



DVAR TORAH

Blessing with Love

Davening should be a moving experience, it is much more than a mindless set of incantations said to fulfill our obligation to pray. We need to say the words as if they are our own, expressing with them the most inner feelings of our soul, it is the way we connect to Hashem. All too often we miss out on this relationship building opportunity because we do not put in the effort necessary to focus our attention on the task at hand. With the added obstacle of day dreaming that the Yetzer Hara places before us, makes it even more difficult for Davening to become a meaningful experience. If we could only spend a few moments focusing our mind on what we are about to do and what we expect to get out of the time we will be spending in prayer, it would add a dimension of substance and depth.

The question remains, "What thought should we be having?" The Ari z"l writes, that before we begin the Shmoneh Esrei we should concentrate on having our prayer join the prayers of all the Jewish people creating Naso נָסוּ

one big prayer that will surely be accepted by the Almighty. He says that we accomplish this by accepting upon ourselves the Mitzvah of Ve'avahavtah Le'reiachah Komochah.

Hashem has promised that the Jewish people will endure and receive everything we need in order to do so. But this does not necessarily mean that the individual Jew will be a part of this success. We ensure our personal survival by connecting ourselves inextricably to the people as a whole.

We find this idea in the way that we pray for the sick. The prayer is completed by saying, "This Jew shall be healed amongst all the ill of the Israel." We do not pray for one person alone since it could be that they do not have the merit to be cured, but the Jewish people have the merit and if we include him with all the sick, our request will be answered granting all of the sick together a speedy recovery.

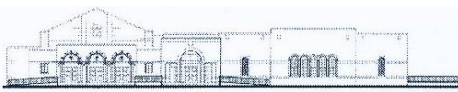
The only way that we can join our prayer with the prayers of the Jewish people is by breaking down the barriers that separate us. Otherwise the prayers can only be viewed as

separate even though they are being said at the same time. It is impossible to unify people if they continue to hold on to feelings of jealousy and resentment

Loving our fellow Jew is from the most difficult of all Mitzvos of the Torah. There are some people that make it quite difficult for us to love them, but the Torah does not discriminate and our obligation includes the entire nation.

Our sages have taught us that the first step we need to take in reaching this level of love is to give people the same benefit of the doubt we expect for ourselves. Often times we find it challenging to love another because of assumptions we make and preconceived notions we have. By giving the benefit of the doubt we reduce our level of annoyance and then it becomes easier to tolerate those around us. It is the way I would want to be treated.

This idea has its roots in another part of Davening that we are commanded to observe in this week's Parshah. The Torah writes, "Speak to Aharon and his children saying, so you shall bless the children of Israel,



say to them, Yivarechichah Hashem Veyishmerechah ...”

Aharon and his children are commanded to bless the children of Israel, as with any Mitzvah there is a Brachah that Kohanim recite before they perform this Mitzvah. Yet this Brachah is different, it ends with the word “Be’ahavah” with love. Why is this Mitzvah singled out requiring the Kohanim to bless with love? You would expect that all the Mitzvos should be done with love and this one should be no different. So what is the added emphasis of love here more than all other Mitzvos?

The Talmud (Sota 38) teaches us that we should only give the “Kos Shel Brachah” the cup of blessing we use when we bench to a person who has a “Tov Ayin” a generous eye.

The Talmud (Taanis 8) also says that blessing is only found in an object that is hidden from sight. When something is blessed it has the ability to produce much more than its perceived potential. It is our eyes that prevents, when we determine the capability of a particular item we are not allowing room for growth. What you see is what you get and no more. But if we are able to hide the object from sight, we do not limit its potential based on our perspective and now it is able to produce beyond its normal constraints.

The story is told about the great Kabbalist, the Baba Sali.

At the occasion of a meal celebrating a Mitzvah, he would cover a bottle of Araq with a towel and pour the guests from the same bottle all night long. At the end of the party he would remove the towel and the bottle would be completely full.

Magic? No, blessing!

I do not know how it is done, but I understand what was done. The bottle was out of sight and was not limited by the gaze of the people looking at it, giving it the potential to be blessed, to produce much more than its perceived potential. This is what the Talmud means by, “blessing is only found in an object that is hidden from sight.”

For a blessing to take affect on a person it demands that the person giving the blessing loves the person who is being blessed. When we truly love someone our blessing is sincere and not impeded by feelings of separation and disconnect. Our genuine desire is for the one we love to overflow with productivity, and for them to achieve with all the obstacles removed. We want them to be blessed.

We give the cup of wine to a person with a Tov Ayin, a generous eye. One who looks at our home and table and is able to see past the physical limitations and comprehend the depth of what we really can produce. We avoid giving the cup to one who has a “Tzar

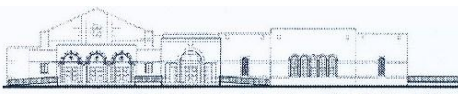
Ayin” a narrow eye, for he is blinded by what he sees never contemplating the true expanse of what this house could be.

The reason that the Mitzvah of blessing the children of Israel must done out of love, is because without love it is impossible to tap into the true measure of what can be accomplished. Blessing can only take place when we view the people around us through the lens of love.

Each and every day we Daven and we ask for blessing. We want strength to achieve more, money to do more and life to accomplish more. What we need to do to receive such blessing says the Ari z”l is to connect our prayer to the prayers of all of the Jewish people. If we want blessing we must open our hearts and learn how to love. To want what is best for the people around us and not focus solely on our own need for comfort and physical pleasure.

It can be done, not all at once, but one step at time. We begin with starting our day with a moment focusing on our desire to love our fellow Jew. This does not mean that miraculously we will be transformed it to the epitome of humility, but it might motivate us to be a little more understanding and compassionate to the people we deal with daily.

When we hear the blessings of the Kohanim we should take a



moment to think about how hard it was for them to learn how to love their fellow Jew, but they did it none the less because they were required to do so. This should inspire us to know that the only thing standing in the way of what we want to accomplish is our desire to do so. Nothing worthwhile is achieved overnight, but that should not stop us from pointing our nose in the right direction.

It is so important to remember that the people who are difficult to love are usually in some degree of pain. They do not know how to relieve their torment and because of this, they do and say things that annoy us. During our morning meditation, when we are trying to increase the love we have for our fellow Jew, we should think about this and maybe our irritation will give way to compassion and we can find the good that rests in their hearts.

**Good Shabbos,
Rabbi Silver**

HALACHA MATTERS



WHAT IS PERMITTED FOR A NON-JEW DO FOR A JEW ON SHABBOS? PART I

The prohibition of amirah l'akum (telling a non-Jew to do a melachah for a Jew on Shabbos) is a Rabbinical

ordinance, which has a Biblical source. It is, therefore, considered a severe Rabbinic prohibition. We will attempt to establish the parameters of this multi-faceted halachah:

GENERAL RULES

In order to employ a non-Jew to do a melachah on Shabbos, there are two separate restrictions [often confused] that must be borne in mind. Only when neither of the restrictions applies is it permitted for a non-Jew to do work for a Jew on Shabbos. The two restrictions are:

A. To command a non-Jew to do any work that would be prohibited for a Jew to do on Shabbos. The command may not be made either on Shabbos or before Shabbos;

B. To benefit directly from work done by a non-Jew for a Jew on Shabbos, even if the non-Jew was not commanded to do the work. Our Sages enacted this prohibition so that a person will not be tempted to transgress the prohibition of amirah l'akum and ask a non-Jew to do a melachah for him.

Consequently, if a) a non-Jew was not commanded to do the melachah and b) the Jew will not directly benefit from his work, it would be permitted for a Jew to use a non-Jew to work on Shabbos, for in this way, neither prohibition is being transgressed.

HOW DOES ONE AVOID THE FIRST RESTRICTION - COMMANDING THE NON-JEW?

This prohibition can be avoided if the non-Jew understands what he has to do without being explicitly commanded. The Jew may hint to a non-Jew what he wants done, but the hint may not be in the form of a command. For example, it is permissible to tell a non-Jew: "My bedroom lights are on and I will not be able to sleep"; "It is a pity that so much electricity is being wasted;" "The food on the stove is burning" etc.

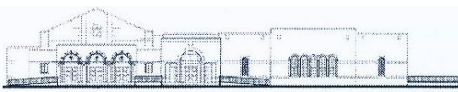
It is forbidden, however, to add: "Will you please help me out?" since then the hint is accompanied by a form of a command. Even if the non-Jew asks:

"Should I turn the light off for you?", it is forbidden to answer: "Yes." Hints in the form of a command are prohibited even if no words are exchanged and one merely gestures or nods.

HOW DOES ONE AVOID THE SECOND RESTRICTION - BENEFITTING DIRECTLY FROM A NON-JEW?

As we mentioned before, our Sages prohibited only direct benefit, such as turning on a light or cooking food, etc. Moreover, they prohibited new benefit only, not indirect, or additional benefit. Let us explain those terms:

Indirect benefit is when the benefit is not a direct result of the melachah, but a by-product of it; when the melachah removes an obstacle which then enables one to benefit from something. For example:



Putting out a light in a bedroom does not directly enable a person to sleep; it merely removes the light which until now made it difficult for him to fall asleep.

Additional benefit is when a benefit was previously available to some extent, but the melachah performed by the non-Jew makes it easier to do that which was possible to do even without the melachah that the non-Jew did. For example: Additional lights are turned on by a non-Jew in a room which is already lit.

Note: Although the restriction of benefiting from a non-Jew's melachah is lifted when the action is indirect or additional, it is still forbidden to command him to do the indirect or additional melachah, since the first prohibition still applies.

SOME PRACTICAL APPLICATIONS:

1. A non-Jew, without being told, turns on a light in a dark room for the benefit of a Jew. It is forbidden to read in that room or to derive any other use from the light, since the benefit is new and direct. [There are exceptions to this rule when the situation involves a public mitzvah, an ill person - even if not dangerously ill - and other specific situations. A rav must be consulted.]

2. A non-Jew turns off the light in a bedroom. One is permitted to sleep there since he is benefiting indirectly. It is not permitted, however, to instruct

the non-Jew to turn the light off.

3. A non-Jew, without being told, turns on a light in a dimly lit room so that the Jew can see better. The Jew may continue using the room for whatever use he was making of it before the non-Jew turned on the light, even though it is now much easier for the Jew to work in the room.

4. A room is lit by faint, natural daylight. If a non-Jew turns on an electric light, the Jew may continue using the room as long as there is some degree of daylight. Once it turns dark, however, the non-Jew's melachah is producing new, not additional, benefit. It is, therefore, prohibited to derive any benefit from the light that was turned on.

5. It is prohibited to hint to a non-Jew that it is hot in the room, hoping that he will turn on an air conditioner, since the benefit that the Jew will have from the air conditioner, cool air circulating in the room, is direct and new.

Note: The illustrations above are merely samples of the general principles governing amirah l'akum. There are many more details, exceptions and conditions that are involved in the practical halachah, both l'chumrah and l'kulah, which cannot be included here. A rav should be consulted.

SHUL NEWS

Shavuot Learning Schedule

Rabbi Silver	12:00AM
<i>Shavuot-Judgment of Desire</i>	
Rabbi Haber	1:00AM
<i>Kindness</i>	
Rabbi Litt	2:00AM
<i>Celebrating the Death of a Murderer: Jewish Idea or Not?</i>	
Rabbi Horowitz	3:00AM
<i>The Life of Moshe Rabbeinu - the Early Years</i>	
Rabbi Loiterman	4:00AM

WOMEN'S SWIM AT THE JCC

Wednesdays from 7:30 to 8:30PM. Starting June 15th. The indoor pool will be closed for resurfacing on 7/13 and 7/20. Looking for-ward to seeing you there

MISSING BOOKS

There are a number of books and sefarim missing from our B'nai Israel Library housed in the Minyan Room. If you have borrowed book or books we kindly ask you to return them immediately. Thank you!

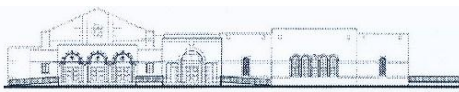
No Parking, Please!!!!

Please remember not to park on the Washington Park side of the Shul in the evenings. Please respect the privacy of the women who are using the Mikvah.

Toras Chaim Second Annual Chinese Auction

June 5, 2011 - Save The Date! Plans for the Chinese auction are under way and we are very excited about this event. If you would like to donate or sponsor

ר"ח-ז' סיון תשע"א June 3-9, 2011



a prize or volunteer your time, please contact Chaya Etti Adler, Aviva Berman or Chamie Haber. You can reach us by email at TCchineseauction@gmail.com **Ma'aser Money may be used to purchase tickets for the Chinese Auction. In the case that you win the Ma'aser Money must be returned and used for Tzedakah.**

ON THE FAMILY



by Sarah Chana Radcliffe, M.Ed. C. Psych. Assoc.

You can't. Here's what you can do instead.

Ask your friends to name their top three parenting goals and I bet most will include "I want my child to be happy." Makes sense. Who doesn't want their child to be happy? But there's one small glitch: parents can't make their kids happy.

It's not in your power to ensure that everything works out for your child. You can't save him from his classmates, teachers or teammates, let alone his siblings.

Nor can you save him from his own body and brain. Your child may have all sorts of issues to deal with ranging from physical health challenges to mental health challenges to learning challenges. You can't determine

your child's emotional "set-point" – the mood your child will experience most often throughout his lifetime (particularly if he doesn't take specific steps to alter it). If your child was born "sunny side up" that's great. But he may have been born in a dark cloud. He may be prone to irritability, grumpiness and other forms of natural negativity.

No matter what kind of excellent parenting you are doing, your child may suffer from varying degrees of depression or anxiety or other conditions that can rob him of joy. And although you can introduce your child to all sorts of interventions that might bring him out of his funk, your child has free will. Even if he does cooperate, it will be in his own time. He is on his own journey, just as we all are.

And even if you could guarantee your child a lifetime of happiness, would you want to? Life's challenges teach our children how to cope with frustration and adversity. It develops our character and personal depth.

Wisdom comes from enduring challenges. We may not proactively seek these types of difficult situations, but God brings us plenty of life situations that make us dig deeply into ourselves, transform ourselves and become truly "wise." From minor disappointments to major personal difficulties, all human beings experience the

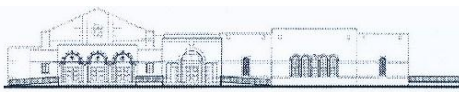
painful side of life. No one is exempt. But this dark side of life is not all dark; in fact, it is streaked with light.

People are often truly grateful for the challenges that have pushed them to actualize their inner strengths. They know they wouldn't have reached their potential without going through those intense hardships.

Does this all mean that we want our kids to suffer? Absolutely not. Our instincts are to save them from pain. I'm not suggesting that we traumatize our little ones in order to send them to their greatest heights of development! All I'm saying is that when our kids do suffer, as they inevitably do, we should at least recognize some of the benefits of these so-called "negative" experiences.

Recognizing the hidden value within the crisis, we can appreciate that a diet of only happiness, no matter how appealing that may seem, cannot be the very best thing for our children. On such a diet, they cannot develop into their greatest selves.

So what *is* in your control when it comes to parenting? You can provide your child with a model of how to cope with life's challenges. You can learn techniques for bringing out the best in your child and work on applying them. You can work on your own personal development and mental health. You can work on



providing your child with a stable home base from which to grow. You can give your child opportunities to develop skills and competencies through arranging various social, spiritual and educational endeavors. You can work on your marriage and teach your child values. You can introduce your child to the wisdom of Judaism as a resource for his journey. You can pray for your child's well-being and teach your child how to pray too.

God wants each one of us to do our own work. It is the child's responsibility to work on himself, to find happiness through his own hard-earned efforts. Real happiness comes from our deepest development. No amount of toys or fame will satisfy the soul. Rather, overcoming challenges, becoming wiser, connecting to our fellow human beings, making meaningful contributions, doing acts of kindness, and connecting to our Source – these are the activities that, in the end, will bring us - and our children - true happiness.

REMEMBER.....

There are many ways you can support your Shul!

- Mazel Tov cards \$10
- Condolence cards \$10
- Sponsor Kiddush \$300
- Sponsor Shalosh Seudos \$150

RECIPES



Sweet or sour, spicy or plain, chicken is the mainstay of any a Shabbat Meal

Tangy Roast Chicken"

1 chicken
 2 Tbsp. brown sugar
 4 large onions, sliced
 1/4 cup ketchup
 2 Tbsp. oil
 2 Tbsp. soy sauce
 1/2 cup water

Roast chicken uncovered for 1 hour at 350 degrees F. (175 degrees C.). Saute onions. Add water, brown sugar, ketchup, and soy sauce. Pour over chicken, cover, and bake an additional 1/2 hour or more. Serve hot or cold.

"Baked Chicken with an Assortment of Sauces"

Cut chicken into quarters or smaller pieces (some cooks remove the skin). Sprinkle each piece lightly with paprika or garlic powder and/or black pepper. (Do not salt.)

Arrange pieces in a single layer in a roasting pan. Then choose a sauce from the sauce selections, following the directions carefully.

Amounts are intended for 2 medium-sized chickens. All are baked (covered, or uncovered, as per instructions)

at 350 degrees F. (175 degrees C.) and are done when brown and fork-tender. Chicken prepared this way can be served hot at the evening meal and cold at the midday meal.

Honey-Garlic Sauce

Combine:
 6 Tbsp. honey
 1 tsp. garlic powder
 6 Tbsp. soy sauce
 1 tsp. ginger

Coat chicken pieces with mixture; bake uncovered, basting often, for 1 hour.

A l'Orange

Combine:
 2 onions, sliced and fried in oil
 1 tsp. black pepper
 2 tsp. paprika
 juice of 2 oranges

Pour over chicken pieces. Bake uncovered for 45 minutes or longer, basting often.

Coffee Sauce

Combine:
 3/4 cup strong hot coffee (about 1 Tbsp. instant coffee to 3/4 cup boiling water)
 2 Tbsp. lemon juice
 2 Tbsp. wine vinegar (or other vinegar)
 1 Tbsp. oil
 1/3 cup ketchup
 1/4 cup brown sugar
 3 Tbsp. soy sauce

Pour over chicken and cover pan for first 1/2 hour. Baste and continue baking for another 1/2 hour, uncovered.

Shabbat in a Pot

oil to cover pan
 1 cup brown rice
 1 onion, diced



- 1 chicken cut in serving pieces
- 1 carrot, diced
- 1/4 cup tomato paste
- 1 zucchini, diced
- 1 3/4 cup water
- 3-5 cloves garlic, minced
- 1 Tbsp. soy sauce
- sesame seeds (optional)
- salt to taste

In a large frying pan, sauce onion, carrot, zucchini, garlic, and sesame seeds in oil till soft. Add rice. Place chicken on top of rice mixture and pour liquid over it. Bring to the boil and cover. Lower heat. Simmer about 45 minutes or until liquid is absorbed. With soup and salad, you have a complete meal. The rice takes on the flavor of the chicken. Delicious! Serves 4.

"Baked Chicken with Honey-Orange Sauce"

- 13-4 lb. (11/2-2 kg.) chicken cut into pieces
 - 1 cup orange juice
 - 2 eggs, beaten
 - 1/2-1 cup honey
 - 2 cups bread crumbs
 - 1/2 cup water
 - salt
 - pepper
- Preheat oven to 350 degrees F. (175 degrees C.). Combine bread crumbs, salt, and pepper. Roll chicken pieces in egg, then in bread crumbs, and place in pan. Cover and bake for 15 minutes. Mix orange juice, honey, and water. Pour over chicken. Bake for additional 30-45 minutes, until tender. Serve hot or cold.

Recipes from "Taste of Shabbos: The Complete Cookbook" - by the Aish HaTorah Women's Organization.

KIDDUSH SPONSOR

Please see the Shabbos handout for a list of the Chai Kiddush sponsors.

SHALOSH SEUDOS SPONSOR

Michael & Marcy Mostofsky and Sholom & Tehilla Mostofsky in memory of Michael & Sholom's father, Neil (Nachman) Mostofsky

HAPPY BIRTHDAY TO...

Miriam Wilson	6/3
Shloimie Silver	6/4
Behrooz Dayanim	6/7

HAPPY ANNIVERSARY

Nathan & Leora Drory 6/5

MAZEL TOV TO...

Devorah Leah Peck on her graduation from HAT.

SHABBOS SCHEDULE

Friday

Minchah	7:00PM
Candle Lighting	7:25PM

Shabbos

Shachris	9:00AM
Daf Yomi	6:50PM
Melachim I	7:10PM
Minchah	7:50PM
Havdalah	9:07PM

Minchah

For the week	8:05PM
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SHAVUOS SCHEDULE

Tuesday

Minchah	8:00PM
Candle Lighting	8:04PM
Maariv	9:08PM

Please see Shul news for Shavuos Class schedule

Wednesday

Shachris #1	5:00AM
Shachris #2	9:00AM
Minchah	8:10PM
Maariv	8:50PM
Candle Lighting	9:09PM

Thursday

Shachris	9:00AM
Minchah	8:10PM
Maariv/Havdalah	9:10PM