



⚠️ EARLY SUMMER BREAK The Kollel will be on recess from midday Sunday, June 18 till Monday night, June 26.

DELVING DEEPER

Guilt By Association

Why does the episode of the Spies immediately follow the episode [at the end of last week's Torah portion, that] of Miriam? Because she was punished for casting aspersions, when she spoke about her brother [Moshe]; these wicked people saw that, but didn't learn a moral lesson. (Rashi, commentary to 13:1)

THE SPIES RETURNED FROM THEIR TOUR OF Canaan with a negative report. The fallout included 39 extra years in the Wilderness and the eventual destruction of both Temples. But it seems that the Spies are criticized not for their words, and not for the harm they caused, but for ignoring the lesson provided by Miriam's punishment.

The Spies must have known already that the Torah prohibits *lashon hara* (slander). What new lesson should they have learned?

In *Ma'ayan Beis haSho'eiva*, Rabbi Shimon Schwab explains that the mitzvah to avoid *lashon hara* is *bein adam l'chavero*, interpersonal; the Torah doesn't want us harming each other through speech. That being the case, saying negative things about inanimate objects should be fine—after all, there's no harm done. However, after seeing Hashem punish Miriam, the Spies should have understood that besmirching an object of holiness (e.g., the Holy Land) is not okay.

When Miriam criticized Moshe, he took no offense. The Torah testifies that

The man, Moshe, was extremely humble. (12:3)

As Rashi puts it, Moshe was lowly and

tolerant. It probably made no impression on him at all when his sister misunderstood a decision he'd made and complained about it to their older brother. If Miriam had sinned by talking about him, and she obviously had, it wasn't because she'd hurt him in any way.

"...[Moshe] is trusted in My entire house. I speak to him mouth to mouth... Why didn't you fear speaking about My servant, Moshe?" (12:5–8)

Slandering Moshe was wrong *because of his association with Hashem*. Casting aspersions on him discredited Hashem, as it were!

The men who would eventually become the Spies should have considered this and taken it as a lesson. They should have understood the greater principle, one which still applies today: Slandering anything associated with Hashem, animate or inanimate, is *lashon hara* against Hashem Himself. 🕊

ALTER RAUBVOGEL



A TIMELY HALACHA

RABBI CHAIM HEINEMANN

This is a time of year when many families go on vacation. A question that commonly comes up, while on the road or picnicking, is the following:

We all know that, ideally, one should *bentsch* (recite *Birkas haMazon*, the Grace After Meals) in the place where one ate (OC 184:1n). What happens if someone finished eating, forgot to *bentsch*, and left the premises? Must he return to the place where he ate, in order to recite *Birkas haMazon*, or not?

Like most questions in Jewish law, the answer will depend on several variables!

If, by the time he remembers to *bentsch*, the food has already started to become digested (i.e. at least 72 minutes have passed since he finished eating, although it really depends on each individual's digestive system) and he no longer feels

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THIS WEEK IN JEWISH HISTORY

RABBI MOSHE TZVI CRYSTAL

On **18 Sivan, 5658 (1898)**, the Union of Orthodox Jewish Congregations of America, commonly known as the OU, was founded. The committee was led by Rabbi Henry Pereira Mendes, who was the spiritual leader of the Shearith Israel Congregation of New York. Originally started to combat the increasingly powerful Reform movement, the UOJCA was made to service English-speaking (as opposed to Yiddish-speaking) congregations. Early accomplishments of the OU included fighting missionary activities targeting Jewish youth; convincing employers (including the U.S. Military) to allow employees time off for Shabbos and Yom Tov; and establishing the Central Relief Committee to provide aid to World War I European refugees. The OU now has approximately 1,000 member congregations.

The OU's kashruth division was founded in 1923; the first supervised product was H.J. Heinz's Vegetarian Beans. Today the OU certifies more than 800,000 products. 🕊

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Dovid & Shifra Heinemann

in honor of Dr. Beinenfeld's tremendous *simcha* (his recent *siyum*). Keep on *shteiging*!

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to local shuls
and the community
e-mail list.



A TIMELY HALACHA

CONTINUED

full, then he can no longer recite *Birkas haMazon*. (M.B. 184:3) But someone who remembers to *bentsch* before the food has begun to be digested is obligated to *bentsch*.

If he is no longer at the premises where he ate, the *Rishonim* (early authorities) disagree over whether he must return to the place where he ate, in order to *bentsch*, or whether he may *bentsch* at his present location. (O.C. 184:1) Whenever possible, therefore, one should make every effort to quickly return to the place where he ate and *bentsch*—even if this will cause him to miss prayer with a *minyan*. (Rabbi Chaim Kanievesky, *shlit"a*) However, under extenuating circumstances, one may rely on the lenient opinions and *bentsch* wherever he finds himself when he remembers to *bentsch*. (M.B. 184:7)

There are two exceptions:

- If, by the time he returns to the place where he ate, more than 72 minutes will have passed since he finished eating, he should *bentsch* immediately and not go back. (M.B. 184:3)
- If he has access to bread right now, he need not return to the place where he originally ate. Instead, he should wash his hands (without reciting a blessing (*Bi'ur Halacha* 178:2—"Tzarich")), recite a "*HaMotzi*" (B.H. 178:2—"Im Hisi'ach"), and eat at least a small piece of bread (even if it's smaller than olive-sized—M.B. 184:9). Then he should recite *Birkas haMazon*. 🕒



meeting Rabbi
Meir Simcha Bakst Shlit"a

At the Kollel

EVERY DAY

EVERY WEEK

Sunday *Free brunch!*

🕍 **Boys' Learning Program**
for fourth, fifth, & sixth graders—
Mishnayos

Rabbis Moshe Fuchs
and Izy Newmark..... 9–10 AM

Parents who are interested can e-mail
Rabbi Fuchs—splashwen@gmail.com

🕍 **Beginner's Gemara**
(Maseches Sukkah)

Rabbi Ezra Stettin..... 9:10–10 AM

🕍 **Beginner's Halacha & More**
(skills-building)

Rabbi Moshe D. Zeffren.. 9:30–10:30 AM

🕍 **Shivti** (Self-contained learning,
geared toward practical halacha)
Rabbi Avrohom Weinrib..... 10 AM–noon

🕒 *Homemade refreshments served*

Monday

🕍 🕍 **Torah Treasures for Seniors at the Mayerson JCC**
Rabbi Yitzchok Preis..... 10:30–11:15 AM

Tuesday

🕍 🕍 🕍 **Partners in Torah at the Mayerson JCC**
Rabbi Michael Soroka..... 8 PM

Wednesday

🕍 🕍 **Downtown Lunch-n-Learn at Strauss & Troy**
Rabbi Yitzchok Preis..... 12–1 PM

Thursday

🕍 🕍 🕍 **Yehoshua/Shabbos**
in the former Back Office
Rabbis Michael Soroka and
Moshe Dovid Zeffren..... 9:10–10 PM

KEY: 🕍 Beginners 🕍 Intermediate 🕍 Advanced 🕍 for men and women

Chavrusos are available for private and group learning—
speak to Rabbi Chaim Heinemann! weekdays noon–1 PM • Sun.–Thurs. 8–9:45 PM

DAVENING TIMES CAN BE FOUND AT CINCYKOLLEL.ORG/MINYAN-SCHEDULE/

GREAT ACTS OF ORDINARY PEOPLE

MR. FOX WORKED FOR A JEWISH DAY SCHOOL, and one of his responsibilities was collecting tuition from parents.

Mr. Fox knew that he could count on the Levy family to drop off their tuition payment in April, upon receiving their tax refund. The Levys were responsible, well-liked community members, with bright, well-mannered children, but their circumstances simply didn't allow them to pay anywhere near the full cost of tuition.

This year, however, the Levys requested to meet with Mr. Fox. They insisted on knowing how much they had received in tuition breaks over the past years.

\$35,000, they were told.

Mr. Levy picked up a bag from the floor and emptied it on the table. Out poured a flood of bills—5's, 10's, 20's, and 50's!

He explained. "My wife attended a Chinese auction last week. She bought one ticket to enter the "Split the Pot" drawing,

and she wrote on the back that the money would be used to pay for the tuition of our children. When she came home with an \$18,000 prize, we showed our children the money, and we let them know that it will all be going to the school, because their Jewish education is worth more to us than anything else." 🕒

A RIDDLE FOR YOU

When would a person be **Rabbinically** forbidden to do something if his intention is to fulfill a Torah commandment, but allowed to do the very same act if he did not intend to fulfill any mitzvah?

The answer will appear next week..

LAST WEEK'S RIDDLE:

Q Where in *davening* do we say a prayer that uses the *aleph-bais* backwards?

A "Tikanta Shabbos," in the Amidah of Shabbos Mussaf. 🕒