

Young Israel Shomrai Emunah - Shabbos Shorts ד"ר

June 9 - 10, 2023 - 21 Sivan 5783 - Parashas Behaaloscha

Light Candles by 8:14, not before 7:00 - Havdalah 9:22

The Shabbos Shorts is sponsored by **Esther Dziadek** in honor of her upcoming Aliyah on June 19th and in honor of this wonderful Shul and community which she has enjoyed for 48 years and by **Craig, Bayla, Zahava, Naomi, and Ilan Simon** in honor of **Rachelli Simon's** 17th wedding anniversary.

The YISE Communications Committee hopes you are enjoying the shorter Shabbos Shorts! Have a comment or suggestion? Please send us your feedback at communications@yise.org

Shabbos Schedule

Minyan locations are:

B = Belonofsky Sanctuary, S = Social Hall, LBM = Large Beis Medrash, SBM = Small Beis Medrash, H = The House

Friday Night:

- Mincha: 6:45 (Plag, S), 7:15 (B), 8:15 (B), 7:15 (Sephardi, LBM)

Shabbos Day:

- Shacharis: 7:00 (B), 8:45 (B), 9:15 (S), 8:00 (Sephardi, LBM), 9:15 (Teen, H)
- Mincha: 2:30 (B), 5:00 (B), 8:10 (B), 8:15 (Sephardi, LBM)
- Shabbos ends/Maariv: 9:22

Divrei Torah/Shiurim

- | | |
|---------------------------------------|------------------------|
| • 8:45 Main Minyan (B) | Rabbi Rosenbaum |
| • 9:15 Minyan (S) | Rabbi Yonatan Gorin |
| • Teen Minyan (H) | Rabbi Postelnek |
| • Hashkamah Minyan Gemara Shiur (SBM) | Rabbi Yitzhak Grossman |
| • Kedushas Levi Chabura - 8:55 (S) | Rabbi Postelnek |
| • Shiur before Mincha - 7:25 (B) | Rabbi Rosenbaum |
| • Shir after Mincha (B) | Rabbi Yitzhak Grossman |

Kiddush Sponsors

- The Hashkamah Minyan Kiddush is sponsored by the Hashkamah Minyan Group
- The Shul Kiddush is sponsored by **Allison & Jay Marcus** in honor of their son Reuven's Bar Mitzvah and by **Rivky & Oren Perez** in honor of the birth of their new son.
- The Sephardic Minyan Kiddush is sponsored by **Rivky & Oren Perez** in honor of the birth of their new son.

Mazal Tov

- Buckingham Palace is pleased to announce the birth of Ariel Shimon Mordechai Baliti, brother of Gabriella Leah Baliti and son of Sara & Ben Baliti of London, UK. Mazal Tov to grandparents **Eva & Ben Bazian** and to all of the aunts, uncles and cousins.
- **Cheryl & Richie Broth** on the engagement of their son Binyamin to Kayla Goldstein, daughter of Sarina & David Goldstein, of Bergenfield, NJ. Mazal Tov to all of their siblings, amazing grandparents and awesome great aunts and uncles.
- **Allison & Jay Marcus** on the Bar Mitzvah of their son, Reuven Gedaliah. Mazal Tov also to siblings Gilad and Ephraim, grandparents **Barbara & Richard Marcus**, Nancy & Kenneth Ducharme, and Steven Goldman, and great-grandmothers Barbara Kramer and Lenore Goldman.
- **Rivky & Oren Perez** on the birth of a boy. Mazal Tov to siblings Ayelet and Noam. Mazal Tov to the grandparents, **Nancy Perez** and Elaine & Howie Feldman of White Oak, as well as great-grandparents, aunts, uncles and cousins. The Shalom Zachor is scheduled for 9:30 PM - 11:00 PM at 908 Hoyt Street.
- **Diana & Leonard Ruchelman** on the engagement of their grandson, Simi Ruchelman, son of Cindy & Charles Ruchelman of White Oak, to Daniella Kiss, daughter of Esti & Ari Davis and Moishe Kiss of Pomona, NY.

Condolences

- **Frank Akman** on the passing of his wife, Minette Akman.

YISE Youth Announcements

Teen Minyan - The Teen Minyan, led by Rabbi Moshe Holzer, meets at 9:15 AM in The House, followed by Kiddush.

Shabbos Groups this Shabbos, June 10, from 10:00 AM until Shul ends.

- **Age 18-36 months (Mommy & me)** in the toddler room off the Lower Lobby.
- **Ages 2-5 years (drop off)** in the room behind the balcony.
- **Ages 6-9 years** meet at Shomrai and walk to the Yeshiva.
- **5th and 6th Grade Girls** will meet inside The House promptly at 10:00 AM.
- **Junior Congregation** for boys in grades 4 - 6 with Jay Marcus, *will not take place this Shabbos, June 10.*

For more information, contact Debbie Katz at dkatz@yise.org

Boys Shiur - Rabbi Rosenbaum's Shabbos afternoon shiur for 5th and 6th grade boys, *will not take place this Shabbos, June 10.*

Shul Announcements

- **Tomchei Shabbos Update** - With Hashem's help, and thanks to the incredible generosity of our community, our generous "matchers," and our corporate sponsors, we surpassed our goal of \$400,000. Chasdei Hashem, we collectively raised \$474,571. If you were unable to participate in our Tomchei Shabbos campaign earlier this week, please consider making a donation at www.yadychuda.org/donate Every contribution really does help. We are humbled by and grateful for your support. Mi K'Amcha Yisrael! With much gratitude, Nechemia Mond on behalf of Yad Yehuda of Greater Washington.
- **Limud On Our Lawn** - a new YISE monthly summer learning project bringing Limud Torah to front lawns and backyards in our community. On the 2nd Shabbos of June, July, August and September, a different YISE family each month will host a learning opportunity, exploring a different Torah luminary each month. The first program will take place on June 10 at 6:00 PM at the home of Bob & Susan Levi, 520 Lamberton Drive. Rabbi Rosenbaum will speak on Hillel: The Halachic Decider and Role Model for His People. *See flyer for details.*
- **Sefer Iyov** - Rabbi Rosenbaum's 11:00 AM Wednesday morning Nach Shiur on **Zoom A**, has just begun Sefer Iyov.
- **Graduation Kiddush** - Help sponsor Kiddush on Shabbos, June 17, in honor of that special graduate in your life! To honor your graduate, send your donation of \$18 to YISE by June 14. Please include the name of the sponsor(s) and the graduate's name, school and grade. Send your information to office@yise.org or call 301-593-4465 x103 by June 14. *See flyer for details.*
- **Ask the Rabbi** - Come join our virtual, interactive monthly program featuring different Halachic topics! This month's topic, Halachos of Fast Days, will take place on Tuesday, June 27, 7:15 PM - 8:15PM on **Zoom A**. For more information, contact Miriam Friedman at mfriedman2@yahoo.com or 301-754-1517. To sponsor the program, contact the YISE office.
- **Rabbi Yaakov Glasser**, Managing Director for Communal Engagement at the Orthodox Union; formerly, David Mitzner Dean for the Center for Jewish Future at YU, will be our Scholar-in-Residence on Shabbos, July 1. Rabbi Glasser will speak on Shabbos:
 - After 8:45 Minyan (Approximately 11:00 AM): "Tefilah LeShlom Hamalchus: Galus, Gratitude, & Aspiring for Redemption"
 - 5:30 PM (After 5:00 PM Mincha): "Har HaBayis: Historical, Halachic, and Archeological Issues Related to Ascending the Temple Mount"
 - 7:00 PM (1 hour prior to 8:00 PM Mincha): "Kol Dodi Dofek: Rav Soloveitchik's Unique Approach to Israel"*See flyer for details.*
- **Come Join Rabbi Koss's Monthly Jewish History class on Zoom!** Bikur Cholim of Greater Washington and the YISE Chesed Committee. Rabbi Koss will be speaking on a topic in Jewish history, Monday, July 3, from 2:00 PM - 3:00 PM on **Zoom A**.
- **Mazal Tov on the Birth of Your Son or Daughter!** YISE can help organize meals. Contact Miriam Levson at 901-481-7133 or miriamlevson@gmail.com or Rose Blynn at 410-522-8624 or rab411@gmail.com Send announcement details to announce@yise.org
- **Shalosh Seudos** - To sponsor, contact Simi Franco at 301-593-4465, ext. 103, or office@yise.org Volunteers are needed to set up and clean up. Contact Ethan Cohen at ecohen@yise.org to be part of the rotation.
- **Online YISE Cholim List** - Go to <https://wp.yise.org/cholim> to add a name to the list. The list is used at the 8:45 Minyan on Monday, Thursday, and Shabbos. For questions about Mi Sheberach guidelines, contact Rabbi Rosenbaum. For other questions, contact Seth Katz at sethkatz@yise.org
- **Helping Hands Across Kemp Mill**, a part of YISE's Chesed Committee, provides assistance to families undergoing medical crises. If you do not have a Helping Hands account, or if you have any questions, please contact: Melanie Karlin, 301-681-4740, mskarlin@gmail.com or Miriam Friedman, 301-754-1517, mfriedman2@yahoo.com
- **Shiurim from Rabbi Gedaliah Anemer, ZT"l**, are available at <https://audio.yise.org>

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

Hashkamah Minyan Gemara Shiur - David Jaray in honor of Rabbi Grossman and all those who attend his Shiur.
 Want to sponsor a Shabbos or weekday Shiur? Please email office@yise.org for details. Thank you for your support.

The Week Ahead		Sunday June 11	Monday June 12	Tuesday June 13	Wednesday June 14	Thursday June 15	Friday June 16
Shacharis	Ashkenazi (S, B, B)	6:30, 7:30, 8:45	6:15, 6:45, 8:45	6:15, 6:55, 8:45	6:15, 6:55, 8:45	6:15, 6:45, 8:45	6:15, 6:55, 8:45
	Sephardi (LBM)	7:30	7:30	7:30	7:30	7:30	7:30
Mincha / Maariv	Ashkenazi (B)	8:20	8:20	8:20	8:20	8:20	See Shabbos schedule
	Sephardi (LBM)	8:15	8:15	8:15	8:15	8:15	
Halachic Times: Latest Alos Hashachar 3:59 AM, Earliest Talis and Tefilin: 4:37 AM, Latest Netz: 5:43 AM, Latest Krias Shema: 9:24 AM, Earliest Mincha: 1:47 PM, Earliest Shkia: 8:33PM, Latest Tzeis Hacoachavim 9:25 PM							

Next Shabbos

June 16 - 17, 2023 - 28 Sivan 5783

Parashas Shlach/Mevorchim Hachodesh

Light Candles by 8:17, not before 7:02 - Havdalah 9:25

Friday Night:

- Mincha: 6:45 (Plag, S), 7:20 (B), 8:20 (B), 7:15 (Sephardi, LBM)

Shabbos Day:

- Shacharis: 7:00 (B), 8:45 (B), 9:15 (S), 8:00 (Sephardi, LBM), 9:15 (Teen, H)
- Mincha: 2:30 (B), 5:00 (B), 8:15 (B), 8:15 (Sephardi, LBM)
- Shabbos ends/Maariv: 9:25

Next Shabbos Shorts Deadline: Wednesday, June 14, at 12 Noon

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

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

Eruv line: 301-593-5561 Email: office@yise.org

Website: www.yise.org

Office Hours:

Monday - Thursday: 9:00 AM - 5:00 PM,

Friday: 9:00 AM - 1:00 PM

Rabbi Dovid Rosenbaum

Josh Seidemann - President

Rabbi Yosef Postelnik - Asst. Rabbi

Simi Franco - Office Manager

Young Israel Shomrai Emunah

Weekday and Community Announcements

June 9 - 10, 2023 - 21 Sivan 5783 - Parshas Behaaloscha

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Upcoming Community Programs & Listings

Conversation on Combatting Growing Antisemitism in Our Community - Monday, June 12, 7:30 PM – 9:00 PM at the home of Paul & Eti Roitman Bardack, 11208 Healy Street, Maryland State Senator Ben Kramer and Maryland Delegates Bonnie Cullison, Charlotte Crutchfield, and Vaughn Stewart will participate in a conversation with members of our community on the disturbing rise of antisemitism locally and what more can be done to combat it. RSVP to prbardack@gmail.com The conversation will be an important one, and we want your voice to be heard.

Kemp Mill Toastmasters - Wednesday, June 14, 8:00 PM - 9:15 PM. See what Toastmasters is all about and find out how you can become a more confident communicator. Contact Manasseh Katz at president@kempmilltoastmasters.com for more info. Zoom meeting ID: 986 546 841, password: 3671

CPR, First Aid & AED classes are being offered by The Chesed Fund & Project Ezra on Sunday, June 18. Women's/Girls' Classes available 9:00 AM - 12:45 PM or 1:00 PM - 4:45 PM and Men's/Boys' Class 5:00 PM – 8:00 PM. Special subsidized pricing of \$50 per person (\$25 per person if you bring a friend.) Email summercprsignup@gmail.com to register or for more info.

Keren Yad Zlata commemorates the 13th Yahrzeit of Mrs. Chaya Zlata Geisinsky, OB" M, with An Incredible Evening of Inspiration, Learning and Spiritual Optimism, Faith and Trust In G-d, Emunah and Bitachon. Guest Speaker: Rabbi Sholom M. Rubashkin. Tuesday, June 20, 7:00 PM at the Berman Hebrew Academy, Rockville. RSVP appreciated, suggested contribution \$25 entrance ticket. RSVP by phone 240-200-4515 or online at <https://jewishzone.org/YadZlata> For more information, contact Rabbi Bentzion Geisinsky at 202-423-3000 or geisinskyb@gmail.com

Lisa Landy Memorial Fund - Lisa devoted the better part of the last three decades teaching pre-schoolers in Jewish schools in the Washington, DC area. Lisa was a staunch advocate of the Reggio Emilia teaching approach, which encourages students to direct their own learning and fosters their independent thinking and self-confidence. The Lisa Landy Memorial Fund was established to train teachers in local Jewish schools in the Reggio method. To make a tax-deductible donation or for more information, contact Eli Landy at 301-401-9475 or eli_landy@hotmail.com

Please help our community complete these Siyumim:

- Mishnayos for the 1st Yahrzeit of **Natalie Gabai**, Nechama Naomi Bat Leib, December 21, 9 Tevet - <https://www.lzechernishmas.com/signup.php?id=11044>
- Mishnayos for the 1st Yahrzeit of **Jerry Snyder**, Yehoshua Ben Binyamin, December 21, 9 Tevet - <https://hadranalach.com/2612>
- Tanach for the 1st Yahrzeit of **Marion Baras**, Miriam Bas Menachem, January 1, 20 Tevet - <https://hadranalach.com/2626>

Recurring Community Programs & Listings

Rays of Wisdom - Life Lessons From Pirkei Avos - Greater Washington Community Kollel invites women of the community to a weekday morning text-based Chaburah led by Mrs. Channah Cohen. Mondays at 9:30 AM at the home of Mrs. Aviva Werner, 815 Lambert Drive. For more information, email channahandjeff@gmail.com or call 773-219-5397.

Pirkei Avos: Ethics for Everyday Living - presented by Rabbi Hillel Shaps on Zoom. Wednesdays, 12:15 PM - 1:00 PM. For Zoom info and registration go to <https://linksgw.org/classes>

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

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

Dirshu - Please join Dirshu, currently learning Horayos. Shiur options at YGW: Monday - Friday, 5:45 AM (R. Reingold) or Monday - Thursday, 9:00 PM - 10:00 PM (R. Cortell/R. Werner), about 2.5 Daf covered each week.

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

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

Daf Yomi Shiur currently meets online weekdays via a WebEx video conference. 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. Shabbos in-person, 1-1/2 hours before the latest YISE Mincha in the Yeshiva.

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

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

Weekday Shiurim

Options for in-person and remote learning are listed below. For the latest list and times, go to:

<https://wp.yise.org/remote-learning-schedule/>

- **Rabbi Rosenbaum's** Mussar Study Group for Women (spiritual self-improvement), Sundays at 9:30 AM, **Zoom A**.
 - **Rabbi Rosenbaum** - Daily - one chapter of Tehillim, followed by a 15-minute Halacha Shiur. Sunday through Thursday, 6:30 PM, **Zoom A**, *will not meet on Tuesday, June 13, or on Thursday, June 15.*
 - **Rabbi Rosenbaum** - Daily - one chapter of Tehillim followed by a 15-minute Shiur on the Parsha. Monday through Friday, 9:30 AM, **Zoom A**, *will not meet on Wednesday, June 14.*
 - **Rabbi Rosenbaum's** Gemara Shiur for Men, Tuesdays and Fridays, 6:00 AM, **Zoom A**.
 - **Rabbi Rosenbaum's** Nach Shiur, Wednesdays at 11:00 AM, now learning Sefer Iyov, **Zoom A**.
 - **Rabbi Rosenbaum's** Women's Navi Shiur, now learning Sefer Shmuel, Wednesdays at 8:00 PM, **Zoom A**.
 - **GWCK Sunday Kollel Brunch and Learn for Men** - Sunday mornings, 9:30 AM breakfast, 9:45 AM. Shiurim:
 - Illuminating Inquiries in Halacha - Rabbi Yitzchak Mandel
 - Judaism 102: Fundamentals for the Experienced Jew - Rabbi Hillel Shaps
 - Navigating Navi: Sefer Yehoshua - Rabbi Yitzhak Grossman
 - Parsha Perspectives: An Exploration of Engaging Parsha Topics - Rabbi Menachem Winter
 - **Rabbi Tuvia Grauman** - Rabbi Hyatt's Gemara Shiur, Sundays at 10:00 AM, **Zoom C**.
 - **GWCK presents CLAS (Community Learning at Shomrai)** - 8:15 PM - 9:15 PM. For more info., contact Rabbi Hillel Shaps, hshaps@gwckollel.org 347-869-9361.
 - For Men:
 - Mondays: Rabbi Hillel Shaps - On the Same Page Gemara, starting the 3rd Perek of Kiddushin.
 - Wednesdays: Rabbi Yitzhak Grossman - Reading Responsa - **Zoom E**.
 - Thursdays: Rabbi Avraham Sussman - Yesodei Hatorah Gemara Skills Building - **Zoom F**.
 - For Women:
 - Mondays: Mrs. Sara Malka Winter - Parsha Journeys - **Zoom D**, *will resume in the fall.*
 - **SCP (Semichas Chaver Program)** - Tuesdays at 8:45 PM at YISE. Presented by Rabbi Hillel Shaps. New Semester began Tuesday, May 2. Register at <https://thegreaterwashingtoncommunitykollel.com/scp> For more information please contact Rabbi Hillel Shaps: hshaps@gwckollel.org
 - **Rabbi Yehoshua Levy's** Gemara Shiur, Masechet Chulin, Sunday through Friday, 6:35 AM - 7:22 AM, in the Franco Beit Midrash.
 - **Chavrusa Learning** - Monday nights in the Social Hall, 8:30 PM - 9:30 PM. For more information, contact Rabbi Levy at 240-423-8810.
 - **The Golden Network Presents: Rabbi Barry Greengart's** Shiurim for men & women, Mondays at 8:45 AM, studying Parashas Hashavua, **Zoom B**.
 - **Rabbi Yitzchak Scher's** Shiur for Men and Women, Tuesdays, 1:30 PM, "A Second Look - Stories in the Torah from a Deeper Perspective", in-person in the Small Beis Medrash and on **Zoom G**.
 - **Rabbi Moshe Arzouan's** Advanced Gemara Shiur for Men, learning the 7th Perek of Maseches Bava Metzia. Wednesday evenings at 8:45 PM (*note new time*) on **Zoom H**.
- Connection Details:** Go to <https://zoom.us/join/> and enter the meeting ID, or call 301-715-8592 or 929-205-6099 and enter the meeting ID & password:
- Zoom A: ID: 416 963 9000, password 492019
Zoom B: ID: 970 1398 4837, password 613
Zoom C: ID: 833 3477 1595, password RabbiHyatt
Zoom D: ID: 601 853 4021, passcode Winter (phone 667362)
Zoom E: ID: 746 455 2195, password Learn
Zoom F: ID: 803 356 4156, password Learn
Zoom G: ID: 713 7408 5130, password 045079
Zoom H: ID: 849 3898 4989, passcode 161699

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

Rabbi Hyatt's Gemara Shiur - David Jaray in memory of Rabbi Hyatt, Z"L, and in honor of Rabbi Grauman and all those who attend his Shiur and in memory of parents, Avraham Ben Tzvi HaLevi & Ada Bas Menachem Aryeh, Z"L, and Rabbi Hillel & Mrs. Myrna Klavan, Z"L.

Rabbi Rosenbaum's Navi Shiur - Chanah & Joseph Hollander, in loving memory of Chanah's father, Chaim Ben Yehuda Leib, A"H, on the occasion of his Yahrzeit.; Leonard & Diana Ruchelman in memory of Diana's father, Fred Hoffberger, Z"L.

Want to sponsor a Shabbos or weekday Shiur? Please email office@yise.org for details. Thank you for your support.



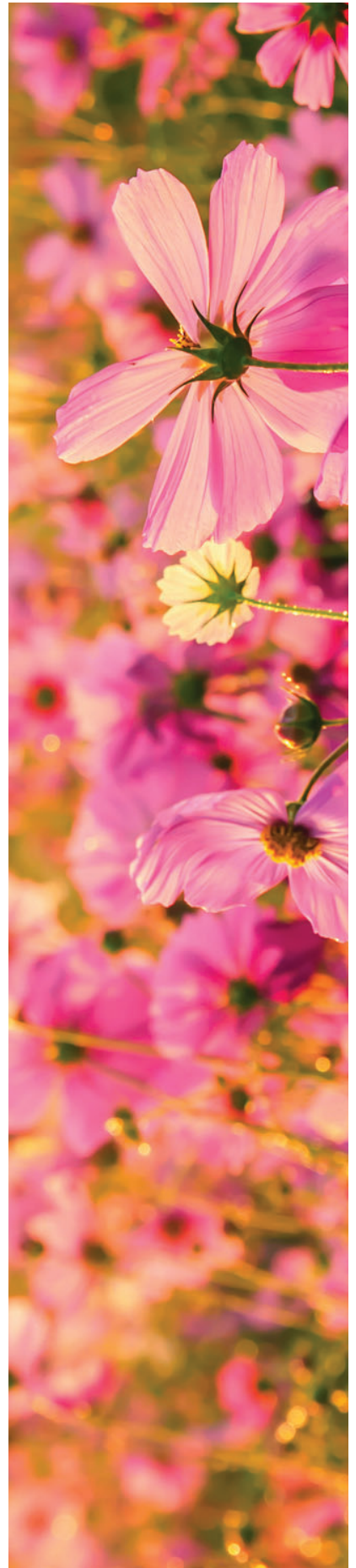
YISE Adult Education
Committee Presents

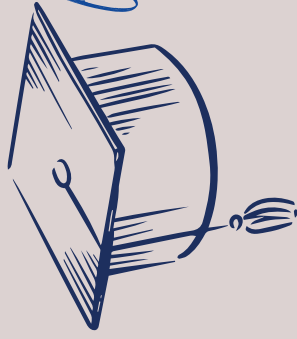
Limud on Our Lawn

A Monthly Outdoor Exploration
of Different Torah Luminaries
Through the Ages at YISE
Members' Homes

Rabbi Dovid Rosenbaum:
Hillel: The Halachic Decider
and Role Model for His
People

June 10 at 6:00 PM
Hosted by Bob & Susan Levi
520 Lamberton Drive





YITSE Graduation Kiddush

HELP SPONSOR KIDDUSH ON SHABBOS, JUNE 17, IN
HONOR OF THAT SPECIAL GRADUATE IN YOUR LIFE!

**Our kiddush honors graduates of preschool, elementary
school, middle school, high school, college and graduate
school!**

To honor your graduate, please send your donation of \$18 to YISE **by
June 14**. Please include the name of the sponsor(s) and the graduate's
name, school and grade.

A list of honored graduates will appear on the tables at the Kiddush.



Please send your information to
office@yise.org
or call 301-593-4465 x 103

by **June 14**



בס"ד

Young Israel Shomrai Emunah

welcomes



Rabbi Yaakov Glasser

Managing Director for Communal Engagement at the Orthodox Union

Formerly, David Mitzner Dean, the Center for the Jewish Future at Yeshiva University

Rav of the Young Israel of Passaic-Clifton

Parshas Chukas-Balak

July 1, 2023

- After 8:45 Minyan (Approximately 11:00 AM): "*Tefilah LeShlom Hamalchus*: Galus, Gratitude, & Aspiring for Redemption"
- 5:30 PM (After 5:00 PM Mincha): "*Har HaBayis*: Historical, Halachic, and Archeological Issues Related to Ascending the Temple Mount"
- 7:00 PM (1 hour prior to 8:00 PM Mincha): "*Kol Dodi Dofek*: Rav Soloveitchik's Unique Approach to Israel"

Likutei Divrei Torah

Gleanings of Divrei Torah on Parashat Hashavuah
via the Internet

Sponsored by Dr. Larry Bryskin
on occasion of yahrzeit of his great aunt,
Esther Baron, a"h, (Esther bas Yitzchok Ya'akov)
24 Sivan

Volume 29, Issue 32

Shabbat Parashat Behaalotcha

5783 - B"H

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

From Pain to Humility - David Brooks, in *The Road to Character*, draws a sharp distinction between what he calls the résumé virtues – the achievements and skills that bring success – and the eulogy virtues, the ones that are spoken of at funerals: the virtues and strengths that make you the kind of person you are when you are not wearing masks or playing roles, the inner person that friends and family recognise as the real you.

Brooks relates this distinction to the one made by Rabbi Joseph Soloveitchik in his famous essay, *The Lonely Man of Faith*. This essay speaks of “Adam I” – the human person as creator, builder, master of nature imposing his or her will on the world – and “Adam II”, the covenantal personality, living in obedience to a transcendent truth, guided by a sense of duty and right and the will to serve.

Adam I seeks success. Adam II lives for charity, love, and redemption. Adam I lives by the logic of economics – the pursuit of self-interest and maximum utility. Adam II lives by the very different logic of morality, where giving matters more than receiving, and conquering desire is more important than satisfying it. In the moral universe, success, when it leads to pride, becomes failure. Failure, when it leads to humility, can be success.

In that essay, first published in 1965, Rabbi Soloveitchik wondered whether there was a place for Adam II in the America of his day, so intent was it on celebrating human powers and economic advance. Fifty years on, Brooks echoes that doubt. “We live,” he says, “in a society that encourages us to think about how to have a great career but leaves many of us inarticulate about how to cultivate the inner life.”

That is a central theme of Beha'alotcha. Until now we have seen the outer Moses, worker of miracles, mouthpiece of the Divine Word, unafraid to confront Pharaoh on the one hand, his own people on the other, the man who shattered the Tablets engraved by God Himself and who challenged Him to forgive His people, “and if not, blot me out of the book You have written”. This is the public Moses, a figure of heroic strength. In Soloveitchik terminology, it is Moses I.

In Beha'alotcha we see Moses II, the lonely man of faith. It is a very different picture. In the first scene we see him break down. The people are complaining again about the food. They have manna but no meat. They engage in false nostalgia: “We remember the fish we ate in Egypt at no cost, the cucumbers, and the melons, and the leeks, and the onions, and the garlic!”

This is one act of ingratitude too many for Moses, who gives voice to deep despair: “Why have You treated Your servant so badly? Why have I found so little favour in Your sight that You lay all the burden of this people upon me? Was it I who conceived all this people? Was it I who gave birth to them all, that You should say to me, ‘Carry them in your lap, as a nursemaid carries a baby’?... I cannot bear all this people alone; the burden is too heavy for me. If this is how You treat me, kill me now, if I have found favour in Your sight, and let me not see my own misery!”

Then comes the great transformation. God tells him to take seventy elders who will bear the burden with him. God takes the spirit that is on Moses and extends it to the elders. Two of them, Eldad and

Medad, among the six chosen from each tribe but left out of the final ballot, begin prophesying within the camp. They too have caught Moses’ spirit. Joshua fears that this may lead to a challenge to Moses leadership and urges Moses to stop them. Moses answers with surpassing generosity: “Are you jealous on my behalf? Would that all the Lord’s people were prophets, that He would rest His spirit upon them all!”

The mere fact that Moses now knew that he was not alone, seeing seventy elders share his spirit, cures him of his depression, and he now exudes a gentle, generous confidence that is moving and unexpected.

In the third act, we finally see where this drama has been tending. Now Moses’ own brother and sister, Aaron and Miriam, start disparaging him. The cause of their complaint (the “Ethiopian woman” he had taken as wife) is not clear and there are many interpretations. The point, though, is that for Moses, this is the “Et tu, Brute?” moment. He has been betrayed, or at least slandered, by those closest to him. Yet Moses is unaffected. It is here that the Torah makes its great statement: “Now the man Moses was very humble, more so than any other man on Earth.”

This is a novum in history. The idea that a leader’s highest virtue is humility must have seemed absurd, almost self-contradictory, in the ancient world. Leaders were proud, magnificent, distinguished by their dress, appearance, and regal manner. They built temples in their own honour. They had triumphant inscriptions engraved for posterity. Their role was not to serve but to be served. Everyone else was expected to be humble, not they. Humility and majesty could not coexist.

In Judaism, this entire configuration was overturned. Leaders were there to serve, not to be served. Moses’ highest accolade was to be called Eved Hashem, God’s servant. Only one other person, Joshua, his successor, earns this title in Tanach. The architectural symbolism of the two great empires of the ancient world, the Mesopotamian ziggurat (the “tower of Babel”) and the pyramids of Egypt, visually represented a hierarchical society, broad at the base, narrow at the top. The Jewish symbol, the menorah, was the opposite, broad at the top, narrow at the base, as if to say that in Judaism the leader serves the people, not vice versa. Moses’ first response to God’s call at the Burning Bush was one of humility: “Who am I, to bring the Israelites out of Egypt?”. It was precisely this humility that qualified him to lead.

In Beha'alotcha we track the psychological process by which Moses acquires a yet deeper level of humility. Under the stress of Israel’s continued recalcitrance, Moses turns inward. Listen again to what he says: “Why have I found so little favour in Your sight...? Did I conceive all these people? Did I give them birth? ... Where can I get meat for all these people? ... I cannot carry bear these people alone; the burden is too heavy for me.”

The key words here are “I,” “me” and “myself.” Moses has lapsed into the first person singular. He sees the Israelites’ behaviour as a challenge to himself, not God. God has to remind him, “Is the Lord’s arm too short”? It isn’t about Moses, it is about what and whom Moses represents.

Moses had been, for too long, alone. It was not that he needed the help of others to provide the people

with food. That was something God would do without the need for any human intervention. It was that he needed the company of others to end his almost unbearable isolation. As I have noted elsewhere, the Torah only twice contains the phrase, lo tov, “not good,” once at the start of the human story when God says: “It is not good for man to be alone,” a second time when Yitro sees Moses leading alone and says: “What you are doing is not good.” We cannot live alone. We cannot lead alone.

As soon as Moses sees the seventy elders share his spirit, his depression disappears. He can say to Joshua, “Are you jealous on my behalf?” And he is undisturbed by the complaint of his own brother and sister, praying to God on Miriam’s behalf when she is punished with leprosy. He has recovered his humility.

We now understand what humility is. It is not self-abasement. A statement often attributed to C. S. Lewis puts it best: humility is not thinking less of yourself. It is thinking of yourself less.

True humility means silencing the “I.” For genuinely humble people, it is God and other people and principle that matter, not me. As it was once said of a great religious leader, “He was a man who took God so seriously that he didn’t have to take himself seriously at all.”

Rabbi Yochanan said, “Wherever you find the greatness of the Holy One, blessed be He, there you find His humility.”. Greatness is humility, for God and for those who seek to walk in His ways. It is also the greatest single source of strength, for if we do not think about the “I,” we cannot be injured by those who criticise or demean us. They are shooting at a target that no longer exists.

What Beha'alotcha is telling us through these three scenes in Moses’ life is that we sometimes achieve humility only after a great psychological crisis. It is only after Moses had suffered a breakdown and prayed to die that we hear the words, “The man Moses was very humble, more so than anyone on earth.” Suffering breaks through the carapace of the self, making us realise that what matters is not self-regard but rather the part we play in a scheme altogether larger than we are. Lehavdil, Brooks reminds us that Abraham Lincoln, who suffered from depression, emerged from the crisis of civil war with the sense that “Providence had taken control of his life, that he was a small instrument in a transcendent task.”

The right response to existential pain, Brooks says, is not pleasure but holiness, by which he means, “seeing the pain as part of a moral narrative and trying to redeem something bad by turning it into something sacred, some act of sacrificial service that will put oneself in fraternity with the wider community and with eternal moral demands.” This, for me, was epitomised by the parents of the three Israeli teenagers killed in the summer of 2014, who responded to their loss by creating a series of awards for those who have done most to enhance the unity of the Jewish people – turning their pain outward, and using it to help heal other wounds within the nation.

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Crisis, failure, loss, or pain can move us from Adam I to Adam II, from self- to other-directedness, from mastery to service, and from the vulnerability of the “I” to the humility that “reminds you that you are not the centre of the universe,” but rather that “you serve a larger order.”

Those who have humility are open to things greater than themselves while those who lack it are not. That is why those who lack it make you feel small while those who have it make you feel enlarged. Their humility inspires greatness in others.

Shabbat Shalom: Rabbi Shlomo Riskin

“The nation was ‘kvetching’ evilly in the ears of the Lord, and the Lord heard, and His anger inflamed” Why is there a marked difference between God’s reaction to the complaints recorded here in the Book of Numbers compared to His reaction to the Israelites’ complaints in the Book of Exodus?

After all, merely three days after the splitting of the sea, they found only “bitter” waters to drink, and God immediately – and without comment – provides Moses with the bark of a special tree that sweetens the waters.

Then, only 30 days after the exodus, upon their arrival at the Tzin Desert, they complain because they have no food. God immediately – and without comment – provides the manna.

And finally, when they encamp in Rephidim, they again quarrel with Moses over their lack of water, God tells Moses to strike a large boulder at Horev with the same staff used to strike the Nile River and turn it into blood; this time water would flow from the rock!

And although Moses names this place “Testing and Strife” (Masa u’Meriva), what immediately follows is the successful war against Amalek, won for the Israelites by the Divine response to Moses’ hands upraised in prayer to God.

How different is God’s reaction to the similar complaints only one year later, when a fire consumes the edge of the camp and a plague results in mass graves. Why the change?

Rabbi Moshe Lichtenstein suggests that it is because the requests and complaints in Exodus were for the basic necessities of life: water, and bread. Although the Israelites should have had greater faith, one can hardly fault them for desiring their existential needs.

In Beha’alotcha, however, they complain not about the scarcity of water, but about the lack of variety in the menu! The verse even introduces the subject by stating that the nation was kvetching evilly in the ears of God – without even mentioning what they were complaining about. And it is for this unspecified complaint that God’s fire flares.

After this punishment, the nation cries out, “Who will give us meat to eat?” and then continues with, “We remember the fish we ate for free in Egypt, and the cucumbers and the melons, and the leeks, and the onions, and the garlic; our spirits are dried up with nothing but manna before our eyes”. What do they want – meat, or fish, or melons, or garlic?! All of the above for the sake of variety? That is what it seems to be!

God’s response is also curious; He tells Moses to appoint 70 elders, and sends the Israelites quails to eat. They ask for meat and God gives them rabbis! And while they eat the quail, they are smitten by the severe plague. Why are they complaining, and why is God so angry? And if, indeed, He is disappointed, even upset, by their finicky desires, why give in to their cravings? And why send them the 70 elders?

Herein lies the essential difference between the complaints in Exodus and Numbers. In Exodus, the nation had a clear goal; they were committed to the mission of becoming a kingdom of priests and a sacred nation, and were anxiously anticipating the content of that mission, a God-given doctrine of

compassionate righteousness and moral justice which they must impart to the world.

In order to receive and fulfill their mission they had to live, and so they (legitimately) requested water and bread, survival food. If they did not survive, they would certainly not be able to redeem.

One year later, in Numbers, they had already received the Torah. And, since their necessities were provided for, they were complaining, kvetching, without having substantive issues about which to complain. And they had various gourmet cravings, from meat to garlic.

God understood that had they still been inspired by their mission, had they remained grateful for their freedom and the opportunity it would afford them to forge a committed and idealistic nation, they would not be in need of watermelons and leeks, foods that they themselves had never even tasted. They were really searching for a lost ideal, for their earlier inspiration of becoming a holy nation and kingdom of kohen-teachers.

No wonder God was disappointed and angry. And so he sent them the quails, knowing that once they received it, they would cease craving for it, just as once they gained their freedom from Egyptian servitude they took their freedom for granted, and once they received the Torah at Sinai, the Torah lost its allure.

The Almighty therefore felt that it would be necessary for many religious role models – 70 wise and sensitive men – to hopefully become the adjutant generals under Moses, who would personally reach out to large numbers of Jews and recharge their batteries as members of a holy nation and a kingdom of kohen-teachers!

Rabbi Dr. Norman J. Lamm’s Derashot Ledorot

A Definition of Anivut [Excerpt] - Our sidra this morning introduces us, rather casually and incidentally, to one of the most important and highly celebrated virtues in the arsenal of religion – that of anivut. We read in today’s portion, “And the man Moses was the most humble (anav me’od), above all the men that were upon the face of the earth”. Whatever may be the particular translation of the Hebrew word anav, the idea that is usually imparted is that anivut is humility, a feeling by the individual that he lacks inner worth, an appreciation that he amounts to very little. Indeed, the author of Mesilat Yesharim, one of the most renowned works on Jewish ethics in all our literature, identifies the quality of anivut with shiflut – the feeling of inner lowliness and inferiority. According to this definition, then, the Torah wants to teach each of us to see ourselves in a broader perspective, to recognize that all achievements are very trivial, attainments mere boastfulness, prestige a silly exaggeration. However, can this be the real definition of this widely heralded quality of anivut? The Talmud relates an exchange that is all but meaningless if we assume that anivut means humility. The Talmud tells us that when Rabbi Judah the Prince died the quality of anivut disappeared with him. When this was stated, the famous Rabbi Joseph disagreed. He said, “How can you say that when Rabbi Judah died anivut vanished? Do you not know that I am still here?” In other words – I am an anav! Now, if anivut really means humility, does this make sense? Can one boast of his humility and still remain humble? Is it not of the essence of humility that one should consider that he possesses this virtue in himself?

The Netziv, offers us another definition of anivut which, I believe, is the correct one. I would say that the definition the Netziv offers means, in English, not humility, but meekness. It refers not to self-deprecation but self-restraint. It involves not an untruthful lack of appreciation of one’s self and one’s attainments, but rather a lack of arrogance and

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a lack of insistence upon kavod, honor. To be an anav means to recognize your true worth, but not to impose the consequences upon your friends and neighbors. It means to appreciate your own talents, neither over-emphasizing nor under-selling them, but at the same time refraining from making others aware of your splendid virtues at all times. Anivut means not to demand that people bow and scrape before you because of your talents, abilities, and achievements. Anivut means to recognize your gifts as just that – gifts granted to you by a merciful God, and which possibly you did not deserve. Anivut means not to assume that because you have more competence or greater endowments than others that you thereby become more precious an individual and human being. Anivut means a soft answer to a harsh challenge, silence in the face of abuse, graciousness when receiving honor, dignity in response to humiliation, restraint in the presence of provocation, forbearance and a quiet calm when confronted with calumny and carping criticism.

With this new definition by the Netziv, the statement of Rabbi Joseph becomes comprehensible. When told that with the death of Rabbi Judah the Prince there was no more meekness left in the world, he replied with remarkable candor and truthfulness: You must be mistaken, because I, too, am meek. There is no boastfulness here – simply a fact of life. Some people are meek, some are not. If a man says, “I am humble,” then obviously he is not humble; but if a man says, “I am meek,” he may very well be just that. In fact, the Talmud tells us that Rabbi Joseph was at least the equal in scholarship of his colleague, Rabba, but that when the question arose who would head the great Academy in Babylon, Rabbi Joseph deferred to Rabba. And furthermore, all the years that Rabba was chief of the Academy, Rabbi Joseph conducted himself in utter simplicity, to the point where he did all his household duties himself. He refused to allow himself the least convenience which might make it appear as if he were usurping the dignity of the office of his colleague Rabba. This is the quality of meekness – of anivut.

As defined by the Netziv, the quality of anivut is one of the loveliest characteristics to which we can aspire. One need not nourish feelings of inferiority in order to be an anav. Indeed, the greater one is and knows one’s self to be, the greater his capacity for anivut, for meekness. It is the person who pouts arrogantly and reacts sharply and pointedly when his ego is touched who usually reveals thereby feelings of inferiority and worthlessness, of deep shiflut. The individual who feels secure and who recognizes his achievements as real can afford to be meek, to be an anav.

For it is this combination of qualities – inner greatness and outer meekness – that we learn from none other than God Himself. The Talmud put it this way: “Wherever you find mentioned the gedula, the greatness, of God, there also you will find mentioned His anivut.” Thus, for instance, where we are told that God is mighty and awesome, immortal and transcendent, there too we learn that God is close to the widow and the orphan, the stranger and the sick, all those in distress, those overlooked, ignored and alienated from the society of the complacent. God’s anivut certainly does not mean His humility or self-deprecation! It does mean His softness, gentleness, kindness – His meekness.

Here, then, is a teaching of Judaism which we can ill afford to do without. When we deal with husband or wife, with neighbor or friend, with children or students, with subordinates or employees – we must remember that the harsh word reveals our lack of security, and the impatient rejoinder shows our lack of self-appreciation and self-respect. It is only when we will have achieved real gedula, true inner worth and greatness, that we shall learn that remarkable, sterling quality of anivut.

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

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

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

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

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

Shabbat

"When the dew descended upon the camp at night, the *Mahn* would descend upon it." (*Bemidbar* 11:9--in our *Parashah*)

R' Moshe Isserles z"l ("*Rema*"; 1530-1572; rabbi of Cracow, Poland, and author of the glosses on *Shulchan Aruch* that adapt that work for *Ashkenazim*) records that some have a custom on *Shabbat* evening to eat a filled dish called "*Pashtida*"--apparently a type of pie or quiche--to recall the *Mahn*. R' Yisrael Meir Kagan z"l (the *Chafetz Chaim*; died 1933) writes that such was the custom where he lived, and he explains that just as the *Mahn* was protected by one layer of dew below it, between it and the ground (see verse quoted above), and a second layer of dew above it (see *Shmot* 16:12-14), so *Pashtida* has meat between two layers of dough.

However, the *Chafetz Chaim* wonders, why is there a custom to recall the *Mahn* on *Shabbat*--the one day of the week when *Mahn* did not fall? Moreover, why is there not a custom to eat *Pashtida* on *Yom Tov*, when *Mahn* also did not fall?

The *Chafetz Chaim* answers, citing the work *Torat Chaim* (R' Avraham Chaim Schor z"l--Poland; 1550-1632): Our sages call *Shabbat* "*Me'ein Olam Ha'ba*" / "a little bit of the World-to-Come," and they call the World-to-Come: "A day which is entirely *Shabbat*." Therefore, we observe several customs on *Shabbat* that allude to the World-to-Come. For example, we eat fish and meat on *Shabbat* as an allusion to the "Feasts of Leviathan and *Shor Ha'bar*" (some type of large ox)--metaphors our Sages use to refer to the reward that awaits *Tzaddikim* in the World-to-Come. Likewise, we drink wine on *Shabbat* as an allusion to another such metaphor: "Wine stored in its grapes since the time of Creation." [What these metaphors might mean is beyond the scope of this article.]

For the same reason, we eat foods on *Shabbat* that remind us of the *Mahn*, as *Mahn* is also the food of *Olam Ha'ba* (see *Chagigah* 12b).

(*Mishnah Berurah* and *Be'ur Halachah* 242)

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“The rabble that was among them cultivated a craving, and *Bnei Yisrael* also wept once more, and said, ‘Who will feed us meat?’” (11:4)

Rashi z”l writes: Did they not have meat? Does not the Torah (*Shmot* 12:38) record that they left Egypt with flocks and herds?! Do not say that they had already eaten those animals, for we read later, at the end of the 40 years (*Bemidbar* 32:1), “The children of Reuven had cattle in a very great multitude”! But the truth is that they were only seeking a pretext. [Until here from *Rashi*. The Torah continues:]

“We remember the fish that we ate in Egypt *Chinam* / for free, and the cucumbers, melons, leeks, onions, and garlic’.” (11:5)

Rashi writes: They could not have meant that the Egyptians gave them fish for nothing, without payment, for the Torah records (*Shmot* 5:18), “No straw will be given you!” If they did not give them straw, would they have given them fish for nothing? What then is the meaning of ‘*Chinam*’? It means free from--i.e., not burdened with--Heavenly commands. [Until here from *Rashi*. The Torah relates:]

“Moshe said, ‘Six hundred thousand are the people in whose midst I am, yet You say, ‘I will give them meat, and they will eat for a month!’ Can sheep and cattle be slaughtered and suffice for them? If all the fish in the sea are gathered, would it suffice for them?’” (11:21:22)

Surely Moshe did not doubt *Hashem*’s ability to provide meat for any number of people! R’ Yehuda Gruenwald z”l (1845-1920; rabbi of Szatmar, Hungary) explains: As long as *Bnei Yisrael* were in the desert, they were not permitted to eat meat whenever they wished; rather, they had to slaughter it and offer it in the Tabernacle as a sacrifice, specifically a *Korban Shelamim*, from which they then ate. (This *Halachah* applied only during those 40 years.) When some of *Bnei Yisrael* complained, “We remember the fish that we ate in Egypt unencumbered by *Mitzvot*,” it was this restriction they were complaining about. They wanted to eat meat without restrictions. This is why their entire complaint is referred to as a pretext--they did not lack meat at all; they only lacked meat that was free of *Mitzvot*, just as cucumbers and melons, which they mentioned also, are eaten essentially free of *Mitzvot*.

When Moshe wondered how *Hashem* could satisfy their demand, he was not doubting *Hashem*’s ability to provide meat. He was saying, “No matter how much meat You give them, even if millions of sheep and cows wander into *Bnei Yisrael*’s camp out of nowhere, You cannot satisfy them because they still will need to bring those animals as *Shelamim* offerings!” “Can sheep and cattle be slaughtered and suffice for them?” No! Because they can only be slaughtered encumbered by *Mitzvot*! “If all the fish in the sea are gathered, would it suffice for them?” True, fish do not require *Shechitah* or being offered as a sacrifice, but, for that very reason, it will not give them what they really want: meat that has had its restrictions lifted!

– Continued in box on facing page –

“When you go to wage war in your Land against an enemy who oppresses you, you shall sound short blasts of the trumpets, and you shall be recalled before *Hashem*, your *Elokim*, and you shall be saved from your foes.” (10:9)

R’ Aharon Eliezer Paskez z”l (rabbi of Galanta, Hungary; died 1884) writes: A person must fight two wars--one with his external enemies and one with the enemy with him, the *Yetzer Ha’ra*. And, as Rabbeinu Bachya ibn Pekudah z”l (Spain; early 11th century) writes in *Chovot Ha’levavot*, the latter of these, the war against the *Yetzer Ha’ra*, is the harder battle.

R’ Paskez continues: We read (*Mishlei* 16:7), “When *Hashem* approves of a man’s ways, even his foes will make peace with him.” This means that if we have external foes, it is an indication that we are not adequately fighting our internal foe, the *Yetzer Ha’ra*. Thus, says our verse, “When you go to wage war in your Land,” be aware that the true battle is “against an enemy who oppresses you,” the *Yetzer Ha’ra*. Therefore, “You shall sound short blasts of the trumpets” so that “you shall be recalled before *Hashem*, your *Elokim*,” and He will save you “from your foes”--both of them.

(Mishmeret Eliezer)

“The people took to seeking complaints . . .” (11:1)

R’ Shlomo Heiman z”l (1892-1945; *Rosh Yeshiva* in several prominent Lithuanian *Yeshivot*; finally, *Rosh Yeshiva* of Mesivta Torah Vodaath in New York) observes: *Bnei Yisrael* complained about *Hashem*’s actions and inactions a great deal during their 40 years in the desert--much more than Jews today complain about what *Hashem* does or does not do. This is a testament to the high degree of *Emunah* that the Generation of the Desert possessed; their complaining shows that they felt *Hashem*’s presence in their lives and that they knew they had a Father in Heaven to whom they could turn with their complaints. In contrast, our *Emunah* is much weaker, so we complain less.

(Chiddushei R’ Shlomo: *Imrot Ketzarot* p.3)

– Continued from facing page –

Hashem responded (verse 23), “Is the hand of *Hashem* limited?” Certainly *Hashem* can give them what they want. And He did, as we read (verse 31), “A wind went forth from *Hashem*, *Va’yagoz* (literally, ‘and blew’) quail from the sea.” The word “*Va’yagoz*” appears only one other time in *Tanach*--in *Iyov* (1:20), where we read “*Va’yagoz rosho*” / “And he tore [the hair] off his head.” This suggests, writes R’ Gruenwald, that the quail blew in with their heads already cut, i.e., already slaughtered and ready to eat. Thus, *Hashem* satisfied *Bnei Yisrael*’s desire.

(She’erit Yehuda)

ISRAEL REPORT

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EGYPT WORKING ON FRAMEWORK FOR 'LONG-TERM' ISRAEL-GAZA CALM, REPORT SAYS (YNet 6/4/23)

Egypt is working on a comprehensive plan for achieving a "long-term" calm between Israel and Gaza Strip factions, London-based newspaper Al-Araby Al-Jadeed reported Sunday morning.

The newspaper, which is also published in Doha and Beirut, quoted sources claiming that the current period "will address the situation in Gaza for the first time within a framework of understandings that will lead to a long-term ceasefire agreement between resistance factions in the Strip and Israel."

According to the newspaper, which is owned by former Knesset member Azmi Bishara who is accused of spying for Hezbollah, the United States and Qatar are involved in the arrangements taking place within regional and international frameworks. "The arrangements include a broader role for Cairo in terms of its presence in Gaza," the report stated.

The report addressed Iran's involvement in the Gaza Strip and added that "due to Tehran's role in supporting Hamas and Islamic Jihad, there have been consultations between Egyptian and Iranian security officials regarding the situation in Gaza and the occupied territories."

An Egyptian source revealed that as part of the proposed framework, Cairo aims to expand trade with Gaza and stated, "They want to establish a port in Gaza under the auspices of the El Arish port in Egypt, under Egyptian supervision and management." According to the source, "According to the arrangement, a highway will also be built connecting Gaza to El-Arish."

The report comes after a Hamas delegation, led by the head of the organization's politburo Ismail Haniyeh, arrived in the Egyptian capital last Thursday at Cairo's invitation. The delegation also included other senior Hamas officials, including Saleh al-Aroui, Khaled Mashal, Khalil al-Hayya, and Rawhi Mushtaha.

A delegation of Islamic Jihad officials has also been visiting Cairo in recent days headed by terrorist group's leader Ziyad al-Nakhalah and the negotiator for the ceasefire with Israel in last month's fighting Mohammed al-Hindi.

Jordanian newspaper Al-Rai said over the weekend that the meetings between senior Hamas and Islamic Jihad officials in Egypt are meant to deliver a "clear and threatening message to Israel". The newspaper quoted sources who added, "Israel's aggression will face a strong response, our patience is wearing thin."

'OUR ENEMIES BOAST ABOUT WEAPONS, BUT WE HAVE AN EVEN BETTER RESPONSE' (Israel Hayom 6/7/23)

Iran presented what officials described as its first domestically made hypersonic ballistic missile on Tuesday, the official IRNA news agency reported, an announcement that triggered an Israeli response and is likely to further heighten Western concerns about Tehran's missile capabilities.

Iranian state media published pictures of the missile named Fattah at a ceremony attended by President Ebrahim Rahisi and commanders of Iran's elite Revolutionary Guards Corps.

"The precision-guided Fattah hypersonic missile has a range of 1,400 km and it is capable of penetrating all defense shields," Amirali Hajizadeh, the head of the Guards' Aerospace Force, was quoted by Iranian state media.

Hypersonic missiles can fly at least five times faster than the speed of sound and on a complex trajectory, which makes them difficult to intercept. Last year, the Islamic Republic said it had built a hypersonic ballistic missile that can maneuver in and out of the atmosphere.

State TV said Iran's Fattah missile can target "the enemy's advanced anti-missile systems and is a big generational leap in the field of missiles".

"It can bypass the most advanced anti-ballistic missile systems, including Israel's Iron Dome," Iran's state TV said.

Fattah's top speed reached mach 14 levels (15,000km/h), it added. Despite US and European opposition, the Islamic Republic has said it will further develop its defensive missile program. However, Western military analysts say Iran sometimes exaggerates its missile capabilities.

Concerns about Iran's ballistic missiles contributed to then-US President Donald Trump's decision in 2018 to withdraw from Tehran's 2015 nuclear pact with six major powers.

Trump reimposed US sanctions on Iran after exiting the nuclear pact, leading Tehran to resume previously banned nuclear work and reviving US, European and Israeli fears that Iran may seek an atomic bomb. Iran has consistently denied any such ambition. Indirect talks between Tehran and US President Joe Biden's administration to salvage the nuclear deal have stalled since last September.

Israel opposes efforts by world powers to revive Tehran's nuclear deal and has long threatened military action if diplomacy fails.

"I hear our enemies boasting about weapons they are developing," Defense Minister Yoav Gallant said on Tuesday. "To any such development, we have an even better response – whether it be on land, in the air, or in the maritime arena, including both defensive and offensive means."

ONCE AGAIN, NETANYAHU DECLINES INVITE TO SPEAK AT MAJOR JEWISH-AMERICAN CONFAB IN ISRAEL (Ha'aretz 6/4/23)

Prime Minister Benjamin Netanyahu has turned down an invitation to attend in person the annual mega conference of the American Jewish Committee, which will be held in Tel Aviv, a spokesperson for the organization confirmed on Sunday.

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Moshe Anapolle, Tani Lichtman, Yisrael Dovid Rosenberg, Editors

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Cong. Ahavath Achim, Fairfield, CT
Cong. Anshe Shalom, Jamaica Estates, NY
Cong. Anshe Sholom, New Rochelle, NY
Cong. Beth Aaron, Teaneck, NJ
Cong. Beth Shalom, Monroe Twp, NJ
Cong. BIAV, Overland Park, KS
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 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 Orthodox, Baltimore, MD
Suburban Torah Center, Livingston, NJ
Temple Emanuel of Pascack Valley, NJ
The Learning Shul, Columbia, SC
Woodsburgh, NY Minyan
Young Israel Bet Tefilah of Aberdeen, NJ
Young Israel of Brookline, MA
Young Israel of East Brunswick, NJ
Young Israel of Fort Lee, NJ
Young Israel of Hancock Park, CA
Young Israel of Holliswood, NY
Young Israel of Houston, TX
Young Israel of New Hyde Park, NY
Young Israel of North Woodmere, NY
Young Israel of New Rochelle, NY
Young Israel of Sharon, MA
YI Shomrai Emunah, Silver Spring, MD

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Instead, Netanyahu will provide a pre-recorded address to the thousands of participants scheduled to attend.

Neither the AJC or the Prime Minister's Office would say why Netanyahu had declined to speak in person, but it is presumably out of fear that the event would be disrupted by protesters. Leaders of the anti-government protest movement had already announced their intention to target the event.

For similar reasons, Netanyahu also canceled his participation six weeks ago in the big annual gathering of the Jewish Federations of North America, which also took place in Tel Aviv. The two large Jewish organizations, which usually hold their annual gatherings in the United States, broke with tradition this year in honor of Israel's 75th birthday.

This is only the second time in history that the AJC, established in 1906, will be holding its annual confab, known as the Global Forum, in Israel. The last time it happened was five years ago, and Netanyahu, who was prime minister at the time, delivered the keynote address.

Netanyahu had been invited to address the opening plenary session that is scheduled for next Sunday afternoon.

Many of the participants in the six-day gathering will be arriving in Israel before the weekend, and representatives of the protest movement plan to meet them at their hotels and encourage them to join the weekly Saturday night protest on Kaplan Street in Tel Aviv. They did the same in April when thousands of participants at the Jewish Federations event were in town.

In a statement published last week, leaders of the protest movement warned that "we will ensure that Bibi receives the warm and welcoming greeting to which he has become accustomed."

"We will continue to call on the AJC to support a democratic Israel, and to invite a member of the protest movement to address the Forum," it added.

Israeli and American organizations that support the protest movement have been urging the AJC to include one of its leaders in their program. Thus far, the AJC has not responded to the request.

Tamar Krongrad, co-founder of USA for Israeli Democracy, said, "The AJC owes it to its delegates to invite a protest leader to speak, in order to hear first-hand about the efforts to save Israeli democracy." USA for Israeli Democracy is a grassroots group of over 1800 Israeli expats and American Jews focused on U.S.-based actions to support democracy in Israel.

ISRAELI FM VISITS THE PHILIPPINES FOR FIRST TIME IN 56 YEARS (YNet 6/6/23)

Foreign Minister Eli Cohen traveled to the Philippines on Monday, becoming the first Israeli top diplomat to do so in 56 years.

During his visit to the capital of Manila, Cohen met with Filipino President Ferdinand "Bongbong" Marcos Jr. and his counterpart Enrique Manalo.

Israel and the Philippines are marking 65 years of diplomatic relations this year. Cohen is the first Israeli foreign minister to visit the Southeast Asian country since Abba Eban in 1967.

During the visit, Cohen, President Marcos and Manalo discussed strengthening bilateral relations, as well as exploring new opportunities brought about by the signing of the Abraham Accords and the opening of the Saudi-Oman corridor for flights from Israel, which cut flight times between the Jewish state and East Asia significantly.

Cohen also presented his hosts with an initiative to establish a maritime and land transportation route between Asia and Europe through the Middle East and Israel, which would significantly reduce international shipping costs.

During his visit, Cohen inaugurated the new wing of the Israeli Embassy in Manila and met with representatives of the Jewish community in the country.

"Israel and the Jewish people have a historical debt to the Philippines for saving 1,300 Jews during the Holocaust and being the only Asian country to support the establishment of Israel on November 29, 1947," Cohen said during his visit, referring to the UN resolution on the partition of British-ruled Palestine which paved the way for the establishment of the Jewish state.

According to him, "The visit to the Philippines will strengthen Israel's diplomatic ties and presence in East Asia, alongside the visit to India last month. Strengthening diplomatic and economic ties between the countries

will open doors for Israel in other countries in the region and bring us new economic opportunities."

BEN-GVIR ORDERS DENTAL BENEFITS CANCELLED FOR SECURITY PRISONERS (Arutz-7 6/7/23)

As part of the policy of the Minister of National Security Itamar Ben-Gvir to worsen the conditions of the security prisoners in Israel's prisons, Commissioner of Prisons Katy Perry signed this morning (Wednesday) a directive that requires prisoners to pay from their own money for dental treatments that until now have been paid for by the state.

The newly mandated payments include both dental imaging and time spent in a prison dental clinic. The savings for the state are expected to reach hundreds of thousands of shekels each year.

A decision of the Supreme Court approximately two years ago allows prisoners to request private dentists for treatment while in prison. About 80% of the applicants for this service are security prisoners, creating a situation in which the state coffers indirectly finance private dental treatments for them.

Minister of National Security Ben-Gvir commented: "Slowly, we will change the conditions and cancel the benefits for terrorists. There is no reason in the law to give them better conditions. In a normal country, those who murdered a Jew would be put to death, but until then at least they would not receive free dental care. We will continue to change."

IDF'S ELECTRONIC WARFARE ROLE JUMPS FORWARD IN CURRENT MAJOR IDF DRILL (JPost 6/6/23)

In some recent operation, the IDF's adversaries were in for a surprise.

They were about to aim and fire a precise form of weaponry at IDF forces in the field when suddenly the IDF could hear the enemy forces asking themselves, "Why aren't we shooting? Why aren't we shooting?"

The Jerusalem Post has learned that in this still mostly classified instance in which the IDF's electromagnetic spectrum warfare center was used to disable the enemy forces ability to function, neither the enemy forces nor the IDF forces who were saved had a clue what had transpired.

This is part of the frustration of being part of this elite classified force, that its motto is to act without receiving any glory.

Yet, with the unit taking a higher profile role in this month's IDF two-week-long multi-front drill Firm Hand, a senior IDF official from the unit granted a rare interview to the Post.

The unit carries out a variety of activities, but new kinds of direct jamming or confounding an enemy's communications is certainly a key aspect.

While both the offensive and defensive capacities of the unit are growing, the offensive capacities are growing at an even faster rate, the official told the Post.

According to the official, "The purpose of the unit is to enable total control over the electromagnetic spectrum, which allows much freer action by the IDF's various forces in the field."

"Conceptually, the IDF has recognized that technological advances impact everything. It happens even in the civilian sector where a tractor also works on GPS using a computerized device," he said.

For example, he said that someone could be traveling and suddenly their radio may pick up the wrong channel and this could interfere with their ability to receive orders and updates from their commander – that is unless the unit helps protect their communications and quickly resolve any disruptions.

During "Firm Hand", the official said the unit "delivered significant results for the IDF's broader goals, taking control of the electromagnetic spectrum at both strategic and tactical levels."

According to the official, feedback from soldiers who participated in the drill has been "that they feel a conceptual paradigm shift has occurred," providing them new decisive tools in warfare.

"If in the past, discussion about the electromagnetic warfare desk was mostly confined to within the unit, now a broad range of top commanders initiate discussions and planning sessions related to the issues on their own," said the official.

The official said the IDF recognizes that our "enemies are always advancing [in electronic warfare as well], but the IDF knows how to handle such threats. We are ready for any scenario. The challenges loom large, but we have the personnel who can make order out of everything."

The bigger platform given to the unit in mid-2023 did not happen overnight. The official stated that "managing operations in the electromagnetic spectrum was given a much broader platform in 2018 by then-IDF chief Aviv Kohavi. Until then it had been swallowed by other areas of electronic warfare."

"Now when the air force attacks, it can be assumed that the electromagnetic warriors are involved in some way, the same with the navy and the same on land with operations by tanks and armored personnel vehicles," said the official.

Next, the official explained that "being given a larger platform within the IDF, means also taking a higher level of responsibility."

This means that "the electromagnetic warfare center is not just a side participant, but is now a leading co-participant in most warfare operations."

The electromagnetic warfare center is part of the broader IDF Information and Communications Technology Command.

With its new status, the electromagnetic warfare center now is a much bigger part of the long-term force-building plans for the IDF and is taken into account far more at multiple and earlier levels of operations planning.

Now the unit is "involved from the earliest planning stages until its [weapons] are unleashed," said the official.

Unlike in the past, where the unit's forces were split up into all sorts of smaller groups, now the unit has a centralized command and planning body to address both its day-to-day and long-term needs.

There are also officers from the center installed in each of the forward command posts of the IDF's Northern, Southern and Central commands. The centralized command also liaisons directly with key related ministries such as the Defense Ministry and the Communications Ministry, said the official.

In addition, with the electromagnetic warfare center's forces doubling, the official said that the IDF is now building a variety of new career positions and paths to enable future increases in force buildup and ways to keep specially trained officers within the IDF for a longer period of time.

Another initiative that has been going on for about 18 months has been new efforts to engage select high school students in various kinds of pre-IDF training in preparation for roles with the electromagnetic warfare desk.

The growth of the unit came from various working papers of senior officers at the center some years ago whose names still cannot be released because they are still working within the center and in classified capacities.

Part of doubling the forces for the unit has meant that other units within the IDF Information and Communications Technology Command have seen reductions in their human resources.

The first larger trainee class for the unit became active in operations, including sometimes on the frontlines as of 2022.

The Post has learned that the unit's capabilities were used during the May 2021 Guardian of the Walls conflict with Gaza. In a variety of situations, Hamas or Islamic Jihad operatives in the field unexplainably lost touch with their commanders.

PRESIDENT HERZOG VISITS BEIT EL, MEETS ROSH YESHIVA (Arutz-7 6/7/23)

President Isaac Herzog visited Beit El today (Wednesday) and participated in the inauguration of the new and permanent municipal building.

As part of his visit, President Herzog arrived together with Beit El Local Council chairman Shai Alon at the new neighborhood Ramat Beit El, where he planted the 'President's Tree.'

In addition, the president visited the educational institutions in the city and met with the Rosh Yeshiva of the Beit El yeshiva, Rabbi Zalman Melamed, and with 200 yeshiva students and the students of the Beit El ulpana. He also met with teenagers with special needs studying at an educational institution in Beit El and with the founders of the community.

They arrived at the site where the Biblical patriarch Jacob had his dream of

the angels ascending and descending a ladder to heaven in the Book of Genesis. There the President was greeted by the children of Beit El, who presented him with a basket of local produce, including wine and grapes grown at local vineyards, challah, cherries, and a work of art.

Historian Dr. Haggai Ben-Artzi, a resident of Beit El and a lecturer of Bible and Jewish History at Bar Ilan University, gave a tour of the Biblical site and explained its significance to the Jewish people since ancient times.

Council chairman Shai Alon told President Herzog: "Thank you for giving the residents of Beit El such a warm and moving visit. Today we had the privilege of inaugurating for the first time in 45 years a permanent building for the council, which above all symbolizes our sovereignty and permanence here in the capital of Binyamin and places more roots in this millennia-old historical place saturated with stories of battles, people and kingdoms. This is our story, the story of all the people of Israel. The construction boom in recent years symbolizes the prosperity of Beit El, all the physical abundance and development that comes from Torah and charity."

160 WILDFIRES SCORCH ACROSS ISRAEL AS NEW HEAT RECORDS SET (Ha'aretz 6/2/23)

About 160 wildfires broke out in Israel on Friday amid extremely hot and dry weather conditions. No injuries have been reported thus far due to the wildfires, but three people were in moderate condition after suffering from heat stroke, the Magen David Adom rescue service said.

According to the Israel Meteorological Service, some parts of the country have registered their highest temperatures on record for the month of June. Beit Dagan reached a temperature of 43.8 degrees Celsius (110.84 degrees Fahrenheit), and Kibbutz Negba hit 43.7 degrees (110.66 Fahrenheit).

"There is no doubt that this is one of the most extreme events we've experienced at this time of year in comparison to past years," said Dr. Amit Savir, who manages the service's forecasting department.

Due to a fire in the Kerem Maharal forest area in northern Israel, police closed part of Route 4 to traffic in both directions, and people were evacuated from the area. A high-tension wire was damaged by the blaze, cutting the power supply in the area. The National Fire and Rescue Authority said that 24 teams are working at the scene to keep the blaze from expanding and reigniting.

Another fire in the central Israeli town of Beit Hanan damaged several cars and horse stables. Six firefighting planes and 21 teams are working to quell the blaze. The authority said that there is a risk to residential homes and additional stables. In Palmachim in central Israel, 15 firefighting teams and four aircraft are working to put out a wildfire in an open area.

Parts of Route 446 are also closed due to bushfires. Another wildfire near Tal Shazar, in central Israel, is being battled by six firefighting teams and three aircraft. The fire authority reported additional blazes in the Be'er Sheva, Rahat and Be'er Tuvia area.

According to the Israel Meteorological Service, the combination of the hot and dry conditions, known in Hebrew as sharav, poses a major risk of wildfires. According to Dr. Savir, this sharav is unique not only in its extreme, unseasonable heat, but also in its timing in reaching the region.

"The later a sharav low pressure system arrives in the season, the greater the intensity of the hot air it brings us," he explained. The weather system "Arrived from North Africa, where the desert is already hotter than during the previous spring months, the sun's rays are stronger, and the earth is hotter."

ISRAEL TO ALLOCATE 10,000 EXTRA ACRES OF OPEN SPACE FOR SOLAR ENERGY SITES (i24NEWS 6/7/23)

Israel's National Planning and Building Council on Tuesday approved an Energy Ministry proposal to allocate 10,000 extra acres of open land for solar energy facilities.

The decision fell short of the 17,050 acres sought by the Energy Ministry and was opposed by Israel's Environmental Protection Ministry, which argued that better use could be made of existing spaces and that solar panels can be installed in built-up regions, rather than dedicating more land.

Opposers of the move to install solar panels on existing buildings cited high costs and bureaucratic obstacles, which would deter entrepreneurs. The Council found that setting up solar sites in open spaces was a preferred alternative, raising a nearly 5,000-acre cap set in 2020 for how much open area can be used for solar power facilities.

Rafi Elmaleh, the director-general of the Council, said at the end of the meeting that Israel was "already in a severe energy crisis," pointing to blackouts across the Jewish state last week due to demand overload amid a heatwave, Haaretz reported.

But the Environmental Protection Ministry claimed there was no need to allocate fresh areas for solar sites in order to reach a government goal of 30 percent electricity generation from renewable sources by 2030, telling the Council that an additional 15,500 megawatts of electricity are needed for the milestone.

Ministry representatives suggested installing solar panels on greenhouses, new buildings, parking lots, water reservoirs, and industrial areas to take renewable electricity production to 40 percent in total.

The Energy Ministry, however, contested those figures, saying hitting the target will require more use of open spaces, which can be more quickly and easily put to work.

MUSLIM WORLD AWED AFTER ISRAEL'S STUNNING U-20 SOCCER UPSET (Israel Hayom 6/4/23)

News outlets worldwide reported Sunday on Israel's stunning victory at the Under-20 World Cup in San Juan on Saturday, in which it downed Brazil 3-2 and advanced to the semi-finals.

Colombia's Comutricolor called the game "o jogo bonito," or "beautiful game," a phrase popularized by Brazilian footballer Pelé.

Taiwan News chose the headline "Israel shocks Brazil," and even in Muslim country Indonesia, news outlets reported on the victory, saying that Israel as the first to reach the semi-finals.

The tense encounter featured extra-time goals and two penalty shots wasted by Israel, which will face Uruguay in the semifinals.

After a scoreless first half, Marcos Leonardo netted first for Brazil and Israel equalized with a header by Anan Khalaili four minutes later. Matheus Nascimento made it 2-1 for Brazil in the first minute of extra time, but Hamza Shibi scored Israel's second two minutes later from close range.

Dor David Turgeman scored the winner in injury time of the first half of extra time after dribbling past two Brazilian defenders in the penalty box.

"What an amazing goal," said Israel's Tay Abed. "It was a Brazilian-style goal. That's what Dor Turgeman can do. He's a fantastic player. He's been one of the best players in this tournament."

Israel squandered two penalty kicks in the second half of extra time, which drew out the drama to fulltime.

"Israel was better than Brazil, we didn't play our best match," said midfielder Marlon Gomes, who played extra time while injured because Brazil couldn't make substitutions. "We couldn't hold our lead in two different opportunities. We could have done better."

HOW THE EGYPTIAN LONE WOLF CAUGHT THE IDF UNAWARES (Yossi Yehoshua, YNet 6/4/23)

A thorough investigation is required following the tragic incident that occurred at the Egyptian border, resulting in the loss of three brave soldiers: Sergeant Lia Ben-Nun, Staff Sergeant Ori Yitzhak Illouz, and Staff Sergeant Ohad Dahan. The flaws exposed in this incident highlight significant concerns about the performance level within the forces and the need for stricter oversight of command ranks.

However, it is important to acknowledge that, upon receiving reports from the Intelligence Branch and the brigade commander regarding the infiltration incident, immediate action was taken to neutralize the terrorist involved.

The notion that the border's 143-mile expanse inherently implies a lower level of alertness is completely unfounded. Nightly infiltrations, adrenaline-fueled pursuits entailing gunfire targeting drug smugglers and combatants,

dominate this area.

The operational intensity experienced there surpasses that of other sectors, such as Gaza and Lebanon. Although these regions may witness more sporadic incidents, instances of infiltration occur less frequently within them. Routinely, several brigades monitor the area, as it is notorious for drug smuggling operations and other nefarious activities, and those are assigned with providing the appropriate solutions amidst some complicated challenges on a border shared with a nation Israel is at peace with.

Yesterday, the Israeli defense system suffered a plain and simple collapse. This should never have occurred. It is imperative that this incident receives the utmost attention from the highest levels of the IDF, Defense Minister Yoav Gallant, and Prime Minister Benjamin Netanyahu.

While they are swift to discuss potential attacks on Iran, it is crucial for them to prioritize assessing the readiness of the ground forces.

In the course of the investigation, a drug smuggling operation was successfully thwarted at 02:30 in the morning. Preparations had begun earlier, with forces deployed in pairs in a makeshift tent as early as 21:00 in the evening.

The IDF acknowledges the use of paired forces as a response to limited manpower. Notably, the assailant did not breach or climb over the fence but rather exploited an emergency crossing intended for the movement of forces to the Egyptian side of the border when required.

Around 04:15 AM, the last communication with the two soldiers at their post occurred. As the clock neared 09:00, the two soldiers' lifeless bodies were discovered. Caught off guard, the soldiers had no opportunity to counter the assailant who shot them.

It was a drone's keen eye that first detected the terrorist's presence, about a mile deep into Israeli territory. The drone's revelation set the stage for intense clashes and exchanges of gunfire. Beyond the evident shortcomings in preventing the infiltration, there were clear deficiencies in the execution of the operation.

The assailant distanced himself nearly two kilometers from the border, heading towards an area where several commanders had gathered. Brigadier General Cohen requested air support, but it became apparent that the combat helicopters would take some time to arrive.

Faced with the situation, he decided to advance and close in on the terrorist without their assistance. Meanwhile, during this time, the assailant managed to kill Staff Sergeant Ohad Dahan. Eventually, the counterterrorism unit stormed in until the terrorist was neutralized.

This morning, IDF Spokesperson Brigadier General Daniel Hagari stated that despite the setback, the combat helicopter system remained operationally ready.

Last Wednesday, the IDF spokesperson announced the temporary grounding of the system following an unusual technical finding during routine maintenance inspection of an Apache helicopter.

It was also reported that a problem was detected with the engine's rotator blades during a routine check on one of the helicopters. Consequently, a full grounding of the helicopters was decided upon, affecting both operational activities and preparedness.

The IDF is investigating why the infiltration was not detected by the surveillance system and why hourly contact checks with the soldiers were not conducted. Could the Air Force have arrived earlier and should it have? Was the decision by the brigade commander to launch the operation before the arrival of air support, in order to prevent harm to civilians, the right one? Or should they have waited and isolated the assailant until the combat helicopters arrived?

It seems some procedural lessons would have to be taught in order to prevent a recurrence.

While this isn't the first time hostile infiltration into Israeli has happened (back in March a Hezbollah-sanctioned terrorist penetrated from the Lebanese border and was neutralized only after making his way 43 miles into Israel), this time we're talking about a lone Egyptian officer who single-handedly managed to embarrass the IDF despite its immense technological prowess.



The Greater Washington Community Kollel SHABBOS DELIGHTS

TORAH MINUTE

IN MEMORY OF RABBI KALMAN WINTER ZT"L

It is an honor to present this week's Torah Minute from our archives. The following was penned by our founder, Rabbi Kalman Winter ZT"L.

The great commentator Rashi addresses the juxtaposition of our parsha, Beha'aloscha, which begins with the mitzvah of lighting the Temple Menorah, to last week's parsha, Nasso, which concludes with the tribe leaders bringing offerings to dedicate the Tabernacle. Citing the Midrash, Rashi tells us that Aharon the Kohen was disheartened that he and his tribe, Levi, were not included in bringing the offerings of dedication. To this, G-d tells him not to be disheartened and that his portion is greater than theirs. G-d then communicated the mitzvah to light the Temple Menorah, which was given exclusively to the Kohanim.

Aharon HaKohen's sentiments of loss at not being included in the offerings seem hard to comprehend. Aharon, along with Moshe, was a national leader, privy to special and unique communications with G-d himself. He was the Kohen Gadol, charged with the most sacred Temple service. It was only Aharon of all people who would be allowed to enter the Holy of Holies on that awesome day of Yom Kippur. Why then should Aharon Hakohen have these feelings? Didn't he have enough? Shouldn't he have been satisfied with his lot?

This episode gives us great insight and instruction. A true tzadik, like Aharon HaKohen, as it pertains to spiritual matters and mitzvos, is never satisfied with his spiritual accomplishments. He always strives for more - more Torah, more mitzvos, greater closeness to G-d. Seeing this opportunity for offerings, which he was not included in, caused Aharon anguish, an opportunity to come closer to G-d not being realized. It is in our material endeavors that we should feel satisfied with our lot - our wealth, rank, and prestige.

This pursuit of mitzvos is again demonstrated in our parsha by those that were unable to bring the Pascal lamb on account of being ritually impure. Rather than merely- accepting that they were ineligible and content that they were not obligated, they appealed to Moshe and pleaded to be included, demonstrating the intense desire not to miss this special occasion and mitzvah. Indeed, the Midrash teaches us that the mitzvah of Pesach Sheni (the second Pesach) which would allow them to bring the Korban a month later in purity, was communicated to the nation of Israel in their honor, in reward for their demonstration of love for G-d's mitzvos.

Wishing you a Good Shabbos!

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Point to Ponder

TABLE TALK

Parsha Riddle

We remember the fish that nochal / we ate in Egypt for free... (11:5)

The word "nochal" is the future tense of the word "ochal" / to eat. If B'nei Yisrael were referring to the food they ate in Egypt, the verse should have used the past tense "ochalnu." Why does the Torah use the word "nochal," which implies we will eat in the future?

What connection is there between our Parsha and Shlomo Hamelech's throne?

Please see next week's issue for the answer.

Last week's riddle:

Where are Noah and his descendants hinted to in this parsha?

Answer: "One silver basin - מזרק אחד כסף" (7:19) The gematria of this phrase is 520, referring to Noah who began having children at this age (Rashi).

HATORAH V'HAMITZVAH

HALACHA INSIGHTS FROM THE PARSHA

In *parashas Beha'aloscha* (12:1), the Torah relates that "Miriam and Aharon spoke against Moshe regarding the Cushite woman he had married, for he had married a Cushite woman."

Rashi explains that the "speaking against" was a criticism of Moshe for having separated from his wife Zipporah: And whence did Miriam know that Moshe had separated himself from his wife? R. Nasan answered: "Miriam was beside Zipporah when it was told to Moshe, 'Eldad and Medad are prophesying in the camp' (11:27). When Zipporah heard this, she exclaimed, 'Woe to the wives of these if they have anything to do with prophecy, for they will separate from their wives just as my husband has separated from me!'" It was from this that Miriam knew about it, and she told it to Aharon.

Moshe had separated from Zipporah out of piety, due to his unique level of prophecy and relationship with Hashem, but Zipporah apparently had not made her peace with the separation. The general question of whether a husband may unilaterally decrease the frequency of intimacy with his wife based on pious and spiritual considerations is discussed in various contexts in our tradition:

* A husband's minimum required frequency of intimacy with his wife varies based on his profession. While a wife may generally object to her husband's switching professions from one that entails more frequent intimacy to one that entails less, she may not object to his becoming a Torah scholar, even where this will entail less frequent intimacy (*Shulchan Aruch EH 76:5*).

* The above notwithstanding, R. Yonasan Eybeschutz maintains that an ordinary Torah scholar must secure his wife's consent before accepting an appointment as the head of a *yeshiva*, since the required frequency of intimacy for one in such a position is substantially less than that of an ordinary Torah scholar, to avoid disruption of the study of the *yeshiva* (*Ya'aros Devash* 2 p. 62a).

* The Chasam Sofer rules that a husband may unilaterally adopt stringencies beyond the letter of the law in the area of family purity, despite the fact that this will reduce the frequency of his intimacy with his wife (YD 149). R. Avraham Yitzchak ha-Cohen Kook, however, disagrees and maintains that a wife has the right to object to this insofar as the stringency in question is a matter of mere piety and not based on any actual halachic doubt (*Techumin* 1 pp. 9-10).

PRESENTED BY

RABBI YITZHAK GROSSMAN, ROSH CHABURAH

KIDS KORNER

Who Am I?

#1 WHO AM I?

1. I was a riddle.
2. I caused complaining.
3. I was bottled.
4. I revealed your piety.

#2 WHO AM I?

1. We were tilted.
2. We were all day.
3. Step up for me.
4. We caused a holiday.

Last Week's Answers

#1 Sotah (I am not a soft drink, "Sin" or a "Samach," I bring animal food, Become wineless.)

#2 Offerings of the Nesi'im (I was a dozen of one, We were identical, yet unique, Princely gifts, We make the Parsha long.)

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