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BET Parashat V'etchanan

The difference between a Jewish employee and the non-Jewish is in their attitude towards their boss. The goy says my boss is a genius, the way he does things and is so successful. The Jew always complains; if my boss had half a brain and he listened to me, he can be much more successful. We all want to be successful and viewed with respect by the world, so how can we achieve that?

The Nobel Prize is an annual, international prize first awarded in 1901 for achievements in Physics, Chemistry, Physiology or Medicine, Literature, and Peace. An associated prize in Economics has been awarded since 1969. Nobel Prizes have been awarded to over 850 individuals, of whom at least 20% were Jews or of Jewish descent, although Jews comprise less than 0.2% of the world's population, (or 1 in every 500 people). Overall, Jews have won a total of 41% of all the Nobel Prizes in economics, 28% of medicine, 26% of Physics, 19% of Chemistry, 13% of Literature and 9% of all peace awards. So you think the world will conclude that we are smart and an asset

to the world? Nope, they want us dead and they try to do it all the time.

The Torah in this week's Parasha Chapter 4:6 "You shall safeguard and perform them for it is your wisdom and discernment in the eyes of the nations, who shall hear all these decrees and who shall say, Surely a wise and discerning people is this great nation!" Clearly the Torah is teaching us how to impress the world. They are not impressed with all of our Nobel prizes they still hate us, only Torah will impress them.

The Talmud Shabbat 75b R.Samuel Ben Nacmeni in the name of R.Jonathan said, where do we learn that a man is commanded to study the science of astronomy and astrology? It is from this verse. So the question remains, what is going to impress the nations of the world? Is it science or the pure study of Torah?

The Mishna in Perki Avot Chapter 3-9 "Rabbi Yaakov says one who walks on the road while reviewing a Torah lesson and interrupts his review and exclaims how beautiful is this tree-It is considered for him as if it's a capital offence". It seems a harsh consequence for such action. What is the intention of Rabbi

Yaakov?

I have heard from Rav Yochanan Zweig the meaning of this Mishna which gives us an incredible insight to life. Every aspect of the world is Torah, every science, every wisdom, and all facets of creation is Torah. Hashem looked into the Torah and created the world. All creation is a by-product of the Torah blueprint. The violation here is that this person looks at nature and perceives it as a separate entity from the Torah. That is why the mishna uses the term "hamafsik mei'shinoso"- one who stops his study, meaning he does not recognize it as a continuation of Torah

As bain hazemanim enters, many of us will travel around the world explore new sights. It's important to keep in mind that it is not merely a nice view rather a continuation of Torah.

The nations of the world will one day be impressed with us when it becomes clear to them that all wisdoms are just an extension of Torah. This will form the greatest Kiddush Hashem, when the world comprehends that true science is part and parcel of Torah and not conflicting with Torah. I think for this we will need Moshiach very soon BE"H.

NEW MINYANIM ADDED:

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

SHABBOS ZMANIM

CANDLE LIGHTING	8:03PM
MINCHA 18 TENT	7:00PM
MINCHA TENT ALEPH	7:30PM
MINCHA BAIS CHABAD	8:13PM
SHKIYA	8:21PM
SHACHRIS VASIKIN- DAF YOMI SHIUR	5:05AM
SHACHRIS ASHKENAZ 18 MAIN	8:00AM
BUCHRIM MINYAN 20	9:00AM
SHACHRIS - YOUTH 18 UPSTAIRS	9:30AM
SHACHRIS MAIN MINYAN 18 TENT	9:15AM
SHACHRIS 20 FORSHAY BAIS CHABAD	10:00AM
NEW SHACHRIS 18 MAIN	NEW 10:15AM
MINCHA	1:45PM
PIRCHEI	2:00PM
MINCHA	6:00PM
SHIUR ON PIRKEI AVOS PERK GIMMEL	7:30PM
MINCHA SHALOSH SEUDOS	8:00PM
SHKIYA	8:20PM
MARRIV	9:00PM 18 TENT, 9:05PM

WEEKDAY ZMANIM

SHACHRIS
20 MINUTES BEFORE NEITZ 30 ON YOM TOV

S 5:25 **M** 5:26 **T** 5:27 **W** 5:28 **T** 5:29 **F** 5:30

MINCHA & MARIV
12 MINUTES BEFORE PLAG

S 6:36 **M** 6:35 **T** 6:35 **W** 6:34 **T** 6:33

MINCHA & MARIV
12 MINUTES BEFORE SHKIA

S 8:07 **M** 8:06 **T** 8:05 **W** 8:04 **T** 8:03

JULY 25 - JULY 30
NEITZ IS 5:45- 5:50
PELAG IS 6:48- 6:45
SHKIA IS 8:19 - 8:15
MAGEN AVRAHAM 8:48 AM - 8:50AM
GRA- BAAL HATANYA 9:24AM- 9:26 AM

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



Summer 2021

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WEEKDAY MINYANIM

שחרית

6:15AM	Tent 2
5:30	Tent 1
6:45	Tent 2
7:00	Tent 2
7:15	Tent 2
7:30	Tent 1
7:45	Tent 1
8:00	Tent 2
8:15	Tent 2
8:30	Tent 1
8:45	Tent 1
9:00	Tent 2
9:15	Tent 2
9:30	Tent 1
9:45	Tent 1
10:00	Tent 2
10:15	Tent 2
10:30	Tent 1
10:45	Tent 1
11:00	Tent 2
11:15	Tent 2
11:30	Tent 1
11:45	Tent 1
12:00	Tent 2

מנחה ומעריב

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

מעריב

At 7:15	Tent 2
At 7:30	Tent 2
At 7:45	Tent 2
10 MIN	Tent 2
20 MIN	20 T
30 MIN	Tent 2
40 MIN	Tent 2
50 MIN	20 T
60 MIN	Tent 2
72 MIN	Tent 2

מנחה 18 ↓

1:45	3:00	4:15	5:30	6:45	8:00
2:00	3:15	4:30	5:45	7:00	
2:15	3:30	4:45	6:00	7:15	
2:30	3:45	5:00	6:15	7:30	
2:45	4:00	5:15	6:30	7:45	

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BLUEBERRY HILL ZMANIM

EREV SHABBOS PLAG MINYAN 30 Dr. Frank Rd. Entrance on Humbert
MINCHA **6:30** PLAG **6:50**



Rabbi Coren

PARSHAS NACHAMU

There is always a sense of joy and relief when Parshas Vaeschana, Parshas Nachamu, arrives on the heels of Tisha Beav. The term 'Nachamu' is based on the first of the seven weeks of Haftaros referred to as Sheva Denechemta, seven weeks of comfort. An observer witnessing the many exciting celebrations happening on this day cannot but wonder at the abrupt change taking place. Hadn't we just spent a day of profound mourning for the destruction (based on Yerushalmi Yoma) and loss of the Bais Hamikdash? We have just finished reading the entire Megillat Elcha which encompasses all the tragedies and pain we have experienced in the past and that unfortunately we continue to endure to this day. So what exactly are we celebrating on this Shabbas?

On the face of it, even the words of the Navi don't really seem to provide us with any comfort. As explained in a beautiful Psikta Derav Kahana, these seven weeks follow a course of conversations which take place between Hashem and his prophets including the Avos. Hashem is instructing his closest subjects to console the Jewish people and despite their attempts to do so, they fail and return to Hashem disappointed that the stiff-necked nation refuses to accept solace. It is only during the fourth Haftara that Hashem decides that He and no one else can succeed in soothing His people. Only then do things begin to change. The Haftaros that follow describe the increase in the levels of joy that is possible until the ultimate delight of unity between Bnei Yisrael and Hashem is reached. This level is described as the great chasuna—wedding-- עוד ישמע בערי יהודה וכו' קול ששון וקול שמחה.

There is only one problem. Since all this hasn't taken place yet what exactly are we celebrating?

I think there is a profound lesson that is hinted at in the labelling of this Shabbas specifically the word nachamu. Besides being a common name used for both a male (Nachman) and a female (Nechama) what does 'nechama' mean? When we comfort a mourner by saying המקום ינחם אתכם what are we really trying to convey to him? I believe that if we grasp the full essence of this word, many of our questions will be answered.

One of the first times the term nechama is used is at the end of the very first Parsha, Parshas Beraishis-- וינחם. Rashi explains that in a certain sense, Hashem regretted the creation of man since corruption was already taking place both in heaven and on earth. Rashi then continues by adding another profound explanation-- דבר אחר וינחם הנפכה מחשבתו של מקום ממידת הרחמים למידת הדין. Hashem's thoughts were reversed from din--judgement to rachamim--mercy. From here we learn that the essence of nechama is turning around our thought processes. What is the objective of those who come to comfort the mourner? It is actually written as halacha that before entering the home of the mourner, a comforter should prepare what he should say and what

he can do to help the avel to think and feel differently. This is obviously a very challenging task and that is why the smartest thing one can do is to remain silent. As Chazal teach us in Pirka Avos-- סיג לחכמה שתיקה

I was recently at the home of a friend who was sitting shiva for his mother and I told him this vort. Later, I added a very profound concept that connects to this idea from Rav Hershel Shachter as cited in one of his sefarim in the name of his Rebbe Rav Yosef Ber Soleveichik to explain the mysterious words that one says upon leaving the mourner home. המקום ינחם אתכם בתוך שאר אבלי ציון --the 'place' should comfort you. What is this 'place' that we wish the Avel? There is an interesting dispute between Rav Shlomo Zalman who said the Avel should say Amen because these words are basically a Bracha and Reb Chaim Kanievsky יבדל לאורך ימים who held that it's a Tefilah and one doesn't answer Amen. The Rav explained that this is based on the difference between the nevua of Yechezkel and that of Yishaya Hanavi who lived during the time of the first Bais Hamikdash and merited to see its glory. Yishaya stated מלא כל בארץ כבוד --Hashem's glory fills the world. Yechezkel, however, who was present at the Temple's actual destruction during a time when there was very little clarity and feeling of Hashem's presence, only said מוקמו כבוד ה' meaning Hashem's honor fills the world but we are unable to see it so well anymore. It's happening in his "place" but we are not privy to appreciate it. All we can do is hope to reach that 'place' of clarity again one day.

This is what we say to the Avel. "I want to comfort you but in truth I don't have the words. Comfort comes only from Hashem's place. Perhaps by reflecting on this point, we can help the mourner reach a bit more clarity in his life by reviewing and realigning his goals so that he comes closer to Hashem while at the same time, we can ensure that we, too, are making every effort to gain as much clarity as possible while we are still in this world. As the Mesilas Yesharim explains, a certain amount of 'dvaikus' and simplicity is possible to experience even in this world.

This was what Rav Elyashiv said when he came to comfort a family who had lost a child in battle. He explained to the mourners that although we can never offer them true comfort, we can bless them and we can pray that through learning Torah they will have more lucidness in their lifetime and will merit to join the Jewish nation as a whole when the ultimate clearness and revelation arrive.

Let's solidify this concept. Take one idea of inspiration that made an impression on you during Tisha Beav and find some way to combine the idea practically into your daily life. B'hatzlacha.

Shabbat Shalom

Daf Yomi Shiurim

Daily Daf Yomi Shiurim

6:00-6:55am
Rabbi Zalman Heller
18 Upstairs – Office
Shacharis at 7:00

6:45-7:30am (Yiddish)
Rabbi Yitzchok Y. Klein
18 Main floor back room

9:00-9:45am
Rabbi Shea Stern
18 Upstairs – Office

8:45-9:45pm
Rabbi Yanky Model
20 Main Bais Medrash- Downstairs

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Summer 2021
Early Friday Mincha

- 1:30 (מנחה גדולה)
- 2:00
- 2:30
- 3:00
- 3:30
- 4:00

א Tent

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Late Maariv Motzai Shabbos
Approximately One hour after Rabeinu Taam

18 Main Bais Medrash

פרשת ואתחנן
10:30 pm



Rabbi YY Jacobson

ARE YOU A JEALOUS PERSON?

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 maid-servant, 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."



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







SAKANA

In Devarim 4:9 the posuk tells us one should be careful and guard your soul. In 4:15 the posuk says guard your souls very much. In Berachos 32b we learn from both these pesukim that a person should not put himself in danger. There are a number of circumstances in which the concept of sakana dictates what we do or don't do.

Liquids should not be left open (giluy). Shulchan Aruch Yoreh Deah 116:1 says that in our day and age it is allowed, but the Pischei Teshuva brings in the name of the Shela that someone who values his life should stay away from it. The Gra was also very makpid on this. The Rambam in Shmiras Hanefesh 11:7,8 says liquids included in this are: water, wine that is uncooked, milk, honey and fish brine. These are not recommended if left uncovered both over a day or overnight. The same would apply to ground garlic and or cut watermelon.

In Shulchan Aruch Yoreh Deah 116:2 we are told not to eat meat and fish together as it causes tzora'as. In Shulchan Aruch Orach Chaim 173:2 we learn that one must wash his hands between the eating of fish and meat. In addition, a person should eat and drink something between eating fish and meat. The Tur 116 says that fish should be cooked in special fish pots. The Darchei Teshuva 116:13 says that fish and meat should not be on the same table. The Magen Avraham 173:1 says that in this day and age, there is no danger if fish and meat are on the same table. The Shvus Yaakov says we should be machmir since it is a safek sakana. The Rema says one should not fry fish and meat together, even on the stovetop. The minhag ha'olam is to eat fish before meat. The opposite is also okay; to eat meat, rinse out the mouth and then eat fish.

All sweat is poisonous with the exception of sweat from one's face, based on Shulchan Aruch 116:4. It is important not to let sweat drip into food one is preparing. Food should not be held under a person's underarms. Coins should not be put into one's mouth as it has sweat on it. In addition, a person might come to swallow it by accident. Similarly, one should not hold small needles or pins in his mouth.

Food or drink should not be put under a bed, based on Shulchan Aruch Yoreh Deah 116:5. The Gra did not eat such food or drink those liquids, even b'dieved. If a person fell asleep and then awoke finding a candy or the like in his pocket, it would not be a problem to eat it. Food under a carriage of a sleeping baby would not be a problem.

Garlic, onion or eggs that were peeled and left overnight raw should not be eaten, based on Gemara Nida 17a. Birkei Yosef Yoreh Deah 116:10 says that it would also be a problem b'dieved. If part of the peel is left on the food, then it is okay. If one adds spices or salt or oil to it, then it would be permissible.

One should not walk in a danger zone, for example, under a wall that is listing, or walk alone at night in a desolated area. One should not walk on a shaky bridge nor should one wade in rushing waters that reach above the hips. One should not sleep alone in a house, unless he leaves a light on.

A man should not walk between two women or a woman between two men. This is limited to if the two women or two men are stationary. If they are all walking, it would not pose a problem. In one's own house it would not be a problem. If the two women are not facing each other or are more than four amos, apart then it would not be a problem.

One should not put shoes or socks on while one's feet are still wet, based on Pesachim 111b. The Machatzis Hashekel brings a Tosfos Shabbos that it is not a problem today, as we use the phrase, Shomer - Pesa'yim Hashem.

One should not blow out a candle with his mouth.

One should not wear shoes of someone who was niftar. Some say that it is limited to the shoes he wore when he was actually niftar, but we have a rule chamira sakanta mei'isura, therefore one should be as stringent as possible.

Bread hanging in a basket on the wall causes poverty. This would not be a problem in a closet since that would not be a bizayon. Similarly, stepping on breadcrumbs brings poverty.

May we all be zocheh to stay safe, healthy, and wealthy!

PRAYER IS ALWAYS THE KEY

Moshe Rabbeinu prayed 515 prayers to before he was told not to pray anymore. We daven in Shmoneh Esrai many tefillos asking Hashem to return us to the Holy Land and to rebuild the Bais Hamikdash. We then pause with other prayers and at the end of this tefila we ask again for Hashem to rebuild the Bais Hamidosh, This is difficult to understand.

Let's try and understand it with a story. There is a well-known story that everyone tells about the Seder night.

There were once two beggars who used to go around begging together. One was Jewish and the other a gentile. As the night of Passover approached, the Jewish beggar offered to help his non-Jewish friend get invited to a seder and get a good meal. "Just put on some Jewish clothes and come with me to the synagogue. Everyone brings home poor guests for the seder. It's easy, you'll see."

The non-Jewish beggar happily agreed. On the first night of Passover they went to the synagogue, and sure enough, both got invited to different homes for the festive ceremony.

Hours later they met in a predetermined place in the local park. But to the amazement of the Jewish beggar, his friend was blazing mad.

"What did you do to me?" He shouted. "You call that a meal? It was torture!!! I'll pay you back for this—you'll see..."

"What do you mean? What happened?" the Jew asked.

"What happened? As if you didn't know! You Jews are crazy—that's what happened! First we drank a glass of wine. I like wine, but on an empty stomach... My head started spinning a bit but I figured that any second we would begin the meal. The smell of the food from the kitchen was great. Then we ate a bit of parsley. Then they started talking, and talking, and talking. In Hebrew. All the time I'm smiling and nodding my

head as if I understand what they're saying—like you told me to—but my head is really swimming and hurting from the wine and I'm dying of hunger.

"The smell of the food from the kitchen is making me insane, but they don't bring it out. For two hours they don't bring anything out! Just talking and more talking. Then, just what I needed.... another cup of wine! Then we get up, wash hands, sit back down and eat this big wafer called matzah that tastes like newspaper, leaning to the left (don't ask me why...). I started choking, almost threw up. And then finally they give me this lettuce, I took a big bite and wham! My mouth was on fire. My throat! There was horseradish inside! Nothing to eat but horseradish! You guys are crazy...."

"Well, I just got up and left. Enough is enough!"

"Ah, I should have told you." replied the Jew. "What a shame! After the bitter herbs is a glorious meal. You suffered so long; you should have just held out for a few more minutes...!"

And the storytellers used to add that this story is nothing but a parable of exile and redemption. And until we have already tasted the taste of bitterness, and waited so long - here, another short time and redemption will come, in which we will inherit only good and grace. Let us not lose patience. So understand why so many prayers are asked because we do not know which prayer is last.

It still remains for us to understand why at the last eighteen prayers at the last minute we ask again to build the temple,

There was once a person who had a lot of trouble making a living. Some people asked him what he needed and they would try and help him out. He rolled out a list of issues a mile long but right at the end he said that his sick child is the main problem. If he could be helped with that everything else would resolve itself.

We present Hashem with a litany of requests and then at the end we say, If you would only rebuild the Bais Hamikdash, everything else would work itself out.



THE WHAT IF'S OF LIFE:

Becky overcame her fear and it has saved thousands of lives

Reprinted from an article originally published on July 31, 2020



Jay Feinberg is one of the most soft-spoken and humble people I know. Even at an event for Gift of Life, the organization he founded and

serves as CEO of, he likes to blend in. While he is modest and would never tell you directly, it is not an exaggeration to say that he is personally responsible for saving

thousands of lives.

Jay is the visionary behind Gift of Life, an organization that has conducted over 19,000 bone marrow drives, has more than 374,855 registered donors, has found 17,888 matches for patients (including several amazing BRS members, Avi Amsalem, Perel Hande, Matthew Hocherman and Jonathan Struhl) and has facilitated 3,645 lifesaving transplants for patients in 49 countries.

But all of that almost didn't happen. In 1991, during his first year of law school, Jay was diagnosed with leukemia. His family was told he would need a bone marrow transplant to survive, but there were no matching donors in his family or in the entire national registry. For four years, while they watched Jay's health deteriorate,

his tenacious family conducted drives around the globe. They tested 60,000 donors and found matches for hundreds of patients along the way. Finally, they found one for Jay.

When he recovered, Jay was determined to ensure others wouldn't have to wait as long for a transplant or risk not finding a match at all. Instead of returning to law school, he used his own experience to found an organization dedicated to educating and encouraging people to add themselves to the bone marrow registry and to improve the efficiency of finding matches and coordinating transplants within the Jewish community and beyond.

This week marks the 25th anniversary of Jay's transplant, his new lease on life. Not only is he personally celebrating and feeling grateful to be alive, we should all be appreciative of the gift of Jay to humanity and the Jewish people.

While Jay and his story are extraordinary, there are other remarkable people without whom this story wouldn't have a happy ending. Jay's condition had worsened terribly, but friends of his in Milwaukee, Benjy Merzel and R' Amir Gutman (now of Boca), refused to give up hope and organized one last drive. A young lady from Illinois, Becky (Faibisoff) Keller, volunteered at the drive, but due to her fear of needles decided not to get tested herself.

The drive was packing up at the end of the day having tested 130 new people, hopeful one would be Jay's lifesaving match. In the last moment, Becky said to herself, it is silly to have come and helped out but not get tested myself. She overcame her fear and was the last of 60,000 people tested, at the very last drive for Jay.

You guessed it - she turned out to be Jay's perfect match and the transplant took place a short time later at the Fred Hutchinson Cancer Research Center in Seattle.

A determined family set out to find

Jay a match. Two friends refused to give up hope. And one young lady overcame a fear to do an act of kindness that not only saved Jay, but by extension has now saved the lives of thousands and given hope to leukemia patients around the world.

We are currently observing the darkest period of the year, mourning the tragedies, atrocities, suffering and loss throughout the millennia. Our rabbis tell us that what precipitated it all was baseless hatred, a lack of kindness, a self-centeredness that corrupted our world to the extent Hashem essentially disbanded and destroyed it, dispersing us around the globe.

The antidote, the key to rebuilding that world, to hastening redemption is to do the opposite, acts of selflessness, baseless kindness. Dovid HaMelech wrote (Tehillim 89:3): Olam chesed yi-baneh – the world is built on kindness.

On Shabbos Nachamu we transition from mourning and destruction to comfort and consolation. Yet our Beis HaMikdash remains unbuilt, our holy city still incomplete. Where is the comfort when nothing that we mourned has changed? Perhaps our comfort stems from using the struggles of the past to inspire and motivate a future filled with kindness, goodness and selflessness.

What if Jay's family hadn't tried? What if Jay's friends didn't run one more drive? What if Becky hadn't overcome her fear?

Who knows the consequences, the "what if" created, by neglecting whatever act of kindness that we can do next? Who may desperately need a phone call, a checking in, someone to shop for them or cook a meal, send flowers to for no reason or offer to learn on the phone. There are no limits to the possible acts of kindness that can enrich or even save the lives of others, even when physical proximity is difficult or impossible.

Overcome a fear or inhibition, leave your comfort zone and reach outside yourself to do something kind for another. Who knows what life you might not only touch, but save, and by extension how many thousands of other lives too.

Irreversible Damage

By Rabbi Nechemia Coopersmith

A miraculous true story demonstrates the power of prayer and reminds us never to give up hope.

The results of the CT scans and MRIs were conclusive and irrefutable: Raquel, a 31-year-old wife and mother of two lying in a coma had irreversible brain damage due to prolonged oxygen deprivation. According to scientific studies, in a case like this it would be next to impossible for a person to awake from their coma.

Weeks earlier, Raquel and her husband were vacationing in Florida when she woke up in the middle of the night saying that she didn't feel well. She collapsed and was rushed to the hospital. But it was too late; Raquel's body completely shut down. Every organ in her body was failing and she was put on life support.

Raquel's husband called her parents in New York, telling them to come right away. Just before takeoff the doctor called them. "You need to get here as fast as possible. The situation is dire."

Hours later, the entire family and close friends came together on a conference call to recite Psalms while doctors desperately worked to save Raquel's life. During the intense prayer session Raquel coded, but doctors managed to get her heartbeat back, and her situation slowly stabilized.

During the first few weeks in the hospital, her organs began to regain their function and she was able to breathe on her own, but Raquel remained in a deep coma.

During this entire time Jews around the world sprang into action, storming the Heavens with their prayers and taking on additional mitzvot and acts of kindness for the merit of Raquel, Chaya Raizel bas Dina. The family was particularly supported by the Ohel Sara Amen group, a group of women in the Five Towns who come together every day to pray and learn Torah with an emphasis on truly integrating one's belief in God in their day-to-day life.

Although there was much sadness and despair, Raquel's mother focused on her deep faith and trust in the Almighty. She wrote to a small group of women, "In the end it is all good. If it's not good, it's not the end yet! Please keep davening and learning for my daughter, and remember that G-d loves our children even more than we do. G-d's mercy is even greater than ours. We don't have to understand everything. We just have to give it over to G-d and let Him carry us through. May we hear good news soon."

By the fourth week the family was able to transfer Raquel back to New York. The family, holding onto any threads of hope, received the results of the CT scan and MRI that was confirmed by a seasoned expert that Raquel had suffered massive, irreversible brain damage. The vibrant girl they all loved was no more.

The news plunged the family into grief. They gathered around their beloved daughter, wife and sister, and cried together. It is basically unheard of for someone in this condition to recover.

Raquel's mother was steadfast in her abiding faith, grateful that her daughter was at least breathing on her own, and mindful of the incredible power of prayer to heal. Seven weeks after Raquel's collapse, as she laid in a coma, the mother wrote, "I have spent much time contemplating this new reality. I do not know G-d's will for us at this time but I trust that whatever it is it will be for our ultimate good and that it comes from a place of pure love.

"No, it does not feel like love and it does not feel good, but I overcome both of these feelings knowing that I do not have to understand G-d's ways to totally trust that G-d wants what is good for me and my family. Trust in G-d is also acquired by learning gratitude. Focusing on the myriad blessings in my life and seeing each blessing as a personal expression of G-d's love for me has helped me to trust Him. He has shown me so much kindness in so many ways that I have to trust that this challenge will prove ultimately to be an act of great kindness for us as well."

Raquel's husband and mother sat at her side day in and day out. The women of the Ohel Sara Amen group arranged for Rabbi Paysach Krohn to take them to the gravesites of great rabbis who are laid to rest in the New York area, where they would pour their hearts out in prayer, beseeching G-d to grant Chaya Raizel bas Dina a complete healing.

Raquel's mother joined the group of 48 women as they went to the grave of Rabbi Yaakov Kamenetsky, Rabbi Avraham Pam and Rabbi Henoah Leibowitz as well as other Torah luminaries.

After finishing their prayers at one of the gravesites, Raquel's mother's phone rang and she saw it was her husband calling. She quickly picked up the phone.

"I want you to talk to someone," her husband said.

"Hello Ma...."

She froze in her tracks. "Is this Raquel?"

"Yes."

"Raquel, how are you!"

"Good, boruch Hashem."

Raquel's mother started shrieking. "Raquel is up! Raquel is up! She is talking!!"

Her husband got back on the phone and she asked him, "Is this for real?"

"Thirty doctors and nurses are in the room right now to witness this miracle. They can't believe it. This is for real."

"Put her back on," she said as she put the phone on speaker. "Raquel say hello to all the ladies who are davening for you."

"Hi..."

The women, in total astonishment, immediately recited mizmor l'todah and the Nishmas prayer thanking God for His unfathomable kindness. Everyone was stunned by the incredible display of the potency of prayer they had just witnessed.

We [have just observed] Tisha B'Av, the ninth of Av that commemorates the destruction of the Temple and the horrific exile and persecutions the Jewish people have experienced throughout history. Today we are living in times of darkness and confusion, witnessing the alarming rise of anti-Semitism around the globe, the onslaught of assimilation, and brutal terrorism by enemies who want to wipe out the Jewish people. It is easy to despair.

But our Sages teach, Yeshuat Hashem k'heref ayin – G-d's salvation and deliverance is like a blink of an eye (Pesikta Zutreta, Esther 4:17). Despite the bleakness of the situation and the darkness that feels completely irreversible, it can all change instantly. The Almighty can do anything; it is up to us to fervently ask and to remember that He loves us.

7 JOYOUS EVENTS THAT HAPPENED ON THE 15TH OF AV

By Yanki Tauber

1. The dancing maidens of Jerusalem

Said Rabbi Shimon ben Gamliel: There were no greater festivals for Israel than the 15th of Av and Yom Kippur. On these days the daughters of Jerusalem would go out... and dance in the vineyards. And what would they say? "Young man, raise your eyes and see which you select for yourself..." (Talmud, Taanit 26b)

The Talmud goes on to list several joyous events which occurred on the 15th day of the month of Av:

2. The dying of the generation of the Exodus ceased.

Several months after the people of Israel were freed from Egyptian slavery, the incident of the spies demonstrated their unpreparedness for the task of conquering the land of Canaan and developing it as the Holy Land. G-d decreed that that entire generation would die out in the desert, and that their children would enter the land in their stead (as recounted in Numbers 13 and 14). After 40 years of wandering through the wilderness, the dying finally ended, and a new generation of Jews stood ready to enter the Holy Land. It was the 15th of Av of the year 2487 from creation (1274 BCE).

As long as members of this doomed generation were still alive, G-d didn't communicate with Moses in an affectionate manner. As soon as the last of these men died, once again G-d lovingly communicated with Moses.

3. The tribes of Israel were permitted to intermarry.

In order to ensure the orderly division of the Holy Land between the twelve tribes of Israel, restrictions had been placed on marriages between members of two different tribes. A woman who had inherited tribal lands from her father was forbidden to marry out of her tribe, lest her children—members of their father's tribe—cause the transfer of land from one tribe

to another by inheriting her estate (as recounted in Numbers 36). This ordinance was binding on the generation that conquered and settled the Holy Land; when the restriction was lifted, on the 15th of Av, the event was considered a cause for celebration and festivity.

4. The tribe of Benjamin was permitted to re-enter the community.

On this date the tribe of Benjamin, which had been excommunicated for its behavior in the incident of the "Concubine at Giv'ah," was re-admitted into the community of Israel (as related in Judges 19–21). This occurred during the judgeship of Othniel ben Kenaz, who led the people of Israel in the years 2533–2573 from creation (1228–1188 BCE).

5. Hoshea ben Elah opened the roads to Jerusalem.

Upon the division of the Holy Land into two kingdoms following the death of King Solomon in the year 2964 from creation (797 BCE), Jeroboam ben Nebat, ruler of the break-away northern kingdom of Israel, set up roadblocks to prevent his citizens from making the thrice-yearly pilgrimage to the Holy Temple in Jerusalem, capital of the southern kingdom of Judah. These were finally removed more than 200 years later by Hoshea ben Elah, the last king of the northern kingdom, on Av 15, 3187 (574 BCE).

6. The dead of Betar were allowed to be buried.

The fortress of Betar was the last holdout of the Bar Kochba rebellion. When Betar fell, on Av 9, 3893 (133 CE), Bar Kochba and many thousands of Jews were killed; the Romans massacred the survivors of the battle with great cruelty, and would not even allow the Jews to bury their dead. When the dead of Betar were finally brought to burial on Av 15, 3908 (148 CE), an additional blessing ("Hatov Vehameitiv") was added to the Grace After Meals in commemoration.

7. "The day of the breaking of the ax."

When the Holy Temple stood in Jerusalem, the annual cutting of firewood for the altar was concluded on the 15th of Av. The event was celebrated with feasting and rejoicing (as is the custom upon the conclusion of a holy endeavor), and included a ceremonial breaking of the axes, which gave the day its name.



Rabbi Reisman

THE MITZVAH TO LOVE HASHEM

There is an incredible thought in the Sefer Kesav V'hakabala. On a part of the Parsha which is also part of the Siddur and that is Kriyas Shema. As you know, when we say Kriyas Shema every day we have the first Parsha which is Shema and V'ahavta which is called Kabbolas Ol Malchus Shamayim. Then we have the second Parsha which is V'haya Im Shamo which we refer to as Kabbalas Ol Hamitzvos. Anybody who hears this automatically has a Kasha. The difficulty is that the same Mitzvos that are in the second Parsha are in the first Parsha as well. The Mitzva of Mezuzah, Tefillin, teaching Torah, they are in both Parshios. So what is going on? Why is one called Kabbalas Hamitzvos and one is called Kabbalas Ol Malchus Shamayim?

The Kesav V'hakabala gives an insight into Pshat in 6:5 (ואהבתנו), the entire Parsha. He says that really this Parsha has one Mitzva, the Mitzva of love of HKB"H. We are Mekabeil Ol Malchus Shamayim and we have the Mitzva to have a relationship of Ahava with the Ribbono Shel Olam. What follows 6:7 (ושננתם לבניך) is not an Az'hara to teach, it is telling you that the Middah of Ahavas Hashem is that it should be such a love that you want to teach it.

L'havdil if you would hear a great joke and you meet a friend you would want to share it with him. After all, you think that it is something worthwhile, something that will give him pleasure. That is for a joke which gives momentary pleasure and has no lasting meaning. How about Divrei Torah? If you have a true love and appreciation for Torah you will want to tell it to the person that you meet. A part of (ואהבתנו) את ירוך אליריך, בכל-לבבך ובכל-נפשך, is to have such a love of (ושננתם לבניך) that you want to teach it. The same thing the Mezuzah on your doorway, the Tefillin on your body are expressions of Ahava. To tie a symbol of the Ahavah to your

body, to connect the symbol of your Ahava to your home. This is the explanation of the first Parsha of Kriyas Shema. The Sefer Kesav V'hakabala goes so far as to say that really this is simple Pshat in the Parsha. He writes I really wouldn't even bother saying this except that I see that people make a mistake and don't understand it.

I saw afterwards in the Ham-eik Davar that he has a similar explanation of this Parsha which we say every single day. A tremendous insight into the idea of the Ahavah.

I wonder if in the Beracha of (אהבה רבה אהבתנו) which precedes Kriyas Shema, where we talk about Hashem's love for us and we mention the ideas of (לשומר ולעשות) (ולקיים) if there too it is meant as an expression of Ahavah.

It is a different Kavana. It is easy to Daven when there is one theme that goes through many of the words that you are saying as opposed to jumping from theme to theme. This gives us a Havana, an insight.

In previous years we asked a Kasha that (ושננתם לבניך), that is explained as Eilu Hatalmidim. Shouldn't the first time that it mentions (בניך) be a reference to your children? In the second Parsha by 11:19 (ולמדנתם אתם) there it should mean the Banim that are Talmidim. Why in the first Parsha mentioned in the Torah do we translate (בניך) as Talmidim? According to the Kesav V'hakabala it is very Geshmak. The whole idea here is to have a tremendous Ahava to HKB"H to teach who you can. It is not coming to tell you a Mitzvah of teaching Torah. It is an expression of Ahava. An Oheiv might want to spread the word of HKB"H as best as he can.

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

A Debt Repaid

By Rabbi Dovid Hoffman

In the Land of Israel there lives a Jewish woman by the name of Sarah Pecanac. She came to Israel in 1994 together with her mother, and lives in Jerusalem with her beautiful family, while working in the museum at Yad Vashem. Her daughter, Esther, is an officer in the Israeli Air Force. What is remarkable about Sarah is that she is a convert to Judaism and that she was once an observant Muslim. The story of how this all came about is truly startling.

In April 1941, the German Wehrmacht invaded the defenseless country of Yugoslavia. Sarajevo, the capital, was bombed into submission from the air. The home of a Jewish family by the name of Kavilio was destroyed and they were forced to flee to the hills.

As they were walking to seek refuge at the family factory, they met Mustafa Hardaga, a Muslim friend who was the owner of the factory building. He immediately offered them to stay at his house.

The Hardagas were religious

until Yosef Kavilio was able to move his wife and children to an area under Italian control, where Jews were relatively safe. Yosef himself stayed behind to liquidate his business and eventually he was arrested and imprisoned by the Ustasa, the puppet government that carried out the bidding of the Nazi S.S.

Undisturbed by the danger, Zejneba Hardaga, Mustafa's wife, began visiting him every day, bringing food and clothing for him and other prisoners. After a few weeks, though, she felt she needed to do more. Taking a huge risk, she went directly to the Gestapo chief in Sarajevo and pleaded for Yosef Kavilio's release.

He was obviously very surprised that a Muslim woman would risk so much to save the life of a Jew. It took a generous bribe, but, in the end, she obtained Yosef's freedom and he escaped safely to Italy in 1943.

The Kavilios eventually made it back safely to Sarajevo after the war and Zejneba gave them back the jewels they had left with her. They embarked on a ship going to Israel, where

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they started a new life, but never forgot their Muslim friends during those terrible years of the Holocaust.

In 1984, the Kavilios petitioned for Yad Vashem to recognize the Hardaga family as "Righteous Among the Nations." A year later, Zejneba Hardaga came to Israel to accept the honor, plant a tree in her family's name, and be recognized as the first Muslim ever to hold that title.

Obviously, she had no idea that a few years later, the irony of history would indeed come full circle to save her own family's life. In 1992, while Yugoslavia was in the midst of a bloody civil war between Croats and Serb nationalists, Zejneba's family was in mortal danger due to the numerous bombings and attacks in their Sarajevo neighborhood.

Yosef Kavilio's children worked tirelessly to save their saviors. They obtained special authorization directly from Israeli Prime Minister Yitzchak Rabin to bring the entire Hardaga family to Israel, along with members of the Jewish community of Sarajevo.

In February 1994, Zejneba, her daughter, along with her husband and child arrived in Israel and were welcomed by government officials, representatives of Yad Vashem, and the Kavilios. The Hardagas had sheltered a Jewish family during the darkest period in Jewish history. It was now the Kavilios and the Land of Israel that paid back the debt and helped the Hardagas in their time of distress.

Zejneba's daughter Aida received a revelation upon entering Jerusalem. "It is only natural that I should want to become Jewish. It is an honor for me to belong to these people," she explained. She then converted to Judaism and was renamed Sarah. She added that, until her death in October 1994, her mother Zejneba was very supportive of her decision to become Jewish.

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Muslims. Yet, they were friendly and kind and when they heard the plight of the Kavilio family they reached out. "You are our brothers. Our home is your home," they said, and to demonstrate this point, the women were not obliged to cover their faces in the presence of Yosef Kavilio, since he was now a member of the family.

The Kavilio family stayed with the Hardagas for a short while

COMFORTING OUR NATION

By Rabbi Fischel Schachter

נחמו נחמו עמי...דברו על לב ירושלים

Comfort, comfort My nation...speak consolingly of Jerusalem (Haftarah, Isaiah 40:1-2)

It was a Friday afternoon just a few weeks before Yom Kippur that I sat down to prepare my annual Shabbat Shuva derasha. But, to my disappointment, I was not getting too far. I had an empty notebook and the words were just not coming to me. I had written something, only to discard it over and over again. And then the phone rang.

"Would you be able to come to Williamsburg?" Caught amidst a so-called writer's block and knowing that I needed to prepare this speech, I politely replied that I was busy at the moment. Right then was not the best time. "There are a bunch of children who would like to hear a story," continued the man on the other line, "and their mother is terminally ill. Maybe you could tell them something and cheer them up." Hearing this, my heart went out for the children and their sick mother, but I stuck with my answer. "I am very sorry, but I cannot make it now."

Without a moment's delay, the man on the phone said, "Can I remind you of a story Rabbi Schachter once said?" I knew that he was referring to me. "Go ahead," I told him.

"You once related on Tisha B'Av the story of a man reciting Kinnot who was approached by someone blind. "Can you please take me home?" politely asked the blind man. Looking up at the person who was "disturbing" his heartfelt recitation of the Kinnot, the man replied, "No! Can't you see that I am busy right now crying over the destruction of the Beit Hamikdash!"

Observing this scene from a distance was the renowned Rav Mottel, descendent of the Chernobyl Chassidic dynasty. Rav Mottel proceeded to approach the man who had just slighted the other blind man and say, "You don't have to cry over the destruction of the Beit Hamikdash." Confused, the man asked for an explanation. "Anyone who yells at another when saying Kinnot," said Rav Mottel, "should stop reciting Kinnot over the Beit Hamikdash, and start reciting Kinnot over his own life." The man had sadly missed the message of Tisha B'Av and forgotten that it was precisely sinat chinam (baseless hatred) which engendered the destruction of the Beit Hamikdash.

After listening to this story told to me over the phone, I didn't need to hear anything more. And so, there I was on my way to Williamsburg.

When I finally reached the house and walked through the front door, I was immediately met by the overwhelming smell of delicious Challah. "Wow!" I said to the man standing next to me, "the chesed organizations seem to be doing a great job helping the family." But I was wrong. "The mother of the family baked these Challahs," said the man. "The luscious smell is thanks to her. She insists that she prepares the Shabbat meals for her family. She knows that her days are numbered, but she will not give in. Every week, she has two women help her stand up while she bakes Challah and prepares the Shabbat meal. She has been told that every Shabbat may be her last and that she should rest, but she only says, 'I will not rest on my last Shabbat.'"

As I heard this, I already knew I was dealing with a very special

family.

Glancing over to where the four children sat down surrounding their mother, I could only imagine what life was like for all of them. "Thank you so much for coming here to tell my children a story," said the mother. "It means so much to us all."

I began telling the kids the best story I had. Every so often the mother would let out a little giggle, clearly trying to get the kids to laugh along with her. But for most of the time, it was the mother smiling and laughing in the hope that her children would do the same.

As I concluded my story and started heading for the door, the mother once again thanked me for taking the time and effort to come. She even invited me to return again.

The next time I returned to the house was to be menachem avel and comfort the family on the loss of their mother.

It was just minutes before I walked out of the house that Friday afternoon that the father of the children stopped me. "You see this flight of stairs?" he said. Pointing upwards, he began to tell me, "My wife makes the trek down these steps every single day with two women holding her up. She insists that she sees her children onto the bus. 'As long as I am alive,' she says to us, 'I will send them off to school.'"

That was the type of wife and mother this woman was. She was a true eishet chayil, a woman of valor.

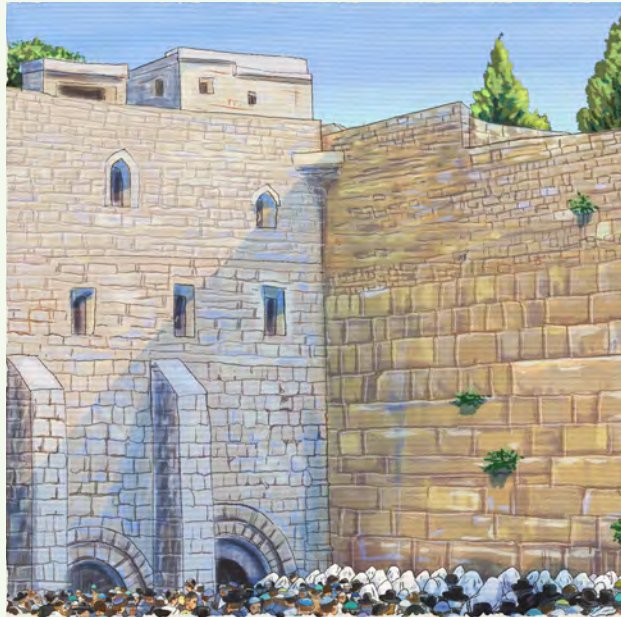
It was then, as I began walking away from the house that Friday, that I finally understood what Rav Mottel had meant when he said, "Anyone who yells at another when saying Kinnot should stop reciting

Kinnot over the Beit Hamikdash, and start reciting Kinnot over his own life." We can never get too caught up in our own personal lives and forget what it means to think and care about somebody else.

While I thought I was giving chizuk (support) to these children that Friday afternoon and cheering them up, the person who I believe received the most chizuk that day was myself. Looking at the mother of these children and seeing her absolute love and dedication for them was the greatest source of inspiration.

While we may not be able to master or even come close to the noble and courageous level this woman from Williamsburg reached, what each and every one of us can do is come a little bit closer to who we truly can become. And it starts by seeing the discomfort of a fellow Jew and looking beyond ourselves. Caring for another is what I learned from this woman and the lesson we ourselves must walk away with following the day of Tisha B'Av.

As we enter Shabbat Nachamu and reflect upon the comfort Hashem tells His prophets to speak to the suffering Jews, we must realize that we are enjoined to do the same. We too must look to provide comfort and express love for our fellow Jews whose lives are filled with strife and sorrow. If there is any lesson we are to learn from Tisha B'Av, this is it. Hashem says, "Nachamu nachamu ami" – "Comfort, Comfort, My nation," and we must echo those words as well. That is how we rebuild the Beit Hamikdash and the lives of our brothers and sisters. With care and concern, we lay down warm bricks of love and comfort and build upwards and onwards.



Gourmet Reporter

A magazine reporter is traveling through a rainforest, in search of a fabled cannibalistic tribe. He falls into a trap, goes unconscious and wakes up tied to a stake with a fire burning slowly underneath him.

He cries out for help, and is answered by what is obviously one of the tribesmen, who informs him that he is going to be served as dinner to the leader of the tribe.

"But you don't understand!" he cries, "You can't do this to me! I'm an editor for the New Yorker magazine!"

"Ah," replies the tribesman, "Well soon you will be editor-in-chief!"

Limited Funds

"Hey Alexa, can you check my bank account and see what Apple product I can afford to buy...."

Alexa: "Apple Juice."

Vaccine Humor

Mouse 1: Did you get the vaccine yet?

Mouse 2: I'm waiting for the results of the human trials

My brother got the COVID vaccine and it seems like the main side effect is...

...that he can't stop talking about getting the COVID vaccine

President Joe Biden announced that he would give a free bottle of Bud Light to anyone who got a vaccine.

Not to be outdone, the next day, the President Obrador of Mexico announced that he would give a bottle of Corona to anyone who got a vaccine.

I'm not sure that Pfizer's Covid-19 vaccine will work, but it's worth a shot.

If Russia wants to be the first country to produce a vaccine ...

...Then Soviet

The Fortune Cookies

After finishing our Chinese food, my husband and I cracked open our fortune cookies.

Mine read, "Be quiet for a little while."

His read, "Talk while you have a chance."

Absolute Rest

"Madam, your husband must have absolute rest."

"Well, Doctor, he won't listen to me."

"A very good beginning, madam, a very good beginning."

One Liners

They laughed at me when I said I wanted to become a comedian. Well, nobody's laughing now!...

Ain't it funny how the colors red, white, and blue represent freedom until they are flashing behind your car...

I'm the kind of guy who stops the microwave at 1 second just to feel like a bomb defuser...

Don't you hate it when someone answers their own questions? I do...

The first time I got a universal remote control I thought to myself, "This changes everything"...

Just because nobody complains doesn't mean all parachutes are perfect...

Q: Why do Swedish battleships have barcodes on them? A: So that when they come into port, they can Scandinavian...

My wife and I often laugh about how competitive we are.

But I laugh more....

You'll never be as lazy as whoever named the fireplace....

My friends tell me that cooking is easy, but it's not easier than not cooking....

DR. SIMCHA



Spot the light !! Look at the end of this weeks parsha. 6/8 " ki ma'ahavas HASHEM eschem !

Do WE ever say to HASHEM " we love you " ?! It's definitely about time !!

NACHAMU NACHAMU AMI

You know why it says NACHAMU twice ? HASHEM is saying " be consoled but equally as important , console your friend too ! Let this LIGHT in forever □(like HASH-EM said YE'HEE OHR)

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THE EASY COMMANDMENT

Rabbi Yissocher Frand

Honor your father and mother, as the L-rd your G-d has commanded you, so that you may live long. (Devarim 5:16)

Why should we honor our fathers and mothers? The Torah gives us one reason in Parashas Shemos (20:12), "So that you may live long." In Parashas Vaes'chanan, however, the Torah gives an additional reason, "As the L-rd your G-d has commanded you." What is the significance of this additional phrase?

The Meshech Chachmah refers to the Talmud Yerushalmi that considers honoring parents an "easy commandment." Every person understands that debts have to be repaid. If someone lends you \$100,000 when you need it, you would be only too happy to repay the money once you have enough of your own. It would not be a hard thing to do.

By the same token, every person also understands that he has a moral obligation to repay his debt of gratitude to his parents. After all, the cost of raising a child must be at least between \$100,000 and \$200,000. Not to mention the time, effort and energy parents invest in their children. Therefore, the least people can do is honor their parents. It is not a hard thing to make such a small payment on such a large debt.

The Torah tells us here that this is not the proper motivation for honoring parents. It is not the self-evident obligation to make at least a small payment on a debt owed the parents. It is an obligation incumbent on us solely because "the L-rd your G-d has commanded you" to do so.

The Torah waited until Parashas Vaes'chanan to make this point, because it becomes most clear after forty years in the desert. During those years, raising children was easier than it ever was, before or since. They did not have to be fed. There was manna from heaven. They did not need to be given to drink. There was water from Miriam's Well. They did not need new shoes and clothing all the time. Nothing ever wore out. Most likely they didn't need orthodontic braces either, because life in the desert was paradise. And still, the Torah demanded that parents be honored. Clearly, the obligation was to obey Hashem's commandment rather than repay a debt of gratitude. By the time the Jewish people had lived through the era of the desert, they could relate to the mitzvah of honoring parents as an independent obligation.

How far does this go? How much do you have to do for your parents? The Talmud responds (Kiddushin 31a) to this question with

the famous story about a non-Jew from Ashkelon by the name of Dama bar Nesinah.

The Sages once needed a stone for the Urim v'Tumim, and they heard that Dama had exactly the stone they needed. A delegation came to see him and offer to pay him a princely sum for the stone. The stone was in a strongbox, with the key under his father's pillow. Dama did not disturb him.

"I cannot help you," he told the Sages. "My father is sleeping, and I wouldn't disturb his sleep."

The Sages left.



A year later, a perfect red heifer, suitable for a parah adumah, was born in Dama's herd. The Sages came to purchase it.

"How much do you want for it?"

"I know that you would give me any price I ask," he replied. "But I only want the amount of money I lost by not waking my father last year."

This story establishes the parameters of the mitzvah of honoring parents. The Talmud uses this story to establish the parameters of human nature.

As parents get older, they can become querulous and demanding. They can test the patience of their children. Sometimes, honoring parents under such circumstances can take a lot of patience and forbearance. Is there a limit to such patience? How much patience can be expected of a person? Is there a point where a person is allowed to run out of patience and be exempt from this mitzvah?

This is what the story about Dama bar Nesinah teaches us. The Sages were offering him a huge sum of money for the single stone they needed for the Urim v'Tumim. He knew that if he could only get the key, the money would be his. What thoughts must have gone through his mind? Maybe I'll make a little noise and he'll wake up. Maybe I'll slide my hand under the pillow very slowly so that I'll be able to get the key without waking him up. He must have been very tempted. But he didn't give in. He was able to honor his father even under such circumstances. This was the extent of what human nature is capable.

It follows, therefore, that if Dama bar Nesinah could have the forbearance to forgo such a huge sum of money and allow his father to sleep, certainly a descendant of Avraham, Yitzchak and Yaakov can find it in himself to honor his parents under any and all circumstances.



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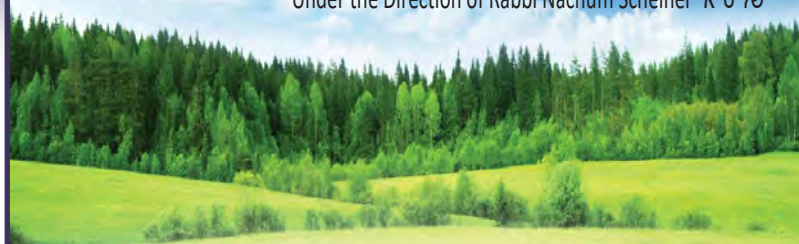
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SHIDDUCH: A PRIMARY QUALITY IS BEING TRUSTWORTHY

... In reply to your questions:

1) What are the good qualities to look for in a Shidduch? The answer is that first and foremost the person should be trustworthy, so that he could fully be relied upon in all his promises relating to

the establishment of a truly Jewish home, a Binyan Adei Ad....

====Part of Rebbe's letter 13th of Tamuz 5,725 - 1965. Chabad.org

One of the things to observe, if he is trustworthy, is by checking that he is doing the Mitzvos carefully, since it is

UFARATZTA



given by G-d. As opposed to doing it to look good for others. [Based on the above letter.]





RABBI NACHUM SCHEINER

ROSH KOLLEL

Spotlight – Tisha B’Av 2021 at 18Forshay

Tisha B’Av at 18 Forshay has reached a whole new level, with many different programs and presentations, as well as shiurim and lectures, for both men and women, of all ages. This gave everyone an opportunity to connect to the vital message of Tisha B’Av, and be inspired on this day, as Klal Yisroel mourns the Galus.

Starting from Rosh Chodesh Av, there was a daily Tikun Chatzos Minyan. Rabbi Nachum Scheiner gave a number of shiurim, in regards to this year’s halachos of Tisha B’Av.. One shiur discussed the topic of the different opinions as to which haftora is read when Rosh Chodesh Av falls on Shabbos. Another shiur discussed: “Tisha B’Av On Motzoei Shabbos – When & How to Make Havdalah and Why – Havdalah For Those Not Able To Fast.” He also gave a speech: “Stories to Inspire – Being Sensitive to Other People’s Feelings.”

As in the past, these shiurim are available on the shul’s website 18Forshay.com, Torahanytime, and on MP3 in the shul

We would like to express our tremendous appreciation to our dedicated and devoted staff, who worked tirelessly – both before and during Tisha B’Av, above and beyond the call of duty – to ensure the seamless flow of events.

The Night of Tisha B’Av

Due to the large crowd, there were many minyanim for Maariv on Motzoei Shabbos, followed by the two main minyanim for Kinos led by our rabbis. Our Mara D’asra, Rabbi Lankry, led the minyan in Tent Beis and Rabbi Coren was in Tent Aleph, with each minyan having words of inspiration before the reading of Eicha. After Rabbi Coren spoke there was a kumzitz, with songs of longing for the redemption. This electrified atmosphere was then followed by Rabbi Coren’s reading of Eicha with great emotion, giving everyone in the packed tent a true feeling of Tisha B’Av.

“Destruction, Survival and Rebirth – Reb Shmuel Beller, holocaust survivor and renowned lecturer, spoke once again at night after kinos, in Tent Aleph. His horrifying experiences kept his full house audience electrified, as he related about his six years in the concentration camps. Many people stayed afterwards for a long time, asking him questions and hearing his heartrending experiences. He related how the Klausenberger Rebbe zt”l encouraged him and many others to remain strong, even after the great calamities they endured.

Tikun Chatzos Minyan

The minyan for Tikun Chatzos continued on the night of Tisha B’Av. With a real hashgacha pratis, there were a number of different people who came, who had not been there during the week. This included a few people from Williamsburg and Monroe,

who heard about the minyan, and came to join. Interestingly, after Tikun Chatzos finished, which was at about 1:30, there was a group who came to daven Maariv and read Eicha. Tikun Chatzos took place again in the morning at Chatzos, also with a number of people who had not been there during the week.

Tisha B’Av Morning

The main minyan in the morning was led by Rabbi Eliezer Abish – Lecturer and Author of “Portraits of Prayer” – who led the program of Select Kinnos. The program began with a special guest, Rabbi Chevroni, Rosh Yeshiva of Chevron, as well as the Mara D’asra, Rabbi Lankry, who started off the morning, setting the tone, and giving a deeper understanding to the mourning of Tisha B’Av.

As in previous years, Rabbi Abish led the kinos the entire morning, until chatzos, with explanations, insights, as well as fascinating stories. He shared insights and stories to a standing room only crowd of both men and women. Rabbi Abish has become a yearly highlight, with a full house audience, as well as enjoyed by thousands of streamline viewers, enabling many thousands of people to acquire a deeper feeling for what Tisha B’Av is all about.

Some of his topics were:

“What are we missing and why do we yearn for the Bais Hamikdosh?”

“Can I really shed a tear after so many years in Galus?”

“How can we miss something we never experienced?”

- Can this Tisha B’Av finally be our last one?

Many listeners commented that hearing Rabbi Abish turned the Churban from a thing of the past, into something relevant to us all. To quote the words of one participant: “I never had such an inspiring Kinnos! I never understood the words I was reciting. This was their first time that I ever felt a real connection to the Churban Bais Hamikdash and Tisha B’Av. There are such hard words, such hard concepts, and I suddenly realized what we are saying. Rabbi Abish opened up new horizons for us. This is a real zechus for all those who made this happen.”

There was also a special beis midrash designated in 18 upstairs for those wishing to reciting kinos slowly and with kavanah, and there was a very big crowd there as well.

Tisha B’Av Afternoon

As is customary, before chatzos, when the reciting of the

~Night Kollel~

kinnos was over, Rabbi Coren read Eicha once again, in Tent Beis. He also spoke about the greatness of every person and how the greatest churban is when one does not maximize his potential.

Later in the afternoon, Rabbi Nachum Scheiner spoke, in 18 Forshay upstairs, on the topic: "Nacheim – Rays of Hope – The Nechama following Aveilus – How are we Consoled as the Galus Continues?"

Throughout the night and the afternoon there were many speakers and video presentations, giving everyone the opportunity to connect to this great day and come away uplifted and inspired.

Lecture in Tent Gimel

Rabbi YY Jacobson – spoke in the afternoon from 2:00 – 3:30. His topic: "Tisha B'Av – a day of Renewal and Inspiration."

Rabbi Naftali Reich Director of Mechon Ora V'Simcha spoke at 6pm, on the topic: "The Light at the End of the Tunnel."

Live Tour

This year, we had a new live tour of the Kosel, giving everyone an opportunity to experience the pain of the Churban live from Yerushalayim, with noted guide and lecturer Rabbi Yehoshua Yankelewitz.

Video Presentations (in 20 upstairs)

"The Guarantors" – a New Holocaust Documentary

Project Inspire – "Iron Faith"

"Strike on Heaven" – the Third Reich's War on Yiddishkeit

Children's Program

Kids Program with Rabbi Reuvain Hoff – Once again, Rabbi Hoff, in his expert fashion kept the children busy all morning. Besides the video, he showed pictures of all different korbanos, and told the story of Kamtza Bar Kamtza, giving the children the opportunity



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to connect to this wonderful day, on their level. This took place in 20 downstairs, with standing room only, and some of the crowd overflowing into the hallway. There was also a brief speech by Rabbi Nachum Scheiner, on the topic of being sensitive to other people's feelings.

Women Program

Women's program – The women were also treated to their own unique lecture, with Mrs. Chani Juravel LCSW, noted lecturer and therapist, who spoke in the afternoon. Her topic was: "Getting out of Galus – Do We Have What it Takes?"

Both at night and in the morning, there were many minyanim – including the Vasikin Minayn for Shachris, as well as the many minyanim – Shachris and Mincha – that took place throughout the day. Many of the programs were full to capacity, and all in all, there were many thousands who walked through the doors of Ohr Chaim, benefiting from the events that went on throughout the day. And this is besides the many more thousands of viewers who took part in the various programs which were streamlined.

In short, this Tisha B'av was one of mixed emotions: We fasted and sat on the floor, and we still don't have the Bayis haShlishi. At the same time Ohr Chaim helped thousands of people experience a deeper and more meaningful Tisha B'av. So even though Moshiach isn't here yet, the multitudes that walked through the door of 18 Forshay were uplifted and inspired, bringing us one giant step closer to the Final Redemption!

Rabbi Nachum Scheiner

Rabbi Nachum Scheiner

MONSEY, NY

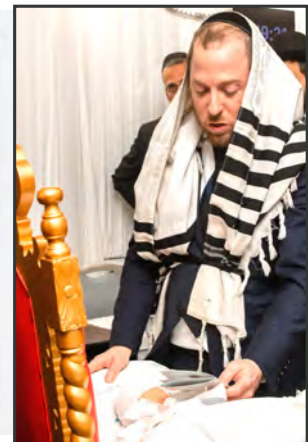
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