

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

July 8 - 9, 2022 - 10 Tammuz 5782 - Parshas Chukas

Light Candles by 8:18 - Havdalah 9:24

The Shabbos Shorts is sponsored by **Rochelle Dimont**, Michele, Al, Orly and Ezra Dimont, **Sahra & Yale Ginsburg and family** and Yocheved & Jon Neuman and family in memory of the 1<sup>st</sup> Yahrzeit of Chayim Dimont, Chayim Ben Harav Avraham Mordechai, on the 9<sup>th</sup> of Tammuz.

## Mazal Tov

- **Sahra & Yale Ginsburg** on the birth of a grandson, Chayim Asher Ginsburg, born to parents Miryam & Naftali Ginsburg Mazal Tov to big sister Chana, to great-grandmothers **Faith Ginsburg** and **Rochelle Dimont**, to uncle **Raphael Ginsburg**, and to the extended Ginsburg, Dimont and Fisher families.
- **Caroline & Eric Namrow** on the engagement of their son Zev to Kira Mazel, daughter of Sharon & Jay Mazel. Mazal Tov to grandparents Phyllis Namrow and Stephen Waldenberg and to siblings Jacob & Shevi, Dalya, Chani, Yossi, Daniella & Ben, Arianne & Jeremy, Sophia, and niece Zara.

## Shabbos Schedule

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

### 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)
- Mincha: 2:30 (B), 5:00 (B), 8:15 (B), 8:10 (Sephardi, LBM)
- Shabbos ends/Maariv: 9:24

### Divrei Torah/Shiurim:

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

### Kiddush Sponsors:

- The Hashkamah Minyan Kiddush is sponsored by **Rochelle Dimont and family** and **Sahra & Yale Ginsburg** and family in memory of the 1<sup>st</sup> Yahrzeit of Chayim Dimont, Chayim Ben Harav Avraham Mordechai on the 9<sup>th</sup> of Tammuz, and by the **Lew Sosnowik** fan club in honor of Lew's birthday.
- The Shul Kiddush is sponsored by the Shul Kiddush Group.

## 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, July 9, 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 5<sup>th</sup> and 6<sup>th</sup> Grade Boys!!** Rabbi Rosenbaum is learning weekly with rising 5<sup>th</sup> and 6<sup>th</sup> grade boys one hour before Mincha in the YISE Social Hall. Bring your hard questions! Refreshments will be served.

**Parsha in the Park** - 4 chances this summer to meet up with your buddies in the park, hear some Parsha insights, and cool off with delicious treats! 4:00 PM in the Kemp Mill Urban Park (across from YISE) on July 9, July 23, August 13 and August 20. *See flyer for details.*

## 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 Rosenbaum will give the Gemara Shiur after the Hashkamah Minyan Kiddush, learning Maseches Sanhedrin, in the Small Beis Medrash.

**Living Shabbos** - Join YISE young professionals for a new series on the laws of Shabbos with Rabbi Postelnek. Tuesdays, 8:15 PM - 9:00 PM, starting July 5, at the home of David & Tamara Goodman, 11611 Kemp Mill Road. For questions or to join the WhatsApp group contact Rabbi Postelnek at [rypostelnek@yise.org](mailto:rypostelnek@yise.org) Recordings available at <https://wp.yise.org/living-shabbos> *See flyer for details.*

**Tradition and Minhagim** - Learn how, when and why customs are created & explore the background of common customs. Monday, July 18, Sunday, July 24 and Sunday, July 31, 9:00 PM on **Zoom A**. *See flyer for details.*

**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 Freudenthal on Sunday, July 24, 10:30 AM on **Zoom A**. Recordings at [wp.yise.org/hand-of-hashem](https://wp.yise.org/hand-of-hashem) *See flyer for details.*

**A Wider Circle** - Join YISE and KMS in volunteering at A Wider Circle on Sunday, July 31, from 11:00 AM - 1:00 PM. For more information, and to RSVP for an hour or two, contact Miriam Friedman at [mfriedman2@yahoo.com](mailto:mfriedman2@yahoo.com) Upper school students can get community service hours. *See flyer for details.*

**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.

## YISE Programs and Listings (continued)

**Ask the Rabbi** - Come join our virtual, interactive monthly program featuring different Halachic topics! This month's topic: Tzedakah. The first 45 minutes is for Shailos submitted in advance and the last 15 minutes is for Q & A. Send in your questions about Tzedakah to: [AskTheRabbi@yise.org](mailto:AskTheRabbi@yise.org) by Sunday, July 31. The program will take place on Tuesday, August 2, 7:00 PM - 8:00 PM on **Zoom A**. For more info. and to submit questions by phone or anonymously, contact Miriam Friedman at 301-754-1517 or [mfriedman2@yahoo.com](mailto:mfriedman2@yahoo.com). To sponsor the program, please contact the YISE office. *See flyer for details.*

**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>

## Weekday Shiurim

Options for in-person and 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 resume on Tuesday, July 12.
- **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 Shiurim, in the Social Hall:
  - 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.
- **Chavrusa Learning** - Monday nights in the Social Hall, 9:00 PM - 10:00 PM. For more information, contact Rabbi Levy 240-423-8810.
- **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> Perec 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 ygarwz

Zoom H: ID: 803 356 4156, password Learn

Zoom I: ID: 601 853 4021, password Winter

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

### Rabbi Hyatt'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
- **Sahra & Yale Ginsburg and family** in memory of the 1st Yahrzeit of Chayim Dimont, Chayim Ben Harav Avraham Mordechai on the 9<sup>th</sup> of Tammuz.

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

- **Rochelle Dimont and family** in memory of the 1st Yahrzeit of Chayim Dimont, Chayim Ben Harav Avraham Mordechai on the 9<sup>th</sup> of Tammuz.

### Rabbi Rosenbaum's Gemara Shiur

- **Rochelle Dimont and family** in memory of the 1st Yahrzeit of Chayim Dimont, Chayim Ben Harav Avraham Mordechai on the 9<sup>th</sup> of Tammuz.

### Rabbi Grossman's Hashkama Minyan Gemara Shiur

- **Sahra & Yale Ginsburg and family** in memory of the 1st Yahrzeit of Chayim Dimont, Chayim Ben Harav Avraham Mordechai on the 9<sup>th</sup> of Tammuz.

### Rabbi Rosenbaum's 8:45 Minyan Shabbos Drasha

- **Judy & Rabbi Roy Rosenbaum** in memory of Rabbi Roy Rosenbaum's mother, Ruth Rosenbaum- Rochel Bas Matisyahu- whose 13<sup>th</sup> Yahrzeit is the 6<sup>th</sup> of Tammuz.

## 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.

## 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@vise.org](mailto:office@vise.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.

## Community Programs & Listings

**Mishnayos in Memory of Glicka Creeger** - Sign up for Siyum Mishnayos for the Shloshim of Glicka bas Yoshiyahu Yosef, at <http://hadranalach.com/2395>

**Alshich on the Parsha with Rabbi Levy** - Shabbat afternoon between Mincha and Maariv in the Franco Beit Midrash.

**Zoom Shiurim with Rabbi Levy** - Monday through Friday on Zoom, Meeting ID: 636 563 5989. Alshich - 9:20 AM - 10:15 AM. Gemara Ribit 10:15 AM - 11:30 AM. Hilchot Lashon Hara 12:45 PM - 1:45 PM.

**A Summer Evening of Piano** - "Variations on a Theme from Tisha B'Av," by local composer Arnold Kirshenbaum. Solo recital by pianist Raffi Kasparian at Alexandria History Museum on Monday, July 11, 7:00 PM at The Lyceum. Rabbi Tuvia Grauman will be making introductory remarks about Tisha B'Av. For more information, go to <http://www.sonovamusic.org/kickoff.html> If you have questions or are interested in a bus from Kemp Mill to the recital, contact Arnie at [allergyhealthcare19@gmail.com](mailto:allergyhealthcare19@gmail.com) or 301-649-6361.

**Kemp Mill Toastmasters** - Wednesday, July 13, 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 [president@kempmilltoastmasters.com](mailto:president@kempmilltoastmasters.com) for more info. Zoom meeting ID: 986 546 841, password: 3671

**The Robin Niman Mikvah Education Fund** presents: "Three Keys to Emotional and Physical Intimacy: Setting the Tone for a Strong Marriage" with Rochel Goldbaum, on Tuesday, July 19, at 8:30 PM on Zoom. For women only. Meeting ID: 846 6058 5670. Passcode: 834947.

**The Yasom in Your Classroom** - All educators, school administrators & guidance counselors, community Chessed organizations, Rabbonim & Rebbetzins, and mental health professionals are invited to attend this unique professional development opportunity. Rabbi Nosson Muller, Menahel of Yeshivas Tiferes Tzvi in Chicago, will present this free program on Wednesday, August 3, 4:45 PM at Ohev Sholom Talmud Torah, 18320 Georgia Avenue, Olney, MD, as part of the Yarchei Kallah program for Mechanchim and Mechanchos. Questions? Contact Rabbi Shields [shieldsmoshe@gmail.com](mailto:shieldsmoshe@gmail.com)

**MitzvahCycle/MitzvahRun 2022** - Join Bikur Cholim of Greater Washington on Sunday, September 11, to bike, run or walk to support patients and their loved ones in our community. Fun, food and family-friendly activities. Register at [www.mitzvahcycle.org](http://www.mitzvahcycle.org) Email [asiegel@bikurcholimgw.org](mailto:asiegel@bikurcholimgw.org) for more info.

**YGW Kollel Zichron Amram Machshava** - Probing Jewish Thought Through the Works of Rav Yitzchak Hutner, ZT"L, with Rabbi Eliyahu Reingold, Rosh Kollel, Sundays at 8:00 PM on Zoom, Meeting ID: 825 0731 6850, Passcode: 1216613. For more information, contact Rabbi Moshe Chaim Blate at 404-273-3392.

**Michtav M'Eliyahu: Thought and Perspective of Rav Eliyahu Dessler** - Join Rabbi Yosef Musicante as he begins to explore Rav Dessler's perspectives on Kabbalas Hatorah - Receiving the Torah! Mondays - 8:30 PM at SEHC, 10900 Lockwood Drive and on Zoom, Meeting ID: 279 256 7843 Password: Learn

**Dirshu** - Please join Dirshu, which began Bava Metzia on December 20. Shiur options at YGW: Monday - Friday, 5:45 AM (R. Reingold) or Monday - Thursday, 9:00 PM - 10:00 PM (R. Cortell/R. Werner). About 2.5 Daf covered each week.

**Parsha Explorations with Rabbi Yitzhak Grossman** - Presented by the Greater Washington Community Kollel and Kemp Mill Synagogue, Sunday evenings, 7:30 PM at KMS and on Zoom, Meeting ID: 655 813 1022, Passcode: 365636. For men and women.

**TGN Program: Siddur Class - In-Depth Analysis of the Siddur** with Mrs. Esther Dziadek, Wednesday mornings, 9:30 AM to 10:30 AM, on Zoom B. For more information call 301-732-1773 or email [director@goldennetwork.org](mailto:director@goldennetwork.org)

**Help our Senior Neighbors** - What if you had to give up your car keys and depend on someone else to get you where you needed to go? This is happening to more and more of our senior neighbors. Consider volunteering with the Senior Connection to drive seniors to medical appointments, shopping, etc. Training and liability coverage are provided, and you can set your own volunteering schedule. COVID-19 precautions are followed for the health of drivers and riders. Contact [volunteer@seniorconnectionmc.org](mailto:volunteer@seniorconnectionmc.org), call 301-962-0820 or visit [www.seniorconnectionmc.org](http://www.seniorconnectionmc.org) for more info.

**Newly married? Growing family? Just need a budget check-up?** IZUN is a community resource that provides free and confidential coaching to help you examine your budget and achieve financial stability. Go to <https://getizun.org> or email us at [barbara@getizun.org](mailto:barbara@getizun.org)

**Daf Yomi Shiur** currently meets online weekdays via a WebEx video conference. There is still room for a few more participants. Anyone interested may email Judd Lifschitz at [lifschitz@slslaw.com](mailto:lifschitz@slslaw.com) to be added to the invite list. Sunday 8:30 AM, Monday - Thursday 9:00 PM. Shabbos in-person 1-1/2 hours before the main YISE Mincha, at the Yeshiva.

**Daily Halacha Program from Rabbi Eliyahu Reingold** - Receive one every day in your inbox. Visit [dvarhalacha.com](http://dvarhalacha.com) and click "Sign Up."

**Silver Spring Gemachim** - For a complete list: [www.gemachexchange.com](http://www.gemachexchange.com)

The Week Ahead		Sunday July 10	Monday July 11	Tuesday July 12	Wednesday July 13	Thursday July 14	Friday July 15
Shacharis	Ashkenazi (S, B, B)	6:30, 7:30, 8:45	6:15, 6:55, 8:45	6:15, 6:55, 8:45	6:15, 6:55, 8:45	6:15, 6:45, 8:45	6:15, 6:55, 8:45
	Sephardi (LBM)	7:30	7:30	7:30	7:30	7:30	7:30
Mincha / Maariv	Ashkenazi (B)	8:20	8:20	8:20	8:20	8:20	See Shabbos schedule
	Sephardi (LBM)	8:10	8:10	8:10	8:10	8:10	
Halachic Times: Latest Alos Hashachar 4:16 AM, Earliest Talis and Tefilin: 4:53 AM, Latest Netz: 5:56 AM, Latest Krias Shema: 9:32 AM, Earliest Mincha: 1:51 PM, Earliest Shkia: 8:32 PM, Latest Tzeis Hacoachavim 9:24 PM							

## Next Shabbos

July 15 - 16, 2022 - 17 Tammuz 5782

Parshas Balak

### Friday Night:

- Light Candles by 8:15, but not before 7:01
- Mincha: 6:45 (Plag, S), 7:15 (B), 8:15 (B), 7:00 (Sephardi, LBM)

### Shabbos Day:

- Shacharis: 7:00 (B), 8:45 (B), 9:15 (S), 8:00 (Sephardi, LBM)
- Mincha: 2:30 (B), 5:00 (B), 8:10 (B), 8:05 (Sephardi, LBM)
- Shabbos ends/Maariv: 9:20

Next Shabbos Shorts Deadline: Wednesday, July 13 at 12 Noon

Submit items for the Shabbos Shorts to: [announce@vise.org](mailto:announce@vise.org)

Office Phone: 301-593-4465 Office Fax: 301-593-2330

Eruv line: 301-593-5561 Email: [office@vise.org](mailto:office@vise.org)

Website: [www.vise.org](http://www.vise.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 Yosef Postelnek - Asst. Rabbi      Simi Franco - Office Manager



YISE YOUTH PRESENTS

# PARSHA IN THE PARK

**4:00 PM**

July 9

July 23

August 13

August 20

KEMP MILL  
URBAN PARK  
(across from YISE)

Hear about the Parsha  
from Rabbi Rosenbaum  
or Rabbi Postelnek!  
**ICE POPS INCLUDED!!**





JOIN YISE YOUNG PROFESSIONALS  
FOR A NEW SERIES ON  
THE LAWS OF SHABBOS

# LIVING SHABBOS

WITH RABBI POSTELNEK

**BEGINNING WITH BISHUL / COOKING**

Learn the background & practical laws that  
we encounter every week in our own homes!

**Tuesdays  
8:15 - 9:00PM**

**Starting July 5th**

*At the home of David and Tamara Goodman*  
**11611 Kemp Mill Rd**

For questions or to join the Whatsapp group  
Contact Rabbi Postelnek | [Rypostelnek@yise.org](mailto:Rypostelnek@yise.org)



YISE PRESENTS

# Tradition and Minhagim

Learn how, when and why customs are  
created & explore the background of  
common customs



Meeting ID 416 963 9000  
Password 492019

9:00pm

Monday

**18**  
July

**The Method to the Minhag: How a Custom  
Is Created and When Does It Become  
Binding?**

Rabbi Postelnek

Sunday

**24**  
July

**Behind the Minhag: Pinky Pointing, Three  
Rules of Lecha Dodi, 9 Days' Travel Ban,  
and More!**

Rabbi Postelnek

Sunday

**31**  
July

**Closer to Home: Some Minhagim Unique  
to Our Shul**

Rabbi Rosenbaum

# 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.us) 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](http://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



# VOLUNTEER WITH A WIDER CIRCLE!

CO-SPONSORED BY YISE AND KMS

# VOLUNTEER



COME DO COMMUNITY SERVICE AND VOLUNTEER FOR ONE OR TWO HOURS OF FUN! A WIDER CIRCLE HELPS CHILDREN AND ADULTS LIFT THEMSELVES OUT OF POVERTY. HELP THEM OUT BY JOINING ANY OF THESE GROUPS (ACTIVITIES MAY CHANGE):

1. SORTING & STOCKING INCOMING DONATIONS

2. MOVING FURNITURE

3. BUILDING AND REPAIRING FURNITURE

(UPPER SCHOOL CAN RECEIVE COMMUNITY SERVICE CREDIT.)

**WHERE:** A WIDER CIRCLE, 9159 BROOKVILLE RD.  
SILVER SPRING, MD 20910. PHONE: (301) 608-3504

**WHEN:** SUNDAY, JULY 31, 2022 FROM 11AM – 1PM

FOR MORE INFORMATION AND TO MAKE A RESERVATION FOR ONE OR BOTH HOURS, PLEASE CONTACT MIRIAM FRIEDMAN:

[MFRIEDMAN2@YAHOO.COM](mailto:MFRIEDMAN2@YAHOO.COM)

PLEASE STATE YOUR TIME PREFERENCES.



# ASK the RABBI

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# Likutei Divrei Torah

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Shabbat Parashat Chukat

5782 - B"H

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

**Losing Miriam** - It is a scene that still has the power to shock and disturb. The people complain. There is no water. It is an old complaint and a predictable one. That is what happens in a desert. Moses should have been able to handle it with ease. He has been through far tougher challenges in his time. Yet suddenly at Mei Meriva ("the waters of contention"), he exploded into vituperative anger: "Listen, you rebels, shall we bring you water out of this rock?" Moses raised his hand and struck the rock twice with his staff".

In past essays I have argued that Moses did not sin. It was simply that he was the right leader for the generation that left Egypt but not the right leader for their children who would cross the Jordan and engage in conquering a land and building a society. The fact that he was not permitted to lead the next generation was not a failure but an inevitability. As a group of slaves facing freedom, a new relationship with God, and a difficult journey, both physically and spiritually, the Children of Israel needed a strong leader capable of contending with them and with God. But as builders of a new society, they needed a leader who would not do the work for them but who would instead inspire them to do it for themselves.

The face of Moses was like the sun, the face of Joshua was like the moon. The difference is that sunlight is so strong it leaves no work for a candle to do, whereas a candle can illuminate when the only other source of light is the moon. Joshua empowered his generation more than a figure as strong as Moses would have done.

But there is another question altogether about the episode we read of this week. What made this trial different? Why did Moses momentarily lose control? Why then? Why there? He had faced just this challenge before.

The Torah mentions two previous episodes. One took place at Mara, almost immediately after the division of the Red Sea. The people found water but it was bitter. Moses prayed to God, God told him how to sweeten the water, and the episode passed. The second episode occurred at Rephidim. This time there was no water at all. Moses rebuked the people: "Why are you quarrelling with me? Are you trying to test God?" He then turned to God and said, "What am I to do with this people? Before long they will stone me!" God told him to go to a rock at Horeb, take his staff, and hit the rock. Moses did so, and water came out. There was drama, tension, but nothing like the emotional distress evident in this week's parsha of Chukat. Surely Moses, by now almost forty years older, with a generation of experience behind him, should have coped with this challenge without drama. He had been there before.

The text gives us a clue, but in so understated a way that we can easily miss it. The chapter begins thus: "In the first month, the whole Israelite community arrived at the desert of Zin, and they stayed at Kadesh. There Miriam died and was buried. Now there was no water for the community..." Many commentators see the connection between this and what follows in terms of the sudden loss of water after the death of Miriam. Tradition tells of a miraculous well that accompanied the Israelites during Miriam's lifetime in her merit. When she died, the water ceased.

There is, though, another way of reading the connection. Moses lost control because his sister

Miriam had just died. He was in mourning for his eldest sibling. It is hard to lose a parent, but in some ways it is even harder to lose a brother or sister. They are your generation. You feel the Angel of Death come suddenly close. You face your own mortality.

Miriam was more than a sister to Moses. She was the one, while still a child, to follow the course of the wicker basket holding her baby brother as it drifted down the Nile. She had the courage and ingenuity to approach Pharaoh's daughter and suggest that she employ a Hebrew nurse for the child, thus ensuring that Moses would grow up knowing his family, his people, and his identity.

In a truly remarkable passage, the Sages said that Miriam persuaded her father Amram, the leading scholar of his generation, to annul his decree that Hebrew husbands should divorce their wives and have no more children because there was a 50 per cent chance that any child born would be killed. "Your decree," said Miriam, "is worse than Pharaoh's. He only decreed against the males, yours applies to females also. He intends to rob children of life in this world; you would deny them even life in the World to Come." Amram admitted her superior logic. Husbands and wives were reunited. Yocheved became pregnant and Moses was born. Note that this Midrash, told by the Sages, unambiguously implies that a six-year-old girl had more faith and wisdom than the leading rabbi of the generation!

Moses surely knew what he owed his elder sister. According to the Midrash, without her he would not have been born. According to the plain sense of the text, he would not have grown up knowing who his true parents were and to which people he belonged. Though they had been separated during his years of exile in Midian, once he returned, Miriam had accompanied him throughout his mission. She had led the women in song at the Red Sea. The one episode that seems to cast her in a negative light – when she "began to talk against Moses because of his Cushite wife", for which she was punished with leprosy – was interpreted more positively by the Sages. They said she was critical of Moses for breaking off marital relations with his wife Tziporah. He had done so because he needed to be in a state of readiness for Divine communication at any time. Miriam felt Tziporah's plight and sense of abandonment. Besides which, she and Aaron had also received Divine communication but they had not been commanded to be celibate. She may have been wrong, suggested the Sages, but not maliciously so. She spoke not out of jealousy of her brother but out of sympathy for her sister-in-law.

So it was not simply the Israelites' demand for water that led Moses to lose control of his emotions, but rather his own deep grief. The Israelites may have lost their water, but Moses had lost his sister, who had watched over him as a child, guided his development, supported him throughout the years, and helped him carry the burden of leadership in her role as leader of the women.

It is a moment that reminds us of words from the book of Judges said by Israel's chief of staff, Barak, to its judge-and-leader Deborah: "If you go with me, I will go; but if you do not go with me, I cannot go". The relationship between Barak and Deborah was much less close than that between Moses and Miriam, yet Barak acknowledged his dependence on

a wise and courageous woman. Can Moses have felt less?

Bereavement leaves us deeply vulnerable. In the midst of loss we can find it hard to control our emotions. We make mistakes. We act rashly. We suffer from a momentary lack of judgement. These are common symptoms even for ordinary humans like us. In Moses' case, however, there was an additional factor. He was a prophet, and grief can occlude or eclipse the prophetic spirit. Maimonides answers the well-known question as to why Jacob, a prophet, did not know that his son Joseph was still alive, with the simplest possible answer: grief banishes prophecy. For twenty-two years, mourning his missing son, Jacob could not receive the Divine word. Moses, the greatest of all the prophets, remained in touch with God. It was God, after all, who told him to "speak to the rock." But somehow the message did not penetrate his consciousness fully. That was the effect of grief.

So the details are, in truth, secondary to the human drama played out that day. Yes, Moses did things he might not have done, should not have done. He struck the rock, said "we" instead of "God," and lost his temper with the people. The real story, though, is about Moses the human being in an onslaught of grief, vulnerable, exposed, caught in a vortex of emotions, suddenly bereft of the sisterly presence that had been the most important bass note of his life. Miriam had been the precociously wise and plucky child who had taken control of the situation when the life of her three-month-old brother lay in the balance, undaunted by either an Egyptian princess or a rabbi-father. She had led the Israelite women in song, and sympathised with her sister-in-law when she saw the price she paid for being the wife of a leader. The Midrash speaks of her as the woman in whose merit the people had water in a parched land. In Moses' anguish at the rock, we sense the loss of the elder sister without whom he felt bereft and alone.

The story of the moment Moses lost his confidence and calm is ultimately less about leadership and crisis, or about a staff and a rock, than about a great Jewish woman, Miriam, appreciated fully only when she was no longer there.

## Shabbat Shalom: Rabbi Shlomo Riskin

"And he [Moses] said to them: 'Listen now rebels'...and he struck the rock twice." Rabbi Nahman of Bratslav tells a tale of a king who was beside himself because his only son was behaving like a rooster: he divested himself of all of his clothes, romped about under the table, ate corn and fodder, and would only emit sounds of "cock-a-doodle-doo." When all of his trusted doctors failed to find a cure, he sought in desperation the advice of a rabbi. The first thing the rabbi did was disrobe, get under the table, and introduce himself to the hapless prince as a fellow rooster. After several days of cock-a-doodle-doing together, the rabbi began to eat real food. "You can be a rooster and still enjoy a scrambled egg and vegetables," said the sage – and the prince joined him in the meal. And so, stage by stage, the rabbi brought the prince out from under the table and into the world of human discourse and

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relationships. But in order to effectuate the cure, the rabbi himself had to enter the quasi-animal world of the diseased prince.

But then why leave the hallowed halls of the beit midrash in the first place? In the laws of the red heifer, we saw how the kohen himself risks impurity by purifying the individual who became impure.

Why attempt to purify those who are defiled if you run the risk of becoming defiled yourself? Why does the Rabbi in the Rabbi Nahman story allow himself to become "roosterized" by consorting with the Prince-Rooster. Is he not worried that he will find acting like an animal to be more pleasant and certainly with fewer responsibilities than living the burdened life of a Prince?

The answer is indubitably clear: that's what love of Israel is all about! The kohen, the Jewish leader, must love his people to such an extent that he is willing to sacrifice a portion of his own spirituality in order to bring those who have wandered far away closer to their religious roots. Rabbi Yisroel Salanter so defined mesirat nefesh, the commitment of one's soul for Torah: it cannot mean giving up material opportunities for the sake of Torah, for that would be mesirat haguf (the commitment of one's body); it must mean giving up a little bit of my portion in the World to Come so that my fellow Jew can have a portion as well.

And perhaps that is the responsibility of leadership as well. After all, it can be justifiably argued that if the religious leader had done a proper job, no Jew would ever become defiled!

What has this to do with the punishment of Moses for his having struck the rock twice, thereby demonstrating displaced anger against the nation which he in truth wanted to strike! God told him to speak to the rock but he struck the rock; he was expressing displaced anger at a thirsty and complaining Jewish people. He even lashed out at them, referring to them as "rebels," criticizing not only their negative actions by ungratefully and unfaithfully kvetching for water but also denigrating their very personalities by classifying them as "rebels." He had lost the ability to empathize with them, to "get under the table with them" and feel their discomfort – as he had done so effectively when they were slaves in Egypt and first began their desert experience. Perhaps we cannot blame him for having lost patience – considering all the ingratitude and rebellions he had suffered. But nevertheless he was sinning! In striking the rock (i.e. the Jewish people who were stiff-necked as a rock) he demonstrated that he no longer had the requisite love for his people which is after all the primary requirement for Jewish leadership.

The kohen, on the other hand, scion of Aaron who "loves all creatures and brings them close to Torah," takes the life-giving water of eternal Torah and transforms the dead ashes of the red heifer into the life-giving purity of the religious ritual; the kohen, representative of God, affirms the eternity of Israel and the ability of every Jew to be purified from death to eternal life within the continuity of the traditions of his people. And his love for Israel is so great that he is willing to defile himself in order to bring redeeming purity to his fellow Jews who have become impure. And similarly the Rabbi in Rabbi Nachman's story understood that only by empathizing and loving the Rooster-Prince would he have the possibility of weaning him away from his roosterism and restoring him to the world of humanity.

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

**The Many Songs of Leadership - [Excerpted]**

Everyone has his or her own voice. Some express it loudly and clearly; some just mumble or whisper. There are those who let their voices be heard only in their professional lives and are silent and withdrawn

at home. Others use their voices only within their families and stifle their voices in the outside world.

Our voices can be expressed in a variety of ways: through speech, through the written word, and even by means of our postures and gestures. Our voices can also be expressed through song.

In a book he wrote for managers of organizations coping with the complex challenges of the 21st century work environment, Stephen Covey makes this statement: "There is a deep, innate, almost inexpressible yearning within each one of us to find our voice in life." That statement is the basis for his book, *The 8th Habit: From Effectiveness to Greatness*, which is designed to help organizational leaders find their voices and inspire others to find theirs.

Each of the great leaders of the Jewish people, from biblical times down to the present, had his or her own distinctive voice. The voice of Abraham was heard throughout his world; the voice of Isaac was almost silent in comparison. Moses described his own voice as defective, yet he was capable of supreme eloquence. Joshua's voice is never described as wanting in any way, yet we have few examples of his personal unique voice.

Some of our great leaders, including Moses, expressed their voices in song. Parshat Chukat provides an example of an entirely different kind of a voice: not the voice of one person, but the voice of an entire group, indeed of an entire nation. It is the Song of the Well: "...the well where the Lord said to Moses, 'Assemble the people that I may give them water.' Then Israel sang this song: Spring up, O well – sing to it – The well which the chieftains dug. Which the nobles of the people started With the sceptre, and with their own staffs. And from the wilderness to Mattanah, and from Mattanah to Nahaliel, and from Nahaliel to Bamoth..."

I have long been impressed by the fact that this week's Torah portion describes a critical transition in the leadership of the Jewish people. From the time of the Exodus from Egypt, the Jewish people essentially have had three leaders: Moses, Aaron, and Miriam. In this week's parsha, Miriam dies and is buried; Aaron too is "gathered unto his people" and is mourned; and Moses learns that his leadership role will come to an end sooner than he had thought, before the Jewish people enter the Promised Land.

This is indeed a story of transition, of the end of an era, of the passing of the mantle of leadership to a new generation.

No wonder then that the song sung in this week's parsha is so very different from the song sung by Moses at that triumphant moment near the beginning of his leadership career.

In this week's Torah portion, two of the leaders pass from the scene, and Moses learns that his leadership authority is waning. The Song of the Well is an entirely different leadership song from the Song of the Sea. In this week's song, the entire people sing as one. It begins not "Then Moses sang this song," but rather "Then Israel sang this song." The leadership passes from one Divinely chosen charismatic leader to the people as a whole.

The people find their voice, and it is the voice of song. How beautifully this is expressed in the Midrash Yalkut Shimoni: "...after 40 years, the people finally matured and began to sing a song on their own accord, saying, 'Master of the Universe, it is now incumbent upon You to do miracles for us and for us to sing, as it is written: 'It has pleased the Lord to deliver us and that is why we sing our song all the days of our lives...'"

Jewish history has known epochs in which there were clear leaders, gifted and often charismatic individuals seemed ordained by the Almighty Himself to lead our people. But we have also known times when such prominent leaders are not apparent.

## Likutei Divrei Torah

It is at times such as these that we all must assume leadership responsibilities. It is at times such as these that we cannot afford to humbly refrain from acting as leaders in our own families and communities. It is at times such as these that we must, each of us, find our own voices and sing the songs of leadership.

**Tanach Study Center: Rabbi Menachem Leibtag**

**Chukat HaTorah [Excerpt]** - What does "Chukat HaTorah" mean? In this introductory phrase of Parshat Parah, the word "torah" is usually understood as 'the entire Chumash,' while "chok" is usually understood as a 'law that doesn't make sense' (or at least has no obvious reason). In the following shiur we suggest an alternate definition of the words "chok" and "torah" that will help us better understand the details of Parshat Parah.

Introduction - In our shiur on Parshat Tzav we concluded that the word "torah" refers to a procedural law - i.e. a set of actions that must be taken to complete a certain process. For example, in Parshat Tzav, "zot torat ha'mincha..." should be translated as, "this is the procedure for offering the korban mincha," for it details how the kohanim are to offer it.

Two Procedures and Lots of Chukim - In Parshat Parah we find two distinct procedures that would very neatly fall under our above definition of a torah. 1) Making the ashes ["efer"] by burning a red heifer ["parah"]; 2) Sprinkling those ashes on a person who became "tamey." However, within the details of these two procedures we find several chukim. Before we continue, let's explain what a "chok" is.

The word "chok" describes a fixed law or statute. For example, in regard to "tum'at meyt": if a person touches a dead body, he becomes "tamey" for seven days. This is a "chok" [not a "torah"] for it is a 'halachik' consequence. It is a simple fact, and not a procedure to be carried out.

In a similar manner, Chumash considers the yearly celebration of Pesach and Chag HaMatzot as a "chok". In fact, the celebration of all of the holidays in the yearly cycle in Parshat Emor are referred to as chukim. The reason for this is simple, for a "chok" implies something constant that doesn't change - a statute.

[Note: Based on this definition, the reason for certain chukim may in fact be beyond our comprehension; however many other chukim can actually make a lot of sense. Therefore we find some "chukim" that are quite logical while others are not, but surely, an 'illogical law' is not the definition of a chok.]

Conclusion - Based on these definitions, we can suggest an explanation for the phrase "Chukat HaTorah" used in the opening pasuk of Parshat Parah. This parsha contains special chukim that relate to the torah (procedures) of "tahara" from "tum'at meyt," i.e. (1) making the ashes and (2) sprinkling the "mei chatat" - water with ashes.

Each of these two procedures have special "chukim" that accompany these procedures. The special chukim all have one common denominator: though one is performing a procedure [a torah] which makes the "tamey" become "tahor," he himself becomes "tamey" [a chok]. Chumash refers to this interesting 'statute' of this 'procedure' as "chukat ha'torah!"

When the Temple stood, during the weeks before Pesach the people would prepare for the Korban Pesach by using the "efer parah adumah" to cleanse themselves from "tum'at meyt." This is one of the reasons that Parshat Parah is one of the four parshiot that we read on the shabbatot before Pesach. Today, even though these laws do not apply, the study of these laws can serve as a replacement.

חוקות

חוקות

This week's *Parashah* begins with the laws of the *Parah Adumah* / red heifer, the classic "*Chukah*" / decree, i.e., a *Mitzvah* whose reason we cannot understand. Regarding our understanding of the reasons for the *Mitzvot*, R' Chaim Friedlander z"l (1923-1986; *Mashgiach Ruchani* of the Ponovezh Yeshiva) writes:

In the *Pesach Haggadah*, the "Wise Son" asks, "What are the *Edot* / testimonies and the *Chukim* / decrees and the *Mishpatim* / ordinances that *Hashem*, our *Elokim*, commanded you?" The *Haggadah* instructs us how to answer the Wise Son: "Also, you should tell him the laws of the *Pesach* offering: One may not eat desert after the final taste of the *Pesach* offering." Commentaries ask: Why do we not give the Wise Son the answer that the Torah gives to his question (see *Devarim* 6:20-25), "We were slaves to Pharaoh in Egypt..." And, what is meant by "Also"?

R' Friedlander explains that these questions answer each other. We should give the Wise Son the answer that the Torah gives, but we also should tell him: Even though we accept the yoke of Heaven upon ourselves as "slaves" to *Hashem*, we are meant to do so with love, and the *Mitzvot* are meant to leave a good *Ta'am* / "taste" in our mouths.

R' Friedlander continues: The Hebrew word "*Ta'am*" means both "taste" and "reason," because understanding the reason for a *Mitzvah* gives it a good "taste." But what of *Chukim* / *Mitzvot* whose reasons we do not understand? R' Friedlander answers: When we have a proper appreciation for *Mitzvot* in general, then the mere fact that we are able to serve *Hashem*, even in ways we do not understand, will give us a good feeling and leave a good "taste." (*Siftei Chaim: Mo'adim II* p.379)

## 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.*

R' Meir Leibush Weiser z"l (1809-1879; Poland, Romania, and Ukraine; known as "*Malbim*") writes: Only the Sabbath Day and the Sabbatical Year are referred to in the Torah as "*Shabbat La'Hashem*" / "A Sabbath to G-d." Some of the festivals (*Yom Kippur* and *Pesach*) are called "*Shabbat*," but never "*Shabbat La'Hashem*." This suggests some relationship between the Sabbath Day and the Sabbatical Year.

*Malbim* continues: *Shabbat* testifies that *Hashem* "rested" on the seventh day. Consistent with this, the Torah commands that our animals and our belongings rest on *Shabbat*. It would be fitting if our land also would rest and plants would not grow on the seventh day. However, the world operates according to consistent laws of nature, and, for whatever reason, *Hashem* made it that plants do continue to grow on *Shabbat*.

Therefore, *Malbim* writes, we have a *Shemittah* year, when the land rests for an entire year, once every seven years. This makes up the missing days of rest that accumulated during the prior six years.

(*Ha'Torah Ve'ha'mitzvah: Parashat Behar*)

R' Aharon Rotter *shlita* (Bnei Brak, Israel) explains the *Malbim's* calculation: There are 354 days in a lunar year, of which one-seventh--approximately 50--are *Shabbatot*. In six years, there are approximately 300 *Shabbatot* [more precisely, 303]--the same number of weekdays that there are in a typical *Shemittah* year. (*Sha'arei Aharon: Parashat Behar*)

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**“The people spoke against *Elokim* and Moshe . . . *Hashem* sent the fiery serpents against the people and they bit the people. A large multitude of *Yisrael* died. The people came to Moshe and said, ‘We have sinned . . .’ Moshe prayed for the people. *Hashem* said to Moshe, ‘Make yourself a fiery [serpent] and place it on a pole, and it will be that anyone who was bitten will look at it and live’.” (21:5-8)**

The *Gemara* (*Avodah Zarah* 44a) interprets: “Make yourself a fiery serpent”--from your own money. [Until here from the *Gemara*]

R’ Chaim Shalom Yisrael z”l (*Rosh Yeshiva* of Yeshiva Ner Shmuel in Yerushalayim; died 2002) writes: This is incredible! *Bnei Yisrael* speak against Moshe, Moshe prays for them, and then *Hashem* tells Moshe to spend his own money on a “cure”!

R’ Yisrael explains: Well-known *Midrashim* relate that both Moshe Rabbeinu and King David were shepherds in their earlier years, and they were chosen by *Hashem* as future leaders because of their extraordinary compassion for their flocks. Here, the Torah is teaching us how far-reaching are the obligations of the shepherd of *Hashem*’s nation. Even though *Bnei Yisrael* spoke against Moshe, Moshe was responsible for doing everything necessary to improve their situation. (*Rachashei Lev*)

**“Therefore it is said in the Book of the Wars of *Hashem*, ‘The gift of Reeds and the rivers of Arnon’.” (21:14)**

What happened at the rivers of Arnon? The *Gemara* (*Berachot* 54a-b) explains: The Emorites planned to ambush *Bnei Yisrael* as they passed through a canyon along the Arnon River [identified with Wadi Mujib in present-day Jordan]. The Emorites did not realize, however, that the *Aron Kodesh* that traveled before the Camp of *Yisrael* flattened any mountains that were in *Bnei Yisrael*’s way. As a result, the Emorite ambushers were pulverized, their plan was foiled, and *Bnei Yisrael* passed by, completely unaware of the danger that had threatened them. Only when two *Metzora’im* / lepers trailing behind and outside the camp noticed a river of blood running through the wadi did the miracle come to light. [Until here paraphrased from the *Gemara*]

R’ Avraham Yitzchak Hakohen Kook z”l (1865-1935; *Ashkenazic* Chief Rabbi of *Eretz Yisrael*) writes: Everything that happened to our forefathers is a sign of what would/will happen to their children. In particular, what the Generation of the Desert experienced in a short time foreshadowed all of Jewish history.

R’ Kook continues: Besides its plain meaning, our verse and the above *Gemara* allude to a time in history when anti-Torah philosophies will lay in ambush for us, without our being aware of the spiritual danger we face. However, the Torah that we study--represented by the *Aron Kodesh* that carried the *Luchot* and flattened the mountains--will always be there to smooth the way for us, “crushing” foreign ideologies in its wake. Those who were always loyal to the Torah will be unaware at first what the Torah has done for them. However, those who were outside and experienced foreign ideologies will relate the danger we were in and how the Torah saved us. (*Ain Ayah*)

**“Then Moshe raised his arm and struck the rock with his staff twice; abundant water came forth and the assembly and their animals drank. *Hashem* said to Moshe and to Aharon, ‘Because you did not believe in Me to sanctify Me in the eyes of *Bnei Yisrael*, therefore you will not bring this congregation to the Land that I have given them’.” (20:11-12)**

*Rashi* z”l explains *Hashem*’s meaning: “Had you spoken to the rock and it had given water, I would have been sanctified before the whole congregation, for they would have said, ‘If this rock, which cannot speak and cannot hear and needs no maintenance, fulfils the bidding of the Omnipresent *Hashem*, how much more should we do so!”

R’ Meshulam Feish Segal Lowy z”l (the *Tosher Rebbe* in post-War Hungary and, from 1951, in Montreal, Canada) asks: Was *Hashem*’s Name not sanctified by the rock giving water on command--whether that happened through Moshe’s speaking to the rock or hitting it?

Also, we read later in the *Parashah* (21:17-18), “Then *Yisrael* sang this song, ‘Come up, O well, announce it; well that the princes dug, that the nobles of the people excavated, through a lawgiver, with their staff. A gift from the Wilderness’.” Why, asks the *Tosher Rebbe*, did *Bnei Yisrael* not sing in praise of the well when Moshe brought water out of the rock in our verse, or, better yet, when Moshe hit a rock and the well first appeared nearly forty years earlier (see *Shmot* 17:6)? Indeed, why was Moshe commanded to hit the rock forty years earlier, and now he was not permitted to do so?

The *Tosher Rebbe* explains: When Moshe hit the rock and it gave water on the earlier occasion (in *Sefer Shmot*), *Bnei Yisrael* did not sing praises of *Hashem* because they thought it must be a natural occurrence that rocks produce water when they are hit. That is why *Hashem* did not want Moshe to hit the rock again on this occasion. He wanted Moshe to speak to the rock so there would be no question that a miracle had occurred. That is what *Hashem* meant when he said: “Since you did not speak to the rock, My Name was not sanctified.”

Why did *Bnei Yisrael* sing in praise of the well later in our *Parashah*? *Rashi* explains that they sang when, through the waters of the well, they were informed of another miracle that had occurred, as the verse says, “O well, announce it.” (See facing page and *Rashi* to 21:15-16 for details.)

This teaches, continues the *Tosher Rebbe*, that the purpose of miracles is to make an impression on us, to raise our level of awe for *Hashem*. Indeed, the ultimate purpose of all of our efforts in this world should be to attain awe of *Hashem*--what is known as “*Yir’at Ha’rommemut*” / “reverence for His loftiness.” This is our obligation no less than it was the obligation of our ancestors in the desert. (*Avodat Avodah: Pitgamei Kodesh*)



# 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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## 'ISRAEL NO LONGER TRYING TO MEDIATE BETWEEN RUSSIA AND UKRAINE' (Israel Hayom 7/6/22)

"Israel is no longer taking part in the mediation efforts between Russia and Ukraine," an official in Prime Minister Yair Lapid's delegation to Paris said on Tuesday evening from the French capital.

The official added that there was nothing standing in the way of a future meeting between Lapid and Russian President Vladimir Putin, "despite the deep divisions with Russia over the war."

As for a meeting between Lapid and Ukrainian President Volodymyr Zelenskyy, the Israeli official said: "We don't rule it out for a concrete reason, but as of right now no such meeting is in the works."

In recent weeks, ever since the Russian siege of Kyiv was lifted, several Western leaders have visited the Ukrainian capital, among them British Prime Minister Boris Johnson, French President Emmanuel Macron, German Chancellor Olaf Scholz, and Italian Prime Minister Mario Draghi.

As a reminder, Lapid's predecessor, Naftali Bennett, attempted to mediate between Putin and Zelenskyy at the outset of the war, although those efforts proved fruitless.

Those efforts temporarily put Bennett in a key position on the world stage but also drew criticism for supposedly damaging Israel's standing in the eyes of Western countries, which had adopted an aggressive stance against Russia. It was also claimed at the time that Putin was using Bennett for his own interest and had no real intention of reaching a diplomatic agreement.

## ISRAEL INTERCEPTS 3 HEZBOLLAH DRONES EN ROUTE TO CONTENTIOUS OFFSHORE GAS FIELD (YNet 7/2/22)

The Israeli military intercepted three Hezbollah drones Saturday evening as they were making their way from Lebanon to the Karish gas field, over which the countries have been locked in a protracted maritime border dispute.

According to the IDF, the drones flew at low altitudes and some at low speeds and no sub-explosions were caused after they were shot down by an Israeli Air Force fighter jet and an Israeli Navy corvette, indicating they were not carrying any explosives.

Security officials estimate the drones were launched with the aim of undermining the ongoing U.S.-mediated economic water demarcation talks between Jerusalem and Beirut.

Defense Minister Benny Gantz blasted the Iranian-backed proxy after a situation assessment with the IDF top brass.

"The State of Israel is prepared to defend its infrastructure against any and all threats," Gantz said.

"Hezbollah undermines Lebanon's ability to reach an agreement on a maritime border that is vital to Lebanon's economy and its citizens, despite Israel's intentions to advance negotiations to resolve the issue."

In his first speech since coming into office, Prime Minister Yair Lapid issued a stern warning to Israel's adversaries, saying the Jewish state is ready to defend itself with force.

"I say to all our adversaries, from Gaza to Tehran, from the shores of Lebanon to Syria, do not try us," he told reporters.

"Israel will know how to use its force in the face of every threat and foe."

## SAUDI ARABIA AGREES TO ALLOW ISRAEL TO FLY OVER ITS AIRSPACE (Arutz-7 7/5/22)

Sources in Israel have lowered their expectations regarding the tightening of relations between Israel and Saudi Arabia ahead of US President Joe Biden's upcoming Middle East trip.

"The hope for a breakthrough in relations with Saudi Arabia is understandable, but not realistic," the sources told Israel Hayom.

They noted that the US administration has attempted to advance a list of topics and ideas ahead of Biden's visit, including the creation of a regional defense pact to protect against rocket and missiles in cooperation with Israel.

According to Israel Hayom, one issue which was agreed upon and which will likely be announced during the visit is that ownership of Tiran Island and Sanafir Island will be transferred from Egypt to Saudi Arabia, in exchange for permission for Israeli planes to fly over Saudi Arabia's airspace.

Until now, Saudi Arabia only permitted Israeli flights to the United Arab Emirates or Bahrain to use its airspace, as a sort of indirect participation in the Abraham Accords. The new permission will significantly shorten the duration of flights between Israel and destinations such as Thailand and Hong Kong, and allow Israeli airlines to fly directly to Japan and Australia.

Tiran and Sanafir are an integral part of the peace agreement signed between Israel and Egypt, and there is an international command force on the islands. It was therefore necessary for Israel to approve their transfer to Saudi Arabia. Israel granted the approval, on condition that the straits of Tiran remain open and that Israel maintain civil and military freedom of movement in the area. Saudi Arabia refused to give Israel a direct letter promising this since such a document would be the first direct agreement between the two nations. Instead, it was agreed that Saudi Arabia will make the promise to the US, and the US will make the promise to Israel.

## MK YAIR GOLAN ANNOUNCES BID FOR MERETZ LEADERSHIP (Israel Hayom 7/6/22)

Deputy Economy Minister Yair Golan announced Wednesday that he plans to challenge Nitzan Horowitz for the leadership of the Meretz party in the next

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Suburban Torah Center, Livingston, NJ  
Temple Emanuel of Pascack Valley, NJ  
The Learning Shul, Columbia, SC  
Woodsburgh, NY Minyan  
Young Israel Bet Tefilah of Aberdeen, NJ  
Young Israel of Brookline, MA  
Young Israel of East Brunswick, NJ  
Young Israel of Fort Lee, NJ  
Young Israel of Hancock Park, CA  
Young Israel of Holliswood, NY  
Young Israel of Houston, TX  
Young Israel of New Hyde Park, NY  
Young Israel of North Woodmere, NY  
Young Israel of New Rochelle, NY  
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primaries.

The left-wing party plans to hold primaries in the coming weeks, ahead of the early elections called for Nov. 1, but has yet to announce the date on which its internal vote will take place.

Golan, a retired IDF major general who in his last role served as deputy chief of the staff, told reporters that he seeks to head the party with the aim of "fighting the messianic and corrupt Right. I am appalled by Jews who are full of hatred and religious fanaticism and who beat Arabs just because they are Arabs," he said.

As for a potential joint Knesset bid with the Labor party – a notion so far discounted by both Horowitz and Labor leader Merav Michaeli – Golan said, "I haven't abandoned the idea of a wide left-wing camp."

### **MOST ISRAELIS DON'T EXPECT STABLE GOVERNMENT AFTER NOVEMBER ELECTION, POLL SHOWS** (Ha'aretz 7/6/22)

A majority of Israelis are in favor of holding new elections, a poll released Tuesday by the Israel Democracy Institute shows, but even more of them don't expect a stable government will be formed after the November vote – Israel's fifth in less than four years.

Fifty-one percent of respondents said they were satisfied with the decision to hold new elections, even as 57.5 percent "think that there is a low likelihood of a stable government being formed."

The poll also showed a significant difference in how supporters of opposition and coalition parties said they would vote in the upcoming election. While 62.5 percent of Israelis said that they think that they would vote for the same party as the last election, "when we break it down by political affiliation, we find that a very large proportion of those who voted for one of the opposition parties in the previous election, indicate they will vote for the same party again," the institute stated.

According to the Israel Democracy Institute poll, 52 percent of Israelis believe that the political right has a greater chance of forming a stable coalition as opposed to only 9 percent for the center-left. 16 percent believe that neither bloc can do so while 13 percent believe they have an equal likelihood of doing so.

### **TWO LONGTIME ISRAELI LAWMAKERS SAY THEY'RE QUITTING POLITICS** (Ha'aretz 7/5/22)

Two veteran lawmakers – Likud Knesset member Yuval Steinitz and Meretz lawmaker-turned-minister Esawi Freige – announced on Tuesday that they would not run in the upcoming Knesset election.

The 64-year-old Steinitz said that "After 23 years as a Knesset member – during which I was honored to serve as finance, intelligence and energy minister and as chairman of the [Knesset] Foreign Affairs and Defense Committee – I felt that my family and I deserve to breathe a little fresh air."

"I thank members of Likud and all the people of Israel for the rare privilege I had to serve the homeland and to influence issues concerning the country's existence and prosperity," Steinitz said.

Likud and opposition leader Benjamin Netanyahu called Steinitz a "faithful partner in the successful economic policies that guided Israel through the best decade in its history." He wished him success and added that he was "sure that Yuval will continue to contribute to the citizens of Israel and our beloved country."

Sources in Likud said they believed Steinitz was leaving politics out of fear that he would win a relatively low spot in the party's election slate in the upcoming primary.

However, a person who has been close to Steinitz in recent years told Haaretz that polls showed that if he had run he would have garnered a place between 10th and 20th in the list and would have received a cabinet portfolio, should Likud form a government. The source said Steinitz had weighed leaving politics on at least two occasions over the past few years, mainly because he had become tired of it after so many years.

In February, the Judicial Appointments Committee named Steinitz's wife, Gila Canfy Steinitz, a Supreme Court justice. Formerly a Jerusalem District Court

judge, Canfy Steinitz won the backing of Justice Minister Gideon Sa'ar as well as Supreme Court President Esther Hayut and Justices Isaac Amit and Uzi Vogelmann.

A year ago, Haaretz reported that Steinitz, who has a doctorate in philosophy, told police investigators probing the submarines affair that "there are all kinds of figures in Likud, whose names I don't want to mention, who are connected with the underworld." He added, "I've never asked them for a donation and when they ask to meet with me, I never agree to sit with them alone."

Also on Tuesday, Regional Cooperation Minister Esawi Freige announced that he will not run in the next election on Meretz's Knesset slate, but will continue to work for the party's success in the Arab community.

"I have wholeheartedly decided to take a timeout from the Knesset, not from public life," he tweeted. "I've mobilized fully for Meretz's success and the bloc's victory ... Free of personal interests, I intend to work on the Arab street to convince people that voting is important for the Arab community's future."

Despite his praise for Meretz, however, he criticized party leader Nitzan Horowitz. In an interview with Channel 12 News, he said that Horowitz was a good man, "but he won six Knesset seats and didn't know how to maintain them. Nitzan failed the test of leadership."

Horowitz would be an excellent Knesset member, he added, "but he can't be a leader."

Horowitz retorted that he had made Meretz "a significant factor in the government after 20 years in opposition," and that Mertz under his leadership "racked up big achievements on abortions, the health system and LGBTQ rights."

Freige's colleagues in the party expressed regret at his decision not to run.

### **WELFARE MINISTER HOPES TO BUILD GOVERNMENT WITH HAREDIM** (Arutz-7 7/5/22)

Welfare Minister Meir Cohen (Yesh Atid) believes that the time has come for his party and the haredi parties to work together as coalition partners.

"The day has come for us as well as the haredi parties to live under one roof, in the same government," Cohen told Kol Hai Radio.

"Obviously there are basic principles which everyone needs to accept, but it would be very good if in the future this good comes to be and we will be able to sit with the haredi parties. Things were said in the past but in the end we will aim for this, so that this will be a strong and stable government. If this is possible, then I will be happy and joyous."

"I don't think that we said things in the past year against the haredim, or that we thought to harm the haredim," he added.

### **SMOTRICH WILL LEAD RENEWED MERGER WITH BEN-GVIR, MK SAYS** (JPost 7/6/22)

MK Itamar Ben-Gvir will back MK Bezalel Smotrich as leader of the Religious Zionist Party if they decide to merge for the upcoming election, their party colleague MK Michal Waldiger told The Jerusalem Post Tuesday.

The far-right party officially split into two on Sunday after Ben-Gvir's Otzma Yehudit faction broke away from Smotrich's National Union faction.

Ben-Gvir's move was described as purely technical to give him a seat on the Elections Committee. The committee is responsible for overseeing the election preparations and processes and deciding any disputes. Each party has a representative on the committee, and the Religious Zionist Party now effectively has two.

However, Ben-Gvir grew in popularity over the past year, and he may attempt to renegotiate the terms of a new merger with Smotrich. On the one hand, Ben-Gvir's popularity could give the party a boost. On the other hand, his prominence could serve as fuel in the center-left parties' campaigns and galvanize their voters to stop him from becoming a minister in the next government.

The Religious Zionist Party will be holding its first primary on August 23, and 20,000 people have registered so far, Waldiger said.

The party, including Ben-Gvir, is united behind Smotrich, she said. Waldiger invited Ben-Gvir and Yamina head Ayelet Shaked to join the party's primary election for its Knesset list.

Yamina has been polling around the election threshold, and it may choose to merge with a party at a later point.

"Ayelet showed us over the past year which bloc she belongs to," Waldiger said. "I wouldn't throw my lot in with Yamina. We saw how they zigzagged; how they broke their word. We are looking for people who keep their word." Nevertheless, as long as Shaked is committed to the party's basic principles, she would be welcome to join, she said.

The Religious Zionist Party is aiming for a number of seats in double figures and for a right-wing coalition of some 64 MKs to ensure that it remains stable, Waldiger said.

The Religious Zionist Party served as exemplary parliamentarians over the past year, she said, citing a recent index published by the publicly owned media outlet Shakuf that rated both her and Ben-Gvir as being among the top 10 MKs in utilizing parliamentary tools.

The issue that Waldiger championed in the Knesset was mental health. One of her close relatives became a drug addict and also suffered from schizophrenia. The welfare and health systems could not handle both at the same time, and this relative fell through the cracks, she said.

Along with two other families, Waldiger founded a nonprofit called Emunatcha, or "your belief." It is also an acronym in Hebrew for "organization of families of patients with double illnesses," aimed specifically at assisting people who suffer from both mental disorders and addictions.

Once Waldiger arrived in the Knesset, she realized that the Israeli system was not designed to coordinate between the medical and social care of mental-health patients and that it required systemic change.

The OECD average for the percentage of investment in mental health out of the general health budget is 8%-12%, while in Israel it is 4%-5%, Waldiger said.

She found allies in a variety of different parties, including Labor MK Efrat Rayten, who chaired the Knesset's Labor, Welfare and Health Committee. The cooperation between the two led to the addition of a clause in the Disabilities Law, which passed last Wednesday. An existing law says people with over 40% mental-health disability are eligible to enter a community-based rehabilitation program run by the Health Ministry.

The new Disabilities Law offered people with special needs the same type of program, but one that is run by the Welfare Ministry. Waldiger insisted on a clause under which those who have two mental conditions at once – for example, someone with both autism and schizophrenia – are covered by the law to ensure they do not fall between the cracks.

## **ISRAEL'S ECONOMIC OFFICE IN TURKEY TO REOPEN AS TIES ON THE MEND (YNet 7/5/22)**

Israel's economic office in Istanbul will resume its operations on August 1 after it drastically downgraded its activities in Turkey in recent years due to the diplomatic fallout between the countries, Economy Minister Orna Barbivai announced Tuesday.

The Economy Ministry's Foreign Trade Administration noted that Turkey's economy combines advanced industry with agriculture based on traditional farming methods. Turkey is considered the 19th largest economy in the world and serves as a platform for the activities of many multinational companies.

The resumption of operations of Jerusalem's economic attachés in Istanbul will affect some 1,540 Israeli companies currently exporting to the Turkish market and help strengthen their business activity in this lucrative market. Turkey is the fourth most important trading partner for the Israeli economy and was the fifth most important export destination in 2021.

Israel and Turkey have had a Free trade Agreement (FTA) in effect since May 1997. By virtue of the trade agreement, a joint economic committee for both countries has held four rounds of meetings, the last of which took place in Jerusalem in July 2009. In light of the recent rapprochement between the countries, a fifth round was slated for fall 2022.

Ohad Cohen, Director of the Foreign Trade Administration at the Economy Ministry, said that Turkey "is a significant economy for Israel's foreign trade. Today's exports to Turkey are concentrated and there is great potential for expansion. The potential inherent in the cooperation, for the benefit of the two countries."

Trade data shows that the mutual trade of goods and business services between Israel and Turkey has reached \$7.7 billion in 2021, nearly a 30% increase compared to the year before.

The volume of exports of goods to Turkey in 2021 stood at around \$1.9 billion, making up 34% of Israeli exports to Eurasia and other European countries, an increase of about 30% compared to 2020's \$1.4 billion in exports.

Israel's exports to Turkey mainly consist of chemicals, which comprise 52% of Israel's total exports to the country, then followed by base metals with 14%, and rubber and plastics with 10%. The Jewish state's imports from Turkey consist of 27% base metals, 11% machinery, 9% transportation products, and 7% fresh agricultural produce.

The Foreign Trade Administration says that the trade deficit with Turkey stood at about \$5.7 billion, while Israeli exports to Turkey amounted to about \$2 billion.

This latest positive diplomatic development is the latest phase in the warming ties between Jerusalem and Ankara.

Then-Foreign Minister Yair Lapid visited Turkey last month and met with his Turkish counterpart Mevlüt Çavuşoğlu.

Çavuşoğlu was in Jerusalem in May for a diplomatic visit, the first such high-level visit by a Turkish official in Israel in 15 years. The focus of his visit was the normalization of bilateral ties between the two countries, the return of the two countries' ambassadors, and the potential expansion of collaboration after years of cooled and sour relations.

Çavuşoğlu's visit follows President Isaac Herzog's visit to Turkey in March, the first Israeli leader to visit the country since 2008. When Herzog entered office, Turkish President Recep Tayyip Erdoğan called him to congratulate him on his election in a conversation that led to a resumption of dialogue between Jerusalem and Ankara after a yearslong fallout.

The relations between Israel and Turkey soured in recent as Erdoğan and his Islamist ruling party have drawn the country closer to the Muslim Brotherhood and espoused anti-Israel rhetoric.

Turkey has also become home to Hamas' headquarters, further exacerbating tensions between the nations. Turkey is facing a complex financial situation in the country, as well as tense relations with the United States and Europe. Erdoğan may attempt to improve his situation through mending the rift with Israel.

While Israel is emphasizing the need to expel Hamas from Turkey, Ankara is underscoring its desire to integrate into the Israeli gas project. Turkish Energy Minister Fatih Dönmez arrived with Çavuşoğlu in Israel. Erdoğan said he was prepared to work with Israel on reviving an old plan to ship gas to Europe through Turkey.

After Israel signed an agreement with the European Union last month to export natural gas to Europe, Turkey is sure to be interested in joining it.

## **RIOTS BREAK OUT AT JERUSALEM LIGHT RAIL CONSTRUCTION SITE (JPost 7/7/22)**

Riots broke out on Jerusalem's Bar-Ilan Street at one of the construction sites of the Jerusalem light rail, the police reported late Wednesday night.

The rioters damaged fences and entered the work site in order to disrupt construction. Some even threw stones at law enforcement on the scene.

Footage of the riots was shared over social media, depicting police clashing with largely ultra-Orthodox (Jewish) protesters.

In the past, Jerusalem's haredi residents have frequently protested against the construction of the light rail, which are set to pass through ultra-Orthodox areas of Jerusalem. These protests were especially frequent around Bar-Ilan Street, and have escalated into outright clashes with police on more than one occasion.



## ISRAELI TEENS TAKE HOME GOLD AT INT'L DANCE FEST (JPost 7/6/22)

Chopskick, a teen senior dance team from Modi'in's Nirit Dance Studio, won a gold medal in the Hip-hop Commercial Mega Crew category of the Dance World Cup (DWC) in San Sebastian, Spain, last week.

DWC hosts the annual competition in Europe, bringing 120,000 competitors from 62 countries together for the event. Chopskick Senior won for their hip hop performance Zombieland. Before going to the finals, each group must qualify for the national competition. They must receive a certain number of points or place between first and third to receive a spot in the DWC.

The 23-member Chopskick team made their way to San Sebastian with three choreographers – Tal Asraf, Dor Papirov and Ofek Shoval – as well as studio staff and parent chaperones. One of the dancers, Modi'in high-school student Tzofi Rubenstein, 15, said she and her teammates trained for 5 hours a week to prepare for competitions, this year.

Ziva Rubenstein, Tzofi's mother, has been passionate about dance for most of her life, and encouraged Tzofi and her sister to pursue dancing.

"Dance is very connected to Israeli culture. Innovation and creativity in Israeli modern dance have made it a respected leader worldwide and now, with Chopskick's win, Israeli hip hop is on the global map," she said.

Other senior and junior Israeli teams at the DWC also won medals, 18 in all between the groups.

## IT IS POETIC JUSTICE THAT ISRAEL'S PM IS A HOLOCAUST SURVIVOR'S SON (David Jablinowitz, JPost 7/6/22)

Last week, I posted on social media about an interview I conducted in 2003 with then-justice minister Yosef "Tommy" Lapid. At the time, I was a Knesset reporter on the English-language news of Kol Yisrael, Israeli public radio.

The late Lapid was the father of Israel's current prime minister. He was a Holocaust survivor. Prime Minister Yair Lapid made reference to his father's ordeal, when he addressed the nation on Saturday night, after assuming the premiership the day before.

In the radio interview, nearly two decades ago, I asked the late Lapid if he ever thought it would be poetic justice if he could become prime minister of the Jewish state, after surviving the Nazis. He replied: "I'll leave that to my next generation."

That memory came back to me when the younger Lapid did indeed become prime minister, last Friday. The responses I received on social media to this post were "likes" and some "loves." However, almost no one commented, with the exception of one person, who wrote: "It would have been poetic justice if his kids had become religious."

The late Lapid had strong objections to the religious side of Judaism. He was outspoken in his criticism of the haredi lifestyle and had it out many times with haredi political parties. He was bitter. He told me and many others that God had abandoned the Jews in the Holocaust.

The way I viewed his comments was: Who could blame him? I did not live through the Holocaust.

As an Orthodox Jew, I was put off by some of his sharp talk, but I was born and raised in heavily-Jewish Brooklyn, New York. In Lapid's address to the nation, he referenced how, when his father was 13, the Nazis wanted him dead.

When I was 13, my family and I flew from New York to Israel for my bar mitzvah, which we celebrated at the Western Wall. Imagine what the late Lapid would have given at the age of 13 to fly out of Nazi rule to celebrate his bar mitzvah in Jerusalem.

I don't mean to pounce on that comment on social media, but for me, it is indeed poetic justice that Tommy Lapid, even if not religious, became a cabinet minister in the Jewish state that was established on the heels and the hell of the Holocaust. And it is certainly poetic justice, whatever your political views, that after Tommy Lapid said that he would leave the premiership to his next generation, his son is now prime minister of Israel.

THE PERSON who wrote the comment on social media is listed in his account as living outside of Israel. He attached a smiley emoji to his

comment. I am not sure what he meant by that. He received a like for his comment, also from outside Israel.

Justifiably or not, this comment reminded me of an argument I have heard from various people. It's an argument that stresses what is perceived as the secular nature of Israel compared to the more Orthodox lifestyle practiced in various Diaspora communities.

It's easier to live an Orthodox life in one of these Diaspora communities than in Israel, I have been told on a number of occasions. Since you can rationalize that you're in the Jewish state so it's okay not to be religious, the argument continues, it's easier to be lured out of Orthodoxy in Israel, than within the confines of Orthodox Diaspora neighborhoods.

Those who make this argument should forgive me; I do not consider myself better than they are because I live here. But now that I've already asked for forgiveness, permit me to say that their argument is so out of sync with the historic proportions of the ongoing building of a modern Jewish state.

In late April, on Holocaust Remembrance Day, we stood at attention as sirens sounded throughout Israel. When the siren fell silent and we all returned to our routine, I was struck by an enormously dramatic sight. Standing on a Jerusalem street, I lifted my head from pausing in memory of the Holocaust victims and the first thing I saw was a bus which had also stopped for the siren and was now starting up again. At the front of the bus were the words "Western Wall" lit up brightly as the ultimate destination of this route. I stood, I stared and I cried.

This, my friends, is what the miracle of living in Israel is all about. Never take for granted that you can randomly see a bus that is heading to the Western Wall.

This is the ingathering of the exiles. Jews emerging from the exiles have so much in common but are also very different. We are back in our land as a people and we're working on this immense project of developing a society that represents the different shades of who we have been in exile. To stay back in the Diaspora now because we're less religious here is to remove yourself from this project.

FOR THE record, I am told that actually a large percentage of Israelis have classified themselves as traditional when asked in surveys. I classify myself as Orthodox, but I love witnessing the diversity of how people express their Judaism here. It is our country, our calendar, our holidays and our destiny.

I am so grateful that I've had it relatively easy in making the move from the United States, a country I still love, to the State of Israel. I do have a lower salary. I haven't been able to get rid of my foreign accent. The taxes are much too high. I am not going to say that I'm never down about it. But that periodic low can never compare with the high of living here.

Our children are independent. Some may even decide to leave Israel. But here in our real home, Torah study is flourishing. And even if you don't study much Torah, the national day of rest is still Shabbat, the Jewish holidays are the national holidays, and if you want to make a difference because you feel it's not good enough, join the enterprise.

I love telling the story of a very stressful Tisha Be'av, when I was feeling so unnerved that I turned on a music radio station to relax. I felt guilty. But then the deejay concluded his program by stating that if among the listeners there were those who were fasting, he wanted to thank them "for making us a part of this complex day."

If you slip from your religiousness, you are still slipping back into a society that is predominantly Jewish. We must protect minorities because, as the Torah says, we know what that was like and don't want to treat others the way we were treated.

But here, we are home: religiously, politically and militarily. It's a messy home, at times, but it's home and it's our future. As God determines our future fate, we also have to determine our own. He has given us the opportunity.

And it is poetic justice that right now, the prime minister of a Jewish state in the Land of Israel is the child of a Holocaust survivor. It is our past that is transforming into our future.