

Young Israel Shomrai Emunah - Shabbos Shorts

June 11 - 12, 2021 - 2 Tammuz 5781 - Korach

Light Candles by 8:16 - Havdalah 9:24

The Shabbos Shorts is sponsored this week by Sahra; Devora, Elazar & Meir; Rachel, Avi, Jonah & Elsie; Miryam, Naftali & Chana; and Daniel Ginsburg and the entire extended family in honor of the Shul President's 50+ birthday, and by Vivian & Arnie Kirshenbaum in commemoration of the Yahrzeit of Vivian's mother, Berta Morgenstern, Bryna bas Chaim Tzvi, Z"L, on the 5th of Tammuz.

Mazal Tov

- **Tenise & Joel Becker** on the Bar Mitzvah of their grandson, Abie, son of their children, Niema & David Schertz. Mazal Tov also to grandmother Reba Schertz of Harrisburg, PA.
- **Mickie & Josh Breitstein** on their daughter Shani's graduation from Yeshiva University Sy Syms School of Business.
- The Pietro Pratesi Medal, an international research award of the Italian Chemical Society, will be presented to **Dr. Ken Jacobson**.
- **Ann & Harold Kahana** on the birth of a grandson, Noah, to parents **Adina & Josh Karpoff** and siblings Eliana & Natan and grandparents Susan & Michael Karpoff of Highland Park, NJ.
- **Ann & Harold Kahana** on the birth of a granddaughter, Avigail, to parents Naama & David Kahana and sisters Talia & Sophie and grandparents Tzippi & Teddy Cohen of Staten Island, NY.
- **Lois & Sid Meyers** on the birth of a great-grandson. Parents are Leora & Natanel Esraelian of New York City. Grandparents are Hadassa & Dr. Oren Meyers of Cleveland.
- **Karen & Howie Schulman** on the Bar Mitzvah of their grandson Yehuda. Mazal Tov to his parents, Adina & R. Daniel Moses, and to his siblings Tuvia, Tzipora, and Shayna, grandparents Jan & Don Moses, great-grandmother **Florence Binstock Avigan** and to all of Yehuda's aunts, uncles and cousins.
- **Marla & Marty Teichman** on the birth of a great-granddaughter. Mazal Tov to the parents, Shaynie & Rabbi Avigdor Goldberger, and to the grandparents, Randee & Rabbi Manny Goldberger.

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 8:16
- 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), 8:15 (Sephardi)
- Shabbos ends/Maariv: 9:24 (B and S)

Divrei Torah:

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

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.

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**.
 - **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**.
 - **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 ygwaz
 Zoom H: ID: 713 7408 5130, password 045079
 Zoom I: ID: 269 840 3648, password online Pearls, phone 621690

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 Solomson

Emailed invitations will be sent soon, including dinner reservation and banquet journal 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.

Happy Birthday! Happy Anniversary!

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

Dvar Torah Dedications/Sponsor a Shiur

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

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

1. The following individual Shiurim are available for sponsorship at \$18 (per day):

- Daily Morning (Sunday through Friday) Tehillim and Parsha Shiur
- Daily Evening (Sunday through Thursday) Tehillim and Halacha Shiur
- Rabbi Rosenbaum's Sunday Morning Mussar Study Group for Women
- Rabbi Rosenbaum's Tuesday or Friday Morning Gemara Shiur for Men
- Rabbi Rosenbaum's Wednesday Morning Nach Shiur
- Rabbi Rosenbaum's Wednesday Night Navi Shiur for Women
- Rabbi Grauman - Rabbi Hyatt's Gemara Shiur, Sunday Morning

2. Sponsorship of the Morning and Evening Tehillim and Parsha/Halacha Shiurim together is available for \$25.

3. The Shabbos Drasha is available for sponsorship at \$54.

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

Thank you to this past week's Shiurim sponsors:

Rabbi 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 Navi Shiur

- **Diana & Dr. Leonard Ruchelman** in honor of the Bas Mitzvah of their great-granddaughter, Chana Gila Prero, daughter of Adina & Rabbi Eliyahu Prero.

Rabbi Rosenbaum's Shabbos Drasha

- **Art Boyars & Bev Morris**, in honor of **Julie & Rabbi Raphael Malka** and **Janis & Ron Sterling** on the Bar Mitzvah of their grandson, Akiva Malka.

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 Muktza 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](#).

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 Chessed 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

The Yad Yehuda Clothing Exchange has available hours for all members of the community to shop at no cost this Sunday, June 13, 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 16, 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 yppr@kempmilltoastmasters.com for more info. Zoom meeting ID: 986 546 841, password: 3671

Planning for Your Future and Your Children's Future - Free virtual event from Kemp Mill Village. Featuring Barry Fierts, a Maryland-based attorney specializing in elder law. Register at www.kempmillvillage.org For more information contact events@kempmillvillage.org or 1-833-KMV-20902.

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/join/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 13

Monday
June 14

Tuesday
June 15

Wednesday
June 16

Thursday
June 17

Friday
June 18

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 through Thursday: 8:20 PM (B).

Halachic Times: Latest Alos Hashachar 3:58 AM, Earliest Talis and Tefilin: 4:37 AM, Latest Netz: 5:43 AM, Latest Krias Shema: 9:25 AM,
Earliest Mincha: 1:47 PM, Earliest Shkia: 8:34 PM, Latest Tzeis Hacoachavim: 9:26 PM

Next Shabbos

June 18 - 19, 2021 - 9 Tammuz 5781

Parshas Balak

Light Candles: 8:19

Havdalah: 9:27

Next Shabbos Shorts Deadline: Wednesday, June 16 at 12:00 Noon

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

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

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

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

Friday 9:00 AM - 2:00 PM

Rabbi Dovid Rosenbaum

Yale Ginsburg - President

Simi Franco - Office Manager

A Quick Thought on the Parsha from Rabbi Rosenbaum

Korach 5781:

Little Details; Great People

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

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

After *Korach* and his followers express great doubt about *Moshe Rabeinu* as a leader and the appointments he has made, *Moshe Rabeinu* expresses his immense frustration to *Hashem*, and he says the phrase *לֹא חִמּוֹר אֶחָד מֵהֶם נִשְׂאָתִי*, I have not taken the donkey of any one of them. *Rashi* explains that what this refers to is when *Moshe Rabeinu* had to transport his family to meet up with the Jewish people, he might have been justified in taking an individual's donkey for the sake of transporting the family. At the end of the day, he's doing it for the sake of the nation, it's not for self-centered purposes and even that very small personal benefit from the broader community, *Moshe Rabeinu* was diligent in not partaking of. And this is his point, "I am the most devoted of leaders and I haven't even taken any of their donkeys for my somewhat personal purposes."

The point is fair but the question is obvious. That is the best that *Moshe Rabeinu* has to say about himself? *Moshe Rabeinu* was the leader who imparted the *Torah* to the Jewish people. *Moshe Rabeinu* was the leader who was the vehicle of miracles and wonders on behalf of the Jewish people. The best thing on his resume is that he didn't take a donkey for personal use? Difficult to understand.

The *Baalei Mussar*, different *Baalei Mussar* say it in different ways, but the basic point that a variety of the *Baalei Mussar* make is that we see a tremendous lesson from this *Pasuk* as to how to define devotion. Many times we think in all kinds of relationships that the definition of devotion is if we do the big things. If we are married, do we give our spouse a wonderful gift on an anniversary? Do we take our children out for great, great birthday celebrations, and so on and so forth. That's not really the sign of devotion. Those things are very nice, but the real sign of devotion is the small things. A person is a much better spouse if they always make sure to wish their spouse a good day than if they get the best gift to celebrate the anniversary, for example. This is the point that *Moshe Rabeinu* was teaching us. If he is going to explain why he is a devoted leader, it's not the newspaper headlines, it's even in the small things, even in the things that many other people would justify. *Moshe Rabeinu* always put the needs of the people paramount and never utilized his position for personal benefit. What truly makes a devoted person is attention to the small details. It's something for all of us to think about in every single relationship that we have and of course in our relationship with *Hashem*. The devotion to *Torah* and *Mitzvos* day in day out, on the regular and not extraordinary things, actually makes the true servant of *Hashem*.

Have a wonderful *Shabbos*!



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



**June
12!
10:00-
11:00am**

PLEASE RSVP:

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

**Masks not required
Snacks to go**



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

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*

.....
**ENTERING
2N-K**

**Torah-Based,
Safe and Nurturing**
Known for excellent staff,
profound commitment to
safety and a creative and
joyous attitude towards
learning and discovery!
Daily Specials

Elementary *Division*

.....
**ENTERING
1ST-6TH GRADE**
**Separate Programs for
Boys and Girls**
Swim
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

REGISTER ONLINE

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

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



shomrai
PRESCHOOL



Play-based, supportive learning
environment that promotes exploration
and builds foundational skills

Warm, dedicated and experienced teachers

**Customizable extended care
options from 7:30 AM- 6:00 PM**

FOR MORE INFORMATION



Visit our website
preschool.yise.org



Or Email
preschool@yise.org

Likutei Divrei Torah

Gleanings of Divrei Torah on Parashat Hashavuah
via the Internet

Sponsored by Saadia & Lily Greenberg
and Bryna & Paul Epstein of Rechovot, Israel,
on the occasion of the yahrzeit of Bryna and Saadia's mother,
Evelyn L. Greenberg, a"n (7 Tamuz)

Volume 27, Issue 34

Shabbat Parashat Korach

5781 - B"H

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

How Not to Argue - Korach was swallowed up by the ground, but his spirit is still alive and well, and in the unlikelyst of places - British and American universities.

Korach was the embodiment of what the Sages called, argument not for the sake of heaven. They contrasted this with the schools of Hillel and Shammai, who argued for the sake of heaven. The difference between them, according to Bartenura, is that argument for the sake of heaven is argument for the sake of truth. Argument not for the sake of heaven is argument for the sake of victory and power, and they are two very different things.

Korach and his followers came from three different groups. Korach was from the tribe of Levi. Datan and Aviram came from the tribe of Reuben. And there were 250 leaders from different tribes. Each had a specific grievance. The 250 leaders resented the fact that leadership roles had been taken from them after the sin of the Golden Calf and given instead to the tribe of Levi. Datan and Aviram felt aggrieved that their tribe - descendants of Jacob's firstborn - had been given no special status. Moses' reply to Korach - "Now you are trying to get the priesthood too ... Who is Aaron that you should grumble against him?" - makes it clear that Korach wanted to be a Kohen, and probably wanted to be Kohen Gadol, High Priest, in place of Aaron.

The three groups had nothing in common except this, that they wanted to be leaders. Each of them wanted a more senior or prestigious position than they currently held. In a word, they wanted power. This was an argument not for the sake of heaven.

The text gives us a clear picture of how the rebels understood leadership. Their claim against Moses and Aaron was "Why then do you set yourselves above the Lord's assembly?" Later, Datan and Aviram said to Moses, "And now you also want to lord it over us!"

As a general rule: if you want to understand resentments, listen to what people accuse others of, and you will then know what they themselves want. So for example, for many centuries various empires accused Jews of wanting to dominate the world. Jews have never wanted to dominate the world. Unlike almost any other long-standing civilisation, they never created or sought to create an empire. But the people who levelled this accusation against Jews belonged to empires which were beginning to crumble. They wanted to dominate the world but knew they could not, so they attributed their desire to Jews (in the psychological process known as splitting-and-projection, the single most important phenomenon in understanding antisemitism). That is when they created antisemitic myths, the classic case being the protocols of the Elders of Zion, invented by writers or propagandists in Czarist Russia during the last stages of its decline.

What the rebels wanted was what they attributed to Moses and Aaron, a form of leadership unknown in the Torah and radically incompatible with the value Moses embodied, namely humility. They wanted to "set themselves above" the Lord's assembly and "lord it over" the people. They wanted power.

What then do you do when you seek not truth but power? You attack not the message but the messenger. You attempt to destroy the standing and credibility of those you oppose. You attempt to de-

voice your opponents. That is what Korach and his fellow rebels tried to do.

The explicit way in which they did so was to accuse Moses of setting himself above the congregation, of turning leadership into lordship.

They made other claims, as we can infer from Moses' response. He said, "I have not taken so much as a donkey from them, nor have I wronged any of them," implying that they had accused him of abusing his position for personal gain, misappropriating people's property. He said, "This is how you will know that the Lord has sent me to do all these things and that it was not my idea," implying that they had accused him of making up certain instructions or commands, attributing them to God when they were in fact his own idea.

The most egregious instance is the accusation levelled by Datan and Aviram: "Isn't it enough that you have brought us up out of a land flowing with milk and honey to kill us in the wilderness?" This is a forerunner of those concepts of our time: fake news, alternative facts, and post-truth. These were obvious lies, but they knew that if they said them often enough at the right time, someone would believe them.

There was not the slightest attempt to set out the real issues: a leadership structure that left simmering discontent among the Levites, Reubenites and other tribal chiefs; a generation that had lost all hope of reaching the promised land; and whatever else was troubling the people. There were real problems, but the rebels were not interested in truth. They wanted power.

Their aim, as far as we can judge from the text, was to discredit Moses, damage his credibility, raise doubts among the people as to whether he really was receiving his instructions from God, and so besmirch his character that he would be unable to lead in the future, or at least be forced to capitulate to the rebels' demands. When you are arguing for the sake of power, truth doesn't come into it at all.

Argument not for the sake of heaven has resurfaced in our time in the form of the "cancel" or "call-out" culture that uses social media to turn people into non-persons when they are deemed to have committed some wrong - sometimes genuinely so (sexual harassment for example), sometimes merely for going against the moral fashion of the moment. Particularly disturbing has been the growing practice of denying or withdrawing a platform at university to someone whose views are deemed to be offensive to some (often minority) group.

So in March 2020, just before universities were shut down because of the Coronavirus crisis, Oxford University Professor Selina Todd was "no-platformed" by the Oxford International Women's Festival, at which she had been due to speak. A leading scholar of women's lives she had been deemed "transphobic," a charge that she denies. At around the same time the UN Women Oxford UK Society cancelled a talk by former Home Secretary Amber Rudd, an hour before it was due to take place.

In 2019 Cambridge University Divinity School rescinded its offer of a visiting fellowship to Canadian Professor of psychology Jordan Peterson. The Cambridge University Students Union commented, "His work and views are not representative of the student body and as such we do

not see his visit as a valuable contribution to the University, but one that works in opposition to the principles of the University." In other words, we don't like what he has to say. All three of these, and other such cases in recent years, are shameful and a betrayal of the principles of the University.

They are contemporary instances of arguments not for the sake of heaven. They are about abandoning the search for truth in favour of the pursuit of victory and power. They are about discrediting and devoicing - "cancelling" - an individual. A university is, or should be, the home of argument for the sake of heaven. It is where we go to participate in the collaborative pursuit of truth. We listen to views opposed to our own. We learn to defend our beliefs. Our understanding deepens, and intellectually, we grow. We learn what it means to care for truth. The pursuit of power has its place, but not where knowledge has its home.

That is why the Sages contrasted Korach and his fellow rebels with the schools of Hillel and Shammai: For three years there was a dispute between the schools of Shammai and Hillel. The former claimed, 'The law is in agreement with our views,' and the latter insisted, 'The law is in agreement with our views.' Then a Voice from heaven (bat kol) announced, 'These and those are the words of the living God, but the law is in accordance with the school of Hillel.'

Since both 'these and those are the words of the living God', why was the school of Hillel entitled to have the law determined in accordance with their rulings? Because they were kind and modest, they studied both their own rulings and those of the school of Shammai, and they were even so humble as to mention the teachings of the school of Shammai before their own.

This is a beautiful portrait of the rabbinic ideal: we learn by listening to the views of our opponents, at times even before our own. I believe that what is happening at universities, turning the pursuit of truth into the pursuit of power, demonising and no-platforming those with whom people disagree, is the Korach phenomenon of our time, and very dangerous indeed. An old Latin motto says that to secure justice, audi alteram partem, "Listen to the other side." It is through listening to the other side that we walk the path to truth.

Shabbat Shalom: Rabbi Shlomo Riskin

"Moses said to Korach: 'Hear me, sons of Levi: Is it not enough for you that the God of Israel has set you apart [as Levites]... Must you also seek the priesthood?'" Last week's portion of Shelah, in which the desert Israelites refused to wage war in the conquest of the Promised Land, portrayed the great rebellion against God—whereas this week's portion of Korach documents two great rebellions against Moses, the first by Korach and the second by Dathan and Abiram. Let us begin with Korach, the apparent leader of the pack who (you might remember) was called by the Sage Rabbi Menahem Mendel of Kotzk "the holy grandfather," (in Yiddish, die heiliger zeide).

After all, his desire is not for material gain or political power; it is rather for greater religious piety,

To sponsor an issue of Likutei Divrei Torah:
Call Saadia Greenberg 301-649-7350
or email: sgreenberg@jhu.edu
<http://torah.saadia.info>

for the assumption of the mantle of the kehuna-priesthood of Divine service. Next in the anti-Moses lineup are Dathan and Abiram, impudent upstarts who even refuse the opportunity of a personal meeting with Moses to reconcile their differences. "Is it not enough that you took us out from a land flowing with milk and honey [Egypt!] to have us die in the desert? Would you also lord it over us, yes, lord it over us?" The fact that they refer to Egypt as "a land flowing with milk and honey" demonstrates how very far they are from the vision of a Hebrew homeland, of Jerusalem as the city of world peace.

The one idea which unites all three rebels and their factions is their refusal to settle in the Promised Land of Israel. Dathan and Abiram hankered after the Egyptian "fleshpots." They were certain that if the Hebrews would only give up the clannish and old-fashioned customs and morality which they received from their ancestral forbears, then they would be accepted as brothers by the Egyptians and could assimilate into the wealthy and forward-looking Egyptian society.

Hence Dathan, Abiram and their cohorts were punished by being devoured by the earth, swallowed up by the very materialism which had overtaken their Abrahamic traditions and teachings.

Korach, on the other hand, was the "holy grandfather" who wished to remain close to God in the desert. He was the heir to Nadab and Abihu, the sons of Aaron, who had brought a "strange fire which God had not commanded". According to the Midrash, they were on an even higher spiritual elevation than Moses and Aaron, and so it was they who had been chosen by God to sanctify the Sanctuary when God sent fire from heaven to respond to the spontaneous fire which they had offered in religious ecstasy.

Korach, wanted to retain the rarefied and ethereal kollel atmosphere of the desert, where manna came down from heaven and where their travels were directed by God Himself.

Hence the Ibn Ezra maintains that Korach's end was similar to that of Nadab and Abihu, The "holy grandfather" was consumed by a "fire sent forth by the Lord which devoured the two hundred fifty men who offered the [fiery] incense". Korach, too, was against the conquest of Israel, but for spiritual rather than materialistic reasons: The holy grandfather did not wish to leave the close relationship to God enjoyed by the Hebrews in the desert. He was loath to dirty his hands and besmirch his soul by working the land and entering the world of political machinations necessary to develop a nation-state. And since the actions of the biblical personalities presage the deeds of their descendants, Korach's attitudes are extremely close to those of the haredim (ultra-Orthodox) today vis-a-vis the army and Torah study.

Despite his worthy motivation, Korach was a sinner who did not heed God's command for the conquest of Israel. God willed us to engage with His world, to work and develop that world, to perfect it and to preserve it. God elected Abraham as the patriarch of His covenantal and eternal nation so that His treasured people would be "blessing to all the families of the earth"; and the reason that God chose Abraham was because "he was instructing his children and his household after him to observe the pathway of the Lord to do compassionate righteousness and moral justice" If Israel is indeed to be a source of blessing to all the nations on earth, it is necessary for Israel to be a nation like all other nations, to be a mighty and successful nation as well as a model ethical nation committed to peace without and within.

Immediately before the Revelation at Sinai, we are reminded that the entire world is God's. He is

invested in the world and so must we be. Indeed, Seforno insists that "our being God's treasured people" reflects our mission as a kingdom of kohanim-teachers to understand and to teach all of humankind to call out in the name of the Lord so that we may serve Him, shoulder to shoulder." We dare not retreat from the world or from history; we must destroy Amalek and enthrone God. We must be a powerful and exemplary nation-state fulfilling our Zionist mission to be God's witnesses and a light until the nations from our homeland in Zion.

The Person in the Parsha: R. Tzvi Hersch Weinreb

Two Types of People (part b) - In this week's Torah portion, Parshat Shelach, we read of two very different types of people. We read of the twelve men who were sent out from the wilderness on an espionage mission to spy out the land of Canaan. Upon their return, we discover that ten of them are, to say the least, pessimists. They report that the land is "a land that devours its inhabitants" and that it is occupied by giants who cannot possibly be conquered.

But two of them, Joshua and Caleb, have a different message. They optimistically report that "the land is very, very good" and that "if we but desist from rebelling against the Lord," we need not fear, and can easily even defeat, the giants.

The nineteenth-century commentator Rabbi Jacob Mecklenburg, whose work HaK'tav VeHaKabbalah typically unveils hidden nuances in the Hebrew language of the biblical text, points out that our sacred language provides two different verbs to describe these two different types of people, optimists and pessimists.

Two different verbs are used in the Chumash for the term "spy." One is *latur* and the other is *leragel*. Rabbi Mecklenburg demonstrates that *latur* is best translated not as "to spy" but as "to explore," or perhaps as "to wander", or even as "to tour." On the other hand, *leragel* is best translated as "to seek fault," or "to find weaknesses".

One who engages in *leragel* is the classic pessimist. He seeks the negative in every situation and invariably finds it. But one whose mission is *latur* seeks the positive in his explorations and discovers, to use our metaphor, that the cup is not only half-full but entirely full.

Categorizing all of humanity into just two types of people is an overly simplistic approach and is, therefore, not always helpful. However, toward the end of this week's Torah portion, I discovered another use of the "two types of people" categorization that is extremely insightful and very instructive.

Here I draw upon another of the great nineteenth-century commentators, namely Rabbi Naphtali Tzvi Yehuda Berlin, known as the Netziv.

Towards the end of this week's parsha, we read about the mitzvah of tzitzit, of wearing strings upon the fringes of our four cornered garments. We are instructed that, in addition to the uncolored or white strings, there must be one or two strings dyed blue, called *tekhelet*.

The Netziv suggests, in a homiletic tour de force, that the white/uncolored strings and the blue dyed strings represent two types of people—more specifically, two types of devout religious people. He argues that there are those Jews whose piety is exemplary but who also engage in mundane matters. They attend synagogue regularly, keep the various festivals and ritual activities, study Torah, and contribute to charity. But they have other concerns, whether in the world of commerce, with the arts and sciences, or with political affairs.

Then there is another type of Jew, the person who is exclusively preoccupied with heavenly matters and has room in his life for only purely spiritual

Likutei Divrei Torah

concerns. He has a mystical bent and prefers to avoid the material world.

The white strings represent the first type of Jew, suggests the Netziv, whereas the blue *tekhelet* strings represent the second type.

The Netziv points out that the passage contains two imperatives, two commands, to gaze at the tzitzis and thereby come to "remember the mitzvot and perform them." In verse 15:39, we read, "... and remember all of the Lord's mitzvot and perform them and do not be led astray by your heart and by your eyes". And in verse 40, we read again, "... so that you will remember and perform all of my mitzvot and thereby become holy to the Almighty."

"Are not these two verses repetitive?", asks the Netziv. He answers, and this is his tour de force, that the first verse is directed to the "whites," to those who observe the religious basics but who can be led astray by their other interests and activities. They are told to be sure to observe the tradition and not to be seduced by the ideologies that their "hearts" encounter and by the attractions that their "eyes" observe.

The second verse, continues the Netziv, is addressed in the religious purists, the "blues," who wish to "cleave to the Lord." They must be reminded that they too must observe all the mitzvot, even those that require intense involvement in everyday affairs, in the needs of the community, and in the establishment of a just society. Only thereby will they become "holy to the Almighty."

How relevant are the Netziv's words to all of us today. The "whites" among us have chosen a path that has its moral and ethical temptations. They must creatively and energetically resist those temptations. They must know their boundaries.

The "blues" among us must realize that they cannot remain "in the heavens," in the proverbial "ivory tower." They must bring their spiritual gifts to bear upon the imperfect world in which we all live.

We need both types of people, the "blues" and the "whites."

OTS Dvar Torah [Excerpt]

Disputes, Wars and Everything in Between Rabbi Eliahu Birnbaum

The Torah and the Jewish mentality demand for there to be disagreement precisely because Judaism isn't a religion of dogma and conflict. Constant disputes have been a part of the Jewish world throughout history. There are two ways to resolve disputes and conflicts – either by enforcing one's authority, or by having a dialog and persuading the other side. Those who try resolving the problem forcefully are essentially not accepting the other side as having an opinion and a right to present their own view. The only true way to resolve conflicts is by respecting other human beings and their opinions. We can disagree but we mustn't end up feuding.

Rabbi Kook writes: "There are those who err by thinking that world peace is unattainable unless everyone shares the same opinions and character traits. Afterwards, when they see Torah scholars analyzing and investigating the wisdom and knowledge in the Torah, and when the views and methods multiply during that process, they think that these scholars have caused dispute, which is the opposite of peace. But that is not the case, for true peace cannot come to the world without the value of the multiplicity of peace. The multiplicity of peace is when all of the sides and methods emerge, and when they work out how each position has a place and a role, each according to its value, subject and place. Only by gathering all of the pieces and details, and bringing all of the supposedly varying opinions together, as well as the opposing disciplines, will truth and justice come to light." ("Torah scholars increase peace in the world").

Following Korach's rebellion, which is described in our *Parashah*, Elazar Ha'kohen was told to take the copper pans in which each of the rebels had offered *Ketoret* / incense and to hammer them out as a covering for the *Mizbai'ach* / altar. The Torah explains, "As a reminder to *Bnei Yisrael*, so that no alien who is not a descendant of Aharon draw near to [offer *Ketoret*] before *Hashem*, that he not be like Korach and his assembly..." Commenting on this verse, the *Gemara* (*Sanhedrin* 110a) teaches: "Anyone who carries-on a *Machloket* / divisive disagreement transgresses the negative commandment 'that he not be like Korach and his assembly'."

R' Sasson Mordechai Moshe z"l (Baghdad; 1747-1829) writes: This transgression is not like most other transgressions, because a person transgresses it at every moment, night and day, if he could put a *Machloket* to rest and he fails to make peace. He writes further: When a person is involved in *Machloket*, how can he pray in *Shemoneh Esrei* daily: "*Sim shalom*" / "Establish peace"--asking *Hashem* to do something that he refuses to do himself? We know that *Hashem* hates *Machloket*, for on the day when *Hashem* created division (the second day, when He divided between the waters above and the waters below), the Torah does not say, "*Ki tov*" / "It was good." Notably, that was a division that was necessary, but *Hashem* still refused to call it "good." The Torah tells us, on the opposite extreme, that fire and water--sworn enemies--made peace to do the will of *Hashem*, when the hailstones in Egypt came down with fire inside them. How much more should we, who are recipients of reward and punishment for our deeds, learn to make peace! (*Kol Sasson* ch.27)

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: "*Bitzur*," from the verse (*Tehilim* 18:7), "*Ba'tzar* / In my distress, I call to *Hashem*," refers to calling out in a time of "*Tzarah*" / distress. This is the most basic form of prayer: seeking G-d's mercy. Indeed, *Halachah* requires us to pray "like a pauper begging for his needs."

R' Pincus elaborates: Being in a constant state of *Tzarah* is what distinguishes humans from all other creations. All other creations seek their needs automatically as part of their inborn nature. And, when an animal has eaten its fill, it does not worry about where its next meal will come from. Only humans, who have intelligence, think about the future. The more intelligent a person, the more he is in distress in this way.

R' Pincus continues: Some people worry about their material needs or how to gain more wealth. The righteous do not worry about those things, because they have *Bitachon* / trust that *Hashem* will provide their needs. Instead, their distress is about their spiritual state--for example, whether they are fulfilling their obligations to G-d. Every human worries about something and, therefore, is in a constant state of *Tzarah*.

A person could form a relationship with *Hashem* without being in a state of *Tzarah*, R' Pincus writes. However, that would require tremendous motivation and initiative on the person's part. Therefore, *Hashem* helps us connect with Him [which is, after all, why we were created] by giving us reasons to pray. Being aware that we are in a state of *Tzarah* is the first and foremost strategy we have for motivating ourselves to pray properly.

(*She'arim B'tefilah* p.26)

Hamaayan / The Torah Spring

10815 Meadowhill Road, Silver Spring, MD 20901 / 301-593-2272

Send e-mail to: TheTorahSpring@gmail.com

Back issues at: www.TheTorahSpring.org

Donations to *Hamaayan* are tax deductible.



Sponsored by

Dr. and Mrs. Irving Katz

on the *yahrzeit* of his mother, Sarah bat Yitzchak Hakohen a"h

Nathan and Rikki Lewin, on the *yahrzeit* of his grandfather
Harav Aharon ben Harav Nosson Lewin z"l Hy"d (the Reisher Rav)

"The earth opened its mouth and swallowed them and their households, and all the people who were with Korach, and their entire wealth." (16:32)

The *Gemara* (*Bava Batra* 74a) relates that an Arab invited the sage Rabbah bar bar Chanah, "Come, and I will show you those who were swallowed up with Korach." He showed Rabbah bar bar Chanah two holes in the ground that were emitting smoke. Rabbah bar bar Chanah put his ear to the holes and heard voices proclaiming, "Moshe is true and his Torah is true!" [Until here from the *Gemara*]

R' Aharon Lewin z"l Hy"d (the *Reisher Rav*; killed in the Holocaust) asks: Why are Korach's followers affirming the truth of the Torah? Where do we find in the Torah that they had questioned it? Also, why, of all adjectives, do they describe the Torah as "true"?

He explains: "True" is a synonym for "eternal." Something that is believed accurate today, but will be discovered tomorrow to be wrong, cannot be called "true," R' Lewin writes. Thus, if the Torah could be amended or revoked, we would not call it "true." The Torah is "true" because it cannot be changed.

How do we know the Torah cannot be changed? R' Yosef Albo z"l (Spain; 1380-1444) writes that the single most important foundation upon which our belief in the Torah's eternity rests is the premise that Moshe was the greatest prophet who ever lived, and that there will never be another equal to him. Since there is not, never was, and never will be a prophet as great as Moshe, there is no one who can countermand Moshe's teachings; therefore, the Torah can never be amended or revoked.

It follows, continues R' Lewin, that one who challenges Moshe's unique status is challenging the eternity, the truth, of the Torah itself. In effect, when Korach picked a fight with Moshe Rabbeinu, claiming that Moshe had acted without *Hashem's* authority, Korach was also attacking the Torah.

We read (*Kohelet* 12:10), "Kohelet sought to find words of delight, and words of truth recorded properly." The *Gemara* (*Rosh Hashanah* 21b) interprets: Kohelet--another name for King Shlomo--wanted to attain the same level of prophecy as Moshe Rabbeinu. He was told, however, that this is impossible, because of "words of truth recorded properly"--a reference to the Torah. R' Lewin explains: Why could King Shlomo not attain Moshe's level of prophecy? Because, as explained, our guarantee that the Torah is eternal ("true") is the fact that it was given by a prophet whose level of prophecy will never be matched. If no one can equal the prophet who delivered the Torah to us in the first place, then the Torah can never be changed. Thus, King Shlomo could not attain Moshe's level. And, when Korach's followers affirm that "Moshe is true," they are affirming, as well, that the "Torah is true," and vice-versa. (*Ha'drash Ve'ha'iyun*)

"They gathered together against Moshe and against Aharon and said to them, 'It is too much for you! For the entire assembly--all of them--are holy and Hashem is among them; why do you exalt yourselves over the congregation of Hashem?'" (16:3)

How could Korach and his followers make such an accusation? asks R' Shalom Flam z"l (1929-2003; *Stretiner Rebbe* in Brooklyn, N.Y.). After all, the Torah testifies (*Bemidbar* 12:3), "The man Moshe was exceedingly humble, more than any person on the face of the earth"! Likewise, the *Gemara* (*Sanhedrin* 110a) says that some of *Bnei Yisrael* suspected Moshe of other sins. How is that possible?

R' Flam answers: When a person has not perfected his own character, he sees his own faults in other people--even in a *Tzaddik* like Moshe Rabbeinu. He can think that he himself is the *Tzaddik* and the second person--the *Tzaddik*--has precisely those faults that the first person himself has. He is like someone looking in a mirror, but not realizing it.

The next verse relates: "Moshe heard and fell on his face." R' Flam explains: R' Yitzchak Luria z"l ("The *Arizal*"; 1534-1572) teaches that those who know how, can read a person's sins on his face. Moshe falls on his face as if to say: "They are not seeing these sins on my face." Also, this action said: "There is no purpose in my engaging with them." (*Divrat Shalom*)

"He spoke to the assembly, saying, 'Turn away now from near the Ohalim / tents of these wicked men, and do not touch anything of theirs, lest you perish because of all their sins.' Va'yai'alu / So they got themselves up from near the Mishkan / dwelling of Korach, Datán, and Aviram . . ." (16:26-27)

Why does the Torah switch from using the word "*Ohel*" / "tent" to using the word "*Mishkan*" / "dwelling" or "sanctuary"? R' Aharon z"l (*Chassidic Rebbe* in Zhytomyr, Ukraine; died 1816) explains:

Our words and deeds build spiritual structures around us, like an *Ohel* / tent that surrounds a person. In verse 26, Moshe is warning *Bnei Yisrael*: Distance yourselves from the "tents" created by these people's bad deeds, lest you get caught up in them.

On the other hand, through good words and deeds, we can make the *Ohel* that we "build" into a *Mishkan*, where the *Shechinah* resides. Korach and his followers surely performed many good deeds, including studying Torah and praying, before they turned bad. Thus, they, too, had "built" a *Mishkan*. The *Gemara* (*Chagigah* 15a) teaches that there are situations in which a sinner's good deeds are credited to a righteous person instead of to the sinner who performed those good deeds. Thus, says the verse: "*Va'yai'alu*" / *Bnei Yisrael* "got themselves up"--they were elevated--by the *Mishkan* that these sinners had built. (*Toldot Aharon*)

ISRAEL REPORT

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

Issue 1263 • June 11, 2021 • Rosh Chodesh Tammuz 5781

NETANYAHU'S FINAL DAYS: LAST WEEKEND AT BALFOUR OR LAST-MINUTE SURPRISE? (JPost 6/10/21)

The musicians aboard the Titanic continued playing as the ship went down, as if they were oblivious to the disaster taking place that would soon submerge them.

Similarly, Prime Minister Benjamin Netanyahu has made a point of looking like he is continuing to do his job, as if this coming weekend will not be his final few days at the prime minister's official residence on the corner of Jerusalem's Balfour and Smolenskin streets.

There are no removal trucks. There has been no speech acknowledging defeat. And of course, there has been no contact whatsoever with incoming prime minister Naftali Bennett, or anyone close to him.

What there has been, however, is interesting references in private conversations to Ariel Sharon's last-minute success in blocking Shimon Peres from forming a government in 1990. Sharon helped Agudat Yisrael MK Eliezer Mizrahi go into hiding, protected by bodyguards hired by Sharon, leaving Peres to face the wrath of his wife, Sonia, who made a rare appearance in the Knesset plenum's visitors gallery for naught.

Five of the seven MKs in Yamina have been assigned bodyguards to protect them, as has New Hope leader Gideon Sa'ar. But the guards are there to enable them to vote, not to help them avoid voting.

If anyone goes into hiding, it might be backbench Ra'am (United Arab List) MKs Walid Taha and Saeed Alharomi.

It would only take one MK to vote against the coalition for it to lose its narrow majority and keep Netanyahu in power. Sources close to those involved in preventing the government's formation said there was still a 15-20 percent chance that they could manage to stop it.

They said with knowledge, that Monday night's leak of the coalition guidelines to Channel 12's political analyst Amit Segal was proof that there is somebody within the new coalition who is working to sabotage it. The coalition deal's clauses that would have prevented a Netanyahu comeback were changed after the backlash from the leak that night and that was already an achievement for Netanyahu.

Knesset Speaker Yariv Levin (Likud) deliberately set the vote on the new government for Sunday in order to add an extra day between the publication of the coalition guidelines and the vote, hoping to maximize the effect of an outcry to potentially wavering MKs. Levin also got away with scheduling it for Sunday night, not the morning, to allow more time for tension to build.

Only after the agreements are signed, will the final appointments be revealed. Labor leader Merav Michaeli has been hiding the role of MK Gilad Kariv, a Reform rabbi whose appointment to certain roles could be considered very controversial. Nachman Shai, who is not an MK, is expected to be named Diaspora Affairs minister, but Kariv, who finished second in Labor's Knesset primary, will either receive a deputy minister's post in a sensitive ministry or be put in charge of an influential Knesset committee.

Shas, United Torah Judaism and Likud intend to use Kariv to attack the coalition, continuing their efforts to turn Reform into a dirty word. Kariv's support for the American left-wing Israel lobby group, J Street, will undoubtedly be highlighted. Netanyahu already attacked J-Street's founder, Jeremy Ben-Ami, on social media this week in an effort to paint the Bennett-Lapid leadership as a "J-Street government."

The comparisons of the new coalition to Iran, Syria and North Korea are just the start. Netanyahu's associates say he truly believes the entire world will be threatened if Israel's enemies perceive the Jewish state as weakened without him in power.

His critics, of course, say his actual motivation is to avoid the wrath of his wife, Sara, not Iran. It is no wonder that all compromise proposals Netanyahu negotiated kept his family living at the residence on Balfour Street had he been part of a coalition, even during the time he would have rotated out of the premiership.

With that much at stake, it is no wonder that Netanyahu will leave no stone unturned ahead of Sunday night's vote. Only if the vote happens and he is officially out of power, will Netanyahu play his final song and get ready to move.

"It's not over yet," a source close to Netanyahu said. "He always prepares for the worst scenario, but there is more happening than meets the eye. Let's see on Sunday."

BIDEN ADMINISTRATION SEEKING TO EXPAND ABRAHAM ACCORDS (Arutz-7 6/10/21)

The Biden administration is laying the groundwork for a renewed push to encourage more Arab countries to sign accords with Israel and working to strengthen existing deals, The Associated Press reported on Wednesday.

The embrace of the so-called Abraham Accords is a rare carryover of a signature Trump administration policy by President Joe Biden and other Democrats, noted the report.

The Biden administration saw significant prospects of several other Arab governments signing accords soothing and normalizing relations with Israel. US officials have declined to publicly identify the countries they regard as promising prospects.

The recent 11-day war between Israel and Gaza's Hamas terrorist rulers has complicated US-backed diplomacy for new accords, according to AP.

The report also said that the Biden administration is considering appointing a former US ambassador to Israel, Dan Shapiro, to a Mideast role that would marshal and potentially expand the country-by-country accords between Israel and Mideast governments.

We are proud to be distributed by these institutions, though they do not necessarily support or condone any of the material published:

Anshei Chesed Cong., Boynton Beach, FL
Anshe Emuna Cong. Delray Beach, FL
Bergen County High School of Jewish Studies
Boca Raton Synagogue, FL
Carmel School, Hong Kong
Cong. Agudath Achim, Bradley Beach, NJ
Cong. Ahavas Achim, Highland Park, NJ
Cong. Ahavath Achim, Fairfield, CT
Cong. Anshe Shalom, Jamaica Estates, NY
Cong. Anshe Shalom, New Rochelle, NY
Cong. Beth Aaron, Teaneck, NJ
Cong. Beth Shalom, Monroe Twp, NJ
Cong. Bnai Yeshurun, Teaneck, NJ
Cong. Brothers of Israel, Long Branch, NJ
Cong. Etz Ahaim, Highland Park, NJ
Cong. Ohav Emeth, Highland Park, NJ
Cong. Ohr Torah, Edison, NJ
Cong. Rinat Yisrael, Teaneck, NJ
Cong. Shomrei Torah, Fair Lawn, NJ
Cong. Sons of Israel, Allentown, PA
Cong. Zichron Mordechai, Teaneck, NJ
Cong. Zichron R. M. Feinstein, Brooklyn, NY
Delray Orthodox Synagogue, Delray Beach, FL
East Denver Orthodox Synagogue, CO
East Hill Synagogue, Englewood, NJ
Flatbush Park Jewish Center, Mill Basin, NY
Harvard University Library
Hebrew Academy of Long Beach, NY
Hillel at Baruch College

Hillel at Brandeis University
Hillel at California State University - Long Beach
Hillel at Columbia University
Hillel at Johns Hopkins University
Hillel at University of Maryland
Hillel at Yale University
Hillel High School, Deal NJ
Jewish Center of Teaneck, NJ
Kehillas Bais Yehudah Tzvi, Cedarhurst, NY
Kemp Mill Synagogue, Silver Spring, MD
Mizrachi Shul, Johannesburg, SA
North Shore Hebrew Academy HS, NY
Suburban Torah Center, Livingston, NJ
Temple Emanuel of Pascack Valley, NJ
The Learning Shul, Columbia, SC
Torah Academy of Bergen County, NJ
Woodsburgh, NY Minyan
Young Israel Bet Tefilah of Aberdeen, NJ
Young Israel of Brookline, MA
Young Israel of East Brunswick, NJ
Young Israel of Fort Lee, NJ
Young Israel of Hancock Park, CA
Young Israel of Holliswood, NY
Young Israel of Houston, TX
Young Israel of New Hyde Park, NY
Young Israel of North Woodmere, NY
Young Israel of New Rochelle, NY
Young Israel of Sharon, MA
YI Shomrai Emenah, Silver Spring, MD

We encourage our readers to subscribe to our sources on the internet. For more information or to subscribe by e-mail, reach us at murray.sragow@gmail.com

US officials also are working to encourage more business, education and other ties among the four Arab states and Israel. They hope visible success there will also promote the bilateral accords in the region, at the same time the US works to advance resolution of the Israel-Palestinian-Arab conflict.

SET TO BE ISRAEL'S PRIME MINISTER, BENNETT HAS A NARROW POOL FOR CHOOSING AIDES (Ha'aretz 6/8/21)

Naftali Bennett is poised to unseat Benjamin Netanyahu as prime minister on Sunday, but his pool for choosing top aides is limited because the number of people he has worked with closely in his political career is modest.

Bennett, a high-tech veteran, may prefer to bring in people from that industry for certain jobs. Bennett was the CEO of a startup specializing in online banking security software.

The leader of the Yamina party will first have to fill up the so-called aquarium, the office set off by glass doors from the rest of the Prime Minister's Office. This is where the prime minister and the closest advisers sit, including the chief of staff, bureau chief, cabinet secretary, communications director and political and strategic advisers, as well as the director general of the Prime Minister's Office.

Three names have been mentioned for director general; the first is Eyal Gabbai, who held that job in Benjamin Netanyahu's second government that took office in 2009. Gabbai served for three years and currently is the chairman of Meuhedet, one of Israel's four health maintenance organizations. Gabbai is no longer in contact with Netanyahu.

The second is Shmuel Abuav, a director general of the Education Ministry under Bennett. Abuav once announced he would join Yamina but in the end decided not to run for the Knesset. Abuav also served as director general of the Education Ministry under Yuli Tamir, who was in office from 2006 to 2009. Abuav was also director general of the Construction and Housing Ministry in 2006.

The third person under consideration is the less well-known Dvir Kahana, currently the director general of the Diaspora Affairs Ministry. He has worked with Bennett for a long time. Kahana began his political career as an activist in the right-wing group Elad that operates the City of David National Park just outside Jerusalem's Old City and strives to bring Jews back to live in East Jerusalem neighborhoods.

In 2013, when Economy Minister Bennett was also appointed minister of Jerusalem and Diaspora affairs, he chose Kahana as director general. Kahana stayed on during Netanyahu's government with Benny Gantz.

Tal Gan-Zvi, meanwhile, is expected to be Bennett's chief of staff, even though his name has been mentioned as a possible director general. He was born in Haifa and is a graduate of the yeshiva in the West Bank settlement of Eli, a well-known figure in the religious Zionist movement who has headed Bennett's office since back when he was economy minister. Gan-Zvi accompanied Bennett to the education and defense ministries, and also ran Yamina's negotiating team.

A name being mentioned as a possible cabinet secretary is Gil Bringer, though his chances aren't considered great because he's actually closer to Bennett's No. 2, Ayelet Shaked.

For Shaked, Bringer was the legislative adviser and the adviser on relations between the Knesset and the cabinet, and managed the Ministerial Committee for Legislation when Shaked was justice minister. Bringer, a lawyer, was Shaked's representative for Yamina during the coalition talks, and took part in all the negotiations with all the coalition parties.

Shaked might try to find him a senior post in Bennett's office, though he may wind up serving in the Interior Ministry under Shaked.

Another aide of Bennett in recent years is Matan Sidi, who is expected to be appointed communications director in the Prime Minister's Office. Sidi, just 25, joined Bennett in 2018 when the Yamina chief was education minister, and was his spokesman as defense minister and during the election campaigns over the past two years.

Sidi started out in the Israel Defense Forces Spokesperson's Unit and also served as the spokesman for State Comptroller Matanyahu Englman.

Another person close to Bennett is political adviser Shalom Shlomo, who has worked with many politicians and was part of Yamina's team for the coalition talks. But Shlomo isn't expected to receive a job at the Prime Minister's Office.

It's unclear if Bennett will appoint a head for the National Information Directorate, which liaises with the international media and works with the Foreign Ministry. This job has been unfilled since 2015.

Yesh Atid leader Yair Lapid, as the alternative prime minister due to rotate the premiership with Bennett in two years, is expected to appoint close confidant Naama Schultz as his director general. Schultz is now serving as Yesh Atid's strategy director and has been with Lapid since his days as finance minister in 2013 and 2014, in the early days of Yesh Atid. Lapid once criticized the need for an alternate prime minister's office with all its government jobs.

The civil service regulations allow the prime minister to appoint 40 people to "positions of trust" at the Prime Minister's Office and prime minister's residence. They include the bureau chief, two media advisers, an adviser for relations with the Knesset, a political adviser, the manager of the Prime Minister's Bureau, an adviser for special events and visits, an adviser for correspondence, an adviser on strategic affairs, six positions for aides and advisers, and five other advisers on various matters who must be approved by a committee of the Civil Service Commission.

The prime minister may also appoint six secretaries and drivers, an adviser on matters concerning the residence, the residence's chief of staff and an adviser on the residence's operations, as well as two assistants and six housekeeping staff.

POLL: ISRAEL SHOULD CRUSH HAMAS - NOT NEGOTIATE WITH IT (Arutz-7 6/9/21)

A comprehensive new survey undertaken for The Israel Victory Project shows for the first time the attitudes of the Israeli public regarding Operation Guardian of the Walls and the official policy regarding Hamas.

Midgam Research and Consulting conducted the survey for the Middle East Forum following the recent conflict with Hamas. It asked 22 questions in Hebrew or Russian on May 27-31 of 503 Jewish Israeli respondents. The poll has a margin of error of 4.4%.

A total of 82% of respondents to the poll agreed with the statement that "There can be no appeasing Hamas; only by defeating it unequivocally can we bring this conflict to an end. Likewise, 70% agreed that "There can be no deals with terrorist organizations, only defeat. Israel must use all its military, diplomatic and economic means to crush Hamas' will to continue fighting."

However, when asked if they believe Israel won the recent conflict with Hamas, only one third, 35%, said Israel, even though 51% thought that Operation Guardian of the Walls was more successful than Operation Protective Edge in 2014.

A total of 68% of respondents believed that the operation ended prematurely and supported the statement: "The operation should have continued until Hamas' ability and will to attack Israel was destroyed and the hostages and bodies in Gaza were returned." Only 20% supported the ceasefire.

Nevertheless, 74% of respondents thought that the government made the right decision to refrain from entering Gaza in a ground operation.

As for international pressure to end the operation, a large majority of respondents believe that Israel's interest should be put ahead of the demands of the international community. 60% of respondents chose this option, compared to 33% who said the demands of the international community should be taken into account.

Regarding questions of what actions Israel should take following the operation, 90% support or strongly support the assassination of Hamas leaders, 76% support the cessation of Qatar funding for the Gaza Strip, 74% support stopping the supply of building materials, those that can have dual purpose, into the Gaza Strip.

When given options of what the respondents' belief should be the goal of any future operation, 29% believe that it should be the unconditional return of all

Israeli captives, 24% believe that the goal should be to disarm Hamas, 22% want the next round to deter Hamas and ensure peace for the residents of the south.

Middle East Forum Executive Director Greg Roman said in reaction to the results: "A new government is currently being formed in Israel and its duty is to institute a new policy towards Hamas. The Israeli public deserves leadership which knows how to win. The poll results demonstrate that the Israeli public wants their leaders to stop managing the conflict and begin working to defeat Hamas, disarm it, and return the Israeli captives. Only through an unequivocal victory that can arrive through economic, military and political means, while standing strongly in the face of international pressure, can the conflict be won and finally ended."

The Israeli Victory Project is a grassroots Israeli movement led by the Middle East Forum, that brings together bereaved families, residents of the south, reservists, IDF veterans, and others, who have come together to seek a change in government policy and promote the idea of an "Israel victory" and the resolution of the Israeli-Palestinian conflict.

LIGHT RAIL LINE IN CENTRAL ISRAEL LAUNCHES FIRST PUBLIC TEST DRIVE (YNet 6/10/21)

After months of planning and development, a light rail line in central Israeli city of Petah Tikva launched its first public test drive on Thursday morning.

The particular light rail line had its first full test drive outside the city's maintenance center ten day ago. On Thursday, however, the officials staged a public test run for the benefit of the media and the general public, who couldn't board the train but could observe.

The test drive kicked off at the intersection of Shaham Street and Jabotinsky Road, continuing through Orlov Street and ending at the Petah Tikvah Central Station.

Over the past week, NTA - Metropolitan Mass Transit System Ltd - which oversees the design and construction of mass transit systems for the Tel Aviv metropolis - has also been conducting test drives on light rail lines in other central cities.

The test drives were accompanied by a special police task force to help residents and drivers to get used to the train.

The Petah Tikvah line is part of the greater "Red Line" route being developed in Gush Dan metropolitan area. It will go through Bnei Brak, central Tel Aviv, Jaffa and end in Bat Yam.

The line is set to become fully operational in late 2022.

The Red Line will include 34 stations, including stops at Petah Tikvah Central Station, Belinson Medical Center, Tel Aviv - Savidor Train Station, Azrieli Center and HaKiryat, northern Jaffa and Jerusalem Boulevard and end in southern Bat Yam.

The Red Line is being developed in addition to two others: Green Line, which is set to open in 2027 and Purple Line, set to open in 2026. In addition, construction is currently ongoing for the subway system in the Tel Aviv Metropolitan Area.

Overseeing the ceremony was Transportation Minister Miri Regev, who said the light rail and metro lines will help alleviate the severe traffic congestion in the Tel Aviv area.

"In order to allow available, easy, safe and quick travel - we must convince the regular citizens to forgo their cars and take public transit, which we as a country must offer and provide," she said.

The original launch date for the Red Line was set for October of this year. However, it was postponed until October 2022 at the cost of nearly one billion shekels.

ISRAEL PUSHES PLAN TO SHUTTER MAJOR INDUSTRIAL ZONE IN HAIFA (Israel Hayom 6/9/21)

Israel is looking to shut a major industrial zone in the coastal city of Haifa that health officials say has been hazardous for years and turn it into an eco-friendly commercial and residential hub.

The plan is to phase out within a decade a number of factories, including the country's largest oil refinery, that supply much of the country's fuel products and petrochemicals used in materials like plastics and asphalt.

A "metropolitan park" will be built in their place, with a focus on green businesses, tourism, residences and nature.

The labor union at Oil Refineries, Israel's largest refining and petrochemicals group that sits on 526 acres in the bay area, has rejected the proposal. It says the company's business is critical to the economy and has promised to use "all tools at its disposal" to ensure its workers' future.

IN THE BELLY OF THE WHALE: ISRAELI SUB SIMULATES STRIKE (YNet 6/10/21)

When fighting erupted in Gaza last month and rockets rained on Israel, the men operating its navy submarine Leviathan knew next to nothing.

Submerged for a drill, they were relayed only brief bulletins so as not to be distracted from their mission.

"We are by definition clandestine and, to a degree, isolated at sea. Our performance depends on our focus," a senior navy officer told Reuters aboard Leviathan during a training run, in the first such foreign media access to the vessels.

Speculation surrounds the role of the fleet of five Dolphin-class submarines, each costing some \$500 million. A sixth is on order from the German manufacturer. Some analysts suggest these boats may be capable of launching nuclear missiles.

Around a third the size of the nuclear-powered giants of the United States or Russia, and with diesel-electric engines that limit underwater durations to two or three weeks, the Dolphins are designed mainly to patrol the Mediterranean coast.

But in 2019 Prime Minister Benjamin Netanyahu also tasked the navy with tackling arch-enemy Iran.

In January, a Dolphin made a rare visit to the Red Sea, where several Iranian-linked ships have been sabotaged.

Leviathan's below-decks weapons section was off-limits to the press. So was discussion of actual operations.

Swinging the periscope to peer at cargo ships above, the captain ordered a deeper dive and a simulated attack. A control-room display showed Leviathan's torpedo tubes as "flooded", or ready for launch.

The floor tipped, the control-room crew leaning against the incline. A few dozen meters down, Leviathan switched from diesel to electric power. To preserve the resulting quiet, crewmen passed along targeting and fire orders in murmurs, reinforced by finger taps on comrades' backs.

A speaker aired the torpedo's sonar signal: like the song of a cricket, rising in urgency then falling silent as the target was "sunk".

A Dolphin's core operational crew size is 45, with an average age of 22, the senior officer said. Ten or more people can squeeze aboard, for training or deployment as frogmen.

At their homeport of Haifa, a fortified hangar shields the Dolphins from rocket strikes or hostile eyes. Crews are expected to put to sea at extremely short notice, the officer said.

Leviathan is named after the biblical whale. Dining, as elsewhere in the IDF, is kosher. That means separate kitchenware for meat and dairy which, on Leviathan, resulted in spillover cutlery being stored in the corridor.

Prayers precede Sabbath meals, with blessings over grape juice instead of wine. Purified seawater allows for regular showers and laundry by hand. A static bike, board games and videos pass downtime.

Cramped quarters mean junior submariners rotate three-to-a-bed. On longer trips, some wear casual clothes, and everyone goes by first names except the captain and first mate.

The Dolphins are among a handful of Israeli military units whose personnel must forfeit any other citizenships they hold, a precaution against pressure to spy for foreign powers.

There is almost no "compartmentalization" during missions. The crew are kept apprised of secret plans to create a sense of common cause, the senior officer said.

Some analysts speculate the submarines may serve as so-called "second strike" platforms capable of launching nuclear missiles autonomously, a deterrent against a surprise attack.

"It would be far more difficult to be sure of destroying submerged submarines," said Norman Friedman, a scholar with the U.S. Naval Institute. "If Israel were to deploy a submarine-launched missile, I would put my money on a cruise missile."

Israel, which does not confirm or deny having nuclear arms, aims to prevent Iran from getting such weaponry. Iran says its nuclear designs are peaceful. It also calls for Israel's demise.

FOREST FIRES RAGE OUTSIDE JERUSALEM, EVACUATIONS ORDERED (Israel Hayom 6/9/21)

Multiple firefighting squads were battling out-of-control forest fires outside Jerusalem on Wednesday afternoon.

One fire broke out on Har Haruach outside the city and spread to nearby communities Neve Ilan, Kibbutz Maaleh Hachamisha, Abu Ghosh, and other locations, aided by the hot and dry weather, combined with strong winds.

Meanwhile, firefighters were also working to contain another large fire that started on Har Eitan.

Commanders of the Jerusalem District Fire and Rescue Services issued orders for residents of Kibbutz Maaleh Hachamisha who live in the homes closest to the fire to evacuate.

Four firefighting aircraft were helping the ground crews, and backup forces have been scrambled from other districts.

The KKL-JNF called the fire at Maaleh Hachamisha a "major event," and its own personnel were helping firefighters from the Fire and Rescue Services.

Highway 1 has been closed in both directions starting at the Hemed interchange. Highway 425 toward Nativ has also been closed in both directions, as has the road between Har Adar and Maaleh Hachamisha.

THE NEW COALITION AND THE ISRAELI POLITICAL DISRUPTION (Orit Arfa, JPost 6/9/21)

My social media feeds are filled with very mixed reactions to the announcement of Israel's new coalition government.

"A dream," said one Netanyahu critic who lives in Tel Aviv. More of a libertarian, his disgust for Prime Minister Benjamin "Bibi" Netanyahu reached its peak during the three lockdowns, which he saw as the ultimate suppression of individual rights.

"The one above is in charge," wrote a religious-Zionist "settler" who lamented the formation of a government with a "Muslim Brotherhood" party, Ra'am (United Arab List). He thinks that Netanyahu, with all his faults, is the best leader to confront an American administration that's eager to strengthen Iran. When I first heard the news, I actually had a good feeling about it. It was a disruption.

Who would have ever imagined that he country would have a very right-wing prime minister – who charmed the Right in 2013 with a platform promoting the annexation of the Israeli-controlled parts of the West Bank – leading the nation with other right-wingers (Yamina, New Hope, Yisrael Beytenu), centrists (Yesh Atid, Blue and White), leftists (Labor, Meretz), and Arab Muslims (Ra'am). In the country's parliamentary system, Ra'am was granted the role of kingmaker since no bloc could feasibly form a coalition without its support.

The historic unity government is a true unity government, unlike previous governments, which mostly connected the establishment Likud and Labor parties. Most, if not all, of these parties are anti-establishment parties when the establishment is a Netanyahu government made possible only with an alliance with the ultra-Orthodox. Netanyahu has governed for so long – more than 15 years total – that he now represents the elite, no matter if he is "right-wing," or at least is a master of right-wing rhetoric.

Some of my hawkish Israeli friends have also realized that the price to pay for what appears to be a conservative foreign policy is too high. As part of his "right-wing" coalition, the ultra-Orthodox parties, often considered Bibi-puppets, exploit the state for financial benefits for their sector only. Too many of my friends have suffered from their coercive religious approach that makes it difficult for non-Jews to immigrate to Israel or for intra-religious and gay couples to be married legitimately in Israel. The coronavirus lockdowns, as well, have turned secular and traditional conservatives off to the ultra-Orthodox since the Netanyahu government largely ignored their massive lockdown infractions.

I doubt Yamina Leader Naftali Bennett would have agreed to the coalition had he not received the first two-year rotation as prime minister (with Yesh Atid leader Yair Lapid to follow). But the fact that the former head of the Yesha Council, the main settler advocacy group, is set to be prime minister, to the great joy of the Left, comes to show how far Israel has come in its embrace of the "settlements" in Judea and Samaria. The settlers, once discredited as "obstacles to peace," are no longer the pariahs of Israeli society (only to the European and American elite).

The withdrawal of Israel from Gaza in 2005, which Lapid passionately supported, has taught most of society, including the Left (now on Bennett's life-support), that giving up territory only gives us rockets. While European governments still can't stop discriminating against Jews who live in Judea and Samaria/the West Bank, Israelis are past that.

We want to live together. We don't want to hate each other anymore, including Arabs. We don't want to hate the ultra-Orthodox, either, but they have for too long sidelined the secular citizens. Now they must step aside and enjoy less government funding and power, which will hopefully be funneled to all sectors of society.

OF COURSE, the major wild card is Ra'am, representing the Arab citizenry, which accounts for about 20% of Israel's population. While some Israeli Arabs dream of a "Judenrein" West Bank or no Israel at all, the fact that their political leaders have legitimized a "Zionist" government might foretell of a change within Arab society. Most Israelis hope that the anti-Jewish, Gaza-inspired Arab riots in Lod, Jaffa, and Acre weeks ago were led by misfits who did not represent the mainstream Arab population. But now Arabs cannot blame a society that excludes them.

I doubt Bennett and his partners believe Ra'am will all of a sudden renounce its support of the Palestinian cause and even the terrorism that comes with it. I agree with the critics: it's troubling. But this is realpolitik. While Ra'am must be regarded with suspicion, I'm hopeful that its input will actually serve to moderate the extremist elements in the Arab sector. This might be a good example of keep your friends close, but your enemy closer.

But the population that is closest to me is the immigrant population. I moved to Israel in 1999 from the United States (although now living in self-exile in Germany), and it was always clear how much superior the day-to-day quality of life was abroad. While Israel is indeed a democracy that overall respects individual rights, and life there is extremely meaningful, its socialist roots and dysfunctional political system have made Israeli life too hard, expensive and often unsafe. But loyal Israelis don't talk about that too much because they want Israel to have a good reputation.

Under Netanyahu, we've been through four fatal Gaza skirmishes and four elections that were a copy-paste of each other. He served as a decent manager of conflicts and an ingenious politician but not a visionary.

The fact that Bennett has joined this coalition demonstrates to me that he's not a sell-out, as my hardliner friends would argue. He is, hopefully, a man with a vision – a vision that made him a hi-tech millionaire and successful politician who revived the Zionist nationalist camp.

What I love most about this coalition is the unpredictability. Netanyahu's ticks, patterns and methods have become too familiar. With a hardliner at the helm of a motley crew of politicians, the American and European governments will have to throw away the old scripts suited to the Netanyahu era. As the self-help adage goes: don't be afraid of the unknown. I'm giving the unknown a chance – if it lasts.



The Greater Washington Community Kollel SHABBOS DELIGHTS

TORAH MINUTE

IN MEMORY OF RABBI KALMAN WINTER ZT"L

Give It All You've Got!

Presented by Rabbi Zacharia Schwartz, Kollel Adjunct

In the aftermath of the tragic story of Korach and his rebellion against Moshe for alleged nepotism in choosing his brother Aharon to be the scion of the *Kohanim*, Hashem provides a miraculous demonstration that it was He who chose Aharon for the exalted position. Hashem commands *Moshe* to collect staffs from the heads of all the tribes, including from Aharon. The next morning, the staffs are put on display for all to see that Aharon's alone has miraculously blossomed and produced almonds.

One of the interesting features of this miracle was that while almond trees typically shed their flowers before producing almonds, in this case the flowers remained on the staff together with the almonds. What was the purpose of this seemingly unnecessary aspect of the miracle? Rabbi Moshe Feinstein explains that the almonds are meant to represent *Mitzvos*, while the flowers represent the prefatory steps required in order to fulfill those *Mitzvos*. By keeping the flowers on the stick together with the almonds, *Hashem* was teaching us that when it comes to spiritual matters, the effort put in is just as valuable as the end result.

Doing *Mitzvos*, learning *Torah*, and acting with good *Middos* to those around us are beautiful, but they do not always come easy. Success in these matters is often fraught with unexpected challenges. How fortunate we are that not only is our ultimate success precious in the eyes of Hashem, but so is all the effort we put in to get there!

Wishing you a Good Shabbos!

SPONSOR

To sponsor an issue of Shabbos Delights please contact info@gwckollel.org.

Point to Ponder

TABLE TALK

Parsha Riddle

But if Hashem creates a phenomenon and the earth opens its mouth... (16, 30)

Ten things were created on Friday during twilight... the mouth of the earth (to swallow Korach and his people). (Avos 5, 6)

Why would Hashem need to create a new phenomenon if it was already created?

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

Please see next week's issue for the answer.

Last week's riddle:

It shall constitute tzitzis for you... I am Hashem your G-d Who has removed you from the Land of Egypt ... (15, 39 – 41)

What connection is there between tzitzis and our Exodus from Egypt?

Answer: The four corners of the Tzitzis correspond to the four terms of redemption - Hotzeisee, Heetzalti, Goalti and Lokachtee.

HATORAH V'HAMITZVAH

HALACHA INSIGHTS FROM THE PARSHA

In *parashas Korach* (18:28), Hashem commands the Levites to give to the priests a tithe of the tithes that they receive from the Israelites: "So shall **you, too**, raise up the gift of Hashem from all your tithes that you accept from the children of Israel." As we have previously discussed, the Talmud (*Kiddushin* 41b) derives from the phrase "you, too" that an agent can be appointed to tithe one's produce on one's behalf. This is one of several sources adduced by the Talmud for the legal concept of agency.

While the concept of agency appears frequently in the Talmud in criminal and civil contexts, as well as certain cases involving the performance of *mitzvos*, it is generally assumed that many common *mitzvos*, such as *tzitzis*, *tefillin*, *sukkah*, and *matzah*, cannot be fulfilled by proxy. The Talmud never explains why not; following are some suggestions of later authorities:

- The *Ketzos ha-Choshen* (182:1) explains that agency applies only to actions, and not to passive states. When a principal's agent lays *tefillin*, it is indeed considered as though the principal has laid them – but on the **agent's** arm, not **his own**, since the concept of agency cannot serve to consider the agent's arm the equivalent of the principal's arm.
- The *Or Sameach* (beginning of *Shluchin*, explaining remarks of the *Tosafos Rid*) explains that agency only applies where the outcome of the agent's action involves the principal. Marriage and divorce may be accomplished via an agent, since it is the principal who is becoming married or divorced, but the *mitzvos* of *matzah* and *tefillin* cannot, since the principal has no connection to the activity of the agent.
- The *Chelkas Yoav* (CM #4) explains that since Hashem wants His people to perform *mitzvos*, which are supposed to constitute "a yoke around our necks," it makes no sense for someone to delegate the entire performance of a *mitzvah* to another and proceed to do "whatever his heart desires." Performing *mitzvos* via proxy can only work where the principal remains the primary performer of the *mitzvah* and merely delegates some of its details to an agent.

PRESENTED BY

RABBI YITZHAK GROSSMAN, ROSH CHABURAH

KIDS KORNER

Who Am I?

#1 WHO AM I?

1. My wife saved me.
2. I am not off, rather...
3. I am from the first.
4. Neighborly effect.

#2 WHO AM I?

1. I am still steaming.
2. I am from twilight.
3. I can't speak.
4. Toothless.

Last Week's Answers

#1 Yehoshua (I was the server, Tentbound, I got the tenth added, My delay caused my death.)

#2 Tzitzis (I am knotty, I am worn, I am a reminder, I protect from sin.)

KOLLEL BULLETIN BOARD

For the latest information about GWCK classes and programs, visit
gwckollel.org