORE PLAG

S 6:31 M 6:30 T 6:29 W 6:28 T 6:27

### MINCHA & MARIV

12 MINUTES BEFORE SHKIA

S 8:01 M 8:00 T 7:59 W 7:57 T 7:56

### JULY 31 - AUGUST 05

NEITZ IS 5:51 - 5:56  
PELAG IS 6:43 - 6:39  
SHKIA IS 8:13 - 8:08

MAGEN AVRAHAM  
8:51 AM - 8:54  
GRA- BAAL HATANYA  
9:27 AM - 9:30

Zmanim by our incredible Gabbi  
**EPHRAIM YUROWITZ**  
**TZVI BLECH** : Gabbai



Summer  
2022

**בית מדרש אור חיים**  
BAIS MDRASH OR CHAIM  
COMMUNITY LEARNING CENTER  
18 FORSHAY ROAD | MONSIEUR NEW YORK 10982  
UNDER THE LEADERSHIP OF RABBI GABRIEL LANKRY

קיץ  
תשפ"ב

## 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 ג	
6:45	Tent ד	
7:00	Tent א	
7:15	Tent ב	
7:30	Tent ג	
7:45	Tent ד	
8:00	Tent א	
8:15	Tent ב	
8:30	Tent ג	
8:45	Tent ד	
9:00	Tent א	
9:15	Tent ב	
9:30	Tent ג	
9:45	Tent ד	
10:00	Tent א	
10:15	Tent ב	
10:30	Tent ג	
10:45	Tent ד	
11:00	Tent א	
11:15	Tent ב	
11:30	Tent ג	
11:45	Tent ד	
12:00PM	Tent א	

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

FOR MORE INFO: CALL: 845-587-3462  
www.18forshay.com // Secretary@18forshay.com

## BLUEBERRY HILL ZMANIM

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





# LESSONS FROM DUBAI, THE NINE DAYS AND PARSHAS MATOS MASAI

I found myself in Dubai this week in 102F degree heat. BH I was able to spend the day and night in an air conditioned room but the conditions outside reminded me of a timely discussion regarding the nine days. The Halacha for Ashkenazim is that during the nine days one is not permitted to wash clothing and wear newly laundered clothing. The question that arises is what to do when we find ourselves with only freshly laundered clothing? A solution was possible a week or even a day before by wearing the clothing for 30 minutes, enough to remove the fresh feeling of a clean garment. However, many times we wake up when the nine days have already begun and we are stuck.

In truth, this is exactly what should happen. We should be somewhat uncomfortable as we are supposed to feel like someone in mourning who doesn't have the option of changing into different clothes. Suffering this discomfort is Halachic but there is an additional Kabbalistic effect whereby every feeling of uneasiness removes some of the spiritual distress that the Niftar experienced. Understanding this idea makes following the laws of availus just a little bit more meaningful and easier to keep. I believe the same idea should apply throughout the three weeks and nine days of mourning over the Bais Hamikdash. Perhaps this is also the meaning of the words of Chazal כל המתאבל על המטאבל על anyone who mourns the Churban merits to see in its joy.

The point is that sometimes feeling a sense of discomfort is not necessarily something we should be running to avoid. If the clothing is soiled or sweaty or the person himself is filled with perspiration there is not only a heter but even an obligation to make sure that the smell and odor don't disturb other people nearby. However, a bit of discomfort can go a long way in reminding our hearts and minds to properly reflect on these special days.

The Nine Days are exceptional because, as the Chasidische commentaries write, they have enormous spiritual potential. I would like to suggest that the greatest potential is in the realm between man and man. Since the destruction of the Bais Hamikdash was caused as a result of hatred bain adam lechavero so too the Tikken must be through bain adam lechavero.

Where should the focus be? This week's Parsha begins with the laws of Nedarim. What is unique about vows and oaths? The answer is the power of words. Through the laws of vows we learn the potential of words—or the lack of them—to create reality. For example, if a woman makes a vow to avoid eating sweets and the husband doesn't say, מופר לך, this vow is annulled for you—then the vow goes into effect and there are significant repercussions when it is broken.

This power of words actually reminds us of what the Chafetz Chaim teaches in his Hakdama to Shmiras Halashon. The Chafetz Chaim posits that according to Chazal, the part of Sinas Chinam which caused the Churban was the dangerous sin called Loshon Hara. We can create worlds of good with words and we can destroy these worlds with words.

As we enter the Nine Days and count down towards Tisha Beav, let's use the lessons above to review and reflect on words that we should have said and didn't and on those we should not have said and make amends with those we have hurt or angered. By doing this, we will merit the building of the Bais Hamikdash Bimhera Bayamieniu.



## 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 יבכה כמו חצי שעה



## יום כיפור קטן

ערב ר"ח אב

Thursday July 28 - יום ה' פ' מטות - מסעי

1:30pm

2:00pm

3:00pm

4:00pm

5:00pm

6:00pm

7:35pm

Tent ב

עזרת נשים Open

Rabbi Aaron Lankry

Marah D'asra

305-332-3311 | alankry@yahoo.com

Rabbi Daniel Coren

דו"צ - מניח שיעור

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

“Moshe wrote their departures according to their journeys ... and these were their journeys according to their departures.” -- Numbers 33:2, this week’s Torah portion.

“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 Bible, before documenting the specific route of their journey, notes that “Moshe 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 yesterday. 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 its glow 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 will, 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 “Moshe 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 Moshe 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 Rabbi 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.





Rabbi Reisman

## DIVIDING ERETZ YISROEL

Let's talk about Eretz Yisrael in general. There are many difficulties when you read Sefer Yehoshua and you learn about the Nachalas Ha'aretz. It is very beautiful when you read it in Parshas Matos and Maasei. Nothing is happening, it is all in theory and it is a nice plan. Divide the land and everyone will get a nice big piece and Shalom Al Yisrael. However, when you learn Sefer Yehoshua, you learn that the part of the land that they got, that the 9.5 Shevatim received, was not so gigantic. As a matter of fact you read that Sheivet Dan complained that their portion was not big enough. Yehoshua told them ok go conquer additional land up north. Dan Ad B'air Sheva that land was additional land that was conquered. It wasn't enough. So we wonder, had 2.5 Shevatim not asked for land in Aiver Hayardein they too would have had land in Eretz Yisrael. How would there have been enough room for everybody? Even as it was with 9.5 Shevatim it was very tight? These are really major puzzling issues which we are not familiar with because we don't open up a Sefer Yehoshua. But they are very puzzling issues in Chalu-kas Ha'aretz.

I would like to answer by sharing with you a Yesod. I am sure that I have shared with you this Yesod in other years. I believe that it answers at least a dozen questions or difficulties in Chalu-kas Ha'aretz.

The Yesod is really a Posuk in Parshas Mishpatim. Because in Parshas Mish-patim when Moshe Rabbeinu tells Klal Yisrael that they will get Eretz Yisrael he says as we find in Shemos 23:30 (מַעַט מְעַט אֶגְרָשְׁנוּ, וְנַחֲלֶתָּהּ, וְנִחְלָתָהּ, מִפְּנֵי, עַד אֲשֶׁר תִּפְרָהּ, וְנִחְלָתָהּ).

(אֶת-הָאָרֶץ). Hashem says that I will give you the land a little bit at a time (עַד אֲשֶׁר תִּפְרָהּ) until you will multiply and you will have the whole land. Which means to say Eretz Yisrael is enormous, gigantic. It goes north to the Euphrates River and south to Nachal Mitzrayim.

Klal Yisrael never even in the time of Dovid and Shlomo had all that land. This is because the plan from the very beginning was to take the center of Eretz Yisrael, the most central part, Yerushalayim and the areas around, and then later as the Shevatim grew, they would spread out. Had 12 Shevatim come in then they would have taken more land initially. 9.5 Shevatim came they took enough for them. When they multiplied then Moshe Rabeinu said go conquer more land. It is all part of Eretz Yisrael. So the idea is that in Parshas Maasei you have boundaries which never happened. These are boundaries of a gigantic, a greater Eretz Yisrael if you will. However, in fact it never happened.

In fact the plan was (מַעַט מְעַט אֶגְרָשְׁנוּ). When you learn this way and you learn Sefer Yehoshua this way it opens your eyes. Indeed even Kadeish Barnea is so; Kadeish Barnea is part of the greater Eretz Yisrael so to speak. It is not part of the Eretz Yisrael that was actually conquered at this time. It was still the Mid-bar when they were there but eventually had Eretz Yisrael in its entirety been taken by Klal Yisrael it would have been a different story. This is a very powerful lesson in understanding our history, understanding our background, therefore, it is a big Yesod. Something I would like you all to appreciate and know especially when it comes to learning Navi.

*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

**While in Dubai, I spoke after davening and mentioned a special learning program called Kitzur-Yomi. Every day, thousands of Jews are learning a few Halachos using the sefer "Kitzur Shulchan Aruch". It's relatively easy, especially now that Art-Scroll publishers has translated the Sefer. It's never too late to join and it only takes a year to complete the entire sefer. This past week the Kitzur Shulchan Aruch focused on the laws of היזק שכנים, damages between two neighbors. I thought it was a very appropriate topic for the week leading up to Tisha be'av. The Kitzur points out that damages done by a Jew have serious ramifications; teshuva needs to be done both between the person and Hashem and between the two parties.**

**The chief Rabbi of Dubai was attending the minyan and he shared an interesting fact that he just found out. The Muslims also have a book of laws and not surprisingly have many similarities to our laws. This is our z'chus, as we received the laws at Har Sinai and our job is to teach everyone else.**

**It therefore was both timely and disappointing when I received a text picture from one of the neighbors around the shul. He sent a photo of his damaged mail box, ruined by an inconsiderate driver who, in his rush for prayer, skipped over Bain Adam Lechavero. The middah to be considerate and caring for one another's property is the foundation of Judaism. Please embrace this concept and in this merit we will all be Zoche to the building of the Bais Hamikdash, bimhera beyamineu.**



PARSHAS MATOS MASEI THE POWER OF WORDS

30:2 וידבר משה אל ראשי המטות לבני ישראל לאמר זה הדבר אשר צוה ד'

that unfortunately everyone does as his own heart desires, one may have thought that the Chachomim cannot release vows. Therefore, the Torah says, "לאמר" - that it applies in all generations that the Chachomim can release vows. (טיב לבב)

If one will be careful not to say anything from his mouth that is prohibited, and will not speak idle chatter, and will make his mouth holy, then, everything that he requests from Hakodosh Boruch Hu - He will hear his Tefilos. "לא יחל דברו" - One should not make his words, חולין, words of idle chatter and prohibited words, then, "ככל היוצא מפיו יעשה" - all of the words that come out of his mouth, Hakodosh Boruch Hu will fulfill them. Not only words of Tefilah, but any words he says will be fulfilled as we see in the Gemara with Rebbe Chanina Ben Dosa. Rebbe Chaim Vital says in the name of שמעון ר' שמעון ר' שמעון ר' שמעון - "לא יחל דברו" - You shall not make your words חולין, because, "ככל היוצא מפיו, יעשה" - for all of your words have an effect in the worlds Above. If one speaks words of Torah and words of Kedusha, it awakens Ruchniyos and Kedusha Above. If Chas V'sholom one speaks Loshon Hara or other prohibited dialogue, he is awakening the Sitra Achara, Chas V'sholom. Every word, whether good or bad, makes an impression in the upper worlds, creating either defending angels or prosecutors. How does one saying words down here in this world have an effect on the worlds Above? Perhaps we can explain these words of שמעון ר' שמעון ר' שמעון based on something fascinating that I heard. In truth, it should come as no surprise that our speech down here creates a strong impression Above. For we see that wine, which is sealed in caskets in the wine cellar, moves when grapes are crushed for the new wine, even though the winepress is far away. This is a great wonder, but we see from here that there is a concept of things very far away having an effect on something not seen at all. We may not be able to see it, but our words have a profound effect. (חומת אבן)

Now we can understand why this Parshah was expressed specifically through the heads of the Shevatim. The Koach of our speech is great. It has great effects on the worlds down here, as well as the world Above. We must be careful with our words and make sure to fulfill them. It is permissible for one to make vows in order to create fences around the Torah, to ensure that he heeds all that the Torah commands us. It is only the heads of Klal Yisroel who understand when a vow should be annulled and, therefore, this Parshah was given through them. The one going to have his vow annulled must be subservient to the one who will annul his vows. If one respects the Chachomim, then he certainly only made the vow with them in mind, and if they don't want it, they have the power to annul it. May we be Zoche to be careful with our words, and bring about great good through our words in this world and the worlds Above.

In our last article we discussed the question of self-defense in the event the person will be a danger in the future despite the fact the person is not a danger now. We discussed the psak of the Sefer Chasidim that one can kill goyim who might snitch on the Jews that killed robbers. There is a source for this ruling in the Medrash brought by the Meiri Sanhedrin 72a. Rashi says the source of self defense is from the passuk that discusses a robber digging his way in to the house. The Torah allows the homeowner to kill him. The Meiri brings a different source from Medrash Tanchuma Bamidbar 25:17 the torah commands us to kill the Midyanim as they are "Tzorerim" oppressors. They are always ready to oppress therefore one should take the initiative and kill them first.

One can still question if this will compare to a person going to drink with our case of a person going to rob a house or Goyim going to snitch on Jews. In the cases of a robber and a Goy snitching they have not started the maaseh of "redifa" nevertheless they are considered "Rodfim" as they are ready and willing to do it. The reason they are not physically "Rodfim" is because they are lacking the opportunity. But in the case of the drunk person, he is not a "Rodef" at this point only after he gets drunk does he become violent and his main thought process is not to become a "Rodef" he just wants to get drunk!

In the case of a guy digging in to rob a person the Gemara in Sanhedrin 72a Rava says that he gets judged based on the end result as he is ready to defend himself even at the cost of killing the Baal Habayis who might wake up. We know that a person will not allow himself to be robbed so it will result in him getting killed or kill so he chooses to be ready to kill. The Yad Rema explains that since we have a Chazaka that a person will not allow himself to be robbed therefore the robber is punished based on his end result that he is coming to kill. The Ran, on the hand, says that the robber's intention is not to kill he just wants money but since if the Baal Habayis will stand up to the robber, he will kill him therefore the torah gave the Baal Habayis the rights to kill him. According to the Ran it would seem that one would be able to stop the drunk despite the fact that he does not want to kill. We can still differentiate that one who digs into the house is doing a "maaseh" that can cause death therefore we are allowed to kill him. On the other hand, the drinking is not a "maaseh" of wanting to kill.

The Panim Yafos in Bereishis 34:15 and The Ohr Hachaim both explain the reason why Shimon and Levi killed the entire city of Shchem. They felt that if they would grab Dina back and force her away from her captors they would get killed. Not only that the whole city would defend their leader therefore they considered them as "Rodfim" and preemptively killed them. They learned it from the case of a robber digging into the house and therefore being eligible to be killed despite the fact he was not in the process of killing. Here we see that based on the "maaseh" of someone trying to rescue someone else will cause them to be killed then the kidnappers are considered "Rodfim." Therefore, we can "klier" that if one sees someone robbing a car, which if he would stand in front of the car the robber would definitely run him over, can he kill him while he is in the act of robbing the car? Based on the above one might very well be allowed to kill him!

"And Moshe spoke to the heads of the tribes of the B'nei Yisroel, saying: This is the thing that Hashem has commanded." The Torah proceeds to discuss the topic of vows and oaths and about their potential for being annulled. Why was this specifically taught through the "heads of the tribes?"

איש כי ידור נדר לד' או השבע" שבעה לאסר אסר על נפשו לא יחל דבר - חגיגה 10a - "היתר נדרים פורחין" - באויר - "The laws regarding the release from vows hover in the air" - in that they have no real support from the Torah. Rashi says that the main support for the rules of Heter Nedarim is from oral tradition handed down to the Chachomim. The Torah does not explicitly tell us the ways for one to be released from vows, so that all vows and oaths should be taken seriously. One should not think it is easy to be released from it. The power to release people from their vows was only given to the heads of Klal Yisroel, for they know the rules and understand when one can and should be released from vows, and when not. However, the general public does not have the power to annul and release vows. וידבר משה אל - "ראשי המטות" - The power to release people from vows was given to, "ראשי המטות" - the Gedolim of Klal Yisroel. However, to Klal Yisroel, only, "זה הדבר" - the Mitzvah of "לא יחל דברו" - of not profaning their words, was given to them, and not the power to make the words of the vows be released into the air. However, there are many of us who sin in our generation, and release themselves from their own vows. They really have no legitimate reason to have it released, but they do so nonetheless. They go to one Bais Din, and if they do not receive a release there, they go to different ones until they receive a release. The Posuk says, "לאמר" - which means that this was explicitly said for future generations. There are times that the Torah says, "לדורותיכם" and times it says, "לאמר" - which also means for generations. Why does the Torah need to say it sometimes, when we know that everything in the Torah is for all generations?

Here we can understand why the Torah says it based on what we just said. Nedarim 73b - The reason that a husband can annul his wife's vows, is because every woman only makes a vow having in mind that she is doing so with the consent of her husband.

Therefore, if the husband does not want the vow to have been taken, it is annulled. The same is true as to why the Chachomim can annul and release people from vows - that people are only taking those vows with the understanding that they are doing so with the consent of the Chachomim. Therefore, the Chachomim have the power to annul and release those vows. However, now





## Rabbi Efram Goldberg

### WHY GET MARRIED?

\*A version of this article was written for Aish.com

After rising for many years, the divorce rate in the United States today is lower than it was a decade ago. But before you celebrate, the reason is not because of a sudden increase in blissful marriages; it's because fewer are choosing to marry to begin with.

Indeed, the marriage rate today is at its lowest level since the U.S. government began keeping national marriage records in 1867. Of those who do marry, 50 percent will divorce, with the average length of marriage lasting just 8.2 years.

With those odds, it's no surprise that fewer and fewer young people are subscribing to the entire institution of marriage or seeing any significance to it.

Now to be clear, marriage is not for everyone. Additionally, there are individuals who sincerely want to be married but haven't yet found their bashert. For legitimate reasons and due to many factors, we aren't necessarily always in control of being married. However, we don't have to be married to cherish and fight for and defend the institution of marriage. As the marriage rate continues to fall and cynicism towards marriage continues to rise, it is important to articulate the Jewish view of and value of marriage so we can best understand ourselves and advocate to others.

So, if two people love each other, isn't marriage just a piece of paper, an outdated tradition, a social construct? And if someone is happy alone, why consider marriage at all?

#### Working on Yourself

Adam HaRishon was originally created alone. An essential part of the core of a person is to be by himself, feel comfortable being alone, and pursuing his own interests. But soon after, God says, "It is not good for the Human to be alone; I will make a fitting counterpart for him." Alone, man is a taker; God wants man to become a giver, and so He creates marriage, the need to compromise, to prioritize a partner, and to make room for another. Marriage forces us to grow and helps us become better versions of ourselves.

That is why the Torah (Bereishis 2:24) says when the time is right, "A man must leave his father and mother and cling to his wife, so that they become one flesh." A child is a receiver, focused on himself and dependent on others. When a person clings to a spouse and they become one, they grow to be independent together, they must be concerned with and responsible to and for one another. Marriage fosters maturity, dependability, and trustworthiness. Rabbi Chaim Vital, a great 16th century mystic, said: "A person's character traits are primarily measured based upon how they are to their spouse."

#### Becoming Whole

The Torah teaches that on the sixth day of creation, God fashioned one figure comprised of man and woman, and then He split them in two, Adam and Chava. If Hashem is Omnipotent and Infinite, if He knew He would ultimately create two, why didn't He make them that way to begin with?

Had Hashem created Man and Woman separate and apart, their union would have been a case of one plus one, a collaboration of two. Instead, He wanted us to realize that alone, we are a half and when the time is right, we must search for our other half, the person who completes us so that we can become whole. That is why the Talmud (Yevamos 62a) comments, "Any man who is without a wife is not a complete man," and continues, "One's wife is as one's very own body."

In a healthy marriage, one's spouse is not just a roommate or someone to divide responsibility and chores with. Marriage is not for convenience or comfort. A spouse complements one's personality, completes one's soul, and is the exclusive person who combines to be one flesh.

Two of the Sheva Berachos end with the words, "yotzeir Ha'Adam," Creator of man. But creation took place significantly before marriage, so wouldn't that beracha be much more appropriate at a celebration of birth? Understanding the fundamental purpose of marriage provides the answer. When a baby is born, we know very little about them. A person is only truly entirely born or fully created when they find their other half and becomes whole. We learn who someone is, what they value and what kind of life they want to lead, not when they are a newborn, but when they are newlywed. When we see who someone chooses to marry, we learn who they are and who they want to be. Under the Chuppa, "Yotzeir Ha'Adam," a person is fully created.

On one occasion, Rav Aryeh Levin accompanied his wife to a Jerusalem clinic. The physician inquired what was wrong to which he responded, "Doctor, my wife's foot is hurting us." Another time, Rav Aryeh Levin was traveling in a cab and the driver asked, "What's your home address?" Rav Aryeh told him I used to have a home but my wife passed away and now all I have is an address."

Countless research shows the mental, physical and emotional benefits of marriage. Studies show that married couples are the happiest on the whole, even though they are no longer living life only on their own terms. In contrast, half of the couples who cohabitate break up and people who cohabitate before marriage are more likely to get divorced.

So in Judaism, marriage isn't just a tradition or a living arrangement; it is a holy institution (this explains why it's called Kiddushin in Hebrew, from the root kadosh, holy). Holy means distinguished, separate and apart. Marriage is an exclusive bond and commitment; it is a unique relationship shared by husband and wife to the exclusion of all others.

Rebbe Akiva teaches (Sotah 17a) If a man [ish in Hebrew] and woman [isha] establish a faithful marriage, the Divine Presence rests between them. The Hebrew words ish and isha are almost identical; the difference between them is the middle letter yud in ish, and the final letter heh in isha. These two letters joined form the name of God. Marriage promotes selflessness, compromise, responsibility, and faithfulness, all attributes that imitate and attract the presence of the Shechina, the Divine.

The act of marriage uniquely creates union of complete oneness. Marriage isn't just a piece of paper. The mystical unification forged through the bond of marriage, making two halves into a whole, creates a concretized commitment. It's investing oneself in the deepest, most meaningful, and consequential way. It means the relationship is anything but casual; it isn't disposable and cannot be dissolved without consequences.

Judaism teaches that one should go into marriage with the mentality of until death do us part, as evidenced by Avraham's commitment to Sarah that lasted through their lifetime and continued even after Sarah's demise. We derive the mechanism of marriage, the giving and receiving of a ring from husband to wife, from the way Avraham secured a burial place for Sarah. This source isn't a mere coincidence; it communicates that a healthy marriage is built on a commitment until the very end. We don't leave or abandon a relationship when the going gets tough. Marriage is not disposable, doesn't have scheduled upgrades to newer versions. While divorce is also a mitzvah and not only legitimate at times, but fully appropriate and correct, marriage is a cherished commitment that should be honored until all options and efforts have been exhausted.

#### Good for Society

But marriage is not only good for individuals to realize their potential and to become better versions of themselves, marriage benefits society as a whole. A society made up of distinct individuals living for themselves, pursuing their own happiness and seeking to take the most out of life, is a splintered, divided society of those prioritizing their self-interests.

A society comprised of people who have learned to prioritize others, to give in addition to taking, who have entered a meaningful and consequential covenant and contract with each other is an elevated society, a more noble community. The lessons and growth inherent in marriage improves people, yielding a better functioning, more committed, and selfless society and community. A society made up of physically, emotionally and mentally happier and healthier people is a happier and healthier society and better for everyone.

Marriage is not just a mitzvah, it is good for individuals, it is a sacred and indispensable institution that benefits all, and it is valuing and defending.

# PARSHAS MATOS-MASEI

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



Rabbi Dani Staum

[stamtora@gmail.com](mailto:stamtora@gmail.com)

## Parshas Matos-Masei – Key to Parsha Pics

**Kol Nidrei** - Kol Nidrei is about annulment of vows, which is the first topic discussed in parshas Matos – 30:2-17

**Soldiers in combat** - The B'nei Yisroel went to battle against Midyan – 31:3

**Blowtorch on a countertop** - After the war against Midyan all the spoils from the war had to be kashered. The Torah states that whatever became impure through fire becomes purified with fire. This is the source of the law of kashering vessels – 31:23

**Jordan** - 2 and a half tribes asked Moshe if they could remain on the other side of the Jordan River – 32:2

**Journeys** - Parshas Masei begins by detailing the journeys and travels of the nation throughout the 40 years of travel in the desert – 33:1

**Flying carpet** - During the war against Midyan Bila'am used powers of impurity and flew away. He was chased by Pinchos who brought him down and killed him - See Rashi 31:6.

**Map of Eretz Yisroel** – the borders of the land are delineated in parshas Masei – 34:1-15

**It was an accident** - If a person kills by accident, he must seek refuge in an *Ir Miklat* – 35:11

**42** - There were 42 campings of B'nei Yisroel during their 40 years in the desert. In addition, the Torah speaks about the 42 cities of the Leviim – 35:6

*The following is according to the Ashkenazic custom, for the Sephardic custom please consults an appropriate rabbi.)*

**Purchasing any item or building for joy or pleasure should not be done. This includes painting, wallpapering and general home decoration. Building for a mitzvah like a shul, place of Torah study, or a mikva is permitted.**

The custom is to refrain from eating meat and poultry or drinking wine and grape juice during the nine days. This also pertains to children. In case of illness consult your rav

The prohibition of meat includes foods cooked with meat or meat fat. However, foods cooked in a clean vessel used for meat may be eaten.

Eating meat and drinking wine is permitted for Shabbos. Even one who has ushered in the Shabbos on Friday afternoon before sunset, or extends the third meal of Shabbos into Saturday night may also eat meat and drink wine at those times.

Drinking the wine or grape juice of Havdallah is a matter of discussion. Please consult your rav..

Meat and wine are also permitted at a meal in honor of a mitzvah like bris milah, pidyon haben and making a siyum on a mesechta.

**Laundering (clothing, linens, tablecloths, and towels etc) is prohibited even for use after Tisha B'Av. One may not even give clothing to a non-Jewish cleaner. (Although one may give it to him before the 1st of Av, even though he'll wash during the nine days.)**

**A person who has no clean clothes may wash what he needs until the Shabbos before Tisha B'Av. Children's diapers and clothing that constantly get dirty may be washed by need even during the week of Tisha B'Av, in private.**

**Laundering for the purpose of a mitzvah is permitted.**

One must prepare before the nine days by wearing freshly laundered suits, pants, shirts, dresses, blouses and the like for a short time so that they may be worn during the nine days. Socks, undershirts and underwear need not be prepared.

One may wear freshly laundered Shabbos clothing, as well as use clean tablecloths and towels. Changing bed linen though is prohibited.

Since one may wear freshly laundered garments on Shabbos, if one forgot or was unable to prepare enough garments before the nine days, he may change for

Friday night and then change again on Shabbos morning if the garment is suitable to wear on Shabbos.. These garments may then be worn during the week.

Fresh garments and Shabbos clothing may be worn in honor of a mitzvah for example at a bris milah for the parents, mohel, and sandek.

**One may not buy new clothes or shoes even for use after Tisha B'Av, except in a case of great necessity, for example for one's wedding.**

**If one forgot or was unable to buy special shoes needed for Tisha B'Av, he may do so during the nine days.**

**Repairing torn garments or shoes is permitted.**

During the Nine Days, a person may not shower or bathe (Rama OC 551:16) but may wash his hands, feet and face with cold water (Mishna Berura ibid. 94) without soap or shampoo (Magen Avraham ibid. 41).

In warm climates, where one tends to perspire, some poskim allow a brief shower in cold or lukewarm water, and when necessary soap may be used as well (See Piskei Teshuvos 551:48 and Moadei Yeshurun p. 132:14 and p. 156:80).

This year we have two Arvei Shabbosos during the Nine Days. The first occurs on Rosh Chodesh Av and the second is the one which falls on Erev Tisha B'Av.

On the first Erev Shabbos, for one who always honors the Shabbos by bathing on Erev Shabbos, the mitzvah of kovod Shabbos overrides the restrictions of the Nine Days and one may wash his whole body in hot water (Mishna Berura 551:89) and use soap (see Dirshu MB, Beurim 551:104 in the name of Rav Shlomo Zalman Aurbach, zt"l) even when not required for hygienic purposes.

On the second Friday, Erev Shabbos Chazon, one may wash hands, face and feet with hot water. Nowadays, since people shower daily, Rav Moshe Feinstein, zt"l allowed bathing the entire body as well (Moadei Yeshurun p. 133:21 and Kitzur Hilchos Bein HaMitzorim p. 13:7). Contemporary poskim allow a brief shower to remove perspiration

A man who immerses in a mikva every Friday may do so this Friday.

One who bathes every Friday in honor of Shabbos with hot water, soap and shampoo may do so on the Friday before Tisha B'Av.



# The Real Story

## Rabbi Eliezer Krohn

For Yossi, who lived in the city and anxiously wished he could spend one Shabbos in camp in the country, his dream finally came true. He was granted permission to join the camp and experience an exciting and refreshing weekend filled with peer comradery.

As Friday night rolled along, the boys gathered together to daven. Following davening, everyone began making their way around and wishing the rabbis positioned up front a good Shabbos. Everyone except one boy. When Yossi took note of how all the boys, including himself, were standing in line to greet the rebbeim except this one boy, he was discernably disturbed. Why was he the exception?

Yossi was only more bothered when he looked closer and noticed the boy's posture. He was standing off to the side, leaning back on his shtender, looking all nice and comfortable. Yet not only that, but his hat was casually perched towards the back of his head, with a nicely combed lock of hair extending down his forehead. Yossi did not wish to approach the boy and offset him, though he curiously wished to find out just exactly who this boy was. Why in fact was he not following all the other boys in line?

Turning to his friend, Yossi

quietly asked, "Who is that boy over there? Why is he the only one not wishing the rebbeim a good Shabbos?"

Yossi's friend looked back. He knew exactly why the boy was staying put where he was. "Yossi, I am sorry to tell you, but this boy is sick with a terminal illness. You see, everyone is going around to the rebbeim, but this boy doesn't have the strength to do so. In fact, he is even too weak to stand up straight without leaning back on his shtender. And you see his hat situated on his head? That is because he is losing all his hair towards the back of his head. Since he still has hair in the front, he purposely never cuts the hair there, and makes sure to place his hat in such a way that it covers the back of his head but keeps the front in view. Now, I think, you understand why he is acting the way he is."

We sometimes look at a person and make out a certain picture, formulating our own thoughts and conclusions about them. But then we are shown the real picture, and we realize that we were far off the mark. The person is not necessarily experiencing pleasure, but is suffering in pain. We can never be too quick to judge, because in fact all we see is all we see. Instead of jumping to scrutinize, we would wise to jump and sympathize.

**The Rabbe'im of Chabad had certain maamarim that were designated for the purpose of purifying the atmosphere. Every two or three years they would review and recite them publicly. One of these special Maamarim of the Alter Rebbe – the Baal haTanya, was a Maamar starting with the word Hechaltzu, printed**

**in Likutei Torah. This Maamar starts with the Pasuk of this week's Parsha Matos – (Massey), Perek 31, Pasuk 3.**

**==== Based on Hayom Yom Tamuz 28.**

**UFARATZTA**



RABBI  
BENTZION SNEH



ADAPTED FOR ENGLISH FROM  
THE WRITING OF RABBI SNEH

## PARSHAS MATOS- MASEI WHAT MESSAGE ARE WE GIVING OUR CHILDREN?

We can try and hide from that which bring us pain. We can cut major pieces from our lives in order to make things seem rosier- but death's honesty has a way of changing the landscape.

Let us look deeper into the message of our Parsha which deals parenthetically with the laws of inheritance.

וידבר משה אל ראשי המטות לבני ישראל

Moses began speaking to the heads of the Matos (literally chief of Staff's – editors note-perhaps this is where the phrase chief of staff-comes from; as Matos means staff).

The question has been asked- why the word Matos- .. why the characterizations of these leaders as Roshei Matos- Chief of staff's?

Couldn't they have been referred to as Rosh Hashfotim - heads of the Tribes, instead?

There must be something important symbolized by the word -Mateh- the wooden staff.

Let's look at our generation...

Our Religious communities have Bli"EH excelled in their religiosity.

But in our quest to have little to do with the outside world- we have placed ourselves in self imposed ghettos. Going from Shul, to work, to learn- to our families.. and back again..doing the same things or many of the same things – day in and day out.

All this we call building a connection to Hashem- with piety.. we are sure that our behaviors will keep us pure.

It may be true- this behavior might keep us pure but it will also lessen the impact we have on the world around us. We were sent here with a purpose- each and every one of us and this purpose involves interacting with the world- for it is surely Hashem's world..all of it.

This subdued way of living also brings us to mediocrity. An enhanced ability to create new things, bring forth new idea's, can never come from a mind that follows a maze faithfully. To be sure, G-d wants us

all to be creative and vibrant in our Yiddishkeit and be full of creativity and innovation-but what has happened?

Look around -Our children are confused by what they see-but the answer is clear, only the flame of excitement can light the spiritual torch for a new generation and that flame is wavering becoming weaker day by day in today's black and white, copycat generation. Individualism has been sacrificed at the alter of spiritual conformity.

Let's see what lessons can be gleaned from the "Mateh" – the wooden staff.

First, the Mateh is a living thing, this piece of carved wood- we must be growing people, not stagnant, not stubborn as steel .

Each staff had the individual seal of a tribe- we all have different but important qualities to develop in ourselves- we are NOT all the same.

Each wooden rod has been nurtured as a sapling- We must learn -nurture our children and help them grow. Just as our parents before have nurtured us.

Let us not forget that we have many important life lessons to impart to our children. Ethical lessons, moral lessons.. We must teach by example- the correct to interact and treat one another.

These lesson's will iy "H be imparted by our children to their children. Even if (as it sometimes happens)- our children choose a slightly different path for themselves- they will still have us in mind by choosing not to do as we did. All of this must accepted and respected and we must embrace our differences with love. In the matters of spiritual inheritance we would do ourselves a big favor by preparing ourselves with the answers to some of the following questions.

What life lessons would we most want to impart to our children?

What would we like to be remembered for by our family and those closest to us, after our sojourn here?

What would we like to bequeath to our generation? What can we leave over to the world after 120 years as our eternal contribution to society?

Once we start thinking in this direction- we are well on our way to living a fulfilled life- our Creator wants us to be creative, vibrant and special in everything we do!

Good Shabbos!

Translated by Rabbi Reich

# JOKES

**NOW  
RE-HIRING!**

## HAVE TO WRITE A LETTER OF RECOMMENDATION FOR THAT FIRED EMPLOYEE?

### HERE ARE A FEW SUGGESTED PHRASES:

For the chronically absent:

"A man like him is hard to find."

"It seemed her career was just taking off."

For the office shikkur:

"I feel his real talent is wasted here."

"We generally found him loaded with work to do."

"Every hour with him was a happy hour."

For an employee with no ambition:

"He could not care less about the number of hours he had to put in."

"You would indeed be fortunate to get this person to work for you."

For an employee who is so unproductive that the job is better left unfilled:

"I can assure you that no person would be better for the job."

For an employee who is not worth further consideration as a job candidate:

"I would urge you to waste no time in making this candidate an offer of employment."

"All in all, I cannot say enough good things about this candidate or recommend him too highly."

For a foolish employee:

"There is nothing you can teach a man like him."

"I most enthusiastically recommend this candidate with no qualifications whatsoever."

For a dishonest employee:

"Her true ability was deceiving."

"He's an unbelievable worker."

## I REMEMBER...

An elderly couple suffering from deteriorating memory signed up for a power memory class to improve their memories. The power memory method taught them to remember things by associating these with familiar objects. After completing the 5-day course, the old man was discussing the merits of the course with a neighbor in his backyard. The old man claimed, "Signing up for that power memory class was one of the best things I've ever done."

The neighbor asked, "So who was your instructor?"

"Well, lemme see," said the old man. "What do you, ahhh, call that

flower that smells nice but, ummm, has those thorns..."

"A rose?" volunteered the neighbor.

"Yeah, right!" nodded the old man who then turned towards his house and yelled, "Hey, Rose, what was the name of the instructor in our power memory class?"

## QUIET PLEASE

Every ten years, the monks in the monastery are allowed to break their vow of silence to speak two words. Ten years go by and it's one monk's first chance. He thinks for a second before saying, "Food bad." Ten years later, he says, "Bed hard."

It's the big day, a decade later. He gives the head monk a long stare and says, "I quit."

"I'm not surprised," the head monk says. "You've been complaining ever since you got here

## STEREOTYPING

A ventriloquist is performing with his dummy on his lap. He's telling a Chelm joke portraying people from Chelm as less than intelligent.. An indignant Chelmer stands up "What gives you the right to stereotype people from Chelm that way?" he demands. "What does the city where I live have to do with my worth as a human being?" Embarrassed, the ventriloquist begins to stammer out an apology. "You keep out of this!" he yells. "I'm talking to that little guy on your knee!"

Fake News Fact: Five out of six people agree that Russian roulette is safe

## FUNNY BUT TRUE

1. The nicest thing about the future is that it always starts tomorrow.
2. A good time to keep your mouth shut is when you're in deep water.
3. How come it takes so little time for a child who is afraid of the dark to become a teenager who wants to stay out all night?
4. Business conventions are important because they demonstrate how many people a company can operate without.
5. There are no new sins; the old ones just get more publicity.
6. No one ever says "It's only a game" when their team is winning.
7. I've reached the age where 'happy hour' is a nap.
8. Money can't buy happiness but somehow it's more comfortable to cry in a new Lexus than in an old Ford.



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



# Morah Hindy's Playgroup

2022-2023

LOOKING FOR A  
RESPONSIBLE AND  
LOVING ASSISTANT FOR  
MY PLAYGROUP!

- Located on Trails End in New City
- Monday - Thursday 9:00-3:15  
Friday 9:00-12:15
- Boys and Girls Age 3

Part-time  
options  
available



For more info call or whatsapp:  
845-608-9797

## Night Kollel

UNDER THE DIRECTION OF RABBI NACHUM SCHEINER שליט"א

Please join us for an intriguing shiur  
Insights of Maharal on the  
פרשת השבוע  
By  
**Rav Simcha Bunim Berger שליט"א**  
מורה דאמרו ק"ק וויזשניץ 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

Kollel Seder • Shabbos Morning • Night Kollel • Yarchetzky Kallah • Kehillah • Shabbos Morning • D'var Torah

# 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.

RAMAPOST.COM

# Haas & Zaltz, LLP

845.425.3900

INFO@HAASZALTZ.COM | WWW.HAASZALTZ.COM

365 ROUTE 59 | SUITE 231 | AIRMONT, NY 10952

## HELP YOUR HUSBAND TAKE CARE OF HIS *health*



Your  
husband  
is a busy  
man

- He takes care of his **family**
- He takes care of his **community**
- He doesn't have the **time for himself**
- In just 45 min**, 2-3 times a week, your husband can keep showing up as his best

More  
Evening  
Slots  
Now  
Available

Get your loved one started with  
a **12 week in-home personal  
training program**



Tzviki Smith

Call the Smiths today!

**(845) 671-9945**





## RABBI NACHUM SCHEINER

ROSH KOLLEL

### Tisha B'Av on Shabbos Part II

Which day is in essence the fast day?

When Tisha B'Av falls on Shabbos, there is a fascinating discussion among the Acharonim as to what is, in essence, the actual day of the fast. Some understand that it is really set for the 9th day of Av, but it is just observed on the 10th. Others say that since in such a year one cannot fast on the 9th, it was established to be on the 10th of Av. Although this may sound like a technical and academic question, it actually has numerous *nafka minos* (halachic ramifications).

The Avnei Nezer writes that there is a *nafka mina* in regards to a child who celebrates his bar mitzvah on Sunday, the 10th of Av. On Shabbos, the 9th of Av, he was still a *katan*, a halachic minor, and was not obligated to fast. Hence, the next day he has no reason to make up for the previous day's fast. On the other hand, if the fast was set for the 10th, then he will be required to observe the fast.

He adds that this question seems to be a *machlokes* in Shulchan Aruch between the Mechaber and the Rama. The Mechaber writes that when Tisha B'Av falls on Shabbos, there are no rules and regulations of *aveilus* at all. This would seem to imply that the fast was set only for the following day. According to that perspective, a child who celebrates his bar mitzvah on Sunday would be obligated to fast.

The Rama, however, maintains that when Tisha B'Av falls on Shabbos, there are certain rules of *aveilus* do apply. That would seem to imply that the 9th day of Av is the day of the fast, and we just have to fast on the following day. If the fast was set for the 9th, then the bar mitzvah boy would not be required to observe the fast.

The Chasam Sofer also rules that in this case the fast is on Sunday and the 9th of Av which is Shabbos has no rules and regulations of Tisha B'Av.

Another *nafka mina* can be in regards to the halachos of *shavua she'chal bo*, the rules of *aveilus* for the week of Tisha B'Av. The sefardic custom is to limit many of the *hilchos aveilus* to the week of Tisha B'Av. When Tisha B'Av is observed on Sunday, is there a "week of Tisha B'Av"? This should also depend on the aforementioned question. If Tisha B'Av is really on Sunday, then there is no "week of Tisha B'Av" at all. On the other hand, if Tisha B'Av is really on Shabbos and it is just that the observance of the fast is pushed off to Sunday then that entire week is still considered

the "week of Tisha B'Av." This, in fact is can be the basis for the two opinions quoted in Shulchan Aruch if in a year like this one must keep the rules and regulations of the "week of Tisha B'Av."

The Ohr Sameiach suggests that this is already a *machlokes* between the Bavli and the Yerushalmi. As mentioned previously the Gemara (Taanis 5a) tells us when Tisha B'Av falls on Shabbos, the fast is pushed off to Sunday, because we do not want to observe it earlier than necessary. However, the Yerushalmi explains that it is pushed off to the 10th day of Av, since that was the time that most of the Beis Hamikdash was burned. Hence, it seems that according to the Bavli the fast is really supposed to be on the 9th and it is just pushed off to the 10th, but according to the Yerushalmi, it was set for the 10th.

But, this would mean that there is a contradiction, in the words of the Mechaber. As mentioned, he holds that when Tisha B'Av falls on Shabbos, there are no rules of mourning at all on the 9th, which implies that the fast was set for the 10th. Yet, the Mechaber rules that if there is a *bris* on the fast that was pushed off to Sunday, we are more lenient and the father of the baby is allowed to eat, since it is a *yom tov* for him. But, if the fast was set for the 10th, why should there be room for leniencies? This would imply that the fast was really meant to be on the 9th and is just observed on the next day. Since the fast was pushed off, there is more room to be lenient. We must say that even if the fast was set to be on the 10th, since it is not the original date that it should be it also has the halachic status of a fast that is pushed off, and certain leniencies are allowed.

Let us hope and pray that this whole discussion will remain in theory with the coming of Moshiach, turning Tisha B'Av into a *yom tov*, which can definitely be celebrated on Shabbos.

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.

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**

### Rabbi Scheiner

**KOLLEL BOKER**  
7:00-8:00am

Chavrusa learning Gemara  
*Currently:* מסכת ביצה

Friday - *Shuirim*  
*Beinyonei Dyoma and relevant topics*

**NIGHT KOLLEL**  
8:15-9:45pm

CHAVRUSALEARNING  
- HALACHA

*Currently:* הלכות חול המועד

**SHUIRIM BY ROSH KOLLEL & FEATURED GUEST SPEAKERS**

• Daf Yomi  
8:45-9:45

• Mishna Yomis  
8:45-9:00

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

**ADDITIONAL LEARNING PROGRAMS:**


• *Yarchei Kallah / Shuirim on Legal Holidays - by acclaimed Guest Speakers*  
• *Yeshivas Bein Hazmanim*

• *Yeshivas Kiyumu v'Kiblu / Purim Shushan Purim*

• *Shovevim Program / Early Friday morning learning b'retzifus. o Evening Shuirim in Halacha and Hashkafa by prominent Morei Horah*



# ~Night Kollel~



**Kollel Boker**

UNDER THE DIRECTION OF RABBI NACHUM SCHEINER שליט"א  
CHAVRUSA LEARNING IN A WARM ENVIRONMENT

Starting New מסכת  
תשפ"ב Summer

**Currently Learning**  
מסכת ביצה

Summary Shiurim from Rosh Hakollel  
בענינא דיומא ובעניני הפרשה Erev Shabbos Halacha Shiurim

**7:00-8:00am**  
18 Upstairs Bais Medrash

**Shacharis**  
6:15 & 8:00am

FOR MORE INFORMATION AND TO JOIN THE KOLLEL, PLEASE CONTACT:  
Rabbi Nachum Scheiner | 845.372.6618 | ohrchaim18@gmail.com



**Night Kollel**

UNDER THE DIRECTION OF RABBI NACHUM SCHEINER שליט"א

SUMMER תשפ"ב

**8:15-9:45pm**  
18 Forshay – Main Bais Medrash


**הלכות חול המועד**  
Shiurim by Rosh Kollel and Featured Guest Speakers

**Shiurim Open to All**

<b>DAF YOMI</b> 7:00-7:45pm (Hebrew) Sun - Thurs	<b>DAF YOMI</b> 8:30-9:15pm Sun - Thurs	<b>MISHNA YOMIS</b> 8:45-9:00pm Sun - Thurs
<b>ZERA SHIMSHON</b> 8:15-9:00pm Thursday	<b>MAHARAL ON THE PARSHA</b> 9:45-10:15pm Thursday	<b>THURSDAY NIGHT CHABURAH</b> 8:15-9:00pm With Guest Speaker

FOR MORE INFORMATION AND TO JOIN THE KOLLEL, PLEASE CONTACT:  
Rabbi Nachum Scheiner | 845.372.6618 | RabbiScheiner@18forshay.com

*Get to Know Yourself*



**Chassidus**  
Baal HaTanya

With **Rabbi YY Jacobson**

BACK AFTER TWO YEARS

**Class begins Monday, 8 Iyar, May 9, 2022**

Monday - Tuesday - Thursday  
7:45 - 8:30 am

**בית מדרש אור חיים**  
BAIS MEDRASH OHR CHAIM  
18 Forshay Road  
Monsey, NY 10952  
Downstairs

Watch Live Stream on:  
[www.TheYeshiva.net](http://www.TheYeshiva.net)

**Rabbi Nachum Scheiner**

**מוהל מומחה**

CELL: **845-499-6354**



**Sign Up for an Amazing New WhatsApp Group**  
Receive links to all Shiurim given by our Rosh Kollel

**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  
ohrchaimmonsey@gmail.com

WEEKLY WOMEN'S  
CLASS RESUMES

בס"ד



בית מדרש אור חיים

RABBI  
**YY Jacobson**



**NEW TIME NEW LOCATION**

**Bais Medrash Ohr Chaim**

**18 Forshay Road (Main Building)**

**Ground Floor**

**Tuesday August 2nd**

**9:30 AM**

Just so you should know...



בס"ד

59

**DAYS UNTIL UMAN**

בס"ד

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

