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*In Israel: Pinchas is read this week and Matot next week

*Outside of Israel: Balak is read this week and Pinchas next week

PARSHA INSIGHTS

by Rabbi Yaakov Asher Sinclair

Teaching Teachers

“And G-d said to Moshe, ‘Take to yourself Yehoshua ben Nun, a man in whom there is spirit.’ (27:18)

George Bernard Shaw said, “Those who can, do; those who can’t, teach.” (“And those who can’t teach, teach teachers,” say others.)

Of course this is, as are most funny lines, a gross oversimplification. But like all gross oversimplifications, they contain a kernel of truth. I seem to remember hearing at school that the proof of understanding something was the ability to teach it to someone else. I’m not sure that’s always true. Arguably, Irving Berlin was one of the greatest songsmiths of the last century, but he composed his songs on a one-key piano (F sharp) with a lever under the keyboard to manipulate a fuller range. Asked what effect a more sophisticated musical education would have had on his talent, Berlin replied: “Ruin it.”

I was struck by a much deeper parallel to this idea in the Kuzari by Rabbi Yehuda HaLevi (completed in 1140). The Kuzari is subtitled “In defense of the despised faith.” The philosophers that Rabbi HaLevi was addressing ridiculed prophecy because they had never been able to achieve it. They were able to intellectualize about G-d and His universe, but, says Rabbi HaLevi, “a prophet sees and experiences G-d.” Philosophers may sound more convincing because they can use eloquent rhetoric and sophistry to prove their points, but this doesn’t prove their superiority. Rather, it proves the reverse.

Rabbi HaLevi gives an analogy: Some people can expound on the rules of poetry and are very precise about its meter. On the other hand, a naturally-gifted poet can ‘taste’ the poem’s meter and is able to produce flawless poetry. The prophet is like the naturally-gifted poet. He seems like an ignoramus only because he can’t teach rhythm to others – unlike the poetry teachers. The truth is that a naturally-gifted person *can* in fact teach someone else – provided that his pupil is also gifted – because only the slightest amount of suggestion is needed.

The same is true of the nation that is naturally-gifted in Torah and coming close to G-d. Sparks from saintly people are kindled in the souls, which in turn become great flames in their hearts. (Based on *The Kuzari* 5:16.3-4)

“Take to yourself Yehoshua ben Nun, a man in whom there is spirit.”

Moshe Rabbeinu was like the sun and Yehoshua was like the moon. (Bava Batra 75b) The sun doesn’t teach – it radiates, and someone with spirit can pick up those rays. Yehoshua never departed from Moshe’s tent (Shemot 33:11) – not even when he wasn’t teaching him – because for someone of spirit the essential lessons are imparted in the pauses in life’s dialogue as much as the script.

- Sources: *Introduction to the Kuzari* by Rabbi N. Daniel Korobkin

We regret to inform our readers that our beloved and esteemed colleague and graphics editor, Rabbi Eliezer Shapiro, z'l, was niftar on the 11th of Tammuz. Rabbi Shapiro was among the first students of the yeshiva when it opened over 40 years ago. He worked for the Yeshiva in various capacities for his whole life. He was particularly close to the Founders and Roshei Yeshiva, Rabbis Weinbach and Schiller. May his example of selflessness and dedication to Torah and the Yeshiva be an example to us all and may his memory be for a blessing to his widow, his family and all Klal Yisroel.

TALMUD TIPS

by Rabbi Moshe Newman

Pinchas: *Erchin* 30-34

The Redeeming Factor

“It is like a type of ‘ribit’ (prohibited interest on a loan), and it is not ‘ribit’.”

This statement is taught regarding a halacha dealing with redeeming (i.e. ‘buying back’) a house that was sold in a walled city in Eretz Yisrael. This type of house is deserving of its own specific category of Jewish Law, one that is known as *“batei arei chomah”* – literally, “houses of walled cities.” There is a specific Torah mitzvah regulating who, how and when a person may redeem this type of house after it is sold, as stated in Sefer Vayikra (25:29, 30): “And when a person sells a house in a walled city, its redemption may take place until the completion of the year from its sale. Its period of redemption shall be a full year. But if it is not redeemed by the end of a complete year, then that house which is in the city that has a wall will permanently remain the property of the one who purchased it throughout his generations. It will not leave his possession in the Yovel year.”

So we see that unlike other categories of homes and fields that a person sells which return to him in the Yovel year even if he fails to redeem the property, a house in a walled city does not unless he redeems it within a year from the time it was sold. If he does not redeem it by then, it is too late for him to redeem it and it will remain the property of the buyer even after the Yovel year.

The Torah commentaries and halachic authorities discuss the “mechanics” of how this unique sale of a house in a walled city takes place. There is an owner who sells it and then he has the right to force the buyer to return it to him if the seller returns the buyer’s money within the year. But should we view the redemption process – when the original seller gives back the full price to the buyer – as a “second sale”? Is there actually a *first sale* from the original owner to the buyer, followed by a *second sale* in the reverse direction from the buyer back to the original owner?

This would seem to be the most obvious way to view the “redemption” of the house. However, this clearly seems to not be the case. The *mishna* states that when the original owner redeems the house during the year: “It is like a type of *ribit*, and it is not *ribit*.” If it was a straightforward second sale, from buyer to original owner, why would the *mishna* call

it “a type a *ribit*”? *Ribit* only comes into play when there is a loan, or holding onto another’s money in a manner that has the appearance of a loan! Why in the world would there be any mention of *ribit* if there was merely a normal sale – from owner to buyer – followed by the buyer’s use of the house until he sold it back to the original owner?

One approach is that the first sale from owner to buyer is not viewed as a traditional sale. Rather, we should understand that there is an unspoken, conditional, retroactive aspect to this sale. It is as if the seller says to the buyer, “I sell you my house on condition that I don’t return your money within a year.” Therefore, if the seller fails to return the money, at the end of the year we can determine that we see now that the house belonged to the buyer from the year’s beginning. But if the seller returns the money, the implied condition for the sale is not fulfilled, and there is no sale. In this scenario the buyer’s money returns to him, and, in addition, he received the benefit of living in the seller’s house until the money was paid – a benefit that could be viewed as a reward for the buyer’s money being with the seller during that period of time, and therefore a type of *ribit*. (And it is “not *ribit*” since the Torah explicitly designated this process for redemption of the house. See *Netivot Hamishpat* and *Ketzot Hachoshen* in *Choshen Mishpat* 55:1 for a detailed treatment regarding the nature of the sale of the house.)

In my humble opinion this type of unspoken, conditional, retroactive sale is also found in a *sugya* that is learned in virtually every Yeshiva in the world. The *gemara* at the beginning of the third *perek* of Bava Metzia explains the teaching in the *mishna* that if a *shomer* (watchman) does not return the cow he was given to watch, he can pay its value to the owner and then receive the penalty payments that a thief would normally pay to the owner. Why? Because the *shomer* acquires the cow before the theft, retroactively, if he pays the principle to the owner instead of taking an oath to be exempt from payment. Rava explains the methodology: the owner transfers ownership of the cow to the *shomer* via an unspoken, conditional, retroactive transaction. The owner allows the *shomer* to potentially collect certain benefits if the *shomer* “makes the owner happy” by guaranteeing him reimbursement for the cow’s value.

• *Erchin* 31a

Q & A

Questions

1. Why was Pinchas not originally a *kohen*?
2. Why was Moav spared the fate of Midian?
3. What does the *yud* and *hey* added to the family names testify?
4. Korach and his congregation became a "sign." What do they signify?
5. Why did Korach's children survive?
6. Name six families in this Parsha whose names are changed.
7. Who was Yaakov's only living granddaughter at the time of the census?
8. How many years did it take to conquer the Land? How many to divide the Land?
9. Two brothers leave Egypt and die in the *midbar*. One brother has three sons. The other brother has only one son. When these four cousins enter the Land, how many portions will the one son get?
10. What do Yocheved, Ard and Na'aman have in common?
11. Why did the decree to die in the desert not apply to the women?
12. What trait did Tzlofchad's daughters exhibit that their ancestor Yosef also exhibited?
13. Why does the Torah change the order of Tzlofchad's daughters' names?
14. Tzlofchad died for what transgression?
15. Why did Moshe use the phrase "G-d of the spirits of all flesh"?
16. Moshe "put some of his glory" upon Yehoshua. What does this mean?
17. Where were the daily offerings slaughtered?
18. Goats are brought as *musaf* sin-offerings. For what sin do they atone?
19. Why is Shavuot called *Yom Habikkurim*?
20. What do the 70 bulls offered on Succot symbolize?

All references are to the verses and Rashi's commentary, unless otherwise stated.

Answers

1. 25:13 - *Kehuna* (priesthood) was given to Aharon and his sons (not grandsons), and to any of their descendants born *after* they were anointed. Pinchas, Aharon's grandson, was born *prior* to the anointing.
2. 25:18 - For the sake of Ruth, a future descendant of Moav.
3. 26:5 - That the families were truly children of their tribe.
4. 26:10 - That *kehuna* was given forever to Aharon and his sons, and that no one should ever dispute this.
5. 6:11 - Because they repented.
6. 26:13, 16, 24, 38, 39, 42 - Zerach, Ozni, Yashuv, Achiram, Shfufam, Shucham.
7. 26:46 - Serach bat Asher
8. 26:53 - Seven years. Seven years.
9. 26:55 - Two portions. That is, the four cousins merit four portions among them. These four portions are then split among them as if their fathers were inheriting them; i.e., two portions to one father and two portions to the other father.
10. 26:24, 56 - They came down to Mitzrayim in their mothers' wombs.
11. 26:64 - In the incident of the *meraglim*, only the men wished to return to Egypt. The women wanted to enter *Eretz Yisrael*.
12. 27:1 - Love for *Eretz Yisrael*.
13. 27:1 - To teach that they were equal in greatness.
14. 27:3 - Rabbi Akiva says that Tzlofchad gathered sticks on Shabbat. Rabbi Shimon says that Tzlofchad was one who tried to enter *Eretz Yisrael* after the sin of the *meraglim*.
15. 27:16 - He was asking G-d, who knows the multitude of dispositions among the Jewish People, to appoint a leader who can deal with each person on that person's level.
16. 27:20 - That Yehoshua's face beamed like the moon.
17. 28:3 - At a spot opposite the sun. The morning offering was slaughtered on the west side of the slaughtering area and the afternoon offering on the east side.
18. 28:15 - For unnoticed ritual impurity of the Sanctuary or its vessels.
19. 28:26 - The Shavuot double-bread offering was the first wheat-offering made from the new crop.
20. 29:18 - The seventy nations

ASK!

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The “Star” of David

Vered wrote:

Schalom, I live in Germany. Some days ago I was sitting with friends, talking. We talked about the Magen-David and the question why the Magen-David is looking like he is looking with two triangles, one on his head. We came to the conclusion that David decided how his "Magen" should look like. But why did he decide for this sign? Perhaps you can answer me and us this question.

Jane wrote:

Dear Rabbi; I am very interested in the history of the Jewish 6-pointed star. Who originally began to use this symbol and why? Your response is greatly appreciated.

Roy from South Africa wrote:

What is the origin of the Magen David? Does it have any mystical connections? The reason I ask is that, geometrically, it is very interesting; a Magen David can be circumscribed by a hexagon. The inside of a Magen David is also a hexagon and therefore one can draw another similar Magen David inside it. This process may be carried on ad infinitum. The bottom line is that the Magen David actually contains an infinity of hexagons! Moreover, it is the smallest polygon (i.e. the one with the fewest sides) which has this property.

The OhrRabbi answers:

Dear Vered, Jane and Roy,

The six-pointed star has long been associated with the Jewish People. In Southern Italy, a tombstone dating back to 300 C.E. was found with a six-pointed star on it. In the year 1354, King Carl IV insisted that the Jews of Prague make a flag for themselves that would feature the six-pointed star as well as the five-pointed star of King Solomon.

The words "Magen David" literally mean "Shield of [King] David." Some say that the soldiers of King David's army wielded shields in the shape of a six-pointed star. King David's personal seal was not a star, but rather a shepherd's staff and bag. His son, King Solomon, used a five-pointed star for his personal seal.

In Kabbalistic teachings one finds that the number six represents the Heavens and the Earth and the four directions (North, South, East and West). There are those who suggest that the Magen David with its six points correspond to this Kabbalistic idea, which in turn can represent G-d's Omnipresence. Interestingly, the words "Magen David" in Hebrew are made up of six letters.

Some people have the tradition of hanging a Magen David in their Succah. Perhaps the six sides allude to the six "Ushpizin" guests who visit during the first six days of Succot: Avraham, Yitzchak, Yaakov, Moshe, Aharon and Yosef. The star as a unified whole symbolizes the seventh of the "Ushpizin" – David – the "king" who unifies the whole. Furthermore, the Magen David has 12 sides – a parallel to David, who as king unified the 12 tribes.

While we're on the subject of kings, I'm reminded of the time when the King of England honored Hershel Greenbaum with a promotion to royalty. Hershel had memorized a Latin phrase to be recited during the inauguration ceremony, but in his nervousness he forgot what it was he was supposed to say. Assuming that no one there knew Latin anyway, he decided to ad-lib a Hebrew phrase instead:

“Mah nishtanah halailah hazeh mikol haleilot?”

Hearing this, the king turned to his minister and said, “Why is this knight different from all other knights?”

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PARSHA OVERVIEW

G-d tells Moshe to inform Pinchas that Pinchas will receive G-d's "covenant of peace" as reward for his bold action – executing Zimri and the Midianite princess Kozbi. G-d commands Moshe to maintain a state of enmity with the Midianites who lured the Jewish People into sin. Moshe and Elazar are told to count the Jewish People. The Torah lists the names of the families in each tribe. The total number of males eligible to serve in the army is 601,730. G-d instructs Moshe how to allot the Land of Israel to *Bnei Yisrael*. The number of the Levites' families is recorded.

Tzlofchad's daughters file a claim with Moshe. In the absence of a brother, they request their late father's portion in the

Land. Moshe asks G-d for the ruling, and G-d tells Moshe that their claim is just. The Torah teaches the laws and priorities which determine the order of inheritance.

G-d tells Moshe that he will ascend a mountain and view the Land that the Jewish People will soon enter, although Moshe himself will not enter. Moshe asks G-d to designate the subsequent leader, and G-d selects Yehoshua bin Nun. Moshe ordains Yehoshua as his successor in the presence of the entire nation. The *parsha* concludes with special teachings of the service in the Beit Hamikdash.

WHAT'S IN A WORD?

Synonyms in the Hebrew Language
by Rabbi Reuven Chaim Klein

Bovine Words: Cows and Cowboys

The Torah allows ritual sacrifices to be brought from only three families of animals: ovine (sheep), bovine (cows), and caprine (goats). In this essay we will explore various Hebrew words related to the bovine family, explaining exactly what they mean and how they differ from one another. The more we dig into this, the more we notice that English terminology has neat parallels to the various Hebrew words used for cattle-beasts. However, in Hebrew we can trace the etymology of these words and related words to various themes, while in English we cannot.

There are two English words for a female bovine. A *heifer* refers to a young female bovine, especially one that has not yet given birth to a calf, while a *cow* is a mature female that has already given birth and therefore produces milk. Nonetheless, in a colloquial sense, the word *cow* is generally used to refer to any bovine animal and not just to a mature female one.

Regarding male bovines, the English language differentiates between the gelded (i.e. castrated) and the fertile, the young and the old, and animals bred for food or for work. Castration, of course, is used to render these beasts docile and more disposed to working. A male bovine with its testicles intact is called a *bull* and is typically used for breeding. A castrated male bovine used for producing beef is called either a *steer/bullock* (if castrated when young) or a *stag* (if castrated when older). An older castrated bovine used for draft work (like pulling wagons or plows) is called an *ox*.

Nonetheless, *ox* is sometimes used in a colloquial sense to refer to any bovine trained for draft work.

Now let's turn to the Hebrew terms.

Rabbi Eliezer HaKallir in a *piyut* (liturgical poem) for the second day of Passover uses five Hebrew words for "ox": *par*, *shor*, *egel*, *aleph*, and *bakar*. In this article we will explore these five words and their meanings. Interestingly, *Peirush HaRokeach* and Rabbeinu Efrayim write that the Bible alludes to these five names for bulls by levying a penalty on a thief who steals cattle and then slaughters or sells it. Such a thief is obligated to pay the original owner five-times the value of the stolen bovine (see Ex. 22:37).

We begin with the first stage in the life of a bovine, when it is a "calf." Calves are immature bovines that rely on their mother's milk in order to survive and grow. In English the word *calf* refers to both a male and female. In Hebrew an *egel* is a male calf while *eglah* is a female calf. Rabbi Zalman Hanau (1687-1746) in *Tzohar HaTeivah* writes that the word *egel* is derived from the word *igul* ("circle") because young calves tend to be round and pudgy.

The classical words for bovines in Hebrew are *parah* for a female, and *par* for a male. Rabbi Shlomo Pappenheim of Breslau (1740-1814) classifies the words *par/parah* as derivatives of the biliteral root PEH-REISH. In Rabbi

Pappenheim's opinion this root refers to the act of "breaking something down into smaller components." Different words derived from this root include *penurim* ("crumbs"), *efer* ("ash"), *parur* (a special "pot" for cooking crumbs or other small grains), *pri* (a "fruit," which is a microcosm of a tree that comes off the tree), *pe'er/tiferet* (a form of "all-encompassing beauty," which breaks down into multiple aspects), *hafarah* (the act of "disintegrating" or "nullifying" a vow), *primah* (the act of "tearing" clothing into multiple shreds), and *tefirah* ("sewing," the means of rectifying the damage done by *primah*).

Rabbi Pappenheim explains that a *pri* refers to the act of reproduction or procreation (whether we are talking about people, plants, or animals). Similarly, the *par* ("bull") is associated with reproduction because it is fertile, unlike the castrated *shor* ("ox"). The female *parah* ("cow" or "heifer"), of course, is almost always used for its maternal, motherly properties – whether for breeding calves or for producing milk. Only a small minority of female cows are ever made impotent.

The Mishna (*Parah* 1:1) records a dispute between Rabbi Eliezer and the Sages regarding the cut-off age that sets apart an *eglah* ("female calf") from a *parah*. Rabbi Eliezer maintains that a calf is an *eglah* until it has finished its first year, and from then on it is called a *parah*. The Sages, on the other hand, maintain that it is still called an *eglah* even in its second year, but after that it is called a *parah*. Either way, Rashi (to Ps. 69:32, *Chullin* 60a, *Avodah Zarah* 8a) writes that a *shor* can already be called so from the day it is born (see Lev. 22:27), while a *par* assumes that name only later.

Rabbi Pappenheim traces the word *shor* to its biliteral root SHIN-REISH. He explains that the word *shor* is borrowed from *shar/sharir* (see Ezek. 16:4, Prov. 3:8, and Iyov 40:16), which means "umbilical cord." Just as the umbilical cord at the unborn baby's stomach attaches it to its mother and serves as its conduit for all growth, so too does a *shor* contain the core of its energies and strengths in its stomach. (In Aramaic, the letter SHIN of the Hebrew *shor* morphs into a TAV to become *tor*. In fact, some linguists maintain that the Latin word *taurus* is derived from the Aramaic *tor*.)

While many presume that a *shor*, by definition, must refer to a castrated bull (i.e. an "ox"), others beg to differ. Rabbi Yonah Merzbach (1900-1980) argues that the word *shor* in the Torah cannot refer to a castrated bull because according to halacha it is forbidden to castrate an animal (see Lev. 22:24). Instead, he writes that a *shor* and a *par* must be the same in terms of gelding. Radak (to Ps. 69:32) similarly writes that a

shor is "big" and a *par* is "small," although it remains unclear if he means in terms of age or in terms of physical build.

The word *aleph* appears eight times in the Bible in reference to bovines (see Deut. 7:12, 28:4, 28:12, 28:51, Ps. 8:8, 50:10, Prov. 14:4, and Isa. 30:24). Interestingly, the letter *Aleph* in the original paleo-Hebrew script (*Ktav Ivri*) looked like an ox. That script was later borrowed by the Phoenicians and then by the Greeks until it became the standard *Alphabet*. Rabbi Pappenheim connects the word *aleph* to the two-letter root LAMMED-PEH that denotes "a strong hold." He explains that a "chieftain" (i.e. the alpha-male) who has a strong hold over the people in his control is called an *aluf*, and the amount of people one needs to control in order to gain this title is "one-thousand" (*elef*). All of this is related to an *aleph*, which is the strongest type of ox. [Alternatively, the Vilna Gaon (to Prov. 14:4) connects the word *aleph* to the Aramaic *yalif* ("learn" or "study"), but his explanation of the difference between a *shor* and an *aleph* is too complex to be cited here.]

The word *bakar* refers to a collection of bovines, and is translated into English as "cattle." Radak in *Sefer HaShorashim* explains that the basic meaning of the BET-KUF-REISH root is "investigation," "seeking" and "probing." The word *boker* ("morning") is derived from this root because it is the time when light appears and one can begin probing and discerning. The term *bikkur cholim* is used as though it means "visiting the sick," but really it entails "finding out" what sort of state he is in and what can be done to help him. In this spirit, Rabbi Lt. Col. Yehoshua (Jeremy) Steinberg of the Veromemanu Foundation explains that *bakar* is the word for "domesticated cattle" since this type of animal requires attention, supervision and defense from marauders. All of this is the job for the *boker/voker* – "cowboy" (see Amos 7:14) – who must also "seek out" greener pastures for his cattle.

Some have claimed that the English slang term *buckaroo* ("cowboy") is derived from the Hebrew word *boker/voker*, which bears the same meaning. However, most linguists agree that *buckaroo* is actually derived from the Spanish word *vaquero*, which, in turn, comes from the Spanish *vaca* ("cow"). Alternatively, the late Dr. Julian Mason (1931-2018), a professor at the University of North Carolina, argued that the origins of *buckaroo* are to be found in Gullah (a Creole language spoken by African-Americans in the coastal regions of South Carolina and Georgia), in which the word *buckra* means "white man."

For questions, comments, or to propose ideas for a future article, please contact the author at rcklein@ohr.edu

LETTER AND SPIRIT

Insights based on the writings of Rav S.R. Hirsch
by Rabbi Yosef Hershman

Safeguarding the National Vow

The national *Tamid* offering, the foundation of all offerings, offered twice a day – in the morning and in the afternoon – gives expression to our basic commitment to G-d and His Torah. The entire nation is instructed: *You shall take care to offer to Me at its appointed time.*

Whereas the singular form is used to instruct the actual offering of the *Tamid* [*ta'aseh*], the plural is used to instruct the nation to watch over this offering and ensure its performance with due care [*tishmiru*]. For the *Tamid* to be properly performed, it is not sufficient for the single act of the offering to be performed each day on the heights of the national center. Rather, it is necessary that the people throughout the national sphere direct their minds to this offering. Our Sages explain that for an offering to be effectively brought on behalf of someone, he must be there either in person or in spirit. Thus, both *ta'aseh* by the Kohen and *tishmiru* by the people were required.

To effectuate *tishmiru*, the early prophets divided the people into twenty-four “*mishmarot*” (segments), corresponding to the twenty-four shifts of Kohanim who would serve alternate weeks in the Temple. Each of these population segments contained some members who resided in Jerusalem, and who would serve as the deputies for the entire group by being present for the *Tamid* during their week. At the same time, the other

members of the *mishmar* would gather as a *ma'amad* (literally, “standing) in their cities, and, by reading the Torah and fasting, would attend the *Tamid* in spirit. In this way they would take to heart that the purpose of all the offerings is the purification of the mind and of conduct.

Thereby, a twofold conviction took root in the people's hearts. First, every Jew recognized that the spiritual root of his existence, thoughts and deeds is in the Sanctuary of Torah, the center of gravity of the nation. Second, the national vow, which comes to expression through the *Tamid* offering, concerns *every* member of the nation. The nation vows every day to strive upward to G-d and remain faithful to the Torah – but the fulfillment of this vow can only be by the individual members of the people, whether they reside in close proximity to the Temple or in the far corners of the Land.

Thousands of years have passed since our prophets instituted *mishmarot*. Now, Jews all over the world – in Israel and in the Diaspora – have become one *maamad*. We stand together morning and evening, at the time the *Tamid* was offered, in prayers that join the nation and stir our hearts, directed at Jerusalem. Through this legacy – marked by our morning and afternoon prayers – we connect ourselves to G-d and to all our fellow Jews

- Sources: *Commentary*, Bamidbar 28:2

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KIRUV SEMINAR FOR BNEI TORAH

צום הרביעי תשע"ט

FAST OF TAMMUZ: SUNDAY AFTERNOON JULY 21, 2019

AT YESHIVAS OHR SOMAYACH - TANENBAUM COLLEGE
22 Shimon Hatzadik Street, Ma'alot Daphna, Jerusalem

1:00pm Rabbi Tzvi Wainstein

1:35pm Mincha

2:20pm Rav Yitzchak Breitowitz

Rav, Kehillas Ohr Somayach

3:05pm Rav Nachshon Schiller

3:40pm Rav Eliyahu Meir Klugman

4:20pm Rabbi Dovid Kaplan

5:05pm Rabbi Danny Kirsch

5:45pm Rabbi Dr. Dovid Gottlieb

6:30pm Rabbi Kalmen Rosenbaum

7:10pm Rav Zev Leff

8:06pm Ma'ariv (Followed by Refreshments)

Doors open at 12:30pm. Entrance only 10nis.

(There is no Ezras Nashim)