

Young Israel Shomrai Emunah - Shabbos Shorts ד"ר

June 4 - 5, 2021 - 25 Sivan 5781 - Shlach/Mevorchim Hachodesh

Light Candles by 8:12 - Havdalah 9:19

The Shabbos Shorts is sponsored this week by Janet Deneroff on the occasion of the marriage of her daughter, Sarah Deneroff, to Dr. David Zalkin on Sunday, May 30, in Colorado, and by Masha & Seth Katz on the 8th Yahrzeit of Masha's mother, Elsa Silberberg, Elka bas Yisrael.

Mazal Tov

- **Evan & Rachel Albert** on the Bat Mitzvah of their daughter Dasi. Mazal Tov to the entire Albert family.
- **Sarah Deneroff** on her marriage to Dr. David Zalkin of Denver, CO. Mazal Tov to Sarah's children, Eitan and Julie Kolat, and to David's children, Shmuelie, Emunah, Avi and Esti Zalkin. Mazal Tov also to **Janet Deneroff** on her daughter Sarah's marriage.
- **Lois & Sid Meyers** on the birth of a great-grandson. Parents are Yehudis & Shimon Strauss of Lakewood, NJ. Grandparents are Jessica & Rabbi Yekusiel Strauss of Fallsburg, NY.
- **Chana & Nimrod Soll** on the birth of a son, Azariah Dov. The Bris took place last Shabbos. Mazal Tov to the grandparents and extended Soll and Fish families.

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 8:12
- Mincha: 7:00 (S), 8:15 (B), 7:15 (Sephardi)

Shabbos Day:

- Shacharis: 7:00 (B), 8:45 (B), 9:15 (S), 8:00 (Sephardi)
- Mincha: 5:00 (B), 8:05 (B), 8:05 (Sephardi)
- Shabbos ends/Maariv: 9:19 (B and S)

Divrei Torah:

- | | |
|----------------------|------------------------|
| • 8:45 Main Minyan | Rabbi Hillel Shaps |
| • 9:15 | Rabbi Yitzhak Grossman |
| • Shiur after Mincha | Rabbi Eliyahu Reingold |

YISE Virtual Banquet

Wednesday, June 23

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

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

Stay tuned for details...

Weekday Shiurim

Options for remote learning are listed below. For the latest list and times, go to: <https://wp.yise.org/remote-learning-schedule/>

- **Rabbi Rosenbaum** - Daily - one chapter of Tehillim followed by a 15-minute Shiur on the Parsha. Sunday through Friday 8:30 AM - **Zoom A**, will not take place on Sunday, June 6.
 - **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**, will not take place on Sunday, June 6.
 - **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", **Zoom H**.
 - **Rabbi Moshe Arzouan's** Advanced Gemara Shiur for Men, learning Maseches Kiddushin on Wednesday evenings, 7:00 PM, **Zoom G**.
- Connection Details:** Go to <https://zoom.us/join/> and enter the meeting ID, or call 301-715-8592 and enter the meeting ID & password:
Zoom A: ID: 416 963 9000, password 492019
Zoom B: ID: 349 754 2180, password Learn
Zoom C: ID: 746 455 2195, password Learn
Zoom D: ID: 601 853 4021, password Winter
Zoom E: ID: 970 1398 4837, password 613
Zoom F: ID: 978 8156 7874, password RabbiHyatt
Zoom G: ID: 539 496 3506, password ygarz
Zoom H: ID: 713 7408 5130, password 045079
Zoom I: ID: 269 840 3648, password online Pearls, phone 621690

COVID-19 Updates

- **Minyan Changes** - Starting this Shabbos, the 8:45 AM (B) and 9:15 AM (S) Minyanim are back to their original times. Minyanim will take place with both social distance and regular seating. Regular seating is for vaccinated people only. Social distance seating is for unvaccinated people and for vaccinated people who prefer social distance seating. Masks are required for everyone in the social distance seating.
- The Shul office is still open, but hours may vary.

Let us Daven to Hashem to keep all of us in good health and to return our lives to normal as soon as possible. In protecting each other as we navigate this unfolding situation, may we grow stronger as individuals and as a community.

YISE Youth Announcements

Shabbos Groups will be held outdoors near YISE, from 10:15 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. 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 through August 13th. For more info or to register online, visit our website at <https://campshomrai.org> *See flyer for details.*

YISE Programs and Listings

Memorial Day Program: "I didn't know there were Jews in the military" - Recording available online at <https://wp.yise.org/memorialday>
Come Join Rabbi Koss's Monthly Jewish History class on Zoom! Bikur Cholim of Greater Washington and the YISE Chesed Committee: Rabbi Koss will be speaking on a topic in Jewish history, Monday, June 7, from 2:00 PM - 3:00 PM on **Zoom A**. For more information, contact Miriam Friedman at mfriedman2@yahoo.com

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

Happy Birthday! Happy Anniversary!

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

Dvar Torah Dedications/Sponsor a Shiur

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

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

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

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

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

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

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

Thank you to this past week's Shiurim sponsors:

Rabbi Rosenbaum's Tehillim/Parsha/Halacha Shiur

- **Judy & Rabbi Roy Rosenbaum** in honor of the "make-up" Bar Mitzvah of our grandson, Yakov Freitag, in Atlanta this Shabbos. He missed his actual one more than a year ago because of COVID-19.

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.

YISE Programs and Listings (continued)

Update: Being Social - In the past few months, YISE's Social Committee has organized a range of programs to bring us together virtually, including – Jews (in our community) discussing their service in the US military, Trivia Nights, Painting with Talia, Purim Shpiel, Chagim goody bags ... We have also expressed our thanks to the Holy Cross Hospital health workers, and treated the Wheaton Rescue Squad to a special dinner. As we come together again, we would like your ideas and help in organizing fun, interactive, and safe activities. Please contact social@yise.org

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

Helping Hands Across Kemp Mill is a part of YISE's Chesed Committee. The program helps members undergoing serious medical crises. We are always looking for volunteers to help. To be a part of this program by helping with meals, visitation, shopping, childcare, etc., contact: Melanie Karlin, 301-681-4740, mkskarlin@gmail.com or Miriam Friedman, 301-754-1517, mfriedman2@yahoo.com

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

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

Community Programs & Listings

Pre-Kallah Kallah Class - Presented by KMS on Monday, June 7, 8:30 PM on Zoom, Meeting ID 805 751 4082, Passcode 913131. Young women in the community, college age and up, are invited to join Yoetzet Bracha Rutner and psychotherapist Rachel Hercman for a discussion on women's bodies, emotional & physical needs, and Halacha.

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

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

Eleventh Yahrzeit of Zlata Geisinsky, Z"L - Please join us for an online special community Torah session to merit her Neshama. Presentation by Rabbi Yossi Paltiel, renowned scholar and speaker, plus brief thoughts by some of Zlata's children. Thursday, June 10, 8:30 PM at www.TYZlata.com

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.yadvehuda.org/kosher-pantry for more information.

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

Newly married? Growing family? Just need a budget check-up? Izun is a community resource that provides free and confidential coaching to help you examine your budget and achieve financial stability. Email us at barbara@getizun.org

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

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

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

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

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

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

The Week Ahead	Sunday June 6	Monday June 7	Tuesday June 8	Wednesday June 9	Thursday, June 10 Rosh Chodesh	Friday, June 11 Rosh Chodesh
Shacharis: Sunday 6:30 AM (B)/7:30 AM (S)/8:45 AM (B); Monday 6:15 AM (B)/6:45 AM (S)/8:45 AM (B); Tuesday/Wednesday 6:15 AM (B)/6:55 AM (S)/8:45 AM (B); Thursday/Friday (Rosh Chodesh) 6:15 AM (B)/6:35 AM (S)/8:45 AM (B) Mincha/Maariv: Sunday through Thursday: 8:20 PM (B and S).						
Halachic Times: Latest Alos Hashachar 4:00 AM, Earliest Talis and Tefilin: 4:38 AM, Latest Netz: 5:43 AM, Latest Krias Shema: 9:24 AM, Earliest Mincha: 1:46 PM, Earliest Shkia: 8:31 PM, Latest Tzeis Hacoachavim: 9:24 PM						

Next Shabbos

June 11 - 12, 2021 - 2 Tammuz 5781
Parshas Korach
Light Candles: 8:16
Havdalah: 9:24

Next Shabbos Shorts Deadline: Wednesday, June 9 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

Shelach 5781:

Spiritual Self-Confidence

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

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

What was the thought process of the spies and members of the Jewish people who were skeptical about their ability to take the land of Israel? Did they not believe G-d was able? They had seen so many miracles and wonders in Egypt and the desert, and G-d had assured them they would take the land of Israel. How could they not believe it could work out?

It's a very famous question with many answers given. One approach of the *Meforshim* is that they certainly believed G-d could bring them the land of Israel. What they didn't believe is that they would merit G-d's assistance to take the land of Israel.

For example the *Kli Yakar* says that when *Calev* was trying to rally the nation, *Calev* of course was one of the spies who gave a positive report, and when *Calev* was trying to rally the nation, he said, עלה נעלה. It is a double language of going up, of rising up. The *Kli Yakar* says we will be able to do it, we'll be able to go up to the land of Israel, if we elevate ourselves with the appropriate repentance. So what *Calev* is saying is, we can bring ourselves to the state where we can merit G-d's divine assistance. And then, the response of the spies, is it's not going to happen.

This is a really interesting thing to think about when we talk about self-confidence. So obviously, we need to see our own abilities and the blessings which G-d gives us and we need to maximize those and bring a lot of amazing things to the world. That is obviously part of our mission and obviously we need to believe in G-d, but we also need to believe we can be worthy of G-d's divine assistance. Not heaven forbid in a haughty way, not to believe that we are these great righteous people and of course G-d should do whatever we want, but to believe that through our prayers, through our efforts to accomplish important things, we'll merit the blessings of G-d. It's not enough to believe that G-d can do great things. We have to believe that G-d believes enough in us to assist us in accomplishing great things.

Have a wonderful *Shabbos*!



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



June 5!
10:15-
11:00
am

please RSVP:

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

Outdoors
Masks not required
Snacks to go





JULY 5 - AUGUST 13

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Gleanings of Divrei Torah on Parashat Hashavuah
via the Internet

Sponsored by Mel Barenholtz
in memory of his wife,
Mynda Kate Barenholtz, a"l,
whose 20th Yahrzeit is this coming Wednesday, 29 Sivan

Volume 27, Issue 33

Shabbat Parashat Shlach

5781 - B"H

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

Confidence - It was perhaps the single greatest collective failure of leadership in the Torah. Ten of the spies whom Moses had sent to spy out the land came back with a report calculated to demoralise the nation.

"We came to the land to which you sent us. It flows with milk and honey, and this is its fruit. However, the people who dwell in the land are strong, and the cities are fortified and very large... We are not able to go up against the people, for they are stronger than we are... The land, through which we have gone to spy it out, is a land that devours its inhabitants, and all the people that we saw in it are of great height... We seemed to ourselves like grasshoppers, and so we seemed to them."

This was nonsense, and they should have known it. They had left Egypt, the greatest empire of the ancient world, after a series of plagues that brought that great country to its knees. They had crossed the seemingly impenetrable barrier of the Red Sea. They had fought and defeated the Amalekites, a ferocious warrior nation. They had even sung, along with their fellow Israelites, a song at the sea that contained the words:

The peoples have heard; they tremble;
Pangs have seized the inhabitants of Philistia.
Now are the chiefs of Edom dismayed;
Trembling seizes the leaders of Moab;
All the inhabitants of Canaan have melted away.

They should have known that the people of the land were afraid of them, not the other way round. And so it was, as Rahab told the spies sent by Joshua forty years later: I know that the Lord has given you the land, and that the fear of you has fallen upon us, and that all the inhabitants of the land melt away before you. For we have heard how the Lord dried up the water of the Red Sea before you when you came out of Egypt, and what you did to the two Kings of the Amorites who were beyond the Jordan, to Sihon and Og, whom you devoted to destruction. And as soon as we heard it, our hearts melted, and there was no spirit left in any man because of you, for the Lord your God, He is God in the heavens above and on the earth beneath. (Joshua 2:9-11)

Only Joshua and Caleb among the twelve showed leadership. They told the people that the conquest of the land was eminently achievable because God was with them. The people did not listen. But the two leaders received their reward. They alone of their generation lived to enter the land. More than that: their defiant statement of faith and their refusal to be afraid shines as brightly now as it did thirty-three centuries ago. They are eternal heroes of faith.

One of the fundamental tasks of any leader, from president to parent, is to give people a sense of confidence: in themselves, in the group of which they are a part, and in the mission itself. A leader must have faith in the people they lead, and inspire that faith in them. As Rosabeth Moss Kanter of the Harvard Business School writes in her book *Confidence*, "Leadership is not about the leader, it is about how he or she builds the confidence of

everyone else." Confidence, by the way, is Latin for "having faith together."

The truth is that in no small measure a law of self-fulfilling prophecy applies in the human arena. Those who say, "We cannot do it" are probably right, as are those who say, "We can." If you lack confidence you will lose. If you have it – solid, justified confidence based on preparation and past performance – you will win. Not always, but often enough to triumph over setbacks and failures. That, as mentioned in our study of parashat Beshallah, is what the story of Moses' hands is about, during the battle against the Amalekites. When the Israelites look up, they win. When they look down they start to lose.

That is why the negative definition of Jewish identity that has so often prevailed in modern times (Jews are the people who are hated, Israel is the nation that is isolated, to be Jewish is to refuse to grant Hitler a posthumous victory) is so misconceived, and why one in two Jews who have been brought up on this doctrine choose to marry out and discontinue the Jewish journey.

Harvard economic historian David Landes, in his *The Wealth and Poverty of Nations*, explores the question of why some countries fail to grow economically while others succeed spectacularly. After more than 500 pages of close analysis, he reaches this conclusion:

In this world, the optimists have it, not because they are always right, but because they are positive. Even when wrong, they are positive, and that is the way of achievement, correction, improvement, and success. Educated, eyes-open optimism pays; pessimism can only offer the empty consolation of being right.

I prefer the word "hope" to "optimism." Optimism is the belief that things will get better; hope is the belief that together we can make things better. No Jew, knowing Jewish history, can be an optimist, but no Jew worthy of the name abandons hope. The most pessimistic of the Prophets, from Amos to Jeremiah, were still voices of hope. By their defeatism, the spies failed as leaders and as Jews. To be a Jew is to be an agent of hope.

The most remarkable by far of all the commentators on the episode of the spies was the Lubavitcher Rebbe, Rabbi Menachem Mendel Schneerson. He raised the obvious question. The Torah emphasises that the spies were all leaders, princes, heads of tribes. They knew that God was with them, and that with His help there was nothing they could not do. They knew that God would not have promised them a land they could not conquer. Why then did they come back with a negative report?

His answer turns the conventional understanding of the spies upside-down. They were, he said, not afraid of defeat. They were afraid of victory. What they said to the people was one thing, but what led them to say it was another entirely.

What was their situation now, in the wilderness? They lived in close and continuous proximity to God. They drank water from a rock. They ate manna from heaven. They were surrounded by the Clouds of Glory. Miracles accompanied them along the way.

What would be their situation in the land? They would have to fight wars, plough the land, plant seed, gather harvests, create and sustain an army, an economy and a welfare system. They would have to do what every other nation does: live in the real

world of empirical space. What would become of their relationship with God? Yes, He would still be present in the rain that made crops grow, in the blessings of field and town, and in the Temple in Jerusalem that they would visit three times a year, but not visibly, intimately, miraculously, as He was in the desert. This is what the spies feared: not failure but success.

This, said the Rebbe, was a noble sin but still a sin. God wants us to live in the real world of nations, economies and armies. God wants us, as He put it, to create "a dwelling place in the lower world." He wants us to bring the Shechinah, the Divine Presence, into everyday life. It is easy to find God in total seclusion and escape from responsibility. It is hard to find God in the office, in business, in farms and fields and factories and finance. But it is that hard challenge to which we are summoned: to create a space for God in the midst of this physical world that He created and seven times pronounced good. That is what ten of the spies failed to understand, and it was a spiritual failure that condemned an entire generation to forty years of futile wandering.

The Rebbe's words ring true today even more loudly than they did when he first spoke them. They are a profound statement of the Jewish task. They are also a fine exposition of a concept that entered psychology only relatively recently – fear of success. We are all familiar with the idea of fear of failure. It is what keeps many of us from taking risks, preferring instead to stay within our comfort zone.

No less real, though, is fear of success. We want to succeed: so we tell ourselves and others. But often unconsciously we fear what success may bring: new responsibilities, expectations on the part of others that we may find hard to fulfil, and so on. So we fail to become what we might have become had someone given us faith in ourselves.

The antidote to fear, both of failure and success, lies in the passage with which the parsha ends: the command of tzitzit. We are commanded to place fringes on our garments, among them a thread of blue. Blue is the colour of the sky and of heaven. Blue is the colour we see when we look up (at least in Israel; in Britain, more often than not we see clouds). When we learn to look up, we overcome our fears. Leaders give people confidence by teaching them to look up. We are not grasshoppers unless we think we are.

Shabbat Shalom: Rabbi Shlomo Riskin

"Send, for yourselves, men, who will seek out [vayaturu] the Land of Canaan that I am giving to the People of Israel". Of the sins that the People of Israel commit in the Bible, the most serious of all takes place in our portion of Shelach. The spies' severe report directly causes the death of the desert generation. However, it is difficult to understand that the suggestion to establish such an ill-fated reconnaissance team came directly from the Almighty. What did God want the spies to actually report?

Rabbi Elchanan Samet suggests that the answer lies in the verb form used in the charge given by the Almighty: "Send, for yourselves, men who will seek out [vayaturu] the land..." Crucially, the verb tur

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on the occasion of the yahrzeits of
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on the occasion of the yahrzeit of
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appears no less than twelve times in this sequence, the very number of the members of the delegation itself.

Further analysis reveals that, in other Biblical contexts, the verb form *tur* is used similarly to the way it is used in our Biblical portion, as in, “the Lord God who walks before you, He will do battle for you...to seek out [*tatur*] for you a place in which you may settle your encampment”.

Even the prophet Ezekiel declares that “on that day I shall raise my hand for them to bring them out of the Land of Egypt to the land which I have sought out [*tarti*] for them. A land flowing with milk and honey, a most precious land for them among all the other lands”.

In contrast, in Moses’ retelling of the story, the people say: “Let us send men before us that they may check out [*vayachp’ru*] the land...and spy [*va’yerag’lu*] it out,” using two verb forms very different from the *vayaturu* used by God in our portion.

The power of the specific verb form *tur* used by God is even more clearly expressed in the very conclusion of this Torah reading, where we encounter that same verb form in a totally different but most revealing context.

The commandment to wear *tzitzit* [fringes] on the corners of our four-cornered garments includes a rationale: “...so that you not seek out or lust [*taturu*] after your heart and after your eyes which lead you to commit acts of illicit lust [*zonim*] after them”.

And when punishing the People of Israel, God once again makes reference to the sin of the spies as having been an act of illicit lust (*z’nut*), “and your children shall be shepherds in the desert for forty years, thereby bearing [the sin] of your illicit lust [*z’nutekhem*]”.

God was not interested in a reconnaissance mission to scout out the land—or even in an intelligence delegation to assess the military practicability of engaging in an act of conquest. Perhaps that was what the people had in mind when they asked Moses to send men before them to check out the land, which probably meant to see by which routes it would be best to enter and which cities ought to be attacked first.

The Almighty had a very different design in mind. God wanted to impress upon them the uniqueness, the chosenness of the land that He had picked for them, the land that would be their ultimate resting place, the land that was very good, which produced luscious fruits and full-bodied animals, the land whose produce developed strong and capable people. God wanted them to conquer the land with great anticipation and overwhelming desire.

The Bible refers to both the Torah of Israel and the Land of Israel as a *morasha*, [heritage], which our sages linked to *me’orasa*, “betrothed” and “beloved”. According to Rabbi Soloveitchik, the conquest of the Torah of Israel as well as of the Land of Israel by the People of Israel require strong feelings of love for each.

And just as the rabbis of the Talmud command us not to marry a woman unless we first see her and know that we love her, so did God ask Moses to send a group who would give the kind of visual description of the Land of Israel to the People of Israel that would inspire them to love the land and even lust after it, in the best sense of the word.

God understood that such an emotional attachment was absolutely crucial if the People of Israel were to overcome the many obstacles involved in conquering the land, settling it, and forging within it a holy nation and kingdom of priests.

Alas, the people—especially the spies—did not understand the Divine command. Their sin was in misunderstanding the purpose of their journey; they

took it to be a scouting enterprise rather than an inspirational foretaste of what waited in store for them after their conquest, a reconnaissance mission rather than an observer’s picture of a beautiful and luscious patrimony worthy of their love and sacrifice.

Our generation—so similar to the one that went from the darkness of Egypt to the light of freedom and stood at the entrance to the Promised Land—must do whatever is necessary to recapture and strengthen the love of the Land of Israel if we are to succeed in properly settling it and developing it into our haven of world redemption.

The Person in the Parsha: R. Tzvi Hersh Weinreb

Of Grasshoppers and Jewish Pride - Just as there were six million victims, so were there at least six million stories. One of those stories seems to have occurred many times, because I’ve heard it told by quite a few survivors. It is the story of two or more Jews, witnessing the sadistic and murderous scenes around them, but momentarily spared from being victims themselves.

In the midst of that horror, one Jew turns to the other and says, “Yankel, you are always urging us to be thankful to God for what we have. What do we have to thank Him for now? Our brothers and sisters and children are being tortured and butchered in front of our eyes, and, in all likelihood, these Nazis will come after us next!”

To which Yankel replies, “We can be thankful that we are Jews and not Nazis. Not only can we be thankful, but we can be proud. We can be proud that we are Jews and have retained our humanity, and not become the beasts that these Nazis have become. We can be proud that we can still claim to have been created *b’tzelem Elokim*, in the image of God. Our tormentors have forever relinquished that claim.”

There are numerous other stories told with similar motifs, indicating that Jews were able to retain their Jewish pride even in the unspeakably horrible conditions of the Holocaust.

Thankfully, Jewish pride has also been amply manifested in much happier circumstances. The encouraging cheers which echoed across the world as Jews from behind the Iron Curtain heroically struggled for their freedom, and the celebratory cheers which resounded when they finally achieved that freedom, expressed that pride dramatically. “Am Yisrael Chai, the Jewish nation lives,” were the words chosen to express that pride.

Jewish pride is sometimes even evidenced in American culture, such as in the boasting one hears about the Hank Greenbergs and Sandy Koufaxes whose Jewish identities were apparent even to the baseball fans of yesteryear.

In more significant areas of human accomplishment, have we not all occasionally gloated over the disproportionately numerous Jewish Nobel Prize winners in science and literature? Do not the lifesaving medical discoveries of generations of Jewish physicians stir Jewish pride in our hearts?

Most important, of course, are the contributions that Jewish leaders have made, from the times of Abraham to this very day, to human religious development and to the advancement of ethics and morality for all mankind.

In is sad, therefore, and some would say tragic, that Jewish pride seems to be on the decline in recent times. The consequences of such a decline are poignantly illustrated in this week’s Torah portion, Parshat Shelach.

We read this week of the adventures, better misadventures, of the spies. They spent forty days scouting out the Promised Land and discovered much that was very good. But in their report back to “Moses and Aaron and the whole Israelite community,” they chose to emphasize that “the

Likutei Divrei Torah

people who inhabit the country are powerful and the cities are fortified and very large.”

When Caleb, the very embodiment of Jewish pride, confidently assured the people that “we shall surely overcome it,” they shouted words of rebuttal, culminating in this assertion: “...we saw giants there, and we looked like grasshoppers to ourselves, and so we must have looked to them.”

Grasshoppers! No more, no less.

An individual with such a puny self image is doomed to a life of mediocrity, if not failure and frustration. A nation which perceives itself as grasshoppers, which lacks proper pride in itself, has already fallen victim to God’s curse: “And I will break your proud glory...” Such a nation cannot live up to its mission.

There are those who would object and insist that the Almighty wants us to be humble and that pride is a negative value. To those, we must object that just as there is a “false pride,” which is really nothing but arrogance, there is also “false humility,” which leads one to shirk responsibility and to eschew greatness.

I have at least once before referred in this column to some of my classmates in high school and college and yeshiva who were voted “most likely to succeed” but who by no means succeeded. Many of them suffered from this very “false humility,” and it resulted in their failure to use the talents and skills with which they were blessed in a properly prideful manner. That was their loss, and a loss to the world.

The Jewish people, as a nation, can easily fall prey to this “false humility.” As a nation, despite our faults and shortcomings, we have much to be proud of. We have much to teach the world spiritually because of our rich biblical and rabbinic heritage. And we continue to contribute to mankind’s material welfare in countless ways.

We would do well to heed the pithy counsel of an early 20th century Chassidic sage, Rabbi Yosef Yitzchak of Lubavitch, who said, “Man must be proud, but he must grow higher and higher, and not wider and wider.” What he meant to say is that if we use our pride to grow wider, we are bound to infringe upon another person’s space. That is selfish arrogance, and not proper pride.

But if our pride motivates us not to grow wider, but to grow ever higher and higher, we displace no one. Instead, we draw closer to the Almighty and do what He demands of us.

Jewish pride takes us higher and higher. Am Yisrael Chai.

Dvar Torah: Chief Rabbi Ephraim Mirvis

When did an entire nation suffer from low self-esteem? Parshat Shelach-Lecha tells us how the *meraglim*, the 12 spies, returned from the land of Cana’an. Ten of them delivered a highly irresponsible and misleading report to the nation. They told them that Cana’an was inhabited by giants. And how did they feel in their midst? They said: “and we felt as if we were like grasshoppers and that is exactly the perception they had of us”. The Torah here highlights for us the direct link between the perception we have of ourselves and the perception others have of us as a result. If we think of ourselves as nothing, useless nobodies – that will be the perception that some others might have of us. On the other hand, if we exude confidence, it will inspire others to place their confidence in us.

The great medieval commentator Rav Avraham ibn Ezra explains that the entire nation of Israel carried with them through the wilderness a slave mentality – they couldn’t shake off the inferiority complex they had gained in the land of Egypt. Consequently, Hashem determined that they Would not be the ones to conquer the land of Cana’an and indeed their mindset was reflected in the report of the spies.

[Excerpt]

At the beginning of our *Parashah*, Moshe Rabbeinu instructs the Spies. He says to them, "Ascend here in the *Negev*/ south and climb the mountain." *Rashi* z"l comments: "The *Negev* was the worst part of the Land of Israel. Moshe told them to visit this part first because such is the way of merchants--they show a prospective purchaser the inferior goods first and afterwards they show the best." [Until here from *Rashi*]

R' Ze'ev Wolf z"l (*Chassidic Rebbe* in of Zhytomyr, Ukraine; died 1798) writes: Since the Torah is eternal, there must be a practical lesson here for us, as well. That lesson is the following: Ideally, one's focus when praying should be on bringing about the revelation of the *Shechinah*, not on one's personal needs. Unfortunately, not only does the typical person not do this when he prays, he is hard-pressed to remember *Hashem* at all during his prayers. Instead, the typical person's mind--even that of the typical learned person--wanders the wide world while praying. Likewise, when people go to hear a *Mussar*/ character development lecture, they often come out worse than when they entered--not searching for ways to implement what was spoken about, but instead saying *Lashon Ha'ra* about how someone else needed to hear this lecture.

Moshe Rabbeinu is teaching us, continues R' Ze'ev Wolf: "Start small!" The reason merchants show their inferior wares first is so that customers can gradually develop an appreciation for the "good stuff." Likewise, we should set our spiritual goals very high, but we should build up to them gradually. (*Ohr Ha'Meir*)

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: Just as a person should not be content to study one tractate of *Talmud* his entire life--rather, he should pursue broad Torah knowledge--so one should learn how to utilize multiple forms of prayer, each as appropriate to the occasion. (This is in addition to ensuring that one prays with *Kavanah* and in accordance with all the laws of prayer). R' Pincus illustrates:

The *Gemara* (*Berachot* 32a) teaches that one must praise *Hashem* before making requests of Him, and that is how *Shemoneh Esrei* is structured: the first three blessings recite *Hashem's* praises--the form of prayer that the *Midrash* calls "*Rinah*" / "song"; only then, the next thirteen blessings make requests--the proper place for the form of prayer the *Midrash* calls "*Ze'akah*" / "crying out." [R' Pincus' more precise definition of "*Ze'akah*" will be presented in a future issue.] If one has a sick relative, the place for *Ze'akah* is the eighth blessing of *Shemoneh Esrei*: "*Refa'einu*" / "Heal us." Though the second blessing of *Shemoneh Esrei* describes *Hashem* as the "Healer of the sick," that is in the context of *Rinah*--praising Him as the Healer. That blessing is not the place for *Ze'akah*. R' Pincus writes: Crying during *Rinah* / praise is equivalent to seeking the laws of *Shabbat* in *Bava Kamma*, the Talmudic tractate that deals with tort laws, instead of in Tractate *Shabbat*. One will not find what he seeks.

Even so, one's prayer for the sick also can be expressed in a blessing whose subject is praise, R' Pincus writes--not by crying out, but by thinking: "You are the Healer of the sick. I wish to sing to You enthusiastically to express my joy that You heal the sick again and again. I pray to you with *Bitachon* / confidence that Your unending kindness can extend to my sick relative as well." Maybe, R' Pincus concludes, that is exactly the type of prayer needed in a particular situation.

(*She'arim B'Tefilah* p.1)

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לע"נ ליבא דבורה בת אהרן שמעון ע"ה

“Speak to *Bnei Yisrael* and say to them that they shall make ‘*La’hem*’ / for themselves *Tzitzit* on the corners of their garments, throughout their generations, and they shall place upon the *Tzitzit* of each corner a thread of *Techeilet* / turquoise wool. It shall constitute *Tzitzit* for you, so that you may see it and remember all the *Mitzvot* of *Hashem* and perform them... So that you may remember and perform all My *Mitzvot* and be holy to your *Elokim*.” (15:38-40)

R’ Yitzchak of Volozhin *z”l* (Belarus; died 1849) writes: On the simplest level, wearing *Tzitzit* is meant to remind us of the *Mitzvot* the way tying a knot in one’s garment or around one’s finger reminds him of something he needs to do. Why, then, do we typically not remember the *Mitzvot* when we see our *Tzitzit*?

He answers: Tying a knot can serve as a reminder only if the person who ties it is thoughtful and if the object of the reminder is something important. In contrast, when a naughty child ties together handkerchiefs to use as a whip to hit his friend, there is little chance that those knots will remind the child of anything meaningful! Likewise, writes R’ Yitzchak, *Tzitzit* will serve as a reminder only if you wear them with the right intention, as the verse says: “So that you may remember and perform all My commandments and be holy to your *Elokim*.”

Rashi z”l writes that the word “*Tzitzit*” comes from the root meaning, “To look” (see *Shir Ha’shirim* 2:9). R’ Yitzchak elaborates: We read, “They shall make ‘*La’hem*’ / for themselves *Tzitzit*...” The word “*La’hem*” seems to be superfluous, but its purpose is to instruct us that we should not only look at the *Tzitzit*, we should look at “ourselves” as well. No matter how much Torah we have learned or how many *Mitzvot* we have performed, we should never be complacent, because we are only human, and “sin crouches at the door” (*Bereishit* 4:7). From the moment of birth, we are subject to the *Yetzer Ha’ra*. This parallels the first of the three points that the sage Akavyah ben Mahalalel instructs a person to focus on in order to withstand sin (*Pirkei Avot* 3:1): “From where you came.”

Our verses continue: “On the corners of their garments, throughout their generations.” “Garments” refers to the body, the garment for the soul, until the body dies and gives way to future generations. This parallels the second point Akavyah tells us to focus on: “Where you are going.”

Lastly, the Torah instructs us to include in the *Tzitzit* “a thread of *Techeilet* / turquoise wool.” Our Sages say: “*Techeilet* is reminiscent of the sea, which is reminiscent of the heavens, which is reminiscent of the Throne of Glory.” Thus, the *Techeilet* reminds us of the third thing Akavyah tells us to look at: “Before Whom you are destined to give an accounting.” When one “looks” at these points, the *Tzitzit* will, indeed, remind him of all the *Mitzvot*.
(*Mili D’avot* 3:1)

“For the tribe of Reuven, Shammua son of Zachur.” (13:4)

Rashi z”l (to verse 3) comments that all of the Spies were righteous at the moment Moshe dispatched them.

R’ Yaakov Abuchatzzeira *z”l* (Morocco; 1806-1880) writes that the names of the Spies illustrate how *Tzaddikim* attempt to purify each limb and organ of their bodies by performing the affirmative commandment that corresponds to each limb/organ and refraining from committing the negative commandment that corresponds to each part of the body.

He continues: “Reuven” comes from the root that means “to see.” A *Tzaddik* guards his eyes and does not look at things he is not supposed to see. This leads to “Zachur”--remembering the *Mitzvot*, as we read at the end of the *Parashah* (15:39): “So that you may see it and remember all the *Mitzvot*.”

(*Drushei Abir Yaakov* IV 8)

“Hashem, Slow to Anger, Abundant in Kindness...” (14:18)

R’ Yerachmiel Shulman *z”l Hy”d* (*Menahel Ruchani* of the *Bet Yosef*-Novardok Yeshiva in Pinsk, Poland; killed in the Holocaust) writes: The *Gemara* (*Rosh Hashanah* 17a) interprets “Abundant in Kindness” to mean that *Hashem* tilts the scales of justice towards kindness. How so? The sage rabbi Elazar says, “He applies pressure to the side of merit to tip it downward.” The sage Rabbi Yosé bar Chanina says, “He places His hand under the side of guilt to tip it upward.” [Until here from the *Gemara*]

R’ Shulman continues: These are the two strategies that a defense counsel uses. He can argue: “True, the defendant committed the crime, but it is not as bad as it looks because of mitigating circumstances.” Or, he can argue, “True, the defendant committed the crime, but think of all the good that he does in the community.” Indeed, this is how every person should judge each other person: Even if he did something wrong, it is not as bad as it looks. Moreover, he actually is a person with many fine qualities.

(*Peninei Ha’shlaimut: Sha’ar Ha’savlanut* 1:5)

“But as *Ani* / I live--and the glory of *Hashem* shall fill the entire world.” (14:21)

Midrash Lekach Tov comments: “The glory of *Hashem*” refers to *Yisrael*. [Until here from the *Midrash*]

R’ David Cohen *shlita* (*Rosh Yeshiva* of the Chevron Yeshiva in Yerushalayim) explains: If the Jewish People had not been dispersed around the globe, *Hashem*’s glory never would have become known to the nations of the world, which, in the days of old, were idolators who did not know Him. The word “*Ani*” refers to the speaker in his perfected state. Thus, says *Hashem*, through *Yisrael*, who have caused My glory to fill the entire world, I am “*Ani*.” Through the sin of the Spies, *Bnei Yisrael* caused a tremendous *Chillul Hashem* / desecration of His Name. As a result, says our verse, the Jewish People will be exiled around the world, where we will correct the earlier *Chillul Hashem* by creating a *Kiddush Hashem* / sanctification of His Name.
(*Z’man Cheirutenu* p.311-312)

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ANTI-NETANYAHU BLOC ANNOUNCES DEAL ON NEW GOV'T (Israel Hayom 6/3/21)

Just 30 minutes before a midnight deadline was to elapse, Yesh Atid leader Yair Lapid officially informed President Reuven Rivlin that he would be able to get the Knesset's confidence and swear in a government, thus potentially unseating Prime Minister Benjamin Netanyahu in a rotation deal with Yamina leader Naftali Bennett.

This means that the so-called "change coalition", which is based on left-wing parties as well as right-wing factions and lawmakers that had parted ways with Netanyahu, have – at least on paper – enough votes in the Knesset to win a plenum vote that would end the premiership of Israel's longest-serving prime minister, who has been in power for more than 12 consecutive years on top of another three years in the 1990s. But Netanyahu still has time to place various obstacles in their path before a vote is held and potentially even convince enough MKs in the "change coalition" to vote against it, thus denying a swearing-in.

Yesh Atid leader Yair Lapid and Yamina leader Naftali Bennett have joined forces and agreed to rotate the premiership between them. Bennett, from the Right, will go first, and Lapid, who calls himself a centrist, will then serve for the remaining two years.

As of 11 p.m., with less than an hour before the midnight deadline to announce that they had completed the move, virtually all stumbling blocs had been removed as parties signed their coalition deals with Lapid.

Ra'am, the kingmaker Arab party, made the sealing of the deal possible after it agreed to sign on the bloc very late on Wednesday, all but ensuring that Lapid would meet the deadline. Shortly afterward Lapid sealed the remaining deals and informed the president that he had met the requirements of the law, 28 days after he had been tasked with forming a government.

However, Netanyahu still has about a week to try to undo the gains by his opponents, and if he succeeds, there could be a scenario in which a confidence vote fails, potentially reigniting the political crisis that had plagued the country for two years, all but ensuring that a fifth election is held.

Bennett and his deputy Ayelet Shaked have come under heavy pressure from Netanyahu and the country's right-wing base not to join his opponents. The Knesset, or parliament, has assigned additional security guards to both in recent days because of death threats and online incitement.

Netanyahu's Likud won the most seats in the March 23 election, but not enough outright with his allies. He was tasked by the president with the mandate to form a government but that 28-day period ended with no new coalition. This resulted in Lapid getting the mandate so that he could try to cobble together a government.

ISAAC HERZOG ELECTED AS PRESIDENT OF ISRAEL (Arutz-7 6/2/21)

Isaac Herzog, the chairman of the Jewish Agency and former chief of Israel's Labor Party, was elected President of Israel Wednesday.

Israel Prize laureate, bereaved mother, and educator Miriam Peretz faced off against Herzog, the son of Israel's Sixth President, Chaim Herzog.

Herzog bested Peretz by a wide margin, receiving 87 votes to Peretz's 26, the Knesset announced Wednesday afternoon. Six MKs abstained.

Opposition Leader Yair Lapid (Yesh Atid) congratulated Herzog in a statement shortly after the results were released.

"I congratulate my friend, Isaac 'Bougie' Herzog on his election as President of the State of Israel. A worthy and wonderful man who is always focused on the good of the country and the Jewish people. Good luck Mr. President!"

"I also congratulate Miriam Peretz, she will forever be president of the hearts

of our people."

GAFNI: ABBAS IS THE MOST RELIGIOUS PERSON IN THIS GOVERNMENT (Arutz-7 6/3/21)

MK Moshe Gafni commented on the formation of the Naftali Bennett-Yair Lapid government during a meeting of the Knesset Finance Committee.

Gafni said, "I was really worried. I heard that they were going to form a coalition and do things against the Torah there. For example, [Meretz chairman] Nitzan Horowitz will demand rights for LGBT people, as he calls it. The State of Israel going against the Torah? Inconceivable."

Gafni went on to say what ultimately reassured him. "Then [Ra'am chairman] Mansour Abbas came and lifted my spirits. He does not give LGBT rights. I did not trust Bennett. I thought he would concede. But there is Abbas. Abbas is the most religious person in this government."

ELAZAR STERN IS THE MOST LIKELY HERZOG SUCCESSOR AT THE JEWISH AGENCY (JPost 6/2/21)

President-elect Isaac Herzog will vacate the lucrative post of chairman of the Jewish Agency when he replaces Reuven Rivlin on July 9.

A 10-member selection committee will soon be chosen by the Agency's Board of Governors. The support of nine of the 10 members would be needed for approval, followed by the confirmation of the full board.

The selection committee will be led by World Zionist Organization chairman Yaakov Hagoel and will include four more WZO members, among them representatives of the Reform and Conservative movements. There would also be two representatives of Keren Hayesod and three from the Jewish Federations of North America, including Board of Governors chairman Michael Siegal.

Siegal will be coming to Israel later this month to oversee the process.

"We at the Jewish Agency are all very proud and excited to witness our chairman of the executive being elected President of the State of Israel,"

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Siegal said. "His years of service have prepared him well for the next opportunity to serve Israel and the Jewish people. We will soon begin a process to elect the next chairman under the guidance of the bylaws of the Jewish Agency. There are many candidates and we will explore them all, as we elected Isaac Herzog, I expect we will find the best replacement."

Possible candidates whose names have been raised by members of the board of governors include Yesh Atid MK Elazar Stern, Energy Minister Yuval Steinitz, former New York Consul-General Dani Dayan, former ambassadors to the United Nations Ron Prosor and Danny Danon, former MKs Nachman Shai and Michal Cotler-Wunsh, Jerusalem Deputy Mayor Fleur Hassan-Nahum, and Maj.-Gen. (ret.) Amos Yadlin, who retired from his post as executive director of the Institute for National Security Studies on May 1.

Political experience is considered essential for a successor to Herzog, because of the need to partner with the government in funding key projects. Whoever will be prime minister will not have an influence on the selection of the new Agency chairman, just as Prime Minister Benjamin Netanyahu was not involved in any way in Herzog's selection.

But having strong connections to the new government would be seen as an asset, giving a boost to the candidacy of Stern, who maintains good relations across the political spectrum and has been an MK since 2013. Stern attained the rank of major-general in the IDF and has a Master's degree in Business Administration from Tel Aviv University and Northwestern University.

Stern, who is orthodox but liberal, is viewed favorably by the Reform and Conservative movements, who will have a lot of influence in choosing who gets the post.

Yesh Atid leader Yair Lapid has not left many cabinet posts for members of his own party in coalition talks. Stern's departure could help aid the logjam of ministerial hopefuls inside Yesh Atid.

Whoever becomes chairman of the Jewish Agency will work closely with whoever becomes minister of Diaspora Affairs. The coalition agreement the Labor Party signed with Yesh Atid gives Labor the post.

NEW MOSSAD CHIEF: DESPITE POTENTIAL DEAL, ISRAEL WILL QUASH IRAN'S NUCLEAR DREAM (YNet 6/1/21)

New Mossad Director David Barnea warned on Tuesday that Israel will persevere in its fight to prevent Iran from acquiring an atomic bomb, even as it holds talks to restore a 2015 deal limiting its nuclear program.

"The agreement with world powers that is taking shape only reinforces the sense of isolation in which we find ourselves on this issue," Barnea said at a ceremony marking his entry into office as head of the intelligence agency, succeeding outgoing spymaster Yossi Cohen. "I say it clearly — no, we do not intend to act according to the majority opinion since this majority will not bear the consequences for the erroneous assessment of this threat."

"The Iranian program will continue feeling Mossad's might. We are well acquainted with the nuclear program and its various components, we know personally the factors that operate in it and also the forces that drive them."

Iran is working, even at this very moment, to realize its nuclear vision, under international protection. Under the protection of the agreement and without it, through lies and concealment of the truth, Iran constantly advancing toward a weapons of mass destruction production program."

Barnea, 56, joined Mossad in 1996 for an intelligence collection officers' course and was assigned to the agency's operations division. Later, Barnea was assigned as the commander of several of Mossad's operations units, both domestic and abroad.

Between the years 2013–2019, Barnea led Mossad's Tzomet Division, which operates the organization's global officer and agent network. During that time, the division under his wing won much acclaim.

Barnea served as Mossad deputy chief from 2019 until he assumes the spy agency's top office.

He stepped into the shoes of Yossi Cohen as head of Mossad, as the latter retires after 38 years with the intelligence agency. Cohen was seen as a close ally of Netanyahu, who played a key role in last year's normalization agreements with the UAE, Bahrain and Sudan.

Speaking at the handoff event on Tuesday, Prime Minister Benjamin Netanyahu said that Israel will do everything in its power to counter the Iranian nuclear program, even at the expense of the country's vital relationship with the United States.

"If we have to choose between friction with the U.S. and eliminating the existential threat — the existential threat is greater," Netanyahu said.

"The biggest threat we face is the existential threat posed by Iran's attempts to arm itself with nuclear weapons," Netanyahu said at the ceremony.

"It is a threat that endangers the continuation of the Zionist enterprise, and we must fight that threat endlessly," he said.

"I said these things to my friend of 40 years [U.S. President] Joe Biden, and I told him: 'With or without an agreement, we will continue to do everything in our power to prevent Iran from obtaining nuclear weapons.' For Iran is not like the other countries that today have nuclear capabilities," Netanyahu said.

The prime minister has long warned that Iran's nuclear aspirations pose the greatest threat to Israel and has vehemently opposed the Biden administration's current efforts to revive the 2015 agreement to curb Tehran's atomic activity.

His comments earned a swift rebuke from Defense Minister Benny Gantz.

The former IDF chief, who is tapped to continue in his role as defense minister in the coalition currently being put together to replace the Netanyahu government, stressed the importance of the relationship with the U.S.

"The United States," Gantz said, "has been and will continue to be Israel's most important ally in maintaining its security and military superiority in the region. The Biden administration is a true friend of Israel."

"Israel has not and will not have a better partner than the U.S. Even if there are disagreements, they must be resolved behind closed doors and not in confrontational comments that could damage Israel's security," he said.

The defense minister conceded that Iran poses a global threat, but said that Israel maintained its military dominance in the Middle East.

"Iran is a threat to regional stability and world peace. It is a country that generates terrorism and promotes a nuclear program that is dangerous to the State of Israel, even so, Israel is the most powerful country in the region within a 1,500-km (900-mile) radius of Jerusalem."

SHAS SPIRITUAL LEADER TELLS UAE ENVOY JEWS SHOULDN'T VISIT TEMPLE MOUNT (Israel Hayom 5/31/21)

In a meeting with the United Arab Emirates' envoy to Israel, Sunday, Shas spiritual leader Rabbi Shalom Cohen said Jews should not visit or concern themselves with the Temple Mount in Jerusalem, the Kan public broadcaster reported.

Speaking to Mohammed Mahmoud Al Khajah, Shalom said that "the Arabs are in charge there" and "the Temple Mount issue isn't for us," according to the Kan report.

The site of the biblical temples, the Temple Mount in Jerusalem's Old City is the holiest site in Judaism and where Jews turn in prayer.

FIRE FIGHTERS BATTLE MULTIPLE BLAZES AS ISRAEL HIT BY DRY, DUSTY HEATWAVE (YNet 5/31/21)

Israel was hit by a spate of wildfires Monday as the country experienced a dusty and dry heatwave that sent temperatures as high as 40 degrees.

The Meteorological Service had warned Monday morning of a high to extreme danger of fires, which played out across the country as the day progressed.

In Beit Shemesh, a forest fire broke out shortly before 1pm in the Ramat Beit Shemesh neighborhood, which set alight an apartment in a nearby residential building.

Seven fire crews were working at the site, two local apartment blocks were evacuated and the street was blocked to traffic. Almost simultaneously, a large fire was reported in the nearby Tzora Forest.

"On such extreme days, the speed and intensity of our response are critical," said Eyal Cohen, the deputy commander of Jerusalem District fire service.

"In this case we have seen the fire spread not just in the forest but to homes

as well, even skipping over a building to catch light on the other side in a way that threatens many people."

There were no casualties in the blaze, but property did sustain some damage.

A short time earlier, five fire crews were called to a blaze raging in an open space in the Gedera area.

The Route 40 highway, which runs from central Israel to the southern city of Be'er Sheva, was blocked from Kidron junction to Gedera junction and police had begun evacuating houses on a nearby street. Fire fighters soon took control of the fire, however, and the highway was reopened.

Another section of Route 40 between Ahim Junction and Castina Junction near Ashdod was blocked in both directions minutes later due to another brush fire.

The Nachshonim interchange on Route 6 was also closed due to a forest fire as five fire crews from Petah Tikva were dispatched to bring the blaze under control.

In the Kochav Yair area, fire fighters managed to halt the spread of a blaze towards nearby orchards and in Tzur Yitzhak, they put out several fires close to the entrance to the community. In Qalansawa, four teams of firefighters were trying to extinguish a large fire that broke out close to residential houses.

Three fires also broke out in the area of the southern city of Kiryat Malachi, and firefighting planes were deployed to tackle them.

Although the three blazes were not immediately doused, the National Fire and Rescue Authority said that the fires had been contained. Route 40 was again blocked to traffic in the area for a short time.

In Haifa, firefighters were also battling a brush fire that broke out between two streets in a residential part of the northern city, trying to stop the spread of the flames to local homes.

Fire also broke out in the area of the poultry farms on Kibbutz Kfar Ruppim, near the northern city of Beit She'an.

Six fire crews from the Afula fire station and four planes were dispatched in the area, and the residents of the kibbutz were instructed to close all windows and not leave the kibbutz from the east.

Fire fighters were also called to deal with several fires near the West Bank settlement of Pedu'el.

Earlier in the day, five firefighters were operating in an open area in the Hevel Modiin industrial zone close to Ben-Gurion Airport, which led to a brief closure of Route 6 in the vicinity.

MORRIS KAHN: ISRAEL ON THE MOON IN 2024 (JPost 6/2/21)

Israel's SpacEL is back on track to launch a second spacecraft to the moon in mid-2024 and the United Arab Emirates should join the initiative, the organization's chairman Morris Kahn told the Global Investment Forum in Dubai on Wednesday.

"SpacEL has decided to launch Beresheet 2," the 91-year old philanthropist and entrepreneur said at the conference jointly organized by The Jerusalem Post and the Khaleej Times. Earlier this year the 2024 launch was canceled, but according to Kahn it will head to the moon's orbit as scheduled.

In an onstage interview with Jerusalem Report Editor in Chief Steve Linde, Kahn was asked if he would want the UAE to participate in Israel's moon mission.

"It would be wonderful if we could develop a space program that would be a combination of Israel and the Arab world," Kahn said.

"I would welcome it, if it fits in with the program the Emirates have. They have an ambitious program," Kahn said, adding that such a joint initiative would be the "pinnacle of my achievement and my involvement in space."

Both the UAE and Israel have set their eyes on the stars and have the most advanced programs in the Middle East.

Abu Dhabi's New Hope probe reached Mars' orbit in February of this year while Israel's entered the moon's orbit in 2019. Its small unmanned spacecraft named Beresheet malfunctioned and crashed on the moon just prior to its highly anticipated landing.

The Beresheet project, organized by the nonprofit SpacEL, is the first private space initiative and the first Israeli solo attempt to reach the moon. Kahn was one of the major donors of its 2019 mission, estimated to have cost \$100 million.

Last year's normalization deal between the two countries, under the rubric of the Abraham Accords, has opened the path to joint ventures, and the UAE has eyed possible participation in Israel's Beresheet program.

The UAE's March pledge of a \$10 billion investment in Israel included earmarking funds for space projects.

"When they said the spacecraft that we launched crashed [in 2019], I said it did not crash, it had a hard landing," Kahn joked. "This time we have a spacecraft that will orbit the moon for two or three years," he explained, adding that it would collect scientific data and have two smaller crafts that would be attached.

The SpacEL lunar program has been executed in conjunction with the government, including Israel's Space Agency and Israel Aerospace Industries.

Kahn also spoke about an operating program that he has supported, that involved genetic research with the Bedouin community in Israel that helped reduce infant death rate by 35%. This could be adapted for the UAE, he said. "There is a lot that we can do to help the UAE."

Kahn said his philanthropic projects are what bring him the most satisfaction in life. Kahn works with Israel's Bedouin communities to educate families about genetic diseases affecting them, and said his research has helped reduce infant deaths by about 35%. "The Bedouin immigrated to Israel from this area 400 years ago, and they have the same genetic pool as Emiratis," Kahn told the audience. "I think that we can do a lot to help Emiratis also, because we share."

His Save a Child's Heart project has saved more than 5,700 children from countries where access to pediatric heart care is limited or nonexistent. That project was recognized for its humanitarian work by the United Nations, but "when you see the gratitude from a mother who brings her child who is going to die, and she brings him back home as a vibrant child, the pleasure in seeing that really is the driver for continuing."

Kahn has also provided free eye surgeries for some 6,000 people in the Ethiopian town of Jinka. "When I turned 80, I gave myself a birthday present," Kahn said, "I was in Africa, and I learned about how diseases that leave a person blind can be saved with an operation of about 25 minutes, and I said, that's not just a nice thing to do, it would be criminal for me not to. The first time we went there, we did operations on 600 people, and I've been going for ten years."

Asked for his advice to others who want to follow his example and make the world a better place, Kahn said, "if I look back at my life and I ask myself 'what have you done that really has meaning?' I think I've touched the lives indirectly of lots of people."

ISAAC HERZOG: A SECOND GENERATION PRESIDENT (Greer Fay Cashman, JPost 6/2/21)

Isaac Herzog made history on Wednesday when he became Israel's first second-generation president-elect.

Long before he actually announced his candidacy, it was generally assumed that Herzog would become Israel's 11th president.

He never made a secret of the fact that this was his ultimate ambition, although he would have preferred to be prime minister before he became president.

He has followed in the footsteps of his father, Chaim Herzog, Israel's sixth president, in many respects.

Chaim Herzog was the key spokesman for Israel during the 1967 Six Day War. Isaac Herzog, who served in the elite intelligence Unit 8200, was one of the major spokesmen for Israel during the Second Lebanon War. Chaim Herzog was a lawyer by profession. Isaac Herzog is also a lawyer by profession.

Chaim Herzog was a Labor MK before his election to the presidency. Here, his son outdid him, because he was not only a Labor MK, but served as leader of the Labor Party, and leader of the opposition, and before that minister of social welfare, diaspora affairs, construction and housing and tourism. Prior to all that, he was cabinet secretary.

For the past three years he has also served as chairman of the Jewish Agency in which capacity he worked closely with Aliyah and Integration Minister Pnina Tamano-Shata to bring Ethiopian Jews to Israel, and was at the airport to greet them when they arrived.

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Herzog also traveled abroad extensively to cement relationships with those communities with which he was already familiar, and to forge new relationships with those communities with which he had not previously engaged.

Unlike his father, Herzog was not officially a diplomat but, in his various roles as a public servant, participated in diplomatic events, and as opposition leader he met almost every foreign dignitary who came on an official visit to Israel.

And, of course, there were sensitive security issues in which there was no division of opinion between Left and Right, meaning that in his meetings with these foreign dignitaries Herzog echoed the line taken by the prime minister and defense minister.

At the Jewish Agency, where both his father and mother also once worked in the pre-state and early-state periods, Herzog outdid his father, by virtue of being the chairman.

Like his father, who wrote several books, Herzog also has several books to his credit, and aside from what he's written, like his father, he is a voracious reader.

He has also been elected president at a younger age. His father was 65. Herzog is 60.

The Herzog family has a long history of public service.

It's a well-known fact that his paternal grandfather, for whom he was named, was the first Ashkenazi chief rabbi of Israel, but what is less known is that the family has a centuries-old history of public service – both official and unofficial.

After the Second World War, Herzog's grandfather, accompanied by Herzog's uncle Yaakov Herzog (who later became famous as Israel's eloquent ambassador to Canada), went to Europe to search for child Holocaust survivors, many of whom had been taken in by convents and monasteries. The nuns and the priests were reluctant to give them up and denied that they were Jewish. Rabbi Herzog stood in front of all the children and recited the Shema prayer. Those who came from traditional or Orthodox homes spontaneously joined him, and he was thus able to restore their heritage and bring them to the Land of Israel.

It's hardly surprising that one of the two of his grandsons who bear his name chose to go to the Western Wall in Jerusalem to pray there on the day before his election for president.

HOW NETANYAHU CREATED THE NEW ISRAELI GOVERNMENT THAT'S POISED TO REPLACE HIM (Anshel Pfeffer, Ha'aretz 6/3/21)

It was a historic picture captured in a hotel room by an aide of Mansour Abbas: the key moment when the majority for a government that may replace Benjamin Netanyahu – though still not for sure – was achieved. But it was actually much more than that. It was the first time since Israel's birth that an Arab Israeli party had signed an agreement to be part of an Israeli government.

But it wasn't just Abbas, the leader of the United Arab List party and mosque lay preacher, smiling with satisfaction just after signing the document. It wasn't just Yair Lapid, the centrist architect of the new government who had engineered the moment. It was also Naftali Bennett, the man who still aspires to lead Israel's nationalist right wing, smiling a bit shyly between them.

The man who made it all possible wasn't there. Netanyahu created this moment twice – once when he attacked Bennett one too many times in the

last election campaign, forcing the Yamina leader to realize that he would never achieve his dream of making peace with the mentor he once so admired. Bennett was just the last of many of Netanyahu's former proteges who have become his implacable enemies, but he was necessary to complete the majority for this new coalition.

The second time Netanyahu created this moment was when he negotiated with Abbas after the March election in the hope that the United Arab List leader would support his own new government. Netanyahu, who had done so much to incite Jews against Arabs for his own political gain, had then in his own cynical way legitimized including Abbas' party in a coalition with right-wing parties.

Netanyahu failed because at the same time, in the last election, he ensured that the Jewish supremacist Religious Zionism alliance, with its neo-Kahanist members, would cross the threshold and become a force to be reckoned with in his potential coalition. But they would never join a government with Arabs. Bennett and the other right-wingers in the new government can. And they have Netanyahu to thank for bringing them all together.

But even after they've reached this milestone, Netanyahu isn't going to give up. They still have to pass a confidence vote before the new government can be sworn in, and in the days before the vote can take place, Netanyahu will intensify the pressure, using protesters on the street, slime merchants on social media and every rabbi prepared to issue blessings and curses for him to sway the wavering legislators of Bennett's party.

Bennett is to be prime minister for two years if this government is ever sworn in, but of the eight parties in the coalition, his own is most at risk of falling apart before that happens. He needs to do everything in his power to keep that from happening because having come so far and burning every bridge with Netanyahu and his supporters, the only way he can save his political career is by becoming prime minister and doing at least a decent job of it. He has gambled every last bit of his political capital.

And so has Abbas. He won four seats in the Knesset, taking them away from the Joint List, thanks to Arab Israeli voters who were prepared to believe that he could deliver tangible gains for their community – in funding, infrastructure and most crucially, in gaining retroactive building permits for tens of thousands of structures built illegally and now facing demolition. Abbas needs this government to succeed, or when the next election is held – pretty soon if this government fails – he'll be wiped out by disappointed voters.

The only one in the picture who is certainly a winner tonight is Yair Lapid. Even if this government is sworn in, its chances of survival by August 27, 2023, when Lapid is scheduled under the rotation agreement to replace Bennett as prime minister, are tenuous at best. But even if that doesn't happen, Lapid will win handsomely in the next election, as many voters who were too skeptical to vote for him in the past now see him as a potential prime minister and even better, the architect of what could be the final victory over Netanyahu.

Until the government is sworn in, Netanyahu remains its biggest enemy. He will pull out all the stops to deny its majority. But if Bennett can somehow keep his party together, long enough to get his feet under the prime minister's desk, long enough for the moving van to leave the residence on Balfour Street, things could get a bit easier, despite the disparate makeup of the government he'll then lead.

The only thing keeping the eight parties of the new coalition together is their burning desire to replace Netanyahu. But if they succeed it won't be mission accomplished yet because Netanyahu isn't going anywhere. As the new opposition leader, he will constantly be plotting the new government's downfall and planning his comeback. And that could bolster the coalition's sense of purpose to remain for a while and help its members overcome their inevitable differences.

This government would never be on the brink of an inauguration if it weren't for Netanyahu. He's now the biggest threat to it reaching the finish line in the confidence vote, but if it crosses the line, Netanyahu could also become its greatest asset in keeping it together for longer than most are now willing to predict.



The Greater Washington Community Kollel SHABBOS DELIGHTS

TORAH MINUTE

IN MEMORY OF RABBI KALMAN WINTER ZT"L

Presented by Rabbi Menachem Winter, Rosh Kollel

From our archives

In Parashas Shelach, we learn about the tragic episode of the spies. On the cusp of entering the Land of Eretz Yisroel, the nation of Israel dispatched twelve spies, great men and leaders, each one representing a tribe, to reconnoiter the Land and report back to the people. Upon their return 40 days later, they shared with the people a demoralizing report of the great might of the people of Canaan, its impregnable cities, and that the land "is a Land that devours its inhabitants." The Jewish people, instead of trusting in G-d, His power and goodness, accepted the slanderous report of the spies. They rebelled and demanded a new leader who would lead them back to Egypt. As a consequence of their rebellion and lack of trust in G-d, instead of entering the Land of Israel, the generation was decreed to wander the desert for 40 years until they would all die. Only their children would enter the Land. The spies themselves, for issuing this libelous report, were condemned to die immediately from a plague.

When we observe the report of the spies and their contention that the land "is a Land that devours its inhabitants," we wonder how such great leaders could say such a thing? A land that G-d calls 'a Land flowing with milk and honey' they should characterize as a miasma?

Rashi, based on the Talmud in Sotah, tells us that the spies encountered a great and unnatural number of funerals in Canaan. Everywhere they went, they observed people burying their dead and engaged in mourning. The Gemara tells us that G-d caused this miraculous spate of death in order to distract the local inhabitants so that the spies could carry on their surveillance undetected. The question becomes, however, why were the spies punished? Was it not a reasonable conclusion to reach based on what they had seen? Wasn't their contention that the land induced death a sensible assumption of what they had witnessed?

In truth, however, their conclusions were not legitimate nor reasonable. The spies had been part of the great Exodus from Egypt, the giving of the Torah at Sinai, the wonders of the manna, and the myriad of miraculous ways that G-d provided for them in the desert. They had seen demonstrably the great love that G-d had for His people. They witnessed G-d's fatherly concern for their welfare and willingness to alter nature for their benefit and comfort. In light of this history, their conclusion that the many deaths that they had seen, were a consequence of the land that G-d had lovingly promised them, was indeed neither legitimate nor reasonable. The bonds of love that had been formed, the G-dly experiences that they had, should have been due cause for them to contemplate what they saw, and come to a proper conclusion - that G-d was sheltering and protecting them, and that the death that abounded in the Land was indeed for their benefit.

This powerful lesson, that we must see what transpires, not in a vacuum but in a context of a long and loving relationship filled with care and devotion is relevant, not only concerning our relationship with G-d, but with all we love and cherish. How often would this perspective be valuable and appropriate in our everyday dealings with our parents, spouses, and so many others.

Wishing you a Good Shabbos!

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TABLE TALK

Point to Ponder

Moshe called Hoshea son of Nun "Yehoshua". (13, 16)

Moshe was praying for him, "Hashem should save you from the sin of the spies." (Rashi)

Everything is in the Hand of Heaven, besides Fear of Heaven. (Gemara Brachos 33b)

How could Moshe pray that Yehoshua be saved from sin? That is not a matter that is in the control of Heaven?

Parsha 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?

Please see next week's issue for the answer.

Last week's riddle:

Where is the source that fish do not require Shechita?

Answer: Can sheep and cattle be slaughtered for them and suffice for them or if all the fish of the sea be gathered...? (11, 22)

With regards to fish, Moshe only said 'gather' and not slaughter. This teaches us that fish merely need to be gathered from the sea, and do not need to be slaughtered.

HATORAH V'HAMITZVAH

HALACHA INSIGHTS FROM THE PARSHA

The first portion of parashas Shelach recounts the catastrophic episode of the spies. Ramban cites the position of the midrash and Rashi that the Jewish people were wrong to send the spies in the first place, since Hashem had promised them that the Land was good and they had seen that His salvation had been constantly provided to them, so they should simply have followed His directions to enter the Land and take possession of it, without needing to first investigate it for themselves. Ramban himself disagrees, arguing that sending spies in preparation for a military campaign is standard operating procedure, and the Jews were thus entirely correct in doing so, since the Torah does not direct us to rely upon miracles, but rather to utilize all available military tactics in the pursuit of victory.

The principle that we ought not to rely upon miracles is expressed in several places in the Talmud, and the implication is that even in contexts where miraculous events were routine, such as certain aspects of the Temple service, it is still incumbent upon us to attempt to secure the desired ends through the means of human endeavor and not to rely upon miracles (Yerushalmi Shekalim 17b and Yoma 7a, Bavli Pesachim 64b).

The Talmud instructs us to avoid danger rather than rely upon miraculous salvation from harm, and this is codified by R. Moshe Isserles (Shulchan Aruch YD 116:5): And similarly should one beware of all things that are dangerous ... they have also written that one should flee the city when there is pestilence in the city ... and all these things are because of danger, and he who guards his soul will distance himself from them, and it is prohibited to rely upon a miracle or to risk his life in anything like this.

The Talmud (Kiddushin 39b0) is clear that one must not rely upon miracles even in the course of performing mitzvos, explaining that although there is a principle that "those on the path to perform a mitzvah are not susceptible to harm," this does not apply in the presence of established danger (such as climbing on a rickety ladder), in which case "one may not rely on a miracle."

PRESENTED BY

RABBI YITZHAK GROSSMAN, ROSH CHABURAH

KIDS KORNER

Who Am I?

#1 WHO AM I?

1. I was the server.
2. Tentbound.
3. I got the tenth added.
4. My delay caused my death.

#2 WHO AM I?

1. I am knotty.
2. I am worn.
3. I am a reminder.
4. I protect from sin.

Last Week's Answers

#1 Korban Pesach (I have two chances, I was first in Egypt, I caused circumcision, I need you to be designated.)

#2 Menorah (I was from one, I had seven, Flowery, I am a bright idea.)

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