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TUESDAY

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RABBI LANKRY

# DEAR KEHILLA,

## BET Haftorah Parashot Matot Masai

The prophet Yirmiyahu reprimands the Jewish people and reminds them, in the name of Hashem, of the abundant kindness they have received over the years. Hashem asks, "What wrong did your fathers find in Me that distanced them from Me and resulted in their following the empty practices of idolatry diminishing the Jews to nothingness? They didn't turn to Hashem who brought them up from Egypt and led them through the desolate dangerous desert." Hashem continues, "And I brought them to the fertile land of Israel to partake of its fruits and goodness. But they defiled My land and disgraced My inheritance." (Yirmiyahu 2:5) Hashem faults the Jewish nation for presently rejecting Him and resorting to

the shameful ways of idolatry. Yet, we discover that Hashem's reaction to all the above was one of concern and compassion. Hashem surprisingly declares, "Therefore I will continue to quarrel with you and even with your grandchildren." Hashem vows to send more prophets who will continue to show the people and their descendants the proper path. Although every attempt thus far had been unsuccessful, Hashem remains determined to help His people. Hashem refuses to reject them even after the numerous rejections the nation has shown Him.

The present leaders were not loyal to Hashem and didn't inspire the nation to repent and follow the proper path. Perhaps the next group of leaders would be more loyal and could successfully leave their imprint on the Jewish people. Although the Jews had reduced them-

selves to the point of emptiness and nothingness Hashem still cared about them with deep compassion. He wouldn't leave His people until every last avenue had been exhausted and it had been determined that there was literally no more hope for them.

This incredible degree of Hashem's compassion is explained in the verses immediately preceding this week's haftora. Hashem says, "I remember you for the kindness of your youth, the love of our initial relationship when you blindly followed Me in the desert." Even after all the offenses the Jewish people committed, Hashem still remembered His initial relationship with His people. Hashem never forgets those precious years where He enjoyed a perfect relationship with His people. Hashem actually longs for the opportunity of returning to that relationship and will do

virtually anything to restore things to their original perfection. This explains Hashem's persistence in sending prophets to the Jewish people attempting to persuade them to return. In truth, Hashem views the Jewish people from an entirely different perspective than their present rebellious state. Hashem sees them through a viewpoint of the past. True, now they are astray but Hashem sees in them in their righteous past. Regardless of where they stand at this point, Hashem views them as the devout people who followed Him blindly wherever they were led. Hashem therefore expresses His sincere desire that the present Jewish nation live up to His lofty image of them, the magnificent vision of the past. It's through this perspective that the Jewish people deserve every last chance to return to their glorious era.



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## EFRAYIM YUROWITZ

# SHABBOS ZMANIM

### EARLY MINYAN FRIDAY 1:40 & 3:30

CANDLE LIGHTING	8:11PM
MINCHA TENT	7:00PM
MINCHA/KABALAS SHABBOS 18 DOWNSTAIRS	7:30PM
SHKIYA	8:29PM
MINCHA 20 FORSHAY	8:10PM
SHACHRIS VASIKIN-DAF YOMI SHIUR	5:05AM
SHACHRIS	8:00AM
SHACHRIS YOUTH MINYAN 18	9:15AM
SHACHRIS	9:15AM
SHACHRIS 20 FORSHAY BAIS CHABAD	10:00AM
MINCHA	1:45PM & 6:00PM
PIRCHEI	2:00PM
DAF YOMI	6:20PM
PIRKEI AVOS 2	7:30PM
MINCHA SHALOSH SEUDOS	8:00PM
SHKIYA	8:28PM
MARRIV	9:08PM & 9:13PM

# WEEKDAY ZMANIM

SHACHRIS				
20 MINUTES BEFORE NEITZ				
S 5:16	M 5:17	T 5:18	W 5:19	T 5:20 F 5:20
MINCHA & MARIV				
12 MINUTES BEFORE PLAG				
S 6:42	M 6:42	T 6:41	W 6:41	T 6:40
MINCHA & MARIV				
12 MINUTES BEFORE SHKIA				
S 8:15	M 8:14	T 8:14	W 8:13	T 8:12
JULY 15 - JULY 20				
NEITZ IS 5:36- 5:40				
PELAG IS 6:54 PM - 6:52 PM				
SHKIA IS 8:27 PM - 8:24 PM				
MAGEN AVRAHAM				
8:43 AM - 8:46 AM				
GRA- BAAL HATANYA				
9:19 AM - 9:22 AM				

# SHABBOS WEATHER

FRIDAY 81° ☀

SHABBOS DAY 78° ☁

# WEEKDAY MINYANIM

שחרית		מנחה ומערב	
כותרת	20 Forshay	12 MIN. מערב	18
6:15AM	18 Forshay & Mon-Fri	12 MIN. מערב	18Tent
7:00	18 ↓	AT שוקיעה	20 Tent
7:30	18 Tent	20 MIN. מערב	18Tent
8:00	18 ↓	50 MIN. מערב	18Tent
8:30	18 Tent		
9:00	18 ↓		
9:30	18 Tent		
10:00	18 ↓		
10:30	18 Tent		
11:00	18 ↓		
מנחה 18↓		מערב	
1:30PM		פולג	18 ↓
2:00		שוקיעה	18 Tent
2:30		10 MIN. מערב	18Tent
3:00		30 MIN. מערב	18Tent
3:30		60 MIN. מערב	18Tent
4:00		8:30	18 Tent
4:30		9:00	18 Tent
5:00		9:15	18 Tent
5:30		9:30	18 Tent
6:00		9:45	18 ↓
6:30	18 Tent	10:00	
7:00	18 Tent	10:15	
7:30		10:30	
8:00		10:45	
		11:00	
		11:15	
		11:30	
		11:45	
		12:00	
		12:45	

# BLUEBERRY HILL ZMANIM

EREV SHABBOS PLAG MINYAN 30 Dr. Frank Rd. Entrance on Humbert

MINCHA	6:35	PLAG	6:55
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RABBI COREN

### ***Matos and the Three Weeks - The Battle of Kedusha and Tumah***

While learning the Parsha with my chavrusa and reviewing just simple Chumash and Rashi, we noticed a fascinating theme that hovers below the surface of the pesukim and we uncovered a very strong message for the Jewish people.

Our current discussion will also relate to a very interesting question that a God-fearing Jew posed to me this past Shabbos afternoon. He started out by telling me that after the Shabbos meal his wife noticed that the wine that they had been drinking didn't have a hechser. Of course they were startled by the revelation but at this point there was nothing to do other than accept upon themselves to be more careful in the future when purchasing wine. But the wife, being a yiddisher mama, had an additional concern: she was about to nurse her baby and she since she felt that whatever food she eats and drinks converts into the milk she gives her child it might in fact be harmful to continue nursing him. She found herself with quite a dilemma. Should she pump milk on Shabbos if she is able to get herself a manual or even electric pump that a non-Jew could connect? What other choices were there? To add to the drama, it turned out that a well-meaning guest at the Shabbat table was familiar with this question and he declared that there was no problem whatsoever. Where does it say that one cannot feed a baby if something not kosher has been eaten? The guest also stressed that giving the baby formula instead of mother's milk was not a good idea at all. (It's interesting to note that the Chazon Ish was quite lenient with

regard to nursing ladies when it came to fast days because of this reasoning—i.e. that nursing is so important for the baby.) The couple was unsure what to do.

I gave the husband advice based on what I thought would be the best direction to take and then I showed the guest that there actually is a real source in Halacha-- in Siman 81 of Yore Dea in the Rama-- that one who eats non-kosher food should not feed a baby. Rather the husband should hire another nursing lady to nurse the child. This is true even if the woman eating the non-kosher food had been advised to do so because of medical concerns. The reason provided is connected to the concept of Timtum Halev-- the blockage within the body that may be caused by ingesting non-kosher food. (See Rav Pealim regarding eating something not kosher when one relied on a reliable kashrus.)

I also had a call concerning a related issue this week about a wife whose ex-husband was feeding his children non-kosher meat. She made sure that they didn't add any cheese at the same time but unfortunately, she just doesn't realize the significance of this Halacha.

How does all of the above connect to the Parsha? The Parsha begins with Nedarim-vows. The message behind vows is that a Jew has the ability to transform a mundane object into a holy object when that object has been consecrated. Failure to do this can be punishable by lashes. This is an incredible gift and it teaches us how powerful our mouths can be. Who else knew about this power? Bilaam. In fact his plan was to fight the Jews with his mouth by cursing us.

***Good Shabbos***



It says in last weeks parsha ובני קרח לא מתו Rash הם היו בעצה תחלה

This itself is reason for them to die. However Rashi points out "ובשעת" מחלוקת הרהרו תשובה בלבם

Wow, in the "midst" of the מחלוקת they changed, that's amazing, you can bet this alone keeps them alive!

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## PARSHA SNAPSHOT

LAZER SCHEINER

## MATTOS & MASSEI

40 years in the desert are drawing to a close. Miriam and Aharon have passed on, and Yehoshua has been appointed as the successor. In these last two portions of Sefer Bamidbar, Mattoth – Massey, Hashem begins to wrap things up. Pay attention to the laws selected to end the 4th Sefer.

The laws of personal vows are detailed and Moshe is instructed to “take revenge” against Midian. In the battle, both Balak and Bilaam are killed.

In the aftermath of the war, Moshe instructs the soldiers regarding the applicable laws of Tumah – impurity, and deals with the division of the booty between the soldiers, community, and the Mishkan.

Note verses 22 and 23 which teach us the laws of how to make kosher our vessels, and the Torah requirement for metal vessels made by a non-Jew or purchased from a non-Jew to be immersed in a mikvah before being used. (the Rabbis extended this law to included glassware)

In appreciation for the fact that not a single soldier was lost in battle, the Generals and Captains donate their personal percentage of the captured gold to the Mishkan. The total weight of the donated gold weighed 837.5 lbs.

Moshe is approached by the tribes of Reuven, Gad, and 1/2 of Menashe to acquire the Trans-Jordan territories captured from Sichon and Og. Moshe first treats their petition with suspicion; however, an agreement is reached between the 2 1/2 tribes and Moshe: Trans-Jordan in exchange for manning the front lines in the campaign to take Eretz Yisroel.

Moshe instructs the Bnai Yisroel to clear out the Land from all negative influences, and sets the Biblical boundaries of the Land.

New leaders are appointed to oversee the division of the Land, and the 48 Levitical cities, including the 6 Cities of Refuge, are mandated.

The laws regarding the inadvertent murderer are detailed, and the prohibition against marrying outside one’s tribe is established. This prohibition was only for the generation that occupied the Land.

**Parshat Masei** opens by summarizing the entire route traveled by the Jewish people over their forty years in the desert, beginning with their exodus from Egypt and concluding with their arrival at the banks of the Jordan River. After commanding the people to drive out all of the Holy Land’s inhabitants, the Torah delineates the exact boundaries of the land of Israel. Since the Levites would not be receiving a regular portion, special cities were to be set aside for them, some of which would also serve as cities of refuge for accidental murderers. In some cases, somebody who unintentionally killed another person would flee to one of these cities of refuge to seek sanctuary and avoid retribution from a close relative of the victim, and he would be required to remain there until the death of the present Kohen Gadol. After setting the guidelines for the various categories of murder, the book of Numbers concludes with further information regarding the daughters of Tzaphchad and the laws of inheritance.



RABBI BERACH STEINFELD

## VOWING

In the beginning of Parshas Mattos, Perek lamed, posuk gimmel the Torah tells us that one should keep his word and not desecrate his vows. The Shach brings a remez from the words “lo yachel devaro kechol” that teaches us that on Erev Rosh Hashana one

should do hataras nedarim since the last letter of each word spells out “Elul.”

Do women have an obligation to do hataras nedarim or not? If not, why would women be exempt since they have the mitzvah of keeping their word the same way a man does?

The Halichos Shlome says the minhag is that women do not do hataras nedarim on Erev Rosh Hashana. The Teshuvos Vehanhagos chelek alef, siman shin lamed heh writes that he always wondered why women do not do hataras nedarim especially since we also nullify vows for the future. He answers that this is so since in Shulchan Aruch Yoreh Deah, siman resh lamed daled, seif nun vov it says that if there is a Bais Din that is already convened the husband can be a shaliach for his wife for hataras nedarim. When the husband does hataras nedarim for himself he is also acting as an emissary for his wife. The problem with this is that when the husband says his nusachand Bais Din responds, it is all said in lashon yachid (singular form) so it would seem like the wife is not included. The answer to this is that the women are included in the Kol Nidrei that we say on Yom Kippur.

The reason why women don’t do hataras nedarim is based on Rabbi Akiva Eiger in Yoreh Deah, siman resh chof ches, seif koton gimmel that says that women are not kosher to part of a Bais Din to be mattir neder. The woman would therefore have to appear in front of three men and that would be lacking in tzniyus, so we rely on the Kol Nidrei from Yom Kippur for this.

Let us hope that Hashem keeps his vow of redeeming us and may it happen speedily in our day.

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RECITING  
SH'HECHEY-  
ANU  
DURING  
"THE THREE  
WEEKS"

What is the halacha regarding the recital of She'hecheyanu on Shabbas during "The Three Weeks"? This is a question for every year, and in particular when Shiva Asar B'Tamuz falls on Shabbos. In order to address this question, we need to step back for a moment and understand the rules and regulations of reciting She'hecheyanu during "The Three Weeks."

The Shulchan Aruch writes that one should not recite She'hecheyanu during the Three Weeks. The Gra, on the other hand maintains that one may recite She'hecheyanu. The Taz agrees with the Shulchan Aruch, not to recite She'hecheyanu, but does allow reciting it on Shabbos. The Mishna Berura follows this middle path.

**RECITING SHE'HECHEYANU ON SHIVA ASAR B'TAMUZ WHICH IS SHABBOS**

What is the halacha in regards to the Shabbos of Shiva Asar B'Tamuz? In other words: In a year that Shiva Asar B'Tamuz is Shabbos, when do "The Three Weeks," begin? Do they begin on Shabbos, or is it also pushed off – together with the fast – until Sunday?

In regards to the question of She'hecheyanu, it may also depend on the reason for not reciting She'hecheyanu.

The simple reason for not reciting She'hecheyanu is because it is period of mourning, and not appropriate to recite the brocha. If so, we would need to clarify when the period of mourning begins. Does the aveilus start on Shabbos, or if it is also pushed off until Sunday. If the aveilus starts on Shabbos, then one should not recite She'hecheyanu on that Shabbos. However, if the aveilus only starts

after Shabbos, then there would be no problem with reciting She'hecheyanu on that Shabbos.

The Eliyahu Raba (649:2) raises the following question: Why is it that there is no special Haftora for the Shabbos of Shiva Asar B'Tamuz? Why should we not read something in connection to "The Three Weeks," as we do for the following three weeks? He answers that the mourning of "The Three Weeks" does not begin until after that Shabbos, deeming it unnecessary to read something about "The Three Weeks." We see that he is of the opinion that the mourning does not begin until after Shabbos.

Based on this understanding, one would be allowed to recite She'hecheyanu on the Shabbos of Shiva Asar B'Tamuz.

The same notion is brought in the poskim in regards to the singing of a "Sad Lecha Dodi." There was a custom in some communities to use a sad melody for Lecha Dodi during "The Three Weeks". The question was asked if this should apply to the Lecha Dodi sung, when ushering in the Shabbos of Shiva Asar B'Tamuz. The poskim answer, based on the above, that it would not. Since "The Three Weeks" did not yet begin, it would not be appropriate to use a sad melody.

The Magen Avraham (551:42), however, explains that the reason for not reciting She'hecheyanu is not because of aveilus. He writes that we do not find a prohibition for an aveil to recite She'hecheyanu. Rather, he explains, that it is because it is not appropriate to thank Hashem that we have reached such a time period. The Magen Avraham adds that on the Shabbos of Shiva Asar B'Tamuz all should agree that it is allowed. Seemingly, he holds that the since the mourning of "The Three

Weeks" did not yet begin, the time period of punishments has not arrived yet either.

The Yaavetz, however, takes issue with the ruling of the Magen Avraham and opines that one should not recite She'hecheyanu on the Shabbos of Shiva Asar B'Tamuz. The Chida rules the same.

In fact, the Yaavetz adds that one should not recite She'hecheyanu on Shabbos, during "The Three Weeks" and certainly not on the Shabbos of Shiva Asar B'Tamuz. The reason that it should be more stringent than the other Shabbasos can be based on the words of the Sdei Chemed. He writes that, even though we don't fast when it falls on Shabbos, but that day of Shiva Asar B'Tamuz is when so many bad things happened and is considered a bitter day, making it inappropriate to recite She'hecheyanu.

However, this whole discussion is in regards to Shabbos day. As far as Friday night is concerned, that would depend on the machlokes between the Igros Moshe and the Chida. According to the Igros Moshe, one would be allowed to recite She'hecheyanu on Friday night, since he always allows its recital on the night of Shiva Asar B'Tamuz. However, according to the Chida, one would not be allowed to recite She'hecheyanu on Friday night.

**IN CONCLUSION**

In regards to reciting She'hecheyanu on the Shabbos of Shiva Asar B'Tamuz there are three opinions: The Magen Avraham holds that one can recite She'hecheyanu, the Yaavetz and the Chida rule that one should not. And according to the Igros Moshe, at night one can recite She'hecheyanu, but not at day.

Wishing you a Wonderful Shabbos,

*Rabbi Nachum Scheiner*



## TWO ROADS DIVERGED IN THE WOOD OF JEWISH HISTORY

### TWO ERRORS WE HAVE MADE IN TRYING TO BRIDGE THE OLD AND THE NEW



"Moshe wrote their departures according to their journeys ... and these were their journeys according to their departures." -- Numbers 33:2, this week's Torah portion.

"While the reasonable man adapts himself to the world, the unreasonable one persists in trying to adapt the world to himself. Therefore, all progress depends on the unreasonable man." -- George Bernard Shaw

The concluding portion of the Book of Numbers (Maasei), read this week the world over, begins by offering a summation of the Israelites' forty-year journey through the wilderness, as they ventured toward the Promise Land. This odyssey across the Sinai Peninsula was comprised of forty-two segments, ultimately leading the young nation along the eastern coast of the Jordan River as they prepared to enter the Land of Canaan through the city of Jericho.

The Bible, before documenting the specific route of their journey, notes that "Moshe wrote their departures according to their journeys... and these were their journeys according to their departures."

This diction is as strange as it is perplexing. Three questions come to mind.

First, what is the actual meaning of "departures according to their journeys," and "journeys according to their departures?"

Second, why is the verse redundant? What is the difference between "departures according to their journeys," and "journeys according to their departures?"

Third, why does the Torah flip the sequence of terms, first mentioning "departures" followed by "journeys," and then in the second half of the verse switching the order, referring first to "journeys" and then to "departures?"

Here we shall discover how these slight "errors" capture timeless truths of history and identity.

**Past & Future**

Two divergent roads define the voyage of Jewish history. There are the Jews who ascribe to the "departure" paradigm, and the Jews who embrace the "journey" paradigm.

The "journeying" Jews focus on the constant changes in history: the fluctuating trends, the cultural developments, the novel inventions, and the newly discovered wisdom. These Jews are sensitive to the winds of progression, to the alterations in the human climate, and to the opportunities and challenges that lay ahead. They aspire to define Judaism – or a philosophy of life -- that would be relevant to the contemporary conversation of humanity in its journey toward its own self-defined "promised land."

Yet, in their zeal to embrace the future, they often abandon the past. In their passion to remain relevant today, they forfeit the power of yesteryear. In their yearning to capture the individual "your," they neglect the depth of the "yore." In their ambition to grow tall, they detach from the roots that have given them their original sap.

"By the time a man realizes that maybe his father was right, he usually has a son who thinks he's wrong," Charles Wadsworth once said. The youth, fresh in spirit, creative in ideas, often seeks to chart a new path, to take the road never traveled by. There is something monotonous about traveling in the footsteps of your ancestors, and there is something intoxicating about developing a path you can call your own.

In many ways, it was this perspective which gave birth to the contemporary Jewish world. As the winds of modernity swept Europe, as enlightenment and emancipation cast its glow on a downtrodden nation in the 18th century, millions of Jews felt that clinging to the life style and traditions of their ancestors would impede their bright journey to a new world order. In the process, they bid farewell to the old to embrace the new; they said goodbye to the yore to embrace the "your."

As we know today, their good intentions were met with profound disappointment. On one hand, enlightenment in Europe and socialism in Russia turned against the Jews, and on the other hand, the descendants of the Jews who embraced them have been lost to our people. In their passion to journey ahead, to revolutionize the past, they failed to realize the power of eternity imbedded in their tradition and faith.

Then there are the "departure" Jews – those who are always looking back to the past, to their point of departure. Their primary focus is on the unchangeable truths of history. Life, in their vision, is not linear, but cyclical. Tradition, ritual, custom, law, faith do not change just because Voltaire gave us Enlightenment, Nietzsche taught us about will, Tocqueville explained to us democracy, Freud uncovered the subconscious, and Barak Obama called for change. "What was good for my great-grandfather is good for me," these Jews rooted in tradition exclaim.

Yet in their attempt to hold on to the sacred past, they often stifle the ability to utilize and actualize the new energy of today, to discern the voice of G-d not only in the ancient, but also in the present, not only in the world that was, but also in the world that is. In their hope to continue the chain of history by adding their identically matching link, they fail to create space for freshness, for creativity, for authentic self-expression. In their genuine zeal to protect the "piano" of Judaism, they scoff at any new composition, failing to realize that the very same piano keys allow for infinite compositions. The word of G-d, articulated in the Torah, can and must serve as a blueprint for the challenges of today, not only for the dialogue of the past.

### **The Tree & the Roots**

So "Moshe wrote their departures according to their journeys ... and these were their journeys according to their departures." The majesty and magic of Jewish history, the Bible is intimating to us, is based on the synthesis between "departures" and "journeys." The departures – the points of reference that have always defined Judaism – ought to serve as catalysts for the journeys of the future, invigorating growth and inspiring expansiveness. Conversely, the journeys toward new horizons ought to be "according to their departures," founded and inspired on the timeless values of our faith and our Torah.

Just as Moshe wrote the first chapter of Jewish history, we all are summoned to write our own. Let the tree grow taller and taller, but let it never fail its roots. Rather, let the roots exclaim, "Look how beautiful and tall my tree has grown."

\*My thanks to Rabbi Shmuel Kuperman who shared the nucleus of this idea with me, as he heard from Rabbi Israel Meir Lau. Thank you to Yaakov Shlomo for his assistance in writing this essay.



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PARSHAS MATOS-MASEI

GIVING MEANING TO OUR JOURNEYS  
ויכתוב משה את מוצאיהם למסעיהם  
על פי ד'

**And Moshe Rabbeinu chronicled the journeys of Bnei Yisroel as they were led by Hashem.**

The Vorka Rov TZ"l brings a most powerful thought from the Baal Shem Tov - just as the journeys of Bnei Yisroel were written up by Moshe to become Torah, a similar occurrence will happen at the end of days. Eliyahu Hanavi will chronicle the journey of every single Jew.

Time marches on, but we all need help stopping the treadmill to take a moment to make sense of the patterns of our lives. Our seemingly mundane actions are important. If we look closely we can see Heavenly hints, urging us on... encouraging us, and yes, forcing us to take a second look at our behaviors.

The Chofetz Chaim told us to take heed and learn that with the advent of the telephone; we can now all see; that what is said here, can be heard up in the heavens. The trains teach us that every moment does indeed matter and a telegraph informs us that every word gets counted.

If we take an honest look at our lives today, we can see how important the phone has become to us. We must answer it when it rings, G-d help us, if we don't service our texts, email, whats apps, instagrams..etc.. its never ending. But still we happily carry it around with us.. Always.

If we ever thought the concept of Shivisi Lashem Kenegdi Tomid (keeping Hashem with us constantly), was unachievable.. the cellphone proves us wrong. We are bound to our phones..(tamid) always. With the ill effects of the phone and the internet, one might call it a Korban Tamid.

Now comes the GPS (or Waze). A wife was astonished at how her husband listens faithfully to whatever directions the woman in the device gives him without a second thought, no arguments no snide remarks. Imagine, she thought to herself, if I were to make a suggestion..where to turn, which route to take.. how ruffled and annoyed he would become.

This bothered her to no end, but she decided to relax and observe. Perhaps she could figure out the magic of the GPS.

What she saw and heard taught her some invaluable lessons in relationships.

She reflected on the manner of the GPS. It speaks to my husband calmly and without emotion. When he makes a wrong turn there is no remark.."where are you going?!" no condescending comment.. Instead all he hears is a simple statement, "recalculating". Everyone makes mistakes...just start fresh.

After a longer than usual journey, because of some inevitable driving errors, the GPS does not say Baruch Hashem we are finally here, it's about time..! But merely celebrates with an encouraging, positive statement.. "You have arrived at your destination!"

Pondering these three points can help improve all of our relationships- with our spouses, siblings, children and friends.

Talk softly, give encouragement and support them no matter what happens and most importantly- view all situations positively.. no one ever learned to change through negativity.

In the three weeks leading up to Tisha B'av, we are urged to change our relationships for the better. Let us take heed and try our best to communicate with calmness, love, understanding and with a positive, joyful outlook. Our children will grow up with less emotional baggage, our spouses will be thankful and respond in kind, paving the way to stronger and more vital, caring relationships.

In the larger social sphere, our friends will pass on our positivity in a way that could truly change all of our lives, finally bringing Moshiach to a world desperately in need of his arrival.

GOOD SHABBOS!

THE REAL STORY

Rabbi Eliezer Krohn

For Yossi, who lived in the city and anxiously wished he could spend one Shabbos in camp in the country, his dream finally came true. He was granted permission to join the camp and experience an exciting and refreshing weekend filled with peer comradery.

As Friday night rolled along, the boys gathered together to daven. Following davening, everyone began making their way around and wishing the rabbis positioned up front a good Shabbos. Everyone except one boy. When Yossi took note of how all the boys,

including himself, were standing in line to greet the rebbeim except this one boy, he was discernably disturbed. Why was he the exception?

Yossi was only more bothered when he looked closer and noticed the boy's posture. He was standing off to the side, leaning back on his shtender, looking all nice and comfortable. Yet not only that, but his hat was casually perched towards the back of his head, with a nicely combed lock of hair extending down his forehead. Yossi did not wish to approach the boy and offset him, though he curiously wished to find out just exactly who this boy was. Why in fact was he not following all the other boys in line?

Turning to his friend, Yossi

quietly asked, "Who is that boy over there? Why is he the only one not wishing the rebbeim a good Shabbos?"

Yossi's friend looked back. He knew exactly why the boy was staying put where he was. "Yossi, I am sorry to tell you, but this boy is sick with a terminal illness. You see, everyone is going around to the rebbeim, but this boy doesn't have the strength to do so. In fact, he is even too weak to stand up straight without leaning back on his shtender. And you see his hat situated on his head? That is because he is losing all his hair towards the back of his head. Since he still has hair in the front, he purposely never cuts the hair there, and makes sure to place his hat in such a

way that it covers the back of his head but keeps the front in view. Now, I think, you understand why he is acting the way he is."

We sometimes look at a person and make out a certain picture, formulating our own thoughts and conclusions about them. But then we are shown the real picture, and we realize that we were far off the mark. The person is not necessarily experiencing pleasure, but is suffering in pain. We can never be too quick to judge, because in fact all we see is all we see. Instead of jumping to scrutinize, we would wise to jump and sympathize.



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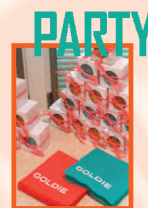
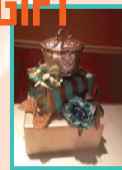
This year we have two Arvei Shabbosos during the Nine Days.

The first occurs on Rosh Chodesh Av and the second is the one which falls on Erev Tisha B'Av.

On the first Erev Shabbos, for one who always honors the Shabbos by bathing on Erev Shabbos, the mitzvah of kovod Shabbos overrides the restrictions of the Nine Days and one may wash his whole body in hot water (Mishna

Berura 551:89) and use soap (see Dirshu MB, Beurim 551:104 in the name of Rav Shlomo Zalman Aurbach, zt"l) even when not required for hygienic purposes.

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# My Dear Son

Rabbi YY Jacobson

One Friday afternoon, following the Vietnam War, an American boy who had served on the front lines called his father living in San Francisco, California. "Dad," the boy said catching his breath, "I am coming home this Monday. I will see you soon." As anyone could imagine, the boy's father was overjoyed to hear the news. The father hadn't seen his son since the start of the war and was aware that perhaps that would be the last time, but now that would all change. He would finally return home.

"But Dad," added the boy, "I have just one thing to share with you. In my platoon, there is another boy who I befriended and became very close to. We accompanied each other through the thicket of battle, and stood by each other's side throughout it all. Unfortunately, he stepped on a mine and lost both of his legs and an arm. He was left immobile and unable to continue fighting. As of now, he has no family and nobody who can take him in. I would therefore like to bring him home. I will be able to take care of him and provide him with the love and nurturing care he would otherwise have received from his own family. He needs the warmth of a home. And trust me Daddy, his personality is extraordinary. You will love him."

After the father carefully listened to his son's request, he thought for a moment. And then he said, "I understand what you are saying, but our home is not really made for such a boy. He served the country, and the government will take responsibility for him. They will find a home for him where all his needs will be taken care of. You of course can visit him, but our house is not a place for him to live." The son remained silent for a moment, after which he reiterated, "Daddy, I promise that you and mom will fall in love with him."

But the father wouldn't hear of it. "My son, I'll be honest with. If you bring this boy home, we will act nicely to him and treat him with respect. But deep down, he is not going to feel like our son. And even if he were our son, given his current conditions, we wouldn't accept him into our home. We are going to resent having to deal with him and care for all his needs. He is going to be a burden and take away from our serenity. Let's not start that relationship. I would suggest that you find another home for him."

Upon hearing his father's decision, the son politely said that he understood and bid him goodbye.

Sunday night. The phone rang in the house of the father and mother. It was the police. "Sir, a young soldier who just returned from Vietnam took his life the other day. His body is currently residing in the morgue. They need someone to identify him. It seems that he is family."

Without delay, the father rushed to the morgue. As soon as he arrived, the police admitted him into the room where the body was held, and removed the sheet covering the boy. And then the father saw.

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There lay his son – missing an arm and both his legs.

And then the father realized. His son's "best friend" was not his best friend; it was his own very son. The "boy" his son wished to bring home was none other than himself.

Our Sages teach, "Do not judge a person until you arrive in his place." Yet the Sfas Emes adds just a few more words, "And to his place you will never arrive." We will never be able to understand the full scope of another person's world and what they are expe-

riencing. But what we can do is be ready to accept the person for who they are. Love is not about loving our version of our child, spouse or friend; it is about loving them exactly the way they are. And when we do so, we can begin to hope that we will all develop into wholesome and beloved individuals. We will be proud to lead lives in our own unique way and flourish as beautiful children of Hashem exactly the way He created us.

# JOKES

## Quiet Please

Every ten years, the monks in the monastery are allowed to break their vow of silence to speak two words. Ten years go by and it's one monk's first chance. He thinks for a second before saying, "Food bad."

Ten years later, he says, "Bed hard."

It's the big day, a decade later. He gives the head monk a long stare and says, "I quit."

"I'm not surprised," the head monk says. "You've been complaining ever since you got here"

## Stereotyping

A ventriloquist is performing with his dummy on his lap. He's telling a Chelm joke portraying people from Chelm as less than intelligent.. An indignant Chelmer stands up "What gives you the right to stereotype people from Chelm that way?" he demands. "What does the city where I live have to do with my worth as a human being?" Embarrassed, the ventriloquist begins to stammer out an apology. "You keep out of this!" he yells. "I'm talking to that little jerk on your knee!"

## Fast Car

A citizen of Chelm bought the fastest and newest car ever created. He entered the car and turned on the radio; He heard: "This Is London!"

The Chelmer said: WOW this thing is FAST!

## The English Language

A Polish man married a Canadian girl after he had been in Canada a year or so, and although his English was far from perfect, the couple got on very well. One day, though, he rushed into a lawyer's office and asked if he could arrange a divorce for him, "Very quick!" The lawyer explained that the speed of getting a divorce would depend on the circumstances, and asked these questions:

LAWYER: "Have you any grounds?"

POLE: "An acre and half, and a nice 3 bedroom house."

LAWYER: "No, I mean what is the foundation of the case?"

POLE: "It is made of concrete, bricks & mortar."

LAWYER: "Does either of you have a real grudge?"

POLE: "No, we have a carport and don't need a grudge."

LAWYER: do you get along well with your wife

POLE: "We have faucet in kitchen no need well"

LAWYER: "No, I mean does your wife beat you up?"

POLE: "No, I'm always up before her."

LAWYER: "Why do you want this divorce?"

POLE: "She going to kill me!"

LAWYER: "What makes you think that?"

POLE: "I got proof."

LAWYER: "What kind of proof?"

POLE: "She going to poison me. She buy bottle at drug store and I read label. It say Polish Remover."

Fact: Five out of six people agree that Russian roulette is safe

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~Night Kolloel~

# RABBI NACHUM SCHEINER

## ***Tzitzis and shaatnez Part II – Why Chazal forbade wearing Tzitzis with Shaatnez***

As mentioned previously, the Torah allows wearing shaatnez in a garment of linen, in order to fulfill the mitzvah of techeiles, which requires having wool. However, the Chachamim were concerned that one may come to transgress the issur of shaatnez and did not allow wearing tzitzis which contains shaatnez.

## ***Reason 1 – because of ksus layala (night clothing)***

The Gemara (Menachos 40a, Shabbos 25b) tells us that there is a concern that if one wears shaatnez in his tzitzis, he may wear it in a night garment, as well, where there is no mitzvah, and he would thus be transgressing the issur of shaatnez without fulfilling any mitzvah, which is obviously forbidden.

In order to understand this properly, we need to discuss for a moment the meaning of a night garment, which does not have a mitzvah of tzitzis. There is a machlokes rishonim as to what night garment the Gemara is referring to that is not required to have tzitzis. The Rambam (3:7) rules that it is a time-sensitive mitzvah; during the day one must have tzitzis on his four-cornered garment, but not at night. The Rosh, however, holds that it is not dependent on the time of the day; rather it depends on the type of clothing. Clothing usually worn during the day, must have tzitzis even when worn at night. On the other hand, clothing usually worn during the nighttime (such as pajamas), do not need tzitzis, even when worn during the day.

According to the Rambam – that it depends on the time of the day – the concern is obvious. As soon as nightfall arrives, the very garment that one was wearing will become problematic, so we can

understand that there should be a concern that one may not take it off at the correct time, thereby transgressing the issur of shaatnez. However, according to the Rosh this would not be a concern, since the day-time garment remains required to have tzitzis at night, as well. According to the Rosh, however, the garment which he is wearing for tzitzis always has a mitzvah, even at night. We would, therefore, have to explain that the concern was that one may mistakenly think that he can wear a night garment, as well, with shaatnez, as long as he puts in tzitzis. Where in truth, there is no mitzvah, and he would therefore be transgressing the issur of shaatnez, without the performance of the mitzvah of tzitzis to allow it.

## ***In conclusion***

Although the Torah allows wearing shaatnez in a garment of linen, in order to fulfill the mitzvah of techeiles, the Chachamim said that one should not wear such a garment. The Chachamim were concerned that one may come to transgress the issur of shaatnez and did not allow wearing tzitzis which contains shaatnez.

## ***COMMUNITY KOLLEL NEWS:***

The Night Kolloel is finishing the halachos of shaatnez and is now doing a chazara on these intricate halachos until the end of the zman.

The Night Kolloel would like to welcome our new members, Yudi Hertzberg, Dovi Choitosky, Mordechai Illowitz, and Shragi Blitzstein. Their presence is already enhancing the kolloel!

Ohr Chaim Community Learning Center, in conjunction with our Yarchei Kallah, hosted a Legal

Holiday Shiur, which took place on Wednesday morning, July 4th, at 9:15AM. The guest speaker was Rabbi Yisroel Reisman, Rabbi of Agudas Yisrael of Madison and Rosh Yeshiva Torah Vadaas. He discussed Piskei Halacha for summer and vacation, including some important and relevant shaalos, such as: buying coffee at a gas station; how far one can walk out of the colony on Shabbos; when a child can take a ride at night, what one has to know when eating outside on Shabbos.

Rabbi Reisman quoted the Rama, who writes that one should not eat outside on Shabbos in a grassy area, in order to avoid spilling liquids on the ground, which is a violation of zore'a. He told of someone who thought he can be "smarter" and decided to make a Shalosh seudos on the lawn, without serving any drinks, thinking that then he would be safe. Unfortunately, at the end of the meal, people took water for mayim acharonim and poured it onto the grass. The person came back to Rabbi Reisman to tell him that he realized that one should always follow the sage advice of the poskim and not try look for loopholes.

The Kolloel Boker is pleased to present a shiur by Rabbi Dovid Heber, Rav, Kahal Yisroel Tzemach Tzedek of Baltimore Kashrus Administrator Star-k Kosher, on the topic: "Understanding the Ins and Outs of the Jewish Calendar," inc: When Rosh Hashana & Rosh Chodesh Occur, Leap Years and Other Calendar Tidbits. The shiur will take place on Friday, July 13th from 7:00-8:00am.

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

Wishing you a Wonderful Shabbos,

Rabbi Nachum Scheiner

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