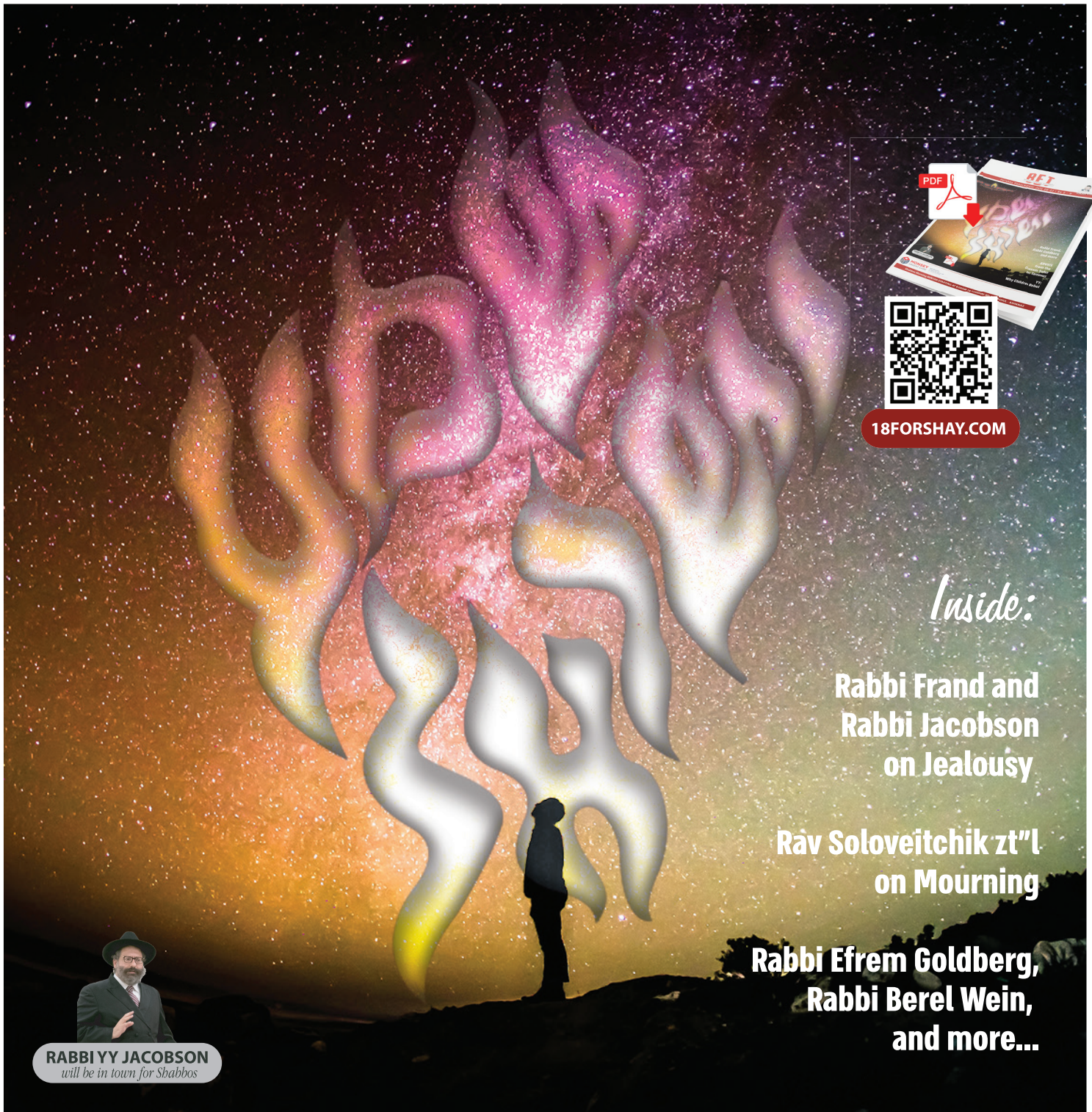


Vaeschanan/Nachamu | Jul 27- Aug 2 | Tisha B'av - Tu B'Av



PDF icon with red arrow pointing to a magazine cover titled 'REFI'. Below the magazine is a QR code and a red button with the text **18FORSHAY.COM**.

Inside:

**Rabbi Frand and
Rabbi Jacobson
on Jealousy**

**Rav Soloveitchik zt"l
on Mourning**

**Rabbi Efrem Goldberg,
Rabbi Berel Wein,
and more...**

RABBI YY JACOBSON
will be in town for Shabbos



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Rabbi Lankry *Dear Kehila,*

Nachamu Nachamu Ami

In the past three parshiot, the haftorah consisted of warnings on the upcoming destruction of the Bais Hamikdash. Then came the actual destruction. Now we enter a period of 7 weeks of consolation. It's called the shiva denechamta beginning the Shabbat after the 9th of Av and ending before Rosh Hashana.

The opening statement starts with the words nachamu nachamu ami. The double language indicates that there are two opportunities for nechama. Option #1 is if we merit it, the redemption will come even before its time. Option #2 is even if we don't deserve the redemption, it has a date that it will come regardless.

The haftorah continues, "Speak to the heart of Jerusalem and proclaim to her that her time of exile has been fulfilled, that her iniquity has been conciliated, for she has received from the hand of Hashem double for all her sins,"

What does "the heart of Jerusalem" mean? Do the stones of Jerusalem feel pain? Isn't it the millions of men, women and children displaced, starving and dying in foreign lands that need consolation? Hashem should speak to the heart of the people and not to Jerusalem. How does Jerusalem pay double for its sins? And if it does, is that justice? Furthermore, if "her time is fulfilled," why are we not back in Yerushalayim? Why is Jerusalem responsible for anything? It's just a place in which to live?

What is obvious is that Jerusalem is not just an ordinary place but it is dynamic and alive and has a direct effect on the Jewish nation. When I was a teenager, living in Brooklyn, New York, quite often I would see Harav Avigdor Miller, zt"l taking a walk down Kings Highway. I was shy but I wanted to ask the gadol a question. I summoned the guts to approach him one day and ask what is the meaning of the word or the name Yerushalayim. We all know that the name of "something defines its essence. My question actually was, what is the essence of Yerushalayim?"

Rabbi Miller stopped and gave me all the time in the world. He explained that Yerushalayim is a combination of two words. Yeru is a city, Shalem is peace or complete; it is the city of perfection. That is the land's responsibility and that is what's expected from it.

I recall driving up the hills of Jerusalem with my grandfather, and he would marvel at the mountains. I asked him what is so amazing, we have seen it a thousand times before? He quoted King David "Yerushalayim, mountains surround you just like Hashem surrounds his nation." My grandfather explained that every bird builds a nest to protect its young, Jerusalem is Hashem's nest and we are his young. A bird returns every year to its nest to bring forth more children, Jerusalem is our nest, where Hashem will return and rest upon us again.

Hashem empowered Yerushalayim to help our nation reach its spiritual potential in every aspect. It is also our nest to protect us physically. When Yerushalayim does not provide us with this spiritual enhancement and physical protection, it is also liable, and therefore was destroyed, and was subsequently ashamed and embarrassed.

I would suggest that the first level of nechama in the seven weeks of consolation, is that the destruction is not entirely our fault. Jerusalem shares some of the responsibility.

May we all be zoche to nechamas Tzion and the building of Yerushalayim. Amen.

Zmanim by our incredible Gabbi

Ephrayim Yurowitz
Tzvi Blech: Gabbai



Shacharis — 20 min. before Neitz

Mincha & Maariv — 12 min. before Plag and 12 min. before Shkia

NEITZ

S 5:50 | M 5:51 | T 5:52 | W 5:53 | T 5:54 | F 5:55 | SH 5:56

SHEMA- Magen Avraham

S 8:36 | M 8:37 | T 8:38 | W 8:38 | T 8:39 | F 8:40 | SH 8:40

SHEMA- GRA

S 9:26 | M 9:26 | T 9:27 | W 9:27 | T 9:28 | F 9:28 | SH 9:28

TEFILA- GRA

S 10:38 | M 10:38 | T 10:38 | W 10:39 | T 10:39 | F 10:39 | SH 10:39

CHATZOS

S 1:02 | M 1:02 | T 1:02 | W 1:02 | T 1:02 | F 1:02 | SH 1:02

PLAG

S 6:44 | M 6:44 | T 6:43 | W 6:42 | T 6:41 | F 6:40 | SH 6:39

SHKIA

S 8:14 | M 8:13 | T 8:12 | W 8:11 | T 8:10 | F 8:09 | SH 8:08

Shabbos Zmanim

CANDLE LIGHTING	7:59 ^{PM}
MINCHA in tent Aleph	7:00 ^{PM}
CHABAD MINCHA	8:09 ^{PM}
SHKIYA	8:17 ^{PM}
SHACHRIS:	
VASIKIN followed by Daf Yomi Shiur	5:10 ^{AM}
ASHKENAZ	8:00 ^{AM}
TENT ALEPH	9:15 ^{AM}
MINYAN IN OHR CHAIM'S "BAIS CHABAD" Located @ 20 Forshay Road B'M	10:00 ^{AM}
NEW SHACHRIS in 18 Forshay	7:00 ^{AM}
PIRCHEI	2:00 ^{PM}
PIRKEI AVOS PEREK GIMEL	7:00 ^{PM}
MINCHA FOLLOWED BY SHALOSH SEUDOS	8:00 ^{PM}
SHKIYA	8:16 ^{PM}
MAARIV	8:56 ^{PM}
MAARIV	9:01 ^{PM}

Rabbi Aaron Lankry

Marah D'asra

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Rabbi Daniel Coren

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Ani Maamin

by Rabbi Daniel Coren

I was learning the parsha with my chavrusa and we were discussing the statement of chazal that Moshe davened 515 times, which is the gematria of the word vaeschanan, in order to enter the land of Israel. Hashem tells Moshe at the 515th tefilla “Stop, don't speak to me about this anymore”.

Rashi says that it won't look great if he kept davening. Rashi gives a mashal of a teacher and a student. The student is begging the teacher for something and the teacher, not willing to give in, looks cruel. Similarly, Hashem says, “Moshe it won't look good if you keep davening.” The Ohr Hachayim gives a deep explanation as to why Hashem didn't allow Moshe to enter Eretz Yisroel. Hashem knew that the Jews would sin and He will have to use the Bais Hamikdash as a place on which, so to speak, to let out His anger. If Moshe would have entered the land and built the Bais Hamikdash, it could not have been destroyed, and the anger would have been let out at us.

The above explanations begs the question: if Hashem knew that the answer to the request for going into Israel for whatever reason is no, then why did Hashem allow Moshe to daven 515 times?

I thought of this question on Tisha B'av and then my friend sent me a video showing the kosel at the end of the fast. completely filled with all types of Jews. Their arms were on each other's shoulders swaying back and forth and singing “ani maamin.” This video quickly brought tears and I was asking myself, how can Hashem not redeem his children when he sees this expression of unity. Then it occurred to me that Hashem isn't ignoring this incredible energy and spiritual construct that the Jews build on Tisha B'av. In fact, it certainly serves as merits both for now and the future. The same can be said of the tefillos of Moshe Rabbeinu. Every cry, every tear, every word that we say in prayer creates something. It creates protection for the future of the Jewish people. This is what I think chazal wanted us to learn from Moshe, that no prayer goes for naught.

This will also shed light on the excitement of Shabbos Nachamu. After all, we didn't rebuild the Bais Hamikdash, so where is everyone running to on this Shabbos? What nechama did we get? The answer is that on Tisha B'av we accomplish so much with our tefillos and tears, and that itself is a source of comfort to us. This is the lesson that Moshe our teacher taught **us**.

The Jealousy Antidote



Rav Yissachar Frand

“And you shall not covet your fellow's wife, you shall not desire your fellow's house, his field, his slave, his maidservant, his ox, his donkey, or anything that belongs to your fellow” (5:18)

Perhaps one of the hardest commandments to understand — let alone fulfill — is *lo sachmod*, not to be envious.

As Ibn Ezra asks (Shemos 20:14), how can the Torah command us not to feel an emotion that comes naturally when someone has something that we would like to have? When the neighbor redoes his house and builds a pool, how can a person be expected not to want to have a pool as well?

The Ibn Ezra answers this question through a parable.

Imagine a commoner who visits the royal palace. As he is viewing the beautiful grounds, he sees the princess step outside in her royal garments. Though struck by her beauty, does he think for a moment, I want to marry her?

Most people wouldn't entertain that thought for a second. They realize that the king's daughter is out of their league. People desire something that they can conceivably have, not something that is totally out of reach.

The same should hold true for someone else's possessions, says Ibn Ezra. We should train ourselves to realize that since Hashem gave the pool to the neighbor, it is something that He wants the neighbor to have, not us. As such, it should not be within the realm of our desires.

The Ibn Ezra's approach has become the classical answer to this question, but Rav Simchah Zissel Brodie derives another explanation from a Ramban.

The Ramban cites the following Midrash: The Ten Commandments are all repeated in Parashas Kedoshim in some form or another. For instance, the verse, “ *Ani Hashem Elokeichem* ” (Vayikra 19:3) corresponds to the first commandment, and “ *Veilokei maseichah lo sa'asu lachem* — and molten gods shall you not make for yourself” (ibid. v. 4) corresponds to the second commandment.

The parallel to *lo sachmod*, says Ramban cryptically, is “ *ve'ahavta lerei'acha kamocho* — Love your fellow as yourself” (ibid. v. 18).

Rav Simchah Zissel explains the correlation between the two.

Did you ever hear a father or mother wish that their children would have less material possessions just because they had less when they were at the same stage in life? No. Parents are thrilled when their children have more than they did. Why? Because they love their children as much as they love themselves — if not more — so they are happy when their children can afford anything they want.

If we would truly fulfill *ve'ahavta lerei'acha kamocho* and love every Jew as we love ourselves, says Rav Simchah Zissel, we wouldn't feel jealous of them for owning possessions that we cannot afford. We would be happy for them, just as we are happy when our own children have more than we do.

Grape Juice from Concentrate

by Rabbi Nachum Scheiner



As people find themselves in various venues throughout the summer, I would like to discuss the halachic status of grape juice made from concentrate. As one can find himself at a Kiddush with such grape juice being used, it is a topic that is important to clarify. Is grape juice made from concentrate halachically acceptable to be used for kiddush every Shabbos? You definitely won't need to concentrate too much for this topic, so just sit back and enjoy the discussion about concentrate.

OPINION OF RAV SHLOMO ZALMAN ZT"l – REASONS NOT TO USE CONCENTRATE

There is a big discussion amongst contemporary poskim whether or not it can be used. We will cite some of the reasons mentioned by Rav Shlomo

Zalman Auerbach zt"l (Minchas Shlomo 1:4) as to why it should not be used. We all know that the brachah on wine/grape juice is borei pri hagafen and that they are both suitable for kiddush and other religious functions that require the use of wine (as is mentioned clearly in Baba Basra 97b). Borei pri hagafen is a special brachah that Chazal instituted for wine due to its unique qualities. One of the main qualities of wine is that it is called sheichar, i.e., an intoxicating drink.

The obvious question can be raised in regards to grape juice that is not intoxicating, and therefore we need to understand how this special brachah applies. The basic explanation given is that juice squeezed from grapes has the ability to ferment and become wine and therefore it already gets this special status of wine and the borei pri hagafen is said and can be used for kiddush etc.

However, when grape juice is taken and made into concentrate it can no longer ferment and become wine. Therefore, says Rav Shlomo Zalman Auerbach zt"l, one can argue that this juice no longer retains this special status of being wine, and maybe the brachah should no longer be borei pri hagafen or be used for kiddush etc. Another point that he raises is that, in general, wine can usually be diluted, giving the water added to the initial wine, the status of the wine. However, in the concentrated version, any water added might not attain the wine status, making it just a flavored grape drink and its brachah would no longer be borei pri hagafen and would therefore not be suitable to be used for kiddush and arba kosos. In summary, there is a big question mark as to the brachah on grape juice that was reconstituted from concentrate and is definitely not recommended for use for kiddush and the four kosos. This was the opinion of Rav Shlomo Zalman Auerbach zt"l.

REASONS TO ALLOW USE OF CONCENTRATE

Other contemporary poskim suggest that this process does not affect the juice's elite wine status and the brachah is still borei pri hagafen and will still be suitable for kiddush and the four kosos. One point that is made is as follows. One of the issues mentioned was that grape juice must retain its ability to ferment in order for it to be considered "wine." The difficulty with that presumption is that if this is the case, then we might be able to raise a similar concern about any grape juice that was cooked or even grape juice that was pasteurized, because that process may also impinge on its ability to ferment.

This definitely has great bearing on much of the grape juice industry, due to the fact that much of the grape juice sold is cooked to make it mevushal, in order to facilitate situations

of goyim handling the grape juice. In addition, the pasteurization procedure done on all wines and juices may be considered halachically equal to cooking the wine. Indeed, it is clear that wine that was cooked does retain its elite "wine" status.

This ruling can be found in Shulchan Aruch (O"C 202:11). This would lead one to suggest that even after the juice is cooked, it may still be possible for the fermenting process to take place (one possibility is that external yeast can be brought to facilitate the fermenting); thus its status as wine will not be affected.

Another possible explanation can be that grape juice will always retain its elite status, regardless of its fermenting ability being hindered. The only time it would be necessary to have the fermenting capability would be when it is needed for use on the mizbei'ach, where the Torah clearly requires wine that is intoxicating (Haseich nesech sheichar lashem – Bamidbar 28:7). This is just one of the arguments that are given to sanction the use of grape juice made from concentrate.

In conclusion, there are different opinions as to the halachic status of grape juice from concentrate, and whether it can be used for kiddush and the like.

Rabbi Nachum Scheiner

מוהל מומחה

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Are You a Jealous Person?



Rabbi YY Jacobson

Why Envy is Ignorance

The tenth and final of the Ten Commandments recorded in this week's portion (Vaeschanan) reads: "You shall not covet your neighbor's wife; you shall not covet your neighbor's house, nor his field, nor his manservant, nor his maidservant, nor his ox, nor his donkey, and anything that belongs to your neighbor" (Deuteronomy 5:17; Exodus 20:14).

The structure of the verse seems strange. In the beginning, the Bible specifies seven things we should not covet: "You shall not covet your neighbor's wife; you shall not covet your neighbor's home, nor his field, nor his manservant, nor his maidservant, nor his ox, nor his donkey." But then, at the conclusion of the verse, the Bible states: "And anything that belongs to your neighbor." Why the unnecessary redundancy? Why not just state at the onset "You shall not covet anything that belongs to your neighbor," which would include all of the specifics? And if the Torah does not want to rely on generalizations and wishes to specify details, why does it specify only a few items and then anyhow revert to a generalization, "And anything that belongs to your neighbor?"

A Holistic Story

In Hebrew, the word employed for "anything" and "everything" is identical, "Kol." Hence, the above verse can also be translated as, "You shall not covet your neighbor's wife; you shall not covet your neighbor's house, nor his field, nor his manservant, nor his maidservant, nor his ox, nor his donkey, and everything that belongs to your neighbor." By concluding the verse with these words, the Torah is not just instructing us not to covet anything of our neighbor, but also helping us achieve this difficult state of consciousness.

How could you demand from a person not to be jealous? When I walk into your home and observe your living conditions, your cars, your bank accounts, and your general life style, how could I not become envious?

The answer is, "Do not covet everything that belongs to your neighbor." What the Torah is intimating is that it is indeed easy to envy the home and spouse of your neighbor, his servants, his ox and donkey; yet the question you have to ask yourself is, do you covet "everything that belongs to your neighbor?" Are you prepared to assume his or her life completely? To actually become him?

You cannot see life as myriads of disjointed events and experiences. You can't pluck out one aspect of somebody's life and state "I wish I could have had his (or her) marriage, his home, his career, his money..." Life is a holistic and integrated experience. Each life, with its blessings and challenges, with its obstacles and opportunities, constitutes a single story, a narrative that begins with birth and ends with death. Every experience in our life represents one chapter of our singular, unique story and we do not have the luxury to pluck out a chapter from someone's story without embracing their entire life-journey.

When you isolate one or a few aspects of someone else's life, it is natural to become envious. But when you become aware of "everything that belongs to your neighbor," your perception is altered. Do you really want to acquire everything that is going on in his or her life?

So the next time you feel yourself coveting the life of the other, ask yourself if you really want to become them. Ralph Waldo Emerson was correct when he observed that "envy is ignorance."

UFARATZTA



DON'T ADD TO THE MITZVOS AND DON'T SUBTRACT

Vo'eschanan 4:2

... Why should we care if someone adds more Mitzvos in order to give Hashem more than he asked for? And if it is not good, then the order in the Pasuk should have been: Not to subtract and then, not to add, as subtracting is worse than adding.

Chazal explain that in order to avoid subtracting from the Mitzvos, first comes the warning of "not to add to the Mitzvos." Because when you receive Mitzvos from heaven, there is nothing missing and there is nothing extra. If you add anything, even with good intentions, especially if seemingly it was successful, now you can come to subtract from the Mitzvos as you say to yourself, I was successful in adding, now I can trust my smarts and take something off as I see fit. Therefore, the Torah warns you first about "Not adding..." [because that is how it starts.]

— *Igros Kodesh vol. 32, p. 163.*



Thursday night mishmar
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Siyum, Rabbi YY Jacobson speaking



Rabbi Scheiner speaking at the Night Kollel



Rabbi Shimon Schreiber
speaking at the Night Kollel





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Tikon chatzon



kollet boker



Yom Kippur Koton Minyan



Full
Mincha - Maariv
Schedule
on page 10

Tisha B'Av Events & Shiurim '23 אירועים ושיעורים תשעה באב פ"ג

Wednesday Night

- 8:40 - 9:05 pm | SHMUEZ BEFORE EICHAH | TENT א | R' D. COREN
- 9:45 - 10:45 pm | Inspiration from a Survivor | TENT א | R' S. BELLER
- 10:45 - 12:45 am | Overview of Holocaust Presentation | Tent ג | Aron Wieder
- 1:00 AM | TIKUN CHATZOS | 18 MAIN

Thursday

- 9:45am -1:00 pm | Select Kinus | TENT א | R' Eliezer Abish
- 9:45am -1:00pm | BOYS EVENT | 18 ↑
- 10:00 - 11:00am | VIDEO PRESENTATION - SOULED | 18 ↑ R' Daniel Coren Office | Yoel Gold
- 11:30am | LIVE KOSEL TOURS | 20 ↑ | R' Yehoshua Yankelewitz
- 1:00 pm | TIKUN CHATZOS | 18 MAIN
- 1:00 pm | SHIUR KAMTZA/ BAR KAMTZA | Tent ב | R' Daniel Coren
- 2:00 - 3:00 | Womens Lecture | 20 ↑ | Mrs. Chani Juravel
- 3:00 -7:00 PM | BAIS HAMIKDASH 3D EXPERIENCE | Tent א
- 4:30 - 5:00pm | Inspiration from a Survivor | 20 ↑ | Mrs. Marlit Berger Wandel
- 5:00 - 6:00pm | VIDEO PRESENTATION - SOULED | 18↑ | R' Daniel Coren Office | Yoel Gold
- 5:45 - 6:15 PM | Nacheim - Rays of Hope | 18↑ | R' Scheiner
- 10:15 pm | Daf Yomi | 18 ↑ Office | R' Heshy Friedman

Wednesday Leil Tisha BeAv

Shkia - Fast begins | 8:18

Maariv with Eicha:

- 8:50 Chabad | 20 ↑
- 8:40 | Words of inspiration by Rabbi Coren | Tent א
- 9:00 | Tent ב
- 9:05 | Tent א
- 9:15 | Tent ד
- 9:30 | ר"ת | 18 Main
- 9:45 | 20 ↑
- 10:00 | Tent ב
- 10:15 | 18 Main
- 10:30 | 20↑
- 10:45 | Tent ד

Ladies Section will be open for all Eicha readings

Tisha BeAv SHACHARIS

- 5:25AM (Neitz 5:47) 20↑
- 7:30 Selected kinos | Tent א
- 8:00 | Tent ב
- 8:15 | Tent ד
- 8:45 Tent ב
- 9:00 | 20↑
- 9:15 | Tent ד
- 9:30 | Tent ב
- 9:45 | 20↑
- 10:00 Followed by full kinos | Tent ד
- 10:15 | Tent ב
- 10:30 | 18 Main
- 10:45 | 20↑
- 11:00 | Tent ב
- 11:15 | 18 Main
- 11:30 | Tent ב
- 11:45 | 18 Main
- 12:00 | Tent ד
- 12:15pm | Tent ב

TENT ג DESIGNATED FOR KINNOSES FOR ALL MINYANIM

Shul Events

Words of Inspiration by Our Rabbanim Tisha Be'Av 2023

Night

Words of Inspiration before Eicha
Rabbi Daniel Coren | 8:40pm | Tent א

Day

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

Kavitsa Bar Kavitsa
Rabbi Daniel Coren | 1:00pm | Tent ב

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



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Tisha B'av Boys Event

Rabbi Auslander 9:45-10:45 | Rabbi Scheiner 10:45- 11:00

TBA 11:00- 12:00 | Rabbi Hoff 12:00- 1:00

Words of Inspiration Children's Video

Ages: 8-12

Time: 9:45-1:00

Location: 18 Upstairs

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**Rockland County Legislator
Holocaust Historian**

Overview of Holocaust and Auschwitz concentration camp

Wednesday, Tisha B'av Night
10:45pm - 12:45am | Tent ג'

בס"ד

Schedule Tisha Be'Av '23
זמנים לתשעה באב תשפ"ג

MINCHA (Talis and Tefillin)		CHATZOS	
1:30PM	Tent ב	1:02 PM	Tent א
1:38 Mincha Gedola	18 Main	PLAG	6:47 PM
1:45	Tent א	2 ND PLAG	7:44
2:00	Tent ב	SHKIA	8:17 PM
2:15	18 Main	MAARIV	
2:30	Tent א	6:47PM Plag Minyan	Tent א
2:45	Tent ב	7:45 2 nd Plag	Tent ב
3:00	18 Main	8:05	18 Main
3:15	Tent א	8:17 שקיעה	18 Main
3:30	Tent ב	8:20	Tent א
3:45	18 Main	8:25	Tent ד
4:00	Tent א	8:30	Tent ב
4:15	Tent ב	8:35	18 Main
4:30	18 Main	8:40	Tent א
4:45	Tent א	8:45	Tent ב
5:00	Tent ב	8:50	18 Main
5:15	18 Main	8:55	Tent א
5:30	Tent א	9:00	Tent ב
5:45	Tent ב	9:05	18 Main
6:00	18 Main	9:10	Tent א
6:15	Tent ד	9:15	Tent ב
6:25 Plag Minyan	Tent א	9:20	18 Main
6:30	Tent ב	9:25	Tent א
6:40	18 Main	9:29 רבינו תם	Tent ב
6:50	20 ↑	9:35	18 Main
7:00	Tent ד	9:40	Tent א
7:10	Tent א	9:45	18 Main
7:20 2 nd plag	Tent ב	10:00	18 Main
7:30	18 Main	10:30	18 Main
7:40	Tent ג	11:00	18 Main
7:45	20 ↑	11:30	18 Main
7:50	Tent א	12:00am	18 Main
7:55	Tent ד		
8:00	Tent ב		
8:10	Tent ג		

KIDDISH LEVANA
MIKVAH WILL BE OPEN MOTZAI TISHA BE'AV

DAF YOMI
R' Heshy Friedman
10:15-11:00pm - 18 Upstairs - Office

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UNDER THE LEADERSHIP OF RABBI AARON LANKRY

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R' Shmuel Beller

Holocaust Survivor, World renown Lecturer

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Tisha Be'Av Night Wednesday July 26
9:45 – 10:45pm
18 Forshay – Tent א

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ט' באב התשפ"ג

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YERUSHALAYIM WITH NOTED TOUR GUIDE AND
LECTURER R' YEHOSHUA YANKELEWITZ

THURSDAY, JULY 27 | 11:30 AM
20 FORSHAY ROAD (UPSTAIRS)

בית מדרש אור חיים
BAIS MEDRASH OHR CHAIM

NOURISHED by FAITH



Join us as Holocaust Survivor
Marlit Berger Wandel
shares her story of perseverance

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Lecturer and Author of "Portraits of Prayer"

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- Can I really shed a tear after so many years in Galus?
- How can we miss something we ourselves never actually experienced?
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Gan HaTorah

- RABBI YAKOV YOSEF SCHECHTER

The Reward for a Mitzvah is a Mitzvah

“ואתחנן אל ד' בעת ההוא לאמר”

“I implored to Hashem at that time, saying.” Rashi cites that the Lashon of ואתחנן means that Moshe Rabbeinu was asking for a free gift. He did not daven to Hashem by saying please answer my tefillos because of my zechusim. Rather, he davened and pleaded with Hashem to allow him to enter Eretz Yisroel as a free gift. The Midrash says that there is a special room in Gan Eden for those that have many zechusim but nonetheless request things from Hashem as a gift and not because they are entitled to it.

Sotah 14a – Why did Moshe want to enter Eretz Yisroel? It was because there are many mitzvos that can only be fulfilled in Eretz Yisroel. Hashem replied that since his only desire to enter Eretz Yisroel was to get schar for the mitzvos, he is going to get schar as if he performed those mitzvos. The Ben Yehoyada says in the name of his son R' Yaakov - Moshe wanted to do the mitzvah for the Simcha of the mitzvah. That is the optimal way to be mekayem all mitzvos. Avos 4:2 – “שכר מצוה, מצוה”. The reward of the mitzvah is the mitzvah itself. The satisfaction in knowing that one served his Master properly is his reward. The schar that the Mishna in Avos is referring to is not the same schar that Moshe was requesting. The schar that Moshe was requesting was the superior way

to perform mitzvos. If one loves Hashem and has nothing else in mind other than pleasing Him, then his schar for the mitzvah is the mitzvah, fulfilling the will of Hashem. This is what brings Simcha to his life.

There are two types of actions that can help rebuild the Bais-Hamikdash. Until Tisha B'Av, there is mourning over the Bais-Hamikdash. We should feel a void in our lives and should feel sorrow and pain for the destruction of the Bais-Hamikdash. Then there is the second part that begins after the 10th of Av. It is a period of nechama, comfort. Instead of focusing on the negative, that we do not have the Bais-Hamikdash, we need to focus on the aspect that Hashem promised us that He will rebuild the Bais-Hamikdash. We need to yearn for the Bais-Hamikdash and daven to Hashem that He rebuild it speedily in our days. On Shabbos, we do not show mourning over the Bais-Hamikdash. However, we do experience nechama on Shabbos Kodesh. Shabbos Nachamu is a day that we must show Hashem that we know He will rebuild the Bais-Hamikdash and it is something that we yearn for.

Shabbos Nachamu is a time for simcha. It is a time for simcha in our faith in the Hashem. We need to Daven to Hashem in the form of “חנן”. We need to ask for a gift. We should only see the good in everything that happens to us. We need to daven to Hashem that we should be comforted. May we be zoche to see the rebuilding of the Bais-Hamikdash speedily in our days.

Don't Worry. Be Happy!

Ready for another article with Mussar on how we should be concerned with Ruchnius (Hashem) over Gashmius (Things). And better yet; how will this type of lifestyle lead to real happiness? Well you've come to the right place!

But I ask you, let's think. Do those types of articles ever lead to any real change?

Will they really have an effect? Here in Monsey, in Williamsburg, the Five towns, BP, Queens? Also Boca, LA etc (Shades of the New Yorker magazine map)? In short any place we live....

The short answer is probably no. But I have taken it upon myself to rise to the challenge, Bez'H. Rabbi Sneh Shlita takes notice of the words Bashamayim Meemaal, U'Baaretz Mitachas, from this week's Parsha. In the Heavens, above; in the land, below. Maybe learn it like this, he says: When you see someone you know that appreciates the spiritual side of life (Shomayaim) then, Ma'al, Aspire to be a little like them. When you see someone who has a lot of money, and physical things, Aretz, Meetachas: don't get down.

Know that there are people that may not even have as much as you have. They are less fortunate (meetachas) than you. Be thankful, appreciative and great about what you do have and this will bring you more!!! Keep the less fortunate in mind and you will benefit even more!! Nice? Nice!

RABBI BEN ZION SNEH



With this in hand, let's look at a gemara that symbolizes a love of the generations.

Rabbi Akiva was talking with his wife Rochel in their humble abode. A wisp of straw fell from her hair. It was then that Rabbi Akiva famously told his beloved wife, “if only I had the money (of your father) this would have been a gold headpiece of the city of Jerusalem, Yerushalayim Shel Zahav, Which he did later give her (Maseches Shabbos 100b).

There was a knock at the door. Eliyahu Hanavi appeared as a beggar. “Do you have any straw for my wife and myself, we are so desperately poor?” Rabbi Akiva turned to his wife, “look” he said “there are people who have do not have enough straw to lay down on.” Upon which his wife said; “go now and learn Torah...” And he did, coming back years later with tens of thousands of students. Cryptic words.

But first a contradiction. Doesn't Eliyahu bring riches? As we sing on Motzei Shabbos. “A beautiful palace he built!” The answer is as beautiful as it is revealing.

If Eliyahu Hanavi would have brought them riches. Yes, they would have been happy, or so we think. But the story wouldn't end there. He who has one million must have two. They would have been beautiful people, yes. But would he have been Rabbi Akiva?

Amazing? Amazing.



Pandemic of Hate

Part 2 of 2

Rabbi Efrem Goldberg

The Torah endorses loving people, "v'ahavta l'reiacha kamocha -- love your neighbor like yourself." On the other hand, it condones hating evil, "ohavei Hashem sin'u rah -- Lovers of God hate evil." How do we reconcile these two imperatives?

Rav Shneur Zalman of Liadi, the founder of Chabad, writes in his Tanya (32): "It is a mitzvah to hate them, and it is a mitzvah to love them. Both are true. You hate the yetzer hara, the evil inclination that's in them, and you love the goodness that is concealed in them, which is a spark of Godliness."

Any hatred directed towards a person is considered baseless on its face because it rejects and ignores the core and base of the person, the image of God with which we can find connection or commonality. That doesn't mean we don't confront, debate and challenge the ideas and actions of people that we cannot tolerate; it means we love people, even when we reject and can't love something they say, think, or do.

In his excellent book, *Baseless Hatred*, Dr. Rene Levy writes, "Hate is triggered because our primitive neural system reacts to events from the perspective of our own preexisting insecurities, because we make generalizations (which may be positive or negative) and confuse associations (additional but not necessarily relevant information) with causality." Essentially, when we hate someone, we reveal a lot more about ourselves than we do about the subject or object of our hate.

Norman Frajman is one of very few individuals who went to hell and back not once, but twice. He survived both the Warsaw Ghetto and Majdanek. I had the honor of twice accompanying him to Poland as he took hundreds of teenagers to those places on March of the Living. As we walked through Majdanek, a well-preserved concentration camp, Norman identified to the teenagers his former barracks, showed them where the daily lineup took place, and detailed the horrific things he witnessed. At one point, one of the teenagers asked him, "Do you hate the Poles and the Germans for what they did, do you hate those countries today?"

In a moment I will never forget, Norman stopped

walking, turned to the huge group of teenagers walking with him, and without hesitating said, "No, I don't hate them. I don't hate anyone. I greatly dislike, I condemn, I criticize, and I will confront what I think is wrong, but I will never use the word hate. I don't hate, because hate is what started it all."

What should be a powerful and jarring word, hate, has lost its meaning and impact because of its overuse. "Hater" is sometimes used to describe someone who simply objects to something. In this period of the three weeks in which we are working to repair the damage from baseless hatred, let's make a concerted effort to use the word hate more judiciously, thoughtfully, and appropriately. You don't hate your least favorite food or the hot weather, or when your internet is slow or the person you are waiting for is running late. Above all, you can never and should never hate people, even when you reject what they are saying or doing.

Rav Avraham Yitzchak Ha'Cohen Kook (Orot HaKodesh vol. III, p. 324) famously wrote that there is only one antidote to baseless hatred. "If we were destroyed, and the world with us, due to baseless hatred, then we shall rebuild ourselves, and the world with us, with baseless love — ahavat chinam."

For Rav Kook, ahavat chinam was not just a theoretical idea. There are countless stories of Rav Kook's profound love for all Jews, even or especially those far removed from a Torah lifestyle. When questioned why he loved such Jews, he would respond, "Better I should err on the side of baseless love than I should err on the side of baseless hatred."

If we want this mourning to end, we need to be more like Brian and Rav Kook. Choose to connect instead of divide, choose to live with baseless love over baseless hatred.





The Formula to Achieve Contentment

- Rabbi Berel Wein

This Shabbat is Shabbat Nachamu, the Shabbat that begins for us a cycle of comfort and consolation after the weeks of sadness and mourning over the past tragedies of the Jewish people. These next seven weeks of healing comfort will lead us into the bright, new year that awaits us.

In this week's parsha there is to be found, so to speak, the short course and synopsis of all of Judaism – the Ten Commandments, the Shema and the explanation of the Exodus from Egypt to be given to the wise son. In a general sense, the entire structure of Torah and Jewish life is encapsulated for us in the parsha of the week. Since Shabbat Vaeschanan is invariably also Shabbat Nachamu, it is not difficult to see that the Torah is teaching us that comfort and consolation are spiritual values and attainments and not necessarily dependent upon material wealth or worldly success.

Our society, so rich in material goods and advanced technology, suffers greatly from all sorts of mental and social dysfunction. Depression is the "black dog" (Churchill's words for his recurring bouts of depression) that affects over a third of the citizens of the Western world! True comfort and serenity within human beings are difficult to achieve and most precarious to maintain.

The Torah in this week's parsha, in order to help and guide us, gives us a formula to achieve this elusive goal of contentment. And, it lies within the parameters of those three principles of Jewish faith outlined in the parsha of the week.

The Ten Commandments create for us a structure of belief and morality that every individual can aspire and ascribe to, no matter how decadent the society in which one finds oneself enmeshed in. The moral strictures that protect life, property and person are the basic rules of Jewish faith and life. The dysfunction between parents and children, a 24/7 commercial world, accepted robbery and corruption as a social norm, daily murders and a completely immoral society – how can one avoid being depressed in such a milieu?

All of civilization teeters on the fulcrum of those Ten Commandments. They point the way out of the social morass that sucks us down to destruction. The Shema is the vehicle of connection of our soul with the Creator Who fashioned us and gave us life. The belief in the one and universal God Who rules and is omniscient and omnipotent is the greatest gift of the Jews to the human race. It gives us discipline and security, purity and nobility, the whiff of immortality and the security in knowing that life is never in vain.

And finally, the understanding of the uniqueness of Israel in God's scheme of things, as represented in the story of the Exodus from Egypt, gives structure and perspective to our national and personal lives. But it takes wisdom and knowledge – a wise son – to appreciate and treasure this memory of the distant past. Memory alone can also give us a sense of comfort and well-being and contribute towards the consolation and contentment we so ardently seek.

פרשה געדחנקען צורק רבי יוסף רובינשטיין

וְאֶהְבֶּתְּ אֶת ה' אֱלֹהֶיךָ וּגו' (ו', ה')

בְּכַל לְבָבְךָ, בְּשֵׁנֶי יָדְיָךָ, בְּיֶצֶר טוֹב וּבְיֶצֶר רָע'. (משנה ברכות ט, ה)
איין טאג איידער דער הייליגער רוזשינער זי"ע האט בר מצוה געהאט, האט אים זיין פאטער גערופן און צו אים געזאגט: מארגן מייך קינד, באקומסטו א גרויסער גאסט, און אז דו ווילסט ער זאל זיך שפירן באקוועם ביי דיר און בלייבן אלע דיינע טעג, דארפסטו אים אויפנעמען בסבר פנים יפות – ווי עס פאסט פאר אזא דערהויבענע גאסט.

געוויס, פאטער מיינער – האט אים דער אינגער צדיק געענטפערט – געוויס ווייס איך אז מארגן באקום איך א יצר טוב, און איך האב זיך שוין געגרייט פאר אים פאר א לאנגע וויילע, נאך ווען דער יצר הרע האט געוואלט קומען צו מיר. געזאגט האב איך אים דאן: דו און דעם יצר טוב, זענט איר ביידע שותפים אינעם הארץ פון א מענטש, און עס איז נישט פאסיג אז איין שותף זאל מקדים זיין דעם צווייטן. דעראיבער זיי מוחל און ווארט צו ביז דער יצר טוב וועט אנקומען, און דאן קום. און אזוי, טאטע, האב איך שוין געמאכט אן הכנה צו באקומען ביידע יצרים אינאיינעם.

(סיפורי חסידים, לרבי שלמה יוסף זיין ז"ל)

וְאֶהְבֶּתְּ אֶת ה' אֱלֹהֶיךָ וּגו' (ו', ה')

א געוויסער רב האט זיך אמאל אויסגעדרוקט פארן צדיק רבי אברהם פון סטרעטין זי"ע:

געהערט האב איך אז איר געבט סגולות, און, די סגולות זענען ווירקזאם. אלזא אויב איך קען מיר ערלויבן צו בעטן פון רבי'ן א סגולה פאר יראת שמים.

רופט זיך דער סטרעטינער אן:

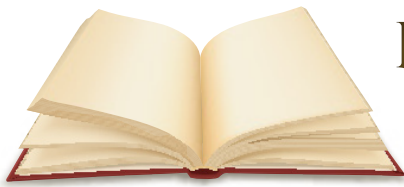
פאר יראת שמים האב איך נישט קיין סגולה, אבער פאר אהבת שמים, האב איך.

אדרבא - זאגט דער רב - אהבת שמים איז פיל א העכערע מדריגה פון יראת שמים, זאל מיר דער רבי געבן א סגולה פאר דעם.

ובכן, א גרויסע סגולה פאר אהבת שמים - זאגט דער צדיק - איז אהבת ישראל, דער וואס פארמאגט אהבת ישראל, דער קען גאר לייכט צוקומען צו אהבת שמים.

(סיפורי חסידים, לרבי שלמה יוסף זיין ז"ל)

ווי די וועלט זאגט, א טאטע האט ליעב איינער וואס באציעט זיך שוין צו זיינע קינדער.



LESSONS FROM OUR GEDOLIM

Torah Insights Regarding a Famous 1970 Hijacking

A famous hijacking that targeted Jews took place in 1970. On September 6, 1970, the Rosh Yeshivah of Mesivta Chaim Berlin, R' Yitzchok Hutner zt"l, his daughter, and son-in-law R' Yonasan David shlita, were on a flight from Eretz Yisroel to New York that was hijacked by Palestinian terrorists.

The terrorists freed the non-Jewish passengers and held the Jewish passengers hostage. R' Hutner was held alone in an isolated location while Jews around the world prayed for his safe release. While the remaining passengers were being held, the hijackers realized that R' Hutner was a prominent leader in the Jewish world. Although they generally treated him with respect, they did confiscate a bag in which he kept his precious writings of chiddushei Torah that he had accumulated over his lifetime, and they did not return it upon his release. His close followers went to great lengths to retrieve the chiddushim, offering financial rewards for their return. Even though there were several instances when the intermediaries thought they might be successful, nothing materialized and the writings remain lost to this day.

In the United States, there was talk about raising money to ransom R' Hutner, but R' Yaakov Kamenetzky zt"l ruled against the move. Although there is a halachic basis for paying an exorbitant sum to save a great Torah leader, R' Yaakov ruled that this applies only during peacetime, and Israel's ongoing struggle with terrorism constitutes war.

There were young children traveling alone on this flight. Ten-year-old Yosef Trachtman and eight-year-old Tziporah Moran. As soon as passengers realized the plane was being hijacked, R' Hutner's two students on the flight, R' Yaakov Drillman and R' Meir Fund, moved from their own seats to sit next to the two unaccompanied children. Eight-year-old Tziporah was carrying documents from both the United States and Israel. R' Drillman knew that signs of Israeli citizenship would put the girl in danger. He therefore ripped her Israeli documents into tiny shreds and swallowed them.

When Chacham Yosef Harari-Rafal shlita, Rosh Yeshivah of Ateret Torah, was given a cup of water on Erev Shabbos, on this hijacked flight, he dipped his shirt into it to cleanse his clothing, in order to do something l'kavod Shabbos!

*(Rabbi Yehoshua Alt)
Rabbi Dovid Hoffman's Torah Tavlin.*



All for Your Honor

by Rabbi Mordechai Kamenetzky

Rav Yosef Poesner was the son-in-law of the Noda B'Yehudah, the esteemed Rav of Prague. He was a brilliant scholar and an amazingly righteous individual. During his entire life, he seemed to be plagued by a nagging wife who would belittle him at every opportunity. After a brilliant lecture, she would come into the room, and belittle him. During meetings at which his opinion was prominently sought, she would serve the company food, but at the same time she made sure to deride him. During all these outbursts, he never said a word. He never defended himself. In fact, he hung his head low, as if to agree with her words of derision.

Then, suddenly, he passed away. Hundreds came to the funeral. All of the gathered contrasted his greatness to the difficult life he had led, by being married to a shrew of a wife who was about to bury him.

After the eulogies, his wife suddenly appeared before the coffin, crying uncontrollably. She begged his permission to speak and then burst into tears. "All these years," she cried, "I fulfilled the adage that a loyal wife fulfills the wishes of

her husband. And due to my loyalty and respect to you and your greatness, I did whatever you had asked me to. But now that you are in the world of the truth, I can finally say the truth." She began to declare her respect for his greatness and humility, his piety and patience, his kindness and compassion. The people near the coffin were shocked to see this woman transformed into a loving, grieving widow.

And then the true shock came.

She continued her soliloquy. "Despite, how difficult it was for me, I kept the promise and commitment you had asked me to make. Any time you were treated honorably, or were asked to fulfill a prestigious role, you told me to come in and belittle you as strongly as possible. You were afraid that the honor they afforded you would make you haughty. I only complied because that was your will!" "But now I can finally say the truth! But that was only in front of people! "You know how much I appreciated and cherished you!" She continued to cry over the great saddik and lifelong companion she lost. The stunned grievors were shocked at the tremendous devotion of the Rebbitzin, who portrayed herself as a harrying nag all for the sake of her husband's wishes.

Rabbi David Bibi's Shabbat Shalom from Cyberspace

What Mourning Means:

Reflections of Rav Soloveitchik zt"l on the 3 Weeks and Tisha B'Av



Rabbi Eliakim Koenigsberg

The customs we observe on the day of Tisha B'Av are strikingly similar to those of an avel (mourner), one whose close relative has recently passed away. We abstain from washing ourselves and putting on perfume, from wearing leather shoes and talking frivolously. We even refrain from studying parts of Torah which are unrelated to the events and the mood of the day. Instead we sit on the floor or a low chair and solemnly contemplate the loss of the Beit HaMikdash, the First and Second Temples in Jerusalem.

On Tisha B'Av the sense of mourning and sadness is palpable. But, in truth, the observances of mourning begin long before Tisha B'Av itself. Already from the Seventeenth of Tamuz, at the start of the "Three Weeks" period, Ashkenazic communities minimize their involvement in pleasurable activities like getting married, taking haircuts and buying new clothing. From the beginning of the month of Av through Tisha B'Av, a period commonly referred to as the "Nine Days," we refrain as well from doing laundry and from wearing freshly laundered clothing. Many men refrain from shaving. Tisha B'Av itself is certainly the most restrictive of the entire Three Weeks period, but the observances of aveilut (mourning) are not limited to that day alone.

Rav Yosef Dov Soloveitchik zt"l, (1903-1993) known to his many talmidim as the Rav, used to say that these three periods of time mirror the three periods of mourning that a child observes when losing a parent. Tisha B'Av is like the seven-day period of shiva when the sense of mourning is most intense. The "Nine Days" beginning with Rosh Chodesh Av are similar to the period of shloshim (30 days of mourning), and from the Seventeenth of Tammuz until the month of Av we observe laws of mourning similar to the twelve-month period of aveilut that a child observes after losing a parent.

What's interesting, though, is that the order of observances is reversed. The child who loses a parent observes shiva first, then shloshim and then the twelve-month period of aveilut, while during the "Three Weeks" we first observe the aveilut of the twelve-month period, then shloshim, and only on Tisha B'Av do we keep to the restrictions of shiva. Why is the order changed when we mourn the loss of the Beit HaMikdash?

Differences in Mourning

The Rav explained that there is a fundamental difference between aveilut chadasha (newly occurring, personal mourning), as the Rabbis refer to it (Yevamot 43b), and aveilut yeshana (ancient, annual mourning for the Beit HaMikdash). When a close relative passes away, the grief, the pain, the sense of loss come naturally and easily. It is therefore most appropriate to begin the observances of aveilut with shiva, the most intense expression of mourning. But after seven days, the avel is ready to take a step back. Although his loss is still very much on his mind, nevertheless his emotions have tempered; his feelings of sorrow have lessened. For him, the observances of shloshim are more fitting. By the end of thirty days, the avel has gained perspective on his loss. For most relatives, he is now able to conclude the observances of aveilut. Even for a parent, while he continues to mourn, he still reduces his aveilut once again.

In the case of aveilut yeshana (an older mourning), on the other hand, this progression is out of place. We have become so used to living in a world without the Beit HaMikdash, that it would be unfair to expect anyone to begin the "Three Weeks" with the observances of shiva. It simply would be unnatural for anyone to suddenly break down and cry over the loss of the Beit HaMikdash. The sense of mourning for the destruction of the Beit HaMikdash can be internalized only through gradual increments. Only by slowly increasing our observances of aveilut from the Seventeenth of Tamuz through the Nine Days, while at the same time reflecting

on the significance of this Three-Week period, can we hope to approach the day of Tisha B'Av with the right frame of mind. By engaging in this three-week learning experience, we prepare ourselves mentally so that when the day of Tisha B'Av finally arrives, we are ready to grieve appropriately.

Crying on Tisha B'Av

The Rav added that in certain ways aveilut yeshana for the Beit HaMikdash is even more stringent than aveilut chadasha. Although the Talmud (Moed Katan 27b) mentions that the first three days of shiva are days of crying, there is no obligation for a mourner to cry. The Talmud simply says that during the first three days of shiva it is natural for a mourner to want to cry. But on Tisha B'Av, crying is one of the motifs of the day.

As the prophet Jeremiah (9:16-17) says, in the Haftarah (a short selection from the Prophets read every Shabbat) we read the morning of Tisha B'Av, "Call the dirge women... let our eyes run with tears and our eyelids flow with water." Mourning for the destruction of the Beit HaMikdash requires an expression of raw emotion; it obligates us to show how overcome we are with our longing for the Beit HaMikdash. That is why we spend much of the morning of Tisha B'Av reciting kinot (lamentations) which bemoan the loss of the Beit HaMikdash and describe the pain and suffering the Jewish people has endured as a result. The kinot (dirges, elegies) are designed to awaken our emotions until we cry out uncontrollably because only by crying can we properly mourn the loss of the Beit HaMikdash.

How Much Should One Mourn

There is another important difference between the observances of aveilut yeshana and those of aveilut chadasha. The rabbis never placed any limitation on how much a person is allowed to mourn for the Beit HaMikdash. To the contrary, one who mourns the loss of the Beit HaMikdash incessantly is praised.

In fact, the very last kina we recite on Tisha B'Av is Eli Tzion V'areha, in which we ask Jerusalem and her surrounding cities to continue to cry for the destruction of the Beit HaMikdash. The Talmud Yerushalmi (Ta'anit 4:6) records that some Amoraim (sages of the Talmud) fasted on both the ninth and the tenth days of Av because the Beit HaMikdash was set on fire on the ninth day of Av but it continued to burn on the tenth. How was it permissible for these rabbis to add an extra fast day; aren't we prohibited from adding to any mitzvot (commandments)?

The Ramban (Torat Ha'Adam, p. 242) answers that mourning for the Beit HaMikdash is different. Not only is one allowed to add to the mourning, but such behavior is praiseworthy. An avel who cries or mourns too much for his relative is criticized. As the Talmud says (Moed Katan 27b), "Anyone who grieves excessively over his dead will ultimately weep over another deceased." But one who weeps bitterly for the Beit HaMikdash is rewarded. What is the difference between these two types of aveilut?

An Unnatural Event

The Rav explained that an avel is enjoined from crying too much for his relative because, as the Rambam writes (Hilchot Avel 13:11), death is minhago shel olam; it is part of the natural course of events in this world. But the destruction of the Beit HaMikdash was an unnatural event. The Beit HaMikdash was much more than a physical structure. It symbolized the relationship between Hashem and the Jewish people. It was the focal point of spirituality in the world. When we mourn the loss of the Beit HaMikdash, we are not crying for the wood and the stones. We mourn the fact that we no longer see Hashem's presence as clearly in the world and that our relationship with Him is strained. We long for the day when the Jewish people will reunite with Hashem and feel his closeness once again. In other words, we hope for the day when the world will return to its natural state. That is why we are obligated to cry on Tisha B'Av and there is no limit to our mourning because the loss of the Beit HaMikdash is a reality we can never come to terms with.

Consolation on Tisha B'Av

And yet, after chatzot (midday) on Tisha B'Av, we get up from the floor, put on our tefillin and recite the bracha of Nachem, asking Hashem to console Jerusalem and us. Where is there room for consolation on such a dark day? The Rav explained that our comfort lies in the fact that Hashem took out his wrath on the Beit HaMikdash and not on the Jewish people (see Tosafot, Kiddushin 31a).

Paradoxically, it is precisely at the time of the mincha prayer, when the Beit HaMikdash started to burn (Ta'anit 29a), that we feel comforted because that act of destruction was really a demonstration of love. It showed that Hashem wants the Jewish people to survive; he wants them to flourish and ultimately to reunite with Him. If Hashem punishes us only out of love, like a father disciplines his child, then there is hope for the future. We can look forward to the day of reconciliation when Hashem will return to us and reveal His glory to the entire world.

- Originally appeared on OU Torah.

JOKES

I decided to quit my job as a personal trainer because I don't feel I'm fit enough for the job...
I've handed in my 'Too Weak' notice.

I've just bought my pet duck a face mask so I can take him for a walk during coronavirus.
It's nothing flashy but it fits the bill.

My wife says I'm hopeless at fixing appliances.
Well, she's in for a shock.

A man showed up for a duel armed only with a pencil and paper.
He then proceeded to draw his weapon.

Thanks for explaining the word "many" to me.
It means a lot.

What do you call an imaginary color?
A pigment of your imagination.

My wife isn't talking to me because apparently I ruined her birthday.
I'm not sure how I did that — *I didn't even know it was her birthday...*

I left my Adderall in my Ford Fiesta.
Now it's a Ford Focus.

My friend has got a butler who only has one arm.
Serves him right.

My wife told me she was leaving me because I keep pretending to be a Transformer.
I said, "No, wait! I can change."

My friend is a structural engineer.
He's always complaining about stress at work.

I used to be a narcissist.
But now look at me.

I built an electric fence around my property yesterday.
My neighbor is dead against it.

I haven't owned a watch for I don't know how long.

I almost got caught stealing a board game today.
But it was a Risk I was willing to take.

What's the difference between a hippo and a Zippo?
One's really heavy; the other's a little lighter.

My wife asked me to pass her lipstick. I gave her superglue instead.
She's still not talking to me.

Does Not Compute...

What is a computer's first sign of old age?
Loss of memory.

What does a baby computer call his father?
Data.

What is an astronaut's favorite key on a computer keyboard?
The space bar.

What happened when the computer fell on the floor?
It slipped a disk.

To err is human, but to really mess things up requires a computer.

Why was there a bug in the computer?
It was looking for a byte to eat.

What is a computer virus?
A terminal illness.



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