

YOUNG ISRAEL SHOMRAI EMUNAH

SHABBOS SHORTS

Candle Lighting 8:16, not before 7:02 | Havdalah 9:22

The Shabbos Shorts is sponsored by **Lee & Craig Oppenheim** on the occasion of the Yahrzeits of Craig's mother, Yetta Oppenheim, Yacha bat Menachem Mendel, on 7 Tammuz and Lee's father, Harry Zuckerberg, Tzvi Hirsh ben Avram, on 10 Tammuz and by **Howie & Sandy Tenenbaum** to commemorate the 22nd Yahrzeit of Sandy's mother, Freda Lifshutz, Freyda Rachel Rayzha bas Sholom Baynash on 23 Sivan and the 23rd Yahrzeit of her father, Jack Lifshutz, Chaim Yaakov ben Tzvi on 12 Tammuz.



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wp.yise.org/whatsapp

Mazal Tov

Eliana Kramer on becoming a Bat Mitzvah. Mazal Tov to her parents, **Aviva & Meir Kramer** and her siblings, Isaac, Becca and Molly and to the entire extended Kramer & Lawson Families.

Arleeta & Rabbi Dr. Ivan Lerner on the birth of a great-grandson born to their grandchildren, Sara Tova & Rabbi Akiva Miller. Mazal Tov to grandparents Ruth & Mordechai Snider, D'vorah & Rabbi Shmuel Miller and great-grandmother Ilene Miller.

Condolences

Barbara Ciment on the passing of her brother, Todd Kagan. Shiva at 4000 Island Blvd #2206, Aventura, FL 33160 from Motzei Shabbos through Wednesday morning. Barbara may be reached during Shiva at 301-346-9126.

Dr. Yaakov Idell on the passing of his sister, Debra Pearlman. Shiva at 11509 Charlton Dr. through Tuesday morning. Shacharis Sunday 8:45 AM, Monday 6:45 AM, Tuesday 7:00 AM. Mincha/Maariv Sunday/Monday 8:15 PM.

Ed Karl on the passing of his sister, Ruth Snyder. Shiva at 11718 Lovejoy St. through Wednesday morning. Shacharis Sunday 8:00 AM, Monday 6:45 AM, Tuesday/Wednesday 7:00 AM. Mincha/Maariv Sunday/Monday/Tuesday 8:20 PM.

Shalva & Enoch Resnick on the passing of their daughter, Nurit Chana Lorberbaum.

Kiddush Sponsors

Hashkamah Minyan Kiddush is sponsored by the **Hashkamah Minyan Kiddush Group**.

Shul Kiddush is sponsored by **Aviva & Meir Kramer** in honor of their daughter Eliana's Bas Mitzvah.

Sephardic Minyan Kiddush is sponsored by **Roni Hazut** to commemorate the Yahrzeit of his mother, פורטון עדה בת חנה.

Shabbos and Weekday Shiurim Sponsors

Hashkamah Minyan Shiur is sponsored by **David Jaray** in appreciation of Rabbi Grossman and all those who attend his shiur, and in memory of all those who have lost their lives in Israel. May Hashem bless Israel with complete and speedy victory and Brachos for the Israeli soldiers, hostages, students, and all of Israel.

Rabbi Hyatt's Gemara Shiur was sponsored by **David Jaray** in appreciation of Rabbi Grauman and all those who attend his shiur, and in memory of Rabbi Hyatt, A"H and to all of those who have lost their lives in Israel. May their Neshamas have an Aliyah. Refuah Shlema to all those that are wounded and ill, and to all of those that have been traumatized in Israel during these times.

8:45 Drasha is sponsored by **Rochelle Dimont, Michelle Dimont & Family, Sahra & Yale Ginsburg & Family, and Yocheved & Jonathan Neuman & Family** in memory of Chayim Dimont, Chayim ben HaRav Avraham Mordechai, A"H, beloved son, husband, father, brother and uncle whose Yahrzeit is 9 Tammuz.

Rabbi Rosenbaum's Tehillim and Parsha Shiur is sponsored by **Judy & David Marwick** to commemorate the 13th Yahrzeit of Abe Sperling, A"H. **Judy & Rabbi Roy Rosenbaum** to commemorate the Yahrzeit of Rabbi Roy Rosenbaum's mother, Ruth Rosenbaum, Rachel bat Matisyahu, Z"L.

Rabbi Rosenbaum's Tehillim and Pirkei Avos with Rabenu Yonah Shiur is sponsored by **Vivian & Arnie Kirshenbaum** to commemorate the 17th Yahrzeit of Vivian's mother, Berta Morgenstern, Bryna bas Chaim Zvi on 5 Tammuz.

The Lower Lobby coffee station is being sponsored by Roast Master **Robert Levine**.



YISE Supports Israel

Our thoughts and prayers are focused on Israel. Please see the back of this sheet for various things you can do to support Israel.

Shabbos Schedule

Minyan Locations:

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

FRIDAY NIGHT:

Mincha/Maariv:

6:45 (Plag, S), 7:00 (B), 8:20 (B)

7:15 (Sephardi, LBM)

SHABBOS DAY:

Shacharis:

7:00 (B), 8:45 (B), 9:15 (S),

8:15 (Sephardi, LBM), 9:15 (Teen, H)

Mincha:

2:30 (B), 5:00 (B), 8:15 (B),

8:10 (Sephardi, LBM)

Maariv: 9:22 (B)

DIVREI TORAH:

8:45 Minyan: (B)

Rabbi Rosenbaum

9:15 Minyan: (S)

Rabbi Postelnek

Hashkamah Minyan Gemara Shiur: (SBM)

Rabbi Yitzhak Grossman

Ohr HaChaim Chabura: 8:55 (S)

Rabbi Postelnek

Parsha Shiur before Mincha: 7:15 (B)

Rabbi Rosenbaum

Shiur between Mincha/Maariv:

Rabbi Yosef Kalinsky

Youth Announcements

Teen Minyan - 9:15 AM in The House, followed by Kiddush

Shabbos Groups - 10 AM until shul ends

- Toddler Group, under 2 with parent, Toddler Room
- Kinder Group, 2-5, upstairs behind the balcony
- Boys 6-9 & Girls 6-9 and 5th-6th Grade Girls, meet in lower lobby and walk to YGW

Popsicles in the Park - This Shabbos, July 13th, 4:30 PM at the Kemp Mill Elementary School Playground. See you there!

WANT TO SPONSOR A SHABBOS OR WEEKDAY SHIUR? PLEASE EMAIL OFFICE@YISE.ORG

YISE Supports Israel

YISE invites members with family on active IDF duty to share their profiles at announce@yise.org. YISE maintains a community-wide Tehillim WhatsApp group. To join, visit chat.whatsapp.com/GdkM5n3uJx44h8xFbwBEI0. To submit names of soldiers serving in the IDF for tefilot, please send the soldier's Hebrew name and his/her mother's Hebrew name to csimon@YISE.org. We pray that our soldiers will return soon to their peacetime roles, and in the interim ask our members to daven and undertake other zechuyos on behalf of these and other IDF personnel defending Israel and our people.

Evening of Inspiration with Varda and Eitan Morell - Thursday, July 25 at 8 PM in the Belonofsky Sanctuary. Varda and Eitan Morell will speak about their son Maoz, HY"D, who fell in battle in Gaza. They will share the inspirational story of his heroism in life and death in the context of three generations of Jewish survival and strength. [see flyer](#)

In Memory of Eli Moshe Zimbalist, HY"D, please consider donating to this campaign <https://nofeishemesh.com/build-for-elimo>

Behind the Bima - Rabbi Efrem Goldberg interviews Sara & Simmy Zimbalist, parents of Eli Moshe Zimbalist, HY"D. <https://www.youtube.com/watch?v=3EeycEos7sc>

Tefilah We gather in the Belonofsky Sanctuary on Sunday evenings after Mincha/Maariv for 15 minutes of communal Tehillim. Additionally, Tehillim are recited at each daily and Shabbos minyan.

Shiur for Israel Rabbi Rosenbaum leads a daily 15-minute Zoom of Tehillim recital and study of Pirkei Avos with Rabenu Yonah, Sunday through Friday at 12:30 PM on **Zoom A**.

Tzedaka A list of charitable organizations is available at: <http://www.yise.org/israel-2023-10-11-small.pdf>
As we engage our efforts through tefilah, tzedakah and political action, let us also beseech Hashem daily to bring safety to the citizens of Israel, success to its military, and clarity to its leadership.

Upcoming YISE Events

Quick Torah Thoughts with Rabbi Rosenbaum - Join our WhatsApp Chat with Rabbi Rosenbaum for quick (5 minute) shiurim ranging from Mishna to Halacha to Mussar and more! yise.org/quickthoughts. [see flyer](#)

Men's Night Seder Program - Learn with a Chavrusa, Chabura or on your own! Tuesdays & Thursdays in the Small Beis Medrash, through July 18, 8:45-9:30 PM, Maariv to follow. Chabura with Rabbi Postelnek, "From Iyun to Halacha: Real questions learned real well." Includes light snacks and Thursday night cholent! To sponsor, visit yise.org/nightseider. [see flyer](#)

Limud on the Lawn - A monthly exploration of different Torah luminaries through the ages at YISE members' homes. Rabbi Hillel Shaps will speak about the Ramban, July 13 at 6:00 PM on the lawn of Sheila Gaisin, 806 Lamberton Drive. Contact the YISE to sponsor Limud on the Lawn for \$54 for July 13, August 24 or September 1. [see flyer](#)

Maagal HaShana, Around the Year: A new women's chabura with Mrs. Channah Cohen learning about and preparing for holidays and times throughout the year! Now learning about the Three Weeks and Tisha B'Av. Sunday, July 28, 8:30 PM in the Small Beis Medrash. To sponsor, visit yise.org/chabura. [see flyer](#)

Meaningful Tefilah program - When life gives us lemons (or worse), how do we pray? On Sunday, August 4, at 11 AM, Rabbi Rosenbaum will address how we can channel life's challenges to help us strengthen our relationship with Hashem. In the Belonofsky sanctuary; followed by refreshments. The Shiur will also be available on **Zoom A**. Sponsorships welcome at \$18+ through the shul office. [see flyer](#)

Women's Lunch & Learn - Rosh Chodesh Av, Monday, August 5, 11:45 AM at YISE. Words of inspiration from Mrs. Sima Jacoby and Mrs. Ruthie Rider. RSVP by August 1 to director@goldennetwork.org or 301-732-1773. [see flyer](#)

Security Training Sunday, August 11 - Free in-person security training with role play will be open to all members of the shul on Sunday, August 11 from 2 to 5 p.m. Snacks will be served. To obtain necessary background knowledge, participants must complete an online training component in advance. If you are willing to participate, please contact Stuart Rosenthal at (301) 980-9557 or stuartrosenthal@yise.org and he will send you registration information.

Zoom Connection details in the SHMA and at <https://wp.yise.org/zoom>. Flyers are available at <https://wp.yise.org/flyers>

The Week Ahead		Sunday July 14 8 Tammuz	Monday July 15 9 Tammuz	Tuesday July 16 10 Tammuz	Wednesday July 17 11 Tammuz	Thursday July 18 12 Tammuz	Friay July 19 13 Tammuz
Shacharis	Ashkenazi (S,B,B)	6:30 7:30 8:45	6:15 6:45 8:45	6:15 6:55 8:45	6:15 6:55 8:45	6:15 6:45 8:45	6:15 6:55 8:45
	Sephardi (LBM)	8:00	7:30	7:30	7:30	7:30	7:30
Mincha/ Maariv	Ashkenazi (B)	8:20	8:20	8:20	8:20	8:20	
	Sephardi (LBM)	8:10	8:10	8:10	8:10	8:10	

Halachic Times: Latest Alos Hashachar 4:21 AM,
Earliest Talis and Tefilin: 4:57 AM, Latest Netz: 6:00 AM, Latest Krias Shema: 9:34 AM,
Earliest Mincha: 1:51 PM, Earliest Shkia: 8:29 PM, Latest Tzeis Hacoachavim 9:21 PM

RABBI DOVID ROSENBAUM
RABBI YOSEF POSTELNEK - ASST RABBI
JOSH SEIDEMANN - PRESIDENT

NEXT SHABBOS SHORTS DEADLINE: WEDNESDAY, JULY 17, NOON
SUBMIT ITEMS FOR THE SHABBOS SHORTS TO: ANNOUNCE@YISE.ORG
WWW.YISE.ORG | 301-593-4465 | OFFICE@YISE.ORG

Next Shabbos
July 19-20, 2024
14 Tammuz 5784
Parashas Balak
Candle lighting: 8:12
not before: 6:59
Havdalah: 9:16
Friday Night:
Mincha/Maariv:
 6:40 (Plag, S), 7:00 (B), 8:15 (B)
 7:15 (Sephardi, LBM)
Shabbos Day:
Shacharis:
 7:00 (B), 8:45 (B), 9:15 (S),
 8:10 (Sephardi, LBM),
 9:15 (Teen, H)
Mincha:
 2:30 (B), 5:00 (B), 8:10 (B),
 8:05 (Sephardi, LBM)
Maariv: 9:16



JULY 2024 | 25 SIVAN - 25 TAMMUZ 5784

בס"ד

SHMA

YOUNG ISRAEL SHOMRAI EMUNAH
SHOMRAI MONTHLY ANNOUNCEMENTS

Shul Announcements

Tehillim Insights - Deepen your connection to Tehillim with short, meaningful messages from Rabbi Rosenbaum and Rabbi Postelnek. Recordings about all 150 Tehillim at: <https://wp.yise.org/tehillim>.

Welcoming Committee! If you would like to welcome a new person or family to your Shabbos table and the YISE community, email welcome@yise.org with the subject "happy to welcome" and we will contact you 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 details to announce@yise.org.

Happy Birthday! Happy Anniversary! Want to celebrate a birthday or anniversary? Email office@yise.org for details.

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.

Upcoming Community Programs & Listings

Kemp Mill Toastmasters - Wednesday nights, 8:00 PM - 9:15 PM. July 10, 24 in person in the YISE Social Hall. July 17, 31 on Zoom. Meeting ID: 986 546 841, Passcode: 3671. See what Toastmasters is all about and find out how you can become a more confident communicator. Contact Manasseh Katz at secretary@kempmilltoastmasters.com for more info.

The Golden Network: Lunch & Learn - "Gateway to Bitachon" with Rabbi Shmuel Leigh. Wednesday, July 17 at 11:45 AM at KMS. RSVP by July 14 to director@goldennetwork.org.

Evening of Inspiration with Varda and Eitan Morell - Thursday, July 25 at 8 PM in the Belonofsky Sanctuary. Varda and Eitan Morell will speak about their son Maoz, HY"D, who fell in battle in Gaza. They will share the inspirational story of his heroism in life and death in the context of three generations of Jewish survival and strength. [see flyer](#)

Let's bring Summer fun foods to the Capital Kosher Pantry! Your food donations will bring happiness to the community members who rely on the Capital Kosher Pantry and offset Yad Yehuda's costs. Please donate: ketchup, mustard, relish, potato chips, corn chips, salsa, baked beans, marshmallows, chocolate for s'mores, Fla-Vor-Ice freezer pops, snack packs of cookies, fruit roll-ups & taffies, & juice boxes. Place items in donation bins at Shalom Kosher, Moti's Market, YISE, KMS, SEHC, WSAT or deliver to: Capital Kosher Pantry, 9601 Colesville Road, Silver Spring, MD 20901.

Recurring Community Programs and Listings

Friday Night Learning - As a Zechus for Acheinu Kol Beis Yisroel, there will be a 30 minute learning Seder in the Yeshiva before Mincha on Leil Shabbos, Friday nights. All the Bnei HaYeshiva and men of the community are encouraged to attend. No matter where you daven, come to the Yeshiva Beis Medrash before Mincha and increase the merits of Klal Yisroel.

Join the Buddy Network - Do you live alone and want a buddy? Do you want to volunteer to be a buddy? Have a buddy check-in during extreme weather or power outages. Make sure you have the basic necessities when you can't get out. Register at <https://goldennetwork.org/buddynetwork> For more info. call 301-732-1773 or email director@goldennetwork.org.

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 9:30am at the home of Michelle Penn 816 Lamberton Dr.. For more information, email channahandjeff@gmail.com or call 773-219-5397.

Zoom Shiurim with Rabbi Levy - Monday through Friday on Zoom, Meeting ID: 636 563 5989. Alshich - 9:20 AM - 10:30 AM. Gemara Ribit 10:30 AM - 11:45 AM. Hilchot Lashon Hara 1:00 PM - 2:00 PM. Sunday Alshich 11:45 AM - 12:45 PM.

TGN Program: Siddur Class - In-Depth Analysis of the Siddur with Mrs. Esther Dziadek, Wednesday mornings, 9:00 AM to 10:00 AM, on Zoom B. For more information, call 301-732-1773 or email director@goldennetwork.org.

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 - Join Kollel Dirshu of Silver Spring, now studying Maseches Bava Basra, at YGW. Daily morning shiur by Rabbi Eli Reingold at 5:45 AM and evening shiur by Ranon Cortell and Pinchas Werner at 9:00 PM. Chavrusas also available during these times. For more info. and to join our program, contact Hirsh Komarow 301-633-6262 or komarowh@gmail.com.

Women's Weekly Unity Gathering. Tehillim, divrei chizuk, and learning at the KMS Beit Midrash, Sundays, 8:00-9:15 PM. Women all around the Silver Spring community (and beyond) are called together to unite in Torah learning and tefillah. Every week, we will recite Tehillim and then a fabulous community leader will give us words of chizuk. Afterwards, everyone is invited to learn on their own or in a group. Open to girls and women of all ages. Contact Rachel Tor at rachelctor@gmail.com for more information.

Newly married? Growing family? Just need a budget check-up? IZUN is a community resource that provides free and confidential coaching to help you examine your budget and achieve financial stability. Email us at barbara@getizun.org or leave a phone message at 240-433-3944.

Daf Yomi Shiur currently meets at the YGW Boys' Campus. Weekdays also online via a WebEx video conference. Sunday 8:30 AM, Monday - Thursday 8:45 PM. Shabbos, 7:30 AM. Contact Judd Lifschitz at lifschitz@slslaw.com for more info.

Daily Halacha Program from Rabbi Eliyahu Reingold Receive one every day in your inbox. Sign up at dvarhalacha.com.

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

RABBI DOVID ROSENBAUM
RABBI YOSEF POSTELNEK - ASST RABBI
JOSH SEIDEMANN - PRESIDENTAUGUST DEADLINE: MONDAY, JULY 29, NOON
SUBMIT ITEMS FOR THE SHMA TO: ANNOUNCE@YISE.ORG
WWW.YISE.ORG | 301-593-4465 | OFFICE@YISE.ORG

**July class updates for Rabbi Rosenbaum's Shiurim:*

Daily Parsha Shiur - Monday - Friday 15 minute parsha shiur on Zoom will now be held at 8:15 AM.

Sundays

7:05 AM - 7:50 AM - Rabbi Yehoshua Levy's Gemara Shiur, Masechet Chulin, in the **Franco Beit Midrash**
9:30 AM - GWCK Sunday Kollel Brunch & Learn Four great Shiurim to choose from, in the **Social Hall**
9:30 AM - Rabbi Rosenbaum's Mussar Study Group for Women (spiritual self-improvement), on **Zoom A**
10:00 AM - Rabbi Tuvia Grauman - Rabbi Hyatt's Gemara Shiur, on **Zoom C**
12:30 PM - Rabbi Rosenbaum Tehillim followed by a 15-min Shiur on the Pirkei Avos with Rabenu Yonah as a merit for Israel, on **Zoom A**

Mondays

6:35 AM - 7:22 AM - Rabbi Yehoshua Levy's Gemara Shiur, Masechet Chulin, in the **Franco Beit Midrash**
8:15 AM - Rabbi Rosenbaum's one chapter of Tehillim followed by a 15-min Shiur on the Parsha, on **Zoom A**
8:45 AM - The Golden Network Presents: Rabbi Barry Greengart's Shiur for men & women studying Parashas Hashavua, on **Zoom B**
12:30 PM - Rabbi Rosenbaum Tehillim followed by a 15-min Shiur on Pirkei Avos with Rabenu Yonah as a merit for Israel, on **Zoom A**
9:00 - 10:00 PM Chavrusa Learning, in the **Social Hall**. For more info contact Rabbi Levy at 240-423-8810
8:45 PM SCP (Semichas Chaver Program) for more information contact Rabbi Hillel Shaps: hshaps@gwckollel.org

Tuesdays

5:55 AM - Rabbi Rosenbaum's Gemara Shiur for Men, on **Zoom A**
6:35 AM - 7:22 AM - Rabbi Yehoshua Levy's Gemara Shiur, Masechet Chulin, in the **Franco Beit Midrash**
8:15 AM - Rabbi Rosenbaum's one chapter of Tehillim followed by a 15-min Shiur on the Parsha, on **Zoom A**
12:30 PM - Rabbi Rosenbaum Tehillim followed by a 15-min Shiur on Pirkei Avos with Rabenu Yonah as a merit for Israel, on **Zoom A**
1:30 PM - Rabbi Yitzchak Scher's Shiur for Men and Women "Profits from the Prophets" now studying Sefer Shoftim, in-person, in the **Small Beis Medrash** and on **Zoom G**

Wednesdays

6:35 AM - 7:22 AM - Rabbi Yehoshua Levy's Gemara Shiur, Masechet Chulin, in the **Franco Beit Midrash**
8:15 AM - Rabbi Rosenbaum's one chapter of Tehillim followed by a 15-min Shiur on the Parsha, on **Zoom A**
9:00 AM - The Golden Network Presents: Mrs. Esther Dziadek's Siddur Class, on **Zoom B**
11:00 AM - Rabbi Rosenbaum's Nach Shiur on **Zoom A**
12:30 PM - Rabbi Rosenbaum Tehillim followed by a 15-min Shiur on Pirkei Avos with Rabenu Yonah as a merit for Israel, on **Zoom A**
8:00 PM - Rabbi Rosenbaum's Women's Navi Shiur, now learning Sefer Melachim, on **Zoom A**
8:15 PM - 9:15 PM - CLAS Rabbi Yitzhak Grossman - Reading Responsa for Men, on **Zoom E**
8:35 PM - Rabbi Moshe Arzouan's Advanced Gemara Shiur for Men, learning the third Perek of Maseches Bava Basrah, in the **Social Hall** and on **Zoom H**

Thursdays

6:35 AM - 7:22 AM - Rabbi Yehoshua Levy's Gemara Shiur, Masechet Chulin, in the **Franco Beit Midrash**
8:15 AM - Rabbi Rosenbaum's one chapter of Tehillim followed by a 15-min Shiur on the Parsha, on **Zoom A**
12:30 PM - Rabbi Rosenbaum Tehillim followed by a 15-min Shiur on Pirkei Avos with Rabenu Yonah as a merit for Israel, on **Zoom A**
8:15 PM - 9:15 PM - CLAS Rabbi Avraham Sussman Yesodei Hatorah Gemara Skills Building for Men, on **Zoom F**
8:15 PM - 9:15 PM - CLAS Rabbi Hillel Shaps On the Same Page Gemara for Men, in the **Social Hall**

Fridays

5:55 AM - Rabbi Rosenbaum's Gemara Shiur for Men, on **Zoom A**
6:35 AM - 7:22 AM - Rabbi Yehoshua Levy's Gemara Shiur, Masechet Chulin, in the **Franco Beit Midrash**
8:15 AM - Rabbi Rosenbaum's one chapter of Tehillim followed by a 15-min Shiur on the Parsha, on **Zoom A**
12:30 PM - Rabbi Rosenbaum Tehillim followed by a 15-min Shiur on Pirkei Avos with Rabenu Yonah as a merit for Israel, on **Zoom A**

*Class times and locations as of June 28.
Please check <https://wp.yise.org/about/classes/>
for updated info.*

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, password 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, password 161699

YISE Youth Presents..

Popsicles In the Park

Enjoy a D'var Torah and a summery treat
on Shabbos afternoons!

4:30 PM

7/13/24

@ the Kemp Mill Elementary School Playground

Next Popsicles In The Park on 7/27/24!

For more information, please contact

sshimoff@yise.org



YISE ADULT EDUCATION COMMITTEE PRESENTS

Limud on the Lawn

A monthly exploration of different Torah luminaries through the
ages at YISE members' homes. Light refreshments to be served.



JULY 13 - 6:00 PM

with **Rabbi Hillel Shaps**
on the **Ramban**

Hosted by: Sheila Gaisin
Location: 806 Lamberton Dr.





*Quick Torah
Thoughts With*

RABBI

ROSENBAUM

Join our WhatsApp Chat with Rabbi Rosenbaum for quick (5-minute) shiurim ranging from Mishna to Halacha to Mussar and more!

yise.org/quickthoughts



JOIN

YISE'S

MEN'S NIGHT SEDER

LEARN WITH A CHAVRUSA,
CHABURA OR ON YOUR OWN!

Tuesdays & Thursdays | July 9–July 18

Small Beis Medrash | 8:45–9:30pm

Maariv to follow

Light snacks. Thursday night cholent! To sponsor: yise.org/nightseder

FROM IYUN TO HALACHA:
REAL QUESTIONS LEARNED REAL WELL

CHABURA with Rabbi Postelnek

Varda and Eitan Morell

A group photo of three people. In the foreground, a man with a short beard and a green jacket is smiling. Behind him, a man with a beard and a blue shirt is also smiling. To the right, a woman with long brown hair and a black shirt is smiling. They are standing in front of a building with a wooden facade.

[illegible]



When Life Gives Us Lemons (or worse), How Do We Pray?

It's not always easy to say our daily prayers with the appropriate kavanah (intention). How can we channel life's challenges to help us focus and strengthen our relationship with Hashem?

With Rabbi Dovid Rosenbaum
Sunday, August 4 - 11:00 am
YISE Belonofsky Sanctuary

Free and open to all
Followed by refreshments

The program will also be available virtually over Zoom: Zoom ID: 416-963-9000
Password: 492019. A video will be posted on the Meaningful Tefilah YouTube channel.

Presented by the Meaningful Tefilah Project of YISE. Sponsorships welcome at \$18+ through the shul office or at yise.org/donate (memo: Meaningful Tefilah).



Words of Inspiration
from
MRS. SIMA JACOBY
MRS. RUTHIE RIDER

Roch Chodegh Av
Monday, August 5th
11:45am
Young Israel Shomrai Emunah
1132 Arcola Ave. Silver Spring, MD 20902

RSVP BY AUGUST 1ST

RSVP TO director@goldennetwork.org or 301.732.1773

DONATIONS APPRECIATED · SPONSORSHIPS AVAILABLE

The Golden Network · PO box 10995 Silver Spring, MD 20901 · goldennetwork.org

CORPORATE SPONSORS



Likutei Divrei Torah

Gleanings of Divrei Torah on Parashat Hashavuah
via the Internet

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

Volume 30, Issue 39

Shabbat Parashat Chukat

5784 - B"H

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

Healing the Trauma of Loss - It took me two years to recover from the death of my father, of blessed memory. To this day, almost twenty years later, I am not sure why. He did not die suddenly or young. He was well into his eighties. In his last years he had to undergo five operations, each of which sapped his strength a little more. Besides which, as a Rabbi, I had to officiate at funerals and comfort the bereaved. I knew what grief looked like.

The Rabbis were critical of one who mourns too much too long. They said that God Himself says of such a person, "Are you more compassionate than I am?" Maimonides rules, "A person should not become excessively broken-hearted because of a person's death, as it says, 'Do not weep for the dead nor bemoan him'. This means, 'Do not weep excessively.' For death is the way of the world, and one who grieves excessively at the way of the world is a fool." With rare exceptions, the outer limit of grief in Jewish law is a year, not more.

Yet knowing these things did not help. We are not always masters of our emotions. Nor does comforting others prepare you for your own experience of loss. Jewish law regulates outward conduct not inward feeling, and when it speaks of feelings, like the commands to love and not to hate, halachah generally translates this into behavioural terms, assuming, in the language of the Sefer ha-Hinukh, that "the heart follows the deed."

I felt an existential black hole, an emptiness at the core of being. It deadened my sensations, leaving me unable to sleep or focus, as if life was happening at a great distance and as if I were a spectator watching a film out of focus with the sound turned off. The mood eventually passed but while it lasted I made some of the worst mistakes of my life.

I mention these things because they are the connecting thread of parshat Chukat. The most striking episode is the moment when the people complain about the lack of water. Moses does something wrong, and though God sends water from a rock, he also sentences Moses to an almost unbearable punishment: "Because you did not have sufficient faith in Me to sanctify Me before the Israelites, therefore you shall not bring this assembly into the land I have given you."

The commentators debate exactly what he did wrong. Was it that he lost his temper with the people ("Listen now, you rebels")? That he hit the rock instead of speaking to it? That he made it seem as if it was not God but he and Aaron who were responsible for the water ("Shall we bring water out of this rock for you?")?

What is more puzzling still is why he lost control at that moment. He had faced the same problem before, but he had never lost his temper before. In Exodus 15 the Israelites at Marah complained that the water was undrinkable because it was bitter. In Exodus 17 at Massa-and-Meriva they complained that there was no water. God then told Moses to take his staff and hit the rock, and water flowed from it. So when in our parsha God tells Moses, "Take the staff ... and speak to the rock," it was surely a forgivable mistake to assume that God meant him also to hit it. That is what He had said last time. Moses was following precedent. And if God did not mean him to hit the rock, why did He command him to take his staff?

What is even harder to understand is the order of events. God had already told Moses exactly what to do. Gather the people. Speak to the rock, and water will flow. This was before Moses made his ill-tempered speech, beginning, "Listen, now you rebels." It is understandable if you lose your composure when you are faced with a problem that seems insoluble. This had happened to Moses earlier when the people complained about the lack of meat. But it makes no sense at all to do so when God has already told you, "Speak to the rock ... It will pour forth its water, and you will bring water out of the rock for them, and so you will give the community and their livestock water to drink." Moses had received the solution. Why then was he so agitated about the problem?

Only after I lost my father did I understand the passage. What had happened immediately before? The first verse of the chapter states: "The people stopped at Kadesh. There, Miriam died and was buried." Only then does it state that the people had no water. An ancient tradition explains that the people had hitherto been blessed by a miraculous source of water in the merit of Miriam. When she died, the water ceased.

However it seems to me that the deeper connection lies not between the death of Miriam and the lack of water but between her death and Moses' loss of emotional equilibrium. Miriam was his elder sister. She had watched over his fate when, as a baby, he had been placed in a basket and floated down the Nile. She had had the courage and enterprise to speak to Pharaoh's daughter and suggest that he be nursed by a Hebrew, thus reuniting Moses and his mother and ensuring that he grew up knowing who he was and to which people he belonged. He owed his sense of identity to her. Without Miriam, he could never have become the human face of God to the Israelites, law-giver, liberator and prophet. Losing her, he not only lost his sister. He lost the human foundation of his life.

Bereaved, you lose control of your emotions. You find yourself angry when the situation calls for calm. You hit when you should speak, and you speak when you should be silent. Even when God has told you what to do, you are only half-listening. You hear the words but they do not fully enter your mind. Maimonides asks the question, how was it that Jacob, a prophet, did not know that his son Joseph was still alive. He answers, because he was in a state of grief, and the Shechinah does not enter us when we are in a state of grief. Moses at the rock was not so much a prophet as a man who had just lost his sister. He was inconsolable and not in control. He was the greatest of the prophets. But he was also human, rarely more so than here.

Our parsha is about mortality. That is the point. God is eternal, we are ephemeral. As we say in the Unetaneh tokef prayer on Rosh Hashanah and Yom Kippur, we are "a fragment of pottery, a blade of grass, a flower that fades, a shadow, a cloud, a breath of wind." We are dust and to dust we return, but God is life forever.

At one level, Moses-at-the-rock is a story about sin and punishment: "Because you did not have sufficient faith in me to sanctify Me ... therefore you shall not bring this assembly into the land I have given you." We may not be sure what the sin exactly was, or why it merited so severe a punishment, but at

least we know the ball-park, the territory to which the story belongs.

Nonetheless it seems to me that – here as in so many other places in the Torah – there is a story beneath the story, and it is a different one altogether. Chukat is about death, loss and bereavement. Miriam dies. Aaron and Moses are told they will not live to enter the Promised Land. Aaron dies, and the people mourn for him for thirty days. Together they constituted the greatest leadership team the Jewish people has ever known, Moses the supreme prophet, Aaron the first High Priest, and Miriam perhaps the greatest of them all. What the parsha is telling us is that for each of us there is a Jordan we will not cross, a promised land we will not enter. "It is not for you to complete the task." Even the greatest are mortal.

That is why the parsha begins with the ritual of the Red Heifer, whose ashes, mixed with the ash of cedar wood, hyssop and scarlet wool and dissolved in "living water," are sprinkled over one who has been in contact with the dead so that they may enter the Sanctuary.

This is one of the most fundamental principles of Judaism. Death defiles. For most religions throughout history, life-after-death has proved more real than life itself. That is where the gods live, thought the Egyptians. That is where our ancestors are alive, believed the Greeks and Romans and many primitive tribes. That is where you find justice, thought many Christians. That is where you find paradise, thought many Muslims.

Life after death and the resurrection of the dead are fundamental, non-negotiable principles of Jewish faith, but Tanach is conspicuously quiet about them. It is focused on finding God in this life, on this planet, notwithstanding our mortality. "The dead do not praise God," says the Psalm. God is to be found in life itself with all its hazards and dangers, bereavements and grief. We may be no more than "dust and ashes", as Abraham said, but life itself is a never-ending stream, "living water", and it is this that the rite of the Red Heifer symbolises.

With great subtlety the Torah mixes law and narrative together – the law before the narrative because God provides the cure before the disease. Miriam dies. Moses and Aaron are overwhelmed with grief. Moses, for a moment, loses control, and he and Aaron are reminded that they too are mortal and will die before entering the land. Yet this is, as Maimonides said, "the way of the world". We are embodied souls. We are flesh and blood. We grow old. We lose those we love. Outwardly we struggle to maintain our composure but inwardly we weep. Yet life goes on, and what we began, others will continue.

Those we loved and lost live on in us, as we will live on in those we love. For love is as strong as death, and the good we do never dies.

Ohr Torah Stone Dvar Torah

Why was Moshe punished and not allowed to enter the Land?

Bat Chen Bar-Geva (and Rabbi Eliyahu)

After spending a few Shabbatot in the synagogue of our new community, we noticed an elderly man

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whom nobody knew quietly walk in. He put on a kippah and went to sit alone in one of the corners of the women's gallery. It was clear to us that he knew quite well where the men's section was and was expecting an angry or negative reaction on our part at his choice. However, my husband, the rabbi of the congregation, approached him, shook his hand, asked him about himself and didn't mention his choice of seating at all.

This Jew has been coming to the Shabbat service ever since. He goes up to the women's gallery where he sits, listens to the service and joins in the prayer. Sometimes he even asks to make kiddush for everyone and shares some of his perspectives.

Eight months after making his first appearance, he entered the women's gallery as he did every Shabbat, said to himself, "I don't hear so well up here", and made his way down to the men's section. Something in this stubborn and righteous Jew had given way. A layer had been peeled away. We knew that had we commented on his sitting in the women's gallery the first time we saw him, he would never have showed his face in the synagogue again.

Much has been written about Mei Meriva – the Waters of Strife – and the reason for Moshe's receiving such a severe punishment on account of hitting the rock instead of talking to it. Was it really such a grave crime? A great variety of commentaries attempting to explain this, although the truth of the matter is that we simply cannot understand God's ways and His reasoning.

I find it difficult to write words of criticism about Moshe, who supposedly committed a negative action. Who are we to judge him? And yet I would like to share a commentary that really touched me: Moshe leads the Israelites through the desert for many a decade. Through the scorching days and freezing nights, he listens to their every complaint. They are witness to both revealed and concealed miracles until they finally reach the edge of the great wildness of Zin, where Miriam, Moshe's sister, dies and there is no water for the People to drink.

The People start complaining: "Soon we shall all die of thirst! There is no water! What a shame we came here in the first place! Maybe we should have stayed in Egypt and died there! Why did you bring us into the wilderness? Just so we could die? So much for your promises of figs and grapes and pomegranates... But water?! Surely, we cannot exist without water!?"

Frustrated, Moshe listens. He must have thought, "We have been walking this desert for so many years, and you have seen some incredible miracles – so how about a little faith on your part?" Still in mourning for his sister, Moshe has to contend with endless complaints by the People. They have made him so tired.

And he blurts out: "Hear now, ye rebels; are we to bring you forth water out of this rock?"

"And Moshe lifted up his hand, and smote the rock with his rod twice; and water came forth abundantly, and the congregation drank, and their cattle."

Put in more contemporary language, "Listen up you obstinate, spoiled people! Nothing is good enough for you! You are satisfied with nothing! God said the rock will bring forth water and so it will!"

And then on the spur of the moment, he hits the rock instead of talking to it.

And God says to Moshe that in wake of his action he will not be allowed to enter the Holy Land but would die in the desert.

The Psikta deRav Kahana on the words "Hear now, ye rebels" says as follows: "It is written 'And the Lord spoke unto Moses and unto Aharon, and gave them a charge unto the children of Israel'. With what did he charge them? He told them do not call my sons rebels! And since they complained in the Waters of Meriva, Moshe responded with 'Hear now, ye rebels', to which God responded – I have warned

you against calling my son rebels, but since you have called my sons rebels – you shall not enter [the Land]."

The Ibn Ezra writes: "[He was punished] for the reason that he said to the Israelites 'Hear now, ye rebels', to them who are the sons of Avraham, Yitzhak and Yaakov."

This notion is also expressed by the Yalkut Shimoni: "At Mt Sinai the Children of Israel proclaimed 'We shall do and we shall listen'. Much like a young child who goes to the synagogue, fulfills the mitzvot, gets dressed, brushes his teeth, showers etc. and complies with the will of his parents who have taught him his habits. All this is the "We shall do" part [of the Torah]. However, as the child gets older, it no longer suffices to focus on the "doing" part only, and one has to start "listening" as well. In other words, we are now required to explain to the child how meaningful and sweet the mitzvot are. More importantly, one must believe in the child even more than he believes in himself. One must keep telling him that he is capable, and that we have full confidence in his abilities.

Our mentor iRabbi Eliahu Birnbaum, put it as follows: "That which was suitable for the generation of the Exodus, was no longer suitable for those entering the Land. In Egypt it was appropriate to "hit the rock"; however, once in Israel, it was wiser to adopt a "talking-to-the-rock" approach."

The rock can serve as a parable for all of us. Ostensibly, after dozens of years of leadership, the great leader Moshe reaches a breaking point and finds himself disconnected from the People. Hence, God reacts and says: "Don't give up on any Jew no matter what! Always see the good in each person! Even when one of them complains, he is still my son, for he is the son of Avraham, Yitzhak and Yaakov! Therefore, nobody has the right to call any of them rebels or dissidents."

We have only just set out on our journey, and the Jewish People can definitely be a stiff-necked People. I wish all of us – shlichim, parents, teachers and all those engaged in educating the next generation – to have faith in our children, in our students and in every Jew, and to find the good in each and every individual. In other words, let us give them all our vote of confidence. Don't give up on any Jew! *[Excerpted]*

Aish.Com by Rabbi Yehonasan Gefen

Actions and Intent - "They turned and ascended by way of Bashan: Og, King of Bashan, went out against them, he and his entire people, to do battle at Edrei. Hashem said to Moshe, 'Do not fear him, for into your hand have I given him, his entire people, and his land...' Rashi: "Moshe was afraid that perhaps the merit of Avraham would stand for him." The fact that God told Moshe not to be afraid implies that he was scared approaching this battle, something we do not see in the lead up to other battles. Rashi, citing the Midrash Tanchuma, exclaims that Moshe was afraid that Og had a long-standing spiritual merit. Hundreds of years earlier, Og told Avraham that Lot had been kidnapped, which resulted in the rescue of Lot.

However, the Midrash elaborates that Og's motivation in telling Avraham was not pure. He knew that Avraham would try to rescue Lot, and he hoped that Avraham would get killed in the process, enabling Og to marry Avraham's wife, Sarah. The Kli Yakar¹ understands that Moshe did not know Og's true motives and so was afraid that his merit would protect him in the battle with the Jewish people. Yet, in truth, since his motives were nefarious, he would not be protected. However, it is important to note, that the Midrash Tanchuma does say that, despite his ulterior motives, Og was rewarded with a very long life.

Rabbi Aron Yehuda Leib Shteinman notes that we

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learn from here that any action that had positive consequences is rewarded even if the underlying motives were impure, and even nefarious. Another, highly significant lesson can be derived from the implication that had Og had pure motives in saving Lot, then it is conceivable that the merit from his distant act of kindness may have even helped him in the battle with the Jewish nation. This teaches that the motivations behind good deeds are of seminal significance in determining the level of merit a person accrues for his good deed.

The question arises, when a person does a good deed without the proper intention, is it considered as if he actually did a Mitzva or is it viewed in a similar way to the action of Og that he accrues a merit but it does not have the spiritual power of a mitzvah? The authorities debate this question, based on their interpretation of a number of cases in Chazal. The Sifra states that if a person drops money and a poor person finds it and uses it to support himself, God gives the person a blessing. Some authorities learn from here that even if a person does not have intent to give charity, but someone benefits from it, then it is considered as if he did a mitzvah. Based on this idea, they propose a novel idea.

Jewish law states that 'mitzvot tzrichot kavannah' – in order to fulfill a mitzvah, a person must have intent to do the commandment and without such intent, he does not fulfill it. However, based on the above cited Rabbinic source, among other sources, they argue that this does not apply to commandments in the realm of inter-personal relationships.

They explain that there are two types of mitzvot: There are some where the whole purpose of the mitzvah is to do a certain action but there is no tangible result to that action, such as shaking a lulav. In such mitzvot, if the person has no intention, then the action is meaningless as it does not achieve anything.

On the other hand, there are other mitzvot, particularly pertaining to inter-personal relationships, where the purpose is to achieve a certain result, such as giving charity to a poor person. With regard to such mitzvot, even if one did not have intent to do a mitzvah, he nevertheless achieved the ostensible purpose of the commandment, which is to give a poor person money. Thus, they explain that even when a person dropped money and a poor person benefitted from it, they have still fulfilled the mitzvah of giving charity.

However, others argue and hold that doing any Mitzva without intent is not considered to be fulfilling a mitzvah to the fullest. They hold that Mitzvot of inter-personal relationships are no different from other Mitzvot. Rabbi Chaim Kanievsky answered a question in this vein that when a person does a Mitzva in the inter-personal realm without intent, he did not fulfil a Mitzva, but he has a merit.

This brings us back to the discussion with regard to Og. He did a good deed when he told Avraham about Lot and he was rewarded with the merit of living a very long life. However, the fact that he did not have good intentions in his action meant that his merit was limited. So too, when a person does an action that benefits someone, the intention that he has, will play a huge role in determining the level of reward that he receives.

The practical lesson that emerges from these ideas is the importance of having intent when doing good deeds. Rabbi Shlomo Wolbe pointed out how many Mitzvot a person can fulfil through simply having intent through multiple acts of kindness that he does in the home. The same applies to numerous interactions such as paying a taxi driver, or telling someone the time. May we all merit to combine good actions with good intent.

In this week's *Parashah*, Aharon passes away. R' Naftali Zvi Yehuda Berlin z"l ("Netziv"; 1816-1893; rabbi and *Rosh Yeshiva* in Volozhin, Belarus) writes: Our Sages teach that Moshe and Aharon were equal. Nevertheless, Moshe merited to be the "Father of all Prophets" because that was the mission given to his particular *Neshamah* / soul. Aharon's *Neshamah* made him fit to be the father of all *Kohanim*. (Similarly, King David's *Neshamah* made him suitable to be the father of all kings.) The fact that these *Tzaddikim* had different missions does not indicate that one was greater or lesser than the other, only that their respective *Neshamot* had different "roots" in Heaven.

Netziv continues: Aharon's task included offering sacrifices, in the merit of which *Bnei Yisrael* received their sustenance. In Egypt, *Netziv* says, *Bnei Yisrael* received their sustenance from Pharaoh as long as they were slaves. However, as Pharaoh gradually lost his hold over them, he stopped sustaining them and they were sustained only in the merit of Aharon's prayer. This, writes *Netziv* is why the Torah places Aharon first in the verse (*Shmot* 6:26), "This was Aharon and Moshe to whom *Hashem* said, 'Take *Bnei Yisrael* out of Egypt according to their legions'." At the time of the Exodus, it was Aharon's prayer that sustained *Bnei Yisrael* more than Moshe's activities. (In contrast, the next verse says, "They were the ones who spoke to Pharaoh, king of Egypt, to take *Bnei Yisrael* out of the land of Egypt; this was Moshe and Aharon." When it came to standing up to Pharaoh, Moshe comes first.)

Consistent with the above, notes *Netziv*, a *Midrash* records that Moshe eulogized Aharon as the "Pillar of Prayer." (*Birkat Ha'Netziv Al Mechilta: Bo - Hakdamah*)

Shabbat

The *Gemara* (*Beitzah* 16a) teaches: "All of a person's sustenance is determined between *Rosh Hashanah* and *Yom Kippur*, except for his expenditures for *Shabbat*, *Yom Tov*, and teaching his children Torah. For these items, if he spends less, Heaven will give him less, and if he spends more, Heaven will give him more." *Rashi* z"l comments: Heaven will give him the money when he needs it or after the fact. (*Rashi* appears to be saying that this *Gemara* is not guaranteeing that a person will have the money to pay these expenditures when he needs it; one may need to go into debt to pay these bills. However, the *Gemara* is promising that a person who has these expenses will receive more from Heaven than he would have received if he did not incur these expenses.)

R' Eliyahu z"l (1720-1797; the *Vilna Gaon*) writes that the *Gemara* is not speaking only of physical sustenance, but also of the soul's sustenance. This means that, on *Shabbat* and *Yom Tov*, a person can attain higher spiritual levels than would have been expected of him based on his spiritual standing during the preceding High Holidays.

R' Reuven Schlossberg *shlita* (*Rosh Kollel* in the Ramat Shlomo neighborhood of Yerushalayim) writes that the *Vilna Gaon's* comment includes two lessons: (1) that the judgment on *Rosh Hashanah* and *Yom Kippur* addresses a person's spiritual future, not only his physical future; and (2) that that judgment does not cover the spiritual growth that a person will achieve on *Shabbat* and *Yom Tov* during the coming year.

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Chayim ben Harav Avraham Mordechai a"h

"Hashem said to Moshe and to Aaron, 'Because you did not believe in Me to sanctify Me in the eyes of Bnei Yisrael, therefore you will not bring this congregation to the Land that I have given them'." (20:12)

In what way did Moshe and Aharon not believe in *Hashem*? R' Yaakov Moshe Charlap z"l (1882-1951; *Rosh Yeshiva* of Yeshivat Mercaz Harav) explains: A fundamental tenet of *Emunah* / faith in *Hashem* is that He will keep His promises even if we are unworthy. Thus we read regarding Avraham (*Bereishit* 15:6), "And he believed in *Hashem*, and He reckoned it for him as righteousness"--i.e., Avraham believed that *Hashem* would keep His promise that the Jewish People will be as numerous as the stars, even if we are unworthy.

Here, *Bnei Yisrael* were unworthy of receiving water miraculously, as is evident from Moshe's rebuke (20:10), "Listen now, you rebels! Shall we bring forth water for you from this rock?" Even so, Moshe should have believed that *Hashem* would keep His promise that water would come out of the rock if Moshe spoke to it. (*Haggadah Shel Pesach Mei Marom* p.106)

"For a fire has come forth from Cheshbon, a flame from the city of Sichon. It consumed Ar of Moav, the masters of Arnon's Bamot/ heights." (21:28)

R' Meir Margulies z"l (1707-1790; rabbi of Ostrog, Ukraine; one of the earliest disciples of the *Ba'al Shem Tov*) writes: Our Sages speak of there being seven *Middot* / characteristics that could cause a person to feel pride: beauty, strength, wealth, honor, wisdom, old age, and children (see *Pirkei Avot* 6:7). Therefore, the Psalms and the Prophets warn us in various places not to feel proud--among the best known (*Yirmiyah* 9:22), "Let not the wise man laud himself for his wisdom, and let not the strong man laud himself for his strength, and let not the rich man laud himself for his wealth."

The *Gemara* (*Sotah* 5a) teaches, however, that a Torah scholar must feel "an eighth of an eighth" (i.e., a little bit) of pride. [Until here from the *Gemara*]. R' Margulies observes: The phrase "an eighth of an eighth" implies that pride can be spoken of as having 64 parts (i.e., 8 x 8). And, since there are seven *Middot* that might lead to pride, there are a total of 448 (i.e., 7 x 64) parts to pride--that number being the *Gematria* of the word "*Bamot*" (במות) / "heights"--alluding to pride--in our verse. One must engage in a "*Cheshbon*" / accounting with himself to eradicate this pride, our verse hints.

We read (*Tehilim* 45:5), "Ride over [your foes] for the sake of *Emet* / truth and righteous humility." R' Margulies notes that the *Gematria* of "*Emet*" (אמת) is 441, seven less than "*Bamot*." If a Torah scholar is encouraged to have "an eighth of an eighth" of pride, then he should have 7/448 units of pride when all seven *Middot* are taken into account. This leaves 441 units ("*Emet*") to be replaced by "righteous humility." (*Yachin U'Boaz* ch.3)

"This is the decree of the Torah . . ." (19:1)

Midrash Rabbah teaches: *Hashem* said, "I have enacted enactments and decreed decrees. You may not transgress My decrees." [Until here from the *Midrash*]

Why does the *Midrash* use seemingly repetitive language? R' Nosson Lewin z"l (1857-1926; rabbi of Rzeszów, Poland) explains: Our Sages teach that *Hashem* "looked in the Torah and created the world," i.e., the Torah is the blueprint for the world much as an architect's drawings serve as blueprints for a building. This means that everything in the world is somehow connected with a *Mitzvah* or a lesson of the Torah.

There are many things in the world that we do not understand, writes R' Lewin (writing in approximately 1907)--for example, electricity and magnetism. Nevertheless, they are a reality, and we are bound by the natural forces that produce them. Likewise, we must recognize that we are bound by the *Mitzvot* whether we understand them or not. Just as we cannot "transgress" the decrees of nature, so we should not try to avoid the enactments of the Torah, whether we understand them or we do not understand them. (*Petach Ha'bayit to Shu"t Bet Yitzchak: C"m*)

"Bnei Yisrael, the whole assembly, arrived at the Wilderness of Zin in the first month, and the people settled in Kadesh. Miriam died there, and she was buried there. There was no water for the assembly, and they gathered against Moshe and Aharon. The people quarreled with Moshe and spoke up saying, ' . . . And why did you bring us up from Egypt to bring us to this evil place? [It is] not a place of seed, or fig, or grape, or pomegranate; and there is no water to drink!' " (20:1-5)

Why did the lack of water suddenly cause *Bnei Yisrael* to complain that they had no figs, grapes, or pomegranates? R' Aharon Lewin z"l *Hy"d* (the *Reisher Rav*; killed in the Holocaust; his *yahrzeit* is this week) explains:

Midrash Shir Ha'shirim asks: From where did *Bnei Yisrael* get wine to accompany their *Korbanot* during the forty years in the desert? The *Midrash* answers: From the "Well of Miriam," which produced grasses, vegetables, and trees. [Until here from the *Midrash*.] It follows, writes R' Lewin, that when Miriam died and the well dried up, *Bnei Yisrael's* source of fresh fruits disappeared as well; therefore they complained. (*Ha'drash Ve'ha'iyun*)

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This means, writes R' Schlossberg, that there is no limit to what a person can accomplish spiritually on *Shabbat*--through his Torah study, through his prayers, and through his pleasure at connecting with *Hashem*. A thinking person will use these days wisely! he adds.

(*Da'at Ha'Shabbat* p.3)



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"Hashem said to Moshe, 'Do not be afraid of him, for I have delivered him into your hand.'" (21:34)

At the end of our Parsha, the Jewish nation reach the land of Og, king of Bashan. Hashem reassures Moshe that he should not fear Og. Why would Moshe be afraid that he needs Hashem's reassurance? He had just witnessed how Hashem had destroyed the powerful Emorite nation, so why would Bashan be any different?

Rashi quotes the Gemara (Niddah 61a) that explains that Moshe was afraid because Og, king of Bashan, actually had a unique merit. He had done a good deed hundreds of years prior. In Parshas Vayeira, during the war between the four kings and the five kings, Avraham's nephew, Lot, was captured by the four kings and held hostage. Og was the person who fled from the battlefield and alerted Avraham resulting in Avraham entering the war and ultimately rescuing Lot from their hands. This was Og's sole merit – revealing to Avraham that his nephew Lot was captured.

This is puzzling, however, because our Sages reveal to us that Og's intentions were far from noble. Og's reason for telling Avraham about Lot was in order that Avraham would go to war against the powerful kings and inevitably fall in battle. Then, Og reasoned, he would be able to marry Avraham's wife Sara, his ultimate goal. Why would there be any thought that this should be a source of merit for Og? Og's sole purpose was to get Avraham killed!

The answer is that Moshe recognized that any positive action – even devoid of good intent – is still a source of merit. A good deed, no matter how small, opens a wellspring of goodness from Hashem. Therefore, since Og played an important role in rescuing Lot, there was cause for concern on Moshe's part, and Hashem had to reassure him that the Jewish people would still be victorious. We learn from here that every *mitzvah* has a power that cannot be underestimated – and how much more so one that is done with the proper intentions! Let us strive to take advantage of every mitzvah opportunity both small and large!

Wishing you a Good Shabbos!

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TABLE TALK

Point to Ponder

The Canaanite king of Arad... warred against Bnei Yisrael... Bnei Yisrael made a vow to Hashem, "If You deliver this people..." (21:1-2)

These were people of Amalek who changed their manner of speech to be like that of the Canaanites. They did this in order that Bnei Yisrael should think that they are from Canaan, and would daven to be saved from the Canaanites. Since they were really Amalekim, their prayer would not be effective. However, Bnei Yisrael noticed a discrepancy. The clothing was that of Amalek, but the speech was that of Canaan. Unsure as to which nation was attacking them, they asked Hashem to deliver them from "this people", and were answered (Rashi).

If they were trying to fool Bnei Yisrael, why did they only change their language? They should have also changed their clothing, and would not have given Bnei Yisrael any leads as to their true nationality. Why couldn't they dress up as Canaanites as well?

Parsha Riddle

Which three mountains were not flattened by the Ananei HaKovod (Clouds of Glory)?

Please see next week's issue for the answer.

Last week's riddle:

What is the connection between Akeidas Yitzchak and the swallowing of Korach?

Answer: Both the ram that replaced Yitzchak and the mouth of the earth that opened to swallow Korach were created during bein hashmoshos (twilight) of the first Friday night of creation. (Avos 5:6)

HATORAH V'HAMITZVAH

HALACHA INSIGHTS FROM THE PARSHA

Parashas Chukas contains the narrative of the crisis of "the *mei merivah* – waters of strife" in which Moshe and Aharon are condemned for sinning, although its language is very unclear about the precise nature of the sin, resulting in numerous different interpretations being offered by the commentators.

The interpretation of Rabbeinu Chananel, cited and endorsed by the Ramban, is as follows:

[T]he sin consisted of their saying, are 'we' to bring you forth water out of this rock? They should [not have said "are we", but] "shall the Eternal bring you forth water?" ... And [since they did not say so], perhaps the people thought that Moshe and Aharon brought forth the water for them out of the rock through their own wisdom [and that it was not a Divine miracle]. ...

According to R. Chananel, the sin of Moshe and Aharon was their failure to ensure that the people understood that they were mere emissaries of Hashem, and were not performing this great feat by their own power.

Five centuries after R. Chananel, a certain orator (whose identity is apparently unknown), expounding upon the sin of the Golden Calf, asserted that the Jewish people had actually deified Moshe, and that when the Torah recounts that "Moshe pleaded before Hashem, **his** G-d" on their behalf (*Shemos* 32:11), Moshe meant to say: "If **they** have made me a god, it does not matter, because **I** accept You as G-d." R. David ibn Zimra (the Radvaz) was appalled at this idea, since if Moshe actually knew that the people had deified him, why did he not correct them and explain to them the truth that "there is no G-d besides Hashem" (see *Tehillim* 18:32)? And if he indeed corrected them and they refused to repudiate their deification, he should have judged them as idolaters (i.e., and executed them – *Shut. Radvaz chelek 4 simanim* 1211 and 1258).

The unknown orator's idea is somewhat similar to that of R. Chananel, but he goes much further than him; while R. Chananel merely asserts that Moshe used, on one instance, language that (may have) led people to believe that one particular miracle that he performed was by his own power rather than Hashem's, the orator (as understood by the Radvaz) was apparently asserting that Moshe had knowingly allowed the people to believe that he was actually G-d, an idea that the Radvaz finds outrageous.

PRESENTED BY

RABBI YITZHAK GROSSMAN, ROSH CHABURAH

KIDS KORNER

Who Am I?

#1 WHO AM I?

1. I am one of ten.
2. I am not a book, but I am red.
3. For the wisest I am a mystery.
4. I was a reward for honor.

#2 WHO AM I?

1. I was hurt for words.
2. I hurt for words.
3. My replica was the salvation.
4. Adding a 'saf' makes me copper.

Last Week's Answers

#1 The mouth that opened in the earth (With this you shall know, I was a new creation, Steaming, I got a mouthful.

#2 Reuven (I was the neighbor, I am the firstborn, See son, Impulsive.)

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