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מראשית ערסתיכם  
תתנו לה' תרומה לדרתים

Customs & Sugulos of Separating Challah  
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**SHABBOS MEVORCHIM TAMUZ**  
ROSH CHODESH IS 2 DAYS  
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Molad : Sunday morning, 26 minutes and 14 chalakim after 12:00 am.



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BET Parashot Selach Haftora 5780

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 had a grocery store, and some say she was a lady of the night. Regardless, she was the kind of person that 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 they looked different. She exclaimed 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 later went onto the roof and released them from their hiding place. She told the spies that everyone heard about the miracles that Hashem did for the Jewish people. She informed them that the hearts of the Canaani people have melted and there is no strength or will to fight a war. Then she made them swear that no harm will come to her or her family. The spies promised her family's safety as long as they stay in their house and instructed her to put a ribbon on the window so it will be known not to attack that home.

Rachav lowered the spies through the window and told them to go toward the mountains and remain there three days as the kings men went will return from there within three days.

The spies successfully returned home and told Yehoshua of their findings. They explained that the morale of the people is very low and the battle should be successful. This is exactly what happens and the Jewish nation wins the war. Rachav becomes a Jew and Yehoshua himself married her. They only had daughters and no sons.

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 the stay in the desert was extended for forty years. The entire generation died in the Midbar and lost the privilege to become the people that left Egypt and entered Eretz Yisrael. Yet, the Haftora recounts how Yehoshua, the student of Moshe Rabbeinu sends spies before entering the land. Why would he do this if it failed so terribly when his master tried the same? Furthermore, Yehoshua was part of the first group so he understood the danger. What changed in his perception?

The Malbim explains five 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 it was of his choice who, what, when and where. Democracy does not always work you need someone to lead and make the call.

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) When Moshe sent 12 spies the pasuk uses the term חרים which means to evaluate the land if it is good or not. When Yehoshua sent two spies the Torah uses the term מרגלים which means to find the weakness of the land. There is a difference when one is evaluating the quality of the land versus looking for strategies to conquer the land.

4) Yehoshua sent his spies חרש secretly and no one knew.

5) 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. But we see that we only earned Eretz Yisroel with a great deal of bloodshed and effort. It is clear that we are not Zocha to a miraculous peaceful redemption. As they say, it is what it is, but how does one reconcile the difference? Do we say 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 hardship, pain and loss of life?

This 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 "כל מקום אשר תדרוך" "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 EPHRAYIM YUROWITZ

NEW MINYANIM ADDED:

EARLY MINYAN MINCHA FRIDAY 1:35, 2:30, 3:30

SHABBOS ZMANIM

WEEKDAY ZMANIM

Table of Shabbos Zmanim including Candle Lighting, Mincha, Shachris, and Marriv with times and tent locations.

Table of Weekday Zmanim including Shachris, Mincha & Mariv, and Mitzvos with times and tent locations.

Complex block for Ephrayim Yurowitz's zmanim, including a logo for Beit Midrash Ohr Chaim, a weekly minyanim schedule, and a floor plan diagram.

Complex block for Blueberry Hill Zmanim, including a logo and a minyanim schedule for Ereiv Shabbos Plag Minyan.



RABBI COREN

# Parshas Shlach - Women's Power

One of the greatest tragedies that took place in Jewish history unfolds in this week's Parsha – the chet of the meraglim. The word chet חט can be translated as a mistake or more precisely as missing the target. The results of this incident were tragic as we know. In addition to the immediate effect of a whole generation of Jewish people dying in the desert over the course of the next 40 years, this sin somehow it had direct ties to the future destruction of the בני מקדשות. What's the connection? And what lessons can we derive from the spies so we can avoid falling prey to the same mistake these great men made?

Let's go to the beginning of the Parsha where we find some striking and precious comments by the author of the Kli Yakar. The Parsha begins with Hashem telling Moshe to send spies specifying לדעתך –according to your knowledge. These are difficult words and different explanations have been given (see Rashi.) The Kli Yakar offers two novel yet seemingly opposite explanations. The first has Hashem telling Moshe that it is good to send men and not women to "tour" the land since women gossip too much as we saw with the episode of Miriam in last week's Parsha. However in his second explanation he seems to make a 180% turn and states that what Hashem was telling Moshe was that his mistake was to send men and not women. Moshe should have listened to Hashem when He told him to send women because in these situations they have much more love for the land of Israel as we see with the daughters of Tzlofchad. This mistake resulted in a serious loss for Moshe and all of the Jewish people.

I don't think these explanations are necessarily contradictory. Chazal are telling us an amazing reality about women which directly affects the Jewish women of Klal Yisrael while teaching the men an invaluable lesson.

Chazal teach us in Maseches Kiddushin that ten Kav - portions of Sicha- שיחה came down to the world at Creation and the women took 9 out of 10 portions. What is Chazal's point?

I think we can clarify this based on the Gemara in Brachos: the word Sicha שיחה means Tefilah. Yes, having a conversation with Hashem is the ultimate and original form of Tefilah. The women were given this tremendous power more than men. It was the women's Koach Hatfilah that took us out of Egypt and it's their prayers, Tehilim and tears that will take us out of this last Galus. Of course, the men must do their part but the women were blessed with most of the portion of Tefilah and they must continue to lead the way.

And here is where the test gets tough. The more power you're given the more responsibility you have and the more difficult the test. Miriam spoke loshon Hara about Moshe; she misused her power and it cost her and the Jewish people a two week delay. But it was also supposed to teach us a lesson about loshon hara and how easy it is to misuse a powerful weapon--our mouth. As Rashi says, the spies saw what happened but they didn't internalize this life-time lesson. Think before you open your mouth, make sure your words bring light

and positive results.

One of the 12 meraglim was a great man by the name Kalev who as the Passuk points out had a different רוח. What does ruach mean here? I think the use of the word demonstrates the exact point that we just discussed. Kalev learned the lesson about speaking. We know that the power of speech goes all the way back to Adam and creation where it was described by the Targum as לרוח ממלא --the spiritual speaker. Kalev internalized this lesson and was able to save the Jewish people employing proper speech. He did it in a well thought out manner; as Rashi explains, words involve much wisdom and require the how and when to say the right thing.

The beautiful reward bestowed on Kalev was that he married Miriam the prophet. (Maybe a little reward to Miriam as well as it was she that indirectly brought about Kalev's learning this lesson of speech power.

Let's go back to the beginning of the Parsha. Moshe should have used women to spy the land as long as they were going to learn the lesson from Miriam.

We live in a generation where words written on a Whatsapp message or on any social media fly off in seconds to the entire world and even the smallest letters can have life time effects. Women were given the power of שיחה and they are in the forefront of bringing the Geula by teaching the entire world what it means to use speech properly and how to replace darkness and destruction with the glow of Hashem's brilliance and light.

Good Shabbas



**בית מדרש אור חיים**  
BAIS MEDRASH OHR CHAIM  
COMMUNITY LEARNING CENTER

**Early Friday Mincha- 18 Main**

**1:30** (מנחה גדולה *Not before*)

**2:00** *Coming Back soon*

**2:30**

**3:00** *Coming Back soon*

**3:30**

**4:00** *Coming Back soon*

# THANK YOU CATHY

By Dr. Jack Cohen

Anyone who had ever met Dave could attest that he possessed a certain presence that filled the room and perfectly matched his calming voice of a radio announcer. But Dave's story was never so simple, as it all began when he was but a teenager, living in one Southern city in the United States...

As a result of a court-ordered busing law and other city-regulated statutes, Dave found himself in a public school together with students from more affluent suburban areas. It was there that Dave, as a young fifteen-year-old, met Cathy on the first day of school. A relationship slowly but surely progressed, and before long, Dave asked Cathy to marry him. Aside from both their young ages, the bigger issue was clearly in their religious differences. Dave was Jewish; Cathy was Catholic.

While both of Dave's parents were Jewish, he had little religious background. Whatever Dave in fact knew about Judaism, he learned from Cathy, who despite being a devout Catholic, was insistent that Dave understand more about his own Jewish religion. She would frequently say things to Dave, the likes of, "If there were no Jews around, there would be no civilization." Without question, Cathy was supportive and encouraging of Dave to connect to his true heritage. Quite an interesting dynamic existed between the two of them.

One year, Cathy asked Dave what he had done to celebrate Sukkot, using the correct Hebrew term for the holiday, as she was familiar with. Dave had no idea what she was referring to, so Cathy further pushed him to speak to his rabbi. Dave of course followed Cathy's suggestion, though his rabbi did nothing more than point towards the tabernacle which had been built in the synagogue's social hall. That was all he said. When Dave reported to Cathy about this unusual encounter, Cathy was incredulous. "Doesn't the rabbi understand that the point of the holiday is to relive the protection the Jewish people experienced in the desert? The sukkah must be outside with nothing hanging above it." Cathy was pretty knowledgeable about Jewish religion and observance. She knew more about Sukkot from reading the World Book than Dave's rabbi knew.

On another occasion, Dave and Cathy visited a career fair in a local shopping mall. It wasn't before long that Cathy commented, "Dave, your future is not going to be found here." While she did not specifically say so, Dave understood that her statement had to do with him being Jewish. Here was a Catholic girl prying and prodding him to investigate his Jewish roots. Almost from the first moment they met, Cathy was intent on Dave discovering what it meant to be one of the Chosen People.

After her first semester in college, Cathy spent a semester in Israel as a foreign exchange student, and upon her return, chose archaeology as her major. Concurrently, she urged Dave to fulfill his language requirements by taking Hebrew. Dave agreed to do so, though within just a few days, he realized that he was at a distinct disadvantage. All the other students had at least some type of Hebrew school background, except

Dave.

Dave eagerly wanted to drop the course, though upon Cathy's persistent encouragement, he decided to continue. Fortunately for Dave, in addition to learning how to read Hebrew and understand the basic rules of grammar, he forged a relationship with the Orthodox rabbi, who was the visiting professor for the course. With Dave and Cathy taking their respective courses and working towards their degrees, they made up to get married after graduating. The wedding date was set and the arrangements began.

But it was a mere three months before their marriage that they were hit with a surprise.

Cathy was diagnosed with metastatic cancer. It would require significant medical intervention, which they both were well aware would be necessary. The wedding plans continued and eventually ended, although for the next three years after marriage, life was a nightmare of constant medical treatment and searches for new therapy. As was soon discovered, Cathy's end was near.

As time passed and Cathy realized the sorrowful reality of her future, she requested that the same rabbi who had been Dave's professor in college visit her in the hospital and grant her blessings. That was her dying wish. Although she did not reach out to any similar non-Jewish clergy or, on the other hand, indicate that she wished to convert to Judaism, she did insist that she be buried in compliance with Jewish ritual.

Aside from Cathy's own future, what stood foremost on her mind in the months prior to her passing was Dave's future as a Jew. Her mind constantly wandered to how Dave would rediscover his roots and return to Judaism. "Your destiny is with your people," she repeatedly told him. Above all, she instructed Dave to not marry another gentile when she herself left this world. "As soon as you muster the strength," she told him, "you must go to Jerusalem. The world was created for the Jewish people with Jerusalem as the center."

And then came the fateful day. Cathy sadly passed away at age 24, leaving Dave with her dying wish of him reconnecting to his heritage and pursuing a life filled with Jewish practice. At that time, Dave had built and sold one business and invested the proceeds in the stock market. He was no less than a millionaire.

Shortly thereafter, Dave committed to his part of Cathy's last wish and traveled to Israel. Soon after arriving, Dave headed to the Kotel with an expensive camera around his neck. He stepped up to the Kotel and lifted his camera, though a man politely prompted him to lower his arms. "What's going on?" Dave asked, confused as to what was preventing him from snapping a picture. "It's Shabbat," the man replied, "and it is prohibited to take pictures on this holy day." Dave was intrigued by the newly learned fact, and began conversing with the fellow. It wasn't long before Dave and his new friend decided to meet together at a coffee shop to discuss more about life and Judaism.

Dave spent the next two weeks in Jerusalem. After his trip came to a close, he left a little wiser about Jewish observance and decided he would commit himself to

further explore what it meant to be a Jew. His new friend from Israel connected him with Chezky Paneth from New York, who agreed to take Dave under his wing and spend some quality time with him.

Now with Dave back in the states, he arranged to spend Shabbos with Mr. Paneth. After the Friday night davening, Dave happily followed Mr. Paneth back to his home, though Dave's pocket jingled with the sound of coins. Mr. Paneth happened to hear the noise emanating from behind, and began teaching Dave some laws of Shabbos, which would go on to form a basic body of Jewish knowledge for him. Three years later, Dave was ready to marry a young observant widow with two small children. And in fact, they married and began building their new home together, founded upon Torah ideals and religious observance.

But then Dave's business enterprise took a hard hit. Without Dave's knowledge, he was defrauded of a fortune by a stock broker. Upon consulting with the city's top law firm and reviewing the evidence, the lawyer informed Dave that he stood to recover millions of dollars in damage under statutes from the brokerage firm due to false misrepresentation in stock sales.

The only catch was that the broker was Jewish, and Dave knew that he would surely face criminal prosecution and end up in jail for fraud. Dave struggled with the harsh reality, that despite the fact that he was wronged, he would be involved in having another Jew go to jail for what could be quite a while. He wished to serve as a role model for his new family, and wondered if he could actually be alright financially even without recouping the lost finances. And indeed, Dave walked away from millions. He still remained well-off and part of an large business corporation, but it was without question a difficult decision to make as he did.

A few years later, Dave decided that he wished to move to Israel and learn full-time for a period. With the encouragement and support of his wife and family, he did exactly that. As a junior partner in a very lucrative construction business, however, the senior partners did not condone Dave's move to Israel. Dave though knew that he could not deny himself that chance to immerse himself in Torah learning. It was an opportunity he never had before and something that would easily be lost were he not to take advantage of. And so, he left his lucrative business and took off to Israel.

Over the past thirty years, Dave has raised millions of dollars and helped support Jewish day schools, yeshivos and provided scholarships in both Israel and America. All done out of love for the Jewish people, he has helped bring thousands of jobs to Israeli companies looking to expand to American markets.

Cathy would surely be proud and surprised that Dave took up her dying wish of finding his destiny with the Jewish people. And she surely got her wish, as Dave rediscovered his way back and has ever since then helped countless Jews live comfortable lives and become closer to their families, communities and ultimately, Hashem.



# JAILED ON SHABBOS

The posuk in Bamidbar 15:32,33 says, "While Bnei Yisroel were in the midbar they found a person gathering wood on Shabbos. Moshe and Aaron

did not know what to do with him so they put him in a lockdown until Hashem was going to tell them what to do with him." The Bais Yosef in Orach Chaim 263 says that if a person did an aveirah and they are in the midst of Shabbos and there is a fear that he might escape; the din is that we are not allowed to lock him up on Shabbos and/or on Yom Tov since this would be considered "din" and one does not carry out a "din" on Shabbos. How were Moshe and Aharon able to lock up the person who was gathering wood?

There are a number of answers to the above question. The first answer is that locking up someone on Shabbos is only an issur d'Rabbonon; therefore, we can't ask a question on the posuk which was in the Torah. The question is how were the Rabbonon able to make this gezeirah which seems to be the opposite of the Torah? The answer is that the chachamim had a koach to make a gezeirah that is "shev ve'al taaseh;" just like a person may fast upon having a bad dream on Shabbos, he may do so as long as he is acting passively and not doing an activity.

The second tirtutz could be that in the posuk mentioned above they did not lock him up as a punishment, but rather to stop him from continuing to do melacha on Shabbos. That is why the posuk repeats that the witnesses brought the mekoshesh eitzim. We already established what he did; the posuk is explaining why they had him arrested - to stop him from continuing.

The third tirtutz tells us the reason we don't arrest someone on Shabbos is so as not to take away his menuchas Shabbos. In the event the person is not keeping Shabbos, we can arrest him.

The fourth answer is that the mekoshesh eitzim was an extreme case. They did not want others to learn from him and follow in his footsteps. The Rabbeinu Bachya says they did not arrest him on Shabbos, they actually arrested him on Motzai Shabbos. Another tirtutz could be that to physically lock someone up on Shabbos would be forbidden. In this case, they just put a bunch of people around him so he could not run away.

The last answer could be based in the gemara that teaches us that the mekoshesh eitzim did the aveira lishma, so people should keep Shabbos. By arresting him, they were carrying out what his ultimate goal was, so there therefore was no problem of messing up his menuchas Shabbos.

May we be zocheh to be keep the Shabbos the correct way!

RABBI BENTZION SNEH



מנובד ע"י הר"ר אברהם הלל רי"ן שליט"א

ADAPTED FOR ENGLISH BY AVROHOM HILLEL REICH

## It's All Good..Is it really? Positive Thinking through the Lens of Parshas Shlach in the Age of Corona.

Being cheerfully optimistic is not only good for you, it's scientifically proven to actually change your cells for the better and actually add years to your life, it is good advice- tracht git tzu zain git, the expression goes, think good and it will surely be good!

But have we all just gone a little too far with this philosophy?

A neighbor talks to you about their hardships, how difficult life is under the current conditions.. trouble putting food on the table, paying bills-

Would even the coldest heart think of replying- "It's all good?"

Now let's go a little deeper-

What does Hashem really want for us in this age of Covid? Does He want us to merely throw a smile on our faces and say - it's all good?

Is there a message being communicated?

We may need to think- It's not all good- feel the pain and suffering that I am afflicting, Hashem is saying and make changes.

We can borrow a chazal here; L'fum Tzaarah Agrah- no pain no gain. If we don't view what we went through as a lesson for us to change- as a community, as individuals, we may have missed the whole point.

Chazal say, Daagos B'lev Ish Yisechenah, speak to a friend, pour out your fears and worries, it's healthy. Even the Chofetz Chaim in Shmiras Halashon says that we may (under certain conditions) speak Lashon Hora to one person, realizing the danger of over internalizing.

Modern psychology recognizes that unexpressed emotion can lead to a host of problems, some physical, some psychological.

Saying "it's all good" to our small children and not listening to what they have to say about their day (under the guise of lashon hara) is a lack of validation that can cause harm- no one would disagree.

Could it be that this almost Orwellian obsession with positive thinking is leading to a decline in the number of new askonim or leaders in our communities, a fact much

lamented by our community organizations ?

It's all tied in, if we can't face the facts- we won't be adequately prepared (think corona).

Just food for thought.

On the other hand (but the two are not contradictory), our Parsha teaches us the benefits of searching for the good in everything. The meraglim brought back bad tidings and we are paying til this day.

Rabbi Sneh brings out a chiddush in our daily prayer- in Aleynu we say- Sh'Lo Sam Chelkaynu Kahem. The nations of the world must be sure that everything is completely good in order to feel satisfied. In contrast, we can be happy if only a part- "chelkaynu" is good- for we have trained ourselves to look for the good no matter how small!

"HAKARAS HATOV AT 100"



R' SHLOMO SCHLESINGER

R' Shlomo Schlesinger ZaTzal lived just such a life. Gracing our world for over 100 years, R' Shlomo had a sense of the positive that we can only hope to achieve as our life's work. Each and every time he spoke with someone, a smile blossomed from his very essence. The wisdom of the ages flowed through the brochos he dispensed. Everything was just "Gevaldig!" and he meant it so sincerely. Recalling his many concentration camp years (including back to Aushwitz multiple times), every memory was crowned with the words "chasdei Hashem."

We at Ohr Chaim merited having R' Shlomo in our midst til his petirah last January. His sparkly eyes that not only made everyone feel comfortable but somehow succeeded in convincing all of us that S'iz Shoy'n Git- it's already good, will be missed but never forgotten.

Good Shabbos!



RABBI YY JACOBSON

# Searching for Self-Esteem?

## How Do You Judge Your Worth?

### COUNTING THE JEWS

The opening verses of Ki Sisa, convey G-d's instruction to Moses on how to count the Jewish people. When it is necessary to conduct a census, Jews are to be counted not in an ordinary manner, person by person, but rather, every member of the community should contribute a coin for charity, and then the coins should be counted to determine how many people contributed.

What is the rationale behind this instruction? Why the need to count the community in such a round-about fashion, rather than simply counting the people directly?

Two messages, it seems, are being conveyed here.

### WHAT ARE YOU WORTH?

First, the Torah is suggesting that you are counted not based on who you are but on what you give. Your genuine value and worth spring forth from your contribution to another soul, from the love and kindness you impart to another heart.

Sir Moses Montefiore, a 19th century Jewish international diplomat and philanthropist, was once asked how much he was worth. The wealthy man thought for a while and named a figure. The other replied, "That can't be right. By my calculation you must be worth many times that amount."

Moses Montefiore's reply was this: "You didn't ask me how much I own. You asked me how much I'm worth. So I calculated the amount I have given to charity this year and that is the figure I gave you. You see," he said, "we are worth what we are willing to share with others."

### EVALUATING A PEOPLE

Yet, there seems to be a one more vital message presented in this instruction, one that would reverberate throughout history.

To appreciate the value and greatness

of a people, the Torah is suggesting, you must study not the number of its bodies, but the breadth of their contributions. What matters most is not the quantity of its adherents, but rather their commitment towards making a difference and their inspiration and readiness to make sacrifices for their values and ideals. Numbers can be deceiving. Large groups of people often barely leave a trace. On the other hand, there are times that small groups, when committed heart and soul to their mission statement, have left an enormous impact, totally disproportionate to their numbers.

To appreciate the significance of Jewish existence, the Bible is telling us, you must study not its numbers: Jews never constituted more than one percent of society. Rather, you must examine the impact this little monotheistic group has had on the world. Other nations, cultures and civilizations enjoyed far greater numbers, larger territories and mightier armies. But no other person or nation has left an impression on the very fabric of civilization as the relatively few and often hunted and persecuted descendants of Abraham, Isaac and Jacob.

As the Irish writer Thomas Cahill wrote in his national bestseller *The Gifts of the Jews: How a Tribe of Desert Nomads Changed the Way Everyone Thinks and Feels*:

"Most of our best words in fact – new, adventure, surprise; unique individual, person, vocation; time, history, future; freedom, progress, spirit; faith, hope and justice—are the gifts of the Jews ... We can hardly get up in the morning or cross the street without being Jewish. We dream Jewish dreams and hope Jewish hopes."

Here is a passage by historian Paul Johnson in his bestseller "History of the Jews:"

"All the great conceptual discoveries of the intellect seem obvious and inescapable once they have been revealed, but it requires a special genius to formulate them for the first time. The Jew has this gift. To them we owe the idea of equality before the law, both divine and human; of the sanctity of life and the dignity of the human person; of the individual conscience and so of personal redemption; of the collective conscience and so of social responsibility; of peace as an abstract ideal and love as the foundation of justice, and many other items which constitute the basic moral furniture of the human mind. Without the Jews, it might have been a much emptier place."

### THE POWER TO LOVE

Just as this is true concerning our national identity, it is true concerning every individual person. At times you may think to yourself, "I am worthless; I amount to nothing."

## TO REALLY CARE IS TO NOTICE THE GASHMIUS AND THE RUCHNIUS

UFARATZTAH



*In the year 1951, the first year that the Rebbe assumed the leadership of Chabad, on the Second night of Shavuos the Rebbe ate the Seudas Yom Tov at the Previous Rebbe's home which was in 770 upstairs. On his way home from 770, the Rebbe stopped at the large room and asked the Bachurim why they looked so down. Then he turned to the Mashpia, Reb Shmuel Levitin and Reb Elya Simpson\* and said: "The Bachurim look unhappy, presumably there will be a farbrengen.... the Bachurim don't seem cheerful, you must see to it to cheer them up. I am going now to accompany my mother home and I will be back soon to see what you accomplished." A lively farbrengen followed.*

*After about an half hour, the Rebbe returned and brought out a large bottle of wine from his room. Upon entering, the Rebbe told the assembled: "You're already farbrenging; I can go....This was about midnight. At the request of some Chassidim the Rebbe stayed and farbrenged about another two hours.*

*The Rebbe cared and noticed the feelings of the Bachurim, cared about their well-being, begashmiyus and beruchniyus. In return, he built a loyal army that was ready to settle anywhere to change the world to make the world a place where Hashem dwells.*

==== *\*Harav Simpson, the Previous Rebbe's secretary. The founder of Simpson's Shul in Borough Park.*

*28th of Sivan, 1941 the Rebbe arrived in America.*

Comes the Torah and says, that you on your own, cloistered in your vanity and egotism, detached from your true core of absolute dignity and majesty, may indeed amount to a small, futile creature, unworthy of counting ("If I am only for myself, what am I," Hillel is quoted as saying in the Ethics of the Fathers). However, each of us, at our core, is a "spark of the Divine," a "fragment" of His light, a free, wholesome, confident and happy spirit. As such you have the power to contribute something to the world, to reach out to an individual in need. Each of us has the ability to touch a heart, to lift a spirit, to kindle a soul, to look a fellow human being in the eyes and say "I Love you."

You may be small indeed, but the love and light you can bring to another life through a simple gesture, a sincere "good morning," or an act of goodness and kindness, is immeasurable and cannot be counted.

And when you reach out to others, you will discover the depth of the love that G-d has for you. You are part of His light, thus you can share His light with so many others.

# The Blessing & The Bottle

By Asharon Baltazar

With terrifying ferocity, the plague began to strike the country and felled many without remorse. Townspeople turned to prayer, yet despite their tear-choked voices, there was no cure. A delegation was sent to Rabbi Baruch of Mezhibuz to seek his intercession in Heaven. “You will travel to such-and-such town,” instructed Rabbi Baruch. “There, you will find a certain man. Beg him to declare, ‘G d will remove this calamity from you.’ Do not leave before the man does.”

As they set out on their journey, the delegation couldn’t deny their impatience to meet with this man, whom they believed was undoubtedly righteous and famous. When they arrived, however, the townspeople answered their inquiries about the man’s whereabouts with empty looks and shrugs. Confronted with this unexpected development, doubt began to dim the men’s spirits. Yet, they persisted in their search, combing the town as though with a fine-toothed comb, until, finally, the delegation received its first lead. “Him?” replied a villager, affording the delegation an incredulous look. “That man’s a drunkard. Perhaps when he can tell the difference between his right and left hand, he then may be useful.” It would’ve made more sense to abandon their search right then and there rather than seek out this drunkard, but the delegation, fueled by faith, found his hovel and crowded around the door, as one of them gave it an apprehensive rap. The door was promptly opened by a puzzled-looking woman. “We are here at the behest of Rabbi Baruch of Mezhibuz,” said one of them slowly to the woman, whose confused look only deepened. “He has told us to speak with your husband, as he may be able to reverse the horrible decree threaten-

ing



ventures, chaining him to an injurious cycle—one he is unable to break out of till today. His daily routine goes as such: he wakes up, staggers around just to find more alcohol, and drinks himself asleep again. If you still wish to speak with my husband, wait for him to wake up and do so quickly—before he drinks again.” It was the delegation’s turn to act as though slapped; the man upon whom they had pinned their hopes was a bona fide drunkard. As they requested the woman to disclose more details of the man’s life (perhaps she had missed something), it became very apparent that he didn’t possess any sort of resemblance to a righteous life. In the end, they decided to wait for the drunkard to wake up. Indeed, the drunkard began to stir and groped around for a bottle. He seemed unaware that a group of men surrounded him and were watching him carefully. “Rabbi Baruch of Mezhibuz has sent us,” said one of the men loudly. “He claims you are the only one who can

bring an end to the plague that is currently decimating our numbers.”

He regarded them with bloodshot eyes. “Can I have just one swig before I do so?” “No. We will not move from here and you will not receive your drink,” said the man



firmly, shaking his head. “You will bless us, and we will be on our way.” Adopting a look of defeat, the drunkard said, “May G d in His infinite mercy nullify this decree.” The delegation thanked the drunkard and immediately departed for Mezhibuz. A wonderful sight met their eyes upon their arrival home: unbelievably, the plague had died out. After asking some of the townspeople, it appeared that the decree had lifted exactly in those strange moments of the drunkard’s blessing. “He was an absolute drunkard,” reported the delegation when they later met with Rabbi Baruch, “who probably doesn’t know even a single letter of Scripture. He slurs when he talks. He is a disgrace to himself, his wife is completely clueless about his behavior, and the town considers him a stain on society. How did this man halt the plague?” Rabbi Baruch gave them a knowing smile. **To be continued**

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us.” The woman reacted as though slapped. “Is this your idea of mocking me? Come in, for perhaps you’d like to see him for yourself, lying there on the floor in a drunken stupor.” The woman paused to take a shaky breath before continuing. “It wasn’t always like this. My husband was a wealthy man, happy and full of vigor. But he found solace in the bottle and tore our life apart, together with all his financial



by Rabbi Efreim  
Goldberg

## Stop Apologizing for Jewish Values

Aug 25, 2018 | by Rabbi Efreim Goldberg

Caring about others and showing love means that you're willing to say you are sorry. Too many people are unwilling to say they are sorry. They lack the humility, self-awareness and remorse to take responsibility and to make amends.

But lately, on the opposite end, it feels as if it is becoming popular to say sorry and ask for forgiveness for things that one has nothing to apologize for.

The New York Times had a question posed to their advice columnists last week that I am struggling to determine if it is real or just satire:

I'm riddled with shame. White shame. This isn't helpful to me or to anyone, especially people of color. I feel like there is no "me" outside of my white/upper middle class/cisgender identity. I feel like my literal existence hurts people, like I'm always taking up space that should belong to someone else...I donated to Black Lives Matter. Yet I fear that nothing is enough. Part of my fear comes from the fact that privilege is invisible to itself. What if I'm doing or saying insensitive things without realizing it?

Does one now have to apologize for being white, or simply for being and taking up space? I cite this as an extreme example, but the trend calling for apologies has infiltrated our own heritage. In a recent column in the Forward, a mother writes:

As parents of young Jewish children, we're taught to pray on Shabbat that our daughters be like Sarah, Rebecca, Rachel and Leah. It's never occurred to me to question how literal we're meant to be. I can't say I'd wish the fate of any of our Matriarchs on the young women in my life, much less on my own little girl... I give the blessing as a tribute to the Matriarchs' faith and forbearance, not to the lives they led or the choices they made,

which feature plenty we find morally repugnant today.

The author is embarrassed by our tradition and uncomfortable with the idea that we bless our daughters to emulate our sacred Matriarchs. Maybe we should offer a collective apology to our daughters throughout the millennia for holding out the wrong role models for them, ones who made "morally repugnant" choices?

Yet in other news, the Israeli Reform movement has decided to expunge Aleinu, a central prayer of our Siddur that has been recited by Jews for thousands of years, over concerns that it is offensive. Throughout history, our adversaries censored the siddur from language they found disparaging, including editing parts of Aleinu. Perhaps for the first time in history, we Jews are censoring ourselves.

According to a Reform leader who teaches at their Hebrew Union College's Jerusalem campus, "This is a historic procedure for the movement, we tend to replace the prayer that is formulated with negative language to a prayer that is formulated with positive language."

And lastly, some reactions to Israel's recent Nation State Bill, which reflect a certain sense of shame and embarrassment that Israel would be defined as the "national home of the Jewish people," are quite troubling to me. It is perfectly understandable to be concerned with the impact of some of the language and the law on minority populations in Israel. One can respectfully debate the timing and value of the bill as well.

What does God think when, after 2,000 years of exile, He sees so many Jews apologetic and defensive about calling Israel a Jewish state?

However, I shudder imagining what God thinks when, after 2,000 years of exile and our longing to come home, He sees many of our own people apologetic and defensive about calling Israel a Jewish state. Could there be a greater act of ingratitude to God than proclaiming that His gift to us, His people, isn't really ours?

The very first Rashi on the Torah tells us that God begins the Torah with the story of creation so that if anyone challenges the Jewish right to Israel, they will be reminded that God Who created the world also designated that special land to the Jews. Would those who deny the Jewish right to the land really care how the Torah begins? Sadly, we see that Rashi's insight is not directed necessarily at our external adversaries. Rather, the Jewish people from within need to be

reminded that this is our land. We need never apologize or be defensive for proudly proclaiming and even legislating that Israel is the "national home of the Jewish people."

It seems to me, in this season of forgiveness, the one deserving some of these apologies is the Almighty, for how in the interest of political correctness, we sometimes put His agenda second and our eagerness to be loved and to integrate first. If He created us as a certain race or ethnicity, we aren't taking up anyone else's space, and while we must always carry ourselves with sensitivity and concern for others, we must not apologize for our existence or for being ourselves.

Aleinu was composed by Joshua thousands of years ago upon our entry to the Land that God promised us. When he encountered pagan religions and idolatrous practices, he reacted with a sense of gratitude of being "chosen" to model an authentic, mission-driven religious life. To edit the siddur to conform to our contemporary sense of comfort is an affront to our ancestors who said those words throughout the millennia and to God who transmitted its themes to us in the first place.

Neither you nor I would let anyone dishonor our grandmothers by describing them as people who made morally repugnant decisions, and we shouldn't tolerate someone disparaging our great Matriarchs that way. They, like our Patriarchs, were not perfect. But even with the ideologies and "isms" of our time redefining gender roles and opportunities, we can still only dream that our daughters have the righteousness, kindness, faith and tenacity of our holy Matriarchs, whom we continue to draw from for inspiration and hold up as role models.

Indeed, there are plenty of apologies we should be offering this time of year. There are affronts, hurts and injuries for which we must make recompense. Perhaps among them we need to apologize for being so apologetic about our Jewish values, practices, and beliefs.

The very first law in the Shulchan Aruch, our code of Jewish practice states: "One should strengthen himself like a lion to get up in the morning to serve his Creator... And one should not be ashamed because of people who mock him in his service of God."

**Did you interpret the times through the prism of Torah or did you try to make Torah conform with the interests of the times?**



# פראשות ערסות תתנו לה' תחמה לדורות

## SEPARATING CHALLAH

From the moment that the Jewish people entered the Land of Israel, they stopped eating the Manna (heavenly bread) which had sustained them in the desert. They began working the land, growing wheat, producing flour and baking bread. Although the work was difficult, it was blessed, and the Heavenly blessing that was evident in their work was much more meaningful to them than the free bread that they had eaten in the desert, the Manna.

The commandment of separating Challah is one that applies in the Land of Israel, as it says in the verse, "When you arrive in the land". However, our Rabbis decreed this mitzvah to be observed outside of the Land of Israel as well, to ensure that it will never be forgotten. The mitzvah of Challah is one of the

three mitzvot which were given to women - Challah, lighting the Shabbos candles and keeping the laws of Family Purity. (Men are also obligated to observe the mitzvah of challah, however it does pertain more to women).

## CUSTOMS AND SEGULOS ASSOCIATE WITH SEPARATING CHALLAH

As we perform the mitzvah of separating the challah, it is a very auspicious time, spiritually and physically. Therefore there are various segulos associated with challah, such as:

\*Separating challah as a segula for one who needs a salvation - forty women dedicate their prayers at the time of separating the challah to assist someone

who needs salvation (healing, finding a marriage partner, having children, etc.).

\*A segula for easy childbirth - the mitzvah of separating challah is a proven segula for an easy and peaceful childbirth. Some women have a custom of making challah a number of times during the ninth month of their pregnancy.

\*A segula for livelihood - the Talmud states: "Because of the sin of not taking off challah, there is no blessing in the storage houses...and if they give (challah) they will be blessed" (Talmud, Tractate Shabbos, 32:b). From here we learn that the mitzvah of Challah helps bring the blessing of livelihood to the home.

\*Some women have a custom of reciting Psalms and praying for those who need salvation.

Our measure and metric for whether or not to hold a belief, pursue an action, recite certain words or have specific role models is not contemporary culture, the latest fashion or fad, or the ideology of our day. It is what does God want from us, what has He dictated to us and what does He expect from us. Instead of the passing notions and beliefs, we would serve ourselves and our existential purpose best by being proud and unashamed of our Jewish values, beliefs and practices.

The Talmud (Shabbos 31a) states: "Rava said: When a soul appears before the Heavenly tribunal to be judged, he will be asked: 'kavata itim la'Torah,'" literally translated as, "Did you set aside time for the study of Torah?" Rav Soloveitchik encouraged us to read it differently: kavata itim l'Torah or kavata Torah l'itim? Did you interpret the times through the prism of Torah or did you try to make Torah conform with the interests of the times?

We are positively informed and inspired by the world in which we live, but we must measure its value and influence by its compatibility with Torah, not the other way around. We have not survived and thrived against all odds through an ever-changing world by adapting to, and adopting from, values and visions that are in conflict with our own.

In this season of apologies, let's be careful not only for what we apologize for, but what we need not be apologetic about. Jewish continuity will be served by pride in who we are and what we represent.

When it comes to our loyalty to God, love means never having to say we are sorry for our Jewish values.



RABBI REISMAN

**A THOUGHT ON THE YEITZER HORA OF HISNAGDUS.  
(BEING A CONTRARIAN)**

This thought takes us past the punishment of the Meraglim to the Mapilim as is found in 14:44 (ויַעֲפְלוּ, לַעֲלוֹת אֶל-רֹאשׁ הַהָר (אֶל-רֹאשׁ הַהָר)). There were Yidden who said no, we are going into Eretz Yisrael and even though Moshe Rabbeinu said as is found in 14:41 (וְהוּא, לֹא תֵעָלֶה) that it is not going to be successful, (ויַעֲפְלוּ, לַעֲלוֹת אֶל-רֹאשׁ הַהָר). It is a big Chiddush that the same people who were afraid to go into Eretz Yisroel, suddenly decided that they would go even without Moshe Rabbeinu's blessing. I had once seen I believe in the name of the Yid Hakadosh (of Peshischa 1766 - 1813), that he said the following insight. He said there is a special Yeitzer Hora of Hisnagdus, there is a Yeitzer Hora of what I would call "Efsher Farkert." Of a person being told one way is good and he thinks maybe the other way is good. Efsher Farkert.

The most famous place where this appears is in Tosafos and the Ran who explain Gadol Hamitzuveh V'oseh Mi'mishe'aino Mitzuveh V'oseh. That someone who is commanded, he is a Mitzuveh V'oseh has a Yeitzer Hora to not listen once he is commanded and Mimeila that Hisnagdus, that desire to not listen is a Yeitzer Hora, it is a challenge. So Gadol Hamitzuve, one who overcomes that desire of a person to be Misnageid, to go against what he is told.

The Brichas Hama'ayan on Megillas Rus explains Ain Tzav Ela Lashon Ziruz. We find that the word Tzav, command, is a Lashon of Zerizus, be Mezareiz them. Why is command a Lashon Zerizus? He says the same thing. He says when you are commanded to do something there is a natural Hisnagdus, nobody likes to be told what to do and since nobody likes to be told what to do there is a Hisnagdus. It is human nature.

With this, it is answered the Kasha of the Rishonim in Shabbos 88a (18 lines from the top) שכּפּה הַקב"ה עֲלֵיהֶם אֶת (הַהָר כּגִיגִית) that Hashem forced Klal Yisrael at Har Sinai and the Kasha is that they already said Naaseh V'nishma, they said it perfectly willingly. Why did He force them?

The answer is when they were given the option of going

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one way or the other they answered willingly Naaseh V'nishma. At Har Sinai they were commanded. Once they were commanded there is a Yeitzer Hora of Hisnagdus and then (שכּפּה הַקב"ה עֲלֵיהֶם אֶת הַהָר כּגִיגִית).

It is an important lesson in human nature. (ויַעֲפְלוּ, לַעֲלוֹת אֶל-רֹאשׁ הַהָר) how could they do it? When they were commanded to go they were thinking maybe it is not so smart, Efsher Farkert. But once they were told don't go, the Yeitzer Hora went the other way. It is an important lesson. Very often I find that when you are during a Seuda you have time, you glance into a Sefer, into a book, you Schmooze with somebody and you are in no rush. The minute you have to Bentch you are in a rush. You are thinking where you have to go. It is this Yeitzer Hora, the Yeitzer Hora of Hisnagdus to a command. It makes no sense but you have to realize that it makes no sense.

The same thing in a relationship between a husband and a wife. Very often men complain that the wife asks their advice and then she does the opposite. Why

# פרשת שלח



מבואר שהמרגלים אחד שהביאו הדיבה רעה על ארץ ישראל נענשו ומיד התורה מביאה פרשת נסכים שכשיבאו לארץ ישראל ותמהו הדבר שהרי זהו ממש לשים מלח על המכה מאחר שאינם נכנסים לארץ ישראל? ועוד מבואר בילקוט שהקב"ה אמר למה לרצותם משום שהיו מתאבלים ומתים מרובים בדברי תורה ובכך היה שלימדם פרשת נסכים ואיזה מין ריצוי יש בדבר? וכתוב התנא דבי אליהו פרק כח שבשעת שמסר משה רבינו השיעור נעשה ריב במלחמתה של תורה מהו מיעוט של כל האזרח אי למעט גרים או למעט עכו"ם ושוב צ"ע מה זה נוגע עליהם עד כדי שנלחמו בזה לדעת בדיוק מהו בדיוק הריבוי שיש בזה כן העיר רבן של ישראל הגר' משה שמואל שפירא זצוק"ל בספרו זהב משבא.

והוא כותב לבאר בזה כדרכו המתוקה והנעימה, שאין לנו מושג מהו היה השיעור של משה רבינו ע"ה שבאותו רגע שהתחיל משה רבינו השיעור נעשו כל ישראל במצב של שמחה והתרומם נפשם עד כדי ששכחו כלל וכלל איפו היו נמצאים ומה בכלל היה מצבם מי מות ונפקע מהם כל הצער של האבילות ממש מרוב המתיקות שבדבר, עד כדי שהתחילו להתוכח בלימוד במיעוט של "כל האזרח" אם למיעוטי גרים או עכו"ם.

וזה היה ממש עמלותם בתורה שהיה להם שהתנתקו לגמרי ממצבם החומרי של זה העולם, ומספר שכשהגרי"ז היה בדעת צ"ה עם ר' שמעון שקוף זצוק"ל היו בחורים שבאו להתאסף לדבר בלימוד, ואמר הגרי"ז שנה שחידש ר' שמעון לא היה חידושים כל כך מיוחדים אבל הצורה של הדברים היו בכזה מתיקות שרק ר' שמעון היה יכול למסור בכזה מתיקות, וכן היו הדברים ממש כעין זה אצל משה רבינו בשיעור שמסר בענין נסכים.

והנה נביא כאן דברים מהגאון האדיר ר' שמואל זאב ראטקין שמוביא בספרו דברי תורה המשמחים חלק א' בביאור הענין של בארצי יצר הרע בארצי לו תורה תבלין, שהרי ידוע ממש"כ הנפש החיים שער ד פרק ז שמשל ונמשל שיש בחזל אי"ז רק דמיון בעלמא אלא שזה ממש דומה לנמשל בכל פרטיו, ולכן הביא מח שהקשה שהרי תבלין היינו דבר מעט כלפי התבשיל שמבשל, וא"כ וכי קצת תורה שלומד יוכל להפקיעה את כל היצר הרע הגדול כל כך אתמהא?

וביאר יסוד יסודי שיכול לתת עומק להבנת הדרך וצורת הלימוד, וזה שהרי מי שלומד רק קצת אז אין הוא מוגדר במציאות של לומד ולא הוא מוגדר כבטלן משום שאין תורתו שלומד חשיב תורה שיכולה לייצר אצלו מציאות, וממילא זה נחשב כאילו יש לו סיר של בשר ותבלין ליד הסיר אבל אין זה נחשב שהתבלין היינו בתוך התבשיל שיוכל להשפיעה על טעם ותכונת התבשיל, אולם מי שלומד תדיר בהתמדה אזי הוא נעשה למציאות אחרת ממש וכל תורתו נעשית טמונה תוך תוכו ממש אזי כזה תורה שלומד בהתמדה שייך שאפילו מקצת ממנה תשפיע על יצרו, שזהו המשל של תורה תבלין ליצר הרע וממילא א"ש מה שהמשילו את התורה לתבלין ליצר הרע.

( ובמאמר המוסגר מהו לשון "תבלין" כתב הבן יהודע קידושין ל: וכן ב"ב י. שתבלין זה נוטריקון יתן לב והיינו שצריך לתת לב בלימודו, ואפשר להביא סמן ממש"כ הגר"א עה"פ "שפכי כמים לבן" שקאי אתורה שזה צריך כל השתפכות הלב לתורה וכנ"ל וא"ש).

ולפי"ז היסוד שתורה שיש בה קיום הוא תורה שלומדים תדיר ובל"ז אין לזה שם תורה יש ליישב מה שלכאורה צריך ביאור בהא דברכות י"ז. נשים במאי זכין לעוה"ב או לתחית המתים זה לא נוקט שילמדו ומה הפשט שלא קתני פשוט שילמדו הם בעצמם? ואלא כנ"ל כיון שחסר להם עצם הן מציאות של תורה תדיר ממילא אין להם בזה כלל שם תורה כלל, וזהו מה שמתפללים ותרגלינו בתורתך שזהו לבא ללימוד תדירה ובכך יזכה למעלת התורה עצמה וכנ"ל.



is it this way? Why is she asking for advice in the first place? I assume that women complain the same thing regarding men asking them for advice and then not listening to them (if men ever ask for advice).

Be that as it may, if a person is not sure what to do and there are two possibilities and they are strong possibilities and a person may be in a situation where he just cannot make up his mind. Someone tells him do it this way. It is human nature to have a Hisnagdu to being told as nobody likes to be told what to do and therefore, as soon as you are told one way it is human nature to think Efsheh Farkert. Don't be insulted. It is human nature.

At any rate, these are my thoughts for the Parsha of the week, Parshas Shelach. We are getting to the longest days of the year, which means the longest Shabbos afternoons of the year. Time to run to the Bais Medrash. Don't go home between Mincha and Maariv. Daven an early Mincha and stay there. IY"H you will have a Geshmake Seder Halimud. A Gutten Shabbos to one and all!

*ed.note : During our current crisis it has always been difficult to comprehend why there are well intentioned people who are adamant about not following local edicts. They will inundate you with statistics and information as if they had dual PHD's in medicine and virology from prestigious universities and all this in a situation which has the potential to become a chillul Hashem (however infinitesimal it may be). With the above insight, it is clear that when someone is so obsessive about specific subjects to the point of irrationality it may not be them speaking but the insidious suggestion of the Yeitzer Hora.*

# The Decoded Message

by Rabbanit Yemima Mizrachi

ויאמר ד' אל משה... ועד אנה לא  
יאמינו בי בכל האתות אשר עשיתי  
בקרבנו

**And Hashem said to Moshe, "... And how long will they not have faith in Me despite all the signs that I have performed in their midst?" (Bamidbar 14:11)**

Throughout the month of Kislev, I do something special with my students. After every class, a number of girls get up in front of everyone and tell stories about themselves. They relate incidents that tell of a personal miracle or Divine providence and we are all left indelibly inspired.

On one such occasion when I was speaking before a group of women, towards the close of the lecture, one woman related the following story of herself:

As I was going through some difficult times in my marriage, my life was miserable and dissatisfying. Eventually, my marriage dissolved and ended in a divorce. The immediate week after my divorce, I was a complete wreck. I simply did not know what to do with myself. Remembering that I was turning forty that upcoming Shabbat, I began wondering how I would manage all alone. Looking to go somewhere for Shabbat, I knew I needed to find a friend's home where Yiddishkeit was exhilarating and the family was full of life and energy. While I would not be able to spend time with an angel, I was looking for something close considering my distressing situation.

After finally finding a friend's house where I felt comfortable, I headed there on Friday. Without exaggeration, I was crying and crying. "Why is all of this happening to me?" I moaned. "It isn't fair and doesn't make sense!" Complaining and speaking very cynically about my life's situation, I



was not in the best of moods. Looking at me, the wife of the house said, "What was the Parasha that coincided with your Bas Mitzvah?" Being caught off guard and not even sure what it was, I said, "I have no idea. When I had my Bas Mitzvah, I got away without giving a speech. I do not really remember." Looking up my date of birth and matching it to the corresponding Parasha, she soon returned to me with the information.

"It was Parashat Shelach," she said. "Okay, that is news to me," I replied. "You know," my friend continued, "why don't you open up a Chumash to Parashat Shelach and start reading. The Parasha may give you a clue about what to do and lend some insight into your life." Listening to my friend's idea, I followed her advice.

As I began to read the Parasha and learn how the Sin of the Spies unfolded, I began thinking, "What did I do wrong? Was it lashon hara?" I could not put my finger on what it was exactly. Nothing made sense to me and I was left unable to connect the dots.

By now, I had spent a decent amount of time staring at the Parasha and was not getting too far. And so, I decided to put aside this little activity and close the Chumash. But as I was about to do so, my friend looked at me. "Don't close the

Chumash; just keep on reading." Sitting there and feeling forlorn, I decided I would continue reading.

And then I saw exactly what I needed. I reached the Pasuk (14:11) which reads, "And Hashem said to Moshe, "How long will the Jewish people provoke Me, and how long will they not have faith in Me, despite all the signs I have performed in their midst?"

It then hit me. The Sin of the Spies was that they failed to realize that just as Hashem had miraculously provided for them in the desert until now, He surely would have continued to take care of them and ensure their successful entry into the Land of Israel.

As this idea flashed through my mind, I knew what Hashem was telling me, "My dear daughter, just like I took care of you until now; trust Me that I will continue to take care of you.."

*Even amidst the most hopeless of predicaments, Hashem comes to our side and reminds us that He is with us. We are never alone, no matter where we find ourselves in life. All that we must do is reflect upon the countless kindnesses and blessings Hashem has showered upon us until this point, and realize that, although it may not be readily apparent, He will continue to do so.*

ANNOUNCING...

## Our Havdalah

### VISION

WE ARE PUTTING TOGETHER A SERVICE FOR SINGLE WOMEN & MOTHERS WHO NEED TO HEAR HAVDALAH.

### BE PART OF IT

WE ARE LOOKING FOR WARM AND ACCEPTING FAMILIES WHO ARE WILLING TO OPEN THEIR DOORS TO THESE WOMEN AND WILL WAIT AT LEAST 72 MINUTES BEFORE MAKING HAVDALAH.

WEEKLY COMMITMENT NOT REQUIRED

### HOW TO JOIN

PLEASE MESSAGE 845-422-0665 WITH YOUR NAME, NUMBER, ADDRESS.

PLEASE FORWARD

**בית מדרש אור חיים**  
BAIT MEDRASH OHR CHAIM  
COMMUNITY LEARNING CENTER

Yom Kippur Katan

יום כיפור קטן

יום א' פרשת קרח

**Sunday June 21**

**1:30pm – 18 Tent**

**4:00pm – 18 Tent NEW**

**7:50pm – 20 Tent** (40 min. before shkia)

## Co-Worker

A coworker named Celsius recently retired at my work, so they hired a guy named Kelvin to replace him.

He's the new temp!

## Our Dog Daisy!!

Our dog Daisy, sleeps about 20 hours a day.

Her food is prepared for her. She can eat whenever she wants, 24/7/365. Her meals are provided at no cost to her .

She visits the Dr. once a year for her checkup, and again during the year if any medical needs arise.

For this she pays nothing and nothing is required of her. She lives in a nice neighborhood on Park Ave., in an Apartment that is much larger than she needs, and she is not required to do any upkeep.

If she makes a mess, someone else cleans it up.

She has her choice of luxurious places to sleep.

She receives these accommodations absolutely free.

She is living like a Queen, and has absolutely no expenses whatsoever.

All of her costs are picked up by others who go out and earn a living every day.

I was just thinking about all this, and suddenly it hit me like a brick in the head,

.....Our dog Daisy is a Democrat!

## ADHAD

Teacher: What's the meaning of Attention Deficit Hyperactive Disorder?

Student: Bambalakkadi Jimba.

Teacher: I don't understand anything you said.

Student: Same here.

# JOKES

## Question time

Mr. Smythe had been giving his second-grade students a short lesson on science. He had explained about magnets and showed them how they would pick up nails and other bits of iron. And now it was question time....

"Class," he said, "my name begins with the letter 'M,' and I pick up things....What am I?"

A little boy on the front row said, "You're my mother."

## The Mask

This Monsey Yid decided to make a homemade mask for Covid 19

He used wool and linen

When he tried it on for the first time he discovered that he had "shatnez" of breath

## Addicted to Twitter

A man walks into his doctor's office and says, "Doctor, I think I'm addicted to Twitter."

The doctor looks at him and says, "Sorry, I don't follow you."

## Gardening Skills

Has anyone else's gardening skills improved during this quarantine like mine have?

I planted myself on the sofa at the start of April and I've grown bigger ever since.

"Excuse me, sir, is this the Nostalgia Club"?

"Yeah man, but let me tell you, it ain't what it used to be!"



## RABBI NACHUM SCHEINER

ROSH KOLLEL



### EATING AND DRINKING BEFORE KIDDUSH

We have discussed that before a mitzvah is performed one can partake of a small snack, and certainly a drink of water is allowed. However, there is one notable exception. When it comes to kiddush – both Friday night, as well as Shabbos day – one cannot even drink water before reciting kiddush. There are a number of reasons in the poskim given for this stringency, specifically in regards to kiddush.

What about on Shabbos morning before davening: can one drink a coffee, like during the week? The Shulchan Aruch says that before davening, since one cannot eat until after davening, the requirement to say kiddush is not here yet and one can have a drink of water. Based on the earlier discussion, a coffee or tea will be the same. However, the Biur Halacha points out that one who is allowed to eat before davening for health reasons already has a requirement to make kiddush even before davening. He must therefore recite kiddush even though he has not yet davened. This should be true even before drinking a cup of water, since he has the same halachic status as one who already davened, who is required to make kiddush before drinking a cup of water.

### DRINKING BEFORE THE SHOFAR BLOWING

There is a custom in Belz and other places on Rosh Hashana to drink coffee after Shachris, and before blowing shofar, without making kiddush. The Shiniver Rav, the Divrei Yechezkel, quoted the first Belzer Rebbe, the Sar Shalom who gave an explanation for this minhag. The Gemara in Rosh Hashana tells us that originally the shofar was blown during Shachris, but because of a decree of the government it was switched to Musaf. Since it is fundamentally speaking, a part and parcel of Shachris, one is not considered to be finished his Shachris prayer until after he has blown the shofar. Since the requirement to make kiddush does not start until after Shachris, one can have a drink before blowing shofar, without making kiddush, just like before davening.

### HALACHIC DIFFERENCE BETWEEN THE REASONS

As we discussed previously, there are two sources for the issur of eating before davening. One is that one cannot eat before davening for his “blood,” and the second is that one cannot eat before accepting the yoke of Heaven. The Biur Halacha writes that there may be a difference between these two reasons in a case that one already recited krias shema. According to the second reason – that one cannot eat before accepting the yoke of Heaven – he may be allowed to eat, since he already accepted the yoke of Heaven, with the recital of krias shema.

However, according to the first reason – that one cannot eat before davening for his “blood” – it would still be forbidden to eat until after davening shmoneh esrei. The Biur Halacha adds that if one needs to eat before davening, he should try to recite krias shema, so at least according to the second reason he is allowed to eat. The Keren L'Dovid also writes a similar idea to explain why people drink coffee before davening, as long as they said shema and some brochos, which is some of the davening.

It is also important to note that this issur of eating before davening is something that only applies to Shachris, but not before Mincha or Maariv, as the Talmidei Rabeinu

Yonah write. After a person has davened already Shachris and accepted the yoke of Heaven, eating before the other tefilos is no different to eating before any other mitzvah, and a small bite is allowed. It is only a full meal that is prohibited, so that one does not forget to daven, as spelled out in Shulchan Aruch (232:2).

### SUMMARY

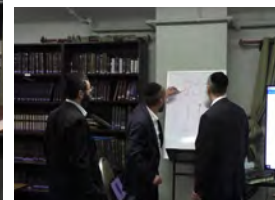
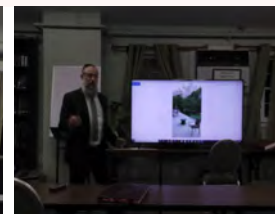
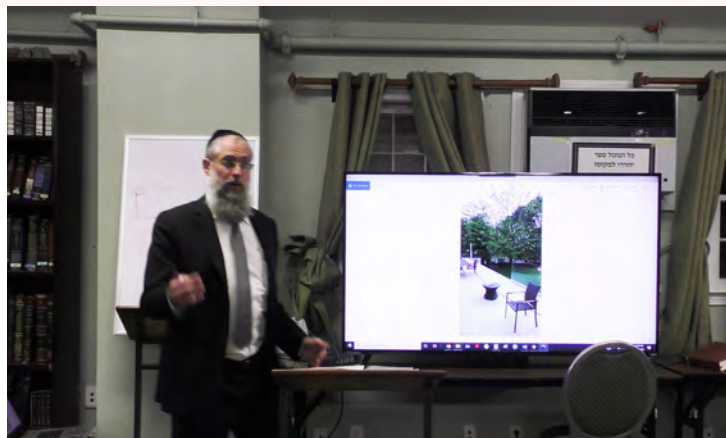
On Shabbos morning before davening one can drink a coffee, unless he is one who is allowed to eat before davening for health reasons, who already has a requirement to make kiddush.

Some have a custom to drink coffee before blowing shofar, without making kiddush, since one has not finished Shachris until after the shofar.

If one needs to eat before davening – and according to some even to drink a coffee – one should recite krias shema first. Eating a small bite before other tefilos is allowed.

Comments and questions are welcome and can be sent to: [RabbiScheiner@18forshay.com](mailto:RabbiScheiner@18forshay.com).

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



Rabbi Avraham Yitzchok Berman Giving a shiur at the Night Kollel with a power point presentation on the topic of

**"MORE THEN JUST A STRING"**



# SEUDAS BRIS

## IMPORTANCE OF THE SEUDAS BRIS

Tosfos in Pesachim (114a) quotes a Midrash which states that one who partakes in a seudas bris will be saved from Gehinom. The Chachmas Adam, in discussing the importance of the seuda, refers to the Gemara that the mitzvah of bris milah is done joyfully, the source for the festivities after the bris. He also quotes the Gra who would protest against those who would get away with some cake and shnops.

The Bnei Yisaschar (in his sefer Derech Pikudechah), in discussing the importance of the seuda, also decries the heretics who wish to stop it. The sefer Bris Avos quotes the Apta Rav who stated that if one does not make a proper seuda, the child will not grow up spiritually healthy.

## HALACHIC DETAILS OF THE SEUDA

The Rama writes that it is customary to have a minyan by the seuda. But it is worth noting that a minyan is not a prerequisite, and even if one cannot have a minyan present, or even if one is alone, he should still make a seuda, celebrating this great mitzvah.

Chazal tell us that one who does not join a seudas bris deserves to be put in cheirem. This is quoted in the Shulchan Aruch. The Pischei Teshuva points out that this is why it is customary not to invite people to a bris. In case there is someone who is unable to come, we do not want him to be concerned of transgressing this important requirement to join.

## CUSTOMS AT THE SEUDAS BRIS

Some have a minhag to light candles at a seudas bris. There is a source for this in Tosfos (Sanhedrin 32b), which according to the Maharsha is referring to lighting candles at the seuda. The Maharsha, however, writes that our custom, based on the Yerushalmi, is to light candles only at the bris itself, and not during the meal.

The Machzor Vitri writes that it is customary to sing zemiros at a bris. This is based on a Midrash in Rus, quoted by Tosfos (Chagiga 15a) which tells us that the people were singing at a bris.

The Sidur Yaavetz quotes the custom to sing at the seudas bris: "יום ליבשה" - "The day the deep waters turned into dry land," from the yotzros of the 7th day of Pesach. Similarly, some have a custom to say this pizmon during davening, on the day of a bris. The Mishna Berura quotes the Pri Megadim, who writes that the text of "יום ליבשה" should only be used if a bris takes place on the 7th day of Pesach, which is the day that the water split. However, if the bris takes place on any other day, the text should be changed to "ים ליבשה" - "the sea changed to dry land." According to that, when singing the pizmon at a bris throughout the year, the text should be "ים ליבשה."

There is also a custom to recite "Nodeh L'Shimchah" when introducing the bentching. This minhag is quoted in the Magen Avraham. It is also customary to recite extra "Harachamans" at the end of bentching. This minhag is quoted in the Shaalas Yaavetz.

## IN SUMMARY



One should be sure to make a proper seuda after a bris and one who partakes in a seudas bris will be saved from Gehinom. It is customary to have a minyan by the seuda. We do not invite people to a bris, since one who does not join a seudas bris deserves to be put in cheirem. Some have a minhag to light candles at a seudas bris. It is customary to sing zemiros at a bris and recite "Nodeh L'Shimchah" when introducing the bentching and extra "Harachamans" at the end of bentching.

There are many interesting shiurim on the topic of milah available, which were given at the Ohr Chaim, are available – both in English and Hebrew. In addition, as the summer early Shabbos minyanim are now in full swing, I would like to inform everyone that there is now a Kuntres – in English – available on the topic of "making an Early Shabbos," compiled from shurim that were given at Ohr Chaim, covering many of the questions that come up regarding early Shabbos. If you would like a copy of any of these shiurim, please send a request to RabbiScheiner@18forshay.com or reach out to me @ 845 372 6618.

## COMMUNITY KOLLEL NEWS

With great excitement, both the Kollel Boker and the Night Kollel have returned to learn in person at Ohr Chaim. We have also started a new limud: "Constructing an Eiruv." This topic is something applicable to almost everyone! Now is an opportunity to really understand what goes into making an eiruv. Come join us and get clarity in these fundamental halachos. To arrange for a chavrusa, feel free to contact me: RabbiScheiner@18forshay.com or 845 372 6618.

The Kollel had its first guest speaker – Rabbi Avraham Yitzchok Berman, Menahel and Rosh Kollel, Yeshiva Madreigas HaAdam, Hillcrest, NY. Topic: "More than Just a string – Expanding your knowledge on Eruvin." He spoke last week and again this week, including a Power Point Presentation.

The Kollel will also be hosting another guest speaker – Rabbi Nesanel Sommer. Topic: "How to Build an Eruv." The shiur will take place on Monday June 22, from 8:30-9:30pm. Location: 18 Upstairs. To Join the shiur on live conference: Call 845 360 8016, Pin 1820.

I also gave a shiur this past week, on the topic: "Significance of Chof Sivan throughout Jewish History."

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

Wishing you a wonderful Shabbos,

**RABBI NACHUM SCHEINER**

**RABBI NACHUM SCHEINER**  
MONSEY, NY

מוהל מומחה  
CERTIFIED MOHEL

845-499-6354 CELL  
845-352-3137 HOME  
moהל@18forshay.com



# This coming Elul zman פ"ט We're Starting...

## חבורת תלמודו בידו



Will be starting a first seder Daf Hayomi chaburah in Yeshivas Ohr Reuvain of Monsey (in addition to the 20 yungerleit 2nd seder) for Bochorim post Eretz Yisrael or not going to Eretz Yisrael.

Master the Daf clearly, with chazaros, Dirshu bechinos in a geshmake environment. This will include chaburos from the Rosh Yeshiva, shlita, and other Magidei Shiurim.

For more information, please email [chaburastb@gmail.com](mailto:chaburastb@gmail.com), or call Rabbi Yanky Modell at 845-659-1488 and leave a message.



## Night Kollel

שליט"א רבי נחום שיינער  
Chavrusa Learning in a Warm Environment

תש"פ Summer

8:15-9:45pm

18 Forshay – Upstairs

**Constructing an Eiruv**  
Shiurim by Rosh Kollel and Featured Guest Speakers  
Come Join and Gain Clarity in these Fundamental Halachos

### Shiurim Open to All

**DAF YOMI**  
8:45-9:45pm  
Sun - Thurs

**MISHNA YOMIS**  
8:45-9:00pm  
Sun - Thurs

**Amud Yomi**  
8:45-9:30pm  
Sun - Thurs

**ZERA SHIMSHON**  
8:15-9:00pm  
Thursday

**CHUMASH SHIUR**  
8:45-9:45pm  
Thursday

**MAHARAL ON THE PARSHA**  
9:45-10:15pm  
Thursday

FOR MORE INFORMATION AND TO JOIN THE KOLLEL, PLEASE CONTACT:  
Rabbi Nachum Scheiner | 845.372.6618 | [RabbiScheiner@18forshay.com](mailto:RabbiScheiner@18forshay.com)



בס"ד

## Daily Daf Yomi Shiurim MORNINGS

5:40-6:15am  
(Ivrit)

**Rabbi Usher Benedict**  
20 Upstairs

6:00-6:55am  
(English)

**Rabbi Zalman Heller**  
18 Upstairs – Office

7:00-8:00am  
(English)

**Rabbi Yosef Chesir**  
20 – Downstairs

8:00-8:55am  
(Yiddish)

**Rabbi Yitzchok Y. Klein**  
18 Main floor back room

### EVENINGS

8:45-9:45pm  
(English)

**Rabbi Yanky Model**  
20 - Downstairs

8:20 – 9:00pm (9:00pm Thursday)  
(English)

**Rabbi Simcha Bunim Berger**  
20 - Upstairs

For more info on the above shiurim as well as all our current learning opportunities please contact Rabbi Scheiner Rosh Kollelim & Rabbinical Director at [RabbiScheiner@18forshay.com](mailto:RabbiScheiner@18forshay.com) or 845 372 -6618

Seize the Moment! Join a Shiur and embark on your journey through ש"ס



## Night Kollel

שליט"א רבי נחום שיינער

Currently learning דיני צורת הפתח  
is pleased to present a shiur by

## Rabbi Nesanel Sommer

ר"מ ישיבת מיר  
Topic:

“How to build an Eruv”

Monday June 22

יום ב' פרשת קרח

8:30-9:30pm

Location

18 Upstairs

To Join the shiur on live conference

Call 845 360 8016

Pin 1820

