

Young Israel Shomrai Emunah - Shabbos Shorts ד"ר

June 16 - 17, 2023 - 28 Sivan 5783 - Parashas Shlach/Mevorchim Hachodesh
Light Candles by 8:17, not before 7:02 - Havdalah 9:25

The Shabbos Shorts is sponsored by **Simi & Sammy Franco** in honor of our wonderful friend's upcoming birthday on Monday.

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), 7:20 (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

Divrei Torah/Shiurim

- | | |
|---------------------------------------|------------------------|
| • 8:45 Main Minyan (B) | Rabbi Rosenbaum |
| • 9:15 Minyan (S) | Rabbi Postelnek |
| • Hashkamah Minyan Gemara Shiur (SBM) | Rabbi Yitzhak Grossman |
| • Kedushas Levi Chabura - 8:55 (S) | Rabbi Postelnek |
| • Shiur before Mincha - 7:30 (B) | Rabbi Rosenbaum |
| • Shir after Mincha (B) | Rabbi Rosenbaum |

Kiddush Sponsors

- The Hashkamah Minyan Kiddush is sponsored by the Hashkamah Minyan Group.
- The Shul Kiddush is sponsored in honor of this year's Graduates. The list of honored Graduates will be available at the Kiddush.
- The Sephardic Minyan Kiddush is sponsored in honor of Mr. Doron Azrad and Rachel Bitton by Ben Shelkowsky, Rafi & Rachel Cattani and Simi & Sammy Franco.

Mazal Tov

- Ilana Bauman on her engagement to Noam Waxman. Mazal Tov to their parents, **Cindy & Joel Bauman**, and Michelle & Rabbi Chanoch Waxman of Alon Shvut, and their families.
- **Dalia & Jesse Kahane** on their daughter Sharon Levi receiving a Ph.D. in public health from the University of Haifa.
- Melanie & Shlomo Fishman on the birth of a boy. Mazal Tov to the grandparents, **Valerie & Dan Kugler** and Shulamis & Mattis Fishman, and to great-grandmother **Shonny Kugler** and to the many aunts, uncles and cousins. The Shalom Zachor will take place at the home of Valerie & Dan Kugler, 11602 Fillmore Drive, from 9:30 PM to 11:00 PM.
- **Amy & Todd Sukol** and Devora & Michael Teichman on the marriage of their children, Neshi & Yitzi Teichman.

Shul Announcements

- **Office Hours Update** – In-person staffing at the Shul office may be reduced during the summer. Staff will remain available by telephone and email. Please call before visiting the office in person to confirm that it is open.

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 17, 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. Meet in the Lower Lobby at 9:55 and walk to the Yeshiva at 10:00.

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

Boys Shiur - Rabbi Rosenbaum's Shabbos afternoon shiur for 5th and 6th grade boys at 5:30 PM in the Social Hall.

Shul Announcements (continued)

- **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. *See flyer for details.*
- **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 Chessed 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 new YISE monthly summer learning project bringing Limud Torah to front lawns and backyards in our community. On the 2nd Shabbos of July, August and September, a different YISE family will host a learning opportunity, exploring a different Torah luminary each month. The next program will take place on July 8 at 6:00 PM at the home of Chanokh and 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.*
- **Happy Birthday! Happy Anniversary!** Looking for a way to celebrate someone's upcoming birthday or anniversary? For an \$18 donation, you can include the name (birthday) or names (anniversary) in a special section of the Shabbos Shorts. Send the sponsor name, birthday or anniversary date, name (birthday) or names (anniversary) to office@yise.org
- **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 Chessed 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 18	Monday, June 19 Rosh Chodesh	Tuesday, June 20 Rosh Chodesh	Wednesday June 21	Thursday June 22	Friday June 23
Shacharis	Ashkenazi (S, B, B)	6:30, 7:30, 8:45	6:15, 6:35, 8:45	6:15, 6:35, 8:45	6:15, 6:55, 8:45	6:15, 6:45, 8:45	6:15, 6:55, 8:45
	Sephardi (LBM)	8:30	7:30	7:30	7:30	7:30	7:30
Mincha / Maariv	Ashkenazi (B)	8:25	8:25	8:25	8:25	8:25	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: 4:38 AM, Latest Netz: 5:44 AM, Latest Krias Shema: 9:25 AM, Earliest Mincha: 1:48 PM, Earliest Shkia: 8:36 PM, Latest Tzeis Hacoachavim 9:27 PM							

Next Shabbos

June 23 - 24, 2023 - 5 Tammuz 5783

Parashas Korach

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

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: 9:27

Next Shabbos Shorts Deadline:

Wednesday, June 21, 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

Young Israel Shomrai Emunah

Weekday and Community Announcements

ד"ר

June 16 - 17, 2023 - 28 Sivan 5783 - Parashas Shlach/Mevorchim Hachodesh

Upcoming Community Programs & Listings

Join the Chesed Fund & Project Ezra's Community Shred Day this Sunday, June 18, at Seven Mile Market in Baltimore, 8:00 AM - 8:00 PM. Drop off: medications, old files, hard drives, DVDs and CDs, electronics (except CRT monitors and TVs), printers, computers, wires & cords, appliances, restaurant equipment, bikes and miscellaneous metal items. Please do not bring any plastic items, bottles & containers, furniture and wooden items, hazardous materials or Shaimos. Special thanks to Joe Kruk of ECycle101 and Seven Mile Market. To sponsor this event or for any questions, contact info@chesedfund.com

Kemp Mill Toastmasters - Wednesday, June 21, 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 president@kempmilltoastmasters.com for more information.

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"Y, 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. Hilchot Lashon Hara 12:45 PM - 1:45 PM.

YGW Kollel Zichron Amram Machshava - Probing Jewish Thought Through the Works of Rav Yitzchak Hutner, ZT"Y, 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 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 take place on Sunday, June 18, or on Tuesday, June 20.*
- **Rabbi Rosenbaum** - Daily - one chapter of Tehillim followed by a 15-minute Shiur on the Parsha. Monday through Friday, 9:30 AM, **Zoom A**.
- **Rabbi Rosenbaum's** Gemara Shiur for Men, Tuesdays and Fridays, 6:00 AM, **Zoom A**.
- **Rabbi Rosenbaum's** Nach Shiur, Wednesdays at 11:00 AM, 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 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 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.

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

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*"

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.

ASK the RABBI

Come join our virtual, monthly interactive program featuring different Halachic topics!

Topic: *Fast Days and The Three Weeks*



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

- | |
|--|
| ▪ What are the guidelines for breaking one's fast? Is there a difference between fast days when breaking one's fast? |
| ▪ Can one buy a car during the three weeks? |
| ▪ Is it permissible to travel during the three weeks? |

Send in your questions about *Fast Days* and *The Three Weeks* to: AskTheRabbi@yise.org by Sunday, June 25.

When: Tuesday, June 27, 7:15 PM - 8:15 PM

Where: Go to <https://zoom.us/join/> or call 301-715-8592 and enter the meeting ID & password: Meeting ID: 416 963 9000 & Password: 492019

For more information and to submit questions by phone or anonymously, contact Miriam Friedman at 301-754-1517 or mfriedman2@yahoo.com

To sponsor the program, please contact the YISE office.



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



Likutei Divrei Torah

Gleanings of Divrei Torah on Parashat Hashavuah
via the Internet

Volume 29, Issue 33

Shabbat Parashat Shlach

5783 - B"H

Sponsored by Elaine Millen
on the occasion of the yahrzeits of her parents,
Rose Gottlieb, z"l, (21 Sivan) and Sam Gottlieb, z"l, (29 Sivan)

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

Assembling Reminders - Imagine the following: You are driving ever so slightly above the speed limit. You see a police car in your rear-view mirror. You slow down. You know perfectly well that it is wrong to exceed the speed limit whether anyone is watching or not but, being human, the likelihood of being found out and penalised makes a difference. Recently a series of experiments has been conducted by psychologists to test the impact of the sense of being observed on pro-social behaviour. Chenbo Zhong, Vanessa Bohms and Francesca Gino constructed a test to see whether a feeling of anonymity made a difference. They randomly assigned to a group of students either sunglasses or clear glasses, telling them that they were testing reactions to a new product line. They were also, in an apparently unrelated task, given six dollars and chance of sharing any of it with a stranger. Those wearing clear glasses gave on average \$2.71, while those wearing sunglasses gave an average of \$1.81. The mere fact of wearing dark glasses, and thus feeling unrecognised and unrecognisable, reduced generosity. In another experiment, they found that students given the opportunity to cheat in a test were more likely to do so in a dimly lit room than in a brightly lit one. The more we think we may be observed, the more moral and generous we become.

Kevin Haley and Dan Fessler tested students on the so-called Dictator Game, in which you are given, say, ten dollars, together with the opportunity of sharing any or none of it with an anonymous stranger. Beforehand, and without realising it was part of the experiment, some of the students were briefly shown a pair of eyes as a computer screen saver, while others saw a different image. Those exposed to the eyes gave 55 per cent more to the stranger than the others. In another study researchers placed a coffee maker in a university hallway. Passers-by could take coffee and leave money in the box. On some weeks a poster with watchful eyes was hanging on the wall nearby, on others a picture of flowers. On the weeks where the eyes were displayed, people left on average 2.76 times as much money as at other times.

Ara Norenzayan, author of the book *Big Gods*, from which these studies are taken, concludes that "watched people are nice people." That is part of what makes religion a force for honest and altruistic behaviour: the belief that God sees what we do. It is no coincidence that, as belief in a personal God has waned in the West, surveillance by CCTV and other means has had to be increased. Voltaire once said that, whatever his personal views on the matter, he wanted his butler and other servants to believe in God because then he would be cheated less.

Less obvious is the experimental finding that what makes the difference to the way we behave is not simply what we believe, but rather the fact of being reminded of it. In one test, conducted by Brandon Randolph-Seng and Michael Nielsen, participants were exposed to words flashed for less than 100 milliseconds, that is, long enough to be detected by the brain but not long enough for conscious awareness. They were then given a test in which they had the opportunity to cheat. Those who had been shown words relating to God were significantly less likely to do so than people who had been shown neutral words. The same result was yielded by another test in which, beforehand, some of the

participants were asked to recall the Ten Commandments while others were asked to remember the last ten books they had read. Merely being reminded of the Ten Commandments reduced the tendency to cheat.

Another researcher, Deepak Malhotra, surveyed the willingness of Christians to give to online charitable appeals. The response was 300 per cent greater if the appeal was made on a Sunday than on any other day of the week. Clearly the participants did not change their minds about religious belief or the importance of charitable giving between weekdays and Sundays. It was simply that on Sundays they were more likely to have thought about God. A similar test was carried out among Muslims in Morocco, where it was found that people were more likely to give generously to charity if they lived in a place where they could hear the call to prayer from a local minaret.

Nazorayan's conclusion is that 'religion is more in the situation than in the person,' or to put it another way, what makes the difference to our behaviour is less what we believe than the phenomenon of being reminded, even subconsciously, of what we believe.

That is precisely the psychology behind the mitzvah of tzitzit in Shelach Lecha: This all be your tzitzit and you shall see it and remember all the Lord's commandments and keep them, not straying after your heart and after your eyes, following your own sinful desires. Thus you will be reminded to keep all My commandments, and be holy to your God.

The Talmud tells the story of a man who, in a moment of moral weakness, decided to pay a visit to a certain courtesan. He was in the course of removing his clothes when he saw his tzitzit and immediately froze. The courtesan asked him what the matter was, and he told her about the tzitzit, saying that the four fringes had become accusing witnesses against him for the sin he was about to commit. The woman was so impressed by the power of this simple command that she converted to Judaism.

We sometimes fail to understand the connection between religion and morality. Dostoevsky is reputed to have said to have said that if God did not exist, all would be permitted. This is not the mainstream Jewish view. According to Rabbi Nissim Gaon, the moral imperatives accessible to reason have been binding since the dawn of humanity. We have a moral sense. We know that certain things are wrong. But we also have conflicting desires. We are drawn to do what we know we should not do, and often we yield to temptation. Anyone who has ever tried to lose weight knows exactly what that means. In the moral domain, it is what the Torah means when it speaks of "straying after your heart and after your eyes, following your own sinful desires."

The moral sense, wrote James Q. Wilson, "is not a strong beacon light radiating outward to illuminate in sharp outline all that it touches." It is, rather, "a small candle flame, casting vague and multiple shadows, flickering and sputtering in the strong winds of power and passion, greed and ideology." He added: "But brought close to the heart" it "dispels the darkness and warms the soul."

Wittgenstein once said that "the work of the philosopher consists in assembling reminders." In the case of Judaism the purpose of the outward signs – tzitzit, mezuzah and tefillin – is precisely that: to assemble reminders, on our clothes, our homes, our

arms and head, that certain things are wrong, and that even if no other human being sees us, God sees us and will call us to account. As a result of recent research, now have the empirical evidence that reminders make a significant difference to the way we act.

"The heart is deceitful above all things and desperately wicked; who shall know it?" said Jeremiah. One of the blessings and curses of human nature is that we use our power of reason not always and only to act rationally, but also to rationalise and make excuses for the things we do, even when we know we should not have done them. That, perhaps is one of the lessons the Torah wishes us to draw from the story of the spies. Had they recalled what God had done to Egypt, the mightiest empire of the ancient world, they would not have said: "We cannot attack those people; they are stronger than we are." But they were gripped by fear. Strong emotion – fear especially – distorts our perception. It activates the amygdala, the source of our most primal reactions, causing it to override the prefrontal cortex that allows us to think rationally about the consequences of our decisions.

Tzitzit, with their thread of blue, remind us of heaven, and that is what we most need if we are consistently to act in accordance with the better angels of our nature. [5775]

Shabbat Shalom: Rabbi Shlomo Riskin

"And the Lord spoke to Moses saying 'send forth for yourself men to explore the land of Canaan...' The great sin of humanity was Adam's disregard of God's command not to eat the fruit of knowledge; the great sin of Israel was the Israelites' disregard of God's command to conquer the land of Israel. The result of both rebellious actions was Paradise lost; redemption unrealized.

A proper understanding of the sin of the scouts will serve to illuminate our true mission in the world, and the role played by Torah and the land of Israel in fulfilling that mission.

First, three questions: (1) If indeed the sending out of the spies was to result in such a disaster, why was it initially commanded by God? (2) Rashi links the sin of the scouts to the last incident of last week's Torah portion when Miriam slandered her brother Moses for sending away his wife Zipporah, for which she was punished by leprosy. What does the sin of the Scouts have to do with the sin of Miriam? (3) How is the commandment of the ritual fringes at the end of our portion connected to the sin of the scouts?

Rav Soloveitchik explained that Miriam was upset with Moses for divorcing Zipporah after the Revelation at Sinai, because she thought he was disobeying God's command to all of the Israelites to "return to their tents"; that is, to resume their usual sexual relationships. Miriam and Aaron both maintained that this command applied to everyone, including the prophets, because, as they both said, "Was it only to Moses that God communicated? Did he not communicate to us as well?"

But Miriam and Aaron were wrong. Moses is a qualitatively different prophet than they or any other prophets were or will be. God speaks to Moses "mouth to mouth... in a clear vision, not in riddles:

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he gazes upon the image of the Lord". And indeed, God Himself tells Moses not to return to his tent with the rest of Israel, but rather to express his unique prophetic status by always being "on call" to receive God's words: "Let the rest of the Israelites return to their tents and wives) but you (Moses) are to remain standing here with me..."

Miriam did not recognize the uniqueness of Moses' prophecy, and the scouts did not recognize the uniqueness of the Land of Israel. The mission of Israel is to be God's witnesses; and God communicated His word to all of Israel at Sinai and through Israel (eventually) to the entire world.

But God still had an exclusively and uniquely intimate relationship with Moses. God loves the entire world and He created every human being from His womb; but nevertheless, He enjoys an exclusive relationship with Israel – His witnesses, the carriers of His Torah.

Similarly, God's command, "you shall love your friend, created – like you – in the Divine Image, as you love yourself," still allows for a unique and exclusive relationship between husband and wife. According to the Talmud, this emanates from the very same verse.

This combination of universal love and exclusive intimacy applies as well to the land of Israel. "The earth and its fullness belongs to the Lord", but there is a unique portion of the earth, the land of Israel, which must express the will of God in its very earth (shmitta), in its produce (tithes, pe'ah), in the teachings of peace and redemption for all humanity which will emanate from the Jerusalem Temple at the end of the days.

God told Moses to "explore" the land, not to spy it out (le'ragel). The Hebrew word used to explore is la-tur. Tur means to love, even to lust after, as we learn from the command of the ritual fringes. Just as the Talmud teaches that a man must first see his bride before becoming engaged to her so that he may be certain that he loves her, so must Israel the people see and love Israel the land (even through the eyes of their agents, the tribal princes) before conquering it, before becoming engaged and wed to it. The desert generation did not understand God's command.

Our task is to make earth a sanctuary for God's Presence, so humanity will finally accept God's definition of good and evil rather than humanity's subjective and self-serving self-justification. Heaven kissed Earth when God uniquely informed Moses of His will, Heaven kissed Earth when God chose Israel as His agents; Heaven will kiss Earth eternally when Israel lives on its land and builds a sanctuary to encompass all of humanity and God together, "His house a House of Prayer for all nations". We must strive for Paradise to be regained, for the great and sacred marriage between God and the world to be consummated.

The Person in the Parsha: R. Tzvi Hersh Weinreb

Caleb at the Crossroads - Imagine standing at a crossroads. We have all been there. We have all experienced moments in our life's journey when we had to make a crucial choice and decide whether to proceed along one road or along another. (Except for Yogi Berra, of course, who famously said, "When you come to a fork in the road, take it.")

We have all also experienced moments much further along in our journey, often many years later, when we reflected back upon our decision and wondered what would have been if we had pursued the alternative road.

Now imagine standing at a crossroads together with a close friend. Both of you face an identical choice, either this road or that. One of you chooses one road, and the other decides differently and selects the other road.

Each would have an intriguing tale to tell if, after many years, they had to meet and have the

opportunity to compare the results of their different decisions.

Throughout my adult life, I have been fascinated by the experiences of survivors of the Holocaust. Whenever I have been fortunate enough to have the time to engage in conversation with one of them, I listened eagerly to their stories. When they permit, and they do not always, I ask them questions not just about their experiences, but about their choices and decisions.

I especially remember the discussions I had with one of them—let us call him Mr. Silver. He often would tell me about the hellish years he spent fleeing and fighting the Nazis in the forests of Poland. He had a companion then—let us call him Simon. Mr. Silver and Simon were boyhood friends who together witnessed the murder of their parents, and who together managed to escape and join the partisans. Eventually, they were both caught and incarcerated in prisons and concentration camps.

In his story, Mr. Silver compared his attitude throughout those horrific times with the attitude of his friend Simon. "You know me," he would say, "and you know how I've always seen the bright side of things, the hopefulness of every situation, however dire." Indeed, I assured him that I could vouch for his consistent optimism.

"As much as I was an idealist," he would continue, "so was Simon a hard-core realist. He saw things as they were and dealt with them accordingly. He had no illusions whatsoever of hope."

Many years after my conversation with Mr. Silver, I finally met Simon and, together with him, was able to compare the life he led subsequent to the Holocaust, and subsequent to his crossroad decisions, with the life of Mr. Silver. Simon, after the war, chose not to marry and chose to live in a rather remote American community with little contact with other Jews. Mr. Silver married, raised a large family with numerous grandchildren, and was very much involved with Jewish causes, and eventually chose to live out his final years in the state of Israel.

Two individuals at the same crossroads, making different decisions, with starkly different life outcomes.

This week's Torah portion, Shelach, gives us the opportunity to witness individuals at the crossroads. Individuals who make radically different decisions and whose lives thereby played out very differently.

Let us focus, for example, on the personalities of Nachbi ben Vofsi, prince of the tribe of Naphtali, and of Caleb ben Yefuneh, prince of the tribe of Judah. Up until the dramatic moment described in this week's parsha they led almost identical lives. They both experienced the Exodus from Egypt, the miraculous splitting of the Red Sea, the revelation at Mount Sinai, and opportunities for leadership of their respective tribes.

They were both assigned to spy out the land of Canaan, and they both crisscrossed the Promised Land and returned to give their reports. But then we read, "Caleb...said, 'Let us by all means go up, as we shall gain possession of the land, and we shall surely overcome.' But the men who had gone up with him (one of whom was Nachbi) said, 'We cannot attack that people, for they are stronger than we.'"

Two individuals, at this very same crossroads in their lives; one full of hope and trust and confidence, and the other frightened, albeit very realistic.

How differently their lives played out from this point forward. Nachbi perished in ignominy in the desert while Caleb remained a prince, enhanced his reputation, and was granted his reward, the city of Hebron.

We all face crossroads in our lives; some of great significance, and some seemingly trivial. Our choices can be Nachbi-like—practical and safe, but ultimately cowardly. Or they can be informed by

Likutei Divrei Torah

hope, trust, and confidence, and ultimately be brave and heroic.

The choice is ours, and so are the consequences for the rest of our lives.

Dvar Torah: Chief Rabbi Ephraim Mirvis

What is the Torah's antidote to an inferiority complex? In Parshat Shelach Lecha, we are told how the meraglim, the spies, returned from the Promised Land. Ten out of twelve of them delivered an evil report; they said, "Vanehi be'eyneinu kechagagim vechain hayinu b'eyneyhem." When we saw the tall people living in Chevron, we appeared to ourselves as if we were grasshoppers and that's also what they thought of us."

Now it's one thing for them to describe how they were feeling but to presume that the inhabitants of Chevron viewed them as being like grasshoppers – how were they to know that? It's obviously because they felt totally inadequate and inferior at that time.

On this passage the Kotzker Rebbe remarks that they shouldn't have bothered about what the Canaanites were thinking of them. They should have concentrated on their own values and strengths. Let us actually look at the text: let's see what Yehoshua and Caleb, the two righteous meraglim (spies) said. First of all they said to the nation, "Tovah haaretz meod meod!" – "This land is very, very good!"

They didn't just say 'tovah' – good, or 'tovah meod' – very good, but 'tovah tovah meod' – very, very good! Their attitude was to look on the bright side, to be positive, to look at the blessings that Hashem had given them. In addition they said to the people, "Im chafeitz banu Hashem heivi otanu," – "It's Hashem Who wants to bring us into the land."

Their implication was: let's trust in Him. They continued, "ki lachmeinu hem," – "they are our bread." Today we might say, 'they're toast!' meaning: we can devour them. We are strong. We have power.

So therefore here we have the Torah's four key points as it offers an antidote to an inferiority complex. First of all, don't be bothered by what you think others are thinking about you. Secondly, be positively minded. Thirdly, recognise your own strengths and abilities. Finally, always trust in Hashem.

R. Nachum Amsel: Encyclopedia of Jewish Values

Self-Esteem in Judaism [Excerpt] - The spies demonstrate that they possessed such low self-esteem. They not only expressed that *they* felt like grasshoppers (small in size compared to the Canaanites). These ten men, chosen because they were supposed leaders and men of standing in the community, continue expressing their feelings of inadequacy and state "that this is how we were also perceived in their (Canaanites') eyes. How could these Jew possibly know how they were thought of by the local people? They felt so "little," that they assumed and felt that they were perceived as small grasshoppers. This is very low indeed. The spies transferred their feelings of "smallness" to the strangers they met. In reality, the Canaanites were truly afraid of the Jews, as we learn from the words of Rachav 38 years later. But perceptions can be formed without any connection to reality, and it was with the spies. How does Judaism view self-esteem, and how can Jews prevent themselves from feelings of low self-esteem?

That each person has a bit of God inside him or she is itself a level of greatness and should give each person a feeling of self-worth. But the Mishna states that an even greater feeling of well-being is achieved in that man can be aware of how special he or she is. It is one thing to be special. It is quite another to realize and be conscious of that unique situation and use that specialness to maximize one's potential.

This week's *Parashah* opens with the Spies' mission to and their negative report about *Eretz Yisrael*. The Spies said (13:28), "The people that dwells in the Land is powerful, the cities are very greatly fortified, and we also saw there the offspring of the giant." *Bnei Yisrael* believed this report and despaired of conquering the Land.

But one of the Spies, Kalev ben Yefuneh, spoke up against his comrades. He said (13:30), "We shall surely ascend and conquer it, for we can surely do it!" *Rashi* z"l explains that Kalev was saying: "Even if the land were in heaven and Moshe were to say, 'Make ladders and go up there,' we should listen to him because we would be successful in all he tells us to do."

What was Kalev telling *Bnei Yisrael*? R' Meir Bulman *shlita* (rabbi of SEHC-Knesset Yehoshua in White Oak, Maryland) explains: Some commentaries teach that the Spies were motivated by fear of transitioning from the miraculous life *Bnei Yisrael* lived in the desert--*Mahn* from heaven, water from a rock, Clouds of Glory around and above them--to the natural life they would lead in *Eretz Yisrael*. Kalev's message was: Do you think life will be different in *Eretz Yisrael*? Even when we live a life subject to the "laws of nature," everything is still in *Hashem's* control. Our job is only to put in the effort, but the outcome--success or failure--comes from Him.

Kalev illustrated his message using a ladder as a metaphor. When one climbs a ladder, his feet must be firmly planted beneath him, but his hands must continually reach above him to pull him higher and higher. Will he reach the ladder's top in the heavens? Yes, if he has the proper attitude.

– Continued in box inside –

Shabbat

R' Mordechai Yaffe z"l (Poland; 1530-1612) writes: After *Ma'ariv* on Friday night, it is customary to recite the paragraph beginning '*Va'yechulu*' aloud while standing. The reason is that this recitation gives testimony that *Hashem* created the world, and witnesses are required to testify together while standing, which we learn from the verse (*Devarim* 19:17), "Then the two men shall stand before *Hashem*." (*Levush Malchut* 268:7)

R' Eliyahu Shapiro z"l (1660-1712; Poland and Central Europe) comments in the name of his grandfather, R' Aharon Shimon z"l: This explains a *Midrash* which states: "If one recites '*Va'yechulu*' on Friday night, two angels place their hands on his head and say (*Yeshayahu* 6:7), 'Your iniquity is removed and your sin shall be atoned.'" The *Halachah* is that witnesses (e.g., those who sign a *Get* / divorce document) should be told to repent before they sign, because a *Rasha* / sinful person is not acceptable as a witness. Likewise, when a person testifies that *Hashem* created the world, his sins must be forgiven so that he will be a valid witness.

(*Eliyahu Rabbah*)

R' Chaim Yosef David Azulai z"l (1724-1806; lived in *Eretz Yisrael* and Italy, but traveled throughout Europe and North Africa; known as "*Chida*") clarifies: One should concentrate intensely when reciting *Kiddush*, and he should think thoughts of repentance, for reciting '*Va'yechulu*' is meant to testify that *Hashem* created heaven and earth and that He rested on the seventh day. A sinful person is not fit to testify; therefore, one should think thoughts of repentance so that he will be fit to testify.

(*Avodat Ha'kodesh: Moreh B'etzba* 4:143)

R' Zvi Elimelech Shapira z"l (the *Bnei Yissaschar*; died 1841) adds: Know that there are several *Mitzvot* in the Torah that are called "*Edut*" / "Testimony"--among them, reciting *Kri'at Shema* twice a day. When doing any of these *Mitzvot*, one should take care to repent beforehand in order to be a kosher witness.

(*Derech Pikudecha: Hakdamah* 6)

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"Bnei Yisrael were in the Wilderness and they found a man gathering wood on the Shabbat day." (15:32)

"Hashem said to Moshe to say, 'Speak to Bnei Yisrael and say to them that they shall make for themselves Tzitzit on the corners of their garments ...' (15:37-38)

Why does the *Mitzvah* of *Tzitzit* follow the incident of the wood-gatherer?

The *Midrash Yalkut Shimoni* relates: *Hashem* said to Moshe, "This man transgressed *Shabbat*."

Moshe responded, "You know that on every day of the week a man has *Tefilin* on his head and on his arm, and he sees them and turns back from sinning. [In earlier generations, *Tefilin* were worn all day, not just during *Shacharit*.] Now, on *Shabbat*, when he is not wearing *Tefilin*, he sinned.

Hashem replied, "Go and give them something that they will do on *Shabbat* and *Yom Tov*. Therefore it says, 'They shall make for themselves *Tzitzit*.'" [Until here from the *Midrash*]

R' Gedaliah Eisman z"l (1910-2011; *Mashgiach Ruchani* of Yeshiva Kol Torah in Yerushalayim) asks: It is understandable that wearing *Tefilin* or *Tzitzit* can raise a person's awareness and save him from an unintentional sin! However, the wood-gatherer sinned intentionally, as is evident from the fact that he was put to death!

R' Eisman answers: When one performs a *Mitzvah* (e.g., wearing *Tzitzit*), and it is not done by rote or out of habit, that *Mitzvah* can create in him a consciousness of G-d and a connection to holiness that can prevent him from ever falling to a level where he would transgress *Shabbat*.

R' Eisman continues: We say in *Lecha Dodi* on Friday night: "*Likrat Shabbat* / Toward the Sabbath--come, let us go . . ." How can one know whether he will encounter *Shabbat* when he goes toward it? Maybe he will find nothing! The answer is in the following lines of the song, "For it is the source of blessing"--if one lives with the awareness that *Shabbat* observance is the source of all blessings, then "Last in deed, first in thought"--your initial thought of encountering and experiencing *Shabbat* as it is meant to be will, in the end, be realized.

(*Gidulei Mussar: Elul V'yemei Ha'din* p.24)

- Continued from front page -

So, too, said Kalev, we can conquer *Eretz Yisrael* and live in the Land subject to the laws of nature, because success is not up to us. True, our new reality will require us to be firmly planted in nature in a way that we were not in the desert, but we can succeed if we always reach for higher rungs of the ladder, i.e., we continually reach toward *Hashem*, for ultimate success is up to Him.

(Heard from R' Bulman, 23 Sivan 5783)

"Chevron had been built seven years before Tzo'an of Egypt." (13:22)

R' Avraham Yitzchak Hakohen Kook z"l (1865-1935; first *Ashkenazic* Chief Rabbi of *Eretz Yisrael*) writes: Our Sages say that Tzo'an was the place where Egyptian Pharaohs were raised and trained. Thus, it was a place of preparation for royalty. Paralleling this, Chevron is where King David lived during the first seven years of his reign, when he was accepted by only part of the nation. There he prepared to conquer Yerushalayim and rule over all of the Jewish People. Chevron also is where the groundwork was laid for other important events in Jewish history. For example, the Torah relates that Yaakov sent Yosef "from the valley of Chevron" to visit his brothers--which led to Yosef being sold and *Bnei Yisrael* descending to Egypt.

Why is Chevron connected with seminal events in Jewish history? R' Kook explains: Chevron is where the Patriarchs and Matriarchs are buried. And, its name means "connection." Thus, it reminds us at all times of the importance of maintaining our connection to our roots.

What is the significance of Chevron being built before Tzo'an? R' Kook answers: Our Sages say that *Hashem* always creates the remedy before the malady. [Thus, for example, Esther was placed in Achashveirosh's palace before Haman rose to power, though neither Esther nor anyone else could understand why she was there.] Egypt enslaved *Bnei Yisrael* in the hopes of quashing the latter's greatness even before it could blossom. Thus, the antidote--Chevron, where Jewish leaders were prepared for greatness--had to be built before Tzo'an, where Egyptian leaders were groomed.

(*Me'orot Ha'Rayah: Chanukah* p.80)

"They have tested Me these ten times and have not heeded My voice." (14:22)

Based on this verse, the *Mishnah* (*Pirkei Avot* 5:6) states that *Bnei Yisrael* tested *Hashem* in the desert ten times.

R' Yehuda Lerma z"l (1580-1642; Chief Rabbi of Belgrade, Serbia) writes that *Bnei Yisrael's* intention was to test a different one of the Thirteen Articles of Faith each time. (He explains elsewhere that Korach tested the remaining three.)

For example, at the *Yam Suf*, *Bnei Yisrael* said (*Shmot* 14:11), "Were there no graves in Egypt that you took us to die in the Wilderness? What is this that you have done to us to take us out of Egypt?" There, they seemed to be testing whether there exists a G-d that could save them.

In our *Parashah*, *Bnei Yisrael* do not question whether G-d exists, but only whether He is more powerful than the Canaanites. This effectively was testing whether *Hashem* is the Creator--for the Creator is necessarily more powerful than His strongest creation.

(*Lechem Yehuda*)

ISRAEL REPORT

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ISRAEL DEFENSE MANUFACTURER REVEALS SKYSONIC ABLE TO INTERCEPT HYPERSONIC MISSILES (YNet 6/14/23)

Israel's Rafael Advanced Defense Systems on Wednesday said it was developing a new system that would be able to intercept incoming hypersonic missiles traveling at five times the speed of sound on a complex trajectory which makes them difficult to intercept.

"The SkySonic interceptor will enable us to intercept all kinds of hypersonic threats - hypersonic ballistic missiles, hypersonic cruise missiles," Yuval Steinitz, chairman of Rafael Advanced Defense Systems Ltd, said. The system is scheduled to be on display next week during the Paris Air Show. The Pentagon was briefed on the development, Rafael said. It declined to say if or when the Israeli military might deploy SkySonic. Israel's defense ministry had no immediate comment.

The announcement came days after Iran unveiled what officials described as its first domestically-made hypersonic ballistic missile.

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

According to the Iranians, the Fattah missile can travel at 14 times the speed of sound or 15,000 kilometers per hour (9,320 miles per hour) at a distance of up to 1,400 kilometers (870 miles) although they have produced no proof of those abilities.

Defense Minister Yoav Gallant played down the danger of the new Iranian missile and said Israel had the ability to respond to any such threat.

GERMAN LAWMAKERS APPROVE PURCHASE OF ISRAELI ARROW 3 DEFENSE SYSTEM (Arutz-7 6/15/23)

German lawmakers on Wednesday approved an advance payment of 560 million euros for the purchase of the sophisticated Arrow 3 air defense system from Israel for nearly four billion euros, AFP reported.

The long-range Arrow 3 system, designed to shoot down missiles above the Earth's atmosphere, is powerful enough to offer protective cover for neighboring European Union states.

The Arrow 3 system is expected to cost up to 3.99 billion euros in total, according to finance ministry documents seen by AFP.

In April, Israel and Germany's Defense Ministries and Israel Aerospace Industries launched discussions regarding the drafting of an agreement for the procurement of the Arrow-3 system.

The Israeli Defense Ministry noted at the time that the system is jointly developed and produced with the United States and "as such, the defense export process is contingent upon the approval of the U.S. government."

According to IAI, the Arrow 3 system is able to intercept ballistic missiles fired from a distance of up to 2,400 kilometers.

The system was first deployed in an Israeli air force base in 2017 and has been used to protect Israel against attacks from Iran and Syria.

If the deal goes ahead as planned, a contract will be signed by the end of 2023 and Berlin expects the Arrow 3 system to be delivered in the final quarter of 2025, according to AFP.

The 560 million euros are intended to set up manufacturing and production in Israel.

Chancellor Olaf Scholz told a government press conference earlier on Wednesday the investment was "a big project that doesn't just relate to Germany itself".

Asked if he thought there was any risk in making the initial payment, Scholz said things were "progressing bit by bit and we believe that everything will

also be approved".

RECORD IN DEFENSE EXPORTS: ISRAEL SOLD WEAPONS FOR \$12.5 BILLION, INCLUDING ARAB COUNTRIES (YNet 6/14/23)

From the Gulf countries facing Iran to the consequences of the war in Ukraine – Israel has become a world weapons power and has broken the record for defense exports.

The Defense Ministry announced that the scope of defense exports of Israeli industries to the countries of the world reached about \$12.5 billion (about NIS 45 billion) in 2022. According to the ministry, exports have more than doubled since 2014, and jumped by 50% in just the last three years.

About a quarter of the contracts signed with foreign armies are for reconnaissance and attack drones. The demand is so great that the defense establishment says that if there were additional production lines in Israel the numbers would be even higher.

The ongoing war between Russia and Ukraine, but also the Abraham Accords with the Gulf countries, continues to bear fruit as the United Arab Emirates, Bahrain and Morocco continue to be interested in and purchase weapons systems manufactured by Israel, and the purchase of them increased threefold last year.

According to the data from the ministry's International Defense Cooperation Directorate, about half of the new deals are worth more than \$100 million each, and the scope of defense exports to the Arab countries within the framework of the Abraham agreements reached about \$3 billion.

The defense exports in 2022 break down to 25% military drones and drones, 19% missile, rocket and air defense systems, 13% radar and electronic warfare systems, 10% surveillance and optronics, 6% intelligence and cyber systems, 5% armored vehicles and tools, 6% ICT and communication

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Young Israel of Fort Lee, NJ
Young Israel of Hancock Park, CA
Young Israel of Holliswood, NY
Young Israel of Houston, TX
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systems and the rest is related to ammunition and armaments, naval systems, and means of firing and launching.

Some 30% of the transactions were made with Asian and Pacific countries such as India and Singapore, 29% to European countries, 24% to Arab countries from the Abraham Accords, 11% to the USA and Canada, 3% to Africa and 3% to South America.

A senior official at the Defense Ministry explained to Ynet that the increase in procurement also directly helps the IDF, because the number of production increases and thus the costs to the army decrease. For example, Israeli-made artillery weapon systems will be sold to the IDF next year at a lower price, after these were sold to European customers. The main increase in sales is to European countries, and in order to deal with a shortage of production lines in Israel some of the contracts are shared with local companies in the purchasing countries, such as in Germany and France.

In the next phase, the Defense Ministry is working to open up the Japanese market for Israeli weapons, and talks on the matter have already been made in recent months with the Defense Ministry in Tokyo. The Baltic and Nordic countries such as Sweden, Norway and Estonia also began to show interest in new purchases from Israeli manufacturers. On the other hand, the sales campaign to India, mainly in missiles and naval vessels, faded a little in the past year.

SEIZING ON PRO-ISRAEL STANCE, LIKUD POISED TO MOVE CLOSER TO FAR-RIGHT PARTIES IN EUROPE (Israel Hayom 6/14/23)

Defying the policy of the Knesset's Department of Foreign Relations, which recommended that Knesset members do not meet delegation members of the far-Right Sweden Democrats, who landed in Israel last month, they actually found a sympathetic ear in the Likud party. The Swedish party is making great efforts to dissociate itself from its antisemitic fascist past, and despite an official boycott imposed on it by Israel, the unusual meeting was initiated by Likud MK Amit Halevi.

In an attempt to present concrete actions alongside the promises, after meeting with Halevi the Sweden Democrats lawmakers drafted a binding document of principles renouncing their past, hoping to pave the way for official relations and recognition.

During the week, Halevi is expected to present the document to Foreign Minister Eli Cohen and Prime Minister Benjamin Netanyahu, in order to create a historic move that will lead to the end of the Israeli boycott by the party. In the document that will be presented to the two, and which reached Israel Hayom, Israel has been given significant support that it has never received in the past from any European country, including recognition of the importance of the war against Iran, opposition to the Palestinian Authority's support for terrorism, etc. In fact, this is a 180-degree transformation compared to the position of the leftist parties in Europe, which over the years tended to favor Palestinian interests over Israel's security.

Among others, the document states that "the party has undergone a fundamental and profound change in recent decades. The few founders and original participants who held antisemitic views were removed from the party's ranks years ago."

In addition, "the party supports Jewish life and fights any manifestation of antisemitism in Sweden, Europe and elsewhere. The party supports the battle against terrorism and manifestations of anti-Israeli behavior by Iran, the Palestinian Authority, Hezbollah and others."

The document also states that the party demands that Sweden recognize Jerusalem as the capital of Israel and transfer its ambassadors to Jerusalem, as well as calling for the addition of Hezbollah in its entirety to the list of the European Union's terrorist organizations. The strategic importance of the document lies in the fact that it is the continuation of the momentum to change Sweden's long-standing hostile attitude towards Israel and the pro-Palestinian attitude taken by its leaders.

"I am here to influence and promote the welfare of the State of Israel," Halevi said when I asked why he met with his Swedish counterparts. According to Halevi, "The Swedish Democrats is a large political movement in an

important European country, so I agreed. During our conversation I did not hesitate to bring up the rumors talked about them. They took matters seriously and made it clear that bad people who founded the party decades ago had been removed from it a long time ago, and that they firmly oppose any display of antisemitism."

Halevi noted that he is planning to try and recruit Netanyahu and Cohen to his efforts this week and that an official discussion on the issue is planned to take place in the coming days. Regarding the principles formulated in the document presented by the Swedish, he says: "I asked that they issue a document of principles that publicly elucidates the party's position today. They agreed and sent me a detailed document, which underscores the renouncing any kind of racism and antisemitism, loyalty to national and liberal values, and a commitment to stand by Israel, as they have been doing for a long time. I regard this document as an important model in the relationship between Israel and the national movements, which are reviving themselves in Europe and around the world and are striving to continue on the right moral path."

This writer also met the members of the right-wing party's delegation with a sense of great suspicion. For two hours they went out of their way to prove the transformation the party had undergone. For example, the document they presented to me describes how the party forced the Swedish government to cut 40% of the budget for Palestinian organizations.

"Blame us for what we say and do today, and not for the past," requested Richard Jomshof, chairman of the Swedish Parliament's Committee on Justice, who said: "When I was in school, I learned that both the Left and Right hate Israel. When I grew up, I learned that David established Israel 3,000 years ago; this makes it clear to me that this is the homeland of the Jewish people. I saw what you have built here in 75 years and I began to love Israel. After the Holocaust, it became clear that the Jews needed a state." Jomshof was also joined by Charlie Weimers, head of the delegation. "We hate the Nazis," he says and describes how they removed Nazi activists who are connected to them. "We feel culturally close to the nation-state of Israel and are impressed that Israel built itself up from nothing – compared to Gaza, which could have built itself, but they chose 'shit.' It's easy to choose which side to be on in this situation."

LAPID AND GANTZ: NO MORE TALKS UNTIL KEY COMMITTEE CONVENES (Ha'aretz 6/14/23)

Opposition leaders Benny Gantz and Yair Lapid announced in a joint statement Wednesday evening that compromise talks on Netanyahu's judicial coup will be put on hold until a key committee convenes.

Accusing Netanyahu of "surrendering to extremists," Gantz and Lapid stopped short of burying compromise talks at President's residence.

Lapid, leader of the opposition and head of the Yesh Atid party, accused Netanyahu of obstructing the formation of a Judicial Appointments Committee, effectively ending any pretense of engagement in negotiations. According to Lapid, Netanyahu had promised the president that he would allow the committee's formation but yielded to pressure from his coalition partners. "Netanyahu lost the vote because even within his coalition, there are individuals who value democracy. Once a cunning and powerful figure, he is now a cunning and weakened one," Lapid remarked.

Gantz, head of the National Unity party, said that talks at the president's house bear no significance until the judges' selection committee convenes, and that Netanyahu capitulated to Justice Minister Yariv Levin, "together with those who seek to dismantle Israeli society."

COALITION DEFEATED IN KEY JUDICIAL VOTE (Arutz-7 6/14/23)

MK Karin Elharrar (Yesh Atid) was elected today (Wednesday) to the judicial selection committee, the committee which chooses the justices who serve on the Supreme Court. Elharrar's election gives the opposition the representative it seeks on the committee.

58 MKs voted in favor of Elharrar's appointment in a secret ballot today, while 56 voted against her. Four members of the coalition voted in favor despite

the call of the coalition and Prime Minister Benjamin Netanyahu to oppose all candidates in order to force a new vote 30 days from now.

The coalition's representative to the committee will be elected in a repeat election to be held within thirty days after Likud MK Tali Gottlieb obtained only 15 votes in favor of her selection while 59 MKs voted against her.

Coalition MKs reacted angrily to the vote, calling it a "shame."

Yisrael Beyteinu chairman MK Avigdor Liberman slammed the coalition's conduct. "Today a new record of contempt for the Knesset has been set. Netanyahu and Deri have created a crazy precedent, which first of all harms Israel's economy, Israel's position in the world and the legal system and sends Israeli society into an impossible spiral."

"There is no consideration for the good of the state here, nor the good of the people of Israel, only the personal good of Netanyahu and Deri. The failure of the vote today is intended to allow the coalition to take over the committee for the appointment of judges and the central election committee. I call on my friends in the opposition to stop being silent and immediately announce the end of the talks at the President's Residence," Liberman added.

Opposition leaders had threatened to end the negotiations for a compromise on the judicial reform issue if the coalition received both Knesset representatives on the judicial selection committee.

GERMAN MUSEUM RETURNS PRECIOUS ITEMS TO ISRAELI HOLOCAUST HEIRS (Ha'aretz 6/14/23)

Someone hung up, thinking it was a prank call. Someone else burst into tears. Someone else didn't look kindly on this belated German gesture.

Four Israeli families recently received phone calls from the Bayerisches Nationalmuseum informing them that this Munich institution held silver objects that the Nazis looted from their ancestors in 1939. Eighty-four years later, the museum is trying to return these items to the heirs.

Last week, Matthias Weniger, the museum's curator and the head of the silver restitution project, arrived in Israel. He visited families in Givatayim and Kfar Shmaryahu near Tel Aviv, Rehovot to the southeast and Be'er Tuvia in the south. He was carrying with him 19 objects a century or more old.

"Wow, what a beautiful piece," David Birnbaum of Rehovot exclaimed as he held two silver kiddush cups that were returned to his family, the descendants of the Feust family from Munich.

"This double cup belonged to my maternal grandmother, Fanny. As with all German Jews, we knew that valuable items had been confiscated from our family before the Holocaust, but we never dreamed that anything was left."

Some members of his family were against receiving these objects lest the move be perceived as forgiving the German people for the Holocaust.

"They say that a little light repels a lot of darkness, but the darkness of the Holocaust is endless and will never dissipate," Birnbaum said. "At the same time, moral acts like this can help illuminate our lives today."

In early 1939, all German Jews were forced to sell their valuables at a steep loss, including silver and gold jewelry. Around 135 tons of silver was melted down for the war effort, but some pieces were sold to institutions and private dealers. The Bayerisches Nationalmuseum acquired 350 of these items.

In the 1950s and '60s, about two-thirds of the objects were returned to the heirs. "The museum's policy was to wait to be sued by the families and only then return the items," Weniger said. "It didn't actively search for the families."

A few years ago, this policy shifted. In 2019 the museum found that it had 111 silver pieces that belonged to Jews before the war.

"We showed them in an exhibition and put the catalog online in the hope that the heirs would notice and get in touch, but aside from a few exceptions, that didn't happen," Weniger said.

Instead of giving up, he raised funds and researched extensively to locate the heirs. After poring through online databases, sketching family trees and diving into archives, he produced a list of Jewish families from Munich that had once owned some of the items, including cups, candlesticks, a teapot and spice containers.

He tracked down the owners' families in the United States, Britain, Spain,

France and now Israel. He identified the Israeli families with the help of the tracing services of the Magen David Adom rescue service.

"I have chills," Hila Gutman of Kfar Shmaryahu said last week when she was presented with a kiddush cup that once belonged to her paternal grandfather's parents.

"We have nothing else from this family except for one picture. My grandfather came to Mandatory Palestine in the '30s and then went back to Germany to try to convince his parents to make aliyah. They didn't want to. Apparently they didn't think that things would get so bad."

Her grandfather returned and became an agricultural instructor in Kfar Shmaryahu. His parents were murdered at Treblinka.

"It's amazing that they were able to find this cup," she said. "We promised that we would use it for kiddush on the next holiday."

The members of the family from Givatayim who received a pair of silver candlesticks and has already used them to light Shabbat candles. Credit: Bayerisches Nationalmuseum, München

A family from Givatayim received a pair of silver candlesticks and has already used them to light Shabbat candles. The heirs, who requested anonymity, are descendants of the Szkolny family from Munich. The original owner committed suicide in 1941 before she could be deported to her death.

"We were told that these candlesticks date from Napoleon's time," said Yotam, one of the descendants, who would only allow his first name to be published. "This is a nice story, but on the personal level it's not that exciting." His mother has mixed feelings.

"The candlesticks belonged to my grandparents, whom I never met. My parents came to Israel and were orphaned, but they built a new family for the glory of Israel," she said.

"I gave the candlesticks to the children, to the next generation. It's very moving to think that they'll be using them. But none of this changes my mind about the Germans, and I still can't bear to hear the German language."

Weniger says that so far he has returned half of the items to the heirs. "By the end of the year I hope to finish returning them all. We have to hurry to meet the relatives who still know or remember the original owners of these items," he said, adding that he regrets that the museum didn't undertake such a project decades ago.

"Everyone in the museum knew that we had silver pieces with a sad past, but no one dared to do more than that."

When he returns home, he'll keep poring through German archives in a bid to identify the heirs of other objects at the Bayerisches Nationalmuseum and other museums in Germany.

"We can't change the past. We can only take action now," Weniger said.

"This won't compensate for the Holocaust, but at least we can return significant items to the families, items that in many cases are the only souvenir from a relative who was murdered in the Holocaust. The museum has no use for them, but for the families, it means a lot."

THUNDERSTORMS IN JUNE? HERE'S WHY IT'S RAINING IN ISRAEL (JPost 6/14/23)

In the past three weeks, between May 27 and June 13, Israel has had four significant showers accompanied by thunderstorms, on top of severe heat – very uncommon at this time of year.

Rains like this, if Israel experiences them, historically occur in mid-spring.

The only additional recorded instance of multiple storms of this nature at this time of year was in June 1957, when two occurred, according to the Israel Meteorological Service.

While the amount of rain was not particularly large, ranging from drops to about four millimeters, there were several differences between these rains and the summer drizzles the country generally experiences. The weather has piqued the interest of meteorologists, who are highlighting the differences and asking if this has to do with climate change.

According to Hadas Saaroni, a climatologist at the Porter School of the Environment and Earth Sciences at Tel Aviv University, the weather resulted from North African cyclones traveling on a southern track from Libya toward

Israel, resulting in heat waves and rain due to tropical humidity – rather than humidity that enters mainly from the Mediterranean Sea.

Usually, rains are the result of cold fronts.

Also unique, she said, was the thunder and lightning. There have only been a few events that included thunderstorms – June 16, 1992; June 4-5, 1978; June 11, 1965; June 11-12, 1957 – and these recent events.

However, this does not necessarily mean that the storms result from global warming, cautioned Amos Porat, head of climatic services at the Israel Meteorological Service. He told The Jerusalem Post that while consistent, rising temperatures and an increase in heat waves are a direct result of greenhouse-gas emissions and climate change, rain is hard to attribute directly.

"We have to keep tracking these instances until we can conclude there is a change of patterns," Porat said, adding that "we must wait at least three years" to know if this is a permanent shift.

"It could be in the next few years everything will return to how it was, and this will just be a year with unusual rainfall," he said. "We should not jump to conclusions."

Porat added that the country could expect another heat wave this weekend, and then temperatures should return to normal.

Saaroni expressed similar sentiments.

"Climate change is a change in frequency, intensity or duration, which can only be determined over a long series of events," she said, adding that "the possibility of global warming cannot be ruled out."

The climatologist said more extreme weather events, especially severe heat waves, could be expected as the climate changes.

During the last 45 years, Saaroni said, there was no significant change in the annual rainfall in Israel. However, the number of rainy days has decreased while the intensity of the rain has increased. She cautioned that the change was still statistically insignificant due to the significant inter-annual variations. The results of these changes, together with the warming, which intensifies evaporation, are well seen in the natural flora, water sources and the environment.

Future projections of drying, on the one hand, and intensifying rain events, on the other, are cause for concern.

ISRAEL DEFEATS SOUTH KOREA FOR BRONZE AT U-20 WORLD CUP, AFTER HISTORIC RUN (Israel Hayom 6/12/23)

Israel's under-20 national soccer team won third place on Sunday night, after defeating South Korea 3-1. They had fallen to Uruguay 1-0 in a semifinals match, before the South American team defeated Italy to win the cup.

The Israeli team already made local soccer history when it defeated Brazil 3-2 in the quarter-finals, after an epic match that went into overtime. The young players leave Argentina with their names etched into the country's soccer history books.

For the first time, the U20 squad recorded a FIFA World Cup match win for Israel, then a knockout stage qualification, followed by a knockout stage win at the senior or youth level, and now they've brought home a medal.

The sensational quarter-final game had the Brazilians enter as the overwhelming favorite, but back-and-forth scoring by the two teams kept the game suspenseful. Brazil had the lead one minute into overtime, but Israel quickly equalized. In the 105th minute, Dor Turgeman faced off with goalkeeper Kaique Pereira, and made the game-winning goal.

"Congratulations to the Israeli youth soccer team for a historic achievement - third place in the World Cup! You are ending a wonderful and exciting journey in the Mondialeto and we are all proud of you" said Israel's President Isaac Herzog, as the first to comment on the historic win.

Israel's soccer Cinderella story came to a close tonight, with a lion's share of world cup firsts, as well as impressive in-game stats for possession, shots, and passes.

HOW ISRAEL CAN BUILD ITS AI INDUSTRY? (Eric Reiner, JPost 6/15/23)

In the span of a week, Prime Minister Benjamin Netanyahu made headlines

for speaking with Sam Altman, CEO of OpenAI, and Elon Musk, about the transformative role of AI. Following those talks, Netanyahu declared he would establish a national policy and strategy for the development of AI.

But if Netanyahu is looking to Altman and Musk for ideas on how to develop that policy, he's overlooking a treasure that lies at his feet.

Even more ironic is the fact that AI technology is not something new for Israel; the IDF has been developing advanced AI-based defense systems for years, and one of the most important AI-based vision technology products in the world – Mobileye – was built and developed in Israel.

The numbers tell the Israeli AI story: Eleven Israeli AI firms made CB Insight's list of 2022's Top 100 AI Startups, meaning that more than 10% of the world's top AI startups are Israeli – and these are just 11 of the over 1,200 such startups and veteran firms located in the country.

Clearly, Netanyahu doesn't need advice from Musk or Altman in order to develop a national AI policy; there are plenty of AI experts right at home whom he can draw on for advice and policy development.

Developing a comprehensive policy to nurture the development of a thriving AI sector would seem to be the logical thing for Netanyahu to do; yet neither he – nor his predecessors in office – have done so.

And it's not as if the resources aren't there; Israel ranks fifth overall in country preparedness for AI, with the talent, academic and R&D, and physical infrastructure (high-speed Internet, electricity, super-computing capabilities, etc.) already in place needed to make it a world leader.

While there is a clear disconnect here between Israel's AI industry and the government's support of that industry, Netanyahu has experience in developing those kinds of policies; nearly a decade ago, he made it Israel's mission to become a world leader in cybersecurity, a mission he helped the country achieve.

To do that, his government established the National Cyber Directorate, which coordinates cybersecurity development policy between government, universities, and private corporations, as well as ensuring that Israeli websites, both public and private, are protected from cyberattacks. It also works with startups, helping to fund promising ideas and assisting with R&D development.

It's time that a similar effort, now long overdue, be made for AI. The country, however, needs not just a strategy, as Netanyahu stated, but a National AI Directorate. Israel clearly has the experience and expertise required for a National AI Directorate, which could immensely increase the country's international profile for AI innovation.

A coordinated policy between private companies, government offices, and academic institutions could help further establish Israel as a responsible and innovative leader in the next iteration of artificial intelligence – Generative AI.

Further, a comprehensive framework of government support would help ensure that the most interesting potential investment opportunities in AI in Israel – including in healthcare, cybersecurity, dual-use defense tech, and AI infrastructure – come to fruition, attracting funds from around the world.

We have seen through our work and research that many top AI researchers and institutions in Israel feel they are not receiving adequate public funding or even access to facilities with enough computing power for their research to reach its potential.

A coordinated framework would help solve that, and bring Israel to the cutting edge of the global AI industry. In addition, such efforts would lead to increased government spending on AI in military R&D – an approach that proved successful in turning Israel into a Start-Up Nation in the 2000s.

An AI Directorate that marshals all of Israel's resources toward building a solid development platform, where all aspects of the country's AI "machine" work together for new successes, will place it at the forefront of an industry that the entire world is pursuing.

With a declared intent to put policies in place, let's hope that Netanyahu and his government work closely with Israel's AI industry to not just build the right policies, but to provide the support needed to further boost Israel's AI prowess, enabling the country to fully unearth the treasure that is already here, beneath our feet.



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IN MEMORY OF RABBI KALMAN WINTER ZT"L

Influencers and Influencers

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

"They went up by the south, and he came to Chevron..." (13:22)

When describing the route taken by the spies sent to the Land of Canaan, the Torah shifts from plural to singular when mentioning their approach to Chevron. Rashi explains that this is because only Calev went to Chevron. Concerned that he might be enticed by the other spies to side with them in speaking negatively about the land, Calev went to *daven* at the burial place of the Forefathers for Divine assistance in resisting the influence of the other spies.

Rav Aharon Leib Steinman zt"l draws an essential lesson from Calev's decision. Apparently, Calev was fully aware that the other spies were a negative influence. Yet, that awareness was not sufficient to prevent them from impacting his own perspective. We are all extremely susceptible to the influence of the people with whom we associate. In the words of the Rambam (De'os 6:1): "It is human nature for a person's character and actions to be influenced by his friends and associates and for him to follow the local norms of behavior." Views and behaviors that at first seem questionable or even abominable can, over time, become our own despite our initial opposition. It was out of this concern that Calev felt the need to *daven* for Divine assistance in resisting the influence of the other spies.

When choosing a community, social circle, or workplace, we must be aware of the way we are impacted by our environment and aim to surround ourselves with positive role models. If we find it necessary to be in a place where there is a potential negative influence, we should take Calev's example and *daven* that G-d help us remain true to ourselves.

Rav Mattisyahu Solomon, based on a published letter of the Chazon Ish, shares an additional strategy for resisting negative influences: Recognize your role as an influencer. When a person embraces the idea that he or she can act as a positive role model for others, the dynamic changes. *We* are the role models for others to learn from. If one consistently maintains this outlook, it can help shield a person from conforming to the negative ideals and values of their environment.

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Point to Ponder

TABLE TALK

Parsha Riddle

"How much longer must I endure this evil assembly (eidah) that provokes to complain against Me?" (14:27)

From where do we know that ten people are necessary for a minyan that is engaged in a holy matter? Rav Chiya bar Abba said, the verse says (Vayikra 22:32): "I shall be sanctified amongst (mitoch) B'nei Yisrael." The amount of people needed to create a group worthy of being called amongst (mitoch) is ten, as the verse says (Bamidbar 16:21) "Separate yourselves from amongst (mitoch) the assembly (eidah)." An assembly/eidah is ten people, since Hashem referred to the evil spies as an assembly/eidah (twelve minus Yehoshua and Calev). Therefore, a quorum for holy matters requires ten people (Talmud Megilla 23b).

How can a requirement regarding holy matters be derived from the spies who did not act in a holy matter? In fact, they even denied Hashem's capabilities (Sotah 35a)! This does not seem to be a befitting source for a halacha regarding a holy matter.

Which mitzvos (other than those dependent on being in the Land of Israel) did all the B'nei Yisrael not fulfill in the desert?

Please see next week's issue for the answer.

Last week's riddle:

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

Answer: The image of the Menorah was engraved on the back of Shlomo HaMelech's throne.

HATORAH V'HAMITZVAH

HALACHA INSIGHTS FROM THE PARSHA

In parashas Shelach (14:29-35), the Torah relates the doom that Hashem pronounced upon the Israelites due to the sin of the spies:

In this Wilderness shall your carcasses drop; all of you who were counted in any of your numbering, from twenty years of age and above, whom you provoked against Me; if you shall come to the (promised) Land ... But your carcasses shall drop in this Wilderness. Your children shall roam in the Wilderness for forty years and bear your guilt, until your carcasses shall cease to be, in the Wilderness. Like the number of the days that you spied out the Land ... shall you bear your iniquities – forty years – and you shall comprehend straying from me. ... In this Wilderness shall they cease to be, and there shall they die!

But despite this explicit, reiterated explanation for the fate of the Israelite population that had left Egypt, the Rambam and Ibn Ezra offer an alternate rationale for this fate:

It is contrary to man's nature that ... a person trained to work as a slave with mortar and bricks, or similar things, should interrupt his work, clean his hands, and at once fight with real giants. It was the result of G-d's wisdom that the Israelites were led about in the wilderness till they acquired courage. For it is a well-known fact that travelling in the wilderness, and privation of bodily enjoyments, such as bathing, produce courage, whilst the reverse is the source of faint-heartedness: besides, another generation rose during the wanderings that had not been accustomed to degradation and slavery. (Guide to the Perplexed 3:32, and see Ibn Ezra Shemos 14:13)

It is unclear how this explanation for the fate of the Israelites who had left Egypt can be reconciled with the seemingly different Biblical one, but in any event, this perspective of the Rambam and Ibn Ezra is consistent with a general principle of our tradition that Hashem generally prefers to maintain the natural order to the extent possible, and although He occasionally does perform miracles, He does so only when necessary. Thus, although He could have miraculously granted the Israelites who had left Egypt victory over the giants of the Promised Land despite their unmartialness, He preferred instead to engineer their demographic replacement by a generation better suited for fighting.

PRESENTED BY

RABBI YITZHAK GROSSMAN, ROSH CHABURAH

KIDS KORNER

Who Am I?

#1 WHO AM I?

1. I caused joy on Mordechai.
2. Don't use a calzone.
3. You can sea my color.
4. I was lost.

#2 WHO AM I?

1. I am four yet eight.
2. I am knotty.
3. I am wrapped.
4. I equal 613.

Last Week's Answers

#1 Mon/Mannah (I was a riddle, I caused complaining, I was bottled, I revealed your piety.)

#2 Menorah Lights (We were tilted, We were all day, Step up for me, We caused a holiday.)

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