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"וראשית ערסותיכם תתנו לכהן להניח ברכה אל ביתך"

יחזקאל מד ל'

מצוות הפרשת חלה היא סגולה לזיווג, לשלום בית, לפרנסה טובה, לבריאות איתנה, לשמירה בלידה, ללידה קלה, להצלחה, ועוד ועוד. ומלבד הסגולות, שהן כמו 'בונוס', הרי שהשכר על המצווה הוא עצום, הן בעולם הבא והן בעולם הזה. המצווה שומרת ומגנה עלינו מכל רע, והיא מזכה אותנו בשפע ברכות ממרום!

SEE PAGE 8

SHABBOS
MEVORCHIM TAMUZ
ROSH CHODESH IS:
THURSDAY & FRIDAY
JUNE 10 & 11

MOLAD TAMUZ:
THURSDAY MORNING
15 MINUTES AND
8 CHALAKIM AFTER 9

YOUTH
MINYAN

9:30 SHACHRIS



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BET Parashot Selach Haftora

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

Rachav received assurances of life and freedom from harm from the spies who returned to Yehoshua with a positive report.

Rachav ultimately converts and was so respected that Yehoshua himself married her

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

and because of their slanderous testimony; the stay in the desert was extended for forty years.

Why did Yehoshua risk sending spies if as one of the two righteous spies in Moshe's time, knew and actually lived the potential issues.

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

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

There is an ideology today that is anti Eretz Yisrael and claims that the way the land was

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

A similar reality took place in the times of Yehoshua when they lost the privilege of a peaceful entry due to their sins. The Pasuk states "כאשר דברתי אל משה" "And any place that we will just step with our feet will be given to us". The method of war would have been to just show up, step on the ground and they will gladly give it to us. Instead they had to fight a heavy battle and incur losses. May we be Zocha soon, to the proper and complete redemption with the splendor befitting the nation of Hashem.

Shabbat Shalom



Zmanim by our incredible Gabbi EPHRAYIM YUROWITZ Tzvi Blech : Gabbai Sheini

NEW MINYANIM ADDED:

EARLY MINYAN MINCHA FRIDAY 1:32, 2:00, 2:30, 3:00, 3:30, 4:00

SHABBOS ZMANIM

Table of Shabbos Zmanim including Candle Lighting (8:06 PM), Mincha (7:00 PM), Shachris (4:45 AM), and Mincha (1:45 PM).

WEEKDAY ZMANIM

Table of Weekday Zmanim including Shachris (5:04 AM), Mincha & Mariv (6:40 AM), and Mincha (1:45 PM).

JUNE 06 - JUNE 11

NEITZ IS 5:24- 5:23 PELAG IS 6:52- 6:54 SHKIA IS 8:26- 8:28 MAGEN AVRAHAM 8:34 AM - 8:34AM GRA- BAAL HATANYA 9:10AM- 9:10 AM

Graphic for WEEKDAY MINYANIM with logos for Beit Midresh Ohr Chaim and Ephrayim Yurowitz, including a detailed schedule of services.

BLUEBERRY HILL ZMANIM

EREV SHABBOS PLAG MINYAN 30 Dr. Frank Rd. Entrance on Humbert MINCHA 6:30 PLAG 6:51



Rabbi Coren

SHLACH: THE POWER OF FEMALE SPEECH

One of the most surprising and profound clarifications for the words --שלח לך אנשים-- send for yourself men-- is given by the כלי יקר. In his profound explanation he writes that Hashem was pointing out to Moshe Rabbeinu that he was making a mistake by sending men to spy out the land of Israel. I believe that Hashem is telling Moshe that it would have been preferable to send women because they love Israel unconditionally and would see everything in a positive light. Moshe didn't follow this advice and acted in a way he thought would be better-- with tragic results.

The lesson of the spies demonstrates the importance of knowing deep inside exactly what we are thinking. If our thoughts are not clear and if we are not positive about them, they can lead to blurring out the wrong words and regretting them.

There are two powers that women have over men that we can all learn from and utilize in the most appropriate manners. The first one is their positive outlook on the land of Israel. This viewpoint represents a global outlook and essentially encompasses all of life itself. This power can be seen through their Emunah evidenced by being led out of Egypt by Miriam accompanied by cymbals and drums.

The women's second power is that of speech. Chazal pointed out in Maseches Kiddushin that the Jewish ladies received 9 out of 10 portions of sicha -- speech-- and that means that it can be used for good or for bad.

Rashi cites an interesting connection to the words expressed by the Meraglim who were termed מוצאי דבת בארץ. He explains the word דבת to mean the ability to not only voice words but to cause others to do the same. Men and especially women have the ability to use words to transform people and to lift their spirits and this is especially true on Shabbas Kodesh.

Rav Elyada Goldvicht shared with us this week the words of Rav Chananya Yom Tov Lipa Deutch who moved from Hungary to Cleveland. Rav Chananya would point out that Chazal learn from the words דבר דבר that our discourse on Shabbas should be different from our weekday chatter. This means that the words spoken on Shabbas are that much more powerful than on any other day and when we speak words of Emunah and Bitachon at the Shabbas table or in shul during kiddush etc the impact of these utterances can be highly transformative. This is why the Yetzer Hara succeeds so often in using his tricks to prevent us from tapping into this amazing opportunity.

Rav Elyada shared with us an example of women's power of words with a description of his wife, Rebbetzin Shoshana Mendlowitz who was the principal of Bais Yaakov in Monsey for many years. As told by a middle aged woman, a former stu-

dent at Bais Yaakov during the Rebbetzin's years at the helm, Rebbetzin Mendlowitz would tell her students the following: "In life, some of us can look back and point to a specific moment that changed our trajectory. I had a moment like that and it was thanks to the Rebbetzin." The woman filled in the background: "I was a trouble maker and party girl in high school. Whenever something went wrong I was always involved. One day the door to our classroom opened and the principal, Rebbetzin Mendlowitz, came in, pointed directly at me and told me to please step outside, that she needed to have a word with me. All the girls in the class began to chuckle; once again I was in trouble. As I walked slowly to the door, I was reviewing in my mind what I had been caught doing this time. I had just finished formulating an excuse for each possibility when I reached the door to Rebbetzin Mendlowitz's office. Instead of the expected reprimand, the Rebbetzin greeted me with the following: 'I have been having one of the worse days of my life. Everything is going wrong. It is almost 12.00 pm and there hasn't been a single thing that went right today. I got into school, went straight to my office and sat down in my chair in a terrible mood. I told myself that I can be stuck in my misery for the rest of the day or I can find someone who can help me get out of this frame of mind. I asked myself who is the one girl in this entire school that can cheer me up and without much thought it was obvious to me that it was you. Do you mind taking a 10 minute walk with me and sharing some of your old fun stories and experiences? It would really help me.' That moment was a changing point in my life. I realized that I had value and could help bring some joy to the principal of my school. Rebbetzin Mendlowitz understood the power of positive words; with just one sentence she was able to change the trajectory of this girl's life."

Shabbas is the best time to appreciate and harness the power of speech whether it's singing, saying Tehilim or having a meaningful discussion with our children or friends.
Good Shabbas

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3:00pm – Tent ב

7:45 pm– Tent ב 40 min. before shkia

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ASK NOT WHETHER, BUT HOW

**KILL THE MESSENGER? WHY
WERE THE SPIES CONDEMNED FOR
REPORTING THE FACTS?**

The difficult we do immediately; the impossible takes a little longer.

-- General Montgomery

THE HOLE IN THE ROOF

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

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

IF WE WIN?

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

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

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

Twelve Jews on a Mission

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

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

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

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

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

The report that the spies brought back demoralized the Jewish nation and drained it from the motivation to enter the Land. As a result, the spies were severely punished and the entire generation ultimately

died in the desert, never making it into the Land. Only 39 years later, in the year 1276 B.C.E., did the children and grandchildren of this generation cross the borders of Israel and settle the Promised Land.

KILL THE MESSENGER?

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

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

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

INTRODUCING PARALYSIS

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

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

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

CONQUERING YOUR DARKNESS

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

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

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

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

Borrowing From the Strength of Sarah

By Rabbi Yissocher Frand



This week the Torah recounts the mission of the spies. The verse lists the names of the various spies. We all know that one of the spies was Yehoshua. The verse makes a point of telling us that his name had been Hoshea bin Nun and Moshe — at this point in time — changes his name to Yehoshua.

Many of us are familiar with the teaching of our Rabbis that the letter Yud that was added to the name Hoshea came from the name of our first Matriarch. Sarah originally was called Sarai. Moshe took the Yud that was dropped from her name and gave it to Hoshea.

There is an interesting Medrash in the book of Bereishis: The Yud was upset at being dropped from the name of our Matriarch and complained before the Heavenly Throne. The Yud protested, "Because I am the smallest letter, You took me away from the righteous woman? That's not fair!"

G-d responded, "Before you were at the end of a name, now I am going to put you at the beginning of a name.. (You are not being discriminated against, on the contrary — it is a promotion!)"

This is the type of Medrash that begs for explanation.

In previous years, we mentioned an interesting Targum Yonasan ben Uziel. He explains that Moshe added an extra letter to Hoshea's name after witnessing Hoshea's humility.

Moshe anticipated that Yehoshua would need tremendous strength and assertiveness to stand up against the other spies in defending the Land and the plan to inhabit it. Moshe felt that because of his personality traits, Hoshea did not have the resolve necessary to stand up and fight. That is why he had to give him the new name including the letter Yud.

But still, what does the Yud from Sarai have to do with protecting Hoshea? The Menachem Zion says a wonderful interpretation:

If there was one personality in Tanach who had this inner fortitude, to stand up to adversity and know how to fight ill influences, that was our Matriarch Sarah. When she saw that there was a Yishmael growing up with her son Yitzchak and she saw that this person would provide the wrong type of influence for her son, she knew what type of action was necessary.

She insisted, "Send this lady out of my house with her son, into the desert!" When Avraham questioned her how he could act so cruelly, G-d told him, "All that Sarai tells you, listen to her" [Bereishis 21:12].

That took a tremendous strength. But a mother knew what was right for her child. She knew that so-called compassion now would end in cruelty. What was required over here was to say emphatically, "I am sorry. I will not have my son ruined!"

Yehoshua also required that. There were 10 people, great and worthy leaders. It would be necessary to stand-up to the Gedolei HaDor, in effect. Where does one get that strength? One gets it from what Sarah our Matriarch had.

Sarah was the Torah prototype when it came to standing up to the wrong crowd. That is what G-d told the 'Yud'. "I need you, Yud. You represent the strength of personality that will be needed by Yehoshua."

There is a powerful Medrash in Mishlei. In the chapter of the Woman of Valor (Chapter 31) we read, ".she seeks out wool and linen. ".The Medrash Tanchuma says, "This refers to Sara who told Avraham 'Send out this hand-maiden and her son.'"

What is the interpretation of the Medrash?

We know that wool and linen is Sha'tnez — they cannot be mixed together. Wool by itself may be fine. Linen by itself may be fine. But together they are no good. The woman who "expounded concerning wool and linen" — who knew that certain combinations are no good — was Sarah, who insisted that Hagar and Yishmael be sent away.

Yehoshua needs this ability to recognize when to take action and this strength of personality to persevere and stand up for what is right. That is why it was the Yud from Sarai that was given to Yehoshua.



Rabbi Steinfeld

Sin of the Meraglim

If one analyzes the sin of the meraglim, several sins can be seen. The first sin would be the lack of emunah in Hashem. Hashem promised us a beautiful land and they did not believe that to be true. Another sin that comes to mind is the sin of lashon hora. Kfira can be counted as another sin when the meraglim expressed themselves by stating that the people in Eretz Yisroel are stronger than Hashem. They also lied when they said, "We felt like grasshoppers next to them and that is what they thought of us." They could not know what other people thought of them. All these aveiros were part of the sin of the meraglim, as any big sin that impacts many generations usually has many sins included within. The Mishna in Eiruchin 15a says that the main aveira was lashon hora. We see from this story that what one utters from the mouth can be worse than the maaseh of another person, as we see that the fate of Klal Yisroel not to enter Eretz Yisroel for forty years was sealed only because they spoke lashon hora.

We need to analyze the lashon hora regarding who it was said about and what was said. We can't say that it was against Hashem, because that would be much worse than lashon hora. That would be the aveira of kfira. We find in the above mentioned gemara that the lashon hora was said against Eretz Yisroel since they reported that the land has bad air and destroys its inhabitants. Based on this, Reb Elazar ben Parta says that one should see the terrible act of lashon hora. The meraglim, who only spoke about wood and stones were punished by death. What will happen to somebody who speaks negatively about another Jew? Of course, he will be punished! That is why the posuk says that the people died because they were the ones who spoke bad about the land (dibas ha'aretz.) The question that arises is, what is the problem with saying lashon hora on an inanimate object (domeim)? If I go ahead and say that my car is not good, my house is not nice, or I live in a city that is crime ridden, am I oveir on issur lashon hora? In the Chafetz Chaim we don't find it an issur regarding speaking negatively about an inanimate object. In Shmiras Halashon in Shaar Hazechira

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Our True Values

After the sin of the Miraglim, a group said, we recognize the error of our ways and want to go to the land that was promised and we want to go immediately. Moshe told them אל תעלו כי אין ה' בקרבכם. Do not go up, for Hashem is not among you (and you will not have protection from your enemies)

If these people did Teshuvah and were willing to go up, why did Hashem not join with them?

The Dubna Maggid answers this as is his way with a parable.

A man had attained great stature and wealth. When the time came to marry off his only daughter he had two choices. One was a talmid chocom and b'all midos from a very learned family and one was the scion of a very wealthy family but a total ignorant.. He chose the talmid chochem with

one condition. At the wedding they must gift his daughter very beautiful diamond earring. The boy's father said that there is no way I can afford that. The man then breaks the shidduch and engages his daughter to the ignorant but very wealthy boy.

His friends told him that he was crazy. Thinking about it he realized that he had made a terrible mistake and agreed that the first boy marry his daughter with no conditions.

The boy's father refuses. He said that you were willing to forego Torah and Midos for jewelry. This is a clear indication of your true values.

Klal Yisroel may have done Teshuvah but the values exhibited by not recognizing the true value of Eretz Yisroel, precluded them from entering the land.

5, the Chafetz Chaim discusses the above mentioned Gemara; however, we still need to understand why the meraglim were punished so severely for an aveira that isn't so clearly forbidden, speaking negatively about an inanimate object?

There are a number of answers to explain. The first answer is based on the Ramchal in Derech Hashem V2 C5 where he says that Hashem put a malachin charge of every tree and object. It is the malach's job to keep that object strong and safe. The meraglim spoke against these malachim saying that they were not doing their job properly. Understanding the concept that every living thing has a malach in charge of it, when somebody speaks against it, they have committed a terrible aveira!

A second answer could be explained as follows. Reuven is trying to sell merchandise to Shimon. Levi comes over and says that the merchandise is not good. Levi may be speaking about an inanimate object, but there is an issur of rechilus since he is affecting Reuven's ability to sell his merchandise. The meraglim spoke negatively about the merchandise that Hashem promised to give the Bnei Yisroel!

A third and final tirtutz is based on a story that is brought down in the Zohar. There were two tana'im walking and one of them tripped on a stone. The tana expressed outrage and said something against the stone. The other tana gave him mussar and said, "How can you speak against the stone? Despite the fact that it is a domeim it still has self-respect in its own way, and you were speaking against it!" The Zohar is saying that the fact that this domeim is on this world shows that this is what Hashem wanted to be here at this time and speaking against it is speaking against Hashem's honor, Rachmana Litzlan. The meraglim should have realized this.

May we all learn to appreciate everything that is on this world and train ourselves to speak positively about everything!



YAWNING, SMILING & GOING ON THE PHONE: HOW WE IMPACT ONE ANOTHER

There are few things more adorable than a newborn baby's delicious yawn. My new granddaughter and her family are currently staying with us and little does this tiny bundle know how much joy she brings and how many pictures are snapped, every time she simply opens wide and yawns. Less adorable and dare not photographed are her mother and father's yawns, the result of sleep deprivation and exhaustion.

Science has long explored the mystery of when and why we yawn. It turns out we begin yawning already in the womb, beginning at around 11 weeks gestation (or the first time the mother is in shul when the rabbi speaks). Lack of sleep and boredom are the assumed explanations, but some people also report yawning when they exercise, sing, or engage in other activities.

Perhaps the most puzzling part of yawning is how and why it spreads. You may have heard, or noticed yourself, that when one person yawns it sets off a domino effect of yawning. Researchers believe that contagious yawning is a product of the chameleon effect, the subconscious mimicry and imitation of the mannerisms, expressions and postures of those around us. They suggest it is an involuntary attempt to fit in and connect, perhaps even a display of empathy.

Dr. Elisabetta Palagi of the University of Pisa, Italy, has studied the chameleon effect on facial expressions, hand movements, foot shaking, yawning and speech patterns. Last month, she presented data that found the impact of the chameleon effect, not on an expression or movement, but on a behavior.

Palagi's research found that when a group is together and one person looks at his or her phone, 50% of the other people will look at their phone within 30 seconds. Interest-

ingly, only 0.5% of people looked at the phone when the trigger touched the phone without looking at it. "It's paying attention to the phone that sets off the mimicry," Palagi says.

Dr. Palagi pointed out a tremendous and unfortunate irony in the study's conclusion. The chameleon effect is a manifestation of the natural instinct of humans to connect and bond and yet the practice of going on your phone separates and divides. Moreover, those without a phone can't even try to replicate the behavior so they are left feeling especially isolated.

The study, and really the reality it describes, are a sobering wake-up call to what is likely happening at our dinner tables, during weekday minyanim in shul, at shiurim, in meetings and everywhere several people are gathered.

We mistakenly think that our actions, choices, idiosyncrasies or even flaws are our own and affect only us. The truth is that we are actually wired to feel interconnected, we are designed to subconsciously connect and impact one another.

The Midrash (Vayikra Rabba 4:6) quotes Rav Shimon Bar Yochai who gave the following mashal (parable). A group of people were travelling in a boat. One of them began to drill a hole beneath himself. His fellow travelers said to him: "What are you doing, you are going to sink the boat!" The man replied: "What concern is it of yours? I am drilling under my seat, not yours." They said to him: "Fool, you will flood the boat for us all!"

Everyone in a meeting, at a minyan, around the table are in a boat together. What one person does will impact the behavior of others and can sink them all. We don't have the luxury to say what we do affects only us. From yawning, to foot movements, to getting distracted or lost on a cell phone—our actions will be contagious to others.

But here is the important thing. The chameleon effect doesn't only work in negative ways. Nicholas

Christakis, a professor at Harvard Medical School, found that misery is not alone in liking company; happiness is also contagious. Knowing someone who is happy makes you 15.3% more likely to be happy yourself. A happy friend of a friend increases your odds of happiness by 9.8%, and even your neighbor's sister's friend can give you a 5.6% boost.

According to Christakis's research, "Your emotional state depends not just on actions and choices that you make, but also on actions and choices of other people, many of which you don't even know."

Just like yawning is contagious, so is smiling. When one person smiles, their whole world smiles with them. The Gemara (Shavuos 39a) teaches kol Yisroel areivim zah lazeh, all of the Jewish people are areivim one to the other. The simple translation of "areivim" in this context is "guarantor." We are all responsible for one another. Halachikly, this means one who has already fulfilled a mitzvah like kiddush or reading the megillah may repeat the mitzvah to help someone who has not yet fulfilled it. Rashi explains: Because we are areivim, responsible to one another, if there is another Jew who has not yet fulfilled their mitzvah, I have not completely fulfilled mine, and that is why I can repeat the beracha or mitzvah for them.

The holy Tzadik, Rav Elimelech of Lizhensk, has another interpretation. In the addendum to his Noam Elimelech called Likkutei Shoshana, he writes:

One must always pray for his friend, as one cannot do much for himself, for "One does not deliver oneself from imprisonment." But when asking for his friend, he is answered quickly. Therefore, each one should pray for his friend, and thus each works on the other's desire until all of them are answered. This is why it was said, "Jewish people are areivim, responsible and sweet for one another," where areivim means sweetness, as they sweeten for each other by the prayers they pray for one another, and by this they are answered.

Rav Elimelech says the meaning of areiv is sweet and the Talmudic principle means we have a responsibility to sweeten one another's lives. Be happy and positive around your home and at work and your family and colleagues will be happier. Concentrate, focus and have intent when davening and people around you will mimic and imitate your behavior. Choose to smile, even when you don't feel like it and your whole world will smile with you.



RECOGNIZING OUR OWN ABILITIES

I would like to start with a thought that is very appropriate for the Aufruf season. This comes from Derech Sicha and is a Vort from Rav Mordechai Mann who is quoted in that Sefer. The custom is that at an Aufruf someone speaks about the praises of the Chosson. This has become the custom and is very often done by Sheva Berachos as well that someone speaks about the Chosson or the Kallah regarding their praises. This seems to be not Midarkei Hatzniyos, certainly not Midarkei Anavah there is no humility in that. What is the reason that it is the custom to speak about the praises of Chosson V'kallah at that time?

Rav Mordechai Mann suggested the following. There is an idea that a person has to know his Kochos. Very often, human beings have ability far beyond what they strive for. People can do better. People are used to what they become accustomed to and don't really recognize their abilities properly. Laziness sets in. It's important that when a Chosson starts out in his married life that he recognizes that he has certain Kochos, certain abilities, and hopefully he sets his goals properly.

I was just learning the Halachos of watching an animal (guarding an animal) from being Mazik. I mention the fact that when I drive in the country I very often notice that cows are in an area with a wire fence around them. The wire fence seems to me to be something that a 10 year old can knock down. Certainly these cows which weigh a lot can knock down these fences. But the cows look at the fence and they assume that they can't go through the fence by walking through or trample the fence and they stay fenced in. Human beings are the same way. We have certain ideas, certain thoughts about our limitations, our abilities which fence us in. We tell a Chosson you are setting out on life, set lofty goals. You can do more.

He adds a beautiful Nikuda. We know that Rav Akiva was an Am Ha'aretz when Rachel the daughter of Kalba Savua chose to marry him. Chazal tell us that Rachel recognized the potential for greatness of Rav Akiva. She made him into the great man he became. The question is what did Rachel do? Did she get married and start to give him Mussar Shmuessin? Did she get married and keep on pushing him to get out of the house



and go to the Bais Medrash? How did she get him to become Rabbi Akiva?

Rav Mordechai Mann explains she didn't have to tell him a word of Mussar. Rabbi Akiva knew Rachel and knew that she was a woman that strived to marry a Talmid Chochom Atzum, a great man. Rabbi Akiva knew that Rachel had many great people available to her as she was a daughter of a wealthy Talmid Chochom. Rachel chose Rabbi Akiva. Rachel was telling Rabbi Akiva you have that ability. You have it within you. You have the ability to become a great Talmid Chochom. That was all that was needed. Rabbi Akiva was convinced that this great woman Rochel saw it in him, and then he was able to do it. This thought comes from this week's Parsha. We find in the Parsha that the Meraglim say as it says in 13:33 (וְנָהוּ בְעֵינֵינוּ כְּחַגְבִּים, וְכִן הָיִינוּ בְעֵינֵיהֶם). We realize that we are like little grasshoppers compared to the Caannanim and that is how they looked at us.

There is a well-known Vort said by many. That if (בְּעֵינֵינוּ כְּחַגְבִּים), if we think of ourselves as lowly grasshoppers then (וְכִן הָיִינוּ בְעֵינֵיהֶם) indeed that is what we become. What Rachel did to Rabbi Akiva said Nihye B'eineinu K'anakim, we should look at ourselves as giants and then we will live up to it. That was the greatness of Rachel with Rabbi Akiva. This is the idea of an Aufruf, of telling the praises of a Chosson. The one that has to be listening is the Chosson. To know that he has these abilities and to remember years later when he is working that at his Aufruf they spoke about him that he is a budding Talmid Chochom. Live up to it you can do it. You can do more.

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

הפרשת חלה

A Blessing in the Home

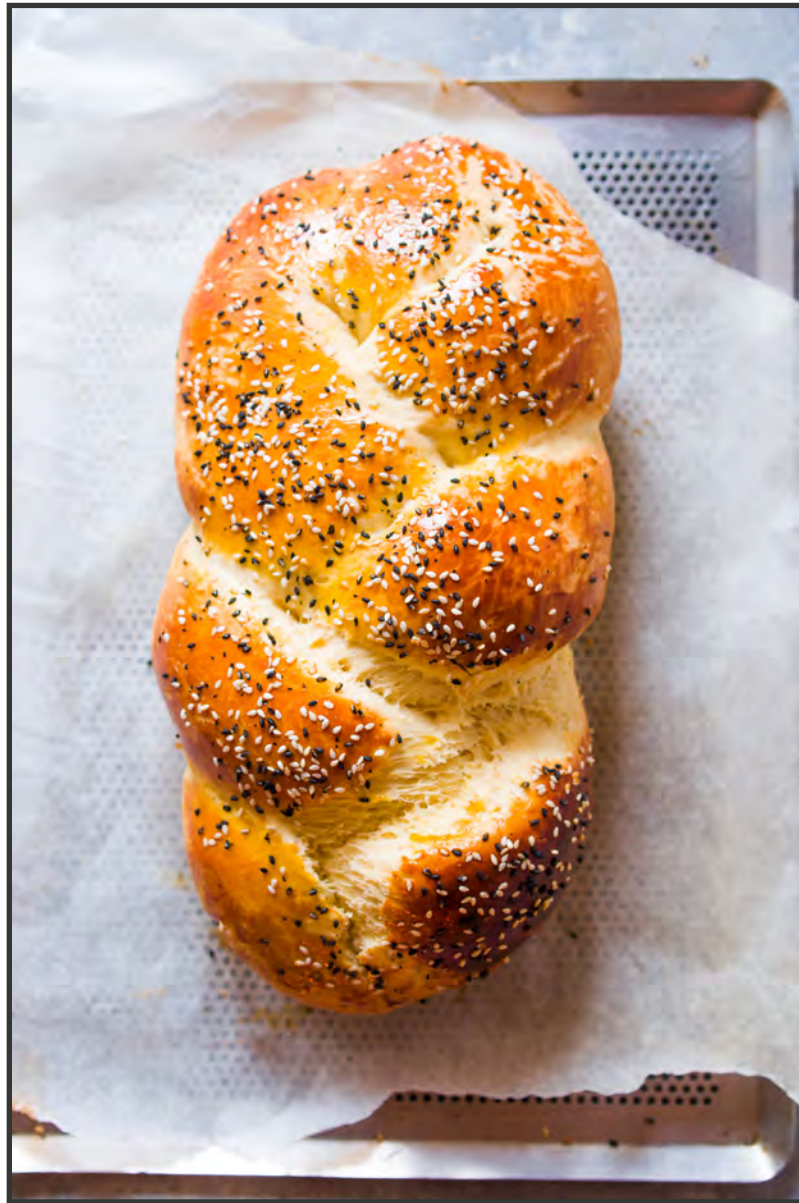
Hafrashat challah is one of the special mitzvahs entrusted to the Jewish woman. A man separates challah only when there is no woman in the home, or when the woman grants him permission to perform the mitzvah.

The first time that the mitzvah of hafrashat challah is referred to in the Torah is in connection with our Mothers Sarah and Rivkah. When the angels came to visit Avraham, he personally went to prepare a meal in their honor, as it is written: "Avraham ran to the cattle, took a calf, tender and good... He took cream and milk and the calf that he had prepared..." (Genesis 18:7-8). He did all this with tremendous love for the mitzvah of welcoming guests. The making of bread, however, he left to his wife, because that mitzvah belonged to her: "Avraham rushed to Sarah's tent, and he said, 'Quickly, get three se'ah of sifted flour, knead them and make loaves!'" (Genesis 18:6).

When Yitzhak brought Rivkah to the tent of his mother, Sarah, the three miracles that had been present during her lifetime, returned:

"Yitzhak brought her into the tent of Sarah, his mother' – She became like Sarah his mother, for as long as Sarah lived, the candle light burned from one Shabbat to the next, there was blessing in the dough, and a cloud hovered over her tent. When she died, the miracles ceased, but when Rivkah came, they returned." (Genesis 24:67 and Rashi there)

The reappearance of these three signs proved to Yitzhak that Rivkah was fitting to continue the path of his mother, Sarah.



The three miracles in Sarah's tent allude to the three mitzvahs unique to women. Through the fulfillment of these mitzvahs a woman merits to establish her home on the basis of a firm foundation, and to bring G-d's blessing into it. The candle signifies the lighting of the Shabbat candles and the unique quality women are blessed with for bringing light, warmth and spiritual content into the home. The cloud atop the tent symbolizes the Divine presence that rests on a home where the laws of family purity are observed. The blessing in the dough alludes to the mitzvah of hafrashat challah, as it says: "You shall give the first yield of your dough to the kohen to make a blessing rest upon your home" (Ezekiel 44:30).

The Woman's Central Role

The mitzvah of hafrashat challah has the unique ability to bring G-d's blessing into the Jewish home. The baking of bread is symbolic of the woman's central role as a homemaker. When she performs the mitzvah of hafrashat challah, she shows her recognition and awareness of G-d's intervention in all of her daily activities and actions.

Sometimes the never-ending occupation with maintaining her life and her home can bring about a sense of emptiness and meaninglessness. What personal or spiritual growth is there? We may think: have my efforts added anything significant or meaningful to the world?

Rabbi Yaakov Asher Sinclair

At the insistence of Bnei Yisrael, and with G-d's permission, Moshe sends 12 scouts, one from each tribe, to investigate Canaan. Anticipating trouble, Moshe changes Hoshea's name to Yehoshua, expressing a prayer that G-d not let him fail in his mission. They return 40 days later, carrying unusually large fruit. When 10 of the 12 state that the people in Canaan are as formidable as the fruit, the men are discouraged. Calev and Yehoshua, the only two scouts still in favor of the invasion, try to bolster the people's spirit. The nation, however, decides that the Land is not worth the potentially fatal risks, and instead demands a return to Egypt. Moshe's fervent prayers save the nation from Heavenly annihilation. However, G-d declares that they must remain in the desert for 40 years until the men who wept at the scouts' false report pass away. A remorseful group rashly begins an invasion of the Land based on G-d's original command. Moshe warns them not to proceed, but they ignore this and are massacred by the Amalekites and Canaanites. G-d instructs Moshe concerning the offerings to be made when Bnei Yisrael will finally enter the Land. The people are commanded to remove challah, a gift for the kohanim, from their dough. The laws for an offering after an inadvertent sin, for an individual or a group, are explained. However, should someone blaspheme against G-d and be unrepentant, he will be cut off spiritually from his people. One man is found gathering wood on public property in violation of the laws of Shabbat and he is executed. The laws of tzitzit are taught. We recite the section about the tzitzit twice a day to remind ourselves of the Exodus.

An answer can be found in the commandments related to keeping kosher (observing Jewish dietary laws). These mitzvahs provide us with the opportunity to conduct our homes in accordance with the Divine will and to put a mark of holiness on the food we prepare for our families. When a woman checks rice for insects, sifts flour, or is very careful regarding the separation of meat and milk, she is fulfilling G-d's will that we eat kosher foods. Reflecting on that aspect may provide us with renewed energies and meaning to the preparation of food.

It is for a good reason that in Hebrew the woman of the house is referred to as the *akeret habayit* – “the foundation of the home.” The various labors that she performs, like her spiritual work, are carried out within the walls of her home. A woman is compared to a kohen working in the Holy Temple. It may seem that the kohen is doing work of a very material nature, such as slaughtering animals, sprinkling blood, and other physical tasks in the Temple, however, all of his actions are carried out with the intention of fulfilling the will of the Holy One Blessed be He. Just as G-d chose to have His presence dwell in the Holy Temple, which was merely a structure of wood and stone made by man, so too, His presence dwells in every Jewish home. The woman's role in the home empowers her with the ability to make her home into a vessel for receiving and emanating G-d's blessing.

Here, in the sanctuary of her home, the woman is graced with the special capacity to converse with her Creator, and the chance to add her personal touch of love and faith to the bread, the sustenance, that she serves to her family.

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.”
- 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.

UFARATZTA

PICK YOUR FIGHTS

It is generally known that in matters related to the mind and feelings of the heart pertaining to Yiras Shamayim, learning Torah and fulfillment of the Mitzvos, in order to do it successfully, to a certain extent it should be done in a way as coined by Chachameinu Zal, “Bemakom Shelibo Chofets.” Included in this is Eich Shelibo Chofets - [according to the individual's preferences and passion.] ...*



As I pointed out before, that this Halachah is not in Hilchos Talmud Torah, rather, it is in Hilchos Kibud Av v'Aim, as the order of Torah is also a teaching, this tells you that this does not diminish in Kibud ha'Av. ...*

YECHIEL AND RIVKA MEITELES



SUSIE GRAMA

are happy to announce the birth
of a baby girl to their
children and grandchildren

CHAIM AND MICHAL WEBER.

May HaShem grant us good health to enjoy nachas
from the newest family member.

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מכובדים נהיה בהשתתפות כבודכם
בשמחת הבר מצוה
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Avi & Gitty Hans | Shloimy & Aliza Zelcer (Flatbush)

THE WEEK IN PICTURES



**Rabbi Yisroel Gottlieb
Speaking at the Night
Kollel**



**Rabbi Coren speaking
at the Thursday night
chabura**

A SON FOR A SON

From the desk of Yerachmiel

In the early 2000's, Gadi Rimon, an Israeli Defense Force soldier stationed outside of Ramallah, was shot by an Arab terrorist. It happened very early in the morning, and no one else was awake to hear it. Gadi passed out and was bleeding steadily, his life heading toward a silent end. However, another soldier, Shlomo Bergman, who was stationed nearby, heard the shot and went to investigate. He found a fellow Israeli soldier bleeding to death. He tried the best he could to stop the bleeding and called for help. While waiting, he kept applying pressure

to the wound--literally holding Gadi's life in his hands. Gadi was taken to the nearest Israeli hospital where he underwent emergency surgery. Gadi's parents were notified and they rushed to the hospital. Imagine the fear of the parents who were only told, "Your son has been injured and is in the hospital undergoing surgery." When they arrived the doctor, Rafi Beket, told them that Gadi was shot and had needed many units of blood, but will recover and be alright. However, had it not been for the immediate actions of the

other soldier, their son would have bled to death. It was a miracle that the other soldier heard what no one else heard, and managed to locate Gadi as quickly as he did.

The parents wanted to thank that soldier, but he had just left the hospital after hearing that the soldier he helped would survive. While recuperating at home, Gadi and his parents called the army to find out the name of the other soldier so they could thank him personally. Unfortunately, that soldier's name was not recorded and although they tried other paths of enquiry, they were unable to track down who that other soldier was.

Gadi's mother, Tamar Rimon, knew that the important thing of course is that Gadi is well, yet she could not help feeling that as long as she couldn't meet and thank the soldier who bravely saved her son's life--the entire frightening episode would not be fully over. Not being able to express gratitude to the soldier continued to give her an empty feeling.

She then came up with an idea. The couple owned a grocery store in Ashdod, so they decided to put up a sign in the store, describing what happened, figuring that Israel is a small country and eventually they might find out who the mystery soldier was. Nearly a year passed with no response.

One morning about a year later, a woman customer from out of town noticed, upon exiting, the sign hanging by the door of

the store. Anat Bergman recalled how happy her son Shlomo was when he came home one Friday night and told them how he heard a shot and was able to save another soldier's life. She went back and told her son's story to Tamar Rimon, who was behind the counter that morning. The two stories matched and the two women fell into each other's arms. After a few emotional minutes, they decided to try to reach their sons on cell phones and see if they could meet at the store. Fortunately it turned out that both the young men and even the fathers were able to all meet there that afternoon.

The families gathered for emotional rendezvous. The soldiers recounted army experiences and finally after all this time Tamar Rimon could stand up and thank Shlomo Bergman for saving her son Gadi's life. Or, as she put it, "You saved my world". She looked forward to feeling completion after all this time by thanking the soldier. Little did she know that the story was hardly complete.

After the tearful thank you, Anat privately asked Tamar to speak with her outside. The women went out alone, whereupon Shlomo's mother startled Gadi's mother by asking her, "Look at me - don't you remember me?" "No, I'm sorry. Did we meet before? When? Where?" "Yes, we did," Anat replied. "You see there is a particular reason I came into your store today. I used to live here, and this

time although I was just passing by, I wanted to give you my business, even though I was only buying a few things. I just can't believe you are the mother of the boy whose life my son saved." "What are you talking about?" Gadi's mother exclaimed. The other woman answered, "22 years ago I used to live around here and came all the time to buy milk and bread. One day you noticed that I looked really down and you were very nice and asked me why I seemed so down and I confided in you. I said that I was going through a very difficult time, and on top of that I was pregnant and planning on having an abortion. "As soon as I said abortion you called your husband over. You seemed to forget about your own store & business. You just sat down and patiently listened to me. I still remember clearly what you said. "You told me that it is true that I was going through a hard time but sometimes the good things in life come through difficulty, and the best things come through the biggest difficulties. You spoke of the joy of being a mother and that the most beautiful word to hear in the Hebrew language is "Ima" when spoken by one's child. You both spoke and spoke until I was convinced that I really should have this baby.

So you see, G-d paid you back!" Tamar's eyes opened wide. Anat continued. "I had a boy 21 years ago that you saved by telling me to think twice before doing the abortion." With happy tears she declared, "My beloved Shlomo wouldn't have been alive if not for you. And lo, he was the one who grew up to save your precious Gadi's life!"



Exceptional People

The Exceptional Concern For a Summer Camper

Rav Yoel Gold relates the following story. It was the first day of the new season at Camp Machanayim, and the counselors had gathered for their annual staff meeting. Following the usual safety speeches, division head Eliav Friedman stood up to make the same announcement he had given the summer before, and the summer before that, stating that if any counselor were to notice a camper who looked homesick, left out, or just sad, he was to approach the boy and talk to him, buy him a treat from the canteen, and make him feel included. He told the staff, "When I was a camper in Camp Morris, I was having a hard time. I was homesick. There was one guy, Ezry Fireworker, who looked after me. He played catch with me and schmoozed with me, and gave me the time of day when no one else cared. He made me feel like there was nothing he would rather do than play with me. It absolutely changed my summer." Eliav now pays his debt forward by putting his staff on the lookout for other such children. Hearing a personal story like this

helps the staff appreciate the power of a simple gesture.

The owner of Camp Machanayim, Rabbi Goldstein, had heard this story before,

but this time he was inspired to do something. What an impact that counselor had had on Eliav so many years ago! And what an impact he was indirectly having on all the children who passed through Camp Machanayim's gates! Rabbi Goldstein called Camp Morris and tracked down Ezry Fireworker, now some 15 years older. He couldn't wait to recount the story and share with Ezry the far-reaching results of his kindness.

He called Ezry Fireworker, introduced himself, and told his story. Ezry listened quietly. "To be honest," he said, "I don't remember an Eliav Friedman." Rabbi Goldstein was disappointed, but Ezry went on.

"I don't remember his case specifically because I did this all the time in Camp Morris. "When I was a kid in Camp Agudah, my grandmother was rushed to the hospital one Friday afternoon. "My family couldn't talk to me. I was worried and all alone, and I was terribly homesick. Then someone took interest and asked me what was wrong. Even though he was busy and I knew it, he spent time comforting me. I knew what a small gesture and some personal attention could do for a camper, so as a counselor, I made sure to look out for kids like that." Rabbi Goldstein couldn't believe it. Another link in a beautiful cycle of Chesed. He said, "Wow. That's amazing! Who was it that spent time with you?" Ezry told him that in Camp Agudah in the 1980's, it was common for Roshei Yeshivah to come to camp for Shabbos in order to provide the campers with living role models of what it meant to live a Torah life. He said, "One Shabbos, Camp Agudah's guest was Rav Shmuel Kamenetzky. It was he who spotted me as a sad young boy on the sidelines. He noticed me," Ezry explained, the memory still making him emotional all those years later. "He invited me into his bungalow, told me that everything would be okay, talked with me for a few minutes, and gave me a treat." It was that concern for every child that Ezry later sought to emulate as a counselor. It was that concern that he displayed toward young Eliav Friedman so many years later, and it was that concern that Eliav encouraged his staff to show the campers! *Torah U'Tefilah (compiled by Rabbi Yehuda Winzelberg.)*

The Rav & the Bar Mitzvah Boy

Rav Yaakov Kamenetzky once attended a bar mitzvah where the bar mitzvah boy had a difficult time with the Torah reading. In the middle of the reading, for a personal reason Rav Yaakov had to briefly leave the shul. When Rav Yaakov returned, he was asked if he wanted the portion to be read again from the point where he had left. Rav Yaakov declined this offer, explaining that he was concerned that the bar mitzvah boy would think that the portion was being read again because he had read poorly.

Rav Yaakov continued: Krias Hatorah (the public Torah reading) is a Rabbinic mitzvah, but the requirement that we not cause hurt or embarrassment to our fellow Jew is mandated by the Torah. It would be wrong to violate a Torah mitzvah in order to fulfill a rabbinical mitzvah. (From *Table Talk + Mitzvah Dilemma*), a parsha sheet (www.achim.org) *Parshasheets.com*

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Words to Live By

A woman living in New Jersey became seriously ill. There was a certain machine available in New York which could help alleviate her condition, but it was expensive to use. She could not afford the cost on her husband's meager salary, and their New Jersey insurance company would not cover out-of-state treatment. People told the couple that if they gave a New York address and switched to a New York insurance company whose policies did cover use of this machine, then they would not have to pay. There was not much danger that the company would investigate whether they indeed lived in New York. They were reluctant to proceed with a falsehood, even if the treatment was life-saving, but a friend insisted, "You are required to use that address! This is a question of life and death!" The woman was still reluctant to benefit from a lie, saying, "We have always been completely honest; shall we now save my life with a lie?"

She and her husband decided to consult Rabbi Yoel Teitelbaum, the Satmar Rav. Upon hearing the question, he asked incredulously, "You would say a lie?" "But it is a question of pikuah nefesh, saving a life," the Rav said. "Do you mean to tell me that people die in New Jersey and in New York they live? It's impossible! I am sure that if you are faithful to the truth you will find that you can make use of the machine." The man investigated further and discovered that there was indeed such a machine in a certain hospital in New Jersey. His wife was treated there and cured. (*Gut Voch by Avrohom Barash*) *Shabbat Shalom from Cyberspace*



Jokes

My wife hates that I have no sense of direction. So I packed up my stuff and right.

Did you hear about the guy who invented LifeSavers? They say he made a mint.

I made a pencil with two erasers. It was pointless.

Cosmetic surgery used to be such a taboo subject. Now you can talk about Botox, and nobody raises an eyebrow.

Mothers logic: If you fall out of that tree and break your legs, don't come running to me!

It never occurred to me how much my parents favored my twin brother until they asked me to pick up the cake for his surprise birthday party.

My sister hates it when I invade her privacy. At least that's what she wrote in her diary.

My Uncle used to say, "When one door closes, another opens." He was a decent philosopher, but a lousy cabinet maker.

Napoleon may not have designed the coat he wore... But he did have a hand in it.

A boiled egg in the morning is hard to beat.

Pun of the day is very important. As seven days without a pun makes one weak.

Shout out to people who don't know what the opposite of in is!

I'm going to buy some Velcro for my shoes instead of laces. Why knot?

I wanted to be an astronaut when I was a kid but my parents told me the sky was the limit.

"I thought the dryer was shrinking my clothes. Turns out it was the refrigerator all along."

"I ordered a chicken and an egg from Amazon. I'll let you know..."

Playing the Game

Our computers went down at work today, so we had to do everything manually...

It took me twenty minutes to shuffle the cards for solitaire.

Dead Elephant

An explorer walked into a clearing and was surprised to see a pigmy standing beside a huge dead elephant. "Did you kill that?" he asked. The pigmy answered: "Yes". "How could a little person like you kill something as huge as that?"

"I killed it with my club" replied the pigmy.

"That's amazing," said the explorer. "How big is your club?"

The pigmy replied: "There are about 150 of us

"What do you call somebody with no body and a nose?"

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Nobody knows

(Shout out to Yossi M)

The Talking Dog

A man enters a bar and tells the bartender that he owns a talking dog. see." The guy turns to the dog and says, "Okay Rover, describe sandpaper." The dog goes, "RUFF! RUFF!" The barman is not amused, but the guy has more in store. He looks at the dog again and says, "Rover, what's on top of a house?" "ROOF! ROOF!" "That's it," says the barman. "What do you take me for? Get out of my bar." "Wait!" says the guy. "Give me one more chance, you won't be disappointed." The barman

sighs and rolls his eyes, but gestures for the man to go ahead. The guy turns to the dog and says seriously, "Rover, it's our last chance. Do your old master proud. Now tell the man: Who was the greatest baseball player who ever lived?" The dog wags his tail once and barks, "RUTH! RUTH!" It's the last straw. The barman drags the guy out the door and dumps him on the curb, with the dog following. The barman goes back into the bar, shaking his head in disgust.

Rover sighs, looks at the guy and says, "Do you think I should've said DiMaggio?"

(Shout out to
Jay Rothstein)



RABBI NACHUM SCHEINER

ROSH KOLLEL

EARLY SHABBOS

EARLY CANDLE LIGHTING

As mentioned previously, the Shulchan Aruch states that one can not light candles earlier in the day, even if it is after plag, unless he is accepting Shabbos at that time. But, we need to clarify if it is a must or if it is only preferable. In other words, if one lit after plag without being mekabel Shabbos is it a brocha livatalah and one must relight, or the lighting is valid?

This is a case of dispute between the Acharonim. The Shulchan Aruch Harav and the Derech Hachaim rule that if one lit earlier than usual without being mekabel Shabbos – even if the lighting was after plag haminchah – it is a brocha livatalah and one must relight. Rav Akiva Eiger, however, maintains that this regulation is only lichatchila, the proper practice. However, if one did light earlier than normal – as long as it was after plag – even without being mekabel Shabbos, it is valid. The Biur Halachah accepts the opinion of Rav Akiva Eiger, and rules that it is valid.

CANDLE LIGHTING BEFORE PLAG

What if someone lit before plag haminchah, is it also valid, or is that too early and one must relight? For example, as we will see, according to some opinions, the wife should light before the husband reaches the part of davening when he is mekabel Shabbos. If she also must light after plag haminchah, she is left with only a small window of lighting time (between plag and bo'ea v'shalom). Can we allow her to light before plag?

A similar question comes up in a common scenario, when a man was home alone for Shabbos and was eating out, planning to return to his home to sleep. As the halachah requires, he wanted to light the Shabbos candles at home and have the benefit of their light upon his return that evening. However, since his host was davening at the early minyan, with Mincha before plag, the question was if he can light the candles before Mincha, which is earlier than plag.

Indeed, both the Mechaber (O"C 267:1) and the Rama (O"C 261:2) write that the earliest time for accepting Shabbos is at the time of plag haminchah. However, the Rama himself does give a different time for the earliest possibility to accept Shabbos. Earlier, in that same Siman (O"C 261:1) the Rama mentions that one can accept Shab-

bos 2 hours before nightfall. This seems to be strange: where does 2 hours come from? Furthermore, the Biur Halachah asks that this would seem to contradict the aforementioned timeframe of plag, which is an hour and a quarter before the end of the day, and much less than 2 hours.

The Biur Halachah suggests that the 2 hours is based on the opinion of the Yerai'im. The Yerai'im holds that bein hash-mashos starts $\frac{3}{4}$ of a mil (approximately 15 minutes) before sunset and lasts until sunset, with sunset being the end of the halachic day. Hence, Shabbos begins, according to the Yerai'im, at $\frac{3}{4}$ of a mil before sunset.

Furthermore, as we know, the time of nightfall according to Rabeinu Tam is 4 mil after sunset. Generally, it is assumed that a mil is 18 minutes. This is the source for the well-known time of Rabeinu Tam being 72 minutes after sunset. However, there is an opinion in the Rishonim that a mil is actually 24 minutes. According to that opinion, Rabeinu Tam's nightfall is 96 minutes after sunset. If we add to that another 18 minutes ($\frac{3}{4}$ of a 24 minute mil) – the halachic time of sunset according to the Yere'im – we will arrive at the sum total of 114 min. This brings us to approximately 2 hours, which can be what the Rama meant that it is possible to be mekabel Shabbos 2 hours before nightfall.

Another possibility to allow lighting before plag is based on the position of the Aruch Hashulchan. He suggests that if one accepted the Shabbos earlier, even if it was before plag, it will be valid. The sefer Elef Hamagen (in his glosses on the Mateh Efraim), also rules the same, as long as the person was mekabel shabbos at the time of the lighting.

Thus, if someone lit earlier than plag, there are some opinions who rely on that candle lighting and kabalas Shabbos are valid. But the Biur Halachah rules that it is not valid, and one must relight.

SUMMARY

One cannot light Shabbos candles much earlier than the beginning of Shabbos, because then it is not clear that it is being lit for Shabbos, unless he is mekabel Shabbos at that time. The Mishna Berura rules that if one did light, it is still valid, as long as it was after plag haminchah. However, if it was before plag, it is not valid, and one must relight.

There is a now a Kuntres of shiurim on the topic of "Early Shabbos" available, including topics such as:

Earliest Time For Hadlakas Neiros

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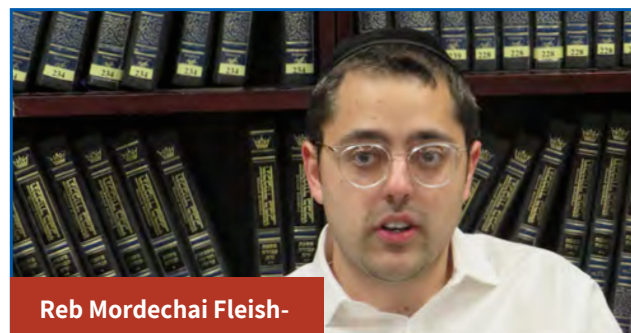
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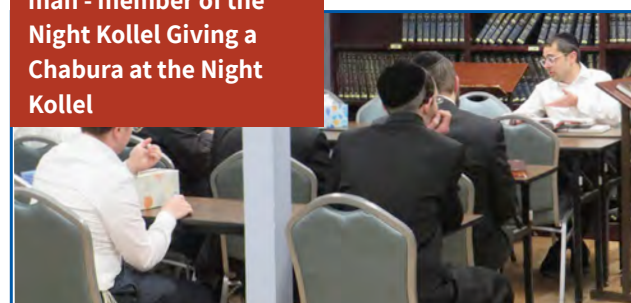
Husband & Wife, Yochid & Tzibur – Do All Have to Keep the Same Time

What is Permissible to Do by Yourself, by Another Jew, and by a Goy

If you would like a copy, or for any comments and questions, please send a request to: RabbiScheiner@18forshay.com, or call 845 372 6618.



Reb Mordechai Fleishman - member of the Night Kollel Giving a Chabura at the Night Kollel



SHEVA BROCHOS

IS THERE A REQUIREMENT TO RECITE SHEVA BROCHOS ALL SEVEN DAYS?

I would like to share some more highlights of a recent shiur given in the Night Kolloel, on the topic of Sheva Brochos.

There is a requirement to recite sheva brochos at the wedding throughout the week, when the requirements are met – such as having a minyan and a new person. We need to clarify if there is a requirement to recite sheva brochos. It is possible that one must try to meet all the conditions in order to recite sheva brochos, or perhaps there is no requirement to recite sheva brochos, but if you do happen to have these conditions, you recite the brochos.

The Ben Ish Chai rules that it is not a requirement to recite the brochos, but if you have the conditions, you can recite the brochos. He proves this from the expression used in the Gemara and the rishonim, “If there are new people, sheva brochos is recited.” It seems clear that it only if it happens, but there is no requirement to make it happen.

This was indeed the prevalent custom throughout the generations, as documented by the Chasam Sofer and the Aruch Hashulchan. The Maharshal takes this even further and writes that even the choson and kallah’s merriment was minimized, and due to the extreme poverty, it was even accepted practice for a choson to go to work during the week after the wedding.

REQUIREMENT ON ALL THOSE EATING

As mentioned, if the conditions

are met, sheva brochos are recited. Who is required to hear the brochos? Is it just the choson and kallah, or are all the ones eating also required to hear the brochos? On a practical level, if the sheva brochos speeches are going on and on, do I need to stay until the end or can I leave in the middle?

The poskim write that all those who partake in the meal are required to participate in the sheva brochos. This



is based on the words of the Shulchan Aruch that all the people at the meal need to hear sheva brochos, and if they split into two groups, both groups must recite sheva brochos. This is spelled out in Igros Moshe. Rav Moshe adds that although when it comes to a deaf-mute, one cannot recite the birchas eirusin for him, because it is his requirement to recite the brocha, and he won’t be able to hear. However, the sheva brochos can be recited because they are incumbent on the people eating there.

SUMMARY

There is no requirement to recite sheva brochos each day, but if you have the conditions, you can recite the brochos. All those who partake in the meal are required to participate in the sheva brochos, and everyone should



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COMMUNITY KOLLEL NEWS

On Thursday night, May 27, the Night Kolloel, currently learning the topic of Sheva Brochos, hosted a shiur on this topic, given by Rabbi Yisroel Gottlieb, Rav of Bais Torah,

On behalf of the entire Kolloel Boker, we would like to wish a hearty mazel tov to our Shoel U’meshiv, Rabbi and Mrs. Yosef Fried, on the birth of a baby boy. May they see much nachas!

I gave a shiur at the Kolloel Boker, on the topic: “Introductory Shiur To Maseches Berochos – Three Categories Of Berochos: Differences & Similarities.”

MISHMAR

Ohr Chaim’s Mishmar program takes place every Thursday night, at 10:15, giving young men in the workforce an opportunity to get together and enjoy each other’s company, in true spirit of ahavas chaverim, with kugel and cholent. This past week the guest speaker was Rabbi Coren.

Wishing you a Wonderful Shabbos,

Rabbi Nachum Scheiner

Rabbi Nachum Scheiner

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