

Young Israel Shomrai Emunah - Shabbos Shorts ד"ר

June 19 - 20, 2020 - 28 Sivan 5780 - Parshas Shlach/Mevorchim Hachodesh

Light Candles by 8:19 - Havdalah 9:26

Mazal Tov

- **Tzivia Bramson** on the engagement of her granddaughter, Esti Waidenbaum, daughter of Libby and the late Rabbi Nuta Waidenbaum, to Eli Potash of Brooklyn.
- **Esther & David Hornestay** on the marriage of their granddaughter, Ayelet, daughter of Shari & Rabbi Stuart Klammer of Ramat Beit Shemesh, Israel, to Benji Kaufman, son of Jill & Dr. Robert Kaufman of Efrat, Israel.
- **Adina & Zach Neumann** on the birth of a boy last Friday night, June 12th. Mazal Tov the extended Neumann and Goldwasser families.

Condolences

- **Chaya Topas** on the passing of her grandfather, George Topas.

Shabbos Schedule

Limited Minyanim are now taking place at YISE under Montgomery County's Phase 2 guidelines. All Minyanim require advance registration and confirmation. If you are interested in attending Minyanim and have not already registered, please go to <https://www.yise.org/minyan>. If you are registered for a Minyan and are unable to attend at that time, please do not go to a different Minyan. If you have any questions, please contact minyan@yise.org

Friday Night:

- Light Candles by 8:19, and not before Plag, 7:03
- Mincha: 6:55, 8:25

If you Daven Kabbalos Shabbos prior to Shkia (8:37 PM), it is preferable to Daven Mincha prior to Plag (7:03 PM).

Shabbos Day:

- Shacharis: 6:30, 8:00, 9:30
One may say the entire text of the blessing of Birkas Hachodesh even when alone. Rosh Chodesh Tammuz is on Monday and Tuesday. The Molad will be Sunday morning 26 minutes and 14 Chalakim after 12, Jerusalem time.
- Mincha:
Ashkenazi: 2:30, 5:00, 7:00
- Shabbos ends/Maariv: 9:26

COVID-19 Updates



- Shul reopening has begun! Go to <https://wp.yise.org/planning-for-shul-reopening/> for more details.
- Advance registration for Minyanim is **required** and space is limited. Go to <https://www.yise.org/minyan> for 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 and updated times, 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 through Friday 8:15 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: (for men only) Rabbi H. Shaps, On the Same Page Gemara, **Zoom C**.
 - Tuesdays: Rabbi Winter - Torah Topics, **Zoom J**
 - 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
Zoom J: ID: 977 463 8680, password GWCK

YISE Programs and Listings

We welcome new members who were voted in at the last Board meeting: Chayie & Rabbi Hirsh Chinn, Ms. Julia Frankson-Morris & Mr. Shmarya Gasner.

Graduation Kiddush-to-Go - The Kiddush-To-Go was delivered to all YISE members in Kemp Mill, White Oak, Woodside and Rockville before Shabbos. See the attached pages for an updated list of graduates, sponsors and volunteers, including names not included on the list delivered with the Kiddush.

Come join Rabbi Koss's monthly Jewish History class now on Zoom! Bikur Cholim of Greater Washington and the YISE Cheshed Committee - Rabbi Koss will be speaking on a topic in Jewish history, Monday, July 6, from 2:00 PM - 3:00 PM on Zoom. Direct link: <https://us02web.zoom.us/j/87176978136?pwd=UCtwNGVSMHE3ckgrcktSWjJiZzk3QT09> Meeting ID - 871 7697 8136, password 329598 Phone number: 301-715-8592 For more information, contact Miriam Friedman at mfriedman2@yahoo.com

Helping Hands Across Kemp Mill is a part of YISE's Cheshed 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, mskarlin@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

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/>

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 24, 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.

Can You Be a Hero? BHA Hair Drive for Zichron Menachem - If you have at least 12" of hair to donate, you can now cut it yourself, or schedule an appointment (when available) to have a professional cut your hair for donation. Contact Nancy Mehlman at 301-452-7080 to get complete instructions, to arrange pickup of your hair, or to arrange for a professional stylist to cut your hair for free when available. Please be a hero and be a part of an amazing group of people who have done this very important Mitzvah!

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 bin 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](http://www.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 21	Monday, June 22 Rosh Chodesh	Tuesday, June 23 Rosh Chodesh	Wednesday June 24	Thursday June 25	Friday June 26
Limited Minyanim will take place at YISE next week, advance registration and confirmation required. You are encouraged to Daven at home at the same time as a Minyan is taking place at YISE - Mincha 7:00 PM, Mincha/Maariv 8:30 PM, Maariv 9:30 PM.						
Halachic Times: Earliest Talis and Tefillin: 4:40 AM, Latest Krias Shma: 9:26 AM, Earliest Mincha: 1:49 PM						

Next Shabbos

June 26 - 27, 2020 - 5 Tammuz 5780

Parshas Korach

Light Candles: Friday by 8:20

Havdalah: 9:27

Next Shabbos Shorts Deadline: Wednesday, June 24 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/Parsha/Halacha Shiur

- **Fran & Alan Broder** in honor of their anniversary
- **Steve Kalin** for a Refuah Shleimah for Leah bas Risa

Rabbi Rosenbaum's Sunday morning Mussar Shiur

- **Nechama & Ted Goodman** to commemorate the 2nd Yahrzeit of Nechama's mother, Chaya Liba bas Yoseph v'Sima z"l (Hilda Stark)

Rabbi Hyatt's Gemara Shiur

Chani & Jay Parness

Rabbi Silver's Daily Chizuk

- **Fran & Alan Broder** in honor of their anniversary
- **Fran & Alan Broder** in honor of Moshe & Batsheva Broder's anniversary

Rabbi Rosenbaum's Erev Shabbos Parsha Drasha

- **Bev Morris & Art Boyars** in honor of Seth & Masha Katz and Family
- **Bev Morris & Art Boyars** in honor of Manasseh "Kol Bo" Katz & Aliza Katz and Family
- **Fran & Alan Broder** in honor of their anniversary
- **Bobbi & Jules Meisler** to commemorate the Yahrzeit of Bobbi's aunt, Dorthy Peritz, Dubba bas Chaim Yankel, Z"L.
- **Atara & Rabbi Dovid Rosenbaum** in honor of the upcoming marriage of Chaya Freitag, granddaughter of Judy & Rabbi Roy Rosenbaum, to Yisrael Nechamkin



MAZAL TOV TO THE YISE 2020 GRADUATES!

**Batsheva & Moshe Broder**

Serena Broder
Pre-K, YISE Preschool

Fran & Alan Broder

Serena Broder & all the other graduates
Pre-K, YISE Preschool

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Miriam Licht
MJBHA Sulam
Yoni Broth
Yeshiva University, BS

Nancy & David Broth

Yoni Broth
Yeshiva University, BS

Jennifer & Yitzhak Cohen

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Center, Herzliya, Israel*
Rachel Tor
*Master of Science (MS) in Health Science,
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Ruthie & Mort Cohen

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Rysel & Ethan Cohen

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Jessie Franco
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Kindergarten, Ohr Chadash
Esty Perez
Kindergarten, TSGW

Simi & Sammy Franco

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Touro Landers College for Women
Mimi Franco
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Esty Perez
Kindergarten, TSGW

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Yonatan Ginsburg
12th Grade, Fuchs Mizracha School
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Kindergarten, Yeshiva Rabbi Samson Hirsch
Leah Kalinsky
Seminary, BJJ
Shlomo Kalinsky
12th Grade, Mesivta Yesodei Yeshurin
Yehuda Kalinsky
8th Grade, Yeshiva Rabbi Samson Hirsh

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6th Grade, TSGW

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6th Grade, TSGW

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Avi Kinzbrunner

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Eli Kinzbrunner

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Isaac Kramer

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Moshe Kwiat

Hebrew University, BS International Relations & Islam & Middle Eastern Studies

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Riki Lazar

6th Grade, TSGW

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Yeshiva University, BS

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Jay Marcus

University of MD Global Campus, BS Political Science

Barbara & Richard Marcus

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University of MD Global Campus, BS Political Science

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Talya Miller

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Marion & Fred Miller

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Pre-K, SSLC

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8th Grade, Berman Hebrew Academy

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12th Grade, Berman Hebrew Academy

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6th Grade, TSGW

Shira Poyurs

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Malka Bacharach

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Akiva Ravin

6th Grade, TSGW

Eliana Ravin

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JD, Cooley Law School, Michigan

Yudi Benamou

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Rachel Rosenbaum

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Rivka Hillman

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Moshe Kwiat

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Talia Saks

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Yocheved Walls

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Yitzi Abadi

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Thank you to our Sponsors:

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made this possible*

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Sima & Richard Soskin
Gila & Rabbi Myron Wakschlag*

Thank you to our Volunteers:

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Likutei Divrei Torah

Gleanings of Divrei Torah on Parashat Hashavuah
via the Internet

Sponsored by Elaine & Rabbi William Millen
on the occasion of the yahrzeits of Elaine's parents,
Rose Gottlieb, z"l, (21 Sivan) and Sam Gottlieb, z"l, (29 Sivan)

Volume 26, Issue 33

Shabbat Parashat Shlach

5780 - B"H

Covenant and Conversation: R. Jonathan Sacks

What is going on? - In March 2020, whilst launching a new book, I took part in a BBC radio programme along with Mervyn King, who had been governor of the Bank of England at the time of the financial crash of 2008. He, together with the economist John Kay, had also brought out a new book, *Radical Uncertainty: decision-making for an unknowable future*.

The coronavirus pandemic was just beginning to make itself felt in Britain, and it had the effect of making both of our books relevant in a way that neither of us could have predicted. Mine is about the precarious balance between the "I" and the "we": individualism versus the common good. Theirs is about how to make decisions when you cannot tell what the future holds.

The modern response to this latter question has been to hone and refine predictive techniques using mathematical modelling. The trouble is that mathematical models work in a relatively abstract, delimited, quantifiable world and cannot deal with the messy, unpredictable character of reality. They don't and cannot consider what Donald Rumsfeld called the "unknown unknowns" and Nicholas Taleb termed "black swans" – things that no one expected but that change the environment. We live in a world of radical uncertainty.

Accordingly, they propose a different approach. In any critical situation, ask: "What is happening?" They quote Richard Rumelt: "A great deal of strategy work is trying to figure out what is going on. Not just deciding what to do, but the more fundamental problem of comprehending the situation." Narrative plays a major role in making good decisions in an uncertain world. We need to ask: of what story is this a part?

Neither Rumelt nor King and Kay quote Amy Chua, but her book *Political Tribes* is a classic account of failing to understand the situation. Chapter by chapter she documents American foreign policy disasters from Vietnam to Iraq because policy-makers did not comprehend tribal societies. You cannot use war to turn them into liberal democracies. Fail to understand this and you will waste many years, trillions of dollars, and tens of thousands of lives.

It might seem odd to suggest that a book by two contemporary economists holds the clue to unravelling the mystery of the spies in our parsha. But it does.

We think we know the story. Moses sent twelve spies to spy out the land. Ten of them came back with a negative report. The land is good, but unconquerable. The people are strong, the cities impregnable, the inhabitants are giants and we are grasshoppers. Only two of the men, Joshua and Caleb, took a different view. We can win. The land is good. God is on our side. With His help, we cannot fail.

On this reading, Joshua and Caleb had faith, courage and confidence, while the other ten did not. But this is hard to understand. The ten – not just Joshua and Caleb – knew that God was with them. He had crushed Egypt. The Israelites had just defeated the Amalekites. How could these ten – leaders, princes – not know that they could defeat the inhabitants of the land?

What if the story were not this at all? What if it was not about faith, confidence, or courage. What if it

was about "What is going on?" – understanding the situation and what happens when you don't. The Torah tells us that this is the correct reading, and it signals it in a most striking way.

Biblical Hebrew has two verbs that mean "to spy": *lachpor* and *leragel* (from which we get the word *meraglim*, "spies"). Neither of these words appear in our parsha. That is the point. Instead, no less than twelve times, we encounter the rare verb, *la-tur*. It was revived in modern Hebrew and means (and sounds like) "to tour." *Tayar* is a tourist. There is all the difference in the world between a tourist and a spy.

Malbim explains the difference simply. *Latur* means to seek out the good. That is what tourists do. They go to the beautiful, the majestic, the inspiring. They don't spend their time trying to find out what is bad. *Lachpor* and *leragel* are the opposite. They are about searching out a place's weaknesses and vulnerabilities. That is what spying is about. The exclusive use of the verb *latur* in our parsha – repeated twelve times – is there to tell us that the twelve men were not sent to spy. But only two of them understood this.

Almost forty years later, when Moses retells the episode in *Devarim* 1:22-24, he does use the verbs *lachpor* and *leragel*. In *Genesis* 42, when the brothers come before Joseph in Egypt to buy food, he accuses them of being *meraglim*, "spies", a word that appears seven times in that one chapter. He also defines what it is to be a spy: "You have come to see the nakedness of the land" (i.e. where it is undefended).

The reason ten of the twelve men came back with a negative report is not because they lacked courage or confidence or faith. It was because they completely misunderstood their mission. They thought they had been sent to be spies. But the Torah never uses the word "spy" in our chapter. The ten simply did not understand what was going on.

They believed it was their role to find out the "nakedness" of the land, where it was vulnerable, where its defences could be overcome. They looked and could not find. The people were strong, and the cities impregnable. The bad news about the land was that there was not enough bad news to make it weak and thus conquerable. They thought their task was to be spies and they did their job. They were honest and open. They reported what they had seen. Based on the intelligence they had gathered, they advised the people not to attack – not now, and not from here.

Their mistake was that they were not meant to be spies. They were told *latur*, not *lachpor* or *leragel*. Their job was to tour, explore, travel, see what the land was like and report back. They were to see what was good about the land, not what was bad. So, if they were not meant to be spies, what was the purpose of this mission?

I suggest that the answer is to be found in a passage in the Talmud that states: it is forbidden for a man to marry a woman without seeing her first. The reason? Were he to marry without having seen her first, he might, when he does see her, find he is not attracted to her. Tensions will inevitably arise. Hence the idea: first see, then love.

The same applies to a marriage between a people and its land. The Israelites were travelling to the country promised to their ancestors. But none of them had ever seen it. How then could they be expected to muster the energies necessary to fight the battles involved in conquering the land? They

were about to marry a land they had not seen. They had no idea what they were fighting for.

The twelve were sent *latur*: to explore and report on the good things of the land so that the people would know it was worth fighting for. Their task was to tour and explore, not spy and decay. But only two of them, Joshua and Caleb, listened carefully and understood what their mission was: to be the eyes of the congregation, letting them know the beauty and goodness of what lay ahead, the land that had been their destiny since the days of their ancestor Abraham.

The Israelites at that stage did not need spies. As Moses said many years later: "You did not trust in the Lord your God, who went ahead of you on your journey, in fire by night and in a cloud by day, to search out places for you to camp and to show you the way you should go". God was going to show them where to go and where to attack.

The people needed something else entirely. Moses had told them that the land was good. It was "flowing with milk and honey." But Moses had never seen the land. Why should they believe him? They needed the independent testimony of eyewitnesses. That was the mission of the twelve. And in fact, all twelve fulfilled that mission. When they returned, the first thing they said was: "We went into the land to which you sent us, and it does flow with milk and honey! Here is its fruit". But because ten of them thought their task was to be spies, they went on to say that the conquest was impossible, and from then on, tragedy was inevitable.

The difference between the ten and Joshua and Caleb is not that the latter had the faith, courage and confidence the former did not. It is that they understood the story; the ten did not.

I find it fascinating that a leading economist and a former Governor of the Bank of England should argue for the importance of narrative when it comes to decision-making under conditions of radical uncertainty. Yet that is the profound truth in our parsha.

Ten of the twelve men thought they were part of a story of espionage. The result was that they looked for the wrong things, came to the wrong conclusion, demoralised the people, destroyed the hope of an entire generation, and will eternally be remembered as responsible for one of the worst failures in Jewish history.

Read Amy Chua's *Political Tribes*, mentioned earlier, and you will discover a very similar analysis of America's devastating failures in Vietnam, Afghanistan and Iraq.

I write these words while the Coronavirus pandemic is at its height. Has anyone yet identified the narrative of which it and we are a part? I believe that the story we tell affects the decisions we make. Get the story wrong and we can rob an entire generation of their future. Get it right, as did Joshua and Caleb, and we can achieve greatness.

Shabbat Shalom: Rabbi Shlomo Riskin

"And God spoke unto Moses saying, 'Send out men for yourself to spy out the Land of Canaan, which I give unto the children of Israel; of every tribe of their fathers shall you send a man, everyone a prince among them.'"

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As the portion of Shelach opens, we read how God commands the Israelites to send ahead men to spy out and explore the Land of Israel.

And we know the tragic results of this “spy” mission. The report that emerged from ten out of twelve was a negative and discouraging one, which only served to divert the Israelites from their God-given mission of the conquest of the land of Israel. Hence the agonizing question which this portion evokes is: Why did God command the sending of scouts in the first place? Why risk a rebellion in the ranks by requesting a committee report which may well go against the divine will to conquer and settle Israel?

A totally different perspective, not only as to why God commanded Moses to send out the scouts but much more profoundly as to how God operates in the world and why, is to be found in a remarkable interpretation given by Rabbenu Tzadok HaKohen of Lublin (1823–1900), a great Hasidic master, in his commentary on the Torah, called *Pri Tzaddik*. He points out a striking analogy between the incident of the scouts and the gift of the second tablets which came as a result of the sin of the Golden Calf, both conceptually as well as textually: in both cases the Almighty saw the necessity of involving – even to the extent of establishing a partnership with – the people, the nation of Israel.

In what way were the second tablets an improvement on the first tablets which Moses smashed, and which God congratulated him for smashing? What was “built into” the second tablets which would be more likely to prevent a fiasco of the proportion of the sin of the Golden Calf, which occurred only forty days after the gift of the first tablets? The fact that the first tablets had been “written with the finger of God”, and were in actuality the very “script of the divine,” whereas the second tablets were “hewn out” by Moses and thereby were created as a result of human involvement, suggests the difference: the first tablets were the product of divine creativity alone; the second tablets involved human cooperation, setting the stage for rabbinical interpretation, decrees, and enactments which are such a major portion of what we call the “Oral Law.” The Oral Law not only accepts but requires the direct participation of rabbinical leadership, and even the involvement of the masses of committed Jews.

Of course, we believe that the major principles and salient laws of the Oral Torah were also given by God. However, the sages of each generation must actively interpret the Torah and often plumb from its depths great innovative concepts necessary for the needs of that generation. Indeed, in a stunning Talmudic passage, the rules of rabbinical exegesis can even cause the Almighty Himself to accept a decision of the majority of the sages, causing Him (as it were) to cry out “My children have conquered Me”. The very words with which God commands Moses to “hew out” the second tablets, “psal lecha”, also contain a nuance: lecha – you, Moses, have the authority and the obligation to determine whether an activity or object is pasul (improper and invalid). The sages are given the power to add decrees and enactments (gezerot and takkanot) to the body of the Torah, many of which – such as lighting candles on the eve of the Sabbath and festivals, the kindling of the Chanuka menorah, and the reading of the Purim Megilla – have become major expressions of our Torah commitment and lifestyle. Moreover, no such decrees or enactments can become part and parcel of the Torah of Israel without the endorsement of the majority of the committed people who have the right of acceptance or rejection. The masses of committed people, the hoi polloi or hamon ha’am, have also initiated customs throughout the generations which

assume the status of Torah law (minhag Yisrael din hu: the customs of Israel are law).

All of this suggests a Torah which is not the product of ossified paternalism – as divinely perfect as such a Torah might be – but is rather the result of a living partnership between God and His people. Apparently, the Almighty believed – after the tragic trauma of the Golden Calf – that only a Torah which would involve the active participation of the Israelites could survive the seductive pitfalls of idolatry and immorality.

Fascinatingly enough the phrase “psal lecha” parallels the words God uses to command the scouts, “shelach lecha,” send out for yourselves, in the beginning of our portion. God apparently understood that a mission as important as the conquest of Israel could not take place without the enthusiastic approbation and active participation of the people.

Of course opening up the process – be it Torah interpretation or the appointment of a reconnaissance committee – is fraught with danger. But it was a chance that God understood had to be taken if He desired His nation to be more than marching robots. He didn’t want us to receive a Torah on a silver platter or to be brought into the Promised Land on eagles’ wings; He realized that despite the inherent risk which came from involving the people, excluding them would be a more likely prescription for disaster. Just as a wise parent and a sagacious educator understand that children/students must be “involved in the process” so that hopefully they will continue the path even after they achieve independence, the Almighty set the stage for our continuous devotion to Torah and our third return to Israel – despite our many setbacks – by insisting on the participation of His people!

The Person in the Parsha; R. Tzvi Hersh Weinreb

The Blue Above the White [excerpt]– It may not sound like much of a story to you, but to me it was meaningful at many levels.. At the end of Parshat Shelach we read: “The Lord said to Moses, as follows: Speak to the people of Israel and instruct them to make for themselves fringes on the corners of their garments throughout all their generations; let them attach a cord of blue to the fringe at each corner. That shall be your fringe; look at it and recall all the commandments of the Lord and observe them, so that you do not follow your heart and eyes... Thus you shall be reminded to observe all My commandments and to be holy to your God...”.

The Torah’s word for “fringes” is tzitzit. This mitzvah is punctiliously kept by observant Jews to this very day, consistent with the verse’s insistence that it is a practice mandated for “all their generations.” The mitzvah entails affixing strings to four cornered garments, so that the strings hang loose. Jewish men wear these garments, and the stringent view, codified by the Shulchan Aruch, requires that the garment be worn above one’s other clothing “so that one will constantly look at the tzitzit and thereby remember the commandments.”

More lenient views allow the garment to be worn under one’s other clothing, but still encourage the practice of letting the strings themselves protrude from one’s clothing so that the wearer can see them, reflect upon them, and call to mind the Almighty’s commandments. This is the practice of very many observant Jews nowadays.

Now we come to the story told to me by three young men who had identical experiences with these strings while wearing them in their everyday business settings. To my knowledge, these three men do not know each other and indeed dwell and work in communities geographically distant from each other. Each of them approached me with his story, convinced that I would be especially interested in what had occurred to them. Each of them was

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approached, and I should emphasize respectfully approached, by a non-Jew, and each of them was asked if there was any significance to the strings protruding from their sweaters or shirts. Each of them replied that the strings had religious significance and that they wore them in keeping with a biblical command.

Each of them was surprised when the non-Jew immediately understood that this practice traced back to the Bible; in his words, to the Old Testament. Two of them even knew the chapter and verse of the passage in the Bible, quoted above. “Of course,” they said, “these strings are the ‘fringes’ which must be attached to your garments.”

All three “storytellers” were similarly taken aback by the expertise shown by their non-Jewish acquaintances and by their familiarity with “our” Bible. But none of the three stories ends quite here.

All of the three non-Jews then persisted to ask, “But where are the blue strings? Doesn’t the Bible prescribe that a blue cord be attached at each corner? Where are your blue cords?”

The Torah’s word for the “blue cord” is tekhelet. In Biblical times, and for centuries thereafter, one of the cords, and according to some opinions two of them, were dyed blue before being attached to the four-cornered garment. The dye was extracted from a sea creature known as the chilazon. Over the course of Jewish history, this practice was discontinued. It became difficult to procure this specific dye, and eventually the precise identity of this sea creature became unknown.

Two of my “storytellers” were able to share the reason for the absence of the blue cord with their non-Jewish questioners. One had to simply admit that he did not know.

Permit me now to briefly tell you another story; namely, the story of the discovery of the identity of the sea creature, the recovery of the knowledge necessary to extract the dye from that creature, and the renewed ability to observe this mitzvah exactly as prescribed by the Torah, in the portion we read this Shabbat. The story begins in the late 19th century with the efforts of Rabbi Gershon Henoch Leiner to travel to the museums and aquariums of the Mediterranean coast in search of the chilazon. Closer to our time, the late Chief Rabbi of Israel, Rabbi Isaac Herzog, wrote his doctoral thesis on the topic of the identification of this sea creature as a type of snail, known as the murex trunculus.

Two decades ago, a group of Israeli scholars found a source in the ocean near Israel for this snail and began to produce the dye and made tzitzit dyed blue available to the public. Nevertheless, a great number of rabbinic scholars remain unimpressed by these discoveries.

What was my response to the three “storytellers” and their tale? I chose to share with the storytellers one of the explanations given for the blue cord in the Sefer HaChinuch. The book is an enumeration of all 613 Torah commandments, with an explanation given about the “root” of each command: “The underlying reason for this mitzvah is apparent. What can be a better reminder of God’s commandments than an appendage attached to one’s everyday apparel? But more than that, let us analyze the colors of the cords: blue and white. White is symbolic of the body, which our tradition teaches us was primordially created from the snow, which is white. Note too, that the body in its early embryonic stage resembles intertwined cords or strings. The blue cord is reminiscent of the blue sky, of heaven, and is symbolic of all that is spiritual about mankind. Therefore, the blue cord is wound around the white to emphasize that ultimately, the soul is above, and the body is below; the soul is primary, and the body but secondary.”

In this week's *Parashah*, we read of the Spies' failure to appreciate the goodness and beauty of *Eretz Yisrael*. R' Nachman of Breslov z"l (1772-1810) relates that when he visited the Holy Land -- millennia later, of course -- some of the greatest people he met there told him of their disappointment upon seeing *Eretz Yisrael*. Before they arrived there, they said, they did not imagine that the Holy Land was part of this world. Rather, because of the descriptions in the *Zohar* and other works of the Land's incredible *Kedushah*, they assumed *Eretz Yisrael* was a "different world" entirely. The Torah even goes to the "trouble" of describing the Land's borders in detail due to its great and awesome holiness; therefore, they reasoned, *Eretz Yisrael* could not be of this world. Thus, when they arrived in the Holy Land, they were disappointed to find that it is a land like any other, and that the soil of *Eretz Yisrael* looks no different than the soil anywhere else.

Notwithstanding these great people's observations, continues R' Nachman, the holiness of the Land is, in fact, immense and awesome, as our Sages and many *Sefarim* teach. But, one can only perceive that holiness if he believes it exists. There is a practical lesson in this, R' Nachman continues. Some people think, for example, that they cannot learn from a rabbi or *Tzaddik* who looks just like them. No, they think, both his appearance and his mannerisms must stand out from everyone else's. In reality, though, a *Tzaddik* can look just like anyone else, and, nevertheless, be very different from everyone else--just as *Eretz Yisrael* looks like many other countries, yet it is unique. One must believe in the greatness of the Land and the *Tzaddik*, respectively, in order to perceive them. (*Likkutei Moharan* 2:116)

Shabbat

"Bnei Yisrael were in the Wilderness and they found an *Ish* / a man *Mekoshesh* / gathering wood on the Sabbath day." (15:32)

R' Zalman Sorotzkin z"l (1881-1966; the *Lutzker Rav*, later in Yerushalayim) writes: The *Midrash* states that the *Mekoshesh* sinned for the sake of Heaven. *Bnei Yisrael* thought that once G-d had decreed that they would not enter *Eretz Yisrael*, they were no longer obligated to observe *Mitzvot*. To dispel this notion, the *Mekoshesh* transgressed *Shabbat* so that he would be put to death and others would see and take heed. Indeed, the overall righteousness of this man is hinted to by the Torah's use of the word "*Ish*" / "a man [of distinction]," R' Sorotzkin writes. (The verse could just as well have omitted that word and said, "They found a *Mekoshesh* / wood-gatherer on the Sabbath day.")

R' Sorotzkin elaborates: The *Gemara* (*Shabbat* 118b) teaches, "If one observes *Shabbat* according to the law, even if he worships *Avodah Zarah* like the generation of Enosh [grandson of Adam Ha'rishon], he will be forgiven." Of course, R' Sorotzkin writes, this does not mean that he literally worships idols, for what good is observing *Shabbat* if one denies that G-d created the world?! Rather, the *Gemara* singles out the form of worship of the generation of Enosh, when mankind first believed that G-d is too lofty to be worshiped directly and therefore conceived of intermediate forces to be worshiped, as *Rambam* z"l explains. While that too is sinful, so long as one retains a belief in the all-powerful Creator and he observes *Shabbat*, which testifies to Creation, he is guaranteed to return to true *Emunah*.

After *Hashem* decreed that the generation of the Exodus would die in the desert, the people felt that being under the direct providence of G-d was too difficult, and they wanted to put distance between themselves and *Hashem*. The *Mekoshesh* wanted to ensure that at least they observed *Shabbat*.

R' Sorotzkin adds: Why does the Torah say, "they found," rather than "they saw"? This indicates that there were people on the lookout for *Shabbat* violators, for a community is obligated to appoint guardians to enforce the laws of *Shabbat*. This obligation derives from the verse (*Shmot* 31:16), "*Bnei Yisrael* shall observe the *Shabbat*, to make the *Shabbat* . . ." "To observe the *Shabbat*" refers to the individual's observance, while "to make the *Shabbat*" refers to the community's enforcement. Why is there such an obligation? Because any individual's transgression of *Shabbat* weakens the atmosphere of the *Shabbat* experienced by the entire community. (*Oznayim La'Torah*)

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“It shall constitute *Tzitzit* for you, that you may see it and remember all the commandments of *Hashem* and you shall perform them . . . So that you may remember and perform all My commandments and be holy to your *Elokim*.” (15:39-40)

Midrash Rabbah teaches: “So that you may remember and perform all My commandments” -- this may be explained by a parable: Someone was thrown into the sea. The captain of a ship threw him a rope and said, “Hold this rope in your hand, and do not let go, for, if you let go, you have no chance of living.”

The *Midrash* continues: Similarly, *Hashem* says to *Bnei Yisrael*, “As long as you cling to the *Mitzvot*, and (*Devarim* 4:4), ‘You cling to *Hashem*, your *Elokim* -- you are all alive today.’ Likewise, it is written (*Mishlei* 4:13), ‘Hold fast to *Mussar* / discipline; do not let go. Guard it, for it is your life.’ [Until here from the *Midrash*]

R’ Binyamin Yehoshua Zilber z”l (1916-2008; Bnei Brak, Israel) explains: The *Midrash* is responding to the appearance that the quoted verses are redundant -- the first says, “that you may see it and remember all the commandments of *Hashem* and you shall perform them,” and the second immediately repeats (or so it seems), “So that you may remember and perform all My commandments . . .” In reality, teaches the *Midrash*, the second verse is speaking about an entirely different level of performance than the first.

How so? R’ Zilber writes: The earlier verse refers to physical performance of the *Mitzvot*. The primary challenge that man is meant to overcome using his *Bechirah* / Free Will is his natural reluctance to perform *Mitzvot*. Therefore, the first verse is stated as a commandment (“you shall perform them”). The latter verse, in contrast, speaks of clinging to the *Mitzvot* -- performing them with joy -- so much so, that they seem effortless. Such feelings cannot be commanded, only cultivated and developed (therefore it says, “So that . . .”). Nevertheless, teaches the *Midrash*, that clinging, that joy, is what life is truly about.

(*Az Nidberu*, Vol. 14, No. 24)

R’ Yisroel Elya Weintraub z”l (1932-2010; Bnei Brak, Israel) wrote to someone who had moved from *Eretz Yisrael* to the *Diaspora*:

“I ask of you--*Eretz Yisrael* is the place of [*Bnei*] *Yisrael*, and the expression that a place finds favor in the eyes of its inhabitants was said primarily about it. (Thus, every Jew is entitled to four square *Amot* of land in *Eretz Yisrael*; that is a *Halachah*.) Therefore, *Le’ma’an Hashem* [literally, ‘for G-d’s sake’], do not speak ill about *Eretz Yisrael* after leaving it, while you are there [in the *Diaspora*] (see *Tehilim* 106, verse 24, and the frightful aftermath thereof).” (*Igrot Da’at* p.287)

“They reported to him and said, ‘We arrived at the Land to which you sent us, and indeed it flows with milk and honey, and this is its fruit.’” (13:27)

The first time *Hashem* appeared to Moshe, He described *Eretz Yisrael* as, “A good and spacious land, a land flowing with milk and honey” (*Shmot* 3:8). Thereafter, the phrase, “A land flowing with milk and honey,” is used several times in the Torah and Prophets to describe the Holy Land. It is surprising, therefore, that the phrase is not used in the second *Berachah* of *Birkat Ha’mazon*, which is known as “*Birkat Ha’aretz*” / “The Blessing of the Land,” and which speaks the praises of *Eretz Yisrael*. Instead, we refer to *Eretz Yisrael* in that blessing as “a desirable, good, and spacious land.”

R’ David Abudarham z”l (Spain; late 13th-early 14th centuries; one of the most influential commentators and *Halachic* authorities in matters relating to the *Siddur*) explains: We do not mention, “A land flowing with milk and honey,” because not all places in *Eretz Yisrael* have that quality; only some locations.

Alternatively, the phrase is not used because *Eretz Yisrael* does not “flow with milk and honey” after the destruction of the Temple, when the Land’s full glory is missing; instead, we prefer a praise that remains relevant -- *i.e.*, “a desirable, good, and spacious land.”

R’ Yitzchak Arieli z”l (1896-1974; *Mashgiach* of Yeshivat Merkaz Harav; author of *Enayim La’mishpat*) suggests a different explanation: The *Gemara* teaches that the second *Berachah* of *Birkat Ha’mazon* was composed by Yehoshua bin Nun, Moshe Rabbeinu’s successor. Yehoshua was one of the Spies -- one of only two who dissented from the negative report the other spies brought back. Having seen the damage that his colleagues caused using the phrase (in our verse), “Indeed it flows with milk and honey,” he did not want to memorialize that phrase in the “Blessing of the Land.”

(*Haggadah Shel Pesach Shirat Ha’eulah* p.79)

“They shall make themselves *Tzitzit* on the corners of their garments, throughout their generations, and they shall place upon the *Tzitzit* of each corner a thread of *Techelet* / turquoise wool. It shall constitute *Tzitzit* for you, that you may see *Oto* / it . . .” (15:38-39)

R’ Chaim of Valozhyn z”l (Belarus; 1749-1821) writes: The three times the word “*Tzitzit*” is mentioned in these verses parallel the three things on which Akavyah ben Mahalalel says a person should reflect so that he will not sin, as taught in *Pirkei Avot* (3:1). The parallels are as follows:

“From where you came” -- “*Tzitzit* . . . throughout their generations,” reminiscent of the verse (*Kohelet* 1:4), “A generation comes . . .”

“Where you are going” -- “*Tzitzit* of each corner a thread of *Techelet*,” reminiscent of “*Tachlit*” / the end.

“Before Whom you will give an accounting” -- “You may see ‘*Oto*’,” which can be translated “Him.” (*Ruach Chaim* 3:1)

ISRAEL REPORT

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ISRAEL THWARTS WEAPONS SMUGGLING INTO GAZA STRIP (JPost 6/17/20)

The Israeli Navy and Shin Bet (Israel Security Agency) thwarted an attempt to smuggle weapons into the Gaza Strip from the northern area of the Sinai Peninsula, according to a release the military cleared on Wednesday.

The joint operation took place several weeks ago after Shin Bet officers identified a smuggling ring and collaboration with the IDF's naval intelligence division was able to identify the vessel being used to smuggle weapons into the blockaded coastal enclave and direct naval vessels to intercept it.

Following the interception of the vessel, the ship and two terrorist operatives on board were arrested and detained for interrogation by the Shin Bet. One of the detainees was identified as Mahmoud Bachar, a senior smuggler who has worked with terror groups in the Gaza Strip.

"His arrest is a significant operational achievement," the IDF Spokesperson's Unit said in a statement, adding that he was indicted on June 4.

During the investigation, the two revealed that the weapons were intended to be used by Hamas and also shared details of the terror group's use of the sea for smuggling as well as details about other smugglers and equipment being transferred.

"This counterterrorism operation joins a series of missions aimed at disrupting the strengthening of Hamas' terrorist programs in the Gaza Strip and significantly damages its military capabilities," the military said, adding that the operation "is part of the ongoing effort to thwart terrorist activity of any kind against Israeli citizens."

"The IDF and the Shin Bet will continue to thwart terror and smuggling by aimed to strengthen the terror groups in the Gaza Strip," the IDF said.

While weapons smuggling into the blockaded enclave from Egypt's Sinai Peninsula has decreased over the years, in February Israel's Navy intercepted a vessel suspected to be smuggling weapons that were intended to be used by Hamas's naval commando unit.

ISRAEL PREPARING FOR REMOTE STUDIES NEXT SCHOOL YEAR (YNet 6/15/20)

The government's reopening of the country's education institutions has caused several coronavirus outbreaks and forced tens of thousands of students and school staff to enter quarantine all throughout Israel.

In order to avoid repeating the same mistake and avert further outbreaks, the Ministry of Education has begun making preparations for continued remote learning during the next school year.

Online learning is expected to take place simultaneously with classroom learning, and will be used as needed.

Additionally, Education Minister Yoav Galant concluded with the Ministry of Finance that remote learning time will be financially and educationally equivalent to physical learning in the classroom - meaning that teachers will be paid for their online work, just as they would have been if they taught in a regular classroom.

The Ministry of Education seeks to eradicate the phenomenon of schools closing when just one positive coronavirus case is diagnosed, with students and staff entering quarantine until the epidemiological tests are completed.

According to the ministry's policy, studies should continue and be maintained even if a school is closed due to a positive coronavirus case.

Galant said Sunday that the ministry's decision is of great importance, as the education system will have to make use of remote studies in the future, for reasons related to the coronavirus and others.

However, there are quite a few families who are still unsure how they will provide a computer for each member of the household and how to accompany their young children during online classes - since often they require a lot of guidance and support from their parents.

The remote learning program has put a lot of pressure on many parents, mainly due to the myriad of assignments, tasks, and lessons that needed to be complete under rigid time constraints.

IDF HOSTS VIRTUAL CONFERENCE WITH MILITARIES TO DISCUSS PANDEMIC INSIGHTS (Israel Hayom 6/18/20)

The Israel Defense Forces has in recent days held a video conference - the first of its kind - with militaries around the world to discuss insights on technological trends and operational issues during the coronavirus pandemic.

Lt. Col. O, from the Cyber Defense Directorate, which organized the conference, said that about 60 participants from 19 countries took part.

"The organizing principle was, first of all, to be in touch at a time when there are no delegations and no outbound travel since March," explained the officer. "This contact is very important to us."

The aim of the conference is to create a community of knowledge for information-sharing in the pandemic era, he added, allowing participants to also see, hear and speak to one another while sharing valuable lessons.

Countries that took part included the United States, Britain, Thailand, Cyprus, Greece, and several others. The video conference featured lectures by IDF representatives who outlined ways in which the Israeli military's J6 and Cyber Defense Directorate adapted itself to the coronavirus restrictions.

"We explained how the unit accesses data on platforms, how it changed its modus operandi in working from home and what tools were needed for this. How we manage a routine of remote learning and the ways we had to think out of the box to provide unique solutions," stated Lt. Col. O.

The IDF participants shared insights on remote personnel management, the development of specialized applications to suit the social-distancing regulations, such as the one developed for the families of fallen soldiers in

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the absence of Remembrance Day events this year, and the unit's support for national efforts.

Presentations also included ways that the directorate supported the IDF Home Front Command technologically, in addition to the creation of a database support tool for the medical system.

The conference saw generals and colonels from around the world participate, with other militaries presenting their own ways of coping with the times.

The conference discussed cyber-defense efforts in recent months as well.

"It was a highly fruitful dialogue," said Lt. Col. O. "It underlined how small the world ultimately is. When modern militaries in Europe, Asia, the East, and the West are all dealing with the same challenges, it becomes clear that we are part of a global village."

Officers from the IDF's software unit and the broader Telecommunications and Information Technology Unit provided examples during the conference of digital-transformation processes and how to handle digital command in the cyber era. They discussed how commanders must deal with sudden equipment requirements, how colonels remotely manage their subordinates, and ways in which career officers functioned when their partners lost their jobs and their children were out of school and at home. Making information accessible was a common theme throughout the IDF presentations.

The international participants took special note of the Israelis' agility and speed of adaptivity, which occurred despite the firm observance of information security protocols. Due to the singular security demands and location of the Jewish state, the IDF did simply did not have the option of closing bases and telling personnel not to show up for a month, noted the officer. As a result, it created "capsule" solutions for smaller teams in one space, alongside new secure remote working channels.

"We won't harm our own operational tempo because the challenges have not changed. We still need to maintain a high alert," he said. "Our challenges in cyber defense and the broader military-regional challenges have not changed. We have to monitor enemy networks continuously."

"This won't be the last event of its kind," said Lt. Col. O. "The dialogue was very important. We all share defense challenges and the need to protect information. We are all obligated to change."

He added that "the idea of doing these things remotely is very comfortable. It is easy to organize. We are probably not far from the time that another military will take up the initiative and host the next conference."

3 MORE F-35IS TO LAND IN ISRAEL THIS SUMMER, INCLUDING EXPERIMENTAL MODEL (JPost 6/17/20)

While Israel's skies are still closed to commercial traffic, four F-35i Adir stealth fighter jets will land in Israel at the beginning of August, including Israeli Air Force's experimental F-35i that will act as a testbed for the country's planned modifications.

Another three F-35is will land in Israel in November, bringing the Israel Air Force's total to 27 out of the 50 set to land in the coming years to make two full squadrons by 2024, the 140th "Golden Eagle" Squadron and the 116th "Lions of the South" Squadron, both based at Nevatim Air Base.

The experimental F-35i "is the only one in the world and unique for the IAF," a source in the Air Force told The Jerusalem Post on Wednesday, adding that Israel wanted this plane so that it could integrate and certify unique Israeli technology onto it.

While it will first be based at Nevatim, the experimental plane will later fly out of Tel Nof in central Israel.

Israel is the second country after the United States to have received the joint strike fighter and is the one air force in the Middle East to fly the state-of-the-art aircraft. It is also one of the few to be allowed to modify the advanced fighter.

The IAF was also the first to use the plane in a combat role, using the stealth fighter on operational missions on different fronts in the Middle East in 2018. Since then, the IAF is reported to have used the plane on multiple occasions,

including during missions against Iranian and Hezbollah targets in Syria.

"The IAF knows how to use the planes unlike any other air force," the source said.

Built by Lockheed Martin, the jets have an extremely low radar signature allowing the jet to operate undetected deep inside enemy territory as well as evade advanced missile defense systems. The jet can fly as fast as Mach 1.6, as high as 50,000 feet, has a range of 1,200 miles and can stay in the air for 3.5 hours before needing to refuel.

With close air-support capabilities, a massive array of sensors and the most advanced electronic warfare capabilities ever put on an aircraft, pilots of the stealth jet have unparalleled access to information while in the air.

According to officials at Lockheed Martin, the jet, which carries the AN/APG-81 AESA radar, is capable of identifying and intercepting airborne threats flying at a low altitude and at high speeds like cruise missiles.

In March, despite the cancellation of all international joint exercises because of the continued spread of the deadly coronavirus across the globe, IAF F-35is trained alongside American F-35s in the Enduring Lightning training exercise.

The drill had pilots drill on "a wide variety of operational theaters while strengthening the cooperation between the forces," as well as face various aerial and ground threats the IAF said in a statement at the time.

With a need to keep ahead of regional changes and increased threats in the Middle East, the IAF is expected to soon place orders on several new aircraft to upgrade its aging squadrons.

According to sources, the IAF is pushing for a force mix of more F-35s as well as Boeing's latest F-15ls which would allow the IAF to carry out a number of complex operations, including any possible confrontation with Iran.

NETANYAHU WARNS OF SECOND MASS LOCKDOWN IF PANDEMIC WORSENS (Arutz-7 6/18/20)

The Israeli government may reimpose tough restrictions aimed at limiting the spread of the coronavirus if Israelis fail to adhere to social distancing requirements, warned Prime Minister Binyamin Netanyahu Thursday.

Speaking at a special ceremony marking the departure of the director-general of Israel's Health Ministry, Moshe Bar Siman Tov, Netanyahu said that the government would take no further steps at this time to reopen the Israeli economy, following the spike in the number of coronavirus infections over the past two weeks.

"We have stopped the reopening of the economy," said Netanyahu. "We'll work to make sure that we flatten the curve."

Netanyahu added that if the public fails to alter its behavior and adhere to social distancing restrictions, the government may impose "firm measures" to combat the pandemic.

"We will take necessary steps to make sure that the spike [in infections] is halted, and that includes imposing partial closures, and the public will be forced to change its behavior."

Israel's daily coronavirus infection rate soared in recent days to nearly 300 new confirmed cases a day on Thursday, with 299 reports of new infections over a 24-hour period.

A day earlier, Israel reported 258 new cases of the coronavirus.

This two-day surge in new reported cases comes following a marked decline in the daily infection rate, which had previously risen to as high as 257 early in June, before falling back down to 83 on Sunday.

This latest spike marks the highest daily infection rate since April 23rd, when 305 cases were reported over a 24-hour period. The highest-recorded daily infection rate was 765 cases in a single day, reported on April 2nd.

CANCELLATION OF BIRTHRIGHT-TAGLIT, MASA HERITAGE TRIPS TO COST ISRAELI ECONOMY \$200 MILLION (YNet 6/14/20)

Due to the coronavirus (Covid-19) crisis, Israel is expected to lose two-thirds of the \$300 million annual income brought in by its heritage tourism industry.

This sum excluded revenue from flights.

The heritage tourism industry, which includes organizations such as Birthright Israel, also known as Taglit, and the Jewish Agency for Israel's Masa Israel Journey, brings some 80,000 Jewish teens and young adults from around the world to Israel every year, for trips, internships, and volunteer work.

Together with philanthropic organizations, the Israeli government funds many of the organizations and programs offering these trips, as it sees them as a means to strengthen its message among global Jewish populations.

In light of the current crisis, trips for some 60,000 Jewish youths scheduled for this year's spring and summer were canceled. These include programs by Birthright, Masa, and Jewish schools and youth movements. There is still uncertainty surrounding trips scheduled for the season starting October.

Three weeks ago, Israel's Ministry of Interior approved special visas to people attending Masa's long term programs in Israel. The visas will allow both new participants and participants that returned to their country before the end of their original program due to Covid-19, to enter the country.

According to the visas' terms, these travelers will not be exempt from the 14-day mandatory quarantine upon entering the country. Masa plans to hold online activities on Zoom, including Hebrew classes and educational seminars, during this period and reports high demand for its winter program, despite the limitations.

The Israel Experience - Educational Tourism Services Ltd., responsible for organizing many of the heritage trips to Israel, counting Taglit and Masa among its clients, lost \$40 million in revenue in the past four months, according to Director General Amos Hermon.

The financial uncertainty in the industry is also affected by a decline in philanthropic donations that are now being diverted to urgent social assistance community programs.

Currently, some 4,000 participants of Masa's long term programs who arrived in Israel before the crisis, chose to stay in the country.

MK KAHANA: HE WHO IS STRICT ON CONVERSION ENCOURAGES ASSIMILATION (Arutz-7 6/18/20)

MK Matan Kahana (Yamina) has sharply criticized a statement by Interior Minister Aryeh Deri (Shas) indicating that he will advance a new conversion law to ensure that only conversions conducted under the auspices of the official state conversion system are recognized.

"What Deri's statement means is that we'll reach a total stalemate on the issue of conversions," Kahane said. "What he means is that the outline developed by Moshe Nissim - supported by some of the great rabbis of the Religious Zionist movement (such as Rabbi Haim Drukman, Rabbi Yaakov Ariel, Rabbi Zefania Drori, Rabbi Eliezer Valdman, Rabbi Isser Kalonski, and Rabbi Aryeh Stern) - is to be canceled.

"The State of Israel needs a state conversion law but it needs a law that provides a solution for the hundreds and thousands of Israeli citizens who want to become Jews, not a law that slams a door in their faces," he added.

"The person who is stringent regarding conversion ends up encouraging assimilation."

Yesterday, Interior Minister Aryeh Deri asked Prime Minister Benjamin Netanyahu to advance the enactment of a new conversion law which would only recognize conversions under auspices of the Chief Rabbinate.

Deri submitted to Netanyahu a memorandum of law, which would effectively eliminate any private conversion in Israel, including haredi conversions such as those from Rabbi Karelitz's court in Bnei Brak.

In an interview with Radio Kol Hai, Deri stated, "I asked Bibi to distribute a memorandum of law that would only recognize official state conversions in the State of Israel. We do not have Yisrael Beytenu, who fought against it. We also do not have the Yamina party, at least some of whom fought against it because they wanted to take care of the Tzohar organization. It's easier to promote today."

BIRD STUDY BACKS BIBLE: PIGEONS, DOVES SACRIFICED IN ANCIENT JERUSALEM (JPost 6/17/20)

Analysis of bird remains excavated in Jerusalem confirmed that specific species of birds – pigeons, doves – were indeed sacrificed in the Temple as the biblical text suggests, a new study published in the May issue of the Bulletin of the American Schools of Oriental Research (ASOR) showed.

"[Noah] again sent out the dove from the ark. The dove came back to him toward evening, and there in its bill was a plucked-off olive leaf! Then Noah knew that the waters had decreased on the earth," (Genesis 8, 10-11).

From the story of Noah and the dove to the issues of ritual sacrifices and dietary restrictions, birds play a very important role in the biblical text.

Zoo-archaeologist Abra Spiciarich, a Ph.D. candidate at Tel Aviv University, started her research as part of a grant focusing on biblical dietary laws. As she explained to The Jerusalem Post, one of the areas of interest was a comparison between birds present in Israel's ancient landscape and those mentioned in the Scriptures.

Starting from this question, the researcher was able to identify evidence supporting the text also in the realm of ritual practices, as well as to open a window in how humans and birds interacted in the land between 3,500 and 1,500 years ago.

Pigeons and doves often appear in the Bible as animals fit to be offered to God. For example, as described in Leviticus, they were one of the options for an atoning sacrifice for those who committed several types of sin or who had become impure. Moreover, a mother was required to bring a turtledove after completing her purification period following childbirth.

However, as Spiciarich pointed out, some scholars were skeptical.

"All the animals that are defined as sacrificial in the Bible are domesticated species, while pigeons and doves are not what people think as domesticated. Therefore, some biblical scholars stated that people back then did not sacrifice pigeons or doves but rather chickens, which were domesticated," she explained.

The researcher studied bird bones from 19 sites around the region.

Analysis of the remains from sites near the Temple Mount from the First Temple Period or Iron Age II (1000-586 BCE) documented a large amount of doves and pigeons. In sites where residential areas in Jerusalem stood on the contrary those birds were almost absent while evidence could be found for chicken consumption.

"Jerusalem is a very unique site, with so many excavations carried in the last century that give archaeologists the ability to look at different areas in different times," Spiciarich explained. "I was able to identify different patterns between public and residential areas."

The archaeologist pointed out that this trend becomes even more evident by studying animal remains in Jerusalem from later times.

"There is a big dump dating back to the Roman period and the trash closest to the Temple Mount presents a lot of pigeons and doves, while the trash from the residential areas has none," she said.

"It really shows a border on how animals birds used, a topic on which we learn also from other texts, such as Josephus and the New Testament," Spiciarich concluded. "The story is reflected both in texts and in archaeology."

The paper also looked into the questions of what species were commonly used and eaten in the region starting from the Late Bronze Age (1500-1200 BCE), and highlighted that partridges and geese were among the most popular birds. Furthermore, the researcher showed how changes in climate affected the region, its birds and their consumption by local populations.

IDF SOLDIER WHO SAVED PALESTINIAN DESERVES MEDAL OF HONOR (Ben-Dror Yemini, YNet 6/17/20)

Exercising control over other people is complicated, and Israel's control over the Palestinians is complicated even more.

Extremists on both sides of the political spectrum propose mostly simplistic solutions to resolving the issue of occupation.

On the one end of the spectrum are the proponents of the "end the occupation" movement. They live under the illusion that an agreement with the Palestinians is within reach, or that we can simply up and leave the West Bank the same way we left the Gaza Strip. The problem is that Gaza didn't turn into Singapore after the disengagement as those on the left had hoped, instead becoming another Iran.

On the other end are the supporters of "The Greater Israel," who do not care if Israel becomes an apartheid state as a result of the occupation.

The majority of Israeli public, however, understands there is no easy fix to this problem.

The reality of the situation is grim, especially if you consider that the Palestinian leadership has repeatedly refused to accept a two-state solution based on 1967 borders and not 1947 ones, which is what they still dream of.

As a result, Israel is forced to keep its presence in the area because that's the only solution we have at the moment. The only question is how do you rule over another nation in the most humane way possible?

Various human rights organizations spread propaganda that Israeli soldiers are the closest thing to imperialistic troops, who shoot at Palestinians with machine guns for the heck of it, as well as other similar drivel.

Often time these groups would post an occasional video, with no background or explanation, showing the "ugly Israeli." Mostly these videos are taken out of context, and even when they don't, we just have to deal with it because every nation has a few bad apples and they don't represent the IDF as a whole.

Last Friday, we were exposed to yet another video showing the "ugly Israeli," which showed a group of hooligan Jews attacking a Palestinian, apparently for no reason.

A Golani soldier, who saw the incident happening from afar, left his position, confronted the hooligans, got beaten up himself, but he did not give up and did not give in.

At the end of the fight, he rescued the Palestinian from the wicked hands. His picture has been widely publicized after the event. The soldier whose parents immigrated from Ethiopia - a pride of Israel. A national hero.

Because this soldier made it clear to all of us that even in the complicated reality of exercising control over another group of people, our humanity can be maintained.

And he is not alone.

A Likud member, a father of another soldier, told me that recently on a very wintry night, his son and his friends chased after a group of Palestinian teens who threw rocks.

When they caught one on the kids, he was shaking, not from fear but from cold. The soldiers took off his winter coat and covered the young man.

I asked the dad if he was proud of his son, "of course," he told me. But there were no security cameras around during that incident so there is no proof that his son was also a hero.

To this day, soldiers have only received medals and citations for directly engaging the enemy. Now, it's time for military awards to be given for resourcefulness and humanity vis-à-vis those we control.

Because these types of incidents are something to learn from. Because every soldier must know that these are norms that Israel adheres to.

Humanity is heroism too. The ball is in your court - Golani Brigade Commander, Col. Ghassan Alian, Chief of Staff Aviv Kochavi, and Defense Minister Benny Gantz. Give this soldier a Medal of Honor.

THE DEBATE OVER THE FUTURE OF THE TERRITORIES (Dr. Dore Gold, Israel Hayom 6/17/20)

Why does the future of the West Bank (also known as Judea and Samaria) serve as such a critical issue for Israel? Why does it engender debate, even strong debate, influencing even the language adopted for describing it? In

1947, according to the UN General Assembly Resolution 181, the area was called "the hill country of Samaria and Judea." Jordan annexed the territory in 1950 and began to use the term West Bank. The battle over terminology reflects the stakes that were involved in this territorial dispute.

The first reason for the intensity of this dispute is the geo-strategic location of this territory. It is adjacent to Israel's coastal plain, where 70% of our population and 80% of our industrial capacity are located. Moreover, it is only 40 miles wide at its maximal width. It would take a combat aircraft maybe three minutes to cross its airspace and attack Israel with little warning. Should the territory fall into hostile hands, it could pose a pressing threat to the State of Israel.

What were the reasons why this evolved into such an intense dispute beyond the religious attachment of the parties to the land?

It was thought in the past that our territorial withdrawals would reduce the hostile intent of our adversaries, but we learned in the Gaza Disengagement in 2005 that withdrawal can actually increase the hostility on the other side. Just looking at the number of rocket launches from the Gaza Strip into Israel, they actually mushroomed in the year after we pulled out, shooting up from 179 to 946.

Now, what is the problem with the term "annexation" that is at the heart of the political debate today?

On July 10, 1967, Israel had just incorporated eastern Jerusalem into western Jerusalem. Pakistan drafted a resolution at the UN, calling this "annexation." Our foreign minister, Abba Eban, wrote to the UN secretary-general, saying that this language was "out of place." He had a specific problem with the term "annexation," preferring the "extension of Israeli law and jurisdiction" to eastern Jerusalem.

The International Committee of the Red Cross defines "annexation" as "a unilateral act of a state through which it proclaims its sovereignty over the territory of another state" (emphasis added). But did the West Bank belong to "another state," when only the UK and Pakistan recognized Jordanian sovereignty there?

According to the Statute of the International Criminal Court, annexation is a war crime. It is a subset of aggression. So I ask you: Should Israel agree to have itself placed in that context? The Soviet Union tried to have us branded as the aggressor in 1967 in the UN Security Council and then in the General Assembly, but it failed in both.

Back in 1967, when Israel captured the West Bank, it was plain as day that it was not an aggressor, but rather it was a victim of aggression and acting in self-defense.

Another fault in the current debate is the tendency to call this a "unilateral act." This is an American plan in which both sides gain. We get 30% of the West Bank, the Palestinians get 70%. It is not a unilateral gain for Israel. It is ultimately a territorial compromise.

There are those who insist that Israel must pull out of every square inch of West Bank territory. These people never read UN Security Council Resolution 242 from November 1967, with its call for a withdrawal "from territories" and not "from the territories." They are wrong and their interpretation has been opposed by all Israeli governments.

Former Prime Minister Yitzhak Rabin strongly believed in Israel retaining territory including the Jordan Valley. He declared in the Knesset on October 5, 1995, one month before he was assassinated:

"The security border of the State of Israel will be located in the Jordan Valley, in the broadest sense of that term."

He was very clear about Israel's future boundaries: "The borders of the State of Israel during the permanent solution will be beyond the lines that existed before the Six-Day War. We will not return to the June 4, 1967 lines."

Again, he supported the creation of a territorial compromise. This should become our new point of departure again today.



The Greater Washington Community Kollel

SHABBOS DELIGHTS

TORAH MINUTE

IN MEMORY OF RABBI KALMAN WINTER ZT"l

What Does Hashem Really Want From Me?

Presented by Rabbi Zacharia Schwartz

In *Parshas Shelach*, the *Torah* teaches us the tragic story of the spies. As the Jewish nation is on the cusp of entering the Promised Land, the people ask Moshe to send spies to reconnoiter the land and determine how they might approach its conquest. Moshe sends distinguished leaders of the Jewish people to carry out this task, but unfortunately a vast majority of them return with a bad report. The spies assert that they cannot possibly conquer the land, causing the people to be angry with *Hashem* and Moshe. Ultimately, as punishment for their complaints, the entire nation above a certain age were forbidden to enter the land.

The widely asked and somewhat obvious question is why would distinguished leaders of the Jewish people, ostensibly righteous people, give a negative report about the land that *Hashem* had promised them? One suggestion is that these leaders wanted to prolong their stay in the desert because of the opportunity for spiritual connection afforded by life in the desert. While living in the desert, the Jewish people had all of their physical needs taken care of and they were constantly in close proximity to *Hashem's* presence. To these people, going into the land of Israel meant working the land to support themselves and having less time for spiritual pursuits.

Given the spies' altruistic reasoning, what did they do wrong? The answer is simple: desire for spiritual growth and closeness to *Hashem* never allow one to contravene *Hashem's* will. Wrong is wrong, no matter what the rationale.

The most altruistic of goals can lead one to make the gravest of mistakes. Let us each take this *Parsha* as a call to examine our actions and ask ourselves: is this really what *Hashem* wants from me?

Wishing you a Good Shabbos!

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TABLE TALK

Point to Ponder

How is the land, is it fertile or is it lean? Are there trees in it or not? (13:20)

Tree refers to a righteous person. Moshe wanted them to see if there were any righteous people living in the land that would have merits with which to protect the inhabitants (Bava Basra 15a).

Some lands are fertile lands, and some cannot yield a good produce. However, every land has trees growing there. For this reason the Gemara gave an allegoric explanation for the posuk. However, every posuk must have a simple meaning as well. What is the simple meaning of this posuk?

Parsha Riddle

How did Yehoshua's future position impact his actions in this Parsha?

Please see next week's issue for the answer.

Last week's riddle:

How many Chumashim are there? (Hint: This week's Parsha)
Answer: 7 (Bamidbar counts as three because of the upside down nuns in Parshas Beha'aloscha.)

HATORAH V'HAMITZVAH

HALACHA INSIGHTS FROM THE PARSHA

Parshas Shelach contains the commandment of tzitzis. The Talmud cites a dispute over whether women are obligated in this mitzvah: R. Shimon maintains that they are not, since women are generally exempt from time-bound positive mitzvos, and tzitzis is considered time-bound since the Torah says "that you may see it," which R. Shimon understands to exclude nighttime garments. Other sages maintain that women are obligated in the mitzvah, since they do not consider it time-bound. (Menachos 43a)

Although the Talmud records that certain sages did indeed affix tzitzis to their wives' garments, (ibid. and Sukkah 11a), the halachah follows the view of R. Shimon that women are exempt from the mitzvah. Women have generally, with some isolated exceptions, not practiced it, and Maharil declares that a woman who does is guilty of "conceit" (yuhara). (Agur, Tzitzis 27) Women do, however, fulfill other time-bound mitzvos from which they are exempt, such as shofar, daled minim, and sukkah, and so the poskim attempt to explain why they should not fulfill the mitzvah of tzitzis. (See Shut. Maharil Ha'Chadashos 7)

Some authorities maintain that wearing tzitzis for a woman violates the prohibition of "Male garb shall not be on a woman" (Targum Yonasan Devarim 22:5; Levush OC 17:2), but others maintain that the prohibition can be avoided by wearing a tzitzis garment that is different from those of men. (Shut. Igros Moshe OC 49; P'ninei Halachah Likutim 1 9:8 n. 3)

In contemporary times, some authorities have staunchly opposed the wearing of tzitzis by women since this is a practice associated with non-Orthodox denominations of Judaism (R. Hershel Schachter, Kol Ha'Edah Kulam Kedoshim, Beis Yitzchak 45) and a rejection of the Torah's assertion of distinctions between the sexes. (Igros Moshe ibid.) Even those who are more tolerant of the idea of a woman wearing tzitzis are critical of one who is lax in other areas of observance but insists on publicly wearing tzitzis, since she is thereby expressing opposition to the halachic tradition and / or utilizing the Torah and its mitzvos "for the promotion of various sorts of interests", and not observing them for the sake of Heaven. (P'ninei Halachah ibid. and [Tefillin] 9:13)

PRESENTED BY
RABBI YITZHAK GROSSMAN, ROSH CHABURAH

KIDS KORNER

Who Am I?

#1 WHO AM I?

1. I was given by Moshe.
2. I came from a woman.
3. I took two dots from the son's segol.
4. I changed a name into a prayer.

#2 WHO AM I?

1. I name your bread.
2. I could cause death.
3. I am for the Kohen.
4. I am not a bride.

Last Week's Answers

#1 Lights of the Menorah (We are seven, yet we caused eight, We face middle, We were up a ramp, Replacement of dedicating.)

#2 Leviim (We waved but were not saying hello, The first-bom replacement, We are usually second up, We are movers.)

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

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