

Young Israel Shomrai Emunah - Shabbos Shorts ת"סב

July 10 - 11, 2020 - 19 Tammuz 5780 - Parshas Pinchas

Light Candles by 8:17 - Havdalah 9:23

The Shabbos Shorts is sponsored this week by Sheila Gaisin and family to commemorate the 1st Yahrzeit of their beloved husband, father, grandfather & great-grandfather, Dr. Allen Gaisin, Eliyahu ben Menachem Mendel Hakohen, Z"l, and by Esther & David Hornestay in memory of Esther's father, Walter Berman, Yitzchak Zev ben Yosef Chaim, Z"l, on the occasion of his 12th Yahrzeit, 22 Tammuz.

Mazal Tov

- **Sharon & Jeff Augenbaum** and **Susan & Abe Zwany** on the birth of a grandson, Micah Yaron, to Esti & Moshe Zwany of Bergenfield, NJ. Mazal Tov to siblings, Simon, MacKenzie and Alex, and to great-grandparents, aunts, uncles and cousins.
- **Nechama & Yosi Scharf** on the birth of a boy. Mazal Tov to siblings, Yaakov and Chana, to grandparents, Ruthie & Abba Krieger and Arlene Mathes-Scharf & Stuart Scharf, and the whole extended Scharf and Krieger families.

Condolences

- **Bonny Billig** on the passing of her brother, Robert Brown. The funeral took place on Friday. Bonny may be reached during Shiva at 301-509-7970, beginning on Sunday.

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 8:17, and not before Plag, 7:03
- Mincha: 6:55, 8:25
- If you Daven Kabbalos Shabbos prior to Shkia (8:35 PM), it is preferable to Daven Mincha prior to Plag (7:03 PM).

Shabbos Day:

- Shacharis: 6:30, 7:00, 9:00, 9:30
- Mincha: 2:30, 5:00, 7:00
- Shabbos ends/Maariv: 9:23

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> to register.
 - All other activities at YISE are cancelled, including 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.



Amazon will donate 0.5% of the price of eligible purchases to YISE. Go to <https://smile.amazon.com> Log in to your regular Amazon account. Search for "Young Israel Shomrai Emunah". It will appear as "National Council of Young Israel, Location: Silver Spring, MD" Continue shopping as you normally would, but remember to always start at smile.amazon.com

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 (except as noted). 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, 7:30 PM
 - 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
 - **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", will resume in the fall.
- 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: 978 8156 7874, password RabbiHyatt
Zoom J: ID: 977 463 8680, password GWCK

YISE Programs and Listings

YISE Board Meeting - Tuesday, July 14, 8:00 PM, on Zoom. For more information, please contact secretary@yise.org

Cheryl Stern Community Kelim Mikvah at YISE - The Mikvah is now available for use. Please be aware of the following safety precautions:

- Please make sure to wear a mask when using the Mikvah, as others might be present.
- Please make sure to observe social distancing standards while waiting to use the Mikvah.
- It would be advisable to wear gloves when using the Kelim Mikvah. At the very least, users should make sure to thoroughly wash their hands and the items Toveled with soap soon after Tovelev.

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, 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

American-Jewish: Serving our Nation with Pride - Join us on Thursday, July 16, at 5:30 PM, for a fascinating live Zoom event with Ambassador Stuart Eizenstat and Dr. Tevi D. Troy who will share their unique experiences about being Jewish while serving in senior administration positions for very different presidents. They'll share some interesting stories, so you might not want to miss this. There will also be an opportunity to purchase custom inscribed copies of their recent books as part of this program. There is no charge for the program. For more information and registration, go to: <https://www.jewishwashington.com/americanjewish0716>

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@srlaw.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, July 15, 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 vppr@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 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 July 12	Monday July 13	Tuesday July 14	Wednesday July 15	Thursday July 16	Friday July 17
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 at YISE. Shacharis: Sunday 6:30 AM/7:30 AM/8:45 AM; Monday - Friday 6:00 AM/7:00 AM/8:45 AM. Mincha and/or Maariv: Sunday - Thursday: 7:00 PM/7:10 PM (Sephardi)/8:25 PM/9:30 PM.						
Halachic Times: Earliest Talis and Tefillin: 4:55 AM, Latest Krias Shma: 9:33 AM, Earliest Mincha: 1:51 PM						

Next Shabbos

July 17 - 18, 2020 - 26 Tammuz 5780

Parshas Matos/Masei/Mevorchim Hachodesh

Light Candles: Friday by 8:11

Havdalah: 9:18

Next Shabbos Shorts Deadline: Wednesday, July 15 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

Happy Birthday! Happy Anniversary!

Looking for a way to celebrate someone's upcoming birthday or anniversary? For an \$18 donation, you can include the name (birthday) or names (anniversary) in this section of the Shabbos Shorts. Please send the following information to office@yise.org - Sponsor name, Birthday or anniversary date, Name (birthday) or names (anniversary). The birthday or anniversary will be listed in the Shabbos Shorts based on the date of the event.

- **Rosalie Handwerker** wishes Bobbi & Jules Meisler a very happy 55th anniversary.

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 limited ability 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

- **Sheila Gaisin** and family to commemorate the 1st Yahrzeit of their beloved husband, father, grandfather & great-grandfather, Dr. Allen Gaisin, Eliyahu ben Menachem Mendel Hakohen, Z"L.
- **Nancy Karkowsky and Family** in memory of Dr. Avi Karkowsky, Z"L, beloved father, husband, brother, uncle, & Zayde. May his memory be for a blessing.
- **Judy & Dr. David Marwick** in memory of Dr. Allen Gaisin, Eliyahu ben Menachem Mendel Hakohen, on the occasion of his first Yahrzeit.
- **Atara & Rabbi Dovid Rosenbaum** in honor of the wedding anniversary of Judy & Rabbi Roy Rosenbaum.

Rabbi Rosenbaum's Wednesday night Chumash Shiur

- **Debbie Rogal** in thanks to Rabbi Rosenbaum for completing the learning of Chumash with us over the past (almost) 15 years. It is also sponsored in honor of all the women who participated in the Shiur, whether for one week or for the entire time, and the wonderful friendships and support that blossomed there, in addition to the learning that took place. Finally, the Shiur is sponsored in memory of Rabbi Rosenbaum's grandmother and Judy Rosenbaum's mother, Leah Mann, and my mother, Barbara Rogal, each of whom learned Chumash with us on occasion.
- **Harriet Sheinson**

Rabbi Rosenbaum's Erev Shabbos Parsha Drasha

- **Sheila Gaisin** and family to commemorate the 1st Yahrzeit of their beloved husband, father, grandfather & great-grandfather, Dr. Allen Gaisin, Eliyahu ben Menachem Mendel Hakohen, Z"L.



THE YISE MEANINGFUL TEFILAH PROJECT

NEW! Videos of the following classes are now available on YouTube (search Meaningful Tefilah Project) and soon on yise.org.

Practical Steps to More Meaningful Prayer, 3 videos, a workshop with Rabbi Rosenbaum, Rabbi Menachem Goldberger and members of the community

Ashrei/Pesukei D'Zimra, 3 sessions with Rabbi Rosenbaum

Better Kavanah, with Rabbi Hirsh Chinn

Going Deep: The Meaning of the Amidah, 6 sessions with Rabbi Rosenbaum

Going Deep: The Meaning of the Shema, 3 sessions, with Rabbi Rosenbaum

The Meaning of Hallel, 3 sessions with Rabbi Rosenbaum

A Deep Dive into Hallel, 3 sessions with Mrs. Sharon Freundel

Selichos Explained, with Rabbi Rosenbaum and Marty Jacobs

Tefilah: Your Personal Stairway to Heaven, 3 sessions with Mrs. Sharon Freundel

Pre-Selichos Drasha: L'David Ori, with Mrs. Sharon Freundel

Yom Kippur Viduy, with Rabbi Rosenbaum

Be a Better Ba'al Tefilah, 8 sessions with Rabbi Ozzie Burnham covering Shabbat and Yom Tov davening, plus introductory session with Rabbi Rosenbaum

Escape your Personal Prison Through Prayer, with Rabbi Yosef Mendelevich

Audio versions of many of these classes, plus additional classes, are also available at yise.org:

Click on the "LEARN/Shiurim" button, then click "Tefilla"

To support further classes by the Meaningful Tefilah Project, please email stuartrosenthal@yise.org or send contributions to the shul office marked for "Meaningful Tefilah."

Likutei Divrei Torah

Gleanings of Divrei Torah on Parashat Hashavuah
via the Internet

Volume 26, Issue 36

Shabbat Parashat Pinchas

5780 - B"H

Covenant and Conversation: R. Jonathan Sacks

The Crown All Can Wear - Moses said to the Lord, "May the Lord, God of the spirits of all flesh, appoint a man over this community to go out and come in before them, one who will lead them out and bring them in, so the Lord's people will not be like sheep without a shepherd."

Moses was in sight of the Angel of Death. Miriam had died. So had Aaron. And God had told Moses "you too will be gathered to your people, as your brother Aaron was.", so he knew he was not fated to live long enough to cross the Jordan and enter the land. Who would be his successor? Did he have any thoughts on the matter?

With profound attentiveness, the Sages noted the immediately previous passage. It is the story of the daughters of Tzelophehad, who claim their rights of inheritance in the land, despite the fact that inheritance passed through the male line and their father had left no sons. Moses brought their request to God, who answered that it was to be granted.

Against this background, the Midrash interprets Moses' thoughts as he brings his own request to God, that a successor be appointed: What was Moses' reason for making this request after declaring the order of inheritance? Just this, that when the daughters of Tzelophehad inherited from their father, Moses reasoned: The time is right for me to make my own request. If daughters inherit, it is surely right that my sons should inherit my glory.

The Holy One, Blessed Be He, said to him, "He who keeps the fig tree shall eat its fruit". Your sons sat idly by and did not study the Torah. Joshua served you faithfully and showed you great honour. It was he who rose early in the morning and remained late at night at your House of Assembly. He used to arrange the benches and spread the mats. Seeing that he has served you with all his might, he is worthy to serve Israel, for he shall not lose his reward.

This is the unspoken drama of the chapter. Not only was Moses fated not to enter the land, but he was also destined to see his sons overlooked in the search for a successor. That was his second personal tragedy.

But it is precisely here that we find, for the first time, one of Judaism's most powerful propositions. Biblical Israel had its dynasties. Both Priesthood and, in a later age, Kingship were handed down from father to son. Yet there is a staunchly egalitarian strand in Judaism from the outset. Ironically, it is given one of its most powerful expressions in the mouth of the rebel, Korach: "All the congregation are holy and the Lord is in their midst. Why then do you (Moses) set yourselves above the congregation?"

But it was not only Korach who gave voice to such a sentiment. We hear it in the words of Moses himself: "Would that all the Lord's people were Prophets and that the Lord would put His spirit on them".

We hear it again in the words of Hannah when she gives thanksgiving for the birth of her son:

The Lord sends poverty and wealth;
He humbles and He exalts.

He raises the poor from the dust and lifts the needy from the ash heap;

He seats them with princes and has them inherit a throne of honour.

It is implicit in the great holiness command: "The Lord said to Moses, 'Speak to the entire assembly of Israel and say to them: Be holy, because I, the Lord your God, am holy'".

This is not a call to Priests or Prophets – a sacred elite – but to an entire people. There is, within Judaism a profound egalitarian instinct: the concept of a nation of individuals standing with equal dignity in the presence of God.

Korach was wrong less in what he said than in why he said it. He was a demagogue attempting to seize power. But he tapped into a deep reservoir of popular feeling and religious principle. Jews have never been easy to lead because each is called on to be a leader. What Korach forgot is that to be a leader it is also necessary to be a follower. Leadership presupposes discipleship. That is what Joshua knew, and what led to him being chosen as Moses' successor.

The tradition is summed up in the famous Maimonidean ruling: With three crowns was Israel crowned – with the crown of Torah, the crown of Priesthood, and the crown of Kingship. The crown of Priesthood was bestowed on Aaron and his descendants. The crown of Kingship was conferred on David and his successors. But the crown of Torah is for all Israel. Whoever wishes, let them come and take it. Do not suppose that the other two crowns are greater than that of Torah.... The crown of Torah is greater than the other two crowns.

This had immense social and political consequences. Throughout most of the biblical era, all three crowns were in operation. In addition to Prophets, Israel had Kings and an active Priesthood serving in the Temple. The dynastic principle – leadership passing from father to son – still dominated two of the three roles. But with the destruction of the Second Temple, Kingship and a functioning Priesthood ceased. Leadership passed to the Sages who saw themselves as heirs to the Prophets. We see this in the famous one-sentence summary of Jewish history with which Tractate Avot begins: "Moses received the Torah from Sinai and handed it on to Joshua, who handed it on to the elders, the elders to the Prophets, and the Prophets to the men of the Great Assembly".

The Rabbis see themselves as heirs to the Prophets rather than to the Priests. In biblical Israel, the Priests were the primary guardians and teachers of Torah. Why did the Rabbis not see themselves as heirs to Aaron and the Priesthood? The answer may be this: Priesthood was a dynasty. Prophetic leadership, by contrast, could never be predicted in advance. The proof was Moses. The very fact that his children did not succeed him as leaders of the people may have been an acute distress to him but it was a deep consolation to everyone else. It meant that anyone, by discipleship and dedication, could aspire to Rabbinic leadership and the crown of Torah.

Hence we find in the sources a paradox. On the one hand, the Torah describes itself as an inheritance: "Moses commanded us the Torah as an inheritance [morasha] of the congregation of Jacob". On the other hand, the Sages were insistent that Torah is not an inheritance: "R. Yose said: Prepare yourself to learn Torah, for it is not given to you as an inheritance [yerusha]".

The simplest resolution of the contradiction is that there are two kinds of inheritance. Biblical Hebrew contains two different words for what we receive as

a legacy: *yerusha/morasha* and *nachala*. *Nachala* is related to the word *nachal*, "a river." It signifies something passed down automatically across the generations, as river water flows downstream, easily and naturally. *Yerusha* comes from the root *yarash*, meaning "to take possession." It refers to something to which you have legitimate title, but which you need positive action to acquire.

A hereditary title, such as being a duke or an earl, is passed from father to son. So too is a family business. The difference is that the first needs no effort on the part of the heir, but the second requires hard work if the business is to continue to be worth something. Torah is like a business, not a title. It must be earned if it is to be sustained.

The Sages themselves put it more beautifully: "Moses commanded us the Torah as an inheritance [morasha] of the congregation of Jacob" – read not 'inheritance [morasha]' but 'betrothed [me'orasa]'. By a simple change in pronunciation – turning a shin [=“sh”] into a sin [=“s”], "inheritance" into "betrothal" – the Rabbis signalled that, yes, there is an inheritance relationship between Torah and the Jew, but the former has to be loved if it is to be earned. You have to love Torah if you are to inherit it.

The Sages were fully aware of the social implications of R. Yose's dictum that the Torah "is not given to you as an inheritance." It meant that literacy and learning must never become the preserve of an elite: And why is it not usual for scholars to give birth to sons who are scholars? Yosef said: So that it should not be said that the Torah is their inheritance.

The Sages were constantly on their guard against exclusivist attitudes to Torah. Equality is never preserved without vigilance – and indeed there were contrary tendencies. We see this in one of the debates between the schools of Hillel and Shammai: "Raise up many disciples" – The school of Shammai says: A person is to teach only one who is wise, humble, of good stock, and rich.

But the school of Hillel says: Everyone is to be taught. For there were many transgressors in Israel who were attracted to the study of Torah, and from them sprang righteous, pious, and worthy men. To what may it be compared? "To a woman who sets a hen to brood on eggs – out of many eggs, she may hatch only a few, but out of a few [eggs], she hatches none at all."

One cannot predict who will achieve greatness. Therefore Torah must be taught to all. A later episode illustrates the virtue of teaching everyone: Once Rav came to a certain place where, though he had decreed a fast [for rain], no rain fell. Eventually someone else stepped forward in front of Rav before the Ark and prayed, "Who causes the wind to blow" – and the wind blew. Then he prayed, "Who causes the rain to fall" – and the rain fell.

Rav asked him: What is your occupation [i.e., what is your special virtue that causes God to answer your prayers]? He replied: I am a teacher of young children. I teach Torah to the children of the poor as well as to the children of the rich. From those who cannot afford it, I take no payment. Besides, I have a

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or email: sgreenberg@jhu.edu
<http://torah.saadia.info>

fish pond, and I offer fish to any boy who refuses to study, so that he comes to study.

It would be wrong to suppose that these attitudes prevailed in all places at all times. No nation achieves perfection. An aptitude for learning is not equally distributed within any group. There is always a tendency for the most intelligent and scholarly to see themselves as more gifted than others and for the rich to attempt to purchase a better education for their children than the poor. Yet to an impressive – even remarkable – degree, Jews were vigilant in ensuring that no one was excluded from education and that schools and teachers were paid for by public funds. By many centuries, indeed millennia, Jews were the first to democratise education. The crown of Torah was indeed open to all.

Moses' tragedy was Israel's consolation. "The Torah is their inheritance." The fact that his successor was not his son, but Joshua, his disciple, meant that one form of leadership – historically and spiritually the most important of the three crowns – could be aspired to by everyone. Dignity is not a privilege of birth. Honour is not confined to those with the right parents. In the world defined and created by Torah, everyone is a potential leader. We can all earn the right to wear the crown.

Shabbat Shalom: Rabbi Shlomo Riskin

"Moses said to the Lord, 'May the Lord, the God who gives breath to all living things, appoint someone over this community to go out and come in before them, one who will lead them out and bring them in, so that the Lord's people will not be like sheep without a shepherd'"

Moses's request is made immediately after God instructs him to climb Mount Abarim and take a glimpse of the Promised Land—after which "he will be gathered to his family-nation."

God explains that Moses must now relinquish his leadership because he did not sanctify God when he struck the rock instead of speaking to it.

On what basis is Joshua chosen by God to be Moses' successor? The Midrash suggests that the most logical choice would have been the more intellectually gifted Phinehas or Eleazar the priest, or alternatively, the personal choice of Moses himself—his own sons. The Midrash explains the choice of Joshua by citing a biblical verse: "He who tends a fig tree will eat its fruit, and he who looks after his master will be honored. Let the one who watches over the fig tree get to eat of its fruits".

Joshua was the devoted servant who never left Moses's tent. He was such a faithful disciple that he was absent from the encampment during the sin of the golden calf because he remained all 40 days at the foot of Mount Sinai, waiting for Moses to come down from the mountain.

But why was "devotion" the primary consideration for a successor to Moses? After all, the most unique Mosaic quality was his outstanding intellect, the fact that he was able to connect and cleave to the active intellect of the Divine (as it were) so that Moses's Torah and God's Torah would merge together as one. Moses was a "law-giver King," a ruler whose precepts of compassionate righteousness and moral justice would rule Israel until the end of time. Why choose the outstanding caretaker, the best shamash, not the most praiseworthy jurist, the leading expert in analysis and halachic judgment? I would submit that, although we are rightly called the "people of the book," and Jews throughout the ages have been proud of their intellectual accomplishments in Torah, in philosophy and in science (witness the large proportion of Jews who have won Nobel prizes), our Torah-Book is first and foremost meant to foster the well-being of the people; it is "for your own good": "Its ways are pleasant ways, and all its paths are peace. It is a tree of life to those who embrace her; those who lay hold of her will be blessed".

Our Talmud's ultimate objective must be to create a perfect society which looks out for the welfare of each individual; hence Maimonides concludes his magnum opus, the Mishne Torah, with a description of the Messianic Age, the period of human fulfillment and redemption which is the purpose of our entire halachic system. And it is not by chance that the source of our Oral Law, according to the Midrash is within the contextual frame of the Divine characteristics, the God of love, compassion, freely giving grace, long-suffering, great loving-kindness, and truth. We may be the people of the Book, but the objective of the Book is the welfare of the people—one might even add, "to the people, by the people (human input in the Oral Law) and for the people."

The true fruit of the tree of Torah is the Jewish people, whom Torah has informed, nurtured and recreated for the past 4,000 years. One can become too involved with the tree, so that one forgets that its purpose is its fruits, so involved in the analysis and casuistry of the logic that one overlooks the human enhancement which is its truest aim.

Only one who watches over the tree and worries about preserving its fruits has the right to legislate for them.

That's why Joshua is appointed just as Moses is reminded of his sin at the "waters of strife," when he strikes the rock (which symbolizes the often hard and stiff-necked nation) rather than speaking to it the loving words of our Oral Law. That is why the most fundamental task facing Joshua must be to understand the various spiritual needs (ruah) of the people comprising the nation and suit his decisions (as much as possible) to their temperaments and requirements. He must sensitively nurture his people just like a shepherd nurtures his flock, not only leading from up-front but also personally "bringing them in and taking them out" whenever necessary. Joshua is a true leader, who proved himself by "nurturing" and tending to the needs of his rebbe and learned from his rebbe to be devoted to the needs of his nation.

Dvar Torah: TorahWeb.Org

Rabbi Ahron Lopiansky

Kanous: Anarchy or Ultimate Justice? - This parsha start by lauding Pinchas for his courageous act of kanous - zealotness. Bnai Yisroel are saved because of his act and he himself is granted eternal priesthood and an eternal covenant with Hashem. This would definitely indicate that what he had done was most worthy.

Yet when we take a closer look at the associated halachos, we are perplexed. For instance, the halachah is that if a kanoi first asks beis din what to do, he is never granted permission to act as Pinchas did. Additionally, the kanoi can only kill the transgressors while they are engaged in the sinful act. If he does so a moment later, he is judged as a murderer and punished. Even more vexing is the ruling (Sanhedrin 81b) that had Zimri turned around and killed Pinchas in self-defense, he would have been within in his rights, and therefore innocent of murder! This all leaves us to wonder: was Pinchas's act laudatory or murder; was Pinchas right or wrong?

The Talmud Yerushalmi goes a step further and states that this type of action is and was disapproved by the Chachomim, and they actually wished to put him into cherem. The only reason they did not do so was because the Divine Spirit declared that a covenant was being forged with Pinchas on account of this act! But how does this square with the dictum, "lo baShomayim he", that the chachomim, and not new information emanating from Heaven, have the final say in determining the halacha? And if, on the other hand, the Divine Spirit does have the final say, then why do the chachomim still disapprove of kanoim?

Likutei Divrei Torah

The topic of kanous also raises troubling questions about a society that allows itself to be run by extrajudicial actions and vigilantes. Is this not anarchy?

The Akeidah give us tremendous insight into this parsha and I will try to rephrase his lengthy and somewhat hidden words.

The world of mitzvos is aimed at one's rational faculties. The mitzvos of punishing sinners comprise a mandate imposed on the courts of Klal Yisroel. Concomitantly, those sins that are beyond the pale of human judgement, are only for G-d to judge and punish as He sees fit.

A person, however, possesses a spirit, that rises above his intellect. If a man is so moved by righteousness that he abandons logic and is willing to sacrifice himself [e.g. Pinchas exposing himself to the possibility of Zimri killing him in self-defense], it is his spirit rising to the occasion. His soul, thereby becomes an emissary for the Divine Beis Din, so to speak, and he is now acting as an agent of the Divine Court, not as an agent of a human beis din.

An analogous situation would be where one sees an innocent person being murdered. Assuming the witness has no chance of rescuing the victim, reason dictates that he protect his own life by not intervening. But if this witness has such a strong sense of moral outrage that he nonetheless stands up and fights the attacker - even if it was to no avail, and makes "no sense" - we would commend his noble spirit of righteousness, that could not sit idly by and tolerate the injustice that was being perpetrated. Thus kanous is not, and can't be, mandated. It must be the spontaneous reaction of a noble spirit who can't tolerate evil, no matter what the consequences.

Rav Moshe Chaim Luzzatto phrases it thus: It is obvious that a person who truly loves his friend will not be able to tolerate someone hitting him or humiliating him, and will surely defend him. Similarly, one who loves Hashem's Name will not be able to see its desecration by a wanton disregard for transgressions.

This kanous is, on the one hand, an expression of the ultimate nobility of the human spirit. But on the other hand, it is greatly suspect. It requires an extraordinary purity of motive and precision of timing.

The Netziv expresses this most precisely when describing Shimon and Levi's killing of Shechem: Though the two brothers were united in their great fury, and personal endangerment, their motives were extremely different. One was merely expressing the human response to an insult to family pride, and that is an "alien fire" [i.e. an improper and un-Jewish motive.] The other was coming with a zealotness for G-d's justice without personal interest or gain. But even that motive needs to be applied at the right time and place, for if not, it too can be very destructive.

Yes, the rabbis condemn zealotness, for it is a non-halachic response, done out of motives that are suspect. But when the Divine Spirit revealed to us that Pinchas was the unique individual whose actions stemmed from the noblest of spirits and purest of motives, expressed at the right time and place, then we rightfully hail him as the savior of Israel!

Aish.Com: Excerpt from the teachings of Rabbi Noah Weinberg - Through Torah, the most mundane and routine activities of life are elevated to a Higher purpose. While we may never accomplish all that we should, a Torah lifestyle removes the specter of meaninglessness that haunts so many lives. The Torah provides an internal stability, gained from the knowledge that life is purposeful and valuable. We are given ongoing opportunities to accomplish things that are meaningful -- and the realization that our choices truly matter. This is tremendously empowering and reassuring.

Our *Parashah* begins with *Hashem* announcing Pinchas' reward for his act of self-sacrifice, risking his life for the Jewish People at the end of last week's *Parashah*. The Torah says (25:12-13), "Therefore, say, 'Behold! I give him My covenant of peace. And it shall be for him and his offspring after him a covenant of eternal priesthood, because he took vengeance for his *Elokim*, and he atoned for *Bnei Yisrael*.'" Until now, Pinchas was not a *Kohen*. (Despite being a grandson of Aharon, Pinchas was not a *Kohen* because he was born before Aharon was made a *Kohen*.) Now Pinchas, too, became a *Kohen*.

R' Chaim Zaichyk z"l (1906-1989; *Rosh Yeshiva* of Yeshivat Bet Yosef-Novardok in Buchach, Poland; later in Israel) writes: Once a person fulfills the mission for which he was put in this world, he has no reason to live any longer. Without a doubt, Pinchas' heroic act was the pinnacle of his existence and, presumably, the reason for which he was born. Therefore, he should have died now. However, when a person shows unusual dedication to serving *Hashem*, *Hashem* will give him a new mission when he completes his original one. That is what happened here; Pinchas was given a new mission, "a covenant of eternal priesthood."

We read in *Melachim I* (19:4) that Eliyahu Ha'Navi asked *Hashem* to take his life. R' Meir Leibush Weiser z"l (1809-1879; known as "*Malbim*") explains that Eliyahu felt he had perfected himself as much as he was expected to; therefore, he had no further reason to live. Instead, however, R' Zaichyk writes, *Hashem* gave Eliyahu a new mission--to live forever and attend every future *Brit Milah*. (Notably, there is a *Midrash* saying that Pinchas and Eliyahu are the same person.)

- Continued in box on page 2 -

Introductions

The earliest (known) work offering a systematic presentation of Jewish beliefs is "*Ha'nivchar Ba'emunot V'de'ot*" / "*The Choicest of the Beliefs and Opinions*," better known simply as "*Ha'emunot V'de'ot*," by R' Saadiah Gaon z"l (882-942; Egypt, Eretz Yisrael and present-day Iraq). He writes:

I introduce the work that I intend to write by publicizing the causes that lead people to miss the mark [of having correct beliefs], and how to eliminate those causes so that people reach the goal . . .

Mistakes occur in intellectual pursuits for one of two reasons. One is that the person pursuing the intellectual matter does not know how to recognize a logical proof. Therefore, he thinks that that which is a proof is not a proof, or he thinks that that which is not a proof is a proof. The second is that a person may know how to argue logically, but he applies his skills only half-heartedly or lackadaisically. Such a person jumps to conclusions without working through the matter under consideration. It goes without saying that incorrect results will be reached if a person has both traits: he does not know how to investigate properly and he does so only half way. . .

A third situation arises when a person does not know what he is seeking. In such a case, he is very far away from the goal, for even if he would chance upon the goal, he would not recognize it. Imagine, for example, a person who does not know how to use a scale, does not know what a scale looks like, and does not know how much silver is owed to him. Even if the person with whom he has a dispute would pay everything that he owes, there is no way that the first person would know . . .

What led me to write this work is that I see many people in these situations regarding their beliefs and knowledge. Some have reached the truth, they know it, and they are happy . . . Some have reached the truth, but they are uncertain about it, so they do not hold on to it firmly . . . Others have accepted falsehood believing it to be true . . . Others have followed a certain viewpoint, and then rejected it because of a contradiction. They then move on to try another viewpoint, only to reject that one as well . . .

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“Hashem said to Moshe, ‘Take to yourself Yehoshua bin Nun . . .’ (27:18)

Midrash Rabbah relates the verse (*Mishlei* 27:18), “He who guards the fig will eat its fruit” to our verse. [Until here from the *Midrash*]

The *Gemara* (*Bava Batra* 75a) relates: “The elders of that generation said, ‘Moshe’s face is like the face of the sun; Yehoshua’s face is like the face of the moon. Woe to us for that embarrassment! Woe to us for that shame!’” [Until here from the *Gemara*]

R’ Yitzchak of Valozhyn z”l (Belarus; died 1849) explains (in a footnote to the commentary on *Pirkei Avot* by his father, R’ Chaim of Valozhyn z”l) using a parable: A successful merchant came to a poor village and asked its inhabitants to come to work in his business. Most of the villagers said, “What do we know about such work?” but one person answered the merchant’s call. After a relatively short time, the merchant’s business prospered, and that one villager became wealthy in his own right.

One day, the merchant and his now-wealthy assistant visited the latter’s village. Seeing them, the villagers hid their faces in shame. They explained, “We are not ashamed in the merchant’s presence, for his wealth is a gift from G-d, given to him and not to us. But, we are embarrassed in our fellow villager’s presence, for each of us could have accomplished what he accomplished if only we had answered the call.”

Similarly, continues R’ Yitzchak, the elders of *Yisrael* were not embarrassed at not being as great as Moshe Rabbeinu, for his status is unique and unparalleled in history. Moshe is the “sun,” which receives its light directly from *Hashem*. In contrast, Yehoshua is the “moon,” whose light is but reflected light from the sun, from Moshe. Any of the elders could have achieved what Yehoshua achieved had they only done what he did. Specifically, the Torah says (*Shmot* 33:11), “His [Moshe’s] servant, Yehoshua bin Nun, a lad, would not depart from within the tent.” It was to the reward for this dedication that the *Midrash* refers to when it cites the verse, “He who guards the fig will eat its fruit.” (*Ruach Chaim* 1:1)

Elsewhere in the Torah . . .

“Rabbi Elazar said that Rabbi Chaninah said, ‘Torah scholars increase peace in the world.’” (*Nazir* 66b)

R’ Yaakov Yosef z”l (1840-1902; *Rosh Yeshiva*, rabbi, and *Maggid* / preacher in Lithuania; first and only Chief Rabbi of New York City) remarked, with a touch of humor, about the irony that the *Talmud* is full of disagreements: The *Halachah* is clear that, if a *Kohen* is present at a meal, he should lead *Birkat Ha’mazon*. However, if no *Kohen* is present, the participants in the meal might argue over who should “*Bentch*.” Our Sages resolved this, noted R’ Yosef, by disagreeing over another point--who is greater, one who recites a blessing or one who recites “*Amen*”? Since our Sages left this disagreement unresolved, the result will be peace between the participants in the meal. The one who gets to lead *Birkat Ha’mazon* can tell himself that reciting the blessing is greater than reciting *Amen*, while the others can tell themselves that reciting *Amen* is greater. Thus, our Sages’ disagreements themselves brings about peace.

(*L’Bet Yaakov*)

“Pinchas, son of Elazar, son of Aharon the *Kohen*, turned back My wrath from upon *Bnei Yisrael*, when he zealously avenged Me among them, so I did not consume *Bnei Yisrael* in My vengeance.” (25:11)

Rashi z”l writes: Because the tribes spoke disparagingly of Pinchas saying, “Look at this grandson of Puti (another name for Yitro, Pinchas’ maternal grandfather)! Puti used to fatten calves for idolatrous sacrifices, yet his grandson (Pinchas) has dared to slay a prince of one of Israel’s tribes!” Therefore, the Torah connects Pinchas genealogically with Aharon. [Until here from *Rashi*]

R’ Eliyahu Noach Halperin z”l *Hy”d* (1886-1943; rabbi of Orla Podlaskie, Poland) asks: On the one hand, Pinchas was a *Tzaddik*, and he saved *Bnei Yisrael* from destruction. Why, then, were *Bnei Yisrael* disparaging him, and why is it relevant that he was a grandson of an idolator? On the other hand, what difference does it make that he was Aharon’s grandson? That doesn’t change the fact that his other grandfather was an idolator! Also, why was Pinchas’ deed deserving of such a unique reward--*Hashem*’s “Covenant of Peace” (verse 12)?

R’ Halperin explains: Aharon is known as the quintessential “Lover of Peace and Pursuer of Peace” (*Avot* ch.1). Surely, thought *Bnei Yisrael*, Aharon passed these traits on to his children and grandchildren! How, then, was Pinchas capable of killing two people, Zimri and Kozbi, one of whom was a Prince of a tribe of *Yisrael*?! Indeed, even if he were not Aharon’s grandson, where was Pinchas’ love for his co-religionist, a basic human trait? Obviously, reasoned *Bnei Yisrael*, Pinchas’ nature was influenced negatively by his other grandfather, a priest to idolatry.

No! says the Torah. Pinchas was a grandson of Aharon, and he inherited a loving and merciful nature from his grandfather Aharon. Indeed, that is what makes his action so remarkable and so deserving of the unique reward that he received. Because of Pinchas’ immense love for the Jewish People, he rose to the occasion and overpowered his own nature in order to save the Jewish People.

[R’ Halperin’s descendant, R’ Chaim Dov Stark *shlita*, writes that this is the only known surviving Torah thought of R’ Halperin, who was killed in the Holocaust.] (Quoted in *Ha’keter Ve’ha’kavod*)

– Continued from front page –

R’ Zaichyk continues: The *Chassidic Rebbe*, R’ Yisrael of Kozhnitz z”l (1737-1814) was a very sickly person. When asked how he nevertheless lived to an old age, he replied: “Life ends when a person finishes his mission in this world. As for me, whenever I felt I had completed my mission, I immediately accepted new tasks and new goals on myself. Therefore, I could not be taken from this world.” (*Ohr Chadash*)

ISRAEL REPORT

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BILL ALLOWING CORONAVIRUS DECISIONS TO BYPASS KNESSET VOTED INTO LAW (JPost 7/7/20)

Prime Minister Benjamin Netanyahu can now make decisions on emergency coronavirus regulations by himself, with just a rubber stamp of a quick cabinet vote, following the Knesset's approval of the second and third readings of the bill early Tuesday morning.

The bill, which allows such decisions to take effect immediately, was passed into law by the Knesset plenary after many hours of deliberation that began slightly earlier in the night between Monday and Tuesday. The bill was approved hours after the Coronavirus Committee's prior approval of the bill.

According to the bill, the Knesset committee will discuss decisions made by the government and decide whether to approve them, in whole or in part, within seven days of when they passed. An extension of up to three more days is allowed.

To the extent that the relevant committee does not approve the government's decision within the aforementioned period, the decisions will be brought to the Knesset plenum as soon as possible.

Alongside the Knesset approval process, the decisions will come into effect and will be implemented immediately upon government approval. If the committee or the Knesset plenary decides not to approve said order, or if it has not made a decision on the matter within the allotted time, the validity of the order will expire.

Opposition leader Yair Lapid told his Yesh Atid-Telem faction the proposed bill was undemocratic and would allow Netanyahu to make decisions on his own. "The big coronavirus law means we can shut down this theater and tell us all to go home," he told the Knesset on Sunday.

"There is no longer a need for the Knesset," he said. "There is only one branch in the land of Israel. The legislative branch is no more."

Meretz leader Nitzan Horowitz said the bill would turn Netanyahu into a dictator and allow him to violate civil rights with no oversight.

But Justice Minister Avi Nissenkorn (Blue and White) told the Knesset Law, Constitution and Justice Committee: "The bill is an attempt to balance between the need to work quickly for the citizens and the need for parliamentary oversight."

CORONAVIRUS COMMITTEE CONSIDERING PUTTING CLOSURES ON NINE CITIES (Maariv 7/9/20)

The Ministerial Committee on Restricted Affairs is expected to meet on Wednesday night to discuss the closure of cities across the country, according to Israel's N12 News.

The cities, where coronavirus has spread at a higher rate, include Jerusalem, Bnei Brak, Raanana, Modiin Illit, Bet Shemesh, Kiryat Malachi, Lod, Ramle and Ashdod. The proposal will be presented to the ministerial committee, which will decide on restricted zones.

While it is currently unclear which cities will get what sorts of restrictions and to what extent, the mayors of Ramla and Lod announced on Wednesday night the lockdown of several neighborhoods in the cities.

Ramla Mayor Michael Vidal said that the Amishav neighborhood in the city will be locked down starting Thursday, noting that "Following the spread of the coronavirus and after several conversations with Prof. Grotto, deputy director-general of the Health Ministry, and a close evaluation of the morbidity rates in Ramla, we decided to close the Amishav neighborhood starting tomorrow."

In Lod, the neighborhoods of Ganei Ya'ar and Sach will enter quarantine for

one week starting Thursday. The current lockdown on the neighborhoods of Pardes Snir, Ha'Rakevet and Neve Shalom will continue to next Tuesday and will be lifted as morbidity rates decline.

Acting Ashdod Mayor Avi Amsalem and deputy mayor Yechiel Weingarten sent a letter to the city mayor, Yehiel Lasri, calling him to avoid extending the lockdowns on the haredi (ultra-Orthodox) neighborhoods in the city, claiming that there has been a decrease in morbidity in the past few days and that the lockdown harms the residents, who may soon lose faith in the authorities.

HEALTH MINISTER HOSTS PARTY SAME DAY AS LATEST VIRUS STEPS ANNOUNCED (YNet 7/8/20)

Health Minister Yuli Edelstein hosted a birthday bash for his wife, attended by dozens of guests just hours before coronavirus restrictions on social gatherings went into effect, Israel Public Broadcasting Corporation (KAN) reported on Wednesday.

The government last week announced a ban on all social gatherings of more than 20 participants as part of its measures to rein in the spread of COVID-19.

At the time of the event, private gatherings of up to 50 participants were still allowed and the ban was set to come into effect the following morning.

A statement on behalf of Edelstein said the event did not violate any health regulations. "The minister's wife celebrated her birthday last Thursday at 6pm in a big and open yard with less than 50 participants in full accordance with the Health Ministry regulations [that were in place] at the time," read the statement.

"The invitation for the event specified it will be held in accordance with the Health Ministry's regulations, including temperature checks, mandatory mask-wearing, social distancing, and maintaining of personal hygiene. Also, relatives and older friends or anyone in at-risk group were asked not to come.

"Any claim that contradicts this is slander. This is a miserable attempt to damage the public's trust in the health system. We are sure the public is

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smarter than that," added the statement.

SOME 250,000 OLIM LIKELY TO ARRIVE BECAUSE OF PANDEMIC (Israel Hayom 7/7/20)

The ongoing global pandemic is likely to lead to a wave of Jewish immigrants to Israel that would amount to hundreds of thousands of new olim, the Jewish Agency for Israel Chairman Isaac Herzog said on Monday.

Speaking at Knesset hearing, Herzog said that over that past seven decades, the agency has helped bring some four million Jews from over 45 countries and that in the wake of the COVID-19 crisis, "we expect a particularly large wave that would amount to some 250,000 olim over the course of the next three to five years."

Herzog said that most of the olim will likely be younger than in previous waves. "This is a historic challenge and we must harness this opportunity," he said. "The government must rise to the occasion and prepare a national program to integrate the olim in this wave," he continued.

According to Herzog, Jewish Agency officials have been flooded with calls of prospective olim, with a rise of some 50% in queries from English-speaking countries and 50% from French-speaking countries.

HAREDI RABBI WARNS: 'YESHIVA STUDENTS MAY BE ON THE STREETS' (Arutz-7 7/6/20)

Rabbi Yitzhak Koldetzki, the son-in-law of Rabbi Chaim Kanievsky, called for a gathering of supplications and prayer in order to prevent the further deterioration of those who spend their days in yeshivas, Kikar Hashabbat reported.

Due to closures caused by the coronavirus outbreak, yeshiva students - like other students - have spent only minimal time in their yeshiva settings over the past few months. As a result, parents and educators are struggling in the face of a reality in which the spiritual level of their students has radically declined, in some cases to a "critical level."

Kikar Hashabbat quoted Rabbi Koldetzki as telling a small number of people that "the situation in general is much lighter, and there are less seriously ill [people]."

He added that "unfortunately there are certain young men who do not live in Bnei Brak and Jerusalem, who have not come to yeshiva. We are concerned that young men, a very large number of them, have not returned and have fallen into the streets. This is a life-threatening situation, when they do not come to the yeshivas."

"What the Zionists have not managed to do in 70 years, in these trials we have lost young men. We must pray that they are all healthy," he mourned, calling for special prayers until the beginning of the Hebrew month of Elul.

"The situation is not simple. There are yeshiva students who are falling off the [Torah] path. We need to care about them, so we need to pray."

"ABBAS SAID THE PALESTINIANS ARE READY TO RETURN TO THE DISCUSSION TABLE WITH ISRAEL" (Maariv 7/8/20)

Return of the negotiations? Palestinians are ready to return to the discussion table with Israel, sponsored by several bodies, including the United States, the European Union, the United Nations and Russia - Palestinian Authority Chairman Mahmoud Abbas Abu Mazen said Wednesday. PA official Wafa News said Abu Mazen's statements were spoken while talking to Russian President Vladimir Putin, during the telephone conversation said PA chairman "Palestinians want the proposed negotiations to be based on 'international legitimacy' and be attended by other countries".

"Abbas has updated Putin with recent political developments, especially with regard to the Israeli government's annexation plan, which is not widely accepted by the Palestinians, Arab states and most of the international community," the Palestinian Agency said.

The agency also said that Abu Mazen appreciated that Russia had decided to reject the Israeli plan to apply sovereignty over parts of Judea and

Samaria, telling President Putin that he thanked Russia for "supporting the Palestinians' right to independence and freedom." He also briefed Putin on Palestinian efforts in the fight against the spread of the Corona virus, congratulating him on his victory in Russia's constitutional amendment, which allows him to serve as President of Russia until 2036.

ISRAELI GOVERNMENT DIVIDED OVER PROBE INTO JUDICIAL CONFLICTS OF INTEREST (Arutz-7 7/8/20)

A proposed investigation of possible conflicts of interest in the Israeli judiciary has divided the unity government, pitting the Likud against the Blue and White party.

Coalition chairman MK Miki Zohar (Likud) announced Wednesday that the Likud party will support the proposal put forth by MK Bezalel Smotrich (Yamina) to form a parliamentary committee to investigate judges over claims of conflicts of interest.

Smotrich had called on coalition members, including the Likud and haredi lawmakers, to make their intentions clear regarding his proposal.

"The Supreme Court judges routinely trample the rights of the haredi public," said Smotrich on Wednesday, "by blocking public events which have separations between men and women and by cancelling draft laws passed by the Knesset, among other things."

"Today, haredi lawmakers can balance things out by voting in favor of the formation of an investigatory committee to probe possible conflicts of interest of Supreme Court judges. I expect them to vote in favor."

But Blue and White, the Likud's coalition partner, excoriated the Likud's support for the proposal, calling it an attack on Israeli democracy, and vowed to form another committee to probe a corruption scandal which has been indirectly linked to Prime Minister Binyamin Netanyahu.

"Voting in favor of the establishment of a committee to probe judges is a declaration of war against Israeli democracy," Blue and White said Wednesday afternoon, adding that it would retaliate by pushing for a committee to probe the Submarine Case, despite a police investigation into the matter.

Knesset Speaker Yariv Levin (Likud) endorsed Smotrich's proposal, saying that the time has come for the Knesset to assert itself.

"The days of the Knesset being too afraid to investigate the judiciary have come to an end."

While the haredi factions Shas and United Torah Judaism are expected to follow the Likud and back the bill, it will likely still be short of a majority in the Knesset, unless it can win support from Yisrael Beytenu.

EL AL REACHES BAILOUT DEAL WITH GOVERNMENT (YNet 7/6/20)

Israeli airline El Al said Monday it had reached a bailout deal with the Israeli government that could lead to its nationalization after being crippled by the coronavirus pandemic.

The airline had been in talks on a rescue package for weeks after suffering from the steep decline in air travel sparked by the virus. Since the outbreak, it has suspended passenger flights indefinitely and carried out scores of layoffs.

Under the deal, the company will receive loans of \$250 million, most of which will be guaranteed by the state. The company is expected to raise an additional \$150 million by selling shares that, if they aren't sold entirely to the public, will be bought by the state. The agreement awaits approval by a parliamentary committee.

"This evening the first step was taken to return El Al to the runway," said Transportation Minister Miri Regev. "We will work to assist the company during the interim as is needed with the aim of protecting Israel's aviation independence."

The company was previously state-owned until it was privatized more than 15 years ago. It has struggled repeatedly over the years, including with the arrival in Israel of international low-cost carriers.

Israelis view the company with a sense of national pride, since it was created at the same time as Israel's establishment, and has played a central role in flying in hundreds of thousands of immigrants from the Jewish diaspora throughout the years. It also has a reputation for some of the world's most stringent security protocols.

Nationalizing the airline runs counter to the economic ideology of Israeli Prime Minister Benjamin Netanyahu, who has worked throughout his career to push Israel away from its socialist roots and has encouraged privatization. But letting the company fail would have left Israel, which is bordered by Arab states, largely dependent on foreign airlines for its international travel.

'HIGH-RES SATELLITE IMAGES COULD HELP HEZBOLLAH, HAMAS TARGET ISRAEL' (Israel Hayom 7/7/20)

A Defense Ministry official flagged a possible security risk on Monday following a US move to allow American providers to sell clearer satellite images of Israel and the Palestinian territories.

Under a 1997 US regulation known as the Kyl-Bingaman Amendment, satellite images of Israel and the Palestinian territories used in services like Google Earth could show items no smaller than 2 meters (6.56 ft.) across.

The curb, Israel had argued, would help prevent enemies using public-domain information to spy on its sensitive sites.

But the US Commercial Remote Sensing Regulatory Affairs Office said on June 25 it would allow enhanced resolutions of 0.4 meters. In a statement to Reuters, the agency said, "a number of foreign sources" are already producing and disseminating sub-2 m. imagery of Israel.

Amnon Harari, head of space programs at the Defense Ministry, said he believed the move was designed to ease international competition for US commercial satellites, adding: "I don't think [the Americans] asked us" in advance.

"We are in a process of studying what exactly is written there, what exactly the intentions are, what we can respond to, ultimately," Harari told Kan public radio.

"We would always prefer to be photographed at the lowest resolution possible. It's always preferable to be seen blurred, rather than precisely," he said.

Israel worries that Hezbollah and Hamas could use commercial satellite images to plan rocket strikes on key civilian and military infrastructure.

Higher resolution images could also potentially help track the expansion of Jewish settlements in Judea and Samaria.

Hagit Ofran of Peace Now welcomed the prospect of sharper images. With lower quality photos, she said, "it is difficult to know if what you are seeing is a new house or just a chicken coop."

Google Earth referred Reuters to third-party providers when asked if the US move would affect the satellite images it publishes of Israel and the Palestinian territories.

One such US company, Planet, said in a statement: "When the policy change goes into effect, we will follow the new provisions for providing high-resolution imagery of the region."

LIEBERMAN CALLS TO GAG THE 'MIDDLE EASTERN INTELLIGENCE OFFICIAL' CLAIMING ISRAELI ATTACKS IN IRAN (Ha'aretz 7/7/20)

Former Defense Minister Avigdor Lieberman said on Monday that Prime Minister Benjamin Netanyahu should restrain an unnamed intelligence official who has been divulging Israel's attacks on Iran to the media.

In an interview on Army Radio, Lieberman said "everyone knows who that intelligence official is," but did not name the person.

He specifically invoked reports in the New York Times quoting a "Middle Eastern intelligence officer" who said Israel had planted a bomb in the Nantanz Iranian nuclear site, causing a fire that damaged uranium enrichment centrifuges.

"I would expect the prime minister to keep that senior intelligence official's

mouth shut, particularly as he has started his Likud primary election campaign... It just cannot be that that official not only explains what we did, but also what we didn't do," said Lieberman, referring to a quote by the official that Israel was behind the attack at Nantanz but not the other mysterious episodes. In addition to the fire at Nantanz, there were also explosions at a suspected missile site, two power plants, and a chlorine gas leak at a chemical plant.

"It cannot be that he won't be put in check," said Lieberman, calling on Prime Minister Benjamin Netanyahu to gag the official who is flouting Israel's policy of ambiguity in claiming attacks in Iran, Iraq and Syria.

Lieberman served as defense minister under Netanyahu, but resigned in 2018 following disagreements with the prime minister. Since then, he has been increasingly vocal in his opposition to Netanyahu and his Likud party.

CANADIAN MP RUNNING FOR PM PLEDGES TO MOVE EMBASSY TO JERUSALEM (JPost 7/8/20)

Canadian MP Erin O'Toole made a pledge that if he were to become the next prime minister of the Great White North, that he intends to move the Canadian Embassy in Israel to Jerusalem.

He noted that doing so is in line with proper Canadian values, adding that he will stand up for Canada's allies - to which he specifically mentioned Israel.

"I'm a proud Conservative and firmly believe in a principled approach to foreign policy - one that builds on our values and interests as a country," O'Toole said in a video posted to his official Facebook page. "This approach has made me a resolute and strong friend to Israel."

"I launched the policy as the shadow minister for foreign affairs and was so very proud when our party overwhelmingly adopted the position at our Convention in Halifax," O'Toole noted.

"Jerusalem is the eternal capital of the Jewish people, and the modern presence there just cements this," he added. "The Knesset, the Supreme Court and foreign ministry are all in west Jerusalem. I believe that we also need more presence on the ground there, and I want us to explore more exchanges and collaboration with Israel to partner, much like we do with our other close allies."

While O'Toole supports a two-state solution, he noted that it shouldn't prevent Canada "from doing more with our friend and ally, Israel."

"As prime minister, I will follow through on our policy and move our embassy," O'Toole continued. "Unlike [Trudeau], who changes his mind, and views Canada as a neutral country, I don't waver when it comes to our allies and our values, I will defend our decisions and restore our international reputation."

"We will restore a proud and strong Canada on the world stage - one that stands with our friends and allies around the world, including our great friend Israel," he concluded.

JEWISH COMMUNITIES IN THE WEST BANK ARE OF STRATEGIC IMPORTANCE (Oded Tira, JPost 7/7/20)

Recently, left-wing experts have been expressing their contention that Jewish communities in Judea and Samaria and the Jordan Valley have no security importance for the State of Israel. Some senior officers and security officials concur with this claim.

The arguments they advance were incorrect forty years ago and today, are a gross strategic error. There are others who put forward the bizarre claim that the area is of importance in terms of Zionism but not in terms of security.

One of the cornerstones of Zionism is strengthening the ability of the Jewish people and of the State of Israel to guarantee their own security. I contend that albeit our ancestral right to the territories of the Land of Israel in Judea and Samaria is important, but equally important is the right to maintain a strategy that will guarantee Israel's security from the east.

To do this, three capabilities are required: One is the ability to eradicate terrorist infrastructures in Judea and Samaria at their very inception. A

second is the ability to fight terrorism when it does succeed in operating from Judea and Samaria, and to strike at it in its home base. The third ability is to stop the incursion of expeditionary and other forces from east of the Jordan. In the present discussion, I will not relate to long-range missile combat.

In the past – based on the conventional notions of warfare then – it was claimed that mounting observation points on mountain peaks in Judea and Samaria would allow early warning about enemy forces threatening to cross the Jordan and attack the coastal plain through the Palestinian territories. A later perception declared that this is insufficient and that control over the Jordan Valley is necessary to prevent that kind of threat from the east. This is because the observation posts were to identify an enemy moving toward the Jordan River from the east, the IDF forces would have to fight through Palestinian territories, towards their own defensive positions along the Jordan border and might arrive at the defense posts there too late.

Today we are in a new situation. We have learned that the whole world has begun to adopt the characteristics of guerrilla warfare. This is all the more true when dealing with entities that do lack the capacity to establish real armies.

We have learned that the establishment of a terrorist infrastructure can be done “low-profile” without the defending force recognizing that it has been established and without assessing how effective it may be, before it is too late. (Consider the ongoing saga on the Gaza Strip border).

We also learned that once a terroristic infrastructure is discovered, we hesitate attacking it for both diplomatic and internal political reasons. We have further learned that terrorism can paralyze the country.

In order to prevent the state from being potentially paralyzed by short range rocket fire from the east; terrorist attacks into the coastal plain; the sabotaging of Israeli forces moving toward the Jordanian border; or the transfer of military forces from the south to the north of Israel and vice versa: We must control the relevant territories.

In light of what has changed in combat perceptions and given what we have learned from our security experience, as stated, I arrive at the simple conclusion that when we plan our defense along the Jordan River against forces from the east, we cannot neglect the main enemy, which will be located west of our forces, that is, behind us, in Judea and Samaria.

This enemy is the terror that will operate in Judea and Samaria, with independent and decisive offensive capabilities against the coastal plain of the State of Israel.

I do not wish to discuss the Trump plan right now, but rather to put forward a strategic proposal in principle: In order to prevent the establishment of a terrorist infrastructure in Judea and Samaria, the IDF must have freedom of movement and be present, at any moment, at any point, throughout the entire area of Judea and Samaria.

This is possible if the IDF is permanently deployed throughout the territory. The way to help the IDF implement this is to base its presence on a Jewish civilian communities as widespread as possible in Judea and Samaria.

Therefore, I support, also in terms of strategy, the leaders of the state in extending Israeli sovereignty to the Jordan Valley and the Jewish communities in Judea and Samaria.

US JEWS AND ISRAEL ARE DRIFTING APART (Dan Schueftan, Israel Hayom 7/8/20)

The two most important collectives of the Jewish Nation – the US Jewish community and the citizens of Israel – are being swept off in opposite directions. In times where attention is being diverted – both in Israel and in the US – toward a host of more pressing and dramatic issues, a worrying trend is slowly taking root, building a negative and definitive framework between these two communities.

Soon, there will come an answer to the severe threat to public health; the economic crisis will pass after causing severe social damage; and the issue of sovereignty and its implications is also simply another case in a host of

crises, achievements, and setbacks that we have seen in recent decades that will eventually pass.

However, in contrast, the tension between the mainstream American Jewry and Israel will probably only get worse in the foreseeable future. There are two unavoidable processes at work: one positive as far as Zionism is concerned, but hard to swallow, especially in America. The second is the increasingly different lived experiences of Jews in Israel and in the US, leading to increasing polarization between the two communities.

The giddy demographic success of Zionism has shaped the first process by which the primacy of the Jewish community has shifted since the Second World War from US Jews to Israel. On the eve of the establishment of the State of Israel, just six percent of world Jewry lived in Israel; today – almost half of them. In the 1980s, Jews in Israel were around half the number of Jews in the US. Today, there are over a million Jews more here than there. The huge difference between the assimilation and Jewish birthrate indicates a trend of waning American Jewish primacy and the fortifying of Israel as the definitive center of gravity for the Jewish nation. This is irreversible. For many years now, Israel has held this place because of its sovereign status in the homeland, and recently this has also extended to cultural output. The state is now completely free from depending on the generosity of US Jews, as was seen in the first decades of its establishment. US Jews importance in mobilizing strategic support for Israel is in continual decline.

The second process, as noted, is linked to the polarizing differences in life experience between the two main centers of the Jewish Nation: between those who live in the homeland, in a violent, volatile, and hostile environment; and those whose experience is that of a prosperous minority with a socio-economic status that can afford to have a more optimistic and laid-back world view of human behavior in their country and around the world.

Life experience and disappointments have made the Israeli mainstream much more suspicious and more likely to protect itself with greater security margins and willingness to use force for self-defense – even if it doesn't look good. Aware of the manipulative character of its enemies and the sanctimoniousness of some of those who claim to be its friends, it has learned to trust its own force and discretion, and has understood that punishment and condemnation of those who wish “to save Israel from itself” is less difficult to deal with than the insufferable cost of accepting their bizarre suggestions. The Jewish public's trust in the factions that preached an attractive reconciliatory approach has dwindled since the days of the peace euphoria in the early 1990s, and collapsed entirely since the Second Intifada almost 20 years ago. Its few remnants have been pushed to the fringes of the political map.

American Jews are moving in the opposite direction. They have always been part of the liberal political faction, as part of their campaign for equal rights for minorities. The mainstream, except for the Orthodox, remained there even after the community established itself amongst the elites. During the polarization that American society has gone through in recent decades, the conservatives and liberals have entrenched themselves in their distinct world views. The “Cold Civil War” between these two wings during Trump's presidency has also led Democrats – just as happened to the Republicans since the Tea Party – to radicalize their “progressive” views, which are very similar to the views of the European elites. These “progressive” views are linked to a deep and severe critique of even what the majority of the Israeli public and every government that gains its trust (not only what is described as “Netanyahu's extreme right-wing government”) sees as necessary for the security of Israel.

The tension between these two outlooks, their understanding of reality, and the definition of the borders of legitimacy between the mainstream of these Jewish collectives on both sides of the ocean is worth paying attention to, especially given the possibility of the Democrats returning to the White House and Biden trying to pressure Israel and isolate it just as the Obama administration did.



The Greater Washington Community Kollel

SHABBOS DELIGHTS

TORAH MINUTE

IN MEMORY OF RABBI KALMAN WINTER ZT"l

The Lesson of the Tribe of Dan

Presented by Rabbi Menachem Winter, Rosh Kollel

These last few months have been a substantial challenge. The pandemic sweeping through the population has left death, illness, and economic destruction in its wake. The counter-measures we have taken in the hope of limiting contagion has left many isolated and lonely. Heavy questions linger about the future and our ability to resume the life and activities we once took for granted. We may even struggle with matters of faith.

Our Parsha provides a powerful source for inspiration, insight, and hope.

Following the plague that killed 24,000 people, G-d orders a census to once again count the populace. According to the Sages, this census is commanded in the spirit of a loving shepherd counting his flock after a wolf had attacked the sheep. So, too, G-d wanted to count each one of His children who had survived the deadly plague.

When we look at the tally from the various Tribes, we see something very striking. Binyamin, who had ten sons, tallies at 45,600. In contrast, Dan merited to have only one son, Chushim. Additionally, the Talmud tells us that Chushim was handicapped by deafness. Nevertheless, Dan's total is much greater, with a total of 64,400!

The Chofetz Chaim relates that this teaches us that even when natural laws would predict a given outcome, it is but the will of G-d that triumphs. He alone decrees and guides the world according to His wisdom.

While we cannot understand all that transpires, one thing we can be certain of: G-d is firmly in control and never forsakes His children.

Wishing you a Good Shabbos!

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TABLE TALK

Point to Ponder

And on the Shabbos day, two male lambs in their first year... (28, 9)

The custom for people to wake up early during the week, and on Shabbos to sleep until later in the morning is derived from the following: For the korban tamid during the week it says 'morning morning', implying earlier in the morning. On Shabbos, however, it only says morning once, implying later in the morning. This was handed down from Rav Hai Gaon zt'l, (Mordechai, Shabbos 398)

On Yom Tov we come later to shul and leave quickly... and on Shabbos we come quickly and leave later. (Talmud Megilla 23a)

Are we supposed to daven earlier on Shabbos or later?

Parsha Riddle

How old was Pinchas when he died?

Please see next week's issue for the answer.

Last week's riddle:

What is the famous symbol of medicine? From where does it originate?
Answer: A snake on a pole. According to many scholars, it originates from Parshas Chukas 21, 6.

HATORAH V'HAMITZVAH

HALACHA INSIGHTS FROM THE PARSHA

Parashas Pinchas begins with Hashem's commendation of Pinchas for his vigilante execution of Zimri and Cozbi. The Mishneh gives a formal halachic interpretation of Pinchas's act: "One who engages in intercourse with an Aramean [i.e., Gentile] woman, zealots strike him [and kill him]." (Sanhedrin 9:6) The Talmud takes for granted that since the act is punishable by death, it is obviously prohibited, and it includes this implicit prohibition in an array of prohibitions, some Biblical and some instituted by the Sages of various eras, against various forms of sexual contact between Jews and Gentiles:

1. The Torah commands, regarding the indigenous peoples of the Land of Israel "You shall not intermarry with them." There is a dispute as to whether the prohibition is limited to the seven enumerated nations, or applies to all Gentiles. This prohibition is limited to intercourse in the context of marriage.
2. Public (defined as in the presence of ten or more Jews) intercourse between a Jewish man and a Gentile woman, even outside the context of marriage, is also Biblically prohibited, as is evident from the narrative of Pinchas and Zimri (as above). If the man is not killed by zealots, Hashem will punish him with kareis ("excision").
3. Private intercourse between a Jewish woman and a Gentile man was prohibited by the (rabbinical) court of Shem (son of Noah).
4. Private intercourse between a Jewish man and a Gentile woman was prohibited by the (rabbinical) court of the Hasmoneans.
5. The students of Shammai and Hillel prohibited even mere seclusion with a Gentile woman. (According to Rambam's reading of the Talmudic passage, the previous decree only prohibited relationships in which a Gentile woman is committed to a Jewish man, and this decree extended the prohibition to even incidental relationships.) (Avodah Zarah 36b and Sanhedrin 82a, and cf. Yad Ha'Chazakah Hilchos Isurei Biah Ch. 12)

Some authorities rule that intermarriage between a Jewish man and a Gentile woman is Biblically prohibited according to all opinions, since the public nature of the relationship means that it is included in #2 above. (Shut. Maharam Shik EH 37 and 155; Shut. Melamed L'Ho'il 3:8)

PRESENTED BY
RABBI YITZHAK GROSSMAN, ROSH CHABURAH

KIDS KORNER

Who Am I?

#1 WHO AM I?

1. Good day.
2. Workless.
3. Karbanos.
4. Triple.

#2 WHO AM I?

1. My father was a Kohen.
2. I was not.
3. I was given peace.
4. I was zealous.

Last Week's Answers

#1 Ananei Hakavod (Clouds of Glory) (The Sukkah is for us, The attack was after our departure, We were for Aharon, then Moshe, We protected.)

#2 Og (I was a refugee, I was a king, I reported Lot's capture, I required a high jump.)

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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