Kol Rina
An Independent Minyan
Parashat Bamidbar
May 16, 2026 *** 29 Iyar, 5786

[Bamidbar in a Nutshell](https://www.chabad.org/parshah/article_cdo/aid/2121/jewish/Bamidbar-in-a-Nutshell.htm)
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The name of the Parshah, "Bamidbar," means "In the desert" and it is found in Numbers 1:1.

In the Sinai Desert, G-d says to conduct a census of the twelve tribes of Israel. Moses counts 603,550 men of draftable age (20 to 60 years); the tribe of Levi, numbering 22,300 males age one month and older, is counted separately. The Levites are to serve in the Sanctuary. They replace the firstborn, whose number they approximated, since they were disqualified when they participated in the worshipping of the Golden Calf. The 273 firstborn who lacked a Levite to replace them had to pay a five-shekel “ransom” to redeem themselves.

When the people broke camp, the three Levite clans dismantled and transported the Sanctuary, and reassembled it at the center of the next encampment. They then erected their own tents around it: the Kohathites, who carried the Sanctuary’s vessels (the Ark, menorah, etc.) in their specially designed coverings on their shoulders, camped to its south; the Gershonites, in charge of its tapestries and roof coverings, to its west; and the families of Merari, who transported its wall panels and pillars, to its north. Before the Sanctuary’s

entranceway, to its east, were the tents of Moses, Aaron, and Aaron's sons.

Beyond the Levite circle, the twelve tribes camped in four groups of three tribes each. To the east were Judah (pop. 74,600), Issachar (54,400) and Zebulun (57,400); to the south, Reuben (46,500), Simeon (59,300) and Gad (45,650); to the west, Ephraim (40,500), Manasseh (32,200) and Benjamin (35,400); and to the north, Dan (62,700), Asher (41,500) and Naphtali (53,400). This formation was kept also while traveling. Each tribe had its own nassi (prince or leader), and its own flag with its tribal color and emblem.

Machar Chodesh Haftarah in a Nutshell: I Samuel 20: 18-42

https://www.chabad.org/parshah/article_cdo/aid/3572703/jewish/Machar-Chodesh-Haftarah-in-a-Nutshell-for-Shabbat-Preceding-Rosh-Chodesh.htm

Today's haftarah is read on a Shabbat that is immediately followed by Rosh Chodesh. Indeed, the reading opens with the words, "Jonathan said, 'Tomorrow is the [first of the] new month."

The story is one of loyalty and devotion. David and Jonathan are dear friends. Jonathan's father, King Saul, despises David, fearing that he will depose him from the throne. Sensing danger, Jonathan told David to hide in the field rather than attend Saul's Rosh Chodesh feast. Jonathan then attended the feast and gauged the king's mood. Realizing that Saul was determined to kill David, Jonathan went out to the field, shot three arrows and called to his assistant, "The arrow is beyond you," a predetermined signal to his friend that it was not safe to return to the king's palace.

Before parting, the two friends kissed and wept, and swore to maintain their mutual affection for generations to come.

FOOD FOR THOUGHT

Love as Law, Law as Love by Rabbi Jonathan Sacks z"l (5767)

https://rabbisacks.org/covenant-conversation/bamidbar/love-as-law-law-as-love/

On the face of it the connections between the sedra and haftara of Bamidbar are slender.[1] The first has to do with demography. Bamidbar begins with a census of the people. The haftara begins with Hosea's vision of a time when "the number of the children of Israel will be like the sand on the seashore which cannot be measured or numbered." There was a time when the Israelites could be counted; the day will come when they will be countless. That is one contrast between the future and the past.

The second goes deeper. The sedra and the book that bears its name are called Bamidbar, meaning "in the wilderness". The book is about the wilderness years in both a physical and spiritual sense: a time of wandering and internal conflict. Hosea, however, foresees a time when God will bring the people back to the desert and there enact a second honeymoon:

> I will lead her into the wilderness
> and speak tenderly to her . . .
> There she will respond as in the days of her youth,
> As in the day she came out of Egypt. Hosea 2:14

What gives the haftara its special resonance, however, is the fact that Bamidbar is almost always read on the Shabbat preceding Shavuot, the festival of the giving of the Torah at Mount Sinai. The fact that tradition chose this of all prophetic

passages tells us something deeply moving about how the Jewish people understood this festival, and about the Torah itself as the living connection between a people and God.

The story of Hosea is one of the strangest of that great chain of visionaries we call the Prophets. It is the story of a marriage. The prophet married a woman called Gomer. He was deeply in love with her. We can infer this, because of all the prophets, Hosea is the most eloquent and passionate on the subject of love. Gomer, however, proved faithless. She left home, had a series of lovers, was serially unfaithful, and was eventually forced to sell herself into slavery. Yet Hosea, caught between anger and tender longing, found that he could not relinquish his love for her.

In a flash of prophetic insight, God leads him to understand that his own personal experience mirrors that between God and the Israelites. He had rescued them from slavery, led them through the wilderness, and brought them to their new home, the land of Israel. But the people proved faithless. They worshipped other gods. They were promiscuous in their spiritual attachments. By rights, says God, I should have abandoned them. I should have called them (as the prophet called his third child) Lo-ammi, "you are not My people". Yet God's love is inextinguishable. He too cannot let go. Whatever the people's sins, He will bring them back into the desert, the scene of their first love, and their marriage will be renewed.

The Talmud in Pesachim gives an extraordinary account of the dialogue between God and Hosea – the unwritten story of the episode that precedes chapter 1 of the book of Hosea.

The Holy One, blessed be He, says to Hosea, "Your children have sinned." To this, the prophet should have replied, "they are Your children, the children of your favoured ones,

Abraham, Isaac, and Jacob. Be merciful to them." Not only does he not say this, but what he actually says is, "Lord of the universe, the whole world is yours. Exchange them for another nation." The Holy One, blessed be He, says, "What shall I do with this old man? I will tell him to go and marry a prostitute and have children by her. Then I will tell him to send her away. If he can, then I too will send Israel away."

There are few more telling passages in the whole of rabbinic literature. If I were to summarise it, I would say: Who is a leader of the Jewish people? Only one who loves the Jewish people. Reading the prophetic literature, it is easy to see the prophets as social critics. They see the people's faults; they speak them aloud; their message is often a negative one, foretelling disaster. The Talmud is telling us that such a view is superficial and misses the essential point. The prophets loved their people. They spoke not out of condemnation but from the depths of deep desire. They knew that Israel was capable of, and had been summoned to, great things. They never criticised in order to distance themselves, to set themselves above and apart. They spoke in love – God's love. That is why, in Israel's darkest nights, the prophets always had a message of hope.

There is one verse in the haftara so deep that it deserves special attention. God is telling the prophet about the time yet to come when He will bring His people back to the places they once visited, the desert where they first pledged their love, and there they will renew their relationship:

> On that day – declares the Lord – you will call Me 'my Husband'; you will no longer call Me 'my Master'.
> Hosea 2.16

The resonances of this sentence are impossible to capture in

translation. The key words in Hebrew are Ish and Baal, and they both mean ‘husband’. Hosea is telling us about two kinds of marital relationships – and two kinds of culture. One is signalled by the word Baal, which not only means ‘husband’ but is also the name of the Caananite god. Baal, one of the central figures in the pantheon of the ancient Near East, was the storm god of lightning and the fertility god who sends rain to impregnate the ground. He was the macho deity who represented sex and power on a cosmic scale.

Hosea, punning on the name, hints at the kind of world that emerges when you worship sex and power. It is a world without loyalties, where relationships are casual and people taken advantage of and then dropped. A marriage predicated on the word Baal is a relationship of male dominance in which women are used not loved, owned not honoured. The word Baal means, among other things, ‘owner’.

Against this Hosea describes a different kind of relationship. Here, his literary device is not pun but quotation. In using the word Ish to describe the relationship between God and His people, the prophet is evoking a verse at the beginning of Genesis – the words of the first man seeing the first woman:

> “This is now bone of my bones and flesh of my flesh. She shall be called ‘woman’ for she was taken out of man.” Gen. 2:23

Daringly, Hosea suggests that the making of woman from man mirrors the creation of humanity from God. First they are separated, then they are joined again, but now as two distinct persons each of whom respects the integrity of the other. What joins them is a new kind of relationship built on fidelity and trust.

How we understand the giving of the Torah depends on how we see the relationship between God and the people He chose to be His special witnesses on earth. Inevitably, the language of Judaism when it speaks of God is metaphorical. The Infinite cannot be compassed in finite categories. The metaphors the prophets use are many. God is, among other things, Artist, Creator, King, Master, Warrior, Shepherd, Judge, Teacher, Redeemer and Father. From the point of view of God-as-king, the Torah is the code of laws He ordains for the people He rules. From the perspective of God-as-father-and-teacher, it represents the instructions He gives His children as to how they should best live. Adopting the image of Artist-Creator, Jewish mystics throughout the ages saw the Torah as the architecture of the universe, the deep structure of existence.

Of all the metaphors, however, the most lovely and most intimate was of God as husband, with Israel as His bride. Isaiah says:

> For your Maker is your husband, The Lord Almighty is His name . . .Isaiah 54:5

Likewise Jeremiah:

> 'Return, faithless people,' declares the Lord, 'for I am your husband.' Jeremiah 3:14

This is how Ezekiel describes the marriage between God and Israel in the days of Moses:

> Later I passed by, and when I looked at you and saw that you were old enough for love, I spread the corner of My garment over you and covered your nakedness. I gave you My solemn oath and entered into a covenant with you — declares the Lord, God – and you became

Mine. Ezekiel 16:8

From this perspective, the Torah is more than a constitution and code of laws, more than a set of instructions or even the metaphysical DNA of the universe. It is a marriage contract – a token and gesture of love.

When attraction, that most fleeting of emotions, seeks to perpetuate itself as love, it takes the form of marriage: marriage as covenant, in which both parties pledge themselves to one another, to be loyal, steadfast, to stay together through difficult times as well as good and to achieve together what neither could do alone. A marriage is created not by force or coercion but by words – the word given, the word received, the word honoured in faithfulness and trust. There are such things as the laws of marriage (the respective responsibilities of husband and wife), but marriage of its essence is more than a dispassionate set of obligations and rights. It is law suffused with love, and love translated into law. That, according to this metaphor, is what the Sinai event was.

The supreme poet of marriage was Hosea. By reading this haftara on the Shabbat before Shavuot, we make a momentous affirmation: that in giving the Torah to Israel, God was not asserting His power, dominance, or lordship over Israel (what Hosea means when he uses the word baal). He was declaring His love. That is why it is no accident that the words with which the haftara end – among the most beautiful in the entire religious literature of humankind – are the words Jewish men recite every weekday morning as they wind the strap of the hand-tefillin like a wedding ring around their finger, renewing daily the marriage covenant of Sinai:

I will betroth you to Me for ever;
I will betroth you to Me in righteousness and justice,

love, and compassion;
I will betroth you to Me in faithfulness,
And you will know God. Hosea 2:20

[1] Ed. note: This article references the regular haftara of Bamidbar, which is pre-empted, this year, by Machar Chodesh.

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Bamidbar: Wilderness by Rabbi Susan Goldberg
https://truah.org/resources/susan-goldberg-bamidbar-moraltorah_2026_/

Last June 6, when ICE began taking our neighbors and congregants in the streets of Los Angeles, interfaith clergy immediately headed to the Metropolitan Detention Center (MDC). We knew that the president would target Los Angeles, proudly known as Immigrant City, and yet no one expected the intensity, cruelty, and lawlessness of ICE that would unfold in the first city targeted and then continue as ICE raids spread across the country. At the MDC, we felt the understandable rage of people looking for their family, friends, and neighbors, and we created a physical line of protection and prayer. We stayed there in moral witness and faithful claim of the streets of our city as ICE was joined in the next days by the National Guard and then the Marines.

The city alighted with care for the families who were taken, and for those who were scared they would be next. It was an incredible blooming of mutual aid and creative action. Parents walked with or drove other kids to school, lawyers responded at all hours, people came out for late-night noise-making at the hotels where ICE officers were staying, food and grocery distribution began, citizen journalists emerged, warning and

tracking, and neighborhood by neighborhood rapid response networks emerged like fast-growing vines, street by street.

Clergy and Laity United for Economic Justice (CLUE) organized an interfaith clergy rapid response network, and all day long, every day, clergy were in courtrooms, showing up at hospitals where those injured by ICE officers were taken and handcuffed to bedrails, and responding to community requests for presence at churches, schools, and city government and union gatherings. We also began urgently reaching out to our colleagues across the country, knowing that this cruelty and scapegoating would be coming to their cities soon. And then it did again and again. We witnessed with deep rachamim (compassion) and kavod (honor) as faith leaders responded with clarity and courage in city after city.

Soon, we will come upon the one-year mark of the beginning of the raids. And we are still navigating this wilderness. Though the intensity and numbers have lessened, still, every day, people are taken and held in detention centers with deplorable conditions, where the death rate is rising. And the administration continues to find new ways to target immigrant communities. And again, clergy across the country are drawing upon the values of their tradition and their ometz lev (courage) to continue to care, protect, and bring awareness to this continued cruelty.

This week in Torah, we enter the book of Bamidbar, the Wilderness. And yet this is not the beginning of the wilderness; it is the continuing. It is the second year. We are deep in it now. There is power in naming where you are, even after you have been there for some time. Often, in the midst of being thrown into the wilderness, you do not yet have the words to name, gather, or plan what you need to navigate.

In the opening of the book (and the parshah):

> On the first day of the second month, in the second year after the exodus from the land of Egypt, GOD spoke to Moses in the wilderness of Sinai, in the Tent of Meeting, saying: Take a census of the people … (Numbers 1:1-1:2)

We are reminded that we are in the wilderness, and then there is a roll call. All the ancestral families are counted, but not the Levites, whose particular role in society leaves them out of this census.

In his commentary on this verse, Rashi shares that we are counted because we are dear to God. Each of us is beloved, and each of us has a role to play in this wilderness.

Recently, through T'ruah, I traveled to Arizona with two of my interfaith LA colleagues to join a training of the trainers by the Freedom Trainers. Those of you who came to the T'ruah convening in DC had an opportunity to experience some of their comprehensive, creative, and participatory curriculum that draws from lessons learned around the world in the fight for democracy and against authoritarianism. One of the strongest aspects of the training is the clarity that everyone in society has an important and unique role to play. Like the Levites, faith leaders have a specific role. Here is what the Freedom Trainers share are the roles of faith leaders, or as they name them, faith leader superpowers:

1. Moral protest & persuasion
2. Organizing & training
3. Providing resources, mutual aid, or sanctuary to mitigate repression
4. Leveraging symbolic and spiritual power, including rituals

5. Bridge-building
6. Noncooperation

Bamidbar Rabbah opens by sharing a midrashic reading of what God said to Moses before telling him to conduct the census. It says that God opened the book of Bamidbar by proclaiming the words of Psalm 36:7: “Your justice is like the great depths.”

Now is the time we need to reach into the abundant depths of justice. Perhaps you have been wanting to step forward in this wilderness to summon the unique role you have as a rabbi, cantor, Jewish professional, community leader, or person guided by Jewish values, but you have been unsure how or felt overwhelmed by all that is unfolding at once. We cannot tend to everything at once, but we can each do something.

I co-led a workshop at the T’ruah National Convening with Reverend Scott Bostic of DC. After sharing what we were doing in our own landscapes, we broke into groups by region so each person could write down the names of three people they were going to reach out to, either to make a new connection or to deepen a connection, in service of building the world we know is possible. A week later, one of the rabbis in the room reached out to me because she had written down my name to connect about the possibility of starting an interfaith clergy rapid response network in her city, as we have done in Los Angeles. And we put that in motion.

Knowing there is such beautiful, compassionate care and advocacy unfolding across the country, there is likely someone in your community you would like to support or help; someone you can weave the tapestry of your unique role more intentionally with, or with their community. This week, as we name the wilderness we are in and will continue to navigate,

who are the three people you can reach out to in the coming days?

May we continue to draw forward justice from the depths and uplift each other as we navigate our unique roles in the wilderness.

(Rabbi Susan Goldberg is a transformational spiritual leader deeply engaged in multifaith dialogue and social justice. She is the founder of Nefesh in LA and she is a Stanton Fellow of the Durfee Foundation, serves on the national board of Bend the Arc and on LA Unified School District's Faith Advisory Council, and is an active faith leader in CLUE and LA Voice.)

How Do You Measure a Year? By Rabbi Abigail Treu (2013)
https://www.jtsa.edu/torah/how-do-you-measure-a-year-2/

"Five hundred twenty-five thousand, six hundred minutes. How do you measure, measure a year?"

The question asked in the chorus of "Seasons of Love," made ever more poignant by the tragic death of its composer-lyricist, Jonathan D. Larson, just months before Rent opened on Broadway in 1996, has been rattling lately in my mind. After all, we are doing an awful lot of counting this week: we count the final days of the Omer, and, as our parashah begins, take the census of the Israelite community. What does all of this counting have to do with the ways in which we measure what really matters?

First, the counting of the Omer, which culminates in Shavuot next week: it is deceptively simple. All you have to do is count every night, increasing the count by one each day, and at the end you'll have reached Shavuot—a seemingly mundane mitzvah, the blessing over which is nothing more than praising God for the command to count. And yet it is for many one of

the most difficult mitzvot to keep. Who among us remembers to count it without fail every night? Somehow not a year goes by without a slip-up. It turns out that counting days is not so easy after all.

One of the many differences between the Pharisees and Sadducees, the Second Temple-era rivals, had to do with this counting. The Pharisees observed Shavuot on the 50th day after the first day of Passover (as we, their halakhic heirs, do as well). The Sadducees, on the other hand, celebrated Shavuot on the seventh Sunday after Passover. Their disagreement had nothing to do with how many days to count—that much was made clear in Leviticus 23:16, which instructs us to count seven weeks, the day after which would be day 50, Shavuot. According to Louis Finkelstein (z"l), JTS chancellor from 1940 to 1972, the disagreement had to do with when the counting began (The Pharisees: The Sociological Background of Their Faith, volume 1, 115, as cited in Birnbaum, The Shavuot Anthology, 135).

"And from the day on which you bring the sheaf of elevation offering—the day after the sabbath—you shall count off seven weeks," instructs Leviticus (23:15). It is a seemingly clear instruction. But what does "the sabbath" here really mean? Does it refer to the first day of Passover or to the first Shabbat after that holiday? When, in other words, are you supposed to start counting? The abstract intellectual argument over linguistics became one of the more practical differences separating the two communities as they lived out their interpretations. Counting—knowing when to start, and how long to keep it going—matters a great deal.

This brings us to the second kind of counting we are doing this week. What is the point of God's instructing Moses to take a

census at the outset of the Israelites' wanderings? Having been given the laws at Sinai in Exodus, with further instructions in Leviticus, the Israelites cannot move forward on their journey until a count of the people takes place. For many learners, these census lists make up the least interesting passages of the humash. Long and linguistically repetitive, the list of men according to their tribes totals in this count the historically improbable number of 603,550 (Num. 1:46). As the Etz Hayim humash commentary on the verse suggests, the number is impossibly large, "presupposing a population of more than 2 million supporting itself for 40 years in the Sinai Peninsula." The commentary goes on to suggest a few ways scholars justify the count—maybe they were counting by military unit, or perhaps the numbers reflect the later census by King David in the book of Samuel. The question of the accuracy of the numbers invokes the same observation we had about the Omer: something so mundane and seemingly so simple as counting people gathered in an isolated camp in the desert is yet so hard to get right. In this case, the problem seems more about exaggeration than accuracy, but it nonetheless brings to mind the dreaded public speech in which the speaker acknowledges a list of people deserving of honorable mention. How easy it is to overlook someone, or to forget in the moment one or two names. Listing people—like counting days—is more difficult than it seems.

Between the Omer and the census, we are counting this week our two most precious commodities: time and people. That both are impossible to count is a token of their importance: they are the foundation stones of our lives. It is a psychic-spiritual struggle to bring them into proper focus, to keep them in their rightful place at the center of our attention.

Fifty days will have soon passed since we celebrated our

freedom around the seder table. Where did those days go, and what did we do that really mattered during these seven weeks? We head into our next holiday reading a parashah that pauses to count people before recommencing the narrative story of their lives. With whom have we spent these days? As Larson asked, how do we measure a year?

Albert Einstein famously quipped, "Not everything that counts can be counted, and not everything worth counting counts." With all of the numbers and counting pervading our week, let us not lose sight of the message they bring: that what counts the most is spending time with one another, and that we measure our years by counting day in and day out the moments we spend with others wandering with us, blazing paths together through the wilderness of life. *(Rabbi Abigail Treu is a JTS alumnus)*

Bamidbar: More Than One by Elisheva Cohen
https://yeshivatmaharat.org/parshat-bamidbar-more-than-one/

The book of Bamidbar starts out with a count of the nation of Israel just before they begin their sojourn in the desert. In addition to counting the nation, Moses is ordered to appoint heads for each clan. The Torah then goes into a discussion regarding the arrangement of the camps around the Mishkan. The book of Bamidbar continues on to discuss the journey of the Jews through their 40 years in the desert.

While the name of this book is Bamidbar loosely translated as, "in the desert," our Sages give this book another name, "Sefer Hapekudim" or the Book of Counting. This is reflected in the English name for this book, the Book of Numbers. While the name Bamibdar seems an apt name for the book, the title

Numbers only seems to apply to the first Parsha and is not a good description of what happens through the remainder of the parshiyot, essentially the travails of the Israelites as they move through the desert. The title of this book raises a number of questions:

•First, why is this an apt name for the book?

•Second, why does God count the Israelites prior to them embarking on their journey?

•And last, why is the appointment of the leaders and the details of the Mishkan mentioned here?

To answer these questions we start with the word "lifkod," the word used in this book to mean count. The word lifkod is found in multiple places in the Torah. We read, "VaHashem pakad et Sara," "And God remembered Sara" (Bereishit 21:1). This was an introduction to the events that would lead to Sara giving birth. At the end of Sefer Bereishit, Yosef speaks to his brothers and tells them that although their children would undergo a harsh and long period of darkness and slavery, "pakod yifkod etchem," God will eventually remember/redeem them (Bereishit 50:24). Even in this parsha, God says "V'ata hafked," "And now, appoint," in discussing the anointing of the Levites to assume the work of the Mishkan (Bamidbar 1:50). Rabbi David Fohrman, director of the educational website Aleph Beta, connects all these usages and suggests that lifkod means more than just to count. It is a word meant to show people that they are being noticed and remembered. He points out that at this point in the story of the Jewish nation, the Israelites are a people just redeemed from slavery, a state of being in which people are taught that they don't count and are not worthwhile. Now, as they begin to travel through the desert to solidify themselves as a nation, they need to learn

that they do, in fact, count. The word lifkod as well as the counting itself achieves that goal. The counting is thus not so much a singular event as the beginning of the story of the Jews as a free nation.

The Sfat Emet on Bamidbar 2, using the verse in Yeshayahu 27:5 (“If he holds onto my fortress, he would make peace for me; he will make peace for me”) explains that humanity’s creation serves the purpose of bringing God’s life force and holiness into all aspects of existence. This is reflected in the detailed counting of Bnei Yisrael, which underscores each person’s unique role in serving God.

The psychological perspective of a slave is that of someone who does not have faith in their own unique role. Here, God is telling the Jews that in order to embark on the journey to become a nation they must realize the significance of their own contribution.

To become aware of one’s own role, to better understand one’s own abilities, is tremendously rewarding and one of life’s main goals. But it is not without pain and not without difficulty. To fully appreciate one’s uniqueness is also for that individual to understand that they are different, separate, complicated. The human soul is a place of mystery and secrets, and exploring it without support can be very difficult, even dangerous. It seems to me that the imagery of the desert is quite apt here. The desert is a place of barrenness. It is scary. In the desert we can lose ourselves to the forces of nature. We can allow the lawlessness of the place to affect our own sense of morality. Or we can use the space and emptiness to turn ourselves inward and become more introspective and understanding.

Perhaps this is why, prior to embarking on this defining

journey God both counts the Israelites and provides precise instructions for the camps and the Mishkan. He also makes clear who the leaders of each tribe are and installs the Levites as intermediaries between himself and the Israelites. I think with this instruction, God is telling the Israelites that although they must each go through the scary process of finding their own identity, there will be community and structure to help them. Although the desert is vast and empty, they do not go alone, but rather with the support of their leaders and their community.

Rabbi Jonathan Sacks remarks on the journey of the Jews through the desert. He explains that the last time the Jews were counted, in Sefer Shemot, they were going to escape from something, namely slavery. However, in Parshat Bamidbar they are being counted on their way to journey to something, namely their destiny as a nation. While other cultures have the idea of a journey undertaken by a hero, here we have the idea of a journey undertaken by an entire people.

Ultimately, using the title Numbers for this book is a way of both speaking to an individual and a collective counting. It is saying that each of us is important, called upon, remembered. As Sara was remembered. As Yosef requested to be remembered. Even as Moses, after decades, was finally called upon. But it is also saying that in the wilderness of the desert we are formed as a people and a collective. It is through this individual introspection and bonds with each other that we are able to join forces to dispel the chaos around us. *(Elisheva Cohen grew up in Brooklyn where she was initiated into Charedi culture at a young age. Although she always dreamed of being involved in Jewish education at a high level, the opportunity to do so was not available to her. Instead, she completed medical school and went on to have a career as a doctor.* It is her hope that in

becoming part of the Maharat community she will be able to integrate aspects of psychiatry with Torah learning to better serve the Jewish community and help to build peace amongst our neighbors.*)*

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Yahrtzeits

Jane Carter remembers her brother Benjamin Bishkoff on Saturday May 16th

Mike Schatzberg remembers his mother Marion Schatzberg on Wednesday May 20th