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SOKAVA REBBE

# סדר הפרשת חלה

## THE PARSHA OF CHALLA

ראשית ערסתכם  
חלה תרימו תרומה  
(במדבר טו כ)

**"LETS RISE"**  
ON CHALLAH

GITTEL FOLLMAN - HENNY KLIPPER

PAGE 2-3



RABBI YY JACOBSON

WILL BE IN  
TOWN FOR  
SHABBOS

*Shabbos Mevorchim*

### TAMUZ

Molad: Wednesday Morning 48 minutes  
& 3 Chalokim after Six

Rosh Chodesh is two days: Wednesday  
June 29 & Thursday June 30



**MONSEY**  
URGENT CARE

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In front of Evergreen Shopping Center

# OUR STORY....

## THE HISTORY OF "LET'S RISE"

### MONSEY CHALLAH BAKE

While some people think Henny and I are sisters, when we started the Let's Rise- Monsey Challah bake we were strangers.

I moved to Monsey six months prior to starting the challah bake, and only knew a few people in the neighborhood. Challah is a Mitzvah I took on in earnest 8 years ago, and had a complicated relationship with this Mitzvah. This was not a Mitzvah I came to naturally, and in the beginning I struggled with how to incorporate it into my hectic life. There were many weeks that I dreaded Friday's and the long hours of babysitting the dough and only to have the finished product come out inedible and hard as a rock. But then there were the weeks that I leaned into the experience and took the time to think while I was making the dough and the bracha. I had time

to daven in my own words to Hashem, be grateful for the gifts my family has received, and acknowledge how Hashem has worked in my life. The challah started to come out better- I wasn't "Challah secure" yet- but I was on the way.

I also thought about how many Jewish women came before me and how this Mitzvah kept them connected to their Jewish identity. How the commandment of making bread and elevating it to a spiritual experience in a most tangible way originating from Sarah Imanu, passed to the Imahos, Then to Miriam in the desert and the women who entered Eretz Yisroel. This was continued in an unbroken chain by Chana the mother of Shmuel Hanavei, and Devorah Hanavia. This persisted in the long galus of Spain and Europe up to present. How much

more time and effort it took Gluckel of Hameln in the 17th century, Gracia Mendes Nasi during Renaissance in Europe, Rashi's daughters, Gittel and her daughter Sophie Trupin who lived on the North Dakota Plains during the 19th century and Sarah Schenirer, Rebitzen Kaplan, and Rebitzen Chana Schneerson. They could only have imagined a Bosch- and yet they made Challah.

Today, many thousands of women around the world make Challah in their kitchens- each one coming to the moment of the bracha with Bekashas, emotions and individual prayer to Hashem.

We are connected.

The Let's Rise- Monsey Challah bake became a place where women from all backgrounds and levels of Frumkit



## Customs and Segulot

The following are some special spiritual benefits credited to the mitzvah of separating challah, along with some customs practiced while performing the mitzvah of separating challah:

- While preparing challah and other foods for Shabbat, it is customary to say, "lichvod Shabbat kodesh," "in honor of the holy Shabbat."

could take a moment and do this Mitzvah while feeling the keshet, the sisterhood which connected them. Each month another lady hosts the event in her home, and on average we have between 40- 60 women attending the monthly events. The event takes about an hour and we start off with a few words, a Kapital of Tehillim and names read out loud for Shidduchim, Refuah Shleamah and Zerah Shel Kayamah.

Then each person goes around the room saying the bracha out loud and the Amens fill the space. Accents and nusachos may differ from each other- but the harmony of spiritual emotion allows them to complement one another. Ladies often say to us- "I came once and I'm hooked", "I don't have much time to socialize but this is my Challah family", "I have been davening for a shidduch for my (dtr, son, nephew or niece) and now they are engaged BH", "I see women in the grocery and I know them from the Challah bake".

What started as an idea has grown into a movement by the women who show up monthly, those that open their doors to hosting and those helping behind the scenes.

And now we are more than friends- we are Challah Sisters.

We also want to publicly thank- Rebitzen Lankry, Rebitzen Coren, Rabbanit Nava Ben Moshe, Heather Scheiner, Becky Heinamen, Sarah Frankel, Dina Lehr, Rivky Lutzker, Rivky Einhorn, and FAO Printing.

Gittel Follman - Henny Klipper

- Some have the custom, while kneading the dough, to recite Psalms and pray for people who are in need of G-d's help and salvation.
- Because of the great merit credited to the mitzvah of separating challah, it is worthy to bake especially for the sake of fulfilling this mitzvah at least once a year, ideally during the Ten Days of Repentance (Siddur Kol Eliyahu).
- The following custom has recently become common in Jewish communities: Forty women devote their prayers while separating challah to the merit of a person in need of salvation (such as recovery from illness, a worthy mate, or the birth of a child).
- The mitzvah of separating challah is recognized

as a segulah for an easy, safe birth. It is customary to separate challah at least once in the ninth month of pregnancy.

- According to our Sages, the mitzvah of separating challah brings with it a blessing for a good livelihood into our home.

[www.secretofchallah.com](http://www.secretofchallah.com)

# יום כיפור קטן

ערב ר"ח תמוז

Tuesday June 28 - יום ג' פ' קרח

- 1:30pm – Tent ב
- 2:00pm – Tent ב
- 3:00pm – Tent ב
- 4:00pm – Tent ב
- 5:00pm – Tent ב
- 6:00pm – Tent ב
- 7:45pm – Tent ב

# Late Maariv Motzai Shabbos

Half hour, One hour, One and Half hours, Two hours  
 Rabeinu Taam

18 Main Bais Medrash

שלח	10:15	10:45	11:15	11:45
קרח	10:15	10:45	11:15	11:45
חקת	10:10	10:40	11:10	11:40
בלק	10:10	10:40	11:10	11:40
פנחס	10:00	10:30	11:00	11:30
מטות-מסעי	10:00	10:30	11:00	11:30

Summer 2022

בס"ד  
 קיץ  
 תשפ"ב

# Mincha Mariv Minyanim

↓ 18 מנחה

(between 1:28 – 1:34) - מנחה גדולה

- 1:30
- 1:45
- 2:00
- 2:15
- 2:30
- 2:45
- 3:00
- 3:15
- 3:30
- 3:45
- 4:00
- 4:15
- 4:30
- 4:45
- 5:00
- 5:15
- 5:30
- 5:45
- 6:00
- 6:15
- 6:30
- 6:45
- 7:00
- 7:15
- 7:30
- 7:45
- 8:00

↑ Upstairs  
 ↓ Main Floor

מעריב

- \*Repeat Krias Shma after nightfall
- At פלג \*
  - At שקיעה \*
  - 6 MIN. AFTER שקיעה
  - 10 MIN. AFTER שקיעה \*
  - 20 MIN. AFTER שקיעה \*
  - 30 MIN. AFTER שקיעה \*
  - 40 MIN. AFTER שקיעה
  - 50 MIN. AFTER שקיעה
  - 60 MIN. AFTER שקיעה
  - 72 MIN. AFTER שקיעה
  - 9:45
  - 10:00
  - 10:15
  - 10:30
  - 10:45
  - 11:00
  - 11:15
  - 11:30
  - 11:45
  - 12:00am
  - 12:15
  - 12:30
  - 12:45
  - 1:00
  - 1:15
  - 1:30
  - 1:45
  - 2:00

מנחה ומעריב

- 12 MIN. BEFORE ט"ל Tent א
- 12 MIN. BEFORE LATER ט"ל Tent ב
- 12 MIN. BEFORE שקיעה Tent א
- 6 MIN. BEFORE שקיעה Tent ב
- At שקיעה 20 ↑
- 10 MIN. AFTER שקיעה Tent ד
- 20 MIN. AFTER שקיעה Tent ג
- 30 MIN. AFTER שקיעה Tent ב
- 40 MIN. AFTER שקיעה Tent א
- 50 MIN. AFTER שקיעה 20 ↑
- 60 MIN. AFTER שקיעה Tent ד

Summer 2022

בס"ד  
 קיץ  
 תשפ"ב

# SHACHARIS MINYANIM

- כותיקין  
 כותיקין  
 6:15AM  
 6:30  
 6:45  
 7:00  
 7:15  
 7:30  
 7:45  
 8:00  
 8:15  
 8:30  
 8:45  
 9:00  
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 9:30  
 9:45  
 10:00  
 10:15  
 10:30  
 10:45  
 11:00  
 11:15  
 11:30  
 11:45  
 12:00PM

- 20 Forshay ↑ Brochos 30 min/Hodu 20 min before Neitz  
 18 Main Sefardi Minyan with Birchas Kohanim
- Tent א
  - Tent ג
  - Tent ד
  - Tent א
  - Tent ב
  - Tent ג
  - Tent ד
  - Tent א
  - Tent ב
  - Tent א
  - Tent ג
  - Tent ד
  - Tent א
  - Tent ב
  - Tent א
  - Tent ג
  - Tent ד
  - Tent א
  - Tent ב
  - Tent ג
  - Tent ד
  - Tent א
  - Tent ב
  - Tent ג
  - Tent ד
  - Tent א

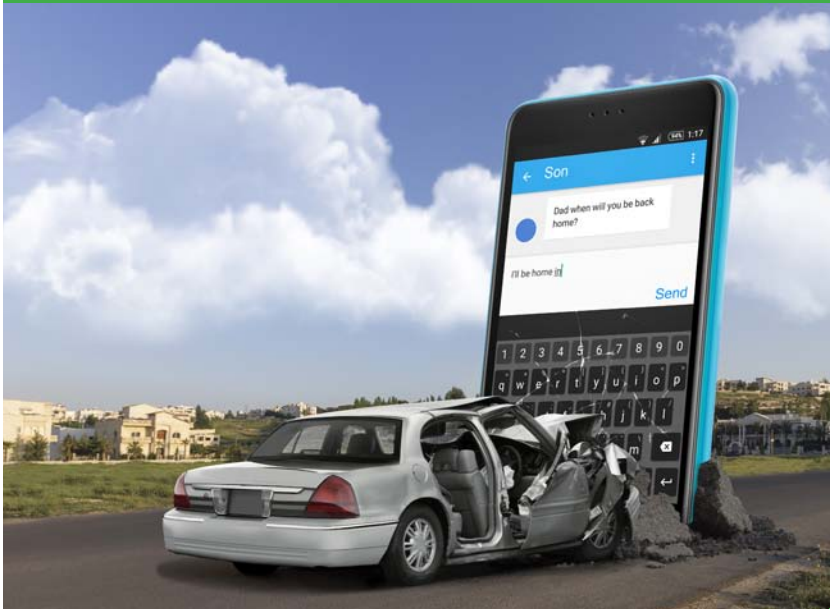
Tent א – 18 Tent  
 Tent ב – 20 Tent  
 Tent ג – 22 Tent  
 Tent ד – New Tent



# MIDDOS TREE

BY RABBI COREN

**TO TEXT OR TO DRIVE,  
THAT IS THE QUESTION.**



Some people text while they drive and some drive while they text. Sounds funny but in truth, it's a very serious and sad situation that hopefully will be rectified before more regretful results happen.

The middah that we are talking about is a mixture of patience and bitachon. How is this so? Let's analyze why people text when driving. There are times when it's a pressing matter, however, most of the time people respond or read texts because they lack patience and bitachon. Their minds race to respond because if they falsely believe that if they don't, who knows what will happen! It's not like the president or the Gadol Hador just sent an urgent request. It's a text that surely can wait for a response, but the yetzer hara takes over and makes us forget that Hashem is in charge and Hashem wants us to trust Him. Not only does He want us to be a mentsh and make sure that 20 cars behind us don't have to wait that

בס"ד

# RAV DOVBER PINSON

WILL BE GIVING PARSHA SHIUR  
THIS THURSDAY EVENING  
AT 9:00 PM.

THE SHIUR WILL TAKE PLACE AT  
84 VIOLA RD. MONTEBELLO.

DELICIOUS HOT CHULENT  
AND LIGHT REFRESHMENTS  
WILL BE SERVED.

half a minute at a traffic light or stop sign until you respond to your text, but Hashem also says ושמרתם נפשתיכם, מאד לנפשותיכם, you are obligated to watch over your soul and certainly other people souls. The fact is that texting when driving is nothing but dangerous and Hashem should only save every one of us and especially the next generations from learning the lesson the hard way.

So next time you receive a text or Whatsapp, instead of responding, think about your relationship with Hashem. Talk to Hashem and thank Him for all he does. Ask Him to help you or others with shiduchim or other problems, and in z'chus of this, your bitachon, patience, and care for other cars around, he will grant you much blessing.

Shabbat Shalom



**PARSHAT SHLACH**

It was taught in a Baraisa that R Elazar Ben Parta said, "Come and observe how great is the powers of Lashon Hara, in its far reaching consequences. We learn this from the spies who slandered Eretz Yisrael to the Jewish nation, and died ugly deaths afterwards. Now if one who defames sticks and stones is treated so harshly than one who defames his friend will be treated harshly all the more so". (Talmud Arachin 15a: this Mondays Daf)

Rashi quotes the Medrash Tanchuma 5 "Why was the passage of the spies placed next to the passage of Miriam? For she was stricken over matters of speech, which she spoke against her brother and the spies saw and yet did not take a lesson from her."

According to the Braisa, the sin of the spies should be less than the sin of Miriam since they spoke of sticks and stones, and Miriam spoke about a person. Yet Miriam received Tzara'at and the spies died a horrible death? At most they should be punished a punishment that is equivalent to Miriam's, why did they receive a greater penalty than Miriam? Perhaps the les-

son is that if someone does not learn from someone else's actions they get a harsher punishment? However, this is never the way it works.

The Yalkut Shemoni says that Miriam spoke only to herself as it said "And Hashem heard" (Bamidbar 12,2) illustrating from these words that only Hashem heard and no one else. What is the sin for thinking Lashon Hara? Furthermore, Miriam's concern was about Moshe separating from his wife Tziporah yet we know that 80 years earlier she was praised for admonishing her father for separating from his wife, comparing him to Pharaoh. (Gemarah Sota). She was the cause for her brother Moshe to come into this world and save the nation. If she would have kept her mouth closed, where would the nation be today?

Both Miriam and the spies did not actually violate the laws of lashon hara, as thinking something and speaking against a land is not a violation. (Birchat Mordechi pg 151) What is the lesson that we can take from the Parasha?

Great people are judged on a different level than ordinary people. Their sin was not the Issur of Lashon Hara or Motzi Shem Ra, rather something called "הוצאת דיבה".

When Yosef Hatzadik told his father Yaa-kov what his brothers were doing in order to correct his brothers, it uses this term, "hotzaas diba". Here too it is called "ויציאו דבת הארץ", the term Lashon Hara is not present. The word די-בה means די- enough and בה- in it, meaning making something limited. Yosef should have seen his brothers as the holy Tzaddikim they were, yet he saw them as limited. Miriam should have perceived Moshe as the greatest Navi and leader that he was, yet she saw him as limited. As highly respected leaders of the nation, the spies should have seen the land as an amazing Divine gift that it was, yet they too saw it as limited. Although everything they did was halachically permissible their challenge was in the negative way they viewed things. Their mistake was that they did not see the positive in the brothers, in Moshe, and in the land.

The qualification of great people is in the positive way they perceive the world around them. When a spiritual leader sees his following through negative eyes and expresses critique without valuing the positive, he becomes ineffective and disqualified.

Good Shabbos

NEW MINYANIM ADDED:

**EARLY MINYAN MINCHA FRIDAY**

**1:37, 2:00, 2:30 ,3:00 3:30, 4:00**

**SHABBOS ZMANIM**

EARLIEST KABBALAS SHABBOS	6:58 <sup>PM</sup>
CANDLE LIGHTING	8:14 <sup>PM</sup>
MINCHA <sup>18 TENT</sup>	7:00 <sup>PM</sup>
MINCHA <sup>BAIS CHABAD</sup>	8:24 <sup>PM</sup>
SHKIYA	8:32 <sup>PM</sup>
SHACHRIS <sup>VASIKIN- DAF YOMI SHIUR</sup>	4:46 <sup>AM</sup>
SHACHRIS <sup>ASHKENAZ 18 MAIN</sup>	8:00 <sup>AM</sup>
SHACHRIS - YOUTH <sup>18 UPSTAIRS</sup>	9:30 <sup>AM</sup>
SHACHRIS MAIN MINYAN <sup>18 TENT</sup>	9:15 <sup>AM</sup>
SHACHRIS <sup>20 FORSHAY BAIS CHABAD</sup>	10:00 <sup>AM</sup>
<b>NEW SHACHRIS <sup>18 MAIN</sup></b>	<b>NEW 10:15<sup>AM</sup></b>
MINCHA	1:45 <sup>PM</sup>
PIRCHEI	2:00 <sup>PM</sup>
MINCHA	6:00 <sup>PM</sup>
PIRKEI AVOS SHIUR - PEREK GIMMEL	7:30 <sup>PM</sup>
MINCHA SHALOSH SEUDOS	8:00 <sup>PM</sup>
SHKIYA	8:32 <sup>PM</sup>
MARRIV	9:12 <sup>PM</sup> <sup>18 TENT</sup> , 9:17 <sup>PM</sup>

**WEEKDAY ZMANIM**

**SHACHRIS**

20 MINUTES BEFORE NEITZ 30 ON YOM TOV

**S 5:05 M 5:06 T 5:06 W 5:07 T 5:07 F 5:08**

**MINCHA & MARIV**

12 MINUTES BEFORE PLAG

**S 6:45 M 6:45 T 6:45 W 6:45 T 6:45**

**MINCHA & MARIV**

12 MINUTES BEFORE SHKIA

**S 8:20 M 8:20 T 8:20 W 8:20 T 8:20**

**JUNE 26 - JULY 01**

NEITZ IS 5:25 - 5:28  
PELAG IS 6:57  
SHKIA IS 8:32

MAGEN AVRAHAM  
8:37 AM - 8:38  
GRA- BAAL HATANYA  
9:13 AM - 9:14

Zmanim by our incredible Gabbi  
**EPHRAIM YUROWITZ**  
**TZVI BLECH** : Gabbai



Summer  
2022



קיץ  
תשפ"ב

**SHACHARIS MINYANIM**

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

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

FOR MORE INFO: CALL: 845-587-3462  
www.18forshay.com // Secretary@18forshay.com

**BLUEBERRY HILL ZMANIM**

EREV SHABBOS PLAG MINYAN 30 Dr. Frank Rd. Entrance on Humbert  
MINCHA **6:40** PLAG **6:57**



# PARSHAS SHLACH

In our Middos Corner this week we spoke about texting while driving or like I wrote somewhat comically, driving while texting. We mentioned the danger both to ourselves and more importantly to others around us. Since the main focus and purpose of the Middos Corner is to focus on our middos, we discussed at least two middos that connect to texting while driving: Patience and Bitachon. Indeed, patience actually connects to the middah of bitachon. Having bitachon means we totally trust Hashem, that we're in His hands and that everything that happens does so at the exact time and place with the right people and under precise circumstances. The only choice we really have is the freedom to choose to perform the right act. Take note of the words freedom of choice. Hashem makes everything happen; the only thing left for us is to select what we believe is the correct choice. Whether or not it will translate into action is totally in the hands of Hashem. Hence when we speak about texting during driving it's clear, based on logic and facts, that this act places the person in a state of danger. It also endangers other drivers on the road.

When reading Parshas Shlach we encounter a glaring question. What really happened to the great leaders of the Jewish tribes who were chosen to scout out the Land of Israel? How did these selected figures, who as Chazal say were highly distinguished people, stoop so low as to degrade the special land that Hashem told us was flowing with milk and honey? In addition, we find that the whole spying expedition is strange. Hashem was leading the Jewish people and we were already in the second year of living in the Midbar. We witnessed daily miracles like the Manna that fell from the heavens and we moved under the protection of the Clouds of Glory. The incredible miracles of Yetzias Mitzrayim and the splitting of the sea had occurred less than two years be-

fore. So exactly what was this group of twelve checking? Moreover, it seems that even Moshe Rabbienu liked the idea of exploring the land. How is that possible?

The Nesivos Shalom gives an insightful explanation on the above and leaves us with a timely message. Moshe knew that the land was physically perfect. Spiritually, however, it was lacking. Since we know that Hashem runs the world with a certain symmetry, it must be that together with its strong positive character, the Land of Israel must also possess great forces of evil. The Passuk relates וּשְׁמֵ רְאִינוּ אֲנִשֵּׁי וְשֵׁם מִיּוֹדוֹת which literally means, "We saw people of great sizes." The word middos also translates as traits. The potential of positive spiritually exists in Israel—in its middos. However, it involves also contending with the negative energy of traits that permeated in Israel at the time. Moshe's plan was to fully understand the negative middos and for the Jewish people to prepare spiritually for the great battle. Unfortunately, this wasn't what the group of scouts and the Jewish people had in mind. They were too focused on their physical concerns and believed that possessing the Land of Israel meant a transformation into living in a similar manner as the other nations they had seen and encountered.

If we can consolidate the mistake of the spies and the rest of the people into one middah it would be the lack of Bitachon. We forgot who was leading us and would continue to do so. The Land of Israel may seem like another country physically but it was and will always be different than any other place in the world. As the Nesivos Shalom explains, the land works together with the people. Just as the Bnei Yisrael exist on a path that is above nature, so does the land. When the Jewish people behave supernaturally especially when it comes to our Middos,



## PIRKEI AVOS

### CAN WE RUN AWAY FROM HASHEM?

כל המקבל על עצמו עול תורה מעבירין ממנו עול מלכות ועול דרך ארץ.

**It's a Heavenly trade-off but a fact of life, the Mishna says- we can try to shirk off our religious obligations, but we can never truly avoid carrying a sense of responsibility in this world. We save nothing this way.**

**In fact, if we take upon ourselves more devotion, we relieve ourselves, little by little of other predestined hardships.**

**As R' Eliyahu Lopian explains in a most beautiful metaphor.**

**Those who traverse the high seas know that a ship must be laden with goods in order to travel safely and not be affected by the winds and currents.**

**When we ship our items to their destination, the sea bound vessel is properly balanced with heavy merchandise.**

**But on it's return, the winds of fate can play havoc with the ship if it has to cross the sea, empty. So therefore, a good captain will see to it that heavy rocks, stones and sand are loaded aboard to protect the boat from dangerous waters.**

**So too explains R' 'Lopian, Hashem needs to balance a person with maturity and responsibility. If we want to steady our ship with Torah obligations, than Torah it is.. If not, He will then send us other obligations and responsibilities. For to carry no obligations is not an option, lest we get lost in the winds of life.**

**Good Shabbos!  
Translated by Rabbi Reich**

then Eretz Yisrael responds similarly. The produce of the land goes beyond their physical nourishment and is spiritually nourished as well.

One of the greatest indications that the Mashiach is on his way is the flourishing of the land. May we Zoche to return soon as a special spiritual nation living in our own land, a land that flows with milk and honey and to our holy Torah which is as sweet as honey.

Good Shabbas



## Can We Embrace Paradox?

### If We Win?

An anecdote: The Israeli parliament, or Knesset, some years ago convened an emergency session to figure out a solution for the broken 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?"

### Disaster

It was a promising moment that turned disastrous. Ten of the spies whom Moses had sent to spy out the land came back with a report calculated to demoralize the nation.

"We came to the land to which you sent us. It flows with milk and honey, and this is its fruit. However, the people who dwell in the land are strong, and the cities are fortified and very large ... We are not able to go up against the people, for they are stronger than He... The land, through which we have gone to spy it out, is a land that devours its inhabitants, and all the people that we saw in it are of great height... We seemed to ourselves like grasshoppers, and so we seemed to them."

What did they mean, asks the Talmud, that the peoples in the Holy Land are mightier than He? Who is "He"? The Talmud explains that the spies were referring to G-d. Conquest of the Holy Land, said the spies, is beyond the capacity of the Almighty Himself!

As a result, G-d informed Moses that the generation that left Egypt was not fit to enter the Land of Canaan. He decreed that the people should live out their lives as wanderers in the desert until a new generation could take up the challenge.

### What Really Happened?

At first glance, the story makes no sense. In all of history, one cannot encounter a generation whose lives were more saturated with Divine miracles than Moses' generation. These 10 spies, and all of the Jews they were addressing, had witnessed how Egypt, the most powerful nation on earth at the time, was devastated with 10 supernatural plagues. They experienced how this mighty empire was forced to free them because "the mighty hand" of G-d directly intervened - for the only time in history - to combat evil.

Just a short while before this debacle, these 10 men and all of their brethren saw how, when Pharaoh's armies pursued them, the sea split to let them pass and then drowned the Egyptians.

In the desert, the Bible describes how miracles were the stuff of their daily lives: manna from heaven was their daily bread; "Miriam's well," a miraculous stone which traveled along with the Israelite camp, provided them with water; and clouds of glory sheltered them from the desert heat and cold.

These were the people who, just a few months earlier, stood at the foot of Sinai and experienced, for the first and last time in history, how G-d revealed His presence to the entire nation. This generation was accustomed to G-d's miracles like New Yorkers are accustomed to parking tickets. For them not to acknowledge the supernatural powers of G-d was a blatant denial of reality.

Yet these very same people declared, "We cannot go up against those people for they are mightier than He (G-d)!"

Imagine if you had turned to one of these 10 spies as he was speaking of the impossibility of conquering the Land and had asked him, "What did you have this morning for breakfast"? He would certainly answer that it was the manna. When you'd ask him, "Did you purchase this manna in the grocery store?" he would look at you with astonishment and respond, "A store? No way! We receive our daily food from heaven."

"Really?" you'd persist. "And how exactly does food fall from heaven?" The man would probably respond, "Listen, young man. Let me present you with religion 101: G-d created the world and He owns nature. He knows how to make food fall from heaven, if He wishes it so."

Yet this very same spy, who had just enjoyed breakfast from heaven's kitchen and had just quenched his thirst from a miracle well, could stand before an entire nation and declare without hesitation, "Boys! We've got no hope to take over the Promised Land; G-d Himself can't help either. If we fight 'em, we are dead!"

The entire nation not only was convinced, but began mourning over its hopeless fate! And this is a people that just over a year prior, supernaturally crushed and defeated Egypt, the world's superpower! What is more, the Torah clearly states that the spies were no ordinary individuals: "They were all men of distinction, leaders of the children of Israel." What happened to them?

### A Strange Response

There's one more important question. When the two faithful spies, Joshua and Caleb, challenged the conclusion of the other 10 spies, they used these words: "If G-d desires us, He will bring us to this Land and give it to us... But do not rebel against

G-d! Fear not the people of the Land... G-d is with us; do not fear them." Why did they not make their point infinitely stronger by substituting their message of hope and faith with a message of facts and reality? Why did they not tell the Jews, "Don't you remember how we left Egypt? Have you forgotten how we crossed the Sea of Reeds? Don't you recall what you ate for breakfast this morning? Don't you see the clouds encircling you?"

### Losing Intimacy

The first generation of Jews who left Egypt lived in a transcendental oasis. Encompassed by heavenly clouds, nourished with food from heaven, learning Divine wisdom from Moses, the greatest teacher of all time, and witnessing miracles on a daily basis transformed their lives into a veritable paradise on earth.

What would be their situation in the land? They would have to fight wars, plough the land, plant seed, gather harvests, create and sustain an army, an economy and a welfare system. They would have to do what every other nation does: live in the real world of empirical space. What then would happen to their relationship with G-d? Yes, He would still be present in the rain that made crops grow, in the blessings of field and town, and in the Temple in Jerusalem that they would visit three times a year, but not visibly, intimately, miraculously, as He was in the desert. This is what the spies feared. Their underlying problem with the land, as the spies expressed in dramatic prose, was that "it is a land that consumes its inhabitants." The stress of physical life and running a country will destroy our spiritual creativity and numb our souls.

### Either Or

Now we can well understand the spies' argument that "We cannot go up against these people, for they are mightier than He," notwithstanding all the miracles they experienced. We cannot have it both ways, argued the spies. Either we are to be a spiritual people engaged exclusively in spiritual pursuits and sustained by supernatural means, or else we are to enter the natural world of the farmer, merchant, and soldier and become subject to its laws.

The spies argued that if G-d wishes for us to live a spiritual life, then, certainly, He can sustain us with miracles as He has in the past. But if His desire is that we abandon our supra-natural existence to enter the land and assume a life inside the constraints of nature, then He Himself essentially has decreed that natural law will govern our fate. In that case, they argued, He cannot empower us to miraculously conquer the land, since were He to do so, this would defeat the entire purpose of entering the "land." Nature dictates that we will not be able to defeat the thirty-one mini Empires that dominate the land. So,





## Rabbi Reisman

### A VORT ON THE HAFTARAH – DO CHESSED IN THE MOST MEHUDAR'DIKA WAY.

This is from Rav Pam on the Haftorahs which is perhaps one of the most beautiful of Rav Shalom Smith's many Seforim from Rav Pam. Here in Parshas Shelach the Haftorah of course is the story of Rachav Hazonah of the Meraglim in the time of Yehoshua. We find in the Haftorah the following. As you should know, the Meraglim meaning Caleiv and Pinchas (as is brought in the Medrash Rabbah, Bamidbar, Perek Yud Gimmel, Parsha Tes Zayin: Hameraglim) come to the home of Rachav Hazonah, a woman of ill repute and she saved their lives. Yehoshua 2:15 (וַתֹּרְדֵם בַּחֲבֵל, בְּעֵד הַחַלּוֹן). She lets them escape by lowering them with a rope down the window. Rashi says (באלו חטאתי) (באלו תמחול לי). Meaning that that rope she had used to bring people up to her window who were coming for reasons that are not respectable, and now she used the same rope for a Dvar Mitzvah. Of course later Rachav was Megayeir and she ended up marrying Yehoshua. Chazal say that eight Neviim came from her including Yirmiyahu Hanavi.

The Yalkut brings in Yirmiya Perek Lamed Ches when Yirmiya is thrown into the dungeon which is not the dungeon that is a jail in America but a pit. A jail in ancient days was a pit and in the bottom of the pit was mud and the criminal sunk into the mud and could barely move, stuck in a Bor, stuck in a pit. That is what the Nevia Hasheker did to Yirmiya, they threw him into the pit.

Later when the Nevia Sheker disappeared, Tzidkiyahu pulled Yirmiya out of jail. How did he pull him out of the pit? He was doing this secretly. He didn't want to call people in. He got a rope, threw the rope down, Yirmiya put it around his arms and under his underarms and he was pulled up. It was very painful. Chazal say that he put Shmattas between the rope and his underarms so that when he got pulled up it shouldn't hurt that much, but it was painful.

The Medrash says that Yirmiya said Hallelvai with a Sulam this should have been done. Why do I have to be pulled up in such a painful way, I wish there would have been a ladder. The Ribbono Shel Olam said you are being saved in the Zechus of Rachav Hazonah and she used

ropes, she didn't arrange a ladder for the Meraglim to escape. You have as much Zechus as she had.

Zagt Rav Pam, we learn from here that when a person does Chesed he has to do it in the best way possible. You may think I am doing this person a Chesed, look what I am doing. He is stuck in mud, he is sunk in mud and I am pulling him out. I am doing a Chesed I am saving the Meraglim's life. What am I doing? They are getting saved by Rachav Hazonah. The nature of a person is that when he does a Chesed, he gives the poor person something, that is good enough for him. Really, when you are doing a Chesed you should try as best you can to do it in the most Lechatchila'dika way, in a Mehudar'dika way.

Rav Pam said that his Zeidy the Shedditzter Rav was in Shul and Friday night after Davening was over the Aniyim would be in the back and the Gabbai would send an Ani to a home. This particular Friday night there were two Aniyim. One was a heavy man who obviously enjoyed eating and the other one was a thin professor type who obviously enjoyed learning. So the Gabbai figured I will give the Rav the little professor fellow and they will talk in learning.

Afterwards the Shedditzter Rav said to the Gabbai you think I need a Chavrusa for my Seuda, I want to do Chessed. I want to do Chesed in the most Mehudardika way. Next time send me the one who is going to eat a lot. I want to do Chesed, Mehudardik Chesed. I need someone on a diet to come to me? I need someone who enjoys eating. What an attitude towards Chesed.

I notice that when collectors come to my door from Eretz Yisrael, I feel terrible for them. They travel from Eretz Yisrael and they go door to door, sometimes elderly people. How much can I help them already? I offer them a drink, I offer them the use of the bathroom which sometimes is something they are ashamed to ask. Sometimes they take me up on it. We try. Do we do enough, no. But do Chesed in the best possible way.

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

the spies concluded, "they are mightier than He;" even G-d cannot help us if He Himself has chosen to transform us from celestial nomads into a materially structured nation.

#### A Question of Identity

The confusion of the spies is at the heart of a struggle confronting the Jewish psyche for close to 4,000 years to this very day. Who are we and what is our role in the world is? Should we be insular or integrated? Parochial or universal? Ought we to live in our own orbit or are we part of the family of nations? Are we the Chosen People, or are we just another "normal" ethnic tribe? Who is the Jew—a fragment of eternity or a contemporary people?

This is also a personal question. We enjoy the pleasures of money, sexuality, food, fame, sport, leisure, music, art, literacy and knowledge, as any good gentile. Yet when we define ourselves purely in physical terms, we experience an illogical emptiness. Even if we convince ourselves that we are part and parcel of ordinary society, non-Jews often remind us that there is something "different" about the Jew.

Who am I?

#### The Bridge

One cannot begin to answer the question of Jewish identity if one is not comfortable with the notion of paradox. Which as we know today defines the core of our universe.

The first generation of Israelites who left Egypt could understand the Jew as a creature of heaven or as a creature of earth. He is either living in a space of miracles or in the real world governed by hard core nature.

But the objective of Judaism is to serve as a link that interlaces heaven and earth. The Jew was chosen to become the bridge between the spiritual and the mundane, between soul and body, and between G-d and money. His/her role is to become a rope that links the holy to the unholy; that transforms the unholy into holy. Heaven is not our destination and earth is not our prison. We are here to reveal the undefined unity that integrates them.

The entire role of the Jew is to imbue our plowing, sowing and commerce with a holy and G-dly purpose; to create a land that is holy, to make the ordinary extraordinary. In Judaism, the conflict between religion sciences is superficial. Science, the laws of nature, are also Divine. All of the cosmos is a mirror of Divine unity.

This was the message of Joshua and Caleb, the two faithful spies who believed that the Jews would be triumphant in their attempt to settle their land. They could not discuss the miraculous past of the people, for the spies were exploring the natural future of the same people. What Joshua and Caleb said was, "If G-d desires us, He will bring us to this Land and give it to us... But do not rebel against G-d! Fear not the people of the Land, for they are our bread... G-d is with us; do not fear them." In other words, though G-d desires from us to become part of the natural world while employing natural means for our survival, let us remember that if we follow G-d's course, He will allow His supernatural light to flow through the natural channels of politics, economics and military prowess.

## Of Mentors & Cheesecakes

By Avrohom Birnbaum

One night, the phone rang in the Septimus home. “Hello, Mrs. Septimus, this is Shlomo Gissinger. A baalas teshuvah who baruch Hashem recently became frum will be getting married soon. I think it is vital to find someone who can teach her basic hashkafah, the halachos of tzniyus and the Jewish home.” Mrs. Cirel Septimus suggested two very capable women whom she thought would be perfectly suited for the job. Rav Gissinger promptly followed up on the suggestion, contacting both women and arranging for this baalas teshuvah to learn with them and have them mentor her. On Erev Shavuos of that year, the phone again rang in the Septimus home. This time, Mrs. Septimus’s daughter was calling. “Ma, I was walking near our house and noticed Rabbi Gissinger walking around the neighborhood, apparently looking for a house.” Inasmuch as the Septimus family had a long-standing relationship with the rav, Mrs. Septimus went outside, introduced herself, and offered to help. It turned out that the rav was seeking the basement home of Mrs. B\*, one of the mentors. Rabbi Gissinger went to the house, knocked on the door, and personally presented her with a cheesecake in honor of Shavuos. He did the same for the other mentor as well. It is mind-boggling that Rav Shlomo, who bore the burden of thousands of Yidden on his shoulders, had nothing better to do with his time on a busy Erev Shavuos afternoon than to personally deliver cheesecakes to two young women who taught one of the umpteen baalos teshuvah whom he and his rebbetzin had brought close to mitzvos. That was him; he had to personally show his hakaras hatov and he just did it in his humble way. Excerpted from the ArtScroll book “At Any Hour: The Biography of Rabbi Shlomo Gissinger.”

### The Beauty & Power of Humiliation

Humiliation has an extraordinary power behind it, allowing for one who has been humiliated to confer his/her blessing on someone in need – and achieve singular efficacy. The following story underscores this idea. It was an evening dedicated to chizuk, strengthening, for women, covering the gamut of areas from emotional stress to spiritual ascendency, with presentations rendered by well-known gifted speakers. The lead speaker was an accomplished mechaneches, educator, who was both a knowledgeable and captivating speaker. She ascended to the lectern and patiently waited for the women to get settled, so that she could begin her talk. Suddenly, a tall, thickset woman, whose wild eyes were filled with anger, came up to the lectern and began to berate the would-be speaker, “Years ago, you humiliated me in public. My life has been a miserable failure since that day. I will never get over the shame that you brought upon me. You are a murderer! You destroyed my life!” She yelled all this in the presence of hundreds of women. The speaker calmly responded, “I am sorry that you feel this way, but I have no idea who you are. I do not remember ever meeting you and certainly not putting you to shame.” The attacker refused to be placated, “I remember vividly the day that you ruined my life. You will not get away with it. I want everyone to know what kind of evil person you are.” With these words, she grabbed the microphone from the speaker and screamed, “It is forbidden to listen to this woman. She murdered me by ruining my life. Her public humiliation of me destroyed whatever self-esteem I had. Look at me! She is responsible for the way I look!” By this time, one of the hostesses who had arranged the evening approached the angry woman and attempted to calm her down – to no avail. This woman was in serious pain, and she was not leaving. She pushed the woman away and continued with her harangue. The assemblage was torn. On the one hand, the speaker was a distinguished, accomplished woman, who had reached out and helped many. On the other hand, the woman who was hurt came across as very angry, but otherwise sincere. The speaker appeared devastated. She had just been publicly excoriated, humiliated, raked across the coals. She broke down in tears. Suddenly, she looked up and asked, “Please get Rachel.” The organizers called for Rachel, who, after a few minutes, walked up to the podium, “Rachel, you do not know me, but I am a good friend of your mother. Actually, we grew up together. I would like you to know that, during this moment of my tra-

vail, when I have sustained a terrible humiliation and did not respond, I am granted the power of efficacious blessing. I know that you have yet to be blessed with a child. “In the merit of the travail that I have just experienced and my lack of response to the baseless degradation that was hurled at me, may Hashem bless you with a child. Ana Hashem, please Hashem, may my shame be a zechus, merit, for Rachel bas...” The woman’s actions stunned all those within hearing distance. Whoever was privy to what had just taken place was flabbergasted. They had never seen such magnanimity. During these few moments, the accuser stood quietly. One of the woman organizers asked her, “Do you know the name of the speaker?” (She felt that the speaker might be the victim of mistaken identity.) “I do not know what her married name is today, but when I knew her, her last name was Cohen,” she replied. When the organizer heard this, she took the microphone and declared for all to hear, “Our speaker’s maiden name was Chain – not Cohen. She must have a strong likeness to the woman who humiliated this woman years ago.” When she heard this, the accuser thought for a moment and said, “I guess I made a mistake.” She neither apologized nor sought to make amends. She just walked off the stage and ignored everyone staring at her. Clearly, she has been the victim of serious emotional trauma which had left her slightly unhinged.

The entire room broke into an uproar over the extraordinary act of chesed which the speaker demonstrated. She maintained her cool; not only did she not lose it, but she had the presence of mind to realize that, at this moment, her humiliation could be used to help a woman in need. One year later, Rachel bas... gave birth to a healthy child. Rabbi A.L. Scheinbaum’s Peninim on the Torah.

### Bedside Vigil

About a year before he passed away, the Bobover Rebbe, Rav Shlomo Halberstam, zs”l, became so ill that the rumor spread that he had already passed away. The Rebbe’s physician, who was a religious Jew, spent many hours at his bedside. He tried everything medically possible to cure the Rebbe, but to no avail. As he walked out of the sickroom to where the Hasidim anxiously waited for news of their Rebbe’s condition, he was disheartened. The doctor told them that he regretted to inform them that he had tried everything in his power to heal the Rebbe but unfortunately did not see any chance of recovery. The Hasidim refused to give up hope, however, and continued praying outside the Rebbe’s room, waiting for any updated reports of the Rebbe’s condition. Later that evening, a second doctor who was also treating the Rebbe emerged from the Rebbe’s room and spoke to the Hasidim who were still keeping vigil. “It is hard to believe,” the doctor told them, “but the Rebbe is getting better. He is expected to pull through this crisis and survive.” Needless to say, there was great joy and relief when the Hasidim heard this wonderful news. The first doctor who had seen the Rebbe earlier that day was present when the announcement was made of the Rebbe’s improvement. Immediately, the Hasidim surrounded him and asked, “How is it possible that you told us just this morning that there was no hope for the Rebbe’s recovery and now he is expected to live?” The first doctor replied, “How can you compare my visit with the second doctor’s visit? I went in to try to heal the Rebbe early in the morning, while the other doctor went in many hours later. Do you know how many prayers and chapters of Tehillim were said for the Rebbe’s recovery between our two visits? Had I been the doctor to see the Rebbe after all those prayers were said, I could have been the messenger to help heal the Rebbe!” We all know that the power of healing comes from Hashem and that doctors are only His messengers. But what we sometimes fail to realize is that we, with our heartfelt prayers, can help effect miraculous recoveries. (For Goodness’ Sake) Shabbat Shalom from Cyberspace.



Rabbi Steinfeld

TZITZIS

PARSHAS SHLACH  
MIRIAM AND THE  
MERAGLIM

13:2 "שלח לך אנשים ויתור  
את ארץ כנען אשר אני נתן  
לבני ישראל"

Rashi says that the Parshah of the Meraglim is near the Parshah of Miriam for they should have learned from Miriam, and not sinned. It seems like the main complaint against the Meraglim was that they did not take the Mussar from what happened to Miriam, and not that they transgressed the prohibition of speaking Loshon Hara. It appears from this that there was some sort of Chiddush, new thing, that should have been learned from the incident with Miriam, that they did not know prior to that incident. What was the Chiddush that they should have learned from the incident with Miriam? The prohibition of Loshon Hara is from the Mitzvos that are Bein Odom L'chaveiro, between man and his fellow friend. The main part of the prohibition is that speaking Loshon Hara causes harm to the one whom the Loshon Hara is spoken about. It would then follow, that if one were to say something that would not cause harm to the one who was spoken about, then that speech would be permitted. According to this reasoning, if one were to speak of the disgrace of stones and wood, it would not be covered under the prohibition of speaking Loshon Hara, Rechilus, or giving someone a bad name, for the stones and wood do not have any feelings, and will therefore not be embarrassed or have any pain. If the Meraglim were to use this reasoning, they could have advanced the argument that they did not do anything wrong by saying "Loshon Hara" about the Land of Eretz Yisroel, for the Land cannot feel any pain embarrassment – and thus it is permitted to speak "Loshon Hara" about it. To combat this potential line of reasoning here, Chazal tell us that the Meraglim should have taken Mussar from the incident with Miriam, and known that it is prohibited to speak words of disparagement about a matter of Kedusha, even if that which is disparaged will not feel it.

Immediately after, the Posuk tells us that Miriam and Aharon spoke about Moshe, their brother, the Torah announces to us, והאיש שהאיש – that the man Moshe was exceedingly humble. Why did the Torah state that Moshe was very humble specifically here? It is to teach us that Moshe was so humble, that he did not see himself as anything important, and felt absolutely no pain or discomfort from the words of Miriam and Aharon. Thus, as far as speaking Loshon Hara about Moshe, it should have been no different than speaking Loshon Hara about a rock, which would also not have any pain. Nonetheless, Miriam and Aharon were punished for their words, for it is prohibited to speak disparaging words, even if it is about an inanimate object and

will not feel any pain, if it is a חפצא של קדושה, an object of holiness. Being that it is something of Kedusha, and the Shem Shomayim is upon it, anyone who mars its Kovod is like it is causing a P'gam in the Kovod of its Creator, Hakodosh Boruch Hu. This is the Mussar Hakodosh Boruch Hu gave to Miriam and Aharon – 12:6,7 שמעו" נא דברי אם יהיה נביאכם ד' במראה אליו אתודע בחלום אדבר בו. לא כן עבדי משה, בכל ביתי נאמן הוא. פה אל פה אדבר בו ומראה ולא בחידות ותמונת ד' ביט ומדוע לא – "Please hear My words, If here shall be prophets among you, in a vision I shall make Myself known to him, I shall speak to him in a dream. Not so is My servant Moshe; in My entire house he is trusted. Mouth to mouth I speak to him, in a vision and not in riddles, and he gazes at the image of Hashem. Why do you not fear to speak against My servant, Moshe?" Hakodosh Boruch Hu was telling Miriam and Aharon that although Moshe Rabbeinu was indeed exceedingly humble, and the words in no way harmed him, nonetheless, it is improper speech for he is, "My servant", and he is on a much higher level than all other Nevi'im, and thus even if it won't harm him, speaking derogatory words about him affronts My honor, the honor of Hakodosh Boruch Hu, and is thus prohibited. So too, Eretz Yisroel, has Kedusha, with its Master on top of it. Vayikra 25:23 והארץ לא תמכר לצמיתת כי לי הארץ כי גרים ותושבים אתם לעמדי – "The Land shall not be sold in perpetuity, for the Land is Mine, for you are sojourners and residents with Me." Hakodosh Boruch Hu states clearly that the Land of Eretz Yisroel is His Land. The Land of Eretz Yisroel is on the level of, השמים שמים – "it is owned by Hakodosh Boruch Hu, as opposed to the rest of the land that others are able to own. Thus, since the Land of Eretz Yisroel is Kodosh, by saying derogatory words about it, it is an affront to the honor of Hakodosh Boruch Hu. The Meraglim should have learned from the incident of Miriam that it is strictly prohibited to speak Loshon Hara about things of Kedusha, even if the things of Kedusha will not have any pain from those words. Their sin was grave, to speak Loshon Hara about the holy Land of Eretz Yisroel. (מעין בית השואבה)

The Meraglim should have learned from the incident of Miriam, that even if one will not harm the one who the evil words are about, nonetheless, if it is a thing of Kedusha, one cannot speak ill of it. Moshe Rabbeinu was so humble, that the words spoken about him were not harmful to him – yet Miriam and Aharon were punished because Moshe represented Hakodosh Boruch Hu, and thus speaking evil about him was strictly prohibited. The same applied with the holy Land of Eretz Yisroel. Klal Yisroel did not appreciate the holiness of the Land, and the Meraglim sinned greatly by speaking disparagingly about it. May we be Zoche to appreciate the holiness of the Land of Eretz Yisroel, and be Zoche to once again have it in all its glory and Kedusha, with the coming of Moshiach, במהרה בימינו אמן!

The Achronim ask a chakira regarding tzitzis. Is the "begged" of the tzitzis considered part of the mitzvah or is it considered a hechsher mitzvah, as we find that a house is just a hechsher for the mezuzah.

The Bais HaLevi in 1:5 and the Avnei Nezer Yoreh Deah 390 say that the ikkar reason one puts on the "begged" of tzitzis is to have an extra covering on the body. The Kehillas Yaakov in Yevamos 7 concurs and says the mitzvah of making tzitzis only applies to the strings of the tzitzis but putting on the begged itself is not the mitzvah.

The Shailos U'Tshuvos Eretz Tzvi II:1 disagrees with this position and says that in our day and age the begged is also a part of the mitzvah since we only put on this begged for the mitzvah of tzitzis.

Reb Reuven Grozovsky brings down in his sefer on Sukah 4 in the name of his father-in-law the Birchas Shmuel, that the mitzvah of tzitzis is dressing himself with the begged of tzitzis. Reb Reuven argued with his father-in-law and said the mitzvah is making the tzitzis and the putting on the begged is just a mechayev for putting on the strings of tzitzis. A problem arises if you hold that the begged is just a hechsher mitzvah based on the gemara in Yevamos 4 where we see that an asseh pushes away a lo sa'aseh from the fact that one can wear k'laiim on his tzitzis. The question is if the begged is not part of the actual mitzvah, how could the hechsher mitzvah be docheh the lo saaseh of k'laiim? The answer could be that since there is no way to put on tzitzis without the begged even though the begged is only a hechsher mitzvah; nevertheless, it is still a key component to doing the mitzvah of tzitzis. Therefore, it would be docheh the issur of k'laiim.

The Bach in siman ches writes that the bracha of tzitzis is a birkas hanehenin. This would prove that wearing the begged of tzitzis is just a hechsher mitzvah and therefore a person needs to enjoy the begged of tzitzis.

A difference that can result as per the above chakirah is whether there is a mitzvah to buy a beautiful begged for the tzitzis. If the begged is part of the mitzvah, then one would be required to buy a nice begged as it says, "Zeh Kaili Ve'Anvehu." If it is not part of the mitzvah, and is just a hechsher mitzvah, one would not be required to get a nice begged.

If you hold that the begged is part of the mitzvah, then one would have to wear the same beautiful begged both on Shabbos and weekday as the mitzvah of hiddur mitzvah comes before the mitzvah of kibbud Shabbos. The Mishmeres Chaim says that even if we hold that the begged is just the hechsher mitzvah, but once it has the tzitzis tied to it, it becomes part and parcel of the mitzvah. Therefore, one would be required to wear a nice begged both during the week and Shabbos.

Let us all be mekayem the mitzvah of tzitzis in a beautiful manner and not wear flimsy begadim of tzitzis. We will then be mekayem the mitzvah of tzitzis be'hidurah.



## Rabbi Efrem Goldberg

### CHOLENT AND THE STOCKDALE PARADOX: THE POWER OF PATIENCE

Someone picking the words at the Annual Scripps National Spelling Bee clearly has a heimishe palette. In 2013, the winning word was “knaidel.” In 2016, the winner had to spell the word “chremslach” correctly just to make it to the final. And in 2018, a 13-year-old from Wyoming had to spell a word we know well to make it on to the next round.

When he asked for the language of origin, he was told Yiddish. Still stumped, he then asked for the meaning and the judge replied: “A Jewish Sabbath-day dish of slow-baked meat and vegetables.” Confidently, the 13-year-old then said: “cholent, c-h-o-l-e-n-t, cholent.”

Whether you pronounce it and spell cholent with an “o” or a “u,” and despite the endless varieties and recipes, all agree it is slow cooked and it takes great patience before you can indulge. In fact, according to some, the name itself indicates the patience needed to eat it. Some suggest “cholent” comes from the French chaud (“hot”) and lent (“slow”). The opposite of cholent is “non-chalant,” which means cold and disinterested.

Patience is not only literally cooked into our food, it is a critical quality we must always be working on. The Magen Avraham (o.c. 60:2) follows the opinion of the Ramban that we are Biblically commanded to remember each day the episode of Miriam speaking Lashon Hara and her subsequent quarantine. Why? The Chafetz Chaim suggests that our Parsha is a reminder of the severity of speaking gossip. We remember the consequence for Miriam as a motivation to avoid Lashon Hara, gossip, ourselves. Rabbi Soloveitchik preferred the explanation of Rav Kook (Olas Re’iah) that the purpose of remembering Miriam’s mistake is to remember never to question the singularity of Moshe and the authority of the mesorah in general.

There is a third possibility regarding what we are to remember regularly and why. After Miriam spoke Lashon Hara about her brother Moshe and was struck with tzara’as, she was quarantined for 7 days. While she was not part of the camp during that time, the camp stood still. They did not travel, they did not move forward without her. In fact, the Ohr Ha’Chaim points out that the passuk doesn’t say, וּלֹא נָסַע הָעָם, but rather וְהָעָם וְלֹא נָסַע, placing the nation first in the phrase to tell us that even though normally the people didn’t embark or journey until instructed by the clouds of glory, out of love and respect for Miriam, the people refused to leave without her.

Why? Wasn’t it incredibly dangerous to stand still in the desert baking in the sun, depleting resources? Why did 3 million people stand still, waiting for one person? The Mishna in Sota introduces the idea of midah K’neged midah, the idea that in life things happen measure for measure. The Mishna then gives the example that in the merit of Miriam waiting to see what would happen to Moshe’s basket floating in the Nile, the entire nation waited for her for seven days.

What was special about Miriam waiting at the river? Maybe she was curious what would happen. Maybe she had nothing better to do. Why did her staying earn such a great merit that the nation stood still for her? The gemara tells us that we need to understand her waiting and watching in context. Amram, Miriam’s father, was one of the great leaders of the generation. When he heard Pharaoh’s decree to kill all Jewish male children, he gave up hope in the future and felt it would be unfair to bring another child into the cruel and harsh world. He separated from his wife Yocheved in a fatalistic surrender. Others heard and followed suit.

Miriam protested her father’s conclusion and told him his decree was more severe than Pharaoh’s, who had only decreed on the males. Amram was persuaded and remarried Yocheved. She conceived and gave birth to Moshe. Again, everyone else followed their example. When Moshe was born, the house was filled with light and with promise. Amram affectionately praised Miriam and told her that her prophecy had been fulfilled.

But then it came time to throw Moshe into the Nile, to hide him from being taken and killed. At this point, Amram chastised Miriam and said, what did you do, why did you encourage us to have another child just to have to give him up in the desperate hope of his survival? It is against this backdrop that we can appreciate Miriam standing at a distance to watch what would happen with her brother. When things looked hopeless, Miriam had faith and convinced her parents to believe in a brighter future. When once again things looked bad, again Miriam stood and watched with great faith and hope. Miriam was rewarded, not just for standing on the bank of the river that day, but for her deeply rooted tenacity, faith and hope, and for her patience. That patience paid off when she intervened and enabled Moshe to be raised by his mother Yocheved, even after being found by Pharaoh’s daughter.

What would have happened if Miriam had not waited and watched? Moshe would have been raised as an Egyptian, and he would not have been sensitive to his people’s suffering. The entire drama of the exodus might not have happened had Miriam not waited. This is why, many years later, her patience and perseverance were repaid, by the people patiently waiting for her.

Vice Admiral James Stockdale was Ross Perot’s running mate in 1992, but that is not his legacy. In 1965, his plane was shot down over North Vietnam and he was taken as a prisoner of war. Five years after Stockdale was captured, his teenage son, Jim, sought out a counselor’s advice. It seemed so unlikely his father would ever come home so he was told, “You may be better off just considering your father dead and gone.”

Jim Collins tells the story in his book “Good to Great” where coined the phenomenon “The Stockdale paradox.” Tortured over twenty times during his eight-year imprisonment from 1965 to 1973, Stockdale lived through the war without any prisoner’s rights, no set release date, and no certainty as to whether he would even survive to see his family again. At one point, he beat himself with a stool and cut himself with a razor, deliberately disfiguring himself, so that he

could not be put on videotape as an example of a “well-treated prisoner.” He exchanged secret intelligence information with his wife through their letters, knowing that discovery would mean more torture and perhaps death.

How did he deal with it when he was there and did not know what would be the end of his story? Collins writes:

“I never lost faith in the end of the story,” [Stockdale] said, when I asked him. “I never doubted not only that I would get out, but also that I would prevail in the end and turn the experience into the defining event of my life, which in retrospect, I would not trade.”

Finally I asked, “Who didn’t make it out?” “Oh, that’s easy,” he said. “The optimists.” “The optimists? I don’t understand,” I said, now completely confused given what he’d said earlier.

“The optimists. Oh, they were the ones who said, ‘We’re going to be out by Christmas.’ And Christmas would come, and Christmas would go. Then they’d say, ‘We’re going to be out by Easter.’ And Easter would come, and Easter would go. And then Thanksgiving, and then it would be Christmas again. And they died of a broken heart. This is a very important lesson. You must never confuse faith that you will prevail in the end—which you can never afford to lose—with the discipline to confront the most brutal facts of your current reality, whatever they might be.”

That is the Stockdale Paradox – surviving what life throws our way requires maintaining the sometimes-contradictory attitudes of patience, hope and optimism on the one hand and realism and pragmatism on the other.

Nobody knows how to wait like the Jew. For 2,000 years we longed to return to Israel and Yerushalayim, and we were ultimately rewarded by coming home.

Perhaps the mitzvah to remember Miriam’s episode daily is a mandate to remember that we are a people of patience and of hope and like Miriam, we will one day be rewarded for it. That reward may come soon, it may come with time, and it may not even come until after our lifetimes, but the reward for patiently preserving hope while tenaciously confronting the harshness of whatever reality we confront will one day come.

Some of us are too rooted in realism and fall prey to Amram’s mistake of surrendering to the challenges and to the feeling that there is no greater meaning or plan. Others practice too much passive optimism, believing everything will be ok while ignoring the realities of the moment.

We are progeny of Miriam. She waited for Moshe, our ancestors waited for her, and they both imbued within us the capacity and will to wait for Moshiach, b’chol yom achakeh lo, every day we wait for him to come. For most of our history we have lived the Stockdale Paradox, ready to address the reality we confront, but never giving up our hope and belief in what is to come.

Always remember: Everything will be okay in the end. For if it’s not okay, it is not yet the end.

# PARSHAS SHELACH

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



Rabbi Dani Staum

[stamtora@gmail.com](mailto:stamtora@gmail.com)

## Parshas Shelach – Parshas Pix Key

Chopping wood- Torah relates that there was a Jew found violating Shabbos by chopping wood – 15:32  
 Oops – The Torah details what to do if the nation accidentally served Avodah Zara, including the korban they must bring – 15:22  
 Challah – The Torah commands that with every batch of dough kneaded one must separate challah and give it to a koahin – 15:18  
 Me'aras Hamachpeilah – When the spies passed Chevron, Kalev ben Yefuneh went to daven at the kevarim of the Avos and Imahos in Me'aras Hamachpeilah, davening that he not be influenced by his fellow spies to speak negatively about the Land - 13:22, see Rashi  
 Grasshopper – The spies returned and gave a negative report, including that they felt like grasshoppers compared to the powerful inhabitants of Cana'an – 13:33  
 (NY) Giants – The spies said that the nation would never be able to conquer Cana'an because they saw massive giants there – 13:22  
 Pouring wine – The Torah instructs about *nesachim* – wine libations that were to accompany korbanos once the nation entered Eretz Yisroel – 15:4  
 Blue sea – The Torah instructs us about the mitzvah of tzitzis which was to include a strand of techeiles. The techeiles helped a person focus on his responsibilities to Hashem because the techelies is the color of the sea, the color of the sea is similar to the color of the sky, and the color of the sky is similar to G-d's Throne of Glory (Menachos 43) – 15:38  
 Jail – When the offender was caught chopping wood on Shabbos he was first locked up in a protected area, until Moshe was instructed by Hashem how to proceed – 15:34

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# G-D'S FAVORITES ARE THE UNSUNG HEROES - THE WOMEN MAKE IT HAPPEN

Rabbi Yissocher Frand

The Haftorah that we read on the Shabbos of Parshas Shlach is from the beginning of the book of Yehoshua. Just as in Parshas Shlach we learn about the spies that Moshe sent, the Haftorah teaches us about the spies that Yehoshua sent. "A Tale of Two Spy Missions." Ironically, although the spies that Moshe sent caused a terrible tragedy for Klal Yisroel [the Jewish Nation], Yehoshua's first major decision as leader of the nation was to send spies into Eretz Yisroel [the Land of Israel] to re-reconnoiter the land. These spies were successful, and following their report Klal Yisroel entered the Land and conquered the enemy.

The Medrash in Parshas Shlach comments on the two spies that Yehoshua sent: "There is nothing as dear to G-d as an agent sent on a mission to do a mitzvah, who tries and successfully completes the mitzvah; and there is no greater example of individuals sent to do a mitzvah who carried out their mission with great self-sacrifice and dedication as those two sent by Yehoshua son of Nun." The Medrash then identifies these two agents as Pinchas and Kolev (although the text in Yehoshua itself leaves them anonymous). Kolev and Pinchas are the classic examples of a "shliach mitzvah" [an agent appointed to do a mitzvah] for all generations.

Why does G-d love an agent who is sent to do a mitzvah? Rav Bergman writes that a "shliach mitzvah" acts without the fanfare and without the limelight. He receives none of the honor or satisfaction of initiating the mitzvah – he simply completes the job! This is the performance of a mitzvah in its highest form – without personal gain or honor. The initiator of the mitzvah is the one who will usually get the credit.

That is why Pinchas and Kolev provide such a classic example. As Rav Bergman points out, Kolev and Pinchas were really almost contemporaries of Moshe Rabbeinu. They were certainly equal to if not greater than and older than Yehoshua. It would have been their natural inclination to ask, "Me? I should be your errand boy?" Pinchas could say, "Yehoshua – you are telling me to be a spy? I remember when you were a spy!" The fact that these individuals were able to sublimate their egos and honor and just get the job done in the most anonymous fashion is worthy of the greatest esteem by G-d.

I think that there is a segment of our community whose role in Jewish religious life often fits into this category of the unsung

"Shiluchei Mitzvah". Such is the traditional religious role of the women of Klal Yisroel.

The lot of the traditional Jewish woman is not an easy one. It is not easy to always be behind the mechitzah. It is not easy to make sure that one's husband has the ability to learn Torah while she has that wonderful task of putting children to sleep. The men get the geshmak (exhilarating religious experience), we get the honor at the Siyum HaShas [celebration at the conclusion of learning the Talmud], but the women make it happen. They are the unsung heroes, the "Shiluchei Mitzvah" that often do not get the pleasure, the honor, or the limelight. They are not in the public. "The honor of the daughter of the King is within" [Tehillim 45:14].

They do not enjoy public glorification, the limelight. But, when they get to the World of Truth, our Sages tell us "Greater is the reward given to women than to men" [Brochos 17a] – they will have a "box seat" up there. Nonetheless, in the meantime, it can be difficult.

It is the responsibility of men, as husbands and as fathers, to try to make life a little easier, to show the appreciation for the "Shiluchei Mitzvah". If G-d has no favorite as great as the behind the scenes foot-soldiers; that should teach us how we should regard such "Shiluchei Mitzvah" as well.

I was thinking of an analogy to this. [This drasha was delivered in June 1991.] Ask any American (who had not spent the previous six months in a cave), "Who was the head of the Allied forces in the Persian Gulf?" Everyone knows – General H. Norman Schwarzkopf was the hero who "pulled it off".

Before the war started, I read the comment that "amateurs talk about strategy; professionals talk about logistics". The 'trick' of making war is figuring out the logistics. How do you keep 530,000 men fed? How do you bring them water? Logistics!

Schwarzkopf himself said that the big accomplishment of the war was to quickly move 250,000 troops to the west and to attack Iraq from the flank. Who got them there? It was a miracle of logistics.

So who was the general in charge of logistics? No one knows his name. Everybody talks about the brilliant Schwarzkopf. What about the brilliant logistician, the guy who made it happen – who brought the guns, and food, and fuel there? Who is he? Why is he not making \$25,000 for every speech he delivers? The answer is because nobody appreciates logistics. Nobody knows the "Shiluchei Mitzvah". Nobody knows the people who make it happen.

In a similar sense, nobody "knows" the women. Unfortunately, their role is not appreciated. Our job is to ensure that we show appreciation and demonstrate that there is nothing as dear to G-d as the "Shiluchei Mitzvah".



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# JOKES

## THE DOCTOR... DEATH IN THE FAMILY

One day, in Chelm a neighbor goes over to the home next door and sees the owner crying, and asks her what happened. The Chelmer said that her mother had passed away. The neighbor made her some coffee and calmed her down a little and then left. The next day the neighbor went back over to the house and found her neighbor crying again. She asked her why she was crying this time. The Chelmer said, "I just got off of the phone with my sister. Her mother died too!"

## PROMOTION TO MONTREAL

Boss: Congratulations! I'm promoting you to manage our Montreal office!  
 Young man (disappointed): But sir! There's nothing up there but dirty snow, lousy cooks and hockey players.  
 Boss (now insulted): I'll have you know that MY MOTHER is from Montreal!  
 Young man (thinking fast): No kidding? What hockey team does she play on?

## I WANT TO APPEAL A CASE

Lawyer: "Judge, I wish to appeal my client's case on the basis of newly discovered evidence."  
 Judge: "And what is the nature of the new evidence?"  
 Lawyer: "Judge, I discovered that my client still has \$1500 left."

## THE WAITER...

A waiter brings the customer the steak he ordered with his thumb over the meat.  
 "Are you crazy?" yelled the customer, "with your hand on my steak?"  
 "What" answers the waiter, "You want it to fall on the floor again?"

## INTERPRETER

Someone mistakenly leaves the cages open in the reptile house at the Bronx Zoo and there are snakes slithering all over the place. Frantically, the keeper tries everything, but he can't get them back in

their cages. Finally he says, "Quick, call a lawyer!"  
 "A lawyer? Why??"  
 "We need someone who speaks their language!"

## PERFECT SHIDDUCH

A friend asked a gentleman how it is that he never married?  
 Replied the gentleman, "Well, I guess I just never met the right woman ... I guess I've been looking for the perfect girl."  
 "Oh, come on now," said the friend, "Surely you have gone out on so many shidduch dates you must have met at least one girl that you wanted to marry."  
 "Yes, there was one. I guess she was the one perfect shidduch ."  
 "Well, why didn't you ask her to marry you," asked the friend.  
 "She was looking for the perfect man," he said.

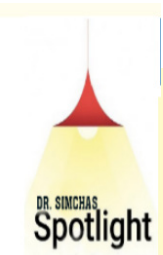
## WILD PITCHER

I was sitting behind an enthusiastic mom at my son's Little League game. Her boy was pitching for the opposing team and she cheered as he threw wild pitch after wild pitch. The poor kid walked every batter. It was only the first inning and the score was 12-0. Then one batter finally hit the ball. "Oh no," the mom wailed. "There goes his no-hitter"



## DR. SIMCHA

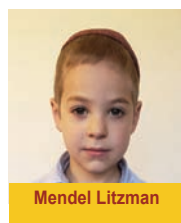
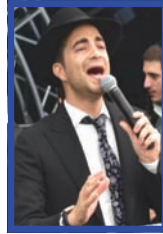
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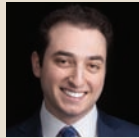
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## RABBI NACHUM SCHEINER

ROSH KOLLEL

### Tosfos Shabbos II – How Much Time Does One Need to Add?

We previously discussed that, according to most Rishonim, there is a Scriptural mitzvah to add on to every Shabbos and Yom Tov, both at the beginning, as well as at the end, known as Tosfos Shabbos and Tosfos Yom Tov. This means that one must stop doing melachah even a few minutes before shkia. In addition, after Shabbos one must still refrain from melachah for a few minutes, even after the time of nightfall.

The Shulchan Aruch writes that one must add on some amount of time, but does not stipulate how much time one must add. This expression would have the connotation that any small amount of time would suffice. However, the Mishna Berura (261:22) stipulates that a very minimal amount is definitely not sufficient, and it must be somewhat more. He adds that – together with the amount of bein hashmashos – it will be about a half hour, meaning that the amount one must add is approximately ten or fifteen minutes.

However, many poskim seem to work with a much smaller amount. Rav Moshe Feinstein – in a fascinating teshuva – was responded to someone who sent him some mussar. The person wrote that he was astonished to see that Rav Moshe was being driven to shul after the time of candle lighting and close to the onset of Shabbos. He claimed that seeing this would cause people to be mechalel Shabbos. Rav Moshe responds that there was absolutely nothing wrong with what he did, since he was in the car at 13 minutes before shkia, leaving him with plenty of time to make the 2-minute drive to his destination – or even a place 5 times the distance. He explains that there was still 11 minutes that melachah was still allowed, leaving a few minutes to fulfill the mitzvah of tosfos Shabbos.

It is clear from Rav Moshe's calculations, that he deemed 2 minutes before shkia to be a sufficient amount to be able fulfill the mitzvah of tosfos Shabbos. He then adds – in his great humility – that if the writer claims that his actions could somehow cause chilul Shabbos, he will refrain from being driven at that time, although there is absolutely no concern at all.

Similarly, the sefer Shvus Yitzchok, (page 215) quotes Rav Shlomo Zalman Auerbach and Rav Elyahiv, who ruled that one must stop 2 minutes before shkia. However, they add that, due to various uncertainties of the exact time of shkia, within 3 minutes of shkia one must refrain from melacha.

They explain that one cannot be certain that the sunset printed on the calendars is so exact. Additionally, the times listed for each town are not always the exact time for each part of the town (especially due to the varying altitude and the mountains which cause the sun to

appear to set earlier).

They therefore maintain that the 2 minutes required for tosfos Shabbos start before the time that may be shkia, and one must stop melacha at least 5 minutes before shkia.

The Shevet Halevi also writes that the clocks are not so accurate and one must consider the last 3 minutes before shkia like the day has ended. These poskim therefore write that if a baby is born within 3 minutes of shkia, the bris should be pushed off until the next day.

The Chut Shani writes that one should refrain from melacha, starting at 10 minutes before shkia, and in extenuating circumstances, one can do melacha until 5 minutes before shkia, but not later. This is similar to the aforementioned opinion of the poskim that one must add 3 minutes before shkia, in order to be sure it is still day and then one can add the 2 minutes required for tosfos Shabbos.

There are other amounts mentioned in the poskim, such as the Derech Hachaim, who writes the amount of a minute and a half and the Shulchan Aruch HaRav in the Siddur, who writes that the shiur is 4 minutes.

#### In Conclusion

There are different opinions as to the exact amount one must add. But all agree that one must stop doing melacha at least a few minutes before Shabbos and refrain from melacha after Shabbos is over, for at least a few minutes.

Some questions to ponder:

What exactly does a person need to do to add on to Shabbos, does he need to be “mekabeil Shabbos,” accept the Shabbos, or is something that goes automatically?

Can a person daven mincha on Friday evening right before Shkiah, or even after sunset? Is that a contradiction to turning Friday afternoon into Shabbos?

To be continued...

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).

Recorded shiurim are also available on CD at the shul – 18 Forshay Main Lobby.

All shiurim delivered at the Kollel Boker, Night Kollel, or any of our various programs, such as Legal Holidays and Yeshiva Bein Hazmanim are open to all. Come and join the many who enjoy these informative and intriguing shiurim!

Wishing you a wonderful Shabbos,

**RABBI NACHUM SCHEINER**

### Rabbi Scheiner

**KOLLEL BOKER**  
7:00-8:00am

Chavrusa learning Gemara  
Currently: מסכת ביצה

Friday - *Shuirim Beinyonei Dyoma and relevant topics*

**NIGHT KOLLEL**  
8:15-9:45pm

CHAVRUSALEARNING – HALACHA

Currently: הלכות חול המועד

**SHUIRIM BY ROSH KOLLEL & FEATURED GUEST SPEAKERS**

- Daf Yomi  
8:45-9:45

- Mishna Yomis  
8:45-9:00

- ZERA SHIMSHON SHIUR  
8:15-9:00 Thursday Nights

**ADDITIONAL LEARNING PROGRAMS:**

- *Yarchei Kallah / Shuirim on Legal Holidays - by acclaimed Guest Speakers*
- *Yeshivas Bein Hazmanim*

- *Yeshivas Kiyumu v'Kiblu / Purim Shushan Purim*

- *Shovevim Program / Early Friday morning learning b'retzifus. o Evening Shuirim in Halacha and Hashkafa by prominent Morei Horah*

# ~Night Kollel~

**JULY 4th**

## YARCHEI ירחי KALLAH כלה

בס"ד

We are pleased to present a shiur by  
**Rabbi Avrohom Reit**

Author, Sefer Chalutz Hana'al

Chalitzta – The inside story  
Come hear what happens at a Chalitzta  
See the Shoe

**UNIQUE OPPORTUNITY!  
AN ABSOLUTE MUST FOR  
LOMDEI DAF HAYOMI**

**Monday July 4<sup>th</sup>**

**10:00am**

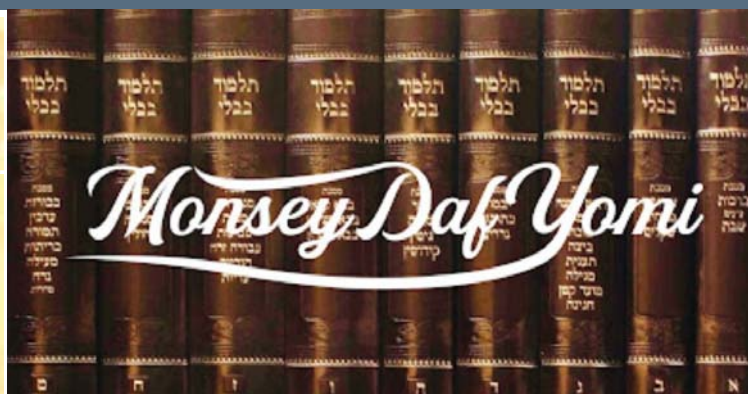
**18 Forshay**

**Main Bais Medrash**

**Refreshments will be served**



For more information: [RabbiScheiner@18forshay.com](mailto:RabbiScheiner@18forshay.com)



**TIME TO JOIN**

**2ND HALF OF MASECHTAH YEVOMOS BEGINS**

**THURSDAY JULY 7**

**JOIN TO FINISH THE MASECHTAH. JOIN MONSEY**

**DAF YOMI GROUP, GET RABBI STERNS SHIUR**

**EVERYDAY TEXT 845-263-5371**

**SIXTH PEREK - הבא על יבמתו**

**FRIDAY MORNING 9:00**

**WITH : HARAV SHIA STERN**

**Rabbi Nachum Scheiner**

**מוהל מומחה**

**CELL: 845-499-6354**



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[ohrchainmonsey@gmail.com](mailto:ohrchainmonsey@gmail.com)





# Let's Rise

MONSEY CHALLAH BAKE

לעלוי נשמת יוסף ברוך בן משה אהרן  
יוסף מרדכי בן שלום

## Come Join

40 WOMEN IN  
**HAFRASHAS CHALLAH**

# Thursday, June 30

6 GOLAR DRIVE  
MONSEY, NY 10952  
**8:00 PM**

PLEASE RSVP  
**917-721-0855**

[MONSEYCHALLAHBAKE@GMAIL.COM](mailto:MONSEYCHALLAHBAKE@GMAIL.COM)

BRING YOUR OWN DOUGH OR TEXT HENNY AT  
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DOUGH FOR \$23

HOSTED BY:  
PNINA SCHENK, HENNY KLIPPER & GITTEL FOLLMAN

בס"ד

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**DAYS UNTIL UMAN**

בס"ד

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please email us at [betsuggestions@gmail.com](mailto:betsuggestions@gmail.com)