

Young Israel Shomrai Emunah - Shabbos Shorts

May 28 - 29, 2021 - 18 Sivan 5781 - Behaaloscha, Light Candles by 8:07 - Havdalah 9:14

The Shabbos Shorts is sponsored this week by Jodi & David Mazel to thank the community for their warm support during David's Shiva for his mom, Irene Mazel (Chaya bat Zev V'Zlata), A"H. Your calls and visits were comforting and provided solace during this difficult time and sponsored in honor of Stuart Cohen, Dan Kugler and Judd Lifschitz for their quiet and gracious assistance in beautifying the shul, by a friend of YISE.

Mazal Tov

- **Mickie & Josh Breitstein** on the engagement of their daughter Shani to Yosef Schatz of Teaneck. Mazal Tov to siblings Mira, Shlomo and Zeesie, and to the entire Breitstein and Schatz families.
- **Aliza & Dov Chodoff** on the Bar Mitzvah of their son, Nati. Mazal Tov to Nati's siblings, Yishai & Gadi and to the whole extended family.
- **Sahra & Yale Ginsburg** on the birth of their granddaughter Elsie (Elka Shoshana/Elsa Sofia) to parents Rachel & Avi Ginsburg and big brother Jonah of Riverdale NY and grandparents Susu & Steve Danis of Hollywood, FL. Mazal Tov to great-grandmothers **Faith Ginsburg & Rochelle Dimont**, Great Uncle **Rafi**, Great Aunt & Uncle **Masha & Seth Katz** and to the extended Ginsburg, Dimont & Danis family.
- **Sahra & Yale Ginsburg** on the Graduation of Daniel Ginsburg from YU. Mazal Tov to grandmothers **Rochelle Dimont & Faith Ginsburg** & Uncle **Rafi** and all Daniel's siblings.

Condolences

- **Lewis Kreisler** on the passing of his mother, Trudy Kreisler. Shiva is being observed at 11726 Lovejoy Street through Monday morning. Shacharis Sunday/Monday 8:00 AM, Mincha/Maariv Sunday 8:15 PM. The family requests no visitors 12 Noon - 1:00 PM, 6:00 PM - 7:00 PM or after 9:30pm. Lewis can also be reached during Shiva at 240-476-5089.

Shabbos Schedule

Minyan locations are listed as B = Belonofsky Sanctuary, S = Social Hall. All Sephardi Minyanim take place in the Beit Medrash

Friday Night:

- Light Candles by 8:07
 - Mincha: 6:35 (S), 8:10 (B and S), 7:15 (Sephardi)
- If you Daven Kabbalas Shabbos prior to Shkia (8:25 PM), it is preferable to Daven Mincha prior to Plag (6:53 PM).

Shabbos Day:

- Shacharis: 7:00 (B and S), 9:00 (B), 9:30 (S), 8:00 (Sephardi)
- Mincha: 5:00 (B), 8:05 (B), 8:05 (Sephardi)
- Shabbos ends/Maariv: 9:14 (B and S)

YISE Virtual Banquet

Wednesday, June 23

Tribute to the Legacy of **Howard Katz, Z"L**
Community Service Award to **Serena & Ben Kalish**
HaKarat HaTov to **Brett Kugler**, YISE Youth Director

Youth Honorees: Benjamin Coplin, Michal Eizenstat,
Netani Goldfeiz, Tova Katzoff, Aviva Kramer,
Nitai Levi, Efrayim Merkin, Aryeh Miller,
Raphael Mizrahi, Yerachmiel Pepper, Brachia Poyurs,
Chana Leah Ravin, Shira Segelman, Ruthie Seidemann,
Dovie Shimoff, Miri Solomon

Stay tuned for details...

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. Sunday through Friday 8:30 AM - **Zoom A**, will not meet on Friday, June 4.
 - **Rabbi Rosenbaum** - Daily - one chapter of Tehillim, followed by a 15-minute Halacha Shiur. Sunday through Thursday 7:00 PM - **Zoom A**.
 - **Rabbi Rosenbaum's** Mussar Study Group for Women (spiritual self-improvement), Sundays at 9:30 AM, **Zoom A**.
 - **Rabbi Rosenbaum's** Gemara Shiur for Men, Tuesdays and Fridays, 6:00 AM, **Zoom A**, will not meet on Friday, June 4.
 - **Rabbi Rosenbaum's** Nach Shiur, Wednesdays at 11:00 AM, **Zoom A**.
 - **Rabbi Rosenbaum's** Women's Navi Shiur, now studying Sefer Yehoshua, Wednesdays at 8:00 PM, **Zoom A**.
 - **GWCK Sunday Kollel Brunch and Learn for Men and Women** - Sunday mornings, 9:30 AM.
 - Unraveling the Navi with Rabbi Hillel Shaps, **Zoom B**.
 - **Rabbi Tuvia Grauman** - Rabbi Hyatt's Gemara Shiur, Sundays at 10:00 AM, **Zoom F**.
 - **Rabbi Yonatan Zakem's** Shiur for men & women, Pearls of Prayer, exploring the depth and meaning of our daily prayers. Sunday evenings, **Zoom I**.
 - **GWCK presents CLAS (Community Learning at Shomrai)** - 8:15 PM - 9:15 PM (except as noted). For more info. contact Rabbi Hillel Shaps, hshaps@gwckollel.org 347-869-9361.
 - For Men & Women - **Zoom C** (except as noted):
 - Mondays: (for men only) Rabbi H. Shaps, On the Same Page Gemara, **Zoom B**.
 - Tuesdays: Rabbi Winter - Torah Topics
 - Wednesdays: Rabbi Grossman - Reading Responsa
 - Thursdays: Rabbi Grossman - Parshas Hashavua, 9:00 PM.
 - For Women - **Zoom D**
 - Mondays: Mrs. Sara Malka Winter - Parsha Journeys
 - Tuesdays: Mrs. Sara Malka Winter - Bereishis in-Depth
 - **Semichat Chaver Program**, Tuesdays at 9:00 PM with Rabbi Hillel Shaps. For more information, please contact Rabbi Hillel Shaps: hshaps@gwckollel.org Registration required at gwckollel.org/scp
 - **The Golden Network Presents: Rabbi Barry Greengart's** Shiur on Daily Halachos for men & women, Tuesdays 9:15 AM, **Zoom E**.
 - **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 H**.
 - **Rabbi Moshe Arzouan's** Advanced Gemara Shiur for Men, learning Maseches Kiddushin on Wednesday evenings, 7:00 PM, **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: 349 754 2180, password Learn
 Zoom C: ID: 746 455 2195, password Learn
 Zoom D: ID: 601 853 4021, password Winter
 Zoom E: ID: 970 1398 4837, password 613
 Zoom F: ID: 978 8156 7874, password RabbiHyatt
 Zoom G: ID: 539 496 3506, password ygwartz
 Zoom H: ID: 713 7408 5130, password 045079
 Zoom I: ID: 269 840 3648, password online Pearls, phone 621690

COVID-19 Updates

- **Minyan Changes** - Starting this Shabbos, Minyanim will take place with both social distance and regular seating. Regular seating is for vaccinated people only. Social distance seating is for unvaccinated people and for vaccinated people who prefer social distance seating. Masks are required for everyone in the social distance seating.
- 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

Camp Shomrai is back for another fun-filled summer with programming for children in preschool through ninth grade! Camp runs from July 5th through August 13th. For more info or to register online, visit our website at <https://campshomrai.org> *See flyer for details.*

YISE Programs and Listings

Welcome new members voted in this week at the latest board meeting: Jill & Yehuda Perelman

Memorial Day Program: "I didn't know there were Jews in the military" - Monday, May 31, 11:00 AM -12:15 PM on **Zoom A**. You won't want to miss this program. Questions? Contact social@yise.org for more information. *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, June 7, from 2:00 PM - 3:00 PM on **Zoom A**. For more information, contact Miriam Friedman at mfriedman2@yahoo.com

YISE Youth Director - Position available for 2021-22. The Youth Committee is seeking an energetic and experienced youth professional with excellent leadership and organizational skills to lead our exciting Youth Program. Strong interpersonal and communication skills are required. Responsibilities include year-round activities and Shabbos programming. Teaching credentials are preferred but are not essential. The position begins on July 1. We offer a competitive salary based on your experience. To learn more or to apply, please contact Debbie Katz at youthdirector@yise.org by June 15.

Update: Being Social. In the past few months, YISE's Social Committee has organized a range of programs to bring us together virtually - Trivia Night, Painting, a Purim Shpiel... We have also expressed our thanks to the Holy Cross Hospital health workers and treated the Wheaton Rescue Squad to a special dinner. Want to help? Please contact social@yise.org

Happy Birthday! Happy Anniversary!

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

Dvar Torah Dedications/Sponsor a Shiur

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

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

1. The following individual Shiurim are available for sponsorship at \$18 (per day):
 - Daily Morning (Sunday through Friday) Tehillim and Parsha Shiur
 - Daily Evening (Sunday through Thursday) Tehillim and Halacha Shiur
 - Rabbi Rosenbaum's Sunday Morning Mussar Study Group for Women
 - Rabbi Rosenbaum's Tuesday or Friday Morning Gemara Shiur for Men
 - Rabbi Rosenbaum's Wednesday Morning Nach Shiur
 - Rabbi Rosenbaum's Wednesday Night Navi Shiur for Women
 - Rabbi Grauman - Rabbi Hyatt's Gemara Shiur, Sunday Morning
2. Sponsorship of the Morning and Evening Tehillim and Parsha/Halacha Shiurim together is available for \$25.
3. The Shabbos Drasha is available for sponsorship at \$54.

Please email office@yise.org to sponsor. Thank you for your support.

Thank you to this past week's Shiurim sponsors:

Rabbi Rosenbaum's Tehillim/Parsha/Halacha Shiur

- **Judy & David Marwick** in memory of Dr. Sar Levitan, Avraham ben HaRav Osher Nissan HaLevi.

Rabbi Hyatt's Gemara Shiur

- **David Jaray** in honor of a Refuah Sheleimah to Rabbi Hyatt and in honor of Rabbi Grauman and all those who attend his Shiur.

Rabbi Rosenbaum's Shabbos Drasha

- **Bev Morris & Art Boyars** in honor of Richard Soskin in appreciation of his many services as Baal Tefillah and Baal Koreh, particularly his inspiring reading of Megilat Rut on Shavuot
- **Rabbi Barry Greengart** in appreciation of all the Aliyahs he has received and Brachos he recited over the last many months since the Shul resumed davening during the COVID restrictions. It was kind of lonely being the only man on the Bima, and he is happy to begin sharing the honors with others as we move forward.

YISE Programs and Listings

Registration for Shomrai Preschool 2021-2022 is now open! We are excited to be offering a Torah-rich, child-centered program for children entering 2 year-old Nursery - 4 year-old Pre-K. School day runs from 8:30 AM - 3:00 PM. Extended care options available from 7:30 AM -8:30 AM and 3:00 PM - 6:00 PM. Register early for maximum savings! Visit our website for tuition rates and online registration at <https://preschool.yise.org/registration> For more information about the program email Sarah Dollman at director@yise.org 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, mkskarlin@gmail.com or Miriam Friedman, 301-754-1517, mfriedman2@yahoo.com

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

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

Community Programs & Listings

Federal Holiday Learning Program - Join Kollel Zichron Amram of the Yeshiva of Greater Washington Boys Campus for a morning of learning on Memorial Day, Monday, May 31. Chavrusa learning followed by a shiur from Rabbi Moshe Heinemann Shlit"a, Rav of Agudath Israel of Baltimore and the rabbinical supervisor of the Star K. 8:00 AM Davening, 9:00 AM breakfast, 9:30 AM Chavrusa learning, 10:40 AM Shiur from Rabbi Heinemann. For questions contact Rabbi Moshe Chaim Blate at mblate@yeshiva.edu

Saw You At Sinai Free Memberships - SawYouAtSinai.com is sponsoring an unlimited number of free 2 month gold memberships during June and July 2021 to anyone who has not already tried this successful matchmaking initiative. To obtain the offer, sign up at SawYouAtSinai.com and enter the marketing code YISE on the initial member registration page. This offer has been generously sponsored by an anonymous donor in memory of the precious Neshamos who were lost in Meron.

Women's Institute of Torah Seminary & College - Earn college credits online this summer at WITS (formerly Maalot). Zoom open house June 9. Classes begin June 20. For more info. call 410-358-3144 or email info@wits.edu or go to www.wits.edu/summer21

The Yad Yehuda Clothing Exchange has available hours for all members of the community to shop at no cost this Sunday, May 30, from 10:00 AM - 11:00 AM (note new time). This is an opportunity for people to come and shop for beautiful, Tzanua clothing in our well-equipped showroom. Everyone must be in good health and not have been in contact with someone who tested positive for COVID-19. If you have any questions please contact ncarmel@yadyehuda.org

Kemp Mill Toastmasters - Wednesday, June 2, 8:00 PM - 9:15 PM. See what Toastmasters is all about and find out how you can become a more confident communicator. Contact Manasseh Katz at vppr@kempmilltoastmasters.com for more info. Zoom meeting ID: 986 546 841, password: 3671

Capital Kosher Pantry Summer Collection - Please donate non-perishable items. Specially needed: canned pineapple, graham cracker crusts, olives, olive oil, Wacky Mac, yeast. Always needed: paper napkins, paper towels, tissues & toilet paper. You can buy items at your local store & place them in a Capital Kosher Pantry donation bin at Shalom, Moti's and area Shuls, or buy online & ship directly to us! Go to: www.yadyehuda.org/kosher-pantry for more information.

Yad Yehuda Donation Policy Update - Many unsolicited items are being dropped off at Yad Yehuda's office. We incur costs to dispose of those items. Please do not drop off: clothing/shoes/coats, household and baby items, electronics, books, Judaica/sheimos. Donations of non-perishable food for the Capital Kosher Pantry are welcomed and appreciated.

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. Email us at barbara@getizun.org

Fundamentals of Prayer - Wednesdays, 8:00 PM on Zoom. Presented by Rabbi Hillel Shaps. Join any time! No cost. Zoom info and registration at linksgw.org/classes

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

Daf Yomi Shiur currently meets online via a WebEx video conference. There is still room for a few more participants. Anyone interested may email Judd Lifschitz at lifschitz@srlslaw.com to be added to the invite list. Sunday 8:30 AM, Monday - Thursday 9:00 PM.

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

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

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

The Week Ahead	Sunday May 30	Monday, May 31 Memorial Day	Tuesday June 1	Wednesday June 2	Thursday June 3	Friday June 4
Minyanim at YISE no longer require registration. If you do not attend a Minyan, you are encouraged to Daven at home at the same time as a Minyan at YISE. Shacharis: Sunday/Monday 6:30 AM (B)/7:30 AM (S)/8:45 AM (B); Tuesday/Wednesday/Friday 6:15 AM (B)/6:55 AM (S)/8:45 AM (B); Thursday 6:15 AM (B)/6:45 AM (S)/8:45 AM (B); Mincha/Maariv: Sunday through Thursday: 8:15 PM (B and S).						
Halachic Times: Latest Alos Hashachar 4:05 AM, Earliest Talis and Tefilin: 4:42 AM, Latest Netz: 5:46 AM, Latest Krias Shema: 9:24 AM, Earliest Mincha: 1:44 PM, Earliest Shkia: 8:26 PM, Latest Tzeis Hacoachavim: 9:19 PM						

Next Shabbos

June 4 - 5, 2021 - 25 Sivan 5781

Parshas Shlach

Light Candles: 8:12

Havdalah: 9:19

Next Shabbos Shorts Deadline: Wednesday, June 2 at 12:00 Noon

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

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

Eruv line: 301-593-5561 E-Mail: office@yise.org Website: www.yise.org

Office Hours: Monday - Thursday 9:00 AM - 5:00 PM

Friday 9:00 AM - 2:00 PM

Rabbi Dovid Rosenbaum

Yale Ginsburg - President

Simi Franco - Office Manager

A Quick Thought on the Parsha from Rabbi Rosenbaum

Behaaloscha 5781:

Opportunity, Not Obligation

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

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

We hear a remarkable comment in this week's Parsha. *Moshe Rabeinu* conveys to the Jewish people that they'll have a mitzvah to bring the *Korban Pesach* while they are in the *Midbar*, while they are in the desert, and there were two people who come forward and they say to *Moshe Rabeinu* that we are טמאים, we are ritually impure and the *halacha* is that a person who is טמא is ineligible to participate in the *Korban Pesach*. They don't ask *Moshe* what they are supposed to do about it. They don't ask *Moshe* if they're exempt. The wording that they say to *Moshe*, by the way, it says in the *Pasuk* they said to *Moshe*, they didn't ask *Moshe*, they said to *Moshe*, למה נגרע, why should we be any worse that we don't get to participate in this mitzvah, that we don't get to participate in this very special offering that shows the connection between G-d and the Jewish people.

What a strange question? A *halacha* is a *halacha*. You're ritually impure, you're ineligible, next. *Moshe Rabeinu* says to them עמדו ואשמעה מה יצוה ה' לכם, wait, I have to hear what *Hashem* says. So *Moshe Rabeinu* himself understands that this is a remarkably important and reasonable question. And then, fascinatingly, G-d introduces to *Moshe* the concept of *Pesach Sheini*. That certain circumstances, if they render a person ineligible to participate in the *Korban Pesach*, there is a makeup opportunity one month later. It's a fascinating *halacha*.

But to me, the most striking part of the story is the wording of the individual's question: Why should we be worse? The *Baalei Musar* speak about this in great length. What these individuals understood, is that the mitzvah, certainly as holy a mitzvah as the *Korban Pesach*, but really any mitzvah, is a tremendous opportunity for spiritual enrichment and that's something we can all learn from. The vast majority of the time our inclination is to see a mitzvah as an obligation. So the rule is I am supposed to bring a *Korban Pesach* and then something happened that rendered me ineligible to bring a *Korban Pesach*. So we would consider ourselves devout servants of G-d if we asked a שאלה and found out the *halacha*, what are we supposed to do when we are ineligible. We want to make sure we do it all right and if we are not supposed to do it we won't do it, if we are obligated to do something to make it up we'll do it, whatever. Rabbi just tell me the *halacha*. And that's reasonable and that makes sense.

These people saw mitzvahs more than that. It's more than another rule. Every single mitzvah is a remarkable opportunity. And that's a very significant thing to reflect on. Next time we get a phone call and we are asked to help someone with something, next time we have the opportunity to go to a minyan, next time we have the opportunity to go to a shiur, next time we open up our siddur to daven. Every now and then, probably not every time, how powerful it would be to just reflect for a moment that I have this remarkable opportunity to enrich my soul, to connect to G-d, to build a spiritual legacy and so much more. Something worth thinking about and remembering at least every now and then.

Have a wonderful Shabbos!

DID YOU KNOW THERE ARE JEWS IN THE US MILITARY?

A PANEL DISCUSSION

Jews have served our country's armed services since the Revolutionary War.

Did you ever wonder what it's like to serve as an observant Jew?

Members of our community, in various branches of the US military, will discuss what drew them to join, some of the challenges and opportunities experienced, and much more

MONDAY, MAY 31, 2021

ZOOM: 416 963 9000

11:00AM - VIRTUALLY

PASSWORD: 492019

Learn about members of our community

Scott Schlesinger (Air Force, retired)

Eric Kinzbrunner (Navy)

Jared Fusia (Air National Guard)

Hector Mariscal (Army National Guard)

Eri Kjeldergaard (Army)

Daniel Selig (Army)

Questions? Contact social@yise.org

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or Email: camp@yise.org

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<https://shomrai.campintouch.com/ui/forms/application/camper/App>

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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 27, Issue 32

Shabbat Parashat Behaalotcha

5781 - B"H

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

Power or Influence? - There is a lovely moment in this week's parsha that shows Moses at the height of his generosity as a leader. It comes after one of his deepest moments of despair. The people, as is their wont, have been complaining, this time about the food. They are tired of the manna. They want meat instead. Moses, appalled that they have not yet learned to accept the hardships of freedom, prays to die. "If this is how You are going to treat me," he says to God, "please go ahead and kill me right now – if I have found favour in Your eyes – and do not let me face my own ruin."

God tells him to appoint seventy elders to help him with the burdens of leadership. He does so, and the Divine Spirit rests on them all. But it also rests on two other men, Eldad and Medad, who were not among the chosen seventy. Evidently Moses had selected six men out of each of the twelve tribes, making 72, and then removed Eldad and Medad by lot. Nonetheless, they too were caught up in the moment of inspiration.

Joshua, Moses' deputy, warns that this is a potential threat, but Moses replies with splendid magnanimity: "Are you jealous for my sake? I wish that all the Lord's people were Prophets and that the Lord would put His Spirit upon each of them!"

This contrasts sharply with Moses' conduct later when his leadership is challenged by Korach and his followers. On that occasion he showed no gentleness or generosity. To the contrary, in effect he prays that the ground swallow them up, that "they go down alive into the realm of the dead." He is sharp, decisive and unforgiving. Why the different response to Korach on the one hand, and Eldad and Medad on the other?

To understand this, it is essential to grasp the difference between two concepts often confused, namely power and influence. We tend to think of them as similar if not identical. People of power have influence. People of influence have power. But the two are quite distinct and operate by a different logic, as a simple thought experiment will show.

Imagine you have total power. Whatever you say, goes. Then one day you decide to share your power with nine others. You now have, at best, one-tenth of the power you had before. Now imagine instead that you have a certain measure of influence. You decide to share that influence with nine others, whom you make your partners. You now have ten times the influence you had before, because instead of just you there are now ten people delivering the message.

Power works by division, influence by multiplication. Power, in other words, is a zero-sum game: the more you share, the less you have. Influence is not like this, as we see with our Prophets. When it comes to leadership-as-influence, the more we share the more we have.

Throughout his forty years at the head of the nation, Moses held two different leadership roles. He was a Prophet, teaching Torah to the Israelites and communicating with God. He was also the functional equivalent of a king, leading the people on their journeys, directing their destiny and supplying them with their needs. The one leadership role he did not have was that of High Priest, which went to his brother Aaron.

We can see this duality later in the narrative when he inducts Joshua as his successor. God commands

him: 'Take Joshua son of Nun, a man of spirit, and lay your hand on him ... Give him some of your honour (hod) so that the whole Israelite community will obey him.)

Note the two different acts. One, "lay your hand [vesamachta] on him," is the origin of term s'michah, whereby a Rabbi ordains a pupil, granting him the authority to make rulings in his own right. The Rabbis saw their role as a continuation of that of the Prophets ("Moses received the Torah from Sinai and transmitted it to Joshua; Joshua to the elders; the elders to the Prophets; and the Prophets handed it down to the men of the Great Assembly,"). By this act of s'michah, Moses was handing on to Joshua his role as Prophet.

By the other act, "Give him some of your honour," he was inducting him into the role of King. The Hebrew word hod, honour, is associated with kingship, as in the biblical phrase hod malchut, "the honour of kingship".

Kings had power – including that of life and death. Prophets had none, but they had influence, not just during their lifetimes but, in many cases, to this day. To paraphrase Kierkegaard: when a King dies his power ends. When a Prophet dies his influence begins.

Now we see exactly why Moses' reaction was so different in the case of Eldad and Medad, and that of Korach and his followers. Eldad and Medad sought and received no power. They merely received the same influence – the Divine Spirit that emanated from Moses. They became Prophets. That is why Moses said, "I wish that all the Lord's people were Prophets and that the Lord would put His Spirit on them."

Korach, or at least some of his followers, sought power, and power is a zero-sum game. When it comes to malchut, the leadership of power, the rule is: "There is one leader for the generation, not two." In kingship, a bid for power is an attempted coup d'etat and has to be resisted by force. Otherwise the result is a division of the nation into two, as happened after the death of King Solomon. Moses could not let the challenge of Korach go unchallenged without fatefully compromising his own authority.

So Judaism clearly demarcates between leadership as influence and leadership by power. It is unqualified in its endorsement of the first, and deeply ambivalent about the second. Tanach is a sustained polemic against the use of power. All power, according to the Torah, rightly belongs to God. The Torah recognises the need, in an imperfect world, for the use of coercive force in maintaining the rule of law and the defence of the realm. Hence its endorsement of the appointment of a King, should the people so desire it. But this is clearly a concession, not an ideal.

The real leadership embraced by Tanach and by rabbinic Judaism is that of influence, above all that of Prophets and teachers. As we have noted many times before, that is the ultimate accolade given to Moses by tradition. We know him as Moshe Rabbeinu, Moses our teacher. Moses was the first of a long line of figures in Jewish history – among them Ezra, Hillel, Rabban Yochanan ben Zakkai, Rabbi Akiva, the Sages of the Talmud and the scholars of the Middle Ages – who represent one of

Judaism's most revolutionary ideas: the teacher as hero.

Judaism was the first and greatest civilisation to predicate its very survival on education, houses of study, and learning as a religious experience higher even than prayer. The reason is this: leaders are people able to mobilise others to act in certain ways. If they achieve this only because they hold power over them, this means treating people as means, not ends – as things not persons. Not accidentally, the single greatest writer on leadership as power was Machiavelli.

The other approach is to speak to people's needs and aspirations, and teach them how to achieve these things together as a group. That is done through the power of a vision, force of personality, the ability to articulate shared ideals in a language with which people can identify, and the capacity to "raise up many disciples" who will continue the work into the future. Power diminishes those on whom it is exercised. Influence and education lift and enlarge them.

Judaism is a sustained protest against what Hobbes called the "general inclination of all mankind," nameless "a perpetual and restless desire of power after power, that ceaseth only in death." That may be the reason why Jews have seldom exercised power for prolonged periods of time but have had an influence on the world out of all proportion to their numbers.

Not all of us have power, but we all have influence. That is why we can each be leaders. The most important forms of leadership come not with position, title or robes of office, not with prestige and power, but with the willingness to work with others to achieve what we cannot do alone; to speak, to listen, to teach, to learn, to treat other people's views with respect even if they disagree with us, to explain patiently and cogently why we believe what we believe and why we do what we do; to encourage others, praise their best endeavours and challenge them to do better still.

Always choose influence rather than power. It helps change people into people who can change the world.

Shabbat Shalom: Rabbi Shlomo Riskin

The Jewish people seemed poised for entry into the Promised Land when suddenly the nation became a group of kvetchers, "complaining evilly in the ears of the Lord.... saying 'who will feed us meat? Remember the fish which we ate in Egypt for free, the cucumbers, the watermelons, the onions and the garlic'"

The degeneration continues, Moses cries out to God that he has no meat to give the nation and that he can no longer bear the burden of leading them. The Divine response is to tell Moses to gather 70 men from among the elders of Israel who will help bear the burden and upon whom the spirit of the Lord will rest.

Why are the Jews so vexed and unsettled and how does God's response alleviate their feelings? They want meat and God tells Moses to give them 70 rabbis! After all of the miracles of the Exodus, it's difficult to understand the disillusionment of the

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Israelites and even more difficult to understand the solution offered by God.

I believe that the subtext of this dialogue between the Israelites, Moses and God is that Moses is now being confronted by a new generation, by the youth who left Egypt and are now maturing into adulthood. This new generation has different needs and expectations than had their parents. Each generation requires its own teachers; each generation has its own dreams, needs and vision. The adults who left Egypt with Moses required a Rav; their children, who are now growing to maturity, require a Rebbe.

It has often been said that the difference between a Rav and a Rebbe is that when a Rav chastises, everyone thinks he is speaking to their neighbor, whereas when a Rebbe chastises everyone feels that he is speaking personally to them. I believe there is another difference which emanates from this one. A Rav speaks with the voice of tradition and conveys the words of God to the entire nation, giving a message which expresses the vision of our eternal Torah for all generations. A Rebbe speaks personally to every individual, taking the eternal message of God and making it relevant to their needs. The Rav speaks to the generation; the Rebbe speaks to the individual in each generation.

Moses was an exalted prophet who came to the Israelites from the faraway palace of Pharaoh. He continued to lead them from the Tent of the Divine Meeting three parasangs (about 10.5 miles) from the encampment of the Israelites. Moses did not speak to the Israelites with his own voice since "he was heavy of speech and of uncircumcised tongue". He thundered with the voice of God presenting the Divine message of freedom and responsibility. His power which emanated from the Divine enabled him to unite the nation and imbue them with the confidence to follow him and God into the barren desert. Moses came from the distance and looked out into the distance. He was a ro'eh (with an aleph); a lofty and majestic seer.

Now that the Jews had collectively left the land of oppression, followed their seer into the desert and were about to begin a new life in the Promised Land, they had to put the general and elusive notion of national freedom into personal perspective. Each individual had to understand how to utilize the gift of freedom to find his/her individual purpose and his/her individual expression within the context of God's land and God's Torah. Each individual had to find his/her own instrument within the divine symphony orchestra. For this, they required an individual pastor (ro'eh with an ayen and not an aleph). They could not articulate this need because they didn't quite understand it. They thought their discomfort stemmed from boredom with the uniform, daily manna. That's why they were not even sure which food they wanted; meat, watermelon, leeks or garlic. What they really needed was individual nourishment for their souls. At first, Moses too did not understand what they needed and so, when he sent out the scouts to tour the land and inspire the people with its bounty, he told them "strengthen yourselves and take the fruit of the land" and bring back luscious grapes.

Ultimately, Moses understands this new generation requires a personalized Rebbe rather than a God-imbued Rav. This was a trait which one as close to the Loving Lord of Wisdom and Spirit as Moses was God as Moses, did not have the time or patience to develop. His closeness to God and Eternity conflicted with the immediate individual needs of 600,000 Jews! Moses recognizes that this new generation requires a new leader: "Let the Lord God of the differing spirits of the various flesh and blood human beings appoint a leader over the congregation, one who will take them out and bring

them in, so that the congregation of the Lord not be like sheep without a shepherd."

Joshua was a very different type of leader to Moses, a great scholar and prophet, but also a man of the people. This made him the right person to bring this generation into the Promised Land. They had cried out for meat but what they really needed were rabbinic leaders, who would prophesy from within the encampment rather than from the distant Tent of Meeting where God resided. They needed a Rebbe!

The Person in the Parsha: R. Tzvi Hersh Weinreb

Earning Self-Esteem - It was a lesson I learned long ago, when I was a high school classroom teacher. I was new at this line of work and found that my greatest challenge was to find ways to motivate the students. I tried various approaches, which all were basically attempts to motivate by giving. I tried giving special prizes and awards, granting extra privileges, and even resorting to outright bribery in order to get the students to pay attention, do their homework, and learn the subject matter.

It was a wise mentor who taught me that you can't motivate students by giving to them. Rather, you must find ways to encourage them to give to others. The student who gives to others feels important, and it is the consequent sense of self-esteem which is the most powerful motivator of all.

I'll never forget the first time I tried that strategy. I approached the most recalcitrant student in the entire class. He happened to be a very bright young man, who was, in today's terminology, "totally turned off" to his studies.

I asked him to assist two weaker students with their daily assignment. I caught him completely off guard, so that his reaction was one of utter surprise.

"Who, me?" he exclaimed. "Why should I help those two dunces? If they can't figure it out for themselves, let them flunk."

Although I was convinced that any appeal to his sense of altruism would be futile, I nevertheless gave it a try. I told him that for a society to function successfully the haves must help the have-nots, the strong must aid the weak, and those who are blessed with talent must share their gifts with those who were less fortunate.

It was the phrase "blessed with talent" that did the trick, for he responded, "Do you really think I'm blessed with talent? I guess you're right. I am a talented dude, and I'm going to try to teach those blockheads a thing or two. But if I don't succeed, it won't be my fault!"

He did succeed, and very dramatically. And he recognized that if he was to succeed again at this tutorial task, he would have to be even better prepared next time. He went home that night and studied hard and was indeed even more successful with his two "blockheads" the next day.

I won't go on to provide the details of my strategy of applying this technique to the rest of the class. Instead I want to demonstrate that this secret of human motivation is implicit in a brief passage in this week's Torah portion, Beha'alotecha. In this parsha, the Torah devotes all of the tenth chapter of Numbers to a detailed description of the sequence in which the tribes marched through the desert. About two thirds of the way into this chapter, we unexpectedly encounter the following conversational interlude:

And Moses said to Chovav, son of Reuel the Midianite, Moses' father-in-law, "We are setting out for the place of which the Lord has said, 'I will give it to you.' Come with us and we will be generous with you; for the Lord has promised to be generous to Israel." "I will not go," he replied to him, "but will return to my native land." "He said, 'Please do not leave us, inasmuch as you know where we should camp in the wilderness and can be our guide

Likutei Divrei Torah

[literally read as "eyes"]. So if you come with us, we will extend to you the same bounty that the Lord grants us." (Numbers 10:29-32)

That ends the dialogue, and we are never explicitly told whether or not Moses' second attempt at persuasion convinced Chovav to accompany the Children of Israel. His first attempt, promising to be generous to him, was rejected emphatically by Chovav with a resounding, "I will not go!"

What did Moses change in his second attempt? Quite simply, he told Chovav that he would not be merely the passive recipient of another's generosity. Rather, Moses assured Chovav that he had expertise which was indispensable to the Jewish people. He could give them the guidance through the wilderness that they desperately required. He would not just be a taker, but a giver as well.

In short, Moses was appealing to Chovav's sense of self-esteem. He was saying to him, "You are an important person. Your talents are needed. You are an actor with a part to play in this drama."

What I was doing, as a fledgling teacher so many years ago, to that turned-off student, was essentially precisely what Moses was trying to do with Chovav in his second attempt to convince him to accompany the Children of Israel upon their journey through the desert.

When reading the text, one can easily assume that Moses learned a great lesson which caused him to abandon the strategy of promising to be generous. Instead, he adopted an entirely different strategy, one which conveyed the message to Chovav that he would not merely be a consumer of favors. Rather, he would earn the Lord's generosity because of the valuable contribution that he would make, and that only he could make.

There is a lesson here not just for teachers and students, or leaders and followers. There is a lesson here for all of us in dealing with other human beings. We must be sensitive to their needs for self-esteem. We must recognize their talents and what they can bring to bear upon whatever task lies at hand. When a person is convinced of his or her own importance and value, he or she will be motivated and will act accordingly.

Understanding the dialogue between Moses and Chovav in this manner allows us to readily accept the conclusion of our Sages. They filled in the "rest of the story" and assured us that Chovav was finally convinced by Moses' second argument and did indeed join his fate and those of his descendants to the destiny of the Jewish people.

Dvar Torah: Chief Rabbi Ephraim Mirvis

How do we know that every single one of us can feel our own special connection to the Torah? Behaalotecha tells us "the ark of the covenant of Hashem travelled ahead of the nation". From Joshua, chapter three we learn that there was actually a gap of around 2000 cubits, that's approximately half a mile between the Ark ahead and the people following behind it. Was this not a mark of disrespect? There was a purpose for the distance. Thanks to the gap and the people being spread out widely, every single individual could focus their own personal attention on the Ark, they could see it for themselves and they could develop and establish their own special, personal connection with it.

I believe this speaks volumes for us today. Baruch Hashem, we are so privileged because each and every one of us can achieve our own personal connection to the Torah. We don't have to rely on the evidence of others. For each one of us in the ups and downs of our lives, the Torah is there to assist us. We can be inspired by the role models, we can be guided by the Torah's narratives and our lives can be transformed thanks to the incredible mitzvot of the Torah. *[Excerpt]*

תפילה

בהעלאת

Our *Parashah* opens with instructions regarding the lighting of the *Menorah* in the *Mishkan* / *Bet Hamikdash*--the third time the Torah mentions this *Mitzvah*. R' Raphael Moshe Luria z"l (*Rosh Yeshiva* in several *chassidic* yeshivot in Israel; died 2009) explains this repetition:

R' Moshe ben Maimon z"l (*Rambam*; 1135-1204; Spain and Egypt) implies that the *Bet Hamikdash* serves three purposes: (1) it is a place for the *Shechinah* to rest, as we read (*Shmot* 25:8), "They shall make a Sanctuary for Me, so I will dwell among them"; (2) it is the place where we can offer sacrifices; and (3) it is the pilgrimage destination where we can go to draw inspiration. (*Hil. Bet Ha'bechirah* 1:1)

R' Luria continues: The three times that lighting the *Menorah* is mentioned in the Torah parallel these three purposes. In *Parashat Tetzaveh*, lighting the *Menorah* is mentioned in connection with the command (in the previous *Parashah*) to build the *Mishkan*. There is no mention there of what will be done in the *Mishkan*, only that *Hashem* will dwell among us as a result of our efforts.

In *Parashat Emor*, the *Mitzvah* to light the *Menorah* follows the list of festivals. This alludes to a connection between the *Menorah* and the *Bet Hamikdash's* role as a pilgrimage destination on the festivals.

Finally, in our *Parashah*, the *Mitzvah* to light the *Menorah* follows the offerings that were brought at the dedication of the *Mishkan*. This alludes to a connection between lighting the *Menorah* and the sacrificial offerings. (*Bet Genazi*)

Tefilah

This year, we will *iy"H* devote this space to discussing various aspects of our prayers. This week, we continue discussing the thirteen types of prayer identified by the *Midrash Rabbah* and *Midrash Yalkut Shimoni*.

R' Yitzchak Ze'ev Yadler z"l (1843-1917; Yerushalayim) offers the following definitions for the eighth, ninth and tenth types of prayers. (The first through seventh types were discussed in previous weeks.)

- "Nipul" (ניפול) (*Devarim* 9:18)
- "Pilul" (פילול) (*Tehilim* 106:30)
- "Tachanunim" (תחנונים) (*Devarim* 3:23)

"Nipul" comes from the root that means "to fall," and it denotes the prayer of someone who recognizes that *Hashem* is very angry with him because of his great sins. Such a person must "fall" to the ground in submission in order to silence the Attribute of Justice and awaken the Attribute of Mercy. Thus, we read (*Devarim* 9:18-19): "Then I threw myself down before *Hashem* ... for I was terrified of the wrath and blazing anger with which *Hashem* had been provoked ..."

"Pilul" refers to prayer that, so-to-speak, argues with the Attribute of Justice.

"Tachanunim" means asking *Hashem* for a "Matnat Chinam" / a gift given without receiving anything in return. In reality, notes the *Midrash Rabbah*, no one has a right to demand that *Hashem* answer him. R' Yadler explains: No matter how much Torah a person studies and how many *Mitzvot* he performs, he is not doing *Hashem* a favor. Rather, everything we receive is a "free gift."
(*Tiferet Tziyon Al Midrash Rabbah*)

R' Yehuda Loewe z"l (*Maharal* of Prague; died 1609) writes: When Moshe Rabbeinu prayed for himself, he requested a *Matnat Chinam* to avoid the appearance of haughtiness, as indicated by the word (*Devarim* 3:23), "Va'etchanan"--from the same root as "Tachanunim." However, when one prays for others, he may pray that they be answered in their own merit, as that is not haughty.
(*Gur Aryeh*)

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לע"נ ליבא דבורה בת אהרן שמעון ע"ה

“But now, our soul is parched, there is nothing; we have nothing to look to except the *Mahn!*” (11:6)

R' Ze'ev Wolf of Zhytomyr z"l (*Chassidic Rebbe*; died 1798) explains: As long as a person is in this world, in a physical state, he cannot grasp *Hashem's* awesome power and the brightness of His “light.” Only to the degree that *Hashem* reveals Himself through His wondrous creations can He be perceived. Thus, *Bnei Yisrael* were saying, “Now” --when we are still in this world, “our soul is parched” --we cannot grasp lofty abstract spiritual concepts. “We have nothing to look to except the *Mahn!*” --only by seeing *Hashem's* hand in this physical world, such as in the *Mahn*, can we rise to higher levels. This, writes R' Ze'ev Wolf, explains why each person tasted something different in the *Mahn*: each person, likewise, attains different spiritual levels in this world.

In particular, R' Ze'ev Wolf writes, the message we should glean from the *Mahn* is *Bitachon* / trust in *Hashem*. Since the Torah is eternal, we would be mistaken, he writes, to think that *Mahn* no longer falls. One can attain a level of *Bitachon* where he sees that his sustenance comes to him effortlessly, as if he were receiving *Mahn*. (Ohr Ha'Meir)



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

R' Noach Weinberg z"l (1930-2009; founder and *Rosh Yeshiva* of *Aish Ha'Torah*) observes: Many people mistakenly equate humility with meekness and haughtiness with self-confidence. They are wrong!

He explains: The Torah tells us that Moshe Rabbeinu was the humblest man who ever lived. Yet, he was the one who walked uninvited into the throne room of the most powerful monarch in the world, and demanded, “Let my people go!” And, it was Moshe Rabbeinu, the humblest of all men, who taught the Torah to the entire Jewish nation and left an indelible mark on humanity. Moshe Rabbeinu's humility did not interfere one iota with his sense of mission or his confidence in the correctness of his path.

R' Weinberg continues: The confidence that a humble person feels enables him to rise above pettiness. He does not need to answer every critic. He elevates himself above disagreements. A humble person knows his place and enables others to find their places. He can make everyone feel important because he does not feel threatened by them.

In contrast, R' Weinberg notes, a haughty person has no self-confidence. Despite the image he projects, he is much too busy worrying about what other people think of him to even know himself or his mission. Humility, says R' Weinberg, is freedom, while haughtiness is a type of slavery! (48 *Derachim L'chochmah* p.99)

“Aharon did so; toward the face of the *Menorah* he kindled its lamps, as *Hashem* had commanded Moshe.” (8:3)

Rashi z"l comments: This is stated to tell us Aharon's praise--that he did not act differently from what he was commanded. [Until here from *Rashi*]

R' Yehuda Shapira z"l (1923-2009; *Rosh Kollel* of the Kollel Chazon Ish and a neighborhood rabbi in Bnei Brak, Israel) writes: Many commentaries ask why this is noteworthy. Would we have expected Aharon to behave differently?

He explains: The answer to this question is found at the end of our *Parashah*, where Miriam and Aharon wonder (12:2), “Was it only to Moshe that *Hashem* spoke? Did He not speak to us, as well?” *Hashem* responds by teaching them that Moshe's prophecy was qualitatively different from any other prophet's visions (12:8): “Mouth to mouth I speak to him, in a clear vision and not in riddles.”

Before this, writes R' Shapira, Aharon apparently did not appreciate the superiority of Moshe's prophecy over Aharon's own. Therefore, when Moshe told Aharon that he had a prophecy that related specifically to Aharon--the command to light the *Menorah*--Aharon might have questioned: “Why did this vision not come to me, instead? Is it possible that Moshe misunderstood?” But, Aharon did not question; he followed Moshe's instructions to the letter. For that, he is deserving of praise.

(*She'eilot U'teshuvot Be'karmeit Yehuda* No.4)



“On a day of your *Simchah* / joy, and on your festivals...” (10:10)

The *Midrash Sifrei* comments: “On a day of your *Simchah*--This is *Shabbat*.” [Until here from the *Midrash*]

R' Chaim Zaichyk z"l (1906-1989; *Rosh Yeshiva* of Yeshivat Bet Yosef-Novardok in Buchach, Poland; later in Israel) writes: We do not find any other source for a connection between *Shabbat* and *Simchah*. *Shabbat* is associated with “*Oneg*” / “pleasure,” but that is a different mental state than *Simchah*, as the *Gemara* (*Shabbat* 62b) states expressly.

R' Zaichyk continues: On the other hand, it is prohibited to express sadness on *Shabbat*. Therefore, public mourning is not observed on *Shabbat*. The *Talmud Yerushalmi* (*Berachot* 3:4) derives this from the verse (*Mishlei* 10:22), “It is the blessing of *Hashem* that enriches, and no ‘*Eitzet*’ can increase it.” “The blessing of *Hashem*” refers to *Shabbat*, as is written (*Bereishit* 2:3), “*Elokim* blessed the seventh day.” “*Eitzet*” comes from the same root as the Hebrew word for “sadness.”

R' Zaichyk adds: It is self-understood that *Simchah* is desirable on *Shabbat*, but not because it is commanded. Rather, the *Shabbat* itself and what it represents should generate *Simcha* organically. (Ohr Chadash)

ISRAEL REPORT

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Sivan 5781

UNRWA DIRECTOR OUTRAGES GAZANS WITH COMMENT ON IDF PRECISION (YNet 5/25/21)

Gazans and critics of Israel alike are calling for the resignation of the director of the Gazan branch of the United Nations Relief and Works Agency (UNRWA), following an interview on Israel's Channel 12.

During the interview discussing the humanitarian situation in the Gaza Strip, Matthias Schmale said Israeli airstrikes appeared to be "precise," eliciting a torrent of criticism on Twitter.

"I have the impression that there is a huge sophistication in the way the Israeli military struck over the last 11 days, so that's not my issue," Schmale said. He went on to say that "in comparison with the 2014 war, this time the strikes felt much more vicious in terms of their impact."

Schmale's statement has caused an uproar among individuals critical of Israel's conduct during "Operation Guardian of the Walls" as well as Gaza's own residents, who are now demanding the UNRWA official resign.

In response, Schmale Tweeted a series of messages expressing regret for any offense caused. "The terror from the sky that we have just experienced amounts to a form of collective punishment of the civilian population. This must never happen again," he said.

As per international law, causing civilian casualties is not a war crime, though the disproportionate use of force or the deliberate targeting of civilians or civilian infrastructure can be.

In instances where civilian buildings are being used for military purposes, these can be classified as military targets under internationally recognized conventions on warfare.

Israel's definitions of what constitutes a military purpose are disputed.

REPAIRING DAMAGE FROM ROCKET FIRE TO COST IN MILLIONS (Arutz-7 5/26/21)

Damage from Gazan rockets fired into Israel during Operation Guardian of the Walls is estimated to cost in the millions of shekels. According to estimates from the Renovation Contractors Union (RCU), repairing the damage will cost approximately 130 million shekels (\$40M) - more than twice the amount it cost to repair damage after Operation Protective Edge in 2014, when the damage totaled approximately 60 million shekel (\$18.5M).

Most of the damage is in broken glass, windows, metal damage, plaster and paint fixes, and damage to flooring and caulking due to hits from rockets. Most of the damage is expected to be fixed within six to ten months.

According to RCU Chairman Aran Siv, "Nearly 70% of the damage is relatively light, and the damage was caused mostly by shrapnel and shock damage, within hundreds of meters of where the rocket landed."

Siv added that in cases of a direct hit by a rocket, there is an option to destroy the building entirely and rebuild it, or alternately, to do massive renovations from the foundation, which is expected to take longer - up to a year or more.

In his estimation, without the Iron Dome missile defense system, the damage to buildings would have been at least four times what it is currently.

ABBAS: CEASEFIRE MUST INCLUDE END TO JEWISH VISITS TO TEMPLE MOUNT (JPost 5/25/21)

The ceasefire between Israel and Hamas must include banning visits by Jews to al-Aqsa Mosque compound on the Temple Mount, Palestinian Authority President Mahmoud Abbas told Egypt and Jordan.

Abbas made the demand during separate meetings with Foreign Minister of

Egypt Sameh Shoukry and Foreign Minister of Jordan Ayman Safadi, who both visited Ramallah in the past 24 hours.

Abbas emphasized the importance of including the PA in any plan to rebuild the Gaza Strip in the aftermath of the recent war between Israel and Hamas. Referring to the ceasefire that went into effect on Friday morning, Abbas told Safadi on Tuesday that the period of calm between Israel and Hamas must include "stopping attacks and incursions by extremist settlers, backed by the Israeli occupation forces, on al-Aqsa Mosque and on our people in the West Bank."

Palestinians regularly refer to visits by Jews to the Temple Mount as "incursions," in which the Jews "storm" the Temple Mount. The visits resumed on Sunday after a three-week pause.

He also stressed the need to revive the peace process with Israel under the auspices of the Quartet members - the US, United Nations, European Union and Russia - in order to establish an independent Palestinian state with east Jerusalem as its capital.

Safadi said that he delivered a message from King Abdullah to Abbas expressing Jordan's "support for ending the Israeli aggression on the Palestinians in Jerusalem and the holy sites."

Speaking to reporters in Ramallah after meeting with PA Foreign Minister Riyad Malki, Safadi described the positions of the US administration toward the Palestinian issue as "positive."

Safadi also warned that the eviction of Palestinian families from their homes in the east Jerusalem neighborhood of Sheikh Jarrah would be considered a "war crime" that will "lead to an explosion in Palestine."

LAPID MAKES PROGRESS IN FORMING GOVERNMENT, SAYS LIEBERMAN WOULD GET TREASURY (Ha'aretz 5/25/21)

Yisrael Beiteinu and Yair Lapid's Yesh Atid party said Tuesday they had agreed on a coalition deal that would help form a new government and

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Suburban Torah Center, Livingston, NJ
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replace Benjamin Netanyahu as prime minister after 12 straight years at the helm.

Under the agreement, members of Avigdor Lieberman's right-wing Yisrael Beiteinu would be finance minister and head the Knesset Finance Committee. The party would also receive two other portfolios, including the Negev and Galilee Development Ministry.

In separate talks between Lapid and Naftali Bennett, the leader of the right-wing Yamina party, Bennett demanded the Finance Committee and did not agree that Lieberman's party would receive both that panel and the Finance Ministry. The Negev and Galilee Development Ministry was originally intended for Yamina's Ayelet Shaked, who was set to receive an expanded Interior Ministry portfolio including the Negev and Galilee ministry.

Lapid and Lieberman also agreed that the Chief Rabbinate's monopoly on matters such as kashrut certification would end, and municipal rabbis would be permitted to conduct conversions. There would also be a new bill on drafting young ultra-Orthodox men into the army.

Lapid has been striving to reach agreements with other parties that seek to replace Netanyahu, with eight days left until Lapid's mandate from the president to form a coalition expires. Lapid told Yesh Atid lawmakers, however, that his chances of success were low.

Lapid hopes to sign agreements by the end of the week with the Labor Party, Benny Gantz's Kahol Lavan and left-wing Meretz; only after that, a few days before Lapid's time runs out, would Bennett receive the chance to enter a government and be part of a rotation for the premiership.

Yesh Atid lawmakers believe that Gideon Sa'ar's New Hope party is likely to balk at forming a government with Lapid at this point, but Lapid's party will still try to reach an understanding with Sa'ar.

Sa'ar told party members Monday that he would not join a coalition headed by Netanyahu, a possibility he also ruled out in the run-up to the March election.

"Israel doesn't need more years of rule under Netanyahu," Sa'ar said at a New Hope meeting. "Quite the opposite." Sa'ar's remarks came after reports last week that he was considering forming a power-sharing government with Netanyahu, with Religious Zionism chief Bezalel Smotrich mediating between the two.

Yesh Atid members say Bennett might be tempted to join a rotation government with Lapid because of Bennett's faltering negotiations with Netanyahu's Likud and the threat that the popular Shaked would leave Yamina before the next election.

Such a government would still need the support of Mansour Abbas' United Arab List party. During the fighting with Hamas and Islamic Jihad in Gaza this month, Abbas said he would relaunch coalition talks after a cease-fire but has yet to make a clear statement on the matter.

LIKUD OFFERS BENNETT TOP JOBS IN EXCHANGE FOR RIGHT-WING BLOC SUPPORT (YNet 5/24/21)

Prime Minister Benjamin Netanyahu's Likud party once again offered Naftali Bennett top government portfolios in order to ensure his support for a right-wing and religious coalition, sources said on Monday.

The Yamina leader was set to head the so-called "coalition for change" - opposed to Netanyahu's continued rule - with Yesh Atid leader Yair Lapid, when he suddenly backed out at the start of the latest round of fighting between Israel and Hamas, claiming he could not be part of a government reliant on Arab parties.

According to sources, the proposal includes two major ministries for Yamina if it agrees to join a Netanyahu-led government, and placement of Yamina MKs on Likud's list of Knesset candidates in the next elections.

The Yamina chairman and his deputy, former Justice Minister Ayelet Shaked, have not yet responded to the prime minister's overtures, the sources said.

In the meantime, the Yesh Atid leader is also reported to have resumed negotiations with Bennett on his possible return to the coalition for change. Lapid has nine days left to try and form a coalition before his mandate to form a government expires.

If Lapid fails to form his coalition, the mandate returns to the Knesset that will have three weeks to agree on the formation of a government before new elections are called.

Bennett's earlier announcement that he had told Lapid he will not join his government came shortly after riots erupted in mixed Jewish and Arab cities in the wake of the Gaza war. The coalition was to set to include either the Islamist Ra'am party led by Mansour Abbas or the Joint List alliance of other Arab factions.

Netanyahu has been accused of taking advantage of the regional tensions to stymie Lapid's efforts to form a government within his allotted 28 days after he himself failed to put together his own coalition following the March 23 elections, Israel's fourth in two years.

Critics of the prime minister say that he benefitted from the conflict as he seeks to maintain his 12-year hold on power and avoid a potential jail sentence at the end of his ongoing criminal trial for corruption.

Meanwhile, Yesh Atid announced it would work to advance legislation in the Knesset to block Netanyahu from seeking office and to place a limit on the number of terms any member of the parliament can serve as premier.

The Knesset Arrangements Committee, headed by Yesh Atid member Karin Elharar, was to begin the legislative process on Monday.

SHAKED: SMOTRICH IS DESTROYING THE RIGHT (Arutz-7 5/26/21)

MK Ayelet Shaked responded to the harsh accusations leveled at her and the chairman of the Yamina party, Naftali Bennett, the leader of the Religious Zionism, Party, MK Bezalel Smotrich.

"For two and a half years, the State of Israel has been in a terrible chaos of elections, lack of leadership, internal weakness and unprecedented polarization. Our enemies also smell the chaos and raise their heads. That is why Yamina has taken on the task of rescuing Israel from chaos through the formation of a government. While others only jockey for positions and climb trees, we work with all our might to mediate and form a government, and for that we pay a heavy public price. But we are proud of it," Shaked said. She rejected criticism from Bezalel Smotrich. "The great failure to form a right-wing government is on Bezalel Smotrich. While we are working to form a government, Smotrich is burning the barns in a tireless political campaign. The truth must be told: Bezalel Smotrich is leading the State of Israel to fifth elections, chaos, and historic right-wing defeat."

"Smotrich already understands that he will be to blame for the failure to form a right - wing government, so he started firing hysterically in all directions," she added.

She said, "Two hours ago, Bezalel Smotrich stood here and lied to the public's face. While missiles were flying over Israel and we were all sitting in the stands, and Smotrich was busy with campaigns - Naftali Bennett went on the campaign in the international media. Two weeks ago in the midst of the war, contacts for the formation of a 'change government' were completely stopped and since then there has been no contact, direct or indirect contacts, for the formation of such a government by Yamina. Here, too, Smotrich lied with a straight face. Bennett and I are turning every stone to form a national government, so far without success."

"On this occasion, I also call on Gideon Sa'ar from here, take responsibility - join the right-wing government, there are formulas that everyone can live with. Smotrich has promised that he will have more MKs who will join the right-wing government. Here, too, he lied. I ask him: It has been 14 days since we took down the agenda of the 'change government.' Where are the two MKs you promised?" Shaked wondered.

"A lot of politicians are doubling down on their election promises and preventing the formation of a government. It's easy. It's the easiest thing to double down on their election promises and it's harder to try to be flexible and pay prices to form a government and prevent a fifth election. Such extremism and doubling down is what led to the destruction of the Second Temple, and we are working to strengthen our third Temple, the State of Israel. It's in our souls," Shaked concluded.

LAPID, GANTZ RISING IN FIRST ELECTION POLLS AFTER GAZA CONFLICT (JPost 5/23/21)

Yesh Atid chairman Yair Lapid and his former political partner, Blue and White chairman and Defense Minister Benny Gantz, have seen a rise in popularity in the first election polls to come out since the previous election, both of which were published on Sunday evening.

A poll published on Sunday evening by N12 found that if the elections were held today, Lapid would receive 21 mandates, four more than he received in the latest election, and Gantz' Blue and White party rising to 10 seats, 2 more than in the previous election.

Meanwhile, Prime Minister Benjamin Netanyahu's Likud Party doesn't seem to have received a boost since the election, with the N12 poll showing the Likud remaining at 30 seats.

While the N12 poll found both of the ultra-Orthodox parties retaining the same number of seats as in the last election, Bezalel Smotrich's far-right Religious Zionist Party saw a slight increase in popularity, receiving 7 seats in the N12 poll.

Merav Michaeli's Labor Party lost a seat in the N12 poll, while Meretz dropped by two mandates to 4 seats.

Gideon Sa'ar's New hope Party retained its 6 seats in the N12 poll.

Avigdor Liberman's Yisrael Beyteinu lost a seat in the N12 poll, earning 6 seats.

Naftali Bennett's Yamina Party dropped by 2 seats in the N12 poll to receive five.

Ayman Odeh's Joint List remained at 6 seats in the N12 poll, while Mansour Abbas' Ra'am Party received 4 mandates.

N12 found the pro-Netanyahu bloc receiving 53 mandates, the anti-Netanyahu parties receiving 58 seats, while Yamina's 5 seats and Ra'am's 4 seats up for grabs,

When asked who they would vote for if Israel were to move to a system of direct votes for Prime Minister, N12 found Netanyahu receiving 40% of the votes, Lapid close behind with 35%, and the other 25% said they either don't know, or don't plan on voting.

CLIMBER DANIELLE WOLFSON BECOMES 1ST ISRAELI WOMAN TO SCALE EVEREST (Israel Hayom 5/23/21)

On Sunday morning, mountain climber Danielle Wolfson became the first Israeli woman to reach the summit of Mount Everest.

"I'm at the peak! I'm on top of the world! Now I just have to get down," Wolfson wrote on Facebook, promising additional updates.

Approximately 10 years ago, Wolfson sustained injuries so severe while skiing that doctors found it difficult to believe she would ever walk again. In recent years she has scaled four volcanoes in South America as well as Mount Ararat, on the border between Iran and Armenia.

CHESS EVENT PROMOTES SOLIDARITY BETWEEN JEWS AND ARABS (JPost 5/27/21)

A chess event was organized on Tuesday by the Chess4All organization, as part of the Chess4Solidarity project to promote inclusion between Arabs and Jews in the midst of the recent rocket attacks between Israel and Gaza.

The event was hosted online via Zoom and encompassed participants from local Jewish and Arab sectors in Israel.

Nearly 100 participants took part in the event, which was broadcasted live in both Arabic and Hebrew on the Chess4All, Abu Gosh Community Center, and Sports Ministry Facebook pages.

The Chess4Solidarity Initiative has a large philanthropical background, having hosted multiple chess events for noble causes to connect people from Israel to many other countries through the international language of chess.

Having activities for people of all ages, this initiative has so far reached over 4,500 people from over 90 countries.

Next month, the initiative is set to bring together people from the Jewish state with participants from West and Central Africa, in collaboration with the Israeli Embassies in Cameroon, Senegal and the Ivory Coast.

DR. EILAT MAZAR, DOYENNE OF ANCIENT JERUSALEM ARCHAEOLOGY, DIES (Ha'aretz 5/26/21)

Dr. Eilat Mazar, the third generation of Jerusalem archaeologists in her family, passed away on Tuesday at age 65 after an illness.

Mazar was a leading figure in Israeli biblical archaeology and maintained that discoveries made in Jerusalem supported the biblical narrative. One of her discoveries was the edifice dubbed the "Large Stone Structure" in the so-called City of David, an excavation by the Old City of Jerusalem, which she suggested may could have been King David's palace. She also identified a wall that was uncovered in the Ophel area as having been built by King Solomon.

Mazar was the grand-daughter of Professor Benjamin Lazar, who was president of the Hebrew University and one of the founders of Israeli archaeology. She wrote her dissertation at the Hebrew University's Institute of Archaeology, about Phoenician culture, following excavations she conducted at Achziv.

But most of her archaeological career focused on Jerusalem. She carried out excavations in the City of David, the name for the site discovered under the Givati parking lot; and the Ophel, the area between the City of David and the Temple Mount. Among her finest discoveries were a clay seal impression marked "Hezekiah" and plausibly belonging to Hezekiah ben Ahaz, King of Judah; hundreds of other clay seals, including one possibly associated with the prophet Isaiah; some inscribed with names mentioned in the bible; and inscriptions in Canaanite.

In 2013, while digging at the Ophel, she unearthed a gold treasure trove dating from the Persian conquest 1,400 years ago. The hoard contained 50 gold coins and a large gold medallion bearing the symbol of the menorah from the Temple.

Mazar was active in the archaeological debate that emerged in Israel in the 1990s regarding the historicity of the biblical descriptions. She belonged to the conservative camp, which argued that the archaeological findings categorically supported the biblical narrative, and do not contradict it. But her interpretation of the findings in the City of David, including what she asserted was David's palace and Solomon's walls, were critiqued by peers contending there was not enough evidence to link the findings to the biblical figures.

"I lay out the facts. The interpretations can come later. But it all fits, sometimes incredibly so," she told Haaretz four years ago. "Sometimes it's hard... you encounter obtuseness and can't budge people even though you are confident of your truth."

Of all the great archaeologists of Jerusalem: Kathleen Kenyon, Benjamin Nazar, Nahman Avigad, Yigal Shilo, and all the newer ones, the only one who managed to publish a significant portion of their excavation results was Eilat Mazar. "She published three tremendous books on the City of David and Ophel excavations and five books on Benjamin Mazar's excavations," says Professor Yosef Garfinkel, head of the Hebrew University Archaeology Department.

Jerusalem Deputy Mayor Aryeh King said in memory of Mazar: "Jerusalem is shedding a tear tonight. May your memory be a blessing, my friend, daughter of Jerusalem who fought for our right to live, build, develop, dig and uncover Jerusalem."

"Eilat was perhaps the most right-wing figure in the archaeology community. About as far as can be from my own political views," says archaeologist Yoni Mizrahi of Emek Shaveh, which is identified with the left in Israeli archaeology. "But politics aside, Eilat Mazar was one of the bravest and most decent people I ever knew. I expect that a lot will be written about her archaeological excavations and the discovery of King David's palace and so on. And the scholarly debate will be written about too, about whether she really did find the remnants of the palace and other controversial discoveries she made. I will remember Eilat the person. The very special woman. I will remember her for the opportunities she gave me and my friends to work in the field when we had only just completed our studies. I will remember how she pushed us to publish articles, right after the B.A., when people in the field looked down on us. I will remember how she helped me find work. I will

always remember her uncompromising battle to defend a classmate of mine who was sexually assaulted by someone who worked in the archaeology institute. I will never forget how she didn't give up even when people told her that her fight for justice was costing her personally. She would not give in, because she simply could not look away from the injustice."

Mazar was also active in the Committee for the Prevention of Destruction of Antiquities on the Temple Mount and fought against the Waqf's excavations on the Temple Mount.

She is survived by a daughter and three sons. The funeral will take place at 5:00 P.M. on Wednesday at Moshav Nir Etzion.

ISRAEL MUST UNDERSTAND IT HAS A FRIEND IN THE WHITE HOUSE (Alex Fishman, YNet 5/26/21)

As of May 21, International Atomic Energy Agency (IAEA) inspectors were no longer permitted to enter Iran's nuclear facilities.

Excluding a "symbolic" gesture of leaving the locations' security cameras on for just one more month, Tehran has essentially opted out of all its commitments regarding inspections of its nuclear program.

And yet the sky did not fall in on us. The IAEA did not panic and the Israel Air Force was not put on attack alert for one simple reason: Everybody involved is sure that the nuclear deal the U.S. left in 2018 will be resumed by mid-June and the inspectors will be allowed back in.

The Americans would not admit this out loud, but all the main sanctions against Iran are being lifted. Nor would they agree that Israel's concerns regarding Iran's ballistic missile program and regional meddling would be taken into account.

Furthermore, not only will Tehran and Washington return to the same deal that President Donald Trump walked away from, but Iran will gain some extra benefits it did not have before, such as the possibility of operating its advanced IR-4 centrifuges that were previously banned.

Israel will have criticism when the nuclear accord is revived, but it will be much more polite and measured than what we witnessed in 2015. And this is for one simple reason.

The latest fighting in the Gaza Strip helped wily old fox Joe Biden reassure Israel that it has a true friend in the White House.

The president's flurry of phone calls to Prime Minister Benjamin Netanyahu have won him the nickname of "mensch" among Israel's security top brass.

Everybody talks about the president's gracious and tolerant conduct. With a man like that, how can anyone be mad at the nuclear deal?

Biden had several good reasons to drop Israel. He never believed he would have to deal with the Israeli-Palestinian conflict so soon in his term, but he still got down to business over the past two weeks.

Biden allowed Israel to gain as much as it could militarily, all the while moving to reach a truce as quickly as possible before the situation spiraled out of control.

The president also took several other unplanned steps, such as speaking with Palestinian President Mahmoud Abbas and Egyptian leader Abdel Fattah al-Sisi.

The Egyptian government is seen by the U.S. administration as a serious violator of human rights and calling Sisi was surely not on Biden's urgent list until the fighting in Gaza began.

Regardless of the tone of Biden and Sisi's conversation, the Egyptian president quickly announced an unprecedented half billion dollars in aid to rehabilitate the Gaza Strip.

The Egyptians, who had hitherto not cared a jot about Gaza and merely played at being regional mediators, are now in lockstep with Biden and ready to take responsibility for all communication between Hamas, Israel and the Palestinian Authority.

U.S. Secretary of State Antony Blinken's visit to Israel on Tuesday, though friendly, was another sign that Washington is changing its approach to the region.

The American administration has reached the conclusion that the U.S. and Israel must bolster the Palestinian Authority. For it was Israel's rotten policy

of strengthening Hamas in order to divide the West Bank from Gaza that nearly led to disaster and the terror group's rise to power in Ramallah.

Now, with no vocal objections by Israel, the Americans are delicately and carefully changing the reality on the ground.

Even so, the administration will not withdraw from Iraq or Syria, it will continue to allow Israel to attack Iranian targets in Syria and keep supporting the warming ties between Israel and moderate Arab nations.

The White House is also not going to change its policy of accepting Moroccan sovereignty over Western Saharan so as to not jeopardize the newly restored diplomatic ties between Jerusalem and Rabat.

The U.S. will also aid Israel in resupplying the weapons stocks depleted during the fighting in Gaza, including the crucial Iron Dome missile defense system.

Israel in return will have to align itself with global American interests and learn to trust Biden.

In his first baptism of fire, the Democratic president proved that he is a loyal friend to Israel, regardless of what he thinks of the person in the prime minister's office.

THEY TAUGHT US THE MEANING OF DEVOTION (President Reuven Rivlin, Israel Hayom 5/25/21)

The Beta Israel communities left the land they knew, their property, and set out on an exhausting journey, clinging to the longing that had passed from generation to generation: Jerusalem. They bore not only their longing for Zion, but also paid a heavy price for it.

In his book *The Journey is not Over*, Danny Adeno Abebe shares the heartbreaking story of one of the women from the community who made aliyah: "I had a baby girl who was born in Ethiopia a few months before we started on the journey. She had beautiful eyes and a gentle face. She made it through the journey by foot to Sudan safely. In the camp she got a little sick, but got better. I prayed that we would make it through the difficult days. Then, one day, it was our turn to make aliyah. We were so happy. I dressed the baby in a few layers of clothes and I put her on my back, like we do in Ethiopia. But when I got off the plane, my back was cold. A few minutes later, they told me the most awful news a mother could hear: my baby had died. I did all I could to bring her here safely, and at the moment that was supposed to be the happiest one in my life, I was carrying a dead body on my back."

Not everyone made it home, not everyone survived the exhausting march. We carry their memory in our hearts, forever. Jerusalem carries their memory in her heart. Their love for Jerusalem burns as an eternal flame that reaches the heavens. A column of fire, that lights the way for the Jewish people.

The Ethiopian community taught us all the meaning of devotion, love of Jerusalem, determination, and faith that they would arrive. Thousands of Jews are still waiting to make aliyah from Ethiopia, and the government, even in this difficult time, needs to find a way of arranging it. Along with the honest desire to bring all our Jewish Ethiopian brothers and sisters to Israel, we all have an obligation to fight discrimination of any type. We as a society have an obligation to do everything to tackle racism among ourselves and root it out. Immigrants from Ethiopia have experienced discrimination from both the establishment and society as a whole, and are the subject of negative stereotypes. At the Office of the President, we are calling on young Ethiopian Israelis to appeal for clemency (and the requests will be considered favorably) as an additional step in this struggle.

We have a long way to go to fully integrate all the populations in Israel into society. This is a national mission, and throughout my term as president I have been inspired by my meetings with young Ethiopian Israelis, whose eyes burn with determination to break the "glass ceiling" and serve as examples for their community. At the Sigd ceremony, we call for introspection. This year, more than ever, Israeli society and the state need to look at themselves. For us to grow stronger together, so we can confront the present, and prepare for what is to come.

From Jerusalem, from Zion,
President Reuven Rivlin.



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Presented by Rabbi Moshe Sadwin, Kollel Adjunct

And he said, "Please do not leave us inasmuch as you know our encampment in the desert." (10:31)

The Jewish people have been encamped at the foot of Mount Sinai for almost an entire year, learning about the Torah and its commandments. As they prepare to depart, Moshe now turns to his father-in-law, Yisro, and asks him to join the Jewish people. Yisro replies that he is not going to go with them because he wants to return to his birthplace. Moshe implores him not to leave and asks, "Please do not leave us inasmuch as you know our encampment in the desert." What did Moshe mean by that?

Rav Dovid Feinstein explains Moshe's declaration as follows: Yisro had witnessed the great wonders Hashem had performed for the Jewish people. He saw the miraculous manna fall from the heavens, the water flow from the rock that followed them in their travels, and, according to some, he was present at the giving of the Torah. If those wonders wouldn't inspire Yisro to greatness and to join the Jewish nation, then his witnessing those miracles would have been for naught. The Talmud (Berachos 17b), in fact, berates those who were exposed to the beauty of the Torah but failed to convert to Judaism.

The purpose of living through wondrous times is to inspire one to improve and grow in their observance. Moshe, therefore, argued that Yisro should not squander those opportunities to enhance his spiritual stature.

We, too, must learn a lesson from this. We must learn and grow from every event that we live through. Let us always use every opportunity to enhance our lives with true and long-lasting spiritual growth.

Wishing you a Good Shabbos!

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TABLE TALK

Point to Ponder

In the second month, on the fourteenth day, in the afternoon, they shall make it; with matzos and bitter herbs they shall eat it. (9, 11)

Chazal say that Hillel would wrap matzo and maror together and eat them together, to fulfill the verse, "With matzos and bitter herbs they shall eat it." (Pesochim 115a)

Why would Hillel bring a source for his custom in regard to the Korban Pesach sacrificed in Nisan from a verse that refers to the Korban Pesach which is brought on Pesach Sheni in Iyar?

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:

Speak to Aharon and his sons saying, "So shall you bless Bnei Yisrael..." (6, 23)

How do these words impact the way we give blessings to our children Friday night?

Answer: According to some opinions, one should not use two hands when blessing their children so as not to bless them in the way that is stipulated specifically for Kohanim.

HATORAH V'HAMITZVAH

HALACHA INSIGHTS FROM THE PARSHA

Parashas Beha'aloscha (9:9-12) contains the law of *Pesach Sheini*: if someone is unable to bring the Paschal offering on its ideal date, the fourteenth of Nissan, due to having been "contaminated through a human corpse or on a distant road," he is to bring it instead "[i]n the second month [Iyar], on the fourteenth day, in the afternoon." In the absence of the Temple and the sacrificial order, this law is not practiced today, and one of the only remaining references to the day's special status in the classic *halachic* literature is the widespread custom not to recite *tachanun* on the fourteenth of Iyar. Some omit *tachanun* during *minchah* of the previous day as well, and there is a dispute over whether it is recited on the fifteenth (*Nitei Gavriel Hilchos Pesach* 3 pp. 325-26).

Some have the custom to eat *matzah* on *Pesach Sheini*. While this practice is largely unmentioned in the classic *halachic* literature, it is mentioned in a variety of relatively recent *chassidic* sources (see *Nitei Gavriel ibid.* pp. 329-30). The custom has become somewhat common today, particularly in *chassidic* circles, but less so in *litvish* ones (*Shut. Rivivos Efraim* 2 pp. 246-47 and R. Yisrael Yaakov Ferber and R. Yehudah Leib Shtissel, *Pesach Sheini*).

Some adherents of this custom eat *matzah* on the night following the fourteenth day of Iyar (i.e. the night of the fifteenth), since that is when the Paschal offering, along with its accompanying *matzah* and *maror*, were eaten during the Temple era. Others eat *matzah* on the day of the fourteenth itself, which is somewhat puzzling since as above, that is not when it was eaten during the Temple era, and on the contrary, eating *matzah* was actually prohibited on the fourteenth of Iyar to those who offered the sacrifice on that day (just as it is generally prohibited on the fourteenth of Nissan)! Some eat *matzah* on both the fourteenth and fifteenth of Iyar, some eat *maror* as well, and some even conduct an entire Seder, including *matzah*, *maror*, and four cups of wine (*ibid.* and Rabbis Ferber and Shtissel)!

PRESENTED BY

RABBI YITZHAK GROSSMAN, ROSH CHABURAH

KIDS KORNER

Who Am I?

#1 WHO AM I?

1. I have two chances.
2. I was first in Egypt.
3. I caused circumcision.
4. I need you to be designated.

#2 WHO AM I?

1. I was from one.
2. I had seven.
3. Flowery.
4. I am a bright idea.

Last Week's Answers

#1 The Nesium's offerings (I'm for inauguration, Duplicates, In lieu of donations, I am for Chanuka.)

#2 Birkas Kohanim/Duchaning (I'm called for my platform, Take cover, With love, I am three.)

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