

CHUKAS-BALAK | 10 - 16 TAMMUZ 5783 | JUNE 29 - JULY 5, 2023

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RABBI YY JACOBSON

will be
in town for
Shabbos

INSIDE:

- Balak's Bird and the Sweetest Music
- How to Get the Most out of Vacation
- Rabbi David Ashear, the Steipler and more...



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RABBI LANKRY



Return of the Dead

There was once a Jewish salesman who traveled from place to place to sell his goods and arrived one day in the city of Kadar. The city of Kadar was very hospitable to this Jewish salesman, and he felt comfortable with them. They told him that the next leg of his journey was very dangerous as there were many robbers on the road. Concerned, the Jewish salesman found an older reliable man who was willing to watch his money for 3 months for a fee, until he returned. The Jew left his money and went on his journey. When he returned 3 months later, he went straight to the home of the older gentleman who had his money for safekeeping. When he arrived, he was told that the man passed away 2 days ago. The people told him not to worry because in the city of Kader the person who passed returns to say goodbye to his family on the third day after passing. The Jew couldn't believe his ears. How could such a thing be true, he did not believe it at all but decided to wait a day to see what would happen.

The next day the old man returned to his family and began to say goodbye and give advice and recommendations and blessings to his wife and children. The Jewish salesman asked him for his money, and he replied, I have it set aside for you. The Jew was so fascinated about what was going on and he didn't quite believe what was happening. He peppered everyone with questions and the people explained to him the tradition in the city of Kadar. At the age of sixty a man and woman have the choice to walk to the top of a certain mountain that has a volcano and jump into the fire with the promise that they will be accepted into Gan

Eden. Once in Gan Eden they would be allowed to return to their families on the third day after their death for a proper goodbye.

The Jew, totally skeptical, decided to follow the old man back to the entrance of Gan Eden. On the way the Jew asked many questions to the old man, but the old man told him to turn around and go home. The Jew refused, he wanted to know the truth. The old man began to rage and demanded that he leave. Still, the Jew refused.

Just then the old man turned into the Malach Hamavet, the angel of death. The salesman was shaken, but he found out the truth. The Malach told him the people of Kadar are very evil so this rumor of the promise of Gan Eden was started in order that the people should kill themselves and have less time to do evil. Also, Rav Yid, you should know that I asked for special permission in Shamayim to kill you because you are such a nudnik, but I was not given permission because you are very careful with your speech. You now know the truth, please go away.

Points to Ponder:

1. Should you trust your money to someone just because he looks reliable?
2. Were the people who jumped into the fire righteous or stupid?
3. How important is it to watch your speech? Can it save one's life?
4. How far should one go to find the truth?

Good Shabbos,
Rabbi Aaron Lankry



Zmanim by our incredible Gabbai
EPHRAIM YUROWITZ
TZVI BLECH : Gabbai

FOR EARLY SHABBOS ZMANIM, REFER TO PAGE 6

LATE MAARIV MOTZEI SHABBOS EVERY 15 MINUTES!

10:00 PM - 12:00 AM
IN 18 MAIN BEIS MEDRASH

SHABBOS ZMANIM

CANDLE LIGHTING	8:14PM
MINCHA ^{ALEF TENT}	7:00PM
MINCHA ^{BAIS CHABAD}	8:24PM
SHKIYA	8:32PM
SHACHRIS ^{VASIKIN- DAF YOMI SHIUR}	4:48AM
SHACHRIS ^{ASHKENAZ 18 MAIN}	8:00AM
SHACHRIS MAIN MINYAN ^{18 TENT}	9:15AM
SHACHRIS ^{20 FORSHAY BAIS CHABAD}	10:00AM
NEW SHACHRIS ^{18 FORSHAY}	NEW 10:15AM
PIRCHEI	2:00PM
PIRKEI AVOS PEREK HEH	
MINCHA SHALOSH SEUDOS	8:00PM
SHKIYA	8:33PM
MARRIV	9:12PM ^{18 TENT} , 9:17PM

WEEKDAY ZMANIM

SHACHRIS
20 MINUTES BEFORE NEITZ
S 5:08 M 5:09 T 5:09 W 5:10 T 5:10 F 5:11

MINCHA & MARIV
12 MINUTES BEFORE PLAG
S 6:46 M 6:46 T 6:46 W 6:46 T 6:46

MINCHA & MARIV
12 MINUTES BEFORE SHKIA
S 8:21 M 8:20 T 8:20 W 8:20 T 8:19

JUL 2 - JUL 7
NEITZ IS 5:28 - 5:31
PELAG IS 6:58 - 6:58
SHKIA IS 8:33 - 8:31
MAGEN AVRAHAM
8:19 AM - 8:21 AM
GRA- BAAL HATANYA
9:14 AM - 9:16 AM

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RABBI COREN

FOCUS ON GIVING

Wherever you turn around, another marriage is in trouble. Sometimes there are exceptional cases where circumstances beyond anyone's control will cause the marriage to come to an end. But in general there seems to be a common denominator that could have altered the situation if it had been used-- a proper Jewish directive, i.e. a Torah perspective. Instead, what we have today are certain western influences that have penetrated Jewish homes and have overpowered them.

A prime example is the delusion that "the more I get from my wife (or husband), the happier and better off I will be." Western society teaches that the more you get out of life physically, the more satisfied you will be. The magical picture of a person relaxing on the beach with an ice cold can of soda is part of a culture that has people focusing on getting a utopian state of pleasure without which life would not be worth living. This is an awful tragedy.

Chazal teach the exact opposite i.e. the more you give, the more pleasure you will have in life. This is not just a religious principle based on rewards of the afterlife although this is indeed true (a wise man once said, "the only thing I really have is what I gave away!") Rather even in this physical world we can as pleasure seeking humans have a greater level of enjoyment if we were actively giving to others instead of receiving from others.

I will share with you a great story that took place a few years ago with two of my sons that illustrate the deeply rooted understanding that we have regarding the benefits of giving.

It was after Shabbos and my sons were looking for something to eat. The Gemara speaks about the importance of the 4th meal of Shabbos which is the Melave Malka, and mentions that having hot bread after Shabbos is a form of healing. One son went to the freezer and retrieved a frozen piece of pizza. His happiness was short lived because as it turned out this was the last piece of pizza, and when his brother realized the situation, he was very clearly disappointed (he really needed the healing antidote of hot bread!) and exclaimed that he wished he could have a slice.

The situation looked grim and suddenly I had a flash of inspiration. I saw this as an amazing opportunity to teach what real pleasure is. I turned to my son who was holding the pizza and told him, "You have the choice now of enjoying the pleasure of eating the pizza or eating something else and giving the slice to your brother and experiencing the pleasure of giving rather than taking." I asked him what would give him more enjoyment -- eating the pizza, or having the pleasure of giving it to his brother? He decided to forgo his own desire and gave the slice to his brother.

I was very inspired by my son and his gesture. I think his act came from a true place of understanding that deep down inside of us, we all know that giving is a greater pleasure than getting. We just get blinded by the illusion of how great the taste of pizza is. I can tell you outright that this gesture of kindness does not always work. However just practicing this concept ourselves as parents and trying to live with this in mind already increases the chances for our children incorporating this information into their minds and focusing more on the giving than on the taking.

The Steipler Gaon's Advice

ON WHAT TO SEEK IN A SHIDDUCH

A rabbi once visited the illustrious Rabbi Yaakov Yisrael Kanievsky, who was called "the Steipler Gaon," and told him that he was looking for a Shidduch (marriage partner) for his granddaughter.

The rabbi asked the Steipler what traits were important to look for in a young man, and the Steipler responded, "Diligence in Torah learning, common sense and good character."

The visitor wondered, "If he is immersed in Torah and has achieved greatness in it, won't he automatically have good character?"

"Not necessarily," responded the Steipler. "A student leans on his "shtender" [learning stand], learning Torah diligently in Yeshivah for many years. A shtender is a convenient creation. It never asks for help with anything, like to take out the garbage or to buy something at the grocery, and it never gets angry. There was never a shtender in a bad mood, or a shtender that expected someone to speak kind words of encouragement to it. No shtender has ever gotten sick and required medical treatment.

Suddenly, that same student has to begin living with another person, a wife to whom all the above conditions can occur. The suitor therefore has to have good character."

Once again the rabbi asked, "doesn't the Torah refine a person?"

Certainly," responded the Steipler. "There are some who, had they not learned Torah, would be predatory beasts. Yet by virtue of their diligent Torah study they have escaped wickedness. Still, that does not suffice for them to have good character. Only if someone works on himself, engaging in much study of ethics, constantly examining his spiritual condition, and breaking down his bad traits and lusts, can he become a person of good character."

Comment: "Learning Torah and Living Torah are two different entities. One who learns but doesn't live Torah is (in a way) worse than one who does neither, because people (incorrectly but unavoidably) judge Judaism by the Jew and his behavior. Living Torah means watching wiser and older people and emulating them. Good character isn't something a person is born with; it takes a lifetime to acquire. Learning is step one in this journey. (Story from Mevakshei Torah, Chapter 5, Kovetz 23).



RABBI NACHUM SCHEINER
ROSH KOLLEL

A “RESPECTFUL ROOM”

The Gemara states clearly that a mezuzah is only required for a room that is used for respectful activities, as opposed to a bathroom, a bathhouse, or a tannery, which will not require a mezuzah. Although these are rooms, it is not considered respectful for a mezuzah to be put in such a room. This is brought l'halachah by the Rambam as well as the Shulchan Aruch. Additionally, as the poskim point out, it is not only exempt from a mezuzah, but a person is not allowed to put up a mezuzah even if he wants to.

The Shach explains that even if one were to put the mezuzah on the outside of the door or even cover the mezuzah, that will not suffice; the room is inherently exempt and it is not proper respect for the mezuzah to be hanging in such a place.

The Ritva adds even a bigger chidush. If one were to set aside a room to be used as a bathroom, even if it was never used, it still does not require a mezuzah. This is different from the regular rules and regulations of designations. In general, the rule of thumb is: hazmana lav milsa, the mere establishing of a room for a certain purpose does not have halachic ramifications. For example, davening in a room designated to be used as a bathroom (or at least next to that room) is allowed. However, a mezuzah is different. Since this room is designated for non-respectable purposes, it is exempt from the mitzvah.

OFFICES AND STORES

In general, offices and stores have the same regulations as a home. A room that is used for dressing and undressing (e.g. some exam rooms and dressing rooms), will not require a mezuzah. A waiting area, where people sit and read or do other activities would require a mezuzah.

Sliding doors, such as to a deck, often

have one half that is immobile. That is not halachically considered a part of the door and one should therefore put a mezuzah at the end of the part that opens, even though it seems to be in the middle of the door. The porch or deck is also a subject of its own, as to which direction is the entrance and which side to put the mezuzah.

An emergency exit door, which is only used to exit and not ever used as an entrance, does not require a mezuzah at all. The mezuzah is only required when the doorway is used as an entrance to a room or house, and an exit has no requirement at all.

If a door is not used, even if it is blocked with heavy boxes or the like, it is still required to have a mezuzah. The only way to remove the requirement would be by nailing it shut, which makes it no longer be considered a door.

IN SUMMARY

A room designated for non-respectable purposes, is exempt from the mitzvah. Offices generally have the same regulations as a home. A door that is immobile is not halachically considered a part of the door. A door, used only to exit, does not require a mezuzah at all. Even a door which is not used is still required to have a mezuzah, even if it is blocked with heavy boxes or the like, unless it was nailed shut.

Comments and questions are welcome and can be sent to: 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, or follow the prompts on our website 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

Rabbi Scheiner

KOLLEL BOKER

7:00-8:00am

Chavrusa learning Gemara

Currently: מסכת ביצה

Friday - Shiurim Beinyonei Dyoma and relevant topics

NIGHT KOLLEL

8:15-9:45pm

CHAVRUSA LEARNING - HALACHA

Currently : הלכות חול המועד

Shiurim 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

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- *Yeshivas Bein Hazmanim*

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Unexpected Yeshuas

RABBI DAVID ASHEAR

A woman told me that she and her husband married off a child, and it was very costly. She even borrowed \$1500 dollars from one of her friends to pay for a certain expense. Now she had to pay her back. She didn't want to bother her husband with this burden, as he was already struggling to pay his own bills. She had no way to earn the money herself. She turned to her Father in Heaven and said, "Hashem, I don't know how, but please, send me \$1500. I told my friend I would pay her back by a certain date, and I always keep my word." She prayed like this every day.

A few days later, she gets a phone call from a jewelry store located minutes from her home. They said they found some old jewelry of hers, which she had once brought there to be appraised. They asked her to come to the store. When she arrived, they told her that she had given them the jewelry ten years ago. They said, "We both must have forgotten about it. We found it while we were cleaning and reorganizing. It says here that we appraised it then for \$500. However, right now it's worth \$1500. Do you still want to sell it?"

The woman couldn't believe what she was hearing. She said yes and on the spot received exactly \$1500 in cash. "It was amazing. I needed \$1500. I asked Hashem, and He had it waiting for me right down the block."

Yes, Yeshuot in Parnasa come in the least expected ways. Another woman told me that she was recently having financial struggles and needed to pay a certain bill immediately. She and her husband were waiting for someone else to pay them back, but it didn't look like it was going to come anytime soon. Without any cash available to them, their only choice was to sell an investment they had made, which was something they really did not want to do.

In order to do it, she had to send some signed documents by overnight mail. She went to the post office, but they told her, "Sorry. Our computers are down today. We can't send overnight." Now they were really in trouble. The bill was due the next day and there was nowhere else to draw money from. She came home from the post office and opened her mail. She saw a check from National Grid for \$2300, with a letter stating that they had been overcharging her this past year, and this was her refund. That was more than enough for their current bill. What are the odds? National Grid discovers a mistake and sends out the check exactly the day they need the money.

Hashem brings us Yeshuot in ways we could never imagine. How fortunate are we that He is the one taking care of us all the time.



RABBI YY JACOBSON

WHY CHILDREN REBEL

The Argument Between Moses and G-d

Part III of III

Of course, even if you did not grow up in an idyllic and loving home, you are accountable for your actions. A human being could overcome his or her past. Yet you can't call this child "stubborn and rebellious."

If we are going to punish this child, we must be sure that his disposition is indeed corrupt from within. Thus, in the continuation of the incident, the Torah states, "They shall say to the elders, 'This son of ours is stubborn and rebellious. He does not obey our voice.'" To determine that this child has embarked on an irrevocable path to disaster (which is, according to the sages, the reason the Torah imposes such a horrific punishment on him[7]), we must ensure that the parents spoke in one voice, that the home was filled with serenity and human dignity. If not, if two voices resided in the home filled with divisiveness and resentment, the blame ought to be placed on the parents, not on the child. Since his distortion is due to his parent's discord, the path of healing is open to the boy.

Mutual respect

This may be the deeper meaning behind the Talmud's statement that for this law to be applied, the parents must share identical voices, a similar height and a close resemblance to each other. Only if the voices in this child's life have been integrated by parents who shared an identical value system in life; only when this child observed a father and mother whose spiritual heights were similar; only a child who saw both of his parents projecting a similar vision of themselves, only in such a case may we perhaps conclude that this child, who has demonstrated terrible and destructive inclinations, is turning into a monster. His future may be

hopeless[8].

Since these conditions are virtually impossible, for no parents can be perfect, the Talmud is suggesting that we never have the right to proclaim any child as "stubborn and rebellious," even if we observe in him destructive patterns. The child may be responding, consciously or subconsciously, to the stress and turmoil in his parents' lives.

Parents are not, nor do they need to be, perfect. Yet, as long as we work toward transforming our distinct voices into a single voice, as long as we learn to truly respect the otherness of our spouse and create together a loving ambiance in our homes, we are likely to raise children who will lovingly embrace the morals and values their parents hold dear.

[7] "The Torah foresaw the ultimate destiny of the stubborn and rebellious son. Having dissipated his father's wealth, he would seek to satisfy his wants and be unable to do so. He would then go to a crossroad and rob. Therefore the Torah ordained: Let him die innocent rather than die guilty -- for the death of the wicked benefits both themselves [because they have no chance to commit further crimes] and the world" (Sanhedrin 72b). The law of the stubborn and rebellious son is a form of pre-emptive punishment. He is deemed worthy of punishment not for what he has done but for what he is likely to do in the future.

[8] Rabbi S.R. Hirsh, in his commentary to these verses, explains the literal logic behind these conditions. Rabbi Hirsh suggests that the Torah requires the child to have an equal relationship with both his parents. Since this child is extremely physical, the physical features of his parents must be identical. This, of course, is not a practical law; it is symbolic of an idea: before we can deem a child to be rebellious, we must first examine all angles in his relationship to his parents.

Weekday Minyanim

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 UNDER THE LEADERSHIP OF RABBI AARON LANKRY

פרשת קרח – מטות/מסעי

Mincha & Maariv
 At the Later Plag

7:45pm
Tent ב

*Remember to repeat
 קריאת שמע

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4th of July
 PROGRAM



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 UNDER THE LEADERSHIP OF RABBI AARON LANKRY

Summer 2023

Early Friday Mincha

➤ מנחה גדולה (between 1:31-1:34)

- 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

18 Main Bais Medrash

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Rabbi Lankry (Photo credit: Jr)



Shacharis



Kollet Boker



RABBI BEN ZION SNEH

TO ERR IS HUMAN, TO FORGIVE-DIVINE

There are two parts to the Torah. One part is meant to be understood in this world (Torah D'Isgaliah). It's given over for us to understand to the best of our abilities. The Meor Einayim, a talmid of the Baal Shem Tov, identifies another part of Torah, separate from the words, the letters and the stories. Beyond our reach and above our understanding, this Torah has the power to heal. It is called *prinius Hatorah* — it's the secret power that lies behind the simple words.

The mitzvah of Parah Adumah rests squarely in this section that we cannot understand, but heals us. Even so, the Mitzvah of Parah Adumah would seem more in place in the book of Vayikrah, together with the other sacrifices. The answer lies in last week's Parsha. Korach challenged Moshe's authority, shaking the world to its core. Heavenly medicine was needed to restore the balance and refresh divine connections between Moshe and Hashem. Hence the Mitzvah of Parah Adumah.

Korach tried to trick Moshe by asking him several conundrums: "If one blue string of Techeles is enough to make a Tallis of white wool kosher- what would happen if the entire Tallis was made of Techeles?"

He was asking these questions to prove that Moses was an imposter and not a true messenger of G-d. But of course, the opposite was true and the fact that Moses could not answer these questions was actually proof of his divine connection to G-d, for their relationship was so strong that Hashem would later intercede and deal with the rebels in an unearthly way. Hashem had Moshe's back.

Consider the story of the Tractor Trailer driver who transported large amounts of gas with his truck. This Jewish driver asked his Rabbi, "I say many chapters of Tehillim every day before I go to work. Do I still have to daven Pesukei DeZimrah in Shacharis? The Rabbi asked him back, "If your truck carries fuel, do you still have to fill up its gas tank before you drive?"

"Of course," the driver answered, "the two fuels are distinct and different from each other".

So too the Techeiles (the blue wool) in Korach's question and so too our perception of the divine. Let us not make the mistake of relying only on what our eyes can see. There is a world we can only experience through the strength of our Emunah. We develop this faith by making our relationships more real. Family is important — a strong connection between husband and wife, between parent and child — makes our life more cogent. We must also keep our relationship with Hashem honest. One cannot hope to achieve spiritual growth with half an effort or with an attitude of "I am better or smarter or more religious than my neighbor." Strengthening the bonds we have with each other and with our Creator will always help us achieve greatness.

PARSHAS CHUKAS-BALAK

DO YOU KNOW THE NAME OF BALAK'S BIRD?

וירא בלק בן צפור את כל אשר עשה "ישראל לאמרי"

"Balak the son of Tzippor saw all that Yisroel had done to Emori." Was Balak's father's name "צפור"?

The Zohar Hakodosh tells us that it was not a natural seeing, rather it was a spiritual seeing. He saw a vision with outside wisdom; in addition, he saw with his physical eyes through a צפור, bird.

Balak was called, "בן צפור" because it was as if his father was this, "צפור" - "bird." He would make this bird fly to great heights and faraway places with his witchcraft, and the bird would return with all kinds of hidden information that Balak desired to know. Balak also used witchcraft to give this bird the power to control certain Malachim, and those Malachim gave the bird information, which it transmitted to Balak.

One day, Balak sent the bird for information but it was not returning to Balak as usual, for outside spirits knew the greatness of Klal Yisroel, and they did not want to answer Balak's questions about Klal Yisroel. They prevented this bird from returning to Balak, so that the bird would not give him information. Balak was very distressed when his bird was not returning to him, as it should have. The spirits saw Balak's pain, so they sent the bird back to him with a message. Balak was shown a great fire, representing the Koach of Kedusha, that would

overpower all other powers. The fire chased after his bird and singed its wings. This was meant to be a sign that all of these outside powers, no matter how great they were, had no power against Klal Yisroel.

What was the name of this bird? Its name was, "ידוע" - "known", which is "ידעוני" written in the Torah in Vayikra 19:31. (This is the same as the Rambam says in Hilchos Avodah Zara 6:2 that ידעוני is witchcraft using a bird and its name is, "ידוע"). There were many who knew how to utilize this bird, however, there was no one as great in the wisdom of this bird like Balak. Balak was called "בן צפור", for his wisdom of the bird was greater than anyone else's.

Balak thought he was so smart, and had all the answers in the world because of his bird - as he was called, "בן צפור." He sent his bird to find out about the Jews, and the message he received back was clear: do not mess with the Jews. So, what does he do? He recruits Bilam to curse them. He was given a message, and ignored it. We all receive messages. Hashem sends messages to us all the time. They are messages of Ruchniyos, and how we must work on advancing our Ruchniyos. We all have a bird within us. We have the option to be foolish like Balak and ignore that message, or take the message seriously, and raise our level in Ruchniyos. May we be Zoche to hear the bird within us, and follow the call to be better servants of Hashem.



Your Sweet Accompanying Music

RABBI EPHRAIM WACHSMAN

The son of the Chofetz Chaim writes of an incident which occurred in Radin, at which the music band for a wedding was unable to make it. With no other option, the young men in the area gathered together some pots, pans and blocks and began banging away. The music was certainly not up to par of what would have been, but the men did as best as they could.

Watching the music procession from a distance was the Chofetz Chaim, who called over his son and asked, "What's missing? Why doesn't everyone look happy at the wedding? It's a beautiful simcha; what's wrong? Because there is no music, and if there's no music, the ambiance of joy and celebration is not felt as much. Of course, the main simcha is that of the chosson and kallah, but the music is an essential component needed to uplift everyone's spirits."

The Chofetz Chaim then continued, elaborating on the above idea. "In the World to Come, a person can have accomplished a lifetime's worth of Torah study and good deeds, but it is the challenges and difficulties which he experienced that add sweet music to his portfolio. Those valleys in a person's life sweeten the judgment and amplify Hashem's compassion on Him."

Were you to observe a band setting up their musical instruments and equipment before a wedding, you would notice tiring hauling back and forth and carrying all sorts of appliances. As they then start tuning up, and each instrument sounds different, it seems like chaos. But, underlying all this preparation, you realize that there will be beautiful music soon enough. A person's difficult situation is preparation for the music that will be played in his World to Come.

YUD BEIS TAMMUZ — DON'T NEGLECT YOUR SOUL

... If imprisoning a body in a jail of wood and stone is called suffering, then how intense must be the suffering of the Divine soul when it is imprisoned in the body and the animal soul. This is something worth thinking about deeply...

— Excerpt of Rebbe RaYYatz's letter Iyar 17, 5694 -- 1934.

Admur Yosef Yitzchok is saying: **Don't neglect your soul.**

The 12th of Tammuz, 5640 - 1880, is the Yom Holedes of the Rebbe RaYYatz, the 6th Chabad Rebbe. On the 15th of Sivan, 5687 - 1927, after midnight, the Rebbe RaYYatz was taken to the infamous prison

called Spalerno, where the ruthless, merciless communist regime was planning to carry out capital punishment G-d forbid. 18 days later, on Gimmel Tammuz he left the prison for a 3-year exile. 9 days later, Yud Beis Tammuz 1927, he was told that he was free. Chassidim farbreng on this day about the importance of chinuch.

UFARATZTA





RABBI EFREM GOLDBERG

HOW TO GET THE MOST OUT OF VACATION

Each year, like so many of you, I eagerly look forward to my summer vacation. Used properly, a vacation is not only an opportunity to take a break from the rigors of work, but it provides tremendous learning and growing opportunities. In fact, it can be said that how we use our vacation and what we do in our down time not only reveals much about our priorities, but has a huge impact on our children as well.

Every day in Shema we recite "v'sheenantam levan-echa v'dibarta bam," teach your children and speak about Torah, "b'shivtecha b'veisecha u'velechtech ba'derach," when you are sitting at home and when you are traveling on the way.

I once heard a very powerful interpretation. We certainly teach our children Torah through the words we say and the messages we articulate. But even more so, we teach them through our actions and behaviors b'shivtecha b'veisecha, what we do when we are at home, and b'lechtech ba'derech, when we are out of our homes, traveling on the road, enjoying a vacation.

When we are on vacation with our families, do they still see us davening three times a day and making every effort to attend minyan? Do they see us making time to learn, study and read? Are we able to truly disconnect and spend quality time with those that we love in meaningful, memorable ways?

The summer is not only a time for us as adults to rejuvenate, revitalize and refresh. The break represents an amazing, often neglected opportunity for our children

to grow as well. In fact, I would humbly submit to you that the 2 months in between school is as important and significant in molding and shaping a child as the 10 months they attend school.

For ten months a year, children that attend Yeshiva are well versed and familiar with the weekly parsha from school. Do we make sure that they study the parshios that fall between June and August as well? For ten months a year, our children begin each day by Davening to Hashem. Do we make sure that they realize that davening is part of a Jew's daily routine, whether they are in school, working, or on vacation? For ten months of the year, many children wear uniforms that reinforce the value of modesty. In the two months that they are off, are we vigilant to make sure that their choice of clothing and dress sends the right message?

For ten months of the year, our children are stimulated intellectually and challenged academically to think, read and study. For the two months that they are off from school, do we allow them to be off from thinking and growing intellectually as well or do we challenge them to read for fun, explore their interests and expand their minds? The down time and ability to have fun and be kids is critical to their development. But, it doesn't mean we should be indifferent to our kids spending their summer playing video games and watching videos.

I want to wish all of you a healthy, happy, safe and super productive summer.



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JOKES

Let's Do It Again

After an MCAT exam, a father asks his son, "How did it go son?"

Young man, looking rather reproachful, replied, "It went well dad. In fact, it went so well that I will retake it again next year."

Jewish and Chinese Beginnings

"The Jewish people have observed their 5761st year as a people," the Hebrew teacher informed his class.

"Consider that the Chinese have observed only their 4695th. What does this mean to you?"

After a reflective pause, one student volunteered, "Well, for one thing, the Jewish people had to do without Chinese food for 1063 years."

The Contest

The local bar was so sure that its bartender was the strongest man around that they offered a standing \$1000 bet. The bartender would squeeze a lemon until all the juice ran into a glass, and hand the lemon to a patron. Anyone who could squeeze one more drop of juice out

would win the money. Many people had tried over time (weight-lifters, longshoremen, etc.) but nobody could do it.

One day this scrawny little man came into the bar, wearing thick glasses and a polyester suit, and said in a tiny squeaky voice "I'd like to try the bet" After the laughter had died down, the bartender said OK, grabbed a lemon, and squeezed away. Then he handed the wrinkled remains of the rind to the little man. But the crowd's laughter turned to total silence as the man clenched his fist around the lemon and six drops fell into the glass. As the crowd cheered, the bartender paid the \$1000, and asked the little man "what do you do for a living? Are you a lumberjack, a weight-lifter, or what?" The man replied "I work for the IRS."

Big Dog

A man walking down the streets sees another man with a very big dog. One man says to the other, "Does your dog bite", the man replies "No my dog doesn't" The man pats the dog and has his hand bitten off, "I thought you said your dog didn't bite" said the injured man. "That's not my dog", replied the other.

Beer Machismo

After the Great Britain Beer Festival, in London, all the Presidents of the brewreys decide to go to the pub for a drink. The Coors President said "Can I have the only beer made with Rocky Mountain Spring Water: a Coors, please."

The bartender gave him the drink.

Then the Budweiser President orders, "The King Of Beers -- Budweiser."

The bartender proceeds with the order.

The Amstel President walks in and orders "The Finest Beer ever."

The bartender gives him an Amstel.

Then the Guinness President says, "I'll have a coke please."

The bartender is taken aback by this but gives the coke to him anyway.

All the Presidents looked over at him and said, "Why have you ordered a coke?"

He replied, "Well if you all aren't drinking beer, then neither shall I."

The psychiatrist

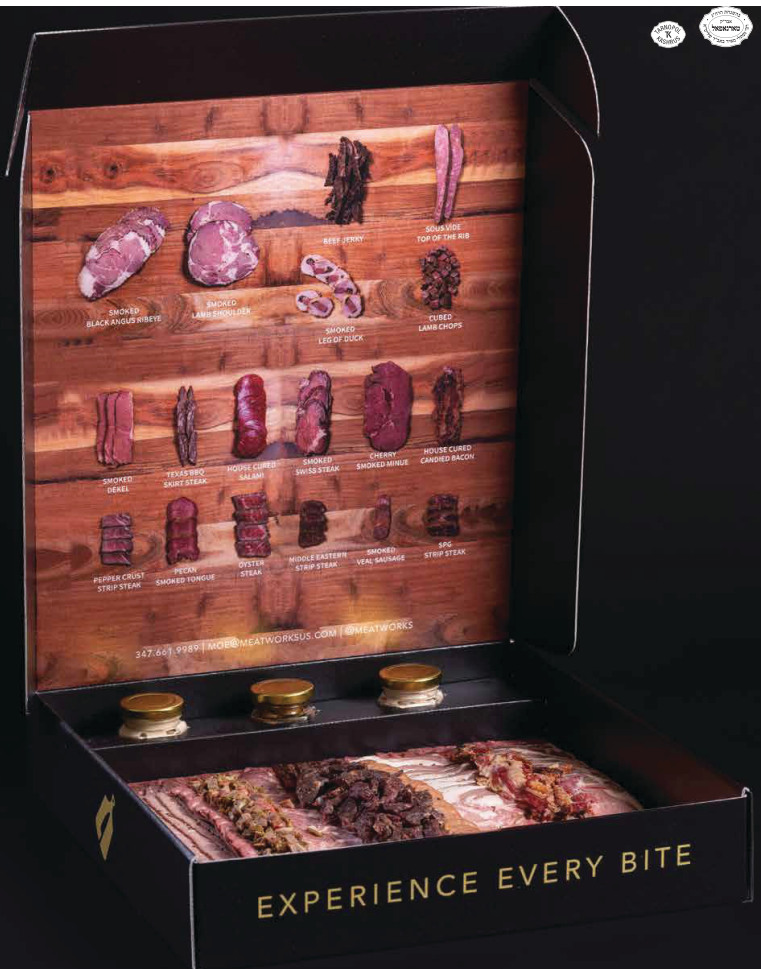
The psychiatrist was interviewing a first-time patient.

"You say you're here," he inquired, "because your family is worried about your taste in socks?"

"That's correct," muttered the patient. "I like wool socks."

"But that's perfectly normal," replied the doctor. "Many people prefer wool socks to those made from cotton or acrylic. In fact, I myself like wool socks."

"You do?" exclaimed the man. "With oil and vinegar or just a squeeze of lemon?"



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what the Orthodox REPRESENT

I recently gave a class to a group of secular-oriented Jews, who — despite their lack of adherence — are still knowledgeable about Orthodoxy. I asked them why it is that, when an Orthodox Jew falls prey to an inner spiritual flaw, the public immediately excoriates him and the entire Orthodox community, grossly exaggerating the offensive, questionable conduct.

The response was: Orthodox Jews are supposed to be better than we are, and this demonstrates that they are not. I countered with the numbers of secular Jews versus the number of Orthodox Jews. Twelve percent of Jews are Orthodox, the other eighty-eight percent run the gamut from knowing and caring nothing about Judaism, to downright self-loathing filled with animus against anything religious, to the traditional Jew who just observes whatever makes him feel good. When we put these numbers against the few spiritual failures whose actions were unbecoming, we realize that a comparison is ludicrous.

They finally blurted out the truth: They fear what the Orthodox represent — the truth — and, if they can some way, somehow, find a chink in their armor, they will capitalize on it. I could not properly respond to them without coming across as condescending and disdainful. Thus, I left it as is. They know the truth, but they are afraid of it. — *peninim.org*

**“THERE ARE NO GOOD TIMES
OR BAD TIMES; THERE ARE
ONLY HAPPY TIMES WHEN
A JEW CHOOSES TO BE
BE'SIMCHA, AND SAD TIMES
WHEN WE DON'T SEE THAT
EVERYTHING HAPPENS FOR
A REASON. ALL THAT WE
EXPERIENCE IN OUR LIVES IS
THE SAME WILL OF HASHEM -
IT JUST DEPENDS ON HOW
WE RECEIVE IT.”**

-Ba'al Shem Tov

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-Rav Shamshon Raphael Hirsch

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