

RE'AH | 28 - 5 ELUL 5782 | (AUG 25 - SEP 1 2022)

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# המלך בשדה



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SHABBOS & SUNDAY**



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# LEVAYA OF REBBETZIN SCHEINER A"H



Rosh Yeshiva of BMG Lakewood R' Schustel - Maspid



Kevarah on Har Hazeitim



Rosh Yeshiva of Torah Vodath and nephew R' Lichtenstien - Maspid



Eldest son R Schacne - Maspid



Harav Nachum Scheiner - Grandson - Keil Malahe Rachamim



Harav R' Binyomin Eisenberger - Maspid



Harav Hagon R' Shaul Alter - at the shiva in Yerushaleim

# מסע הלוויה ושבעה של הרבנית החשובה מרת רייזל דבורה שיינער ע"ה



Admur M'Satmar R' Aron Teitelbaum



Admur M'Tosh - Canada



Rosh Yeshivas Torah Vodath - Rabbi Yitzchock Lichtenstien - Nephew



Admur M'Brizdovitz



Harav Ephrayim Wachsman



Admur M'Bobov 45



R' Dovid Lichtenstien - Nephew at the Shiva



Admur M'Forshay



## PARASHOT RE'EH HAFTORAH

This week is Shabbat Rosh Chodesh Elul. The regular Haphtarah from Isaiah 54:11 is pushed off and Isaiah 66:1 is read.

The Navi opens the Haftorah 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.

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.

This past week was the yahrtzeit of a great Tzadic, the Tushe Rebbe who was so holy and above all in his Avodat Hashem. The Tushe Rebbe was greatness personified and yet he made time for everyone. I recall being a young kollel man with no money. I went to the Rebbe 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 years ago we went to Tush

to thank the Rebbe and so that 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



**Late Maariv Motzai Shabbos**  
Fifteen min, Half hour, One hour, One and Half hours,  
Two hours  
Rabeinu Taam

### 18 Main Bais Medrash

דברים	9:35	9:50	10:20	10:50	11:20
ואתחנן	9:25	9:40	10:10	10:40	11:10
עקב	9:15	9:30	10:00	10:30	11:00
ראה	9:05	9:20	9:50	10:20	10:50
שופטים	8:55	9:10	9:40	10:10	10:40
כי תצא	8:40	9:00	9:30	10:00	10:30
כי תבא	8:30	8:45	9:15	9:45	10:15

**NEW MINYANIM ADDED:**

**EARLY MINYAN MINCHA FRIDAY**  
1:32, 2:00, 2:30, 3:00, 3:30, 4:00

## SHABBOS ZMANIM

EARLIEST KABBALAS SHABBOS	6:15PM
CANDLE LIGHTING	7:31PM
MINCHA <sup>18 TENT</sup>	7:00PM
MINCHA <sup>BAIS CHABAD</sup>	7:30PM
SHKIYA	7:38PM
SHACHRIS <sup>VASIKIN-DAFYOMI SHIUR</sup>	5:38AM
SHACHRIS <sup>ASHKENAZ 18 MAIN</sup>	8:00AM
SHACHRIS - YOUTH <sup>18 UPSTAIRS</sup>	9:30AM
SHACHRIS MAIN MINYAN <sup>18 TENT</sup>	9:15AM
SHACHRIS <sup>20 FORSHAY BAIS CHABAD</sup>	10:00AM
<b>NEW SHACHRIS <sup>18 MAIN</sup></b>	<b>NEW 10:15AM</b>
MINCHA	1:45PM
PIRCHEI	2:00PM
MINCHA	6:00PM
PIRKEI AVOS SHIUR 5	6:45PM
MINCHA SHALOSH SEUDOS	7:15PM
SHKIYA	7:36PM
MARRIV	8:16PM <sup>18 TENT</sup> , 8:21PM

## WEEKDAY ZMANIM

### SHACHRIS

20 MINUTES BEFORE NEITZ 30 ON YOM TOV

S 5:59 M 6:00 T 6:01 W 6:02 T 6:03 F 6:04

### MINCHA & MARIV

12 MINUTES BEFORE PLAG

S 6:00 M 5:58 T 5:57 W 5:56 T 5:54

### MINCHA & MARIV

12 MINUTES BEFORE SHKIA

S 7:23 M 7:21 T 7:19 W 7:18 T 7:16

### AUGUST 28- SEPTEMBER 02

NEITZ IS 6:19 - 6:24  
PELAG IS 6:12 - 6:06  
SHKIA IS 7:35 - 7:28  
MAGEN AVRAHAM  
9:02 AM - 9:04  
GRA- BAAL HATANYA  
9:38 AM - 9:40

Zmanim by our incredible Gabbi  
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Summer  
2022



קיץ  
תשפ"ב

## SHACHARIS MINYANIM

כתיקין	20 Forshay ↑	Brachos 30 min/Neuda 20 min before Neitz
כתיקין	18 Main	Sefardi Minyan with Birchas Kohanim
6:15AM	Tent א	
6:30	Tent ג	
6:45	Tent ד	
7:00	Tent א	
7:15	Tent ב	
7:30	Tent ג	
7:45	Tent ד	
8:00	Tent א	
8:15	Tent ב	
8:30	Tent ג	
8:45	Tent ד	
9:00	Tent א	
9:15	Tent ב	
9:30	Tent ג	
9:45	Tent ד	
10:00	Tent א	
10:15	Tent ב	
10:30	Tent ג	
10:45	Tent ד	
11:00	Tent א	
11:15	Tent ב	
11:30	Tent ג	
11:45	Tent ד	
12:00PM	Tent א	

Tent א - 18 Tent  
Tent ב - 20 Tent  
Tent ג - 22 Tent  
Tent ד - New Tent

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## BLUEBERRY HILL ZMANIM

EREV SHABBOS PLAG MINYAN 30 Dr. Frank Rd. Entrance on Humbert  
MINCHA 5:55 PLAG 6:14



Rabbi Coren

## PARSHAS REEH AND REBBETZIN SCHEINER A”H

A great gift that the Scheiner family received was a written biography about Rabbi and Rebbetzin Scheiner Z”L. My mom is a professional biographer and when the Rabbi and Rebbetzin were in Israel 4 years ago she interviewed them and captured their precious life lessons in a book. Reading about Rebbetzin Scheiner’s life provides a person with a lifetime path to spiritual success. I would like to focus on a statement the Rebbetzin would often repeat: This world is just a פרוודור, a corridor, a temporary room where we prepare for the real palace by performing mitzvos and doing chesed.

How often in life do we find ourselves focusing on the past or feeling angry with the present? Instead of grabbing every opportunity to perform more mitzvos, we waste our precious moments with idle thoughts and actions. Every mitzva provides us with an occasion to create an eternity that can never be replaced. If we could appreciate that one moment of reward in the world to come is more gratifying than all pleasures in this world we would live our lives differently.

This is not a simple task but thinking about Rebbetzin Scheiner Z”L can help serve as a impetus for change. This week’s Parsha calls out to us to remember this message: ראה אנוכי נותן לפניכם היום ברכה וקללה. Hashem is reminding us to open our eyes and appreciate that every moment of our lives presents us with a choice of a blessing or a curse. As the Midrash explains, a blessing comes when we choose life and choosing life means listening to the word of Hashem. The Divrei Yoel whose yartzeit was this past Tuesday quotes in Parshas Eikev the words of the Ramban that when a person does a simple mitzva like putting up a Mezuzah he is confirming the existence of Hashem and is tapping into a spiritual realm far beyond what our physical presence can offer.

May the light of the Rebbetzin continue to shed inspiration to the Scheiner family and all of Kal Yisrael.



### MIDDOS TREE BY RABBI COREN



### PUSHING

This week I saw the live hookup of the Levaya of Rav Shalom Cohen ZT”L. Watching hundreds of Bnai Torah standing together without pushing each other gave me much inspiration. We’ve spoken before about the pushing that takes place at levayas and other religious events and the tragic results that can come from it. However, the greatest tragedy of pushing is the lack of middos that it represents. I heard directly from the gabbai of a Rebbe that his Rebbe stopped going to certain events because he saw that his Chasidim were pushing. He felt it was better not to go to holy places than to be the cause of one Yid pushing another Yid. The next time we are attending an event and have a desire to get closer to the action, ask yourself, “will it be at the expense of pushing another yid?” What is more valuable – to get nachas from the event or to give nachas to Hashem?

Good Shabbas

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Thursday August 25

1:30pm

2:00 עם קריאת ויחל

3:00

4:00

5:00

6:00

7:00

7:40

Tent ב

Open עזרת נשים

Shkia 7:40

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Marah D'asra  
305-332-3311 | alankry@yahoo.com

Rabbi Daniel Coren  
דונ"ג - מנוד שיעור  
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## Rabbi YY Jacobson

### How To Become a Kosher Human Being

Do You Have Real Standards?

Do You Have the Courage to Challenge Yourself?

David Goldberg bumps into somebody in the street who looks like his old friend Jack.

"Jack," he says. "You've put on weight and your hair has turned gray. You seem a few inches shorter than I recall and your cheeks are puffy. Plus, you're walking differently and even sound different. Jack, what's happened to you?"

"I'm not Jack," the other gentleman tells him.

"Wow! You even changed your name," David says.

#### Two signs

Land animals that are permitted, or kosher, for Jews to consume are identified in this week's Torah portion by two distinct characteristics.

Firstly, the animal must bring up its cud and chew it. This means that after swallowing its food, the animal must regurgitate it from the first stomach to the mouth to be chewed again. This regurgitated food is called "cud."

Second, the animal must have completely cloven hooves.

For example, the cow, goat, sheep and gazelle possess both these characteristics and are deemed kosher. The donkey and the horse, on the other hand, which lack both of these features, are defined as nonkosher animals. The pig, which has split hooves but does not chew its cud, and the camel, which chews its cud but has no split hooves, are nonkosher animals.

Why do these particular characteristics cause an animal to become kosher?

#### The power of food

Judaism teaches that the physical attributes of an animal reflect the distinct psychological and spiritual qualities of its soul.

Another point expounded by the Jewish mystics is that the food a person consumes has a profound effect on one's psyche. Therefore, when a person eats the flesh of a particular animal, the "personality" of this animal affects the identity of the human consumer.

The split hooves and the chewing of the cud represent two qualities of the soul of these animals that are crucially necessary for the healthy development of the human character. When the Jew consumes the substance of these animals, he becomes a more "kosher" and refined human being.

#### Moral self-discipline

Cloven hooves -- the division existing in the coverings on an animal's feet -- are symbolic of the notion that one's movement in life (reflected by the moving legs) is governed by a division between "right" and "left," between right and wrong, between the permissible and the prohibited. A split hoof represents the human capacity to accept that there are things to be embraced and things to be rebuffed.

This process of moral self-discipline is the hallmark of living a healthy psychological and spiritual life. A violin can produce its exquisite music only when its cords are tied, not when they are loose and "free." Similarly, a human being who allows himself to do whatever he wants, whenever he wants, wherever he wants

and with whomever he wants, robs himself of the opportunity to experience the inner music of his soul.

#### Challenge yourself

The second quality that characterizes a "kosher" human being is that he always chews his cud.

Even after a person "swallows" and integrates into his life certain perspectives, attitudes and feelings, he must never become totally self-assured and smug about them. The spiritual human being needs to continually regurgitate his notions and ideas to be chewed and reflected upon again.

Man must never allow himself to become fully content in his own orbit (as the above anecdote about David Goldberg keenly demonstrates). Contentment breeds smugness; smugness breeds boredom or arrogance. A person ought always - till his last breath - challenge himself, examine his behavior and refine his character.

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GAN

HATORAH

Rabbi Yakov Yosef Schechter



Rabbi Reisman

A REALLY WONDERFUL DVAR TORAH ON THE PARSHA

We have the Mitzvah of giving Tzedaka as is found in 15:10 (נתון תתן לו). It says (ולא ירע ולא ירע ללבך). Don't feel bad and don't act sad when you give Tzedaka. (ולא ירע ללבך). Because when you give Tzedaka you get blessing. (בכך-מעשך, ובכך-משלך ידך). You get blessing from giving Tzedaka.

The Hafla'a is quoted by the Tchebiner Rav as having said the following. The Hafla'a said that all of the Berochos of Schar of wealth that come from giving Tzedaka only come if you give B'saveir Panim Yafos, if you give together with a Chizuk to the person taking the Tzedaka, a smile to the person. So the Posuk says (ולא ירע ללבך בתתך לו). Don't give in a sad way. Why? (הדבר הזה). (כי בגלל הדבר הזה). The Sifri says and it is quoted here in the Hameik Davar on the Posuk. The Sifri says (הדבר הזה) is Hadibur Hazeh. (כי בגלל הדבר הזה), the way you talk when you give Tzedaka. (בכך-מעשך). Then you get the blessings. (ובכך-משלך). The Sifri as a matter of fact says even if you don't give the Ani any money, just (הדבר הזה) you speak to him and you give him Chizuk (ובכך-משלך ידך). So the Yesod is that all of the Schar for Tzedaka that is promised is when a person gives it B'saveir Panim Yafos, in a happy way. In a way that he feels privileged to give it.

With this, the Hafla'a answers a Kasha of the Rishonim in Bava Basra 8. The Halacha is Kofin Alav Tzedaka. Batei Dinim used to compel (force) people to give Tzedaka. Tosafos asks we have a rule that any Mitzvah that the Torah spells out Schar it is a Mitzvah that we are not Kof'e, we do not force people to do. By Tzedaka the Torah spells out the Schar for giving Tzedaka. So Freigt Tosafos why do we compel, why do we force, why are we Kofin Alav Tzedaka?

Enfert the Hafla'a, beautiful. He says the Schar is for someone who gives happily, someone who gives happily we don't force him, he is giving happily. This fellow who needs to be forced to give Tzedaka, for him there is no Mattan Sechara B'Tzida. It doesn't say the Schar that a person is going to get. For him we are Kof'e him, we force him.

I saw from Rav Shternbuch that he adds. The Gemara says in Rosh Hashana 4a (8 lines from the top) that if someone gives Tzedaka Al Menas She'yich'ye B'ni, Harei Zeh Tzaddik Gamur. (ולא ירע ללבך). He gives Tzedaka and in the Zechus of the Tzedaka he should have a Refuah for a child or long life for a child, Harei Zeh Tzaddik Gamur. Why Tzaddik Gamur? If you give not Al Menas She'yich'ye B'ni it is also Tzaddik Gamur.

Zagt Rav Shternbuch according to the Hafla'a it is beautiful. When you go to an Ani and you give him Tzedaka he feels bad that he has to take. But if you tell him I need this Zechus, I want that in the Zechus of the fact that I am helping you that Al Menas She'yich'ye B'ni, I need that my child should have a Refuah Sh'leimah. So if you tell the Ani and the Ani feels that he is helping you and you tell the Ani Daven for me. If you give to an Ani from Eretz Yisrael, tell him you are lucky to be in Eretz Yisrael please Daven for my child. In that way you are giving it B'saveir Panim Yafos, in a happy way.

People here from Eretz Yisrael Shlepp to America to raise money. It is not easy. It is difficult. Some of these men are 60, 70 or even older. It is hard for them, it is very difficult. It is sad that they have to do it. Really we should be traveling to Eretz Yisrael looking for the Aniyim. But when they come to your door, be Mekabeil them B'saveir Panim Yafos. And when they are sad that you can't give them a large amount of money say what I say to them. I always tell them Oy I wish I had a spare million dollars to give you, and they smile. Then I give them a drink and they go on their way. B'saveir Panim Yafos.

I should remember to do it all of the time. When they come in and I am relaxed it is easy. When they come in and I am in middle of something it is not so easy. We have to remember that (כי בגלל הדבר הזה, ובכך-משלך ידך). And so, speaking to you from Artzeinu Hakedosha, the Ir Hakodesh, the Yeshiva Kedusha Ohr Sameiach. So many Kedushos I am Zoche to be standing in. HKB"H should help that I should absorb some of the Kedusha. It should give me an Aliyah and you too should be Zoche to come and have an Aliyah B'karov Mamash. A Gutten Shabbos to one and all!

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

PARSHAS RE'AIH LOTTERY TICKET

כי יהיה ברך אביון מאחד אחיך 15:7 באחד שעריך בארץ אשר ד' אלקיך נתן לך, לא תאמץ את לבבך ולא תקפץ את ירך מאחיר האביון

"If there shall be a destitute person among you, any of your brethren in any of your cities, in your Land that Hashem, your G-d, gives you, you shall not harden your heart or close your hand against your destitute brother." There are so many details surrounding the Mitzvah of giving Tzedakah. The Torah doesn't just say that you should give Tzedakah, rather it gives all sorts of descriptions - you shouldn't harden your heart, you shouldn't close your fist, and you should open your hand. What is unique about this Mitzvah that the Torah gives us so many details?

Yeshaya 55:2 (Haftorah Parshas Re'ah) "למה תשקלו כסף בלוא ויגיעכם בלוא לשבעה, שמעו שמוע אלי ואכלו טוב ותתענג בדשן" - "Why do you not weigh out money for that which is not bread and fruit of your toil for that which does not satisfy? Listen well to Me and eat what is good, and let your soul delight in abundance." Story - It was the way of many kingdoms that once a year, they would have a lottery drawing. People would purchase lottery tickets throughout the year, and then one day a year there would be a drawing for the winner. The winner would receive an exorbitant amount of money. There was a person who every year would purchase a lottery ticket, in the hopes that for the minimal purchase of a lottery ticket, he would receive an abundance of money. He did this for over twenty years, and never won anything, and thus the money he spent purchasing the lottery tickets was lost; he received nothing for it.

His friend told him: "You have been doing this for over twenty years and never won a thing, thus all your money purchasing these lottery tickets went to waste. Why do you continue to purchase these lottery tickets and continue to waste your money?" The man responded to his friend: How much did you spend this past Erev Shabbos for food and drink? The friend responded that he spent five gold coins, and for that amount of money I purchased, a variety of foods and drinks. Man: And with that food and drink, what did you do with it? Friend: I ate and drank it and had great pleasure doing so. Man: And what do you have from that enjoyment and pleasure? Friend: The enjoyment that I had was when I was eating and drinking, which lasted a few hours, and after a while the food and drink were completely digested in me and was like it was no more. Man: At the time that you purchased the food and drink, you didn't know what would be in the end with the food and drink? Friend: Certainly, I knew that it was going to be a temporary pleasure and would not last. Man: That means that the enjoyment that you had was completely transient, being that it had no staying power. Friend: Certainly, this is so. Man: If so, why

do you wonder about me that every year I waste forty or fifty Dinarim (a relatively small amount of money) to purchase lottery tickets, that in the end I do not win, and when the lottery is picked, the money I spent is wasted? I too have great enjoyment, though it is transient. When I purchase those lottery tickets until the time of the drawing, which can be many months, during those months I think and imagine that I may win the lottery, and I am happy with the thoughts that there is a chance that I may in fact win the lottery. When the lottery is drawn, and I do not win the lottery, I throw out my tickets, and I don't care. While I certainly would have liked to win, nonetheless, I am happy with the thoughts and imaginations that I had during the previous months where I dreamed about winning. It is similar to eating bread, which one enjoys for a few hours, and then no longer has any enjoyment from it. However, with the lottery tickets, for a relatively small amount of money, I have enjoyment from them for many months.

It is apparent from this story, that we can understand that all matters of Gashmiyos only give pleasure for a finite amount of time. Once it is consumed, it is no longer, then there is no longer any benefit or enjoyment. Conversely, matters of Ruchniyos, enjoyment and pleasure for the soul - toiling in Torah and performing Mitzvos, that has joy and benefit that lasts forever. This is what the Posuk here is telling us, "למה תשקלו כסף, ובלוא לחם" - you purchase food for money, and not just bread, "ויגיעכם בלוא לשבעה" - however you are not really satiated from it, for it is only very temporary, for after about six hours the body hungers for food again. Therefore, "שמעו שמוע אלי" - come listen to Me - the double Loshon of hearing referring to Torah Shebikssav and Torah Shebal Peh, "ואכלו טוב" - and you will eat what is good - for it will not be consumed, "ונפשכם ותתענג בדשן" - and then your soul will truly delight in abundance. (ברכת חיים)

Now we can understand why the Torah gives so many details as to how Tzedakah is to be given and not given. The Mitzvah of Tzedakah is unique, for one is giving away what one may perceive as "his money." It may be easier for one to buy a Lulav and Esrog and shake it, buy Matzah and eat it, and many other Mitzvos. However, why should I give my money away to others. The special Mitzvah of Tzedakah is a fundamental Mitzvah in one's true Emunah in Hakodosh Boruch Hu. If one truly believes and recognizes that the money that he "has" is not really his, rather it is all Hashem's, and at any moment it can be taken from him, then it is very easy to give it away to where Hakodosh Boruch Hu commands us. Are we focusing on our physical needs and desires, or is our focus Ruchniyos? The money we are given is for us to further our Ruchniyos, and if we truly believe that it is very easy to give money to the poor. The Torah tells us many details as to how we give Tzedakah and how not to, for specifically by this Mitzvah, if one does not have the proper intentions, he is missing out in the Ikar of the Mitzvah. May we be Zoche to have true Emunah in Hakodosh Boruch Hu, and to focus on our Ruchniyos, that which has a Kiyum.

# STORIES FOR SHABBOS

## YOUR CHANCE TO BE A HERO

By Rabbi Joey Haber

A man named Shmuel lived in Israel and enjoyed a happy, fulfilled life, with a rewarding job and beautiful family. But then, when he was in his 40s, he developed a debilitating medical condition, as a result of which he lost his job. The financial struggles caused tension in his marriage, and it became very difficult to raise his children. A friend advised him to go to one of the outstanding Rabbis of our generation, Rav Moshe Shapiro, for his blessing and encouragement. He went to Rav Shapiro, explained to him his struggles, and Rav Shapiro warmly blessed him and expressed words of inspiration and encouragement. Sometime later, on Purim, he decided to return to Rav Shapiro's house. The house was filled with students and others who had come to spend time with the Rabbi and hear his brilliant Torah insights. Shmuel, a humble, unassuming person, stood quietly in the back as the Rabbi began to speak. "One day," the Rabbi said, "Mashiah is going to come, and people are going to line up to greet him and speak to him. He is going to walk over to a simple man named Shmuel who will be standing in the back of the line – and who is standing here right now, in the back room." Rav Shapiro pointed to Shmuel, drawing everyone's attention to him. "He is going to come over to Shmuel and ask, 'What did you accomplish? How many pages of Gemara did you learn? How many hours did you devote to community service? How much money did you give to charity?'" "Shmuel, I want you to then look at Mashiah straight in the eye and say: 'I am the one who brought you to the world. It is because of me that you came.'" Rav Shapiro was teaching a vitally important lesson. True greatness is not scholarship, charity, leadership positions, an impressive resume, or a large following. Of course, these are all wonderful and should be encouraged. But what makes someone great is overcoming challenges. We bring Mashiah by persevering, by getting through difficult periods and coming out stronger and more connected to Hashem. This is real greatness. All people have heroes. Some people's heroes are famous singers, actors or athletes. Other people's heroes are businessmen who are worth billions. For some, the heroes are prominent donors and philanthropists. And for others, the heroes are famous Rabbis or Rosheh Yeshiva. Here are some of my heroes: • A 15-year-old whose parents are going through a horrible divorce, and is doing everything in his power to overcome



the negativity, and remain committed to Hashem. • The wife of a man who lost his job, found another, and then lost that job, as well, who, despite the struggles and the embarrassment of having to live simply, remains in good spirits and continues to be a loyal, loving and supportive wife. • The man whose wife developed ALS twenty years ago, and throughout that time, he has tended to her and cared for her in every which way, even as her health deteriorated and she is confined to a wheelchair. • The father whose son became more religious than his family, and who, despite not fully understanding his son's direction, loves and respects his son, and supports him so he can pursue his religious studies in yeshiva. • The man who started a business, but then, due to circumstances, had to leave, and his younger brothers took it over and became very wealthy as a result. Despite it all, he never expressed any jealousy or resentment, and ensured to remain on good terms with his brothers. • The mother of a boy who became addicted to drugs, who does everything she can to help him and support him, all while lovingly and devotedly raising her other children. These people are not going to get too much attention. They are not going to receive awards, be honored at fundraisers, or have articles written about them. They likely don't have social media accounts, and if they do, they probably have fewer "friends" and "followers" than others. But they are the real heroes. Because it is overcoming difficult challenges that makes someone great. This is the meaning of the famous Mishnah in Pirkeh Avot (5:23), ארעב, סופלארגא – "The reward is commensurate to the pain." When we experience pain and hardship, this is our opportunity to achieve greatness, to become a hero. True, few people – or nobody – will hear about it, but this makes no difference. Because real

greatness and real heroism is not about attention and popularity. Whenever we're struggling, with any sort of problem, we must remember that ארגא ארעב סופל – that the struggle is our chance to be a real hero, to be someone great. Rather than feeling embittered or frustrated, let us relish the opportunity we have been given to attain greatness. Let us rise to the challenge, and become the real heroes that we are all capable of being. Rabbi David Bibi's Shabbat Shalom from Cyberspace.

## THE VISION OF A CHACHAM

There was once a man who was praying in Shaare Zion [a Sephardic synagogue in Brooklyn] and objected to the fact that somebody else, who was known to be far less than strictly Torah observant, received an aliyah. The man expressed his objection to Chacham Baruch Ben-Haim, who assured the man that this other fellow was allowed to receive an aliyah. When the man continued to voice his disapproval, Chacham Baruch said, "Many years ago, there was a man here in this synagogue who was known not to be particularly observant, but Chacham Yaakov Kassin allowed him to receive an aliyah. Rather than rejecting him, Chacham Yaakov decided it was best to welcome the man with love and friendship." Chacham Baruch continued, "That man was your father. You are observant today because your father was warmly welcomed and respected when he was not yet strictly religious." Jack E. Rahmey as based on the Torah teachings of Rabbi Amram Sananes

from the Artsroll book – "Reflections of the Maggid."





## TEFILLAS HADERECH

There are many who travel often and do not want to say the bracha of Tefillas Haderech on a daily basis because there may not be a chiyuv to say it if they travel in populated areas. There is an eitzah to say Tefillas Haderech in the Shemoneh Esrei in the bracha of Shema Koleinu right before they travel. In this way there is no problem of possibly saying a bracha L'vatata.

The following question arises when a person is not sure whether or not he will travel that day. There is a possibility that he might travel. May he add this tefillah in Shema Koleinu or should he not add a possible unnecessary tefillah in Shemoneh Esrei?

Reb Chaim Kanievsky responded to this question and said that when someone adds the tefillah in Shema Koleinu for safe travel he helps other travelers too; therefore, it is recommended to add in the tefillah even if one is not sure whether he will travel or not. Rabbi Yaakov Meir Stern explained Reb Chaim Kanievsky's reasoning; that since the tefillah is said in plural form and not in singular terms, the tefillah is effective for other travelers too. Rabbi Stern is of the opinion that one should add to the beginning of his addition in Shmoneh Esrei that it is conditional "im esa hayom", (if I will travel today.) This way, it will not appear as if the person who is davening is lying.

Many other Gedolim agreed with the psak of Reb Chaim Kanievsky including Rabbi Shammai Gross who added that this is the reason the tefillah is written in the future tense "shetolicheini l'shalom" (you should guide me peacefully.) In essence, this is proving that it is not a lie because even if he doesn't travel today, he will eventually travel at some point. Nevertheless, says Rabbi Shmuel Eliezer Stern, if one is sure he is not travelling on that day, one should not add the tefillah because it might be considered an unnecessary hefsek in Shmoneh Esrei.

This halacha would apply even if one is travelling for a mitzvah like meeting his Rebbe or collecting tzedaka despite the fact that we have a rule that "shluchei mitzvah einan nizokin" (people on a mission of mitzvah do not get hurt.) In the case of one traveling, the concept of "shachi-ach hezeika" (it is common place to get hurt) applies. Since it is commonplace for accidents to occur on the road, the mission of doing a mitzvah will not be enough protection because it is so prevalent. Therefore, one should make sure to say Tefillas Haderech while travelling or at the very least one should add it to Shema Koleinu in Shemoneh Esrei.

May everyone have safe travels.



### ראה אנכי וגו'. יש לפרש הפסוק ראה אנכי, תסתכל בעצמך **Re'eh anochi..take a good look at yourself**

Everyone has felt it.. The phantom ring of the cell phone.

It might be Shabbos or any time when you are sure that you're not carrying your phone with you, but yet you feel or hear a vibrating device, if only for a moment.

Or maybe you were somewhere without a phone, perhaps you forgot it or (Heaven forbid) lost it. Uh oh.. No phone.. can't entertain yourself digitally.. what are you to do with all this free time?

But alas.. Our time is not free..far from it. Our time is not even ours. We are slaves to the device.

The truth is we are uneasy and uncomfortable without our phone..

Amazing.. But easily explainable.

When you don't want to deal with your issues- distraction is king. If our generation has a credo , it must be- we cannot ever be alone with our thoughts, with ourselves.

To some of us- the idea of being alone with ourselves and not being able to "talk digitally with our friends" is horrifying, terrifying.

When did all this happen?

It's not only our phones.. Any distraction, anything that entertains us when we are "alone" It could be a husband or wife that works crazy long hours- or any other addictions R"L

They all have one common denominator- they help us run away from ourselves.

Now to be sure, recreation is necessary and healthy. All work and no play makes Yaakov a dull boy. To keep ourselves from burning out we must engage in healthy activities.

But the question here is.. And everyone knows it's about time we asked it..

Are we afraid to spend time with ourselves?

We have to work hard to truly confront our challenges, and living in this pampered generation has made us all weaker and infinitely less patient with ourselves and those around us.

Real growth only occurs when there is resistance, correction and discovery- when we change old habits- instead of constantly giving in to them.

As the Maharal observed, a seed which does not break, remaining whole and beautiful without cracking open.. cannot bring forth a tree or any growing matter.

We spend our valuable time running away from ourselves to swim in the pleasurable sea of technology. It's constant.. day and night.

We all have challenges to confront, pain to deal with.. Not everything is fine.. But we choose the narcotic of not knowing, not seeking and not caring, over the painful albeit fulfilling tour of our inner lives.

But we really can't be blamed- inner work is difficult. But can only be accomplished when we turn down the static of our technological "friends."

An action that is easier said than done.

None of this self-searching is new. The Alter of Slobodka was by all accounts, a master of the human psyche. Living in the last century, he devoted his life to helping others achieve growth through self-reflection, known popularly as the Mussar movement.

Let's hear a story about the Alter that demonstrates an amazing sense of pre-science foreshadowing the nisyonos of future generations.

R' Reuven was getting on in years.. Soon to turn 30, he was not yet an "alte bochur" but time was marching on. The Alter sensed that Reuven might not be taking life seriously, perhaps he had some demons to deal with and was refusing to confront them.

One afternoon the Alter told him that he should be at his home at 6:00 sharp that evening. The Rosh Yeshiva was in the habit of setting up dates at that time and he surmised that he would be meeting someone there for just such a purpose.

Reuven dressed up in his Shabbos finery and waited. 6, 7 and then 8 o'clock passed, as he waited in the living room of the Alter.

After making excuses in his mind for the lateness of his date, he entered the study of the Alter. "She did not come.. I waited over 2 hours, what should I do now.. No one has come to meet me."

The Alter looked at him, and in a most incisive way said- "I told you that there would be a meeting tonight, but I did not tell you who you would be meeting. I wanted that for once in your life you should meet yourself. But you were not up to the journey."

Good Shabbos!

May we merit to live our lives in a most real and honest way- taking the time to find out who we really are, not hiding behind our devices and our perceived identities. And may this honesty help us achieve both greatness in our relationships and growth in our spiritual challenges.

Translated by Rabbi Reich

# PARSHAS RE'EH

Can you figure out what each picture has to do with the parsha?



Rabbi Dani Staum

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## Re'eh - Parsha Pix - KEY

**Pig** – The Torah reviews the laws of what makes an animal kosher – it must have split hooves and chew its cud. The pig is the only animal that has split hooves but does not chew its cud – 14:8

**Stop thief** – The Torah discusses one who is sold as a slave to another Jew. Rashi explains that he was sold because he stole and didn't have the means to pay back. He was sold as a slave to compensate for his thievery – 15:12

**Ear against doorpost** – If the slave doesn't want to return to his family after six years, his ear is pierced with an awl, and he remains a slave until Yovel – 15:17

**V'samachta b'chagecha** – It is an obligation for one to be joyous during the tri-annual festivals of Pesach, Shavuot and Succos – 16:14

**Holding a sheep** – A sheep (or cattle) had to be brought to the Bais Hamikdash where it was offered as a Korban Pesach on the fourteenth of Nissan – 16:2

**Village on fire** – An *ir hanidachas* – a city found to be idol-worshippers must be completely obliterated – 13:16

**Family running** – When we left Egypt, we left in a hurry and our dough didn't have a chance to rise – 16:3 (see Rashi). Alternatively, it can refer to where the Torah commands us to not listen to our own family members, if they try to convince us to serve idolatry – 13:7.

**Spring** – Pesach must be observed in the spring. Rashi here writes that the Korban Omer, brought on the second day of Pesach, must be brought from the new crop, so the festival must take place in the spring – 16:1 (*In Shemos 13:4 Rashi writes that Hashem took our ancestors out of Egypt during the spring, because it is the most comfortable time of year to travel.*)

**Deer** – In the desert, the Jews were only allowed to eat meat when an individual brought a korban shelamim (peace offering) and were given the meat to eat. However, once the nation entered Eretz Yisroel they were allowed to slaughter an animal anywhere to enjoy its meat. The Torah states that the meat is permitted like that of the deer and the hart. (*Those two animals can never be brought as an offering*) – 12:15

## Rabbi Hillel of Paritsh zt"l

Rabbi Hillel of Paritsh used to spend a substantial part of every year traveling through the towns of the southern parts of Russia in order to arouse people to repentance and upkeeping Torah and Mitzvos wherever the need arose. He once arrived in a town where the Jewish tavernkeepers kept their businesses open on Shabbos. Reb Hillel was shocked to hear this, and invited them all to meet him. When he had explained to them what a serious matter this was they all undertook to conform to proper observance, but on one condition. There was a tavernkeeper whose turnover was the highest in town. If he would persuade that wealthy tavernkeeper, to do likewise, otherwise they would not be able to survive competition with him. The Tzaddik thereupon sent for that man once, twice and a third time but he ignored the invitation. Reb Hillel stayed on in the town for Shabbos. Shabbos morning the wealthy tavernkeeper suddenly suffered increasingly severe pains in the stomach, and his wife, fearing that they were brought on by the disrespect her husband had shown the Tzaddik, hastened to seek him out so that he should intercede on his behalf. While Reb Hillel was at the Shabbos dinner surrounded by a large company of Chassidim, she burst into the room, and with tears in her eyes implored the Rebbe to give her husband his blessing for a speedy recovery. The Tzaddik remained silent. His Chassidim were dismayed. "Rebbe, at least give the blessing that is traditional in such cases on Shabbos, 'It is Shabbos, one may not cry out; and healing will come soon!' " But Reb Hillel said not a word. The woman left bitterly disappointed, and her husband's pains grew worse. On Motzai Shabbos, the Tzaddik was sitting with his Chassidim at a table with hot drinks, in fulfillment of the Talmudic statement that hot beverages after the departure of Shabbos serve as a cure. In ran the same woman, weeping and wailing, begging the Tzaddik to have pity on her husband and to pray for him. Reb Hillel simply said: "It is Shabbos, when one may not cry out; healing will come soon." The Chassidim were amazed. On Shabbos itself the Tzaddik had said nothing and now, when the holy day was over, he said these words usually uttered only on Shabbos? Reb Hillel continued, "If Shabbos itself will no longer have cause to cry out against him, then healing will come soon! Go along and tell him that if he gives a solemn handshake in the presence of three witnesses that he will close his business on Shabbos, then he will be cured." Three Chassidim hastened to his bedside to convey the Rabbi's words and he earnestly gave his word of honor. His illness passed, and from then on all the taverns were closed on Shabbos. *Rabbi Dovid Caro's Inspired by a Story.*





# Rabbi Efrem Goldberg

## Awe is the feeling of being in the presence of greatness

The home of the great composer Ludwig van Beethoven has been preserved and serves as a museum in Bonn, Germany. One historical gem in the museum is the piano upon which Beethoven composed most of his renowned works. The piano is estimated to be worth more than \$50 million and is understandably roped off and out of the reach of the thousands of visitors who pass it by each day.

A group of students from Vassar College was once visiting the Beethoven museum. Matthew Kelly tells the story of how one of the students came to the room that held the piano and couldn't resist the temptation to ask a museum guard if she could play it for a moment. The guard allowed himself to be influenced by her generous tip and let the young woman beyond the ropes for a few moments. She sat at the famed piano and knocked out several bars of Moonlight Sonata. When she finished, her classmates applauded.

As she stepped back through the ropes, the young woman asked the guard, "I suppose over the years, all the great pianists that have come here have played the piano?" "No, miss," the guard replied. "In fact, just two years ago I was standing in this very place when Ignacy Paderewski visited the museum. He was accompanied by the director of the museum and the international press, who had all come in the hope that he would play the piano.

"When he entered the room he stood over there, where your friends are standing and gazed at the piano in silent contemplation for almost 15 minutes. The director of the museum then invited him to play the piano, but with tears welling in his eyes Paderewski declined, saying that he was not worthy even to touch it."

Non-human mammals get what we call goosebumps, the constriction of skin surrounding hair follicles, when they feel threatened or attacked. Only human beings get goosebumps for a different feeling: awe. Awe is the feeling of being in the presence of greatness, of being exposed to that which is transcendent or extraordinary. Paderewski was in a room with Beethoven's piano and was frozen with awe. The young student saw the piano and thought it would be cool to casually play it.

Researchers believe that we are living in a time of awe deprivation. Technological advances have made things once thought impossible not only real, but normal, expected, even mundane and unimpressive. We FaceTime with people on the other side of the globe without another thought, we have search engines that access millions of pages of information in nanoseconds, we instinctively use global positioning satellites to find the quickest route and avoid traffic. The result of the speed with which breakthrough, change, and advance happens leaves us struggling to be impressed with anything.

Calling everything "awesome," to reacting to everything by saying (or thinking) "eh." The by-products of being awe-deprived are increased arrogance, decreased empathy, greater challenge to find meaning and even failing health.

A Wall Street Journal article describes how current research shows that the capacity to feel awe makes people more empathetic, generous, kind and humble. The actual feeling of awe and the experiences that inspire it make us healthier, improve our relationships, and give more meaning to our lives. The author writes, "Awe is an emotional response to something vast, and it challenges and expands our way of seeing the world. It might be triggered by an encounter with nature, a religious experience, a concert or a political rally or sports event. We're not likely to find it on a treadmill at the gym."

She goes on to describe that some experienced awe at the birth of a child, others watching a meteor shower, others visiting the Pine Forest in California, and interestingly, others who found it awe-inspiring to work with homeless people and witness their resilience and kindness. Dr. Dacher Keltner from UC Berkeley found that feeling awe can help fight depression and can even help reduce inflammation in the body. Dr. Paul Piff from UC Irvine explained that "awe minimizes our individual identity and attunes us to things bigger than ourselves."

We have officially begun Elul and with it the countdown towards the Yamim Noraim, the Days of Awe. On Rosh Hashanah we will coronate God as King of the Universe and remind ourselves of His awesome omnipotence and omniscience. On Yom Kippur, we will be evaluated and judged to determine if we are fulfilling our role in His renewed kingdom and the purpose for which we were created. As described in U'nesaneh Tokef, these days are in fact, norah v'ayom, they are simply and literally awesome.

But we will only be moved by the awesomeness of these days if we still have the capacity for awe, reverence, and veneration. If everything is so utterly unimpressive, uninspiring, and ordinary, these days will be ritualistic and ceremonial, empty and devoid of meaning and transformation.

Rav Yitzchak Hutner z"tl explains that Amalek is the archrival of the Jewish people because their philosophy is the very antithesis of ours. When recounting Amalek's attack on the Jewish people, the Pasuk says, "Asher karcha baderech – they happened upon you." Amalek believes in mikreh, in chance, randomness and happenstance. They see nothing as chashuv, nothing as significant, meaningful, or worthy of awe. As a result, Amalek's attitude is to denigrate, to knock down, to destroy, to be cynical, and sarcastic. Amalek mocks and makes fun, they look at something or someone others are

in awe of and they seek to demolish, to downgrade, to vilify.

We, the Jewish people, are charged to live life with the opposite attitude and approach. Our mission is to live life with awe, to see ourselves as a small part of something much greater. Our charge is to see and create meaning and purpose, to lift up, to build, to admire, to revere, and to venerate that which is worthy and important in the world.

Rav Hutner describes that the battle between the attitude of Amalek and the attitude of the Torah is the battle between what he calls the ko'ach ha'chillul and the ko'ach ha'hillul. The ko'ach ha'chillul is the power of skepticism, the influence of that little voice inside each of us that, like Amalek, tries to get us to be cynical, to mock and belittle, rather than to respect and be filled with awe. The ko'ach ha'hillul is the capacity to praise, honor, identify and admire the beauty and the greatness which is sometimes beneath the surface.

Preparing for the Days of Awe includes working to defeat the Amalek inside us. It demands we weaken and eliminate the ko'ach ha'chillul, our tendency or inclination towards cynicism and skepticism, and strengthen and build up our capacity for ko'ach ha'hillul: to see that which is impressive, remarkable and praiseworthy in people, places, and things all around us.

Awe is not only the result of being in the presence of, or exposed to, something worthy of awe. Awe results from an openness, willingness, and interest to see greatness and be moved by it. My brother Judah pointed out to me that when Yaakov Avinu first encounters Har HaMoriah he is unmoved and in fact goes to sleep. Only after his dream and epiphany does he awaken with a sense of "Mah norah ha'makom ha'zeh, how awesome is this place?" Even a great person like Yaakov could encounter the holiest place in the world and at first find no meaning in it. Only with new insight and a changed attitude did he see beyond the ordinary stones and identify the place for what it truly was: norah, awesome.

The WSJ article suggests that to preserve and expand our capacity for awe, we must make an effort to have three awe experiences a week.

This Elul, look at something, study something, contemplate something, admire someone, experience something that makes you feel "Wow! That is awesome." "That is incredible." "That is humbling."

Albert Einstein is quoted as saying, "There are only two ways to live your life. One is as though nothing is a miracle, the other is as though everything is a miracle." As we prepare for the Days of Awe, let's choose to see everything as a miracle and be filled with awe as a result.

### UFARATZTA

#### ... B'TOCH SH'AR AVEILEI TZION V'YERUSHALAYIM

... I was saddened by the news of the passing of your mother, peace to her soul. I extend to you and all the bereaved family my sincere sympathy and the traditional expression of condolence — "Hamakom YnACHEM Eschem Besoch Sh'ar Aveilei Tziyon V'Yerushalayim".

... Linking the personal Aveilus of a Jew with the destruction of the Beis Hamikdash and Yerushalayim of old — is significant in many ways, like all matters of Torah. Only several points will be mentioned here briefly:

Firstly, the personal aveilus of a Jew is shared by the entire Jewish people, as the loss of the Beis Hamikdash and glory of Yerushalayim is shared by all Jews.

Secondly, just as it is certain that G-d will comfort all mourners for Tzion and Yerushalayim, in accordance with the many prophecies, ... so will the personal consolation be complete at the time of T'chiyas Hameisim ...

==== Letter from the Rebbe, 1976. [chabad.org/therebbe/letters](http://chabad.org/therebbe/letters)



# JOKES

## **THE JURY**

A man was on trial for murder and if convicted, would get the life imprisonment. His brother found out that a Chelmer man was on the jury and figured he would be the one to bribe. He told the Chelmer man that he would be paid \$10,000 if he could convince the rest of the jury to reduce the charge to manslaughter. The jury was out an entire week and returned with a verdict of manslaughter. After the trial, the brother went to the Chelmer man's house, told him what a great job he had done and paid him the \$10,000. The Chelmer man replied, "It wasn't easy to convince the rest of the jury to change the charge to manslaughter. They all wanted to let him off."

## **LOW BRIDGE**

A truck driver was driving along on the freeway. He passed a sign that said "low bridge ahead." Before he knew it, the bridge was right ahead of him and he could not avoid getting stuck under the bridge. Cars were backed up for miles. Finally, a police car pulled up. The cop got out of his car and walked around to the truck driver, put his hands on his hips and said, "Got stuck, huh?" The gutsy truck driver said, "No officer, I was delivering this bridge and ran out of gas!"

## **POSTAL MAIL**

I got a big envelope in the mail that had printed on the front, "Photographs: Do Not Bend." Underneath the mailman wrote, "Oh, yes they do."

## **A TRUE GENTLEMAN**

I gave up my seat to a blind person on the bus. And that's how I lost my job as a bus driver.

## **BEE INCONSPICUOUS**

Two bees ran into each other. The first bee asked the other how things were going. "Really bad," said the second bee. "The weather has been really wet and damp and there aren't any flowers or pollen, so I can't make any honey." "No problem," said the first bee. "Just fly

down five blocks and turn left. Keep going until you see all the cars. There's a Bar Mitzvah going on and there are all kinds of fresh flowers and fruit."

"Thanks for the tip," said the second bee, and he flew away.

A few hours later, the two bees ran into each other again. The first bee asked, "How'd it go?" "Great!" said the second bee. "It was everything you said it would be."

"Uh, what's that thing on your head?" asked the first bee.

"That's my yarmulke," said the second bee. "I didn't want them to think I was a wasp."

## **CORNY STUFF**

What do kids play when their friends are away for the day? Bored games.

What is fast, loud and crunchy? A rocket chip.

How does the ocean say hi? It waves!

Why did the soccer player take so long to eat dinner? Because he thought he couldn't use his hands.

What has ears but cannot hear? A cornfield.

What's a cat's favorite dessert? A bowl full of mice-cream.

Where did the music teacher leave her keys? In the piano!

What did the left eye say to the right eye? Between us, something smells!

What do you call a guy who's really loud? Mike.

Why do birds fly south in the winter? It's faster than walking!

What social event do spiders love to attend? Webdings.

Why is a football stadium always cold? It has lots of fans!

What did one math book say to the other? "I've got so many problems."

What do you call two bananas on the floor? Slippers.

Why did the chicken cross the playground? To get to the other slide.

How did Benjamin Franklin feel holding his kite when he discovered electricity? Shocked!

How much did the man sell his dead batteries for? Nothing, they were free of charge!

Why are basketball courts always wet? Because the players dribble.

How do billboards talk? Sign language.

What do you call a duck that gets good grades? A wise quacker.

What do you call a tired bull? A bulldozer.

## **THE CHINESE DOCTOR & THE LAWYER**

A Chinese Doctor can't find a job in a Hospital in the US, so he opens his own clinic and puts a sign outside 'GET TREATMENT FOR \$20 - IF NOT CURED GET BACK \$100.'

An American lawyer thinks this is a great opportunity to earn \$100 and goes to the clinic.

Lawyer: 'I have lost my sense of taste.'

Chinese: 'Nurse, bring medicine from box No. 22 and put 3 drops in patient's mouth.'

Lawyer: 'Ugh. this is kerosene.'

Chinese: 'Congrats, your sense of taste is restored. Give me \$20.'

The annoyed lawyer goes back after a few days to recover his money.

Lawyer: 'I have lost my memory. I cannot remember anything.'

Chinese: 'Nurse, bring medicine from box no. 22 and put 3 drops in his mouth.'

Lawyer (annoyed): 'This is kerosene. You gave this to me last time for restoring my taste.'

Chinese: 'Congrats. You got your memory back. Give me \$20.'

The fuming lawyer pays him, and then comes back a week later determined to get back \$100.

Lawyer: 'My eyesight has become very weak I can't see at all.'

Chinese: 'Well, I don't have any medicine for that, so take this \$100.'

Lawyer (staring at the note): 'But this is \$20, not \$100!!'

Chinese: 'Congrats, your eyesight is restored. Give me \$20'

## **A METAL DETECTOR**

I got my wife a metal detector as a present, but she didn't like it. Strange, as she always likes to dig up things from the past.

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## RABBI NACHUM SCHEINER

ROSH KOLLEL

### SHAATNEZ IN THE COVER OF THE BIMA

The We previously discussed that the paroches and anything which is kept in the aron can be made from shaatnez, but the cover of the bima cannot be made from shaatnez. According to the Taz it is forbidden to make the cover of the sefer torah out of shaatnez because of the concern that someone may warm his hands with it. According to the Be'er Eisek, since it has kedusha, one can make it from shaatnez, because there is no concern that someone would warm his hands with it. The nafka mina between them will be in regards to a cover of the sefer torah (the mantel). According to the Taz and Pri Megadim it is not allowed and according to the others it is allowed.

The Yam Shel Shlomo goes a step further and allows even the cover of the bima to be made from shaatnez (not like the ruling of the Rama). He writes emphatically that there is no reason to be concerned that someone will do an aveira and use the bima cover for personal use. And if we have someone who is doing it unlawfully, we do not have to go out of our way to try to help him.

The Aruch Hashulch, similarly asks on the Taz: Why should we be concerned that someone will make use of the covering of the bima, if it is tashmishei kedusha and forbidden to be used for personal benefit? The sefer Shemesh Tzedaka answers this question on the Taz and explains that we need to be concerned that people will do it without realizing that they are doing something wrong, and will have derived enjoyment from the shaatnez. And as far as the claim that it is unintentional, he answers that this is considered intentional because it is psik reisha, something that will definitely happen.

The Derech Emunah offers another solution to the above question on the Taz. He points to the Yerushalmi, which already raises this question. The Derech Emunah, then, suggests that since it is very hard to be careful about not deriving any benefit, it is considered as if they stipulated that one can derive benefit, as the Rama himself writes in regards to having personal benefit from various tashmishei kedusha. Once it is allowed, the concern that one will have enjoyment returns, and it should not be made form shaatnez.

Thus, we have a machlokes if one can make the mantel of the sefer torah or the cover of the bima from shaatnez. The Mishna Berura (147:10) follows the ruling of the Rama, based on the Taz and the Pri Megadim and does not allow anything that comes out of the aron to be made from shaatnez.

### TALLIS OR TEFILLIN BAG

Moving on to other areas, what is the halacha regarding a tallis or tefillin bag? Can one make it from shaatnez like the bima cover or would it not be allowed like a mantel for a sefer torah? The poskim write that a tallis bag can definitely not be made out of shaatnez. Since a tallis bag does not have any kedusha at all, there is a definite concern that one will have personal use. A tefillin bag, however, is tashmishei kedusha, and should depend on the aforementioned machlokes. The Pri Megadim and Mishna Berura add that same will apply to a tefillin bag. Although it does have the status of tashmishei kedusha, since it holds the tefillin, it is still forbidden just like the cover of the bima. However, according to the others, since we are not concerned that someone will have personal use it should be allowed.

### IN SHORT

There is a machlokes if the cover of the bima and the sefer torah (the mantel) or tefillin bag and can be made from shaatnez. The Mishna Berura rules that one should not. A tallis bag cannot be made out of shaatnez according to all opinions.

There is a kuntres of shiurim on the topic of shaatnez available. If you would like a copy of any of these shiurim, or for any comments and questions, please send an email to: RabbiScheiner@18forshay.com, or call 845 372 6618.

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

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FOR MORE INFORMATION AND TO JOIN THE KOLLEL, PLEASE CONTACT:

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# מעשיה הטובים מלווים אותה בכתר שם טוב לעולם שכולו טוב

IT IS WITH DEEP SORROW THAT THE RABBONIM,  
STAFF AND MISPALELIM OF BAIS MEDRASH OHR CHAIM OFFER  
THEIR HEARTFELT CONDOLENCES TO THE ENTIRE  
SCHEINER FAMILY ON THE LOSS OF

Rebbetzin **RAIZEL DEVORAH** (Shoshana)  
**SCHEINER** A"H

הרבנית רייזל דבורה (שושנה) בת ר' חיים שרגא ע"ה  
אשת חבר הרב הגאון רי ראובן זצ"ל

May she be a Mailetz Yosher for her children, grandchildren and her entire family,  
our whole community and the entirety of Klall Yisroel.

Rebbetzin Scheiner who spent her life as a true partner in the Torah of her husband  
Harav Reuvein Scheiner Zt"l and possessing an exceptional love of Eretz Yisroel  
and Klal Yisroel was an extraordinary person. She was the daughter of R' Chaim and  
Shaindel Lichtenstein and grew up in Williamsburg.

A noted mechaneches, she taught limudei kodesh in New Square, Bais Sara of Karlin  
Stolin and Bais Yaakov of Brooklyn. Mrs. Scheiner was involved in volunteer services at  
Maimonides Medical Center, where she visited several days a week for many years.

In addition to raising an amazing and remarkable family, the Scheiner home was  
always open to anyone who needed a warm meal, a listening ear, encouragement,  
inspiration or sound advice. This included a host of colorful and interesting characters  
who were not always welcomed elsewhere

זכתה המנוחה ע"ה והותירה אחריה דור ישרים מבורך, תלמידי חכמים ומזכי הרבים מקימי עולה של תורה,  
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ת.נ.צ.ב.ה.

Just so you should know...



בס"ד

30

DAYS UNTIL UMAN

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