

בְּאֵנָה אֶל-הָאָרֶץ אֲשֶׁר שְׁלַחְתֶּנּוּ:
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Inside:

Headed in the Right Direction

by Rabbi Yissachar Frand

The Sin of the Spies

by Rabbi Jonathan Sacks

The Generation of the Desert

by Rabbi Pinchas Winston

and more...



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will NOT be in town for Shabbos

Zmanim by our incredible Gabbaim

Ephrayim Yurowitz
Tzvi Blech



This week we Bentch Rosh Chodesh Tamuz.
The Moled will be Shabbos afternoon 10 minutes and 9 Chalakim after 1.
Rosh Chodesh is Shabbos and Sunday.

Shabbos Zmanim

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

8:14pm Candle lighting	7:15pm Mincha in tent κ	8:24pm Chabad Mincha	8:32pm Shkiya
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SHABBOS SHACHRIS MINYANIM:

4:47am <small>Vasikin, followed by 2 Daf Yomi Shiur 20↑</small>	8:00am Shachris 2 18 main	9:15am Shachris 3 Tent κ	10:00am Shachris 4 Bais Chabad 20↑	10:45am Shachris 5 18 main
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2:00pm Pirchei	8:10pm Mincha followed by Shalosh Seudos	8:32pm Shkiya	9:12pm Maariv 1	9:17pm Maariv 2
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Late Maariv Motzei Shabbos Every 15 Minutes!
9:45 pm – 12:00 | 18 Main

Weekday Zmanim

Zmanim for the week of June 30- July 6

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	5:28am	8:18am	9:13am	10:29am	1:00pm	6:58pm	8:32pm
Monday	5:28am	8:19am	9:14am	10:29am	1:00pm	6:58pm	8:32pm
Tuesday	5:29am	8:19am	9:14am	10:29am	1:00pm	6:58pm	8:32pm
Wednesday	5:30am	8:20am	9:14am	10:30am	1:00pm	6:58pm	8:32pm
Thursday	5:30am	8:20am	9:15am	10:30am	1:00pm	6:57pm	8:31pm
Friday	5:31am	8:21am	9:15am	10:30am	1:00pm	6:57pm	8:31pm
Shabbos	5:31am	8:21am	9:15am	10:30am	1:01pm	6:57pm	8:31pm

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Not Perceiving the Positive

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

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

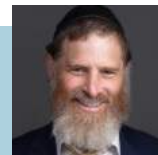
The *Yalkut Shemoni* says that Miriam spoke only to herself as it said “And Hashem heard” (*Bamidbar* 12,2) illustrating from these words that only Hashem heard and no one else. What is the sin for thinking *lashon hara*? Furthermore, Miriam’s concern was about Moshe separating from his wife Tziporah,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

Both Miriam and the spies did not technically violate the laws of *lashon hara*, as thinking something, and speaking against a land is not a violation. (*Birchat Mordechi* page 151) If so, what is the lesson that we can take from the *parasha*?

Great people are judged on a different level than ordinary people. The spies’ sin was not the *issur* of *lashon hara* or *motzi shem ra*; rather it was something called "הוצאת דיבה". When Yosef Hatzadik told his father Yaakov what his brothers were doing in order to correct them, the Torah also uses the term “*hotzaas diba*,” the term *lashon hara* is not used.

The word דיבה means די-enough and בה-in it, meaning making something limited. Yosef should have seen his brothers as the holy *tzaddikim* they were, yet he saw them as limited. Miriam should have perceived Moshe as the greatest *navi* and leader that he was, yet she saw him as limited. As highly respected leaders of the nation, the spies should have seen the land as an amazing divine gift that it was, yet they too saw it as limited. Although everything they did was halachically permissible, their failure was in the negative way they viewed things. The mistakes of all the above people was that they did not see the positive in the brothers, in Moshe, and in the land.

Great people perceive the world around them positively. When a spiritual leader sees his following through negative eyes and expresses criticism without valuing the positive, he becomes ineffective and disqualified.



Parshas Shlach- Catch yourself before you fall

by Rabbi Daniel Coren

This coming Shabbas is *Shabbas Mevarchim Chodesh Tammuz*. The month as is described by the *Navi* is the month of calamities. It’s the month where the Jewish people sinned with the golden calf its the month that the breach in the wall of the *bais Hamikdash* occurred and eventually leading to the destruction. Where did this all begin and how can we learn from the past to make sure we’re not repeating the same mistake.

This weeks *Parsha* focuses on the sin of the spies. Many different explanations are given for what exactly was their sin and how they fell to such a low level. The *Mishna* in *Erchin* tells us that the sin was the sin of *Loshon Hara*. They said negative things about the land and about Hashem.

Where does *Loshon hara* begin and is it possible to catch it before it leads to terrible consequences. The *Chafetz chaim* explains in his *Sefer Shmiras Halashon* that when one sins with the sin of *loshon hara* he is transgressing the negative command of אלוקיך את ה' פן תשכח את ה' watch yourself from forgetting Hashem your G-D. You see from here something very powerful a person wont sin with *Loshon hara* if he is humble before Hashem. If he recognizes that everything is a gift and Hashem knows exactly who and what each person needs.

It’s when a person gets into a space of jealousy or selfishness or insecurity which leads to negative speech about the threatening person in their life.

So many fights could have been avoided if the person would catch themselves before they let out that negative statement which could have years of destruction.

The next time were thinking negative about a person or a situation lets quickly check inside of us for signs of forgetting Hashem it will save us a lot of trouble in the future and it will also serve as a *Tikkun* for the original sin of *Loshon hara* and be a merit for the *Geulah Bimhera Beyamienu*

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.

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?"



Rabbi YY Jacobson

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)
Please Note: Rabbi Jacobson's Shabbos morning shiur will now begin at 8:40 am, followed by the Minyan at 10:00 am.

UFARATZTA



There Is a Fire Burning in The House of Israel – Go Save Them

...There may be valid differences of opinion as to what activity or interest in the daily life should have a priority over others. But this may be justified only in normal circumstances. When an emergency arises, however, all theoretical differences must be put aside to deal with the emergency. To illustrate my point: It is one thing to debate what type of house—if it caught fire—is worth saving, or by what method, and by whom. It is quite another thing when one is actually facing a burning house with people trapped therein, old ones, younger ones and children. At such a time there can be no difference of opinion as to the imperative need to fight the blaze and save the trapped ones. This is the duty of everyone who is nearby, even if he is not a trained firefighter, and even if those trapped inside the burning house are strangers...

... The crematoria where Jewish bodies were incinerated are a thing of the unforgettable, horrible past. Thanks to the grace of the Almighty, these butchers were stopped before their work of destruction reached its goal. But the spiritual crematoria, where Jewish souls are being consumed, are to our great distress still ablaze, and more fiercely than ever. The House of Israel is on fire (may G-d have mercy), and the young generation, as things now stand, is largely trapped... ...all debates and philosophical speculation must be set aside. The existing emergency demands immediate action to save Jewish souls, of the old, middle-aged and the young.

==== Excerpts of a long letter written in 5724-1964. Chabad.org/therebbe/letters - The house is on fire ...

One of the main reasons the Rebbe sent out shluchim all over the world was not only to bring them back to Yiddishkeit, but to save each Jew and his family from being lost from Klal Yisroel Ch"V.

Dedicated to the Shloshim – Sivan 28 – of Rabbi Moshe Kotlarsky, Vice Chairman of Merkos L'inyonei Chinuch, overseeing shluchim and shlichus all over the globe.





Kabalas Shabbos and Mincha

Can a person *daven Mincha* after he was *mekabel Shabbos*? We have seen that the *poskim* write that women should be sure to *daven mincha* before candle lighting, when they accept Shabbos. What about the men? If we have to be *mekabel Shabbos* a few minutes before sunset, can we still *daven mincha* after that?

Men – Davening Mincha after accepting Shabbos

The *poskim* affirm that one should not be *mekabel Shabbos* before *davening Mincha*. What then is the correct procedure for one who *davens Mincha* right before *shkia*? How can one *daven Mincha* and still fulfill the *Mitzvah* of *tosfos Shabbos*?

This question was posed by the *Imrei Emes* to the *Eretz Tzvi*, while they were together in the resort town of Krenitz. The *Eretz Tzvi* responded that at home he had written about this question and upon his return he would send to the *Imrei Emes* what he had written up on the topic. In a lengthy *teshuva*, he discusses this question and the various options that one has.

One option is as follows: A person should be *mekabel Shabbos* before sunset, with a stipulation, that he is doing so if the *halacha* requires him to do so, and then he will still be able to *daven Mincha*. His reasoning is that when it comes to the *Mitzvah Min Hatorah* of *tosfos Shabbos*, we want to fulfill the *mitzvah* according to all opinions, so we are *mekabel Shabbos* before *shkia*. But when it comes to *davening Mincha*, we rely on those who allow *davening* after *shkia*.

The only reason for accepting *Shabbos* before sunset is if sunset is the cutoff point, which is the opinion of the *Geonim* and the *Gra*. However, according to *Rabeinu Tam*, the cutoff point is much later and one can be *mekabel Shabbos* long after sunset. Therefore, one can be *mekabel Shabbos* before *davening Mincha*, with the following stipulation: if the *halacha* is that *shkia* is the cutoff point, then he is being *mekabel Shabbos* before *shkia*. But, if the *halacha* is like *Rabeinu Tam*, then he is not *mekabel Shabbos* until later on. By making this stipulation, one will have fulfilled the *mitzvah* of *tosfos Shabbos*, according to all opinions. But he can still *daven Mincha*, because *Mincha* is a rabbinical mandate and there is more room to be lenient and rely on the later opinion. He adds that it would suffice for one to make this stipulation one time for his whole life.

If Someone was Mekabel Shabbos

If someone was *mekabel Shabbos*, is there any solution for him to still be allowed to *daven Mincha*? The *sefer Shvus Yitzchak* (17:6) writes, in the name of Rav Elyashiv that one can make *hataras nedarim*. This is based on the innovation of the *Levush* who posits that since *Shabbos* did not actually start, and it is merely based on one's resolution, it has the *halachic* status of a *neder*, which can be nullified with *hataras nedarim*.

Although many *poskim* take issue with this ruling of the *Levush*, in general, when it comes to someone who forgot to *daven Mincha*, Rav Elyashiv ruled that one can rely on the *Levush*. However, the *sefer Shmiras Shabbos Kihilchasah* (46:11) writes that Rav Shlomo Zalman Auerbach was in doubt if we should rely on the *Levush* and make *hataras*

Rabbi Nachum Scheiner

מוהל מומחה

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nedarim in order to *daven Mincha*.

Saying “Good Shabbos”

In fact, Rav Shlomo Zalman Auerbach took this a step further. *Tshuvos V’hanhagos* writes that Rav Shlomo Zalman Auerbach refrained from saying: “Good Shabbos” on his way to shul before *Mincha*. This is based on the statement made by Rav Akiva Eiger that it is possible that one can fulfill his obligation (*Min Hatorah*) of *Kiddush* by merely saying “Good Shabbos.” That being the case, if one wishes someone “Good Shabbos,” it can be considered *kabalas Shabbos*, accepting the *Shabbos*, and may be a problem to do so before *davening Mincha*.

However, the *Tshuvos V’hanhagos* maintains that this should not be an issue. When someone wishes “Good Shabbos” before *Shabbos* begins, his intention is to wish the other person that he should have a good *Shabbos* – when *Shabbos* comes – but he has no intention of accepting *Shabbos*.

In Conclusion

A man should not be *mekabel Shabbos* before *davening Mincha*. If he was *mekabel*, some say that he can make *hataras nedarim* and *daven Mincha*. It is better to finish *Mincha* before the time of *tosfos Shabbos*, but some allow a stipulation, and rely on *Rabeinu Tam*, that the time for *kabalas Shabbos* is later.

Rabbi Scheiner

KOLLEL BOKER | 7:00-8:00am

• Chavrusa learning - Gemara
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• Friday - Shuirim Beinyonei Dyoma and relevant topics

NIGHT KOLLEL | 8:15-9:45pm

• Chavrusa learning - Halacha
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Humble – A Time to Take a Stand

Parshas Shlach 13:16 “ויקרא משה להושע בן נון יהושע” – “Moshe called Hoshea Bin Nun – Yehoshua.”

Targum Yonason tells us that Moshe added the letter 'י' to Yehoshua because of his great humility. Why was Moshe concerned with Yehoshua's humility? Isn't humility a wonderful *Midah* to have?

The Avnei Nezer explains that because Yehoshua was such a great Anav, humble individual, his nature was to defer to others. However, here regarding the *Meraglim*, it would have been the wrong thing to defer to the majority, as they spoke disparagingly about the Land of Eretz Yisroel. Therefore, Moshe was *Mispalel* for him.

There are two types of *הכנעה* – *ענוה* of being humble and submissive. There is being humble because one realizes where he comes from to where he is going, the frailties of human life, and his own shortcomings - this causes one to be humble. Then there is being humble from recognizing the greatness of Hakodosh Baruch Hu. One cannot compare himself to Hakodosh Baruch Hu, and thus is humbled by His greatness. In truth, one needs to have both of these types of *הכנעה*. First one needs to grasp hold of the *הכנעה* of seeing his own inadequacies and his lowliness, in order to control his heart and ego, and this will allow his eyes to be opened to see the greatness of Hakodosh Baruch Hu. One can only come to the second *הכנעה* after he has the first *הכנעה*. For if

one does not have the first one, he is focused on himself, and cannot see past that. This is what the Mishnah in Avos tells us that first one should recognize from where he came from and where he is going- this is the first type of *הכנעה*. Then he should realize in front of Who he will need to give an accounting for all of his actions – in front of the *Melech Malchei Hamlachim*, Hakodosh Baruch Hu – this is the second type of *הכנעה*.

Yehoshua had the first type of *הכנעה*, as he himself was extremely humble. However, just having that *הכנעה* would not have given him the ability to disagree with the other *Nesi'im*. In that state, he totally would subjugate his opinions to the others, for why should his be of value, and that would have made him a part of this terrible sin of the *Meraglim*. Thus, Moshe Rabbeinu added the letter 'י' to his name, which represents *חכמה*, wisdom, for Yehoshua to have the second type of *הכנעה*, where he has the wisdom to recognize the greatness of the Ribono Shel Olam. When recognizing the greatness of the Ribono Shel Olam, that gives one the ability to stand up to others for the sake of Hashem – to do the right thing. Moshe Rabbeinu needed to strengthen the second type of *Anavah* in Yehoshua, so that he would do the right thing, and stand up against the *Meraglim* for the sake of Hakodosh Baruch Hu

May we be *Zoche* to have true humility, to be humble, and to know when to stand up for the sake of Hakodosh Baruch Hu.

Bringing It all Back Home

The unfortunate fact is that sometimes those closest to us, our spouses, children or friends, bear the brunt of our extreme behaviors and moods.

Although it may not have been our intention at first, a negative comment or harsh rebuke can sting – and doesn't always retract easily.

How many times have we struggled to take back a comment we might have said to our spouses, our children, to a friend, to a parent, but later regretted?

The Dubno Maggid asks, Hashem forgave the *meraglim* and *Klal Yisroel* for their deeds, why were they still denied entrance into *Eretz Yisroel*?

Doesn't repentance wipe the slate clean?

He answers with a parable that will make us mindful of everything we say.

Once a simple man became wealthy as his oldest daughter reached marriageable age.

A matchmaker suggested two options. One, a prospective suitor whose parents were fabulously wealthy, but whose *middos* were somewhat lacking.

The other, the son of a noted *talmud chacham*, a genuine scholar and *yerei shamayim*.

If he chose the first one, all lavish expenses would Alternatively, by choosing the *talmid chacham*, he would have to assume that the wedding and living expenses would fall on him.

After a period of reflection, he chose the son of the *Talmid chacham*. But under two conditions – that the father buy his son a suit for the wedding, and just one piece of inexpensive jewelry

for his daughter.

It didn't take long, but the answer came back: a resounding no.

The wealthy father of the girl was fit to be tied. “He cannot even fulfill this small condition?!? I am changing my mind; I will take the wealthy child for my daughter.”

The shadchan convinced the prospective father-in-law of the folly of his ways and soon enough, the offer was extended to the *talmid chacham* once more.

To everyone's surprise, the *talmid chacham* said, “I will not take this girl for my son. Not now, not ever.”

“But why?” asked the *shadchan*.

“At first I thought he was *machshiv Torah*, since he chose my son, but I soon saw that for the price of a suit and a piece of jewelry, he was willing to throw the whole match away, backing away from a life of Torah for his daughter. Such a man cannot possibly be *machshiv* the value of Torah.”

So too, even though *Klal Yisroel* begged forgiveness for their words, and were forgiven, their negative thoughts about *Eretz Yisroel* laid heavy in the air. Perhaps their wish to eat the fruit of *Eretz Yisroel* was all that remained; if that is the case, the *Dubno Magid* says, any land that has good fruit will do.

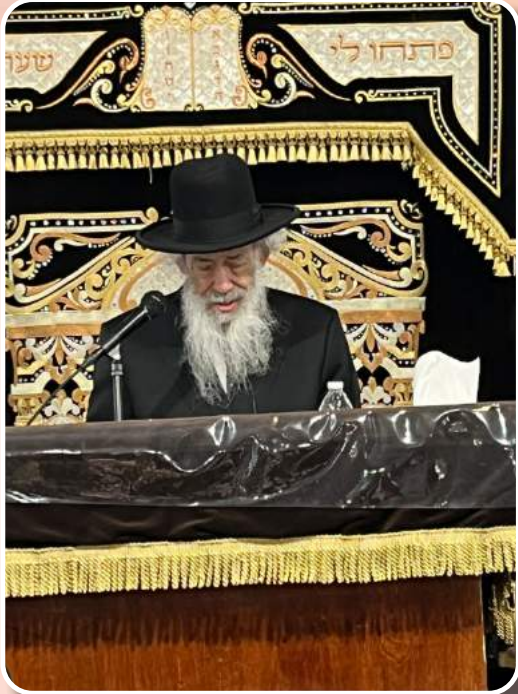
We must strive to speak and think well of everyone we know. Positivity brings love and ultimately this love will create the healthy environment we all need to grow. Let us think twice before uttering words that might be painful. And let us do all we can to see only good in our family and our friends. If we see this good in everyone, speaking *lashon harah* will be so much more difficult.

Have a wonderful Shabbos!



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The Sin of the Spies

Rabbi Jonathan Sacks, z"l



In my opinion, the most remarkable by far of all the commentators on the episode of the spies was the Lubavitcher Rebbe, Rabbi Menachem Mendel Schneerson. He raised the obvious question. The Torah emphasizes that the spies were all leaders, princes, heads of tribes. They knew that God was with them, and that with His help there was nothing they could not do. They knew that God would not have promised them a land they could not conquer. Why then did they come back with a negative report?

His answer turns the conventional understanding of the spies upside-down. They were, he said, not afraid of defeat. They were afraid of victory. What they said to the people was one thing, but what led them to say it was another entirely. What was their situation now, in the wilderness? They lived in close and continuous proximity to God. They drank water from a rock. They ate manna from heaven. They were surrounded by the Clouds of Glory. Miracles accompanied them along the way.

What would be their situation in the land? They would have to fight wars, plough the land, plant seed, gather harvests, create and sustain an army, an economy and a welfare system. They would have to do what every other nation does: live in the real world of empirical space. What would become of their relationship with God? Yes, He would still be present in the rain that made crops grow, in the blessings of field and town, and in the Temple in Jerusalem that they would visit three times a year, but not visibly, intimately, miraculously, as He was in the desert. This is what the spies feared: not failure but success.

This, said the Rebbe, was a noble sin, but still a sin. God wants us to live in the real world of nations, economies and armies. God wants us, as He put it, to create "a dwelling place in the lower world." He wants us to bring the *Shechinah*, the Divine

Presence, into everyday life. It is easy to find God in total seclusion and escape from responsibility. It is hard to find God in the office, in business, in farms and fields and factories and finance. But it is that hard challenge to which we are summoned: to create a space for God in the midst of this physical world that He created and seven times pronounced good. That is what ten of the spies failed to understand, and it was a spiritual failure that condemned an entire generation to forty years of futile wandering.

The Rebbe's words ring true today even more loudly than they did when he first spoke them. They are a profound statement of the Jewish task. They are also a fine exposition of a concept that entered psychology only relatively recently – fear of success. We are all familiar with the idea of fear of failure. It is what keeps many of us from taking risks, preferring instead to stay within our comfort zone. No less real, though, is fear of success. We want to succeed: so we tell ourselves and others. But often unconsciously we fear what success may bring: new responsibilities, expectations on the part of others that we may find hard to fulfill, and so on. So we fail to become what we might have become had someone given us faith in ourselves.

The antidote to fear, both of failure and success, lies in the passage with which the *parsha* ends: the command of *tzitzit* (Num. 15:38-41). We are commanded to place fringes on our garments, among them a thread of blue. Blue is the color of the sky and of heaven. Blue is the color we see when we look up (at least in Israel; in Britain, more often than not we see clouds). When we learn to look up, we overcome our fears. Leaders give people confidence by teaching them to look up. We are not grasshoppers unless we think we are.

The Generation of the Desert

Rabbi Pinchas Winston

However, the men that went up with him said, We are not able to fight the people; they are stronger than us! (Bamidbar 13:31)

They were speaking regarding Heaven. (Rashi)

One of this things for which the spies were heavily criticized was their apparent lack of belief in G-d's ability to overcome the nations of Canaan. The *Midrash* says that when they said, "they are stronger than us," they were in fact referring not just to themselves, but to G-d Himself.

But this type of interpretation always prompts the question, how could that be? These were not children who never saw the hand of G-d at work before. These were great people of Biblical proportions who witnessed the destruction of Egypt—the mightiest nation on earth at the time—the splitting of the sea, bread from Heaven, and miraculous water. So, how could they doubt G-d's ability to rout the seven nations of Canaan?

What we have to answer is that they didn't doubt this. Each and every Jew in the camp knew that G-d is the Creator and Maintainer of creation, and that the moment that He decides that He has had enough of someone, or even entire nations, they are history—ancient history! Ultimately, no one can stand up to G-d, and they

were clear about this.

However, as the Generation of the Desert witnessed in the battle against Amalek, G-d plays different roles in our lives. As the *Nefesh HaChaim* makes clear, the general role G-d plays is to take a back seat to our free-will decisions. He allows us to strengthen Him by making moral free-will decisions, or to weaken Him back turning our back on Torah and mitzvos. Ultimately, we don't affect G-d at all, but, for the sake of free-will and reward in the World-to-Come, He puts up a convincing front that this is indeed the case.

The Generation of the Desert knew that life in *Eretz Yisroel* would not be like life in the desert. In the desert, it was a very idyllic environment in preparation for life on the land. You didn't have to physically earn a living in the desert—you just had to learn Torah and do the *mitzvos*. However, life in *Eretz Yisroel*, they surmised correctly, would be more natural, filled with miracles, yes, but mixed together with nature as well. Overall Jewish success would depend heavily on merit, and G-d's strength, so-to-speak, would be intimately tied to the spiritual status of the nation, beginning with the battles against the existing nations of Canaan.

The Ma'apilim – What Was So Wrong?

Rabbi Shalom Rosner



Following the sin of the spies, Moshe informs the people that they will not be entitled to enter *Eretz Yisrael*. Over a period of 40 years the entire generation (excluding Yehoshua and Kalev) will die in the desert. After hearing of their fate, the Torah informs us of the people's reaction: They arose early in the morning and ascended to the mountain top, saying, "We are ready to go up to the place of which Hashem spoke, for we have sinned." (Bamidbar 14:40)

Upon hearing the devastating news, the nation mourns. In the morning, the people feel remorse and determine that the correct mode of action is to proceed to conquer *Eretz Yisrael*, as Hashem originally desired. Moshe warns the people that it is too late, that if they attempt to battle the inhabitants of Canaan, they will be defeated. This is not what Hashem desires, and He will not be with you. Moshe said, "Why do you transgress the word of Hashem? It will not succeed. Do not go up, for Hashem is not among you, [so that] you will not be beaten by your enemies." (ibid. 41-42)

Unfortunately, the people did not listen to Moshe's warning, and they proceeded to engage in battle to conquer *Eretz Yisrael*. As predicted, they were badly defeated.

Rav Avigdor Nebenzahl asks a simple question. *Bnei Yisrael* made a bad mistake. Yet, in verse 40 above, it seems as though the people sincerely expressed remorse. If so, why are the actions of these individuals – known as the *ma'apilim* – not accepted as complete *teshuva*? Why is Moshe angry with them? Shouldn't Moshe be happy that they learned from their mistake and are acting swiftly to correct it? Where else in *Tanakh* do we find such a quick and complete act of *teshuva*?

Rav Nebenzahl explains, not only was it not *teshuva*, they repeated the same exact *aveirah* that they had previously committed. In fact, *Onkelos* interprets the word "*vaya'apilu*" in verse 44 (from where the term "*ma'apilim*" is derived) to

mean, "they acted wickedly."

Why is their act, trying to conquer *Eretz Yisrael*, which on its surface seems to be a step in the right direction, considered a wicked act?

What was the root sin of the *meraglim*? They believed in a power outside of Hashem's word. They believed that even if Hashem promises something, there could be another force externally that could be more powerful, that could override His will.

When Moshe told the people not to attempt to conquer *Eretz Yisrael* now because this is not what Hashem desires and He will not be with you, they ignored his words. What was the sin of the *ma'apilim*? It was not that they accepted the bad report about *Eretz Yisrael*. That may have been the transgression on the surface, but the core issue was really believing in a power outside the will of Hashem. The *ma'apilim* believed that they could make and act upon their own decisions without taking into consideration Hashem's command. At first, irrespective of Hashem's promise that we will be victorious in conquering *Eretz Yisrael* and that it was indeed a land of milk and honey, the people determined otherwise. Now, again, although Moshe warned the people that Hashem did not want them to proceed into battle to conquer *Eretz Yisrael* at this juncture, they ignored the will of Hashem and acted upon their own desires. This was not true *teshuva*. The core issue – ignoring Hashem's command – is exactly what they repeated. That is why it is referred to as a wicked act and deserved a severe punishment.

We have to always remember to fulfill the will of Hashem. We cannot make decisions and engage in activities that contradict specific commandments and claim we are acting in the name of the Torah. What may appear on the surface as an act of *teshuva*, is actually quite the opposite. The transgression of the *meraglim* was the lack of obedience to Hashem's request, and that was unfortunately, repeated by the *ma'apilim*.

The nations of Canaan were mighty people. The Jewish people, however, had yet to acquire national spiritual perfection. For this reason, they worried about to what extent G-d would fight on their behalf – how strong He would be for them. If G-d's involvement in their battles was going to be based upon spiritual merit, then how much could they actually expect from G-d in the end? This is what was really behind their statement and concern.

However, as we have discussed before, trust in G-d brings results from Heaven even if one doesn't merit them. Trust in G-d is a whole separate *mitzvah*, one which can bring Divine assistance even before a person attains righteousness, as it says: One who trusts in G-d will be surrounded by kindness (*Tehillim* 32:10). R. Elazar said in the name of R. Abba: Even an evil person who trusts in G-d will be surrounded by kindness. (*Midrash Tehillim, Mizmor* 32:3)

The Generation of the Desert were not evil people, as Rashi and the *Ba'al HaTurim* point out. Perhaps they had much work to do, but had they only understood the mechanics of trust in G-d, and thrown their lot in with G-d; no matter where they

were holding spiritually, they would have moved forward into the Final Redemption without any hesitation. That itself is part of the test of moving up and into *Eretz Yisroel*. Apparently, it is a timeless message.



Take a Better Look

Chofetz Chaim Heritage Foundation



A father comes to his son's parent-teacher night and finds a list on the classroom door naming all the boys who have been singled out for "honorable mention." And there's his son's name! After months of hard work, his son was finally seeing success! The father is delighted... until he notices another father perusing another list, the "Honor Roll," where this man's son is listed. "Of course, his son gets the top honors. Mine gets second-best."

In less than three minutes, the boy's three months of hard work is relegated to the "not quite good enough" file.

Another scenario: A young man receives a beautiful watch from his wife for his birthday. He wears it with pride, hoping that his friend might notice it when they sit next to each other at a wedding. Instead, he notices his friend's watch – a high-end luxury brand. "Mine looks like junk compared to his," the man thinks, as he self-consciously tugs his cuff down to cover the watch. In one quick moment, his wife's six months of saving and hours of shopping for this loving tribute has turned into a source of embarrassment.

What went wrong in these situations? How can we retain our joy and gratitude for the gifts Hashem sends us when there's always someone who has more?

The answer is in our eyes. Where are we looking when we take account of our situation in life? If we're looking at our own experiences and possessions, we'll always find a treasure. Family, health, food to eat and clothes to wear, friends, a home – each of us can feel like a millionaire, even if running our little empire entails many challenges.

But when we shift our gaze to someone else's empire that seems bigger and better, our own blessings shrink in comparison. We don't know what challenges the other person's life entails, but we do know that we want what he has, because it seems a lot better than what we have.

This is the voice of envy, and envy is the enemy of peace. The antidote is *bitachon* – knowing that we have what Hashem deems perfect for us for the mission we are here to fulfill. We access tremendous joy when we count our own blessings, not someone else's.

The Spies and the Wood Gatherer

Torah Tavlin

The *Meraglim* introduced a spirit of כפירה - heresy, against the Almighty into the camp of *Bnei Yisroel* when they declared, "We cannot go up (to the land) because it is stronger than him." Rashi interprets their words as speaking out against Hashem, as if to say that Hashem, בביכול, cannot bring the Nation up because the land and its inhabitants are stronger than Him. To even consider such malicious untruths after all the people had witnessed - the plagues, miracles and revelations - it is hard for us to fathom!

In his later years, the holy Chofetz Chaim ז"ל made arrangements to emigrate to *Eretz Yisroel*. He packed his bags and even located a future home in *Petach Tikvah*. In the end, though, he never made it.

The Sephardic Chief Rabbi of Jerusalem at that time was R' Shlomo Elifandry ז"ל and he explained why in his opinion, the great *tzaddik* was not enabled - from on high - to reach the Holy Land.

"Of course, had R' Yisroel Meir emigrated to *Eretz Yisroel*, he would have visited *Yerushalayim*. Once here, he would have seen the ongoing dispute between the old *Yishuv* led by R' Yosef Chaim Sonnenfeld ז"ל and the camp of R' Avrohom Yitzchok Kook ז"ל, which had nearly blazed out of control. The great Chofetz Chaim would have surely attempted to make peace between the two sides and he would have visited each one." "The problem is that the moment he would have walked out of R' Kook's house, the zealots from the old *Yishuv* would have no doubt slandered him for his visit and ultimately they would have thrown his *sefer Mishna Berurah* out of their homes in protest. This, Hashem would not allow!"

Rashi quotes the *Sifri* which discusses the episode of the מקושש עצים - the man who gathered wood on Shabbos: "The posuk mentions this (incident) as a disgrace to *Bnei Yisroel* for they were only able to keep the first Shabbos (after *Kabbolas Hatorah*), and on the second Shabbos this man came and desecrated it." Why is this a disgrace to the entire nation if just one man desecrated the Shabbos? On the contrary, it shows the righteousness of the nation who immediately apprehended and locked up the violator and waited for a punishment to be handed down to the man who מחלל שבת.

The *Baalei Tosfos* find a clear connection between the *parsha* of the מקושש עצים, and the ensuing *parsha* dealing with *tzitzis*. After witnessing the desecration of the Shabbos, Moshe begged Hashem, "The *mitzvah* of *tefillin* was given as it says, 'In order that the Torah of Hashem should be in your mouths.' When we wear our *tefillin*, we remember the *mitzvos* and we follow the precepts of the Torah. However, there is no *mitzvah* of *tefillin* on Shabbos and thus, we have no reminder to sanctify the Shabbos." Hashem responded by giving the *mitzvah* of *tzitzis*, which applies on Shabbos and of which it says, "You will see it and you will remember all the *mitzvos* of Hashem."

For this very reason, notes the Gerrer Rebbe, R' Simcha Bunim Alter ז"ל, did the "wood gatherer" do what he did. Chazal tell us that he violated the Shabbos purposely in order to serve as a warning of the severity of the punishment for chillul Shabbos. But the very fact that the people needed a reminder on the second Shabbos after *Kabbolas Hatorah* – this in itself constitutes a "גנות" a disgrace to *Bnei Yisroel*!





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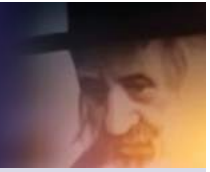


One should be so confident in his bitachon, that he feels as if Hashem has actually promised him that He will take care of his particular need.

~ Rabbeinu Bachya in Kad HaKemach, Bitachon (1255 - 1340)

HONORABLE JUMP

Zichru Toras Moshe



R' Yeshaya Schteiner, known as R' Yeshaya'le of Keresteir, was sought after by many. He was known for having a heart of gold. Every person in need of financial support would get 200 rinos – a sizable donation. He would care for every person personally, serving them food until they were satiated.

R' Avraham Ganichovsky relayed an inspiring story about him: Curious how he greets the visitors, his *gabbai* would peek through a little crack in the wall to see what they were requesting from the Rebbe and to perceive how the Rebbe gave them guidance. On one such occasion, the Rebbe was approached by a fellow, who we'll call Shimon, who encountered many life-challenging challenges: medical issues with no known cures, childlessness for many years...

Trying to solve his many problems, Shimon hit brick wall after brick wall. He had been unsuccessful in managing them all. He came to the sorrowful conclusion that committing suicide was the only way to "solve" all his problems. That would "free" him from having to face any more problems.

Before making his final decision, Shimon went and consulted R' Yeshaya'le. After explaining his situation to R' Yeshaya'le, Shimon anticipated that R' Yeshaya'le would laugh at him and tell him how foolish his thoughts of suicide were. However, that was not what R' Yeshaya'le did. R' Yeshaya'le said that he understood the magnitude of Shimon's problems, and that he was with him in the solution. But, R' Yeshaya'le explained, since this was a once-in-a-lifetime opportunity, it should be done right.

"We must plan this well," R' Yeshaya'le said, "and not 'jump' into it. The best place to do this would be jumping the bridge, as it's a relatively easy way to end one's life. There's just one problem: the water in the river below is freezing cold. It's the winter, you know. That's not something I want for you – to suffer that freezing jump. We must find a better option for you.

"Second-best solution," R' Yeshaya'le continued, "would be to jump off a roof, but that's also not a good solution. It wouldn't befit such a respectable person like yourself to jump off the roof and get your bones shattered, your body in shambles. No..."

R' Yeshaya'le continued in this vein, speaking out the many options of how he could commit suicide, but vetoed all them for similar reasons. Concluding the conversation, R' Yeshaya'le declared that the matter must be given the proper thought, that he must rethink it with *menuchas ha'nefesh*, and that Shimon should come back in two weeks. "This is not a simple matter. By then, I'll hopefully have a respectable plan on how to proceed."

When Shimon departed, he reassessed his feelings. For the first time in his life, he felt cared for, as if someone was thinking and understanding him. He never returned to R' Yeshaya'le, nor did he end his life before its time. Once he got the compassion from R' Yeshaya'le and was shown that he was understood, he was able to continue on with life, and dropped his planned disaster completely.



Rachav Was Headed in the Right Direction *Rabbi Yissochar Frand*

The following is a thought I saw in the name of Rav Yerucham Levovitz (1873-1936), the *Mashgiach* of the Mir Yeshiva. The spies were originally all outstanding individuals (*kulam anashim*). And yet they were lacking in faith. They did not think the *Ribono shel Olam* would protect the Jewish people if they entered the Land of Canaan. Whatever explanations might explain why they thought this; what was their agenda, etc. – the bottom line is that there was something lacking in their level of faith.

Rav Yerucham pointed out the following noteworthy contrast. The *haftarah* of *Parshas Shlach* is the story of the spies sent out by Yehoshua some forty years later when the Jews had already entered Canaan. The spies went to the city of Yericho and stayed in the house of an "*isha zona*," Rachav. Even though some commentaries interpret the word "*zona*" to mean she was an innkeeper (who provided *mazon* – food – to her guests), the simple reading is that she was a harlot. She certainly was a Gentile woman. And yet we see the amazing level of *Emunah* (Faith) that she possessed. She was willing to risk her life and hide the spies on the pain of death (from local Canaanite rulers). She later converted to Judaism.

Amazing: The spies that Moshe sent out – *kulam anashim* – yet they did not have *emunah*. And Rachav the harlot risks her life for *Klal Yisrael* because of her *Emunah* that the *Ribono shel Olam* who took them out of Egypt and killed the pursuing Egyptians at the Red Sea, will also deliver the 31 Kings of Canaan into their hands. How do we understand this?

Rav Yerucham says something that Rav Ruderman (the founding Rosh Yeshiva of Ner Israel Rabbinical College) would say from time to time: The way to judge a person is not by where he is, but rather by what direction he is headed. Is he headed up or is he headed down? It is possible to find a person who is very distinguished, but is headed in the wrong direction. He may be either stagnating or beginning to fray at the edges.

On the other hand, someone else may be nowhere near the level of the first person, but is inspired. He is working. He is headed up rather than down. That person's potential is much greater than that of the first person, who is headed in the other direction.

He gives an example: A person is considering going into a business venture and he has two choices. He can go into business with a well-established financier. He has been quite successful and has a lot of money. But this individual, who has made a lot of money in the past, has failed in his last few ventures. The other option is to join with a young person, a go-getter. He has not done anything yet in his life, but he has fire in his belly. With whom should you enter a partnership?

Rav Yerucham says that sometimes it makes more sense to go with the young untested fire-in-his-belly, raring-to-go, type of person. He is headed up. He is headed in the right direction, while the well-established, wealthy person has been-there-and-done-that. He has suffered some recent setbacks. You do not know how committed he is going to be. You are better off with "*Rachav hazonah*" than you are with the "*Kulam anashim meraglim*."

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Doing Half of a Mitzvah

Rabbi Yisroel Reisman



If someone for some reason can't eat a *kezayais* of *matza*, for example, should he at least have a *mashe'hu* to show his connection to

mitzvos even though he is not *mekayeim* any *Mitzvah* at all – maybe a person who can't do a whole *Mitzvah* should do half a *Mitzvah*?

In the *Birkei Yosef* in *Siman Taf Pei Beis* – *Birkei Yosef* is the *Chida's Sefer on Shulchan Aruch* – he talks about someone who can only eat or only has a *chatzi Shiur* of *Matza*. He brings from the *Shvus Yaakov* in *Teshuva Cheilek Beis, Siman Yud Ches* who says that if you only have less than a *Kezayis* of *Matza*, there is no *Mitzvah* to eat it. Rav Moshe holds like the *Shvus Yaakov*, that there is no *Mitzva B'etzem* at all to eat less than a *kezayis*.

On this, the *Birkei Yosef* says that there is a *K'tzas Mitzvah*. Just as we find that you are not allowed to eat *Nevailah* that *Chatzi Shiur Assur Min Hatorah*; if you eat half a *Shiur* of *Nevailah* it is an *Aveira* as well. So just as *Chatzi Shiur* is an *Issur D'oraissa*, by a *Mitzvah* too there is an *Inyan* of a *Chatzi Shiur* being a *Mitzvah*.

The *Kli Chemdah* in *Parshas Pekudai Os Daled* discusses this. Anybody who remembers the *Lomdus* of the *Sugya* of *Chatzi Shiur Assur Min Hatorah* will realize that it has to do with that *Lomdus*. Why is a *Chatzi Shiur Assur*? The Gemara says *Chazi L'itz'tarufai*. That means that if you only eat half a *Kezayis* of *Nevaila* you are also Over an *Aveira*, since *Chazi L'itz'tarufai*, it can become an entire *Zayis*.

There are those who learn that *Chazi L'itz'tarufai* is a *Sibah*, and there are those who learn that it is a *Siman*. Meaning, some say since *chatzi shiur* can turn into a whole *Kezayis*, if you eat a whole *Kezayis* of *Nevaila*, then every part of that *Kezayis* is part of the *Issur D'oraissa* including the first part, so it must be that the first part is an *Aveira*.

Others say that it is just a *Siman*. The Torah says don't eat *Nevaila*, it means don't eat a bit of *Nevaila*, because *Chazi L'itz'tarufai*.

Lechora, the *Nafka Mina* between these approaches would be by a *Mitzvah*. If you say the first way, that *Chazi L'itz'tarufai* is the *Sibah*, the reason, so here also if a person eats an entire *Kezayis*, so every bit of the *Kezayis* is a *Mitzvah*, so *Mimeila* it is true that every part is a *Mitzvah*, and *Chatzi Zayis* should be a *Chiyuv* as well.

On the other hand, if it just a *Siman L'davar*, that the Torah doesn't want a person eating *Nevaila*, so that is by an *Issur*, but by a *Kiyum Mitzvah* there is no such *Siman* of *Chazi L'itz'tarufai*, and *Mimeila*, the entire *Cheshbon*, the entire calculation would actually not be accurate and it would somehow fall apart, so there is no *inyan* to eat half a *shiur* of *matzah*, for example.

SELLING ONE'S PORTION IN THE WORLD TO COME



Rabbi Nachum of Chernobyl felt the suffering of his fellow Jews deeply. Whenever he was not engaged in Torah study or prayer, he would devote himself to helping his fellow Jews in any way he could. Although he was a poor man himself, he would collect large amounts of charity to distribute to the needy. He spent much time traveling through towns and villages to discover what spiritual or physical needs he might be able to fill for his beloved brethren.

Rabbi Nachum was concerned not only with the lack of material possessions, but also the spiritual poverty which endangered his Jewish brethren's holy souls. In every place he visited, Rabbi Nachum would ask, "Do you have a *shul*? Do your children have a teacher? Is there a *mikva* here?" After he identified the needs of the community Rabbi Nachum set about raising funds.

Visits a Small Village without a Mikva

On one of his travels, Rabbi Nachum visited a small village which had no *mikva*. The villagers had to travel a distance to a larger neighboring town. In the winter, when the roads were often muddy, these trips were nearly impossible. Of course, Rabbi Nachum resolved to have a *mikva* built for the village.

When he returned home, Rabbi Nachum approached a wealthy member of his congregation with a startling proposition: "If you will pay for a *mikva* in the village I have just visited, I will sell you my portion in the World to Come." The rich man was stunned by Rabbi Nachum's offer but accepted it immediately.

When his *Chasidim* heard about the unusual arrangement, they were shocked. How could the Rebbe have done such a thing? Seeing the questions in their eyes, Rabbi Nachum explained to them: "According to the teachings of the Torah, every Jew must love G-d with 'all you heart, with all your soul and with all your might.' It has been explained that the phrase 'with all your might' means with all your money.

"Am I Lying to Myself?"

"Like every other Jew, I recite this verse every evening and every morning, and I wonder, 'How can I, a Jew who owns nothing and has no money, fulfill this command? When I profess to love G-d with all my material means, what can I possibly be saying? Am I lying to myself?'

"This is what I have concluded regarding my situation. Although I may not have money, I do have one very valuable possession, and that is my portion in the World to Come. I have found that people are willing to put a price on anything. There are even such people who will put a price on the after-life. Since that is the case, and I cannot fulfill my duty to love G-d with 'all my might' in any other way, then I am obligated to sell this property to meet my obligation."

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JOKES

A Leaky Situation

A rabbi stands before his congregation on Rosh Hashana and reports to them that there is a massive hole 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."

A Little Something on the Side

One day, Nathan sits down at a table in "Minky's Kosher Restaurant." He's never eaten there before but has such a fantastic meal that he decides he will always eat there. Being a friendly and generous person, he quickly becomes the restaurant's favorite customer. Victor the manager even reserves a special table for him and every day over the next ten years, Nathan could be seen eating there.

But then business at Minky's begins to fall off and Victor decides to do some marketing. He puts a notice in the window that reads:

COME INTO MINKY'S AND EAT WITH NATHAN. IF OUR FOOD IS GOOD FOR HIM, IT MUST BE GOOD FOR YOU TOO.

Business immediately picks up. All is going well again. But then one day, oy veh, Nathan doesn't turn up and Victor begins to worry. When Nathan doesn't turn up the next day either, Victor tries to call him, but gets no reply. Victor phones not only the local hospital but also Nathan's daughter in Israel. But no one knows where Nathan might be.

When Nathan doesn't turn up at the restaurant for the third day in a row, Victor panics. He's just about to call the police when he looks out his window and sees Nathan on the other side of the street going into "Rokeys

Kosher Restaurant."

Victor immediately leaves his restaurant, crosses the road and goes into Rokeys. He spots Nathan at a corner table, goes over to him, and angrily asks, "What's the meaning of this Nathan? Where have you been the last three nights? We've all been worried sick about you. Couldn't you have called or something? And what on earth are you doing in here of all places? Didn't I tell you that Rokey and I are bitter sworn enemies? What have you got to say for yourself?"

"Calm down Victor," says Nathan. "I had a bad tooth ache the other day and went to see my dentist. He checked my tooth and said I needed a root canal. After removing the infected nerve, he gave me some pills and said it was very important that I eat on the other side for the next few days. So here I am."

A Logical Misunderstanding

Rivkah asks Shlomo, "I'm short of some ingredients for the cake I'm baking, so could you please get some things for me from the supermarket?"

"Of course I can, darling," replies Shlomo. "What do you need?"

"Please get one carton of milk, and if they have eggs, get six," replies Rivkah.

Fifteen minutes later, Shlomo returns with six cartons of milk. Rivkah is furious with him. "You shmo! Why on earth did you buy six cartons of milk?"

"Because they had eggs," he replies.



BRAIN TEASERS

What is seen in the middle of March and April that can't be seen at the beginning or end of either month?

A girl has as many brothers as sisters, but each brother has only half as many brothers as sisters. How many brothers and sisters are there in the family?

I have keys, but no locks and space, and no rooms. You can enter, but you can't go outside. What am I?



Answers: 1. the letter "R", 2. Four sisters and three brothers. 3. A keyboard.

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