**Brooklyn torah gazette**

**For parshas shelach 5781**

Volume 5, Issue 42 (Whole Number 242) 25 Sivan 5781/ June 5, 2021

**Printed L’illuy nishmas Nechama bas R’ Noach, a”h**

For a free subscription, please forward your request to ***keren18@juno.com***

Past emails can be found on the website **ShabbosStories.com**

**Jewish Man Beaten in Manhattan: An Exclusive Interview with Joseph Borgen**

**By Ari Hirsch**



 ***A Jewish man heading to a pro-Israel rally says he thought he was going to die after a gang of pro- Palestinian demonstrators assaulted him in Midtown Manhattan, punching him to the pavement and then pummeling him while he was down while yelling anti-Semitic epithets.***

 ***Joseph Borgen, 29, an accountant who lives on the Upper East Side, was wearing a grey kippa and walking toward Times Square around 6:30pm last Thursday when a young man with a black bandana started chasing him.***

 ***Ari Hirsch from The Jewish Vues met up with Joseph this past Sunday at his parent’s house in Lawrence, where he grew up, for an exclusive interview to discuss what transpired last Thursday.***

 **How did you develop your love for Eretz Yisrael?**

It probably stems from that year in Israel. My family didn’t go to Israel when I was a kid. I went once for my bar mitzvah with my grandparents, but that was really it. Growing up I went to HALB Elementary, HAFTAR High School, and to Reishit for my year in Israel. There’s something special about going to Israel for the year.

 You really just have a lot of free time to explore the land and experience the holidays there. Yom Yerushalyim and Purim in Israel was like nothing I had ever experienced before! Having that experience and seeing such achdus really instilled in me my love for Israel.

 **Please tell us what happened last Thursday evening.**

It’s ironic because I’d gone to a rally at the same location, at the same time the week before. The routine was also the same. I took the subway by myself and was texting my friends. As I got close to the rally, I saw from the corner of my eye someone chasing me.

 Before I could even bat an eye, I was surrounded by a group of people who proceeded to kick me, hit me, and beat me with flagpoles and crutches. There were eight to ten people taking part in the beatdown and they were shouting anti-Semitic slurs such as: ‘You filthy Jew. We’re going to\_\_\_\_\_ kill you.

 Go back to Israel. Hamas is going to kill you. I was on the ground cowering, and, I’ll try to put this as eloquently as possible, I thought they were going to the bathroom on my face. It was actually pepper spray. For a minute straight, they were using pepper spray on me and my whole face was burning; I couldn’t see for hours. I thought I was going to die. I thought I was really going to die. My whole face was on fire. I couldn’t see. In the hospital, they literally had to drain out my eyes. My skin’s still on fire in certain places, Now I’m just banged up and sore, but after watching the videos of what happened to me, I feel fortunate and lucky that it wasn’t worse.

 **Did you say anything to them? Did you provoke them in any way?**

At that point no. I was on my way to the protest, so at that point no, I wasn’t going around yelling crazy things. I was just walking down the street and the next thing you know I had all these guys on me.

 **Did you have an Israeli flag on you? Besides the yarmulke on your head, was there anything that said you were going to the rally?**

I guess that was the presumption because of the area I was in, but other than my yarmulke there was no other factor distinguishing me from anyone else. I wasn’t wearing a flag, nor was I wearing any Israel apparel. I was wearing my kippah and I had a knapsack on because I was supposed to play basketball after the rally, but that was it. My kippah was the one thing that made me stand out in the crowd.

 **Thinking back on the incident, is there anything you would have done differently?**

I just think it was a case of being in the wrong place at the wrong time. I would still go to a rally tomorrow if there was one, but I’d probably meet up with friends or something. I would still proudly wear my kippah and go. I am a little skittish now, but hopefully I would still be comfortable going, but I wouldn’t go by myself. Like I said, I was at a rally the prior week and I made it there and got home without any problems. So going to the second rally a week later, I really didn’t put much thought into any issues that could arise.

 **What happened after the incident?**

I remember bits and pieces of what happened. There were some officers in white uniforms, and once I felt them grabbing me, I felt a little more okay, like I made it. Then the ambulance came 10-15 minutes later and took me to Bellevue; they were amazing.

 I must have met with 15- 20 different detectives from the highest level of hate crime units. From what I’ve seen in the news, they released images of five suspects; they already have one in custody and G-d willing justice will prevail and we’ll see what happens.

 **What was your reaction when you saw they caught the guy and he said he would do it again?**

That night I knew that they had one guy in custody, but I didn’t know who it was. As soon as I saw that it was a guy with crutches, I knew that was one of them. Last night, someone sent me the article where he said he would do it again. Someone else sent

me a video where he got out on bail and when they picked him up from jail, they put him up on their shoulders. I’m trying to get over it and that video and article make it harder; it makes me sick to my stomach.

 **There’s a rally happening soon. What would you tell people going to this rally and other rallies in the future?**

 I would say at this point to go with other people and to make sure you’re

with a group. I’m not saying you’re 100% safe, though I would have said that prior to getting beat up. But if I had the energy right now, I’d go to this rally. Just make sure you’re safe, go with a crowd of people, and if you’re walking around, make sure you check every corner for a police officer or a store that you can run to.

 **What was your family’s reaction?**

 They were in shock and blown away that this happened to me. My father met me in the hospital. Once they saw I was intact and nothing was broken, just banged up and bruised, I think it hit them what could have happened. I think they took some solace in that and they’re trying to move forward.

 **Is there anything else you’d like to say?**

 I just want something positive to come out of this. Someone sent me a picture in the city. There was some ad that came out #nohateagainstjews, so that’s comforting to see. I saw the Miami Heat say something. I don’t know if it’s because of what happened to me, but either way I hope something good comes out of this. Hopefully this won’t happen to anyone else because this is truly horrible.

*Reprinted from the May 25, 2021 website of The JEWISH VUES.*

# Rav Avigdor Miller on

# Abortion for Our Enemies



 **QUESTION:** **Why should we oppose abortion if it will help decrease the population of those who might be our enemies?**

 **ANSWER**: Now, you must know that even for a ben Noach, it is a big sin to commit an abortion; a ben Noach who commits an abortion is chayev misah – that’s the halachah in the gemara.

 However, there is a more important consideration. Because it doesn’t pay, even if we could destroy enemies – I’m not saying that it’s not any consideration at all, but even if somebody would say we should let the enemies be destroyed, you must know that that Jews are also being destroyed because of abortions.

 Not long ago, up till recently, there were a lot of children in non-religious families and many of them came into yeshivas and they became frum Jews and bnei Torah and even big talmidei chachomim. If their parents had committed abortion, they would never have had these results. That means, if they even let’s say kill ten Hitlers or a thousand Hitlers, for one Jewish child it wouldn’t pay.

**We Have to Oppose Abortion**

 And therefore we have to oppose abortions because Jews are practicing abortion. We oppose gay rights because Jews become gays. That’s the main problem we are worried about – the Jews. In Eretz Yisrael in the past year, there were twenty thousand legal abortions. Among Jews! Arabs don’t abort. Arabs are increasing like nobody’s business. If it continues like this then in a few years the Arabs will far outnumber the number of Jewish people; they will elect Arabs to the Knesset and they will drive the Jews out, no question about it.

 There were twenty thousand legal abortions, and most of them are in the army, the girls in the army. They get free abortions from the government. You know what a ruination that is? From 1948 until about five years ago, one million abortions took place in Eretz Yisrael! Do you know what that means?!

 A million Jewish babies were murdered! That is why we are against abortion. It’s a terrible crime and you should know that there is no kapparah (atonement) for that crime.

**The Innocent Unborn Child**

 An innocent unborn child wanted to breathe the air and enjoy this world, to have a chance to do mitzvos, and these selfish people considered relations between men and women just for recreation and fun, and then when they have to have the responsibility to bear a child, they dodge it by murdering a baby?!

 And all you have to know, Hakodosh Boruch Hu will not keep quiet. We are afraid of what is going to happen in Eretz Yisroel. Their blood cries out from the earth. And that is why, even if it were true, I don’t believe it is right to favor an abortion for goyim – not only because a ben Noach is also mechuyev to keep his mitzvos and he is even chayev misah but certainly even the Jewish people are suffering as a result of this. Today there are no families anymore from where you can recruit children who eventually will become baalei teshuvas.

*Reprinted from the May 27, 2021 email of Toras Avigdor. Adapted from Tape #600.*

**Parshas Shelach**

**The Power of the Spoken Word**

**By Rabbi Bentzion Shafier**

**Founder of TheSmuz.com**



 “*Send forth men, if you please, and let them spy out the land of Canaan that I give to the Children of Israel*” — Bamidbar 13:2

**Timeline of the Miraglim**

 The parsha of Shelach opens up with the story of the miraglim. Rashi notes that the previous parsha ended with the story of Miriam getting tzaras and being sent out of the camp because she spoke loshon harah about Moshe. Since this parsha begins with the miraglim, it implies that these two events are connected. But Rashi is bothered by the fact that they did not happen in chronological proximity. The events of the Korach rebellion were sandwiched in between.

 Rashi explains that the Torah took these two events and juxtaposed them to teach us a lesson: Had the miraglim not been so wicked, they would have learned from what happened to Miriam, and that would have prevented them from saying their negative report about the land. However, says Rashi, “These wicked people saw what happened and didn’t learn from it.”

**The Miraglim’s Sin Wasn’t Loshon Harah**

 The problem with this Rashi is that the miraglim’s sin had nothing to do with loshon harah; it emanated from a lack of trust in HASHEM. When they entered the land, they saw giants occupying fortified cities. They witnessed people dying left, right, and center. In their minds, if the Jewish nation attempted to conquer this land, they would be slaughtered wholesale – man, woman, and child.

 Clearly, they were lacking in bitachon. Their faith in HASHEM was deficient. But they weren’t guilty of speaking loshon harah. First off, there is no prohibition against speaking loshon harah about land. Land is inanimate. We are forbidden from derogatory speech about people – not rocks.

 Of even greater significance, once the miragalim made their mistake and concluded that HASHEM wasn’t powerful enough to bring us into the land, what they then spoke wasn’t loshon harah at all. In their calculation, they were saving the Jewish people from utter destruction, in which case it wasn’t forbidden speech; it was a mitzvah.

**Why Does the Torah Forbid Loshon Harah?**

 The answer to this question stems from understanding why the Torah forbids loshon harah. The Rambam defines loshon harah as words that hurt, words that damage. Whether they cause a person embarrassment, loss of income, or sully his reputation, the very definition of loshon harah is words that cause harm. That is the reason the Torah forbids us to speak it – not because the Torah is so strict, but because words can have such a harmful effect.

 To appreciate the damage that words can cause, imagine that I discover a cloak of invisibility. When I put this cape on, I can walk around freely without anyone seeing me. Imagine for a moment that after I find this cloak, I decide to have some fun. As I walk around the bais medrash, I take a sefer from one fellow and turn it upside down. Oh, his reaction when he sees it! Then I walk over to another fellow and close his Gemara. “Hey! What happened?” Next, I see a pair of charvusahs who are standing up for a moment. I walk over and put both of their Gemaras back on the shelf. “What–?”

**I am Having a Jolly Time!**

 After a while, I get a bit bolder. As someone is walking by, I leave my foot in the aisle. “Heyyyyyyyyyyyyyy!” he yells as he falls to the floor with a crash.

 “This is fun,” I think to myself. And now I really start to get into it.

 As a fellow walks by, I give him a punch in the stomach, “Ohhhhhhhhhhhhh!” The next guy, I smash in the back, “Agggggh!” And before you know it, guys are falling, getting smashed, and really getting hurt. The joke is no longer funny.

 The Chofetz Chaim points out to us that the Torah reserves a curse for one who “hits his neighbor while hiding.” Chazal explain that this refers to someone who speaks loshon harah about his friend. Why am I so cavalier about what I say about him? Because he isn’t here. If he were standing right nearby, I would never say what I said. I say it only because he isn’t around. And in that sense, I am hitting him while hiding.

 One of the reasons that we have difficulty controlling our speech is that we don’t see it as truly damaging. “What is the big deal if I tell an interesting story or two?” we say. While I would never dream of physically harming you, when it comes to ruining your reputation, damaging your business, or causing you harm in the way that people perceive you, then I am much less concerned. The Torah is teaching us that loshon harah is forbidden because of the power of the words and the damage they can cause. That is why they are forbidden.

**The Power of Speech**

 The answer to this question on the miraglim seems to be that they should have seen what happened to Miriam and learned one lesson from it – **the power of speech**. They should have thought to themselves, “If such a tzadekes said something only slightly questionable about her brother whom she loved and revered and had to be sent out of the encampment for seven days to suffer embarrassment and public humiliation, what does that tell us about the impact of her words? Why did HASHEM act so harshly with her? It must be that what she did was far more egregious than we realized. It must be that her words – while merely speech – are a powerful force.”

 Had the miraglim learned this lesson, they would have been far more careful in their speech. They would have thought many times about the consequences of their words, and that would have made them stop and think to themselves, “Before we bring back this report, are we sure? Are we a hundred percent certain that the Jewish people will die trying to conquer this land? Didn’t HASHEM bring us out of Mitzrayim? Didn’t HASHEM split the sea for us?”

 Understanding the power of speech would have caused them to think about the consequences, and the results might well have been very different.

 This concept has great relevance in our lives. Most of the damage that we do through speech isn’t malicious or with bad intent. We speak without thinking about the consequences, without contemplating the results. The Torah is teaching us the power of those words and how careful we have to be with what we say, not because the Torah is machmir when it comes to sins of speech, but because of the effect that speech has to help or to harm – because of **the power of the spoken word.**

*Reprinted from this week’s website of Theshmuz.com.*

**Rabbi Berel Wein on**

**Parashat Shlach 5781**



 The Land of Israel has always posed a problem for the Jewish people. On one hand, it is and always has been our national homeland, the land promised to us by the L-rd from the days of our forefathers. It is the Holy Land, the most special place on earth. On the other hand, the record of the Jewish people in the Land of Israel, and their behavior and attitudes, has often been a spotty one.

 The Law makes demands upon those who live here. It has, to speak, a very delicate digestive system, and the land rejects, after a period, behavior that is detrimental to creating a viable and moral society***.*** Yet, the attachment of the Jewish people to the land of Israel is so strong that it has been able to survive centuries of separation, conquest, and exile.

 Whatever period of history you choose, Jews always lived in the land of Israel, and some Jews lived there even vicariously. The Jews never forgot that they were strangers in alien countries, and if some of them did forget, the societies that they lived in eventually reminded them that they were, after all, only strangers and outsiders. All this serves as a backdrop to the spies who appear in this week's Torah reading.

 Over the centuries, there are many reasons given by the commentators as to why the spies returned with such a negative report, with twisted positive facts into potential calamities and disasters. But one of the main and cogent reasons for this behavior was the ambivalent fear that has always existed within Jewish society, i.e., to commit to national existence in the land of Israel, independent of the blandishments and seeming advantages of physical life under different circumstances.

 The fear and trepidation exhibited by the spies, when Moshe confidently said to bring back a report about the land of Israel, did not die with that generation of doubters in the desert. I am not speaking here of immigration to the land of Israel today, or entering the process of Aliyah. Rather, I am addressing an attitude that exists in almost all sections of the Jewish world outside of the land of Israel. That attitude is the commitment involved in living in the land of Israel, a justified concern regarding the spiritual and social commitment necessary to successfully live as a Jew in the land of Israel.

 It is this challenge, more than anything else, that shook the spies and turned them into slanderers There are many of these same personalities, unfortunately, that still exists today in the Jewish world. There are Jewish organizations as well as individuals who are in the forefront of anti-Israel movements and programs, not politically driven, but rather an expression of the ambivalence that prevails within the souls besetting Jews in our time. The results of the behavior of the spies should be a sobering reminder regarding the dangers of slandering the land of Israel and the Jewish population.

*Reprinted from this week’s website or rabbiwein.com*

**The Power of Every Jew to**

**Be a Faithful Emissary of G-d**

**From the Talks of the Lubavitcher Rebbe**

**Rabbi Menachem Mendel Schneerson, Zt”l**



 This week's Torah portion, Shelach (literally "Send") narrates the story of the Twelve Spies who were sent on a special shlichut (mission) to the land of Israel.

 The Spies had been instructed to scout out the land in order to determine the optimal strategy the Jews should employ to conquer it.

 Indeed, when they returned from their mission they gave their report on the land and its inhabitants.

**The Sin of the Spies**

 Their sin, however, consisted in going one step further.

 In addition to providing the information they were requested to obtain, the Spies insisted on venturing their own opinion about the mission itself: "We will not be able to go up against the people, for they are stronger than we!" they declared.

G-d hadn't asked the Spies whether or not they thought conquering the land was possible. Their shlichut was solely a fact-finding mission; thus, adding their own opinion and discouraging the Jewish people from fulfilling G-d's request was a grave transgression.

 In principle, a shliach (emissary) is required to carry out his mission to the best of his ability, no more and no less. Altering that mission to accommodate his own thoughts and feelings is a distortion of the very shlichut with which he was entrusted.

**Every Jew Has a Unique G-d Given Mission**

 In truth, every Jew is an emissary of G-d, Who caused him to be born into this world in order to fulfill a unique mission. For the mission of every Jew is to transform his surroundings into "the land of Israel" -- a "dwelling place for G-d" -- through the performance of Torah and mitzvot.

 As G-d's emissary the Jew is required to "scout out the land" -- to determine the best possible method of fulfilling his assignment. Each individual's circumstances in life will determine the answer, be it through strengthening his observance of Shabbat, keeping the laws of kashrut more carefully, lighting Shabbat candles or putting on tefilin.

 G-d doesn't ask the Jew if it's possible to attain his goal; the very fact that he's been sent on his mission to bring G-dliness into the world indicates that the "land" can indeed be conquered.

**Never Despair of Being Victorious**

 Furthermore, no matter how difficult the mission may seem, a Jew must never arrive at the conclusion of the Spies and despair of ever being victorious.

Yes, a Jew is entrusted with a special shlichut, but G-d has given him the power and capacity to fulfill his mission. Bearing this in mind is the key to being successful.

*Reprinted from the 5756/1996 Parshat Shelach edition of L’Chaim Weekly. Adapted from Hitv’aduyot of the Rebbe 5743-1983.*

**Shuckling: Why Do Jews Rock While Praying?**

**By Rabbi Yehuda Shurin**

**The Swaying Candle**



 If you've watched Jews during Torah study and prayer, chances are that you saw some of them rocking back and forth. This swaying, or *shuckling,* as it is known, is so widespread that the classic Jewish work on philosophy, the Kuzari (also known as “In Defense of the Despised Faith”), written by Rabbi Yehuda Halevi in 1140 CE, discussed this phenomenon.1

 In truth, there are multiple reasons for *shuckling*, and not all reasons apply to both learning and prayer. Additionally, there are times when it actually may be inappropriate to *shuckle.*

**In Jewish Law**

 In the words of Rabbi Moshe Isserlis in his gloss to the Code of Jewish Law:2

 People who are punctilious in their observance customarily sway when they read the [Torah](https://www.chabad.org/library/article_cdo/aid/2126/jewish/What-Is-the-Torah.htm), recalling the Giving of the Torah that was accompanied by trembling, as it is written, “The people saw and shuddered.”3

 Similarly when it comes to prayer he writes:

 This is also customary when praying, as implied by the verse, “All my bones [entire being] shall say, O L-rd, who is like You?”4

 In other words, when we praise G‑d during prayer, we do so with our whole selves: the mind, heart and mouth express the prayer through speech, and the rest of the body does so by moving. Every fiber of our being is involved in connecting to our Creator.

**Petrified Before the King**

 Others, however, claim that when standing in prayer before the King of Kings, one should stand still, just as one would do before a mortal monarch, not daring to move.

 Accordingly, many are of the opinion5 that only in the lead-up to the Amidah,6 during the *Pesukei DeZimrah (*“Verses of Praise”), is it proper to sway back and forth. However, during the actual [Amidah](https://www.chabad.org/library/article_cdo/aid/283942/jewish/The-Weekday-Amidah.htm), when standing as if before a king, it is improper to sway back and forth.7 (Some still sway very slightly at the conclusion of each blessing, in the spirit of the verse “Before My name, he trembled.”8)

 So what are we to do? The rabbis suggested that each individual follow his custom, doing whatever will help him or her achieve maximum concentration.9

**The Candle of**[**G‑d**](https://www.chabad.org/library/article_cdo/aid/433240/jewish/God.htm)

 The Zohar10 quotes Proverbs, "The soul of man is a candle of G‑d.”11 The Torah is a flame, and when Jews learn Torah, the “candle of G‑d” (the soul) is lit on fire. Just as a flame doesn’t stand still, so too the Jewish soul, when lit, constantly moves about.12

 And just as the flame constantly sways and flickers as it attempts to tear free of its wick and ascend on high, so too our soul is engaged in a constant effort to escape the corporeality of this mundane world and cleave to its G‑dly source.13

**Additional Reasons**

 In addition to the reasons outlined above, throughout the ages many have offered other explanations for this swaying:

 ● The Kuzari explains that in the days of old, when manuscripts were rare and hard to come by, ten or more scholars would often read from one volume. Each person would bend down during his turn to read a passage, and would then retreat to make room for the next person. This resulted in a continual bending and sitting up, and this habit continued even after more manuscripts became available. (This is also the reason why our books are so large.)14

 ● Since Torah scholars would spend all day in one spot learning and praying, they would sway back and forth in order to get at least some minimal exercise at the same time.15

 ● To the uninitiated, the constant movement during prayer can seem strange. The Baal Shem Tov explain: Just as when a person is drowning, no one would scoff at him if he were floundering about to save himself, so too, one should not scoff when observing a person making movements while praying, for he is trying to concentrate and stave off foreign thoughts.16

 ● Swaying during prayer and learning, in fulfillment of the verse “All my bones shall say, O L‑rd, who is like You . . . ,”17 is beneficial for the body or “bones” after the person passes away. The verse speaks in the future tense, referring to a time when the bones shall rise up and sing G‑d’s praise.18

May this happen in this physical world with the coming of the Moshiach and the resurrection of the dead!

**FOOTNOTES**

[1.](https://www.chabad.org/library/article_cdo/aid/702209/jewish/Shuckling-Why-Do-Jews-Rock-While-Praying.htm%22%20%5Cl%20%22footnoteRef1a702209) *Kuzari* 2:79-80; see also *Igrot Kodesh,* vol. 19, p. 384, where it points to the discussion in the Kuzari as proof that this is a very common and widespread Jewish custom.

[2.](https://www.chabad.org/library/article_cdo/aid/702209/jewish/Shuckling-Why-Do-Jews-Rock-While-Praying.htm%22%20%5Cl%20%22footnoteRef2a702209) *Shulchan Aruch, Orach Chaim*48:1, quoting the Abudraham; see also *Shulchan Aruch Harav, Orach Chaim* 48:3.

[3.](https://www.chabad.org/library/article_cdo/aid/702209/jewish/Shuckling-Why-Do-Jews-Rock-While-Praying.htm%22%20%5Cl%20%22footnoteRef3a702209) [Exodus 20:15](https://www.chabad.org/9881#v15).

[4.](https://www.chabad.org/library/article_cdo/aid/702209/jewish/Shuckling-Why-Do-Jews-Rock-While-Praying.htm%22%20%5Cl%20%22footnoteRef4a702209) [Psalms 35:10](https://www.chabad.org/16256#v10).

[5.](https://www.chabad.org/library/article_cdo/aid/702209/jewish/Shuckling-Why-Do-Jews-Rock-While-Praying.htm%22%20%5Cl%20%22footnoteRef5a702209) See *Magen Avraham, Orach Chaim* 48:4; *Shulchan Aruch Harav, Orach Chaim* 48:3; Mishnah Berurah 48:5.

[6.](https://www.chabad.org/library/article_cdo/aid/702209/jewish/Shuckling-Why-Do-Jews-Rock-While-Praying.htm%22%20%5Cl%20%22footnoteRef6a702209) This would seem to also correspond with the reason given by the Baal Shem Tov in *Tzavaat Harivash,* *siman*68, that just as in the lead-up to intimate relations the person shakes a bit, so too before being intimate with the Divine, a person sways and shakes.

[7.](https://www.chabad.org/library/article_cdo/aid/702209/jewish/Shuckling-Why-Do-Jews-Rock-While-Praying.htm%22%20%5Cl%20%22footnoteRef7a702209) See responsum of Rabbi Menachem Azariah de Fano 113; *Shalah Inyanei Tefilah*.

[8.](https://www.chabad.org/library/article_cdo/aid/702209/jewish/Shuckling-Why-Do-Jews-Rock-While-Praying.htm%22%20%5Cl%20%22footnoteRef8a702209) [Malachi 2:5](https://www.chabad.org/16220#v5).

[9.](https://www.chabad.org/library/article_cdo/aid/702209/jewish/Shuckling-Why-Do-Jews-Rock-While-Praying.htm%22%20%5Cl%20%22footnoteRef9a702209) See citations in fn. 7.

[10.](https://www.chabad.org/library/article_cdo/aid/702209/jewish/Shuckling-Why-Do-Jews-Rock-While-Praying.htm%22%20%5Cl%20%22footnoteRef10a702209) Zohar III 218b.

[11.](https://www.chabad.org/library/article_cdo/aid/702209/jewish/Shuckling-Why-Do-Jews-Rock-While-Praying.htm%22%20%5Cl%20%22footnoteRef11a702209) [Proverbs 20:27](https://www.chabad.org/16391#v27).

[12.](https://www.chabad.org/library/article_cdo/aid/702209/jewish/Shuckling-Why-Do-Jews-Rock-While-Praying.htm%22%20%5Cl%20%22footnoteRef12a702209) See also *Aruch Hashulchan, Orach Chaim* 48:3 “that the Torah is compared to fire, and fire constantly sways and flickers, thus when learning Torah we sway.*”*

[13.](https://www.chabad.org/library/article_cdo/aid/702209/jewish/Shuckling-Why-Do-Jews-Rock-While-Praying.htm%22%20%5Cl%20%22footnoteRef13a702209) See*Maavor Yabok, Siftei Tzedek,*ch. 30.

[14.](https://www.chabad.org/library/article_cdo/aid/702209/jewish/Shuckling-Why-Do-Jews-Rock-While-Praying.htm%22%20%5Cl%20%22footnoteRef14a702209) *Kuzari*2:79-80

[15.](https://www.chabad.org/library/article_cdo/aid/702209/jewish/Shuckling-Why-Do-Jews-Rock-While-Praying.htm%22%20%5Cl%20%22footnoteRef15a702209) See *Lechem Shamayim*on*Pirkei Avot,* by Rabbi Yaakov Emden, the Yaavetz.

[16.](https://www.chabad.org/library/article_cdo/aid/702209/jewish/Shuckling-Why-Do-Jews-Rock-While-Praying.htm%22%20%5Cl%20%22footnoteRef16a702209) *Likutei Yekarim*167, in the name of the Baal Shem Tov.

[17.](https://www.chabad.org/library/article_cdo/aid/702209/jewish/Shuckling-Why-Do-Jews-Rock-While-Praying.htm%22%20%5Cl%20%22footnoteRef17a702209) [Psalms 35:10](https://www.chabad.org/16256#v10),

[18.](https://www.chabad.org/library/article_cdo/aid/702209/jewish/Shuckling-Why-Do-Jews-Rock-While-Praying.htm%22%20%5Cl%20%22footnoteRef18a702209) *Maavor Yabok, Siftei Rinanot* 24.

*Reprinted from the Parshat Beha’alotecha 5781 email of Chabad.Org Magazine.*