



# THE CHEVRA

Young Israel of Fair Lawn  
The Morris J. Kraut z'l Torah Center

Joe Smith - President

## This Shabbat:

### **Shabbat Parashat Shelach**

**23 Sivan 5767; June 8-9, 2007**

The Haftorah is from Joshua 2:1-24

#### Friday

Mincha	7:00 PM
Candle Lighting	8:08 PM

#### Shabbat

Chevra Mishnayos Shiur	8:00 AM
Shacharit	9:00 AM
Sof Zman Keriat Shema:	9:10 AM (Gra"h)

#### Shiur Pirkei Avoth

	7:05 PM
Mincha	8:05 PM
Shabbat Ends	9:18 PM

<b>Sunday</b>	Shacharit	8:30 AM
<b>Monday - Friday</b>	Shacharit	7:00 AM

## Next Shabbat:

### **Shabbat Parashat Korach**

**30 Sivan 5767; June 15-16, 2007**

א' דראש חודש

#### **First Day of Rosh Chodesh**

The Maftir reads the special Haftorah for Shabbos and Rosh Chodesh "השמים כסאי" (Isaiah 66:1-24, repeating verse 23 at the end),

#### Friday

Mincha	7:00 PM
Candle Lighting	8:12 PM

#### Shabbat

Chevra Mishnayos Shiur	8:00 AM
Shacharit	9:00 AM
Sof Zman Keriat Shema:	9:10 AM (Gra"h)

#### Shiur with Rabbi Y. Halpert

	7:00 PM
Mincha	8:10 PM
Shabbat Ends	9:22 PM

<b>Sunday</b>	Shacharit	8:30 AM
<b>Monday - Friday</b>	Shacharit	7:00 AM

## **Shabbat Mevarchim**

This Shabbat we bless the month of Tamuz. **The Molad for Tamuz will be Friday, June 15, 2:13 PM and 15 Chalokim**

Rosh Chodesh Tamuz will be next Shabbat (Lamed Sivan) and Sunday (Alef Tamuz)

## **Annual Journal Dinner**

A great **Yishar Koach** and Special thanks to **Jack Mermelstein** and **Rachel Elkin** for organizing and putting together such an incredible YIFL journal dinner.

Their strength, confidence and incredible talents assured a successful dinner which was enjoyed by all and which will always be remembered in our Shul's history.

The Young Israel of Fair Lawn owes them a great debt of gratitude and thanks them for all the hard work, time and energy they put in to make the dinner a reality and to guarantee it would be such a beautiful evening.

**Mazal Tov** to all the honorees and their families and Yishar Koach to all the supporters of the Young Israel listed in the journal who helped make the dinner such a success. Please frequent those establishments that provided their support and thank them for being there for the Young Israel.

May we all, IY"H, celebrate many happy occasions together.

## **Mazal Tov**

**Mazal Tov** to **Lillie and Stu Mentzel** on the occasion of the wedding of their daughter **Tzipora Chava** to **Steven Sharon**.

**Mazal Tov** to the entire **Mentzel and Sharon** families. May **Tzipora** and **Steven** build a Bayis Ne'emon B'Yisroel and bring much Nachas to their families for many years to come.

May we, IY"H, celebrate many Semachot together in the future.

## **Welcome Back !**

YIFL welcomes back  
**Rabbi Yehuda Halpert.**

Shabbat Parashat Korach,  
30 Sivan, June 15-16, 2007

The Rabbi's topic will be:

## **Ascending to Har Habayit - Religious Obligation or Torah Prohibition**

A Kiddush will be served in recognition of Rabbi Halpert.

All are welcome to join us for this special Shabbat  
There is no charge for this program

If you wish to be a sponsor of the Kiddush or Seudah Shelishit, please contact Jack Mermelstein.

## Board Meeting

There will be a Board Meeting at the Shul, Monday evening, June 11th at 7:30 PM.

The agenda will include:

- Election of Officers and Trustees
- Committee Reports
- Rosh Hashanah Planning
- Discussion of Fundraising
- Other Business

All are welcome.

## Torah Insights – Harav Shlomo Riskin

### Shabbat Shalom: Parshat Shelah

#### Numbers 13:1-15:41

Who were the real culprits in the story of the scouts, and what-and why-was the nature of their transgression? That sin reverberates throughout the generations of Jewish history, with the night in which the entire congregation lifted up their voices and wept upon hearing the scouts' reportage of a land which devours its inhabitants, indigenous people whose physical dimensions are enormous" (Numbers 14:1) having been identified as the ninth day of the month of Av, the traditional date of Jewish destruction, exile and persecution. Apparently G-d faults the entire nation since virtually that entire generation of Israelites must suffer the penalty for the transgression (the only male exceptions being Joshua and Calab) by their having been doomed to die in the desert; (Numbers 14:29,30); but why blame the nation for G-d's command to scout out the land (Numbers 13:1,2), and for Moses' immediate acquiescence to carry out that command (13:17)?

Did not G-d as well as Moses understand the inherent dangers of sending out an advance team to assess the desirability and feasibility of their project? Everyone understands that a feasibility study may well result in rejecting the plan before it begins! And here, according to our text in Numbers (13:1,2), it is G-d who suggests the team of scouts in the first place?!

The classical commentary Rashi immediately alerts us to the fact that in the Book of Deuteronomy, wherein Moses recounts the episode of the scouts, the genesis of the idea emanates not from G-d, but rather from the people themselves: "All of you came near to me and said, 'let us send out men in front of us; let them investigate (*vayahperu*) the land for us and bring back to us a statement; the path from which we ought enter, and the cities which we ought come into" (Deut. 1:22). From Rashi's perspective, the Divine statement at the outset of our Torah reading must be understood to have come after the people insisted on the advance team, and is actually taking issue with it: "Send in accordance with your will (*lecha*) the men..." as far I (G-d) am concerned, I have no interest in such a mission!

The *Ramban* disagrees with Rashi's interpretation here, insisting that it was quite understandable-and even desirable- that a reconnaissance mission be sent out in order to discover the best way to approach the land they wish to conquer, and which cities to attempt to take in their initial attack. Such request can hardly be called sinful. <>

Building on the *Ramban* (as well as on an interpretation of my rebbe Rav J.B. Soloeitchik ztz"l), I would suggest a different meaning of our opening verse. The peoples' request was legitimate, but it was also ambiguous. They ask for an advance team to "investigate (*vayahperu*) the land and bring back a report (*davar*)" continuing with a request for information regarding the

best passage of entry and the initial cities of conquest; does their latter request merely elucidate the meaning of their initial words, or are they first requesting an investigation of the land itself (its topography, its fertility, its fortifications and the nature of its inhabitant) and are then asking for a "statement" as to the worthwhileness and feasibility of the entire project? Moses, when he carefully instructs them as to what to look for, clearly understands their mission to be solely one of reconnaissance investigation (Numbers 13:16-20); this mandate had nothing to do with assessing the worthwhileness or feasibility of a project commanded, and desired for us, by the Almighty!

G-d, in His command to Moses in the beginning of our portion, goes one step further: He uses a totally different-and unique-verb to describe their mission: *vayateru*. Rav Elhanan Samet, in his magnificent work on the Biblical portions, teaches that the verb *tur* appears no less than twelve times in our portion, paralleling the twelve tribes and the twelve scouts; he likewise takes the verb to mean to show the way, to be the scout leader discovering and uncovering the path to G-d's Divine resting place (Numbers 10:13 in reference to the ark of the Divine Covenant, which travels a three day distance in front of the Israelites to discover-investigate-for them a resting place, *menuchah*; Dt.1:29-33, and Ezekiel 20:6, where the resting place to be discovered is clearly the land of Israel: "on that day I lifted up my hand to them (in oath) to take them out of the land of Egypt to the land which I investigated-or discovered-*tarti*, for them, the land flowing with milk and honey, a hart (*tsvi*) for all the lands").

G-d is telling Moses that this must be more than a reconnaissance mission, but not in the sense of a feasibility study, but rather a faithfulness study. The advance team with their report must inspire the nation to become emotionally, spiritually and

intellectually connected to the land of Israel before they even get there; they must be moved and directed to Israel with passionate love just as the sinner is moved and directed to the prostitute with passionate lust (Numbers 14:33). Yes, Moses tells them that they must “look at the land, what it is” (13:18). But what they must see when they look is G-d, and G-d’s covenant. And if they see G-d, they look upon the inhabitants of the land with a different perspective, a different pair of eye-glasses. If only the Israelites had understood that the land of Israel was to be given to the people of Israel in order for them to fulfill the Divine mission in the world, then they would have seen themselves as giants-G-d’s emissaries-and the Canaanites as grasshoppers!

Now it becomes eminently clear why our Biblical reading ends with the portion of *tzitzit*, the white and blue ritual fringes which the observant Jew must appendage to his four-cornered garments, “in order that he remember the commandments and not direct himself towards nor lust after-*taturu*-his heart and eyes. Our clothing expresses our image to the world, as human beings rather than animals, our persona garbed in the picture of ourselves we wish to present to those around us. Look at your garb, look at the fringes on the corners of your garb, look at how you appear to the world and what does G-d want you to you see? The blue and white of the heavens, “like the making of the white of the sapphire, the essence of the heavens (blue-white) for sanctity” (Ex 24:10), the blue-white glory of the Divine Presence which is the singular Unity behind all of the superficial colors of the rainbow, the eternal covenant of G-d with His eternal people. You will then remember the commandments of G-d, you will be adorned with the royal-blue (*t’khelet*) mitre of the High Priest (*tzitz*) in the form of your royal blue (*t’khelet*) ritual fringe, you will understand that G-d took you out of Egypt in order for you to teach the world the message of

human freedom and Divine Love, and you will not be directed (*taturu*) after the vain and empty lusts of your heart and your eyes.

G-d wanted the scouts to look at the land of Israel and see G-d and His commandments just as He wants each of us to look at our garments, at and into ourselves, and see G-d and His commandments. G-d wants us to understand that our nationality and our land is for the sake of our Divine mission to perfect the world-and with this knowledge and commitment we will fear no human being, no mighty earthly power. Alas, the “Princes” of Israel did not see it then, and the “Princes” of Israel do not see it now.

**By Shlomo Riskin  
Shabbat Shalom**

Shlomo Riskin  
Chancellor Ohr Torah Stone  
Chief Rabbi - Efrat Israel

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**Belashon Ivrit**

***Yishar Koah, or Yasher Koach***

*Yishar Koah, or Yasher Koach*, יִשָּׁר כּוֹחַ means congratulations. Rabbi Ephraim Mirvis, writes about it:

When congratulating someone who has had the merit of performing a mitzvah or other worthy task in Shul, we say Yasher Koach, or the shortened form of Shkoach. The words literally mean, "May your strength be firm". The first reference is in the Talmud (Shabbat 87a), quoted in Rashi's concluding commentary on the Torah. When Hashem refers to the first tablets of the Decalogue which Moses broke, He mentions asher shibarta - the tablets which you broke. In a play on the word asher, our Rabbis explain that it was as if Hashem was saying to Moses, Yasher Koach for breaking the tablets! Moses

here received Divine appreciation for the way in which he reacted to the nation's worship of the Golden Calf. Yasher Koach was originally intended to be used exclusively for one who had read from the Torah. Scholars explain that in ancient times, the Torah scroll was held upright during its reading so that those surrounding it could follow as it was being read (in pre-printing press days, Synagogues did not have many Chumashim). With this in mind, Sephardi communities made Sifrei Torah in cylindrical cases, which were self-standing. In Ashkenazi Synagogues, however, the Ba'al Koreh required a lot of strength to keep the Torah scroll upright while he was reading from it and often he was helped by those standing alongside him. We can now understand why he, in particular, was blessed with Yasher Koach - may your strength be firm!

Yishar Koach and

**SHABBAT SHALOM**