

Torah Tidbits

כ"ה סיון תשפ"א 5TH JUN 1422 ISSUE

פרשת שלח

PARSHAT SHELACH - SHABBAT MEVARCHIM

PIRKEI AVOT 3

ב"ה

Over 40 Years
OU ישראל



K'vod Shamayim

Rabbi Judah Mischel

Mashpiah, OU-NCSY

Executive Director,

Camp HASC

page 40



**Watchfulness Is
The By-word**

Menachem Persoff

Special Projects Consultant,

OU Israel Center

page 52

עלו זה בנגב
ועליתם את־ההר

במדבר פרק י"ג, פסוק י"ז

29th Anniversary Edition of Torah Tidbits

YERUSHALAYIM IN/OUT TIMES FOR SHABBAT PARSHAT SHELACH

Candles 7:06PM • Earliest 6:13PM • Havdala 8:24PM • Rabbeinu Tam 9:00PM

This week's Torah Tidbits cover image!

Photo By: Ed Israel

Place: The image was taken at the edge of Mitzpe Ramon. The area was dry and seemed to have no animal or plant life, nor did it seem hospitable enough sustain life. But suddenly a group of healthy and playful ibex appeared.

Meaning: It was clear to me this was an allusion to early resilient Jews who felt threatened by the environment, yet thrived in Israel. I believe the image still conveys the same message to this day.

Special thanks to the all those that sent in photos! There were so many wonderful shots to choose from!

TABLE OF CONTENTS

04 Dear Torah Tidbits Family
Rabbi Avi Berman

06 Aliya By Aliya Sedra Summary
Rabbi Reuven Tradburks

12 The Limitations of Time
Rabbi Shmuel Goldin

16 True Blue
Rabbi Dr. Tzvi Hersh Weinreb

20 Confidence
Rabbi Lord Jonathan Sacks zt"l

26 Probing The Prophets
Rabbi Nachman Winkler

28 Inspirational Moments Are Valuable
Rabbi Shalom Rosner

32 OU Israel
Schedule

38 One Day For Each Year
Rebbitzin Shira Smiles

40 K'vod Shamayim
Rabbi Judah Mischel

42 Geulas Yisrael #6
Rabbi Moshe Taragin

44 Simchat Shmuel
Rabbi Sam Shor

46 Introduction to Issur Sefichin
Rabbi Ezra Friedman

48 As A Bond of Marriage
Rabbi Aaron Goldscheider

50 OU Israel's Youth Centers
Racheli Amar Ninio

52 Watchfulness Is The By-word
Menachem Persoff

54 Throwing Out Leftovers
Rabbi Daniel Mann

56 Who is the Mother?
Rabbi Gideon Weitzman

58 Irrigation
Rabbi Moshe Bloom

60 Torah 4 Teens By Teens
Asher Manning // Moshe Domnitch

SHABBAT MEVARCHIM



Rosh Chodesh Tamuz will be Thursday June 10 and Friday June 11.

המולד יהיה ביום חמישי, חמש עשרה דקות ושמונה חלקים אחרי תשע בבקר.
ראש חדש תמוז יהיה ביום חמישי וביום ששי הבא עלינו ועל כל ישראל לטובה.

CANDLE LIGHTING AND HAVDALA TIMES



OTHER Z'MANIM



JERUSALEM

**Ranges 11 days Wed.- Shabbat
June 2 -12 / 22 Sivan - 2 Tamuz**

Earliest Tallit and Tefillin	4:36 - 4:34
Sunrise	5:35 - 5:33
Sof Zman Kriat Shema	9:05 - 9:06
Magen Avraham	8:22
Sof Zman Tefila	10:16 - 10:17
<i>(According to the Gra and Baal HaTanya)</i>	
Chatzot (Halachic Noon)	12:37 - 12:39
Mincha Gedola (Earliest Mincha)	1:12 - 1:14
Plag Mincha	6:12 - 6:16
Sunset (Including Elevation)	7:45 - 7:50

Seymour J. Abrams • Orthodox Union Jerusalem World Center
• Avrom Silver Jerusalem College for Adults • Wolinetz Family Shul • Makom BaLev • Birthright • Yachad • NCSY in Israel • JLIC in Israel • Pearl & Harold M. Jacobs ZULA Outreach Center • The Jack Gindi Oraita Program • OU Israel Kashrut



ZVI SAND, PRESIDENT, OU ISRAEL

Yitzchak Fund, Former President, OU Israel Rabbi Emanuel Quint z"l, Senior Vice President | Prof. Meni Koslowsky, Vice President

VAAD MEMBERS:

Dr. Michael Elman | Stuart Herschkowitz | Moshe Kempinski | Sandy Kestenbaum | Harvey Wolinetz

RABBI AVI BERMAN, EXECUTIVE DIRECTOR, OU ISRAEL

David Katz, CFO, OU Israel | Chaim Pelzner, Director of Programs, OU Israel | Rabbi Sam Shor, Director of Programs, OU Israel Center Rabbi Sholom Gold, Dean, Avrom Silver Jerusalem College for Adults
22 Keren HaYesod <> POB 37015 <> Jerusalem 91370

phone: (02) 560 9100 | fax: (02) 566-0156
email: office@ouisrael.org
website: www.ouisrael.org

Founders and initial benefactors of the OU Israel Center: George and Ilse Falk a"h

Torah Tidbits and many of the projects of OU Israel are assisted by grants from **THE JERUSALEM MUNICIPALITY**



OU Israel, Torah Tidbits does not endorse the political or halachic positions of its editor, columnists or advertisers, nor guarantee the quality of advertised services or products. Nor do we endorse the kashrut of hotels, restaurants, caterers or food products that are advertised in TT (except, of course, those under OU-Israel hashgacha). Any "promises" made in ads are the sole responsibility of the advertisers and not that of OU Israel, the OU Israel Center, Torah Tidbits.

CANDLES	EARLIEST	SHELACH	HAVDALA	KORACH		
				Candles	Earliest	Havdala
7:06	6:13	Yerushalayim / Maale Adumim	8:24	7:09	6:16	8:28
7:23	6:15	Aza area (Netivot, S'derot, Et al)	8:26	7:26	6:18	8:29
7:24	6:14	Beit Shemesh / RBS	8:25	7:28	6:17	8:29
7:21	6:13	Gush Etzion	8:24	7:24	6:16	8:28
7:23	6:15	Raanana/ Tel Mond/ Herzliya/ K. Saba	8:27	7:27	6:18	8:30
7:22	6:14	Modi'in / Chashmona'im	8:25	7:25	6:17	8:29
7:24	6:16	Netanya	8:27	7:27	6:18	8:31
7:21	6:14	Be'er Sheva	8:24	7:25	6:17	8:28
7:23	6:15	Rehovot	8:26	7:26	6:18	8:30
7:06	6:15	Petach Tikva	8:27	7:09	6:18	8:30
7:22	6:14	Ginot Shomron	8:26	7:26	6:17	8:30
7:14	6:16	Haifa / Zichron	8:29	7:18	6:19	8:32
7:21	6:13	Gush Shiloh	8:25	7:25	6:16	8:28
7:23	6:15	Tel Aviv / Giv'at Shmuel	8:27	7:27	6:18	8:30
7:21	6:13	Giv'at Ze'ev	8:25	7:25	6:16	8:28
7:21	6:13	Chevron / Kiryat Arba	8:24	7:24	6:16	8:27
7:23	6:16	Ashkelon	8:27	7:27	6:18	8:30
7:23	6:15	Yad Binyamin	8:26	7:26	6:18	8:29
7:18	6:14	Tzfat / Bik'at HaYarden	8:27	7:22	6:17	8:31
7:22	6:13	Golan	8:26	7:25	6:16	8:29

Rabbeinu Tam (J'lem) - 9:00 PM • next week - 9:03 pm

Times According to MyZmanim (20 min. before sundown in most cities,
40 min. in Yerushalayim and Petach Tikva, 30 min. in Tzfat/Haifa)

ORTHODOX UNION מרכז אשכנז
Enhancing Jewish Life
OU Kashrut • NCSY • Jewish Action • JLIC NJCD / Yachad / Our Way • OU West Coast
• OU Press • Synagogue/Community Services • OU Advocacy • OU Israel
MOISHE BANE, PRESIDENT OF THE ORTHODOX UNION Mitchel Aeder, Chairman
of the Board, Orthodox Union | Esther Williams, OU Israel Chair | Gary Torgow, Chair,

OU Kashrus Commission

RABBI MOSHE HAUER, EXECUTIVE VICE PRESIDENT Rabbi Joshua M. Joseph, Ed. D. Executive Vice President & Chief Operating Officer | Rabbi Dr. Tzvi Hersh Weinreb, Exec. V.P. Emeritus | Shlomo Schwartz, Chief Financial Officer | Lenny Bessler, Chief Human Resources Officer | Rabbi Dave Felsenthal, Chief Innovation Officer

OU KOSHER: Rabbi Menachem Genack, CEO/Rabbinic Administrator OU Kosher | Rabbi Moshe Elefant, COO/ Executive Rabbinic Coordinator **ISRAEL:** Rabbi Yissachar Dov Krakowski, Rabbinic Administrator | Rabbi Ezra Friedman, The Gustave & Carol Jacobs Center for Kashrut Education/Rabbinic Field Representative

Headquarters: 11 Broadway, New York, NY 10004 • 212-563-4000 • website: www.ou.org



Editor Emeritus: Phil Chernofsky
Editor: Rabbi Aaron Goldscheider | aarong@ouisrael.org
Advertising: Ita Rochel | 02-5609125 or ttads@ouisrael.org
Website: www.ou.org/torah/tt | www.torahtidbits.com

Not getting enough TTs? Too many? None at all?
Contact our distribution 050-577-2111 • ttidst@ouisrael.org

DEAR TORAH TIDBITS FAMILY



RABBI AVI BERMAN

Executive Director, OU Israel



Every Sunday at 11:00 am we have our weekly OU Israel staff meeting. One of the purposes of the meeting is for the staff of our numerous programs to update each other on what is happening with their programs and to brainstorm and seek advice from each other. This meeting sets the tone for the week and provides us with an understanding of the “Shetach” - what’s happening on the ground. OU Israel works in 27 municipalities, and since it’s not feasible for all of our staff to visit each city, hearing from each other is important.

However, hearing from each other is not always enough - it is also important to find the time for us to go out to the “Shetach” (field) and hear from community members and leaders. That is what we did this week. After all of the rioting and challenges that the community in Lod has had and continues to face since the violence in the city began on Yom Yerushalayim, we were invited by Deputy Mayor Yossi Harush and members of the community to visit Lod - to see firsthand the damage, both physical and psychological, that they are grappling with. Knowing we have a reputation for helping

youth during tough times, they reached out to us to try and help the community.

Rather than taking a few staff members, I decided that this week’s staff meeting would be a visit to Lod. It was important to give our staff a real feel for the challenges of Lod and provide chizuk from our staff spending the morning with them. Having relatives and close friends living in Lod, I have been there many times. While it is a mixed Jewish-Muslim community, this was the first time that the Jewish community living there experienced rioting led by their neighbors. The experience was absolutely shocking.

We sat in the burnt Mechina building with Rav Barak Okvi, the Head of the Mechina. We saw burnt pages of Gemara, heard about staff running into the building in the middle of the rioting and fire, putting their lives in danger to save the Sifrei Torah, and we saw the renovation already in progress. We walked three minutes away and saw one of the shuls which was burned and listened to the story of the shul members coming the following day and not leaving until it was restored. A one minute walk from there, we went into a home which was burnt to a crisp. We saw the hole (subsequently filled with cement) which the family’s Arab neighbors made in the wall, through which they entered and eviscerated their possessions and their feeling of



Save a Life - Gain yours
1 of 79,237
EFRAT
www.efrat.org.il 02-5454500

safety. The apartment was covered in ashes and water. It was heart wrenching to walk into the bedroom and see that the only remains were coils from the mattress, see their family pictures broken and trampled on the floor, and the children's snacks visible through the broken glass cabinet. It was a miracle the family was not home when this happened.

Afterwards, we met with the directors of the high school youth program in the Ramat Eshkol neighborhood of Lod. As a frame of reference, the city of Lod has a population of 77,000 residents. The overall breakdown of the city is 70% Jewish and 30% Arab. The breakdown in the Ramat Eshkol area is the opposite - 30% Jewish and 70% Arab. Until a few weeks ago, there was a sense of community. Now the youth do not feel safe to walk the 30 meters between the youth club and their homes without an armed escort.

Efrat Noy, Director of the Gaarin Torani in Lod, told us that 300 cars of Jewish families were burned by their neighbors. So many young, idealistic families moved to Lod to set an example of living peacefully in a mixed city, showing support for the impoverished Jewish families who could not afford to move out when most of the Jewish families left and many of the Arab families moved in, and to make a Kiddush Hashem. In the past, they made a point to say "good morning" and "good evening" to their Arab neighbors and to support their local businesses, and now they are grappling with how they will live next door to them. "How do you smile and say hello to your across the hall neighbor who you saw burning your friend's car?" Such a difficult

question that many young families are now grappling with.

After our tour of the neighborhood, we met with Deputy Mayor Yossi Harush. He thanked us for coming to see their situation first-hand and asked us to open two OU Israel Youth Centers in Lod. He told us that so many of the city's youth - who were already struggling with challenges of living below the poverty line and many growing up in broken homes - are now at a complete loss. Afraid to leave their homes, afraid of their neighbors, traumatized by the smell of smoke which destroyed the homes and property of their families and their friends.

This week's parsha, parshat Shelach, teaches us the message of focusing on the good of Eretz Yisrael, and this is the message I'd like to end with. Despite the destruction and tremendous hardships that we saw in Lod, everyone we met with shared messages of hope and redemption. At the end of the day, they want to live in peace with their neighbors, they want to instill their children and the neighborhood youth with positive messages of Yishuv Eretz Yisrael (settling the Land of Israel), and they have and continue to rebuild after the destruction from the rioting. I have no doubt that these messages will prevail. I am so blessed that the leadership of Lod provided me with the opportunity to bring my staff to their city and experience their strength and chizuk firsthand.



Avi,
Executive Director, OU Israel
aberman@ouisrael.org

SHELACH



ALIYA-BY-ALIYA SEDRA SUMMARY



Rabbi Reuven Tradburks
Director of
RCA Israel Region



1st aliya (Bamidbar 13:1-20)

Moshe is instructed to send leaders, 1 per tribe, to tour the land. The leaders names are listed. They are to travel from the Negev to the mountainous area. To see the land, the people, the cities and the fertility: assess them and bring back produce.

While the march to the land of Israel began fitfully in last week's parsha, in these verses the entry to the land is imminent. And, really, has begun. For these are the first Jews to potentially enter the land since the time of Yaakov hundreds of years earlier. The sending of the spies, while beginning innocuously enough, will become one of the pillar stories of the Torah; the story of



Keren Malki empowers families of children with special needs in Israel to choose home care. Donations are tax-approved in Israel, US and UK.

Honoring the memory of Malka Chana Roth ז"ל 1985-2001, killed in the Sbarro bombing.

KEREN MALKI
קרן מלכי לזכרה של מלכי חנה רות
THE MALKI FOUNDATION

.....

 kerenmalki.org

 02-567-0602

national failure.



2nd aliya (13:21-14:7) So travel they did; entering from the south, traveling north to Hebron, where

descendants of the giants lived. They gathered grapes, pomegranates and figs, returning after 40 days, reporting to Moshe, Aharon and the people, showing them the fruits. They said: it is a land of milk and honey. The people are strong, cities heavily fortified, and we saw giants. Many nations dwell there, including Amalek. Calev interrupted: Let's go and take this land, we can do it. The others answered: no we can't. They slandered the land, offering that we are grasshoppers in the eyes of the people of the land. The people challenged Moshe and Aharon: better that we had died in Egypt or here in the desert rather than die trying to take the land. Moshe and Aharon are despondent, ripping their clothes. Yehoshua said: the land is very very good.

The plan derails. And fast. You asked us to scout the land: it is lush. The people: giants. The cities: fortified. The fertility: huge fruits. The people are understandably afraid; everything is bigger than us. Including the plan to march in and take this land; it too is too big for us. While Calev and Yehoshua try to swing the momentum positively Moshe and Aharon act as mourners. G-d has stretched His hand: promised the land to Avraham, pulled us out of Egypt, reached for us at Sinai, stretched a hand to us in inviting us to the Mishkan, planted Himself in the midst of our camp. And to his outstretched arm – we pull away? Moshe and Aharon are devastated. He is doing this all for you: and you refuse?



3rd aliya (14:8-25) Yehoshua said: if G-d wants, He will bring us there. But do not rebel against

Him. The people wanted to stone him. G-d said to Moshe: how long will these people annoy me, after all the miracles I have done? I will wipe them out and make you a great nation. Moshe countered: You can't do that. It will look like You lack the power to bring them into the land. Gird Yourself, God, and be merciful. G-d said: I forgive them as you have said. But these people, witnesses to all the miracles who now balk; they will not enter the land, save Calev.

This story of the spies is one of the 2 national failures of the Torah, right beside the golden calf. In fact G-d's response here is almost identical to His response there: let Me wipe them out and make you Moshe the new nation. And Moshe's response here too is identical to there: to do that will mislead the people into thinking that You are unable to follow through and bring the people to the land. Moshe pleads: G-d relents. This is not the story of failure: it is the story of forgiveness. Just as the story of the golden calf is a story of forgiveness. The more profound the failure, the more loving the forgiveness.

Most crucially, this exchange between Moshe and G-d is a glimpse beyond the veil. And that is the powerful meaning of the story. Because we are now embarking on Jewish history, marching to the land. The beginning of thousands of years of Jewish history. And in preparation for this march, the Torah has outlined in great detail that G-d is in our midst. So, everything should work out just right: guided by His cloud.

A dazzling sea-view, kosher restaurants, friendly Anglo neighbors, all in vibrant Ashkelon, and all for just a 15% down payment, it's a win-win investment!

They're selling fast, and for good reason!
The city of Ashkelon is expanding at a tremendous pace – and David Zwebner from Ashkelon Properties, with over 45 years of experience, can help guide you to the best possible property available. Choose from existing apartments or ones still under construction. See why Ashkelon is the answer!

Ashkelon Properties
LIVE OPPOSITE THE SEA
0544-332621
davidz@AshkelonProperties.com

BROTHERS MOVING CO.

THE STRONGEST... THE MOST GENTLE

054-216-0087 • brothersmovingisrael@gmail.com

PolarAir Ltd.

Air Conditioning & Heating
Sales & installation of inverter, central & split systems
References from satisfied customers in your neighborhood
08-976-1140 • 052-240-5063
hazen@neto.net.il

Yet, Jewish history will be replete with fabulous successes and tragic failures. The trek will be one of peaks and valleys, fits and starts, building and terrible destruction. How are we to understand His ways? With G-d in our midst, should it be working out better than it is? Oh, that we could peak behind the veil and know His ways.

And that is this story. *This story is the peak behind the veil.* G-d wants to destroy us. Moshe pleads. We are saved. This is the story of what could have been but wasn't. Does 40 years in the desert seem harsh? Well, not when juxtaposed to the destruction of the entire people. We see 40 years as bad. No, no, no. 40 years is generosity. Forgiveness. Mercy. Love.

We must be oh so careful to not conclude that we can surmise the Divine way. But the story does teach us that we never know what *could* have been, what *may* have been. It could have been destruction of our people. It was only a 40-year delay.



4th aliya (14:26-15:7) G-d told Moshe and Aharon to tell the people: As you have said, so will it be. You will not enter the land. You all will die in the desert. Your children will enter the land. The number of days you toured will be the number of years in the desert, 40 years. The people mourned.

Condolences to the family and friends of
Shifra Hoffman a"h

on her passing

She was a devoted activist for Israel

מקום ינחם אתכם בתוך שאר אבלי ציון וירושלים

They attempted to rectify their error by arising early to now journey, but Moshe warned them that G-d is not with them. They suffered defeat. Moshe instructed: when you settle in the land and bring offerings, bring flour, oil and wine with the offerings. This will be pleasing to G-d.

While the people are told that they will all die in the desert, they are also told they will enter the land. Well, not them, but their children. That is the crucial element of this story: the commitment of G-d to His people is unchanged. His plan merely delayed. This is the story of love of G-d for His people. While the timetable has been altered, the commitment He has made to bring us to the land is in full force.



5th aliya (15:8-16) A bull offering's flour, oil and wine amounts are higher than for sheep. Everyone brings these similar libations: one law for all.

This very short aliya is a continuation of the previous aliya in which the flour, oil and wine amounts are given for offerings of sheep or rams. The previous aliya did not want to end with the tragedy of the story of the spies. Instead it ended with the phrase "a pleasing aroma to G-d". In fact, this description of the libations is encouragement. You *will* make it to the land. And you *will* bring offerings there. You will bring flour, oil and wine that accompany the offerings. Those things are the finest of the produce of the land. On the heels of the sentence of 40 years in the desert is the promise that you will harvest wheat, olives and grapes in your land. You

may be suffering now due to this terrible sin of the spies. But good moments await you. And I, G-d says, want you to approach Me with your full noble station of life: your fine flour, finest olive oil and the joy of wine.



6th aliya (15:17-26) Upon entering the land, the mitzvah of taking challa from bread dough begins.

If an error is made and the entire people accidentally sin as a result, a sin offering of a bull is brought. Atonement is granted as the people sinned accidentally.

The post spies encouragement continues. You *will* enter the land. And you *will* have bread, not manna. In the midst of crisis it is hard to imagine the smoke clearing. But it does. And it will. You personally will not make it to the land; but the Jewish people will. Additionally, this sin that occurred, this national sin has been punished harshly with 40 years in the desert. But national sins will happen and will be forgiven; not by national exile but by a mere offering of a bull. Of course, that requires admitting the sin. When you are contrite, G-d says, I am there to grant forgiveness.



7th aliya (15:27-41) A chatat offering atones for an accidental sin. However, the soul is cut off

for one who blasphemes G-d. A person was found chopping wood on Shabbat. He was sequestered, as Moshe and Aharon did not know what to do with him. They were told he was to be put to death. Place tzitzit on the corners of your garment as a reminder to do all the mitzvot and be holy to Me.

The encouragement of the post spies

Jeff Mor
DIAMONDS & JEWELRY

TRUE WHOLESALER FROM THE DIAMOND
BOURSA WITH OVER 25 YEARS EXPERIENCE
MEMBER DIAMOND DEALERS CLUB

ENGAGEMENT RINGS • STUD EARRINGS
PENDANTS • TENNIS BRACELETS

☎ 050-573-9061 ✉ jeffmor36@gmail.com
🌐 www.JeffMorDiamondJewelry.com

30+ styles - all sizes
for women & girls

MarSea
Modest Swimwear
cover what you want - in style!

MarSea Modest Swim & Casualwear Marci Rapp
www.MarSeaModest.net (NIS) 050-424-8359
www.MarSeaModest.com (\$USD)

28" Pencil Skirts
3/4 Tees/Tops
& more

MarSea
Modest Casualwear
Cover what you want - in style!

**THE BEST DESIGN, ENGINEERING
AND INSTALLATION OF AIR
CONDITIONING SYSTEMS.**

JUST ASK ANY OF OUR
THOUSANDS OF HAPPY CLIENTS.

TzviAir

**LIFETIME
WARRANTY
ON INSTALLATION**

JLEM 02-628-8282 | **TLV** 03-720-8000
tzviair.com

failure continues. Not all sins are created equal. Sins are forgiven through a sin offering. Others are much more serious. Blasphemy is a rejection of the very root of all of Jewish existence; that we are marching through life with our G-d. Shabbat violation too; it is a sign of our covenantal relationship, that G-d and the Jewish people have a special relationship. Though Shabbat is mentioned quite a number of times in the Torah, this little story reverberates until our own time. We continue to describe one who is loyal to Torah and Mitzvot as a Shomer Shabbat. As if to say, "Shomer Shabbat? That says it all."

HAFTORAH FOR SHELACH YEHOSHUA 2: 1-24

The Torah portion discusses the twelve spies that were sent by Moshe to explore the Holy Land. We fast forward in our haftorah

to the story of the spies that Yehoshua sent to scout the city of Yericho, prior to the Jewish people's invasion of the Land.

The two spies arrive in Yericho and lodged at an inn operated by a woman named Rachav. When their presence is made known, she hides her guests and protects them from the king. She actually hid them on her rooftop.

The two spies assure her that they will protect her and her family when the Israelites enter and conquer the Land. She is to place a scarlet thread in the window as a sign that her home is a place of safe haven.

The haftorah then dramatically describes Rachav providing a way for the men to safely escape. The men are able to grab onto a rope and lower themselves from her window. The spies are successful in exiting the city and return to Yehoshua with their report. ■

A SHORT VORT

BY RABBI CHANOCH YERES
Rav, Beit Knesset Beit Yisrael, Yemin Moshe

"And they told him and said, we came to the land to which you sent us, and surely it flows with milk and honey; and this is its fruits." (Bamidbar Chapter 13: verse 27)

Rashi immediately comments, "They stated this because every false thing regarding which there is not said some true things at first, it will not be established in the end."

Rashi's comment is difficult. Where did the spies say anything false and untrue? They were only describing what they had personally seen. "However, the people who dwell in the land are strong and the cities are large and fortified."

Rabbi Yaakov Moshe Charlop pointed out that the answer is found in Pasuk 18, where it says "And you shall see the land what it is, and the people that dwell there, whether they are strong or weak." Rashi shares with us the idea that Moshe taught them how to distinguish whether the inhabitants of the land were strong or weak. If you see them living in fortified, walled cities, they must really be weak and terrified and lack the strength to defend themselves. That is why they need the tall strong walls to hide behind.

However, the spies falsified the meaning of what they saw and gave the wrong interpretation. Rather the spies reported that the people who were hiding behind walls and fortifications were an awesome foe that would be difficult to reckon with. This was the untruth and false statement of the spies. Shabbat Shalom ■

STATS

37th of the 54 sedras; 4th of 10 in Bamidbar
 Written on 198 lines, ranks 25th
 10 Parshiyot; 7 open, 3 closed
 119 p'sukim, ranks 21, 6th / Bamidbar
 1540 words, ranks 27, 5th / Bamidbar
 5820 letters, ranks 27, 4th / Bamidbar

Sh'lach has shorter than average p'sukim, which explains the drop in rank for words and letters, yet the rise in rank within Bamidbar indicates that there are sedras with even shorter p'sukim

MITZVOT

3 mitzvot - 2 positives - Challah & Tzitzit, and 1 prohibition, not to follow the temptations of your heart and eyes.

As we point out often, the distribution of mitzvot in the Torah is very uneven. With only 3 mitzvot, there are 25 sedras with fewer mitzvot than Sh'lach and 26 with more. 3 is the median number of mitzvot per sedra in the Torah. T'ruma and Chukat also have 3 mitzvot each.

SHABBAT AFTERNOON PARSHA SHIUR in Sokolov Park with
 Rabbi Chanoch Yeres resumes
SHABBAT, MAY 29 AT 5:00 PM



מגן נכסים
 יעוץ ושיווק נדל"ן
077-2050015
052-2678749 www.golan-realestate.net



Meir Golan

- Old Katamon:** 4-room apartment, 101m, renovated, master bedroom, Safe room, sukkah balcony, view, parking, Shabbat elevator, 3,400,000 NIS
- Kiryat Shmuel:** 4-room apartment, 95m, sukkah balcony, overwhelming panoramic view, Shabbat elevator, private parking, 3,290,000 NIS
- Rechavia:** 5-room apartment, 130m, balconies, 4 exposures, elevator, small and quiet building 4,950,000 NIS
- Old Katamon:** A unique 5-room Arab house, renovated to a very high standard, spacious, large sukkah balcony, high ceilings, covered parking, private entrance.
- Kiryat Moshe:** Rare 5-room apartment, 130m, 3 large sukkah balconies, 100m roof with building rights, private parking, large storage, 4,950,000 NIS
- Rasko:** 3.5 rooms, 82m, beautifully renovated, very bright, master bedroom, balcony, walk in closet, parking, elevator, large storage + window, 2,650,000 NIS
- Givat Mordechai:** 3&4-room apartments, renovated, bright, elevator, parking, storage, 1,690,000/2,250,000 NIS
- Old Katamon, Baka, Rasko & Arnona:** 2-6 room apartments & well-designed penthouses in new projects!! high specifications, wide balconies, view, parking, elevator, storage



SHANKY'S
 ספרי קודש - מוסיקה - תשמישי קדושה - מתנות

Rabbi Sacks Books
35% Off

ALL ENGLISH BOOKS 20% OFF





Judaica Press
Learn. Grow. Inspire. Enrich.



Midrash Says Series



Feldheim



ISRAEL BOOKSHOP Publications



קיריית ארבע



Hachai Publishing



MENUCHA PUBLISHERS



MOSAICA PRESS
Elegant. Meaningful & Bold.



קולמוז
Book Distribution ספרים מתוקים



ARTS SCROLL

Email: shankysisrael@gmail.com | 058-5386936

www.shankysjudaica.com

Petach Tikva 16 Romema Yerushalayim - 02-5386936 | Ramot Mall 3rd Floor Yerushalayim - 02-5818945



MIDEI CHODESH

B'CHODSHO

BY RABBI SHMUEL GOLDIN

Faculty, OU Israel

Rabbi Emeritus, Congregation Ahavath
Torah, Englewood NJ

SHABBAT MEVARCHIM

The Limitations of Time

Something astonishing, yet easily overlooked, will occur in the Torah reading over the next few weeks *Nearly thirty-eight years will pass without comment from the text.*

While there is debate as to the exact timing, all authorities agree that the Rebellion of Korach occurs towards the beginning of the nation's forty years of wilderness wandering. The Torah's next recorded historical event, however, the death of Miriam, occurs at the end of this period, in the fortieth wilderness year.

The intervening years just seem to disappear... What happens to the bulk of the forty-year period of wilderness wandering? Clearly, these are important, formative years. An entire generation passes on and a new generation rises, destined to enter the land of Israel. Certainly, some events of note must have shaped this critical transition.

And yet, the wilderness years pass without any comment in the text at all; without, in fact, even a note that they have passed!

Deepening the mystery, the Torah's silence

concerning the missing thirty-eight years is matched by a similar silence from the classical commentaries. While some of the scholars, such as the Chizkuni, do clearly note that the years have passed; they make no attempt to explain why the Torah fails to chronicle this period more fully.

Perhaps the key to this mystery lies in the answer to another, more technical question...

What is the significance of the repeated appearance of the *number forty* at critical moments in the biblical text? Why are there: forty days of rain that create the flood; forty days repeatedly spent by Moshe on the summit of Mount Sinai over the course of Revelation; forty days during which the spies tour the Land of Canaan; forty years of wandering in the wilderness...?

Why does the number forty appear so often? And why, to deepen the question, do all these periods of "forty"- like the forty years in the wilderness- pass without any real description in the text?

A possible answer to this question emerges from an unexpected source...

In commenting on the development of a human fetus, the Talmud states that, until the passage of forty days from conception, the embryo is considered to be *maya*

b'alma, mere water. From that point on, the fetus enters a new, more advanced stage of development.¹ Clearly, to the rabbinic mind, *the fortieth day marks a critical point in the birthing process.*²

If the number forty represents a critical juncture in the biological birthing of a human being; perhaps the number forty plays a similar role throughout Jewish tradition. Upon consideration, *each time a phenomenon appears in units of forty in the Torah text, a new reality is about to be born.* The forty days of rain in Noach's time, mark not only the destruction of the old world but *the birth of a new world*; Moshe's repeated forty days on the summit of Mount Sinai signal *the birth of a new nation* forged on the foundation of God's law; the forty-day tour of the spies through Canaan gives rise to *the birth of a new, devastating reality* for the generation of the Exodus; and the forty years of wilderness wandering give *birth to a new generation of Israelites* who will enter the land. *Each of these units of "forty" is defined, not by the period of time itself, but*

1 Talmud Bavli Yevamot 69b

2 Note: A word of caution: This rabbinic statement concerning the developmental stages of the human fetus should not be misinterpreted as an automatic acceptance of abortion during the early, forty-day period, of gestation. While the laws of abortion in Jewish law are complex and detailed, the general rule remains that abortion is prohibited at any time after conception unless the life of the mother is threatened. Under all circumstances, appropriate rabbinic authority should be consulted.



Turn Your Gold into Cash!

Pays Cash
Best rate for broken, old gold, inheritances

Safe & Convenient
Served at your place, without schlepping out. Covid compliant

Jewelry Manufacturer
Upgrade old to new
• free personal design
• Buy the diamond from the source

Reliability
Member of the Israel Diamond Exchange & the World Federation since 1997

Michaël Vardi 054-397-7707

Service in Hebrew | English | French | Italian

vmk_diamonds

@Fancycolors

vmkdiamonds.com



INTEGRITY REAL ESTATE

FINE JERUSALEM HOMES

FOR SALE

AMAZING INVESTMENT IN OLD ARNONA
EFRATA ST #30
3.5 RMS IN BLDG SET TO UNDERGO TAMA 38
CURRENTLY 79 M, AFTER TAMA WILL BE 100 M
3 DIRECTIONS, GOOD CONDITION, STORAGE
AND PRIVATE PARKING
NIS 2,350,000

LUXURY APT IN CITY CENTER
IN THE NEVIIM COURT PROJECT
4.5 RMS, 120 M, 3RD FL WITH SHABBAT
ELEVATOR, PRIVATE PARKING, STORAGE,
BALCONY WITH VIEW TO THE MOUNT OF
OLIVES, CHURCHLAND LEASE TO 2110
NIS 4,450,000

Dov Shapiro 052.5533739 | Ilana Nelson 054.5341403
integrityrealestate.co.il

by the result; by the phenomenon to which each specific unit of “forty” gives birth.

The forty-year period of wilderness wandering, therefore, carries no intrinsic, independent significance. These years emerge instead as a period of incubation, a time when, step by step, a new generation is forged through a crucible of experience. The value of the wilderness years will be determined in retrospect; by the nature of the generation born; by the product created during the passing years.

Will this new generation of Israelites avoid the missteps of their fathers? Will this people- surrounded from their youth by clouds of God’s protection; sustained by the heaven-sent Manna; directed in their journeys by God’s manifest design- effectively transition from the ‘fear of’ to the ‘love of’ God? Will the forty years have done their job?

These questions can only be answered after the fact, as the story of this generation unfolds, once the wilderness years have passed. The Torah therefore remains silent concerning the passage of the years themselves, allowing us to draw our conclusions concerning their value specifically in retrospect, on the basis of the generation born.



Often, in life, we attribute automatic power to time’s passage: Give it time... Things will get better... Time heals... Everything gets better over time...

And yet, when we consider our own experience and the experience of those around us, we are forced to admit that the passage of time doesn’t always “make things better.” In fact, the reverse is often true. As time passes, unaddressed psychic wounds can fester, perceived slights can grow in intensity, and misunderstandings can turn into hostility.

As a Rabbi, I have experienced the tragedy of families unwilling to sit together even at the funeral of a loved one. When asked, however, as to the origin of the problem, family members often cannot even remember! A small slight, a minor insult lost in the mists of memory, has turned over time into a permanent rift that can no longer be repaired.

The Torah’s silence concerning the Israelites’ forty-year wilderness passage reminds us of a lesson too often forgotten: *The passage of time, in and of itself, is immaterial. What matters is how- what takes place during that time- impacts upon our lives.*

If, over the years, problems are ignored and reconciliation avoided; then the passage of time will work against us. If, on the other hand, we use our time wisely and constructively, confronting our shared issues squarely and with sensitivity, then time will surely be our ally. ■

Rabbi Goldin is the author of the OU press volumes “Unlocking the Torah Text,” and “Unlocking the Haggada.

TDG FURNITURE

Exchange

— A CHARITABLE INITIATIVE BY THE DESIGNERS GROUP —

NOW IN ירושלים

THIS UNIQUE PHILANTHROPIC PROGRAM
MATCHES PEOPLE WHO ARE
IN NEED OF FURNITURE WITH THOSE
WHO HAVE FURNITURE TO GIVE AWAY

PLEASE REACH OUT IF YOU HAVE
FURNITURE TO DONATE:

Yael Wiesner
JERUSALEM@TDGFURNITUREEXCHANGE.COM



IN MEMORY OF YONA BEN AKIVA



The Leak Detectives

Experts in non-invasive leak detection

מטריקס (מטריקס) 2017

Water Leaks? Mold and Mildew? Peeling or Bubbling Paint? Unpleasant Odors?

Leak detection is a service that uses advanced technology to identify and eliminate all forms of water intrusion

- ✓ Infrared Thermal Imaging Inspections
- ✓ Certified Professional Trained Inspectors
- ✓ Comprehensive Legal Reports
- ✓ Inspections for Insurance Claims
- ✓ Pipe Cameras, Robots, Tracer Gas,
- ✓ Acoustic Testing, Balloon Tests and More...
- ✓ Waterproofing, Plumbing, Roofing
- ✓ All Our Work is Warrantied and Guaranteed!

We proudly service all of Israel!

Call today for a free phone consultation!

053-712-0322

Now in cooperation with Luzon who has been leading the industry in leak detection and repair for nearly 40 years!



Rivka and Shifra's Properties

For sale! In Rechavia and surrounding areas!

New exclusive in Rechavia/ Shaarei Chesed - Very unique large apartment, has massive balcony, separate one bedroom apartment, machsan, Shabbat elevator and parking!! Lease land Ben David 5 m nis

Wolfson villa - 5 room apartment, bright and airy with sukka balcony.

Saidoff - 3 room apartment, 2 bathrooms, elevator and parking! 2.6 m nis

Saidoff - 5 room apartment 156m, storage, parking, elevator, amazing views! 6 m nis

Lev rechavia - 4 room apartment, sukka balcony, parking, elevator, swimming pool and guard! 5.4 m nis

Renovated wolfson apartment - 130m, amazing views 3.8 m nis.

For rent!

Talbia - renovated 4 room apartment, balcony, elevator + parking 10000 nis (flex)

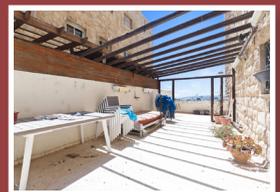
Rechavia - 4 room renovated garden apartment in great location. 9300 nis

Luxury Sukkot rental in Rechavia -

6 bedrooms 4.5 bath massive garden area

Would love to help you find your home!

Shifra Lopian 0526735300 Rivka Talesnik 0526969956





THE PERSON

BY RABBI DR. TZVI HERSH WEINREB
OU Executive Vice President, Emeritus

IN THE PARSHA

True Blue

This week, I begin by taking the liberty of sharing two very personal experiences with you. Neither experience felt momentous at the time they occurred, but both experiences had a significant impact on my “inner” spiritual life.

The first occurred several decades ago when a group of Israeli scholars visited Baltimore, where Chavi and I then resided. They scheduled a lecture at a local synagogue and entitled the lecture “A New Discovery.” The title evoked my curiosity, and so I decided to attend.

This lecture was perhaps the first delivered in the United States to present the findings of this group about the discovery, or perhaps

more aptly, the recovery, of the authentic *tekhelet*, the blue dye which was used extensively in ancient times by royalty and, more importantly, from our Jewish perspective, to color some of the fringes of the *tzitzit*.

In this connection, I remind you of the following passage in this week’s Torah portion, *Shelach* (Numbers 13:1-15:41). The passage reads:

“The Lord said to Moses as follows: Speak to the Israelite people and instruct them to make for themselves fringes on the corners of their garments throughout the ages; let them attach a cord of blue to the fringe at each corner. That shall be your fringe; look at it and recall all the Commandments of the Lord and observe them, so that you do not follow your heart and eyes in your lustful urge...” (Numbers 15:37-39)

We are thus enjoined to attach *tzitzis* or fringes to our four-cornered garments and to add to these fringes a “cord of *tekhelet*” or “cord of blue.” The source for the dye which colored the cord of blue was a sea animal known as the *chilazon*, whose exact identity was lost over the ages so that until recent times observant Jews only attached colorless fringes to their *talitot*.

A nineteenth century rabbi, Rabbi Gershon Henoch Leiner, who was also the leader of the Hasidic sect of Radzin, spent years

In loving memory of לעילוי נשמת
our fabulous “Omi”

Pepi (Lieder) Berger Schreier

פערל בת משה נתן ליזר ע"ה

on her 22nd yearzeit - 26 Sivan
whose many trying years in this world were
devoted to unconditional love of HaShem
and His Torah and to loving, guiding and
inspiring future generations to continue. We
continue to be inspired by your wise teachings.

The family will be meeting at her Kever
on Har HaMenuchot at
7pm this Sunday June 6, Be"H

searching for a sea creature which fit the description of the *chilazon*. His investigations led him to conclude that the *chilazon* was a sub-species of squid from which the blue dye could be extracted. The rabbi was unsuccessful in convincing the other leading rabbis of his time that his identification was accurate, but his followers, Hasidim of Radzin, adopted the practice of using this particular dye for their “cord of blue.”

In the twentieth century, Rabbi Isaac Herzog, who would eventually become the Chief Rabbi of Israel, wrote a dissertation disproving Rabbi Leiner’s contention, and suggested instead that the true *chilazon* was a type of snail, specifically the *Murex trunculus*.

The scholars who visited Baltimore and delivered the lecture which I attended were representatives of a then recently formed organization called *Ptil Tekhelet* (see www.tekhelet.com). They reported that their organization had not only corroborated Rabbi Herzog’s findings but had resolved the various questions which he had left unanswered. Furthermore, this organization was producing *tzitzis* with the proper “cord of blue” and marketing their product.

Need I say more? I was convinced there and then that I would procure this new product and would wear the “true blue” *tekhelet* from that time forward. I continue to do so to this very day, *baruch Hashem*.

When I began using this “cord of blue,” I could not have predicted the profound impact it would have upon me. I am neither a mystic nor the son of a mystic, but nevertheless, I experience a numinous mystical

EYE WORLD עולם העין



THE CONTACT LENS SPECIALISTS

YOUR SATISFACTION GUARANTEED

**ASK ABOUT OUR MULTIFOCAL
CONTACT LENSES!!!**

ARNONA/TALPIOT -

Beit Hanatziv, Derech Hevron 101A

RAMAT ESHKOL Shopping Center (Above Waffle Bar)

(02) 674-3888

Lenny Davidman

**Professional
Planning & Production**

**English Speaking
Pesach Program
at the Dead Sea**

**Events, Congresses &
Tours in Israel**

**pesach.LDevents.com
www.LDevents.com**

**054-557-3101
Lenny@LDEvents.com**

Over 1600 audio and video shiurim
for listening and downloading
plus written articles

www.rabbisholomgold.com

mood each morning when I wrap myself in my *tallit* to pray.

This was the first of the two experiences that I share with you today.

The second experience occurred that same year. I was privileged to lead an expedition to Eastern Europe, mainly to visit sites of Jewish significance. Tragically, most of those sites are neglected cemeteries or synagogues in ruins. My special interest is visiting graves of famous Jews, particularly the graves of great rabbinic scholars.

I've guided quite a few similar expeditions over the years and have developed the practice of studying the published works of the rabbinic scholars whose graves I visit. That year, we visited the city of Prague and stood on line behind a large group of non-Jewish tourists who were attracted to the grave of the great *Maharal*, allegedly the creator of the famous Golem and thus an attraction even to non-Jews.

Rather than wait patiently behind that group, I suggested that we visit another famous grave, that of *Maharal's* successor in the Prague rabbinate, Rabbi Shlomo Ephraim of Lunshitz, known by the title of his masterwork, *Kli Yakar*. At his grave, I

made a silent vow to familiarize myself, not only with *Kli Yakar*, but with its author's entire *oeuvre*.

That ordinary episode led to what some would call serendipity, and others would call divine providence. For, you see, having adopted the "cord of blue," I began to search the sources to better understand its significance. Particularly, I was puzzled by *Ramban's* insistence that it was the "cord of blue," not at all the "cords of white," that effectively enable us to "recall the Commandments of the Lord and observe them" and not follow our eyes' and hearts' and lustful urges. What's the secret of the cord of blue's magic?

I found many answers to this question, but my favorite one is to be found in the *Kli Yakar's* commentary toward the end of this week's Torah portion. He begins with the Talmudic passage which reads, "The blue of *tekhelet* evokes the image of the deep blue sea, from there to the blue of heaven, and from there to the Almighty's 'throne of glory.'"

He proceeds to describe the grand works of nature which faithfully obey the Lord's design. The heavens, with the sun and the

<p>פוליש Polishing & renewing of decks</p> 	<p>ניקוי חבנים Cleaning of offices and Shuls</p> 	<p>ניקוי שטיחים Carpet cleaning</p> 	<p>ניקוי ספות Sofa cleaning</p> 
--	---	--	---

www.talclean.co.il 050-4455975



moon and the stars, never fail to follow the Lord's will. Furthermore, they do so joyously, without protest or resistance, happily and out of love.

The sea behaves differently. Its waves strive to overcome their boundaries and to deluge the shore. They are contained, however, by their fear of the Lord and not by the love they have for Him. As the prophet Jeremiah puts it, "Should you not tremble before Me, who sent the sand as a boundary to the sea... not to be transgressed? Though its waves toss, they cannot prevail..." (Jeremiah 5:22)

Kli Yakar thus reminds us that there are two basic motives to religious behavior: fear or awe of the Almighty on the one hand, love and attachment to Him on the other. By contemplating the sea, we acknowledge His power to contain our "waves," our "lustful urges." By moving on to contemplate the heavens, we are inspired to worship him joyously and lovingly. We are then positioned to stand before His "throne of glory."

There are many paths open to us in our search for spirituality. The "cord of blue" provides us with one easy path—the color blue, and only the color blue, prompts us to contemplate the deep blue sea and the blue of heaven. From there, we can glimpse the Almighty's "throne of glory," the highest level of spirituality!

I can't assure you that you will glimpse the Almighty's "throne of glory" the instant you begin to wear the "cord of blue." But I encourage you nevertheless to wear *tekhelet*, contemplate both the sea and the heavens, and patiently await the next glorious spiritual achievement. ■



GRAND FINALE
FOR THE LAST TIME ON STAGE

RAMATAYIM MEN'S CHOIR

Directed by Richard Shavei-Tzion



With special guest artists



SIMON COHEN // YITSHAK MEIR
AVREMI ROTH // COLIN SCHACHAT
TSVI WEISS

23 June, 2021 // 13 Tammuz 5781

8:00pm // Jerusalem Theatre

All proceeds from this evening go to the Malki Foundation in support of children with disabilities, in loving memory of Malki Roth Z"l.

Buy your tickets at rainbowofmusic.org
// phone: 02-567-0602

Entrance is permitted on the basis of the Green Pass



COVENANT & CONVERSATION

Thoughts on the Weekly Parsha from RABBI LORD JONATHAN SACKS ZT"L

Former Chief Rabbi of the United Hebrew Congregations of the Commonwealth

May the learning of these Divrei Torah be לעילוי נשמות
HaRav Ya'akov Zvi ben David Ariele zt"l

לעילוי נשמות

פנחס בן יעקב אשר וגולדה בת ישראל דוד אייז ע"ה
עזריאל בן אריה לייב ומעניה בת יצחק שרטור ע"ה



Dedicated by
Dr. Robert Sreter DDS., M.S.

Confidence

It was perhaps the single greatest collective failure of leadership in the Torah. Ten of the spies whom Moses had sent to spy out the land came back with a report calculated to demoralise the nation.

“We came to the land to which you sent us. It flows with milk and honey, and this is its fruit. However, the people who dwell in the land are strong, and the cities are fortified and very large... We are not able to go up against the people, for they are stronger than we are... The land, through which we have gone to spy it out, is a land that devours its inhabitants, and all the people that we saw in it are of great height... We

seemed to ourselves like grasshoppers, and so we seemed to them.” (Num. 13:27-33)

This was nonsense, and they should have known it. They had left Egypt, the greatest empire of the ancient world, after a series of plagues that brought that great country to its knees. They had crossed the seemingly impenetrable barrier of the Red Sea. They had fought and defeated the Amalekites, a ferocious warrior nation. They had even sung, along with their fellow Israelites, a song at the sea that contained the words:

The peoples have heard; they tremble;

Pangs have seized the inhabitants of Philistia.

Now are the chiefs of Edom dismayed;

Trembling seizes the leaders of Moab;

All the inhabitants of Canaan have melted away. (Ex. 15:14-15)

They should have known that the people of the land were afraid of them, not the other way round. And so it was, as Rahab told the spies sent by Joshua forty years later:

I know that the Lord has given you the land, and that the fear of you has fallen upon us, and that all the inhabitants of the land melt away before you. For we have heard how

מזל טוב

לנהג המונית שלנו, אריה ומשפחתו

על החתונה של בתו

the Lord dried up the water of the Red Sea before you when you came out of Egypt, and what you did to the two Kings of the Amorites who were beyond the Jordan, to Sihon and Og, whom you devoted to destruction. And as soon as we heard it, our hearts melted, and there was no spirit left in any man because of you, for the Lord your God, He is God in the heavens above and on the earth beneath. (Joshua 2:9-11)

Only Joshua and Caleb among the twelve showed leadership. They told the people that the conquest of the land was eminently achievable because God was with them. The people did not listen. But the two leaders received their reward. They alone of their generation lived to enter the land. More than that: their defiant statement of faith and their refusal to be afraid shines as brightly now as it did thirty-three centuries ago. They are eternal heroes of faith.

One of the fundamental tasks of any leader, from president to parent, is to give people a sense of confidence: in themselves, in the group of which they are a part, and in the mission itself. A leader must have faith in the people they lead, and inspire that faith in them. As Rosabeth Moss Kanter of the Harvard Business School writes in her book *Confidence*, "Leadership is not about the leader, it is about how he or she builds the confidence of everyone else."¹ Confidence, by the way, is Latin for "having faith together."

The truth is that in no small measure a law of self-fulfilling prophecy applies in

¹ Rosabeth Moss Kanter, *Confidence*, Random House, 2005, 325.




For Sale! Exclusively in Arnona.

Amazing quiet and pastoral Duplex Garden apartment, 4 rooms, 120m, 120m garden, privet entrance, Central AC, underfloor heating, storage room & private parking.

4,500,000 NIS

Ofer Stein
 Mobile: 052-450-7266
 Office: 02-567-2050
 Email: ofer@homeil.net

NACHI REALTY 054-461-3943

Mini Penthouse in Savyoni Arnona - 3.5 rooms, Sukka mirpeset, lobby, parking, storage, amazing views, Shabbat elevator. 2.49m nis

New on the Market - In Musrara, 130m, 5.5 room duplex with private entrance and 30m chatzer, 4.1m nis

For Rent in the German Colony - 4 rooms with parking, perfect for young family or 3 roommates. 5400 nis



Jerusalem Physiotherapy & Pilates

Ryan Green
 MA Physiotherapist
 Exercise Physiologist
 Pilates Instructor
A touch of care.
052-608-5262



the human arena. Those who say, “We cannot do it” are probably right, as are those who say, “We can.” If you lack confidence you will lose. If you have it – solid, justified confidence based on preparation and past performance – you will win. Not always, but often enough to triumph over setbacks and failures. That, as mentioned in our study of parshat Beshalach, is what the story of Moses’ hands is about, during the battle against the Amalekites. When the Israelites look up, they win. When they look down they start to lose.

That is why the negative definition of Jewish identity that has so often prevailed in modern times (Jews are the people who are hated, Israel is the nation that is isolated, to be Jewish is to refuse to grant Hitler a posthumous victory) is so misconceived,

and why one in two Jews who have been brought up on this doctrine choose to marry out and discontinue the Jewish journey.²

Harvard economic historian David Landes, in his *The Wealth and Poverty of Nations*, explores the question of why some countries fail to grow economically while others succeed spectacularly. After more than 500 pages of close analysis, he reaches this conclusion:

In this world, the optimists have it, not because they are always right, but because they are positive. Even when wrong, they are positive, and that is the way of achievement, correction, improvement, and success. Educated, eyes-open optimism pays; pessimism can only offer the empty consolation of being right.³

I prefer the word “hope” to “optimism.” Optimism is the belief that things will get better; hope is the belief that together we can make things better. No Jew, knowing Jewish history, can be an optimist, but no Jew worthy of the name abandons hope. The most pessimistic of the Prophets, from Amos to Jeremiah, were still voices of hope. By their defeatism, the spies failed as leaders and as Jews. To be a Jew is to be an agent of hope.

The most remarkable by far of all the commentators on the episode of the spies was

2 National Jewish Population Survey 1990: A Portrait of Jewish Americans, Pew Research Center, October 1, 2013.

3 David Landes, *The Wealth and Poverty of Nations*, London, Little, Brown, 1998, 524.

Tziporah my lovely wife woman of valor has left us. The crown has left us.

When Tziporah entered a room she smiled and radiated the room with laughter and kindness to all. In her short life she brought life and strength to the many people’s lives she touched. She was like Aron- loved peace and a pursuer of peace.

I wish to thank HaShem for having the opportunity for having Tziporah in my life to learn of her caring, patience, and happiness to overcome her challenges.

May Tziporah’s neshama be a light to the world in time of darkness and
 May her neshama shine to
 Gan Eden. My Tziporah,
 I miss her with tears in my eyes as I write. HaShem gave me a gift, a crown jewel.

Now I return her to you,
 HaShem. Todah,
 Shabbat Shalom. Love, Yoni



the Lubavitcher Rebbe, Rabbi Menachem Mendel Schneerson. He raised the obvious question. The Torah emphasises 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



CONFRONTING RADICALS

*What America Can
Learn From Israel*

BY DAVID RUBIN



“Confronting Radicals: What America Can Learn from Israel sheds much needed light on the false allure of the socialist revolution that is rising in America. David Rubin calls to action Americans who are willing to fight for their country’s values and to push back against the impending ‘Orwellian’ future where our thoughts, words, and actions are controlled and cancelled.”

— Former Arkansas Governor Mike Huckabee

Buy Now at
amazon.com



Eta Morris
JERUSALEM REALTY

For information on magnificent stand alone homes in German Colony, Baka and Old Katamon.

Call today: **Eta: 054-723-3863**

Old Katamon/San Simon

Newly renovated 145 sqm apartment on one floor, shabbat elevator, registered parking and storage. Price **4,600,000 NIS.**

New project 4, 5, 6 rooms available. Underground parking, shabbat elevator and storage. Starting prices at **3,800,000 NIS**- larger apts -**6,000,000 NIS.**

Brand New Luxury Penthouse, 120 sqm on one floor with a 130 sqm terrace. **Call for more info.**

Baka

Charming, authentic Jerusalem stone garden apt for sale: 225 sqm on two floors, plus 223 sqm registered garden plus 2 parking spots. **Call more info.**

Magical garden apartment, 229 sqm built space, 300 sqm registered garden in the heart of Baka. **Call for more info.**

New duplex penthouse, 140 sqm with two sukka terraces only **4,500,000 NIS!!!**

Mekor Haim

Quadra garden apartment, 107 sqm duplex with 20 sqm garden, registered parking - pool and gym for residences. **3,700,000 NIS.**

Talbiya

Jerusalem Theatron Residences: 140 sqm - 300 sqm apartments available for sale now!!! Call more info.

Beautiful apartment in Talbiya, 150 sqm, one floor. High end finishes, underground parking. Shabbat elevator, Sukkah terrace. **7,900,000 NIS.**

German Colony

100 sqm apt in a new project ready in 2 years. 50 sqm registered garden, parking. **4,500,000 NIS.**

160 sqm on one floor, 2nd floor in small luxury building. Large sukka terrace. Parking, shabbat elevator, views, lots of light. **8,500,000 NIS.**

New luxury project. 3 & 4 room apartments, storage underground parking, starting at **3,000,000 NIS.**

Eta Morris Realty, Ltd.
etamorrisrealestate@gmail.com
Tel: 054-723-3863 · etamorrisrealty.co.il

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*.⁴ 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

4 *Sometimes called the “Jonah complex” after the Prophet. See Abraham Maslow, The Farther Reaches of Human Nature, Harmondsworth, Penguin Books, 1977, 35-40.*

רפואה שלמה
שלומית בת הרבנית היה פערל

what success may bring: new responsibilities, expectations on the part of others that we may find hard to fulfil, 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 colour of the sky and of heaven. Blue is the colour 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. ■**

Questions (Around The Shabbat Table)

- How are *tzitzit* the antidote to the fears discussed in this study?
- Can you see the appeal of the lifestyle that the ten spies feared leaving behind?
- How can we bring the Shechinah into our everyday, practical lifestyle?

Covenant and Conversation 5781 is kindly supported by the Maurice Wohl Charitable Foundation in memory of Maurice and Vivienne Wohl z”l. These weekly teachings from Rabbi Sacks zt”l are part of the ‘Covenant & Conversation’ series on the weekly Torah reading. Read more on www.rabbisacks.org.

Mortgage RATES at historic LOWS for refinance & purchase



Purchase / Refinance Rates
(Non-inflation linked)*

**Special rates up to 75% LTV:
30 year 3.85%**

15 year 2.90%

10 year 2.75%

For well qualified borrowers

 **FIRST ISRAEL**
MORTGAGES

firstisrael.com 02-625-2555

60 King George, Jerusalem

3 Aluf Kalman Magen, Tel Aviv

*Rates are for qualified borrowers and are current as of the printing of this advertisement but are subject to change. Quoted rates do not represent an offer and are for illustrative purposes only.



PROBING

BY RABBI NACHMAN (NEIL) WINKLER

Faculty, OU Israel Center

THE PROPHETS

This week's *haftarah* is taken from the second perek in Sefer Yehoshua which, interestingly, relates events that took place before those found in the first chapter. The first chapter includes the commands that Yehoshua gave to B'nai Yisra'el to prepare for entering Eretz Cana'an within three days. The story of the spies related in the second perek, however, reports that the spies stayed in the house of Rachav and, subsequently, were forced to hide for three days in the mountains. Only then did they cross back over the Yarden to rejoin their people who had not yet crossed the Jordan, clearly indicating that the spies were sent even before Joshua's pronouncements in the first perek.

But far more essential to understanding the *haftarah* is answering the question as to why Yehoshua sent them at all. Joshua himself was one of the spies sent by Moshe and knew quite well the terrible sin that led to the 38 year delay in entering the land. Why would he, of all people, repeat

the same mistake? Why would he decide to send spies?

Yehoshua wanted to build up the confidence of his people

In response, we can point to the differences between the two missions. Clearly, this was not espionage for any military purpose, as was the mission sent by Moshe Rabbeinu. In the *haftarah*, we find no doubt in the people's belief in Hashem's promises. Yehoshua never asked his spies to report upon the size of the armies or their relative strength nor did he tell them to bring proof of the land's fertility or the cities' fortifications. Similarly, these spies were sent "cheresh", clandestinely; it was a secret mission sent by Joshua, and therefore the spies reported to Yehoshua alone. Moshe, however, felt constrained to send his spies as a result of the people's doubt in Hashem's promise of victory.



Oded
Lewensohn,
Adv. & Notary

לבינסון רז ושות'
משרד עורכי דין ונוטריון



Lewensohn Raz & Co.
Law Offices & Notary

**Estates, Probate,
and Inheritances***

**Real Estate
Transactions**

**Tama 38 and Renovation
Construction Projects**

* Durable Powers of Attorney for Health and Financial Matters



Moshe Raz,
Adv.

27 Keren Ha'Yesod St., Jerusalem | Tel: 02-6731000 | Email: office@lawlr.co.il | www.lawlr.co.il

They were sent with the knowledge of the entire nation and delivered their report publicly, in front of the entire people.

Our meforshim point to other differences as well, differences which would avoid the pitfalls and mistakes made by the first set of spies. But all of these approaches do not answer the basic question: Why did Yehoshua send the spies at all? What was his reason? And what was their purpose?

The Ralbag takes an interesting position on this matter and proposes that Yehoshua's purpose in sending the spies was not a military one but a psychological one. Pointing to the story found in Sefer Shoftim (chptr 7) when Hashem built up Gid'on's confidence by sending him to the Midianite camp to listen to their growing fear of Israel's army' so too, the Ralbag argues, Yehoshua wanted to build up the confidence of his people by sending these meraglim to witness the growing panic amongst the local population.

How important it is for a nation facing war to be united in their confidence in victory! We must realize that when there is division among the people-even the greatest leader will not succeed; when there is harmony and accord even a new leader will succeed.

We, perhaps more than other generations, must learn this important lesson. ■

Rabbi Winkler's popular Jewish History lectures can be viewed by visiting the OU Israel Video archive: <https://www.ouisrael.org/video-library>

GLATT KOSHER APARTMENTS

 **Rentals**
OF DISTINCTION

Jerusalem Luxury
Vacation **Rentals**



Ask Us About...

SHORT TERM RENTALS

LONG TERM RENTALS

MANAGEMENT

SALES

**CONTACT
US TODAY!**



Akiva Bookman

akiva@rentalsofdistinction.com

443.498.8209

www.rentalsofdistinction.com

15+ years experience
Mobile-friendly website
Easy secure online payments



RABBI SHALOM

ROSNER

Rav Kehilla, Nofei HaShemesh
Maggid Shiur, Daf Yomi, OU.org
Senior Ra"m, Kerem B'Yavneh

Inspirational Moments Are Valuable

In Parshas Shelach, we encounter the episode of the *meraglim* (spies). Although 10 of the spies return with a derogatory disposition with respect to Bnei Yisrael's ability to conquer Eretz Yisrael, Calev tries to convince the nation that with God's help, we will be able to overcome the current inhabitants of Israel. (Note: Although Yehoshua joins Calev later in ripping his clothes, he does not verbalize his opposition to the spies testimony).

The Torah tells us ויהס כלב - Calev silenced the people (Bamidbar 13:30) and expressed his unequivocal belief that Bnei Yisrael will be victorious in its battle over the land of Israel. Calev's initiative was viewed favorably by Hashem and although the nation was prohibited from entering Eretz Yisrael, Calev would be granted entry (Bamidbar 14:24).

MAZEL TOV TO

Rita & Menachem Broner

and family

*on the birth of their grandson
son of Miri & Josh Goodhardt*



Rav Moshe Feinstein (Drash Moshe) raises an interesting question. Calev had good intentions, but he was actually not successful in convincing the people not to believe the words of the other spies. If so, then why was he rewarded and viewed favorably in the eyes of Hashem? Perhaps one can presume that good intentions, even if not concretized into successful results are still meritorious. However, Rav Moshe offers an alternative explanation. If we examine the *pesukim* that follow Calev's statement (Bamidbar 13: 31-33), – we notice that the spies reiterated their position to instill fear and despair in the people. Why was that necessary? They had previously detailed their opinion.

Apparently, Calev was in fact able to persuade the people and to counter his success, the other spies had to restate their view that Bnei Yisrael did not stand a chance against the giants in Canaan. Calev was rewarded for his “temporary” success

**EXPERIENCED • RESPECTFUL
CONFIDENTIAL**

Shadchan
for **SINGLES 30+**

Zoom / Phone Interviews

jerusalemshadchan613@gmail.com

058.328.2283

in persuading Klal Yisrael that they would be victorious in conquering Eretz Yisrael. It was like a see saw or ping pong, with the people's faith being swayed from side to side after each party's argument.

The lesson to be derived is crucial. Just as one is permitted to violate the Shabbos to save another's life, even if such an individual's life can be extended for only a few minutes, so too, spiritually uplifting one's *neshama* is valuable, even if it lasts for only a few moments. Calev was able to elevate the nation's Emunah for a few moments and that was noteworthy.

At times, as educators, parents, or friends, we try to inspire others. It can be frustrating when we feel that any success achieved may be only temporary. Calev's initiative teaches us that even a momentary spiritual high is commendable. He was rewarded for those few moments where the nation was inspired, notwithstanding that they were later persuaded otherwise.

In addition, it is possible that a currently lit spark will ignite further, in the future. As we state in Kriyas Shema – ...שמחתם ושמחתם על לבבכם – we are to place the Torah “on” our hearts? Shouldn't

it have stated “in” our hearts. Perhaps we can use similar logic to explain the use of the term “*al levavchen*”. Even if the words of Torah do not pierce one's heart currently, if they are placed on one's heart, they may penetrate at a future juncture.

Like Calev, we should be encouraged to seek to inspire others, irrespective of whether or not we will achieve lasting success. ■

15 Minutes of **Exciting** Halacha
FREE CONFERENCE CALL
 3 PM EVERY TUESDAY
 and THURSDAY
 with Rabbi Aharon Ziegler
 051-650-3788
 pin code 105954#

בידי

Raise Your Spirits Theatre
 תיאטרון רוממות

CELEBRATING 20 YEARS ON STAGE
 20 שנה על הבמה

REBECCA!

Mother of Two Dynasties רבקה! אם שתי ממלכות

Written by Toby Klein Greenwald & Tamar Kamins
 Composed and arranged by Mitch Clyman
 With some melodies by Tamar Kamins
 Producing Director Toby Klein Greenwald
 Producer Tammy Rubin
 Musical Director Elisheva Neomi Savir
 Choreographer Ashira Allon

Musical theatre in English // תיאטרון מוזיקלי של גישים לנשים //
 By women for women

Heichal Hatarbut Gush Etzion
 יוני 13, 16 תמוז
 ג'ו תמוז

Menachem Begin Heritage Center
 יוני 20, 21 תמוז
 י"א תמוז

8 PM (Doors open 7:30 PM)
 כתוביות בעברית //

כרטיסים // Tickets
www.RaiseYourSpirits.org
 Tel. 052-865-1766 or 052-883-8839

Ministry of Health Regulations

רוממות
 רחמיים
 רחמיים

With the encouragement and support of
 the Matanel Foundation www.matanel.org

50 שנה
 תרומות
 תרומות

OU Israel is happy to announce:

FREE LEARNING For the Month of Sivan!

Starting Isru Chag (May 18) until the end of Sivan (June 10), all regular weekly on-site classes will be **FREE OF CHARGE!!**

As we re-accept the Torah on Shavuot, take advantage of this deal to jumpstart your learning! Let's slowly re-emerge from the Corona crisis and return to in-person learning together!

*Refreshments
and coffee will
be served*

- ▶ The fee for Zoom shiurim will remain in place
- ▶ Green passport and ID must be presented at the door'

ROSH CHODESH TAMUZ WOMEN'S LEARNING SEMINAR FOCUSING ON THE TOPIC OF אהבת חינוך

Over
40
Years
עוד
40
שנה

לעילא
Women Reaching Higher

Wednesday, June 9, 29 Sivan, 9:00AM - 1:00PM

In loving memory of Mrs. Linda Pruwer-Brachfeld a"h
מרת חיה סאשא בת ר' יוסף הלל

8:45 – 9:00 Registration
Coffee & Refreshments

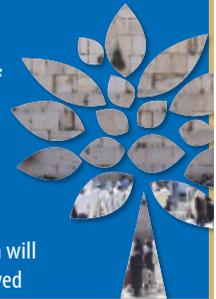
10:10 – 11:05 Brunch Inspiration
Life is for Sharing - Why I became a Kidney
Donor **Mrs. Sari Holtz**

9:00 – 9:15 Welcoming Remarks
Mrs. Zemira Ozarowski

11:05 – 12:00 Get in their Heads:
Understanding Others **Rabbi Dovid Ostroff**

9:15 -10:10 Love & Rejection – Exploring
the Halachic Boundaries of Ahavat/Sinat
Chinam **Rabbi Anthony Manning**

12:00 – 12:55 Ahavat Chinam- If Not Now,
When? **Mrs. Dina Schoonmaker**



Cost:
40nis



Please note that this
is an on-site event



Tav Yarak protocols
will be followed



Brunch will
be served

22 KEREN HAYESOD ST., YERUSHALAYIM

FOR FULL SCHEDULE AND TO REGISTER: WWW.OUISRAEL.ORG/TAMUZ2021



Tour Ir David with a Tehillim in hand!

with **Tourguide Rivi Frankel**

SUNDAY, JUNE 20, 10:00AM

Combining the narratives of Sefer Shmuel and the poetry of Sefer Tehillim, with a focus on specific mizmorim, we will explore one of the most exciting and ever developing archaeological sites in Israel.

STOPS INCLUDE:

The royal palace ♦ Beit Hatzofeh lookout ♦ Givati parking lot excavations
♦ The southern wall excavations ♦ Yad Avshalom

Meeting point: Entrance to Ir David

Cost: 75 NIS member / 85 NIS non-member

Register at www.ouisrael.org/events/tehillimtour

Over
40
Years
עוד
40
שנה



OU ISRAEL CENTER | 02-560-9100 | WWW.OUISRAEL.ORG

OU Israel Center Shiurim

Register for one-time shiurim (in-person and by Zoom) at www.ouisrael.org/classes

Register for ClassPass package deal for classes by Zoom at www.ouisrael.org/classpass

SUN, JUNE 6

9:00 AM

Rabbi David Walk

Tehillim – Divine Poetry

10:15 AM

Rabbi Ahron Adler

Rambam's Commentary to
Pirkei Avot

11:30 AM

Rabbi Yitzchak

Breitowitz

Mishlei: Wisdom for Life
(L'Ayla) **ON-SITE CLASS**

2:00 PM

Rabbi Jeffrey

Bienenfeld Men's Gemara

Chabura S,T,TH <https://zoom.us/j/887981820>
(Zoom only)

4:30 PM

Rabbi Hillel Ruvell

Men's Gemara B'Iyun
S,M,W,Th <https://zoom.us/j/86466998217>
(Zoom only)

PLEASE NOTE:
Password for
classes is:
ouisrael

MON, JUNE 7

9:15 AM

Mrs. Pearl Borow

Sefer Nechemya (L'Ayla)

10:30 AM

Rabbi Aaron

Goldscheider

Rav Soloveitchik on
the Parsha

11:45 AM

Rabbi Shmuel

Herschler

Ethics, family and society in
the writings of Rav Hirsch,
Rav Kook and Rav
Soloveitchik

4:30PM

Rabbi Hillel Ruvell

7:00 PM

Rabbi Baruch Taub

Parshat HaShavua

<https://zoom.us/j/888974573>

9:00 PM

Rabbi Sam Shor

Penimiut HaTorah-
Inspiration from the
Masters of Jewish Thought
[facebook.com/OUIsrael](https://www.facebook.com/OUIsrael)

TUE, JUNE 8

9:00 AM

Rabbi Yitzchak

Breitowitz

Minchat Chinuch

ON-SITE CLASS

9:15 AM

Mrs. Shira Smiles

Torah Tapestries
(L'Ayla)

10:30 AM

Rabbi Avi Herzog

Parshat HaShavua

2:00 PM

Rabbi Jeffrey

Bienenfeld

5:00 PM

Mrs. Sylvie Schatz

Chazal: Insights Into
Our Times (L'Ayla)

<https://zoom.us/j/8517782268>
(Zoom only)

***L'AYLA CLASSES
ARE FOR
WOMEN ONLY**

Archived recordings of shiurim: <https://www.ouisrael.org/video-library/>

For registration help, call *3263



WED, JUNE 9

9:00 AM
Rabbi Shimshon Nadel
Halacha and Medina

10:15 AM
Rabbi Anthony Manning
Contemporary Issues in
Halacha and Hashkafa

11:30 AM
Rabbi Alan Kimche
Great Jewish Thinkers

4:30PM
Rabbi Hillel Ruvell

7:00 PM
Rabbi Baruch Taub
Halacha <https://zoom.us/j/709706986>

8:30 PM
Rav Meir Goldwicht
(Hebrew) [https:// zoom.us/j/2244321902](https://zoom.us/j/2244321902)
Parshat Hashavua Passcode: 18

9:00AM-1:00PM
Special Event
Rosh Chodesh Tamuz
Seminar for Women
(L'Ayla)
[www.ouisrael.org/](http://www.ouisrael.org/events/tamuz2021)
[events/tamuz2021](http://www.ouisrael.org/events/tamuz2021)

THURS, JUNE 10

10:15 AM
Rabbi Baruch Taub
Parshat HaShavua

11:30 AM
Rabbi Shai Finkelstein
Unlocking the Messages
of Chazal

2:00 PM
Rabbi Jeffrey Bienenfeld

4:30PM
Rabbi Hillel Ruvell

8:00 PM
Rabbi Ari Kahn
Parshat HaShavua
<https://zoom.us/j/2624570009>
(Zoom only)

MISSED A CLASS?
You can watch the
recording at
[www.ouisrael.org/](http://www.ouisrael.org/video-library)
[video-library](http://www.ouisrael.org/video-library)



WATCH US ON
YOU TUBE



LIKE US ON
FACEBOOK

SHIUR SPONSORS

Thursday, June 3 - Rabbi Finkelstein's shiur is sponsored by **Chana Karp**

in loving memory of her mother

Shaindel bat Avraham Matityahu haKohen a"h -
yahrzeit is 24 Sivan

Rabbi Shmuel Goldin's shiurim

have been sponsored by a generous donor

Rabbi Manning's shiurim for the 2021 academic year have been sponsored anonymously in the merit of an aliya neshama for **Matsiyahu ben Yisrael z"l**,

Aharon ben Menachem Lev z"l
and **Eliana bat Yaakov a"h**

Rabbi Kimche's shiurim for the 2021 academic year have been sponsored anonymously in the merit of a refuah shelaima for **Janet bat Hannah**

Rabbi Taub's weekly Parshat HaShavua Shiur is sponsored by **The Jewish Legacy Foundation**



Please help OU Israel to continue to bring Torah and inspiration to so many, even during these unusual and challenging times.

To sponsor an on-line class or event in honor of a simcha, in the merit of a refua shleima, or in memory of a loved one, please contact

Chana Spivack at
cspivack@ouisrael.org
050-229-4951

WWW.OUISRAEL.ORG



Announcing the

OU Israel Tehillim Youth Campaign!

It's been a crazy year and what Klal Yisrael needs more than ever is the Tefillot of our youth!

Join Abraham's Legacy and OU Israel for a special Tehillim campaign.

Go to www.ouisrael.org/tehillimyouth to learn more. We will teach you how to download the Abraham's Legacy app, join the OU Israel youth Tehillim circle, daven for Klal Yisrael, and have a chance to win your own personalized Sefer Tehillim!!



ABRAHAM'S
LEGACY



OU ISRAEL CENTER | 02-560-9100 | WWW.OUISRAEL.ORG





**Social Network
for singles 75+**

If you are interested in being part of this new dynamic group offering friendship, intellectual stimulation and exploring new areas of interest all via Zoom in the comfort of your own home.

Please contact **Chana Spivack**
cspivack@ouisrael.org
050-229-4951
 Help with Zoom is available

WWW.OUISRAEL.ORG



Linking our Lives2gether
for active single Olim, ages 60-75

Presents a new weekly get-together:
SUNDAYS AT 7:00PM

Each week, a different subject will be presented by our members and guests.
Join us for a virtual night out.
 For Zoom address and password contact: **Chana Spivack**
cspivack@ouisrael.org
 or **050-229-4951**



WWW.OUISRAEL.ORG





OU Israel Presents:

Twenty-One Days of Inverted Mourning

THURSDAY, JUNE 24, 8:00PM

A special virtual shiur via Zoom for the Three Weeks with
Rabbi Zev Leff shlita

Meeting ID: 822 8662 6082
 Passcode: ouisrael



There is no fee for this special shiur

WWW.OUISRAEL.ORG | 02-560-9100 | 22 KEREN HAYESOD, YERUSHALAYIM | OU ISRAEL CENTER



CAMP DROR

Join us for a fun summer that is screen-free, and full of adventures, activities, growth, and friendships that will last a lifetime.

Separate campuses for boys & girls in the Golan!



Dates: July 5 - July 22, 2021

Price: 7300 nis (grades 5 - 9)
7450 nis (Manhigut grades 10 & 11)

Sibling discount available

WWW.CAMPDROR.COM | Tel: +972-50-202-2085



OU Israel Presents:



Book Launch for

Vayehi Binso'a Ha'Aron: Seventy Conversations in Transit with
HaGaon HaRav Joseph B. Soloveitchik zt"l

WEDNESDAY, JUNE 23, 8:00PM

While a student at Yeshiva University,
Rabbi Aaron Adler,

beloved OU Israel Faculty member, was privileged to
serve as **Rabbi Joseph B. Soloveitchik's** driver,
transporting him weekly from La Guardia Airport
to Yeshiva.

In this charming and edifying book, Rabbi Adler recalls
the conversations he had with "the Rav" during these
trips and the relationship they developed.



25 NIS Members/
30 NIS Non-Members

OU ISRAEL CENTER | 02-560-9100 | WWW.OUISRAEL.ORG

'REST INSURED'
you're in good hands

Life | Home | Health
Car | Pension | Travel

Train Design



Servicing the Anglo
Community for
over 20 years

Yirmi Gold Insurance | info@goldinsurance.co.il | 02-9999365



One Day For Each Year

“[The punishment] shall parallel the number of days that you spent exploring the land. There were forty days, and there shall be one day for each year... a total of forty years until your sin is forgiven.” (*Bamidbar 14;34*) Many questions arise in understanding this calculation. Firstly, the spies only sinned on the day they returned with their pessimistic report of the land, why are they being punished for 40 days? Further, the spies died immediately, why should *Am Yisrael* have to suffer for a full forty years, they did not sin for forty days! Finally, doesn't the wording of the *passuk* seem illogical? One would think it ought to be inverted, “one year for a day”, as each year corresponds to one day.

Rav Asher Weiss explains that the spies' whole attitude throughout their journey was negative. When one's perspective is negative, everything he encounters is filtered through that prism. Rav Schwab points out that while the spies' report

contained truth -- they were correct that there were giants in *Chevron* -- they failed to see the 'spiritual giants' that were buried there. One's point of view creates the reality of what he sees. Therefore, the spies were held responsible for sinning each day of their mission since they looked at the Land with an evil eye each day they were there. The *Shelah Hakadosh* adds that it specifically applies to the *lashon hara* they spoke. The Torah teaches us “*lo telech rachil beamecha*” (*Vayikra 19;16*), here their walking itself was counted as part of their *loshan hara* about the Land.

Rav Zaitchik in *Ohr Hanefesh* explains that although the spies were the ones that sinned, the people were the ones who sent them. Requesting that spies be sent was a rebellion against Hashem who had promised them this special land. Since the people were of the same mindset as the spies, they were punished for identifying with the negativity and fear. Rav Zaitchik further explains that when we commit a sin, we do not know how it will affect us and those around us. Although the spies only sinned for forty days, the effect of this sin led to suffering for forty years and beyond. What is the lesson here for us? At times we think a particular sin is so small, even insignificant, yet it may really generate greater consequences than we realize. Understanding that we are limited



**Having a Brit?
KISEI SHEL ELIYAHU**

Available to borrow
from the OU Israel Center

For details, call
Ita Rochel 02-560-9125

in knowing the ramifications of the sins we commit can influence our choices and make us take pause before we act.

The *Sefer* explains the “one day for each year” as one particular day, *Tisha B'av*, when we cry every year as a result of the spies’ sin. The *Chatam Sofer* offers a further fascinating understanding of this phrase. The entire period that the Jewish people were in Egypt was for the purpose of becoming purified, worthy and ready to enter the Land of Israel. However, the spies managed to undo all of this in their 40-day journey. Since there were ten spies who toured the land for forty days, it can be calculated “one day for each year”, each of the 400 years that *Am Yisrael* worked to build, cleanse and refine themselves in *galut*. We can see here how easy it is to destroy what is painstakingly built over many years. The reverse also holds true. Something that may take others years to build can be acquired by someone else with one significant spiritual act, catapulting him to the greatest height. This awareness underscores the import of our actions and the value we place on everything we do. ■


GabaiRealEstate
GabaiRealEstate.com

JLM For Sale

REHAVIA, Azza

JUST LISTED! Renovated first floor apartment, 55 SQM, 2 spacious bedrooms, Succah Balcony, Storage in use.

KIRYAT MOSHE, Shoshana St.

One of a kind property! Spacious 100 sqm apartment with high ceilings, leading into a large 200 sqm garden in use. Easily accessible apartment with 4 bedrooms!

In The Bustan Baka Project

65 SQM apt, uniquely designed, 2 bedrooms and 2 bathrooms, balcony and parking!

OLD KATAMON, Bilu

REDUCED PRICE! Renovated 90 SQM apt, 20 SQM add. living area, 60 SQM garden, 3 bedrooms, 2 baths, high ceilings, storage/home office.

SHARE CHESSED, Ibn Shaprut

Beautifully renovated 60 SQM apartment, first floor with a succah balcony, high ceilings, large windows, 3 exposures & a beautiful kitchen.

BAYIT VAGAN, Uziel

Renovated 85 SQM apartment, 2 bdms, potential for 3rd bdrm, updated kitchen, succah balcony, dining & living room, parking.

JLM Rentals

REHAVIA, Metudela

JUST LISTED! Beautiful penthouse 100 SQM, 3 bedroom, 2 bathrooms, elevator balcony, plus roof access. Asking 8,500 NIS

BAKA, Dan Street

JUST LISTED! 140 SQM Duplex apartment, 5 Bedrooms, 2 Bathroom, Succah Balcony, parking, storage. Asking 9,200 NIS



Yaniv: 052.614.1442
Yaniv@gabairealestate.com

Elia: 052.862.9208
EliaGabai@gmail.com




Trust Properties Ltd.

Bilu St. - 110m, duplex, 8 stairs to get into building, elevator to 1st floor, 3 bedrooms & 2 bathrooms on bottom floor, kitchen, living room, dining room, library and guest toilet on main floor, 20m Sukka terrace, Asking price 4.9 M Shekels

For Sale- Old Katamon, Negba St. 1st floor, Arab house, 4 rooms, (total about 160m), high standard of renovation, Succah porch, 2 full bathrooms + guest bathroom, central a/c, elevator, parking, small machsan, asking 2,550,000 dollars

For rent in Old Katamon (Halamed Hey st.) Arab style building, 1st floor, 100m, 4 rooms, small porch, Succah, furnished, long term, private parking, asking 9500nis/ month

Smadar 050-3114040 02-6424329 smadi_walla.co.il

forgiven them according to your words,” was Hashem’s decision (so to speak) to not eliminate Am Yisrael, and this was to prevent a desecration of His own Name, as Moshe asserted, “lest the nations of the world claim that Hashem doesn’t have power to bring them into Eretz Yisrael...”

Regarding this teaching in Rashi, Rebbe Dov Beirish Weidenfeld, the Tchebiner Rav, zy’a, declared, מצוה לפרסם, “It’s a mitzvah to publicize this,” so people will know that it was not Moshe’s prayer for *rachmanus* on Am Yisrael that resulted in our being spared. Rather the specific ‘tefillah’ that saved us was Moshe’s mention of *k’vod Shamayim*, the honor of Heaven — his concern for Hashem’s ‘public image’. And in the merit of one’s ‘compassion’ on the *Shechinah haKedoshah*, one’s tefillos are answered.

An expression is found in a Halachic context in *Choshen Mishpat* regarding contractual law: שורה התחתונה, “the bottom line”. The Chofetz Chaim urges us that whenever we make calculations, consider choices, and opportunities, we must look to ‘the bottom line’, *K’vod Shamayim* — what profit, gain, or benefit will come to the *Ribbono Shel Olam*...

We can become stuck in our own mistakes, travails or challenges, bemoaning our personal set-backs and losses. And yet, etched in our soul is the perspective revealed by Yeshayahu HaNavi (63:9): *B’chol tzarosam, lo tza’ar*, “In all their troubles He was troubled.” This essential, empathetic identification with the *Shechinah haKedoshah* drives our focus on the bigger picture, the

US Citizenship for your Children and Grandchildren



WOLGEL LAW
U.S. IMMIGRATION & NATURALIZATION

Michele Coven Wolgel Attorney and Notary

Specializing in American Immigration and
Naturalization Law
for over 30 years

**IMMEDIATE FILING CRITICAL TO
QUALIFY FOR NEW STIMULUS!!!**

www.wolgelaw.co.il

www.facebook.com/uscitizenshipinfo

lawyer@wolgelaw.co.il

Tel: 02 590 3444

Member, AILA (American Immigration Lawyers
Association)

Of Counsel to Bretz & Coven, LLP

www.bretzlaw.com

Are you interested in a high-level Gemara shiur in English on Zoom?

The shiur is given by Rabbi Hillel Ruvel

**- Rosh Kollel at Yeshivas Beis Yisroel
in Neve Yaakov - from 4:30-5:30pm,**

**Sundays, Mondays, Wednesdays &
Thursdays. Zoom details are in Torah**

**Tidbits (see schedule). If you have
further questions, please contact Danny
Taragin, 052 8464249 (also whatsapp).**

- Now learning Masechet Temura -

bottom line, *K’vod Shomayim*, God’s well-being, as it were, not merely our own. And our ultimate prayer is always answered: in our successful moments and spiritual or national victories, as well as in our low moments and struggles, Hashem is always with us. ■



RABBI MOSHE

TARAGIN

Ram, Yeshivat Har Eztion

Geulat Yisrael #6 A Land of Heritage

In the aftermath of the *egel* debacle, Moshe davened furiously on behalf of his fallen people. After accepting Moshe's tefilla and granting absolution to the nation, Hashem offers Moshe a more "effective" form of prayer. Hashem Himself figuratively dons a tallit and recites the list of 13 middot- 13 attributes of mercy.

A full year passes and once again the Jews are entangled in national crisis- this time the tragedy of the meraglim, spies. Moshe finds himself once again praying on behalf of Jewish survival. He implements this Divine tefilla of 13 middot and once again staves off Jewish annihilation. Yet Moshe omits the phrase which alludes to our zechut Avot. Moshe doesn't mention the words 'notzer chesed la'alafim' which describes Hashem as invoking the merit of our ancestors.

Commenting on this omission, the Ramban alleges that zechut Avot is unavailable to people who spurn the land which the Avot dedicated their entire lives to. Throughout sefer Breishit, the Avot struggled to gain a toehold in the land promised to them by G-d. By scorning the land of Israel and

fomenting the population against entry, the spies waived their 'right' to any zechut Avot. Commitment to the land of Israel warrants zechut Avot; neglect of this land forfeits it.

The land of Israel is referred to both as a gift (matanah) as well as a heritage (morasha), (Shemot 6:8). Having been absent from home for 2000 years, our return to Israel has the feel of a gift from G-d. We have been restored to historical relevance, as the great final drama of redemption has begun. It is a gift to be the generation chosen to participate in the conclusion of history. Our success- despite the global opposition we face- has the continued feel of a Heavenly gift.

Yet Israel is also a heritage land- a terrain which our Avot inhabited as they introduced a religious revolution to humanity. By living in their land and ascending their mountains, we walk in their historical footsteps. For thousands of years the book of Breishit seemed like a remote story of legends; it had an ancient quality. Our return to Israel has made this book more contemporary and relevant. We walk their paths, visit their graves, and once again we study "their book". Renewed interest in the study of Tanach is a manifestation of our return to the land of history. Israel as 'morasha' or heritage-land serves as a historical gateway to an earlier era in our national experience.

If Israel is a heritage land it also shapes our decisions and policies. We live in Israel “under obligation” to previous generations, and specifically to the founding fathers who first set roots in this land. Our decisions – large and small- cannot be based purely on convenience or political expediency. As current residents in this land we are “historical delegates” representing generations of Jews who dreamed of glimpsing at the landscapes we freely traverse. Our Avot were endowed with Divine promises which were delayed by thousands of years. Our lives are the fulfillment of those prophecies and we aren’t permitted to make fully independent decisions. Both personal and public decisions must account for the expectations of our Avot and of previous generations whose interests we represent and whose dreams we actualize. A heritage-land carries expectations and responsibilities.

A heritage-land also requires patience and confidence. Avraham has waited patiently but confidently for 3700 years. During this wait history has shifted wildly and often his dreams seemed unrealistic. However, G-d’s word is eternal, and many of those original promises have begun to surge right “before” our fortunate eyes. We sometimes grow impatient about the pace of our return and about a revolution which sometimes lags. We have returned to the land of people who have “waited”. If they wait, we can wait along with them. We hope that our eyes will witness the full return. Until that occurs, we savor the scenes our eyes have already witnessed but we wait- with confidence. History may shift but prophecies never die. ■

THE JERUSALEM SYMPHONY

BEST OF BROADWAY THE JEWISH CONNECTION

MONDAY JUNE 7 | 20:00

Keren Kagarlitsky
conductor

Simon Cohen singer
Colin Schachat, singer
The Portnoy Brothers



1-700-70-4000

WWW.JSO.CO.IL



SIMCHAT SHMUEL

BY RABBI SAM SHOR

Program Director, OU Israel Center

Our *Sedra* this week, *Parshat Shelach*, recalls the challenging episode of the *Meraglim*, whom *Moshe Rabbeinu* sent forth to scout out the Land of Israel.

In his instructions to the *Meraglim*, *Moshe Rabbeinu* spells out the details he is seeking from the *Meraglim* in their assessment of *Eretz Yisrael*.

“*Uma HaAretz HaShmeina hi im Raza, hayeish ba Eitz im ayin, vehitchazaktem ulekachtem mipri haaretz...*”

And what of the Land- is it fertile or is it lean, are there trees there or not, you shall strengthen yourselves and take from the fruit of the Land...

Rabbi Shlomo Zalman Horowitz, the *Patiker Rav zt'l*, in *Sefer Beit Aharon* points out, that at first glance it seems that *Moshe Rabbeinu* is suggesting to the *Meraglim* that he is seeking a report on the physical situation in the Land, and seemingly their report accurately addresses that assignment.

However, in his advice to eat of the fruits of the Land so that “you may be strengthened”, *Moshe* is actually communicating that by imbibing the fruits which grew in the sacred soil of *Eretz Yisrael*, the *Meraglim* would be strengthened spiritually, and be able to see beyond the physical challenges and see the amazing potential and beauty inherent in the Land of Israel.

The *Chidushei HaRim*, the first *Gerrer Rebbe zy'a* actually points to the phrase

HaYeish bo Eitz im Ayin- usually translated to mean are there trees, forests there or not, as holding the clue to *Moshe's* actual instruction to the *Meraglim*.

Said the *Chidushei HaRim- HaYeish bo Eitz*- Do you perceive the *Eitz HaChaim*- do you feel the *Torah's* wisdom pulsating through the very environment of *Eretz Yisrael*?

Rabbi Gedalya Schorr *zt'l* in his masterpiece *Ohr Gedalyahu* explains that since the *Meraglim* misunderstood *Moshe's* goal in sending them to scout out the land, and thus the *Meraglim* were solely focused on the physical reality on the ground, they misunderstood that the *Eitz- Moshe* was referring to was actually the *Eitz HaChaim* that is the *Torah HaKedosha*.

Centuries later our *Chazal* in the *Gemara* in *Bava Batra* would teach us:

Avira D'Eretz Yisrael Machkim- the very atmosphere of the Land of Israel breeds wisdom and clarity.

So too, explained the *Chidushei HaRim*, *Moshe* hoped to convey to the *Meraglim* that in addition to what they might find as the situation on the ground, when one comes to *Eretz Yisrael*, we have the potential to perceive a much greater reality than that which we simply see before us.

May each of us merit to indeed feel that clarity, and experience the spiritual wisdom and palpable heightened awareness that is inherent in the very atmosphere of our sacred Land. ■

New in Israel!

Acclaimed Program. Proven Results.

MASTER OF SCIENCE IN

ACCOUNTING

FARLEIGH DICKINSON UNIVERSITY



Rated One of the Top
Master in Accounting
Programs



Sit for
CPA exam
in Israel

- New! Option for Israel students
- Yeshiva/ Seminary Credits
- 7 Placement Recruiters- 96% Placement Rate
Decades of relationships with hundreds of firms
- Program Length: 15-18 Months



PROFESSIONAL CAREER SERVICES

PLACEMENT | JOB COUNSELING | TRAINING
A DIVISION OF AGUDATH ISRAEL - NON-PROFIT

WWW.PCSNYNJ.ORG

SERVING NEW YORK / NEW JERSEY / NEW! ISRAEL

MEN: 732-905-9700 ext 665 | **WOMEN:** 732-367-1500
yocheved@nj.pcsjobs.org | aps.courses@gmail.com

PCS in sponsored in part by the Dovid Lichtenstein and Family Foundation

Attend our open house



Introduction to *Issur Sefichin*

According to Biblical law, during the *shemita* year the Land of Israel must not be worked, including plowing, planting and harvesting. While these prohibitions only begin on *Rosh Hashana*, there are numerous additional laws, both Biblical and rabbinic, that apply prior to and following the *shemita* year. An essential part of properly keeping *shemita* is understanding the rabbinic decree of *issur sefichin*.

The source of the decree

All planting and cultivation during *shemita* is a Biblical transgression and its produce is prohibited for consumption (see *Tosfot Sukah* 39:b). Our Sages call this transgression *ne'evad*, referring to food that has been “grown from work” and is prohibited. However, any vegetables that have grown on their own are biblically permitted during *shemita* (*Rambam Shemita Veyovel* 4:1). For example, it is common for vegetables to grow on their own as a result of seeds falling from the plants or non-ripe vegetables falling and causing a new plant to sprout. Because there was no human involvement in their

planting or cultivation, such vegetables are not considered *ne'evad*.

Nevertheless, the Talmudic Sages decreed that any produce that grows on its own (called *sefichin*) is prohibited for consumption (*Torat Kohanim Vayikra* 25:20). They saw that when *sefichin* were permitted, some people were planting vegetables and other produce during *shemita* and claiming that they grew on their own. Thus, the decree was inevitable and necessary (see *Ramban Vayikra* 25:5).

Our Sages ruled that only plants that self-seed or regrow annually are part of the prohibition of *sefichin*; this includes grains, legumes and herbs (see *Derech Emuna Shemita* 4:17). Fruit trees, which are planted rarely and provide fruit for many years, are not included in the decree.

Extent of the prohibition

The *Rambam* (*Shemita Veyovel* 4:3) writes explicitly that consumption of *sefichin* is prohibited, but makes no mention of a prohibition of benefit from *sefichin*. The *Mikdash David* (59:3) claims that our Sages only prohibited consumption, since that would be enough to prevent people from illicitly planting new plants, and the *Sha'ar Hamelech* (*Shemita Veyovel* 4:2) concurs. Other later authorities try to prove from different sources that the



prohibition of *sefichin* does include benefit from the produce (*Kehilot Yaakov Shevi'it* 12). However, the *Chazon Ish* (13:15) and later *poskim* codify that *sefichin* are only prohibited for eating, but it would seem benefitting is permitted (*Minchat Shlomo* 1:51). Another article will elaborate on the other uses of *sefichin*.

If plants were purposely grown, or self-seeded and grew on their own, our Sages included as part of the prohibition of *sefichin* that these plants must be uprooted, and the produce destroyed (*Chazon Ish* 9:4). Since the produce has a special status of holiness (*kedushat shevi'it*), it should be destroyed in a respectful manner by leaving it on the ground to rot on its own (*Mishpetei Eretz* 16:4).

The decree and *halachot* of *sefichin* are very detailed and can be confusing. *Issur sefichin* is relevant in modern agriculture and can very much affect the consumer purchasing produce. In future articles, we will also discuss this decree as it relates to planting in close proximity to the *shemita* year.

In summary:

- It is strictly prohibited to plant anything during the *shemita* year. Produce planted or cultivated during *shemita* is called *ne'evad* and is

prohibited for consumption.

- The produce of plants that are self-seeding is biblically permitted for consumption. However, our Sages decreed that all such produce is prohibited. This decree is called *issur sefichin*.
- The decree of *sefichin* includes vegetables, legumes and herbs. Fruit is not included in the decree of *sefichin*
- *Issur sefichin* applies to eating. Certain other types of benefit are permitted, as will be discussed in an upcoming article.
- Plants included in the decree of *sefichin* must be uprooted and the produce left to rot. ■

Kashrut Questions in Israel?

Call or Whatsapp Rabbi Friedman at
050-200-4432



Rare In Baka

Penthouse, about 220m,
pastoral, in a quiet side
alley, private elevator,
private entrance,
terrace, storage room,
parking



7,500,000 NIS MICHAEL 0523202488



RABBI AARON

Editor, Torah Tidbits

GOLDSCHIEDER

As A Bond of Marriage

What exactly was the sin of the Spies?

Rabbi Joseph B. Soloveitchik's zt'l dazzling analysis of Rashi's first comment in parshat *Shelach* opens a new vista in conceptualizing the nature of their transgression.

Rashi addresses the juxtaposition of two seemingly unrelated stories. The story of the *Meraglim* (Spies) immediately follows Miriam's ridicule (*lashon hara*) of her brother Moshe - and Rashi wonders why. He explains that the correlation between the two incidents is that the spies saw what had happened to Miriam, the fact that she was punished for her talk and speaking ill of her brother, and yet they did not learn the lesson and they too were critical of and spoke ill of Eretz Yisrael.

The Rav offered a distinct perspective on Rashi's comment and explained the true connection between the sin of Miriam and the sin of the spies.

Miriam's sin was not merely the *lashon*

hara she spoke, but the content of the *lashon hara*. Her perspective contained a fundamental error in judgement.

She had overlooked the *segulah* element in Moshe. *Moshe Rabbeinu*, the *Av HaNeviim* was categorically different from every other prophet. *Segulah* in this context means that Moshe was elevated, exceptional, distinct and singular. Miriam failed to perceive the chosenness of her brother Moshe. She judged Moshe to be like any other prophet.

The spies missed this message as well when they were sent to examine the Land of Israel. The spies missed this message in their assessment of the Land and the way they reported their findings upon their return. In a similar fashion to Moshe's exceptional *segulah* quality, this trait is true of the Holy Land. Just as Miriam failed to affirm Moshe's uniqueness, the sin of the spies was that they failed to acknowledge the *segulah* aspect of *Eretz Yisrael*.

With this in mind the Rav asked a simple question: Why then was it necessary to send spies? If the Land has been promised to Israel and would be miraculously con-

Secluded Vacation Retreat that sleeps 50

- Large Heated Pool
- Kosher Kitchen
- Sports / Game Room
- Kid Friendly

isravilla.com 058.416.6927



Northern Galilee

Jonathan Rosenblum, DPM

050-595-5161

Pediatric and Geriatric Foot Care, Bunions, Hammertoes, and Diabetic Wound Care

quered, what sense does it make to send twelve spies to scout out the land. For what purpose?

The Rav posited an exquisite explanation. In a word, the *segulah* land must be wed to a *segulah* people. He compares the covenant between the Jewish people and the Land of Israel to a bond of marriage. Everything that happens in this Land influences the spirit and the position of Jews, wherever they may be. The connection between the Jewish People and their land is intimate, is cherished, unbreakable, and endures forever.

Employing the analogy of the bond of marriage, the Rav cited a *halacha* that states that a couple must first meet before consummating their marriage. Symbolically, the people of Israel were in this same position prior to entering the land. Jewish law states that it is forbidden for a person to marry a woman or even become engaged to her until he has seen her. It matters not how many good recommendations he has received about her. The connection must be from the depth of one's heart, and without reservations. Therefore it must be based on his directly knowing her. "By entering the Land, the people were being wedded to it and, despite Divine assurance of its quality, they had to experience it through their princes before commitment could be deeply rooted and irrevocably assumed" (Reflections of the Rav, p.122). ■

Have Bituach Leumi, bills and bank forms you don't understand?



Translation & Advocacy Services for Olim

Hudi Liptz 058.792.2688

www.translationsandadvocacyforolimhadashim.com

FOR SALE

Great investment! Nehorai st, Katamonim - going to pinui binui, 95m, will be a new apt of 120m Dont miss out - 2.2M NIS
Dudu - 0723922735 | +16466938200

The Deal of Baka! Ground floor - 120m (Option to extend) - Garden in use - Authentic flooring, high ceilings, for total renovation. 4.65M nis
Rachel - 0723922737 | +16466938200

Plot for developer in Nachlaot, Hagalil st - Plot to build 3 units, total 193m to build, Only 3.2M nis
David - 0723922736 | +16466938200



Gov-Ari Estate.
46 Betzalel st, Jerusalem.
www.govariestate.com

ALAN R. DEUTSCH
& ASSOCIATES CPA, MBA, APC
CERTIFIED PUBLIC ACCOUNTANTS

ת"ד

Trusted US/Israeli tax services for over 30 years

- U.S. Income Tax Returns
- Israeli Tax Returns
- Foreign Bank Reports (FBAR)
- IRS Audit Representation
- IRS Streamlined Program
- Corporate Tax Planning
- Estate and Trust Tax Planning
- \$1400 U.S. Child Credit
- Investment Planning
- Bookkeeping Services
- Other Accounting Services

It's never too late to file prior years' tax returns!

02-999-2104 | 09-746-0623 | 03-527-3254
052-274-9999

Email: alan@ardcpa.com
www.ardcpa.com



OU ISRAEL'S YOUTH CENTERS

RACHELI AMAR NINIO

Director of Education and Development

מרכזי הנוער
אקומוציה

OU Israel Around the Country: Spotlight on the OU Youth Centers Bi-Annual Staff Conference

Highlights from our OU Youth Centers Staff Conference:

Member of Knesset Michal Woldiger: *“Our main aim is to strengthen the emotional resilience of our youth.”*

Rabbi Avi Berman: *“In these critical times our ability to be especially meaningful increases tenfold.”*

The keynote talk at OU Israel’s Youth Centers Bi-Annual Staff Conference was Knesset Member Michal Woldiger. The conference focused on the educational staff’s preparations for activities and for supporting and encouraging the youth in this challenging time as we emerge from the Covid-19 period.

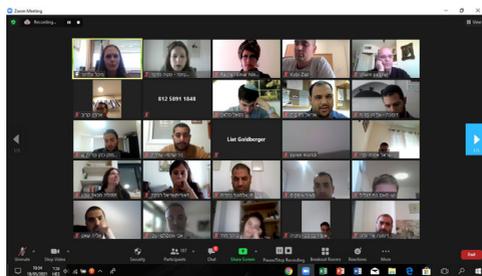
Member of Knesset Woldiger said that above all at this time we need to strengthen the emotional resilience of our youth. She gave an example that people without arms or legs have successfully climbed Everest, but in order to do so, these people had to have had tremendous will-

power. Being mentally and emotionally strong plays an incredibly important role in our lives.

Woldiger shared, “You have assumed the very important responsibility of shaping the future and the path of the young people who come to the Youth Centers. Listen to their needs. Understand what hurts them, what they are missing, and don’t be afraid to speak to them as equals. I want to thank the staff of OU Israel for the blessed work you are doing and for offering an outstanding example of social endeavor and by instilling strong values which can help to repair our world.”

Speaking at the conference, Chaim Pelzner, OU Israel Director of Programming said,

“These are complex times, and we are facing many troubles. With us today are staff who live in the firing line, in the towns and cities around Gaza and in the mixed Jewish-Arab cities, and they are here despite the anarchy swirling around them. They are always in the front line of



our endeavors, and at times like these they do their best to support and boost the youth who have it tough.”

Esther Williams, Senior Vice President of the Orthodox Union and OU Israel Chair, greeted the staff of OU Israel’s Youth Centers, “Your work all the year round is important, but at such times it is even more critical.”

Summing up the program, Rabbi Avi Ber- man, Executive Director of OU Israel, expressed, “I see the devotion and lead- ership of the OU staff who work tirelessly to develop and strengthen our OU Israel Youth Centers around the country. We are facing an unprecedented challenge which our youth are experiencing very intensely. The fact that they have counselors and club directors like you, who give their all for them, whenever they are needed, makes a tremendous difference to their lives.” ■

We invite you to partner with us to help at-risk Israeli youth: [www.ouisrael.org/ donate](http://www.ouisrael.org/donate)

OU Israel Youth Centers operate in 20 low-socioeconomic communi- ties throughout Israel, from Kiryat Shmona in the North to Dimona in the South. We work primarily with disadvantaged youth from immigrant backgrounds and youth from broken homes. Our flagship Makom Balev and Jack E. Gindi Oraita programs help thousands of youth gain con- fidence, complete their high school degrees, and succeed in IDF service enabling them grow into healthy and successful young men and women.

Eiferman Properties Ltd.

JERUSALEM SALES

- **SHAAREI CHESED** Townhouses prices from \$3,250,000!
- **RECHAVIA / SHAAREI CHESED** 2 brdms. 76 sqm, 2nd floor, elevator, large succah balcony, renovate to your taste!
- **RECHAVIA** (Ben Maimon) Lovely renovated 2 brdms., low floor, surrounded by greenery! Perfectly located!
- **TALBIEH** Spacious 3 bedrooms, 105 sqm, 1st floor, Shabbat elevator, NIS 2,590,000!!
- **OLD KATAMON** 135 sqm duplex, private external elevator, succah!
- **GERMAN COLONY** Existing building with permit to build 250 sqm on a huge lot!
- **CITY CENTER** 4 Bdrms, renovated, elevator, balconies
- **HOLYLAND / RAMAT SHARET / BAYIT V'GAN** Cottage 235 sqm, 9 rooms, large succah, view, parking !
- **HAR NOF** * No steps! Spacious 3 brdms., storage room, permit to enlarge succah facing the view!
* 127 sqm duplex, private entrance + garden!
* building permits, lots of potential!
* Unique Villa - 330 sqm with options! view!

RENTALS

- **OLD KATAMON** Lovely 2 bdrms, un/furnished, 2 balconies
- **HAR NOF** Entrance level! Shlav A, 3 brdm. apt. + 2.5 bdrms combined extension with a private entrance!

02-651-4030 www.eifermanrealty.com

SHLOMO SEALING & ROOF

Advanced sealing system
Repair of tiled roof

- > Licensed sealer
- > 23 years of experience
- > Warranty on every job

We specialize in sealing roof and building walls, constructing and repairing roof tiles, constructing and repairing drainpipes, sealing balconies, basements and pools.

Our company uses only SII-certified approved by Ministry of Health.

Among our clients: the Jerusalem municipality, Bezeq, Ben Gurion Airport, house committees and more.
visit and consultation – no strings attached
FAIREST PRICE GUARANTEED!

Email: gagotshlomo@gmail.com

Shlomo: 050-266-9766

Office: 052-774-3343



DIVREI MENACHEM

BY MENACHEM PERSOFF

Special Projects Consultant, OU Israel Center
mpersoff@ou.org

Watchfulness Is The By-word

Parshat Shelach brings us back to the thorny question of when our actions can be considered performed unwittingly (*Bishgagah*) and when they are to be reckoned as purposeful behaviors (*Bemeizid*). On the surface, the distinction appears clear. In practice, however, the difference between the two approaches is by no means obvious.

The Torah teaches us that if the nation sins unintentionally because the court ruled erroneously, then the court must bring a burnt-offering and a sin-offering as atonement. Similarly, an individual who errs accidentally is to offer up a sin-offering. Paradoxically, one who sins brazenly, in defiance of Hashem, does not fall under the jurisdiction of the court and will be excised divinely from his people (Bemidbar 15:24-31).

Why would a person who sinned unwittingly be subject to atonement? Perhaps, we might better ask, what are the circumstances under which that kind of behavior occurs. Our commentators suggested, for example, that one brought up by non-Jews or believed that the Torah, *qua* Torah, was

no longer relevant, fit into that category (Steinsaltz).

In truth, we are exposed to many distractions and ideologies in today's free society. No wonder we can be fooled into thinking that our actions are in order, conforming to current notions of propriety that, in essence, contradict Torah values or Halachah. We rationalize, as did those who "went up to the mountain" to fight the enemy in the aftermath of the debacle of the spies. Their intentions were good, but they were at fault (ibid 14:40-45).

Freudians will argue that we act unconsciously; behaviorists will claim that we picked up bad habits. We are subject to peer pressures of which we are possibly unaware; we rationalize that what we do is within the purview of Jewish ethics. The Torah, nevertheless, is the guiding light. As the Ramchal writes so eloquently, we should excel in the trait of watchfulness.

The Torah narrative begins with unwitting sins and rounds up with the affair of the individual who audaciously collected wood on the Shabbat. It appears, then, that we bring the sin-offering for our "accidental" actions because our lack of watchfulness ultimately leads to willful and intentional misdeeds. ■

Shabbat Shalom! Menachem Persoff



tel: 0547233863

Luxury Properties in Jerusalem

THE ART OF LIVING AT THE JERUSALEM THEATRON RESIDENCES

Theatron invites you to indulge in an authentic and memorable Jerusalem experience, against a backdrop of opulence and tranquility. Our residents will enjoy deluxe services and security, according to the international five-star standards of MGallery Hotel Collection. Now available 140 sqm - 330 sqm apartments.

IN THE GERMAN COLONY- HAZFIRA 20

Located on one of the most prime pieces of undeveloped land in Central Jerusalem, a rare opportunity to invest and live in a trophy property on one of the best, green and quiet streets of the German Colony. 9 apts for sale ranging from 58 sqm - 120 sqm.

THE MOST AMAZING STAND ALONE HOME IN JERUSALEM!!

Unique opportunity to buy a stand alone home , with majestic rooms, high ceilings over 600 sqm built and 200 sqm of rights, sitting on a 1,020 sqm plot.

KING DAVID CROWN APARTMENT

4th floor facing the garden, 147 sqm (net)
3 large bedrooms and 2.5 bathrooms. Lots of beautiful built in cabinets.
Underground parking and storage. 24/7 doorman. \$1,800,000

IN BAKA, AUTHENTIC JÉRUSALEM STONE PROPERTY

High ceilings, charming small building, arched windows. 225 sqm registered garden and 2 registered parking spots

For more info please call Eta 0547233863

Eta Morris Realty, Ltd.
etamorrisrealestate@gmail.com
Tel: 054-723-3863 · etamorrisrealty.co.il



FROM THE VIRTUAL DESK OF THE OU VEBBE REBBE

RAV DANIEL MANN



Throwing Out Leftovers

Question: It pains me to throw out leftovers. Often, after a few days, it is clear that no one will eat any more (although they are still edible), and my family wants me to throw them out. We asked a rabbi, who told us to put them in a bag before throwing into the garbage. My family thought this was strange. Must that be done?

Answer: First we will discuss *bal tashchit*, the prohibition to destroy things that should be used. The classical formulation (Rambam, Melachim 6:10) is of a destructive action, but cases of wasting a usable resource, e.g., throwing out a salvageable cup of wine (Shulchan Aruch, Orach Chayim 170:22) are included. But the *halacha*, even regarding the most severe case of

bal tashchit, cutting down fruit trees, is very balanced and practical – certain things are just not worthwhile to keep (see Bava Kama 91b; Living the Halachic Process VI, G-13).

It is inappropriate and arguably forbidden to make ridiculous amounts of food and throw out the leftovers at meal's end. However, making a little extra on purpose (appropriate for a mother or hostess) and sometimes having more leftovers than expected so that you do not succeed in finishing it, is not wasteful or forbidden. (Feeling compelled to finish to the point of eating unhealthily is certainly misguided.) Norms in society or segments therein and circumstances likely impact on what is considered illegitimately wasteful. Therefore while some view it is *bal tashchit* for a caterer to throw out large amounts of food at the end of an affair (Shevet Halevi IV:225), we agree with the approach that when there is no reasonably easy alternative (we encourage positive planning), it is not forbidden (Etz Hasadeh 35:14) in the name of Rav Elyashiv).

It is standard practice to protect “foods” with *kedusha* before placing them in a garbage. Examples include: *teruma* (see Derech Emunah, Terumot 2:(399)); *hafrashat challa* (see Minchat Yitzchak IV:13; *kedushat shvi'it* (see Yalkut Yosef, Shvi'it 15:13). Regular foods do not have “*kedusha*.” *K'zayit*-sized pieces of bread do

CHESED FUND

Please help those less fortunate,
desperate for assistance.

Make checks (Israeli only) payable to
"The Chesed Fund"
and send to

ISRAEL CENTER CHESED FUND

att. Menachem Persoff

POB 37015 Jerusalem 91370

or donations can be brought to the
OU Israel Center.

The Orthodox Union - via its website - fields questions of all types in areas of kashrut, Jewish law and values. Some of them are answered by Eretz Hemdah, the Institute for Advanced Jewish Studies, Jerusalem, headed by Rav Yosef Carmel and Rav Moshe Ehrenreich, founded by HaRav Shaul Yisraeli zt"l, to prepare rabbanim and dayanim to serve the National Religious community in Israel and abroad. Ask the Rabbi is a joint venture of the OU, Yerushalayim Network, Eretz Hemdah... and OU Israel's Torah Tidbits.



not have *kedusha* per se, but their “higher status” makes it forbidden to “disgrace it” even if it does not cause “damage,” which does not apply to other foods (Berachot 50b).

Some claim that throwing food in the garbage is doing something active to make it unfit to eat, and therefore one should not do so even if he will clearly anyway not be eating it or giving to another. In some ways, it is more stringent than *teruma* or *challa*, where we have an interest in prompt disposal to prevent someone from mistakenly eating it. Here it is possible to wait for it to deteriorate until it is inedible. (Indeed, Mishneh Halachot 15:64 says that putting food in a bag is not enough because the bag will not hold up in the garbage truck.) But this is not the *minhag*.

Etz Hasadeh (35:(13)) cites a few contemporary *poskim* who require or recommend putting the food in a bag before throwing it into the garbage. But this too would be a **new stringent practice**, representing a big jump from arrangements to avoid marginal *bizuy*, which in the past were reserved for holy objects. It is best if we can provide logic and precedent to support the very broad *minhag* to throw leftovers directly into a garbage. The main idea is that normal practices of civilized people are not a disgrace. For example, while it is a disgrace to rub food on the skin instead of eating it, when it is normal (e.g., olive oil),

it is permitted (Be'ur Halacha to 171:1). It is not that the need overcomes the problem, but that the fact that it is normal precludes its being disgraceful (ibid.). Also, we do put bags in our kitchen garbages, and the contents are mainly leftover food and used disposables, which are removed before decomposing occurs. Therefore, when there are not unseemly things inside, it is quite redundant (and a waste of non-biodegradable bags) to put each set of leftovers in a separate bag.

You, however, received a *p'sak* with a basis (even though we view it as overly *machmir*), and you are bound by it (Rama, Yoreh Deah 242:31). ■

Eretz Hemdah has begun a participatory Zoom class - "Behind the Scenes with the Vebbe Rebbe" - an analytical look at the sources, methodology, and considerations behind our rulings, with Rav Daniel Mann. Contact info@eretzhemdah.org to join.

Having a dispute?



For a Din Torah in English or Hebrew contact 'Eretz Hemdah - Gazit' Rabbinical Court: 077-215-8-215 • fax: (02) 537-9626
beitdin@eretzhemdah.org



Who is the Mother?

Last time we saw a couple of sources that implied that motherhood is defined by giving birth and not by genetics. This is significant in the case in which one woman supplied the egg and another woman carried and delivered the baby. This could be an egg donor, a gestational carrier, or, in the case that we discussed, a couple donating a frozen fertilized egg to a different couple.

Some poskim brought as a proof a somewhat fanciful description of the conception of Joseph. The Talmud (Berachot 60a) relates that Leah became pregnant and prayed for her embryo to change into a girl, Dinah, in order to allow her sister, Rachel, to mother two of the tribes. Another Talmudic source (Niddah 31a) uses Dinah as a proof text that if a man gives seed first the child conceived will be female. This strongly suggests that Dinah did not start off life and was changed into a girl through her mother's prayers.

An alternative explanation is that both Leah and Rachel were pregnant, Rachel with a girl and Leah with a boy. While there is absolutely nothing wrong with having a daughter, the result would be that Leah

would have seven sons, and mother seven tribes, whereas Rachel would have one at the most.

Leah prayed that the male child she was carrying would be transferred to Rachel's womb, and the female child that Rachel was carrying would be placed in Leah's womb. Dinah was always female; what happened was that she switched during pregnancy from one mother to another.

While this is an extremely unlikely occurrence, that we cannot replicate even with the wonders of modern science, it does present an interesting precedent. Here is an example in the classic rabbinic literature of a case in which the genetic mother and the birth mother are not the same person.

Joseph must be the son of Rachel, as the entire reason for the switch was that Rachel should have a son and mother two of the tribes. This implies that the birth mother is the mother of the child, and not the genetic mother.

Therefore, in the case of a woman who became pregnant with another woman's fertilized egg, the recipient, who delivered the baby would be considered the halachic mother.

But there are poskim who disagree with the interpretation of these sources and this conclusion. More on this next week. ■

SEROLOGICAL TESTS

249NIS

SEROLOGICAL RESULTS UP TO 48 HRS IN LAB



CORONA TESTS

269NIS

CORONA RESULTS UP TO 24 HRS IN LAB

URGENT RESULTS FOR BOTH AVAILABLE FOR ADDITIONAL COST

! HOME TESTS AVAILABLE FOR ADDITIONAL COST

! NO APPOINTMENT NEEDED AT ANY OF OUR 2 LOCATIONS!

SUNDAY - THURSDAY • OPEN 9:00 to 21:00

FRIDAYS • 8-12 (IN JERUSALEM ONLY)

MOTZI SHABBAT • OPEN 1 HOUR AFTER SHABBAT ENDS UNTIL 23:00 IN BOTH LOCATIONS!

JERUSALEM LOCATION - UH Headquarters - 2 Aholiav St.

BNEI BRAK LOCATION - 9 Shlomo HaMelech St.

NEW! CORONA QUICK RESULTS AVAILABLE IN MINUTES

FOR TRAVEL / EVENTS / TOURISM

This quick result test is in accordance of green mark

- ALL TESTS AND LABS RECOGNIZED BY MINISTRY OF HEALTH -



**UNITED
HATZALAH**

INQUIRE WITHIN

PCR@1221.org.il

+972.2.6220.482

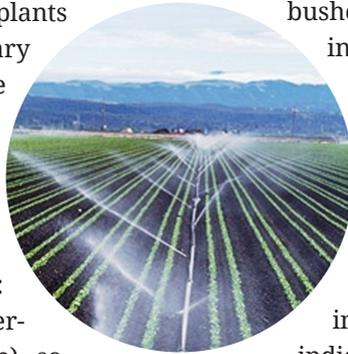
WHATSAPP
OR CALL



Irrigation

Irrigation during shemittah is a rabbinic prohibition, but is permitted for *ukmei ilana*, sustaining plants (see mishna shevi'it 2,4 that prohibits vs. mishnah moed katan 1,1 that permits). For practical guidelines on when and how much it is permitted to water plants, the definitions provided by the *posekim* are somewhat unclear. There are three main practical opinions:

1. It is permitted to water plants with the minimal necessary amount, so there won't be discernible damage to the quality and quantity of the produce.
2. Increase intervals between watering (or: decrease the time of watering you give on each time), so that plants are watered only when it is vital for their immediate survival. The significance of this is that one can use an unlimited amount of water when watering.
3. There is no limit in the amount of water used when watering a home garden, since it is considered a *beit shelichin*. We are stringent, and follow the first and



second opinions. However, many are lenient and allow watering garden plants with the same amount of water as usual during non-shemittah years.

Practical Guidelines for Gardens:

It is permitted to irrigate to keep plants alive. One should avoid irrigation meant to encourage extra growth. One should reduce the amount of irrigation in comparison to regular years or increase the intervals between irrigating times.

One should irrigate immediately when bushes and trees show signs of initial dehydration; there is no need to wait for signs of actual shriveling (when real damage occurs to the plants).

Signs of initial dehydration include leaves curling in the later afternoon, which indicate a lack of water. However temporary wilting during hot hours of the day is not necessarily a sign of true dehydration, rather it is temporary. In such cases, there is no need to irrigate.

If one wants to rely on more lenient opinions and water garden plants the same way (amount and frequency) as usual during non-shemittah years, he is allowed to do so. ■

Real Life Rescues



Factory Worker and Kolliel Avreich Save A Life In Five Minutes

Bat Yam - On Sunday, just after noon, a man in his 60s collapsed outside of a factory on Ha'Amal Street in Bat Yam. According to eye-witnesses the man had stepped outside of the factory where he was working and collapsed on the street just outside the main entrance. Worried onlookers called emergency services for help.

Michael Tal Cohen, who lives in Givat Ze'ev but works in a metal factory in Bat Yam a few streets away from where the incident occurred, and Nir Dorfman, who learns in a Kolliel nearby, both received the emergency alert on their United Hatzalah communications devices and rushed to assist.

The two volunteer EMTs arrived less than two minutes later and found the man lying on the ground. After checking the man's vital signs and finding none, they initiated CPR performing compressions and assisted breathing. A minute later, an ambulance arrived and joined their lifesaving efforts. Together, the combined team performed CPR, including attaching a defibrillator, for less than three minutes until the man clenched his hand, a sign that he had regained a pulse.

"It was an incredibly quick CPR," explained Cohen, who is married with 5 children and makes the trip to work each day in Bat Yam. "I have been present at many cases where CPR has been performed in the past and this was one of the fastest successful CPR efforts that I have ever participated in."

Dorfman added, "Once the paramedic saw that the man's hand moved he terminated the CPR efforts and after another minute the man began breathing on his own once more. We continued to care for him, but he was no longer in imminent danger and we were all thankful that he had survived his ordeal. I'm sure that the speed in which we responded had something to do with how quickly he began to recover."

"I'm happy that I merited to be a part of this and help save this man's life today," Dorfman concluded. "While I don't know the other responder who helped me save this man, we are now connected by a shared bond of saving him. That is part of the beauty of having a network of volunteers, people from all over come together to save lives. It isn't every day that this type of thing happens, and it is a truly wonderful feeling to return to my studies knowing that I managed to save someone's life"

(photo – Nir Dorfman on his ambucycle)



important mitzva – tzitzit and techelet. There is tremendous meaning and symbolism in techelet.

In this week's Parsha it states:

”פרק טו: לה-לט ונתנו על ציצית הכנף פתיל תכלת והיה להם לציצית וראיתם אתו וזכרתם את כל מצות ה' ועשיתם אתם”

“And they shall place upon the tzitzit of each corner a thread of techelet. It will be tzitzit for you and you shall see it and you shall remember the mitzvot of Hashem and do them...”

Why does it say, “it will be tzitzit for you”? The Rambam explains in Mishna Torah, Hilchot Tzitzit 1:5, that they are not two mitzvot (the white and the techelet). Together, they form the tzitzit. Although there are other Rishonim who consider techelet a separate mitzvah, they wouldn't deny that they're tied together.

Now we have established the importance of techelet towards the function of tzitzit, but what is the importance towards its meaning?

According to the Ramban, the words

”וראיתם אתו וזכרתם את כל מצות ה' ועשיתם אתם”

“and you shall see it and you shall remember all the mitzvot of Hashem and do them.”

”אתו” - is singular and refers to the thread of techelet, meaning that the techelet thread is what reminds you of the mitzvot. As it says in Gemara Menachot 43B “What distinguishes techelet from all other types of dye? The techelet is similar to the sea and the sea is similar to the sky and the sky is similar to

the throne of glory.”

In the words of Rabbi Avraham Twerski, zt”l, “Color is an emotional experience. Techelet is the emotional reminder of the bond between ourselves and Hashem and how we get closer to Hashem with Ahavas Hashem, the love of Hashem, the love of Torah and Mitzvos.”

Just as our avodat Hashem is not complete without the Beit Hamikdash, so too, the mitzvah of tzitzit is not complete without techelet. May Moshiach come soon and clarify the identity of the true techelet so that we may all perform this mitzvah to its fullest. ■

NCSY Israel is the premier organization in Israel, dedicated to connect, inspire, empower, and help teen olim with "Klita" to the Land of Israel by encouraging passionate Judaism through Torah and Tradition. Find out more at israel.ncsy.org

NEED GIFTS FOR A SPECIAL OCCASION?

ACHI אָחִי
AMERICAN COMMUNITIES HELPING ISRAEL

Wedding, Anniversary, Birthday, Bar/Bat Mitzvah, Graduation, Mother's Day, Father's Day

Think Israel - Buy Israeli

Visit www.achi613.org

Shipping available to the USA and Canada, or delivered within Israel



Dr. Eliezer Rosenblum
NYS Licensed and Board Certified
Chiropractor
Offices in Jerusalem, Ramat Beit Shemesh
052-662-4658

ב"ט

NEED STORAGE?

MAXI BOX

The place for extra space

Jerusalem Beit-Shemesh

Modiin

053-7272-815

www.premiummoving.co.il

Like us on facebook
"חובלות אייל- premium moving"

For these I weep....

על אלה אני בוכיה

Announcing an Inspirational Jewish Experience to Poland with

Rabbi Dr. Aaron Adler

Wednesday, Oct 13th – Wed, Oct 20th, 2021

(Seven full touring days; Seven hotel nights) Visit: Warsaw, Tarnow, Lublin, Majdanek, Auschwitz, Plashow, Kazimierz, Lezajsk, Lancut, Lodz, Czstochowa, Gora Kalwaria, and more... & a meaningful Shabbat in Krakow

For more information, please call:

050 7733117, or

Email: aaron.adler50@gmail.com

[All-inclusive price – including El Al flights - \$1950]
Attention: For Green Passport Carriers Only!

THE FURNITURE DOCTOR



Is your furniture loose, shaky or falling apart?



Servicing the Entire Country.

Permanent furniture regluing!

GUARANTEED FOREVER!

Professional Furniture Restoration / Refinishing
Revitalize old or shabby looking furniture or change its color completely!
Expert repair of burns, water damage, scratches, dents and loss of color.

Make your table **LONGER** and **STRONGER** with new heavy-duty table slides from the USA.

Restore your furniture to health!
David Shafner: **02-999-2418**
furndoc@gmail.com

Back due
to popular demand



LOOKING FOR A GREAT CAREER?

WANT TO GET A WELL-PAYING JOB BUT NEED THE RIGHT JOB SKILLS?

HOW ABOUT WEB PROGRAMMING!?

Touro College Israel Continuing Education Program for Men Presents Coding Bootcamp



We will take you step-by-step through the basics of creating webpages and websites. You will learn the latest in advanced programming languages such as **HTML**, **JavaScript**, **CSS**, **Python** and **HTML5**.



Under the guidance of a dynamic, top-notch instructor, who is an experienced professional in the field, you will be learning web design and earn a respected, lucrative, parnasa, with Hashem's help!

Classes will take place via Zoom and will begin June 13 IYH

The course will extend over a period of 3 months; a total of 28 sessions of 3 hrs each. The cost is 3000 NIS - may be payable in 3 payments.

To register for a **FREE session** being offered Thursday, June 3rd from 8:30 to 9:30 p.m.

email: elisheva.stadler@touro.edu | WhatsApp at: 058 687 3783

Back due
to popular demand



LOOKING FOR A GREAT CAREER?

WANT TO GET A WELL-PAYING JOB BUT NEED THE RIGHT JOB SKILLS?

HOW ABOUT WEB PROGRAMMING!?

Touro College Israel Continuing Education Program for WOMEN Presents Coding Bootcamp



We will take you step-by-step through the basics of creating webpages and websites. You will learn the latest in advanced programming languages such as **HTML**, **JavaScript**, **CSS**, **Python** and **HTML5**.



Under the guidance of a dynamic, top-notch instructor, who is an experienced professional in the field, you will be learning web design and earn a respected, lucrative, parnasa, with Hashem's help!

Classes will take place via Zoom and will begin June 13 IYH

The course will extend over a period of 3 months; a total of 28 sessions of 3 hrs each. The cost is 3000 NIS - may be payable in 3 payments.

To register for a **FREE session** being offered Sunday June 6th from 8:30 to 9:30 p.m.

email: elisheva.stadler@touro.edu | WhatsApp at: 058 687 3783



Jewish, shomer
Shabbos Chef

**GAVRIEL
MORDICHYAV**

formerly of the Daniel
Hotel in Herzliyah and
Sheraton City Tower

A VACATION IN BATUMI, GEORGIA

CALLIGRAPHY HOTEL BATUMI | BEST WESTERN PREMIER BATUMI
5-star, luxury spa hotels on the coast of the Black Sea

Trips | Internationally renowned chefs | Gourmet meals | Swimming pools, saunas,
and Jacuzzi with separate hours | Singers | Performances | Folklore performances

Shul and sefer Torah at the hotel | Delicious Seudah Shlishis and Melaveh Malkah included

Thursday to Sunday

899\$

Sunday to Thursday

899\$

Sunday to Sunday

1,299\$

EXCLUSIVE TO KOSHER TOURS

Shechitah in Georgia by Israeli shochtim according to all shittos,
under the supervision of Rav Yisrael Weiss shlita



YOU SHOULD CHECK IT OUT!

INTERNATIONAL PHONE NUMBERS - KOSHER TRAVELERS

USA +1 718 686 1400

EUROPE & UK +44 207 048 6168

ISRAEL +972 2 992 9801

SOUTH AFRICA +27 83 377 1908

AUSTRALIA +61 39 999 7496

E-MAIL: INFO@KOSHERTRAVELERS.COM

AkivaTravel[®]

**kosher
travelers**
DISCOVER - CONNECT - ENRICH
KOSHERTRAVELERS.COM