

Young Israel Shomrai Emunah - Shabbos Shorts ת"סב

June 12 - 13, 2020 - 21 Sivan 5780 - Parshas Behaaloscha

Light Candles by 8:16 - Havdalah 9:24

The Shabbos Shorts is sponsored this week by Debi and Max Rudmann in appreciation for Simi and Sammy's zeal in furthering the growth of our diverse Young Israel community.

Mazal Tov

- **Carol & Tuvia Lazar** on the Bat Mitzvah of their daughter, Riki, and to siblings Eli and Ami. Mazal tov to **Aunt Eva & Uncle Isaac Moses** and cousins Rafi, Ilana, Abby, and Asher, as well as to all of their grandparents, great-grandparents, and other family who would be visiting but are instead with them in spirit.
- **The members of the Semichat Chaver Program (SCP)** who recently completed the topic of Bishul on Shabbos. The new session begins this Tuesday, June 16. Mazal Tov to the following people who completed a test on the topic: Chanokh Berenson, Dr. Paul Berner, Raphael Cattan, Dov Chodoff, Ethan Cohen, Lawton Cooper, Moshe Kaplan, Kalman Knizhnik, Meir Kramer, Marnin Lebovits, Jay Marcus, Ari Mizel, Moshe Bear Prigal, Rabbi Hillel Shaps, Avi Siegel, Richard Soskin, Merric Srour, Nino Srour, Yaacov Yunger. Honorable mention to regular attendees who did not take the test: Alan Baldinger, Yitzchak Cohen, Menachem Hamberger, Jerry Hawk, Hillel Goldschein, Eric Golman, Jeremy Goodman, Marc Katz, Rich Munz, Howie Schulman, and Scott Weinberg.

Condolences

- **Richard Chaifetz**, on the passing of his wife, Ruth Chaifetz. Shiva is being observed through Tuesday morning. The Chaifetz family will be sitting Shiva from 9:00 AM to 9:00 PM daily. Those who would like make an in-person visit are welcome to call 301-649-2346 to understand the guidelines.
- **Claire Haramati** on the passing of her mother, Margot Zeller. She is observing Shiva through Wednesday morning. She may be contacted during Shiva at 240-603-4765 or claire@haramati.com
- **Kalman Knizhnik** on the passing of his grandmother, Khava Knizhnik. The funeral took place on Thursday.
- **Estee Silver** on the passing of her grandfather, Don Carriger.

Shabbos Schedule

Note that Davening times are listed for reference so that people may Daven at the same time as others. There are no Minyanim at YISE at this time.

Friday Night:

- Light Candles by 8:16, and not before Plag, 7:01
- Mincha:
Ashkenazi: 6:45, 7:20, 8:20 Sephardi: 7:00 Nusach Sefard: 7:00
If you Daven Kabbalos Shabbos prior to Shkia (8:34 PM), it is preferable to Daven Mincha prior to Plag (7:01 PM).

Shabbos Day:

- Shacharis: Ashkenazi: 7:00, 8:00, 8:45, 9:15 Youth: 9:15
 Sephardi: 7:45 Nusach Sefard: 7:00
- Mincha:
Ashkenazi: 2:30, 5:00, 8:15 Sephardi: 8:15 Nusach Sefard: 8:15
- Shabbos ends: 9:24

COVID-19 Updates

- Planning for Shul reopening has begun. Go to <https://wp.yise.org/planning-for-shul-reopening/> for more details.
 - We plan to begin limited Minyanim on Monday, June 15. Advance registration is **required** and space is limited. Go to <https://www.yise.org/minyan> for more details and a registration form.
 - All other activities at YISE are cancelled, including Minyanim, Youth Groups, Shiurim and special events.
 - The Shul office is still open, but hours may vary.
- Let us Daven to Hashem to keep all of us in good health and to return our lives to normal as soon as possible. In protecting each other as we navigate this unfolding situation, may we grow stronger as individuals and as a community.

Weekday Shiurim

Options for remote learning are listed below. For the latest list, go to <https://wp.yise.org/remote-learning-schedule/>

- **Rabbi Rosenbaum** - Daily - one chapter of Tehillim followed by a 15-minute Shiur on the Parsha. Sunday 9:00 AM/Monday through Friday 8:30 AM - **Zoom A**.
 - **Rabbi Rosenbaum** - Daily - one chapter of Tehillim, followed by a 15-minute Halacha Shiur. Sunday through Thursday, 7:30 PM - **Zoom A**.
 - **Rabbi Rosenbaum's** Mussar Study Group for Women (spiritual self-improvement), Sundays at 9:30 AM, **Zoom A**.
 - **Rabbi Rosenbaum's** Gemara Shiur for Men, Tuesdays and Fridays, 6:00 AM, **Zoom A**.
 - **Rabbi Rosenbaum's** Nach Shiur, Wednesdays at 11:00 AM, **Zoom A**.
 - **Rabbi Rosenbaum's** Women's Navi Shiur, now studying Sefer Yehoshua, Wednesdays at 8:00 PM, **Zoom A**.
 - **Rabbi Silver's** Parsha Shiur for men & women, a mix of Halacha and Aggada. Tuesdays at 7:30 PM. For more details, contact rbsilver@yise.org **Zoom B**.
 - **GWCK Sunday Kollel Brunch and Learn for Men and Women** - Sunday mornings, 9:30 AM
 - Unraveling the Navi with Rabbi Hillel Shaps, **Zoom C**.
 - **Rabbi Tuvia Grauman** - Rabbi Hyatt's Gemara Shiur, Sundays at 10:00 AM, **Zoom I**.
 - **Rabbi Yonatan Zakem's** Shiur for men & women, Pearls of Prayer, exploring the depth and meaning of our daily prayers. Sunday evenings, 7:30 PM, **Zoom H**.
 - **GWCK presents CLAS (Community Learning at Shomrai)** - 8:15 PM - 9:15 PM. For more info, contact Rabbi Hillel Shaps, hshaps@gwckollel.org 347-869-9361.
 - For Men & Women - **Zoom D** (except as noted):
 - Mondays: Rabbi E. Gayer - A to Z of Jewish Living
 - Mondays: (for men only) Rabbi H. Shaps, On the Same Page Gemara, **Zoom C**.
 - Tuesdays: Rabbi Winter - Torah Topics
 - Wednesdays: Rabbi Grossman - Reading Responsa
 - Thursdays: Rabbi Grossman - Parshas Hashavua
 - For Women - **Zoom E**:
 - Mondays: Mrs. Sara Malka Winter - Tehillim: An in-depth analysis
 - Tuesdays: Mrs. Sara Malka Winter - Bereishis in-Depth
 - **Semichat Chaver Program**, Tuesdays at 9:00 PM with Rabbi Silver. For more information, please contact Rabbi Binyamin Silver: rbsilver@yise.org or Rabbi Hillel Shaps: hshaps@gwckollel.org - See flyer for details.
 - **The Golden Network Presents: Rabbi Barry Greengart's** Shiur on Daily Halachos for men & women, Tuesdays 9:15 AM, **Zoom F**.
 - **Rabbi Yitzchak Scher's** Shiur for Men and Women, Tuesdays, 1:30 PM - 2:15 PM, "A Second Look- Stories in the Torah from a Deeper Perspective", **Zoom G**.
- Connection Details:** Go to <https://zoom.us/join/> and enter the meeting ID, or call 301-715-8592 and enter the meeting ID & password:
Zoom A: ID: 416 963 9000, password 492019
Zoom B: ID: 784 431 8176
Zoom C: ID: 349 754 2180, password GWCK
Zoom D: ID: 746 455 2195, password GWCK
Zoom E: ID: 601 853 4021, password Winter
Zoom F: ID: 970 1398 4837, password 613
Zoom G: ID: 713 7408 5130, password 045079
Zoom H: ID: 269 840 3648, password online Pearls, phone 621690
Zoom I: ID: 834 8407 1267, password RabbiHyatt

YISE Programs and Listings

Graduation Kiddush-to-Go - Join YISE in celebrating the graduates of 2020 by sponsoring a Kiddush-to-Go on June 20. We wish we could celebrate these exciting milestones in person, but instead, Kiddush will be delivered to all YISE members in Kemp Mill, White Oak, Woodside and Rockville before Shabbos! To sponsor Kiddush in honor of your graduate, please send your graduate's name, school and grade to office@yise.org or call the office as soon as possible. All information must be received by Monday, June 15, 10:00 AM, for inclusion with the Kiddush. Please pay your sponsorship of \$18 per graduate via PayPal at <https://wp.yise.org/kiddush> or send a check to YISE. A list of honored graduates will be included with the Kiddush. Additional sponsorship opportunities available: Platinum \$180, Gold \$100, Silver \$50, Bronze \$36.

Helping Hands Across Kemp Mill is a part of YISE's Chesed Committee. The program helps members undergoing serious medical crises. We are always looking for volunteers to help. To be a part of this program by helping with meals, visitation, shopping, childcare, etc., contact: Melanie Karlin, 301-681-4740, mkarlin@gmail.com or Miriam Friedman, 301-754-1517, mfriedman2@yahoo.com

The Rachel Bassan Horwitz Fund is used for medical needs in our area, elsewhere in the US, and in Israel. In order to continue this much-needed medical fund, your financial help is needed! Tax deductible contributions may be made payable to: YISE Charity SPECIAL Fund, c/o Norma Burdett, 11720 Lovejoy St., Silver Spring, MD 20902. Earmark: Bassan Fund. For more info: Norma Burdett, 301-593-5964 or Pearl Bassan, 301-649-3137.

Shiurim from Rabbi Gedaliah Anemer, ZT"L, are available at <http://audio.yise.org>

Community Programs & Listings

Lessons from A Great Woman We Just Lost: Divrei Zicharon about Rebbetzin Chaya Ausband, Z"L. Shiur by Rabbi Eli Reingold, presented by N'Shei Ohr HaTorah, Sunday, June 14, 8:00 PM on Zoom. Meeting ID: 999 855 45321.

Free Webinars on Job Search - 12 Steps to a Successful Job Search (free self-paced tutorial from Montgomery College). For more information, go to: <https://www.ed2go.com/mcdistance/online-courses/twelve-steps-to-successful-job-search-self-paced-free/>

Free Webinar on Resumes - Provided by Lisa Rangel of Chameleon Resumes. Tuesday, June 16, at 1:30 PM or Thursday, June 18, at 1:30 PM. Sign up at <https://chameleonresumes.com/resreg-06-20>

Are You Looking for a Job? Were you laid off or do you expect to be? Did you graduate from college and want to start your career? Kemp Mill's JobAssist initiative, which has been helping our neighbors for the past 17 years, is planning a Zoom webinar on Tuesday, June 16, 8:15 PM to 9:15 PM. The webinar will cover (1) attitudes and strategies to help you succeed and (2) the key aspects of a search, with related resources. To register, please email dmawick@jobassist.org by June 14.

Remote Night Shiurim from YGW - Sunday 8:30 PM - 9:15 PM, Rabbi Moshe Chaim Blate; Monday/Wednesday 9:00 PM - 9:30 PM, Rabbi Ahron Lopiansky; Tuesday/Thursday 9:00 PM - 9:30 PM, Rabbi Eliyahu Reingold. Register at https://zoom.us/webinar/register/1715843153121/WN_n6jNGqUpTpCN6ikCabUutA

Daf Yomi Shiur currently meets online via a WebEx video conference. There is still room for a few more participants. Anyone interested may email Judd Lifschitz at lifschitz@slslaw.com to be added to the invite list. Sunday 7:00 AM, Monday - Thursday 9:00 PM, Friday 5:45 PM.

Kemp Mill Toastmasters - Wednesday, June 17, 8:00 PM - 9:15 PM. See what Toastmasters is all about and find out how you can become a more confident communicator. Contact Manasseh Katz at vpm@kempmilltoastmasters.com for more info. Zoom meeting ID: 986 546 841, password 3671.

Partners in Tefillah matches people with others in need of similar assistance from Hashem. The feedback we have received so far has been amazing. You, too, can Daven for someone else in the community and have them Daven for you. May Hashem answer all your prayers. Please visit www.yadvehuda.org/partners-in-tefillah to learn more and to sign up.

Capital Kosher Pantry - Due to the closure of schools and shuls, the usual steady flow of food donations to the Capital Kosher Pantry has significantly decreased. We're greatly in need of the following very popular food products: Canned white tuna and salmon, sardines, plastic bottles of grape juice, pizza sauce, Near East brand rice mixes, crackers, cereal, whole grain and regular pasta (not spaghetti), Nature's Bakery fig bars. Please purchase these items from any store and then deposit them in one of our donation bins locations:

- In front of: YISE, KMS, Woodside Shul
- In Shalom Kosher, at the front of the store, or in Moti's Market, near the store entrance
- In front of the Capital Kosher Pantry - 1910 University Blvd., West, Silver Spring, MD 20902.

You can also purchase items online at Target, Amazon, Walmart and elsewhere and arrange shipment directly to Capital Kosher Pantry. Our online wishlist is at <https://www.yadvehuda.org/pantry-wishlist.html> Financial donations to Capital Kosher Pantry are always welcome too.

We thank you for your continued generosity and Tizku L'Mitzvot! The Capital Kosher Pantry Team

Community Website for COVID-19 www.covidgw.com In an effort to simplify access to the plethora of available resources for COVID-19 assistance and information, Yad Yehuda of Greater Washington has created a stand-alone website that includes a wide range of resources for the Greater Washington Jewish community. Please visit covidgw.com Information on the site is culled from many volunteers and sources from within our community. New information is being added regularly; please visit often to view updated information and resources. May we all merit Hashem's mercy during this challenging time. Please note: If you need assistance, please do not hesitate to reach out by visiting covidgw.com If you are not currently experiencing financial challenges, please consider a donation to assist others who are struggling during this crisis.

Daily Halacha Program from Rabbi Eliyahu Reingold - Receive one every day in your inbox. Visit dvarhalacha.com and click "Sign Up."

Kemp Mill Village is providing friendly phone calls and limited deliveries during the pandemic. Call 1-833-KMV-20902 to request service or to volunteer. See kempmillvillage.org for more information.

Silver Spring Gemachim - For a complete list: www.gemachexchange.com

The Week Ahead	Sunday June 14	Monday June 15	Tuesday June 16	Wednesday June 17	Thursday June 18	Friday June 19
Limited Minyanim will take place at YISE next week, advance registration required. You are encouraged to Daven at home at your regular Minyan time. Mincha was originally scheduled for June 14 - 18 at 8:25 PM (Ashkenazi)/8:20 PM (Sephardi).						
Halachic Times: Earliest Talis and Tefillin: 4:37 AM, Latest Krias Shma: 9:25 AM, Earliest Mincha: 1:48 PM						

Next Shabbos

June 19 - 20, 2020 - 28 Sivan 5780
Parshas Shlach/Mevorchim Hachodesh
Light Candles: Friday by 8:19
Havdalah: 9:26

Next Shabbos Shorts Deadline: Wednesday, June 17 at 12:00 Noon

Submit items for the Shabbos Shorts to: announce@yise.org

Office Phone: 301-593-4465 Office Fax: 301-593-2330 Eruv line: 301-593-5561

E-Mail: office@yise.org Website: www.yise.org

Office Hours: Monday - Thursday 9:00 AM - 5:00 PM, Friday - 9:00 AM - 2:00 PM

Rabbi Dovid Rosenbaum

Yale Ginsburg - President

Rabbi Binyamin Silver - Asst. Rabbi Simi Franco - Office Manager

Dvar Torah Dedications/Sponsor a Shiur

During this difficult time, we pray to Hashem that the day that we can all come together again in Tefillah and Torah study in good health arrives speedily. Until that point, YISE continues to offer a number of different remote learning options. These options are now available for sponsorship on an individual Shiur or a daily basis.

Our current inability to Daven with a Minyan and to say Kaddish is difficult and a challenge. However, sponsoring a Shiur or other Torah learning is a meaningful way to commemorate a Yahrzeit or honor a loved one. Sponsorships are also a great way to celebrate a Simcha or any other milestone, while helping YISE at a time when many of the Shul's other sources of revenue are not available.

1. The following individual Shiurim are available for sponsorship at \$18 (per day):

- Daily Morning (Sunday through Friday) Tehillim and Parsha Shiur
- Daily Evening (Sunday through Thursday) Tehillim and Halacha Shiur
- Rabbi Rosenbaum's Sunday Morning Mussar Study Group for Women
- Rabbi Rosenbaum's Tuesday or Friday Morning Gemara Shiur for Men
- Rabbi Rosenbaum's Wednesday Morning Nach Shiur
- Rabbi Rosenbaum's Wednesday Night Chumash Navi Shiur for Women
- Rabbi Silver's Tuesday Evening Parsha Shiur
- Rabbi Silver's Daily Chizuk Dose on WhatsApp
- Rabbi Grauman - Rabbi Hyatt's Gemara Shiur, Sunday Morning

2. Sponsorship of the Morning and Evening Tehillim and Parsha/Halacha Shiurim together is available for \$25.

3. The Pre-Shabbos Drasha video is available for sponsorship at \$54.

Please email office@yise.org to sponsor.

Thank you for your support.

Thank you to this past week's Shiurim sponsors:

Rabbi Rosenbaum's morning and evening Tehillim/Shiur

- **Steve Kalin** for a Refuah Shleimah for Leah bas Risa

Rabbi Rosenbaum's Sunday morning Mussar Shiur

- **Bev Morris & Art Boyars** in honor of the Rebbetzins of the MES Panel: Chayie Chinn, Rivkie Frank, Rachie Reingold, Atara Rosenbaum, Estee Silver, Elana Weinberg, Sara Malka Winter and Chaya Wolvovsky

Rabbi Hyatt's Gemara Shiur

Chani & Jay Parness

Rabbi Rosenbaum's Tuesday & Friday morning Gemara Shiur

Debi & Max Rudmann as a Refuah Shleimah for Devorah Leah bas Chaya Rivka and all the other Cholim of our community.

Rabbi Silver's Tuesday evening Parsha Shiur

Bev Morris & Art Boyars in honor of Gabbai Ben Kalish

Rabbi Rosenbaum's Wednesday night women's Navi Shiur

- **Bev Morris & Art Boyars** in honor of the Rebbetzins of the MES Panel: Chayie Chinn, Rivkie Frank, Rachie Reingold, Atara Rosenbaum, Estee Silver, Elana Weinberg, Sara Malka Winter and Chaya Wolvovsky

Rabbi Rosenbaum's Erev Shabbos Parsha Drasha

- **Carol & Tuvia Lazar** in honor of Riki's bat mitzvah. They look forward to celebrating with the community in the future.
- **Bev Morris & Art Boyars** in honor of Debbie Katz
- **Mindy & Shmuel Tolchinsky** to commemorate the Yahrzeit of Shmuel's mother, Sarah Rivka bat Zev on the 21st of Sivan.



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gwckollel.org/scp**

For more information please contact
Rabbi Binyamin Silver: rbsilver@yise.org or
Rabbi Hillel Shaps: hshaps@gwckollel.org.



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Gleanings of Divrei Torah on Parashat Hashavuah
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Elisheva Pesya (24 Sivan)

Volume 26, Issue 32

Shabbat Parashat Baalotcha

5780 - B"H

Covenant and Conversation: R. Jonathan Sacks

Camp and Congregation - The parsha of Beha'alotcha speaks about the silver trumpets – clarions – Moses was commanded to make: The Lord spoke to Moses, saying, “Make two trumpets of silver; make them of hammered work. They shall serve you to summon the congregation [edah] and cause the camps [machanot] to journey.”

This apparently simple passage became a springboard for one of the most profound meditations of the late Rabbi Joseph Soloveitchik. It appears in his great essay Kol Dodi Dofek, on the Jewish approach to suffering.

There are, says Rabbi Soloveitchik, two ways in which people become a group – a community, society, or nation. The first is when they face a common enemy. They band together for mutual protection. Like all animals who come together in herds or flocks to defend themselves against predators, we do this for our survival. Such a group is a machaneh – a camp, a defensive formation.

There is another, quite different, form of association. People can come together because they share a vision, an aspiration, a set of ideals. This is the meaning of edah, congregation. Edah is related to the word ed, witness. Edot (as opposed to chukim and mishpatim) are the commands that testify to Jewish belief – as Shabbat testifies to creation, Passover to the Divine involvement in history, and so on. An edah is not a defensive formation but a creative one. People join together to do what none could achieve alone. A true congregation is a society built around a shared project, a vision of the common good, an edah.

Rabbi Soloveitchik says these are not just two types of group, but in the most profound sense, two different ways of existing and relating to the world. A camp is brought into being by what happens to it from the outside. A congregation comes into existence by internal decision. The former is reactive, the latter proactive. The first is a response to what has happened to the group in the past. The second represents what the group seeks to achieve in the future. Whereas camps exist even in the animal kingdom, congregations are uniquely human. They flow from the human ability to think, speak, communicate, envision a society different from any that has existed in the past, and to collaborate to bring it about.

Jews are a people in both of these two quite different ways. Our ancestors became a machaneh in Egypt, forged together by a crucible of slavery and suffering. They were different. They were not Egyptians. They were Hebrews – a word which probably means “on the other side,” “an outsider.” Ever since, Jews have known that we are thrown together by circumstance. We share a history all too often written in tears. Rabbi Soloveitchik calls this the covenant of fate (brit goral).

This is not a purely negative phenomenon. It gives rise to a powerful sense that we are part of a single story – that what we have in common is stronger than the things that separate us:

Our fate does not distinguish between rich and poor... [or] between the pietist and the assimilationist. Even though we speak a plethora of languages, even though we are inhabitants of different lands... we still share the same fate. If the Jew in the hovel is beaten, then the security of the Jew in the palace is endangered. “Do not think that

you, of all the Jews, will escape with your life by being in the king's palace”.

Our shared community's fate leads also to a sense of shared suffering. When we pray for the recovery of a sick person, we do so “among all the sick of Israel.” When we comfort a mourner, we do so “among all the other mourners of Zion and Jerusalem.” We weep together. We celebrate together. This in turn leads to shared responsibility: “All Israel are sureties for one another.” And this leads to collective action in the field of welfare, charity, and deeds of loving kindness. As Maimonides puts it:

All Israelites ... are like brothers, as it is said, “You are children of the Lord your God”. If brother shows no compassion to brother, who will? ... Their eyes are therefore lifted to their brothers.

All these are dimensions of the covenant of fate, born in the experience of slavery in Egypt. But there is an additional element of Jewish identity. Soloveitchik calls this the covenant of destiny (brit ye'ud) – entered into at Mount Sinai. This defines the people of Israel not as the object of persecution but the subject of a unique vocation, to become “a kingdom of priests and a holy nation”.

Under this covenant, we became defined not by what others do to us but by the task we have undertaken, the role we have chosen to play in history. In Egypt we did not choose to become slaves, that was a fate thrust upon us by someone else. We did, however, choose to become God's people at Sinai when r said, “We will do and obey” Destiny, call, vocation, purpose, task: these create not a machaneh but an edah, not a camp but a congregation.

Our task as a people of destiny is to bear witness to the presence of God – through the way we lead our lives (Torah) and the path we chart as a people across the centuries (history).

G. K. Chesterton once wrote that “America is the only nation in the world that is founded on a creed.” Chesterton was notoriously antisemitic, and this evidently prevented him from recalling that the reason America was founded on a creed was that its founders, Puritans all, were steeped in what they called the Old Testament. They took as their model the covenant made between God and the Israelites at Sinai, and it was this that linked nationhood and the idea of a specific task or mission. Herman Melville gave this one of its classic expressions in his 1849 novel, *White-Jacket: We Americans are the peculiar, chosen people – the Israel of our time; we bear the ark of the liberties of the world.... God has predestined, mankind expects, great things from our race; and great things we feel in our souls. The rest of the nations must soon be in our rear. We are pioneers of the world; the advance-guard, sent on through the wilderness of untried things, to break a new path in the New World that is ours.*

It is the concept of covenant that gives Jewish (and American) identity this strange dual character. Nations are usually forged through long historical experience, through what happens to them – rather than what they consciously set themselves to do. They fall into the category of machaneh. Religions, on the other hand, are defined in terms of beliefs and a sense of mission. Each is constituted as an edah. What is unique about Judaism is the way it brings together these separate and quite distinct ideas. There are nations that contain many religions and

there are religions that are spread over many nations, but only in the case of Judaism do religion and nation coincide.

This has had remarkable consequences. For almost two thousand years Jews were scattered throughout the world, yet they saw themselves and were seen by others as a nation – the world's first global nation. It was a nation held together not by geographical proximity or any other of the normal accompaniments of nationhood. Jews did not speak the same vernacular. Rashi spoke French, Maimonides Arabic. Rashi lived in a Christian culture, Maimonides in a Muslim one. Nor was their fate the same. While the Jews of Spain were enjoying their Golden Age, the Jews of northern Europe were being massacred in the Crusades. In the fifteenth century, when the Jews of Spain were being persecuted and expelled, those of Poland were enjoying a rare spring of tolerance. What held Jews together during these centuries was shared faith. In the trauma that accompanied European Emancipation and the subsequent rise of racial antisemitism, many Jews lost that faith. Yet the events of the past century – persecution, pogroms, and the Holocaust, followed by the birth of the State of Israel and the constant fight to survive against war and terror – tended to bind Jews together in a covenant of fate in the face of the hostility of the world. So when Jews were divided by fate they were united by faith, and when they were divided by faith they were united again by fate. Such is the irony, or the providential nature, of Jewish history.

Judaism in the past two centuries has fissured and fractured into different edot: Orthodox and Reform, religious and secular, and the many subdivisions that continue to atomise Jewish life into non-communicating sects and subcultures. Yet in times of crisis we are still capable of heeding the call of collective responsibility, knowing as we do that Jewish fate tends to be indivisible. No Jew, to paraphrase John Donne, is an island, entire of himself. We are joined by the gossamer strands of collective memory, and these can sometimes lead us back to a sense of shared destiny.

The duality was given its first expression this week in Beha'alotcha, with the command: “Make two trumpets of silver; make them of hammered work. They shall serve you to summon the congregation [edah], and cause the camps [machanot] to journey.” Sometimes the clarion call speaks to our sense of faith. We are God's people, His emissaries and ambassadors, charged with making His presence real in the world by healing deeds and holy lives. At other times the trumpet that sounds and summons us is the call of fate: Jewish lives endangered in Israel or the Diaspora by the unremitting hostility of those who call themselves children of Abraham yet claim that they, not we, are his true heirs.

Whichever sound the silver instruments make, they call on that duality that makes Jews and Judaism inseparable. However deep the divisions between us, we remain one family in fate and faith. When the trumpet sounds, it sounds for us.

To sponsor an issue of Likutei Divrei Torah:
Call Saadia Greenberg 301-649-7350
or email: sgreenberg@jhu.edu
<http://torah.saadia.info>

Shabbat Shalom: Rabbi Shlomo Riskin

“The Lord said to Moses, “Speak to Aaron and say to him, ‘When you set up the lamps, see that all seven light up the area in front of the lampstand.’” This week’s Biblical portion of BeHa’alotcha contains an important insight into the necessary qualities and major functions of our rabbis. Our Torah reading of last week, Naso, concluded with the various offerings of the Princes of the tribes at the dedication of the desert Sanctuary, forerunner of the Holy Temple in Jerusalem.

This week’s reading begins with the kindling of the menorah, the seven candlestick branches made of pure gold, each culminating in a golden flower with three branches emanating from either side of the central tree-like branch, and seven flames spreading warmth and enlightenment within the most sacred area and beyond. The operative verse which describes this magnificent accoutrement is “the candle is commandment, and Torah is light”.

Rashi, the classical Biblical commentary, is apparently disturbed by the placement of the Menorah in our portion; it seems to have belonged in the Book of Exodus which describes the inner furnishings of the Sanctuary, including the Menorah. Rashi therefore opens his interpretation of our portion with the words of the Midrash: Why this juxtaposition of the description of the lighting of the Menorah with the offerings of the Princes of the tribes? It is because when Aaron saw the dedication of the Sanctuary, he became upset that he had not been included in the dedication offerings and ceremonies; neither he nor his tribe of Kohanim. The Holy One Blessed be He said to him, “By your life, your contribution is greater than theirs; you will kindle and clean the candlesticks.”

What was so special about kindling the Menorah? It happened early in the morning, without audience or fanfare, and seemed like an almost janitorial duty of turning on the lights?

I would suggest that there were two central furnishings in the Holy of Holies, the inner sanctum of our Sanctuary: the sacred ark, which housed the Tablets of Stone, and the Menorah. The former, with the Torah in splendid seclusion behind the curtains, was meant for Israel alone, to form a “holy nation”; the latter, with its warmth and light spreading round about was the Torah meant for the world, the Torah which would go forth from Zion, the word of the Lord which would emanate from Jerusalem to the nations.

The Midrash teaches that the Revelation at Sinai was given in a desert, a parousia, rather than on the Temple Mount in order to teach us that the Torah was not meant for the Jews alone, but rather for all of humanity. Just prior to the Revelation, Israel is charged by God to be a “Kingdom of Kohanim,” teachers to all of humanity, purveyors of a God of love, compassion, morality and peace. This universal charge is given to the Jews to become a sacred nation (otherwise they would hardly be an example to emulate), a nation of Kohanim to convey our teaching to the world. This is the true significance of the Kohen’s kindling of the Menorah and spreading the message of Torah beyond the Sanctuary to the world.

It is our duty to demonstrate to the world that we have righteous decrees and ordinances; and it is our laws, our unique life-style, which now that we have our Jewish State, we must share with the world.. It is the Kohen Gadol in the days of the Messiah or the Rabbis and Jewish educators today, who must convey these righteous laws which will inspire the rest of the nations to accept our God of compassion and peace. They must be our ambassadors to the world, those who must bring the light and the

warmth of Torah bring thereby blessing to all the families on earth. They must kindle the Menorah

It is not by accident that the Menorah is shaped like a tree, which grows and produces fruit, it is the “personification” of halakhah, a progressing and moving teacher of morality and sensitivity. How we treat the stranger and would-be convert, how we deal with the hapless woman chained to a recalcitrant husband who won’t let her go, is the test of the justice of our laws and the fitness of our Rabbis to be our decisors; our Torah must be righteous and compassionate.

Dvar Torah: Chief Rabbi Ephraim Mirvis

Our efforts in one mitzvah will always help lead to another... Why is this mitzvah different from others

Throughout the Torah when Hashem presents a mitzvah, He commands Moshe to command the people to carry it out. But in parashat Beha’alotcha we are given the mitzvah of ‘Pesach Sheini’. This was to be the first anniversary of the exodus from Egypt, and the first Pesach on record was going to be celebrated. However, some of the people came with a complaint. They said “L’ma nigara – why should we be diminished?” – why should we miss out? “Anachnu t’maim l’nefesh adam” – we are impure!

According to the Talmud, they may have been those who had been carrying the coffin of Joseph or perhaps they had been engaged in a ‘meit mitzvah’ – assisting somebody who had died and who needed burial – and as a result they were impure. They couldn’t participate in the celebration of Pesach, so they said “why are we being diminished?” They were complaining about the fact that they were to be omitted.

Moshe was stumped, he didn’t know what to say. Therefore, he said to them “imdu v’eishma”, just please wait here – and I will ask Hashem. Isn’t it amazing, how Moshe had that hotline to God?

And then Hashem replied, and He said ‘these people have a point! We will establish a Pesach Sheini one month later for the sake of all those who will have been ‘tamei’ at the time at the first Pesach.’

Sforno explains that at the root of the people’s complaint was their appreciation of the concept of ‘Mitzva goreret mitzvah’ – one mitzvah leads to the performance of another mitzvah! The enjoyment of one mitzvah prompts us to want to benefit from the enjoyment of other mitzvot. For sure Pesach is not amongst the easiest of mitzvot to perform, and yet the people were insistent – ‘we want our Pesach, we don’t want to be diminished!’.

They also appreciated the value of mitzvot. They could easily have said ‘We are exempt, – brilliant! Everybody else, you do what you have to – we are the lucky ones!’ – not at all! They felt that they were seriously missing out. Therefore, the mitzvah of Pesach Sheini, and the manner in which it is presented in parashat Beha’alotcha by Hashem, teaches us how fortunate and privileged we are to be able to live a life of mitzvot. If ever we are not able to perform one, we feel seriously diminished.

OTS Dvar Torah

**At God’s Command They Shall Travel
Rabbi Nechemia Krakover**

God tests the desert generation in a way that underscores the importance of commitment and the power of divine truth – travelling and camping at His command.

Can any of us say we’ve never faced a tough choice or wondered why Hashem couldn’t just send us a message with instructions? Couldn’t an angel or a prophet just beam down and guide us?

This doesn’t happen, of course, and we must make our decisions on our own. What would happen, though, if this were possible? Imagine that every time you needed to make a choice, whenever you felt conflicted, the decision were to instantly descend

Likutei Divrei Torah

from Heaven. A bat kol, a heavenly voice, would go out and tell us what to do. What would our world look like? Are we really prepared to live in such a reality?

It would be a world without any independent decision-making, creativity, mistakes or failures. Everything would be in accordance with the law, and with the truth. This would be a reality prone to change at any given moment. A world over which people have no control. Living in this kind of world might seem easy, but in practice, it would be rather challenging. This is precisely the world that the Israelites lived in as they sojourned through the desert.

Within a series of verses, our Parasha describes how the Israelites trudged through the desert, and the expression tying all of these verses together is “At a command of Hashem the Israelites broke camp, and at a command of the Hashem they made camp”. The pillars of clouds and the pillars of fire guided the people. Within moments, they would set out, and within moments, they would set up camp. At times, they would travel for days at a time, pausing only briefly, while at other times, they would spend several months encamped somewhere. Imagine a family walking for several days until they finally stop, start unpacking their belongings... and suddenly resume walking. At their next stop, they don’t unpack. Instead, they wait until they begin travelling again, but this time, it is a long wait. They begin unpacking, but before they know it, the set out once more on their journey.

This aptly illustrates the verse in Deuteronomy: “... that He might test you by hardships to learn what was in your hearts: whether you would keep His commandments or not.” Living this way for forty years was one of the hardest trials a human being could endure. It meant complete obedience, with no control over anything, and with no room for error or change. Apparently, a generation that can withstand this trial is indeed a dor de’ah – a purely spiritual generation. It is very challenging to be able to stand on our own two feet and remain strong and stable. Which of us would rise to this type of challenge?

Hashem has the Israelites face this trial in order to underscore the importance of commitment and the power of divine truth – a reality without compromise or decision-making. At its center stands the Divine attribute of absolute judgement, according to which people do what is right, regardless of how complex reality is. This is the commitment that each of us is truly required to adhere to – to travel and camp at the command of Hashem.

What, then, do we learn from this? Today, we live in a completely different world, one where we seem to be in control. Are we truly making the best of this world? Are we managing to channel our decisions toward the truth we are expected to uphold? What is the gap between how we conduct ourselves and how we would conduct ourselves, if we were to act at the command of Hashem?

The desert generation was an anomaly, but it is certainly a generation beckoning us with a call to action to recalibrate our decisions – and to choose to be committed.

At Hashem’s command we shall camp, and at Hashem’s command we shall travel.

Dear Torah: Aish.Com (excerpt)

The Torah states, “The man, Moses, was exceedingly humble, more than any person on the face of the earth” (Numbers 12:3). How is it possible that Moses was humble after writing these words that the Almighty dictated to him to write in the Torah? Humility is not feeling lowly or worthless or denying one’s capacity. Humility is recognizing your strengths and capability -- and knowing that they are a gift from the Almighty.

Beginning this *Shabbat*, and continuing almost until *Tisha B'Av*, we read in the weekly *Parashot* of various trials that *Bnei Yisrael* faced in the desert--often unsuccessfully. Indeed, such sad stories seem to dominate the Book of *Bemidbar*.

R' Chaim Cohen z"l (Tel Aviv, Israel; 1935-2019; known as "Ha'chalban") writes that each of the Books of the Torah parallels one of the six Orders of the *Mishnah*. *Bereishit*, which describes the seeds of our nation, parallels *Zera'im*. *Shmot*, which describes the historical basis for our festivals, parallels *Mo'ed*. *Vayikra*, which speaks of sacrificial offerings and ritual purity, parallels two Orders--*Kodashim* and *Taharot*. *Devarim*, which repeatedly describes our relationship with *Hashem*, and His with us, as one built on love, parallels *Nashim*.

The Book of *Bemidbar*, R' Cohen continues, parallels the Order of *Nezikin*. *Nezikin* deals with disputes and damages. That description fits the Book of *Bemidbar* well; it is the story of *Bnei Yisrael's* disputes with Moshe and *Hashem*, and the resulting damages. [Of course, many of the themes in one Book of the Torah can be found in other Books, as well.]

Our Sages refer to *Sefer Bemidbar* as "*Sefer Ha'pekudim*" / the "Book of Those Who Were Counted." Indeed, *Bnei Yisrael* are counted twice in this Book [and, according to some commentaries, three times]. Why is "counting" an appropriate theme for the entire Book? Because *Hashem* counted *Bnei Yisrael* when they were at risk, just as a teacher is most likely to count his or her students repeatedly during a field trip, not when they are sitting in the classroom. And, *Bemidbar* is the Book in which *Bnei Yisrael* are most "at risk."

- Continued in box inside -

Elsewhere in the Torah . . .

"Whatever the master of the house tells you to do, you must do -- except leave!" (Pesachim 86b)

Many have struggled to understand this teaching of the *Gemara*. R' Zvi Elimelech Shapira z"l (the *Bnei Yissaschar*; died 1841) explains as follows:

The *Gemara* (*Chagigah* 15a) relates that the sage Elisha ben Avuyah became a heretic, after which he was known as "*Acher*" / "the other one." His student, the sage Rabbi Meir, encouraged *Acher* to repent, but *Acher* said, "I have already heard a *Bat Kol* / Heavenly voice declare, 'Return wayward sons -- except for *Acher*!'" [Until here from the *Gemara*]

Was there really no way back for *Acher*? R' Shapira answers in the name of R' Yaakov Yitzchak z"l (the "*Chozeh*" of Lublin; 1745-1815): *Acher* should have responded to the *Bat Kol* that pushed him away, "If I am not wanted, then I finally can serve *Hashem* with the purest of intentions, with no expectation of receiving reward!" Had *Acher* said that, says the *Chozeh*, he would have been forgiven and welcomed back.

This, continues R' Shapira in the name of R' Yeshayah Horowitz z"l (the *Shelah Hakadosh*; rabbi of Prague and Yerushalayim; died 1630) is the meaning of the above *Gemara*: "Whatever the Master of the House -- *Hashem* -- tells you to do, you must do -- except leave!" Even if He tells you that you are no longer wanted, do not listen; rather, serve Him nevertheless. (Agra D'Pirka #1)

R' Yitzchak Menachem Weinberg *shlita* (*Tolna Rebbe* in Yerushalayim) offers another explanation, based on a story: On the first occasion when R' Avraham Mordechai Alter z"l (1866-1948; *Gerrer Rebbe*, known as the "*Imrei Emes*") visited the home of R' Avraham Yitzchak Hakohen Kook z"l (1865-1935; first *Ashkenazic* Chief Rabbi of *Eretz Yisrael*), the latter directed his distinguished guest to sit at the head of the table. The *Gerrer Rebbe* refused, saying that that was the host's place.

R' Kook responded: "Whatever the master of the house tells you to do, you must do!"

"Except for leave!" responded the *Gerrer Rebbe*. "And *Pirkei Avot* teaches that one of the things that causes a person to leave this world is honor!" (<https://daf-yomi.com/DYItemDetails.aspx?itemId=23500>)

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“He said, ‘Please, hear My words . . .” (12:6)

The *Midrash Sifri* asks: Why did *Hashem* say, “Please, hear My words,” before rebuking Aharon and Miriam?

The *Midrash* answers: Aharon and Miriam wanted to interrupt *Hashem*. *Hashem* said to them, “Wait until I have finished what I want to say. *Kal Va’chomer* / all the more so, a person should not interrupt another person!” [Until here from the *Midrash*]

R’ Naftali Zvi Yehuda Berlin z”l (the “*Netziv*”; 1816-1893; rabbi of, and *Rosh Yeshiva* in, Valozhyn, Belarus) explains: Aharon and Miriam wanted to defend themselves. In truth, the *Netziv* writes, Aharon was not a person who interrupted when he was being criticized (see *Vayikra* 10:16-19). Nevertheless, he was afraid of the consequences of *Hashem*’s anger, so he wanted to pray in his and Miriam’s defense as soon as possible, as the *Gemara* (*Sanhedrin* 44b) teaches: “One should always pray before trouble comes.”

In this light, the *Netziv* explains the “*Kal Va’chomer*” mentioned by the *Midrash* [which might seem counter-intuitive]: If you are expected not to interrupt *Hashem* in His anger, even though His anger could cause you harm, certainly you should not interrupt a mere mortal in his anger, which is harmless by comparison. (*Emek Ha’Netziv*)

R’ Chaim Zaichyk z”l (1906-1989; *Rosh Yeshiva* of Yeshivat Bet Yosef-Novardok in Buchach, Poland; later in Israel) notes that *Hashem* pleaded with Aharon and Miriam to remain silent until He finished. Why is it so important not to interrupt *Hashem*’s rebuke to defend oneself? Because after hearing *Hashem*’s perfectly-on-target rebuke, a person will realize that all of his excuses have already been addressed, and they have evaporated into thin air.

Also, R’ Zaichyk writes, *Hashem* is teaching here the value of patience, which is a prerequisite to all intellectual success.

The prophet (*Shmuel I* 16:18) describes the future King David as one who “knows how to play a musical instrument.” The *Gemara* (*Sanhedrin* 93b) comments: “He knows how to ask questions, and he is powerful at answering questions.” R’ Zaichyk explains: A question that is presented sweetly with all the components “in tune” is like music to the ears and can be answered. In contrast, questions that come across as attacks are like an untuned instrument playing random notes, and are difficult to answer.

Likewise, R’ Zaichyk continues, special skill is required to answer questions. One must be “powerful” --able to control oneself and exercise the patience needed to hear out all types of questions, even when the questioner asks repeatedly, and even if the questions are nonsensical or argumentative. (*Ohr Chadash: Elul* p.60)

“The people took to seeking complaints . . .” (11:1)

R’ Shlomo Heiman z”l (1892-1945; *Rosh Yeshiva* in several prominent Lithuanian *Yeshivot*; finally, *Rosh Yeshiva* of Mesivta Torah Vodaath in New York) observes: *Bnei Yisrael* complained about *Hashem*’s actions and inactions a great deal during their 40 years in the desert--much more than Jews today complain about what *Hashem* does or does not do. This is a testament to the high degree of *Emunah* that the Generation of the Desert possessed; it shows that they felt *Hashem*’s presence in their lives and they knew they had a Father in Heaven to whom they could turn with their complaints. In contrast, our *Emunah* is much weaker.

(*Chiddushei R’ Shlomo: Imrot Ketzarot* p.3)

- Continued from front page -

R’ Cohen continues: The very fact that *Bnei Yisrael* were counted hints to a certain “at risk” status, for counting people highlights separateness rather than unity. In contrast, the totality of *Bnei Yisrael* consists of 13 tribes (including the tribe of Levi and the two sons of Yosef), and “13” is the *Gematria* of “*Echad*” / “one,” denoting unity. Sadly, *Sefer Bemidbar* closes with the tribes of Reuven and Gad and half the tribe of Menashe splitting off to some extent from *Bnei Yisrael*, breaking that unity.

The Torah’s purpose is to teach us how to live, notes R’ Cohen. In view of the above, what life lesson can we learn from *Bemidbar*?

Sefer Bemidbar, explains R’ Cohen, teaches us about dealing with life’s challenges. In *Bemidbar*, *Bnei Yisrael* are traveling, never at rest. *Bemidbar* is not filled with lofty spiritual experiences, as is *Shmot*, which describes the Exodus, the Giving of the Torah, and the *Mishkan*. *Bemidbar* is not filled with laws, as is *Vayikra*. Rather, *Bemidbar* is filled with “real life” challenges--hunger, thirst, foreign enemies, and jealousy. Everyday challenges are what *Bemidbar* teaches us how to address.

How? The key, writes R’ Cohen, is to remember that we are on a journey, as *Bnei Yisrael* were in the desert. Much of man’s discontent comes from his mistaken belief that he has “arrived.” If so, he wonders, why is his life not as perfect as he imagined it would be? If we remember that life is a journey -- that we have not, in fact, “arrived” (and never will in “This World”) -- we will not experience disillusionment; instead, we will be grateful for what we have, even as we continue to work for what is missing. On a personal level, concludes R’ Cohen, one who understands that life is a journey full of challenges will avoid the frustration and anger that damage relationships. On a national level, those who are frustrated by the failure of the State of Israel to live up to their greatest hopes will learn to be grateful for what we have even while recognizing that we still await *Mashiach*. (*Talelei Chaim: Parashat Bemidbar*)

ISRAEL REPORT

To provide greater exposure to primary Israeli news sources and opinions in order to become better informed on the issues, and to gain a better understanding of the wide range of perspectives that exist in Israeli society and politics.

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IDF THWARTS IRANIAN CYBERATTACK ON MILITARY'S SUPPLY CHAIN (Israel Hayom 6/11/20)

Several months ago, the C4i Directorate, the IDF's elite technological unit, identified attempted Iranian cyberattacks on the army's supply chain – a highly-sensitive link that is vital in peacetime and critical in wartime.

The supply chain connects the IDF to the civilian services from which it receives gas, food, and other crucial supplies. Impairing it could also allow a hostile entity to gather extremely valuable information about specific companies, facilities, and modes of operation the IDF works with.

Soldiers from the Cyber Defense Unit, which operates as part of C4i, identified the attack and for several days carried out a covert operation intended to expose the attackers and foil their plan.

The Cyber Defense Unit was established four years ago. It is based out of an unmarked and unassuming civilian office building in the heart of Tel Aviv.

It is responsible for the telecommunications of internal IDF networks and its mission is to ensure the army can operate freely in war and peacetime as it fully utilizes Israel's vast technological advantages in the digital sphere.

The IDF views the Cyber Defense Unit and others like it as a fighting outfit for all intents and purposes. The Cyber Defense Unit consists of "red teams" that consistently target the army's various systems to ensure they are protected and immune to external attacks. The unit is also involved in formulating the technological demands of other branches. Fighter jets and submarines, for example, are manufactured abroad; it is imperative that no one plants a bug in the manufacturing stage and that they are impenetrable to cyberattack.

"We are everywhere. From the fiber optic to the satellite, from the support base to the most forward operating soldier," said Col. R, who commands the Code, Cipher, and Security Unit of the C4i Directorate.

REPORT: PM PLANS IMMEDIATE ANNEXATION OF SETTLEMENTS BLOCS BUT NOT JORDAN VALLEY (YNet 6/10/20)

Prime Minister Benjamin Netanyahu will likely announce the annexation of three large settlement blocs located in the West Bank shortly after July 1 but set aside the Jordan Valley area for a later date, three senior Israeli government officials told The Times of Israel on Wednesday.

The three blocs of settlements include Maale Adumim, Gush Etzion, and Ariel, home to large settler populations, the Times reported.

But Foreign Minister, Gabi Ashkenazi, said on Wednesday that Jerusalem has not yet decided whether to extend Israel's laws to parts of the West Bank during a press conference with his German counterpart Heiko Maas.

During Israel's year-long political crisis, culminating in a unity government in March, Netanyahu repeatedly promised to extend Israeli sovereignty over parts of the West Bank and the Jordan Valley.

But according to American and Israeli officials, there is still "a lot of work" that needs to be completed by the mapping teams, in charge of delineating borders across the region.

Netanyahu is reportedly confident that Israel can immediately annex the three large settlement blocs as they are "relatively well-defined areas" and require little if any additional planning.

Israeli officials say there is a wide consensus, domestically and in Washington which unveiled the Trump peace plan last January, around Jerusalem holding onto the three areas and that the move would not cause friction with Jordan.

But Amman has repeatedly warned that any annexation moves by Israel "would not go unanswered."

The same officials say the move would not be opposed by the Blue & White or by leaders of the settlement movement that have come out against the Trump peace plan because it could leave open the possibility of an establishment of an independent Palestinians state in 70% of the West Bank.

68% OF PUBLIC FAVOR SOVEREIGNTY IN JUDEA AND SAMARIA (Arutz-7 6/11/20)

In a recent survey conducted by the Maagar Mochot Institute, 511 respondents representing a representative sample of the Jewish population in Israel surveyed found that 68% of the Jewish public (of those with an opinion) in the State of Israel favored sovereignty in Judea and Samaria.

A clear majority of opinion holders (72%) believe the Israeli government should not agree to leave Jewish communities as enclaves within a "Palestinian" sovereign entity.

Sixty-four percent of Likud voters support sovereignty, as do 90% percent of Yamina voters and 62% of Yisrael Beyteinu voters. Even 14% of Labor-Gesher-Meretz favor sovereignty.

The Samaria Regional Council commissioned the survey to "examine trends in the Israeli public as part of the struggle it leads to apply sovereignty without recognizing a terror state and without leaving communities isolated."

"The survey proves what we've known all along," says Samaria Regional Council Yossi Dagan: "A clear majority of the Israeli public longs for sovereignty in Judea and Samaria and disapproves of Israeli and Netanyahu recognition of a terror state in the heart of the country. Most of the Israeli public opposes leaving communities abandoned in enclaves. I call on the Prime Minister to listen to the voice of the people as expressed in the poll and to apply sovereignty. This is an historic hour and historical steps must be taken. Listen to the voice of the people and the truth at this time."

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Young Israel of North Woodmere, NY
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This is the only survey to date that separately examines support for sovereignty on the one hand and support for a Palestinian state on the other, so its results are the most reliable.

MASKS ARE A RARE SIGHT IN ISRAELI PUBLIC SPACES, DESPITE REGULATIONS (YNet 6/9/20)

With the economy and the education institutions reopening in Israel, the number of confirmed coronavirus cases has grown exponentially.

But public conduct has failed to reflect the growing concerns, as more and more people are seen without a mask in public spaces - in violation of health guidelines.

One such place is Hadar Mall in Jerusalem, which is visited by thousands of people every day. And while most visitors wear their masks correctly, many choose to wear them on their chin, rendering them effectively useless.

In malls and large enclosed areas, security personnel are instructed to make sure that visitors wear masks in accordance with the Health Ministry's guidelines.

In the smaller shops and closed recreation areas however, there are no security personnel to enforce regulations, prompting many visitors to freely disregard them.

Malls are subject to another issue: As it is not possible to require visitors to wear a mask while eating in the mall's food complex, many find themselves confused on where they are required to wear a mask within the shopping center itself.

"These masks are uncomfortable and cumbersome. If the virus is spread by touch, then what does it matter if I wear a mask," says Manny, a resident of Jerusalem.

Health Minister Yuli Edelstein warned Tuesday that Israel would soon exceed 200 new daily coronavirus cases if the public continued to ignore health guidelines. "The increase in coronavirus infections is becoming worrying," he said while touring Soroka Medical Center in Be'er Sheva.

Edelstein said the public's "obliviousness and disregard" of Health Ministry's guidelines have become the turning point in the spread of the pathogen.

"The right way [to combat the spread] is strict enforcement. People need to understand that there is no difference between enforcement of traffic laws and enforcement of coronavirus laws."

AS TIES WARM, ISRAEL HAILS UAE SPACE LAUNCH BID (YNet 6/10/20)

In another sign of warming ties between Israel and Gulf Arab nations, the Jewish state Tuesday congratulated the UAE on its bid to launch the first Arab space probe.

The United Arab Emirates announced last month that it would launch a mission to Mars in July. The unmanned probe, named Hope, has been billed as "the first interplanetary exploration undertaken" by an Arab state.

"We wish the UAE the best of luck on the launch of this scientific mission, and hope this step will contribute towards deeper cooperation between all countries in the region," the Foreign Ministry's "Israel in the Gulf" Twitter account wrote in Arabic.

Except for Jordan and Egypt, Arab countries have no official relations with Israel. But Arab states in the Gulf like the UAE have been warming ties with Israel recently amid shared concerns over Iran.

The UAE made its first publicly announced flight to Israel last month when its Etihad Airways sent medical aid for Palestinians to combat the coronavirus pandemic, and on Tuesday a second plane landed at Ben Gurion Airport.

Unlike the first flight last month, the Dreamliner 787 used Tuesday carried the Etihad logo and the United Arab Emirates flag.

Arab countries have called for a settlement to the Palestinian-Israeli conflict as a condition for normalizing ties with the Jewish state.

But Gulf Arab states have shown signs of a rapprochement with Israel.

Prime Minister Benjamin Netanyahu visited Oman in 2018, and Israeli athletes and officials have been increasingly allowed to visit the Gulf states.

UAE's WAM said the Hope probe would be launched on July 15 from Japan's Tanegashima Space Center.

It is set to make a 495-million-kilometer (307-million-mile) journey to reach and orbit Mars.

ISRAELI RESEARCHERS ON ROAD TO NEW CORONAVIRUS PASSIVE VACCINE (JPost 6/11/20)

A team of Israeli researchers at Bar-Ilan University have identified short amino acid sequences - often referred to as the "building blocks of life" - that could help develop a vaccine against the novel coronavirus and which they believe could stop the next outbreak.

"Our study has identified a set of potential immunodominant epitopes from the SARS-CoV-2 proteome, such that these epitopes are capable of generating both antibody and cell-mediated immune responses," Dr. Milana Frenkel-Morgenstern, head of the Cancer Genomics and BioComputing of Complex Diseases Lab at Bar-Ilan University's Azrieli Faculty of Medicine, explained.

Epitopes, known also as antigenic determinants, are the part of the antigen that binds to a specific antigen receptor on the surface of B cells or T cells. They are capable of stimulating an immune response.

Immune responses that are based on specific immunodominant epitopes involve the generation of both antibody- and cell-mediated immunity against pathogens presenting such epitopes. Such immunity can facilitate fast and effective elimination of the pathogen.

The result: A passive (as opposed to an active) vaccine, capable of activating both cellular and humoral immune responses in humans.

During this study, Frenkel-Morgenstern said, the team mapped coronavirus epitopes with influenza virus epitopes available in the Immune Epitope Database (IEDB) and found that few influenza virus epitopes share more than 85% sequence identity with severe acute respiratory syndrome-related coronavirus (SARS-CoV) experimentally detected epitopes.

"Therefore, we looked for other known viruses that may have experimentally confirmed epitopes," the researcher explained. "In the present research, we used an immunoinformatics-based extensive computational approach to mine the proteome of SARS-CoV-2 and subsequently identify immunodominant epitopes of SARS-CoV-2. Detecting immune responses that are based on specific immunodominant epitopes enables generating both antibody-mediated and cell-mediated immunity against a certain pathogen. This can facilitate the fast and effective elimination of the pathogen."

Of the 25 epitopes that were discovered to be 100% identical to SARS, seven are potentially effective vaccine candidates, and the research shows these epitopes could cover as much as 87% of the worldwide population.

Further, analysis revealed that the epitopes are non-allergic and non-toxic to humans and have very low risk for generating autoimmune responses.

Now, she said that her team is looking for partners and companies to build the vaccine constructs and test it in-vitro, on animal models and then through clinical trials.

She said the process would take at least six to 12 months.

ISRAELI TELECOM GIANT TO CONVERT PAYPHONES INTO DEFIBRILLATOR STATIONS (Israel Hayom 6/11/20)

Israel's main phone company said on Wednesday it would collaborate with the country's ambulance service in replacing thousands of public phone booths with defibrillator stations.

Bezeq Israel Telecommunications says that anywhere between tens to hundreds of phone booths would be converted. So far, a few have been transformed into bright yellow boxes housing defibrillators, which restore a heart rate to normal by providing an electric shock.

The plan still needs final regulatory approval from the government.

Bezeq has long attempted to get rid of the payphones, which are hardly used

but expensive to maintain.

"Public telephones have been a part of us but naturally with the advancement of technology they have become redundant, and we are happy they will be renewed" for a life-saving purpose, Bezeq said in a statement.

In the event of a heart attack, a bystander could call the emergency services number and be directed to the nearest defibrillator booth, while an ambulance is dispatched. The defibrillator is locked and can only be opened with a code.

TECHNION UNIVERSITY STUDENT DEVELOPS SELF-HEALING ELECTRONIC SKIN (JPost 6/11/20)

A researcher at the Technion University developed a soft polymer waterproof elastic that can "heal itself" in the event of an "injury" (i.e. scratch, cut or sprain), the university announced Wednesday.

The doctoral student who invented the technology, Muhammad Khatib, incorporated advanced sensors into the polymer that can monitor temperature, pressure and acidity - which they purport can also be beneficial to the fields of robotics, prosthetics and wearable devices.

He conducted his research at the Wolfson Faculty of Chemical Engineering at the Technion, under the watchful eye of Professor Hossam Haick and funded in part by the Bill and Melinda Gates Foundation accompanied by a grant from the A-Patch project.

Khatib's findings were published in the Advanced Materials and Advanced Functional Materials journals.

"During millions of years of evolution, the skin of mammals developed into a sensory platform characterized on the one hand by high sensitivity to environmental stimuli and, on the other hand, by great resistance to hostile conditions such as temperature, salinity, heat, stretching, and folding," the Technion said in a press statement. "Inspired by natural skin, a great deal of effort has been invested in developing artificial electronic materials and devices with similar properties – due to the huge potential for applications in fields such as soft robotics and human-machine interfaces."

"These types of systems require developing soft materials whose functioning is not harmed by distortions or tears. The problem is that soft materials tend to be damaged over time, and their functionality becomes impaired. Consequently, researchers are motivated to develop new materials and systems that can heal themselves, just like human skin does after an injury."

The elastomer - elastic and polymer - developed by Khatib and published in the Advanced Function Materials journal, is not only waterproof, but can also stretch up to 1,100% of its original length without tearing.

"One of its unique attributes is that it can heal itself, even when soaked in tap water, seawater, and water with varying levels of acidity. This elastomer has a huge potential for use in soft, dynamic electronic devices that come into contact with water. In the event that the mechanical damage to the polymer occurs when it is submerged in water, it knows how to heal itself and prevent electrical leakages (current flow from the device to the water)," the university said.

Khatib used this new technology to develop a sort of "electronic skin," which he presented in the Advanced Materials journal. He incorporated a myriad of capabilities into the skin, including selective sensing, resistance to water, self-monitoring and self-healing. The sensory system can also monitor environmental variable such as pressure, temperature, and acidity.

According to the Technion, Khatib, inspired biological healing process of the human skin, decided to adapt his elastomer into an autonomous self-healing system.

"This system consists of neuron-like components that monitor damage to the system's electronic parts, and other components that accelerate the self-healing process in the damaged places. This mechanism of self-healing enables the smart electronic systems to self-monitor their activities and repair functional problems caused by mechanical damage," according to the university.

"The new sensory platform is a universal system that displays stable functioning in both dry and wet environments, and it is capable of containing additional types of chemical and physical (electronic) sensors," Khatib explained. "Both projects that were now published pave the way for new paths and new strategies in the development of skin-inspired electronic sensing platforms that can be integrated into wearable devices and electronic skins for advanced robots and artificial organs."

BIBLICALLY MISLABELLED, ISRAEL'S GRIFFON VULTURES GET NEW LEASE OF LIFE (JPost 6/10/20)

The griffon vulture is not only ungainly, smelly and endangered: it is also often denied its biblical fame by being mixed up with the eagle.

But for a network of Israeli conservationists, the bird still has pride of place in the land whose ancient prophets saw in its soaring flight a metaphor for religious exaltation.

Hit by accidental poisoning and urbanization, Israel's griffon vulture population has fallen to around 180 in the wild, says Yigal Miller, manager of programs for endangered raptors at the Israel Nature and Parks Authority.

So as part of the 'Under our Wing' project run by his organization and the Society for the Protection of Nature in Israel, the next generation is being reared in captivity before being let loose in the desert with tracking tags.

"We raise the vulture chicks... and after several years we release them to nature," Miller said.

Named "neshet" in Hebrew, the bird has often been mislabelled in scriptures, notably in the King James version of the English Bible, which in Exodus describes God as bearing the Israelites on eagles' rather than vultures' wings.

According to Israel's Biblical Museum of Natural History, many people still feel as uncomfortable as those 17th-century translators did in identifying as a vulture a bird described in noble terms by scripture.

"The vulture is (nowadays) commonly regarded as a loathsome creature," its website explains.

"But in the Middle East, it is the griffon vulture that is the king of birds."

GANTZ'S INEXPERIENCE GIVES NETANYAHU AN OPENING TO CALL A NEW ELECTION (Chaim Levinson, Ha'aretz 6/11/20)

Twenty-five days have passed since water and oil mixed to form Israel's 35th government, and the natural process of separation remains ongoing. No matter how hard Likud and Kahol Lavan try to recombine it, no matter how many portfolios float upwards – the differences are apparent. So much so that senior Likud lawmakers are talking about another election as a fact.

The High Court's decision Tuesday to strike down the law legalizing settlements partially built on privately owned Palestinian land rekindled the conflict over a topic beloved by the two parties: the Supreme Court.

Benny Gantz's Kahol Lavan sees an electoral opportunity to take back its voters who left for Yair Lapid's Yesh Atid party following the formation of the unity government, a chance to show them that it's better to have influence on the inside rather than complain from the outside. Right after the verdict, as if a coordinated message came down from the sky, all the senior members of Gantz's party tweeted that they would not allow the ruling to be circumvented. Even Foreign Affairs Minister Gabi Ashkenazi, who has not given an interview or said anything significant since his swearing-in, broke his Twitter fast and wrote that "we will ensure that every High Court decision will be respected, and we will not allow any harm to come to the rule of law."

As is always the case in Netanyahu's party, Likud backbenchers began unleashing bombastic declarations while the prime minister sits on the fence to see which way the wind is blowing. Netanyahu is busy with pushing forward the annexation plan, which he says will address the concerns over the court's decision. Netanyahu has no interest in initiating political conflicts in the coming month.

According to the coalition agreement, operational discussions on annexing

Israeli settlements can begin on July 1. Ashkenazi is against it, while Gantz, as usual, has no opinion – he will probably align himself with whatever the top defense brass says. The question they both face is a political one, and much depends on the nature and scope of the annexation plan Netanyahu presents. Kahol Lavan understands that they cannot push back too hard after having given tacit agreement in the coalition deal. Against Netanyahu, Gantz's party has decided to fight over the justice system. On diplomatic matters – despite public opposition to annexation – they feel the battle is lost. Aside from annexation, the High Court and ministers trading jabs, Netanyahu is trying to maintain a pleasant atmosphere in the government. On Tuesday, he called Gantz to congratulate him on his 61st birthday. The two parties are also trying to advance common initiatives such as cannabis reform. But both parties realize this government's days are numbered.

Sources close to Netanyahu say the evidence phase of Netanyahu's corruption trial is the one that will determine the election date. The prime minister's lawyers are trying to buy as much time as possible – at least a year, if not more – to allow for political maneuverability.

During this stage of the trial, Netanyahu has two options – and none of them ideal: Showing up at the hearings will require he goes to the court three times a week for eight or nine hours each, for several months. If he decides not to attend the deliberations, Netanyahu will in fact leave his criminal fate at the hands of a young attorney. The prime minister is intimately involved in his legal defense in the case and reviews the material himself. It's hard to fathom he would not want to look the state witnesses in the eye.

To cancel his trial, Netanyahu needs another election. The most important political statement of the past 25 days came from United Torah Judaism lawmaker Moshe Gafni. At the Knesset Finance Committee on Tuesday, Gafni said he thinks a one-year budget is needed to cope with the coronavirus crisis.

The one-year budget is Netanyahu's exit point from the agreement with Gantz. The latter, in his touching inexperience, left a loophole in their agreement: If a two-year budget does not pass in March 2021, Netanyahu remains prime minister. He will not be able to fire Gantz, but he can subject him to the ultimate humiliation. Is Netanyahu aiming for this window? It's hard to tell; Netanyahu always opens political possibilities and examines their feasibility while still in motion. He doesn't have one target; he has ten targets with which he plays his hand according to a given situation.

As mentioned before, senior Likud lawmakers believe a new election is a fact. The only question is will it take place in the winter or in the spring. "Worst case scenario, we will push forward a law to disperse," a Likud minister said. "Then Gantz will be prime minister for three months. Do you think that will win him votes, or lose them?"

BLACK LIVES MATTER: TIME TO BRING HOME THE ETHIOPIAN JEWS LEFT BEHIND (Brenda Katten, JPost 6/11/20)

Who could fail to identify with the demonstrations taking place throughout the world – including in Tel Aviv – against the horrific manner in which a black man was murdered by a Minnesota policeman?

It recalls the demonstrators in this country a year ago who blocked major junctions, following the death of a young Israeli Ethiopian, 19-year-old Solomon Tekah, at the hands of the police.

Death is not only about dying. There is also a slow agonizing death of hope, and this is being experienced by our Ethiopian brethren awaiting aliyah.

MAY 20 was a red-letter day for 119 fortunate Falash Mura who arrived in Israel; many are now joyfully reunited with family here. Their arrival coincided with the Israeli Ethiopian Community's annual Memorial Day, mourning the loss of some 4,000 brethren who perished on their arduous trek from Ethiopia to the Sudan. Their dream was to be airlifted to Israel. The survivors made it via Israel's incredible Operation Moses in 1984 and Operation Solomon in 1991, which brought 20,000 Ethiopians to Israel.

In 2015, the Israeli government committed itself to bringing some 9,000

additional Falash Mura to Israel over a period of five years. Sadly, there is little evidence of this promise turning into a reality. Nine thousand had left their villages, their land, their cattle, their livelihood and homes – which have since been bought or confiscated by their neighbors – to arrive in Gondar and Addis Ababa where, today, they live in urban slum dwellings. Hoping to come to Jerusalem (Israel for them), instead they find themselves relying on humanitarian organizations to support their daily existence.

In addition to the 119 olim who arrived here on May 20, this year (2020) also saw a group of 43 Ethiopian olim arrive on February 25 – days before the third Israeli election – and a further 72 arriving on March 24, just hours prior to the closure of Ben-Gurion Airport because of the pandemic. This is good, but not enough.

The Falash Mura is the name given to those Ethiopian Jews forced to convert to Christianity during the 19th and 20th centuries. In spite of their conversion, they never abandoned their Jewish faith. The late chief rabbi Ovadiah Yosef, in 1973, recognized them as Jews, but today they are prevented from coming to Israel via the "Law of Return" because the Interior Ministry refuses to concur with Rabbi Yosef's view. Those that are here were permitted entry on the grounds of reunification with family; yet this hardly makes sense, as the ones awaiting aliyah are destined to remain in Ethiopia in spite of their close family connections here.

Visitors to Gondar witness how the synagogue (a hut with frail hangings as walls) is the focus of the Falash Mura's lives. Their commitment to Judaism can be epitomized by the community's Sintayehu Shafrao whose knowledge of the Bible enabled him, two years ago, to participate in Israel's International Bible Quiz competing against Jewish teenagers from all over the world.

ESRA's project chair, Nina Zuck, introduced the Magazine to 25-year-old Desalah. He came from Ethiopia, in 1998, at the age of three, together with his parents and three siblings; three additional siblings were born in Israel. His mother's brother, two sisters and their respective children were part of this aliyah.

Sadly, for the past 22 years, his mother has anxiously awaited the arrival of a second brother; recently blinded, whose wife died in the interim period; he, together with his two children and grandchildren, remain in Adis Ababa.

Desalah's other uncle, living in Netanya, has petitioned Israel's Foreign Ministry, seeking ways to bring his uncle and family here. He has traveled numerous times to Jerusalem to no avail. Unfortunately, he recently suffered a stroke, preventing him from continuing his "pleading" visits to Jerusalem. It appears inevitable that Desalah's blind uncle and family will remain a statistic – part of the thousands still awaiting their aliyah.

Why has the government failed to fulfill its promise? An implication is that the Falash Mura are not recognized as Jews. Somewhat strange, when we witnessed how the vast majority of those who came from the Former Soviet Union were accepted here in spite of not being halachically Jewish. There is but a single conclusion – the color of their skin is the prime obstacle to their aliyah.

Two weeks ago, the Magazine carried the positive story of Israeli Ethiopian Pnina Tamano-Shata, who has been appointed aliyah and integration minister. I would love to introduce her to ESRA's Students Build a Community project, where, during these past weeks of lockdown, including closure of schools, 49 students (a high proportion of whom are of Ethiopian origin) ensured that the children they mentor (again, many being Israeli Ethiopians) continued to receive their daily mentoring and help with school work via WhatsApp, Zoom and, for those without a computer, constant contact by phone. What amazing role models these students are for the youngsters they mentor.

We hope that Tamano-Shata will be able to persuade her government to fulfill the promise they made in 2015. Budget limitations have been the excuse for this unacceptable situation. Yet when we view the cost of today's bloated government – 36 ministers and 16 deputy ministers plus cars, drivers and homes – we wonder where the truth really lies.



The Greater Washington Community Kollel

SHABBOS DELIGHTS

TORAH MINUTE

IN MEMORY OF RABBI KALMAN WINTER ZT" L

Presented by Rabbi Menachem Winter, Rosh Kollel

From our archives

As the Jewish nation journeys forth to the Land of Israel, Moshe invites his father-in-law Yisro to accompany them. Moshe reassures Yisro, who had earlier joined the Jewish nation, that he will be treated well. Yisro demurs, however, telling Moshe that he plans to return to his native land of Midian. Moshe pleads with Yisro not to abandon the nation on its travels "for you have been as eyes to us." Rashi understands this to mean "you will illuminate our eyes" (10:31).

Rabbi Eliyahu Meir Bloch ponders the necessity for Yisro to enlighten the Jewish nation. After all, they were being led by Moshe, the greatest of all prophets, Aharon the High-Priest, and the Seventy Elders. Additionally, the people were surrounded by G-d's Presence in the Ark and the Cloud of Glory. What could possibly be missing from this assemblage of greatness and spirituality?

Rabbi Bloch answers as follows: The Jewish leaders had been born into great and noble families. As such, they were educated in Torah ideals from their earliest days and charged with carrying on the mission of their forebears. Yisro, in contrast, had been living in Midian as an idolatrous priest. He came to recognize G-d and His Torah of his own accord. In his struggle and search for truth, Yisro discerned the fallacy of his religion and committed himself to living as a Jew. Consequently, Yisro was a unique role model who carried a special message for all of mankind. He displayed the inherent potential for greatness which is embedded in every person. Irrespective of upbringing and background, with will and desire, anyone could reach the loftiest of heights. It was for this reason that Moshe begged Yisro to remain with the nation, so that he might be a living testimony to man's innate capacity for greatness and his ability to completely transform himself.

We are fortunate today to be surrounded by many people who have unlocked that hidden potential within themselves – men and women who have bravely embarked on a journey to reclaim a heritage long forgotten. By their shining example, the rest of us can marvel at and consider the greatness imbedded within each one of us.

Wishing you a Good Shabbos!

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TABLE TALK

Point to Ponder

Hashem said to Moshe, "Gather unto Me seventy men from the elders of B'nei Yisrael, whom you know to be the elders of the people and its officers; take them to Ohel Moed and have them stand with you. (11, 16)

Those whom you know, that they were appointed as officers over them in Egypt [to oversee] the rigorous labor, and they had mercy on them, and were beaten on their account, as it says, "the officers of the children of Israel were beaten" (Exod. 5:14). Now they shall be chosen in their greatness, just as they had suffered in their [Israel's] distress. (Rashi)

Granted, these taskmasters deserved reward. However, what is the connection between helping B'nei Yisrael in their time of pain to gaining the wisdom needed for a seat on the Sanhedrin?

Parsha Riddle

How many Chumashim are there? (Hint: This week's Parsha)

Please see next week's issue for the answer.

Last week's riddle:

At what other point in the year do we read from Parshas Naso?

Answer: Chanukah

HATORAH V'HAMITZVAH

HALACHA INSIGHTS FROM THE PARSHA

In parshas Behaalosecha, Hashem grants a dispensation for those unable to bring the Paschal offering on the normal date: "If any man shall become contaminated through a human corpse or on a distant road ... he shall make the pesach-offering for Hashem, in the second month, on the fourteenth day ..." (9:10-11) The Talmud brings various interpretations of the phrase "a distant road"; the normative view defines it to be half a day's travel, or fifteen mil (approximately 8.95 - 10.74 miles), from the Temple. (Pesachim 93b) The Talmud further adds that the dispensation applies to anyone beyond this distance, even if he is able to cover it in less than half a day via horses or mules. (Ibid. 94a)

In nineteenth century Germany, R. Yisrael Lifschitz raised the question of whether the definition of "a distant road" is affected by the invention of the railroad. He initially maintained the affirmative, but subsequently retracted, due to the Talmudic assertion that the definition is not affected by the possibility of travel by horses or mules. (Pesachim, Hilchesa G'virta 9:1-2)

There is extensive debate among halachic authorities over the implications of this discussion for other halachos that involve a limit of travel distance, including:

- The requirement to travel up to a mil to obtain water for netilas yadayim (Shut. Beis Yaakov #35),
- The recitation of tefilas ha'derech, which is only recited on journeys of at least a parsah (four mil) (Mishneh Berurah 110:30),
- The recitation of birchas ha'gomeil, which according to some opinions is recited subsequent to any journey of at least a parsah (Pesach Ha'Devir vol. 3 p. 313b; Shut. Yabia Omer 1:OC:13)

While there are various considerations specific to the individual halachic contexts, the fundamental question in all these cases is whether the rule that the Talmud asserts in the case of the Pesach offering, that the criterion is geographic distance, not travel time, and thus not affected by the availability of speedier modes of transportation, is the universal rule, or on the contrary, the exception that proves the general rule that the criterion is really travel time, not geographic distance. According to the latter position, rules that are stated in terms of geographic travel distance must be adjusted to account for speedier modes of transportation.

PRESENTED BY
RABBI YITZHAK GROSSMAN, ROSH CHABURAH

KIDS KORNER

Who Am I?

#1 WHO AM I?

1. We are seven yet we caused eight.
2. We faced middle.
3. We were up a ramp.
4. Replacement of dedicating.

#2 WHO AM I?

1. We waved but were not saying hello.
2. The first-born replacement.
3. We are usually second up.
4. We are movers.

Last Week's Answers

#1 Nazir (I am a crown, I am a vow, I prevent intoxication, I am separated.)

#2 Shavuot (I am to turn, Some spell me with a "Samech," Some spell me with a "Sin," I may have done the above.)

The raffle has been postponed until after the shuls are reopened. We are still accepting entries to the raffle.

All children 13 and under who answer a "Who Am I?" correctly will be entered into a raffle to **WIN a Claw Machine Arcade Game**



Visit gwckollel.org to submit your answers.

Answer as many as you can. Each correct answer will entitle you to another raffle ticket and increase your chances of winning!

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