

# שבת בשבת



*Parshat Ki Tissa (Parah)*

*No 1665: 20 Adar 5777 (March 18, 2017)*

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Pillar

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We are in the process of collecting membership dues for 2017.

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Religious Zionists of America

305 Seventh Avenue, 12th Floor, New York, NY 10001

[office@rza.org](mailto:office@rza.org), [www.rza.org](http://www.rza.org)

## NEW!!!

### Introducing a new section to our website. MEDIA RESOURCES

We are pleased to introduce a media resource section for our RZA-Mizrachi website! This section is meant to provide helpful resources for Israel related news, media, and advocacy, as well as Torah resources.

Please take a moment to see what's there. Kindly let us know if there are additional sites that we should add to this list.

Many thanks to RZA Aryeh Fellow Alex Sachs for preparing this section.

You can find our new section [here](#).

## Humans of Israel

Welcome to Humans of Israel!

Our team is dedicated to increasing awareness of people that made a significant impact on Israeli society, served in the IDF, and/or made *Aliyah*. While we were in Israel during winter break, we sat down with our friends who made Aliya and talked with them about their journey. We listened and asked questions to understand why these people made these decisions and the difficulties they went through while executing it.

We took these interviews and are now sharing them with you to expose the true greatness of our brothers and sisters who are making this journey.

**Shaul Hafner is now studying Electrical Engineering at Tel Aviv University.**



#### **What attracted you to Israel?**

"It always was somewhere in the back of my mind because I cared about Israel very deeply; living here last year [while learning at Yeshivat Lev HaTorah] made me realize that this is something I want to do. Overall the main reason I am here is just because you can never know your security living outside of Israel. There are places where the Jews have lived throughout history where the mentality was that this is the place where the Jews can flourish and that this is the place where the Jews can survive, and it worked it worked for centuries at a time, but it would always come to an end. Eventually at the end of the day, history says that the Jews need their own country to guarantee their own survival, their own rights and their own privileges. From a religious standpoint this is also the land G-d gave us."

#### **hands?**

"We go through the story of Purim with, Haman trying to destroy us. After the failed attempt, Cyrus lets us to go back to our land and rebuild Beit Hamikdash. We were almost in a genocide by every nation in the world, and what did we do? Ezra had to get all the criminals to go back, and that was after a lot of convincing. You can say that "oh that is so weird, why didn't they go back?" I look at that as a mashal (parable) for today, we finally have the state of Israel after 2,000 years. It is definitely nice to be places all across the world, but at the end of the day this is where the Jewish people belong and this is the home of the Jewish people. Therefore, I see this as my responsibility to lead the Jewish people back. Throughout Jewish history the Jews have moved around. Your grandfather is not from the same place you are, nor was his great grandfather. By living here I am starting a new generation that will hopefully will not move and will stay here. And this all starts with me."

#### **Why does the responsibility fall on your**

**Is the experience what you expected to be?**

"Going in I knew there were going to be a lot of difficulties. In fact, one of my favorite quotes is "making aliya isn't hard, it is impossible." The products aren't the same as the American products, and the people are more aggressive. It is not the experience I expected, but the ends justify the means. Anyhow, what is life without a little challenge, if you aren't challenged you aren't going anywhere"

## Introducing the New RZA-Aryeh Fellowship!

### Meet Adina Lerner

**The RZA-Aryeh Fellowship is a new initiative of the RZA-Mizrachi to strengthen the mission of Religious Zionism. Fifty college and graduate school students from around the country have been invited to spend their winter-break in Israel where they will be studying Torah and attending intensive seminars devoted to Religious Zionism education. Upon their return the Aryeh Fellows will focus on their year-long Manhigut (leadership) projects designed to bring the message of Religious Zionism back to communities across America. We are excited to profile a different "Aryeh Fellow" each week.**



Adina Lerner is a freshman at Queens Macaulay Honors College, and is very proud of the fact that she still does not know what she wants to major in. She has always been involved with Bnei Akiva starting with going to Moshava for the summer, and moving on to getting involved in her local Snif, Snif West Hempstead. She spent two years as Rosh Snif, where she cultivated and shared a love for Zionism and all things Israel. She spent last year studying at Midreshet Torah V'Avodah, where she fell even more deeply in love with Israel. While at TVA she had the amazing opportunity to volunteer with Magen David Adom, Israel's

Ambulance corps. It was there that she discovered that she loved working on ambulances.

Adina loves reading, and is always looking for a good recommendation. She also enjoys visiting museums, and just about anything else related to history. After having spent the last summer working as a cashier at a local restaurant, she is determined to get her degree, and go on to do great things.

## Israel Club Kickoff Event at Lander College

RZA AryehFellows Tzvi Wolkenfeld and Yair Adler hosted a Nefesh B'Nefesh event kickingoff the Lander College Israel Club. The event was a great success! The event heard from Nefesh B'Nefesh representative Ezra Kapetansky. Ezra discussed the ways in which one can obtain internships or jobs in Israel, and how past Olim through Nefesh B'Nefesh can help assist those thinking about Aliyah with their future plans. Students had an opportunity to ask the questions at the conclusion of the event.

Tzvi initially began the event by introducing the new "Lander Israel Club," mentioning the RZA Aryeh Fellowship he is currently a part of. He discussed how the RZA sent the fellows to Israel over winter break and the mission the RZA is trying to accomplish. Overall, the turnout of the event was impressive, and Tzvi and Yair expect the new Israel Club to expand on campus in the coming years.



## RZA Aryeh Fellows presents: Inter-Collegiate Game Night + Chidon HaTanakh



RZA ARYEH FELLOWS PRESENTS:



**INTER-COLLEGIATE**

**GAME NIGHT**

**+CHIDON HATANAKH**

JOIN YOUR FELLOW COLLEGE STUDENTS FOR A FUN NIGHT OF ISRAEL-THEMED PANOPLY, DINNER AND REFRESHMENTS, AND WATCH OR COMPETE IN THE FIRST EVER COLLEGIATE CHIDON HATANAKH!

**SUNDAY, APRIL 2ND  
6 PM (CHIDON NO LATER  
THAN 7:30)  
CONGREGATION ADERETH EL  
133 EAST 29TH STREET  
NEW YORK, NY 10016**

**First Prize - \$300 + Set of Tanakh Sefarim. Second and Third Prizes - Set of Tanakh Sefarim. (Prizes subject to change)**

**Open to students and young professionals ages 18-24**

The Chidon will feature approximately 40 Perakim that focus on Israel, Zionism, and Shivat Zion:  
שמות: י-טז, במדבר: יא-יד, טז, כ, כא, לב, יהושע: כב-כד, מלכים א: יז-כב, מלכים ב: א-ה, ישעיה: לה, ירמיה:  
ל, יחזקאל: לז, הושע: יד, זכריה: א, ב, ח, נחמיה: א, ב, ד, ה, ו

FOR MORE INFO CHECK OUT OUR FACEBOOK EVENT  
"RZA GAME NIGHT + CHIDON HATANAKH"  
AND SIGN UP @ [TINYURL.COM/RZACHIDON](http://TINYURL.COM/RZACHIDON)



**Order your Yom Yerushalayim buttons today!**

**SHOW YOUR SUPPORT FOR  
YOM YERUSHALAYIM**

As the 50th anniversary of the reunification of Jerusalem approaches, our support of Israel is more important than ever.

Please reply to this email to order your Yom Yerushalayim "United with Jerusalem" buttons.

These buttons are perfect to hand out at your Yom Yerushalayim celebrations.

**\$36 per 100 buttons.**

**Please contact our office at  
212-465-9234 or  
office@rza.org to order!**





# YOM YERUSHALAYIM *Honor Roll*

## NEXT STEPS

Now that you have signed the Yom Yerushalayim Honor Roll please tell us:  
**How will your institution be celebrating YY50?**  
Please let us know so that we can publicize your Yom Yerushalayim program.

Our website will feature Yom Yerushalayim Religious Zionist events taking place all across North America. Please send us your flyers, promotional videos, Facebook pages, general announcements and any other material you may have.

*The Religious Zionists of America is the US affiliate of the 115 year old World Mizrahi movement. The goal of the RZA-Mizrachi is to instill in the American Jewish community a commitment to religious Zionism, the preservation of Jewish political freedom, the enhancement of Jewish religious life in the land of Israel, and the promotion of aliyah. For more information, visit: [www.rza.org](http://www.rza.org)*

**If you haven't started planning, here are some suggestions:**



Concert



Picnic



Educational  
Program



Flag  
Ceremony



Lecture



Game Night



Mission to  
Israel



Siyum



BBQ



Movie



T'fillah  
Chagigit



Carnival



Yom Iyun



Israeli Kiddush



## Yom Yerushalayim Honor Roll

### More than 170 have signed up!!!

Dear Friend of Religious Zionism,

One of the initiatives we are planning, in anticipation of the 50th anniversary of the re-unification of Jerusalem, is an "Honor Roll" to be signed by the leadership of congregations and schools across the country.

1) Please have your leadership inform us if they want to be included on our Honor Roll. (We will include the names of all participating institutions in the media).



2) Please share this Honor Roll with institutions in your community and encourage participation.

3) Please arrange to display this Honor Roll in the lobbies of your Shuls and Schools. Click [here](#) to print out a copy of the poster OR kindly email us to let us know if you'd like us to mail you a hard copy flyer or poster.

More than 170 Shuls and Schools have signed up. If your community is not yet on our list please let us know.

Rabbi Gideon Shloush  
*Presidium*  
National Director  
Oliner  
Religious Zionists of America - Mizrachi  
gshloush@rza.org  
Agatsstein

Mr. Martin  
  
Rabbi Leonard Matanky  
Dr. Ernest

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Below is a list of shuls, schools, and organizations that are participating in our Honor Roll:

**Beth Jacob Congregation**

Beverly Hills, CA  
Rabbi Kalman Topp

**Young Israel of Orange County**

Irvine, CA  
Rabbi Dov Fischer

**Congregation B'nai David-Judea**

Los Angeles, CA  
Rabbi Yosef Kanefsky

**Gindi Maimonides Academy**

Los Angeles, CA  
Rabbi Aharon Wilk

**Harkham Hillel Hebrew Academy**

Los Angeles, CA  
Rabbi Yahel Tsaidi

**Shalhevet High School**

Los Angeles, CA  
Rabbi Ari Segal

**Yavneh Hebrew Academy**

Los Angeles, CA  
Rabbi Shlomo Einhorn

**Young Israel of Century City**

Los Angeles, CA  
Rabbi Elazar Muskin

**YULA Boys High School**

Los Angeles, CA  
Rabbi Dov Emerson

**Shaarey Zedek Congregation**

Valley Village, CA  
Rabbi Jonathan Rosenberg

**Westville Synagogue**

New Haven, CT  
Rabbi Fred Hyman

**Beth David Synagogue**

West Hartford, CT  
Rabbi Yitzchok Adler

**Young Israel of West Hartford**

West Hartford, CT  
Rabbi Tuvia Brander

**Boca Jewish Center**

**Avenue N Jewish Center**

Brooklyn, NY  
Rabbi Doniel Eisenbach

**Congregation Ahavath Achim**

Brooklyn, NY  
Rabbi Ari Kagan

**Congregation Beth Torah**

Brooklyn, NY  
Rabbi Ari Azancot

**Congregation Bnei Yitzhak**

Brooklyn, NY  
Rabbi Joseph Beyda

**Congregation Pri Eitz Chaim**

Brooklyn, NY  
Rabbi Melvin I Burg

**Congregation Talmud Torah  
of Flatbush**

Brooklyn, NY

**Magen David Yeshiva High School**

Brooklyn, NY  
Rabbi Saul Zucker

**Merkaz Yisrael of Marine Park**

Brooklyn, NY  
Rabbi Elisha Weiss

**Yeshiva of Flatbush**

Brooklyn, NY  
Rabbi Raymond Harari

**Young Israel of Flatbush**

Brooklyn, NY  
Rabbi Kenneth Auman

**Shulamith High School for Girls**

Cedarhurst, NY  
Ms. Rena Zerykier

**Young Israel of Lawrence-Cedarhurst**

Cedarhurst, NY  
Rabbi Moshe Teitelbaum

**The White Shul**

Far Rockaway, NY  
Rabbi Eytan Feiner

**Young Israel of Queens Valley**



Boca Raton, FL  
Rabbi Yaakov Gibber  
**Boca Raton Synagogue**  
Boca Raton, FL  
Rabbi Efrem Goldberg  
**Congregation Torah Ohr**  
Boca Raton, FL  
Rabbi Benjamin Yasgur  
**Katz Yeshiva High School**  
Boca Raton, FL  
Rabbi Jonathan Kroll  
**Anshei Chesed Congregation**  
Boynton Beach, FL  
Rabbi Avi Billet  
**Anshei Emuna Congregation**  
Delray Beach, FL  
Rabbi Jack Engel  
**Young Israel of Hollywood**  
Hollywood, FL  
Rabbi Yosef Weinstock  
**Hebrew Academy (RASG)**  
Miami Beach, FL  
Rabbi Zvi Kahn  
**Young Israel of Toco Hills**  
Atlanta, GA  
Rabbi Adam Starr  
**Congregation Anshe Motele**  
Chicago, IL  
Rabbi Alan Abramson  
**Cong. Kehillah Jacob Beth Samuel**  
Chicago, IL  
Rabbi Aaron Leibtag  
**Congregation KINS**  
Chicago, IL  
Rabbi Leonard Matanky  
**Congregation Or Menorah**  
Chicago, IL  
Rabbi Doug Zelden  
**Congregation Or Torah**  
Chicago, IL  
Rabbi Zvi Engel  
**Ida Crown Academy**  
Chicago, IL  
Rabbi Leonard Matanky  
**Young Israel of West Rogers Park**  
Chicago, IL  
Rabbi Elisha Prero  
**Congregation Yehuda Moshe**  
Lincolnwood, IL  
Rabbi Joel Gutstein  
**Hebrew Theological College**  
Skokie, IL  
Rabbi A. Friedman, Rabbi S. Schuman  
**Hillel Torah North Suburban Day School**  
Skokie, IL  
Rabbi Menachem Linzer  
**Kehilat Chovevei Zion**  
Skokie, IL  
Rabbi Shaanan Gelman  
**Young Israel of Skokie**  
Skokie, IL  
Rabbi Gershon Schaffel  
**Congregation BIAV**  
Overland Park, KS

Flushing, NY  
Rabbi Shmuel Marcus  
**Havurat Yisrael**  
Forest Hills, NY  
Rabbi David Algaze  
**Young Israel of Forest Hills**  
Forest Hills, NY  
Rabbi Michael Weingarten  
**Utopia Jewish Center**  
Fresh Meadows, NY  
Rabbi Yonoson Hirtz  
**Great Neck Synagogue**  
Great Neck, NY  
Rabbi Dale Polakoff  
**Young Israel of Hewlett**  
Hewlett, NY  
Rabbi Heshy Blumstein  
**Stella K. Abraham High School for Girls**  
Hewlett Bay Park, NY  
Rabbi Yisroel Kaminetsky  
**Young Israel of Jamaica Estates**  
Jamaica Estates, NY  
Rabbi Shlomo Hochberg  
**Young Israel of Kew Gardens Hills**  
Kew Gardens Hills  
Rabbi Yoel Schonfeld  
**Congregation Shaaray Tefilah**  
Lawrence, NY  
Rabbi Uri Orlian  
**Rambam Mesivta**  
Lawrence, NY  
Rabbi Zev Friedman  
**Congregation Beth Sholom**  
Lawrence, NY  
Rabbi Kenneth Hain  
**HAFTR**  
Lawrence, NY  
Rabbi Gedaliah Oppen  
**Young Israel of Long Beach**  
Long Beach, NY  
Rabbi Chaim Wakslak  
**Congregation Ohav Sholom**  
Merrick, NY  
Rabbi Ira Ebbin  
**Young Israel of Merrick**  
Merrick, NY  
Rabbi Marc Volk  
**Community Synagogue of Monsey**  
Monsey, NY  
Rabbi Moshe Tandler  
**Young Israel of New Hyde Park**  
New Hyde Park, NY  
Rabbi Lawrence Teitelman  
**Bialystoker Synagogue**  
New York, NY  
Rabbi Zvi Romm  
**Congregation Adereth El**  
New York, NY  
Rabbi Gideon Shloush  
**Congregation Kehilath Jeshurun**  
New York, NY  
Rabbi Chaim Steinmetz  
**Congregation Ohab Zedek**  
New York, NY

Rabbi Daniel Rockoff  
**Congregation Kadimah-Toras Moshe**  
Brighton, MA  
Rabbi Jason Strauss  
**Congregation Beth El-Atereth Israel**  
Newton, MA  
Rabbi Gershon Segal  
**Congregation Shaarei Tefillah**  
Newton, MA  
Rabbi Benjamin J. Samuels  
**Young Israel of Sharon**  
Sharon, MA  
Rabbi Noah Cheses  
**Beth Tfiloh Congregation**  
Baltimore, MD  
Rabbi Mitchell Wohlberg  
**Beth Tfiloh Dahan Community School**  
Baltimore, MD  
Rabbi Mitchell Wohlberg  
**Rockville Jewish Outreach Center**  
Rockville, MD  
Rabbi Yaacov Benamou  
**Kemp Mill Synagogue**  
Silver Spring, MD  
Rabbi Brahm Weinberg  
**Melvin J. Berman Hebrew Academy**  
Silver Spring, MD  
Dr. Joshua Levisohn  
**Young Israel of Oak Park**  
Oak Park, MI  
Rabbi Michael Cohen  
**Farber Hebrew Day School**  
Southfield, MI  
Rabbi Scot Berman  
**Young Israel of Southfield**  
Southfield, MI  
Rabbi Yechiel Morris  
**Epstein Hebrew Academy**  
St. Louis, MO  
Rabbi Yaakov Green  
**Nusach Hari B'nai Zion Congregation**  
St. Louis, MO  
Rabbi Ze'ev Smason  
**Yeshivat Kadimah High School**  
St. Louis, MO  
Rabbi Naftali Rothstein  
**Young Israel of St. Louis**  
St. Louis, MO  
Rabbi Moshe Shulman  
**Bais Medrash of Bergenfield**  
Bergenfield, NJ  
Rabbi Moshe Stavsky  
**Congregation Sons of Israel**  
Cherry Hill, NJ  
Rabbi Ephraim Epstein  
**Yeshiva at the Jersey Shore**  
Deal, NJ  
Rabbi Elie Tuchman  
**Ohr Torah Congregation**  
Edison, NJ  
Rabbi Yaakov Luban  
**Rabbi Pesach Raymon Yeshiva**  
Edison, NJ  
Rabbi Daniel Loew

Rabbi Allen Schwartz  
**Congregation Ramath Orah**  
New York, NY  
Rabbi Moshe Grussgott  
**Lincoln Square Synagogue**  
New York, NY  
Rabbi Shaul Robinson  
**Manhattan Day School**  
New York, NY  
Rabbi Mordechai Besser  
**Manhattan Jewish Experience**  
New York, NY  
Rabbi Mark Wildes  
**The Jewish Center**  
New York, NY  
Rabbi Yosie Levine  
**Yeshiva University**  
New York, NY  
President Richard M. Joel  
**Yeshiva University HS for Boys**  
New York, NY  
Rabbi Joshua Kahn  
**Young Israel of New Rochelle**  
New Rochelle, NY  
Rabbi Reuven Fink  
**Midreshet Shalhevet High School**  
North Woodmere, NY  
Esther Eisenman  
**Young Israel of Oceanside**  
Oceanside, NY  
Rabbi Jonathan Muskat  
**Young Israel of Plainview**  
Plainview, NY  
Rabbi Elie Weissman  
**Young Israel of Hillcrest**  
Queens, NY  
Rabbi Richard Weiss  
**Congregation Beth Shalom**  
Rochester, NY  
Rabbi Avi Kilimnick  
**Magen David Sephardic Congregation**  
Scarsdale, NY  
Rabbi Mitchell Serels  
**Young Israel of Scarsdale**  
Scarsdale, NY  
Rabbi Jonathan Morgenstern  
**Shaarai Torah Orthodox Congregation**  
Syracuse, NY  
Rabbi Evan Shore  
**Congregation Ahavat Yisrael**  
Wesley Hills, NY  
Rabbi Asher Bush  
**Congregation Eitz Chayim**  
West Hempstead, NY  
Rabbi Dov Greer  
**Young Israel of West Hempstead**  
West Hempstead, NY  
Rabbi Yehuda Kelemer  
**The Hampton Synagogue**  
Westhampton Beach, NY  
Rabbi Avraham Bronstein  
**Hebrew Institute of White Plains**  
White Plains, NY  
Rabbi Chaim Marder

**Congregation Ahavath Torah**

Englewood, NJ

Rabbi Shmuel Goldin

**East Hill Synagogue**

Englewood, NJ

Rabbi Zev Reichman

**The Moriah School**

Englewood, NJ

Rabbi Daniel Alter

**Congregation Darchei Noam**

Fair Lawn, NJ

Rabbi Jeremy Donath

**Shomrei Torah**

Fair Lawn, NJ

Rabbi Benjamin Yudin

**Young Israel of Fort Lee**

Fort Lee, NJ

Rabbi Zev Goldberg

**Congregation Ahavas Achim**

Highland Park, NJ

Rabbi Steven Miodownik

**Congregation Anshe Chesed**

Linden, NJ

Rabbi Joshua Hess

**Congregation Etz Chaim**

Livingston, NJ

Rabbi E. Samuel Kliбанoff

**Suburban Torah**

Livingston, NJ

Rabbi Elie Mischel

**Congregation Brothers of Israel**

Long Branch, NJ

Rabbi Nasanayl Braun

**Hillel Yeshiva**

Ocean, NJ

Dr. Ruth Katz

**Ben Porat Yosef**

Paramus, NJ

Dr. Steven Lorch

**National Council of Young Israel**

Paramus, NJ

Rabbi Marc Volk

**Yavneh Academy**

Paramus, NJ

Rabbi Jonathan Knapp

**Yeshivat Noam**

Paramus, NJ

Rabbi Chaim Hagler

**Congregation Adas Israel**

Passaic, NJ

Rabbi Dr. Solomon F. Rybak

**Young Israel of Passaic Clifton**

Passaic, NJ

Rabbi Yaakov Glasser

**Rosenbaum Yeshiva of North Jersey**

River's Edge, NJ

Rabbi Daniel Price

**Congregation Israel**

Springfield, NJ

Rabbi Chaim Marcus

**Congregation Bnai Yeshurun**

Teaneck, NJ

Rabbi Steven Pruzansky

**Congregation Keter Torah****DRS Yeshiva High School for Boys**

Woodmere, NY

Rabbi Yisroel Kaminetsky

**Hebrew Academy of Long Beach**

Woodmere, NY

Rabbi Yisroel Kaminetsky

**Young Israel of Woodmere**

Woodmere, NY

Rabbi Hershel Billet

**Young Israel of Las Vegas**

Las Vegas, NV

Rabbi Yitzchak Wyne

**Congregation Torat Emet**

Columbus, OH

Rabbi Howard Zack

**Green Road Synagogue**

Cleveland, OH

Rabbi Binyamin Blau

**Congregation Ahavath Achim**

Portland, OR

Rabbi Michael Kaplan

**Keshet Israel Congregation**

Harrisburg, PA

Rabbi Elisha Friedman

**Congregation Mikveh Israel**

Philadelphia, PA

Rabbi Albert Gabbai

**Congregation Beth Hamedrosh**

Wynnewood, PA

Rabbi Yonah Gross

**Touro Synagogue**

Newport, RI

Rabbi Marc Mandel

**Anshe Sphard Congregation**

Memphis, TN

Rabbi Joel Finkelstein

**Baron Hirsch Congregation**

Memphis, TN

Rabbi Binyamin Lehrfield

**Margolin Hebrew Academy**

Memphis, TN

Rabbi Benjy Owen

**Congregation Sherith Israel**

Nashville, TN

Rabbi Saul Strosberg

**Congregation Shaare Tefilla**

Dallas, TX

Rabbi Ariel Rackovsky

**United Orthodox Synagogues**

Houston, TX

Rabbi Barry Gelman

**Anshe Sfard Kehillat Torah**

Milwaukee, WI

Rabbi Wes Kalmar

**Beth Israel Beth Aaron Congregation**

Cote St. Luc, Quebec

Rabbi Reuben J. Poupko

**Beth Israel Synagogue**

Edmonton, Canada

Rabbi Daniel Friedman

**Cong. Beth Tikvah Ahavat Shalom**

Montreal, Canada

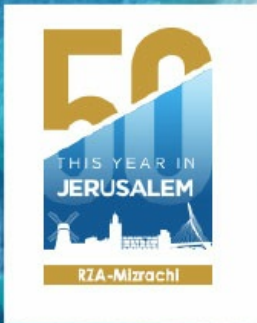
Rabbi Mark Fishman

**Cong. Tifereth Beth David Jerusalem**

Teaneck, NJ  
Rabbi Shalom Baum  
**Congregation Rinat Israel**  
Teaneck, NJ  
Rabbi Yosef Adler  
**Congregation Shaarei Orah**  
Teaneck, NJ  
Rabbi Haim Jachter  
**Ma'aynot Yeshiva High School for Girls**  
Teaneck, NJ  
Mrs. Rivka Kahan  
**Torah Academy of Bergen County**  
Teaneck, NJ  
Rabbi Asher Yablok  
**Yeshivat He'atid**  
Teaneck, NJ  
Rabbi Tomer Ronen  
**Yeshivat Heichal Hatorah**  
Teaneck, NJ  
Rabbi Aryeh Stechler  
**Young Israel of Teaneck**  
Teaneck, NJ  
Rabbi Binyamin Krohn  
**Congregation AABJ&D**  
West Orange, NJ  
Rabbi Eliezer Zwickler  
**The Jewish Center of Atlantic Beach**  
Atlantic Beach, NY  
Rabbi Ari Perl

Montreal, Canada  
Rabbi Yechezkel Freundlich  
**Spanish and Portuguese Synagogue**  
Montreal, Canada  
Rabbi Schacher Orenstein  
**Congregation Machzikei Hadas**  
Ottawa, Canada  
Rabbi Idan Scher  
**Zichron Yisroel**  
Thornhill, Canada  
Rabbi Charles Grysman  
**Beth Avraham Yoseph Congregation**  
Toronto, Canada  
Rabbi Daniel Korobkin  
**Bnei Akiva Schools**  
Toronto, Canada  
Rabbi Dr. Seth Grauer  
**Netivot HaTorah Day School**  
Toronto, Canada  
Rabbi J. Rothman  
**Shaarei Shomayim Congregation**  
Toronto, Canada  
Rabbi Chaim Strauchler  
**Tanenbaum Hebrew Academy**  
Toronto, Canada  
Rabbi Lee Buckman  
**Kollel Agudath Achim**  
Jerusalem, Israel  
Rabbi Aharon Ziegler





# YOM YERUSHALAYIM

## *Honor Roll*

### **MY COMMUNITY IS PROUD TO CELEBRATE THE 50TH ANNIVERSARY OF YOM YERUSHALAYIM.**

The fiftieth anniversary of the re-unification of Jerusalem is upon us. Yom Yerushalayim 2017 will take place on Wednesday, May 24th.

In celebration of this historic milestone the RZA-Mizrachi is preparing an Honor Roll of synagogues and schools who will be organizing t'fillot and festivities to mark this occasion.

#### **JERUSALEM HONOR ROLL**

Fifty years ago, through the miracle of the Six Day War, the holy city of Jerusalem was reunited. As the soul-stirring cry of "Har Habayit b'yadeinu" rang out, Israel's courageous young soldiers fulfilled the hopes and dreams of countless generations. At long last, the destroyed synagogues of the Old City would be rebuilt; the desecrated graves on the Mount of Olives would be restored; and the Kotel would resume its rightful place at the center of the Jewish universe. Yom Yerushalayim both commemorates that incredible moment in time and symbolizes the joining of G-d, Torah, and the Land of Israel, now and forever. On this 50th anniversary of the reunification of the eternal capital of the Jewish people, we renew our commitment to protecting the safety and sanctity of united Jerusalem.

\_\_\_\_\_  
(signature)

\_\_\_\_\_  
(name of institution)



The Religious Zionists of America is the US affiliate of the 115 year old World Mizrahi movement. The goal of the RZA-Mizrachi is to instill in the American Jewish community a commitment to religious Zionism, the preservation of Jewish political freedom, the enhancement of Jewish religious life in the land of Israel, and the promotion of aliyah. For more information, visit: [www.rza.org](http://www.rza.org)

**We are pleased to feature a different Religious Zionist rabbi each week from around the country to share a Dvar Torah.**

**What Leaders Must Hide from the Public**

**Rabbi Ya'akov Trump**

*Assistant Rabbi of Young Israel of Lawrence-Cedarhurst*

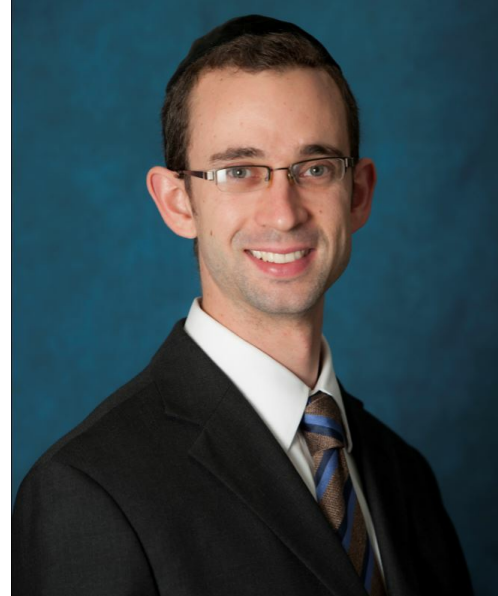
*Cedarhurst, NY*

Intoday's day and age it is very hard to hide

anything from the public. That is certainly the case for leaders in society. Every off-handed comment and every subtle mistake is scrutinized and judged by an unforgiving public. This is actually quite positive in many ways. In Western civilization, gone are the days of dictators and autocrats who could make decisions without accountability. We want leaders who have nothing to hide.

At the same time, the Torah seems to argue that there is something which every good leader must hide.

In Parshat Ki Tisa, after the whole Golden Calf incident, we meet Moshe descending from Mount Sinai. What is curious about this whole story is that after his descent he only communicates with the people while wearing a veil.



### Shmot 34:33-34

לֹא יִכַל מֹשֶׁה, מִדַּבֵּר אִתָּם; וַיִּתֵּן עַל-פָּנָיו, מָסָוָה. לֵד וּבָא מֹשֶׁה לִפְנֵי יְהוָה, לְדַבְּרָתוֹ; וַיְסִיר אֶת-הַמָּסָוָה, עַד-צֵאתוֹ; וַיֵּצֵא, וַדַּבֵּר אֶל-בְּנֵי יִשְׂרָאֵל, אֵת, אֲשֶׁר יְצַוֶּה.

**33 And when Moses had done speaking with them, he put a veil on his face. 34 But when Moses went in before the LORD that He might speak with him, he took the veil off, until he came out; and he came out; and spoke unto the children of Israel that which he was commanded.**

Why is Moshe wearing a veil? What is he covering up?

Well, that's a bit of a funny question because the Torah itself seems to address that issue directly just a few short verses before. It is because Moshe's face is beaming this heavenly light. For whatever reason, his time up on Sinai left a spiritual residue which transformed his face and because of that people simply couldn't look at him directly. *That* is why he needed the veil.

That is what most of the Mefarshim, including the Klei Yakar, suggest. Moshe had to wear the veil to shield the people from his illuminated face. This is what we all grew up learning and it makes a whole deal of sense in the context of Shmot chapter 34.

It is interesting to note though, that there are those who read this section a little differently. Rabbi Akiva Eiger has a fascinating note relating to this story. He argues that Moshe used the veil because he had to cover his own humility before speaking to the people. As we know, Moshe was the humblest person to have lived and in order to converse with the people as a leader, he needed to hide that humility. His public personae needed to veil his private character makeup.

That is a very fascinating idea, but truthfully, it sounds a little far-fetched. Isn't it true that the pesukim explicitly indicate that he covered his face immediately following his descent from the mountain with these beams of light emanating from his face? Humility doesn't seem to be a feature of this narrative at all.

Or is it?

The Midrash Rabba is also puzzled about this story but it spends less time focusing on the veil and more time trying to figure out why Moshe's face was shining to start off with. One suggestion the Midrash makes as to the origins of that light was that there was a little ink left over from writing the Torah and Moshe dabbed that on his forehead and that is what was shining so brightly when he came down.

Now that is all fine and good if the celestial office was being stocked by an ordinary operations manager who over-ordered in this case. But we are talking about G-d Himself providing the equipment. Where did the extra ink come from? The Midrash explains that there

were certain letters which were supposed to be written one way and Moshe begged for them to be minimized. Here are two examples.

In Parshat Behaalotcha, the pasuk describes Moshe in very laudable terms.

### **Bamidbar 12:3**

ג. וְהָאִישׁ מֹשֶׁה, עֲנוּ מְאֹד--מְלֵל, הָאָדָם, אֲשֶׁר, עַל-פְּנֵי הָאֲדָמָה.

**3 Now the man Moses was very meek, above all the men that were upon the face of the earth.**

The word 'anav' is spelled missing a 'yud'. It should be spelled עניו but Moshe couldn't bring himself to write that about himself, so he compromised to write it missing the letter that doesn't change the meaning.

Another example is the first pasuk of the book of Vayikra.

### **Vaykira 1:1**

א. וַיִּקְרָא, אֱלֹהֵי-מֹשֶׁה; וַיְדַבֵּר יְהוָה אֵלָיו, מֵאֵהָל מוֹעֵד לֵאמֹר.

**1 And the LORD called unto Moses, and spoke unto him out of the tent of meeting, saying:**

What is most noticeable is that the alef at the end of the first word is smaller than the other letters. Rashi addresses this anomaly there and explains that Moshe was uncomfortable writing the word Vayikra which would indicate that G-d called directly to him. Instead he begged to remove the 'alef' to have it read Vayikar – and G-d chanced upon Moshe. G-d did not allow this amendment so the compromise was a small alef.

What both these examples point to is the same idea. There was extra ink because Moshe was uncomfortable praising himself. He was so humble he simply couldn't use all the ink on himself. The irony is that extra ink caused him to shine brightly. He was shining because of that extra dose of humility.

What Rabbi Akiva Eiger argues is that humility is a beautiful and subtle characteristic. However, when Moshe came down the mountain and had to deal with humans, he had to cover it. As a leader he needed to have a strong face and he buried his humility in him for the time it would be appropriate. He never dismissed it, he just covered it up. There are times when we need to be leaders. There are times when the Jewish people need to be leaders in the world. It is precisely at such times that humility needs to be hidden.

As a nation we suffered as the disgraced brother for centuries and millennia. We had no recourse and we drifted from country to country following expulsion after expulsion. We suffered at the hands of the merciless and still staggered on through Jewish history. We have been blessed to live a time when we finally have a degree of sovereignty. We are blessed to live in an era in which Jewish leadership is possible in the international arena. In this realm of leadership, we hearken back to Moshe's lesson. We sometimes need to don a veil when interacting with the world. We must remain humble at heart but strong on the outside.

That is the one thing leaders must cover from the world.

## **Save the Date - Yeshivat HaKotel Dinner**

**Yeshivat HaKotel will be hosting their 50th Anniversary dinner on Tuesday, Yom Yerushalayim, May 23, at the Lincoln Square Synagogue in New York City. Mr. and Mrs. Louis Drazin of Montreal will be honored for their many years of support and devotion to Yeshivat HaKotel. The program will include a Tefila Chagigit, Dvar Torah by our Dean of Students Rabbi Reuven Taragin, and music by Eitan Katz.**

**For those unable to join the mission to Israel, this is an incredible opportunity to**



celebrate Yom Yerushalayim here in the United States.

More details to follow.

## Yom Yerushalayim Invitation

Watch this video invitation from the iconic paratroopers who liberated Jerusalem in 1967. They invite you to join them for a once in a lifetime opportunity to celebrate the 50th anniversary of Yom Yerushalayim, May 22nd-May 25th. More details below.



## Join us for Yom Yerushalyaim!

Please ask your Shul Rabbi and local school to include this in their weekly emails.  
Make sure to join us for this once in a lifetime opportunity!



**JOIN THOUSANDS  
FOR THE MEGA-  
MISSION OF A  
LIFETIME**



**May 22-25  
Iyar 26-29**  
Celebrating 50 YEARS of  
a reunited Jerusalem



**For more details  
and to book:**  
[www.mizrachi.org/YY50](http://www.mizrachi.org/YY50)



In light of the UN Security Council vote, our support for Yerushalayim is needed now more than ever. Register now for this once in a lifetime opportunity. Join Jewish people from around the world as we gather in our holiest city



tocelebrate the 50th anniversary of the reunification of Jerusalem. The time isnow.  
Show your support!



Dear RZA-Mizrachi Friends,

We very much look forward to having you take part in our Mizrachi World Movement's "This Year in Jerusalem" Mega-Mission over Yom Yerushalayim. Our aim is to bring thousands of people (including rabbinic and community leaders) from hundreds of communities from across the global Jewish community to learn, experience and celebrate together at this momentous time in Jewish history.

Please see below a personal invitation from Rabbi Lord Jonathan Sacks, one of the global leaders of the mission, inviting you to join him on this once-in-a-lifetime opportunity.

More details about the program can be found at the following link - [www.mizrachi.org/YY50](http://www.mizrachi.org/YY50) - including the draft schedule, highlights, pricing options and booking procedure.

Please note the following:

1. There are 10 hotel options, with a price range depending on hotel choice. Each hotel package includes breakfast, lunch and dinner (excluding Wed evening). The hotel packages also include the entire 4 day program at discounted rates.
2. There is also an option for people who are not staying in hotels - if they have their own accommodation - to join for the 4 day program, at a cost of \$630 per person. It does not include hotel, breakfast and dinner, but does include transport from central meeting points to and from all the venues, lunch each day, and participation in the full program.
3. For those shuls/communities/groups who wish to bring missions and want to extend their trip either before or after our 4 day mission, that can also be arranged by contacting us at [YY50@mizrachi.org](mailto:YY50@mizrachi.org), and we - together with our partners - will put together a tailor-made package for your group.

Looking forward to celebrating together – in Jerusalem – on this historic occasion.

With excitement and anticipation,

Rabbi Gideon Shloush  
Mizrachi – Religious Zionists of America

Rav Doron Perez  
Mizrachi World Movement

**Please encourage your community leadership to include the paragraph below in your Shul and School Announcements:**

This year marks the 50th anniversary of the reunification of Jerusalem. On May 22-25 be

front and center for a mega-celebration in Israel in partnership with the Religious Zionist of America (RZA) and World Mizrahi. Individuals and communities from around the world will participate in this once in a lifetime opportunity. Celebrating 50 years of a reunited Jerusalem on Yom Yerushalayim. See [www.mizrachi.org/YY50](http://www.mizrachi.org/YY50).

**Click below to see our video!**



## POINT OF VIEW

“Men should Wage War and not Women” [Sefer Hachinuch, Mitzva603]

*By Rabbi Yisrael Rozen, Dean of the Zomet Institute*

“Take off the golden rings that are in the **ears of your wives**, your sons, and your daughters. And they took off the golden rings that were in **their ears**.” [Shemot 32:2-3].

“In the ears of your wives’ – Aharon thought: the women and the children will refuse to give up their jewelry, perhaps this will delay matters and Moshe will come. But they (that is, themen) did not wait, and they took off their own jewelry.” [Rashi].

“Women do not perform work (on Rosh Chodesh)... in memory of the fact **that they did not participate in the sin**” [TUR Orach Chaim 417, based on Pirkei D'Rebbe Eliezer 44]

### The “Levinstein” Festival

As I write these lines, the drama surrounding Rabbi Yigal Levinstein is still at its peak. Perhaps by the time this article is published **the press, the women’s organizations, and liberal public figures** will have found some other easy prey. Before I give my opinion about what the rabbi said (below), I want to address the focus of the drama, consisting of a **general onslaught of threats against the speaker**, with such statements as: “Right now, stop all budgets given to his institution... Do not let him teach... Stop all visits of governmental and military figures in his institution...”

Just in case some of my readers are not familiar with the case, here is a brief background sketch: **Rabbi YigalLevinstein, an important rabbi in the Eli army prep school** (a magnificent institution that has received great acclaim from military and government sources) had the gall to make a strong declaration against the concept of women serving in combat units. He spoke in a “closed” forum (as if such a concept still exists in this era of secret recordings and immediate leaks) consisting of students of a companion prep school, all of them about to be conscripted and eager to serve. The style of speech was very offensive towards women (something like: “they will be so ‘cool’ that nobody will want to marry them”). The press immediately pulled from the archives the rabbi’s harsh statements from a few months ago against the homosexual community.

I do not identify with the **extremely grating style** that I hear, especially when it comes from the mouth of **an rabbinical educator within the halls of Torah study**. But what can we do? It turns out that this is the usual style of the man: irritating, using common language and especially army idioms, reminiscent of standup comedy as was popularized by the “*Gashash He’chiver*” entertainment troupe. I surmise that this inferior style of speech was acquired during service in the IDF and not in the Beit Midrash. (As an aside, I am not sure if the previous sentence is a plus for the prosecution or for the defense, or perhaps for both of them at the same time!)

Be that as it may, the press and the women’s organizations were given a juicy fruit as a gift, and the festival began without delay. One of the highlights were some juicy descriptions about an internal competition on Channel 2 to decide which religious reporter would be assigned to interview the rabbi – would it be the man Yair Cherki or the woman Sivan Rahav-Meir? The press revealed “behind-the-scenes tales” as a sub-drama in this affair. (In the end, Sivan won the contest. Just think how we and Channel 2 were saved from the wrath of the women’s organizations if Yair had been chosen.)

### **“Terrorism” by the Women’s Organizations**

Let us now turn to Rabbi Yigal’s position. I can go along with the professional opinion that assigning women to combat duty in the armored division will harm the fighting capabilities of the IDF, because of physiological differences between the sexes. Establishing joint combat brigades may well contribute to morale, but in a way that is inversely proportional to military morale, which requires decisive and forceful action. This has to do with tension between the sexes. **The “terrorism of the women’s organizations”** (I have used this term in “closed” sessions, which I assume have been recorded – but no matter, the budget of the Zomet Institute is quite tiny in any case) **is willing to sacrifice the needs of security for the greater good of equality and empowerment of women, since these are the ultimate and most absolute values in their world!** (I do not accept – in the absence of any proof – the claim that the political left is deeply involved in this issue, as a way of weakening the IDF, similar to the advice of Bilam.)

**This feminist terrorism is in attack mode on all possible fronts:** Torah conferences where women are not invited to speak; the lack of a woman candidate for General Manager of the religious courts; and soon the demand to allow women to serve as community or city rabbis – since after all there are Orthodox women who have received a title equivalent to “rabbi.” And let us not forget – Torah reading by righteous women at the Western Wall on Rosh Chodesh, since “the women did not sin with the Golden Calf,” as noted in the quotes at the beginning of this article.

**However, have no fear! This bulletin that you are reading is protected from the threats of these aggressive women. Women continue to write regularly in the Hebrew and English editions of our pages, as they have done in the past.**

## **As Shabbat Approaches**

**“He Chooses His Nation Yisrael with Love” [Blessing of Shema]**

*By Esti Rosenberg, Head of the Midrasha for Women, Migdal Oz*

The high point of the prayers during the Ten Days of Awe is reached when Moshe climbs up

the mountain alone, “And He stood there with him” [Shemot 24:5]. The Creator of the world is revealed to Moshe, who asks to know His ways. And G-d reveals to him the Thirteen Traits of Mercy. From the heavenly heights of forty days and forty nights on the mountain, Moshe descends with the nation of Yisrael to the great depths of shattered Tablets.

The first reaction of He who gave the Torah is, “Let Me be, and My anger will burn within them, and I will destroy them” [32:10]. A nation which was chosen to be a kingdom of priests and a holy nation should never be able to respond to a cry of “This is your god, Yisrael” [32:4] and to dance around a Golden Calf. In His anger, the Holy One, Blessed be He, declares that Moshe is responsible: “... For your nation, which you brought up from the Land of Egypt, has become corrupt” [32:7]. He who chose His nation Yisrael abandons the nation and returns them to Moshe, his chosen messenger.

The image that these verses conjure up is one of a world without forgiveness and compassion, where sinners are totally rejected. In the Garden of Eden too, the Holy One, Blessed be He, had great expectations for Adam and Chavah before man sinned and was expelled. The yearning for the Garden of Eden will continue to be accompanied by a “fiery double-edged sword” [Bereishit 3:24], and the understanding that mankind will not always live up to expectations. A similar process takes place in the time of the Deluge. “And G-d regretted that He had created mankind... And His heart was sad” [Bereishit 6:6]. The Creator regrets His actions, and the trait of truth takes on the role of an accuser.

After the Deluge, the Creator smells the pleasant odor of the sacrifices and understands that He will never again curse the land because of mankind. The yearning for the Garden of Eden and the desire to return to the world as it was before the Deluge serve as a framework for the ability of mankind – created from physical material – to encounter the Creator, who lowers His expectations. At Mount Sinai, the one who gave the Torah decides to give a mission to a nation which will succeed in becoming a kingdom of priests and in fulfilling the will of the Creator. What failed soon after the creation will be mended with the giving of the Torah.

But what a great disappointment arises when the nation of Yisrael do not rise to the occasion. “They have turned away quickly from the path which I commanded them” [Shemot 32:8]. The Tablets, created by G-d, are shattered.

Moshe moves his tent outside the camp. The presence of the Holy One, Blessed be He, within the camp can no longer be taken for granted. “And it will be that whoever wants G-d will come out to the Tent of Meeting” [33:7]. The roles have been reversed. Man will be required to actively seek the Creator in the entire realm of life, the Creator will not be the only one to search. The need to search for the Creator will force mankind to invest, to make an effort, and to better appreciate something that is hard to understand – the Creator yearns for contact with mankind and wants him to be important.

On the other hand, in response to the sin the traits and pathways of the Holy One, Blessed be He, are reborn in a different form. Instead of “Let me be... and I will destroy them,” the Thirteen Traits of Mercy are born. The Creator of the World chooses His nation, and in response to the sin creates forgiveness, repentance, and the traits of mercy. Only through these traits will the Creator and mankind be able to renew their encounter. This will take place in the desert, during public fast days, and every year during the special time of mercy and forgiveness.

“... As You declared to the ancient humble one” [Slichot prayer].

## A PARSHA INSIGHT

It is a Sin be too Strict

*By Rabbi Asaf Harnoy, Rabbi of “Aderet Eliyahu” Community, Gilo, Jerusalem*

**It is said that a Chassid used to regularly give part of his profits to his Rebbe, and with G-d's help his business was very successful. One day he went to his Rebbe's home, but he wasn't there. When he asked where the Rebbe was, the members of**



the household said that he had gone to visit his own Rebbe, the Seer of Lublin. The Chassid was surprised to learn that his mentor had a Rebbe of his own, and as an experienced businessman he quickly made a logical decision: Why should I give a regular donation to the disciple? I will go to the master, the Seer of Lublin himself.

And from then on, the Chassid visited the Seer directly and stopped going to his local Rebbe. And lo and behold, his business slowly began to fail, until he went bankrupt. The bewildered Chassid went to his Rebbe, the Seer of Lublin, to ask him why his business had failed when he visited him but prospered when he gave his contributions to his local Rebbe. The Seer told him: *“As long as you were not so strict about whom you give the money, the heavens also did not go into detail about whether you deserved your success or not. But when you started to investigate and to decide who best deserved your money, they started in heaven to check if there wasn’t somebody else who deserved it more than you...”*

### **“Look at Your Watch!”**

The crisis of the Golden Calf which is reported in this week’s Torah portion began because of a misunderstanding between Moshe and the people about the time when he could be expected to return from heaven.

At the very moment that Moshe did not arrive, Bnei Yisrael immediately began the intensive labor of searching for a replacement in the form of a Golden Calf. Even Aharon’s desperate attempt to delay them until the next day was unsuccessful. Bnei Yisrael expected Moshe to arrive precisely “on schedule.” And when he did not arrive, the Golden Calf was made – within a few short hours.

If the people had taken a safety precaution and added even one day before making a final decision – everything would have been radically different. Moshe would have arrived at the camp with the Tablets in his hand, and everything would have gone as planned. However, their lack of patience and their stringent attempt to apply the rules with great precision to the moment that they understood Moshe would arrive led to the greatest sin in the annals of the nation of Yisrael.

### **“Just as He is Patient and not Strict”**

Several of the Thirteen Traits of the Holy One, Blessed be He, which appear in this week’s Torah portion, teach us that He shows us great patience and that He is not strict and does not judge us harshly. Even though at times we are evil and we sin, we see that the Holy One, Blessed be He, is patient – He is even willing to let our sins go by without punishing us immediately for every sin.

Rabbi Moshe Kordoviro explains in his book “Tomer Devarim” that the patience of the Holy One, Blessed be He, is so great towards us that even at the very moment that we sin He gives us life, which we then utilize for our own evil purposes.

### **He Never has an Insulted Reaction**

Rabbi Eliezer Ben Hurkonus was one of the greatest of the Tana’im, the masters who wrote the Mishna. He is described as “apit sealed with lime, which does not lose a single drop” [Avot 2:8]. And we are taught that no man was ever able to come to the Beit Midrash before him.

One year there was a harsh drought in Eretz Yisrael, and Rabbi Eliezer was asked to lead the prayers, in an effort to soften the decree. The people were surprised to see that the rabbi’s prayers were not answered. But when Rabbi Akiva was then sent to lead the prayer, rain started to fall.

All the people in the synagogue were thoroughly shocked when they saw this. They could not understand how it could be that the prayers of the great Rabbi Eliezer went unanswered while Rabbi Akiva received a response. In the end they heard a heavenly voice which said, **“It is not that one is greater than the other, rather one of them is never insulted while the other one sometimes reacts in an insulted way”** [Taanit 25b].

Rashi explains the term “not to be insulted” as follows: **“He did not react in a strict way to those who upset him. He would maintain his traits and continue on his path.”**

The Holy One, Blessed be He, has a special affinity and love for people who, as He does, do not react to their colleagues for every small act that they perform.

## WHEN THE CHILDREN OPEN THEIR HEARTS

Somebody is Watching Me!

*By Meirav Maggeni, Author of Content and Stories in Chemed, the Religious School System*

There is nothing I like more than to draw. Sometimes I draw a picture from my own imagination, and sometimes I copy pictures that I see in books. I like to color the pictures that I draw with special crayons. Many of my drawings hang on the walls of my room. Sometimes, when I don't feel like playing with my friends at recess, I stay in the room and draw. And I would like to tell you about one of those drawings, which I made during recess.

This was one of the most beautiful and special drawings I ever made. I saw the original picture in a book of stories about Chassidim, and I felt that I just had to draw it.

Let me describe for you what I drew. There was a horse eating hay standing next to the driver – an angry-looking man wearing a wide hat and holding a whip in his hand. Next to them was the wagon, where an old Rebbe sat with a pesky smile on his face, pointing a finger towards the sky.

I wanted to begin coloring the drawing, but I couldn't find my crayons. Where could they be? I felt that I had to color the drawing right away and show it to my friends. "They will be very happy with it," I thought.

I said to myself, "Should I use Channah's crayons?" She has crayons just like mine, and we are good friends. She would certainly not mind if I used her crayons. I went to her desk and took out a brown crayon from her bag and went back to my drawing. But then I started thinking: "Maybe she won't let me use her crayons? Maybe she will be angry with me? After all, we are not really allowed to use somebody else's crayons!" But I was sure that Channah would like my drawing, and that in the end she would not make a fuss. I told myself this, in order to calm down.

I had almost finished coloring the horse. Now I needed a light blue. Should I keep on using Channah's crayon to color my drawing?

And then I suddenly had a new idea. "Channah won't even know that I used her crayons. Nobody else will know either. I will only take one more crayon, and that's it." But what if she would suddenly come into the room and catch me with her crayon? I put the brown crayon back in Channah's bag, and I didn't know what to do next.

Suddenly, my big sister Rivka from the sixth grade came into the room and saw my drawing. She said, "Wow, what talent! I know the story behind the picture that you drew. The old man who drew it was the Rabbi Yisrael – the famous Baal Shem Tov. And this is the wagon driver who took food for his horse without getting permission, and then he had the gall to ask the Baal Shem Tov to keep guard to make sure that he would not be caught.."

But I was not interested in Rivka's story. "Look," I said, "if you want me to finish the picture, then I need your help. This crayon belongs to Channah and I am not sure that I have her permission to use it. And I don't want her to be mad at me. Will you stand at the door and look out for her? If you see Channah coming give me a sign and I will quickly put the crayon back." Rivka agreed, and she took up a position near the door, looking outside.

I took a light blue crayon from Channah's bag and I started to color the sky. After a few minutes, Rivka started to yell: "Hurry up, somebody is watching you!"

I jumped up in a panic, and I put the crayon back in Channah's bag. I hid my drawing under a book, and I went to stand next to Rivka. But I was quite upset. I told her, "Channah is not here

at all! Why did you lie to me?"

Rivka had an impish smile on her face. "If you listen to the end of my story about what lies behind your picture, you will understand why I did it."

And this time I did pay attention to what she told me.

"It is said that on one of his journeys the Baal Shem Tov's wagon passed by a field full of good hay, which the horse would enjoy. The driver thought, 'This is a great opportunity to feed my horse.' But he was afraid that the owner of the field would catch him stealing. He therefore asked the Baal Shem Tov to keep watch, and if he would see anybody come close while he was feeding the horse, to shout to the driver and warn him.

"After a few minutes, the Baal Shem Tov started to yell in a loud voice, 'Somebody sees you! Somebody is looking at you!' The driver ran away in a panic, pulling along his hungry horse. When he reached the wagon, out of breath, he looked around but he didn't see anybody. He was quite angry, and he asked the Baal Shem Tov, 'Who sees me?' The Baal Shem Tov lifted his finger towards the sky, and he said, 'The Holy One, Blessed be He, sees you, he is looking right at you!'"

## HOLY AND SECULAR

### The Secret of David Ben Yishai

*By Rabbi Amichai Gordin, Yeshivat Har Etzion*

"He opened up the issues." The sages use this ambiguous phrase to explain King David's great success. David Ben Yishai "opened up the issues," and he therefore succeeded in all that he did. Shaul Ben Kish, the first King, "did not open up the issues," and he therefore caused evil to occur wherever he turned. (See Eiruvin 53a).

What does "opening up the issues" mean? Rav Kook explains that the dispute between David and Shaul is a disagreement about how to confront opinions that differ from your own. King David had a unique approach, a behavior that brought him success in all his endeavors.

The words of Rav Kook are wonderful, sweet, and important for our confused times. The passage by Rav Kook is worthy of appearing without any further middlemen or interpretation. However, what can we do? The poetic and complex wording used by Rav Kook often prevents many people from directly studying his writings. We therefore bring Rav Kook's words below with a few added comments.

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"The confrontation with opinions that are contrary to our beliefs can take place in two ways. One way is to clearly show the evil consequences of the opposite opinion. We feel that if we show the people the evil side of their approach they will be convinced and move over to our own good path."

Rav Kook does not like this approach, which almost all of us usually share. He writes, "However, in every bad idea there is a single grain of truth that draws the hearts to accept it. Therefore, even though the attempt to expose the evil is quite logical, as long as all we hear is the evil of the other side the only benefit for the listeners will be to accuse those who have proposed other ideas."

According to Rav Kook, the only benefit of such an approach will be that those who agreed with us in advance will be convinced that our opponents are inherently evil. How easy it is to persuade the people who are already convinced...

It all seems well and good. The problem is that "those who oppose us are aware of the small grain of truth in their approach, and since they are excited by that point of truth they vilify anybody who claims that they are wrong and that they are evil." Rav Kook makes it clear that

the method of merely pointing out the weaknesses in the approach we do not accept will never convince the others that we are right. And therefore “exposing the evil of those who disagree with us will never bring a total victory. Rather, our opponents will continue to hold their beliefs. They will hold on to their small grain of truth and use it to justify their path.”

All of this happens because the one who is disputing did not expose the full issue but rather focused on the negative aspects of the opposing opinions. As Rav Kook writes, “The one who supports the truth did not **expose** the full **issue**.”

Therefore, Rav Kook recommends following the path of King David, since he “would reveal the full and broad picture, and admit that there was a grain of truth in the opinion that he opposed. He exposes the good seed which exists together with the major element of evil. And this means that he exposes that this grain of truth is the reason that those who disagree with him continue to hold on to their opinion, which includes much that is false and bad. In this way, he shows everybody that it is necessary to accept the grain of truth and the good seed which exist in that opinion while keeping away from all the bad things which surround it.” And then, a result that seems magical might come about: “Even the opponents will be filled with all that is good. And since they will be better informed than they were before, they will accept the position of the righteous ones who support the general good.”

And this is the path that was followed by David, who sang the praises of G-d so beautifully. “David, who ‘opened up the issues,’ is described as ‘being successful in all his ways’ (see Shmuel I 18:14). The way of David was to expose the wisdom to his opponents in order to lead them to benefit and to recognize the good. In this way they would be able to be wary of bad which sometimes comes to a person when he searches for the correct path.”

(See the notes of Rav Kook, volume 1, page 114. The above quotes have been paraphrased for purposes of clarification.)

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Rav Kook teaches us a very important lesson. We must never fear the truth. If truth is on our side, what is there to fear? Instead of searching for the errors of the opposing side, we should search for the grain of truth in their approach. When we expose the grain of truth and agree to it, all the evil which surrounds it will fall away. We should not be afraid of the fact that we find a single point of truth in the opinions of those who oppose us, we should be very happy about it. Men of truth do not have any fear of the truth that can be found in their opponents’ opinions.

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