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YOM KIPPUR KOTTON

Tuesday June 12

1:30 PM IN THE 18 TENT Woman's section will be open

REBBETZIN LANKRY WOMEN'S ROSH CHODESH GET TOGETHER

See Back Page

SPECIAL GUEST SPEAKER

Rabbi Daniel Staum See Back Page



RABBI YY JACOBSON

SHABBOS

9:00AM - CHASSIDUS  
AND SERMON BEFORE MUSAF  
OPEN FOR MEN AND FOR WOMEN

TUESDAY

NO CLASSES

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77 Route 59  
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Shabbos Morning MINYAN STARTING AT 8:00AM 18 FORSHAY RD. MAIN SHUL ASHKNAZ

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RABBI LANKRY

# DEAR KEHILLA,

## PARASHOT SELACH HAFTORA

The second chapter of the book of Yehoshua tells the story of two spies that went into the city of Yericho. They stayed at the home of a woman by the name of Rachav. Targum Yonatan explains that this woman owned an inn, and some say she practiced immorality. Notwithstanding, she was the kind of person that due to her position, knew the pulse of the nation. The King of Yericho sent his men in search of the spies and Rachav hid them. She related to the Kings soldiers that indeed the spies came and that they just left the city and pointed to a direction in which to quickly chase them and capture them. The King's soldiers bounded off in search of the two spies.

Rachav received assurances of life and freedom from harm from the spies who returned to Yehoshua with a positive report. Rachav ultimately converts and was so respected that Yehoshua himself married her

In Parashat Shlach is the story of the 12 spies that Moshe Rabainu sent into Eretz Yisrael to spy on the land. That did not work out too well and because of

their slanderous testimony; the stay in the desert was

extended for forty years. Why did Yehoshua risk sending spies if as one of the two righteous spies in Moshes time, knew and actually lived the potential issues.

The Malbim itemizes a number of differences between Moshe Rabainu's mission and Yehoshua's.

- 1) Moshe sent his spies based upon the request of the nation, one representing each tribe. Yehoshua sent two spies and this was of his own choosing.
- 2) Moshe sent spies when the nation was very far from the land and Yehoshua sent them when the nation was already at the border of the land.
- 3) Yehoshua sent his spies חָשׁוּ secretly and no one knew.
- 4) Yehoshua was only interested in Yericho in this mission, not the entire country.

There is an ideology today that is anti Eretz Yisrael and claims that the way the land was given to us is not the way it was prophesied by the Navim. We were to be

redeemed and return to Eretz Yisroel in great splendor without a need for war which modern history has shown, was clearly not the case. It is clear that we were not Zocha to a miraculous peaceful redemption. Dows this dichotomy mean that Hashem did not give us the land the way He promised and therefore we don't want it? Or do we accept the situation as it is, a wonderful gift despite the fact that it comes with continued hardship, pain and loss of life?

A similar reality took place in the times of Yehoshua when they lost the privilege of a peaceful entry due to their sins. The Pasuk states "בו מקום אשר תדרוך כף רגלכם" "And any place that we will just step with our feet will be given to us". The method of war would have been to just show up, step on the ground and they will gladly give it to us. Instead they had to fight a heavy battle and incur losses.

May we be Zocha soon, to the proper and complete redemption with the splendor befitting the nation of Hashem.

## SHABBAT SHALOM



Zmanim by our incredible Gabbi  
**EFRAYIM YUROWITZ**

## SHABBOS ZMANIM

### EARLY MINYAN FRIDAY 1:35 & 3:30

CANDLE LIGHTING	8:09 <sup>PM</sup>
MINCHA <sup>TENT</sup>	7:00 <sup>PM</sup>
MINCHA/KABALAS SHABBOS <sup>18 DOWNSTAIRS</sup>	7:30 <sup>PM</sup>
SHKIYA	8:27 <sup>PM</sup>
MINCHA <sup>20 FORSHAY</sup>	8:37 <sup>PM</sup>
SHACHRIS <sup>VASIKIN- DAF YOMI SHIUR</sup>	4:55 <sup>AM</sup>
SHACHRIS	8:00 <sup>AM</sup>
SHACHRIS <sup>YOUTH MINYAN 18</sup>	9:15 <sup>AM</sup>
SHACHRIS	9:15 <sup>AM</sup>
SHACHRIS <sup>20 FORSHAY BAIS CHABAD</sup>	10:00 <sup>AM</sup>
MINCHA	1:45 <sup>PM</sup> & 6:00 <sup>PM</sup>
PIRCHEI - BNOS	2:00 <sup>PM</sup>
DAF YOMI	6:20 <sup>PM</sup>
PIRKEI AVOS <sup>3</sup>	7:30 <sup>PM</sup>
MINCHA SHALOSH SEUDOS	8:00 <sup>PM</sup>
SHKIYA	8:28 <sup>PM</sup>
MARRIV	9:08 <sup>PM</sup> & 9:13 <sup>PM</sup>

## WEEKDAY ZMANIM

SHACHRIS
20 MINUTES BEFORE NEITZ
S 5:03 M 5:03 T 5:03 W 5:03 T 5:03 F 5:03
MINCHA & MARIV
12 MINUTES BEFORE PLAG
S 6:42 M 6:42 T 6:43 W 6:43 T 6:43
MINCHA & MARIV
12 MINUTES BEFORE SHKIA
S 8:16 M 8:16 T 8:17 W 8:17 T 8:18
<b>JUNE 10 - JUNE 15</b>
NEITZ IS 5:23
PELAG IS 6:54 PM - 6:55 PM
SHKIA IS 8:28 PM - 8:30 PM
MAGEN AVRAHAM
8:34 AM
GRA- BAAL HATANYA
9:10 AM

## SHABBOS WEATHER

FRIDAY	81°	
SHABBOS DAY	68°	

## RABBI CORENS OFFICE

MINHAG YISROEL TORAH	5:30 - 6:00
DAF YOMI	6:25 - 7:25
SHACHRIS	7:30 - 8:00
TAMID	8:00 - 8:20
MEGILAH	8:20 - 9:00
DAF YOMI	9:00 - 10:00
MISHNAH BERURA	10:00 - 10:30
PIRUSH TEFILAH	10:30 - 11:00

## BLUEBERRY HILL ZMANIM

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

MINCHA	6:35	PLAG	6:53
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## CHODESH TAMUZ: CLARITY OF VISION

I would like to connect the months of Tammuz and Av and then link them to Parshiyot Shlach, Korach, Chukas and Balak all of which are also read during this time.

The Bnai Yissaschar writes that the months of Tamuz and Av represent our two eyes-- Tamuz being the right eye and Av the left on-- and they fall at a time when we should be able to fix our vision. What does this mean? The Bnai Yissaschar develops this idea in conjunction with the two tribes, Reuven and Shimon, who represent the senses of seeing and hearing. In fact, this idea is hinted at in their names--Reuven being "see a son" and Shimon from the word shmia, to listen and hear.

How does this connect to the above mentioned parshiyos and how can we put this lesson into practical use?

If we look at our parsha, Parshas Shlach, we see clearly the distortion of vision described by the spies to the Jewish people regarding Eretz Yisrael. Their loшон hara has terrible results for Am Yisrael immediately and long after. The negative report doesn't stand alone; it is immediately accepted by the people. This is considered a misuse of the sense of hearing.

Korach also falls into the trap of manipulating his vision. He sees something about his future and takes action based on this visualization ending up losing his perpetuity. The story continues with Parshiyot Chukas and Balak. In Chukas we find the Jews complaining about the manna. God sends the snakes and instructs Moshe to take a staff with a snake. The Jews are expected to watch this unnatural act and if they did all would be rectified. But Balak and Bilaam are busy with their warped vision (Bilaam is referred to as shesum haayin--the blocked eye) trying to entice the Jewish men with the Midianite women. In the end, the men as well as a great prince of Israel fall prey to the seduction but it all

ends well when Pinchas-- with his clear eyes--sees what is happening and the sins being committed and he takes action.

What we see here is something with which each and every one of us is challenged all year round and these two months offer us the opportunity to fix whatever has been wronged. Our test is to construe correctly all that we see and hear and to ensure that our interpretations lead us to spiritual growth and to a connection with Hashem.

How do we do this?

The answer lies at the beginning of parshas Chukas. The Torah says a man died in a tent. Chazal understands this to mean that the Torah will continue to exist and be properly fulfilled by someone who kills himself for it. This obviously must mean something beyond its literal translation as it would be impossible to keep the Torah if we are dead. There are several explanations: one in the name of the Bais Halevi who said that if we were in the midst of Teshuvah Hametim the first place we would run to would be the Bais Hamidrash because when we die we will know how precious Torah is.

The other explanation is from the Chafetz Chaim who said that when we learn Torah we should pretend we are dead and then when we finish learning we come back to life (this is a great lesson especially today in the age of cell phones etc).

I wish to add my own explanation and that is that the Torah has to be treated like life and death. Without it we are like dead people that sleep walk from place to place and although we may believe we are alive we must have the Torah in order to think clearly and interpret what we see and hear based on positive rather than negative perceptions.

Only when we learn Torah for the sake of heaven do we get clear vision and hearing. Even learning a page (a Daf as in Daf Yomi) of Shas that is seemingly unrelated to what we are doing at the moment cleanses our mind so we can see and hear correctly. One of the great leaders of the previous generation who was asked to give his opinion on an important issue would say, "I need to first open up a Gemara and learn first; then I will have a clear head.

I wish everyone success in developing true Torah sight and hearing especially in the next two months.

## SHABBAT SHALOM

## IF YOU SEE THE GOOD YOU WILL SPEAK IT TOO

*Michal Horowitz*

PARSHAT SHELACH: SEEING THE GOOD

In this week's Torah portion, Parshat Shelach, we learn of the tragic sin of the scouts who were sent to tour the Land of Israel and bring back a report to the Israelites camped in the desert wilderness.

What is the land like, Moshe instructed the scouts to determine as they walked its length and width. What of the people living there, are the cities fortified, is the land fertile or lean, and what are the fruits like?

The scouts returned bearing the fruits of the Land in their hands and the negative reports of the Land in their minds and mouths: the people are powerful; the cities are fortified and large; we saw giants and our arch enemy, Amalek, there. We surely cannot ascend, for it is stronger than us! Only two of the men remained committed to G-d and His land, Calev ben Yefunah and Yehoshua bin Nun, but their words of integrity were not enough to stem the rising tide of hysteria and panic (See Bamidbar 13).

On that tragic night, which became known as "Tisha'a B'Av", The entire assembly raised up and gave forth their voice... and the nation wept on that night (Bamidbar 14:1).

In regard to this crying, the Sages famously teach: "That day (that the spies returned) was the eve of 9 Av, and G-d said to them: you cried for no reason, I will establish for you a crying for generations" (Taanis 29a).

This night and day of 9 Av became a day of pain and mourning, destruction and ruin, tears and fears, and on this very day, both the first and second Batei Mikdash were destroyed, which foreshadowed the many tragedies that have befallen our people since then.

How did such a disaster befall such a holy and exalted nation, who was at the pinnacle of glory and triumph as the generation of those redeemed from Egypt, who should have also been those who would enter the Land?

And they brought forth to the Children of Israel an evil report on the land that they had spied out... (Bamidbar 14:32).

Their downfall lay in the evil words they uttered and the slander they spoke about the Holy Land.

As we once again learn through Parshat Shelach, it behooves us to ask ourselves how often we are guilty of the very same sin.

How often do we follow the slanderous pattern of the spies, who began with praise of the Land - We came to the Land that you sent us to, and it is indeed flowing with milky and honey, and this is its fruit (14:27); and ended with the negativity they perceived in the Land - But! The people that dwells in the Land is powerful... (14:28).

We would do well to remember that the key to positive and constructive speech lies, not in the tongue, but in the faculty of emotion and thought. If we think positive, we will speak positive, and conversely, if we think negative, then so we will speak.

The Psalmist admonishes and exhorts us to be of those who see the good, for that which naturally follows will be kind, warm, positive, clean, polished, upright, productive speech.

Ps.34:13 - Who is the man who desires life, who loves day? One who always strives to see the good.

v.14 - Hence, he will guard his tongue from evil and his lips from speaking deceit;

v.15 - And in this way, he will be worthy to stay away from bad,



# SHLACH

PARSHA  
SNAPSHOT

LAZER SCHEINER

The psukim and midrashim make it abundantly clear that the act of sending the princes, as nothing other than an expression of the people's (lack of faith). Sending these men resulted in a disaster of untold proportion, and one that echoes throughout the chronicles of history until our very own day. Who should have been sent instead? Whose exploration of the Land would not have been seen as a chisaron emunah? The answer according to the Kli Yakar is that Moshe should have sent women!

As PC as this may appear to be, the Kli Yakar lived in the mid 1500's at a time when most women were seen by the secular world as nothing more than chattel.

Chazal, [in Midrash Yalkut Shimoni, Parashas Pinchas] noted that the men disliked the Land and stated: "Let us appoint a leader and return to Egypt" [In contrast,] the women on the other hand loved the Land and said: 'Give us a permanent portion' (ibid. 27:4). Hashem told Moshe: 'According to My opinion, since I see what the future will bring, it is far better to send women that love the land for they will not speak about it in a disapproving manner. But you, (Moshe), believe that these men are in fact Kesharim and upstanding individuals and you believe that the Land is beloved to them – Go ahead and send men!' This is why when the Torah writes: "Send for yourself men." Upon which Rashi says "according to your own understanding," and the Kli Yakar explains "as for Me (Hashem), however, it would have been better to send women."

The unique role of Jewish Women in upholding and supporting the Jewish nation cannot be understated., it was the Jewish women who refused to give up hope and, amid the misery and unremitting labor of Egypt, encouraged their husbands in kedushah and taharah to bring another generation of Jews into the world. In addition, it was the Jewish women who steadfastly refused to participate in the Egel Hazavah. Had Moshe sent women, generations of misery may have been avoided. ●

» and do good, which will lead him to seek peace, and chase after it.

On this passage, R' S. R. Hirsch writes, "It is significant that the instruction in the practical application of the fear of G-d begins with the behest that we exercise control over our words, and, as we shall see, even over our thoughts; for speech and thought are activities which we constantly practice. Hence, there is no better task that we can set for ourselves, leading to the fear of G-d... than to resolve before Him alone never to speak ill of one's fellow-men. The fulfillment of this one task requires constant self-observation and affords a unique opportunity for practice in attaining that control over oneself which is the essential basis of all G-d fearing, moral endeavor..."

"Therefore, our training course in the fear of G-d must begin with practice in the control of the thought which, though still unuttered, is already being mulled over by the tongue. We must keep our tongue far away from anything that is morally or socially evil, and sincerity shall be the stamp of our speech, of the words that we do utter. In instances where we really know of nothing good to say, we must practice the difficult art of keeping silent."

It is no wonder that the Sages tell us: All my days I grew up amongst the wise men, and I found nothing better for the body than silence (Mishnah Avos 1:17).

May we be humble enough to see the good that is all around us; may we be wise enough to know when and how to speak; and may we be kind enough to hold our tongues when we know of nothing good to say.



RABBI BERACH  
STEINFELD

# HEARING ONE HUNDRED PERCENT?

Chazal in Menachos, daf mem gammel, amud bais says that a person must make one hundred brachos a day. This is based on the posuk "Ve'ata ... ma Hashem." The word "ma" is extracted to "meah." On the other hand, we find in the Midrash that Dovid Hamelech

established the one hundred brachos since at that time a plague was raging that caused one hundred people to die. As soon as Dovid established the one hundred brachos, the plague stopped. It seems that Dovid established it initially, but the concept was forgotten and re-established by Chazal. This is based on the teachings of the Machzor Vitri who was a talmid of Rashi. It would seem that this is a takana of Chazal and is not a mitzvas de'Oraysa. This would concur with the Shita of the Rambam. The Magen Avraham and Mishna Berura pasken like them. The Yereim in siman resh nun ches argues and says that saying one hundred brachos is a mitzvas de'Oraysa.

On Shabbos this becomes a challenge since we have a shorter Shmone Esrei. The Bais Yosef says in the name of the Rosh in Orach Chaim, siman mem vov that when the brachos on the Torah and Haftarah are said, one should have kavana to be yotzei with Shomea K'oneh, thereby enabling it to be counted toward the one hundred total. The Bais Yosef says an even a greater chidush. Even if the one reciting the bracha does so quietly and not everyone hears it; nevertheless, if you know what bracha he is making and you answeramein, you are yotzei. This seems to contradict what the Bais Yosef says in siman resh peh daled, seif gammel where he says that one must be mechavin to the bracha and answeramein. The Mishna Berura paskens that the best way of making up the brachos is by eating fruits on Shabbos and getting additional brachos that way and not via Shomea K'oneh. He says that Shomea K'oneh is only when one has no extra foods for brachos.

The question arises whether the tzibbur is mechuyav in the brachos of the Torah or not, or is only the one getting the Aliyah mechuyav in the brachos? May the tzibbur be yotzei with Shomea K'oneh? The Magen Avraham in siman resh peh daled, seif koton daled says that the tzibbur is not mechuyav to be yotzei the brachos on the Torah, it is only the oleh that is chayev. We see from this that the only reason the tzibbur has to listen and have kavana is to be yotzei the one hundred brachos. This would seem to indicate that even if one already said Birchah Hashachar he may listen to another person saying the brachos and be yotzei meah brachos via the din of arvus (one Yid may be motzi another Yid even if the one being motzi is not mechuyav.) We could argue and say that there is a difference between birchas HaTorah of the oleh which Chazal established to be said betzibbur, and birchas Hashachar which can be said privately.

It would seem to me that the preferred way of getting the one hundred brachos would be either by eating extra foods or being yotzei brachos that are said b'tzibbur. Brachos said in private would not count as part of the one hundred brachos.

May we be zocheh to the one hundred brachos and never again have the ninety-eight klalos.

**“RULES AND REGULATIONS FOR THE EARLY SHABBOS”**  
**DOES THE EARLY MINYAN THAT ARE THE MAJORITY OBLIGATE THE OTHERS?**

We discussed last week that when the majority of a kehila accepts Shabbos, even if it is before the required time that one must start Shabbos, that obligates the rest of the kehila to stop doing melacha, as well. Hence, once the town, hotel, or bungalow colony, are mekabel Shabbos, everyone must stop doing melacha.

What about a shul with two minyanim on Erev Shabbos: a shul that provides service for all – an early minyan, for those early birds who wish to usher in the Shabbos earlier, as well as a late minyan, for those who wish to take in Shabbos at the regular time? If the early minyan is the majority, as is often the case, will that obligate all of the others to accept Shabbos, as well and refrain from doing melacha?

(This question is only in regards to doing melacha; davening Mincha afterward would not be an issue, as the Pri Megadim and Biur Halacha point out. Thus even if they must refrain from doing melacha after the kehilah has been mekabel Shabbos, they would still be able to daven Mincha.)

The Minchas Yitzchok discusses this at length and rules that since they are essentially one kehilla and the rest of Shabbos they daven all together, it is very possible that the minority would, in fact, be obligated by the majority. The Igros Moshe also seems to concur with this ruling – at least in theory.

As mentioned previously, Rav Moshe writes that accepting Shabbos for convenience will not affect the others and the rest of the people do not have to refrain from melacha. In a later teshuva, the Igros Moshe discusses our scenario of a shul that has two minyanim, an early minyan and a regular minyan. He rules that since the early minyan is held for convenience, even if they are the majority, they will not obligate the others to refrain from melacha. Thus, we see that he concurs with the Minchas Yitzchok that the minority would, in fact, be obligated by the majority. However, in practice, the Igros Moshe rules that the early birds will not obligate the others, if it is done for convenience.

There is another reason why some poskim were not happy with a shul or town having both early minyanim, as well as late minyanim. It is well

known that, in Eretz Yisroel, many rabbanim were against making the early Shabbos. One of the reasons is to avoid a zilzul, a disgrace to the Shabbos.

This was a reason given by Rav Shlomo Zalman Auerbach zt”l as to why he did not advocate making an early Shabbos in Eretz Yisroel. Practically speaking it is only some that are early birds and wish to usher in the Shabbos early, where as others are still driving around and doing melacha and taking in Shabbos at the regular time. That being the case, that not everyone is making Shabbos at the same time, it will be zilzul, a disgrace to the Shabbos, to have some people walking home from shul after the Friday night davening, and others are still doing melacha. This concern would, obviously, not be an issue in a small town or a hotel, if there is only one minyan for early Shabbos, and everyone is mekabel Shabbos together.

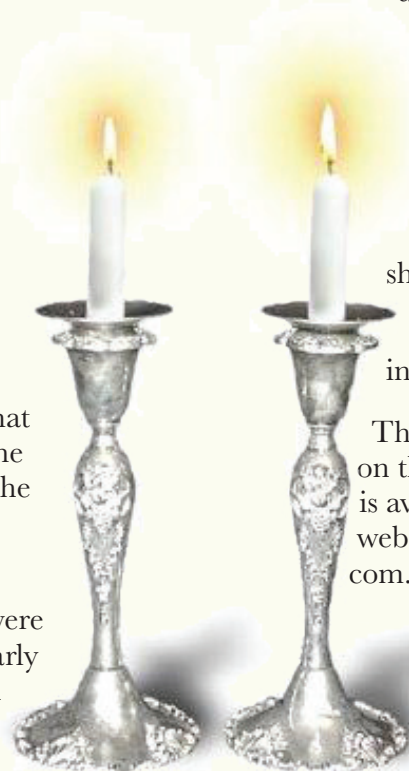
In summary, in a kehilla, where the early minyan is the majority, may obligate the others to refrain from melacha, but Mincha can still be davened later. However, if it is done for convenience, the Igros Moshe rules that the early birds will not obligate the others.

Does this apply to a husband and wife, as well? If a husband accepting Shabbos is binding on his wife, that would mean that a wife must finish all melacha before the husband accepts Shabbos, even if it is a while until he comes home from shul. That would require her to light the candles before the husband recites kabalas Shabbos. Keeping in mind that she cannot light the candles before plag, this leaves her with just a small window of time to light – in between plag and the time that the shul reaches bo’ee vishalom.

This will be discussed b’ezras Hashem in a future article.

This shiur, as well as the other shiurim on the topic of early Shabbos, the mp3 is available at the shul, as well as on the website, 18Forshay.com, Torahanytime.com. Comments and questions are

welcome and can be sent to:  
[Ohrchaimmonsey@gmail.com](mailto:Ohrchaimmonsey@gmail.com).



## ASK NOT WHETHER, BUT HOW

Kill the messenger? Why were the spies condemned for reporting the facts?



**RABBI YY JACOBSON**

### THE HOLE IN THE ROOF

A rabbi stands before his congregation and reports to them that a massive hole has been found in the roof of the synagogue.

"Now I have good news and bad news for you," the Rabbi continues. "The good news is that we have the money to repair it; the bad news is that the money is in your pockets."

### IF WE WIN?

The story is told that the Israeli parliament, or Knesset, recently convened an emergency session to figure out a solution for the devastated Israeli economy.

One brilliant minister said, "Let's declare war on the U.S., and then, in the wake of the utter destruction America will bring upon us, we will receive billions of dollars for reconstruction, like Germany and Japan.

"Sounds great," responded another member of the Knesset. "One problem: What will we do if we win the war?"

### TWELVE JEWS ON A MISSION

This week's portion, Shlach, tells the story of 12 men who were dispatched by Moses from the desert to go and survey the Land of Israel and its inhabitants. The purpose of their journey was to prepare the Jewish people for the subsequent conquest and settlement of the Land.

Upon discharging the spies on their mission, Moses presented them with a list of questions they needed to answer. "See the Land," Moses said to them. "How is it? And the nations that dwell in it—are they strong or weak? Are they few or numerous? And how is the land in which they dwell—is it good or bad? And how are the cities in which they

dwell—are they open or are they fortified?"

When the 12 spies returned from their 40-day tour of Israel they presented to the people a report of their findings.

"We arrived at the Land to which you sent us," the spies said, "and indeed it flows with milk and honey and this is its fruit. But the people that dwells in the land is powerful, the cities are greatly fortified and we also saw the offspring of the giant.

"We cannot ascend to that people for it is too strong for us," the spies proclaimed.

The report that the spies brought back demoralized the Jewish nation and drained it from the motivation to enter the Land. As a result, the spies were severely punished and the entire generation ultimately died in the desert, never making it into the Land. Only 39 years later, in the year 1276 B.C.E., did the children and grandchildren of this generation cross the borders of Israel and settle the Promised Land.

### KILL THE MESSENGER?

One of the many questions raised by biblical commentators concerns the reason for the spies receiving punishment. Moses gave them a detailed list of questions about the Land; he instructed them to make their own observations as to what will await the people upon their arrival.

This is exactly what the spies did. They came back with an answer to all of Moses' questions and reported what they perceived to be the reality of the situation. If Moses expected them to cover up their observations -- that the Land was inhabited by mighty men and its cities were greatly fortified -- he should have never sent them in the first place!

Why were the men faulted for relating what they had seen?

### INTRODUCING PARALYSIS

The answer is that if the spies had merely related to the people the reality of the situation as they saw it, everything would have been fine. But they did more than that. They used the difficulties they observed as an incentive to introduce the option of surrender and capitulation in the face of crisis.

Had the spies returned and said, "Hey guys, we have seen a mighty people and well-protected cities in the Land, so now we need to devise an effective strategy of how to go about our challenging mission," they would have fulfilled their task splendidly. The moment they responded to the obstacles by saying "We cannot do it anymore," they swayed an entire people to abandon their G-d-given destiny.

The spies are condemned in Jewish tradition for substituting the "how will we do it" with the "can we do it?"

## CONQUERING YOUR DARKNESS

Each of us has a domain in our life that needs to be conquered, a terrain that needs to be transformed into a "holy land." Some of us need to battle fear, temptation, addiction, or shame. Since the challenges that lay in recovery's path are at times frightening, we are naturally tempted to believe that we are incapable of overcoming our darkness and we thus surrender to our demons.

Though this feeling is understandable, it is a sad mistake that must be fought tenaciously, for it robs us of the opportunity to liberate our souls and arrive at our personal "Promised Land."

The option of resignation compels us to remain stuck for the rest of our lives in a barren desert made up of shame, insecurity and weakness.

The question ought never to be, "Can I do it?" The resources to repair the hole in our personal roof are always present. Every problem can be dealt with. The only legitimate question is, "How do I do it?"



## UFARATZTA

### HASHGOCHO

With reference to your writing about doubts and difficulty and about a feeling of insecurity in general, I trust it is unnecessary to elaborate to you at length that such feelings arise when a person thinks that he is alone; and can only rely upon himself and his own judgment and therefore feels doubtful and insecure about each move he has to make. And while he also trusts in G-d, this trust is somehow superficial, without permeating him and his way of life in every detail; and only on certain days, such as the High Holy Days, he feels more close to G-d.

But when a person's faith in G-d is deep, and when he reflects that G-d's benevolent Providence extends to each and every person and to each and every detail and each and every minute, surely he must develop a profound sense of security and confidence. The concept of Divine Providence is better understood in the original term of Hashgocho Protis, for Hashgocho Protis means careful watchfulness, for which reason the term hashgocho is used also in connection with the law of kashrus, where every detail has to be carefully watched. Nor is another translation which is sometimes used in connection with Hashgocho Protis, namely "supervision," entirely satisfactory in this case, because supervision implies "overseeing," that is to say, seeing from above, whereas hashgocho in the sense of G-d's watchfulness means knowing matters through and through.

The belief in such Hashgocho Protis is basic to our religion and way of life,  
====Rebbe's letter



מעובד ע"י  
ה"ר אברהם הלל רייך  
שליט"א  
ADAPTED FOR ENGLISH BY  
AVROHOM HILLEL REICH

## A GLIMPSE INTO THE WORLD OF TRUTH AND CONSEQUENCES

It's a verified story, but we don't really need strict verification because at one time or another, we have all received these Heavenly messages in some form..

All through the Orthodox Jewish world, each and every day, organizations and individuals ask for our funds. We pledge and we give, and it all leads to big merits on our behalf. This week, the Torah pays homage to the process of committing funds. The posuk describes a contribution, a pledge, Ish ki yaflee Neder (the time will come when a man will pledge and donate) The verb used to describe donating is "yaflee" - lit. an astonishment.. But why not use the word "yitain"; to give? The answer, although we might consider our donating a part of the real world, not surprisingly, it often opens a door for us into the world of the surreal.. the world of truth, sending us on a metaphysical journey.

Let's read on.. It all started one afternoon, an extremely wealthy man didn't feel like parting with much of his money. A Rosh Yeshiva came to visit.. He was the head of a sizable Yeshiva, where the learning was serious- but our contributor was not serious today. After hearing what was needed, the donator handed the Rosh Yeshiva a small gift, a gift way below his station in life and it stung. Twenty five dollars; one twenty and one five, crossed hands over the table, with Heaven's eyes following intently.

At that very moment the distinguished Rosh Yeshiva decided he would never try back here again. The donors address was banished to oblivion.

Fast forward a few years later... the same Rosh Yeshiva was back in town. From across a wide street a man calls him. What follows pulls the curtain off our world revealing the secret of it's inner workings for all to see.

The man was anxious. He stopped at nothing to try and escort the distinguished gentleman back to his home and finally succeeded. But the Rosh Yeshiva was astonished. Wasn't he the one who had tested the boundaries of kindness, charity and understanding a few years back. What could be pushing him to make amends?

The mans tale of woe slowly unfolded. Almost immediately after the mocking donation changed hands, he was the victim of a serious car accident.. The ambulance corps in the town had rushed to take him to the emergency room without identification, where he promptly fell into a coma. Not long afterwards, the car exploded, burning beyond recognition 2 of the people in the other car. Eventually one of those men was mistakenly identified as the driver of the car and the donator in our story! His family buried his remains and mourned their father while he was actually laying alone and neglected as an unconscious and unidentified patient!

After a few months, our donator awoke unexpectedly from his coma.. The doctors were stunned when he clearly stated who he was.. Pieces were put together and the mistake was rectified. The family was shaken to its core seeing their father returned from the dead. Unfortunately the wealthy man was a widower, but the son's had moved quickly, taking over the huge multi million dollar estate and transferring, in no time at all their fathers assets to their own names.

All this took a while to reverse.. It was a strange set of circumstances, indeed. But today the Rosh Yeshiva sat wide eyed listening to an unbelievable sequence of events, a tale from the crypt, so to speak.

The man continued.. "the story gnawed at my conscience. Why had it occurred?

The first time I walked back into a shul to pray I had my answer. On the table was a receipt of charity from all of my sons- Dedicated to my memory- "the beloved father." The donation was for 25 dollars. This is what my many tens of millions of dollars had prompted them to donate....

At that moment, I realized that my lack of respect and my lack of recognition of the power of Tzedaka had led to this incredible, but horrid journey.

I yearned for the day when I would be able to meet you again and demonstrate my newfound generosity.

When I saw you walking, I understood that Heaven had approved my change of heart and accepted my Teshuva.

Now, I would like to give you a large donation to make up for the last time and please accept an equally hefty contribution for our meeting today."

Fortunate is the man who can learn to read the signs..however astonishing they may be.

**GOOD SHABBOS!**

## פרשת שלח

"למען תיזכרו ועשיתם אותם" מסיימת הפרשה במצות ציצית וכתב השפת אמת זיע"א וז"ל: "שתתכוונו רק לקיים מצות ה' ולא יותר, ולא תתורו אחרי לבבכם, גם לא אחר יצר הטוב, לא לחפש מדרגות כי אם אך ורק לקיים מצות ד'".

והנה הריטב"א בפסחים (ז:): על הא שאמרו ז"ל שכל המצות מברכים עליהם עובר לעשייתן הטעם שבו מראה שהוא עושה ציווי הבורא ובו מקדש המצוה וזה לשונו "כדי שיתקדש תחילה בברכה ויגלה ויודיע שהוא אותה מפני מצות השי"ת עכ"ל

והנה היסוד בזה שלכך המפסיק בין ברכה לעשיית המצוה יחזור ויברך שהברכה חלה והיינו חלק בעצם החפצא של המעשה מצוה, והיינו קיום ציווי רצון ה' וכן בכל מצוה ומצוה כגון המברך על תפילין ונמצאו פסולים מניח אחר ומברך שוב, לא כן העולה לתורה ונמצא פסול שאינו צריך לברך שוב, והיינו שחלוקים

בעיקר יסודם, תפילין זהו ברכה על עצם החפצא של מצוה גופא, ולכן בנפסל יש לו לברך שוב, אבל ברכה על התורה כמו שידוע הנוסח של אדוננו הגר"ח זצוק"ל מובא הספר מרן רי"ז הלוי הלכות ברכות שהראתה היינו על לימוד התורה על המציאות של תורה בעצם ואינה ברכה ששייכת לעצם ספר תורה שמונה לפניך,

עכ"פ בכל מצוה שמברך עליו היינו שמגלה סעודה זה מצד רצונו יתברך ובכך מתקדש העושה המצוה, ובו מובן ביותר מה שצ"ווח הנוודע ביהודה ביו"ד סימן צג' על אלו שאומרים לשם יחוד קודם המצוה שזהו דבר שהוא מופקע מהמציאות שכל היחודים והדברים הנשגבים כלולים בעצם הברכה שבו מראה שעושה רצון קונו.

"המחזה עינים" למגיד מבריסק כתב דברים מבהילים שמבואר בפרשת ציצית "וראיתם אותם וזכרתם" עצם שמירת התורה תלויה בזכרון תלויה בראית האדם, יש אלו שחורשי שבים שמצד ידיעת התורה הוא מעלה

בשמירת עינים, ראשית כל התענוג והעידון שיש בזיכרון הנלמד ולא להיות שכחן היינו מצד עצמו נעלה, אבל חלק מהלמען תיזכרו יש גם הועשיתם אותם, היינו שמי ששומר עיניו יש לו את החשק והחפץ גם בעשיית המצות גם שזהו טהרת הנפש אחת, וזהו טמון במצות ציצית שהיא גימטריא 600 וכן יש את 8 חוטים 51 קשרים אזי יש תריג ולא שזה נקרא ציצית ולכן זהו הטעם אלא משום שזהו הטעם לכך נקרא ציצית וכו' והיינו כל התורה כוללה בעצם הבריאה קודם שנברא, ויש בעולם עשיה מין מעשי מצות שבו מתקן ומרומם כל הבריאה וכל העולמות, שזהו הכל מההויה וזהו מצוה בא"ת ב"ש כידוע, וכל המצות מתקנים ומעלים את ההויה לשלמו- תה, וזהו מה שיש בברכה קודם המצוה וזהו מה שמקיים במצוה גופא .

שבת שלום ומבורך  
דוד יהודה פיירסטון  
ישיבת יורה דעה ליברטי

## THE REBBE OF RUZHIN MEDICAL SCHOOL

Young Pesach, an orphan, was born about 1800 in the city of Jassy in Romania. Because his grandfather had been an assistant to Rabbi Yisroel Friedman, the famous holy Rebbe of Ruzhin, Pesach was taken in and raised by the Rebbe's family.

One day, the Rebbe called Pesach into his room. "A time will come, when you shall have to go away," he said, "You will study medicine and become a doctor. Then you shall go to the Holy Land. There is your place. There you will save many lives."

Pesach burst into tears. "Must I leave, Rebbe?" he cried.

"Do not be upset," the Rebbe said. "My thoughts will be with you always."

And so it was. Pesach did become a doctor, and around 1840 settled in the town of Tzfat (Zefat), in the highlands of the Galil. He adopted the family name of his beloved Rebbe, and soon became well known as an excellent doctor who brought relief and healing to his patients.

One day, a regal carriage, pulled by two handsome steeds, stopped in front of his house. A gentleman of obvious importance stepped out and said: "Where is Dr. Friedman? He is needed at once. The Princess of Prussia is in Tzfat and she is seriously ill."

A heavysset man with a joyful smile emerged from the house. "I am Dr. Friedman," he said. "What seems to be the matter?"

"First the Princess is boiling hot. The next minute she is freezing. Her private doctor is unable to make a diagnosis. He thinks it may be some disease endemic to the region. You must come

immediately. If you can help her, His Royal Highness, the Kaiser, will be eternally in your debt."

Pesach hurried off. After examining the Princess he said, "She has malaria. Let her take this medicine for three days. At that point we'll be able to see if we caught it in time."

The Princess' fever raged for three days, and then, to everyone's relief, it broke. Her temperature returned to normal, and she began to recover.

A few weeks later, Pesach received a royal summons. "Dr. Friedman, the Princess will now continue her journey to Jerusalem. Since she still feels weak, she asks that you join her."

The royal party was astonished at the reply they soon received. "Your Highness, your request is not an easy one. I am a Jew. I must pray three times a day with ten men, and I may eat only kosher food. The journey to Jerusalem is a long one."

"Never mind the expense," he was told. "If you need companions, you may bring them. If you need special food, prepare it. Only come."

It was indeed a long journey in those days, and a difficult one. Quite a while passed before Pesach was able to return home.

Months passed. No further word was heard about the Princess, or her father, the Kaiser, whom they said would reward the doctor. In the meantime, new problems beset the Jews of Tzfat. The government of Turkey, which then ruled the Holy Land, was demanding that young Jewish men serve in their army. It was a terrible state of affairs. Not only was it impossible to observe Torah in the army, it was highly dangerous as well. The only alternative was prison.

No one knew what to do.

Then, out of the blue, came



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a telegram for Dr. Pesach Friedman, from the Kaiser of Prussia.

"Where do they want me to go now?" he wondered. But the cable stated briefly that by the grace of His Royal Highness, the King of Prussia, Dr. Pesach Friedman had been appointed Consular Agent in Tzfat for the Government of Prussia, with full authority to issue passports, visas, and any other such papers to citizens of Prussia.

Pesach was silent for a long while, as he read and re-read the telegram. He remembered the words of his Rebbe, "There you will save many lives."

Now he understood the Rebbe's far-sighted intention. Hastily, he called a meeting of the communal leaders. "Gentlemen," he announced, holding up the telegram, "Here is the answer to our troubles. By this document I have been given the right to issue passports to citizens of Prussia. Do you realize what this means? No longer will the Turks have power over us. If any young men are threatened, let them come to me. I'll issue them a Prussian passport that will save them! With these papers they'll become citizens of Prussia, and not have to serve in the Turkish army!"

And so the words of the holy Rebbe Yisroel of Ruzhin came true over and over again.



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Perhaps THE MOST OUTSTANDING message in this weeks PARSHA is the importance & the effect of being B'SIMCHA !  
 The POSUK says ויבכו העם בלילה ההוא  
 And as these tears pointless, HASHEM said " I'll give u something that will cause u to cry for a real situation.  
 We all know מדה טובה מרובה ממדת פורעניות חמש מאה פעמים so if a lack of SIMCHA brought about the destruction of 2 בתי מקדשות ,

certainly Be'H WITH SIMCHA we wii build the ULTIMATE בית המקדש במהרה בימינו  
 Wishing all a Shabbos full of שמחה.

Avi Weinberg  
 Contact us at happinessbyaviw@gmail.com



Police Stake Out From the state where drunk driving is considered a sport, comes this absolutely true story.  
 Recently undercover police officers were staked outside a bar that was having a rash of incidents in Fort Worth, Texas. After last call an officer noticed a man leaving the bar so intoxicated that he could barely walk. The man stumbled around the parking lot for a few minutes, with the officer quietly observing. After what seemed an eternity in which he tried his keys on five different vehicles, the man managed to find his truck and trailer and fall into it. He sat there for a few minutes as a number of other patrons left the bar and drove off.  
 Finally, he got into the car and started the engine, switched the wipers on and off....it was a fine, dry summer night, flicked the blinkers on and off a couple of times, honked the horn and then switched on the lights. He moved the vehicle forward a few inches, reversed a little and then remained still for a few more minutes as some more of the other patrons' vehicles left.  
 Finally, when his was the only car left in the parking lot, he pulled out and drove slowly down the road. The police officer, having waited patiently all this time, now started up his patrol car, put on the flashing lights, promptly pulled the man over and administered a breathalyzer test. To his amazement, the breathalyzer indicated no evidence that the man had consumed any alcohol at all!  
 Dumbfounded, the officer said, 'I'll have to ask you to accompany me to the police station. This breathalyzer equipment must be broken.'  
 'I seriously doubt it', said the truly proud Hillbilly. 'Tonight I'm the designated decoy.'  
 Police Officer: "How high are you?" Pothead: "No officer, it's "Hi, How are you?"  
 What do you call a clairvoyant small person who escaped from prison? A small medium at large.

Cop: "Were going to have to give you a drug test." Me: "Cool, which drugs are we testing?"  
 What is it called when a cop puts a criminal in police vehicle?  
 IN-CAR-ceration!  
 A police recruit was asked during the exam, "What would you do if you had to arrest your own mother?" He said, "Call for backup."  
 An officer came up to me and asked, "Where were you between 4 and 6?" I responded, "Kindergarten."  
 The Police sent me a picture of me speeding. So I sent them a picture of a check.  
 One day, a Man was filling his gas tank at a Gas Station; he filled the tank so full that gasoline got on his shirt sleeve; unaware that there was gasoline on his sleeve, he lit a cigarette and his sleeve caught fire, so he jumped into his car, waved his arm up and down in an effort to put out the flames. He looked into his rear view mirror and saw red, white and blue lights flashing and heard a police siren; the Policeman pulled him over, got out of his Patrol Car, and arrested the driver for having an illegal Firearm.  
 A circus performer was pulled over by a police officer for speeding. As the officer was writing the ticket, she noticed several machetes in the car. "What are those for?" she asked suspiciously. "I'm a juggler," the man replied. "I use those in my act." "Well, show me," the officer demanded. So he got out the machetes and started juggling them, first three, then more, finally seven at one time, overhand, underhand, behind the back, putting on a dazzling show and amazing the officer. Another car passed by. The driver did a double take, and said, "My Goodness. I've got to give up drinking! Look at the test they're giving now

### A Short Message From Rabbi Yitzchak Feldheim

Interestingly, Shabbos shares many similarities to marriage. The Jewish people welcome and embrace the Shabbos Kallah, the Shabbos Queen, mirroring the loving embrace of a husband and wife. We are as well commanded to honor Shabbos, just as a husband is required to honor his wife more than himself (Yevamos 62b). I thus often remind young adults entering the shidduch phase of something often overlooked or never even considered. When looking into a prospective shidduch, inquire as to how the other party relates to Shabbos. How does the person spend his or her time when all is quiet? The way a person respects and treats the Shabbos Kallah is often indicative of how they will relate to their spouse. If they are able to sit still and bask in the moment of silence, simplicity and spirituality, such behavior will likely transfer over and form the loving and attentive relationship a future husband and wife will enjoy.

  
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~Night Kolloel~

# RABBI NACHUM SCHEINER

## TRYING ON A SUIT FOR SIZE – IS THERE A SHATNEZ CONCERN II

### DISCREPANCY IN THE TWO MISHNAYOS

We previously discussed that the Mishna in Kilayim allows a salesman to put on the clothing to help in his sales, as long as he is not trying to have enjoyment from the garment. Since his intention is merely to sell the garment, and he has no intention of deriving any benefit, it is allowed. This seems to contradict the Mishna earlier in the same perek that maintains that one cannot put on a garment of clothing in order to avoid the extra taxes, which are imposed by illegitimate tax collectors. Although the reason for donning the garment is not to enjoy the warmth of the garment, but rather simply to evade the tax collectors, it is still forbidden.

The Rosh explains that the mishna which does not allow wearing the garment for tax evasion purposes is following the opinion of Rabbi Yehuda, and although one has no intention to enjoy the wearing of the garment, it is still forbidden. The second mishna is following the opinion of Rabbi Shimon, who allows an action done, even if it includes an issur done unintentionally. Therefore, it is permitted for the salesman to wear the garment, since he has no intention to derive any benefit from the shaatnez. The Rosh concludes that since we follow Rabbi Shimon, both cases will be allowed – both wearing a garment for sales purpose, and wearing a garment for tax evasion purposes.

One more point needs to be clarified. The aforementioned opinion of Rabbi Shimon is only true when it is only possible that dragging the chair will cause a hole in the ground. However, when it is a heavy bed being dragged, which will definitely cause a hole, even Rabbi Shimon agrees that it is forbidden. This is known in halachic terminology as “psik reisha v’lo yamus.” (If you chop off the chicken’s head, will it not die? In other words, if one

chops off the chicken’s head, he cannot claim that the killing of the chicken was unintentional, since it is inevitable that the chicken will die.)

That being the case, one may wonder why according to Rabbi Shimon this should be allowed. By wearing the garment one will inevitably derive benefit from the warmth of the garment? This question is actually posed by Tosfos (Shabbos 29b), who explains that the case is when the person is wearing other clothing, so it is not certain if he will have any benefit from the extra piece of clothing. Therefore, according to Rabbi Shimon it will be allowed. As we will soon see, others explain that this is a case of “psik reisha d’lo neich lei,” an inevitable outcome, which one does not want, which according to some is allowed.

The Tur follows his father, the Rosh’s rulings. He therefore paskens (Y”D Siman 301) that both the tax evader and the sales men are allowed to wear shaatnez.

In conclusion, according to the Tur – which is based on the ruling of his father, the Rosh – both wearing a garment for sales purpose, and wearing a garment for tax evasion purposes is permitted. However, the Rambam has a different approach to reconcile the contradiction in the two mishnayos, and based on his view, the halacha will be quite different. To be continued...

### COMMUNITY KOLLEL NEWS:

The Night Kolloel learning Hilchos Shaatnez hosted a shiur by Rabbi Yehuda Palatchek, Renown Posek and authority on Hilchos Shatnez. The shiur was on Hilchos Shatnez Halacha Le’maaseh. The shiur took place on Thursday night, May 31, at the main Bais Medrash.

Among other things, he pointed out the importance of knowing where a garment is manufactured. A garment which comes from some of the third

world countries has no reliability of tracking what garments are shaatnez-free. Hence, garments coming from countries such as China, Turkey, and the like, can never be relied upon, just based on their word, or their data base. On the other hand, the more “modern” countries – such as Unites States, Canada, Italy, and the like – have a much more reliable system of tracking what material is used in the different garments, and can be relied on to know which ones are shaatnez-free.

After the recent invigorating and exciting shiur, given by Rabbi Yosef Sayagh, the Night Kolloel learning Hilchos Shaatnez will be hosting another shiur from Rabbi Sayagh, on Wednesday night, June 13, at 8:45pm. He will focus on household items, such as furniture, in regards to shaatnez, including a power point presentation.

I gave a shiur on Wednesday night – in connection to this week’s parsha of tzitzis and techeiles – on the topic of wearing techeiles, which has wool, on a linen garment.

I also gave a shiur on Friday morning at the Kolloel Boker, at 7:30am on the topic: “Buying Candelabra – Halachic Requirements and Restrictions.” This shiur was in connection to the Daf in Rosh Hashana being learned in the kolloel.

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

The Night Kolloel would like wish a hearty mazal tov to our dear member, Tzaly Kilevsky on the birth of a baby girl. We wish the entire family continuous simchos and nachas!





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**YEHUDAH METAL**

**Yuro  
Cuts**

Haircuts by  
Avi Yurowitz  
Contact me at  
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Just so you should know...



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