

# Young Israel Shomrai Emunah - Shabbos Shorts <sup>ת"ח</sup>

June 17 - 18, 2022 - 19 Sivan 5782 - Parshas Behaaloscha

Light Candles by 8:18 - Havdalah 9:26

The Shabbos Shorts is sponsored this week by the **Edeson & Stern Families** on the Yahrzeit of our good & dear friend, Khava Knizhnik, Chava Leeba Bas Shaya, Z"l, on the 18<sup>th</sup> of Sivan, and on the Yahrzeit of our beloved great uncle, Leib Idesis, Layb Ben Moshe Sholom, Z"l, on the 25<sup>th</sup> of Sivan, and anonymously to honor **Judy & Stuart Rosenthal** for elevating and educating our community through the Meaningful Tefilah Project, a source of continuing creative and diverse programs.

## Mazal Tov

- **Gila & Rabbi Myron Wakschlag** on the birth of a grandson, Yakov Yehudah, born to their children Naomi and Matt Lubin of Baltimore. Mazel tov to big brother Matanel Yair, **Savta Raba Judith Halpern**, and to all the aunts, uncles, and cousins.
- **Mindy & Meier Kotek** on the Bar Mitzvah of their son Mikey. Mazal Tov also to his siblings, Dena, Josh, and Yoni; grandparents, **Luiz & Gabi Kotek** and Eva & Gabor Rosenberg; and to the entire Kotek and Rosenberg families.

## Condolences

- **Fran Broder** on the passing of her mother, Glicka Creeger, and **Moshe Broder** on the passing of his grandmother. Fran is observing Shiva at 3115 Shelburne Road, Baltimore, MD, through Thursday morning.. Fran may be reached during Shiva at 240-603-3726. Shacharis Sunday, 8:00 AM. No visitors 12 Noon - 1:30 PM and 5:00 PM - 7:00 PM. All visitors should be masked and vaccinated.
- The family of **Karen & Allan Franco** on the loss of Karen's father, Dr. I. Norman Sporn. Shiva was observed in Richmond, Virginia. Please contact Karen for a list of charities that the family would like donations to be sent to.

## Shabbos Schedule

*Minyan locations are listed as B = Belonofsky Sanctuary, S = Social Hall.  
LBM = Large Beis Medrash, SBM = Small Beis Medrash, H = The House*

### Friday Night:

- Light Candles by 8:18, and not before 7:03
- Mincha: 6:45 (Plag, S), 7:20 (B), 8:20 (B), 7:00 (Sephardi, LBM)

### Shabbos Day:

- Shacharis: 7:00 (B), 8:45 (B), 9:15 (S), 8:00 (Sephardi, LBM), 9:15 (Teen Minyan, H)
- Mincha: 2:30 (B), 5:00 (B), 8:15 (B), 8:10 (Sephardi, LBM)
- Shabbos ends/Maariv: 9:26

### Divrei Torah/Shiurim:

- |                                 |                        |
|---------------------------------|------------------------|
| • 8:45 Main Minyan              | Rabbi Rosenbaum        |
| • 9:15 Minyan                   | Rabbi Postelnek        |
| • Hashkamah Minyan Gemara Shiur | Rabbi Yitzhak Grossman |
| • Pre-9:15 Minyan Chabura       | Rabbi Postelnek        |
| • Shiur after Mincha            | Rabbi Rosenbaum        |

### Kiddush Sponsors:

- Hashkamah Minyan Kiddush is sponsored by **Elliot Goodman** in celebration of his second Bar Mitzvah.
- The YISE Shul Kiddush is sponsored in honor of this year's Graduates. See attached list of honored Graduates.

## COVID-19 Updates

- Any person eligible for a fully FDA-approved COVID-19 vaccine (16 years of age or older), but who chooses to not be vaccinated may attend YISE Minyanim and events with the following guidelines. Unvaccinated individuals must remain masked at all times while in the Shul building, including at Kiddushes and/or other events containing food. Masks may not be removed to eat or drink. Exceptions will be made for private functions being held at the Shul, but that are not Shul sponsored events.
- **Anyone with any of the following symptoms should not come to shul:** fever of 100.4 degrees or higher, chills, muscle aches, sore throat, severe cough, headache, nausea or vomiting, diarrhea, fatigue, congestion or runny nose, or new loss of sense of taste or smell. If you have tested positive for COVID, you should follow the CDC guidelines.
- Masks are now optional for vaccinated adults and for children under 16.
- There are no social distancing requirements in the YISE building.
- 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.

## YISE Youth Announcements

**Shabbos Groups** this Shabbos, June 18, from 10:00 AM until Shul ends. Age 18-36 months (Mommy & me) in the toddler room off the Lower Lobby. Ages 2-5 years (drop off) in the room behind the balcony. Ages 6-9 years will meet at Shomrai and walk over to the Yeshiva. For more information, contact Debbie Katz at [dkatz@yise.org](mailto:dkatz@yise.org)

**Calling All Rising 6<sup>th</sup> Grade Boys!** Starting this Shabbos, June 18, Rabbi Rosenbaum will be learning weekly with rising 6<sup>th</sup> grade boys one hour before Mincha in the YISE Social Hall. Bring your hard questions! Refreshments will be served.

**Teen Minyan** will end for the summer this week, June 18, and will resume in late August. Please stay tuned for updates.

## YISE Programs and Listings

**Pre-9:15 Minyan Chabura** - A weekly Chabura in the Nesivos Shalom on the Parsha. Delve into the deeper dimensions of the Parsha and Holidays by learning the Nesivos Shalom's weekly insights. Begins at 8:55 AM Shabbos mornings in the Social Hall. This Shiur will be given by Rabbi Postelnek.

**Hashkamah Minyan Gemara Shiur** - Rabbi Yitzhak Grossman will give the Gemara Shiur after the Hashkamah Minyan Kiddush, learning Maseches Sanhedrin, in the Small Beis Medrash.

**Seeing the Hand of Hashem...In Daily Life** - Presented by the YISE Meaningful Tefilah Project. Next lecture, "Seeing the Hand of Hashem in Daily Life," with Mrs. Sharon Freundel on Sunday, June 24, 10:30 AM on **Zoom A**. Recordings at [wp.yise.org/hand-of-hashem](http://wp.yise.org/hand-of-hashem) See flyer for details.

**Come Join Rabbi Koss's Monthly Jewish History class on Zoom!** Bikur Cholim of Greater Washington and the YISE Chesed Committee: Rabbi Koss will be speaking on a topic in Jewish history, Monday, July 4, from 2:00 PM - 3:00 PM on **Zoom A**. For more information, contact Miriam Friedman at [mfriedman2@yahoo.com](mailto:mfriedman2@yahoo.com)

## YISE Programs and Listings (continued)

**Kiddush Volunteers Needed!** As we return to a regular schedule of Kiddushes, **volunteers** are needed from **ALL** Minyanim to help set up and clean up for Kiddushes on Shabbos morning. Times vary. Let us know when you are available. Contact Barbara Price at 301-332-8181. **Shomrai Preschool is Expanding** and seeking lead teachers and assistant teachers for the 2022-2023 school year. Candidates should be flexible, nurturing, and enjoy working with young children. Shomrai Preschool offers a collaborative, supportive, and growth-oriented work environment. To learn more about the position or program, please email [director@yise.org](mailto:director@yise.org). To apply, send a resume and references to [director@yise.org](mailto:director@yise.org).

**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](mailto:mskarlin@gmail.com) or Miriam Friedman, 301-754-1517, [mfriedman2@yahoo.com](mailto:mfriedman2@yahoo.com). **Shiurim from Rabbi Gedaliah Anemer, ZT"l**, are available at <http://audio.yise.org>

## Thank you to the Shiurim Sponsors for this Past Week:

### Rabbi Hvatt's Gemara Shiur

- **David Jaray** in memory of Rabbi Hyatt, Z"l, and in honor of Rabbi Grauman and all those who attend his Shiur.
- **Zvi Malin** in memory of his grandmother, Selma Miller, Sima Zelda Bas Chayim, whose Yahrzeit is the 3<sup>rd</sup> of Sivan.

### Rabbi Rosenbaum's Tehillim/Parsha/Halacha Shiur

- **Jay Rogal** and **Debbie Rogal** in memory of Jay's mother and Debbie's grandmother, Belle Rogal, whose Yahrzeit is the 11<sup>th</sup> of Sivan.

### Rabbi Rosenbaum's Navi Shiur

- **Chana Hollander** in loving memory of her father, Chaim Ben Yehuda Leib, A"H, whose Yahrzeit is on the 18<sup>th</sup> of Sivan.

## 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.

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 (Monday 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 Navi Shiur for Women
  - Rabbi Grauman - Rabbi Hyatt's Gemara Shiur, Sunday Morning
  - Hashkamah Minyan Gemara Shiur, Shabbos Morning
2. Sponsorship of the Morning and Evening Tehillim and Parsha/Halacha Shiurim together is available for \$25.
3. The 8:45 and 9:15 Shabbos Drashas are both available for sponsorship at \$54 each.
4. Yom Tov Drasha Sponsorships are \$72 each.

Please email [office@yise.org](mailto:office@yise.org) to sponsor. Thank you for your support.

## Weekday Shiurim

Options for remote learning are listed below. For the latest list and 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. Monday through Friday, 9:30 AM, **Zoom A**.
  - **Rabbi Rosenbaum** - Daily - one chapter of Tehillim, followed by a 15-minute Halacha Shiur. Sunday through Thursday, 7:00 PM, **Zoom A**, *will not meet on Sunday, June 19*.
  - **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, now learning Mishlei, **Zoom A**.
  - **Rabbi Rosenbaum's** Women's Navi Shiur, now learning Sefer Shmuel, Wednesdays at 8:00 PM, **Zoom A**.
  - **GWCK Sunday Kollel Brunch and Learn for Men** - Sunday mornings, 9:30 AM breakfast, 9:45 AM, *will not take place on Sunday, June 19*. Shiurim:
    - Illuminating Inquiries in Halacha - Rabbi Yitzchak Mandel
    - Judaism 102: Fundamentals for the Experienced Jew - Rabbi Hillel Shaps
    - Navigating Navi: Sefer Yehoshua - Rabbi Yitzhak Grossman
    - Parsha Perspectives: An Exploration of Engaging Parsha Topics - Rabbi Menachem Winter
  - **Rabbi Tuvia Grauman** - Rabbi Hyatt's Gemara Shiur, Sundays at 10:00 AM, **Zoom C**.
  - **GWCK presents CLAS (Community Learning at Shomrai)** - 8:15 PM - 9:15 PM. For more info., contact Rabbi Hillel Shaps, [hshaps@gwckollel.org](mailto:hshaps@gwckollel.org) 347-869-9361.
    - For Men:
      - Mondays: Rabbi Hillel Shaps - On the Same Page Gemara - in person in the Social Hall
      - Wednesdays: Rabbi Yitzhak Grossman - Reading Responsa - **Zoom D**.
      - Thursdays: Rabbi Avraham Sussman - Yesodei Hatorah Gemara Skills Building - **Zoom H**.
    - For Women - **Zoom I**
      - Mondays: Mrs. Sara Malka Winter, *is on summer break*.
  - **SCP (Semichat Chaver Program)** - Tuesdays at 8:45 PM. Join the fastest growing Halacha learning program in the world! Now back in person at YISE. Register at [gwckollel.org/scp](http://gwckollel.org/scp)
  - **Rabbi Yehoshua Levy's** Gemara Shiur, Masechet Chulin, Sunday through Friday, 6:35 AM - 7:20 AM, in the Franco Beit Midrash.
  - **The Golden Network Presents: Rabbi Barry Greengart's** Shiurim for men & women, Mondays at 9:00 AM, studying Parashas Hashavua, **Zoom B**
  - **Rabbi Yitzchak Scher's** Shiur for Men and Women, Tuesdays, 1:30 PM, "A Second Look - Stories in the Torah from a Deeper Perspective", **Zoom E**, *is on summer break*.
  - **Rabbi Moshe Arzouan's** Advanced Gemara Shiur for Men, learning Maseches Bava Kama 9<sup>th</sup> Perek Merubah. Wednesday evenings, 7:30 PM on **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: 970 1398 4837, password 613  
Zoom C: ID: 833 3477 1595, password RabbiHyatt  
Zoom D: ID: 746 455 2195, password Learn  
Zoom E: ID: 713 7408 5130, password 045079  
Zoom F: ID: 349 754 2180, password Learn  
Zoom G: ID: 539 496 3506, password ygwarz  
Zoom H: ID: 803 356 4156, password Learn  
Zoom I: ID: 601 853 4021, password Winter



# A Quick Thought on the Parsha from Rabbi Rosenbaum

## Behaaloscha 5782: Long Term Memory

The following is kindly transcribed by a congregant from the video at

<https://wp.yise.org/shabbos>

There is a very famous episode in this week's Parsha, the story of Pesach Sheini. The Torah tells us that there were individuals that were ritually impure and they were ineligible to participate in the Korban Pesach that the Jewish people were going to bring in the desert and they come to Moshe Rabeinu and they said למה נגרע, why should we be worse? Why should we miss the opportunity of participating in the Korban Pesach? And of course the Halacha is that because they were ritually impure they weren't able to participate in the Korban Pesach, Moshe says let me ask and find out and he speaks to Hashem and in the merit of these people's asking, Hashem teaches them the Halacha of Pesach Sheini specifically in the context of the story that if a person was ineligible to participate in the Korban Pesach there's an opportunity a month later to make it up. A very, very unique Mitzvah. Many Meforshim discuss the idea of that phrase that the people used, למה נגרע, why should we be worse? Why should we be bad that we miss out on the opportunity to do the Mitzvah?

There are a lot of beautiful lessons but at its core it is a strange question. If you say we really would like to perform the Mitzvah, that is very understandable. If we say why should this be the Halacha? Why should we be any worse? I don't know, G-d makes all kinds of rules. So there are many different ideas. The Meshech Chochma has a very novel thought. The Meshech Chochma says why were these people ritually impure in the first place? There are different ideas said in the Gemara but one of the possibilities presented in the Gemara is these were the people that were carrying the coffin of Yosef. Yosef of course was very clear to the members of the Jewish people that when the time would come that the exodus would occur, they should please take his coffin out of Egypt. Yosef was instrumental to the Jewish experience in Egypt and there are various sources that the Jewish people bringing the coffin of Yosef was a great merit to getting out of Egypt, things going well for them when they got out of Egypt. So in any event, one of these ideas was that the people carrying the casket of Yosef. The Meshech Chochma says that the people turned to Moshe and said we don't understand. The Korban Pesach is all about G-d choosing the Jewish people and taking us out of Egypt. Who should we be grateful to for the fact that we are G-d's chosen people and that for all of our shortcomings He took us out of Egypt? Is not Yosef one of the classic people to whom we as a nation need to be eternally grateful, specifically for the fact that we had the exodus? So you're telling us that we are ineligible to bring the offering because we've been carrying Yosef's coffin? How could that be? למה נגרע, why should we be worse? Why should we be less connected to the Mitzvah of Korban Pesach because of our connection, of all Mitzvos, of all people because of our connection to Yosef? Couldn't be! That's what they're saying. And it's very interesting he says, it says in the Pasuk that they came to Moshe and Aharon and they said to him, clearly Moshe. Why does it even have to say they said to him? Of course it should just say they said, obviously they are speaking to Moshe. The Meshech Chochma says the reason it says to him is because there is a famous idea when all the other Jews were gathering riches from Egypt when it was time to leave, what did Moshe take? Moshe took Yosef's casket. So they said Moshe of all people, you who you are, you should understand our issue. You were the one who had the deep understanding that it's so much more about Yosef's casket than it is about the riches of Egypt. We're following the path that you laid out and we're ineligible?

It's a very interesting P'shat and I think it's very, very important. Whether it be on a national level, whether it be on a communal level, whether it be on a personal level, we all have so many people, some living currently, some no longer living, some that we never even met, who we owe such gratitude to and it's so easy to forget. What have you done for me lately is such challenge, that outlook is such a challenge in our times. This is a beautiful perspective to reflect on, that we always have to be asking ourselves that whatever situation we find ourselves, certainly one that we feel fortunate to be in, who do we need to be grateful to for this and if we ever have the opportunity to pay back people generations later, we should always jump at the opportunity.

Have a wonderful Shabbos!

# MAZAL TOV TO OUR 2022 GRADUATES!



Aliza Blumenfeld & Dov Chodoff

**Nati Chodoff**

*Middle School, Berman Hebrew Academy*

Ilana & Aaron Branda

**Adira Branda**

*8<sup>th</sup> Grade, Berman Hebrew Academy*

Nancy & David Broth (Nana & Grandpa)

**Binyamin Broth**

*Yeshiva University*

**Aviva Broth**

*Touro College*

Naomi & Ori Carmel

**Sarit Carmel**

*12<sup>th</sup> Grade, Berman Hebrew Academy*

Aliza & Gil Chlewicki

**Simcha Lev Chlewicki**

*5<sup>th</sup> Grade, Berman Hebrew Academy*

**Meira Riva Chlewicki**

*Pre K/Preschool, Bright Horizons in Rockville*

Adina Cohen

**Shragi Cohen**

*Georgetown Law School*

Dr. Rebecca & Mr. Ari Elias-Bachrach

**Aliza Elias-Bachrach**

*Middle School, Jewish Day School*

**Maya Elias-Bachrach**

*Middle School, Berman Hebrew Academy*

Aviva Fischer

**Shlomo Fischer**

*12<sup>th</sup> Grade, Northwood High School*

Simi & Sammy Franco (Grandma & Jido)

**Simi Franco**

*6<sup>th</sup> Grade, Torah School of Greater*

*Washington*

Miriam & Steve Friedman

**Matan Friedman**

*BA Yeshiva University, December 2021*

Bayla & Jeremy Goodman

**Amram Goodman**

*8<sup>th</sup> Grade, Yeshiva of Greater Washington*

**Doni Goodman**

*Preschool, YISE Preschool*

Alison Gorin & Family

**Rabbi Yonatan Gorin**

*Graduate MBA, Touro University Worldwide*

Ali & Seth Jacobson, Robert Lederer, Hedy & Bruce Jacobson

**Tuvyah Jacobson**

*8<sup>th</sup> Grade, Yeshiva of Greater Washington*

**Sivan Jacobson**

*6<sup>th</sup> Grade, Torah School of Greater Washington*

Savta & Saba James

**Bayla Simon**

*8<sup>th</sup> Grade, Yeshiva of Greater Washington*

**Zahava Simon**

*6<sup>th</sup> Grade, Torah School of Greater Washington*

Sandy & Melanie Karlin

**Meir Karlin**

*Kindergarten, Torah School of Greater Washington*

**Tova Kayla Karlin**

*Kindergarten, Rosenbaum Yeshiva of N. Jersey*

Masha & Seth Katz

**Meir Katz**

*12<sup>th</sup> Grade, Yeshiva of Greater Washington*

Nadine & Menashe Katz

**Rachelle Katz**

*6<sup>th</sup> Grade, Torah School of Greater Washington*

Aviva & Michael Kelsey

**Margalit Kelsey**

*12<sup>th</sup> Grade, Berman Hebrew Academy*

Lisa & Eli Landy

**Josh Finkelstein**

*Masters of Fine Arts, John Jay College of Criminal Justice*

**Leora Finkelstein**

*Bachelor of Science, Rutgers University*

Arleeta & Rabbi Dr. Ivan Lerner

**Lani Lerner**

*12<sup>th</sup> Grade, Bais Yaacov Baltimore*

Litwack Family

**Shifra Litwack**

*Pre-K, Silver Spring Learning Center*

Jodi Mailman

**Freddy Uri Pinsky**

*Preschool, YISE Preschool*

Bobbi & Jules Meisler

**Chaya Malka Meisler**

*12<sup>th</sup> Grade, Bais Yaacov Baltimore*

Melissa & Chad Miller

**Talya (Miller) Horowitz**

*Touro College Masters of Science, Jewish  
Childhood Education & Special Education*

Bev Morris & Art Boyars

**Hannah Boyars**

*Preschool, Gan Montessori (Four Corners)*

**Talia Boyars**

*Kindergarten, Gan Montessori (Four Corners)*

Bracha Orlansky

**Yitzy Orlansky**

*BS Civil Engineering, University of MD*

Yossie Orlansky

**Yitzy Orlansky**

*BS Civil Engineering, University of MD*

Barbara Price

**Noam Kovacs**

*8<sup>th</sup> Grade, Berman Hebrew Academy*

**Cobi Shrank**

*4-year-old Nursery, Berman Hebrew Academy*

**Eyden Price**

*12<sup>th</sup> Grade, Berman Hebrew Academy*

**Shira Price**

*Kindergarten, YBH of Passaic*

**Eliezer Spivak**

*12<sup>th</sup> Grade, Heichal HaTorah (Teaneck, NJ)*

**Ephraim Spivak**

*12<sup>th</sup> Grade, Heichal HaTorah (Teaneck, NJ)*

Rachel & Michael Ravin

**Akiva Ravin**

*8<sup>th</sup> Grade, Yeshiva of Greater Washington*

Judy & Stuart Rosenthal

**Tova Rosenthal Felder**

*Master's Degree, Rehabilitative  
Neuropsychology, The Academic College of Tel  
Aviv-Yaffo*

Debi & Max Rudmann

**Eli Gabay**

*5<sup>th</sup> Grade, Elementary School, Sulam/Berman  
Hebrew Academy*

**Nachum Gabay**

*Kindergarten, Torah School of Greater  
Washington*

Karen & Howie Schulman

**Raizel Kramer**

*Kindergarten, Torah School of Greater  
Washington*

**Tuvia Moses**

*12<sup>th</sup> Grade, Yeshiva of Greater Washington*

**Yehuda Moses**

*Middle School, Yeshiva of Greater Washington*

**Adam Salomon**

*Middle School, Jewish Day School*

**Mason Salomon**

*Lower School, Jewish Day School*

Marina & Greg Shmunis

**Netanel Zev Shmunis**

*Kindergarten, Berman Hebrew Academy*

Shira & Misha Shmunis

**Netanel Zev Shmunis**

*Kindergarten, Berman Hebrew Academy*

Rachelli & Craig Simon

**Bayla Simon**

*8<sup>th</sup> Grade, Yeshiva of Greater Washington*

**Zahava Simon**

*6<sup>th</sup> Grade, Torah School of Greater  
Washington*

Aviva Symes & Zev Hochberg

**Eli Hochberg**

*Middle School, Yeshiva of Greater Washington*

Bette Weigert and Family

**Tali Cohen**

*12<sup>th</sup> Grade, Berman Hebrew Academy*

Debbie & Jeffrey Weinstein

**Lily Weinstein**

*8<sup>th</sup> Grade, Berman Hebrew Academy*

Delia Weiss

**Matan Friedman**

*BA Yeshiva University, December 2021*

Special Mazal Tov to our Graduating Youth Leaders:

**Ilan Cohn**

**Miri Coplin**

**Eyden Price**

# Seeing the Hand of Hashem... In Nature In History In Our Own Lives

A lecture series presented by the Meaningful Tefilah Project  
at Young Israel Shomrai Emunah.  
Co-sponsored by Kemp Mill Synagogue



**Sunday, June 12 at 10:30 a.m.**  
**Seeing the Hand of Hashem in History**

Rabbi Yitzchak Breitowitz, Rav of Kehillat Ohr Somayach,  
Senior Lecturer, Yeshivat Ohr Somayach



**Sunday, July 24 at 10:30 a.m.**  
**Seeing the Hand of Hashem in Daily Life**

Mrs. Sharon Freundel, managing director of the Jewish  
Education Innovation Challenge

**Go to [zoom.com](https://zoom.com) and enter Zoom ID: 416-963-9000  
password: 492019**

To register and receive reminders,  
send your email address to [stuartrosenthal@yise.org](mailto:stuartrosenthal@yise.org)

**Prior three lectures on Seeing the Hand of Hashem  
in Nature are now available at  
[wp.yise.org/hand-of-hashem](https://wp.yise.org/hand-of-hashem)**

“*Mesader es hakochavim*: Bringing Order Out of Chaos in the Heavens”  
Jeremy Schnittman, Ph.D. (NASA)

“The Science Behind *Asher Yatzar*, the Most Frequently Recited Bracha”  
Aaron M. Cypess, M.D., Ph.D., M.M.Sc. (NIH)

“Ma Rabu Maasecha’ at the Submicroscopic Level: How Enzymes Work”  
John Golin, Ph.D. (YU and CUA)



To support this year-long series as a sponsor, send your check (\$36, \$72, \$180) made out to YISE  
(memo: Meaningful Tefilah) to: YISE, 1132 Arcola Ave., Silver Spring, MD 20902





***Calling all  
rising 6th  
grade boys***

**Please join Rabbi Rosenbaum and  
your friends for Torah Learning**

**Every Shabbos afternoon  
one hour before Mincha**

**Bring your hardest questions!**

**Shabbos Refreshments Will Be  
Served!!**

One hour before Mincha

YISE Social Hall



**Starting Shabbos  
June 18**

# Likutei Divrei Torah

Gleanings of Divrei Torah on Parashat Hashavuah  
via the Internet

Sponsored by Ari and Esther Jacobs  
in memory of Ari's father, Al Jacobs, a"h,  
(Alter Gavriel Dov ben Aharon Moshe Hacohen)  
whose yahrzeit is 20 Sivan

Volume 28, Issue 36

Shabbat Parashat Behalotcha

5782 - B"H

## Covenant & Conversation: R. Jonathan Sacks, z"l

**Loneliness and Faith** – I have long been intrigued by one passage in this week's parsha. After a lengthy stay in the Sinai desert, the people are about to begin the second part of their journey. They are no longer travelling from but travelling to. They are no longer escaping from Egypt; they are journeying toward the Promised Land.

The Torah inserts a long preface to this story: it takes the first ten chapters of Bamidbar. The people are counted. They are gathered, tribe by tribe, around the Tabernacle, in the order in which they are going to march. Preparations are made to purify the camp. Silver trumpets are made to assemble the people and to give them the signal to move on. Then finally the journey begins.

What follows is a momentous anti-climax. First there is an unspecified complaint. Then we read: "The rabble with them began to crave other food, and again the Israelites started wailing and said, "If only we had meat to eat! We remember the fish we ate in Egypt at no cost—also the cucumbers, melons, leeks, onions and garlic. But now we have lost our appetite; we never see anything but this manna!"

The people seem to have forgotten that in Egypt they had been slaves, oppressed, their male children killed, and that they had cried out to be freed by God. The memory Jewish tradition has preserved of the food they ate in Egypt was the bread of affliction and the taste of bitterness, not meat and fish. As for their remark that they ate the food at no cost, it did cost them something: their liberty.

There was something monstrous about this behaviour of the people and it induced in Moses what today we would call a breakdown: He asked the Lord, "Why have you brought this trouble on Your servant? What have I done to displease You that You put the burden of all these people on me? Did I conceive all these people? Did I give them birth? ... I cannot carry all these people by myself; the burden is too heavy for me. If this is how You are going to treat me, please go ahead and kill me—if I have found favour in Your eyes—and do not let me face my own ruin."

This was the lowest point in Moses' career. The Torah does not tell us directly what was happening to him, but we can infer it from God's reply. He tells him to appoint seventy elders who would share the burden of leadership. Hence we must deduce that Moses was suffering from lack of companionship. He had become the lonely man of faith.

He was not the only person in Tanach who felt so alone that he prayed to die. So did Elijah when Jezebel issued a warrant for his arrest and death after his confrontation with the prophets of Baal. So did Jeremiah when the people repeatedly failed to heed his warnings. So did Jonah when God forgave the people of Nineveh, seemingly making nonsense of his warning that in forty days the city would be destroyed. The Prophets felt alone and unheard. They carried a heavy burden of solitude. They felt they could not go on.

Few books explore this territory more profoundly than Psalms. Time and again we hear King David's despair:

I am worn out from my groaning.

All night long I flood my bed with weeping  
and drench my couch with tears.

How long, Lord? Will You forget me forever?

How long will You hide Your face from me?

My God, my God, why have You forsaken me?

Why are You so far from saving me so far from my cries of anguish?

Out of the depths I cry to You, Lord...

And there are many more psalms in a similar vein.

Something similar can be traced in modern times. Rav Kook, when he arrived in Israel, wrote, "There is no one, young or old, with whom I can share my thoughts, who is able to comprehend my viewpoint, and this wearies me greatly."

Even more candid was the late Rabbi Joseph Dov Soloveitchik. Near the beginning of his famous essay *The Lonely Man of Faith*, he writes, starkly: "I am lonely." He continues, "I am lonely because at times I feel rejected and thrust away by everybody, not excluding my most intimate friends, and the words of the psalmist, 'My father and my mother have forsaken me,' ring quite often in my ears like the plaintive cooing of the turtledove." This is extraordinary language.

At times of loneliness, I have found great solace in these passages. They told me I was not alone in feeling alone. Other people had been here before me.

Moses, Elijah, Jeremiah, Jonah and King David were among the greatest spiritual leaders who ever lived. Such, though, is the psychological realism of Tanach that we are given a glimpse into their souls. They were outstanding individuals, but they were still human, not superhuman. Judaism consistently avoided one of the greatest temptations of religion: to blur the boundary between heaven and earth, turning heroes into gods or demigods. The most remarkable figures of Judaism's early history did not find their tasks easy. They never lost faith, but sometimes it was strained almost to breaking point. It is the uncompromising honesty of Tanach that makes it so compelling.

The psychological crises they experienced were understandable. They were undertaking almost impossible tasks. Moses was trying to turn a generation forged in slavery into a free and responsible people. Elijah was one of the first Prophets to criticise kings. Jeremiah had to tell the people what they did not want to hear. Jonah had to face the fact that Divine forgiveness extends even to Israel's enemies and can overturn prophecies of doom. David had to wrestle with political, military and spiritual challenges as well as an unruly personal life.

By telling us of their strife of the spirit, Tanach is conveying something of immense consequence. In their isolation, loneliness, and deep despair, these figures cried out to God "from the depths," and God answered them. He did not make their lives easier. But He did help them feel they were not alone.

Their very loneliness brought them into an unparalleled closeness to God. In our parsha, in the next chapter, God Himself defended Moses' honour against the slights of Miriam and Aaron. After wishing to die, Elijah encountered God on Mount Horeb in a "still, small voice." Jeremiah found the strength to continue to prophesy, and Jonah was given a lesson in compassion by God Himself. Separated from their contemporaries, they were united with God. They discovered the deep spirituality of solitude.

I write these words while most of the world is still in a state of almost complete lockdown because of the coronavirus pandemic. People are unable to gather. Children cannot go to school. Weddings, bar

and bat mitzvahs and funerals are deprived of the crowds that would normally attend them.

Synagogues are closed. Mourners are unable to say Kaddish. These are unprecedented times.

Many are feeling lonely, anxious, isolated, deprived of company. To help, Natan Sharansky put out a video describing how he endured his years of loneliness in the Soviet Gulag as a prisoner of the KGB. From dozens of reports from those who endured it, including the late John McCain, solitary confinement is the most terrifying punishment of all. In the Torah, the first time the words "not good" appear are in the sentence "It is not good for man to be alone".

But there are uses of adversity, and consolation in loneliness. When we feel alone, we are not alone, because the great heroes of the human spirit felt this way at times – Moses, David, Elijah and Jonah. So did modern masters like Rav Kook and Rabbi Soloveitchik. It was precisely their loneliness that allowed them to develop a deeper relationship with God. Plumbing the depths, they reached the heights. They met God in the silence of the soul and felt themselves embraced.

This is not to minimise the shock of the coronavirus pandemic and its consequences. Yet we can gain courage from the many individuals, from biblical times through to more modern ones, who felt their isolation deeply but who reached out to God and found God reaching out to them.

I believe that isolation contains, within it, spiritual possibilities. We can use it to deepen our spirituality. We can read the book of Psalms, re-engaging with some of the greatest religious poetry the world has ever known. We can pray more deeply from the heart. And we can find solace in the stories of Moses and others who had moments of despair but who came through them, their faith strengthened by their intense encounter with the Divine. It is when we feel most alone that we discover that we are not alone, "for You are with me."

## Shabbat Shalom: Rabbi Shlomo Riskin

"Speak unto Aaron, and say unto him: when you light the lamps, the seven lamps shall give light in front of the menorah."

Is it permissible to study science and philosophy in the beit midrash (religious study hall)? Should a yeshiva curriculum include "secular" studies?

Our Torah portion opens with the kindling of the seven lights of the branches of the menorah, specifically ordaining that it be kindled by the kohen-priests and that it be beaten of gold, in one piece, from "its stem until its flower"

At first glance, it would seem that this biblical segment is misplaced; its more natural setting would have been the portions of Teruma or Tetzaveh in the Book of Exodus, which deal with the Sanctuary, its sacred accoutrements and the task of the kohen-priests in ministering within it. Why revisit the menorah here, in the Book of Numbers?

The classical commentary by Rashi attempts to provide a response: "Why link this segment of the menorah to the segment of the tribal princes (which concludes the previous Torah portion)? Because when Aaron saw the offerings of the princes (at the

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dedication of the Sanctuary), he felt ill at ease that he was not included with them in the offerings, neither he nor his tribe. The Holy One, Blessed be He, said to him, "By your life, your contribution is greater than theirs; you kindle and prepare the lights".

Why would such a task give comfort to Aaron? Since when is cleaning and kindling a candelabrum a greater honor than participating in the opening ceremony of the Sanctuary? We cannot expect to penetrate the significance of Rashi's words (which are taken from Midrash Tanhuma 8) unless we first attempt to understand the significance of the menorah.

At first blush, the lights of the menorah symbolize Torah: "For the commandment is a candle, and Torah is light," teaches the psalmist. But the ark (aron kodesh) is the repository of the Tablets of Stone, and that is what represents Torah in the Sanctuary.

Moreover, the menorah has a stem, or trunk, and six branches which emanate from it, each with its respective flowers – together making seven lights. And the "goblets" on the branches are "almond-shaped" reminiscent of the almond tree, the first tree to blossom and thus the herald of spring. The imagery is certainly that of a tree.

If the Sanctuary symbolizes a world in which the Almighty dwells – "And they shall make for me a Sanctuary so that I may dwell among them," a world of perfection manifesting the Divine Presence and its consummate goodness and compassion – then the Sanctuary symbolizes a return to Eden, to universal peace and harmony.

If so, the menorah may well represent the Tree of Life – after all, Torah is aptly called "a tree of life to all who grasp it" – or perhaps a tree of knowledge, especially since the ancient Greek tradition speaks of "the seven branches of wisdom," paralleling the seven branches of the menorah (including the central stem). One may even suggest that the menorah is the amalgam of both trees together: Torah and wisdom united in one substance of beaten gold, a tree of life-giving and life-enhancing learning when the light of Torah illumines every branch of worldly wisdom.

I believe that this fundamental unity encompassing Torah and all genuine branches of wisdom was recognized clearly by the Sages of the Talmud. Indeed, from their viewpoint, all true knowledge would certainly lead to the greatest truth of all, the existence of the Creator of the Universe.

Hence the Talmud declares: "Rabbi Shimon ben Pazi said in the name of Rabbi Yehoshua ben Levi in the name of bar Kappara: 'Anyone who has the ability to understand astronomy/astrology [the major science of Babylon] and does not do so, of him does the Scripture say, 'Upon the words of the Lord they do not gaze and upon the deeds of His hands they do not look'".

The Sages are saying that one cannot begin to properly appreciate the world without a grounding in the sciences.

The 12th-century philosopher-legalist Maimonides also understood the crucial inter-relationship between what is generally regarded as secular wisdom and Torah. He begins his halakhic magnum opus Mishne Torah with the Laws of Torah Fundamentals, which includes cosmogony, philosophy and science.

He concludes the fourth chapter in saying that these studies are necessary for anyone desirous of learning about God, the command to love, know and revere God. Most amazing of all, Maimonides ordains that the scholar must divide his learning time into three segments: one third for the Written Torah, one third for the Oral Torah, and one third for Gemara; and Gemara includes extracting new laws, as well as science and philosophy! Apparently, an advanced yeshiva led by Maimonides would include in its

curriculum the study of science and philosophy as a means of understanding the world, human nature and God.

Let us now return to the relationship between the task of the kohen-priest in the Sanctuary. If indeed the menorah represents knowledge in its broadest sense, enlightenment in terms of the seven branches of wisdom, the tree of knowledge, then the duty of the kohen-priest becomes clear. All of knowledge, indeed the entire world, may be seen as "matter"; Torah must give "form," direction and meaning to every aspect of the material world and the life which it breeds.

The kohen, who is mandated to "teach the Torah laws to Israel," must prepare, clean and purify the lights of the menorah. This is the highest task of Torah and the greatest calling of the kohanim: to utilize all branches of knowledge to bring us closer to the God of love, morality and peace.

#### **The Person in the Parsha: R. Tzvi Hersh Weinreb**

**A Candle of God Is the Soul of Man** - I no longer remember which Israeli artist colony I was visiting. Perhaps Jaffa. But I will never forget the crude, almost primitive paintings, which were on exhibit. They were all very different in color, style, and size. They varied from somber dark browns and grays to tropical oranges, reds, and yellows. Some were very realistic, some impressionistic, some totally abstract. One was a large mural. But in the corner, there were postcard-sized miniatures. In every painting, a candle predominated.

The artist was obsessed with the image of the candle. A tall, slim candle, wax dripping down its side, the wick erect, the flame flickering. Somehow, each candle evoked the picture of a person.

I made a note of the artist's name, hoping that one day I would be able to afford one his works, and would then find him, but I lost the scrap of paper with his name and address long ago.

The memory of the candles bedecking his workroom walls has remained with me. As long as I can remember, I have been fascinated by candles and by their human-like quality. In my early teens, I was taught to meditate in front of a burning candle, and to associate my meditation with the biblical phrase, "A candle of God is the soul of man".

"What are some ways that human beings resemble candles?" This question was assigned to me by the old rabbi who was my first spiritual guide. In my early adolescence I was part of a group of six or seven peers who met with this rabbi once a month in a dark and, you guessed it, candlelit room.

It was our task to gaze at a burning candle and imagine the affinities between candles and men. At the end of the month, we were to report on our findings.

I never returned at the end of that month. Without that closure, it is no wonder that I still reflect, over sixty years later, on the resemblances between people and candles.

This week's Torah portion speaks of the candles that Aaron lit in the ancient Tabernacle. The Bible speaks not of the "lighting of" the candles, but of the "raising up" of the candles. The commentaries eagerly point out that it is not sufficient to kindle the candle; one must see to it that the flame will continue to burn on its own.

The candle thus becomes a metaphor for the process of teaching: parent to child, or master to disciple. It is never sufficient to merely touch the child with the flame of knowledge. Rather, one must "raise up" the flame so that it will grow and will nurture the student for a long time. The task of the teacher is to ensure that the flame will continue to burn on its own, that knowledge will be a lifetime process.

There is another traditional Jewish saying which inspires me: "A little bit of light can dispel much

## Likutei Divrei Torah

darkness". The little candle teaches us how much good a single person, or even a single act, can accomplish. It is not necessary for one to try to ignite powerful floodlights. If all that one can do is light a match, that paltry act can achieve unforeseen illumination.

Finally, there is a Talmudic dictum, "A candle for one is a candle for a hundred". There are certain things in life, an item of food for example, which can only meet the needs of one person. There are other things, certain tools for example, which can only meet the needs of one person at a time. But one candle can benefit the single individual who needs illumination, and it can shed equal illumination for many others in the room. A candle for one is a candle for a hundred.

And so it is in the human realm. There are things that we can do which will benefit not only a single particular other but an entire group, an entire community, an entire world. If we teach, for example, lessons that are useful practically and that are spiritually uplifting, those lessons are not limited to who hears them. Rather, they can benefit many unseen others. Intellectual accomplishments and religious achievements are candles not just for one, but for hundreds.

I have listed but three of the infinite number of ways in which the soul of man is the candle of God. Candle lighting symbolizes the teaching process; the single act can have massive consequences; and we can affect a much wider circle than we think.

The opening verses in this week's Torah portion render the candle image so central to the Tabernacle and Temple service, because the Torah wishes us to think about the candle, to meditate on it, and to discover for ourselves the manifold analogies which lie embedded in the candle image.

"Behold the candle," the Torah exclaims. It is one of the oldest, and certainly one of the simplest, human tools. But it can be a metaphor for the power and the potential of the human soul, which is no less than the candle of God.

#### **Rabbi Dr. Nachum Amsel Encyclopedia of Jewish Values**

**The Importance of Human Dignity:** In our Parsha, Moshe had a dilemma. He was directed God to choose seventy new Zekainim-Elders. But there were 12 tribes, and great competition between the tribes. So, Moses decided to hold a lottery, distributing 72 papers to six worthy candidates from each tribe. According to the Talmud two of the Elders chosen were Eldad and Medad. But they realized that 2 of the 72 would be "left behind" in the camp, with a blank paper. Thus, they publicly declared that their papers were blank, in order not to embarrass the two not chosen. For that reason, God rewarded this act with a gift of prophecy for Eldad and Medad. Eldad and Medad chose to give up a position of a lifetime as an elder, rather than embarrassing 2 other Jews. How important is maintaining human dignity?

The Midrash says that each time you embarrass another human being you are also diminish God Himself, the creator of that human being who is created in God's image. This reasoning, that embarrassing or hurting an individual is prohibited because it also hurts God as Creator, in no way minimizes the other reasons for this prohibition -- that it also causes pain to the other person. Judaism certainly recognizes the severity of this component of the sin as well. A person who publicly embarrasses another publicly loses his or her share in the World to Come. This Mishna is codified as law by Maimonides as part of Jewish law. Thus, while a murderer does not necessarily lose his share in the World to Come, a person guilty of embarrassing does lose his share of the World to Come. [Excerpt]

Our *Parashah* opens, "When you kindle [literally, 'raise'] the lamps, toward the face of the *Menorah* the seven lamps shall cast light." What does it mean to "raise" the lamps?

R' Yaakov Sakly z"l (Spain; 14<sup>th</sup> century) explains: *Midrash Tehilim* relates: Before *Hashem* gave the Torah to *Bnei Yisrael*, the angels argued (*Tehilim* 8:2), "*Hashem*, our Master, how mighty is Your Name throughout the earth, You Who places Your majesty on the Heavens." They said: Your Name is too mighty to place on the earth, *i.e.*, how will it bring You praise to give Your Torah to mankind on earth? Leave it in the Heavens! *Hashem* answered the angels, "You are incapable of observing the Torah: you do not procreate, you do not die, you have no *Yetzer Ha'ra*, etc." The angels then acknowledged (*Tehilim* 8:10), "*Hashem*, our Master, how mighty is Your Name throughout the earth."

R' Sakly notes: The angels do not use the word "Torah." Rather, they call it "Your Name," alluding to the idea that the letters of the Torah can be rearranged to spell Names of *Hashem*. "Torah" means "book of instruction," and it is only we, humans, who need instruction. Angels do not need instruction, so the word "Torah" is relevant only to us.

In what way, continues R' Sakly, is the Torah ("Your Name") "mighty throughout the earth"? He answers: All the Torah's stories and all the Torah's *Mitzvot* allude to hidden spiritual constructs. This is why many *Mitzvah* objects--*e.g.*, *Tefilin*, *Tzitzit*, and the *Menorah* referred to in our verse, to name a few--are subject to precise rules about how they are made. When we perform a *Mitzvah* here on earth, it activates something parallel in the spiritual worlds above. Thus, our *Mitzvot* on earth truly are "mighty." And, this is why lighting the *Menorah* is referred to as "raising" it. (*Torat Ha'minchah*)

## Shemittah

*Midrash Mechilta* considers--and ultimately rejects--the possibility that *Shabbat*--the Sabbath Day--need not be observed during the *Shemittah*--the Sabbath Year. Though the *Midrash* rejects this idea, the fact that it could even be entertained hints at significant connections between *Shabbat* and *Shemittah*. In this space, we are exploring those connections.

*Midrash Tanchuma* applies to those who observe *Shemittah* the verse (*Tehilim* 103:20), "Bless *Hashem*, His angels; the *Gibborei Ko'ach* / strong warriors who do His bidding, to obey the voice of His word." The sage Rabbi Yitzhak Nafcha says: The verse refers to those who observe *Shemittah*, who have the strength to declare their crops ownerless and watch others collect them. [Until here from the *Midrash*]

R' Aryeh Leib Hakohen Shapira *shlita* (*Menahel Ruchani* of the Ponovezh Yeshiva in Bnei Brak, Israel) writes: Certainly, the *Midrash* is not praising a person who restrains himself with clenched teeth from protesting when others collect produce from "his" field! Rather, the *Midrash* is referring to those whose silence reflects an inner tranquility, those who are not troubled at all by the restrictions of the *Shemittah* year.

R' Shapira continues: We find the same idea regarding *Shabbat*. Our Sages teach that a person should feel when *Shabbat* arrives as if his work is already completed. [R' Reuven Leuchter *shlita* explains: A person should not think on Friday afternoon, "I will have to wait until next week to sign the big contract; for now, I must observe *Shabbat*." Rather, a person should feel: "There is nothing in the world I would rather be doing right now than observing *Shabbat*."] This, writes R' Shapira, is what we mean when we describe *Shabbat* in the *Mincha Shemoneh Esrei* as: "A rest of truth and faith, a rest of peace and serenity and tranquility and security."

(*Chazon L'mo'ed: Ha'Shabbat Ve'shabbat Ha'aretz* p.17-19)

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Leib Idesis (*Laybl ben Moshe Sholom a"h* - 25 Sivan)

**“And the man Moshe was exceedingly humble, more than any person on the face of the earth.” (12:3)**

R' Chaim of Volozhin z"l (Belarus; 1749-1821) writes: The essence of humility is not just having patience with others and being willing to overlook insults. A person must think in his heart that he is nothing compared to the lowliest of people. How so? Because even if a person thinks he is wise and G-d-fearing, maybe he has not yet accomplished anything in comparison to his own intellect and nature. In contrast, someone who seems lowly to us may already have actualized his full potential. [Such a person is more praiseworthy in G-d's eyes than an intelligent person who is not using his potential.]

R' Chaim continues: This is what R' Moshe ben Nachman z"l (*Ramban*; 1194-1270; Spain and *Eretz Yisrael*) means in his comment on the verse (*Shmot* 4:13), “Please, *Hashem*, send in the hand of whomever You will send.” Moshe meant, writes *Ramban*: “Anyone You will send as Your agent to take *Bnei Yisrael* out of Egypt would be a better choice than I [Moshe], for I am a lowlier than any of them.” Indeed?! R' Yosef Shimon Presser *shlita* (Kiryat Sefer, Israel) explains: Considering Moshe's holy soul and high level of prophecy, he did not face the same challenges of *Emunah* / faith that others face. Therefore, Moshe reasoned, “They are all more worthy than I.” (*Kuntreis Bet Halevi: Ma'amar Ha'ga'avah Ve' ha'anavah* p.57)

*A related thought:*

R' Shmuel Halevi Kellin z"l (1724-1806; Bohemia; author of an important commentary on the *Shulchan Aruch*) writes: We read (*Mishlei* 29:23), “A man's pride will bring him low, but a lowly spirit will support his honor.” This verse is teaching that there are two types of “humility.” One is true humility, which is achieved when a person recognizes man's inherent lowliness, understands that man is susceptible to all types of ills from which he cannot save himself, and knows that even one's wealth can disappear overnight. Most of all, true humility comes from remembering the bundles of one's own sins that a person carries like a yoke on his shoulders.

Then there is humility that is actually an act put on by a haughty person. Since this person knows that haughtiness is a despised trait, he pretends to be humble so that he will, at least, be praised for his humility.

R' Kellin continues: How can we distinguish between true humility and fraudulent humility? The *Gemara* (*Eruvin* 13b) teaches: “If one runs away from honor, honor will pursue him.” If one's humility is merely an act, honor will flee from him, as the above verse from *Mishlei* says, “A man's pride will bring him low”--it will bring him disappointment. On the other hand, if his humility is genuine, honor will pursue him, as the verse says, “But a lowly spirit will support his honor.” (*Derashot Machatzit Ha'shekel* p.80)

**“When the cloud lingered upon the Tabernacle many days, *Bnei Yisrael* would safeguard the charge of *Hashem* and would not journey.” (9:19)**

Couldn't the verse have said, “When the cloud lingered upon the Tabernacle many days, *Bnei Yisrael* would not journey”? What is added by the phrase, “[They] would safeguard the charge of *Hashem*”?

R' Aryeh Leib Zunz-Charif z"l (Poland; 1765-1833) answers: Perhaps the verse is teaching that even though *Bnei Yisrael* had a strong desire to reach *Eretz Yisrael*, when they saw that it was not *Hashem*'s will that they travel, they willingly safeguarded His charge and did not journey.

(*Melo Ha'omer*)



**“The rabble that was among them cultivated a craving, and *Bnei Yisrael* also wept once more, and said, ‘Who will feed us meat?’” (11:4-5)**

Why, all of a sudden, did the nation crave meat? R' Shaul z"l of Amsterdam (1717-1790) explains:

During the 40 years in the desert, *Bnei Yisrael* were forbidden to eat any meat except the meat of *Shelamim* sacrifices. Such sacrifices had to be brought in the *Mishkan* / Tabernacle, and could only be offered when the nation was encamped and the *Mishkan* was re-assembled.

The meat of a *Shelamim* sacrifice may be eaten for two days after the sacrifice is offered. At this point, however, *Bnei Yisrael* had been traveling for three days straight. Accordingly, they had run out of meat to eat.

(*Binyan Ariel: Chadrei Torah*)



**“We remember the fish that we ate in Egypt free of charge, and the cucumbers, melons, leeks, onions, and garlic.” (11:5)**

R' Shlomo Moshe Amar *shlita* (former *Sefardi* Chief Rabbi of Israel, now *Sefardi* Chief Rabbi of Yerushalayim) asks: Surely *Bnei Yisrael* understood that the Egyptians had not made these foods available to their Jewish slaves out of the goodness of their hearts. If *Bnei Yisrael* had these foods in Egypt, it could only be understood as evidence of *Hashem*'s kindness! And, *Hashem* was now providing all of *Bnei Yisrael*'s needs in a most miraculous fashion! What then was there to complain about?

R' Amar answers: We see here that it is human nature to complain, whether it makes sense or not. The way to defeat this tendency is through *Bitachon* / trust in *Hashem*, which enables a person to have no worries or complaints. (*Be'chasdecha Vatachti* p.88 n.4)

# ISRAEL REPORT

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

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## **NIR ORBACH NEARING DEAL TO OUST BENNETT** (JPost 6/15/22)

Likud sources predicted on Wednesday that Prime Minister Naftali Bennett's government would soon be toppled with the help of his former aide and friend MK Nir Orbach. Orbach has been offered a reserved slot on the Likud list and to be a minister in a Likud-led government. He is expected to vote to dissolve the Knesset next Wednesday, a move that could lead to an early election as soon as October 25.

Orbach spent the day vacationing in the North with his family on Wednesday and did not attend votes in the Knesset. However, Likud leader Benjamin Netanyahu's opposition party and its allies succeeded in defeating the coalition in Knesset votes on two bills on Wednesday.

Acting coalition chairman Boaz Toporovsky downplayed the defeats on Twitter. He said that despite predictions of nothing but losses, the coalition won nine times on Wednesday and lost just twice.

"This is a successful day for the coalition," he said. "This coalition is strong, and we will continue fighting for it."

## **WILL UNITED TORAH JUDAISM SAVE THE COALITION?** (Arutz-7 6/16/22)

Will United Torah Judaism be the one to save the coalition? Senior members of the party claimed on Wednesday evening that they have been contacted by senior rabbis from the Lithuanian and Hasidic sectors demanding they consider supporting the Judea and Samaria regulations.

"A number of the great rabbis have asked Knesset members from United Torah Judaism to examine the significance on the haredi cities in the event that the Judea and Samaria regulations do not pass," the sources said.

They added that failure to approve the Judea and Samaria regulations would have serious social consequences.

"[The rabbis] submitted their demand after being informed that it could lead to great chaos, including the revocation of the right of the residents of Judea and Samaria to Social Security or health insurance," they explained.

## **LAPID HINTS AT POSSIBLE ISRAELI-SAUDI TALKS AHEAD OF BIDEN VISIT** (Israel Hayom 6/15/22)

Israel is looking forward to US President Joe Biden's Mideast trip next month to bolster its efforts to normalize ties with Saudi Arabia, Foreign Minister Yair Lapid said on Wednesday.

"Everybody's looking to Saudi Arabia these days for several reasons," he said. "The fact that the president's going to fly directly from here to Saudi Arabia is probably signifying that there is a linkage between the visit and the ability to improve relations."

Israel has long said it wants to add countries to the four Arab states – Bahrain, Sudan, Morocco and the United Arab Emirates – that established diplomatic ties with the Jewish state in 2020 as part of the Abraham Accords.

"There is a list of target countries: Saudi is first among them," along with other nations such as Indonesia, Lapid told reporters. Asked if there would be an Israeli official on the plane to the kingdom, he said he didn't know, but joked that the president's plane is "a big aircraft," so there would be room.

Israel and Saudi Arabia do not have official diplomatic relations, but have shared clandestine security ties over a shared enmity of regional arch-rival Iran. It has long been rumored to be among the Arab states considering the establishment of open ties with Israel.

Lapid himself hinted at the possibility of such talks, saying that he has spoken "to at least three foreign ministers of countries" Israel has no official ties with.

In 2020, then-Israeli Prime Minister Benjamin Netanyahu reportedly flew to Saudi Arabia for a meeting with Crown Prince Mohammed bin Salman.

That purported meeting came shortly after Israel had established full relations with the United Arab Emirates, Bahrain and Sudan as part of the US-brokered Abraham Accords. A similar normalization agreement was later inked with Morocco.

Riyadh has conditioned the establishment of full diplomatic ties with Israel upon a two-state solution.

In recent years, Saudi Arabia has allowed flights between Israel and Gulf states to cross through its airspace.

On Iran, Lapid said that all parties recognize that a regional nuclear arms race "is in nobody's interest."

Negotiations between world powers and Iran to strike a new agreement to replace one signed in 2015 – and later abandoned by the Trump administration – to curtail Tehran's nuclear program have dragged out for months.

Israel has long contended that Iran seeks to develop nuclear weapons, and will take whatever action necessary to prevent it from doing so. Iran insists its nuclear program is for peaceful purposes only.

"We are trying to put Iran under siege both security-wise and policy-wise," Lapid said.

## **ISRAEL ISSUES 20,000 ADDITIONAL WORK PERMITS TO WEST BANK PALESTINIANS** (YNet 6/15/22)

Israel on Wednesday increased by 20,000, the number of work permits issued to West Bank Palestinians wishing to work inside Israel, to 120,000.

Security officials said the move, which would improve the financial situation of many more residents of the Palestinian Authority, would reduce the risk of a terror strike.

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"The more Palestinians with permits there are, the less chances of terror attacks," an official said.

After the latest wave of attacks, which claimed the lives of 19 Israelis security authorities identified the illegal entry of Palestinians across the partition fence, and through gaps in it, as the primary point of entry of terrorists on their way to strike inside Israel.

The military allotted nearly one billion shekels and manpower, including reserve units, to close gaps, bolster the fence and prevent workers who do not hold permits, from entering.

After a review, the civil administration of the West Bank, opted to increase the number of permits and change some of the criteria limiting potential workers, to reduce the incentive of Palestinians to enter Israel illegally, with the approval of Defense Minister Benny Gantz.

They even named their effort: "From a danger to a worker."

Palestinians will be given work permits after a security background check, allowing security forces to monitor their movements.

The plan is said to have three central points:

- Expanding the employment quota, and the pool of potential Palestinian workers in Israel
- Implementing sanctions and increased enforcement around the fence, to deter illegal entry
- Making Israel more accessible through improving the crossing in official border crossings

Israel has increased the number of Palestinians employed in the construction industry from 74,000 to 80,000, a move hailed by Israeli contractors.

Permits that were offered until Wednesday, only to married men over the age of 22, are now available for unmarried men aged 27 and older.

With the approval of the Shin Bet, Security Service, Palestinians who were previously bared from entry because of minor security offences made decades ago, would now be allowed to apply for permits and their records expunged.

#### **US ENVOY: POTENTIAL PROGRESS IN LEBANON-ISRAEL BORDER TALKS** (Israel Hayom 6/15/22)

Lebanon's president on Tuesday presented suggestions related to the disputed maritime border with Israel to the US envoy mediating between the two countries, the president's office said. The envoy said the suggestions "will enable the negotiations to go forward."

President Michel Aoun's office released the statement following his meeting with Amos Hochstein, a senior adviser for energy security at the US State Department who has been mediating between the two neighbors.

Hochstein arrived in Beirut on Monday following an invitation by the Lebanese government. The US-mediated indirect talks between Lebanon and Israel have been stalled since last year amid disagreements within Lebanon over how big the disputed area is.

Both countries, officially still at war, claim some 860 square kilometers (330 square miles) of the Mediterranean Sea. Lebanon hopes to unleash offshore oil and gas production as it grapples with the worst economic crisis in its modern history.

In Beirut, Hochstein met with Aoun, Parliament Speaker Nabih Berri, caretaker Prime Minister Najib Mikati and other officials. He did not speak to reporters after the meetings.

Hochstein added that a solution to the border crisis would help Lebanon pull out of its economic meltdown that began in October 2019 leaving more than 75% of its people in poverty.

#### **ISRAEL, EU, EGYPT SIGN MOU TO SUPPLY NATURAL GAS TO EUROPE** (Arutz-7 6/15/22)

Israel, Egypt and the European Union signed a memorandum of understanding Wednesday under which Israel will begin exporting natural gas to Europe.

The MOU was signed at a ceremony in Cairo. Under the terms of the deal, Israel will send its natural gas to Egypt, where it will be liquified for export to

Europe.

The agreement will help European nations reduce their dependency on Russian oil and natural gas in the wake of Russia's invasion of Ukraine.

Israel's Energy Minister Karine Elharrar, who was present at the signing together with European Commission chief Ursula von der Leyen and Egyptian Petroleum Minister Tarek el-Molla, called the agreement "a tremendous moment in which little Israel is becoming a significant player in the global energy market."

"The memorandum of understanding will allow Israel to export Israeli natural gas to Europe for the first time, and it is even more impressive when one looks at the string of significant agreements we have signed in the past year, positioning Israel and the Israeli energy and water economy as a key player in the world," she said.

The signing comes a day after President of the EU Commission Ursula von der Leyen met with Prime Minister Naftali Bennett to discuss strengthening the relationship between Israel and the EU.

"I came to Israel to make our unique partnership even stronger, by deepening our bilateral cooperation on many topics, from energy to health and innovation," she said.

"We want to boost our energy cooperation with Israel," von der Leyen said. "The European Union was the biggest, most important client from the supply from Russia, but with the [war in Ukraine] and the attempt by Russia to blackmail us by deliberately cutting energy supplies, we decided to get rid of the dependency on Russian fossil fuels. It is for us very important that we are now discussing that [Israel] is willing to increase the deliveries of gas to the EU via Egypt."

#### **WASHINGTON POST INVESTIGATION CONCLUDES IDF KILLED SHIREEN ABU AKLEH** (YNet 6/13/22)

The Washington Post newspaper on Sunday published the conclusions of its instigation into the killing of Palestinian-American journalist Shireen Abu Akleh, writing that the findings suggest the Al-Jazeera reporter was shot dead by Israeli troops.

The journalist was killed last month in a firefight between Israeli troops and Palestinian militants in the West Bank city of Jenin. The official postmortem report said it could not be determined who shot the reporter.

The Associated Press and the CNN network also claimed their respective internal probes concluded that Abu Akleh was deliberately shot by IDF troops. The IDF rejected these allegations, saying that claims of deliberate intent is baseless.

The Post said it had examined over five dozen social media posts and photos of the event, as well as conducted two physical inspections of the area and commissioned two independent acoustic analyses of the gunshots.

"We are now at the doors of the Jenin refugee camp," The Washington Post quoted Ali al-Samoudi, an Al Jazeera news channel producer, as saying in a live stream on Facebook recorded shortly after 6am on the day of the clashes in Jenin. "Heavy clashes" could be heard, Samoudi said in the video.

The article articulates that less than 30 minutes later, the scene was quiet enough that Samoudi and three other journalists - amongst them Abu Akleh - felt safe enough to approach the Israeli military vehicles that were involved in the early morning raid.

The team of journalists were equipped with helmets and protective vests labeled "PRESS," thus they were clearly identified as non-combatant, Samoudi told the Washington Post. As they proceeded, he claims, "its was totally calm" and "there was no fire at all," when suddenly, it was renewed. Both Samoudi and Abu Akleh were hit by bullets, and Abu Akleh ultimately died of the wounds.

The Washington Post claims that the IDF has not released evidence proving armed Palestinian gunmen were in the area at the time the reporter was shot. The outlet added the video and audio evidence do not show firefight in the minutes before the journalist was killed.

This evidence, according to its analysis, dispute IDF claims, and support accounts of multiple eyewitnesses, as well as falls in line with a TikTok video

showing a relatively calm street seven minutes before the shooting.

The IDF released a video on the day of the incident showing an armed Palestinian gunman shooting at the Israeli troops and exclaiming that he had struck a soldier. However, the video was later discovered to have been filmed in a different area of Jenin.

The probe of audio examinations of the gunfire finds that one person was shooting in the direction of the journalist from a distance of roughly 182 meters (597 feet) - which matches the gap between the reporter and the IDF convoy.

The IDF responded to the Washington Post report, saying it "will continue to responsibly investigate the incident, in order to get to the truth of this tragic event. The bullet is vital to reaching a conclusion as to the source of the fire that killed Abu Akleh, and it is an important source for reaching an evidence-based conclusion. The Palestinians continue to refuse the IDF's offer to conduct a joint forensic examination of the bullet, with American representation."

Lt. Gen. Aviv Kohavi, the IDF chief of the general staff, emphasized that "there is one thing that can be determined with certainty: no IDF soldier deliberately fired at a journalist. We investigated this. That is the conclusion and there is no other."

### **ISRAEL'S LAPID: HOLOCAUST SCHOOL TRIPS NIXED OVER POLAND'S DEMAND TO SWAY NARRATIVE (Ha'aretz 6/15/22)**

Israeli Foreign Minister Yair Lapid said on Wednesday that organized Holocaust-education missions for Israeli teenagers to Poland this summer had been canceled after the Polish government sought to interfere with the content of the tours.

Warsaw is saying that the terms of Poland's "Holocaust Law," under which those who assert that there was any Polish involvement in the Holocaust face prison time, must apply to the content of the Israeli tours in the country.

On Tuesday, Israel's Education Ministry said it was cancelling the youth missions to Poland due to a dispute with Poland's government related to the carrying of weapons by Israeli security personnel on Polish soil.

In reference to the "Holocaust Law," Lapid said: "One of the effects of the law is the fact that the Poles wanted to deal with the contents of the missions. They wanted to tell us what is allowed and what isn't allowed to Israeli children traveling to Poland.

"We can't agree to that. It won't happen. Indeed, it puts this summer's travel into jeopardy. Originally, it was a decision made by the education minister, but its implications are also clear at the diplomatic level."

Lapid noted that recently "there had been, in fact, a certain improvement in relations with Poland, because we cooperated in regard to activities on the border with Ukraine. They helped us get Israelis and Jews out of Ukraine when the war began, and we appreciate that."

The current dispute around the missions to Poland is the latest in a series between the two countries over a variety of Holocaust-related issues.

In 2018, Poland passed a law that in Israel came to be known as the "Shoah Law," which called for prison time for anyone asserting that Poles were in any way involved in the Holocaust. Facing sharp criticism for the law, the prime ministers of the two countries at the time—Israel's Benjamin Netanyahu and Poland's Mateusz Morawiecki—made a controversial joint statement in which Israel adopted part of the Polish narrative that stressed the role of Poles in rescuing Jews during the Holocaust and played down their role in hunting down and murdering them.

That statement also met with criticism, among others by Israel's Yad Vashem Holocaust memorial center. Lapid condemned it and last year announced that it "was not in force."

A year ago, Poland's parliament approved a law that placed limits on the ability of Jews to seek restoration of property they owned before the outbreak of World War II that was seized by the Nazis and later nationalized under communist rule. The law sparked a diplomatic crisis with Israel.

The two laws harmed bilateral relations, encouraged antisemitic sloganeering by Poles on the far right and led to right-wing Polish politicians to adopt a

more hostile tone toward Israel. Demands to interfere with the content of Israeli tours marks a further deterioration in ties between the two countries.

Polish officials have called to involve their authorities in the content of Israel's Holocaust tours for several years, as part of Poland's efforts to correct what it saw as distortions of history that portrayed the country in a negative light – as in part responsible for the Holocaust.

In addition, they said the world – in particular Israel – had failed to recognize the degree of Polish suffering during World War II or the efforts by individual Poles and Polish organizations to rescue Jews.

Israel saw these Polish claims as an attempt to rewrite history and distort the memory of the Holocaust, with the aim of easing the conscience of Poles and removing the stains of their past.

### **ISRAEL EXPECTED TO BECOME MOST CROWDED WESTERN COUNTRY BY 2050 (JPost 6/14/22)**

The Jewish State is on the way to becoming the world's most crowded Western country in less than three decades, veteran environmental activist and current MK Alon Tal told the Special Committee on Addictions, Drugs and the Challenges Facing Young Israelis at the Knesset on Monday.

The committee dealt with the impact of the loss of open spaces on the well-being of the younger generation in 2050. Tal (Blue and White) presented statistics from a research report prepared by an environmental group called Zafuf [Crowded] — The Forum for Population, Environment and Society, that indicated that by 2050, the country's population could grow to more than 17.5 million residents.

"The State of Israel will become the most crowded Western country, with over 800 people per square kilometer," Tal said. "We are familiar with the reality, and know that protecting open spaces isn't enough. I want to know what the Israel Planning Administration and the Construction and Housing Ministry of are doing to translate their statements into reality. The open spaces are disappearing at a dizzying rate of 24 square kilometers per year, and the pace will increase along with the growth in population."

Tal warned that Israel is expected to lose open spaces on a scale that is eight times the size of the city of Tel Aviv by 2050. He called upon all professional agencies to advance a strategic plan for protection of open spaces immediately.

"We all have to understand that we're in an existential crisis," said committee chairman Ram Shefa (Labor). "We are young people who are worried about what will be here in 30 years. The mass media doesn't understand the severity of the situation. Instead of crowding the cities, people are taking over agricultural green areas. Our job is to cause a change in awareness and to influence legislation, so that the Environmental Protection Ministry can make the changes that it needs to make."

Oded Caspi of the organization "Save the Jerusalem Hills" told the committee about the struggle it is waging over the policy for construction in the Jerusalem Hills.

"We are young people who are worried about what will be here in 30 years. The mass media doesn't understand the severity of the situation. Instead of crowding the cities, people are taking over agricultural green areas."

"When we threaten our open spaces, and trample them through faulty planning, we directly harm the young people and next generations, which will simply not enjoy this peace of mind at a reasonable distance from their home," Caspi said.

"I am calling upon the Knesset to support our battle until the Jerusalem Hills receive official protection from the state. Israel's residents need nature, no less than any planned building and road. We are headed down a very bad path to an ecological and mental health disaster. If we don't win this war, we'll lose everything."

Dr. Ana Trakhtenbrot, who heads the Biodiversity Section at the Ministry of Environmental Protection, said her ministry's vision is for each municipality to have a municipal survey enabling it to know which urban natural areas under its jurisdiction it has to care for and preserve.

Ayelet Assouline of the Israel Planning Administration said her office was promoting plans aimed at preserving open spaces while addressing environmental and ecological issues.

"I'm aware that there are very great pressures, and an effort is being made to balance between development and preservation of open spaces," she said.

### **A.B. YEHOSHUA'S FINAL WISH: FINISH WHAT THE OCCUPATION STARTED** (Benny Ziffer, Ha'aretz 6/15/22)

In my final serious conversation with Israeli writer A.B. Yehoshua, who died Tuesday at 85, he expressed the desire to meet before his death with Benjamin Netanyahu and explain to him his last political will and testament. This was borne of the realization that the opposition leader was the only person in the current political system capable of understanding and relating to it, or parts of it, with all due seriousness.

In regard to the Palestinian problem, he wanted Netanyahu to implement a creeping annexation of the West Bank. He wanted to tell Netanyahu to loosen his grip on Diaspora Jewry and to concentrate his efforts on growing closer to the nations in the region. And in regard to the Palestinian problem, to implement a creeping annexation of the West Bank.

The meeting never took place, but the intention itself indicates how caring a person A.B. Yehoshua was, and how obsessed he was with the Zionist issue – which for him was never just a public relations shtick, unlike many of his peers both living and dead.

During that phone conversation, I didn't want to believe that the days of my interlocutor were numbered as his passionate manner of speaking was completely unaffected. In fact, he eventually acceded to my request that he speak at a cultural evening that I was moderating in Tel Aviv.

It was a stormy winter day. The cabdriver sent to collect him from his house got stuck in a traffic jam and Yehoshua waited patiently for him on the sidewalk, bent over his walker. In the room adjacent to the one where he delivered his lecture, Galia Oz spoke about her memoir "Something Disguised as Love" – that terrible indictment of her father Amos Oz, the man who was perhaps Yehoshua's closest friend. I asked him about the coincidence. He refused to say anything about the book or the scandal surrounding it.

I have no doubt he had strong views on Galia Oz and her father. If he didn't express them aloud, it wasn't for reasons of caution or tact, but because in a profound way these private matters didn't interest him as long as they had nothing to do with the public matters with which he was obsessed – first and foremost, the future of the State of Israel and Zionism. To him, everything else was a distraction.

These issues are also ingrained in his writing, as he himself attested. I believe there isn't a single sentence in his work that is not related to the urgent necessity for the Jews to jettison their exile mentality and truly practice their Zionism – something he thought had never really occurred.

His greatest and most sophisticated book, "Mr. Mani," in which he reached his apotheosis as a writer, is a saga that describes the national fate as in an ancient history book, with each of the characters representing a sect to which parts of the Jewish people streamed to their destruction or redemption.

He later published the plan he had formed when he came to write "Mr. Mani" in the late 1980s. In general, he happily revealed the mechanisms behind his writing – as if to say that the work of a real writer is technical, but what makes it great is not tinkering with style or the narcissistic mannerism of the writing but its ideological and moral passion.

In terms of passion, Yehoshua remained the same until the end. His penultimate novella "The Only Daughter," which I particularly like, is set in Italy and warns of the absence of a way out, the absence of authenticity of the exile mentality and the exilic Jew – and is written with the same freshness with which he preached an identical message decades earlier in "Mr. Mani" and other novels.

One of the motives for writing this work (it is published in English later this year) was undoubtedly the trend of Israelis returning to Berlin and acquiring European passports, and deceiving themselves that they are Europeans

who ended up in the Middle East by mistake.

I clearly recall Yehoshua's friend, the late writer Yehoshua Kenaz, telling me when one of Amos Oz's books was published: "Of the four of us [referring to Oz, A.B. Yehoshua, Yeshayahu Koren and himself], Buli [Yehoshua's nickname] is the only one who really knows how to construct a novel. He's in it for the long haul compared to us; we're capable of writing short stories and stitching them into a novel later on."

If there is a great artist to whom I would compare him, it is Jean-Paul Sartre, who devoted a large part of his mind to the idea of man's authenticity and inauthenticity. Yehoshua imposed this idea on the Jewish people: the only authentic life for Jews is in the context of Zionism, he believed. The distractions of inauthenticity are numerous, and he had a single term for all of them – "the exile mentality," which he considered a curse.

Another writer to whom I would compare him is Balzac, who, like Yehoshua in our generation, saw the novel as a tool for conveying social and moral messages, and wasn't ashamed to expose the backdrop for his writing and the preparation and research that preceded it.

Yehoshua would consult experts in the fields he wrote about, and never concealed the fact. On the contrary: he only regretted that he didn't consult them enough.

An interesting detail in this regard, which he talked about at every opportunity, is the opening scene to his novel "Five Seasons" in which the protagonist Molkho's wife slips on stairs at the Berlin State Opera. Yehoshua invented those stairs and didn't bother to check if there were actually any there – until he discovered that there aren't any at the entrance to the new Berlin opera house. A German writer consoled him by saying, "There should be stairs there."

I believe he also admitted to several medical errors in his 1994 novel "Open Heart" (aka "The Return From India" in Hebrew).

With that same unpretentious honesty, he once explained to a group of students I had brought to his home – shortly after the death of his beloved wife Ika in 2016 – that there is a peak and nadir in every writer's life. A writer reaches their peak at that stage in their life when they stop being influenced by the styles of writers from earlier generations and develop their own voice. Later, this voice becomes more rote and they write out of routine. In his case, he admitted, he reached his peak in the late 1980s and early '90s.

With the same marvelous frankness, he confessed to the narrow horizons and the lack of any literary education that characterized the members of his generation until they came to study at university, where they became familiar with American and European literature thanks to their great teachers – first and foremost Lea Goldberg and Simon Halkin. Initially, they wrote in imitation of the great novels they learned about in class, and then slowly but surely developed their own personal styles.

We can't talk about Yehoshua without mentioning the key role played by his wife Ika (Rivka) in enriching his characters. Ika, a psychologist and psychoanalyst, shared with him the secrets of the subconscious. But Yehoshua's characters are never particularly deep and he was not interested in delving into them too much, because what interested him was their behavior in life itself, shaping their individual fate and later on their national fate – whereas psychoanalysis is often an excuse for the lack of authenticity. At the Metula Poetry Festival three years ago, I invited Yehoshua to participate in a round table on the subject "Who will turn on the light at the end of the tunnel?" tied to his novel "The Tunnel," which had just been released and dealt with dementia. I asked him if he meant to say that the Israeli spirit is entering the dementia stage and his novel was trying to stop the slide.

Also participating in the discussion was journalist Ya'akov Ahimeir, and the argument between the two men reached such a boiling point that the discussion was brought to an end amid mutual apologies.

Yehoshua was unwilling to accept populist right-wing claims regarding the injustices committed by the Ben-Gurion-inspired establishment. Today, I understand why: because he was willing to give himself for the righteousness of Zionism – and to a great extent, he really did so.



The Greater Washington Community Kollel

# SHABBOS DELIGHTS

## TORAH MINUTE

IN MEMORY OF RABBI KALMAN WINTER ZT"l

### Transcendent Love

Presented by Rabbi Zacharia Schwartz, Kollel Adjunct

**"...and the nation did not travel until Miriam was brought back in." (12:15)**

Parshas Behaaloscha concludes with the story of Miriam and Aaron's unintended negative speech against Moshe, culminating in Miriam's *tzara'as* affliction and her need to remain outside of the camp for seven days. The Torah tells us that as a result of Miriam's temporary exile, the Jews could not travel forward until she was permitted to rejoin them. Chazal point out that the Torah pays homage to Miriam by relating how the entire nation was made to delay their travels solely to wait for her. This begs the question: why did the Torah demonstrate Miriam's great stature in the context of her sin and ensuing punishment?

Rav Moshe Feinstein explains that this is the perfect place to teach about Miriam's greatness because it takes place during her punishment for a sin. The Torah is demonstrating that Hashem's love for Miriam was so great that even when she was being punished for a sin, Hashem accorded her the honor of making the entire nation wait for her.

We all make mistakes, and unfortunately, we all sin. When that happens, we may think to ourselves, "What does Hashem think of me now?" If we are around to ponder the question, it is because Hashem wants us to continue to exist. And that, in and of itself, is a sign that Hashem still loves us and that we have His vote of confidence to forge ahead and continue to improve, imperfect as we may be.

**Wishing you a Good Shabbos!**

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## TABLE TALK

### Point to Ponder

**Moshe said... "Or if all the fish of the sea will be gathered for them, would it suffice for them (B'nei Yisrael)?" (11, 22)**

There are millions of fish swimming in the seas. Why would Moshe think that all these fish would not be sufficient for B'nei Yisrael?

### Parsha Riddle

**Where is the source that fish do not require Shechita?**

Please see next week's issue for the answer.

Last week's riddle:

**On average, how many marital conflicts did Aharon HaKohen resolve daily?**

**Answer: At least 5. After Aharon died, 80,000 boys with the name Aharon escorted his coffin. These boys were named by their parents in honor of Aharon who had mediated conflicts in their marriage. (Kala Rabasi 3). B'nei Yisrael camped in the desert for approximately 14,300 days before Aharon's death.  $80,000/14,300 = 5.6$ . (Rav Moshe Aharon Stern zt'l)**

## HATORAH V'HAMITZVAH

### HALACHA INSIGHTS FROM THE PARSHA

At the end of parashas Beha'aloscha (12:1-16), Miriam and Aharon "spoke against Moshe," and Miriam was punished for this by *tzara'as*. While the text is remarkably obscure about what, exactly, Miriam and Aharon said about Moshe, it is clear that it was something negative. Indeed, Ramban explains that the commandment to "Remember what Hashem, your G-d, did to Miriam" (Devarim 24:9) "contains a great admonition to refrain from [slander – lashon ha-ra] both in public and in private, whether with intent to hurt and to shame or with no intent to harm at all" and is one of the 613 commandments (although he acknowledges that none of his predecessors count it as such).

It is evident, then, that the prohibition of slander applies even to public figures such as Moshe, the quintessential public figure, and the classic halachic literature on slander indeed contains no distinction between public and non-public figures. Modern democratic societies, however, assert a fundamental right to criticize public officials - as Justice Hugo Black wrote in *Bridges v. State of California*,

[I]t is a prized American privilege to speak one's mind, although not always with perfect good taste, on all public institutions.

Contemporary halachic authors have proposed various doctrines and theories to justify the criticism of public figures and their actions, at least in some circumstances, including the following:

- Slander is permitted for a constructive purpose (*le-toeles*), provided certain other conditions are met. Criticism of public figures may often serve a constructive purpose (R. Azriel Ariel, *Lashon ha-Ra be-Ma'arechet Tziburit Democratit*, *Tzohar* 5 and 6).
- Some argue that slander that "everyone knows" already may be repeated, and so published news reports may be disseminated further and discussed. The permissibility of repeating slander that "everyone knows," however, is not entirely clear, and in any event, this argument would not justify investigative reporting and the publishing of journalistic "scoops" and exclusives (see R. Gil Student, *Lashon Ha-Ra and Political Campaigns*).
- R. Meir Bareli makes the radical suggestion that since modern (Israeli) society condones journalistic discussion and criticism of public figures, the choice to accept a public societal role constitutes the tacit waiver of the right to not be criticized and slandered (*Techumin* 33 pp. 136-50). As R. Bareli himself acknowledges, however, this idea entails a number of debatable assumptions, an analysis of which is beyond the scope of this discussion.

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## KIDS KORNER

### Who Am I?

#### #1 WHO AM I ?

1. I am twice a year.
2. I was first in Mitzrayim.
3. I am not for the non-circumcised.
4. I am for the designated.

#### #2 WHO AM I ?

1. I was from one.
2. I was G-d made.
3. I was flowery.
4. I was a bright idea.

#### Last Week's Answers

**#1 Nesium/Princes** (We were lazy, We were the first, We were the police force, We're mentioned separately.)

**#2 176** (I am like Bava Basra, Compare me to Chapter 119, My hint is Nachshon's father, I am for Nasso.)

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