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Inside:

Are we really in charge?

by Rabbi Ben Zion Sneh

Strengthening Ourselves

by Rabbi Yisroel Reisman

The Purity of Torah

by Rabbi Elimelech Biderman

and more...



RABBI YY JACOBSON
will be in town for Shabbos

Zmanim by our incredible Gabbaim

Ephrayim Yurowitz
Tzvi Blech



This week we Bentch Rosh Chodesh Sivan.
The Moled will be Thursday night 25 minutes and 9 Chalakim after 12.
Rosh Chodesh is Friday.

Shabbos Zmanim

2024 Early Friday Mincha, 18 Main
every 15 minutes from 1:30pm-5:00pm

8:04pm Candle lighting	7:15pm Mincha in tent נ	8:14pm Chabad Mincha	8:22pm Shkiya
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SHABBOS SHACHRIS MINYANIM:

4:46am <small>Vasikin, followed by a Daf Yomi Shiur 20↑</small>	8:00am <small>Shachris 2 18 main</small>	9:15am <small>Shachris 3 Tent נ</small>	10:00am <small>Shachris 4 Bais Chabad 20↑</small>	10:00am <small>Shachris 5 18 main</small>
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2:00pm Pirchei	8:00pm Mincha followed by Shalosh Seudos	8:22pm Shkiya	9:02pm Maariv 1	9:07pm Maariv 2
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Late Maariv Motzei Shabbos Every 15 Minutes!
9:45 pm – 11:45pm | 18 Main

Weekday Zmanim

Zmanim for the week of May June 2 - 8

Shacharis – 20 min. before Neitz
Mincha & Maariv – 12 min. before Plag and more (see posted times)

	Neitz	Shma Magen Avraham	Shma Gra	Tefila Gra	Chatzos	Plag	Shkiya
Sunday	5:26am	8:16am	9:10am	10:24am	12:54pm	6:50pm	8:23pm
Monday	5:26am	8:16am	9:09am	10:24am	12:54pm	6:50pm	8:24pm
Tuesday	5:25am	8:15am	9:09am	10:24am	12:54pm	6:51pm	8:25pm
Wednesday	5:25am	8:15am	9:09am	10:24am	12:55pm	6:51pm	8:25pm
Thursday	5:25am	8:15am	9:09am	10:24am	12:55pm	6:52pm	8:26pm
Friday	5:25am	8:15am	9:09am	10:24am	12:55pm	6:52pm	8:26pm
Shabbos	5:24am	8:15am	9:09am	10:25am	12:55pm	6:53pm	8:27pm

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Diligence in Torah Study

The *Parasha* opens with the lesson of toiling in Torah, as the essence of success in learning. Our job is to put in the effort and Hashem puts in the success and clarity of understanding in a miraculous way. Here is a story that illustrates this success from a famous *gadol* of Israel.

Morocco was the home of many *gedolim* from the time of the *Rishonim* until the latter day *Achronim*. One of the famous *gedolim* was the *Ohr Hachaim Hakadosh* who at a very young age reached great heights in Torah. He worked as a master goldsmith to support himself, and studied Torah the rest of the time. One of his *minhagim* as a wealthy man was to slaughter a cow every Thursday and give out the meat to *talmidei chachamim* for *Shabbat*. One week it happened that from all the animals that were slaughtered *lichvod Shabbat*, only the one belonging to the *Ohr Hachaim* came out to be *glatt kosher*. A wealthy man approached him and offered to pay a high price for a piece of meat *lichvod Shabbat*. The *Ohr Hachaim* told him the meat was all called for. The wealthy man insisted and asked, "this piece here, whom is it intended for?" The O.H. responded, "*Chacham* so and so." The wealthy man shouted, "He is not a *talmid chacham*, he doesn't deserve the meat instead of me!" and stamped out angrily. The *Ohr Hachaim* did not respond. That night he dreamed that he had sinned seriously by not defending the honor of that *talmid chacham*, and a proper *kaparah* would be for him to go into self-imposed exile, so he immediately hit the road and began to roam.

On Friday afternoon, the O.H. reached a farming community and he saw a man chopping wood. with each swing, the man said "*lichvod Shabbat kodesh*." He understood this was a holy man, and approached him and asked to join him for *Shabbat*. The man gladly invited him, and they both prepared for *Shabbat*. After a beautiful meal, the host invited his guest to join him as he went to a class from the local Rav. The Rav spoke beautiful words of Torah, and said that 14 insights from the *Ohr Hachaim Hakadosh* on this week's *Parasha* had been revealed to him from heaven. The Rav proceeded to explain the insights, to which the guest replied "it's true, Chaim did say that insight." The community was enraged by this lack of respect, but the Rav calmed them down. The next day the Rav quoted another 14 insights, and again the guest said "it's true, Chaim said that." Once again the crowd was furious at the guest, and only with great difficulty the Rav calmed them down.

During *seudah shlishit*, the Rav repeated another 14 insights that heaven had revealed to him, and once again the guest said "it's true, Chaim said that." The community grabbed the O.H and put him in jail until the *Bait Din* would judge him. While he was in jail, a terrible storm broke out, because the *Ohr Hachaim* did not say *Havdalah* on time, and entire town was in danger. The Rav understood something was amiss, and had the guest released. When the *Ohr Hachaim* recited *havdalah*, the storm subsided. That's when everyone understood that this guest was a holy man, and his name is Chaim.

All this took place on this week's *Parasha*, and we see the greatness of the *Ohr Hachaim*, who even while he was in self-imposed exile, still toiled in Torah, and came up with 42 interpretations of what is an *ameil* in Torah.

Shabbat Shalom



Little by Little

by Rabbi Daniel Coren

The opening of *Parshas Bechukosai* is certainly a great pathway to properly prepare for Chag Shavuos. As Rashi tells us, the key for success both physically and spiritually is עמילות בתורה, toiling in Torah, working hard and trying to understand and internalize Hashem's message to us.

I learnt an amazing lesson from my new found Israeli soldier Eden who spent a transformational Shabbos with us here in Monsey. In one of the conversations with Eden I mentioned the idea that Judaism is not all or nothing. This is a great misconception. I learnt years back from Rav Noach Weinberg z"l that people think it's all or nothing and many times that is what stops them from becoming Shomrei Torah and *mitzvos*. An example that I gave him was when a person who hasn't kept Shabbos wants to keep Shabbos sometimes it means just lighting candles and saying "good Shabbos." Every person is at a different rung on the spiritual ladder. For some people not checking the phone on Shabbos is a great struggle, and for others it's such an easy task that they don't need to even think about it.

This week, when we were learning, Eden told me that this message – which he translates into Hebrew לא שחור או לבן it's not black and white – had a great impact on him and his *kallah*.

For the past few weeks Eden, and I have been learning a *mishna* a day. I told him that the *midrash* says something very profound about learning a *mishna* a day. The *midrash* is in *Devarim* and it compares a fool to a wise man. It says that a fool looks at the vast amount of information that the Torah includes and says "this is impossible to learn" and so he never starts. The wise man says "I will learn a little bit each day" and this is what he does. Eventually, he becomes a great *Talmid Chacham*.

The *Midrash* gives a *mashal* to a mountain that had to be dug up and moved to another area. The first person who sees the mountain says "it's impossible," and so he doesn't even try. The second person says "I'll try" and he starts digging. Not long after he begins, he reaches the bottom, and because the mountain was positioned near water, suddenly the whole mountain moves.

I think the idea of the *Midrash* is that if we look at it from a natural level, then it's impossible to learn everything, but if we understand that when we are learning Torah, it's really above nature, and the whole process of understanding and retaining Torah is based on עמילות which results in Hashem giving us the gift of Torah, then our approach will be completely different.

May we merit to properly appreciate the gift of Torah, and learn what we are supposed to learn each day.

Men and Woman Part I



Rabbi YY Jacobson

We are all familiar with the myriad of men and women jokes, highlighting their unique differences and idiosyncrasies. While many of them make us laugh, we do so because they point to an underlying, though often exaggerated, truth. But at the core, we are well aware that Hashem has created man and woman with specific modes of thinking, feeling and acting, and an interplay between these two forces often elicits tears of joy or tears of hurt. Examining some basic realities then, some funny, some phony, provides the opportunity to dig deeper into appreciating who we are as man and woman, husband and wife and learn to practice patience instead of persistent pestering.

One day, I was asked what the difference between men and women are on a Kabbalistic level. Humorously, I replied the following. Men are waffles and women are spaghetti. Have you ever eaten a waffle? Every waffle is full of self-contained square compartments with four walls around it. When you pour maple syrup onto the waffle, you make sure it stays within the square. That typifies men.

Women, on the other hand, are spaghetti. There is no such thing as eating one string of spaghetti. Every stand of pasta is intertwined and interconnected with tons of other pieces.

For men, their brain is compartmentalized, with dozens of filing cabinets. There is a filing cabinet called the wife, the kids, the car, the house, the mother-in-law, the job. Everything has a separate place and space. When it comes time for paying the bills, men open the filing cabinet called Bills, carefully making sure not to touch any of the other filing cabinets, and take out a piece of paper. Oftentimes, nothing gets done with it, and it is quietly put back in and the drawer is closed, all the while ensuring that nothing else gets damaged.

In the middle of his brain, there is a huge filing cabinet, and it filled with empty space. It is where men can relax and feel free of all responsibility and obligation. Nothing goes on. They put up their feet and... and ... Exactly that ... When a wife therefore asks her husband, what are you doing and he says, "Nothing," he genuinely means it and she can hardly believe it. "You must have a fever... what happened..." The wife begins to worry something is wrong. What drives a woman crazier than anything else is hearing the answer, "Nothing," because in her mind, it doesn't exist. A woman's mind is like the World Wide Web. It is like Microsoft Windows where every possible window is open, and the tabs are switching back and forth and back and forth. Neurons are constantly interacting every single moment like spaghetti.

to be continued...

Womens Shiur **Tuesday** 9:30am (18 Main)
Chassidus Shiur **Monday & Thursday** 7:45am (18 Main)
Shabbos: Friday Night – before Barchu (20 Upstairs)
Morning 8:40 (20 Upstairs) | After Davening 12:00pm (20 Upstairs)
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UFARATZTA

HOW DO YOU REACT TO LIFE CHALLENGES

Included in the "Baal Korchoch" that our Rabbis of blessed memory mention, is the "Baal Korchoch Ata Chay!" [you are Forced to live – not always willingly.] meaning, that life is not always lined up with pleasure or at least calm with no pain. From time to time, one must repeat to himself strongly and diligently that "Baal Korchoch Ata Chay" and whatever the merciful one does, is for the good.

For those with a pessimistic tendency, Toiras Chassidus can help. Starting from the Baal-Shem-Tov who taught that serving Hashem should be B'simcha! Even while doing Teshuva for bad choices, it does not contradict part of yourself being happy who you are now, as explained at length in Tanya.

In life we see that the effect of a life event is in accordance with how the person accepts and reacts to it. Do we need a better example than the Rambam, whose life on the outside appeared to have hardship, pain and tragedy rachamana litzlan, and yet, he had a positive outlook on life. As we can see from his Sefer "Moreh Nevuchim" that his take on life was very positive and optimistic. On the other hand, there are people who appear very successful, and you seldom see satisfaction on their faces.

Particularly, in your case, that it was not by your choice, Toiras Chassidus will teach you to find a happy [positive] side to it or at least a redeeming solution for the past. Therefore, you should tone down the negative reaction, bitterness and especially the sadness that overcame you. See Tanya Chapter 26.

We were assured by our Rabbis and in [Tanya,] Igeres Hakodesh, Siman 22: [That if you react positively to a negative situation] Then Hashem will give you open and revealed good, as opposed to the good that was hidden in negativity...

==== Excerpt of Igros Kodesh V4 P26 1.

Missing a Day of Sefira

~Night Kollel~ ~Kollel Boker~

by Rabbi Nachum Scheiner, Night Kollel & Morning Kollel



There is a *machlokes rishonim* if the 49 days of counting *sefira* are one big *mitzvah*, or 49 separate *mitzvos*. A basic difference between these opinions will be in regards to someone who missed a day. If it is one big *mitzvah*, the *mitzvah* was lost, and one can no longer continue to count. If each night is an independent *mitzvah*, one can continue to count.

How do we pasken? If one missed a day of *sefira*, can he continue to count or not? The *Shulchan Aruch* rules that one should continue to count, but not with a *brocha*. The reason for this compromise is because many *rishonim* hold that the *mitzvah* was not lost, and one should definitely continue to count. However, since other *rishonim* hold that the *mitzvah* is lost, when it comes to a *brocha*, the rule is that when in doubt – whether or not to recite a *brocha* – you do without. Therefore, in this case of missing a day of *sefira*, since it is a *machlokes*, one should count without a *brocha*.

It is interesting to note that the Divrei Chaim ruled that we can rely on the many *rishonim* who hold that the *mitzvah* has not been lost, and one can actually continue to count with a *brocha*. His reasoning is that when a person does not recite a *brocha*, he will think that he is not really fulfilling any *mitzvah* and won't be careful to continue counting every night. He therefore rules that one should recite a *brocha*, following the *rishonim* who allow it. However, the consensus of the *poskim* is that one should not recite a *brocha*.

Although we mentioned earlier the opinion of the *Sefer Hachinuch*, that one must first state the previous day's *sefira*. The *Biur Halacha* points out that the *poskim* do not mention this requirement, and one can continue to count without mentioning the previous day's *sefira* – albeit without a *brocha*.

However, it is important to realize that according to many *rishonim* the *mitzvah* is still going strong, and one should be sure to count. The only reason a *brocha* is not recited is because we are concerned about a *brocha l'vatalah*. The *Mishna Berura*, therefore, adds that if possible one should try to hear the *brocha* from the *chazzan* or someone else, and that way he will fulfill the *mitzvah* of counting with a *brocha*.

Being Motzi Someone Else with the Brocha

Now that we have seen that one who missed a day of counting can no longer count with a *brocha*, the question arises as to what a *chazzan* or *rav* should do if he missed one day of *sefira*. If he is unable to count with a *brocha*, and everyone realizes that he missed a day, he may get embarrassed. A possible solution would be for the *chazzan* or *rav* to ask someone who is counting with a *brocha* to

Rabbi Nachum Scheiner

מוהל מומחה

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listen to his *brocha* and be *yotzei* with the *brocha*. That way the *brocha* will definitely be valid. Is he allowed to do this? This a two-fold question: 1) Can one recite a *brocha* on behalf of someone, if that person is able to do so on his own? 2) The rule of thumb is that one can only recite a *brocha* on behalf of someone else if he himself is also required in the *mitzvah*. Is someone who missed a day considered one who is required in the *mitzvah*?

As far as the first question: Can one recite a *brocha* on behalf of someone else, if the person can really do so on his own? The *Shulchan Aruch* rules that this should only be done when the other party does not know how to recite the *brocha* on their own. According to that ruling, it should not be allowed to say the *brocha* of *sefira* for someone who can recite the *brocha* himself. However, the *Mishna Brura* quotes the *Pri Chodosh* who rules that one can recite the *brocha* on behalf of others, even if the other person is capable of saying the *brocha* himself. According to that, it would be allowed for a *chazzan* or *rav* to be *motzi* someone else with the *brocha*, even if that person knows how to recite the *brocha* himself.

To be continued...

SUMMARY

If one missed a day of *sefira* he must continue to count, but not recite the *brocha*. Preferably, he should hear the *brocha* from someone else. There is a *machlokes* if one can recite the *brocha* to be *motzi* others.

Rabbi Scheiner

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- הלכות קידוש

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The Letter ו' That Yaakov Took from Eliyahu

26:42 “זכרתי את בריתי יעקוב”

for Klal Yisroel in Golus.

“I will remember My covenant with Yaakov.” *Rashi* says that the name יעקוב is spelled מלא, in its full form, with the letter ו' in five places in *Tanach*, and אליהו is written five times חסר, without the ו' at the end of his name. Yaakov took a letter from the name of Eliyahu as a security, so that Eliyahu will come and herald the *Geulah* of his children, *Klal Yisroel*. What is the meaning of this *Rashi*? Why did Yaakov take the letter ו' from Eliyahu five times, and why did he think that perhaps Eliyahu would not come if he did not take security from him?

The *Navi Malachi* tells us “הנה אנכי שולח לכם את אליה הנביא” – that Eliyahu will be the one who will be sent to us to herald the *Geulah*, and it says in *Tehillim* 43:3 “שלח אורך ואמתך” – “Send forth Your light and Your truth” – ואמתך, “and Your truth,” refers to Eliyahu Hanavi. Eliyahu was an איש אמת, a man of staunch truth. It says in *Mishlei* 23:23, “אמת קנה, ואל תמכור” – “Buy truth and never sell it” – that *Hakodosh Baruch Hu* does only truth, and does not go לפנים משורת – accepting less than what is demanded by the law, the absolute truth. The way for *Klal Yisroel* to bring the *Geulah* is through the *Midah* of *Emes*, the letter ו' that Yaakov secured

Yaakov Avinu knew that Eliyahu Hanavi was the one who was going to be the harbinger of *Mashiach*. Yaakov Avinu also knew that Eliyahu Hanavi was the ultimate איש אמת, as Yaakov Avinu was also an איש אמת. Yaakov Avinu feared that Eliyahu would only call upon *Mashiach* if *Klal Yisroel* were completely deserving of it, and if they are not, he would potentially never bring it. Thus, Yaakov Avinu took a security from Eliyahu, so that Eliyahu Hanavi would want it back, and thus will certainly bring the *Geulah*. The letter ו' which Yaakov Avinu took represents a finger, and he took five of them, which is a complete hand. It was a handshake between Yaakov Avinu and Eliyahu Hanavi that would ensure that Eliyahu Hanavi will bring the *Geulah*. Does this mean that Yaakov Avinu was not an איש אמת? *Chas v'shalom* to say such a thing. Yaakov Avinu was an איש אמת and Eliyahu Hanavi was an איש אמת. Yaakov Avinu was teaching Eliyahu Hanavi that even an איש אמת can at times be somewhat bending to help bring forth the ultimate truth when the entire world will “know *Hakodosh Baruch Hu*.” Thus, although *Klal Yisroel* may not be worthy of the *Geulah*, may we nevertheless be *zoche* to see the *Geulah Shleimah* בימינו, so that the true *Emes* can come forth.

Are we really in charge?

The last *Parsha* in *Sefer Vayikra* starts out with beautiful blessings. One notable promise is that we will eat very little food and still feel full. No, this is not some sort of biblical Ozempic, but rather a signal from above that we are not the master of our fate.

With all the work we put in, it may seem as if our skills piloted the journey to success- but no. It's only Hashem's blessing that gets us to where we need to go.

Let's listen with new ears to this old tale of R' Zishe of Anipoli. The *gabai* of Anipoli had enough. He was under pressure every which way he turned and R' Zishe the humble *Tzaddik* was signaling for his food. After having davened for hours, helping downtrodden souls with his sweet bakashos, he was calling “*Rabbono shel Olam*, R' Zishe is hungry”. That was the *gabai's* cue and he immediately brought in his Rebbe's food and laid it in front of him. But tonight it had been too much – things were so difficult at home, he needed to get back as soon as possible and tonight the Rebbe took an extra hour with his prayers! “Tomorrow I will show him, forgive me L-rd, but tomorrow when he cries, “R' Zishe is hungry, R Zishe is hungry...” I will not bring his food. Only then will he realize that it is I who brings him his daily bread!

Meanwhile on the other side of town, R' Zishe ventured out for a walk, his countenance somewhat covered by the rims of his old hat. There was a huge puddle in the middle of the mud filled street. In order to pass through, a long plank had been placed from one side of the puddle to the other. R' Zishe walked across the shaky plank, but unbeknownst to him, a teenage

RABBI BEN ZION SNEH



prankster nearby kicked the plank just enough for the *Tzaddik* to fall into the water. Terrible, terrible to treat an old man that way! But the prankster laughed. He didn't recognize who his victim was but suddenly the man ran towards him – hugged and blessing with tremendous warmth, as if the boy had done him the biggest of favors! Something was up.

Later on when the lad told the story of his prank to a store owner. Both realized that the old man was none other than the great *Tzaddik* of Anipoli R' Zishe.

“Heaven will punish you for your childish ways. There will be divine retribution!

But there is one way that you may be able to change your fate, the store owner said with fear in his eyes. The Rebbe is poor and does not have much food to eat – he is satisfied with little but you, tomorrow, you should bring him a feast. Stand outside and when he cries, R' Zishe is hungry – bring it in.”

The next day, when R' Zishe signaled to Hashem that he was hungry, the *gabai* stood frozen, resolved in his intent to not bring his master food. But the prankster came in as if on cue and brought delicacy after delicacy to the Rebbe! It was now as clear as day that his Rebbe was a holy man but he, only a small conduit for Hashem's infinite blessing!

And so it is with our *hishtadlus* and overworking of the system. With all we do, it is ultimately Hashem who pulls the strings and turns the key.

From curses to blessings

Rabbi Rafi Wolfe / parshaponders.com

אם-בחקתי תלכו וגו' ואולך אתכם קוממיות:
ואם-לא תשמעו לי וגו'
אלה החקים והמשפטים
אשר נתן יקוק בינו ובין בני ישראל בהר סיני ביד-משה

If you walk in my statutes...I will lead you upright. And if you don't listen to me...[such and such will happen]...These are the statutes and laws that Hashem gave between Himself and the Jewish people, on Mount Sinai, through Moshe

Parshas Bechukosai is also known as the *Tochacha*, the Rebuke. A large portion of the *parsha* describes all the curses that will, G-d forbid, befall the Jewish people if they don't remain faithful in their observance of the Torah. However, it begins describing all the wonderful blessings that we should receive if we are in fact properly following Hashem's laws.

Our Sages make an interesting observation regarding the blessings and curses. The blessings begin with the first letter of the Jewish Hebrew, *Alef*, and end with the last letter of the Hebrew alphabet, *Taf*. This seems to imply that the blessings will be all encompassing. This is in contrast to the curses, which start with a *Vav*, and end with a *Heh*. These two letters are adjacent, seemingly implying that the curses will be limited in their scope. Our Sages note further that not only are the curses ranging from two adjacent letters, they're also in reverse. In the Hebrew alphabet, *Heh* comes before *Vav*. We are taught that this is to signify that if we are worthy, Hashem's curses will be flipped into blessings.

We could ask a few questions on these teachings. If the point is to simply show the lack of breadth of the curses, why did the Torah specifically choose the letters *Vav* and *Heh*? Couldn't it have shown this idea with any other two adjacent letters? Furthermore, it seems rather odd that embedded in the curses is an allusion to blessings. How did the Sages come to discern this allusion?

A solution to these inquiries can be found in an interesting historical account. During the siege on Jerusalem right before the destruction of the Second Temple, the Jews in the walled city felt secure. They lived in a fortified city, with enough food to last for years. However, there were Zealots who wanted to take on the Romans in battle. To force the people's hands, they burned the storehouses of food. Upon hearing this, Rabban Yochanan ben Zakkai, the leader of the Jewish people, exclaimed, "ווי!", the equivalent of today's "Oy!". The Zealots heard this, and seized him for treason. Rabban Yochanan told them that he didn't say, "ווי", but rather, "ויה", an expression of joy. Upon hearing this, he was released. He had managed to trick them and lived to see another day.

We see then that the letters *Vav* and *Heh*, when adjacent, are an expression of joy. It makes perfect sense then why the Torah starts and ends the curses with these letters. Hidden within the curses is the opportunity for joy and blessing. If we end up deserving the curses, G-d forbid, hope is not lost. If we manage to correct our ways, and improve, then these curses will be flipped to blessings. There will be great joy, and everyone will exclaim: "ויה!"

Good Shabbos

Based on Mahadura Basra to Bava Basra 88b s.v. אמר רבי לוי, by Rav Moshe Yitzchak ben Rav Bunim, son-in-law of the Maharsha

Strengthening Ourselves



Rabbi Yisroel Reisman

I would like to talk about the end of the parsha. The last posuk 27:34 says אלה המצות שאין נביא רשאי לחדש דבר which Chazal darshun that After Moshe Rabbeinu, no Navi has a right to be mechadeish new mitzvos. Whatever Yehoshua did needs explanation but that is the g'zairas hakasuv. It is fascinating that both the last posuk in Vayikra and the last posuk in Bamidbar 36:13 say אלה המצות and Chazal darshen these words. However, it's unclear as to whether they are darshening the last posuk in Vayikra or the last posuk in Bamidbar.

I once asked Rav Moshe Shapiro zatzal is the posuk that Chazal are darkening the last posuk in Vayikra or the last posuk in Bamidbar? If I recall correctly, he said muz zain the last posuk in Vayikra and not the last posuk in Bamidbar. Why muz zain, I am not sure.

Maybe because at the end of Bamidbar it would be a normal posuk and we wouldn't have to darshen it. At the end of Vayikra it is a drasha. I am not sure why. But at any rate, אלה המצות שאין נביא רשאי לחדש דבר, מעתה, and that is how Bechukotai ends.

Then we say Chazak Chazak V'nischazeik. Again Klal Yisrael has been saying this for hundreds of years. Your father did, your zeide did, and his father and his zeide did before him. They all said Chazak Chazak V'nischazeik. It has become something of a nursery rhyme rachmana litzlan. The children have rhymes for it. It has somehow become meaningless. People think that any way you say it is fine, it doesn't mean anything. No!

There is a reason why we say Chazak Chazak V'nischazeik. Because when we finish one of the seforim of the Torah, we have to be mechazeik ourselves. We have to stop and pause and say look, we are traveling from Simchas Torah to Rosh Hashana, Chazak Chazak V'nischazeik. We have reached another milestone. This is the third sefer that we finished. Chazak Chazak V'nischazeik. So when you say it in Shul, say it with meaning, say it with feeling, say it with thought. Chazak Chazak V'nischazeik.

Have in mind chazak, let us be strong. We should have the koach to stay up all night on Shavuos, to stay up late learning, to do what we need to do in our avodas Hashem with strength. Not to be weak, as many people are now with yeridas hadoros. It is a fact that it is more difficult now than it used to be. This is not rishus, it is a fact. Still, I think that we can do better. So everybody Chazak Chazak V'nischazeik. Be strong and strengthen everybody around you, and we will all become stronger in our avodas Hashem, as we march b'ezras Hashem towards Kabbalas HaTorah kulanu b'yachad.

A Gutten Shabbos to one and all!

-A Story of the Alter Rebbe- THE RUSTY PENNY

Rabbi Shneur Zalman of Laidi, (founder on Chabad Chassidism, 1745-1812) was raising money to ransom Jewish prisoners. He went first to a city that was famous for its miser. It seems that this stingy man, despite his considerable wealth, was loath to share his blessings, no matter how worthy or urgent the cause. Rabbis and beggars alike avoided his home. Anyone who did unwittingly end up on his doorstep was offered a single rusty copper coin, which even the most desperate pauper would promptly refuse.

When Rabbi Shneur Zalman arrived in the town, the elders of the community graciously received him. But when he announced that he wanted to visit the house of the miser and wanted two rabbis to accompany him, he was met with serious resistance. The Rebbe was adamant, however, and they finally acquiesced and gave him the escort he requested.

The next afternoon the three of them were standing in front of the miser's mansion. Before knocking on the door, the Rebbe turned to his companions and requested that they not utter a word, no matter what they hear or see. Several moments later they were sitting in the luxurious front room and the owner was returning from his safe with a small velvet money pouch. "Yes," said the rich man. "A touching story indeed! Widows and orphans in captivity. Ah, the suffering of the Jewish people! When will it all end? Here Rabbi, take my humble donation." To the miser's surprise, the Rebbe seemed pleased by the gift. He was actually smiling at him warmly as he put the coin into his pocket and said, "Thank you Mister Solomon, may G-d bless and protect you always." The Rebbe then proceeded to write him a receipt, adding all sorts of blessings in the most beautiful script. "Thank you again, my friend," said the Rebbe as he stood and warmly shook the man's hand looking him deeply in the eyes with admiration. "And now," he added, turning to his two companions, "we must be on our way. We have a lot of collecting to do tonight."

As the three rabbis walked to the door, the Rebbe turned and bade his host yet another warm farewell. "You should have thrown it back in his face" hissed one of the rabbis after they heard the door close behind them. "Don't turn around and don't say a word," whispered the Rebbe as they walked down the path to the front gate. Suddenly they heard the door opening behind them and the miser calling: "Rabbis, Rabbis, please come back for a minute. Hello, hello, please, I must speak to you, Please... please come back in." In a few minutes they were again sitting in the warm, plush drawing room, but this time the rich man was pacing back and forth restlessly. He stopped for an instant and turned to the Rebbe. "Exactly how much money do you need to ransom these prisoners?" "About five thousand rubles," the Rebbe

replied. "Well here is one thousand... I have decided to give one thousand rubles, you may count it if you want," said the miser as he took a tightly bound stack of bills from his jacket pocket and laid it on the table.

The other Rabbis were astounded. They stared at the money and were even afraid to look up at the miser, lest he change his mind. But the Rebbe, nonplussed, again shook Mr. Solomon's hand, warmly thanking him, and wrote him a beautiful receipt replete with blessings and praises, exactly like the first time. "That was a miracle!" whispered one of them to the Rebbe as they left the house and were again walking toward the gate. Once more the Rebbe signaled him to be still. Suddenly the door of the house again opened behind them. "Rabbis, please I have changed my mind, please come in once more. I want to speak with you," Mr. Solomon called out. They entered the house for a third time as the miser turned to them and said, "I have decided to give the entire sum needed for the ransom. Here it is, please count it to see that I have not made a mistake."

"What is the meaning of this?" wondered the Rebbe's astonished companions after they had left the rich man's home for the third time that evening. "How did you get that notorious miser to give 5000 rubles?" "That man is no miser," said Rabbi Schneur Zalman. "No Jewish soul truly is. But how could he desire to give, if he never in his life experienced the joy of giving? Everyone to whom he gave that rusty penny of his threw it back in his face."

(Told by Rabbi Tuvia Bolton, of Yeshiva Ohr Tmimim, Kfar Chabad, Israel - chbdonline.com)

**A GOOD DEED IS
BEST REMEMBERED
IN HEAVEN WHEN
IT IS FORGOTTEN
BY THE MAN WHO
PERFORMED IT.**

~ R' Yisrael of Ruzhin zt"l



Rashi, citing the *Sifra*, interprets the opening words of parshat Bechukotai "*Im be-hukotai teileichu*" as a reference to undistracted, intense Torah study (*ameilim ba-Torah*). It is noteworthy that focused Torah study, notwithstanding its cognitive character, is perceived as an expression, and perhaps a method, of cultivating a commitment to *chukim*, generally associated with dimension of surrender and pure commitment in religious life.

We can comprehend this equation and its significance by appreciating the importance of "*ameilut*" (toil) in concentrated Torah study. While superficial study may be an exclusively cognitive act, comprehensive and concentrated Torah learning, which seeks mastery over the vast and profound *halachic* corpus (see *Kidushin* 30a), demands total commitment, entails intellectual and spiritual surrender to the inner logic of halachic thought, and is particularly conducive to shaping a Torah personality. Hence, *ameilut* in Torah study is identified with the observance of *chukim*.

The *midrash Tanchuma* (beginning of *parshat Noah*) asserts that the chapter of *Kriyat Shema* that encapsulates the theme of *kabbalat ol malchut Shamayim* relates specifically to "*amalei torah she-baal peh*" (to those devotees of intense Torah studies, especially focusing on the vast and intricate oral tradition)! This comment reinforces the idea conveyed by the *Sifra* that intense study reflects and engenders absolute religious commitment.

In a passage in *massechet Shabbat* (88a), the *gemara* further alludes to the interrelationship between concentrated study and the singular character of *halachic* commitment that transcends logic and obvious self-interest. The *gemara* relates that *Rava* was so engrossed and immersed in his studies that he was oblivious to the fact that his posture (his feet resting on his tightly gripped hands) had generated a bleeding wound. A certain Saducee (denier of the oral tradition), upon witnessing this phenomenon, began to agitate about the shortcomings of a people that could naively proclaim *naaseh ve-nishmah* (we will act, and we will understand), thereby unqualifiedly committing

to a way of life without prior comprehension of the scope or content of that commitment.

It is likely no coincidence that the agitator was a denier of the oral tradition, which forms the foundation for an expanded *halachic* corpus, and which according to the *Tanchuma* constitutes a linchpin for *kabbalat ol malchut Shamayim*. This Saducee apparently intuited the link between intense involvement in Torah study (that might even account for a state of concentration that would leave one unaware of a minor wound) and the idealistic capacity for a *naaseh ve-nishma* commitment, that is unconditional, that transcends comprehension, and that embraces the inner logic and even the unsolved mysteries (*chukim*) of Divine law. Thus, experiencing *Rava's* *ameilut* triggered the Saduceean ideological outburst.

Rashi (26:14,15) implies that *ameilut* – devotion and intensity – is a *sine qua non* to fortify halachic commitment and to buttress scrupulous observance against spiritually challenging counter pressures. He identifies the absence of *ameilut* as the catalyst that triggers the downward spiral of the Jewish people chronicled in the subsequent verses in the *parshah*. The nation becomes vulnerable even to heresy and idolatry without the foundation of *ameilut*!

These statements articulating the importance of urgency and intensity in Torah study and the severe adverse consequences of its neglect attest to the critical spiritual therapeutic function and the transformative power of Torah study (see *Kidushin* 30a). Moreover, these perspectives also underscore the implied underlying values of *kabbalat ol malchut Shamayim* and *yirat Shamayim* that link the concepts of *im bechukotai teileichu*, *naaseh ve-nishma* (*Shabbat* 88a), and *Kriyat Shema* (*Tanchuma*, *Noach*) with intensive and impassioned Torah study.

As we move closer to celebrating the experience of *mattan Torah* during the *Shavuot* holiday, we should rededicate ourselves not only to Torah study, but also to the ideal of *ameilut* in all of its dimensions.

Irving's Question

Ohr Sameach (ohr.edu)

"But despite all this, while they will be in the land of their enemies, I will not be revolted by them nor will I reject them to obliterate them, to annul My covenant with them -- for I am Hashem, their G-d." (26:44)

"If I were a Jew, the question that would interest me is not who pulled the trigger but why does it keep on happening again and again, and why does nobody investigate this phenomenon of where does anti-Semitism come from." (David Irving during the trial at which he was convicted of Holocaust denial and anti-Semitism)

It seems almost incredible that the mass murder of millions of our people could be called into doubt and that the full might of the English judicial process be needed to substantiate those horrible truths.

But for all of the ignominy of his defeat, how many of us can answer Irving's taunt totally comfortably? Why have the Jewish People been disliked and despised throughout history?

The hatred of Jews shows no historical consistency. The Jews

have been vilified as both rootless cosmopolitans and merciless captains of capitalism. They are both filthy rich and filthy poor. They are communists and capitalists. They are both dangerous idealists and cynical opportunists. They are both stuck in the rigidity of an all encompassing legalistic way of life, and queue-jumping corner-cutters.

In fact, the only thing that unites all these prejudices is their total disparity. There is no common recognizable claim against the Jewish People. What emerges from this is that Jew-hatred is not because of a reason. Jew-hatred seeks reasons to make its irrationality seem reasonable.

In this week's Torah portion, we read the *tochacha*. The *tochacha* is a chilling description of what will happen to the Jewish People if they forget that they are chosen by G-d to be the nation that testifies to His Existence.

A hundred years ago, there was a great rabbi named Rabbi Meir Simcha, the Ohr Somayach, who lived in Dvinsk, Latvia. With chilling foresight, almost an echo of prophecy, he wrote the following words in his commentary on the Torah in the early

The Purity of Torah *Rabbi Elimelech Biderman*



The parashah begins, בחוקתי תלכו אם, and Rashi explains, "You shall toil in Torah." שתהיו עמלים בתורה. The Or HaChaim Hakadosh zt'l offers forty- two different explanations on these words.

One of his explanations is that תלכו means to go and to rise from level to level. This happens when one studies Torah. As the Or HaChaim teaches in parashas Emor (22:12), "Even if a person is at the lowest level, and there is no level lower, he can reach the highest levels. His growth will be in accordance with the extent he toils in Torah." The pasuk alludes to this lesson with the words, אם בחקתי, if you will toil in Torah, תלכו, you will rise from level to level, moving upward.

In the Or HaChaim's 18th explanation, he explains that תלכו means to go into Hashem's chambers and to stand before Hashem whenever he desires. He doesn't even have to ask permission to go there. One reaches that level by studying Torah. As the Or HaChaim writes, The Gemara (Succah 45:) teaches that there are three levels of tzaddikim. Some see the Shechinah, but (באספקלריא דלא נהרה) not clearly. A greater level is those who see Hashem clearly. The highest (באספקלריא דנהרה) level is like a servant who has permission to come before his master whenever he wants. These are the tzaddikim whom Hashem gives permission to enter before Him whenever they choose. But how does one reach that level? By studying... תלכו, he has permission to go and enter without asking permission.

Chazal (Yoma 85) say, מקוה מטהר את הטמאים אף הקב"ה מה, – Just as mikvah purifies those who are tamei, so too Hakadosh Baruch Hu purifies Yisrael." Rebbe Tzaddok HaCohen zt'l explains that just as a mikvah purifies when one is entirely immersed in the mikvah, similarly, Hakadosh Baruch

Hu purifies Yisrael when they are totally immersed in the study of Torah.

There are different customs regarding when one should say the brachah אלקי נשמה in the morning. Some say it after birchas HaTorah. The Chidushei HaRim zt'l explained that one must first thank Hashem for the Torah and then he can thank Hashem for life. Because "If not for Torah, what purpose is there to life?" When the Rebbe Reshab of Lubavich zt'l was ill, his son, the Rebbe Riyatz zt'l, asked the Chofetz Chaim zt'l, the Or Someiach zt'l, and the Rogechever Gaon zt'l to daven for his father. People asked him why he specifically asked these three tzaddikim. He replied, "What can I do? Hakadosh Baruch Hu loves a mouth that speaks a lot of Torah."

The Vilna Gaon zt'l told his student, Reb Chaim Volozhiner zt'l, that one who studies Torah has nothing to worry about. He proved this from the Zohar (Tikunim 21-22) which tells of the punishments, and sometimes even death, that come from severe sins, and then the Zohar concludes, "But whoever studies Torah, about him it is written "Long life is on its right side, its left side is wealth and honor." So even if due to sins it was destined that one suffer poverty or even death, with Torah study one merits long life and wealth.

The Chasam Sofer zt'l (Matos, Haftarah) writes in the name of the Hafla'ah zt'l, "Torah purifies the soul and connects a person to his Father in heaven. When we study Mishnah and Talmud, the lessons of Ravina and Rav Ashi, and the works of the rishonim and acharonim zt'l, the holiness and purity of the holy scholars who wrote these sefarim and are presently in Gan Eden will come down upon us. This unites us to Hashem and to His Torah."

years of the century:

"He who thinks that Berlin is Jerusalem...there will come a thunderous and violent wind that will uproot him from his source."

When Rabbi Meir Simcha wrote these words, nobody had even heard the name Hitler.

Rabbi Meir Simcha was writing to a world of German Jews who believed themselves more German than the Germans. They avowed that that Berlin was their Jerusalem. They "observed" the "Sabbath" on Sunday to the accompaniment of organ music. They disavowed any connection to the Land of Israel. They disliked being called Jews, preferring to be known as "Germans of the Mosaic persuasion." How ironic that, of all places, it should be Germany who turned around and reminded these "Germans of the Mosaic persuasion" that they were indeed Jews, and they would massacre them in their millions because of it.

But was is really ironic?

From the moment that G-d made an irreversible covenant with Abraham that his seed would be G-d's chosen people, the survival of the Jewish People becomes a natural imperative written into the physics and chemistry of the universe, no less

than the rising of the sun or the flowing and ebbing of the tides.

The Jews have to be. All other nations rise and fall and vanish. But from the moment that G-d made Israel the instruments of His Will, their existence is as immutable as His existence.

So why should anti-Semitism exist?

Anti-Semitism is placed into the world solely to prevent the Jewish People from disappearing into the melting pot amongst the nations and "annulling" G-d's irreversible covenant with Abraham. Assimilation is like a nuclear chain reaction. When a certain critical mass is reached, then the atom bomb of anti-Semitism explodes.

In Hebrew, the word kadosh, which means "holy" also means separated. Holiness can only exist when it is separated from that which is not holy. If everything is holy, nothing is holy. When the Jewish People forget that their purpose is to be a holy nation, separated from the other nations, then the non-Jewish world turns around and reminds us of our purpose.



LEARNING AGAIN

Torah Tavlin

Rashi quotes the famous words of the Toras Kohanim at the beginning of week's parsha ***If you will go in the ways of My laws - That you shall intensely labor in (the study of) Torah.***

We learn the importance of *Torah* learning for its own sake.

A number of years ago, there lived a *Chassidische Yid* in Brooklyn by the name of Cohen, who owned a grocery store and was perceived to be a simple Jew. He had survived the Ghetto and Concentration Camps during World War II, lost many loved ones, yet his Emunah and faith in Hashem was never shaken and he spent any available spare time sitting and learning his beloved *gemara*.

When a seminary girl who boarded at the Cohen home received a letter with an enclosed picture from her family back home in the Midwest, she showed the picture to Rabbi Cohen who studied the image of the girl's brother. "This young man," he remarked, "looks very much like a man I once knew in Italy." "Oh, my father spent some time in Italy," said the girl. "He was a chaplain in the United States Army and was with the troops that ran the Displaced Persons Camps after the war." Rabbi Cohen was dumbstruck.

Some time later, the Cohens were blessed with a baby boy. The girl's father flew to New York for the bris and after spending some time talking to Rabbi Cohen, he related the following at the *seudas mitzvah*:

One of the chaplain's responsibilities was to determine each survivor's most urgent needs. He would mount an army truck and, using a bullhorn, would instruct the people to line up.

The survivors would file past the truck and tell the chaplain what they needed.

One of those who stood on line was Rabbi Cohen. When his turn came, he looked up at the chaplain and said, "I need a *Gemara Bava Kama*."

The chaplain did not understand. He looked down at the frail, battered Jew and said kindly, "I'm here to try to get you clothing, medical supplies, whatever you need to become healthy again. So how can I help you?"

The young survivor looked up and responded, "Five and a half years ago, I was learning *Mesechta Bava Kama*. Then the Nazis came. I have not seen a *gemara* since that time. Now, Boruch Hashem, I am free to learn again. I want to resume my learning of *Bava Kama*. That is what I need most. Please get me a *gemara*"

The chaplain had heard that in an old mansion near the camp, the Nazis had dumped the contents of a Hebrew library. He went to the mansion, searched through the heaps of books - and found a *Gemara Bava Kama*. Rabbi Cohen now truly had everything he needed.



Is That Woman Your Grandmother?

Every Shabbat, the young men from the yeshivah in Pressburg would eat their meals at the homes of members of the community. After praying, they would emerge from the bet midrash en masse and walk through the town to their respective hosts' homes. Every week, one of the young men would wander off by himself for a while, and then catch up with the group a few blocks away. This young man, Chaim, was well respected among his peers as a caring, generous individual, always ready to help a friend in need. Chaim's "disappearing act" intrigued his friends, and they decided to follow him one week to see where he went.

Knocking Gently on the Basement Apartment Door

The next Shabbat morning, the boys followed Chaim into a particularly poor part of town. Chaim walked to a basement apartment and knocked gently on the door. An old woman answered and Chaim wished her a warm Shabbat Shalom. Seeing the smile on her face, they assumed that this was his grandmother. They managed to get away before he could see them, but when he rejoined the group, they confessed that they had followed him. "So," they asked, "who is that woman? Your grandmother?"

A bit embarrassed that he had been caught in the act, Chaim shyly responded that the woman was not even related to him. That piqued their curiosity even more. "Then, Chaim, why do you go wish her a Shabbat Shalom every week?"

This Woman is a Widow

By this time a bigger crowd had gathered, with everyone eager to hear Chaim's story. "The truth is that this woman is a widow, and she had very little family around. So, I figured I would go to wish her a Shabbat Shalom. She seems so happy when I come and it is such an easy thing to do - How could I not?"

The stunned friends hung their heads in humility. Amazed that their young friend had the sensitivity to look after an old widow, they knew then that this boy would become something special.

"The Bachur is Coming! The Bachur is Coming!"

Rav Yitzchak Shloime Blau remembered this story fondly because he was a little boy at the time and the old woman was his grandmother. "And although I was only six or seven years old, I remember waiting outside for him every Shabbat and then running inside to tell my grandmother, "The bachur is coming! The bachur is coming!"

Chaim's friends were correct in predicting that this young man was destined for greatness. Young Chaim grew up to become the great Rav Yosef Chaim Sonnenfeld, Rav of Yerushalayim!

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Rabbi Yissochor Frand



The first *Medrash Rabbah* in *Parshas Bechukosai* links the opening *pasuk* of the *parsha*, "If you will follow My decrees and observe My commandments and perform them; then I will provide your rains in their time, and the land will give its produce and the tree of the field will give its fruit" (*Bamidbar* 26:3) with the *pasuk* in *Tehillim* "I considered my ways and returned my feet to Your testimonies." (*Tehillim* 119:59).

The *Medrash* comments: Dovid said, "Master of the Universe, every single day I make a mental calculation and say to myself that I am going to such and such a place." [Here the *Medrash* is concentrating on the expression *Im bechukosai teleichu* (if you will walk in My statutes). This is a strange expression. We might expect it to say "If you will observe My statutes." Based on the use of the verb *teleichu* (walk), the *Medrash* cites the *pasuk* in *Tehillim* which relates that each morning Dovid HaMelech would wake up and think to himself of all the places where he was going to go that day.] But, says the *Medrash*, Dovid concluded that despite his thoughts and plans, his feet would always bring him to Houses of Prayer and Study.

That is the *Medrash Rabbah* as we have it. The *Kesav Sofer*, however, quotes a different version of this same *Medrash*. In the version that the *Kesav Sofer* cites, Dovid HaMelech says that every morning he woke up planning to go to the theaters, the circuses, and the stadiums, but instead his feet took him to the Houses of Prayer and Study.

We can better understand Dovid waking up in the morning and saying "I need to go shopping, I need to go to Walmart, I need to go here, I need to go there, etc." We can understand some optional errands on his agenda that would take him here and there. But why would Dovid HaMelech want to go into the theaters and circuses and stadiums? This is harder for us to understand. Why would he want to do that?

The *Kesav Sofer* says that Chazal say that in future times, all stadiums and theaters are going to be converted into Houses of Study and Prayer. Dovid HaMelech is saying "*Ribono shel olam*, I can't wait for that day to happen. I want to be able to go to the CONVERTED theaters and stadiums."

The *Ribono shel olam* says "No! That will only happen in the distant future. In the meantime, your feet will take you to the real Houses of Study and Prayer."

There is a famous *vort* from the Chofetz Chaim. At a *Siyum Masechta* we say "We toil and they toil; we toil and receive reward, they toil and do not receive reward, we run and they run..." The Chofetz Chaim asked "Who cares that 'they run'? Who cares how 'they toil'?" He gives the following answer: If someone wants to know what true toil is – look at them! If someone wants to know what true passion is – look at them! This is the type of intensity and commitment we need to bring to our own *avodas HaShem*.

That, says the *Kesav Sofer*, is the interpretation of this *Medrash*, according to his version of the text.

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It's OK to ask for **HELP**

Are you overwhelmed, stressed out, or anxious?

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- ✔ GRIEF
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Take the plunge

I LOOK FORWARD TO SPEAKING WITH YOU!

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JOKES

Educational Jargon

Morah Sarah, a first-grade teacher well versed in educational jargon, asked the principal for a small allotment of money for "behavior modification reinforcers."

The principal asked, "What in heaven's name is that?"

"Lollipops," the teacher explained.

Mail Order

An elderly fisherman wrote the following to a mail order house: "Please send me one of those gasoline engines for my boat you show on page 438, and if it's any good, I'll send you a check."

In a short time he received the following reply: "Please send check. If it's any good, we'll send the engine."

Practice

A couple phoned a neighbor to extend birthday greetings. They dialed the number and then sang "Happy Birthday" to him. But when they finished their off-key rendition, they discovered that they had dialed the wrong number.

"Don't let it bother you," said a strange but amused voice. "You folks need all the practice you can get."

Taxes

For every tax problem there is a solution which is straightforward, uncomplicated, and wrong.

A fine is a tax for doing wrong. A tax is a fine for doing well.

How do you know if you have a good tax accountant? They have a loophole named after them.

What's the difference between death and taxes? Congress doesn't meet every year to make death more complicated.

Ever wonder how Form 1040 got its name? For every \$50 you earn, you get \$10, they get \$40.

Some say that nobody should keep too much to themselves. The IRS feels the exact same way.

Where there's a will, there's a tax shelter.

Welcome to the Accounting

department, where everybody counts.

Accountants never die, they just get depreciated.

They say there are 3 types of accountants. Those who can count, and those who can't.



The Rescue

My husband was water-skiing when he fell into the river. As the boat circled to pick him up, he noticed a hunter sitting in a duck boat in the reeds.

My husband put his hands in the air and joked, "Don't shoot!"

The hunter responded, "Don't quack."

The Drasha and the IRS

A couple of weeks after hearing a mussar drasha on Tehillim 51:2-4 (knowing my own hidden secrets) and Tehillim 52:3-4 (lies and deceit), Yanky Schwartz wrote the following letter to the IRS:

"I have been unable to sleep, knowing that I have cheated on my income tax. I understated my taxable income last year, and have enclosed a check for \$1,150. If I still can't sleep, I will send the rest."

An Expensive Operation

A woman was having a medical problem – her husband's snoring.

So she called a prominent surgeon one morning and asked him if there was anything he could do to relieve her suffering.

"Well, there is one operation I can perform that will cure your husband, but it is really rather expensive. It will cost \$18000 down, and payments of \$3000 for 24 months, plus payments for extras."

"Wow!" the woman exclaimed, "that sounds like leasing a new sports car!"

"Hmmm," the doctor murmured, "too obvious, huh?"



An optimist is a fellow who believes a housefly is looking for a way to get out.

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