

Young Israel Shomrai Emunah - Shabbos Shorts ^{ת"סב}

June 18 - 19, 2021 - 9 Tammuz 5781 - Chukas

Light Candles by 8:18 - Havdalah 9:26

The Shabbos Shorts is sponsored this week by Tzivya Bramson in memory of her mother, Evelyn Lewko, Chava Rochel bas Sinai, on the 10th of Tammuz, and by Robin & Lawton Cooper in honor of Shulie's marriage this week in Yerushalayim to Jason Brafman, originally from West Hempstead.

Wishing Simchas and Yeshuos for all of us and for Klal Yisrael.

Mazal Tov

- **Florence Binstock Avigan** on her very Special Birthday this Shabbos.
- **Susan & Rabbi Saul Koss** on the birth of a great-grandson to Aidel Sarah & Rabbi Natan Lindell of Louisville. (R' Simmy and Miriam, ZT"l, Guttman of Milwaukee grandparents).
- **Debra & Arthur Sapper** on the birth and Brith Milah of their grandson, Yishai, born to their children, Chaya & Elad Engel of Ma'ale Adumim, Israel.
- **Gila & Rabbi Myron Wakschlag** on the marriage of their daughter Ahuva to Zack Greenberg. Mazal Tov to Ahuva's savta, **Judith Halpern**. Mazal Tov and welcome to Zack's parents, Davida & Josh Greenberg of Teaneck, NJ, and to Zack's siblings and grandparents.

Condolences

- **Debbie Katz** on the passing of her father, Dr. Werner Cohen, Rephael Avigdor ben Avraham haCohain. The funeral took place on Sunday in Baltimore.
- **Roz Malin** and Izzy Miller on the passing of their sister, Miriam Miller, Miriam Elka bas Tzvi Dov. The funeral took place in Israel. Shiva is being observed at 11517 Monticello Road through Sunday morning. Shacharis Sunday at 7:30 AM.

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 8:18
- Mincha: 7:00 (S), 8:20 (B), 7:15 (Sephardi)

Shabbos Day:

- Shacharis: 7:00 (B), 8:45 (B), 9:15 (S), 8:00 (Sephardi)
- Mincha: 5:00 (B), 8:15 (B), 7:45 (Sephardi)
- Shabbos ends/Maariv: 9:26 (B and Sephardi)

Divrei Torah:

- | | |
|----------------------|-----------------|
| • 8:45 Main Minyan | Rabbi Rosenbaum |
| • 9:15 | Rabbi Rosenbaum |
| • Shiur after Mincha | Rabbi Rosenbaum |

YISE Virtual Banquet

Wednesday, June 23 - 8:00 PM on Zoom

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, Aryeh Miller, Raphael Mizrahi, Yerachmiel
Pepper, Bracha Poyurs, Chana Leah Ravin, Shira
Segelman, Ruthie Seidemann, Ephraim Dov Shimoff,
Miri Solomonson

See flyer for details or go to www.yise.org/banquet to
make your reservations and submit journal ads.

DEADLINE EXTENDED TO SUNDAY, JUNE 20!

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**.
 - **Rabbi Rosenbaum** - Daily - one chapter of Tehillim, followed by a 15-minute Halacha Shiur. Sunday through Thursday 7:00 PM - **Zoom A**, will not meet on Sunday and Monday.
 - **Rabbi Rosenbaum's** Mussar Study Group for Women (spiritual self-improvement), Sundays at 9:30 AM, **Zoom A**.
 - **Rabbi Rosenbaum's** Gemara Shiur for Men, Tuesdays and Fridays, 6:00 AM, **Zoom A**.
 - **Rabbi Rosenbaum's** Nach Shiur, Wednesdays at 11:00 AM, **Zoom A**.
 - **Rabbi Rosenbaum's** Women's Navi Shiur, now studying Sefer Yehoshua, Wednesdays at 8:00 PM, **Zoom A**, will resume June 30.
 - **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", will resume in the fall.
 - **Rabbi Moshe Arzouan's** Advanced Gemara Shiur for Men, learning Maseches Kiddushin on Wednesday evenings, 7:00 PM, will resume in August.
- 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

YISE Youth Announcements

Shabbos Groups will take place this week from 10:00 AM - 11:00 AM. Masks are not required. Meet us in front of YISE so you can be directed to your child's age group location. RSVP at <https://wp.yise.org/shabbos-groups> For more info. contact Michal Merkin, YISE Youth groups coordinator, at mmerkin@yise.org See flyer for details.

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

COVID-19 Updates

- Minyanim currently 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 Programs and Listings

Ask The Rabbi! Come join our virtual, interactive monthly program featuring Halachos of Shabbos and holidays! This month's topic: Muktzah. Tuesday, June 22, 7:15 PM - 8:15 PM on **Zoom A**. The first 45 minutes are for Shailos submitted in advance and the last 15 minutes are for Q & A. Send in your questions about Muktzah to: AskTheRabbi@yise.org by Sunday, June 20. For more information or to submit questions anonymously, contact Miriam Friedman, 301-754-1517 or mfriedman2@yahoo.com To sponsor the Shiur, contact office@yise.org

Domestic Violence in the Jewish Community - Sunday, June 27, 11:00 AM - 12:15 PM on **Zoom A**. Organized by Bikur Cholim of Greater Washington and YISE. See flyer for details.

Come Join Rabbi Koss's Monthly Jewish History class on Zoom! Bikur Cholim of Greater Washington and the YISE Chesed Committee: Rabbi Koss will be speaking on a topic in Jewish history, Monday, July 5, from 2:00 PM - 3:00 PM on **Zoom A**. For more information, contact Miriam Friedman at mfriedman2@yahoo.com

Happy Birthday! Happy Anniversary!

- Karen & Howie Schulman & family wish a hearty Mazal Tov to **Florence Binstock Avigan** on her very Special Birthday this Shabbos.

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 Mussar Shiur

- **Arleeta Lerner** in honor of the publication of her daughter, D'vorah Miller's book, *Up to God*. <https://mosaicapress.com/product/up-to-god/>
- **Diana & Dr. Leonard Ruchelman** in honor of the birth of a great-granddaughter. Parents are Chana & Moshe Striks.

Elaine & Robert Leichter

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 Tehillim/Parsha/Halacha Shiur

- **Bobbi & Jules Meisler** in memory of Bobbi's Aunt, Dorothy Peritz, Dubba bas Chaim Yankel.

Rabbi Rosenbaum's Shabbos Drasha

- **Lee & Craig Oppenheim** on the Yahrzeit of Craig's mother, Yacha bat Menachem Mendel, on the 7th of Tammuz and Lee's father, Tzvi Hersch ben Avram, on the 10th of Tammuz.
- **Judy & Rabbi Roy Rosenbaum** in memory of Rabbi Roy Rosenbaum's mother, Ruth Rosenbaum, Rachel bas Matisyahu, whose 12th Yahrzeit was on the 6th of Tammuz.

YISE Programs and Listings

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, including: Jews (in our community) discussing their service in the US military, Trivia Nights, Painting with Talia, Purim Shpiel, Chagim goody bags ... We have also expressed our thanks to the Holy Cross Hospital health workers, and treated the Wheaton Rescue Squad to a special dinner. As we come together again, we would like your ideas and help in organizing fun, interactive, and safe activities. Please contact social@yise.org

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, mskarlin@gmail.com or Miriam Friedman, 301-754-1517, mfriedman2@yahoo.com

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

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

Community Programs & Listings

Condolences to Rabbi Dr. Hersch Mendlowitz on the passing of his wife, Chana Mendlowitz, and to Dr. Abbe (Adena) Mendlowitz, Sarah (Dr. Yossi) Scheller, and Judy (Rabbi Avrum) Friedmann on the passing of their mother. The funeral took place in Israel on Wednesday.

The Yad Yehuda Clothing Exchange has available hours for all members of the community to shop at no cost this Sunday, June 20, 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 23, 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

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, call 301-962-0820 or visit www.seniorconnectionmc.org for more information.

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@slslaw.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
June 20**

**Monday
June 21**

**Tuesday
June 22**

**Wednesday
June 23**

**Thursday
June 24**

**Friday
June 25**

Ashkenazi: Shacharis: Sunday 6:30 AM (B)/7:30 AM (S)/8:45 AM (B); Monday/Thursday 6:15 AM (B)/6:45 AM (S)/8:45 AM (B); Tuesday/Wednesday/Friday 6:15 AM (B)/6:55 AM (S)/8:45 AM (B); Mincha/Maariv: Sunday - Thursday: 8:25 PM (B).

Additional Wednesday Mincha 7:30 PM (B), Maariv 10:00 (B).

Sephardi: Shacharis: Sunday through Friday: 7:30 AM; Mincha/Maariv: Sunday - Thursday: 8:30 PM.

Halachic Times: Latest Alos Hashachar 4:00 AM, Earliest Talis and Tefilin: 4:39 AM, Latest Netz: 5:45 AM, Latest Krias Shema: 9:26 AM, Earliest Mincha: 1:49 PM, Earliest Shkia: 8:37 PM, Latest Tzeis Hacoachavim: 9:27 PM

Next Shabbos

June 25 - 26, 2021 - 16 Tammuz 5781

Parshas Balak

Light Candles: 8:19

Havdalah: 9:27

Next Shabbos Shorts Deadline: Wednesday, June 23 at 12 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: Closed Monday; Tuesday - 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

Chukas 5781:

Emunah and Anger

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

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

There is much discussion in this week's *parsha* as for the nature of the sin of *Moshe Rabeinu*. We know, of course, that *Moshe* tried to bring forth water from a rock for the Jewish people, was successful in bringing forth water from the rock and yet there was something about what he did that *Hashem* considered sinful, and because of that *Hashem* says that neither *Moshe* or *Aharon* will be allowed to go into the land of Israel with the Jewish people. And the commentaries say many different ideas, many different possibilities as to what the sin of *Moshe* was.

One of the more famous *P'shatim* is from the *Rambam*. The *Rambam* says that it wasn't what *Moshe* did, it was what *Moshe* said. *Moshe* said שמעו נא המרים, listen rebels, speaking very strongly to the Jewish people for having complained about water, and the *Rambam* says that *Moshe Rabeinu* getting so angry at the Jewish people is not modeling appropriately for them, as he normally does, to be a person of calm, of course, and always of an even keel. And more so says the *Rambam*, the fact that *Moshe* gets angry at them, the Jewish people will assume that G-d is angry at them and *Moshe* is merely expressing G-d's anger, which wasn't the case. So the *Rambam* says this was a very serious sin.

One question the *Ramban* poses on the *Rambam* is *Hashem* describes the sin as being a lack of *Emunah*, a lack of faith in *Hashem*. If the issue is that *Moshe Rabeinu* got angry with the Jewish people, why is that a lack of faith in *Hashem*? A very basic question.

Rav Hirsh, in discussing the *Rambam*, shares a very interesting idea, which is that if we completely believe in G-d then there should never be frustration in our lives. Our job is to try our best at all moments. As long as I am doing what I am supposed to do, and as long as I am putting forth the maximum efforts, then whether or not I succeed or fail is really *Hashem's* department. The reason why a person would become frustrated is if a person sees the results as being in their control. So, I was going to do this and then it didn't work out in the right way, so then I'm angry because I feel stifled in some way because I had decided that this would work. If we fully believe in G-d, I never know what the result is going to be. And, if the result is not what I was hoping for that doesn't mean I did anything wrong. All it means is that for whatever reason G-d decided it wasn't going to work. Now I want to be very clear, *Moshe Rabeinu* was an absolute giant. If we would ever, ever have remotely the level of faith in G-d that *Moshe Rabeinu* had, we would be far better off than we currently are. But for *Moshe Rabeinu's* level, explains *Rav Hirsh*, the fact that he became angry with the people, frustrated that they were complaining about something again, is for his lofty level a lack of full *Emunah* in *Hashem*. Because if he would had full faith in G-d, he would have said to himself listen I am doing what I am supposed to do, it's a shame that the people are upset and complaining yet again but I can only control so much. It's a very interesting thing to think about, that the more that we believe in G-d the more we can have calm and a lack of frustration within our own lives.

Have a wonderful *Shabbos*!



- 4 Groups:**
- 1. Age 2**
 - 2. Ages 3-5**
 - 3. Ages 6-9 Boys**
 - 4. Ages 6-9 Girls**



**June
19!
10:00-
11:00am**

PLEASE RSVP:

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



ASK the RABBI

Come join our virtual, monthly interactive program featuring different Halachos of Shabbos and Holidays!

Topic: *Muktzah*



The first 45 minutes are for Shailos submitted in advance and the last 15 are for Q & A.

- *What am I supposed to do if someone left a pen on the table we eat from on Shabbos?*
- *May I leave car keys on my key ring for Shabbos?*

Send in your questions about Muktzah to: AskTheRabbi@yise.org by Sunday, June 20.

When: Tuesday, June 22, 7:15 PM – 8:15 PM

Where: Zoom – Meeting ID: 416-963-9000, Passcode: 492019

For more information and to submit questions by phone or anonymously, contact:

Miriam Friedman at 301-754-1517 or mfriedman2@yahoo.com

YOUNG ISRAEL SHOMRAI EMUNAH

Virtual BANQUET

Wednesday

JUNE
23
2021

8:00PM

Tribute to the Legacy of
Howard Katz z"l

Community Service Award
Serena & Ben Kalish

HaKarat HaTov
Brett Kugler
YISE Youth Director

Y O U T H H O N O R E E S

Benjamin Coplin

Nitai Levi

Chana Leah Ravin

Michal Eizenstat

Aryeh Miller

Shira Segelman

Netani Goldfeiz

Raphael Mizrahi

Ruthie Seidemann

Tova Katzoff

Yerachmiel Pepper

Ephraim Dov Shimoff

Aviva Kramer

Bracha Poyurs

Miri Solomson

RSVP to www.yise.org/banquet

For questions about reservations, email banquet@yise.org

For questions about journal ads, email journal@yise.org

Domestic Violence in the Jewish community

Those suffering from domestic violence tend to endure it in silence and shame for a long time. It is as pervasive in the Jewish community as it is in the general public. Twenty-five percent of women and 10 percent of men will suffer from some form of intimate partner violence in their lifetime. Violence is not always physical, but can be emotional, sexual, spiritual, and/or financial.

Our panel will discuss:

- **What domestic violence is and its impact on our friends and neighbors**
- **How to recognize early warning signs**
- **The dynamic of abuse over time**
- **How you can help, including community resources and services available**
- **A rabbi's perspective on domestic abuse in our community.**

Speakers: Rabbi Dovid Rosenbaum, Young Israel Shomrai Emunah; Amanda Katz, JCADA executive director; Tova Zimm, JCADA Victim Advocacy Manager; and a domestic abuse survivor

Sunday, June 27, 2021
11 a.m. to 12:15 p.m.

Zoom Meeting: Go to: <https://zoom.us/join/> and enter the meeting ID, or call +1 301-715-8592 and enter the meeting ID & password:
ID: 416 963 9000 **Pass code:** 492019

Organized by Bikur Cholim of Greater Washington and Young Israel Shomrai Emunah; co-sponsored by Kemp Mill Synagogue, Silver Spring Jewish Center, Kehilas Ohr Hatorah of Silver Spring, South East Hebrew Congregation, Chabad of Silver Spring, and Mikva Emunah Society of Greater Washington





JULY 5 - AUGUST 13

Preschool *Division*

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profound commitment to
safety and a creative and
joyous attitude towards
learning and discovery!
Daily Specials

Elementary *Division*

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**Separate Programs for
Boys and Girls**
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Sports
Learning
Specialized Crafts
Dance

Teen *Division*

.....
**BOYS ENTERING
7TH-9TH GRADE**

Weekly Trips
Swim
Sports
Learning
Woodworking

FOR MORE INFORMATION

Visit our website: www.campshomrai.org
or Email: camp@yise.org

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

Local licensed, child-centered Preschool
FOR CHILDREN 2-5 YEARS OLD



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environment that promotes exploration
and builds foundational skills

Warm, dedicated and experienced teachers

**Customizable extended care
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FOR MORE INFORMATION



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preschool.yise.org



Or Email
preschool@yise.org

Likutei Divrei Torah

Gleanings of Divrei Torah on Parashat Hashavuah
via the Internet

Volume 27, Issue 35

Shabbat Parashat Chukat

Shabbat Shalom

5781 - B"H

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

Miriam, Moses' Friend - It is one of the great mysteries of the Torah. Arriving at Kadesh the people find themselves without water. They complain to Moses and Aaron. The two leaders go to the Tent of Meeting and there they are told by God to take the staff and speak to the rock, and water will emerge.

Moses' subsequent behaviour is extraordinary. He takes the staff. He and Aaron gather the people. Then Moses says: "Listen now you rebels, shall we bring you water out of this rock?" Then "Moses raised his arm and struck the rock twice with his staff".

This was the behaviour that cost Moses and Aaron their chance of leading the people across the Jordan into the Promised Land. "Because you did not have enough faith in Me to sanctify Me in the sight of the Israelites, you will not bring this community into the land I have given them"

The commentators disagree as to which aspect of Moses' behaviour was wrong: His anger? His act of striking the rock instead of speaking to it? The implication that it was he and Aaron, not God, who were bringing water from the rock? I proposed in an earlier Covenant & Conversation that Moses neither sinned nor was punished. He merely acted as he had done almost forty years earlier when God told him to hit the rock, and thereby showed that though he was the right leader for the people who had been slaves in Egypt, he was not the leader for their children who were born in freedom and would conquer the land.

This time, though, I want to pose a different question. Why then? Why did Moses fail this particular test? After all, he had been in a similar situation twice before. After emerging from the Red Sea the people had travelled for three days without finding water. Then they found some, but it tasted bitter and they complained. God showed Moses how to make the water sweet.

Arriving at Rephidim, again they found no water and complained. Despairing, Moses said to God, "What am I to do with these people? They are almost ready to stone me." God patiently instructs Moses as to what he should do, and water flows from the rock.

So Moses had successfully overcome two similar challenges in the past. Why now on this third occasion did he lose emotional control? What was different? The answer is stated explicitly in the text, but in so understated a way that we may fail to grasp its significance. Here it is: 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.

Immediately after this we read: "Now there was no water for the community, and the people gathered in opposition to Moses and Aaron." A famous Talmudic passage explains that it was in Miriam's merit that the Israelites had a well of water that miraculously accompanied them through their desert journeys. When Miriam died, the water ceased. This interpretation reads the sequence of events simply and supernaturally. Miriam died. Then there was no water. From this, you can infer that until then there was water because Miriam was alive. It was a miracle in her merit.

However there is another way of reading the passage, naturally and psychologically. The connection between Miriam's death and the events that followed had less to do with a miraculous well

and more to do with Moses' response to the complaints of the Israelites.

This was the first trial he had to face as leader of the people without the presence of his sister. Let us recall who Miriam was, for Moses. She was his elder sister, his oldest sibling. She had watched over his fate as he floated down the Nile in a pitched basket. She had the presence of mind, and the audacity, to speak to Pharaoh's daughter and arrange for the child to be nursed by an Israelite woman, that is, by Moses' own mother Yocheved. Without Miriam, Moses would have grown up not knowing who he was and to which people he belonged.

Miriam is a background presence throughout much of the narrative. We see her leading the women in song at the Red Sea, so it is clear that she, like Aaron, had a leadership role. We gain a sense of how much she meant to Moses when, in an obscure passage, she and Aaron "began to talk against Moses because of his Cushite wife, for he had married a Cushite". We do not know exactly what the issue was, but we do know that Miriam was smitten with leprosy. Aaron turns to Moses and asks him to intervene on her behalf, which he does with simple eloquence in the shortest prayer on record – five Hebrew words – "Please, God, heal her now." Moses still cares deeply for her, despite her negative talk.

It is only in this week's parsha that we begin to get a full sense of her influence, and this only by implication. For the first time Moses faces a challenge without her, and for the first time Moses loses emotional control in the presence of the people. This is one of the effects of bereavement, and those who have suffered it often say that the loss of a sibling is harder to bear than the loss of a parent. The loss of a parent is part of the natural order of life. The loss of a sibling can be less expected and more profoundly disorienting. And Miriam was no ordinary sibling. Moses owed her his entire relationship with his natural family, as well as his identity as one of the children of Israel.

It is a cliché to say that leadership is a lonely undertaking. But at the same time no leader can truly survive on their own. Yitro told Moses this many years earlier. Seeing him leading the people alone he said, "You and these people who come to you will only wear yourselves out. The work is too heavy for you; you cannot handle it alone". A leader needs three kinds of support: (1) allies who will fight alongside him; (2) troops or a team to whom he can delegate; and (3) a soulmate or soulmates to whom he can confide his doubts and fears, who will listen without an agenda other than being a supportive presence, and who will give him the courage, confidence and sheer resilience to carry on.

Having known through personal friendship many leaders in many fields, I can say with certainty that it is false to suppose that people in positions of high leadership have thick skins. Most of those I have known have not. They are often intensely vulnerable. They can suffer deeply from doubt and uncertainty. They know that a leader must often make a choice between two evils, and you never know in advance how a decision will work out. Leaders can be hurt by criticism and the betrayal of people they once considered friends. Because they are leaders, they rarely show any signs of vulnerability in public. They have to project a certainty and confidence they do not feel. But Ronald Heifetz and Marty Linsky, the Harvard leadership experts, are right to say, "The

hard truth is that it is not possible to experience the rewards and joy of leadership without experiencing the pain as well."

Leaders need confidants, people who "will tell you what you do not want to hear and cannot hear from anyone else, people in whom you can confide without having your revelations spill back into the work arena." A confidant cares about you more than about the issues. They lift you when you are low, and gently bring you back to reality when you are in danger of self-congratulation or complacency. Heifetz and Linsky write, "Almost every person we know with difficult experiences of leadership has relied on a confidant to help them get through."

Maimonides in his Commentary to the Mishnah counts this as one of the four kinds of friendship. He calls it the "friendship of trust" [chaver habitachon] and describes it as having someone in whom "you have absolute trust and with whom you are completely open and unguarded," hiding neither the good news nor the bad, knowing that the other person will neither take advantage of the confidences shared, nor share them with others.

A careful reading of this famous episode in the context of Moses' early life suggests that Miriam was Moses' "trusted friend," his confidante, the source of his emotional stability, and that when she was no longer there, he could no longer cope with crisis as he had done until then.

Those who are a source of strength to others need their own source of strength. The Torah is explicit in telling us how often for Moses that source of strength was God Himself. But even Moses needed a human friend, and it seems, by implication, that this was Miriam. A leader in her own right, she was also one of her brother's sources of strength.

Even the greatest cannot lead alone.

Shabbat Shalom: Rabbi Shlomo Riskin

"God spoke to Moses and Aaron, saying, 'This is the ordinance (chukat) of the Torah which God has commanded, saying, 'Speak unto the children of Israel, that they bring a completely red heifer, which has no blemish, and which has never had a yoke on it'". Is it more important to devote oneself to personal, spiritual development or to work for the good of the nation? I believe that a good argument can be made that commitment to the nation takes priority over commitment to one's own spiritual needs. And one such source is a Midrash, which links two kinds of animal slaughterings (not by blood, but by a common word—chukat). The Midrash has in mind the paschal lamb sacrifice of Exodus and the paradoxical ritual of the red heifer, (purifying the defiled, but defiling all those involved in its preparation).

In regard to the paschal sacrifice, the same word, chukat, appears. "This is the ordinance (chukat) of the pesach, no stranger shall eat of it".

Any law in the Torah called 'chok' has no rational explanation. Essentially a 'chok' is different from those commandments which are universally understood as 'rational natural laws,' like prohibitions against stealing, killing, etc. Rational laws are the key to a society's survival, but a 'chok' is geared to the Jewish nation, religious ritual and is often mysterious, and beyond reason.

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When it comes to the 'chukim' of the paschal lamb and the red heifer, their interpretation by the Midrash, focuses on two distinct approaches to Jewish life and practice.

Interpreting the verse, "May my heart be wholehearted with your statutes (chukim) in order that I not be ashamed," the Midrash explains that this refers to the ordinance ('chok') of the paschal sacrifice and the ordinance ('chok') of the red heifer. Concerning the first we read, 'zot chukat hapesach,' and concerning the second we read 'zot chukat haTorah'. Once on a track of linking the two statutes (choks), the Midrash ponders which of the two is the greater and more important ordinance?

The analysis takes on the form of an analogy. If two identical women go out walking, how do we know which of the two is greater? Explains the Midrash that if one of the women is accompanying the other, is following behind the other, the one who is in front is the greater figure. Paralleling the case of the identical women, the Midrash guides us back to the case of the identical 'chukim' and the original question. Which is greater, the paschal sacrifice or the red heifer? Obviously, it is the one which is accompanied by the other, the one which is leading the other; and although they appear to be similar in stature, the red heifer always accompanies the paschal lamb, following behind. Before we can eat from the paschal sacrifice we must first be purified, and it's the red heifer which provides the means of ritual purity, which must be activated before we are enabled to participate in the paschal sacrifice.

Rabbi Joseph B. Soloveichik of blessed memory, my rebbe and mentor, takes this Midrashic conception a step further. The red heifer enables a person to participate in ritual ceremony—those commandments which link the individual with God. Thus the red heifer represents individual, spiritual purity.

On the other hand, the paschal sacrifice represents the national commitment of the Jewish people. The commandment to bring the 'pesach' was given just when we emerged as a nation, struggling to escape the claw of slavery. When the Torah commands the Jewish people to bring the paschal sacrifice, it tells us, in the very same verse, that a non-Jew is forbidden to eat of it. Any male who does not carry the indelible mark of being a Jew, circumcision, cannot join in. The entire character of the paschal sacrifice demonstrates how it's not for individuals, how it may not be eaten by an individual, but must rather be eaten within a familial and national context. And since every single Jew in the community of Israel was commanded to take part, this ritual united every Jew to his fellow Jew.

If the red heifer is about individual ritual and religious purity, and the paschal sacrifice is about national commitment, it becomes indubitably clear that when one's own spiritual development comes into conflict with a national issue, then our national commitment must come first; the national commitment is the purpose for the spiritual cleansing.

The paschal sacrifice is the goal, the red heifer is the means. Indeed, there is even a halacha which states that if the whole community is ritually impure, and if a red heifer can't be found, the people are permitted nevertheless to participate in the paschal sacrifice, symbolizing to the nation that our national unity and wellbeing transcends individual purity.

Consequently, we see how one's own spiritual development is only a means to the communal experience of the nation. Klal Yisrael comes first.

If we look at prayer, we see how its observance in Jewish practice teaches us something unique about our priorities. More often than not, prayer is an occasion when an individual trembles before God, an individual beseeches, an individual hopes. But for

Jews, prayer is closely linked to a public moment. Individual prayer is consigned to a lower spiritual potential than when a group of at least ten, a minyan, pray together and that minyan is representative and symbolic of the Jewish nation. And, indeed, even when we pray alone, our prayer is always in plural, for the entire nation: "heal us, O God, so that we may be healed; see our affliction; restore Jerusalem to us...."

Alone, many important prayers cannot be said. This doesn't mean that in Judaism an individual's self-realization is always sacrificed for the greater good of the whole. Rather, a dialectic and a tension exists between being a we-oriented people or an I-oriented people. At times, one must zealously, and even selfishly, prepare oneself for ultimate greater service to the Jewish community by shutting out the needs of the world, but the overriding goal of the individual must be to contribute to the needs of the nation so that we may indeed be a kingdom of priest-teachers to perfect the world.

The Person in the Parsha: R. Tzvi Hersh Weinreb
Discovering Our Mortality - It was at a house of mourning, and she was saying something that I had heard many times before. In fact, I had said it myself when I was sitting shiva for my own mother.

She is a friend of long-standing, and a member of my former congregation. I hope that I am not being uncharitably by describing her as late middle-aged. She had just lost her own mother, having lost her father several years ago.

"It is not just that I feel orphaned," she said. "It is that I feel vulnerable. As long as even one of my parents was alive, it was as if there was a kind of buffer between me and death. Now that they are both gone, it begins to feel that it is my turn. No one to protect me. I face the malach hamavet (angel of death) directly, face to face, head on."

We all deny our mortality, and as long as the older generation is around we feel that they, and not we, are the ones on death's frontlines. We are insulated from death's claws by them. It is their turn and not yet ours. But once we lose our own parents, we can no longer deny our mortality. It is our turn.

There is an excellent book by my esteemed colleague, Rabbi Marc Angel, entitled *The Orphaned Adult*. I often recommend this book to mourners, particularly those who are fortunate to have entered adulthood, even late middle age, with both parents alive, and experience their deaths only after having long ago reached adulthood. Their feelings are unique and very different from those who experienced the trauma of a parent's death at an earlier stage of life. Rabbi Angel also describes this sudden sense of mortality, of vulnerability. With the death of parents, these older people finally must surrender their comfortable denial of their own inevitable demise.

In this week's portion, Chukat, we read of the death of two beloved leaders of the Jewish people, Miriam and Aaron. Both of them were parent figures, albeit not actual parents, of the Jews in the years of their wandering in the wilderness. Instructively, a period of vulnerability ensues immediately upon their respective deaths.

We read first of Miriam's death. "The Israelites arrived at the wilderness of Zin... Miriam died there and was buried there." And then, immediately, "The community was without water."

As long as Miriam was alive, she was a source of water, a source of life. While she was alive, the be'er Miriam (well of Miriam) provided water for the people. With her death, and in her case, the well immediately dried up, the water ceased, and the people were vulnerable. Without "mother" Miriam, death by thirst threatened the people.

Soon afterwards, we read, "...and Aaron died there on the summit of the mountain." And then, this time

Likutei Divrei Torah

not immediately but after thirty days of mourning, "When the Canaanite king of Arad heard... he engaged Israel in battle and took some of them captive..." "Father" Aaron died, and peace and security were shattered. War and that worst of fates, captivity, reared their ugly heads.

It seems that it is more than mere psychological reality that with the passing of its leaders, a nation faces calamity. With the death of ones parents, one's own well being is threatened. No wonder that when the young sister-in-law of the 18th century sage Rabbi Yonasan Eybeshitz lost her husband, the Rabbi cautioned her, in a letter which has come down to us, to take special care of her own physical well being and the health of her young children. As our sages put it in the Talmud, "When one member of a group perishes, the entire group needs to be anxious."

How apt are the words of the Psalmist, "When my father and mother abandon me, the Lord will take me in". When our parents "abandon" us and leave this world, we are bereft in many ways, and our positions in life become precarious. We need God at those moments, and turn to Him, confident that He will "take us in."

Dvar Torah: Chief Rabbi Ephraim Mirvis

Some of the greatest blessings are wrapped up in a curse. An example of this can be found in Parshat Chukat. The Torah tells us how Hashem had sent a plague of fiery serpents among the people. The nation called to Hashem for mercy and in reply he said to Moshe, "Place a fiery serpent at the top of a pole, "and it shall come to pass if any person had been bitten by a snake," "that person should just look at the fiery serpent on the pole and he would live."

Notice that this statement starts with the word, "vhaya," and there's an alternative word in Tanach which is, "vayehi" and they mean the same thing.

According to the Gemarra, a statement starts with vayehi when it introduces bad news. However if a statement starts with vhaya, that's a sign that good news will follow.

So surely this was a 'vayehi' moment and not a 'vhaya' scenario? Somebody had been bitten. The person's life was in danger. Others around them had died. And yet the Torah says, "vhaya?"

The Meshech Chochma explains points out that just before this there is another 'vhaya': "vhaya kol hanashuch vra'ah otoh v'chai." This would follow for every person who had been bitten.

The Meshech Chochma says, this includes even somebody who was already ill and now on top of this a snake had bitten them. So if somebody were suffering from a terminal illness and during the course of that illness they were bitten, they had only to look at the snake on the pole and they would be cleared of their entire illness. They had a total refuah shleimah. What started out to be a double plague for them ended up opening the door to them becoming fully healed.

And so it is often in life. We see what for us appears to be a 'vayehi moment'. We are full of dread and yet, in reality, it provides a great opportunity, good things follow. And on the contrary, sometimes we appear to be facing a 'vhaya scenario' where everything looks wonderful, but actually, there is a lot that we should be concerned about.

And that is why in our Rosh Chodesh bentsching at the beginning of every month we pray to Hashem: please give us "chayim sheyimalu mishalot libenu letova" – we add the word 'letova' for good. Please God, answer all of our prayers for the good. Don't give us all that we ask for because sometimes we might be praying for the wrong thing. Please channel our prayers in the right direction so that what we ask for will always be a blessing, recognising that sometimes the best of blessings are wrapped up in a curse.

R' Feivel Meltzer z"l (1897-1973; Israeli educator, known in particular for his writings and radio programs that popularized the study of *Tanach*; son of R' Isser Zalman Meltzer z"l) writes: With this week's *Parashah*, we jump forward in time to the end of the forty years in the desert, from the era of the Exodus to the era of settling *Eretz Yisrael*.

The *Parashah*'s first section--the *Parah Adumah* / red heifer--continues describing the role of the *Kohanim*, which was reaffirmed anew after Korach's mutiny. In this section, we are still standing near the beginning of the forty years. The remainder of the *Parashah*, however, takes place in the last year of *Bnei Yisrael*'s sojourn in the desert. [Perhaps this is why *Rashi* z"l asks: "Why is the section narrating the death of Miriam placed immediately after the section discussing the *Parah Adumah*?"] At the end of the *Parashah*, *Bnei Yisrael* are literally standing on the threshold of *Eretz Yisrael*.

R' Meltzer continues: The Torah does not dwell on the drawn-out passing of the great Generation of the Exodus. But, this *Parashah* does relate the passing of two of the three great leaders of that generation: Miriam and Aharon. (The third, Moshe, continues to lead until the end of the forty years.) Aharon's passing is described simply, without drama, but the tragedy of the moment is captured by a very deep *Midrash*, which relates: "*Hashem* said to Moshe, 'I do not have the heart to tell Aharon that his time has come. Please tell him for Me'."

R' Meltzer concludes: It is a new morning. Even the Canaanite kings Og and Sichon cannot stand in the way of *Bnei Yisrael*'s march to the Holy Land, as the end of the *Parashah* relates. (*Parashat Ha'shavua V'haftaratah*)

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' Shimshon Dovid Pincus z"l (rabbi of Ofakim, Israel; died 2001) writes: "*Shav'ah*" is a cry for mercy. It involves asking forcefully that G-d respond to one's troubles or provide what one is lacking. It refers to a plea about something that is very significant or about a situation that is very bitter. *Shav'ah* can even rise to the level of hysteria.

"*Bakashah*," an ordinary request, is not one of the thirteen types of prayer identified in the *Midrashim*, R' Pincus notes. This is because, in reality, most of the things for which we ask are very important; they require impassioned requests, such as through *Shav'ah*. For example, we pray for sustenance, which is an awesomely important matter. Without sustenance, a person is at greater risk of sinning, as we read (*Mishlei* 30:9), "Lest, being impoverished, I take to theft, and profane the name of my *Elokim*." Most people can cope with having a lower quality of food, but when a person has debts and bills that he cannot pay, he is liable to steal, cheat, fight, borrow with interest, and, ultimately, desecrate G-d's name. We pray for children, which represents our eternity. We pray for health, on which our entire ability to serve *Hashem* depends.

R' Pincus concludes: When a person prays to *Hashem*, he needs to appreciate what he is asking for and how much he really needs it. Asking for something that is "nice to have" is a very different experience from asking for something that is a matter of life or death. If one cries out to *Hashem* with the feeling that he truly needs what he is requesting, that itself can be a reason why *Hashem* should answer him.

(*She'arim B'tefilah* p.36)

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“Moshe and Aharon gathered the congregation before the rock and he said to them, ‘Listen now, [you] rebels! Shall we bring forth water for you from this rock?’ . . . 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’.” (20:10, 12)

R' Moshe ben Maimon *z"l* (*Rambam*; 1135-1204; Spain and Egypt) writes: When it comes to character traits, the correct path that a person should choose in nearly all cases is the middle of the road. In this way, his soul will acquire a good nature, and he will get along with people. This is what the *Mishnah* (*Avot* 2:1) describes as a path that “brings glory to the one who does it, and [which brings] glory to him from mankind.”

He continues: *Hashem* told Moshe that he failed to sanctify G-d's Name. His sin, *Rambam* writes, was deviating from the middle of the road toward one extreme--anger. *Hashem* was very exacting with Moshe, because a person such as Moshe should not have expressed anger toward *Bnei Yisrael*. When a person expresses anger inappropriately--in particular, a person from whom others learn how to achieve success in this world and the next--that causes a desecration of G-d's Name.

(*Shemoneh Perakim* ch.4)

Elsewhere, *Rambam* writes: We are commanded to go in the “middle of the road,” which is the good way, by the verse (*Devarim* 28:9), “You shall go in His ways.” Our Sages explain: Just as He is called ‘giving,’ so you shall be giving. As He is called ‘compassionate,’ so you shall be compassionate. As He is called ‘holy,’ so you shall be holy. This, writes *Rambam*, is called, “The way of *Hashem*.”

(*Hil. De'ot* 1:4)

In yet another place, *Rambam* writes: When Moshe Rabbeinu requested (*Shmot* 33:13), “Make Your way known to me,” he was asking to know the Names that describe how *Hashem* acts, for when one knows *Hashem's* ways, he knows Him. In response, *Hashem* taught Moshe the descriptions: giving, compassionate, holy, etc.

(*Moreh Nevuchim* I ch.54)

R' Ephraim Kirschenbaum *shlita* (rabbi in Bet Shemesh, Israel) writes: R' Moshe ben Nachman *z"l* (*Ramban*; 1194-1270; Spain and *Eretz Yisrael*) challenges *Rambam's* understanding of Moshe's sin because it seems to ignore that the Torah accuses Moshe of a lack of *Emunah* / belief in *Hashem*. However, taking the three above teachings of *Rambam* together, we can defend *Rambam* and say: Failing to walk in *Hashem's* ways, to emulate Him, is considered a failure to “know” Him, which, in turn, represents a failure of *Emunah*.

(*Huyedot Aharon* p.116)

“*Bnei Yisrael*, the whole assembly, arrived at the Wilderness of Tzin in the first month and the people settled in Kadesh. Miriam died there and she was buried there. There was no water for the assembly, and they gathered against Moshe and Aharon.” (20:1-2)

R' Eliyahu Hakohen Ha'itamari (*Darshan* / preacher and prolific author in Izmir, Turkey; died 1729) writes: Possibly, a reason why *Bnei Yisrael* lacked water after Miriam died was, *Middah-K'negged-Middah* / measure-for-measure, because they failed to cry over Miriam's death. [The Torah does not mention that *Bnei Yisrael* mourned for her, in contrast to when Aharon died.]

He continues: This would explain why the next section of the *Parashah* relates that Moshe hit the rock, and death was decreed on Moshe and Aharon. We read (*Yeshayah* 57:1), “The *Tzaddik* perishes, and no one takes note; pious people are taken away, and no one gives any thought that because of evil the righteous are taken away.” The *Gemara* (*Sanhedrin* 113b) teaches, based on this verse, that when one *Tzaddik* passes away and the community fails to take notice, additional righteous people will pass away as a consequence, G-d forbid.

(*Semuchin La'ad*)

“Moshe and Aharon gathered the congregation before the rock and he said to them, ‘Listen now, you *Morim* / rebels, shall we bring forth water for you from this rock?’” (20:10)

Rabbeinu Nissim *z"l* (“*Ran*”; Spain; 1290-1380) writes: Moshe Rabbeinu was punished for these words because he generalized in criticizing *Bnei Yisrael*. It's true that the individual Jews whom he was addressing were “*Morim*” / “rebels.” However, our Sages say that one should be in awe of any *Tzibbur* / assembly of Jews. Jews as a group can never be labeled by a derogatory term, for even if the individuals in the group lack redeeming qualities that others in the group possess, the group as a whole is always greater than the sum of its parts. Even if one is himself an intentional sinner, if he is part of a gathering that is serving *Hashem*, the group is enhanced because that sinner is part of it.

How so? Our Sages find a precedent in the *Ketoret* / incense in the Temple, which had one foul-smelling spice in it--the *Chelbenah*. The *Ran* says that this spice served to “awaken” the fragrance of the other spices [presumably through a chemical reaction]. Similarly, when people with different strengths and weaknesses get together, they awaken previously dormant positive traits in each other.

However, the *Ran* continues, this is true only if the group is not made up entirely of like-minded *Resha'im* / wicked people. If all the members of the group have exactly the same bad traits, then they merely strengthen each other's wickedness.

(*Derashot HaRan: Drush* No. 1)

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Issue 1264 • June 18, 2021 • 7 Tammuz 5781

EGYPT, JORDAN HOLD BACK IN CONGRATULATING NEW PM (Israel Hayom 6/16/21)

Moroccan King Mohammed VI congratulated Wednesday Prime Minister Naftali Bennett on taking office, becoming the first non-Gulf Arab leader to do so. In his letter, the monarch wished the new prime minister success and emphasized that the kingdom was "determined to continue its active role and its best efforts to advance a just and lasting peace in the Middle East."

Bennett was also congratulated by Crown Prince of the United Arab Emirates Sheikh Mohammed Bin Zayed Al Nahyan and Crown Prince of Bahrain Salman bin Hamad bin Isa Al Khalifa.

Several countries have so far held back from congratulating Israel's new leader, among them Egypt and Jordan.

A senior official at the Egyptian embassy in Tel Aviv explained to Israel Hayom that the delay did not stem from a deliberate disregard for the political change in the Jewish state.

"A congratulatory letter will most likely be sent to Prime Minister Bennett soon, but you must also understand our considerations. We had a very good relationship with the Netanyahu administration, which was mostly based on the security and intelligence spheres, and only recently have we started to advance with the government a program to boost tourism from Israel to Sharm El-Sheikh, and we hope this process continues."

According to the official, "the leadership in Cairo is well aware of the public's general dislike of Israel, which became even worse during the operation in Gaza [Operation Guardian of the Walls], and due to Egypt's efforts to broker a ceasefire. As soon as the situation calms down, congratulations will follow." Similarly, a top official from Amman said: "During Netanyahu's 12 years in office, the relations between Israel and Jordan deteriorated in an unprecedented way, and there was quite a bit of bad blood between Netanyahu and King Abdullah II. The king has an excellent relationship with Yair Lapid. One could go as far as to say that the two are good friends."

He also pointed out that the Jordanian people are not keen on Israel or Bennett, "who they perceive as someone more radical than Netanyahu," but the government would offer its congratulations as soon as "the situation becomes clearer."

Sudan has not congratulated Bennett either, even though the country struck peace deal with Israel as part of the Abraham Accords. Nor has Palestinian Authority President Mahmoud Abbas.

NO-CONFIDENCE VOTE FILED AGAINST NEW GOVERNMENT (JPost 6/16/21)

The first two no-confidence votes against the new government of Prime Minister Naftali Bennett were filed on Wednesday.

The Likud wrote in its no-confidence motion that "the government was formed with lies and tricking the public, and has no mandate from the public." The motion was filed by Likud faction chairman Miki Zohar and will be presented on Monday by MK Ofir Akunis.

A separate no-confidence motion, filed by Shas and United Torah Judaism, relates to matters of religion and state.

"For the first time in the history of Israel, a government was founded that sees Judaism as an obstacle, as superfluous and redundant weight that needs to be removed," it said.

Zohar announced that there would be no pairing off of coalition and opposition MKs that enables MKs to miss votes in the Knesset.

"If you treat us disrespectfully, we will treat you disrespectfully," Zohar told coalition MKs at a meeting of the Knesset Arrangements Committee.

UNITY COALITION'S FIRST INTERNAL DISAGREEMENT (Arutz-7 6/16/21)

The new coalition concluded the meeting of the Knesset Arrangement Committee without a vote on the law prohibiting the reunification of families of Israeli Arabs and Palestinian Authority residents.

The United Arab List (Ra'am) faction opposes the law and Meretz representatives have opposed it in the past. This is a law that has been extended for two decades with the support of all parties in the national camp. The Likud and haredi factions currently intend to oppose the extension of the law. MK Miki Zohar from the Likud even sent a message to the Bennett-Lapid coalition that a bloc of Netanyahu supporters will vote in favor of extending the law if the coalition supports the regulation of the 'young settlements.'

The Likud said that "because of the delusional composition of Bennett's weak government, it is unable, already on the third day of its existence, to pass an extension of the Family Reunification Law to prevent the naturalization of hundreds of thousands of Palestinians and illegal infiltrators - which will eliminate the Jewish state."

"This is another reason why we and our partners on the real right are doing everything we can to overthrow this dangerous government at the first opportunity," the Likud added.

HEAVY POLICE PRESENCE AS JERUSALEM FLAG PARADE GETS UNDERWAY (YNet 6/15/21)

Some 2,000 police officers were deployed Tuesday afternoon to the scene of a nationalist march through Jerusalem by flag-waving participants for an annual event that drew Palestinian warnings of violent protests and posed a first test for the new government.

The parade, which was cut short on its original May 10 date due to rocket fire on Jerusalem from Gaza, was expected to draw some 5,000 participants.

The streets surrounding the Damascus Gate, which the parade passed by, were cleared of people and traffic on Tuesday afternoon. The light rail stop at

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the gate was also suspended.

Once the march reached the Damascus Gate, clashes broke out between marchers and Arab youths waving Palestinian flags, which were quickly broken up by police forces.

In addition, in East Jerusalem about 20 people were hurt in clashes with the police, most of them sustaining mild injuries. Three people were evacuated to a hospital.

The marchers gathered at 5:30pm at the Education Ministry compound in the capital, close to the Old City, an hour before the parade was due to start.

With tensions still high after last month's Gaza conflict, the marchers who normally make their way through the Muslim Quarter of the Old City were this year directed to proceed solely through the Jewish Quarter in an effort to avoid clashes.

The police said the marchers would walk around the ancient walls of the Old City and then enter through the Jaffa Gate, a main thoroughfare for tourists, head toward the Jewish Quarter and on to the Western Wall, the holiest site where Jews can pray.

One of the organizers of the parade said Tuesday that the event would follow the route provided by officials. The event celebrates the reunification of Jerusalem after the 1967 Six-Day War, when Israel captured the eastern part of the city from Jordan.

"We will march, thousands of us, with flags where we're told. Anywhere we're told not to march - we won't march," Matan Peleg told Army Radio.

Tensions rose ahead of the procession, with Hamas warning that it would launch rockets into Israel if the march went ahead.

But a Palestinian source told Ynet on Tuesday that the terror group that rules Gaza had instructed the Palestinian factions there to refrain from rocket fire and limit their activities to protests on the border, including igniting fires in nearby Israeli fields with the use of incendiary balloons.

Local officials said at least 20 fires broke out in communities bordering Gaza since the morning hours. In addition, an explosive device attached to a balloon exploded mid-air above a kindergarten in Sha'ar HaNegev.

The head of Ra'am, the first Arab party to ever formally join an Israeli coalition, categorically condemned the decision to hold the parade.

The march is "an unbridled provocation, the essence of which is shouts of hatred and incitement to violence and an attempt to set the area on fire for political purposes," said Mansour Abbas, adding that Public Security Minister Omer Barlev and the police should have pulled the plug on the event.

Barlev said the event could go ahead on the grounds that in a democracy, citizens have the right to demonstrate.

But Abbas also warned the march was part of a campaign to rip apart the new government through repeated goading.

HAREDI PARTIES BOYCOTT HAREDI CONSULTANTS WORKING WITH BENNETT'S GOVERNMENT (Ha'aretz 6/16/21)

As part of its ongoing campaign to boycott the new coalition, Israel's ultra-Orthodox parties have pledged not to cooperate, "directly or indirectly," with members of their community working as advisors in government ministries.

In a joint statement from lawmakers of the Shas and United Torah Judaism parties released on Monday, they said they would not work with any ultra-Orthodox people who work with these ministries and ministers while "trying to drive a wedge in the wall of common struggle."

Speaking with Radio Kol Hai on Wednesday, Shas chairman Arye Dery explained that ultra-Orthodox political consultants were trying to legitimize the new government, and called the boycott effort a "general public struggle." "We will not work with them anymore and condemn them," he declared, only days after Rabbi Shalom Cohen, a member of Shas' ruling Council of Torah Sages, called on all ultra-Orthodox institutions to cut ties with the government.

Dr. Gilad Malach, who researches the Haredi community at the Israel Democracy Institute, believes that the ultra-Orthodox political establishment is frightened of losing their power and influence after years of controlling the relationship between their community and the government.

Calling the letter "more of a declaration" than an active ban, Malach explained that ultra-Orthodox lawmakers are in a "phase of fear and anger" and are grappling with the fact that Haredi advisors not answerable to them may wrest away control of the government agenda when it comes to their community.

Over the past decade, ultra-Orthodox parties have become staunch allies of recently ousted Prime Minister Netanyahu. In return, they enjoyed a continuing monopoly over several issues of domestic policy related to religion and state, as well as an exemption for ultra-Orthodox men from Israel's mandatory military draft.

Shas and UTJ's presence in the government gave them significant power to direct funding to their institutions and limit governmental control over their community's affairs. However, the appointment of hardline secularist Avidgor Lieberman as Finance Minister, at the same time as the ultra-Orthodox have been relegated to the opposition, means that continued government funding of Haredi priorities is now in question.

Both parties have railed against the new government as anti-religious, claiming that it would endanger the Jewish identity of the state of Israel and shatter the religious status quo which has been in operation for over 70 years.

"In essence, the MKs from Shas and UTJ are doing everything to hold the line and engage in as much opposition to the government as they can," Israel Cohen, a prominent ultra-Orthodox political commentator, told Haaretz.

According to Cohen, if the government survives the next few months, it will be harder for many ultra-Orthodox political consultants to stay away, but if "the government seems like it is going to fall, nobody will take the chance for a few months of work."

One consultant who does not appear to be deterred is Itzik Elrov, a social activist turned communications and strategy consultant, who most recently worked on the Labor party's election campaign.

"From my conversations with some ultra-Orthodox politicians, their claim is that in such a period there are all kinds of machers" – power brokers – "and activists who are trying to bypass the ultra-Orthodox politicians. This is the main concern," he told Haaretz.

"For ultra-Orthodox politicians, a government without them is not a simple challenge. Soon, the budget will come and with it economic decrees, and the public is going to feel it in their pockets and will demand answers, so the overarching goal at the moment is mainly to hold the line."

Ironically, Elrov stated, "during periods when the ultra-Orthodox were in the opposition, the ultra-Orthodox advisors [working for the government] became the greatest friends of the ultra-Orthodox politicians, who used them to soften the decrees."

"I estimate that this will also be the case this time," he said. "It doesn't make sense to 'boycott' a professional consultant whose help you will need tomorrow to solve some problem."

According to the ultra-Orthodox Behadrei Haredim, UTJ MK Meir Porush did not sign the document, insisting that no decision be made before being approved during a faction meeting.

ISAAC HERZOG TO BECOME ISRAEL'S 11TH PRESIDENT ON JULY 7TH (JPost 6/16/21)

The presidential changing of the guard has been brought forward by two days. Following repeated media reports it would take place on July 9, it has now been officially announced that it will take place on July 7.

The installation of the 11th president of the State of Israel will differ somewhat from past ceremonies, in that following the swearing-in of President-elect Isaac Herzog at the Knesset, there will be a transition ceremony at the President's Residence, where President Reuven Rivlin will formally and symbolically hand over the keys to Herzog.

This is the first time that a transition ceremony will be held at the President's Residence. It was certainly impossible in the case of Israel's first two presidents, Chaim Weizmann and Yitzhak Ben-Zvi, who each died in office.

Of the nation's 11 presidents, Herzog is only the fourth to be born in Israel. The others were Yitzhak Navon, Ezer Weizman and Rivlin. Both Navon and Rivlin were born in Jerusalem – to multigenerational Jerusalem families.

Navon returned to politics, served as education minister, and only in his twilight years lived on the capital's Jabotinsky Street, within easy walking distance of the President's Residence – to which he was frequently invited, especially during the term of Shimon Peres. Navon and Peres were not only good friends but lifelong disciples of Israel's first prime minister, David Ben-Gurion.

Rivlin, who sold the apartment he had lived in for 40 years, will move to King David's Court, which is a little further away but still within walking distance, especially for Rivlin, who takes a daily constitutional.

Herzog, a former chairman of the Labor Party and opposition leader, will be 67 when he completes his term, and will still be young enough to follow Navon's example and return to politics.

HOUSING PRICES IN ISRAEL UP 5.6% (Israel Hayom 6/16/21)

The Central Bureau of Statistics' latest report sheds light on how Israel's food and housing prices have changed within the last year.

According to data, the consumer price index has increased by 0.4 percent in May 2021 alone. Significant increases were recorded with fresh fruit (13.7%), clothing (2.4%) and culture and entertainment (1.9%). On the other hand, a significant decrease was recorded with fresh vegetables (2.2%). Within a year, the CPI increased by 1.5%.

As for housing prices, there was a 1.0% increase between March and April 2021 and a 5.6% increase within the last twelve months. Prices mostly increased in the Central district (7.5%), Southern district (5.9%) and Northern district (5.7%). A moderate increase was recorded in the other districts.

OMER YANKELEVITCH DEPARTS FROM MINISTRY: 'I PAID A HEAVY PRICE' (Arutz-7 6/16/21)

Diaspora Minister Omer Yankelevitch spoke at the ministerial replacement ceremony, summarizing her time in the ministry.

"My tenure as a minister in the Israeli government symbolizes another step in the internal social process here in Israel. The very fact that a haredi woman was given the opportunity to sit around the government table, and take an active part in the decision-making process, sends a clear message to others from marginalized societies - and especially to women from those populations - that anything is possible despite the hardships that might be along the way. It is possible to overcome social barriers and be treated as an equal among equals.

"Indeed, it was not always easy. At times, my family and I were attacked and paid heavy prices, but if my path gave the hope and courage to at least one woman, to not be afraid pursue her dreams - I did my part.

"In addition to the initiatives we founded such as the Global Jewish Resource Hub and Israeli Jewish Peoplehood Center, I am most proud of the change in approach we brought to the Ministry. Rooted in our consultation process, we transformed the Ministry into an address for world Jewry and reframed our outlook around a more mutual dialogue. We made clear that world Jewry must have a voice within the State of Israel and that we in Israel must also take responsibility for our side of this critical relationship."

"I chose to take a break from politics and will continue in my career of public service. Whatever the future holds, I will work to strengthen the State of Israel, world Jewry and the ties between us."

4 WOMEN EXPECTED TO GRADUATE IAF'S PRESTIGIOUS PILOT'S COURSE (Israel Hayom 6/15/21)

Next Thursday, when the Israeli Air Force welcomes its newest graduating class of pilots, four women are expected to be among the ranks.

Altogether, ever since the pilot's course opened its doors to females in the late 1990s, 70 women have completed the grueling and prestigious training program. In December 2011, a record five women graduated from the

course.

Next week's graduation ceremony will also mark Prime Minister Naftali Bennett's first official state ceremony as premier, following his inauguration on Sunday, June 13.

ISRAEL SWEARS IN ITS FIRST-EVER DEAF MK USING SIGN LANGUAGE (YNet 6/16/21)

For the first time in Israel's history, a deaf member of Knesset was sworn in Wednesday morning using sign language.

Shirly Pinto, 32, from the Yamina party was allowed to enter the Prime Minister Naftali Bennett's new government thanks to the Norwegian Law, which allowed her to replace Religious Services Minister Matan Kahana.

The law allows ministers to give up their positions as members of parliament in order to enable a different member of their party to assume the position in their place.

In recent days, MK Pinto met with Knesset Secretary Yardena Meller-Horowitz, as well as experts from the Knesset's Technology and Computing Division, in order to find and implement technological solutions that will help her carry out her daily work.

They decided that MK Pinto would be accompanied by an interpreter to translate what was said into sign language. The interpreter would also serve as Pinto's voice via a microphone connected to the plenum's main sound system.

It was also agreed that Pinto will receive a special seat that would allow her to see the translator up close, be involved in the events in the plenum in real time, respond during Knesset readings and ask questions.

A special light bulb will be installed in Pinto's office, which will blink to signify the beginning of a vote in the plenum.

Shortly after Pinto's swearing-in, Bennett posted a welcoming message on his Twitter page: "One of the most exciting moments for me. For all of us. Shirley Pinto, the first deaf MK in Israel, declares allegiance. Dear Shirley, I am so proud of you."

Prior to her entry into politics, Pinto was a social activist working to promote deaf rights and advised Ramat Gan Mayor Carmel Shama-Hacohen on issues relating to disability and accessibility.

Pinto later joined Bennett and Interior Minister Ayelet Shaked's New Right party, which later morphed into Yamina, ahead of the April 2019 election.

NEW US-BORN MK AIMS TO FIX TIES WITH 'ALIENATED PROGRESSIVE JEWISH WORLD' (JPost 6/16/21)

When new Blue and White MK Alon Tal grew up in Raleigh, North Carolina, as Albert Rosenthal, he wanted to be a congressman.

On Wednesday, he was sworn in as a member of Knesset.

He had run for Knesset unsuccessfully before – but this time, as he puts it, the stars lined up. He was 11th on the Blue and White list that won eight seats, and entered the Knesset after three of the party's ministers quit through the Norwegian Law.

"This is the greatest privilege of my life," Tal told The Jerusalem Post in his first interview as an MK. "It is an honor to serve the third Jewish commonwealth and take part in the celebration of democracy."

Tal credited his accomplishment to the Young Judea Year Course, which brought him to Israel. On the program, he worked on the farm of the sister of Benny Gantz, his future officer in the IDF and now the leader of his party. He remained loyal to Gantz and the party, even when it fell below the electoral threshold in the polls.

"Benny is fearless, and he always treated his soldiers like a mensch," he said.

Tal's key issues as an MK will be advancing environmental sustainability, the status of women, religious pluralism and improving Israel's relations with what he calls "the alienated progressive Jewish world."

A resident of Modi'in, Tal is the gabbai (sexton) of the Shalhevet Hamaccabim Masorti (Conservative) synagogue. He is an attorney, the founder of the Israel Union for Environmental Defense and of the Arava

Institute for Environmental Studies, and was appointed as chairman of Tel Aviv University's department of public policy in 2017.

Tal will be the eighth US-born MK in Israel's history, following Yehuda Ben-Meir (National Religious Party), Marcia Freedman (Meretz), Meir Kahane (Kach), Dov Lipman (Yesh Atid), Michael Oren (Kulanu), Yehudah Glick (Likud) and Moshe Tur-Paz (Yesh Atid).

"I am delighted that Prof. Alon Tal got into the Knesset," Oren said. "He will surely make a major contribution to preserving Israel's environment. I am especially proud that another American-born Israeli and former paratrooper has chosen the path of public service to our state."

RECORD NUMBER OF WOMEN IN NEW ISRAELI CABINET: MEET THE MINISTERS (Ha'aretz 6/15/21)

Of the 27 cabinet ministers who took office with the installation of Israel's new government on Sunday evening, nine are women.

While still outnumbered by their male counterparts, there have never been so many women in Israel's cabinet. Women are now at the helm of the education, interior, transportation, environmental protection and aliyah and integration ministries.

They also head the social equality, economy, science and energy ministries and in 2023, the new interior minister, Ayelet Shaked, will take over the Justice Ministry.

The nine ministers have widely divergent backgrounds, values and policy priorities. So just who are the women now running some of the most important sectors of the Israeli government?

Orna Barbivai, Economy Minister, Yesh Atid

Prior to her election to the Knesset in 2019, Orna Barbivai served 33 years in the Israeli army, rising to the rank of major general. She was the first female soldier to attain the rank, the second-highest in the IDF, just under that of army chief of staff. She headed the army's Manpower Directorate.

Barbivai holds a BA in the humanities from Ben-Gurion University of the Negev and a master's degree in political science and national security studies from the University of Haifa. She has served on the boards of the Israel Democracy Institute and Clalit Health Services.

Meirav Cohen, Social Equality Minister, Yesh Atid

Cohen was elected to the Knesset on the Kahol Lavan slate in 2019. She was appointed social equality minister in 2020 and gave birth to her third child within days of taking office. In January of this year, she resigned from Knesset and from the cabinet when she broke with Kahol Lavan to join Yesh Atid. She is a former member of the Jerusalem city council. She holds an MBA from Hebrew University and served as a reporter and editor for Army Radio during her military service.

Karin Elharrar, Energy Minister, Yesh Atid

A lawyer with degrees from the College of Management Academic Studies in Rishon Letzion and American University in Washington, Karin Elharrar specialized in disability law. She worked at Bar-Ilan University's disability rights clinic and has also been active in anti-corruption efforts and children's rights.

Elected to the Knesset in 2013, she has served as the chairwoman of the State Control Committee and the powerful Arrangements Committee. She has muscular dystrophy and is Israel's first disabled cabinet minister.

Orit Farkash-Hacohen, Science and Technology Minister, Kahol Lavan

A lawyer with an M.A. in public administration degree from Harvard University, Farkash-Hacohen worked at the Israeli Antitrust Authority and was a partner with the law firm of Goldfarb Seligman & Co. From 2011 to 2016, she chaired the Israeli Public Utilities Authority, where she had previously served as legal counsel. As head of the authority, she was an outspoken critic of Prime Minister Benjamin Netanyahu's energy policies.

Farkash-Hacohen was elected to the Knesset in 2019 on the Kahol Lavan ticket and served as tourism minister and strategic affairs minister.

Merav Michaeli, Transportation Minister, Labor (chairwoman)

Labor Party leader Merav Michaeli has been a Knesset member since 2013. Prior to embarking on a political career, she was a longtime campaigner for

LGBT, women's and workers' rights and had a long career as a journalist, working in radio and television news as well as in print – and was a Haaretz columnist. She helped found the army-run radio station Galgalatz and the nonprofit group Ezrat Nashim, which assists victims of sexual assault. She was elected leader of the Labor Party in early 2021.

Ayelet Shaked, Interior Minister (as of 2023, Justice Minister), Yamina

Interior Minister Ayelet Shaked is one of Prime Minister Naftali Bennett's closest political allies, having worked with him since she was Benjamin Netanyahu's office director between 2006 and 2008. Netanyahu was leader of the opposition at the time and Bennett was his chief of staff. Bennett and Shaked founded the My Israel public diplomacy organization in 2010.

In 2012, Shaked joined the right-wing Habayit Hayehudi party, which had recently elected Bennett as its leader. She was elected to the Knesset the following year, becoming the religious party's sole secular lawmaker. She subsequently left the party to found the Hayamin Hehadash party, which merged with Habayit Hayehudi and Tkuma to form Yamina.

She served as justice minister beginning in 2015. As minister, she was involved in efforts to legalize West Bank settlements and to require that nonprofit organizations that receive most of their funding from foreign governments disclose their revenue streams. She also sought to curb the power of the High Court of Justice.

Although now appointed interior minister, she will return to the helm of the Justice Ministry in 2023. On Monday, she said that as interior minister, she would seek to return asylum seekers to their countries of origin or to pressure them to leave for a third country.

Yifat Shasha-Biton, Education Minister, New Hope

An educator with a PhD from the University of Haifa, Yifat Shasha-Biton was vice president of Ohalo College in the Golan Heights town of Katzrin prior to becoming deputy mayor of Kiryat Shmona in 2008. She was elected to the Knesset on the Kulanu party slate in 2015 and headed the Knesset's Special Committee for the Rights of the Child. She became housing minister in 2019. Her party became part of Likud, after which she was appointed chairwoman of the Knesset's Special Committee on the Coronavirus. It was in that role that she repeatedly clashed with the government's efforts to impose a variety of public health restrictions, most notably overturning a cabinet resolution shuttering swimming pools and gyms.

In response, Prime Minister Benjamin Netanyahu announced that he would remove her as chairperson of the panel, although he never made good on the threat. In December, she defected from Likud, joining Gideon Sa'ar's New Hope party.

Pnina Tamano-Shata, Immigration and Integration Minister, Kahol Lavan

Born in Ethiopia in 1981 and brought to Israel in Operation Moses three years later, Tamano-Shata is a longtime campaigner in support of the rights of Ethiopian Israelis, beginning in 2014, when she was elected head of the Ethiopian Israeli Student Union. A lawyer with a masters degree in public policy from Tel Aviv University, she was as a news presenter on Channel 1 public television before joining Yair Lapid's newly formed Yesh Atid party in 2012. She was the first Ethiopian-born woman elected to the Knesset.

She has served as deputy Knesset speaker and as chairwoman of the Caucus for the Advancement of Ethiopian Immigrants. She was appointed Aliyah and Integration Minister in 2020, a position in which she will remain in the government headed by Naftali Bennett and Yair Lapid. She is the first Ethiopian-born member of the Israeli cabinet.

Tamar Zandberg, Environmental Protection Minister, Meretz

Zandberg has been a Meretz Knesset member since 2013. During her time in office, she has served as chairwoman of the Knesset's Committee on Drug and Alcohol Abuse and the Subcommittee on Israel's Beaches. She has been a vocal advocate for cannabis legalization, public transportation on Shabbat, civil marriage and other changes to the religious status quo. She has a law degree from Tel Aviv University and a BA in psychology and economics from the Hebrew University of Jerusalem. Prior to entering the Knesset, she was a member of Tel Aviv city council, during which time she participated in the social protest movement of 2011.



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TORAH MINUTE

IN MEMORY OF RABBI KALMAN WINTER ZT"L

One Embrace Away

Presented by Rabbi Hillel Shaps, Kollel Scholar and Director of Special Projects

And all the congregation saw that Aharon had died, and all the house of Israel wept for Aharon for thirty days. (20:29)

Upon the passing of Aharon, the Kohen Gadol (High Priest), the Torah specifies that "all the house of Israel" wept for him. Rashi cites the Midrash that explains that this outpouring of grief was due to Aharon's great qualities of loving and chasing after peace, and how he would make peace between contending parties and between couples. The Midrash describes how Aharon would go about doing this. He would sit with one party and say, "Your friend/spouse is so broken over your argument. He/she is so embarrassed to have gotten angry at you." He would remain there with this person until all anger was removed from his/her heart. Then Aharon would sit with the other party and tell him/her the same thing. When the two would meet up, they would embrace in happiness that each one wanted to make up with the other.

Rav Boruch Mordechai Ezrachi questions what the message is of this Midrash. Was Aharon simply manipulating the parties for the sake of peace? Is the Midrash trying to teach us strategies for marriage therapy? Wouldn't this strategy stop working after a couple of attempts once word got out that this was how Aharon operated?

Rav Ezrachi offers a beautiful explanation. The Midrash is teaching us what lies deep in the heart of every individual and how it takes a seeker of peace like Aharon to recognize it and bring it out. As someone who loved and sought peace, Aharon could see that deep down in the heart of every person, even someone in the thick of a dispute, was a desire for reconciliation and unity. But oftentimes it can be difficult for an individual to recognize that in oneself. When Aharon would describe the feelings of one contending party to the other, he was not making it up. Instead, he was articulating the feelings he recognized in the heart of each individual. When each party would hear how the other party felt, they would recognize those feelings within themselves, cleansing them of any desire to hold onto their grievances.

Every person at some point or another finds themselves in a dispute. If both parties recognize that a desire for peace lies in each of their hearts, then reconciliation can be just an embrace away.

Wishing you a Good Shabbos!

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TABLE TALK

Point to Ponder

Miriam died there and was buried there. There was no water for the assembly... (20, 1 - 2)

There is a custom to spill out water which is in the vicinity of a person's passing. (Yoreh Deah 339, 5)

The reason for the custom is as follows. The Angel of Death washes off his sword of death in water found in the vicinity of what he had done. Since drinking that water would pose a health threat, it is spilled out. (Taz)

The juxtaposition of the lack of water to Miriam's passing is a source for this custom. The people had no water because the water in the vicinity when Miriam died had been spilled out. (Avudraham)

Miriam died through a kiss from Hashem. (Bamidbar Rabba)

If the Angel of Death was not involved in Miriam's passing, why would the water found in the vicinity of her death have been poured out?

Parsha Riddle

What was the most popular name at Aharon HaKohen's funeral?

Please see next week's issue for the answer.

Last week's riddle:

What is the connection between Moshe's burial spot and the mouth of the earth that swallowed Korach and his followers?

Answer: They were both created during bein hashmoshos (during twilight) of the first Friday night of creation.

HATORAH V'HAMITZVAH

HALACHA INSIGHTS FROM THE PARSHA

The first section of *parashas Chukas* describes the ritual of the *parah adumah* (red cow) and the laws of ritual impurity that pertain to contact with human remains. Although many of the Torah's laws and commandments are mysterious to us, we have a tradition that the law of *parah adumah*, or some aspect of it, constitutes the ultimate mystery, revealed only to Moshe but not even to King Shlomo, the wisest of men (*Yoma* 14a; *Pesikta Rabbasi* 14; *Pesikta de-Rav Kahana* 4:7). This law can thus serve as a lesson that human reason is not sufficient to comprehend all things, and that we need to accept the fact that some things will inevitably remain unknown and uncertain.

There is a fascinating epistemological debate among *halachic* authorities over whether matters of theology, dogma, and belief are subject to resolution using the same principles that are used to resolve *halachic* debates. The *Chasam Sofer* (YD 356) takes for granted that questions of dogma, such as the proposition that the Jewish people will eventually be redeemed by the Messiah, can indeed become settled by the same principles that apply to *halachic* disputes, such as the rule that we follow the opinion of the majority of sages on the question. R. Avraham Weinfeld (*Shut. Lev Avraham* 129-30), however, insists upon a fundamental difference between *halachah* and other areas of religious thought. With regard to *halachic* matters, the need to arrive at a definite conclusion in order to determine the practical course of action to adopt necessitates a system of rules for resolving disputes and uncertainties, but with respect to non-*halachic* matters, we can simply live with uncertainty.

As appealing as R. Weinfeld's dichotomy may be, it is actually not that simple in practice to sharply distinguish between *halachic* and non-*halachic* questions, since the latter may often have *halachic* ramifications. A commonly discussed example is the question of heresy: classification of an individual as a heretic has various significant *halachic* implications, so if the status of the belief in question as heresy is actually a matter of dispute, should we apply *halachic* rules to resolve the question, or should we adopt the posture of epistemological humility championed so eloquently by R. Weinfeld? This is a difficult question to answer definitively.

PRESENTED BY

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KIDS KORNER

Who Am I?

#1 WHO AM I?

1. I got buck teeth.
2. I am not the king of Embarrassment
3. I was a refugee.
4. I got stuck in the mountain.

#2 WHO AM I?

1. I was unblemished.
2. I can fix and defile.
3. I clean up after my child.
4. I am not a yoking matter.

Last Week's Answers

#1 On ben Peles (My wife saved me, I am not off, rather... I am from the first, Neighborly effect.)

#2 The Mouth of the Earth (I am still steaming, I am from twilight, I can't speak, Toothless.)

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