



CONGREGATION TIFERETH BETH DAVID JERUSALEM

Shabbat Bulletin

שבת פרשת שלח
כה סיון ה'תשפ"א

Shabbat Parshat Sh'lach
June 4-5, 2021 / 5781

Please print this bulletin before Shabbat.

Rabbi
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Chazzan Sheini
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SHABBAT SHALOM • שבת שלום

Rosh Chodesh Tamuz is on Thursday, June 10 and Friday, June 11 / Molad is at 9:15am and 8 chalakim on Thursday, June 10

Shabbat Parshat Sh'lach

Haftara: Yehoshua 2:1 - 2:24

All minyanim on Shabbat are restricted to those who have pre-registered. When davening at home, it is preferable to do so at the same time as the rest of the community.

Friday, June 4

- 4:00pm Daf Yomi on Zoom
- 6:30pm Mincha, Kabbalat Shabbat and Maariv - Outdoor
- 6:50pm Mincha, Kabbalat Shabbat and Maariv - Main Sanctuary
- 7:01pm Plag Hamincha
- 8:20pm Candle Lighting
- 8:38pm Sh'kiah

Shabbat, June 5 / 25 Sivan 5781

- 7:45am Shacharit - Main Sanctuary
- 8:45am Shacharit - Social Hall
- 9:00am Shacharit - Outdoor
- 9:00am Sof Zman Kriyat Shma
- 9:45am Shacharit - Main Sanctuary
- 7:02pm Plag Hamincha
- 8:15pm Mincha and Maariv - Sanctuary
- 8:15pm Mincha and Maariv - Outdoor
- 8:39pm Sh'kiah
- 9:36pm Havdala
- 9:45pm Daf Yomi on Zoom
- 10:00pm Musical Havdala and Kumzitz on Facebook with Rev. Bender

SCHEDULE FOR THE NEXT WEEK

Mincha will be at **8:20pm** in the Main Sanctuary and on Zoom.

Candle Lighting on Friday, June 11 will be at **8:24pm**.

Due to changing regulations and necessary adjustment of our scheduling, please visit our website (TBDJ.org) and check your emails for up-to-date schedules and information on minyan locations and registration.

COMMUNITY NEWS

Mazal Tov to **Dahlia & Michael Hollander, Rivka & Alex Guttman, Danielle Oiknine** and **Tibor Hollander** and their families on the birth of their daughter and granddaughter Levana Suri (Roni) Hollander on Wednesday, June 2.

Mazal Tov to **Jack & Linda Lehrer** and **Bella Lehrer** and their families on the birth of a grandson and great grandson in Edmonton, Alberta on Tuesday, June 1. Proud parents are Amir & Carla Lehrer. Sharing in their simcha are the baby's brothers and sisters, his maternal grandparents Howard & Leah Goldford, his great grandparents Meir & Lisa Leb and Moe Furman and many delighted aunts, uncles and cousins.

Mazal Tov to **Nadine & Benny Lieberman, Susan Lieberman** and **Blossom Wachsberg** and their families on the birth of their granddaughter and great granddaughter Ava Mackenzie Lieberman on Tuesday, June 1 in Toronto. Proud parents are Oona & Avi Lieberman. Sharing in their simcha are maternal grandparents Donna & Allen Welman, maternal great grandparents Debra Welman and Maysie Glassman, and many delighted aunts, uncles and cousins.

Mazal Tov to **Lessy & Earl Kimmel** and their family on the occasion of their grandson Caleb William Silverstein becoming a Bar Mitzvah on Thursday, June 3 in South Orange, New Jersey. Proud parents are Amy & David Silverstein. Sharing in their simcha are Caleb's siblings Asher and Lily, his paternal grandparents Marjorie Mann and Leslie Silverstein and many delighted aunts, uncles and cousins.

Mazal Tov to **Esther & Monty Hutman** on their 60th Wedding Anniversary! Biz 120!

Condolences to **Gerry Hoffman**, Rhona Surkis and Eleanor Hoffman and their families on the loss of their beloved mother Goldie Basner Hoffman Roter z"l who passed away on Sunday, May 23 in her 101st year. Grandmother of Samantha Surkis and Ernest Hoffman. Great grandmother of Arielle and Naomi Hoffman. Funeral was held on Monday, May 24.

SPONSORSHIPS AND THANK YOUS

Rabbi Freundlich's Drashot on Shabbat are sponsored by **Reesa & Ephriam Kandelshain** in memory of Ephriam's beloved father Morris Kandelshain z"l (Mordechai Yosef ben Simcha v'Hinda - 28 Sivan).

This Shabbat Bulletin is sponsored by **Maxine & Stephen Jacobson** in memory of Maxine's beloved father Hyman Neamtan z"l (Chaim ben Avrum Leib v'Esther Malka - 28 Sivan) and in memory of Stephen's beloved mother Miriam Jacobson z"l (Miriam bat Yosef v'Etta - 28 Sivan).

UPCOMING SHIURIM, PROGRAMS AND EVENTS ON ZOOM

- Mon., June 7, 11:00am..... *Tehilim Study Group for Women* with Rifki Freundlich
- Mon., June 7, 7:30pm..... *Israel Under Attack - Reflections and Confessions from a Conflicted Diaspora Rabbi* with Rabbi Freundlich
In person in the Main Sanctuary and on Zoom. Followed by Mincha.
- Tues., June 8, 12:00pm *Lunchtime Halacha Shiur* with the Rabbi
- Wed., June 9, 12:15pm..... *Lunch & Learn Parsha Shiur* with the Rabbi
- Wed., June 9, 3:00pm *Jewish Music Shiur* with Rev. Bender
- Wed., June 9, 9:00pm *Gemara Shiur* with the Rabbi
- Thurs., June 10, 9:00pm..... *Chumash Shiur on Midrash* with the Rabbi

Israel Under Attack - Reflections and Confessions from a Conflicted Diaspora Rabbi

A Talk by Rabbi Freundlich
Monday, June 7, 7:30pm

Live, in-person event in the Main Sanctuary.
Also available on Zoom. Followed by Mincha.

Tzitzit - The Ultimate Spiritual Fashion Statement

Parashat Shelach concludes with the divine commandment of tzitzit, to adorn the four corners of our garments with a group of threads attached in a special way, as defined by *Halachah L'Moshe MiSinai* - taught to Moshe by G-d on Mount Sinai. While the method is not detailed explicitly in the written Torah, the commandment is learned from the verse *...and they should make tzitzit...* (BaMidbar 15:38). This obligation applies when one is wearing a wool or cotton garment with four corners. It has become an age-old practice to specifically wear such a four-cornered garment, called a טלית קטן, a small prayer shawl, in order to fulfill the obligation. Many wear the טלית קטן under their shirts while others, mostly of Chassidic descent, wear them over their shirts. Tzitzit are also a crucial part of the טלית גדול, the large prayer shawl worn in the synagogue.

Why do we wear tzitzit? The Torah teaches us that tzitzit are a visible sign on one's garments which reminds us of the commandments as well as a reminder to avoid falling into sin: *...that you may see them (tzitzit) and remember all the commandments of Hashem and perform them and not explore after your heart and your eyes after which you stray* (Bamidbar 15:38).

A host of Torah commentaries, including that of Rabbi Moshe Alshich (1508–1593), teach that fulfilling the mitzvah of tzitzit is considered as if one is fulfilling all 613 mitzvot of the Torah. Rabbi Alshich stresses that not every person is able to fulfill all 613 mitzvot, thereby sanctifying his 613 organs and blood vessels. Therefore, Hashem gave us one mitzvah through which we can remember all His commandments on a daily basis and accept upon ourselves to fulfill them. Hashem accepts good intentions - to perform a mitzvah - as if they were actually done, and, by keeping the mitzvah of tzitzit, He considers it as if we kept all of the mitzvot every single day. This is the meaning of the ending verses in the paragraph of tzitzit: *...you will thus remember... for by remembering the mitzvah of tzitzit every day, it is considered before Me as if you keep all My commandments and thereby you will be holy to your God.* (Excerpts from Bamidbar 15:40)

Rabbi Alshich explains that the person's intention is what enables the tzitzit to serve as a reminder: *These shall be your tassels, and when you see them...* (Bamidbar 15:39). I imagine that we all are familiar with the idea of tying a string around our finger in order to remember something. I actually looked for the origins of this idea and was quite unsuccessful in my non-Jewish googling. I was rather amazed to see that the Jewish world can trace the string around the finger idea back to one of Rabbi Alshich's holy Torah teachings -

והיה לכם לציצית וראיתם... והוא משל אל מה שדרך אנשים שלזכור דבר מאשר ירצו

לעשות קושרים חוט באחד מאצבעותיו לראות ולזכור כל ישכח ממנו

This can be compared to a person who wants to remember to do something and ties a string around his finger as a reminder not to forget. But if a man would tie a string around his finger without the intention of it reminding him of something specific, and the day comes when the string is still on his finger and he has something special to remember at the time but he forgets, then in dismay he says: "How could I forget? What good is the string on my finger to help remind me what I need to do?" The wise man will respond: "Since you didn't tie it with the intention of remembering this specific thing, how do you expect it to remind you?" In a similar vein, G-d said: "I know that you will tell me 'We put tzitzit on the four corners of our garments, but what should we do? When we see them, they don't remind us of all the mitzvot of G-d?' " When you make the tzitzit, if you have in mind that they should serve as a reminder to look at and remember all of G-d's mitzvot, then you will remember the mitzvot when you look at the tzitzit, just as people tie a string on their finger to remind them of something specific. But if you make the tzitzit by rote without intending for them to serve as a reminder, there's no chance you'll remember G-d's commandments by looking at them."

Over and over we see the Jewish world's conception of ideas that we thought belonged to the secular world. It is an eye opener that the strategy to remember things by tying a string around your finger was mentioned by Rabbi Alshich over 500 years ago. Furthermore, our 3000 year old holy Torah also teaches us how to remember Hashem's commandments through the use of strings - not tying the strings around our fingers, rather seeing the strings on a special Jewish garment.

The idea that the commandment of tzitzit is equal to all of the commandments in the Torah is calculated mathematically by our sages in *Midrash Tanchuma*. Using the numerical equivalents of the five letters in the word *tzitzit*, Jewish gematria gives us a total sum of 600. If we then add the number of threads on each corner of the garment - 8 - and the number of knots on each thread respectively - 5 - we come up with the sum of 613, which is the number of divine commands in the Torah.

The Baal HaTurim (13th-14th century) explains the specific symbolism of the strings and knots: *You shall remember it...* Remembrance is written in the context of tzitzit. Therefore, Hashem commanded there to be four sets of tzitzit, one on each of the four corners of our garment so that anywhere, in any direction that a person looks he will remember Hashem's commandments. On each of the four sets of tzitzit there are five knots in order to remember the five books of the Torah. Each set of tzitzit has eight strings so that a person will refrain from sinning with their eight organs which can lead a person to sin. They are: ears, eyes, mouth, nose, hands, feet, sexual organs and heart.

Some people wear their tzitzit out, hanging down the sides of their trousers. Others wear them out wrapped around their belt loops. As mentioned above some wear the whole טלית קטן over their shirts in full visibility. It is a beautiful mitzvah that connects us with our Creator immediately upon rising in the morning - since one of the first garments which we put on in the morning is our tzitzit. It is said that clothes make the man. In the world of Yiddishkayt, tzitzit make the Jewish man!

In an extensive 2019 commentary about the mitzvah of tzitzit, Rabbi Professor David Golonkin mentions the prevailing custom to kiss the tzitzit several times while reciting the paragraph of tzitzit, the third paragraph of the *Shema* prayer. He writes that he found only one mention of this custom in the time of the Rishonim (ca. 1000-1500), in an anonymous halakhic work published just once from a manuscript cited in *Sefer Minhag Tov*, (Meir Tzvi Weiss, 1929) where it is mentioned that: *It is a good custom, when one is reciting the Shema and reaches the paragraph about tzitzit, to the verse "and you shall look upon it and remember" to grab the tzitzit in his hands and pass them across his eyes, and to kiss them and to look at them.* The Rema, Rabbi Moshe Isserles (1530-1572), wrote that: *I have seen those whose custom it is to kiss the tzitzit and to place it on their eyes while reciting the verse "and you shall look upon it and remember", all of which is intended to express affection for the mitzvah.* The Rema and a host of halachic giants in the past 550 years have written that the custom of kissing the tzitzit while looking at them is an expression of *Chibub Mitzvah* - affection for the mitzvah. This concept appears in the Talmud in several places as well as in medieval halachic literature. Golonkin also cites sources of expressing affection for mitzvot. Among other things, it became a custom to kiss tefillin, Torah scrolls, mezuzahs and more...

On the other hand, there are those who hold that we should not kiss the tzitzit. It was the custom of the Vilna Gaon not to kiss the tzitzit, rather to hold two tzitzit in front of him without kissing them at all. Apparently the Vilna Gaon acted in this fashion so as not to abolish the mitzvah of seeing the tzitzit. Rabbi Golonkin writes that the Vilna Gaon had another reason not to kiss the tzitzit as he based certain practices on ancient authoritative sources. His custom not to kiss the tzitzit was not an issue of opposition to the custom, rather the lack of an ancient authoritative source for the custom.

Kissing a holy object, expressing our affection for the mitzvah, is an incredible way to connect our spiritual and physical worlds. As we kiss the tzitzit every morning in our prayers we raise ourselves spiritually through our physical expression of affection for Hashem's commandments. Imagine, the *Mitzvah of Tzitzit* is equal to all of the 613 Mitzvot in the Torah and with the holy expression of affection for one mitzvah we are actually expressing our affection for all of the mitzvot in the Torah.

The Torah commands: *Speak to the Children of Israel and say to them that they shall make themselves tzitzit on the corners of their garments throughout their generations* (Bamidbar 15:38). This mitzvah is an eternal fashion statement for Jewish men.

The idea of the eternity of tzitzit has a personal perspective for me. As a Ba'al Koreh, I am privileged to chant this beautiful and meaningful mitzvah from its source - the Torah. It has been my personal practice to wrap the tzitzit of the front right corner of my tallis around the Torah pointer as I read the verses of this mitzvah. There is no halachic obligation to do so, nor have I seen it written that anyone anywhere else has also done this. Let's call it an *Amiel Meshugas*.

The eternity of this mitzvah in my family through the generations is precious, because I received a tallis from my beloved zaida, Rabbi Tzemach Menachem Zambrowsky, following his passing. Almost immediately, I took two of the tzitziyot from his tallis and tied them among the tzitziyot on my tallis, replacing two of my tzitziyot. These tzitziyot have on my taleisim for almost twenty-five years. I feel that as I kiss the same tzitzit that my zaida kissed for so many years I am continuing the transmission of our family's timeless observance of the mitzvot of the Torah which spans the generations - from father to son. Our son Yakir Menachem is named for my Zaida. He wore my tallis on the occasion of his pre-Bar Mitzvah Torah Aliyah and gave special meaning to the words *tzitzit on the corners of their garments throughout their generations* - when he touched the Torah and kissed his great grandfathers' tzitzit. *Mi dor l'dor* - an eternal Jewish reminder mitzvah for all of us from generation to generation.

Shabbat Shalom,

Rev. Amiel