

Young Israel Shomrai Emunah - Shabbos Shorts ד"ר

June 30 - July 1, 2023 - 12 Tammuz 5783 - Parashas Chukas/Balak

Light Candles by 8:19, not before 7:04 - Havdalah 9:27

The Shabbos Shorts is sponsored by **Tzivia Bramson** in memory of her mother, Evelyn Lewko, Chava Rochel Bas Sinai, whose Yahrzeit is the 10th of Tammuz and by **Sandy & Howie Tenenbaum** to commemorate the 22nd Yahrzeit of Sandy's father, Jack Lifshutz, Chaim Yaakov Ben Tzvi, on the 12th of Tammuz and the recent 21st Yahrzeit of Sandy's mother, Freda Lifshutz, Freyda Rochel "Raiza" Bat Sholom Bainish, on the 23rd of Sivan.

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: B = Belonofsky Sanctuary, S = Social Hall,
LBM = Large Beis Medrash, SBM = Small Beis Medrash*

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)
- Mincha: 2:30 (B), 5:00 (B), 8:00 (B), 8:15 (Sephardi, LBM)
- Shabbos ends/Maariv: 9:27

Divrei Torah/Shiurim

- 8:45 Main Minyan - 11:00 (B) Rabbi Yaakov Glasser
- Hashkamah Minyan Gemara Shiur (SBM) Rabbi Rosenbaum
- Kedushas Levi Chabura - 8:55 (S) Rabbi Postelnik
- Shiur after 2nd Mincha - 5:30 (B) Rabbi Yaakov Glasser
- Shiur before 3rd Mincha - 7:00 (B) Rabbi Yaakov Glasser

Mazal Tov

- **Chana & Paul Berner** on the 62nd anniversary of Paul's Bar Mitzvah.
- **Shera & Reuven Gaisin** on the Bas Mitzvah of their daughter, Aidel Tirtza. Mazal Tov to the siblings, grandmother **Sheila Gaisin**, grandparents Marion & Hal Dinitz of Potomac, Uncle Jeremy and the entire extended Gaisin and Dinitz families.
- **Caroline & Eric Namrow** on the marriage of their daughter Dalya to Nati Jacoby of Miami Beach. Mazal Tov to the whole family.

Rabbi Yaakov Glasser - Scholar In Residence

- **Rabbi Yaakov Glasser** is our Scholar-in-Residence this Shabbos. 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.

Kiddush/Shalosh Seudos

Sponsors

- The Hashkamah Minyan Kiddush is sponsored by the Hashkamah Minyan Group.
- The Shul Kiddush is hosted by the Shul in honor of Rabbi Yaakov Glasser.
- The Sephardi Kiddush is sponsored by **Roni Hazut** to commemorate the Yahrzeit of his mother, Ada Furton Bat Hannah.
- The Shalosh Seudos is sponsored by the **Gaisin Family** in loving memory of Dr. Allen Gaisin, Eliyahu Ben Menachem Mendel Hakohen, Z"l, on his 4th Yahrzeit on the 18th of Tammuz and by **Debbie & Jeff Weinstein** for the Yahrzeits of Debbie's father, Joseph Eli Levine, and Debbie's brother, Steven Jay Levine.

Fast of Shiva Asar B'Tammuz Thursday, July 6

- Fast Begins 4:06 AM
- Early Mincha 2:00 PM (B)
- Mincha 8:00 PM (B)
- Maariv 9:00 PM (B)
- Fast Ends 9:25 PM

YISE Youth Announcements

Shabbos Groups this Shabbos, July 1, from 10:00 AM until Shul ends. **New location for the summer** - 6 - 9 years (boys group and girls group), 5th - 6th Grade Girls, and Jr. Congregation will all meet in The House.

- **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** meets in The House.
- **5th and 6th Grade Girls** meets in The House.
- **Junior Congregation** for boys in grades 4 - 6 with Jay Marcus meets in The House.

For more information, contact Sharon Shimoff at sshimoff@yise.org

Teen Minyan - The Teen Minyan, led by Rabbi Moshe Holzer, **will resume in the fall.**

Boys Shiur - Rabbi Rosenbaum's Shabbos afternoon shiur for 5th and 6th grade boys, **will resume in the fall.**

Shul Announcements

- **Rabbi Rosenbaum is on vacation from Sunday, July 2, through Thursday, July 13.** Individuals with Halachic questions can contact Rabbi Postelnek at 571-340-0227 or rypostelnek@yise.org. Those wanting to contact Rabbi Rosenbaum about pressing matters should contact the Shul office and a staff member will notify Rabbi Rosenbaum.
- **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**.
- **Limud On Our Lawn** - a YISE monthly summer learning project on front lawns and backyards in our community. On the 2nd Shabbos of each month, a different YISE family will host a learning opportunity exploring a Torah luminary. The next program will take place on July 8 at 6:00 PM at the home of Chanokh & Karen Berenson, 11500 Rockbridge Road. Rabbi Postelnek will speak on "Beyond Winning and Losing: the Legacy of Abaye and Rava in Jewish Law and Thought." *See flyer for details.*
- **The Laws of Lashon Hara in the Modern World** - A new series given by Rabbi Rosenbaum and Rabbi Postelnek. Gain familiarity with the laws and Hashkafos of Lashon Hara through practical examples and cases from daily life! Topics include social media, venting to family, shidduch inquiries and more! Mondays, July 10-31, one hour before Mincha in the Belonofsky Sanctuary and on **Zoom A**. *See flyer for details.*
- **Shalom, Promoting Peace Within Ourselves and Others** - Lunch and Learn on Wednesday, July 12, 11:45 AM - 1:00 PM at YISE with Rabbi Eliyahu Reingold, Rosh Kollel, YGW. RSVP by July 9 to director@goldennetwork.org or 301-732-1773. Donations appreciated. *See flyer for details.*
- **Seeing the Hand of Hashem in...Antisemitism?** Rabbi Rosenbaum will speak on Sunday, July 16, 11:00 AM in the Belonofsky Sanctuary, and on **Zoom A**. Presented by the Meaningful Tefilah Project. *See flyer for details.*
- **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>

Happy Birthday! Happy Anniversary!

Bobbi & Jules Meisler wish each other a Happy July 4th 58th Anniversary!

Simi & Sammy Franco wish **Barbara Price** a Happy Birthday on July 3rd!

Want to celebrate a Birthday or Anniversary? Please email office@yise.org for details. Thank you for your support.

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 July 2	Monday July 3	Tuesday, July 4 Independence Day	Wednesday July 5	Thursday, July 6 Shiva Asar B'Tammuz	Friday July 7
Shacharis	Ashkenazi (S, B, B)	6:30, 7:30, 8:45	6:15, 6:45, 8:45	6:30, 7:30, 8:45	6:15, 6:55, 8:45	6:15, 6:25, 8:45	6:15, 6:55, 8:45
	Sephardi (LBM)	8:30	7:30	8:30	7:30	7:30	7:30
Mincha / Maariv	Ashkenazi (B)	8:25	8:25	8:25	8:25	2:00, 8:00 / 9:00	See Shabbos schedule
	Sephardi (LBM)	8:15	8:15	8:15	8:15	8:05	
Halachic Times: Latest Alos Hashachar 4:08 AM, Earliest Talis and Tefilin: 4:46 AM, Latest Netz: 5:50 AM, Latest Krias Shema: 9:29 AM, Earliest Mincha: 1:51 PM, Earliest Shkia: 8:36 PM, Latest Tzeis Hacoachavim 9:26 PM							

Next Shabbos

July 7 - 8, 2023 - 19 Tammuz 5783

Parashas Pinchas

Light Candles by 8:18, not before 7:04 - 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)
- Mincha: 2:30 (B), 5:00 (B), 8:15 (B), 8:15 (Sephardi, LBM)
- Shabbos ends/Maariv: 9:25

Next Shabbos Shorts Deadline:

Wednesday, July 3, 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

Rabbi Dovid Rosenbaum

Rabbi Yosef Postelnek - Assistant Rabbi

Josh Seidemann - President

Simi Franco - Office Manager

Josh Breitstein - Facility Manager

Young Israel Shomrai Emunah

Weekday and Community Announcements

June 30 - July 1, 2023 - 12 Tammuz 5783 - Parashas Chukas/Balak

ד"ר

Upcoming Community Programs & Listings

Nine Days Food Drive - Yad Yehuda's Capital Kosher Pantry needs your help to stock up with Pareve and dairy foods in preparation for The Nine Days. All foods should be factory sealed, well within the use-by date, and certified kosher. Drop-off at YISE and other area locations or ship to Capital Kosher Pantry. *See flyer for details.*

Federal Holiday Learning Program by Kollel Zichron Amram - Yissachar Zevulun Torah Partnership, Tuesday, July 4 at YGW Boys' Campus. Shacharis 8:00 AM, breakfast 9:00 AM, learning 9:30 AM, Shiur by Rabbi Meir Bulman, Rav of SEHC, 10:40 AM - 11:20 AM live and on Zoom, Meeting ID: 892 627 5529, Passcode: 1216613. For more information, contact Rabbi Moshe Chaim Blate at mblate@yeshiva.edu

Kemp Mill Toastmasters - Wednesday, July 5, 8:00 PM - 9:15 PM, in person in the YISE Social Hall. See what Toastmasters is all about and find out how you can become a more confident communicator. Contact Manasseh Katz at vpe@kempmilltoastmasters.com for more information.

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 Lamberton 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
This Shiur is on hiatus in June and July.

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 at the YGW Boys' Campus. Weekdays also online 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 8:45 PM. Shabbos 1-1/2 hours before the latest YISE Mincha.

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**, *will resume on Sunday, July 16.*
 - **Rabbi Rosenbaum** - Daily - one chapter of Tehillim, followed by a 15-minute Halacha Shiur. Sunday through Thursday, 6:30 PM, **Zoom A**, *will resume on Sunday, July 16.*
 - **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 resume on Monday, July 17.*
 - **Rabbi Rosenbaum's** Gemara Shiur for Men, Tuesdays and Fridays, 6:00 AM, **Zoom A**, *will resume on Tuesday, July 18.*
 - **Rabbi Rosenbaum's** Nach Shiur, Wednesdays at 11:00 AM, now learning Sefer Iyov, **Zoom A**, *will resume on Wednesday, July 19.*
 - **Rabbi Rosenbaum's** Women's Navi Shiur, now learning Sefer Shmuel, Wednesdays at 8:00 PM, **Zoom A**, *will resume on Wednesday, July 19.*
 - **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 7:35 AM - 8:22 AM, Monday 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, *summer schedule to be determined*, 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 Tehillim/Parsha/Halacha Shiur - Judy & David Marwick in honor of Dr. Leonard Ruchelman, on the occasion of his 90th birthday on June 28; Rochelle Dimont in memory of Chayim Dimont, Chayim Ben HaRav Avraham Mordechai, to commemorate the second - Yahrzeit on the ninth of Tammuz.

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



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

Parashas Chukas-Balak

July 1, 2023



- After 8:45 Minyan (Approximately 11:00 AM): “Tefilah LeShlom Hamalchus: Galus, Gratitude, & Aspiring for Redemption”

This shiur explores the nature and purpose of the Galus experience through the lens of our mandate to Daven for the success of the host countries that comprise the Jewish historical experience. The inherent tension of relating to the compromised reality of Galus while working to advance the story and destiny of Am Yisrael, is manifest as a surprising element of this Tefilah.

- 5:30 PM (After 5:00 PM Mincha): “Har HaBayis: Historical, Halachic, and Archeological Issues Related to Ascending the Temple Mount”

This Shiur explores the convergence of historical, Halachic, and archeological factors that inform a range of Halachic opinions regarding how to relate to the Har HaBayis in contemporary Jewish life. In particular, we will address the status of the Kotel Hamaaravi in Halacha, and the controversies surrounding ascending the Har HaBayis today.

- 7:00 PM (1 hour prior to 8:00 PM Mincha): “Kol Dodi Dofek: Rav Soloveitchik’s Unique Approach to Israel”

An exploration of Rav Soloveitchik, ZT”L’s inspiring and revolutionary approach to the significance of the State of Israel in contemporary times. The Rav’s words resonate with particular meaning in our generation as we experience such tension and strife in relating to the identity and governance of the State.

For the past 18 years, Rabbi Yaakov Glasser has served as the Rav of the Young Israel of Passaic-Clifton. Concurrently, Rabbi Glasser serves as the Managing Director for Communal Engagement at the Orthodox Union, where he leads the OU’s efforts in synagogue development, organizational and communal partnerships, women’s initiatives, Torah projects, innovation in nonprofits, and communal research. Formerly, Rabbi Yaakov Glasser served as the David Mitzner Dean of the Center for the Jewish Future and University Life at Yeshiva University, and as the Regional Director of New Jersey NCSY and the NCSY International Director of Education.



YISE Adult Education
Committee Presents

Limud on Our Lawn

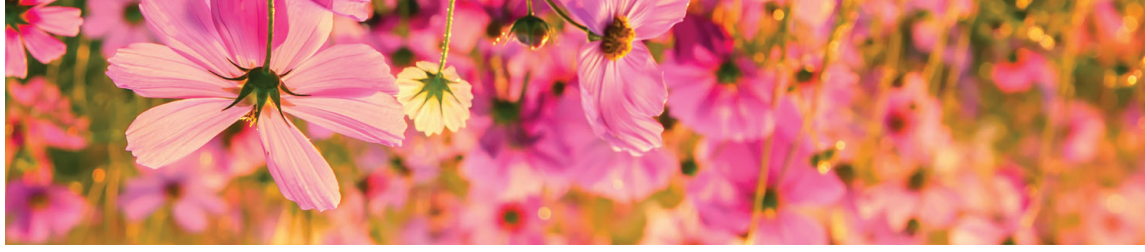
A Monthly Outdoor Exploration
of Different Torah Luminaries
Through the Ages at YISE
Members' Homes

Rabbi Yosef Postelnek:
Beyond Winning and Losing:
the Legacy of Abaye and Rava
in Jewish Law and Thought.

July 8 at 6:00 PM

Hosted by:

Chanokh and Karen Berenson
11500 Rockbridge Road



BREAKING NEWS SERIES

HEY SIRI ... WHAT CAN I SAY?

THE LAWS OF LASHON HARA in the MODERN WORLD

Zoom
Meeting ID: 416 963 9000
Password: 492019

Mondays in the Belonofsky Sanctuary & Zoom 1 hour before Mincha

7:20 PM July 10	When Information Goes Public: News Reports, Consumer Reviews & Social Media Rabbi Postelnek
7:20 PM July 17	The Ethics of Therapy, Venting to Family & Breaches of Confidentiality Rabbi Postelnek
7:15 PM July 24	Resolution & Remuneration: Is there Teshuva for Lashon Hara? Rabbi Postelnek
7:05 PM July 31	Shidduch and Professional Inquiries Rabbi Rosenbaum

★★★★☆
★★★★★

Young Israel Shomrai Emunah
1132 ARCOLA AVE, SILVER SPRING, MD 20902

Seeing the Hand of Hashem... In Nature In History In Our Own Lives

A lecture series presented by the Meaningful Tefilah Project
at Young Israel Shomrai Emenah.
Co-sponsored by Kemp Mill Synagogue



Sunday, July 16 at 11 a.m.

**"Seeing the Hand of Hashem
in...Antisemitism?"**

**Visiting the topic through
the lens of the Torah**

Belonofsky Sanctuary, Young Israel

Rabbi Dovid Rosenbaum, Young Israel Shomrai Emenah.
Live presentation followed by refreshments in the social hall.

**All lectures on Seeing the Hand of Hashem
in Nature and History are now available at
wp.yise.org/hand-of-hashem**

**This presentation will also be
available shortly after the event.**



To support this year-long series as a sponsor, send your check (\$36, \$72, \$180) made out to YISE
(memo: Meaningful Tefilah) to: YISE, 1132 Arcola Ave., Silver Spring, MD 20902



NINE DAYS FOOD DRIVE

PLEASE DONATE

- Solid white canned tuna
- Canned salmon
- Sardines
- Don Pepino Pizza Sauce
- Canned mushrooms
- Canned sliced olives
- Jarred Marinara Sauce
- Boxed Taco Shells
- Falafel Mix
- Shelf Stable Tehina
- Salsa

DROP-OFF LOCATIONS

- Shalom Kosher
- Moti's Market
- Southeast Hebrew Congregation
- Woodside Synagogue
- Kemp Mill Synagogue (outdoor bin)
- Young Israel Shomrai Emenah (outdoor bin)
- Capital Kosher Pantry

1. Place in our parking lot collection bin*
- OR
2. Ship to: Capital Kosher Pantry

*NOTE UPDATED ADDRESS:
9601 Colesville Road, Silver Spring, MD 20901

ACCEPTABLE KOSHER SYMBOLS



Food donations should be shelf-stable, in factory-sealed containers, and within the use-by date



Likutei Divrei Torah

Gleanings of Divrei Torah on Parashat Hashavuah
via the Internet

By Sheila Gaisin and Family, in honor of
the upcoming Bas Mitzvah of her granddaughter
Aidel Tirtza Gaisin, daughter of Shera and Reuven.
Mazal Tov to all of the siblings and extended family

Volume 29, Issue 35

Shabbat Parashat Chukat-Balak - Diaspora Edition

5783 - B"H

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

The Curse of Loneliness - In the course of blessing the Jewish people, Bilaam uttered words that have come to seem to many to encapsulate Jewish history: How can I curse whom God has not cursed? How can I denounce the Lord has not denounced? From the tops of crags I see them, From the hills I gaze down: A people that dwells alone, Not reckoning itself among nations.

That is how it seemed during the persecutions and pogroms in Europe. It is how it seemed during the Holocaust. It is how it sometimes seems to Israel and its defenders today. We find ourselves alone. How should we understand this fact? How should we interpret this verse?

In my book *Future Tense* I describe the moment when I first became aware of how dangerous a self-definition this can be. We were having lunch in Jerusalem, on Shavuot 5761/2001. Present was one of the world's great fighters against antisemitism, Irwin Cotler, soon to become Canada's Minister of Justice, together with a distinguished Israeli diplomat. We were talking about the forthcoming United Nations Conference against Racism at Durban in 2001.

We all had reasons to know that it was going to be a disaster for Israel. It was there in the parallel sessions of the NGOs that Israel was accused of the five cardinal sins against human rights: racism, apartheid, crimes against humanity, ethnic cleansing, and attempted genocide. The conference became, in effect, the launch-pad of a new and vicious antisemitism. In the Middle Ages, Jews were hated because of their religion. In the nineteenth and early twentieth century they were hated because of their race. In the twenty-first century they are hated because of their nation state. As we were speaking of the likely outcome, the diplomat heaved a sigh and said, "Twas ever thus. Am levadad yishkon: we are the nation fated to be alone."

The man who said those words had the best of intentions. He had spent his professional life defending Israel, and he was seeking to comfort us. His intentions were the best, and it was meant no more than as a polite remark. But I suddenly saw how dangerous such an attitude is. If you believe your fate is to be alone, that is almost certainly what will happen. It is a self-fulfilling prophecy. Why bother to make friends and allies if you know in advance that you will fail? How then are we to understand Bilaam's words?

First, it should be clear that this is a very ambiguous blessing. Being alone, from a Torah perspective, is not a good thing. The first time the words "not good" appear in the Torah is in the verse, "It is not good for man to be alone." The second time is when Moses' father-in-law Yitro sees him leading alone and says, "What you are doing is not good." We cannot live and thrive alone. We cannot lead alone. Isolation is not a blessing – quite the opposite.

The word *badad* appears in two other profoundly negative contexts. First is the case of the leper: "He shall live apart; outside the camp shall be his dwelling." The second is the opening line of the

book of Lamentations, "How alone is the city once thronged with people." The only context in which *badad* has a positive sense is when it is applied to God, for obvious theological reasons.

Second, Bilaam who said those words was not a lover of Israel. Hired to curse them and prevented from doing so by God, he nonetheless tried a second time, this time successfully, persuading the Moabite and Midianite women to seduce the Israelite men, as a result of which 24,000 died. It was this second strategy of Bilaam – after he had already said, "How can I curse whom God has not cursed? How can I doom whom God has not doomed?" – that marks him out as a man profoundly hostile to the Israelites. The Talmud states that all the blessings that Balaam bestowed on the Israelites eventually turned into curses, with the sole exception of the blessing "How goodly are your tents, Jacob, your dwelling places, Israel." So in the Rabbis' view, "a people that dwells alone" eventually became not a blessing but a curse.

Third, nowhere in Tanach are we told that it will be the fate of Israel, or Jews, to be hated. To the contrary, the prophets foresaw that there would come a time when the nations would turn to Israel for inspiration. Isaiah envisaged a day on which "Many peoples will come and say, 'Come, let us go up to the mountain of the Lord, to the temple of the God of Jacob. He will teach us His ways, so that we may walk in His paths.' The law will go out from Zion, the word of the Lord from Jerusalem."

Zechariah foresaw that "in those days ten people from all languages and nations will take firm hold of one Jew by the hem of his robe and say 'Let us go with you, because we have heard that God is with you.'" These are sufficient to cast doubt on the idea that antisemitism is eternal, incurable, woven into Jewish history and destiny.

Only in rabbinic literature do we find statements that seem to suggest that Israel is hated. Most famous is the statement of Rabbi Shimon bar Yochai: "Halachah: it is well known that Esau hates Jacob."

Rabbi Shimon bar Yochai was known for his distrust of the Romans, whom the Rabbis identified with Esau/Edom. It was for this reason, says the Talmud, that he had to go into hiding for thirteen years. His view was not shared by his contemporaries.

Those who quote this passage do so only partially and selectively. It refers to the moment at which Jacob and Esau meet after their long estrangement. Jacob has feared that Esau will try to kill him. After taking elaborate precautions and wrestling with an angel, the next morning he sees Esau. The verse then says: "Esau ran to meet him and embraced him [Jacob], and throwing his arms around his neck, he kissed him and they [both] wept."

Over the letters of the word "kissed", as it appears in a Sefer Torah, there are dots, signalling some special meaning. It was in this context that Rabbi Shimon bar Yochai said: "Even though it is well known that Esau hates Jacob, at that moment he was overcome with compassion and kissed him with a full heart." In other words, precisely the text cited to show that antisemitism is inevitable, proves the opposite: that at the crucial encounter, Esau did not feel hate toward Jacob. They met, embraced, and went their separate ways without ill-will.

There is, in short, nothing in Judaism to suggest that it is the fate of Jews to be hated. It is neither written into the texture of the universe nor encoded

in the human genome. It is not the will of God. Only in moments of deep despair have Jews believed this, most notably Leo Pinsker in 1882, "As a psychic aberration, it is hereditary; as a disease transmitted for two thousand years, it is incurable."

Antisemitism is not mysterious, unfathomable, or inexorable. It is a complex phenomenon that has mutated over time, and it has identifiable roots – social, economic, political, cultural, and theological. It can be fought; it can be defeated. But it will not be fought or defeated if people think that it is Jacob's fate to be hated by "Esau" or to be "the people that dwells alone," a pariah among peoples, a leper among nations, an outcast in the international arena.

What then does the phrase "a people that dwells alone" mean? It means a people prepared to stand alone if need be, living by its own moral code, having the courage to be different and to take the road less travelled.

Rabbi Samson Raphael Hirsch offered an insight on the nuance between "people" (*am*) and "nation" (*goy*) – or as we might say nowadays, "society" and "state." Israel uniquely became a society before it was a state. It had laws before it had a land. It was a people – a group bound together by a common code and culture – before it was a nation, that is, a political entity. The word *peoplehood* first appeared in 1992, and its early uses were almost entirely in reference to Jews. What makes Jews different, according to Hirsch's reading of Bilaam, is that Jews are a distinctive people, that is, a group defined by shared memories and collective responsibilities, "not reckoned among the nations" since they are capable of surviving even without nationhood, even in exile and dispersion. Israel's strength lies not in nationalism but in building a society based on justice and human dignity.

The battle against antisemitism can be won, but it will not be if Jews believe that we are destined to be alone. That is Bilaam's curse, not God's blessing.

Shabbat Shalom: Rabbi Shlomo Riskin

And Moses and Aaron assembled the assemblage [*kehal*] before the rock; and said to them, "Listen now, rebels, from this rock shall we extract water for you?" And Moses lifted his hand, struck the rock twice with his staff, and abundant water emerged to give drink to the community [*eidah*]."

Moses entered the stage of Jewish history by heroically striking an Egyptian taskmaster who was beating an Israelite slave. In contrast, his unfortunate striking of a rock in this week's Biblical portion of Chukat precipitated his exit from the stage of Jewish history. His first act of striking was done out of love for his people and outreach to his brethren, an act of courage and self-sacrifice that forced him to flee the house of Pharaoh.

The striking of the rock, however – which in reality was directed at the People of Israel, whom he called "rebels" – was an expression of deep frustration with a nation that had defied his teachings and fomented rebellion after rebellion to undermine his and God's authority. What had happened to cause Moses to lash out at his beloved nation?

By the Lichy family
in commemoration of the *yahrzeit*
of their beloved son and brother,
David Isaac Lichy, z"l

By Moshe and Marci Wiesel
in memory of Moshe's father, Joseph Wiesel, a"h.
(Yosef Berel ben Meshulam)
whose *yahrzeit* is 17 Tamuz

Rabbi Yaakov Moshe Harlap, a close disciple and confidant of Rabbi Avraham Yitzhak HaKohen Kook, describes in his multi-volume *Mei Marom* the change in Moses' mindset towards the People of Israel by distinguishing between two descriptive nouns for them, which are usually taken for synonyms: *kehal* and *eidah*, assemblage and community.

A *kehal* ("assemblage") consists of the many individuals who gather together, the separate and disparate persons who make up a crowd.

An *eidah* ("community") is guided by a specific purpose, which serves to unite and connotes individuals united by their commitment to historic continuity from generation to generation. Indeed, the very term *eidah* comes from the same Hebrew root as witness (*eid*) and testimony (*eidut*). The continued survival of the nation of Israel despite exile and persecution in accordance with the Divine covenant serves as eloquent testimony to the reality and truth of God's presence and of Israel's mission: humanity perfected in a world redeemed.

With this background, let us take a fresh look at our Biblical portion. Immediately following Miriam's death, the desert wells dry up and the Israelites assemble as a crowd of disparate rabble (*vayikhalu*) in complaint against Moses and Aaron. In response, God addresses Moses: "Take the staff, and you and Aaron assemble the community (*hak'heil et ha'eidah*). Speak to the rock in their presence and it will give forth its water. You will thereby bring forth water from the rock and allow the community (*ha'eidah*) and their beasts to drink".

Please take note that Moses is told by God to assemble the community (*eidah*). However, "Moses and Aaron assembled the assemblage (*kahal*) in front of the rock"! They, the leaders, had lost the vision of Israel as an *eidah*, a witness-community!

What a literal reading is teaching us is that God wanted Moses to look at the motley crew of complainers and see that behind the façade of rabble were to be found witnesses ("eidim") of the Divine. Moses was thereby supposed to appreciate the great potential of this people: that standing before him were the children of Abraham, Isaac, and Jacob, Sarah, Rebecca, Rachel, and Leah, and the parents of Yishai, David, and the righteous Messiah.

God expected Moses to see through the angry mob and inspiringly extract from deep within them the faith of their forebears and the glory of their descendants. But Moses, disappointed and disgruntled, personally devastated by their "ingratitude," can only see a congregation of kvetching individuals, a mass of fearful and immature freedmen dancing before a Golden Calf; a Datan and an Aviram who refused to even meet with him; a disparate crowd of people who allowed themselves to become paralyzed in fear before the Canaanites.

He had lost sight of the community of Israel and could only see the assemblage of Israel; he spoke to what was in front of him instead of to their potential, the great moments and the noble individuals who comprised historic Israel and forged the Israelites in front of him. And so, he became incapable of speaking with love; he could only strike out in anger. Given this attitude, Moses cannot continue to lead the nation towards the fulfillment of its historical destiny.

Many years ago, I had the unique pleasure and privilege of spending an unforgettable Sabbath with one of the great scholars of the 20th century, Rabbi Dr. Charles Chavel z"l. I could not resist asking him how, despite the fact that he served as a rabbi of a congregation, he nevertheless found the time to be so prolific in Jewish scholarship, producing special editions of and commentaries on Rashi and Nahmanides, as well as responses to difficult Talmudic questions asked by Rabbi Akiva Eiger.

"I always had small congregations," he told me, "small in number and sometimes even small in soul. After a difficult board meeting, I yearned for the company of profound minds and deep perspectives. Who could be greater antidotes to small-minded and mean-spirited individuals than Nahmanides and Rabbi Akiva Eiger?"

Rabbi Chavel understood the secret; he had the capacity to look beyond the assemblage and see the community. He realized that, in the final analysis, his "small congregations" were inspired and spawned by Nahmanides and Rabbi Akiva Eiger, by Moses and Aaron, by Abraham our Father and Sarah our Mother. This is the perspective with which we must, each of us, view our present-day Jewish communities, as well!

Balak: "God said to Balaam, 'You shall not go with them; you shall not curse this nation because it is blessed'" The Balaam/Balak episode in this week's portion naturally leads us to a discussion of the relationship between God's will and our own. We have free will, but what happens when our choices fly in the face of the will of God? Are we truly given the freedom to go against His will or is freedom of choice only a delusion?

Balak, King of Moab, is terrified by the strength of the Israelites. Not only has the Jewish nation been freed from Egypt, but as they proceed towards the Promised Land, they seem to vanquish every army that attacks them. For some reason, Balak deems the very survival of the Israelites to be a threat to his nation's survival, and therefore he sets about 'acquiring' his weapon of choice; Balaam, the master curser of his generation. Balak sends a high-ranking delegation to this famous soothsayer, a wonder-working Gentile prophet, urging him to curse the Israelites, so that Balak will be able to overcome and banish them from the vicinity of his land.

Inviting the delegation to spend the night, Balaam, the prophet-soothsayer awaits a directive from God. The Divine response is unequivocal: "Do not go with them! You shall not curse the people, for it is blessed". Balaam then sends the delegation back to Balak.

Undaunted – because Balaam's expression of refusal actually leaves the door open for a second conversation – Balak then dispatches a new, higher ranking delegation to Balaam. They are to give a blank check to Balaam; the sky's the limit and he can have whatever his heart desires, so long as he curses Israel.

Again Balaam refuses. "Even were Balak to give me his entire house full of gold and silver, I would not be able to transgress the word of the Lord my God... And now, you too remain here now for this purpose, you too, for tonight, and I will find out what more the Lord has to say to me".

Hidden between the lines of this second invitation to spend the night, our Sages hear a subtle message: "I cannot transgress God's word even if I receive Balak's house of gold and silver – but if I also receive his storage house of gold and silver, maybe we have something to talk about! Moreover," says Balaam, "stay the night for this purpose" – meaning, let me attempt to convince or at least "wear God down."

That night, the Almighty visits Balaam. "If the men come to summon you, you may go with them, but only whatever words I tell you, may you do". The very next verse declares, "And Balaam arose in the morning, saddled his she-donkey and went with the officers of Moab". Balaam did not report God's caveat; he merely took the Divine words as a carte blanche to do Balak's bidding. Despite the permission that Balaam received to go if they 'summoned' him, the text reports, "God's wrath flared" because Balaam went.

But if God had just allowed him to go, why was He angry? Is there free will or not?

Likutei Divrei Torah

Several Biblical commentaries see these verses as expressing the fundamental freedom of choice granted to every individual, even a prophet of the Divine who presumably knows the will of God and cannot defy that will.

The Ibn Ezra suggests that God never prevents an individual from doing what he really wants to do, even if it goes against the Divine will. We see this at the time of the spies when God clearly tells the Israelites to go up and conquer the Promised Land. Nevertheless, when they demur and insist upon sending out a reconnaissance commission, God tells Moses to send out such a group of spies. God may not desire such a commission, but He will always acquiesce to the will of the people.

Here, God acquiesces to the evil and venal will of Balaam. The Midrash expresses the principle of human freedom with the words: "From this text, we learn that ultimately God leads an individual to walk on the path that he wishes to travel".

In other words, God lets people decide which way they want to go, even if He disagrees!

However, the dynamics of human will vs. Divine will don't end here; neither in the case of Balaam nor in terms of Rabbinic theology. The Midrash, in an obvious reference to Balaam, makes the following pronouncement: "Shmuel bar Nahman opened [quoting the prophet Jeremiah]: 'For thus said the Lord, Master of Legions, God of Israel: Do not let your prophets who are in your midst and your magicians delude you, do not listen to your dreamers whom you appoint to dream. It is falsehood that they prophesy to you in My Name... For thus said the Lord: I will remember and appoint you and I will establish for you My good word to restore you to this place. For I know the thoughts, which I think about you, says the Lord, thoughts of peace and not of evil, to give to you a future and a hope'".

The Midrash elaborates: "The tribes were engaged in the sale of Joseph. Joseph was engaged in his sackcloth and fasting, and Judah was engaged in taking a wife. And the Holy One Blessed be He was engaged in creating the light of the Messiah."

This fascinating Midrash teaches us that we must look at life and history through two perspectives: the earthly dimension, predicated upon human choice, and the Divine dimension, in which God ensures that whatever mistakes we may make, the final result will be messianic redemption and a world of peace.

Hence, although Balaam may have desired to curse and destroy Israel, and offers practical expression to this at the end of our portion when he advises Moabite and Midianite women to entice the Israelite men into idolatry and assimilation, God will turn all of these disasters into ultimate redemption.

Our Rabbis teach that Balaam's donkey was the same animal as that which Abraham rode to Mount Moriah to sacrifice his son Isaac and that this is the donkey that will eventually carry the Messiah. They explain that the sexual immorality that we read of in the Bible, between Lot and his daughters, between Yehudah and Tamar, between Mahlon son of Elimelech and Ruth the Moabite, will ultimately be manipulated by God to lead to the marriage between Ruth and Boaz, which will bring forth David, progenitor of the Messiah. God will see to it that His designs will ultimately prevail, turning the bitter into the sweet, sadness into joy, and curses into blessings, immorality into Messianism.

Our daily prayers open with Balaam's words, "How goodly are your tents O Jacob, your dwelling places, O Israel", a subtle reminder that no matter how strongly individuals may want us cursed, God's blessings will prevail.

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In this week's *Parashah*, we read, among other matters, about the death of Moshe Rabbeinu's brother, Aharon *Ha'kohen*. The Torah relates (20:29), "The entire assembly saw that Aharon had died, and they wept for Aharon for thirty days--all of the House of *Yisrael*." In contrast, about Moshe's death, the Torah says only (*Devarim* 34:8), "*Bnei Yisrael* cried for Moshe"; it does not say that all of *Bnei Yisrael* cried. *Rashi* z"l explains what was unique about Aharon: "All"--both men and women cried, because Aharon used to pursue peace and promote love between parties to a dispute and between man and wife. [Until here from *Rashi*] We read likewise in *Pirkei Avot* that Aharon was a "lover of peace and pursuer of peace, a lover of people, and he brought them closer to the Torah."

R' Eliyahu Klatzkin z"l (1852-1932; rabbi of Lublin, Poland) asks: Is it possible that the great Moshe Rabbeinu, the "master" of all prophets, did not love and pursue peace as Aharon did? He answers: We find mentioned many times in the *Talmud* that particular sages took upon themselves to specialize in, or practice extra care regarding, specific *Mitzvot*. Why? Because they examined their souls and personalities and saw that they were challenged in particular areas; therefore, they chose to focus their service of *Hashem* in ways that would counteract those negative tendencies. (Of course, they kept all of the laws of the *Shulchan Aruch*; the discussion here is merely about placing additional emphasis on certain areas.)

- Continued in box inside -

Shabbat

"Moshe will rejoice in the gift of his portion . . ."

(From the *Shabbat* morning "*Shemoneh Esrei*")

Why is Moshe Rabbeinu singled out in the *Shabbat* morning prayers, and why should he rejoice?

R' Yissachar Ber Katz z"l (Poland and *Eretz Yisrael*; 16th century) explains: We read (*Shmot* 2:11), "It happened in those days that Moshe grew up and went out to his brethren and observed their burdens." *Midrash Rabbah* relates that, upon seeing *Bnei Yisrael's* suffering, Moshe went to Pharaoh and said, "If one's slave does not rest one day a week, he will die, and if you do not allow your slaves to rest one day a week, they will die."

Pharaoh replied: "Go do for them as you wish." Moshe went and established *Shabbat* as a day of rest. [Until here from the *Midrash*]

This, writes R' Katz, is why we say "Moshe will rejoice." When *Hashem* commanded *Bnei Yisrael* to observe *Shabbat*, Moshe was happy that the day he had chosen as the day of rest was the same day that *Hashem* chose.

(*Matnot Kehunah*)

R' Moshe Alsheich z"l (1508-1593; Tzefat, *Eretz Yisrael*) adds: We read (*Shmot* 31:13), "You shall speak to *Bnei Yisrael*, saying, 'However, you must observe My Sabbaths, for it is a sign between Me and you for your generations, to know that I am *Hashem*, Who makes you holy.'" Why, asks R' Alsheich, does it say, "You shall speak"? Who but Moshe ever transmitted *Hashem's* commandments to *Bnei Yisrael*?

Perhaps, answers R' Alsheich, *Hashem* was saying: You, Moshe, who already established *Shabbat* on your own, go and tell them that it is My command as well.

(*Torat Moshe*)

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Harav Yechiel Shruga Feivish ben Yitzchak Halevi Tarshish a"h

“How good are your tents, Yaakov, your dwelling places, Yisrael.” (24:5)

R' Yitzchak Arieli z"l (1896-1974; *Mashgiach* of Yeshivat Mercaz Harav; author of *Enayim La'mishpat*) writes: From the evil Bil'am's blessings, we know what was in his heart--that the *Shechinah* should not reside in the midst of the Jewish People.

“Yaakov” refers to the Jewish People when we are in a lowly state, while “Yisrael” refers to the Jewish People when we are in an elevated state. Based on this R' Arieli continues: Bil'am equated *Shuls* and *Batei Medrash* with “Your tents, Yaakov”--temporary dwellings--because these structures are the temporary homes of the *Shechinah* in exile. In contrast, “Your dwelling places, Yisrael” refers to the *Batei Mikdash*.

R' Arieli adds: Our Sages say that all of Bil'am's blessings did turn to curses when *Bnei Yisrael* sinned, except for this verse. This, suggests R' Arieli, indicates that *Shuls* and *Batei Medrash* are the places where we can always find *Hashem*, for He is with us in our troubles.

(*Midrash Ariel*)

“Hashem said to Moshe, ‘Take all the leaders of the people. Hang them before Hashem opposite the sun--and the flaring wrath of Hashem will withdraw from Yisrael.’ (25:4)

Why were the leaders of those who sinned with Midianite women hanged “opposite the sun”? R' Raphael Breuer z"l (1881-1932; grandson of R' S.R. Hirsch and rabbi in Aschaffenburg, Germany) explains:

Sun worship, which elevates the largest of the heavenly bodies to the level of divinity, held spellbinding sway in antiquity. Even the Jewish People did not escape its allure. Thus, some kings of Yehuda maintained horses in their stables dedicated to the sun, and they rode these horses in the morning toward that heavenly body (see *Melachim II* 23:11).

Worshiping the senses is but another form of sun worship, R' Breuer continues. The sun was worshiped originally as a symbol of G-d's creative power. The senses, likewise, tempt and lure human beings into alienation from G-d with the argument that: Are not sensual drives and pleasures also created by G-d? In response to this attitude, the leaders of those who sinned were hanged “opposite the sun.”

R' Breuer adds: We read (*Shir Ha'shirim* 1:6), “Do not view me with contempt despite my darkness, for the sun has tanned me.” The Jewish People are inherently holy, R' Breuer explains. If we appear otherwise, it is an aberration--only because the temptations offered by the natural world, including by our own senses, have led us off-course.

(*Commentary on Shir Ha'shirim*)

“Hashem said to Moshe, ‘Do not fear him, for into your hand have I given him, his entire people, and his land.’ (21:34)

Rashi z"l explains: Moshe feared to wage battle against Og, out of fear that the merit of Avraham would protect him, for it is written (*Bereishit* 14:13) “And the refuge came and told Avraham” that Lot had been taken prisoner. Our Sages say that this refuge was Og. [Until here from *Rashi*]

R' Yaakov Moshe Charlap z"l (1882-1951; rabbi of Yerushalayim's Sha'arei Chessed neighborhood and *Rosh Yeshiva* of Yeshivat Mercaz Harav) writes: This is awe-inspiring! *Rashi* comments on the cited verse in *Bereishit* that Og's intention was for Avraham to be killed in battle so he (Og) could marry Sarah. Nevertheless, since Avraham did benefit from Og's report, Og's merit was sufficient for Moshe to fear him. (*Mei Marom V*)

– Continued from front page –

R' Klatzkin continues: We read (*Mishlei* 20:18), “Wage war with strategies.” *Midrashim* explain that King Shlomo is teaching us the above point: When you fight the *Yetzer Ha'ra*, develop strategies to address those areas of your behavior or character that need special attention.

R' Klatzkin concludes: The *Gemara* (*Kiddushin* 70b) states, “If you see a *Kohen* who is brazen, do not challenge his lineage, for we read (*Hoshea* 4:4), ‘Your people are quarrelsome like a *Kohen*.’” *Kohanim* are argumentative by nature (see also *Bava Batra* 160b). And, even a *Tzaddik* like Aharon has a *Yetzer Ha'ra*, notes R' Klatzkin, citing the *Gemara* (*Sukkah* 52a). Therefore, he must devise strategies to address his particular weakness. Specifically, to counteract his quarrelsome nature, Aharon chose to focus on the trait of loving and pursuing peace. Moshe also loved peace but, not having the same nature as Aharon, he did not need to focus his service of *Hashem* on pursuing peace.

(*Even Pinah* ch.2)

R' Shimon Herman *shlita* (Yerushalayim) suggests another answer to R' Klatzkin's question: Pursuing peace sometimes requires deviating from the literal truth. For example, *Midrashim* say that when Aharon saw two people fighting, he would approach each one privately and tell him how sorry the other person was--even though the other person had never expressed such feelings to Aharon. Moshe Rabbeinu, as the transmitter of the Torah to all future generations, could not afford to risk his credibility. Thus, he could not permit himself to pursue peace, which might require him to deviate slightly from the literal truth, even though it would have been for the best of reasons.

(*Yesha Yemino: Hagahot Al Even Pinah* p.14)

ISRAEL REPORT

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

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NETANYAHU INSISTS 'NO SUBSTITUTE' FOR US AFTER RECEIVING CHINA VISIT INVITATION (YNet 6/27/23)

Prime Minister Benjamin Netanyahu met with members of the U.S. Congress and informed them that he has been invited for a visit to China, the Prime Minister's Office said on Tuesday.

"The upcoming visit will mark Prime Minister Netanyahu's fourth visit to China, and the American administration was informed about it a month ago," a statement read.

"Prime Minister Netanyahu made it clear to Congress members that the security and intelligence cooperation between the United States and Israel is at an all-time high, emphasizing that the United States will always be Israel's essential ally with no substitute."

Maj. Gen. (res.) Tamir Hayman, director of the Institute for National Security Studies (INSS), argued following the announcement that "the visit will not prompt the White House to invite Netanyahu; on the contrary, it will cause irritation. Therefore, tactically speaking, it is ill-timed."

"If there's one thing that bothers the American administration, it's... Israeli attempts to juggle between the United States and its rivals, primarily China. And today, as the U.S. is locked in a global standoff with China, it is a poor timing both strategically and tactically."

The former IDF intelligence chief added that, "the special relationship with the United States is at risk. There's not much we can do to benefit, but we can certainly harm. This act is a kind of negative accelerator."

An invitation to the White House has been a sensitive issue for Netanyahu in recent months. Despite returning to power six months ago, he is yet to receive the customary invitation extended to every elected Israeli leader.

A senior U.S. official told Ynet that Netanyahu will be invited eventually, but the invitation has been delayed due to the challenges posed by Likud chairman's far-right government, which is frequently entangled in scandals, expansion of settlement construction and the increase in settler violence.

ISRAEL OFFERED TO EQUIP EGYPTIAN ARMY WITH ADVANCED WARNING DEVICES AT THE BORDER (Arutz-7 6/28/23)

Israel and Egypt have in recent weeks held security talks with the participation of senior officers on the subject of the lessons that need to be gleaned from the recent shooting attack, in which an Egyptian policeman crossed the border and murdered three IDF soldiers.

The Al-Araby Al-Jadeed newspaper reported that Egypt rejected an Israeli demand to reduce the number of soldiers stationed along the border to prevent the possibility of a similar attack happening again.

The Israeli security officials stated that the shooting attack reflects the hatred of Israel among large sectors in Egypt, even among those who have no political or religious affiliation.

The report also said that, as an alternative to reducing the number of Egyptian soldiers stationed along the border, Israel offered to provide Egypt with advanced technology and an alert system to detect infiltration attempts through the border.

The newspaper reported that, while Egypt rejected the Israeli proposal to reduce the number of soldiers along the border, it asked that the Egyptian army be equipped with advanced technology and warning devices.

NETANYAHU PUSHES FOR 'SOFTENED' BILL ON REASONABLENESS STANDARD (Ha'aretz 6/29/23)

Justice Minister Yariv Levin and Simcha Rothman, the chairman of the Knesset Law and Justice Committee, plan to introduce a new, softened

version of the government's proposal to revoke the reasonableness standard. This clause gives the Supreme Court the power to block government decisions that it finds unreasonable, and has previously been used by the courts to block certain administrative decisions by the government, cabinet ministers and other administrative authorities.

The committee began discussing a more sweeping proposal to revoke the reasonableness standard on Sunday. But, according to coalition sources, Prime Minister Benjamin Netanyahu advocated for Levin and Rothman to reword the proposal and make it less far-reaching. Levin and Rothman have yet to determine how significantly the law should be weakened, and what these revisions should entail.

The new draft of the bill may be ready before the Constitution, Law and Justice Committee is set to vote on it, but this is uncertain, and the coalition may prefer to pass the original, broader bill instead.

Levin and Rothman intend to make the new draft similar to a plan proposed by Chief Justice Noam Solberg, who has suggested that the reasonableness standard should not be applied to all elected officials, only to civil servants within the framework of administrative law. This would mean that ministerial decisions would be outside the purview of the standard, as would be all cabinet appointments.

At the same time, Levin and Rothman fear that passing any bill about the reasonableness standard, even in a limited form, will formally establish its legality. The standard was never legislated, but received its status through court rulings, and has its roots in British law.

In January, Israel's High Court of Justice disqualified Shas party chairman Arye Dery from serving as health and interior minister, on the basis that his appointment was "unreasonable in the extreme," as he has been convicted three times of criminal offenses and failed in his previous public positions to

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"serve the public loyally and lawfully."

The coalition is determined to limit the reasonableness standard's application to ministerial appointments, which would allow the prime minister to reappoint Dery.

TWO ROCKETS FIRED AT ISRAEL FROM WEST BANK FOR FIRST TIME IN 18 YEARS (JPost 6/26/23)

Palestinians launched two rockets toward sovereign Israel from the Jenin area on Monday morning, the IDF reported. They landed inside Palestinian Authority territory without hitting any Israelis or Israeli locations. It was the first time a rocket was fired at Israel from the West Bank in 18 years.

One of the rockets fell five meters from the launch area, and the other landed 80 meters away, the IDF said. Although a review of the wreckage found that the rockets were full, no explosive materials were found in the wreckage.

This suggests that either the rockets were a publicity stunt or a test run that was not meant to explode. As of press time, it was unknown if those who carried out the launches had more rockets or explosive materials.

Broadly speaking, the rockets were found to be of a primitive design, the IDF said.

The rockets did not pose a threat to Israeli communities in the area, it said, although it was unclear if this was because they lacked the range to strike them or because of other issues.

Israeli security forces arrived at the scene and conducted searches in the area. They have not yet reported any arrests.

The incident was under review, the military said, without giving specific information about who carried it out or how similar future incidents would be prevented.

There was another recent incident when a dummy rocket was being prepared to potentially be fired at Israel or at least threaten it, the IDF said. Shin Bet (Israel Security Agency) Director Ronen Bar recently warned that Palestinian terrorists were making renewed efforts to acquire rockets in the West Bank and fire them toward Israel.

If the terrorist groups succeed, it could represent a whole new front for Israel's rocket defense, which is currently deployed to defend against rockets from Lebanon or Gaza but not the West Bank.

TEL AVIV CONFERENCE SEEKS TO TACKLE WATER SCARCITY WITH COLLABORATIVE KNOW-HOW (Israel Hayom 6/25/23)

What has been described as "the foremost conference organized by the Israel Export Institute" is to take place is set to take place this week with the collaboration of the Israel Water Authority.

According to organizers, "The Water Resilience & Emergency Preparedness Event 2023" is aimed at connecting countries as they attempt to battle water scarcity through the sharing of technological know-how.

"Europe is experiencing the worst drought in the past 500 years. Its climate is warming twice as fast as the rest of the world. Israel has dealt with water scarcity for more than 75 years and has developed cutting-edge technologies to save every drop and generate additional water resources. Today Israel is a semi-arid country with a water surplus," the organizers said in a statement ahead of the event, which will begin Monday and last through Thursday.

Among the speakers are Dr. Şafak Başa, the general director for Istanbul Water and Sewerage Administration (İSKİ), who will talk about emergency preparedness for a possible Istanbul earthquake, and Steve Bieber, the Water Resources Program director for the Metropolitan Washington Council of Governments (COG), who will talk about the importance of cooperation between governments and utility operators in protecting our critical water infrastructure.

MK HASKEL CAUSES LEGAL MORASS AFTER BRINGING BABY ALONG FOR KNESSET SPEECH (Israel Hayom 6/28/23)

An uproar erupted in the Knesset on Tuesday when lawmaker Sharren Haskel (State Party) was prevented from addressing the plenum from the main podium while carrying her child in a baby carrier.

Deputy Knesset Speaker Uriel Buso of Shas apologetically told Haskel that according to Knesset rules, only MKs could stand at the podium. "It's nothing personal," he said, after checking with the Knesset's legal adviser.

Haskel said she only needed 60 seconds to introduce a new bill. Buso said even if it was for only one second, the rules had to be followed.

Appearing on Ynet on Wednesday, Haskel described "the feeling of pain and humiliation" at being forced to step down. She said she couldn't present her bill until the end of the day.

"It's not only me. It's a situation that millions of mothers in the State of Israel face every day. They force us to choose between career and parenthood," said Haskel. "We, the Knesset, are meant to be a model for imitation. They look at us to give some kind of personal example. My whole purpose was to normalize this issue. To show people, their bosses, directors that it's possible to do this."

After an outpouring of support from other lawmakers and the public, an effort is underway to change the bylaw.

LASHING 'PROPAGANDISTS,' JUSTICE MINISTER REFUSES TO BACK BILL PROTECTING REPORTERS (Times of Israel 6/28/23)

Justice Minister Yariv Levin on Wednesday launched a verbal assault against two of Israel's most prominent TV news stations, during a discussion of a law intended to protect journalists.

"They are propagandists who make propaganda, which has nothing to do with journalistic work," Levin said of Channels 12 and 13, the two leading commercial mainstream news networks.

It was the latest attack on the media by a prominent member of Prime Minister Benjamin Netanyahu's coalition, which has long accused the press of bias, portraying it as a leftist bastion in cahoots with authorities attempting to push Likud from power.

Journalists have defended their work and decried the criticism, accusing politicians of inciting attacks on reporters.

The legislation under discussion, proposed by opposition MK Idan Roll (Yesh Atid), would levy stiffer penalties for assaults on journalists.

Levin said he would not back Roll's legislation and suggested that the Yesh Atid lawmaker focus instead on passing laws that will benefit the broader public.

"I suggest you come and demand that there really be a free press here [in Israel] ... not blatant propaganda," he said.

Levin claimed that the media atmosphere in Israel is "worse than what exists in totalitarian countries."

"There people know that the broadcasts are pure political propaganda. Here it is under the guise of cutting, professional journalism," he continued.

Addressing the press, Levin said, "Who do you think you are working for? No one believes [your] stories."

The justice minister's remarks were condemned by the Israel Press Council, which said he gave a green line to attacks on journalists who don't toe the government's line.

"We are sorry that this is how Israel's justice minister treats those without whom there is no true democracy even as attempts to harm journalists are on the rise," the IPC said.

Last month, a news crew reporting in Tel Aviv was assaulted with pepper spray by a man who called them al-Jazeera, echoing a tweet from a government minister who fumed over a poorly-worded headline that appeared to accuse Netanyahu of ordering airstrikes on women and children. At the time, Communications Minister Shlomo Karhi, who has sought to strengthen the staunchly pro-Netanyahu Channel 14 at the expense of its rivals, decried the attacks on journalists. "Violence can't be used and broadcasts can't be disrupted, even if you don't like them. Simply not. The only way to affect tendentious and slanted reporting in the media is with your remote control," he said.

In late April, during a massive right-wing rally urging the government to unfreeze its controversial judicial overhaul plan, a glass bottle was thrown at Channel 13 reporters covering the demonstration, narrowly missing them.

A month earlier, ahead of another right-wing rally, a Channel 13 team was attacked by members of the far-right La Familia group, causing reporter Yossi Eli to be hospitalized with a broken rib and suspected damage to his spleen and dealing a head injury to cameraman Avi Cashman. Following the beating, the station said it would provide news teams with two bodyguards when they cover demonstrations surrounding the controversial legislation.

On Tuesday, hundreds of protesters staged a fiery demonstration outside Levin's home, as they vowed to ramp up protests over the advancement of a bill to curb the High Court of Justice's power to review government decisions. Police arrested six of the protesters after they burned tires and attempted to block the road in Levin's hometown of Modi'in, leading to scuffles as some demonstrators tried to prevent the police patrol cars from leaving.

Levin later released a searing statement in which he claimed that "fortunately or miraculously," the protesters didn't torch an apartment in his residential building, and seemed to accuse police of being intentionally slow in responding.

GALLANT SIGNS ADMINISTRATIVE ARREST ORDERS FOR FOUR JEWISH ISRAELIS FOLLOWING WEST BANK RIOTS (JPost 6/28/23)

Defense Minister Yoav Gallant on Wednesday placed four Jews in administrative detention relating to the recent revenge attacks and riots by West Bank Jewish residents against Palestinian villages.

A senior defense source noted that the four had all been involved in multiple violent incidents over many years, some public and some covert.

Each of the four already had restraining orders on where they were allowed to travel, said the source, implying they had violated the terms of these orders and noting that they had all continued to harm Palestinian property over the last week.

Further, the source said that their attacks led to burning cars and endangering the lives of innocent Palestinians. Crucially, some of the four previously undertook violent actions against the IDF and other Israeli security forces.

The Jerusalem Post has also learned that Gallant's action was taken upon recommendation by the Shin Bet (Israel Security Agency) which flagged the significant danger posed by the four.

Further, Gallant has made it clear that he will do whatever needs to be done to prevent revenge attacks and riots by Jews.

The defense minister is insistent that Israel will act better than its enemies and will not provide its enemies with any possible valid excuse for violence against Israel as revenge for revenge, something he has also told Prime Minister Benjamin Netanyahu.

Gallant's action comes shortly after US Secretary of State Anthony Blinken pushed Israel to do more to contain Jewish revenge attacks, which have increased in recent weeks in tandem with an increase in Palestinian terror attacks on Jews in the West Bank. Over 1,000 Palestinians are currently in administrative detention, but years can go by sometimes with no Jews in administrative detention.

Here and there in recent years, one or two Jews were briefly held in administrative detention, but the last time this many Jews were held was after the 2015 arson murders of the Palestinian Dawabshe family in Duma.

Administrative detention does provide for judicial oversight and tends not to last beyond three to six months, but does not grant detainees all of the rights granted to a defendant in a criminal proceeding.

Secret evidence is sometimes shown only to the court and not to the defense lawyer to avoid leaking intelligence sources and methods. Sometimes there may be intelligence about a detainee's actions, but that may be considered insufficient under general criminal law standards.

This has exposed Israel to global criticism for using administrative detention against Palestinians, and some right-wing groups loudly protest on the rare occasions when it is used against their activists.

Meanwhile, IDF chief-of-staff Lt. Gen. Herzl Halevi on Wednesday echoed Gallant's tough talk against Jewish revenge attacks during a speech to the officers graduation course.

Halevi said, "An officer who sees an Israeli citizen who intends to throw a molotov cocktail at a Palestinian house and does not stop him, cannot continue to be an officer. This is our way, this is our power in comparison to this complex region where we live, and we cannot fiddle around with this."

The IDF chief was clearly instructing officers that they must actively prevent harm to Palestinians by Jewish revenge attacks in order to maintain Israel's commitment to human rights and to remain above some other cultures in the Middle East which do not respect such rights.

NEW PROJECT REVEALS THE 'INVISIBLE DOME' ABOVE JERUSALEM'S OLD CITY (Ha'aretz 7/27/23)

The Old City of Jerusalem is among the most networked places in the world. Paradoxically it is also a black hole, since, as a photographic project currently on view at Jerusalem Design Week shows, what happens within it is not totally clear.

An invisible wall was discovered by Hagit Keysar, Ariel Caine and Barak Brinker by chance five years ago when the three ran into an obstacle while trying to document the area using aerial photography. "We realized that there is a kind of impediment that prevents drones from hovering upwards. Our drone simply refused to elevate, and a message appeared on its monitor saying that [the site] was a restricted flight zone," recalls Keysar, a researcher and activist whose recent work has focused on the politics of airspace.

"Since the 1980s, there's been special regulation regarding the airspace above the Old City and the surrounding neighborhoods," adds Brinker, who specializes in drone photography. "It states that within an area of about 1.5 kilometers flight is permitted only above an altitude of a thousand feet. A kind of digital fence in the air was built around an invisible dome, and no aircraft is allowed to enter that space unless it has received permits of one kind or another."

"The regulation isn't enforced through external means," says Keysar. "In other words, there's almost no one whose job it is to stop drones and make sure the regulation is followed. It's rather a system of coordinates embedded in the flight computers of most drones, which creates a kind of dome around the Old City and forces drones to stop. They run into a kind of invisible wall."

The work in its current format as a video installation includes several elements. Our attention is focused on an almost static video image projected on the main wall. It provides a vague view of the Old City, through a puzzle made up of thousands of images captured by drones around the no-fly zone, images which were then processed using modeling software into a 3D model that highlights the dark space above the Temple Mount created by the invisible wall. The closer you get to the middle of the black hole, the more the details in the photo become blurred, marking areas of greater control, restriction, and supervision.

"This black hole is something that I can see, on the one hand, but is also completely a visual deception on the other," says Keysar. "You can't accomplish the same thing with the human eye, or with a camera from an airplane. It's a kind of gaze created outside the fenced physical space, and it emphasizes the forbidden area, where photography is prohibited. While we don't see this barrier that surrounds the Old City, drones absolutely do. That doesn't make it any less real. In a way it makes it more so."

"While we don't see this barrier that surrounds the Old City, drones absolutely do. That doesn't make it any less real. In a way it makes it more so."

Brinker adds that "We as humans don't have the metaphysical capabilities needed to move through walls, but a drone, which is a kind of aerial hubris, should allow us to do exactly that, to rise above things. Ostensibly, drones are supposed to allow everyone to see what they want."

"We see drones as a magical tool that democratizes the view from above," says Keysar. "They're very popular, and a lot of people can afford to buy one, but the deeper we look into this, the more we realize that this technology isn't necessarily democratic. It's in fact a technology that is highly supervised and

very controlled. This geographical fence is just one example, but there are many other forms of registering and tracking those who fly drones.

"This and other technologies are part of broader systems of economics and politics and power relations. We wanted to show how this invisible technological wall emphasizes other walls that exist in Jerusalem – police, government, urban conflicts, volatile sites."

"We should also remember that this law does not apply to everyone equally. This is especially evident in the Old City of Jerusalem, where most residents are Palestinians. For example, Barak, who has a license to fly drones, can request a permit to fly in Jerusalem and even within the Old City no-fly zone, but Palestinians won't even try because they have no chance of getting a flight permit. Through this geographical barrier and the exception of those who can penetrate it under certain circumstances, the restrictive experience of the Palestinians becomes even clearer. Last year, for example, a drone with a Palestinian flag was flown over the Damascus Gate area during the flag march and the police simply brought it down."

Ironically enough, while a kind of unofficial battle is being waged between the state and its citizens for control of Old City airspace, the upper hand is currently held by the Chinese corporation DGI, which controls a significant share of the drone market and whose name has been associated with some particularly undemocratic incidents. Two years ago, for example, the company was blacklisted by the United States for its alleged involvement in monitoring China's Uyghur minority. DGI has denied the allegations. Moreover, last year it was accused by Ukraine's digital minister and vice president, Mykhailo Fedorov, of being complicit in the Russian invasion of Ukraine because, he claimed, the Russian military uses its products. DGI denied that accusation as well.

"These technologies do allow citizens to conduct independent documentation. But on the other hand they are themselves developed by militaries or by really undemocratic elements," says Caine. Keysar adds that private use of semi-pirated aerial photography allows citizens to gain a degree of freedom. "The state and the Chinese corporations that manufacture the drones still can't completely neutralize this reality."

The main image of the video installation is displayed on the main wall. Low display pedestals scattered around the exhibition show videos taken by civilians who flew balloons and kites over the Old City (these are not subject to the restrictions on regular aircraft), which are projected on them. These videos are an extension of Keysar's doctoral dissertation, which dealt with mapping practices in conflicted urban spaces. It also considered civilian aerial photography as a tool with political potential, involving the public. "The idea of aerial photography by civilians holds great potential," Keysar says. "The idea of our ongoing project is to develop a complete model of such civilian images, which would provide data and illuminate the black holes that exist today."

HISTORIC DEAL BRINGS ISRAELI TV SHOWS TO ARAB COUNTRIES (Arutz-7 6/27/23)

Two Israeli series made by the Israeli broadcaster Kan made history this week when their broadcast rights were bought by Arab countries.

The first series is a docu-series called "Cassandra's Prophecy" which was sold to the Saudi broadcasting network MBC which broadcasts in the Middle East and North Africa, and this is the first time that the broadcast rights of an Israeli TV series have been sold to a Saudi broadcasting network. In addition, the series will soon be broadcast on the German network ZDF, Arte France, and CBC Canada.

"Cassandra's Prophecy" deals with the money laundering and drug smuggling network of Hezbollah and Iran and the attempt to stop it by the DEA and the Mossad. The series is an Israeli-German-Canadian co-production, produced by Zygote Films and directed by Duki Dror, and its sale to MBC was carried out by David Toledano.

The second series is an original educational drama series called "Special" that was sold to the Turkish broadcasting network Kanal D. For the first time, a local adaptation of an original Israeli drama series will be broadcast in

Turkey.

The series, which deals with the world of teenagers with special needs and youth on the autistic spectrum, will be broadcast in Turkey starting on July 4, 2023 in prime time on Kanal D, one of the leading commercial channels in the country.

"After receiving great admiration from younger audiences, and the Israeli Academy awards," said Omer Manor, director of Kan's educational programming, "we are proud to bring the program to the young viewers around the world as well."

LIFE UNDER TERROR ONLY DEEPENS RIFT BETWEEN SETTLERS AND POLITICIANS (Elisha Ben Kimon, YNet 6/28/23)

We must all calm down. Things are not yet out of control. The IDF and the Shin Bet are continuing their work to thwart terror, while the settlement enterprise in the West Bank is at its peak – new settlements are approved, construction is promoted and budgets are being allocated. So what is happening here, and why do things seem out of control?

This is primarily due to a growing and widening rift between security experts and the political echelon. This abyss consists of many variables. However, in the meantime, reality is collapsing into it, along with a sense of security.

Violence against innocent people must be condemned, without question. But the context is important: The acts of violence carried out by Jews against Palestinians in the past week occurred primarily in reaction to terrorist attacks but also, and perhaps mainly, in response to the daily and routine dangers.

I have reported hundreds of times about stone-throwing incidents, clashes and firebomb attacks that occur daily throughout the West Bank. The number of incidents, the danger they pose, their frequency, and the fact that there is no reprieve all contribute to the loss of a sense of security. If a resident of the area has to think twice about driving by Nablus or Huwara, worried about a rock attack, there is a problem. And this reality affects every Israeli resident of the West Bank.

It is difficult to see someone throwing stones at you and not react. It is very difficult to see your child injured by the rocks being hurled or even just crying out of fear, in the back seat and continue driving without taking any action. IDF soldiers and Shin Bet personnel save lives every day – by countering terrorism, making arrests and putting their own lives at risk – but they cannot stop every rock-thrower.

Currently, being a victim of this form of silent, popular terror is a matter of fate. Sometimes it is more obvious and heard more loudly, and other times it remains under the radar. But for those who live beyond the Green Line, it is a continuous ringing in the ears and that is how the recent acts of violence comes into play.

These events were not carried out by a small band of settlers who attack Palestinians as part of their ideology but by the broader community. The young men who rampaged in Palestinian villages are heading to anarchy, and they must be punished, but events do not occur in a vacuum. In order for the country and the authorities to stop such violence, they must understand their root causes, strengthen the sense of security for all settlers and create a safe living environment.

There is an emerging gap between the IDF and members of the security apparatus and some of the politicians, and it is manifested in public and off-the-record comments from both sides, along with an obvious and mutual lack of respect.

After senior security officials called the riots carried out by settlers nationalistic terrorism, one government minister – Orit Strock from the Religious Zionist Party – branded them Wagner Group's mercenaries who undermine the government's authority. She later apologized but her sentiments echo those who feel they lack support from those in power.

This growing gap is a danger to everyone. IDF officers are unjustly attacked, and politicians fail to implement their policies. The military, Shin Bet and Border Police all work tirelessly to combat terrorism. They must implement the policies set forth by the government but must be supported in their efforts.



The Greater Washington Community Kollel SHABBOS DELIGHTS

TORAH MINUTE

IN MEMORY OF RABBI KALMAN WINTER ZT"L

Tent Intent

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

"How good are your tents, O Yaakov, your dwelling places, O Israel." (24:5)

In Parshas Balak, Bilaam is hired by Balak and the nation of Moav to curse the Jewish people. Instead of curses, however, G-d places beautiful blessings on Bilaam's lips. Famous among his many blessings is "*Ma Tovu Ohalecha Yaakov* – How good are your tents, O Yaakov..." The Talmud (Bava Basra 60a) cites Rav Yochanan that when Bilaam "raised his eyes and saw Israel dwelling according to its tribes," (24:2) he saw how their tents were arranged in a way that allowed privacy to each family. The commentaries (Rashbam on Bava Basra, Rashi on our verse) understand that it was in response to this observation that he subsequently declared, "How good are your tents, O Yaakov!"

This interpretation, though, is seemingly contradicted by a different statement of Rav Yochanan. The Talmud (Sanhedrin 105b) cites the following from Rav Yochanan: "Based on the blessings of that wicked one (Bilaam) one can derive what was in his heart. He desired that they should have no *Batei Knessios* or *Batei Midrashos* (Houses of Prayer or Houses of Study). [This is derived from his blessing] "How good are your tents, O Yaakov!" While the first approach seems to interpret the "tents" as a reference to the individual private tents of the Jewish people, this second interpretation implies that the "tents" are public *Batei Knessios* and *Batei Midrashos*. What kind of "tents" was Bilaam in fact referring to?

Perhaps we can suggest the following resolution. Bilaam understood that the strength of the Jewish people lies in their level of spirituality and connection to G-d. If he could undermine their ability to do *mitzvos* and have a relationship with G-d, it would leave them vulnerable. Bilaam, however, mistakenly assumed that Judaism was like other religions whose religious activities are primarily restricted to their temples or churches, while the home is generally divested of any religious practice or sanctity. He, therefore, cursed the Jews that their *Batei Knessios* and *Batei Midrashos* – the buildings from which they could achieve spiritual elevation should be obsolete.

But Bilaam was wrong. In Judaism, the home is also a place of spiritual development, purity and holiness! There is a mezuzah on the door of the home to remind us of G-d's presence and protection. *Mitzvos* are performed in the home and blessings and prayers are recited there. Jewish children receive some of their most essential Jewish education in the home and things that are contradictory to purity and holiness are not brought into the home. The Jewish home is actually a beacon of spirituality and holiness and makes its own spiritual mark on the world.

"Based on the blessings of that wicked one, one can derive what was in his heart." Bilaam indeed only intended to curse the "tents" of worship and study based on his mistaken belief that those were the only centers of spirituality. The output, however, was a blessing that included all of our centers of spirituality – that our homes should be places of purity and holiness and that there should be many *Batei Knessios* and *Batei Midrashos* where we could gather together for prayer and Torah study. May we all merit to dwell in such beautiful "tents!"

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TABLE TALK

Point to Ponder

The words of the one who hears the sayings of G-d, who sees the visions of Sha-dai, while fallen... (24:4)

When Hashem appeared to Bilaam, he did not have the ability to stand on his feet, so he fell on his face... (Rashi)

Never again has there risen in Israel a prophet liken Moshe (Vzos Haberacha 34:10).

In Klal Yisrael there has not been a prophet like Moshe, but amongst the non-Jews there has been, namely Bilaam (Sifrei, Vzos Habrocho 39).

From Rashi it seems that Bilaam's prophecy was not as great as Moshe's being that Moshe did not fall on his face when Hashem spoke to him, and yet Bilaam did. How to we reconcile Rashi with the Sifrei?

Parsha Riddle

What other Parsha name is attributed to a section of Parshas Chukas?

Please see next week's issue for the answer.

Last week's riddle:

How did the words of Kabbalas Shabbos cause the death of two people in two different instances?

Answer: In Kabbalas Shabbos we say "Moshe and Aaron were among His priests, and Shmuel among those who invoke His name." 1) Korach – when he saw he would have a descendant (Shmuel) who is equated with Moshe and Aaron, decided he could argue with them, thereby leading to his death. 2) Shmuel – when he saw he was equated with Moshe and Aaron, he claimed that his appointee to king, Shaul, cannot be removed from his position during his lifetime. Therefore, Hashem made Shmuel die young in order to be able to have Shaul die (Taanis 5b).

HATORAH V'HAMITZVAH

HALACHA INSIGHTS FROM THE PARSHA

In *parashas Chukas* (20:14-21), the Torah relates: Moshe sent emissaries from Kadesh to the king of Edom. ... And Edom said to him, "You shall not pass through me ..." ... Then Edom went out against him with a massive throng and a strong hand. So Edom refused to permit Israel to pass through his border, and Israel turned away from near him.

The *Meshech Chochmah* notes that although the Jews sent emissaries to "the king of Edom," the subsequent references to Edom are all simply to "Edom." He explains this in light of the Talmudic observation that Edom does not have a hereditary monarchy: "Behold, I made you small among the nations" (*Ovadiah* 1:2), is a reference to the fact that the Romans do not place on the throne as king the son of the king (*Avodah Zarah* 10a).

While this is apparently an allusion to the Roman Republic, before its transformation into the Roman Empire in which the imperial succession was generally hereditary, the verse in *Ovadiah* references the Biblical nation of Edom, and the *Meshech Chochmah* apparently assumes that this lack of a hereditary monarchy was the case as far back as the nation of Edom in the time of the Pentateuch, hundreds of years before the Roman Republic. The *Meshech Chochmah* associates the lack of a hereditary monarchy with democracy – "when the monarchy is not hereditary, the will of the people has primacy" – and he explains that this is why the Torah repeatedly refers to "Edom," i.e., the people of Edom, represented by a "parliament" (!), rather than its monarch.

The implication of the *Meshech Chochmah's* approach seems to be that democracy is an inferior form of government (since the verse in *Ovadiah*, as understood by the Talmud, is disparaging Edom / Rome for its form of government). This is in line with the mainstream perspective of our tradition that we are commanded to appoint a (hereditary) monarch. There are, however, some alternative perspectives as well, such as that of the *Ha'amek Davar* (*Devarim* 20:14) who argues that a careful reading of the commandment to appoint a monarch indicates that on the contrary, the Torah does not unequivocally mandate a monarchical system of government, but rather leaves it up to the people to decide whether they desire a monarchy or a democracy.

PRESENTED BY

RABBI YITZHAK GROSSMAN, ROSH CHABURAH

KIDS KORNER

Who Am I?

#1 WHO AM I?

1. The Sukkah is for us.
2. The attack came upon our departure.
3. We were for Aharon.
4. We were then for Moshe.

#2 WHO AM I?

1. My father did not fly.
2. I ruled a nation I did not belong to.
3. I am not a block.
4. I feared B'nei Yisrael.

Last Week's Answers

#1 Created during Bein Hashmashos (twilight)

(Entangled Ram, Wooden staff with flowers waiting to bloom, Mouth of the donkey, Mouth of the ground)

#2 Korach (My lineage was not fully delineated, My lineage caused my downfall, Don't confuse me with Rabbi Akiva, I was not ice.)

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