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RABBI YY JACOBSON

will **NOT** be  
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Shabbos



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SHABBOS MEVORCHIM TAMUZ • SHABBOS MEVORCHIM TAMUZ • SHABBOS MEVORCHIM TAMUZ

**Parshas Shlach**  
 Molad: Sunday afternoon  
 36 minutes and  
 15 Chalakim after 3pm.

*Rosh Chodesh is  
 Monday & Tuesday*



RABBI LANKRY



Zmanim by our Incredible Gabbai  
**EPHRAIM YUROWITZ**  
**TZVI BLECH** : Gabbai

## Mind over Matter

The author of the book "Shiraz Hayam" is Rav Moshe Mizlish. The book is a commentary on the 613 Mitzvot. Rav Moshe was from the great leaders of Vilna and a very important student of the Baal Hatania. He lived over 200 years ago. He was also from the first pioneers to leave Europe and move to Jerusalem.

At that time, Napoleon, a French general, put together an army of over 500,000 strong soldiers to invade Russia. Napoleon had a reputation of being an invincible general — but that all changed as they invaded Russia. The Czar Nicoli of Russia put up a very impressive fight that caused Napoleon to retreat.

The Baal Hatania was looking to help the Russians, as he understood that if Napoleon wins the war, it will infuse too much materialism into the Jewish community. However, if the Russians win, it will be much harder for the Jews, but they won't lose their Jewish identity, and they will stay faithful to Hashem.

The Baal Hatania wanted to send someone to spy on the French and pass the secrets to the Russians. Rav Moshe Mizlish was chosen because he was a very smart person. He also spoke many languages and could be influential in turning the tide of the war.

Rav Moshe found his way into the top-secret departments of the French military, and he gave

great advice on how to protect the ammunition department in the city of Vilna.

One day Napoleon barged into the top-secret room and shouted, "there is a spy among us!" He looked around, and pointed a finger at Rav Moshe, accusing him of being the spy. Napoleon then put his hand on Rav Moshe's heart to feel if his heart skipped a beat. Rav Moshe softly replied to Napoleon that because I speak so many languages, one can suspect me, but all I am is a simple translator. Rav Moshe's life was spared, and he lived to tell the story.

Rav Moshe said it was a simple lesson in Chasidus that saved his life. Chasidus teaches that one's mind should be able to control his heart. If a person's mind controls their emotions, that will always give clarity in life.

### Points to Ponder:

1. Should Jews take sides in a war between two countries?
2. Is America today more like France or Russia of yesterday?
3. Do you agree with the opinion of the Baal Hatania? Or do you think there can be a middle ground that can be very good for the Jewish people?
4. Have you ever tried controlling your emotions with your mind?

Good Shabbos,  
Rabbi Aaron Lankry

### NEW MINYANIM ADDED:

**EARLY MINYAN MINCHA FRIDAY**  
1:32, 2:00, 2:30, 3:00, 3:30

**PLAG EREV SHABBOS 6:40 (SHITTAS HAGEONIM)**  
THE SHULCHAN ARUCH (OC 263:4) WRITES THAT ONE MAY LIGHT CANDLES AND ACCEPT SHABBOS STARTING AT PLAG HAMINCHA

## SHABBOS ZMANIM

CANDLE LIGHTING	8:12PM
MINCHA <sup>ALEF</sup> TENT	7:00PM
MINCHA <sup>BAIS</sup> CHABAD	8:22PM
SHKIYA	8:30PM
<hr/>	
SHACHRIS <sup>VASIKIN</sup> - DAF YOMI SHIUR	4:44AM
SHACHRIS <sup>ASHKENAZ</sup> <sup>18</sup> MAIN	8:00AM
SHACHRIS MAIN MINYAN <sup>18</sup> TENT	9:15AM
SHACHRIS <sup>20</sup> FORSHAY <sup>BAIS</sup> CHABAD	10:00AM
<b>NEW</b> SHACHRIS <sup>18</sup> FORSHAY	<b>NEW</b> 10:15AM
PIRCHEI	2:00PM
PIRKEI AVOS PEREK GIMEL	
MINCHA SHALOSH SEUDOS	8:00PM
SHKIYA	8:31PM
MARRIV	9:11PM <sup>18</sup> TENT, 9:16PM

## WEEKDAY ZMANIM

SHACHRIS  
**20 MINUTES BEFORE NEITZ**  
S 5:03 M 5:03 T 5:03 W 5:03 T 5:03 F 5:03

MINCHA & MARIV  
**12 MINUTES BEFORE PLAG**  
S 6:42 M 6:43 T 6:43 W 6:43 T 6:44

MINCHA & MARIV  
**12 MINUTES BEFORE SHKIA**  
S 8:16 M 8:17 T 8:18 W 8:18 T 8:19

**JUNE 17 - JUNE 23**  
NEITZ IS 5:23 - 5:23  
PELAG IS 6:55 - 6:56  
SHKIA IS 8:29 - 8:31  
MAGEN AVRAHAM  
8:15 AM - 8:15 AM  
GRA- BAAL HATANYA  
9:10 AM - 9:10 AM

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RABBI COREN

## CLARITY OF VISION

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

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

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

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

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

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

How do we do this?

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

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

I wish to add my own explanation. The Torah has to be treated like life and death. Without it we are like dead people. Although we may believe we are alive we must have the Torah in order to think clearly and interpret what we see and hear based on positive rather than negative perceptions. I wish everyone success in developing true Torah sight and hearing, especially in the next two months.

Shabbat Shalom



## pictures from BEIS MEDRASH OHR CHAIM



Learning at the Kollel Boker



Siyum at 18 Forshay



Lechaim at 18 Forshay



RABBI NACHUM SCHEINER  
ROSH KOLLEL

## TEN PREREQUISITES FOR A MEZUZAH

In discussing the halachos of mezuzah, it is appropriate to begin with the words of the Rambam, who states that there are 10 prerequisites for a room or dwelling place to require a mezuzah. As we will see, not all of these are accepted as the final halachah, but it gives us an understanding of the different rules involved:

1. The room must be 4 square amos (approximately 6-8 feet). There is a question if this applies when the room is a total of 36 or 64 square feet, but not in a square. This is common in a deep and narrow room. The Rambam requires a mezuzah and other Rishonim disagree.
2. The doorway must have two doorposts. A doorway which only has one doorpost will not require a mezuzah. (Some require a mezuzah when there is a right doorpost.)
3. The doorway must have a mashkof, a top crosspiece over the doorway.
4. The room must have a roof. (As we will see, others argue.)
5. The doorway must have a door. (Others argue, and that is why we put up a mezuzah without a brocha.)
6. The height of the doorway must be at least 10 tefachim (appr. 30-40 inches).
7. It must be a room or house which is used for ordinary activities; a shul or the like will be exempt. If a shul has rooms where people stay or if other activities take place in the shul, it may require a mezuzah.
8. It must be a living quarters. According to the Rambam, a garage or storage will not require a mezuzah. However, many Rishonim disagree.
9. It must be a room that is used for respectful activities, as opposed to a bathroom, a bathhouse, or a tannery, which will not require a mezuzah.
10. It must be a permanent place of residence. A sukkah, which is by definition temporary, does not need a mezuzah.

### WHAT COMES FIRST – MEZUZOS OR TEFILLIN?

There is an interesting discussion in the poskim, which is hopefully not applicable to any of us. What is the halachah if someone only has enough money to buy mezuzos or tefillin, which mitzvah takes precedence?

The Rama quotes the Yerushalmi that tefillin takes precedence because it is a mitzvah that one does with his body. However, the poskim point out that today, since we wear

tefillin only during davening, the halachah is different. To fulfill the mitzvah of tefillin and have them on during davening, a person does not need to own his own pair, but he can borrow tefillin for davening. He should therefore use his limited funds for buying mezuzos.

It is also important to point out that there is a concept of hidur mitzvah, beautifying a mitzvah. Just as one should buy a beautiful esrog, and build a magnificent shul, one should beautify every mitzvah. This concept is true for mezuzah as well, and one should make sure to acquire mezuzos that are mehudar, written in a nice ksav.

### IN SUMMARY

#### 10 PREREQUISITES OF THE RAMBAM:

1. The room must be 4 square amos (approximately 6-8 feet).
2. The doorway must have 2 doorposts.
3. The doorway must have a top crosspiece over the doorway.
4. The room must have a roof.
5. The doorway must have a door.
6. Doorway must be at least 10 tefachim (30-40 inches) high.
7. A shul used only for davening or the like is exempt.
8. It must be a living quarters.
9. It must be a room used for respectful activities.
10. It must be a permanent place of residence.

If someone only has limited funds, he should borrow tefillin for davening, and use the money for buying mezuzos. One should make sure to acquire mezuzos that are mehudar.

*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 - Shuirim Beinyonei Dyoma**  
and relevant topics

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

**CHAVRUSA LEARNING - 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*



RABBI YY JACOBSON

# WHY CHILDREN REBEL

*The Argument Between Moses and G-d*

*Part I of III*

## TWO PHASE

In a military class the professor asked the students, "What is the difference between an engagement and a battle?"

No one in the group offered any answer. The professor was frustrated. "Didn't anyone read the material in the book?" he thundered.

Finally, one guy said that he knew the answer. "An engagement is the thing that came before marriage," he said, "while the battle is what followed it."

## THE FIGHT

It is a daring Kabbalistic story, and its origin is in the foundational text of Kabbalah, the Zohar.

It tells of a moment when Moses argued with G-d over a particular Torah law. The five books of the Pentateuch were dictated by G-d to Moses, who then transcribed them. This explains the endless and infinite layers of meaning contained in each word, law and episode of the Bible, reflecting the endless and infinite "mind" of their author.

Yet, says the Zohar[1], at a particular point, G-d dictated a law to Moses, and Moses refused to transcribe it into the Torah.

It was the profoundly painful law recorded in this week's Torah portion. It reads like this[2]:

"If a man has a stubborn and rebellious son who does not obey the voice of his father and the voice of his mother, and does not listen to them when they discipline him; then his father and mother shall take hold of him and bring him to the elders at the gate of his town. They shall say to the elders, 'This son of ours is stubborn and rebellious. He does not obey our voice. He is a profligate and a drunkard.'

"Then all the men of his town shall stone him to death. You must purge the evil from among you. All Israel will hear of it and be afraid."

"G-d says to Moses," the Zohar recounts, "write! To which Moses re-

sponds: 'Master of the universe! Leave this out. Will there ever be a father who would do this to his son?!'"

"G-d tells Moses, 'I understand your view, yet you should still write it and you will be rewarded. You know [much], but I know [much] more.' Moses would still not budge. He cannot accept this seemingly senseless and horrible law.

Only after G-d shows Moses the deeper mystical interpretation of this Torah law, as it describes the dramatic history of the Jewish people, does Moses acquiesce. He transcribes the law into the biblical text. Only after learning that this law was attempting to convey mystical, rather than literal, truths does Moses find comfort with this mandate.

Impossible conditions Interestingly, these sentiments of Moses are echoed centuries later by the Talmudic sages living in the second century CE. The harshness of the law led these sages to conclude[3] that "there never was nor ever will be a stubborn and rebellious son," i.e. this Torah law was a matter of theory rather than practice. In fact, the rabbis derive from the biblical text so many conditions that were required for this law to be enacted, that its practical application was an impossibility(3).

To cite just a few examples: Both parents must consent to have their son declared as a "stubborn and rebellious son" and receive the death penalty. The boy must be within three months of his bar mitzvah in order to receive this penalty, not a day younger or older (younger than that, he was still a minor; older, he was not a child). He must have stolen money from his parents, used it to buy a tremendous amount of meat and Italian wine, eaten and drunk it in one go, in a place other than his parents' house, and so on.

*Continues next week*

[1] Zohar Balak 197b.

[2] Deuteronomy 21: 18-21.

[3] Talmud Sanhedrin 71a.

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To Join Rabbi Scheiner weekly halacha Shiur  
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PARSHAS SHELACH

## TWO TYPES OF SPIES

“שלח לך אנשים ויתרו את ארץ כנען אשר אני נתן לבני ישראל”  
 הפטרה שלח – “וישלח יהושע בן נון מן השיטים שנים אנשים  
 מרגלים”

Yehoshua was one of the 12 spies sent by Moshe to spy on the land. Yehoshua saw firsthand that the spies, as a whole, failed their Nisoyon, their test, and returned with negative reports about Eretz Yisroel. (Yehoshua and Kalev returned with positive reports, but Klal Yisroel did not listen to them). Yehoshua saw the disastrous ramifications these reports had upon Klal Yisroel. Yehoshua sent spies approximately 39 years later. We do not see any command from Hashem to send these spies. Yehoshua's sending spies worked out well, as we see that the spies returned with positive reports about the land. However, why did Yehoshua send them?

There are two types of spies: “תרים” and “מרגלים”. Each type has its own objective. With תרים, the objective is to search for the good to see if the land is desirable. After it has been ascertained that the land is desirable, מרגלים are utilized. The מרגלים find the weaknesses of the land and the people. They determine the best time and venue to attack and hopefully conquer. Moshe sent תרים – to see if the Land was good. Yehoshua sent מרגלים – to find the weakness of the Land, to ascertain the best way to conquer the land. Hashem told Moshe that He was going to give Klal Yisroel the land of Eretz Yisroel. It would

be done in a miraculous way. Moshe therefore did not see the need to send מרגלים to ascertain the best way to conquer the land; it was going to happen miraculously. Moshe sent תרים because Klal Yisroel did not have true Emunah that the land was a great land. (מלבי"ם)

The תרים sent by Moshe did not have the proper intentions. They did not have the proper Emunah in Hashem. Hashem told Klal Yisroel that Eretz Yisroel was a wonderful land, yet Klal Yisroel wanted to see for themselves. When Yehoshua sent מרגלים, it was completely different. There was complete Emunah that the land was great, and that Hashem would have them conquer it. Even when Hashem performs miracles, we still need to do our Hishtadlus. Yehoshua sent מרגלים to evaluate by natural means the best way to attack Eretz K'naan. When Moshe sent תרים, they were there for 40 days. Many miracles happened for them, yet they failed to see the good, and only saw bad. When Yehoshua sent מרגלים, they were not even there for a day. Almost immediately, word spread that they were there. They hid, and then snuck out. They had done their Hishtadlus and there was no longer any need for them to be there. They came back with glowing reports about the Holy Land, which they then proceeded, with the help of Hashem, to conquer. May we be Zoche to have the proper Emunah in Hashem, and be Zoche to see the ultimate Geulah, במהרה! בימינו אמן

### SHIUREI TORAH: THE IMPORTANCE OF HALACHA L'MAASEH

...I received your letter, in which you write about your general daily program, for your own studies as well as with others, etc.

At this distance it is difficult for me to

give any specific recommendations in this connection, since many factors are involved. Therefore, you should consult with your local friends on any problems that might arise in connection with your daily program.

However, there is one general suggestion that I wish to make, namely that whatever your daily program of learning

is, it should include the subject of practical Dinim, the knowledge of which is essential for daily conduct. Such study could be in Kitzur Shulchan Aruch or similar sources...

UFARATZTA

— Chabad.org/therebbe/letters





RABBI BEN ZION SNEH

## A DIFFERENT VIEW

With a few short words the Kotzker Rebbe turns the entire mainstream Orthodox Jewish World on its ears. He brings back a hashkafa long forgotten — and proves its importance from our Parsha.

The meraglim were in Eretz Yisroel, albeit against Hashem's wishes, but they were there... and scared they were. Giants filled the land, huge giants. And they felt insignificant, like little grasshoppers.

וְשָׁם רָאִינוּ אֶת־הַגְּפִילִים בְּנֵי עֲנָק מִן־הַנְּפִלִים וְנָהִי בְּעֵינֵינוּ כְּחַגְבִּים וְכֵן הָיִינוּ בְּעֵינֵיהֶם

And so they related, We felt small in the eyes of the inhabitants of the land ... and even more so in our own eyes. They thought they looked small.

The Kotzker jumps on this last thought — the giants thought we looked small!! He tells us an incredible chidush: this thought was one of the biggest sins of the spies and, by extension, of Klal Yisroel.

Are you ready for this?

That we cared what “they thought about us.”

A Yid has to have a shtoltz, has to think of himself as a great person, a ben melech, and not always be concerned with, “what will they think of us!” This is what the Kotzker feels every Jew must be!

We’re living in a polarized world — and I’m not about talking liberal vs. conservative. I’m talking about conformity and non-conformity in the frum world today.

On the one hand we have Torah learning and Chesed, barush Hashem, like never before. But we also have a mix of holy Jews who do not always look the same. In many ways, we are witnessing a new generation that is acting and reacting to a more restrictive past.

We also have people growing and learning about themselves and their inner world... flexing their spiritual muscles and melding together many different derochim in Avodas Hashem. We need not look any further than our own beautiful Ohr Chaim Community and Kehilos like Ohr Shlomo, Aish Kodesh and others forming across America and the world today.

The Kotzker is saying, go, forge your own path in Avodas Hashem and please, don’t be afraid of what “others will say.”

It is our job to do, to accomplish, to grow and learn. We are all children of HaKadosh Baruch Hu, Bnei malachim and proud ovdei Hashem. Alei Ve Hatzleach Good Shabbos!

*Prepared for print by Avrohom Hillel Reich*

## Shabbos & Marriage A SHORT MESSAGE FROM RABBI YITZCHAK FELDHEIM

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



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## New Early Shacharis

Starting  
יום ב' פרשת שלח  
Monday June 12<sup>th</sup>

5:00 am

Tent ב

For more info and to find out about new minyanim starting soon  
ohrchaim18@gmail.com // www.18forshay.com

## פרשת קרח – מטות/מסעי

Mincha & Maariv  
At the Later Plag

7:45pm  
Tent ב

\* Remember to repeat  
קריאת שמע

For more info and to find out about new minyanim starting soon  
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## 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

## יום כיפור קטן ערב ר"ח תמוז

יום א' פרשת קרח - Sunday June 18

1:30pm

2:30

3:30

4:30

5:30

6:30

7:30

8:30

Tent ב

Open עזרת נשים





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This Weeks Guest Speaker

רבי דניאל סטאם שליט"א  
Rebbe Heichel Ha Torah Teaneck

20 Upstairs

10:15 PM



Looking forward to seeing you:  
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**July 4th**

**YARCHEI KALLAH**  
ירחי כלה

**Yarchei Kallah - July 4<sup>th</sup>**  
**Shuir Topic**

**?**

**Please Email your suggestion:**  
**RabbiScheiner@18forshay.com**

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see you on the other side

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# JOKES

## Save a Penguin

A man driving into town spots a truck broken down on the side of the road and stops to help.

The truck driver explains he is on his way to deliver some penguins to the zoo and says, "I'll give you some cash if you could take the penguins to the zoo for me."

The man agrees. Later, when the truck is fixed, the truck driver drives into town and spots the man with a row of penguins waddling behind him walking away from the zoo.

The truck driver stops and asks, "What are you doing? I gave you money to take the penguins to the zoo?" The man replies, "I did, but we got change so now we're going shopping!"

## Take a Cut

A salesperson came into an office one day and said, "This computer will cut your workload by 50%!"

The office manager replied, "Great, I'll take two of them!"

## The Student

A biology student had to write a computer program, but he had trouble making it work.

He asked his roommate, who was a computer science major, to look at his program and tell him where the error is.

The computer guy looked through the code for some time, then glanced desperately at his friend and said: "In the DNA."

## Bad News

A doctor says to his patient, "I have bad news and worse news."

"Oh dear, what's the bad news?" asks the patient.

The doctor replies, "You only have 24 hours to live."

"That's terrible," said the patient. "How can the worse news possibly be worse?"

The doctor replies, "I've been trying to contact you since yesterday."

## Told You

I was going to tell a time-traveling joke, but you didn't like it.

## Why So Much?

A mother and daughter go shopping for Barbie dolls, but can't find any prices in the shop, so they ask an assistant to help.

"This is Single Barbie, she costs \$20. This is Married Barbie, she costs \$40. And this one is Divorced Barbie, she costs \$250," says the assistant.

"Why so much for the Divorced Barbie?" ask the mother.

"Well, with the Divorced Barbie" says the assistant "You get the house, the car, and the kids..."

## Two Lawyers

Two lawyers are in a bank when, suddenly, two armed robbers burst in. While one of the robbers takes the money from the tellers, the other lines the customers up against a wall and proceeds to take their wallets, watches and other valuables.

The first lawyer shoves something into the other one's hand. "What is this?" the latter asks without looking.

"It's that \$100 I owe you."





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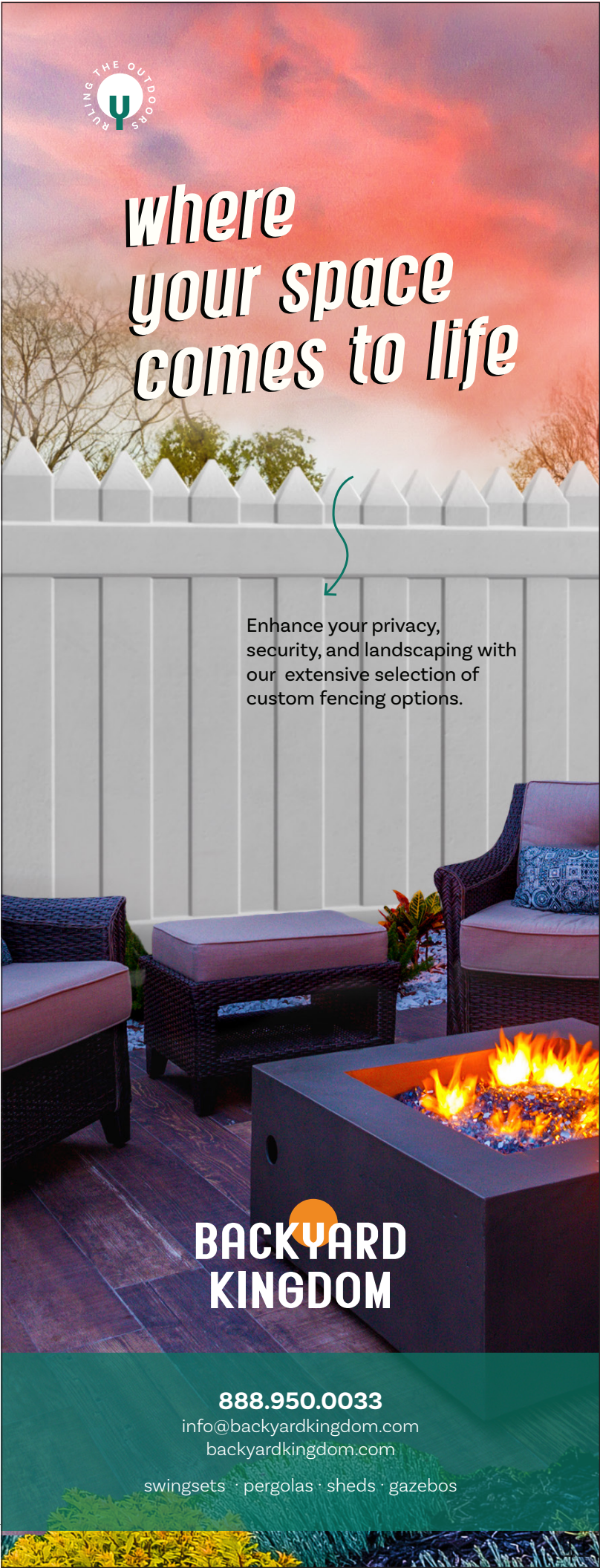
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