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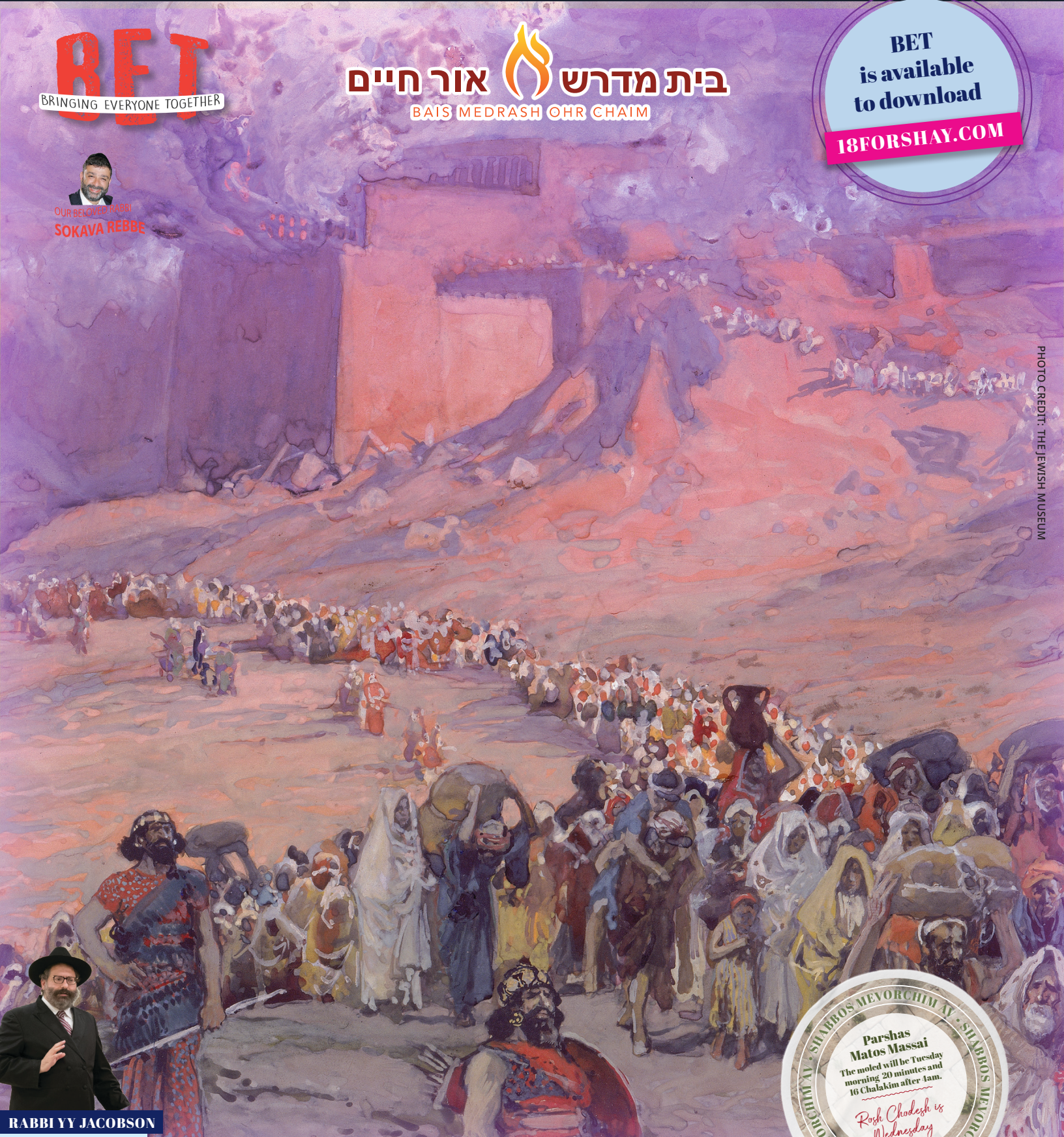
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BAIS MEDRASH OHR CHAIM

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OUR BELOVED RABBI
SOKAVA REBBE

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RABBI YY JACOBSON
will be
in town for
Shabbos

SHABBOS MEVORCHIM AV • SHABBOS MEVORCHIM AV • SHABBOS MEVORCHIM AV
Parshas Matos Massai
The moad will be Tuesday morning 20 minutes and 16 Chalukim after 1am.
Rosh Chodesh is Wednesday

INSIDE:

- TURNING TISHA B'AV INTO A YOM TOV
- YY: TREE AND ROOTS
- RABBI EFREM GOLDBERG: PANDEMIC OF HATE



MONSEY
URGENT CARE

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In front of Evergreen Shopping Center



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.

Hashem says, "They forsook Me, the source of the waters of life; to dig empty cisterns." The blame wasn't limited to the common folk; it even extended to their leaders and prophets. Hashem describes their spiritual decline in the following terms, "The Kohanim didn't revere Me and the upholders of Torah didn't publicize My name, the kings rebelled against Me and the prophets delivered false prophecy." (2:8) This bleak picture of the Jewish people was certainly not a comforting one and almost promised immediate retribution and destruction.

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 committed, 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.

Good Shabbos,
Rabbi Aaron Lankry



FOR EARLY SHABBOS ZMANIM, REFER TO PAGE 6

LATE MAARIV MOTZEI SHABBOS EVERY 15 MINUTES!

10:00 PM - 12:00 AM
IN 18 MAIN BEIS MEDRASH

SHABBOS ZMANIM

CANDLE LIGHTING	8:10 ^{PM}
MINCHA ^{ALEF TENT}	7:00 ^{PM}
MINCHA ^{BAIS CHABAD}	8:20 ^{PM}
SHKIYA	8:28 ^{PM}
SHACHRIS ^{VASHKIN- DAF YOMI SHIUR}	4:57 ^{AM}
SHACHRIS ^{ASHKENAZ 18 MAIN}	8:00 ^{AM}
SHACHRIS MAIN MINYAN ^{18 TENT}	9:15 ^{AM}
SHACHRIS ^{20 FORSHAY BAIS CHABAD}	10:00 ^{AM}
NEW SHACHRIS ^{18 FORSHAY}	NEW 10:15 ^{AM}
PIRCHEI	2:00 ^{PM}
PIRKEI AVOS PEREK ALEPH	
MINCHA SHALOSH SEUDOS	8:00 ^{PM}
SHKIYA	8:27 ^{PM}
MARRIV	9:07 ^{PM} ^{18 TENT} , 9:12 ^{PM}

WEEKDAY ZMANIM

Zmanim for the week of Sun Jul 13 - Shabbos Jul 20

SHACHARIS STARTS 20 MINS BEFORE NEITZ
MINCHA & MARIV STARTS 12 MINS BEFORE PLAG AND SHKIA

NEITZ	S 5:38 M 5:39 T 5:40 W 5:40 T 5:41 F 5:42 S 5:43
SHEMA - MAGEN AV.	S 8:27 M 8:27 T 8:28 W 8:29 T 8:29 F 8:30 S 8:31
SHEMA - GRA	S 9:19 M 9:20 T 9:20 W 9:21 T 9:21 F 9:22 S 9:22
SOF ZMAN TEFILA	S 10:33 M 10:34 T 10:34 W 10:34 T 10:35 F 10:35 S 10:35
CHATZOS	S 1:02 M 1:02 T 1:02 W 1:02 T 1:02 F 1:02 S 1:02
PLAG	S 6:54 M 6:53 T 6:53 W 6:52 T 6:52 F 6:51 S 6:50
SHKIA	S 8:26 M 8:26 T 8:25 W 8:24 T 8:24 F 8:23 S 8:22

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Facilities Manager

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RABBI COREN

TURNING TISHA B'AV INTO A YOM TOV

During the week of Parshas Matos, I thought of a vort and someone told me that the Kedushas Levi had a similar idea. The vort was on the words לא יחל דברו ככל היוצא מפיו יעשה --the simple translation is: don't profane your words; whatever comes out of your mouth do. However, I was thinking along the lines of a more Chasidic pshat. If a person doesn't profane his words--i.e. he appreciates the power and holiness of each word and is therefore careful with every sound he makes-- then whatever comes out of his mouth will occur.

This is similar to the Gemara in Baba Metzia where it is brought down that someone who inspires others to Torah will כפי תהיה --will be like my mouth, like Hashem's mouth. It's a profound strength and it's our most forceful weapon. It also makes sense from a Kabbalistic perspective. We know one of the earliest sefarim, Sefer Yetzira, describes the process of creation and explains how everything is really based on letters of the Aleph Bais. We also learn this from the words used by magicians — Abra Kedabra — which in reality means, 'I will create with my words.'

We know that for the third Bais Hamikdash to be built we need tefilot. Rav Chaim Vital says that just as we left Mitzrayim when Hashem heard our pleas and cries so will the last redemption occur through our prayers.

Chazal say it beautifully in the Yalkut Shimoni on the pasuk אל תירא תולעת יעקב מה כוחה של תולעת אינה אלא בפה כך כוחם של ישראל בפה -- our real missiles are not the most advanced military artillery but our tongues. When I was going through the parsha of Matos beginning with the seriousness the Torah gives to the subject of Nedarim and followed by the war of Midyan, I found a connection that ties everything together: the concept of the power of words and how much we should appreciate every utterance that comes out of our mouth. The notion of Nedarim creating a reality teaches us that we shape the real world with our words both for good and for bad. This reinforces the words of the Midrash that expound on the words אלף למטה אלף למטה which Chazal explain means that for each thousand soldiers that were selected to go into battle there were another thousand praying at home on their behalf. The idea was actually reinstated a few years ago when Israeli soldiers were battling Hamas during Tzuk Eytan in Gaza.

In the introduction of the Chafetz Chaim's Sefer on Loshon Hara he explains that the sin that brought about the destruction of the Bais Hamikdash was Sinas Chinam but in truth it was the loshon hara that was rampant amongst the Jews. This still begs an explanation as to why none of our prayers have been able to turn around 2000 years of living in a state of exile and suffering. The Chafetz Chaim reasons that when we speak loshon hara we create spiritual blockages and negative angels that become our prosecutors and who do not allow our prayers to go through to a higher level.

So what are planning to do to fix the problem? I humbly suggest that this Tisha B'av we accept on ourselves to study the laws of loshon hara and begin a new commitment to avoid speaking negatively about anyone and if there is a question as to how to handle a specific situation, turn to a Rav. The Chafetz Chaim is telling us that this is what must be done in order to bring Mashiach.

GETTING YOUR PRIORITIES

Straight

RABBI AVRAHAM TWERSKY

Having conquered Transjordan en route to Canaan, the tribes of Gad and Reuben approached Moses. "The land that God smote before the assembly of Israel it is a land for livestock, and your servants have livestock... let this land be given to your servants as a heritage; do not bring us across the Jordan" (D'varim 32:4-5).

Although the tribes of Gad and Reuben were foremost in the battle for Canaan, they were nevertheless guilty of rejecting their portion in Canaan in favor of the rich grazing lands in Transjordan. When the Jews were driven from the Holy Land, the tribes of Gad and Reuben were the first to be exiled. The Midrash states that this was because they had chosen Transjordan over Canaan (B'midbar Rabbah 22).

Rabbi Aharon Kotler states that the intentions of the two tribes may have seemed commendable. With abundant grazing land for their livestock, they would not have to work as hard as farmers, and they would have more time to devote to Torah study. However, the fact was that this was not their true motivation. Their decision was induced by the wealth that Transjordan would bring them, and for this they abdicated the additional mitzvot that prevailed in Canaan: bikkurim (the offering of the first fruits), the Omer, the offering of the loaves on Shavuot. And the result? Not only did they forfeit the mitzvot, but they were also the first to lose their land.

The accounts in the Torah are intended for teaching and guidance, rather than for learning history. We have so many waking hours which we allot to prayer, Torah study, and work. Which of these gets the lion's share? Is it proper that we often make short order of our morning prayers in order to get to the office as early as possible?

There are some traits that are innate, and others that are developed by habit. The acquisitive drive is inborn, and since it may detract us from our spiritual goals, we should seek to attenuate it. Reinforcing the acquisitive drive by habit allows it to dominate our lives. But we should realize that any monetary gain achieved at the cost of neglecting mitzvot is not likely to endure.



RABBI NACHUM SCHEINER
ROSH KOLLEL

HALACHOS FOR THE NINE DAYS

The Rama writes that the minhag is not to eat meat or wine starting from Rosh Chodesh. We previously mentioned that this can be to minimize out joy. The Seder Hayom adds that although Rosh Chodesh is somewhat of a yom tov, Rosh Chodesh Av is different than all others. Since Ahron Hakohen was niftar on this day and we allow fasting, something which is not usually allowed on Rosh Chodesh, the mourning can begin, as well.

CHASUNOS

The Mechaber rules that weddings are not allowed starting from Rosh Chodesh. The reason for this is because, as mentioned, the Mishna tells us: "mishenichnas Av mimaa'in b'simcha – when the month of Av arrives, we minimize the joy." Since weddings are joyous occasions, they are not to be held during this time.

The Rama adds that the Ashkenazim do not make weddings during the entire 3 weeks. Since there is no halacha that we should minimize the simcha during the Three Weeks, what is the reason to refrain from making weddings? The poskim explain that since it is a time of puraniyus – punishments, it is not considered a favorable time for a wedding.

LAUNDRY AND HAIRCUTS

The Rama writes that doing laundry is only forbidden starting from Rosh Chodesh. But we do not allow haircuts during the entire Three Weeks. Since the minimizing of joy starts from Rosh Chodesh, why should haircuts be forbidden from Shiva Asar B'tamuz? One reason is because it is a time of aveilus. Another reason is that we should feel agmas nefesh – the anguish of this time period.

One nafka mina is for cutting the hair of a young child, who is below the age of chinuch. If the reason to refrain is because of aveilus, such a child is too young to mourn and can have a haircut. But if the reason is that we should feel the agmas nefesh – the anguish of this time period – even a young child should not be given a haircut, since this will help his parents feel the anguish.

Why don't we say the same for laundry, and forbid doing laundry starting from Shiva Asar B'tamuz, as we do for haircuts, for the same reason of mourning or feeling the anguish? The Mishna Berura explains that we would do the same for doing laundry. But since abstaining from doing laundry is too much for the people to handle, they did not institute such a custom.

We can offer another reason for the difference between haircuts and laundry, based on the Aruch Hashulchan. He explains that if we would allow haircuts up until Rosh Chodesh, since people don't take haircuts so often, it would be hardly noticeable that we are refraining from haircuts. If that is the case, when it comes to laundry, merely refraining from Rosh Chodesh is very noticeable, and we do not need to do more than that.

DANCING AND MUSIC

During the Three Weeks we do not allow dancing or listening to music. This is because of the mourning period which starts from the beginning of the Three Weeks.

Can one have music and dancing during a Sheva Brochos? There are actually three different opinions in the poskim. Rav Menashe Klein quotes Rav Moshe Feinstein who allowed dancing and music. In Moadim Uzmanim, Rav Moshe Shternbuch rules that one is only allowed to have dancing without music. The Shevet Halevi (3:157) is the most machmir and rules that even dancing without music is not allowed.

The possible allowance of dancing and music is only for a sheva brochos, because music is an integral part of simchas choson v'kalah, and does not apply to any other seudas mitzvah, such as a bar mitzvah. We see this from the Maharil, who discusses a situation where the head of the state died and they issued a ruling that no one was to play any music for the entire year of mourning. The Maharil writes that, rather than making a wedding without music, they should go to a different city where they would be able to have music at the wedding. Similarly, Rav Moshe rules that in some cases one side can force the others to have music. Some extend this to a sheva brochos. But others maintain that a sheva brochos is not the same as a chasuna, and music cannot be allowed at a sheva brochos.

Dancing on Shabbos of an aufruf is a machlokes. The Mekor Chaim allows it only when the aufruf takes place on the Shabbos before the chasuna, but not if the aufruf was held earlier, more than a week before the wedding.

Comments and questions are welcome and can be sent to: RabbiScheiner@18forshay.com.

To receive updates of upcoming shiurim, to receive a link to current shiurim, or to access archived shiurim, please send a request to: Secretary@18forshay.com, or follow the prompts on our website 18Forshay.com.

Rabbi Nachum Scheiner

מוהל מומחה

CELL: **845-499-6354**



RABBI YY JACOBSON

PAST & FUTURE, TREE AND ROOTS

Moses wrote their departures according to their journeys ... and these were their journeys according to their departures." – B'Midbar 33:2

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.

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 that 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. "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. The word of Hashem articulated in the Torah, can and must serve as a blueprint for the challenges of today, not only for the dialogue of the past.

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."

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

**CHAVRUSA LEARNING -
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
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- 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
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ישיבת בין הזמנים תשפ"ג
Under the Direction of Rabbi Nachum Scheiner שליט"א

Rabbi Yosef Fried

Will be delivering Chaburas on

Contemporary Halacha Shalios

11:30am

With Marah Makomos

Rabbi Fried will be available as a Maishiv at the Yeshivas Bein Hazmanim

Ohr Chaim's learning programs include:



בס"ד



Yeshivas BEIN HAZMANIM

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תשפ"ג Summer

UNDER THE DIRECTION OF RABBI NACHUM SCHEINER שליט"א

SCHEDULE

Seder 10:00am-1:00pm

.....

Breakfast 9:15-10am

Lunch 1:00pm

ה' אב - כ"ח אב

Sunday July 23th - Tuesday Aug 15th

18 FORSHAY - MAIN BAIS MEDRASH

For more information
Please contact Rabbi Zevi Hammelburger
845 587 3462 Ext 7-2

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זרע שמשון

by Rav Shimshon Chaim Nachmeni of Modena Z"l

8:15-9:00 PM

Insights of the
מהר"ל

on the weekly parsha

9:30-10:10 PM

פיקודי ה' ישראלים משמחי לב'

Guest speaker
RABBI SHAUL ROSENBLATT

Founder of Aish UK,
Director of the Rabbinical
Training Academy, Author
and Poland Jewish
Heritage Guide

WHY THE JEWS?

Presentation

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

23 July
Sunday

Bais Medrash
Ohr Chaim

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

Late Maariv Motzei Shabbos
Every 15 Minutes!

דברים - ואתחנן

9:45 pm – 11:45 pm

עקב - ראה

9:30 pm – 11:30 pm

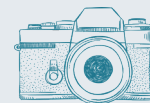
שופטים - כי תצא

9:15 pm – 11:15 pm

כי תבוא - נצבים

9:00 pm – 11:00 am

In 18 Main Beis Medrash



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Learning at Ohr Chaim



בס"ד

Summer 2023

Early Friday Mincha

➤ מנחה גדולה (between 1:31-1:34)

- 1:45
- 2:00
- 2:15
- 2:30
- 2:45
- 3:00
- 3:15
- 3:30
- 3:45
- 4:00
- 4:15
- 4:30
- 4:45
- 5:00

18 Main Bais Medrash



PARSHAS MATOS-MASEI

WORD SCRAMBLE

לא יחל דברו, ככל היוצא מפיו"
"יעשה"

There was once an הארץ – an ignorant man – who did not know the meaning of the words of the Torah, nor did he know how to daven. Hashem was exceedingly good to him, and blessed him with much wealth and an abundance of children. He once went into shul, and there was a person who was saying the mishna of "איזהו מוקומן" with a beautiful sweet tune, and then beautifully sang the words, "אלו ואלו נשרפין בבית" – "הדשן" – "These and these are burned in the place where the altar ashes are deposited." The man would stretch out these five words with a melodious tune. The ignorant man did not understand the meaning of any of the words said, but assumed that it must be that these five words are great brachos which he is giving to the tzibbur, and that is why he said it loudly and beautifully, so that all can hear him.

The man would return to the bais hakneses for many days until he memorized those five words, so that he would be able to say them. It was those five words with which he blessed each and every one of his children on every Leil Shabbos. One leil Shabbos, there was a talmid chochom who was a guest at this person's home. He watched in horror as the father said to each of his children, "These are these are burned in

the place where the altar ashes are deposited." The talmid chochom was trembling and yelled at the man, "What are you doing with your children that you are cursing them on leil Shabbos – that they should be burned in the place of ashes?"

That night, the talmid chochom had a dream that he should not have stopped the ignorant man from his minhag of blessing his children leil Shabbos the way he had been doing for so long, because man was acting to the best of his ability. Since Hashem loved the man, He took the letters of those five words and rearranged them to make them into great brachos for his children.

It says in Shir Hashirim "ודגלו ועלי אהבה" – even though one may, "מדלג" – skip over letters or words, Hashem loves them, and He rearranges them for good. However, Hashem does not do this for everyone. If one is careful with his words, then, מידה כנגד מידה Hashem will fix everything he says so that they turn out for the best. However, if one is not careful with his words, then Hashem leaves his words as they are, even if they are chas v'sholom bad for the person.

"לא יחל דברו" – If one is careful to never desecrate his words, then, "ככל היוצא מפיו" – whatever comes out of his mouth, "יעשה" – Hashem will fix his words so that they all turn out for the best.

DAVENING FOR MOSHIACH, OR SATISFIED WITH MONEY, PLEASURE AND FAME?

My Rebbi called me up at work a while ago, he reached my co-worker who told him I was bentching. My Rosh Yeshiva said, I'm sure that's going to take longer this time of year (it was during the 3 weeks) all those brochos and yearning for the Bais Hamikdash... Oy Halevai!

Chazal say everything goes after the closing. As we close the sefer and close the Parsha. The Torah signals an interesting message. It seems that if one kills a man he should run away to a refugee city and we'll take care of him there, until the death of the Kohein Gadol and then he goes free. Does it make sense?

Ok first, it's talking about a person (watch those pronouns here) who kills by accident. Oh, I forgot to mention another point — til the killer finds refuge, a relative of the deceased (remember the murderer killed by accident) is commanded to kill him!! Oh boy! Sounds like a cheap Netflix movie plot (le havdil).

What is going on here?

Ok, I left out that the mother of the Kohein Gadol gives food and clothing to all the murderers, so they won't (naturally) pray for the early death of her son, thus bringing their release. Got it?

Rashi says that the tie in here is simple: the Kohein gadol was supposed to pray once a year in the Kodesh Kodashim on Yom Kippur that there shouldn't be any innocent blood spilled under his watch. Evidently, Rashi says, he didn't pray a complete prayer. Had he, we can surmise, the murders would not have taken place! The power of tefillah is awesome.

Davening can literally change nature. Leah Emainu was destined to marry Eisav. Tearful davening not only saved her, but she married Yaakov and gave birth to Klal Yisroel! Many other such instances abound, BH, from Chazal and our own lives.

One famous Agaddeta: R' Eliezer Ben Yaakov was asked to daven that a seven headed monster which had made its home in the local shul, go away. In a novel tactic, everyone was asked not to host him for the night and he was forced to take lodging in the shul. He vanquished the beast there, by davening! The Maharsha asks, how could he be put into such a situation? Doesn't a neis take away your zechusim (all your merits)? He answers with a big klal. When you daven and a neis happens it is not a neis. It is Teva! It is an ordinary occurrence. Tefilos being answered is natural!

With this we can understand why the Kohen Gadol's mother gave the prisoners food and clothing. I ask you, with mezonos and shirts, they were bribed not to daven for their early release? The answer is as powerful as it's relevant. They will still daven, but not with a full heart because of the food and the clothing!

As I started, we can surely bring Moshiach, but for a little clothing, money and kavod in this world, we are not davening with a full heart...

FASTING

With regards to fasting, it is well known what the Alter Rebbe [The Baal HaTanya

V'Shulchan Aruch Harav] said: "that this is not a way in our generations." Self-understood - except the fasts according to Shulchan Aruch: Seventeen of Tammuz etc. Instead, you should add and excel in

Tzedaka and Mitzvos in general...

==== Igros Kodosh V30, P301.





RABBI EFREM GOLDBERG

PANDEMIC OF HATE

PART I OF II

We can either choose to divide or connect. Dividers spew hate, connectors share love.

People can be divided into two categories: connectors and dividers.

Connectors look for commonalities, dividers focus on differences. Connectors give the benefit of the doubt, dividers look to find fault. Connectors let things go, dividers bear grudges. Connectors look to compliment, dividers look to criticize. Connectors feel good through (not surprisingly) connecting, and dividers thrive by fostering division.

Dividers spew hate, bully, call names, and practice discrimination, bias and injustice. Connectors share love, fight for equality, stand up to justice, protect the vulnerable, and love even those they struggle to like. Dividers often disguise their predilection for conflict as fighting for principles. This is a smoke-screen. Connectors have values and ideologies and are genuinely principled, but they are committed to find a commonality with others who may not share the same values and principles without compromising what they themselves believe.

Over the last few weeks, the national conversation has focused on racism and more recently on anti-Semitism and that will hopefully bring positive progress.

The Talmud (Yoma 9b) tells us that the Second Temple was destroyed because of *sinat chinam*, baseless hatred. The people at that time observed Torah laws and performed mitzvot but grossly mistreated one another. They were Torah-observant dividers instead of connectors.

What is baseless hatred? When I dislike someone who believes, observes, votes, or lives differently than I do, when I hate someone who sees things differently, there seems to be a real basis for my hatred. Then why is it called baseless?

We are coming up on the first *yahrzeit* of my dear friend, Rabbi Dr. Brian Galbut z"l, one of the most extraordinary human beings many of us have ever known. Earlier this week, at the *bris* of Brian's first grandson, poignantly named in his memory, Brian's father spoke. He described Brian as an amazing connector in every direction, with his wife, with parents, grandparents, aunts and uncles above, with siblings and cousins to his side, with children, nieces and nephews below, with friends, co-workers, and neighbors, those to the left and to the right of him religiously and politically, with those in front or behind him in life.

Leading up to his *yahrzeit*, I have spoken with several of his friends of diverse backgrounds, lifestyles, and levels of religious observance. One of the commonalities of them all is each feeling that Brian was their best friend. Brian found something in everyone to connect with. He was a Torah scholar who took Torah learning and living incredibly seriously and connected with so many who shared that passion and identity. He was an athlete who excelled in basketball, golf and running and could relate to so many teammates, competitors, friends and acquaintances who enjoyed playing and following sports. He was a brilliant physician who didn't just provide top medical care but paired it with outstanding human care, genuinely devoted

to his patients and beloved by his colleagues, nurses, and staff. His warm smile, contagious laugh and singular focus while he spoke to you could win anyone over, people with whom he had great similarities and those who on the surface he seemed to have so little in common.

I once asked Brian how he kept that positive disposition and attitude all the time, how he got along with anyone and everyone and how he managed to be the eternal optimist no matter what reality was presenting. We were walking on a golf course at the time and he stopped, paused, and said, "I have been working on it since I was young." Living with faith, he continued, seeing good in others, feeling happy, hopeful and positive are all choices, they are not feelings. It isn't easy but we can choose to be positive, choose to be faithful and choose to be connectors, not dividers.

Part 2 appears in Parshas Vaeschanan



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JOKES

Tense situation

The past, present and future walk into a bar. It was tense.

Helpful Advice

Forget about the past, it's already happened.

Forget about the future, you can't control what's coming.

Forget about the present, I didn't get you one.

Going Multi-Cultural

On a Chol Hamoed day an Asian boy in the park asked his mother: "Why are all Jewish kids called Kim Du"?

Customer Service

Mujibar was trying to get a job in India.

The Personnel Manager said, 'Mujibar, you have

passed all the tests, except one. Unless you pass it, you cannot qualify for this job.'

Mujibar said, 'I am ready.'

The manager said, 'Make a sentence using the words Yellow, Pink and Green.'

Mujibar thought for a few minutes and said, 'Mister Manager, I am ready'

The manager said, 'Go ahead.'

Mujibar said, 'The telephone goes green, green, and I pink it up, and say, 'Yellow', this is Mujibar.'

Mujibar now works at a call center.

No doubt you have spoken to him. I know I have.

English is a crazy language

Let's face it - English is a crazy language. There is no egg in eggplant, nor ham in hamburger; neither apple nor pine in pineapple. English muffins weren't invented in England or French fries in France. Sweetmeats are candies while sweetbreads, which aren't sweet, are meat. We take English for granted. But if we explore its paradoxes, we find that quicksand can work slowly, boxing rings are square and a guinea pig is neither from Guinea nor is it a pig.

Hashgacha Pratis? Maybe Not.

It was a packed flight from Tel Aviv. The doors were about to close when suddenly a Chassidic man in row 47 stood up. He was seated next to a woman and there was no way that he would spend the next 11 hours like that! The entire plane was asked to switch seats with him - and not one person agreed. The stewardess told him it's time to either sit back down- or get off the plane. As he was walking off the plane, a man with a small knitted yarmulke stood up and said "Take my seat. We can switch". Stunned, the Chassid asked "How come before you were unwilling and now you changed your mind"? The man responded: I know what's going to happen! You get off the plane, it crashes killing everyone on board, and you'll be telling the world the Hashgacha prattis story about how your life was saved for not sitting next to a woman. Well let me tell you something- If this plane goes down-you're coming down with us!!!



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