

בס"ד



OUR BELOVED RABBI SOKAVA REBBE



Yartzeit of Rabbi Meshulam Feish Lowy Tosher Rebbe ZY'A שבת קודש כ"ז אב

# BET

BRINGING EVERYONE TOGETHER

# Journal

"E Pluribus Unum" Latin for "Out of Many, One" - Achdus

**YOM KIPPUR**  
**KOTTON ELLUL**  
Monday August 21  
1:30 PM & 7:00 PM  
18 Forshay Upstairs

**SHABBOS**  
**MEVORCHIM ELLUL**  
Moled is Tuesday morning  
10:44 and 15 Chalakim.  
Rosh Chodesh is  
Tuesday and Wednesday

**SHABBOS MORNING MINYAN**  
Starting at 8:00 AM  
18 Forshay Rd. - Main Shul  
נוסח אשכנז



**בית מדרש אור חיים**  
BAIS MEDRASH OHR CHAIM  
**COMMUNITY LEARNING CENTER**  
UNDER THE LEADERSHIP OF RABBI AARON LANKRY  
18 FORSHAY ROAD, MONSEY, NEW YORK 10952



**SHIURIM FOR ENTIRE COMMUNITY**

**RABBI YY JACOBSON WEEKLY CLASS**

Separate Seating

**SHABBOS**  
9:00 AM - CHASSIDUS  
AND  
SERMON BEFORE MUSAF  
20 FORSHAY RD  
OPEN FOR MEN & WOMEN

**SUNDAY**  
NO CLASSES  
THIS SUNDAY

**EARLY BIRD**  
NO CLASSES

**TUESDAY**  
NO CLASSES

**NEW!**  
Additional Weekday Minyanim for Mincha and Maariv See page 3

ה'טו אֲזַנְכֶם וְלָכֵן אֵלֵי  
נִשְׁמָעוּ וְתַחֲי נַפְשֵׁכֶם



OUR BELOVED RABBI  
SOKAVA REBBE

# Dear Kehilla,

## BET Parashot Re'eh Haftarah

This week is Shabbat Rosh Chodesh Elul so Shabbat, as the host, allows its guest to express itself. The regular Haphtarah from Isaiah 54:11 is pushed off and Isaiah 66:1 is read.

The Navi opens the Haftarah with a fiery message regarding the privilege of a Korban in the Bais Hamikdash. Yeshaya declares in the name of Hashem, "The heavens are my throne and the earth is my foot stool. What home can you build for Me and what is an appropriate site for My Divine Presence?" The Radak explains that Hashem was rejecting the notion of His requiring an earthly abode wherein to reside. Even the span of the universe barely serves as a throne for Hashem's Shechina to rest, how much more so our small Bais Hamikdash. However, the purpose of His earthly abode is in order for us to experience His Divine presence. And it is in this uplifting environment that we offer sacrifices to Hashem and commit ourselves to fulfilling His will.

There is a deeper message of humility. As magnificent and grand as we can build a Bais Hamikdash in proportion to the greatness of Hashem its nothing. So why would Hashem lower himself to a human standard?

This teaches us a lesson of what is important in life and what our priorities should be. Greatness is not about size or power, or even the ability to control people. It's not about the massive army, navy, or air force. Greatness is about how can we uplift the

downtrodden and raise the people in despair. The way to reach out to the simple people of the world is to be part of that world. To accomplish that you need a dwelling place with them, and that is called a Bais Hamikdash. Hashem is not doing anything for his glory but rather for all the little guys he cares about.

When Hashem wanted to create man he said to the angels let's make man, as if he needed their help. This can cause a terrible misconception of multiple powers ruling above. Nevertheless the greater lesson is to show that one should be truly humble and it is so vital even at the expense of a misunderstanding.

The Nefesh Hachaim explains that today we don't have a Bais Hamikdash, the human body is a microcosm of the Bais Hamikdash. The Divine presents that is infinitely large, and greater than anything we can imagine, has the ability to squeeze Himself into our hearts. That our hearts will be Hashem's dwelling place is the ultimate lesson of absolute humility.

Today the world lost a great Tzadic, who was so holy and above all in his Avodat Hashem. The Tushe Rebbe was greatness and he made time for everyone. I recall being a young kollel man with no money. I went to the Rebbe 14 years ago for a blessing for a son and he blessed us with a son. The next year we had Shlomo Yehuda after five daughters. A few months ago we went to Tush to thank the Rebbe and for my son should see the great and holy Tzadic who gave us this bracha. I will always remember his warmth and his Tzidkus that was so full of humility.

Shabbat Shalom

# SHUL SCHEDULE



## SHABBOS ZMANIM

EARLY MINCHA ON Friday AFTERNOON at 1:35 pm

SHABBOS NIGHT	Candle lighting	7:33pm	SHABBOS DAY	Shachris Vasikin	5:35am - DAF YOMI SHIUR	SHAB EVENING	Mincha& Daf Yomi	6:00pm
	Mincha Tent	7:00pm		Shachris	8:00am - Kiddush		Pirkei Avos	7:00pm
	Mincha 18 Forshay	7:30pm		Shachris	9:15am - 18 Forshay		Mincha	1:45pm, 7:30pm
	Shkiya	7:51pm		Shachris Bais Chabad	10:00am - 20 Forshay		Shkiya	7:50pm
	Mincha Bais Chabad 20 Forshay	8:01pm		Pirchei - Bnos	2:00		Maariv	8:30& 8:35pm

## Complete Weekday Schedule of Minyanim & Locations See page 3

### SHACHRIS

20 Minutes before Neitz (3)

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

### MINCHA & MAARIV

12 Minutes Before Pelag (1)

S 6:10 | M 6:09 | T 6:07 | W 6:06 | T 6:05

12 Minutes Before Shkia (1)

S 7:35 | M 7:33 | T 7:32 | W 7:30 | T 7:29

### LOCATION DIRECTORY

(1) 18 FORSHAY DOWNSTAIRS

(2) 18 FORSHAY UPSTAIRS

(3) 20 FORSHAY UPSTAIRS

(4) 20 FORSHAY DOWNSTAIRS

(5) 18 FORSHAY TENT

\* NO SUNDAY MINYAN

### AUGUST 20 - 25

NEITZ IS 6:11 am - 6:16 am

PELAG IS 6:22 pm - 6:17 pm

SHKIA IS 7:47 pm - 7:41 pm

סוף זמן  
קריאת שמע  
MAGEN AVRAHAM  
8:59 AM - 9:01 AM  
GRA- BAAL HATANYA  
9:35 AM - 9:37 AM





## Approaching Elul: How to Love Hashem

During these specific weeks before Rosh Hashana, we often find ourselves grappling with the issue of how even the most pious Jew can be commanded to experience an emotion and how we could know if and when we had reached the important goal of loving Hashem. Is there some sort of litmus test for this love?

It's interesting to note as we approach the month of Elul that most people, when asked to share their feelings at hearing the word 'Elul', react with a sense of fear and experience an immediate need to do teshuva. Some people express a sense of anxiousness about the approaching days of Selichos which require getting up early in the morning and reciting words that they really do not understand.

I believe this is a grave mistake. To begin with, the Mishna B'rura in סימן תקפא quotes from early sources that the word Elul stands for a very strong emotion- invoking a posuk from Shir Hashirim אני לדודי ודודי לי. I'm to my beloved and my beloved is to me. This doesn't sound like a relationship based on trembling and fear but rather one of an intense love between husband and wife which symbolizes the Jewish people and Hashem.

This idea is further strengthened with the words of the Rambam in his laws of teshuva. The Rambam says that the ultimate teshuva is to be madly in love with Hashem just like a man who is crazy about a woman. This is based on a posuk in Mishlai that implies that a person should be drunk and 'meshuga' over Hashem.

Wow. This certainly puts the avoda of Elul in a different perspective.

In fact I once heard from R Noach Z"l that the true strength of the month of Elul can only be evaluated if by the time we reach Rosh Hashana we are in love with Hashem and we just can't stop thinking about Him. Powerful idea.

So let's define our terms. What do we mean by love and how do we know we have it?

The Rambam and the Chinuch seem to concur on the definition of love.

היא שציונו באהבתו יתעלה וזה שנחשוב ונתבונן במצוותיו מאמריו ופעולותיו ונשיגהו ונהנה בהשגתו בתכלית ההנאה היא האהבה המחויבת.

God commanded us to love Him, which means to take note of and analyze His commandments, His statements and His actions and we should attain this ability and enjoy this attainment.

R Noach Z"l gave an amazing English summary of this mitzvah in one sentence: Love is the emotional pleasure one experiences when focusing on one's virtues. (In this case, Hashem's virtues are His mitzvos, His teachings and His creations.)

The main point that we can take from the Rambam's description is that yes, you can command someone to have an emotion because it's a reaction to an act we are supposed to do. And yes, you can know if you love Hashem because it isn't any different than the emotions we feel for our spouse, our child or a friend. Love can be powerfully real but it takes much effort on our part and when it comes to love of Hashem, that effort is to focus on Hashem's virtues.



## ELUL

The month of Elul is the month of reckoning. In the world, if a businessman is to conduct his affairs properly and with great profit, he must periodically take an accounting and correct any deficiencies... It is Likewise in the spiritual avoda of serving G d. Throughout the year all Israel are occupied with Torah, Mitzvos and (developing and expressing) good traits.

The month of Elul is the month of reckoning, when every Jew, each commensurate with his abilities, whether scholar or businessman, must make an accurate accounting of everything that occurred in the course of the year. Each must know the GOOD qualities in his service of G d and STRENGTHEN them; he must also be aware of the deficiencies in himself and in his service, and correct these. Through this preparation, one merits a good and sweet year, materially and spiritually.

====Hayom Yom – Av 27



בס"ד

## WEEKDAY MINYANIM קיץ תשע"ז – '17

### שחרית

כתיקי	20 Forshay ↑	Brochos 30 min/Modu 20 min before Netitz
6:15AM	18 Forshay ↓	Mon-Fri
7:00	18↓	
7:30	20↑	
8:00	18↓	
8:30	18↑	
9:00	18↓	
9:30	18↑	
10:00	18↓	
10:30	18↑	
11:00	18↓	

### מעריב

AT פלג	18↓	Repeat Krias Shma after nightfall
AT שקיעה	18 Tent	
10 MIN. AFTER שקיעה	18↑	
30 MIN. AFTER שקיעה	18 Tent	
60 MIN. AFTER שקיעה	18 Tent	
9:00	18↑	
9:15	18↑	
9:30	18↑	
9:45	18↓	
10:00	18↓	
10:15	18↓	
10:30	18↓	
10:45	18↓	
11:00	18↓	
11:15	18↓	
11:30	18↓	
12:45AM	18↓	

### מנחה

1:30PM	מנחה גדולה	18↓
2:00PM		18↓
2:30PM		18↓
3:00PM		18↓
7:00PM		18↓
<b>MINCHA FOLLOWED BY MAARIV</b>		
12 MIN. BEFORE פלג		18↓
12 MIN. BEFORE שקיעה		18 Tent
AT שקיעה		18↑
20 MIN. AFTER שקיעה		18 Tent
50 MIN. AFTER שקיעה		18 Tent

↑ Upstairs  
↓ Main Floor

FOR MORE INFO: [www.18forshay.com](http://www.18forshay.com) // [ohrchaim18@gmail.com](mailto:ohrchaim18@gmail.com)

Just so you should know...



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by "The Sokover"

0 3 2 DAYS UNTIL UMAN



## *Tzedaka and being Poor*

The posuk in this week's Parsha teaches us that one should not be poor, as it says, "Efes... bicha evyon." The Gemara in Shabbos daf kuf nun alef, amud bais says that Rav Yosef used to say that a young rabbi does not become poor. The Gemara questions this since we see plenty of rabbanim that are poor. The Gemara responds that they may be poor, but they don't go around collecting tzedaka.

The Chasam Sofer says a rule regarding the above Gemara concerning poverty and prosperity. He explains that the Gemara says that a Talmid Chacham is not poor because he does not consider himself poor since he is happy with his lot in life. The Gemara in Brachos, daf yud zayin, amud bais says that Reb Chanina ben Dosa had a "kav" of carob and it was sufficient for him. If a person is happy with whatever he has, as little as it is, he won't feel the need to go collecting money. With this yesod we can understand and reconcile the following two pesukim. On one hand, it says in the posuk that there will never be a time where there won't be poor people. On the other hand, there is a command that there should not be a poor person among you. The answer to this is that of course there are poor people, but the people themselves don't consider themselves poor hence the stress on the word "you" in the posuk that a talmid chacham will never feel poor and be happy with what he has and therefore not go around collecting tzedaka.

The Ohev Yisroel explains the posuk in Hoshea, Perek Yud, posuk yud bais where the posuk says that we should plant tzedaka. What connection does planting have with tzedaka? He answers by describing a person who takes good fruits and good seeds and plants it in the ground where it rots. Eventually it comes out bigger and better and produces much more fruit. No one would complain to the farmer and say, "Why are you ruining good fruit by putting it in the ground?" The farmer has "emunah" that the fruit will grow and be plentiful. A person has to look at tzedaka the same way. A person receives money from Hashem and invests it. He plants it by giving tzedaka. Hashem then helps him and the money grows exponentially much more.

This is how the Tiferes Yechezkel explains the posuk in this week's Parsha, Perek Yud Daled, posuk chof bais, "Give maaser of all your grain that grows year in and year out." Give money to tzedaka and don't worry that you are losing money. The same way you don't worry about losing when you plant, but to the contrary you are really gaining, so too you are gaining by giving tzedaka!

Let us all be happy with our lot and be able to give to others and not have to take from others.

## *Parshas Eikev*

"See," says Moshe to the people of Israel, "I place before you today a blessing and a curse"—the blessing that will come when they fulfill G d's commandments, and the curse if they abandon them. These should be proclaimed on Mount Gerizim and Mount Ebal when the people cross over into the Holy Land.

A Temple should be established in "the place that G d will choose to make dwell His name there," where the people should bring their sacrifices to Him; it is forbidden to make offerings to G d in any other place. It is permitted to slaughter animals elsewhere, not as a sacrifice but to eat their meat; the blood (which in the Temple is poured upon the altar), however, may not be eaten.

A false prophet, or one who entices others to worship idols, should be put to death; an idolatrous city must be destroyed. The identifying signs for kosher animals and fish, and the list of non-kosher birds (first given in Leviticus 11), are repeated.

A tenth of all produce is to be eaten in Jerusalem, or else exchanged for money with which food is purchased and eaten there. In certain years this tithe is given to the poor instead. Firstborn cattle and sheep are to be offered in the Temple, and their meat eaten by the kohanim (priests).

The mitzvah of charity obligates a Jew to aid a needy fellow with a gift or loan. On the Sabbatical year (occurring every seventh year), all loans are to be forgiven. All indentured servants are to be set free after six years of service.

Our Parshah concludes with the laws of the three pilgrimage festivals—Passover, Shavuot and Sukkot—when all should go to "see and be seen" before G d in the Holy Temple

## *Haftarah The haftarah is in Yeshaya.*

In the seven weeks after Tisha B'Av we read a series of haftaros from the book of Yeshaya that focus on themes of consolation. These haftaros are meant to comfort a nation that has just mourned for the destruction of its most sacred space and the exile from its homeland.

Yeshaya's prophecy in the haftarah selection for Re'eh focuses on how the downtrodden Israelites will once again rise to glory. Their buildings will be made of precious stones, their children will be raised in peace, and their cities will be safe. G-d reminds the people that no harm can come to them without His consent. If He decides that they will be strengthened and restored, this will happen. Isaiah promises that with the G-d's help, the people of Israel will be invincible.

In the second half of the haftarah, G-d continues in the same vein, but adds a stipulation: the people must turn to Him in order to reap the rewards He promises. "Give heed to Me, and you shall eat choice food and enjoy the richest dishes" (55:2). G-d promises that just as He brought Dovid up from his common roots, and made him royalty, so shall the people be lifted out of their destitute situation.





## פרשת ראה

הרי מי לא תאב לקיים מצות שמחת שבת ויום טוב בהידור ממש ולאכול בשר לקיים שמחת החג, והרי מצות שחיטה של בהמות ואומרת התורה שהיינו אך ורק כשבאו ישראל לארץ ישראל, ובמדבר הם אכלו על ידי נחירה, דהיינו שחנתו במקום הסימנים או שחנקו את הבהמה, כלשון רש"י בכמה מקומות במסכת חולין (פה).

והנה יש הו"א בחולין (יז.) כשחזרו ישראל לגלות שיופקע להם שוב מצות שחיטה ויחזרו לנחור הבהמה ויש לעיין בזה? וכתב מהר"ם שיק זיע"א היינו משום שכשנכנסו לארץ ישראל התעלו ישראל ממש לקדושת הארץ, וממילא כל אכילתם נעשה כאכילת קדשים, וכל בשרם יהיה כקדשים, ולכן הוצרכו בארץ ישראל לשחוט קודם האכילה כמו קדשים, וזהו לשון הפסוק "כאשר ציויתך" היינו הציווי הנאמר בקדשים, ולכן ס"ד בגמרא לאחר שגלו שכבר אין את קדושת ארץ ישראל אז אין את הדין קדשים שנעשה בהיותם בארץ ישראל.

והנה ידוע שאוירא דארת ישראל מחכים, וכתב הגרא"י חבר זצוק"ל בהקדמה להגדה של פסח משום שעצם האוויר מרפא את עצם האדם וממילא הוא מבין יותר טוב תלמודו, וז"ש אין תורה כתורת ארץ ישראל, והיינו שארץ ישראל לא סתם עוד מקום בעולם, אלא שזהו חפצא מצד עצמו, וכל מה שנכנס לתוכו יש לו חלות מציאות בארץ ישראל בעצם, וזה החלות מייחל דינים ממש, ולכן דווקא אז נתחייבו בשחיטה כעין קדשים ואכילת קדשים ואכמ"ל.

דוד יהודה פייסטון

**Our Dear Friends, Tzvi & Aviva Blech & Family**  
Respectfully Invite the Entire Ohr Chaim Community to  
Participate in the Bar Mitzvah of their Dear Son Yaakov this week.

ברוב שבה והודאה להשי"ת  
שהחיינו וקימנו והגעינו לזמן הזה  
PLEASE JOIN US FOR THE BAR MITZVAH  
OF OUR DEAR SON

Y

יעקב קאפל נ"י  
YAAKOV

שבת קודש פרשת ראה, כ"ז אב תשע"ז  
THE NINETEENTH OF AUGUST  
SHACHARIS AT NINE FIFTEEN  
KIDDUSH FOLLOWING DAVENING  
BAIS MEDRASH OHR CHAIM  
18 FORSHAY ROAD, MONSEY, NY



## Parshas Re'eh Shabbos Mevarchim Chodesh Elul Making Every Day Count

Change is in the air. The lazy hazy days of summer are dwindling and our thoughts move to the start of school and YomTov preparations. There is more than a tinge of anticipation as we start to focus on the days ahead and look back at the past year. Have we used all of our G-d given talents or have we settled for mediocrity?

As Jews we are aware of the upcoming days of judgement and wish we could motivate ourselves properly. Even if the words "Chodesh Elul" do not elicit the fear and trembling our forebears felt generations back- we can and should experience a sense of responsibility to ourselves and others which should not be ignored.

This is a time of great promise for us if we develop our strengths and believe in our potential.

The story is told of a Rosh Yeshiva who was walking by the fields and heard the following conversation between a sharecropper and his son. In keeping with the tradition of the Baal Shem Tov that everything we see and hear is a message for us from heaven- the Rosh yeshiva listened attentively as he witnessed the following.

The farmer and his son were preparing the autumn fields for the coming season. "My son please do not be lazy, work hard this month for whoever takes it easy now.. loses the entire season of wheat!" The Rosh Yeshiva glowed as he relayed the message to his talmidim later that day. "We must remember the power of these days of Chodesh Elul- Our entire year depends on the judgement we receive on Rosh Hashana, and Rosh Hashana itself needs preparation. G-d forbid we fail to use these days of mercy and forgiveness in the correct way..we can lose the entire year!"

The Magid of Dubno is bothered by the seeming hypocrisy of our actions. Are we not required to keep all the commandments properly every month of the year? In order to understand the human nature inherent in our behavior he puts forth one of his parables.

Reuven and his family moved to a new town. Of course choosing a place to daven was high on the list of things to do. Settling in he picked a shul and blended in without establishing any relationships. Wishing to get called to the Torah and receive other honors, Reuven made sure to get to know the Gabbai. Time passed and little by little he became much more involved in the kehilla. Taking an interest in helping the Klal, as he became more prosperous- he heard that elections were taking place soon for a new board. Reuven did a complete turnaround, it was then that he needed to know everyone. He needed everyone's vote in order to succeed, and spent his days giving Shalom - getting to know all the members.

The Magid explains- All year round we are concentrating on doing the "big" Mitzvos.. Shabbos, Kashrus, Taharas Hamishpacha.. Davening with a Minyan. These take up our time and energy. But when the month of Elul comes around we realize.. Hashem is choosing a future for us. We must look quickly into other Mitzvos we may have not been not so careful to observe. Lashon Harah, learning Torah, respecting others.. The time is coming soon.. We need to add merits in order to "win" a favourable decision. And we rush to accumulate every single Zechus we can.. Perhaps we can tip the scale in our favor!

As the Talmud says.. Even one extra mitzvah done by a single Jew can tip the scales favourably for the whole nation!

Perhaps this is why the Parsha starts out in the singular.. Re'eh..you should see (each one individually),and finishes the same thought in the Plural.. Nasati Lachem.. I gave to the entire Jewish people (plural- all of you). This teaches us that even the small decisions we make can influence our entire nation!

Don't wait.. Act right now. After reading this article smile at your spouse.. Play a game with your children. Resolve to be more involved with their lives and others in your community. Visit an elderly person that needs your company..better yet an elderly relative. Growing is all about making changes in our life.

We have a whole month till Rosh Hashanah ..let us use this month to change direction and evaluate our lives honestly- The rewards will be many!

Good Shabbos!



### POURING OUT HIS HEART TO HASHEM

A couple that had been married for fifteen years without being blessed by children, decided to divorce, despite their harmonious marriage. Shortly after the get was completed, the woman discovered that she was expecting a child. The joyous news had a very sad side, as

the husband was a Kohein and was forbidden to remarry his wife. Their pain and heartbreak knew no bounds.

The husband described his painful situation to Rav Chaim Kanievesky, who told him that he couldn't see any way that he could remarry, but suggested that the man consult with

his father-in-law, Ha'gaon Rav Yosef Shalom Elyashiv. The man went to R' Elyashiv and repeated his tale. R' Elyashiv told him with great pain that it's definitely forbidden for a Kohein to remarry his former wife. "The only thing I can tell you is that you should go to the Kosel

HaMaaravi, and daven to Hashem that he should save you." The Kohein regarded R' Elyashiv's words as a direct instruction, and immediately went straight to the Kosel. He approached the stones and poured out his heart without restraint.

After davening for a lengthy period of time, the Kohein felt a hand on his back. He turned around and saw an avreich talmid chacham, who inquired what had happened to him. The Kohein

repeated his story, and the stranger asked him, "Do you have a father?" The Kohein didn't understand the point of the question, but he answered that of course he had a father. His father was very old and was living in a nursing home in America, and could barely communicate with those around him. "In my opinion, you should fly to America, and tell your father what has happened to you," said the man and he turned to leave. It didn't seem to matter that the father's condition made it almost impossible to communicate with him at all, and the avreich still

recommended the trip. The Kohein reasoned that if Rav Elyashiv told him to go to the Kosel to daven, and if this stranger approached him while he was davening and advised him to fly to America, maybe it was worthwhile for him to go to America, and decided to heed this man's words.

He arranged a flight, and a day and half later he was at his father's side, in the nursing home. The medical staff had informed the son when he first arrived that his father had not uttered a word for many months, and that he shouldn't expect his father to speak to him. The Kohein began telling his father the story, and his father didn't respond, but seemed to be listening to what his son was saying. As the son continued his story, he began crying uncontrollably. Then, unbelievably,

his father began speaking and said clearly, "You are not my biological son, but you were adopted after the Holocaust. You do not have the status of a Kohein, and there is no reason that you couldn't remarry your former wife!" (Barchi Nafshi)

### Footprints

This one has helped so many in its simplicity and depth. Its called footprints and the author is unknown: There was once a person who died and went up to shamayim. There he saw his whole life flash before him by the sea. Whenever times were good, he saw two sets of footprints in the sand. However, when times were rough, he only saw one set. At the end of the viewing, he turned to Hashem and asked, "Hashem, during my good times you were always with me, but when I needed you most, why did you leave me alone." Hashem replied, "my beloved child, who I love more than anything, it was during those times that I was carrying you

### Hashem is always listening

There was once a lady sitting by her dying child. She was crying and pouring her heart out to Hashem. She heard that a holy rav had come to town. She asked her husband to go and get a bracha from him. The man got up and went to the rav. After explaining his urgency to the gabbai, he was told to sit and wait while the gabbai went into the rav to let him know. The gabbai knocked and opened the door to the rav's study. The rav immediately signaled him to leave. The gabbai went back to the man and told him to wait. An hour passed. The man again pleaded with the gabbai, telling him, "my child can already be dead. Please, please help me." the gabbai went back to the rav's study and was again signaled to wait. The gabbai returned to the man and told him again to wait. In the meantime, back home, the mother was still pouring her heart out to Hashem. A short time later, the rav's study door flew opened. The rav excitedly came out and told the man that everything is okay, the child is fine, and that he should go home. The rabbi said, "your wife's simple tefilos just reached the kisei hakavod. The man was so startled; he thanked the rav, and ran home. The gabbai asked the rav to explain what just happened. The rav told the gabbai, "I saw up in shamayim that the baby was destined to die and there was nothing to be done, but because of the mother's simple tefilah, the decree was changed. Hashem desires our simple faith in him, to believe that he can do anything. The lady said with sincerity, "please, Hashem, look down at my baby. See how much he is suffering. Please help him. That simple tefilah changed the decree. The child grew up and lived a long life with Hashem, torah and mitzvot.

A mother passing by her daughter's bedroom was astonished to see the bed was nicely made and everything was picked up. Then she saw an envelope propped up prominently on the center of the bed. It was addressed, "Mom." With the worst premonition, she opened the envelope and read the letter with trembling hands:

Dear Mom: It is with great regret and sorrow that I'm writing you. I had to leave the house as I was sure that my new tattoo would give you and dad instant heart failure. I am also afraid that you will think that my new best friend Ebola is having a bad influence on me. That is not true I am going to Zimbabwe with her just to visit her relatives. I may stay there for the winter so that at least if I do not have a roof over my head the weather is pretty warm. We will be staying with the Dengue family and Ebola has some friends and they have connected us with others who will help us live off the land and are teaching us how to hunt. Mom, I'm 15 years old now and I know how to take care of myself. Someday I'm sure I'll be back to visit.

Your daughter, Judith

PS: Mom, none of the above is true. I'm over at the neighbor's house. I just wanted to remind you that there are worse things in life than my report card that's in my desk center drawer. I love you! Call when it is safe for me to come home.

There are three types of people in this world: those who make things happen, those who watch things happen and those who wonder what happened.

Old aunts used to come up to me at weddings, poke me in the ribs and cackle, telling me, "You're next." They stopped after I started doing the same thing to them at funerals.

I was standing in the park wondering why Frisbees got bigger as they get closer. Then it hit me.

### International Businessmen

A Catholic, a Protestant, a Muslim and a Jew were discussing business during a dinner.

Catholic: "I have a large fortune... I am going to buy CITIBANK!"

Protestant: "I am very wealthy and will buy GENERAL MOTORS!"

Muslim: "I am a fabulously rich prince... I intend to purchase SABIC!"

They then all wait for the Jew to speak...

The Jew stirs his coffee, places the spoon neatly on the table, takes a sip of his coffee, looks at them and casually says: "I'M NOT SELLING!"

### Reluctant to Attend the Synagogue

On the morning of Rosh Hashanah, Rivka went into the bedroom to wake her son and tell him it was time to get ready to go to Shul, to which he replied in a dull voice, 'I'm not going.' 'Why not?' Rivka demanded.

'I'll give you two good reasons Mother,' he said. 'One, they don't like me, and two, I don't like them.'

Rivka replied in an exasperated voice, 'I'll give you two good reasons why you must go to Shul. 'One, you're 54 years old, and two, you're the Rabbi.'





## Rules and Regulations for Early Shabbos Part IX

In general, one should not daven Mincha and Maariv during the same “time zone” – after plag and before nightfall. However, on Friday night this is, indeed, allowed.

Why is Friday night different, that we allow davening Maariv at a time that one usually davens Mincha? There are a number of reasons that are given for this dispensation for the “early-bird” Maariv on Friday night. The Pnei Yehoshua offers three reasons:

1. This can be allowed because of the mitzvah of Tosfos Shabbos. The Magen Avraham (as well as all of the subsequent poskim) also mentions this reason.

2. The Pnei Yehoshua also suggests that since one cannot start eating until after davening Maariv and reciting krias shma, it is hard to wait until nightfall to start the Shabbos meal.

3. As we know, Shachris and Mincha correspond to the Korbanos Tamid that were offered each morning and afternoon. Maariv corresponds to the leftover fats and limbs that were put on the mizbe’ach during the rest of the day and through the night. However, when it comes to Erev Shabbos, they would make sure to burn them before Shabbos, since they were not allowed to be burned on the mizbe’ach, once Shabbos commenced. Inasmuch as the fats and limbs were burned in the evening, before Shabbos, we can also daven Maariv on Friday evening before. The Magen Avraham also mentions this reason.

These are some of the reasons why we allow one to daven Maariv after plag haminchah, even if, during the week, one usually davens Mincha at that time, as long as one davens Mincha, on that day, before plag.

As discussed previously, plag haminchah is an hour and a quarter before the end of the halachic day. However, there is a major discussion if we calculate from dawn until

nightfall or from sunrise until sunset. Generally, the custom is to follow the earlier time for plag, which would mean that one who is making an early Shabbos would be required to daven Mincha on that day before plag, which can sometimes get pretty early. Therefore, some choose to follow the later plag, which is almost an hour later. That, too, can be problematic, since it gets pretty late, almost defeating the purpose of making an early Shabbos.

The question is if there is any way that one can have the happy medium, making an early Shabbos, somewhere in the middle, not too late and not too early? For example, some shuls like to have a 7:00 minyan throughout the summer. Is that a halachically viable option?

The Mishna Berura quotes the Derech Hachaim, who does allow a shul to daven both Mincha and Maariv after plag, and before nightfall. He explains that, although it is not the preferable time to daven, since there are those that do daven at these times (because it is hard to get the people to come back for Maariv), we can rely on that, at least in regards to Erev Shabbos.

He does add that this will only hold true for a Tzibur, for whom we are more lenient. A private person wishing to make early Shabbos would not be allowed to daven both Mincha and Maariv during this time, since there is no such precedent during the week.

However, the Mishna Berura takes issue with this ruling. He says that one should not rely on this, as there is no source to allow davening both Mincha and Maariv during this time. He adds that – during the week – we don’t daven both Mincha and Maariv after plag, so we should not use it for Shabbos, either.

What can be done if one wishes to daven a little earlier than the regular minyan, but not so early?

1. One can follow the 2nd opinion for plag, which is almost an hour later than the first zman of plag.

2. A slight variation of this would be that one can daven a little earlier than that, by following the 2nd opinion for plag, but based on the 50 minute z’man for nightfall, which would move the plag earlier by about 20 minutes. Based on this, a 7:00 minyan will be halachically sanctioned, on many weeks.

3. There is another option: to be mekabel shabbos, eat the meal, and then daven Maariv. This notion is actually mentioned in the Magen Avraham (271:5).

However, not all agree with this notion. The Gra argues and asserts that one must daven Maariv before the meal. He points to the aforementioned Gemara, where Rav would daven Maariv and then eat the meal and, obviously, did not want to eat before davening.

Additionally, the Kaf Hachaim quotes the Arizal, who asserts that, kabalistically speaking, one must follow a specific order, with the davening first and then reciting kiddush over the wine.

In conclusion, there is an allowance for one to daven early on Friday night – for various reasons – even if one usually davens Mincha at that time. One should, however, try to daven Mincha on that day before plag and Maariv after plag, in order to avoid the issue of tarti disasri.

These shiurim are available on the shul’s website 18Forshay.com, Torahanytime.com, and are available on MP3 in the shul. As always, comments or questions are welcome and can be sent to: Ohrchaimmonsey@gmail.com.

Wishing you a wonderful Shabbos,

*Rabbi Nachum Scheiner*



# The Embodiment of Holiness

## Rabbi Meshulem Feish Lowy, zt'l

### The Tosher Rebbe

Born in Nir-Tasse (Tosh in Yiddish), northeastern Hungary, in 1921, the Tosher Rebbe was the son of Rabbi Mordechai Lowy, zt'l Hy'd (1887-1944), Demetche Rav; son of Rabbi Elimelech Lowy, zt'l (1865-1941), Tosher Rebbe; son of Rabbi Meshulem Feish Lowy, zt'l (1821-1873), founding Tosher Rebbe. The Rebbe's mother, Rebbetzin Tzirel, a'hHy'd (d. 1944), was the daughter of Rabbi Yaakov Fekete, zt'l (d. 1928), Nirbater Dayan and author of Emes L'Yaakov.

As a child, the Tosher Rebbe was considered exceptionally steeped in Torah by his family as well as friends. At the young age of 12, he traveled to and joined the yeshiva of his great-uncle, Rabbi Menachem Brody, zt'l (1862-1938), Kaliver Rav, author of Beer Menachem, and son-in-law of the founding Tosher Rebbe. His fellow students always admired his deep prayers and sanctification of every religious effort.

In 1943, the 22-year-old Talmudic student was drafted into Munka-Tabor, Hungarian slave labor camps. Initially, he was assigned to work crews in Kasho and Margaretin. Unbelievably, he managed to evade working on Shabbos. He also refused to eat any food of questionable kashrus. Whenever possible, at the risk of his life, he would abscond to a nearby beis midrash where he would daven and learn Torah. Clandestinely, he would sneak back into his barracks. In spite of the immense help and cover-ups of his fellow inductees, they were amazed at his quiet audacity and spectacular successes.

He was once caught and thrown into a jail cell. He was ill-treated and had received a severe blow to his head. On motzaei Shabbos, he escaped the jail cell and headed for shelter in Kaliv, where he grumbled about missing out on Shabbos mitzvos but ignored the bloody and painful head wound. His fellow inmates were continuously astounded at his successful evasions. While the Rebbe was praying and learning when he was supposed to be doing hard labor, an officer ordered a guard to shoot him. In front of all prisoners, the guard leveled his pistol but froze in fright, dropped the weapon, and returned to the officer, reporting that some unexplainable power prevented the execution. The guard, as well as the officer, never again molested the unusual prisoner.

The Tosher Rebbe survived but his parents and siblings were murdered in the Holocaust. The Russian Army overtook Margaretin in January 1945 and freed the enslaved. Seeking unadulterated holiness, the Tosher Rebbe reached Arad, Romania; Makova, Hungary; and Kleinvardein, Hungary. In Arad, the yeshiva of Rabbi Aaron Hersh Brisk, zt'l (d. 1960), Cheka Rav, was the only yeshiva that operated uninterrupted throughout the war years, as Arad was not occupied by the Nazis. Throwing himself into the study of Torah, he earned semichah from Rabbi Moshe Aryeh Freund, zt'l (1903-1996), later chief rabbi of the Jerusalem Badatz and author of Ateres Yehoshua; Rabbi Shlomo Zalman Friedman, zt'l (d. 1980), Rachover Rav and author of Zivchei Shlomo; and Rabbi Chania Yom Tov Lipa Teitelbaum, zt'l (1911-1983), Nirbater Rav and author of Levushei Yom Tov. Upon receiving the semichah document, he tore it into shreds. He felt that not having the semichah document would prevent him from relying on himself and motivate him to continue studying the Shulchan Aruch again and again.

In 1946, he married and was called to lead surviving Tosher chassidim who had established a beismidrash in Niraghauz. There he founded a yeshiva and developed a nucleus of devoted Tosher chassidim. With the empowerment of Communism in Hungary, the Jewish community slowly fled. The Rebbe and his family fled to

Austria in 1949, and from there to the United States in 1951. First residing in Williamsburg, the Rebbe joined his surviving brother in Montreal.

In Montreal, the Rebbe was again surrounded by his devoted chassidim. There, he decided to establish a community away from the hustle and bustle of a large city, to insulate his students and followers from adverse influences. In 1963, the Rebbe established Kiryas Tosh with 18 families as a chassidic neighborhood in Boisbriand, approximately 20 miles northwest of Montreal. His yeshiva became a magnet, drawing students and followers. Increasingly, chassidim sought out the Tosher Rebbe for blessings and guidance. Kiryas Tosh has grown to more than 500 families with enclaves of Tosher chassidim in Brooklyn, Monroe, London, Israel, Belgium, and elsewhere.

The Tosher Rebbe's daily routine was taxing. His tefillos were fervent and lengthy. He davened every word slowly, concentrating on meaning and application. He had every supplicant in mind and sometimes would shout out a tefillah that hinted at a supplicant's salvation. Often, his Minchah immediately followed Shacharis. After Minchah, he would recite all of Tehillim and begin his routine of intense cycles of Torah study. Late in the day he would receive petitioners, many of whom came from far distances and from abroad. His only meal during the day was late at night, after he received every last petitioner. The petitioners often numbered in the hundreds. Many would stay for Shabbos. When the Tosher Rebbe would visit the gravesites of his ancestors, he would stand for hours reciting the entirety of Tehillim uninterrupted.

#### Some stories of the Rebbe

Despite the very generous sums of money given to him, the Rebbe kept nothing for himself. His oldest son Reb Mordechai z'l found himself facing a serious lack of funds when it came time to marry off his oldest son and one day found himself in the room with the Rebbe when a visitor from Eretz Yisroel began to cry, saying that he had no money to make a wedding for his child. The Rebbe told his guest to come back in two hours, promising him that he would have money for him at that time. Puzzled by his father's response, Reb Mordechai asked the Rebbe why he was willing to give this man money for his simcha when he wasn't doing the same for his own grandchild's wedding.

"You can just go out on the street and say you are the Tosher Rebbe's son and people will give you money but this man has no one," the Rebbe responded to his son.

When the man returned at the prescribed time, the Rebbe handed him \$30,000 to cover wedding expenses.

In another instance, a penniless choson traveled from Eretz Yisroel to ask the Tosher Rebbe for help paying his wedding expenses. After two days of unsuccessfully waiting to gain an audience with the Rebbe, the choson managed to catch the Rebbe on his way to shul. "He told him the story, how he had no furniture, no shtrimeil, no malbushim and no way to pay for a wedding," recalled Rabbi Orgel. "The Rebbe asked the choson for his name and told him to go into certain vendors in New York, where the chasana was to take place, and to say that the Tosher Rebbe had sent him."

Before departing, the Rebbe handed the choson \$200 for "hatzlacha gelt." Thinking that that was the full extent of the Rebbe's help, the choson kissed the Rebbe's hand and walked away, heartbroken.

"When the choson got to New York, he decided to go into the places the Rebbe had suggested," said Rabbi Orgel. "In each place he was given the best of the best and told that there was no charge. He kept asking who had paid for everything and was told it was matan b'seyser. Finally, one person told him who his benefactor had been. The Tosher Rebbe had paid for everything and when the choson heard that, he began to cry."

The Rebbe advice went beyond religious matters, often delving in the arena of medicine.

In one instance, a woman went with her neighbor to the Rebbe, telling him how her child had been born with a devastating malady and had been deteriorating badly. She begged the rebbe to give her son a bracha but instead the Tosher Rebbe gave the woman a phone number for a Chinese doctor in Manhattan and told her to make an appointment. The woman pleaded with the Rebbe for a bracha but the Rebbe insisted that she make the appointment. The neighbor attempted to intervene on the woman's behalf and offered to make a donation in any amount to the Rebbe in exchange for a bracha.

"He said 'Rebbe, I am asking for a big favor. Please do like the Baal Shem Tov and take this terrible sickness away now,'" .

The Rebbe remained quiet for a moment, and then told the mother to make the appointment with the doctor, assuring her that if she followed his instructions, the child would have a full recovery.

"They got an appointment two weeks later," said Rabbi Orgel. "When they got there, there was no sign of the sickness at all. It was all gone, exactly as the Rebbe had promised."

In another incident that took place over four decades ago, a doctor was consoling a 28 year old friend who was having a difficult time in shidduchim and suggested that they travel together to see to the Tosher Rebbe. The single bochur began to cry during their audience with the Rebbe and the doctor asked the Rebbe to please help him find his bashert, promising a check in any amount.

"It was well known that giving the Tosher Rebbe money could bring a yeshua because the Rebbe did big mitzvos with those donations," . The Rebbe told the pair that they had come at an opportune moment, relating that a woman had come the same day and she was crying because she needed a kidney.

"The Rebbe told the doctor to take the bochur and have him donate a kidney to the woman," . "The doctor explained that he knew nothing about kidney donation and that the boy had come for help with a shidduch. The Rebbe promised that the boy would be engaged within two months saying, 'It is not that I am making a promise. It is the mitzvah that is making the promise.'"

The bochur's kidney turned out to be a perfect match for the woman. Within three days the kidney transplant had been arranged and within six weeks, the bochur became a choson. Using the knowledge gained during this experience, the doctor went on to facilitate hundreds of kidney transplants.

"All of those transplants came about because of the Tosher Rebbe's mofes," .

It is related that Rabbi Dovid Abuchatzera had been known to say that just uttering the Rebbe's name, Meshulam Feish ben Tzirel, could bring about miracles.

Shabbos Kodesh Parsha Re'eh is the yartzeit of the Rebbe. Dedicate your learning and davening on that day as a zchus for the neshoma





# The 9-11 Diary: Hitler & the Islamists

## G-d Wants You to Be Good, But He Also Wants You to Shine

I wish to share with you the story of an interesting 9-11 diary (capturing a major theme of the portions of Shmini and Reah). This diary can shed light on the ongoing struggle between the West and radical Islam.

September 11, 1941: The world is swimming in Adolf Hitler's bloodbath. In a few days, the Germans will capture Kiev, capital of the Ukraine, and massacre 100,000 innocent human beings in a ravine named Babi Yar. On this day—9/11 1941—in Arlington, Virginia, the U.S. Department of Defense starts construction on its new headquarters, the Pentagon.

On the same day, a middle aged new immigrant to the free shores of the United States, Menachem Mendel Schneersohn, later to become known as the Lubavitcher Rebbe, writes an entry in his private journal concerning two traits that make for a moral and productive human being: "fins" and "scales."

Nobody imagines that sixty years later, on 9/11 2001, the free world would be struck again. Radical Islamists would crash planes into the Pentagon and the Twin Towers, murdering thousands. The Journal

The idea the Lubavitcher Rebbe presented in his journal on this day is worth on reflecting today.

The Bible states in this week's portion (Reah): "This may you eat of all that is in the waters: everything that has fins and scales, you may eat. But anything that has no fins and scales, you may not eat." For a fish to be kosher, it needs both fins and scales.

The Talmud states a fascinating fact: "All [fish] that have scales also have fins [and are thus kosher]; but there are [fish] that have fins but do not have scales [and are thus unkosher]."

"If so," asks the Talmud, "the Torah could have written only 'scales,' without having to also write 'fins?'" If a fish which has scales inevitably has fins, why the need for both signs? The Talmud answers: Said Rabbi Abahu, and so it was learned in the study house of Rabbi Ishmael: "This is so that the Torah should be increased and made great." This is a strange answer. Where is the logic in presenting fins as an identifying sign for kosher fish when it is totally irrelevant and inconsequential, since scaled fish inevitably have fins as well? How does this make the Torah greater?

Also, why are fins and scales the characteristics that distinguish kosher fish? What is special about these two identifying signs to deem fish suitable for Jewish consumption?

### Food's Force

The Rabbis and Mystics teach that the physical attributes of fish, and of all animals, reflect their psychological and spiritual qualities. They further explain that the food a person consumes has a profound effect on his or her psyche. Therefore, when one eats the flesh of a particular creature, the "personality" of that creature affects the person in some way.

Fins and scales too embody two qualities embedded in the souls of these types of fish that are necessary for the healthy development of the human character. When the Jew consumes the substance of such fish, he becomes a more "kosher" and refined human being. When he consumes fish lacking these characteristics, it may dampen something of these vital qualities. Drive & Direction

Scales, the "armor" that shields and protects the body of the fish, represents the quality of integrity, which protects us from falling prey to the many pitfalls that life presents. A man of integrity will not deceive his customers, despite the apparent financial profits involved. He will not tell a lie to a friend despite the short-term comfort gained by doing so. He will not cheat on his wife, despite the tremendous temptations experienced by many a male. Integrity means that you have absolute standards of right and wrong and that you are committed to a morality that transcends your moods and temptations. Integrity preserves and protects your life and your soul. Fins, the wing-like organs that propel fish forward, represent ambition. A healthy sense of ambition, knowing one's strengths and wanting to utilize them in full, gives a person the impetus to traverse the turbulent sea of life and to maximize his or her G-d-given potential. It propels us to fulfill our dreams and leave our unique imprint on the world.

### What Is Our Priority?

Which of these two qualities is more important to cultivate in life—fins or scales? What ought to be the main function of education? Should we concentrate primarily on providing our children with the confidence and skills necessary for them to become productive and accomplished human beings? Or ought we to focus more intensely on raising children of high moral standing, concentrating more on how they will live rather than on how they will make a living?

The Talmud teaches that all fish that have scales also have fins. But there are fish that have fins but do not have scales, and are thus non-kosher. On a deeper level this symbolizes the idea that a human being who possesses fins may still lack scales and thus remain "non-kosher." He might swim and frolic through large seas and oceans with his talent and genius, but his achievements may be corrupt, hurting others in the process. Creating ambitious and confident children does not guarantee their moral uprightness and integrity. Our present financial crisis is the result of people who had fins but no scales.

On the other hand, the Talmud tells us that all fish with scales have fins. If you teach your children to approach life with truth and honesty, with an unyielding commitment to morality and decency, this child will certainly succeed and develop "fins" as well. Regardless of his or her degree of intellectual prowess, they will find the "fins" with which to advance in their learning and their achievements to make the world a more beautiful place.

### To Change the World

"If so," asks the Talmud, "the Torah could have written only 'scales,' without having to also write 'fins.'" On a deeper level, the Talmud is asking, why is it important to emphasize the need for fins in developing a "kosher" human being? Why does an emphasis on ambition constitute part of a moral and "kosher" education? Why not just focus on integrity and ethics?

The Talmud's answer is marvelous: "This is so that 'Torah be increased and made great.'" This means that our spiritual mission consists not only of professing integrity and morality, but also of developing our full potential materially and spiritually. G-d wants us to be good; but He also wants us to be successful and shine; to utilize all of our talents and resources to transform the landscape of our planet into an abode for the Divine; to make the Torah "great and large." The light, majesty and depth of Torah must penetrate the entire world and turn it into an oasis of goodness and holiness.

### Cruel Ambition; Deadly Surrender

The events of September 2001, like those of September 1941, dramatically altered our view of the world. Both ushered in a new era of violence, bloodshed, grief and terror. The first by Nazi Germany; the second—by radical Islamists. Yet the roots of the two wars were very different: The Germans personified a culture possessing fins but no scales. Their ambitions, achievements, and love of life were impressive; yet their morality and sense of ethics were horrifically skewed. While they loved and nurtured their dogs, appreciated poetry, philosophy, and scientific advancement, they sent millions to die in gas chambers.

September 11th 2001, on the other hand, was perpetrated by people with a deep faith and commitment to the will of Allah, yet with a hate for all progress and advancement. They died for what they believed to be the ultimate in morality and holiness; yet their perception of G-d was horrifically skewed: theirs was a god who wanted them to die, as long as they can kill others.

Many young Muslims are being taught today to develop scales but no fins: to surrender their lives to Allah, without appreciating that G-d wants them to live, and not to die; to build the world, not destroy it, and to respect other peoples, not blow them up. To create a "kosher" world, we need scales, but we also need fins. Muslim leaders, parents and educators must begin to teach their youth to love their own lives more than they hate the lives of others. They must discover that the love of G-d does not require a love for blood.

*Rabbi Menachem Mendel Schneersohn, the Lubavitcher Rebbe, escaped Nazi occupied France with his wife, via Portugal, and arrived to these shores in June 1941. This journal of the Rebbe (among many more), dated Elul 19, 5701 (equivalent to September 11, 1941) was discovered in his study after his passing in June 1994 and published in Reshimos #39, pp. 6-8. This essay is my exposition based on the ideas presented in the above mentioned journal.*

# Eclipses in New York, New York, USA

## Max View in New York



Monday, August 21, 2017  
at 2:44 pm

Global Type: **Total Solar Eclipse**  
New York: **Partial Solar Eclipse**

Begins: Mon, Aug 21, 2017 at 1:23 pm [Countdown](#)  
Maximum: Mon, Aug 21, 2017 at 2:44 pm  
Ends: Mon, Aug 21, 2017 at 4:00 pm

Duration: 2 hours, 37 minutes  
Magnitude: 0.77



1:23 pm  
Aug 21



2:44 pm  
Aug 21



4:00 pm  
Aug 21

## Protecting Your Eyes During The Eclipse

Whether you live in the path of totality or will only witness the partial eclipse, to view the event, you need to put on special eyewear and take other precautions—or you risk permanently damaging your sight. Regular Sunglasses of any kind will not protect your eyes

### Blinded by the light

You wouldn't stare at the sun in the middle of a regular day for the same reason you shouldn't glance at it during an eclipse. "It's almost impossible to have a sense of how powerful the sun's rays are when they are focused," says Russell N. Van Gelder, MD, PhD, professor of ophthalmology at University of Washington School of Medicine and past president and clinical spokesperson for the American Academy of Ophthalmology.

To get an idea, remember how as a kid, you may have used a magnifying glass on a sunny day to burn leaves? This is what will happen to your peepers: Your retina will literally be burned by the sun, a phenomenon called "solar retinopathy."

Looking at a partial eclipse carries the same risk. "The concentration of photons is the same even when you are looking at a tiny sliver of the sun.

There is currently no known treatment for solar retinopathy, and the damage may be permanent. "If you lose retina tissue, it's gone forever," says Dr. Van Gelder. "The risk is that you will irreversibly damage your eye and end up with a blind spot." The best treatment is prevention, but if you do experience vision problems after the eclipse, be sure to visit an ophthalmologist as soon as possible.

### The protective eyewear you need

Don't even think about trying to view the eclipse through a pair of regular UV-blocking sunglasses or welders' glasses; these offer zero defense, says Dr. Van Gelder. You will need

approved "eclipse glasses," which are not just souped-up sunglasses, he points out.

While they resemble old-fashioned, flimsy 3-D glasses, eclipse glasses are actually powerful light blockers. Try on a pair, and you'll notice that they turn the room pitch dark, as though you are wearing a blindfold. If you wear them outside before the eclipse, the only thing you'll be able to see is the sun.

Anyone can try to make a buck off the event by selling dark shades and calling them eclipse glasses. So it's important to ensure that the glasses you buy are stamped "ISO 12312-2" and are also on this "approved vendor" list compiled by the American Astronomical Society.

If you accidentally purchase a counterfeit pair, you will know right away, says Michael Kirk, PhD, a research scientist in the heliophysics science division at NASA's Goddard Space Flight Center with Catholic University of America. "Your eyes are pretty smart; if you are looking at the eclipse and it's uncomfortable or you are squinting, then you don't have the proper eye wear, and you should look away," he says.

### Special caution for kids

Planning to watch the eclipse with children under six? Kirk suggests having them view the eclipse another way, such as through a pinhole viewer (google it) or by watching the shadows on the ground. "There's too much risk that the glasses might slip or fall off, or that kids might take them off," he says, and end up burning their eyes.

If your kids are too young to enjoy the eclipse today, they'll have another chance during the next total solar eclipse on April 8, 2024, which will arc from Texas to Maine.



What a summer it's been! It's so interesting that although I haven't been in camp for a few summers, my perception of when the summer starts and ends is based on what the camps decide.

Last week, as I was walking out of shul, a very chashuv person told me he had an idea for the BET. Not only is it so flattering to hear ideas from others, but it's actually very helpful because (believe it or not,) I'm not always just walking around with questions! Yakov Yosef Coren asked as follows: "You know camp's almost over, and a there's a very popular idea amongst all the camps which you've never discussed: Color war! Where does it come from and why is it a thing?"

Now ladies and gentleman, I am embarrassed that I never addressed such an obvious subject like that. You know what they say: "Common sense is not so common." With zero clues as to what the origin of Color War is, I decided to seek out a real expert- someone who's been a Color War general in the past. I settled on the Camp Chevra legend, Avi Yurowitz! He was glad I asked him because he conveniently just finished doing research on this topic (after completed giving his 63rd haircut that day). He explained that, "It all started back in a small camp down in Milwaukee during an arts and craft activity. The boys were supposed to be painting some fine art on their canvases. While they were painting, one boy who wasn't exactly a goody good decided as a prank to spill his whole can of blue paint on the head of girl next to him. Immediately, she poured her red paint all over his clothes, leading to some serious animosity amongst the campers! The shell-shocked counsellors were clueless as how to rectify the problem. Suddenly, one counselor took his can of paint and poured it all over his J.C., resulting in a huge paint fight! All the campers got involved throwing paint canisters all around the room. On the tables at the walls (possibly where paintball comes from). What started out as an impending disaster, transformed into an exciting activity. The next day there were teams and eventually it developed into what we call "Color War!"

Though the maxim, "When life gives you lemons, make lemonade" is cliché, the lesson rings so true. Even though we all have our individual difficulties through life, a positive perspective can quickly turn a dilemma 180 degrees into a sweet outcome. The highlight of the summer- Color War- was the product of an individual counselor looking past the tension and using his quick problem solving ability. Instead of children crying in that arts and crafts room, there are kids smiling and having fun year after year. May we all have a natural disposition to look into the positive of every situation we're placed, and we'll all enjoy that lemonade.

Think about it,  
Yehuda Grodtko





### WHY A SHALIACH CAN RECITE THE BRACHAH ON THE MILAH

We previously discussed, that the mohel – or any shaliach – can recite the brocha, when performing the mitzvah, as we see in regards to bedikas chometz and trumos and maasros. We still need to understand the reason for the allowance of the brocha to be recited by the emissary.

The Yad Ephraim explains that an emissary can recite the brocha based on the rule of shlucho shel adam kimoso, an emissary is like the person himself; hence, the emissary is akin to the person himself performing the mitzvah and can recite the brocha.

He then qualifies when this applies and explains that whether the emissary can recite the brocha will depend on the nature of each mitzvah.

In regards to lighting Chanukah candles, he quotes the Magen Avraham, who rules that one can appoint an emissary to kindle the lights and the emissary can only recite the brocha, provided that the owner of the house is present at the candle lighting. This would seem to be in conflict with the aforementioned notion, where we do allow the emissary to recite the brocha, even if the one who is fulfilling the mitzvah is not present.

The Yad Efraim explains that there is a fundamental difference if a mitzvah is something required from a person, regardless of circumstances or if it something only required from a person in certain situations. He explains that the rule of thumb is to see if a mitzvah is required from a person regardless of circumstances or if it is contingent on a given situation. If it is a mitzvah incumbent on the person regardless, then an emissary cannot be used; if it is a mitzvah based on a given situation, an emissary can be used, and the emissary can recite the brocha.

For example, the mitzvah of wearing tefilin is something required from a person, not depending on specific circumstances and, therefore, one cannot fulfill the mitzvah with an emissary. This is known as mitzvah she'bigufo, a mitzvah which one must perform with his own body and cannot be fulfilled with an emissary. Similarly, the mitzvah of lighting Chanukah candles must be performed by the person, in his own home. Consequently, the one lighting the candles is not really an emissary; he is the one kindling the lights, but the mitzvah, in actuality, is being done by the homeowner. Hence, he must be the one to recite the brochos, or at the very least, be present at the recital of the brocha.

However, a mitzvah such as separating teruma is something required from a person, only in specific circumstances, if he has produce that are in need of separating teruma. Such mitzvos one can fulfill through an emissary

and the emissary can be the one to recite the brocha. Similarly, the mitzvos of affixing a mezuzah or checking a house for chometz only apply if someone has a house. Hence, one can send an emissary and the one affixing the mezuzah or the one checking for chometz can, indeed, recite the brocha.

Coming back to our case of bris, since the requirement to perform a bris is not automatic; it is contingent on having a baby boy who needs a bris – and if one does not have a baby there is no mitzvah of milah – it can, therefore, be performed via an emissary and the emissary can recite the brocha. He marshals proof to this notion from the words of his illustrious grandfather, the Tevuos Shor, who – as mentioned in a previous shiur – opines that one can fulfill the mitzvah of bris milah through an emissary.

In conclusion, the Yad Efraim establishes that using an emissary is dependent on whether the mitzvah is a requirement on the person regardless of circumstances or if it is contingent on a given situation. If it is a mitzvah incumbent on the person regardless, then an emissary cannot be used; if it is a mitzvah based on a given situation, an emissary can be used, and the emissary can recite the brocha.

### COMMUNITY KOLLEL NEWS:

Starting next week, Rosh Chodesh Elul, both the The Night Kollel and the Kollel Boker will be starting a new topic.

The Night Kollel – in preparation for the upcoming yom tov of Sukos, will be learning the laws of Esrog. Additionally, The Night Kollel has a number of different tracks for various learning styles, including a Daf Yomi Shiur, as well as Daf Hashavuah and a Mishnoyos Shiur, and a shiur specifically geared to young men who work during the day.

The Kollel Boker will also be learning this zman a Sukkos-related topic: the rules and regulations of the shaking of the four minim and the proper recital of the brocha. Now is the time to come join us for one of these topics or one of our many learning programs.

Yeshivas Bein Hazmanim: As YBH finishes another successful and uplifting summer season, we marvel at the beautiful sight of the many bachurim and yungerleit who joined forces every day, from across the Monsey community. We stand back in amazement at the devotion and dedication of the attendees, who were not deterred from their learning, even when there was a loss of electricity – causing a lack of lights and air conditioning. The general excitement and warm feelings were palpable, as many continued to benefit from the atmosphere of enjoyable learning in 18Forshey.

Wishing you a wonderful Shabbos and a Chodesh Tov,

*Rabbi Nachum Scheiner*

## TORAH & THE ECLIPSE

On Monday August 21, 2017, Erev Rosh Chodesh Ellul parts of North America will experience a total , solar eclipse for the first time in 26 years. The New York and New Jersey area will only see a partial eclipse ( see times below)

The Gemara (Sukkah 29a) says two things about solar eclipses. The first is that solar eclipses are a bad omen for whole world. Another opinion is that they are a bad omen for gentiles while lunar eclipses are a bad omen for Jews (since the Jewish calendar is lunar while the Gentile calendar is solar). Additionally, the Gemara says that four things cause solar eclipses: 1) a deceased head judge who is eulogized insufficiently, 2) a betrothed woman who is attacked and not saved, 3) depraved I relations and 4) twin brothers killed at the same time.

Rema explains that a solar eclipse can be a bad omen even though it is a natural phenomenon. The basic premise of astrology is that there are times of the year that are good for certain things and bad for other things, which can be understood by examining the stars. While great rabbis debated the legitimacy of astrology, Rema explains that a solar eclipse is no different. It is a natural phenomenon like the movement of the stars, which those who accept astrology recognize as meaningful to people. Centuries later, the Aruch La-Ner (Sukkah 29a) and Ben Yehoyada (Sukkah 29a) explained the bad omen similarly, as a time when bad things happen naturally.

Maharal (Be'er Ha-Golah, ch. 6, p. 106) explains that the Gemara is offering reasons why God established nature in such a way that there would be solar eclipses. If people did not sin, we would merit eternal light. However, because God knew people would sin, He created the world in such a way that solar eclipses would happen. The Gemara is not offering the reason for a solar eclipse (which is nature) but the reason behind the reason (why nature is that way). The Shelah (Hagahos to Bereishis, quoted in Sedeih Tzofim, Sukkah 29a) explains similarly.

There are other interpretations as well. Although a Solar Eclipse can only happen on or about a Rosh Chodesh, it is ironic that it occurs Erev Rosh Chodesh Ellul which is the beginning of a time of intense self-introspection. Perfect timing.



**Yeshiva Bein Hazmanim**  
kept learning even when the electric and lights were out this week!

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Rebbetzin Mindy Lankry

Author of "Parsha in Pink"

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Monday, August 21<sup>st</sup>

יום ב' פ' שופטים

8:00pm

20 Forshay Rd, downstairs

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Shacharis:  
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