

# BAIS TORAH BULLETIN

פרשת שלח · מברכים חדש תמוז

June 24, 2022

הדלקת נרות 7:20 Candle lighting

כ"ה סיון תשפ"ב

## ערב שבת פרשת שלח

Early candle lighting ... 7:20 p.m.  
Actual candle lighting.. 8:15 p.m.  
Mincha..... 7:00 p.m.  
Sh'kiah..... 8:33 p.m.

## שבת פרשת שלח

Daf Yomi..... 8:00 a.m.  
Shacharis ..... 8:45 a.m.  
Sof Zman K'Shma ... 9:12 a.m.  
Pirkei Avos ..... 6:35 p.m.  
Halacha Shiur..... 7:25 p.m.  
Mincha..... 8:10 p.m.  
Ma'ariv..... 9:15 p.m.  
Shabbos ends ..... 9:23 p.m.

## Weekday Schedule June 26 - July 1

### Shacharis

Zoom #790 613 352

Sunday ..... 7:45 a.m.  
Monday..... 6:20, 7:45 a.m.  
Tues, Fri ..... 6:25, 7:45 a.m.  
Wed (ר'ח) ..... 6:15, 7:35 a.m.  
Thurs (נ'ר)..... 6:10, 7:35 a.m.

### Mincha-Ma'ariv

Zoom #790 613 352

Sunday-Thursday.... 8:20 p.m.

### Rabbi Fein's Daf Yomi

Sunday ..... 6:25 a.m.  
Monday - Friday..... 5:25 a.m.

### Rabbi Gottlieb's Daf Yomi

Zoom #266 109 506

Sunday - Tues, Fri .... 7:00 a.m.  
Wed., Thursday ..... 6:50 a.m.

### Rabbi Gottlieb's Gemara Shiur

Zoom #721 128 697

Sunday ..... 8:30 a.m.

## ערב שבת פרשת קרח

Early candle lighting .. 7:20 p.m.  
Actual candle lighting. 8:14 p.m.  
Mincha..... 7:00 p.m.

## parshas hashavua

### Ladders

by Rabbi Yisroel Gottlieb



In the aftermath of the disastrous report presented by the ten spies, Calev attempts to save the day, forcefully and eloquently pleading with the people to stay the intended course. "Aloh na'aleh", "Let us go up," he declares, "for we are capable of conquest." Rashi broadens the scope of Calev's declaration, offering that his was a broad statement

(continued on next page)

## what's new

Rabbi Gottlieb will be giving his **Pirkei Avos** shiur on Shabbos afternoon at 6:35 p.m. The **halacha shiur** this week is entitled "What's The Deal With *Panim Chadashos*: What, Why, and Who?" Been wondering about a topic or issue? Click the link to submit topics for discussion: <https://forms.gle/4HHwX8s9MJ2x6AvXA>. This week's **halacha shiur** is at 7:25 p.m.

Shalosh seudos this week is being sponsored by Mr. and Mrs. Mordechai Rothschild and Mr. and Mrs. Mendel Rosenbaum in honor of Moshe and Tova Rosenbaum.

Join us on Shabbos Parshas Korach, July 2nd, for a **kiddush** honoring those celebrating birthdays, anniversaries, graduations, and simchas from the months of April through June. The cost to participate is a nominal \$18 per name. Contact Rivki in the office or write to [baistorah@gmail.com](mailto:baistorah@gmail.com) to join.

The Rabbi's **Navi shiur** meets this week on Wednesday at **7:30 p.m.** in the shul's multi-purpose room. All are invited to attend.

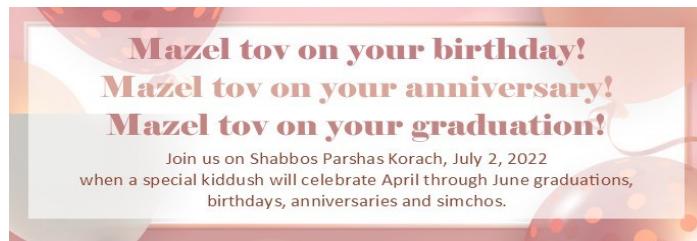
The **TCN Network** streams shiurim which can be viewed in our Simcha Room. Rabbi Frand's shiur begins Thursdays at 9:00 p.m.

Rabbi Gottlieb's **Daf Yomi** shiurim are on Zoom every morning and are also on our website. To dedicate a shiur, kiddush or shalosh seudos, contact Jack Gross or the office. Tuesday's Daf is being sponsored by David Mayerfeld in memory of his father, Menachem Ben Uri Shrager. Eudice Rohinsky is sponsoring Wednesday's Daf in memory of her mother, Nesha Nechama bas Yehoshua HaKohen.

## mazel tov

Mendel and Renee Rosenbaum on the marriage of their children, Moshe and Tova Rosenbaum.

Michael and Sharon Kronenberg on the engagement of their granddaughter, Talya Markowitz, daughter of David and Aviva Markowitz, to Daniel Goldstein.



## Refuah Shelaima

Yossi Stern יוסי בן-ציוון בן מלכה פרידל  
Visitors please call first  
845-352-5138

Gordons' daughter-in-law שולמית בת מיריל  
Katie Tannenbaum's grandson חנוך משה בן דבורה טוביה  
Ruth Malinowitz רבקה בת פרידיא  
Andy Yurowitz אליהו זבי בן חנה  
Goldress grandson אילן רפאל בן טוביה רבeka

## How to Reach Us

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(845) 352-1343 M-Th, 10:00-1:00  
baistorah@gmail.com

Simcha Room Reservations Kiddushim  
Jack Gross (646) 450-7616

Shalosh Seudos Reservations  
Jack Gross (845) 659-6590

Bikur Cholim  
Sharon Kronenberg, (914) 261-5654  
Sandy Lieder, (845) 304-8884

Friday Night Mikva  
(845) 425-6101

Shul Bulletin  
Send your announcements to  
baistorahbulletin@gmail.com

## Ladders (continued from previous page)

about general attitude and response to Divine instruction. As Rashi puts it, "Let us go up, even to Heaven, for if He were to say 'make ladders and go up there,' we should listen to Him, for we will succeed."

Rav Moshe Feinstein in his collection of thoughts on the Torah observes that the ladders of Rashi's metaphor are seemingly extraneous. The instructions, "go up to heaven," and "make ladders and go up to heaven" are essentially the same. Fashioning and climbing ladders will not bring anyone closer to heaven in any appreciable way.

The great *gaon* and *posek* sees in this Rashi a fundamental principle in Jewish thought. If G-d were to instruct us to ascend to the heavens, He would ensure our success, but only if we first fashioned ladders to carry us as high as we can on our own. G-d will step in to help us only after we have done everything within our power to help ourselves.

This principle is on full display elsewhere in the Torah. As the newly-escaped Nation of Israel approaches the *yam suf*, they find themselves trapped between their Egyptian pursuers behind them and the vast, impassable sea before them. In desperation, Moshe calls out to G-d to save His people, only to be sternly rebuked by The L-rd, "Why do you cry out to me? Speak to the Children of Israel and have them travel." Caught between their pursuers and the sea, where exactly were they going to travel?

Here, G-d was sending Moshe and the People of Israel this very message. "Do not stop yards, feet, or even inches short of the sea and cry out for My help. Keep moving forward, as far as you can. When the water reaches your nose, give Me a call, and I will come help."

The same idea is displayed in Moshe's personal life, when he is adopted by the daughter of the Pharaoh. Coming to the Nile to bathe, she spots a baby floating among the reeds, too far to reach by hand. Nevertheless, she stretches out her hand as far as she can reach, and G-d does the rest, extending her arm far enough to pull in basket and baby. She makes the ladder and climbs it. G-d does the rest.

It was this idea that the *meraglim* struggled with. In the desert, they had become accustomed to G-d doing everything for them. In the Land of Israel, they would have to do everything for themselves. They thought they were on their own, left to their own devices, and that frightened them. What they failed to grasp was that G-d did not leave the People without His help. He left them without Divine assistance as their first means of recourse, asking them instead to first rely on themselves before turning to G-d.

That is a difficult adjustment, and a hard concept around which to wrap one's head. Self-reliance is especially challenging for those conditioned to lean on others. The Jewish People in the desert had learned to lean on G-d and Moshe, and they had trouble adjusting to the new reality in which G-d would stand behind them as they made their own way.

Rashi's insight is a window into Calev's on-point reply to his fellow spies, too afraid to take the initiative in entering the land. His message, clear and simple: Lead, and G-d will follow, even lifting you up to the heavens, as long as you build the ladders to first go as high as you can on your own.

Good Shabbos.

## The Meraglim – Two Roads Diverged (from the poem by Robert Frost)



Summer has arrived. One aspect of midsummer is the period of mourning known as The Three Weeks, that includes The Nine Days, that culminates in Tishah B'Av, the ninth day of the Month of Av, the saddest day of the Hebrew Calendar.

That day commemorates, among other things, the negative report of the Meraglim, the Spies, concerning Eretz Yisrael, and the destruction of both of the Temples that once stood in Yerushalayim.

What was the sin of the Meraglim? On one hand, it seems that they called it as they saw it. They found unnaturally large fruit and brought back samples (BaMidbar 13:27). They saw fierce nations, and warrior-giants who made them feel like grasshoppers (BaMidbar 13:28-29,33). They could not imagine the Jewish People, even with the intervention of HaShem on their side, defeating them (BaMidbar 13:31). And the idea has been mentioned that at that point in their history, the Jewish People had not yet overcome the slave mentality with which they emerged from Egypt. And they could not have been expected at that point to have the courage necessary to face the fearsome residents of the Land of Canaan.

Furthermore, the consequences of their decision don't seem, at first glance, to have been totally disastrous for the Jewish nation. After all, after forty years, they did enter the Holy Land under the leadership of Yehoshua, conquered the Seven Nations, produced 48 immortal prophets and 7 holy prophetesses, and built the First Temple, that stood for hundreds of years, until it was destroyed by the Babylonians.

Later, the Temple was rebuilt and the Jewish People struggled with World Empires, produced the Talmud and great men such as Hillel and Rabbi Akiva, and hundreds of other great Torah scholars, before and after the Second Temple was destroyed by the Romans. Followed by a 2,000 year Exile, during which we were sustained, in every generation of persecution by great heroes inspired by HaShem.

Could the Meraglim have acted differently? I believe they could have followed the leadership of Calev and Yehoshua, who had been fortified by HaShem with super-natural courage, that enabled them to see that the Jewish People could indeed, with the aid of the Almighty Ish Milchamah, the G-dly Warrior, be victorious in battle. And who could say: We shall surely ascend and conquer it... (BaMidbar 13:30).

"Two roads diverged," as Robert Frost says in his poem, before the Meraglim at that point in our history, and it seems that they chose the wrong one. "[Yet knowing how way leads on to way,](#)" as Frost says, that choice has led to the history of our People, over some 3,300 years.

What would have happened had the Meraglim "kept the faith" and chosen more wisely and courageously? Chazal say that the Jewish People would have entered immediately into Eretz Yisrael under the leadership of Moshe and would have built the Holy Temple that would never have been destroyed.

What other glorious events would have occurred? Who knows? But they are in the realm of non-existence, wherein reside all events on paths not chosen. Whether they exist even in G-d's eye might be a matter for philosophical speculation. But for us, our task is to deal with life as it is.

At the end of the summer, we will come to the Yamim Noraim, the High Holy Days, the Days of Repentance and Atonement. Both nationally and individually, we are commanded, as Lot's wife was, not to look back and dwell on the past, for that would imperil our existence. We must do Teshuvah for our mistakes of the past, for "roads not taken," and embrace our present and future with confidence and faith in the ability of the Tzayar HaOlamim, the Supreme Artist of the World, to draw different pictures of our lives for us than what perhaps could have been.

*L'Illuy Nishmas beni, Aharon Baruch Mordechai  
ben Pinchas Menachem*