

Young Israel Shomrai Emunah - Shabbos Shorts ד"ר

May 22 - 23, 2020 - 29 Iyar 5780 - Parshas Bamidbar/Mevorchim Hachodesh

Light Candles by 8:02 - Havdalah 9:09

Mazal Tov

- **Howard & Rosanne Benn** on the Bar Mitzvah of their grandson, Tzvi Hirsch Lipman, of Beitar Illit, Israel. Mazal Tov to parents Miriam (Michelle Benn) & Rabbi Dovid Lipman and grandparents Karen & Bernie Lipman of Woodside.
- **Shulie & Ronnie Bergman** on the birth of a grandson, Shmuel, born to their children, Nechama & Noach Bergman. Mazal Tov to big brother Moshe and big sister Miriam.
- **Manasseh Katz** for taking 2nd place in the Table Topics Impromptu Speech Contest for Toastmasters International District 36, comprised of over 200 clubs and 5,000 members in Maryland, DC and Virginia.
- **Becca & Brett Kugler** on the virtual Bar Mitzvah of their son, Akiva. Mazal Tov to the entire family.
- **Marion & Fred Miller** on the graduation of their daughter, Adena, from the University of Maryland School of Social Work with a Master's Degree in Social Work. Mazal Tov to her siblings, and her extended family.
- **Anne & Scott Schlesinger** on the graduation of their son, Joseph, from University of Maryland Global Campus with a B.A. in Communications.
- **Roz & Shmuel Shafner** on the birth Thursday morning of a grandson, born to their children, Adina Shafner & Joshua Lynn Eisenstein of Riverdale. Mazal tov to big brother Hugo.

Condolences

- **Claire Haramati** on the passing of her brother, Rabbi Bernard Zeller. Shiva was completed before Shabbos.

COVID-19 Updates

- Planning for Shul reopening has begun. Go to <https://wp.yise.org/planning-for-shul-reopening/> for more details.
- All public activities at YISE are cancelled, including Minyanim, Youth Groups, Shiurim and special events.
- The Shul office is still open, but hours may vary.
- Please continue to be vigilant regarding matters of personal hygiene as previously advised. If you are unwell, please do not enter the Shul or other public places. We urge you to adhere to all medical advice you may receive regarding self-quarantine.

Let us Daven to Hashem to keep all of us in good health and to return our lives to normal as soon as possible. In protecting each other as we navigate this unfolding situation, may we grow stronger as individuals and as a community.

Shabbos Schedule

Note that Davening times are listed for reference so that people may Daven at the same time as others. There are no Minyanim at YISE at this time.

Friday Night:

- Light Candles by 8:02, and not before Plag, 6:50
- Mincha:
Ashkenazi: 6:35, 7:05, 8:05 Sephardi: 7:00 Nusach Sefard: 7:00
If you Daven Kabbalos Shabbos/Maariv prior to Shkia (8:20 PM), it is preferable to Daven Mincha prior to Plag (6:50 PM).

Shabbos Day:

- Shacharis: Ashkenazi: 7:00, 8:00, 8:45, 9:15 Youth: 9:15
 Sephardi: 7:45 Nusach Sefard: 7:00
One may say the entire text of the blessing of Birkas Hachodesh even when alone. Rosh Chodesh Sivan is on Sunday. The Molad was on Friday morning, 42 minutes and 13 Chalakim after 11, Jerusalem time.
- Mincha:
Ashkenazi: 2:30, 5:00, 8:00 Sephardi: 8:00 Nusach Sefard: 8:00
- Shabbos ends: 9:09

Weekday Shiurim

Options for remote learning are listed below. For the latest list, go to <https://wp.yise.org/remote-learning-schedule/>

- **Rabbi Rosenbaum** - Daily - one chapter of Tehillim followed by a 15-minute Shiur on the Parsha. Sunday 9:00 AM/Monday through Friday 8:30 AM - **Zoom A**.
 - **Rabbi Rosenbaum** - Daily - one chapter of Tehillim, followed by a 15-minute Halacha Shiur. Sunday through Thursday, 7:30 PM - **Zoom A**.
 - **Rabbi Rosenbaum's** Mussar Study Group for Women (spiritual self-improvement), Sundays at 9:30 AM, **Zoom A**.
 - **Rabbi Rosenbaum's** Gemara Shiur for Men, Tuesdays and Fridays, 6:00 AM, **Zoom A**.
 - **Rabbi Rosenbaum's** Nach Shiur, Wednesdays at 11:00 AM, **Zoom A**.
 - **Rabbi Rosenbaum's** Chumash Shiur for Women, Wednesdays at 8:00 PM, *will resume May 27*.
 - **Rabbi Silver's** Parsha Shiur for men & women, a mix of Halacha and Aggadah. Tuesdays at 7:30 PM. For more details, contact rsilver@yise.org **Zoom B**.
 - **GWCK Sunday Kollel Branch and Learn for Men and Women** - Sunday mornings, 9:30 AM
 - Unraveling the Navi with Rabbi Hillel Shaps, **Zoom C**.
 - **Rabbi Tuvia Grauman** - Rabbi Hyatt's Gemara Shiur, Sundays at 10:00 AM, **Zoom I**.
 - **Rabbi Yonatan Zakem's** Shiur for men & women, Pearls of Prayer, exploring the depth and meaning of our daily prayers. Sunday evenings, 7:30 PM, **Zoom H**.
 - **GWCK presents CLAS (Community Learning at Shomrai)** - 8:15 PM - 9:15 PM. For more info, contact Rabbi Hillel Shaps, hshaps@gwckollel.org 347-869-9361.
 - For Men & Women - **Zoom D** (except as noted):
 - Mondays: Rabbi E. Gayer - A to Z of Jewish Living
 - Mondays: (for men only) Rabbi H. Shaps, On the Same Page Gemara, **Zoom C**.
 - Tuesdays: Rabbi Winter - Torah Topics
 - Wednesdays: Rabbi Grossman - Reading Responsa
 - Thursdays: Rabbi Grossman - Parshas Hashavua, *will resume June 4*.
 - For Women - **Zoom E**:
 - Mondays: Mrs. Sara Malka Winter - Tehillim: An in-depth analysis
 - Tuesdays: Mrs. Sara Malka Winter - Bereishis in-Depth
 - **Semichat Chaver Program**, Tuesdays at 9:00 PM with Rabbi Silver. For more information, please contact Rabbi Binyamin Silver: rsilver@yise.org or Rabbi Hillel Shaps: hshaps@gwckollel.org - **Zoom A**.
 - **The Golden Network Presents: Rabbi Barry Greengart's** Shiur on Daily Halachos for men & women, Tuesdays 9:15 AM, **Zoom F**.
 - **Rabbi Yitzchak Scher's** Shiur for Men and Women, Tuesdays, 1:30 PM - 2:15 PM, "A Second Look- Stories in the Torah from a Deeper Perspective", **Zoom G**.
- Connection Details:** Go to <https://zoom.us/join/> and enter the meeting ID, or call 301-715-8592 and enter the meeting ID & password:
- Zoom A: ID: 416 963 9000, password 492019
 - Zoom B: ID: 784 431 8176
 - Zoom C: ID: 349 754 2180, password GWCK
 - Zoom D: ID: 746 455 2195, password GWCK
 - Zoom E: ID: 601 853 4021, password Winter
 - Zoom F: ID: 970 1398 4837, password 613
 - Zoom G: ID: 713 7408 5130, password 045079
 - Zoom H: ID: 269 840 3648, password 8tCqF6
 - Zoom I: ID: 834 8407 1267, password RabbiHyatt

YISE Youth - Shavuot Sing-a-long and Kahoot! Sunday, May 24 on Zoom A.

Shavuot Sing-a-long - Ages 2-5 - 11:15 AM Sing-a-long videos: https://youtu.be/_2fuHZpLDfc <https://youtu.be/9BgFajm6ZJo>
<https://youtu.be/sPpaGqha4ZU> <https://youtu.be/2aFuBhhZhqc>

Shavuot Kahoot! - Ages K-4th grade - 12:15 PM Please bring 2 devices to play. A code for Kahoot! will be shared on Zoom.

YISE Programs and Listings

Ruth, Boaz, Yibum and the Mashiach - The YISE Women's Learning Initiative presents Pre-Shavuot learning for women with Mrs. Sharon Freundel. Sunday, May 24, 4:00 PM on Zoom A.

Come join Rabbi Koss's monthly Jewish History class now on Zoom! Bikur Cholim of Greater Washington and the YISE Chessed Committee - Rabbi Koss will be speaking on a topic in Jewish history, Monday, June 1, from 2:00 PM - 3:00 PM on Zoom. Meeting ID - 897 7875 9173, password 257642 For more information, contact Miriam Friedman at mfriedman2@yahoo.com

Helping Hands Across Kemp Mill is a part of YISE's Chessed Committee. The program helps members undergoing serious medical crises. We are always looking for volunteers to help. To be a part of this program by helping with meals, visitation, shopping, childcare, etc., contact: Melanie Karlin, 301-681-4740, mskarlin@gmail.com or Miriam Friedman, 301-754-1517, mfriedman2@yahoo.com

The Rachel Bassan Horwitz Fund is used for medical needs in our area, elsewhere in the US, and in Israel. In order to continue this much-needed medical fund, your financial help is needed! Tax deductible contributions may be made payable to: YISE Charity SPECIAL Fund, c/o Norma Burdett, 11720 Lovejoy St., Silver Spring, MD 20902. Earmark: Bassan Fund. For more info: Norma Burdett, 301-593-5964 or Pearl Bassan, 301-649-3137.

Shiurim from Rabbi Gedaliah Anemer, ZT"L, are available at <http://audio.yise.org>

Community Programs & Listings

A Time for Unity - Special Sunday Evening Lecture Series - As we look forward to Shavuot - the Season of the Giving of our Torah - let us come together and find inspiration in the words of the Torah. Chabad of Silver Spring will be hosting distinguished rabbis again this year during the weeks between Pesach and Shavuot. This week's speaker: Rabbi Yankel Greiniman, Sunday, May 24, 8:00 PM - 9:00 PM. Zoom link: <https://us02web.zoom.us/j/99088655463?pwd=ZXIydkhpbU5PM0ZMSEFVMTktLc0NvZz09> Meeting ID: 990-8865-5463 Password: unity

GWCK Pre-Shavuot Mega Day of Learning and Inspiration - Sunday, May 24. Understanding the 2nd Day of Yom Tov of the Diaspora, 10:45 AM - 12:15 PM. Registration required at gwckollel.org/shavuot Join 100 Community Kollelim United for a historic day of learning and Chizuk with Torah communities worldwide. Afternoon Program: 1:00pm: Hachana (preparation) shiur with a GWCK Scholar. Register at gwckollel.org/shavuot and receive Zoom info. 2:00 PM: Opening Remarks: Harav Malkiel Kotler Shlita, Rosh Yeshiva, Beis Medrash Gevoha followed by a shiur with Dayan Chanoch Enrentreu Shlita, Av Beth Din of European Beth Din. Access this shiur at www.kollelunited.org No registration required. Evening Chizuk Event for men and women - 9:00 PM featuring: Harav Shlomo Miller Shlita, Rosh Kollel of Kollel Avreichem, Toronto, Harav Uren Reich Shlita, Rosh Yeshiva Woodlake Yeshiva, Harav Yissochar Frand Shlita, Rosh Yeshiva Ner Yisroel Baltimore. Access these talks at www.kollelunited.org No registration required.

Nachlas Yosef on Megilas Rus - Pre-Shavuot Zoom Shiur for women with Rav Ahron Lopiansky, Sunday, May 24, 8:00 PM - 8:45 PM. Registration required at https://us02web.zoom.us/webinar/register/2315895685164/WN_m9WdPOYKTK78lOmvp9eQ

Federal Holiday Learning Program - An Exploration of Electricity in Hilchos Shabbos with YGW Kollel Zichron Amram. Memorial Day, Monday, May 25, 9:30 AM Chavrusa, 10:35 AM - 11:15 AM Shiur by Rabbi Eli Reingold. Registration required by Sunday, May 24, 9:00 AM at https://docs.google.com/forms/d/e/1FAIpQLSfKH2_b2MZW9ZkRBF76psAEm3PAcYjmCcsrw1O65bn-FiAVSw/viewform

Remote Night Shiurim from YGW - Sunday 8:30 PM - 9:15 PM, Rabbi Moshe Chaim Blate; Monday/Wednesday 9:00 PM - 9:30 PM, Rabbi Ahron Lopiansky; Tuesday/Thursday 9:00 PM - 9:30 PM, Rabbi Eliyahu Reingold. Register at https://zoom.us/webinar/register/1715843153121/WN_n6jNGqUpTpCN6ikCabUutA

Daf Yomi Shiur currently meets online via a WebEx video conference. There is still room for a few more participants. Anyone interested may email Judd Lifschitz at lifschitz@slslaw.com to be added to the invite list. Sunday 7:00 AM, Monday - Thursday 9:00 PM, Friday 5:45 PM.

The Census Bureau is still hiring for the 2020 Census and expects to resume field operations in June. The hourly pay in Montgomery County, MD, is \$29.50. Full-time and part-time positions are available. For more information, call 1-888-480-1639 or visit www.2020Census.gov/jobs

Kemp Mill Toastmasters - Wednesday, May 27, 8:00 PM - 9:15 PM. See what Toastmasters is all about and find out how you can become a more confident communicator. Contact Manasseh Katz at vpm@kempmilltoastmasters.com for more info. Zoom meeting ID: 986 546 841, password 3671.

Understanding the 2nd Day of Yom-Tov of the Diaspora: A Pre-Shavuot Learning Program with GWCK - Sunday, May 24, on Zoom. 10:45 AM: Small group learning led by GWCK Staff with special men's and women's tracks. 11:45 AM: Guest Speaker, Rabbi Yerachmiel Fried, Rosh Kollel, DATA and noted author of Sefer Yom Tov Sheni K'Hilchaso. Registration required at gwckollel.org/shavuot

Partners in Tefillah matches people with others in need of similar assistance from Hashem. The feedback we have received so far has been amazing. You, too, can Daven for someone else in the community and have them Daven for you. May Hashem answer all your prayers. Please visit www.yadvehuda.org/partners-in-tefillah to learn more and to sign up.

Community Website for COVID-19 www.covidgw.com In an effort to simplify access to the plethora of available resources for COVID-19 assistance and information, Yad Yehuda of Greater Washington has created a stand-alone website that includes a wide range of resources for the Greater Washington Jewish community. Please visit covidgw.com Information on the site is culled from many volunteers and sources from within our community. New information is being added regularly; please visit often to view updated information and resources. May we all merit Hashem's mercy during this challenging time. Please note: If you need assistance, please do not hesitate to reach out by visiting covidgw.com If you are not currently experiencing financial challenges, please consider a donation to assist others who are struggling during this crisis.

Daily Halacha Program from Rabbi Eliyahu Reingold - Receive one every day in your inbox. Visit dvarhalacha.com and click "Sign Up."

Kemp Mill Village is providing friendly phone calls and limited deliveries during the pandemic. Call 1-833-KMV-20902 to request service or to volunteer. See kempmillvillage.org for more information.

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

The Week Ahead	Sunday, May 24 Rosh Chodesh	Monday, May 25 Memorial Day	Tuesday May 26	Wednesday May 27	Thursday May 28	Friday, May 29 Shavuot
No Minyanim will take place at YISE next week. You are encouraged to Daven at home at your regular Minyan time. Mincha was scheduled for May 24 - May 27 at 8:10 PM (Ashkenazi)/8:05 PM (Sephardi).						
Halachic Times: Earliest Talis and Tefillin: 4:46 AM, Latest Krias Shma: 9:25 AM, Earliest Mincha: 1:43 PM						

Shavuot

May 28 - 30, 2020 - 6 - 7 Sivan 5780
Light Candles: Thursday 8:02, Maariv 9:13
Friday Netz Hachama 5:45
Light Candles: Friday 8:08, Plag 6:54
Havdalah: 9:09

Next Shabbos Shorts Deadline: Tuesday, May 26 at 12:00 Noon
Submit items for the Shabbos Shorts to: announce@yise.org
Office Phone: 301-593-4465 Office Fax: 301-593-2330 Eruv line: 301-593-5561
E-Mail: office@yise.org Website: www.yise.org
Office Hours: Monday - Wednesday 9:00 AM - 5:00 PM.
Thursday - 9:00 AM - 2:00 PM, Friday - Closed
Rabbi Dovid Rosenbaum Sammy Franco - President
Rabbi Binyamin Silver - Asst. Rabbi Simi Franco - Office Manager

Dvar Torah Dedications/Sponsor a Shiur

During this difficult time, we pray to Hashem that the day that we can all come together again in Tefillah and Torah study in good health arrives speedily. Until that point, YISE continues to offer a number of different remote learning options. These options are now available for sponsorship on an individual Shiur or a daily basis.

Our current inability to Daven with a Minyan and to say Kaddish is difficult and a challenge. However, sponsoring a Shiur or other Torah learning is a meaningful way to commemorate a Yahrtzeit or honor a loved one. Sponsorships are also a great way to celebrate a Simcha or any other milestone, while helping YISE at a time when many of the Shul's other sources of revenue are not available.

1. The following individual Shiurim are available for sponsorship at \$18 (per day):

- Daily Morning (Sunday through Friday) Tehillim and Parsha Shiur
- Daily Evening (Sunday through Thursday) Tehillim and Halacha Shiur
- Rabbi Rosenbaum's Sunday Morning Mussar Study Group for Women
- Rabbi Rosenbaum's Tuesday or Friday Morning Gemara Shiur for Men
- Rabbi Rosenbaum's Wednesday Morning Nach Shiur
- Rabbi Rosenbaum's Wednesday Night Chumash Shiur for Women
- Rabbi Silver's Tuesday Evening Parsha Shiur
- Rabbi Silver's Daily Chizuk Dose on WhatsApp
- Rabbi Grauman - Rabbi Hyatt's Gemara Shiur, Sunday Morning

2. Sponsorship of the Morning and Evening Tehillim and Parsha/Halacha Shiurim together is available for \$25.

3. The Pre-Shabbos Drasha video is available for sponsorship at \$54.

Please email office@yise.org to sponsor.

Thank you for your support.

Thank you to this past week's Shiurim sponsors:

Rabbi Rosenbaum's morning and evening Tehillim/Shiur

- **Rabbi Barry Greengart** in memory of Reuven Fishman, Reuven Shlomo ben Friedel, Z"L, friend of the Shul who was killed in a terrorist attack in Israel in 1978.
- **Nancy Karkowsky** in gratitude to Hashem for the birth of a baby boy to her son, Manny Karkowsky, and daughter-in-law, Anne Webbe (Mazal Tov to big sisters Vered & Kitre) in Memphis, TN, and also in honor of Yom Yerushalayim, Jerusalem Day.
- **Denise & Adrian Magendzo**
- **Judy & Dr. David Marwick** in memory of Bella bat Tzvi, Z"L, Bella Glatstein
- **Gila & Rabbi Myron Wakschlag** to commemorate the 21st Yahrtzeit of Gila's aunt, Rebbetzin Ruchtshe Levertov, Rachel Z"L bas Harav Chaim HaLevi Kanner, ZT"L.

Rabbi Hyatt's Gemara Shiur

- **The Marcus Family** in honor of Jay's graduation from University of Maryland Global Campus

Rabbi Rosenbaum's Men's Gemara Shiur

- **Art Boyars** in memory of his mother, Sarah bat Yisroel Moshe, Z"L, on her Yahrtzeit the 28th of Iyar

Rabbi Silver's Daily Chizuk Shiur

- **Bev Morris & Art Boyars** in honor of Serena Kalish

Rabbi Silver's Tuesday evening Parsha Shiur

- **Bev Morris & Art Boyars** in honor of Serena Kalish
- **Denise & Adrian Magendzo** in honor of a Refuah Shlema for Am Yisroel

Rabbi Rosenbaum's Erev Shabbos Parsha Drasha

- **Art Boyars** in memory of his mother, Sarah Boyars Z"L, her Yahrtzeit is the 28th of Iyar
- **Bev Morris & Art Boyars** in honor of Dr. Theo Heller
- **Rona & Aaron Lerner** in honor of Yoni Broth as he graduates from Yeshiva University and for receiving Yeshiva College's Excellence in Talmud Award and the Sy Syms School of Business's Service & Character Award
- **Jud Milgram** to mark the 14th Yahrzeit (Daled Sivan) of his father, Martin Milgram, Meir ben Mordechai Ber, Z"L
- **Audrey & Neil Siegel**
- **Debbie & Jeff Weinstein & Family** for the Yahrtzeit of Hannelore Suse Weinstein, mother and grandmother

SUNDAY MAY 24!

SHAVUOT KAHOOT!

- Ages K-4th grade
- 12:15 pm
- Please bring 2 devices to play.



- Ages 2-5
- 11:15 am
- Age 13+ males should kindly not be present.

SHAVUOT SING-A-LONG!



ZOOM MEETING ID: 416 963 9000
PASSWORD: 492019

Likutei Divrei Torah

Gleanings of Divrei Torah on Parashat Hashavuah
via the Internet

Sponsored by Marion & Bernard Muller
to commemorate the 19th Yahrzeit
of Marion's father, Abraham Jacob Dere, a"r
(Avraham Yaakov ben Moshe Dovid)

Volume 26, Issue 30

Shabbat Parashat Bemidbar

5780 - B"H

Covenant and Conversation: R. Jonathan Sacks

Egalitarian Society, Jewish-Style - The parsha of Bamidbar is generally read on the Shabbat before Shavuot, z'man matan torateinu, "the time of the giving of our law," the revelation at Sinai. So the Sages, believing that nothing is coincidental, searched for some connection between the two.

To find one is not easy. There is nothing in the parsha about the giving of the Torah. Instead it is about a census of the Israelites. Nor is its setting helpful. We are told at the beginning that the events about to be described took place in "the wilderness of Sinai," whereas when the Torah speaks about the great revelation, it talks about "Mount Sinai." One is a general region, the other a specific mountain within that region. Nor are the Israelites at this stage walking towards Mount Sinai. To the contrary, they are preparing to leave. They are about to begin the second part of their journey, from Sinai to the Promised Land.

The Sages did, nonetheless, make a connection, and it is a surprising one: "And God spoke to Moses in the Sinai Wilderness". Why the Sinai Wilderness? From here the Sages taught that the Torah was given through three things: fire, water, and wilderness. How do we know it was given through fire? From Exodus 19:18: "And Mount Sinai was all in smoke as God had come down upon it in fire." How do we know it was given through water? As it says in Judges 5:4, "The heavens dripped and the clouds dripped water [at Sinai]." How do we know it was given through wilderness? [As it says above,] "And God spoke to Moses in the Sinai Wilderness." And why was the Torah given through these three things? Just as [fire, water, and wilderness] are free to all the inhabitants of the world, so too are the words of Torah free to them, as it says in Isaiah 55:1, "Oh, all who are thirsty, come for water... even if you have no money."

The Midrash takes three words associated with Sinai – fire (that was blazing on the mountain just before the revelation), water (based on a phrase in the Song of Deborah) and wilderness (as at the beginning of our parsha, and also in Exodus 19:1, 2), and it connects them by saying that "they are free to all the inhabitants of the world."

This is not the association most of us would make. Fire is associated with heat, warmth, energy. Water is associated with quenching thirst and making things grow. Wilderness is the space between: neither starting point nor destination, the place where you need signposts and a sense of direction. All three would therefore make good metaphors for the Torah. It warms. It energises. It satisfies spiritual thirst. It gives direction. Yet that is not the approach taken by the Sages. What mattered to them is that all three are free.

Staying for a moment with the comparison of Torah and the wilderness, there were surely other significant analogies that might have been made. The wilderness is a place of silence where you can hear the voice of God. The wilderness is a place away from the distractions of towns and cities, fields and farms, where you can focus on the presence of God. The wilderness is a place where you realise how

vulnerable you are: you feel like sheep in need of a shepherd. The wilderness is a place where it is easy to get lost, and you need some equivalent of a Google-maps-of-the-soul. The wilderness is a place where you feel your isolation and you reach out to a force beyond you. Even the Hebrew name for wilderness, midbar, comes from the same root as "word" (davar) and "to speak" (d-b-r). Yet these were not the connections the Sages of the Midrash made. Why not?

The Sages understood that something profound was born at Mount Sinai, and this has distinguished Jewish life ever since. It was the democratisation of knowledge. Literacy and knowledge of the law was no longer to be confined to a priestly elite. For the first time in history everyone was to have access to knowledge, education and literacy. "The law that Moses gave us is the possession of the assembly of Jacob" – the whole assembly, not a privileged group within it.

The symbol of this was the revelation at Mount Sinai, the only time in history when God revealed Himself not only to a Prophet but to an entire people, who three times signalled their consent to the commands and the covenant. In the penultimate command that Moses gave to the people, known as Hakhel, he gave the following instruction:

"At the end of every seven years, in the Sabbatical year, during the Festival of Tabernacles, when all Israel comes to appear before the Lord your God at the place He will choose, you shall read this law before them in their hearing. Assemble the people—men, women and children, and the foreigners residing in your towns—so they can listen and learn to fear the Lord your God and follow carefully all the words of this law. Their children, who do not know this law, must hear it and learn to fear the Lord your God as long as you live in the land you are crossing the Jordan to possess."

Again, the whole people, not an elite or subset within it. This is echoed in the famous verse from Isaiah 54:13, "And all your children shall be learned of the Lord and great shall be the peace of your children." This was and remains the unique feature of the Torah as the written constitution of the Jewish people as a nation under the sovereignty of God. Everyone is expected not merely to keep the law but to know it. Jews became a nation of constitutional lawyers.

There were two further key moments in the history of this development. The first was when Ezra and Nehemiah gathered the people, after the Babylonian exile, to the Water Gate in Jerusalem, on Rosh Hashanah, and read the Torah to them, placing Levites throughout the crowd to explain to people what was being said and what it meant, a defining moment in Jewish history that took the form not of a battle but of a massive adult education programme. Ezra and Nehemiah realised that the most significant battles in ensuring the Jewish future were cultural, not military. This was one of the most transformative insights in history.

The second was the extraordinary creation, in the first century, of the world's first system of universal compulsory education. Here is how the Talmud describes the process, culminating in the work of Joshua ben Gamla, a High Priest in the last days of the Second Temple:

Truly the name of that man is to be blessed, namely Joshua ben Gamla, for but for him the Torah

would have been forgotten from Israel. For at first if a child had a father, his father taught him, and if he had no father he did not learn at all... They therefore ordained that teachers should be appointed in each prefecture, and that boys should enter school at the age of sixteen or seventeen. [They did so] but if the teacher punished them they used to rebel and leave the school. Eventually, Joshua b. Gamla came and ordained that teachers of young children should be appointed in each district and each town, and that children should enter school at the age of six or seven.

Universal compulsory education did not exist in England – at that time the world's leading imperial power – until 1870, a difference of 18 centuries. At roughly the same time as Joshua ben Gamla, in the first century C.E., Josephus could write:

Should any one of our nation be asked about our laws, he will repeat them as readily as his own name. The result of our thorough education in our laws from the very dawn of intelligence is that they are, as it were, engraved on our souls.

We now understand the connection the Sages made between the wilderness and the giving of the Torah: it was open to everyone, and it was free. Neither lack of money nor of aristocratic birth could stop you from learning Torah and acquiring distinction in a community in which scholarship was considered the highest achievement.

With three crowns was Israel crowned: the crown of Torah, the crown of Priesthood and the crown of Kingship. The crown of Priesthood was conferred on Aaron... The crown of kingship was conferred on David... But the crown of Torah is for all Israel... Whoever desires it, let them come and take it.

I believe that this is one of Judaism's most profound ideas: whatever you seek to create in the world, start with education. If you want to create a just and compassionate society, start with education. If you want to create a society of equal dignity, ensure that education is free and equal to all. That is the message the Sages took from the fact that we read Bamidbar before Shavuot, the festival that recalls that when God gave our ancestors the Torah, He gave it to all of them equally.

Shabbat Shalom: Rabbi Shlomo Riskin

'And God spoke to Moses in the wilderness of Sinai, in the tent of meeting, on the first day of the second month, in the second year after they came out of the Land of Egypt'

Bamidbar, or "In the desert," is the name by which this fourth of the Five Books of Moses is most popularly known – an apt description of the 40 years of the Israelite desert wanderings which the book records.

Indeed, this desert period serves as the precursor of – as well as a most appropriate metaphor for – the almost 2,000 years of homeless wandering from place to place which characterized much of Jewish history before the emergence of our Jewish State in 1948.

The Hebrew word for desert, midbar, is also pregnant with meanings and allusions which in many ways have served as a beacon for our Jewish exile. The root noun from which midbar is built is D-B-R,

In memory of Martha Martz, z"l

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Call Saadia Greenberg 301-649-7350
or email: sgreenberg@jhu.edu
<http://torah.saadia.info>

which means leader or shepherd. After all, the most ancient occupation known to humanity and specifically to the descendants of Abraham is shepherding, and the desert is the most natural place for the shepherd to lead his flock: the sheep can comfortably wander in a virtual no-man's-land and graze on the vegetation of the various oases or their outskirts without the problem of stealing from private property or harming the ecology of settled habitations. And perhaps D-B-R means leader or shepherd because it also means "word": The shepherd directs the flock using meaningful sounds and words, and so the leaders of Israel, most notably Moses, inspired and educated with the verbal message which came from God, initially in the form of "Ten Words" (or "Ten Commandments," Aseret Hadibrot). They were revealed in the Sinai desert, have been greatly expanded upon throughout the generations, and they are the most fundamental teachings which govern Israel—as well as a good part of the world—to this very day.

Moreover, wherever the Israelites wandered in the desert, they were always accompanied by the portable desert Mishkan, or Sanctuary, a word which is derived from Shechina, Divine Presence. However, God was not in the Sanctuary; even the greatest expanse of the heavens cannot contain the Divine Presence, declared King Solomon when he dedicated the Holy Temple in Jerusalem. It was rather God's word, dibur, which was in the Sanctuary, in the form of the "Ten Words" on the Tablets of Stone preserved in the Holy Ark, as well as the ongoing and continuing word of God which He would speak (vedibarti, Ex. 25:22) from between the cherubs on the ends of the Kapporet above the Holy Ark. It was by means of these divine words that even the desert, the midbar—a metaphor for an inhospitable and even alien exile environment which is boiling hot by day, freezing cold by night, and deficient in water that is the very elixir of life—can become transformed into sacred space, the place of the divine word (dibur). Indeed, another name for our Holy Temple or Sanctuary is D'vir, the place of the word. And those words from the desert of Mount Sinai (diburim) succeeded in sanctifying the many Babylons, Marrakeshes, Vilnas, and New Yorks of our wanderings! God's word can transform a desert—any place and every place—into a veritable Sanctuary; indeed the world is a midbar waiting to become a dvir (sanctuary) by means of God's dibur, communicated by inspired leaders, dabarim.

I believe that this understanding will serve to answer another question which is asked by our sages, the answer to which is especially relevant on the week of BaMidbar leading into Shavuot. The Midrash di Rabbi Yishmael Commentary on Parshat Yitro queries why God's Revelation was given in a par'osia—a desert, a no-man's-land, an open space—rather than at Mount Moriah, the place of Abraham's sacrifice later to become the Temple Mount. Is it not strange that the most important message—a kerygma to use the Greek—given to Israel emanated from a mountaintop in a desert outside Israel rather than from the sacred land which God Himself bequeathed to His chosen people? The response given by the Midrash has many ramifications for us today. The midrash maintains that had the Torah been given on the Temple Mount, the Israelites would have assumed that it was only for them. God specifically chose a par'osia in order to demonstrate that the Torah was ultimately meant for the entire world; in the very words of the Mechilta, "Let any human being who wishes to accept the Torah take it upon himself."

This will help us understand the midrash in the beginning of V'zot habrachah which pictures God as first offering the Torah to the Edomites of Mount

Seir and then to the Ishmaelites of Mount Paran (BT Avoda Zara 2b, see also Rashi to Deut. 33:2). Unfortunately, they were not ready to accept it at that time; only Israel was willing to say, "We shall perform [the commandments] and we shall internalize them." It then became our task as a "Kingdom of Priest-Teachers and a Holy Nation" to expose and eventually teach the Torah as "a light unto the nations of the world." At that time there will be a second revelation in which "God will inform us a second time before the eyes of every living being that He is to be their God," a prayer which we repeat every Sabbath in the Kedusha of the Musaf Amida prayer. The desert then becomes a symbol of a no-man's-land which will eventually become an every-person's-land.

If the word can sanctify even a desert it can certainly sanctify every other place on our planet.

The Person in the Parsha: R. Tzvi Hersh Weinreb

The Wilderness First - My first exposure to the study of the Bible was in the Yiddish language. We spoke only English at home, but almost all the teachers we had in the yeshiva attended were Holocaust survivors who had escaped to the safety of these shores only a few years prior.

I must admit that we learned to translate into Yiddish by rote and had little conception about what the words meant in English. Thus, we translated the very first verse of the Torah as "In der anfang hatte der Oibeshter bashaffen", not having a clue that "In der anfang" meant "in the beginning," that the "Oibeshter" was "the One Above," and that "bashaffen" meant "created."

When we reached the Book of Numbers, Sefer Bamidbar, we finally had a teacher who, although he continued to provide the Yiddish translation, told us, in his broken English, what the words meant in the language we understood. And he would even provide visual aids, photographs and drawings, which would help us truly grasp the meaning of what we were studying.

I'll never forget his opening lesson. He told us that we were beginning a new book of the Torah, and a new weekly Torah portion, that both went by the name "Bamidbar". "In Yiddish", he said, "the word means 'in der veesternisht.'" We were all about nine years old and the word "veesternisht" triggered a giggle which soon morphed into hilarious laughter. There is something about the sound of the word that is comical to me to this very day.

He waited for our laughter to subside, and then said that "veesternisht" in English meant "a desert." And he showed us a picture of the Saharan desert. "The Jewish people were wandering through such a desert," he explained, "and the entire book that we are beginning to study took place there."

He then asked us if we remembered coming across the word "veesternisht" earlier in our studies, in a slightly abbreviated form.

It was my dear friend Michael, who passed away some years ago now, who remembered that first verse in Genesis, which contains the phrase "tohu va'vohu", which is generally translated as "unformed and void". In Yiddish, the phrase is rendered as "poost und veest, empty and desolate."

Bamidbar is the Torah portion which we read this week, and which is always read on the Shabbat before Shavuot. I researched about a dozen biblical translations, including some non-Jewish ones, and found that only a few translated "Bamidbar" as "in the desert". The vast majority preferred the word "wilderness" to "desert," so that the key phrase in the first verse of our parshareads "...The Lord spoke to Moses in the wilderness of Sinai..."

Although the dictionaries I consulted did not distinguish sharply between "desert" and "wilderness," it is the latter that rings true as the

Likutei Divrei Torah

English equivalent of the Yiddish "veesternisht." An empty, confusing, and frightening wasteland.

It was in that wasteland that our ancestors wandered for forty years, and it is that wasteland where we received the Torah.

Why? Why was the Torah given in this wild and chaotic terrain? Like most questions of this sort, numerous answers have been given over the ages. I would like to share with you an answer which makes great sense to me.

If one reads further than just the first verse of this week's parsha, he discovers that although the image we have of the wilderness is one of disorder and confusion, the narrative theme of these several opening chapters is one of order and systematic organization. The tribes are divided into 12 distinct units, each one is assigned its own unique flag or banner, and its place in the procession through the wilderness is precisely specified. The entire parsha can be summarized as "making order in the midst of chaos."

It strikes me that the ability to organize one's environment in a beneficial and orderly manner is a basic human skill that every society must first possess before it can proceed toward greater cultural achievement. Having said that, we can appreciate that before the Torah could be given to the Jewish people there was a necessary prerequisite: the establishment of a functional society in which people could get along with each other in a peaceful and productive manner. Only in such a context could the Torah be properly absorbed.

There is an ancient saying which states this idea unequivocally: "Derech erez kadma leTorah." Literally translated as, "The way of the world precedes Torah." More generally, it means first one must have an ethical, just and humane society. Only then can one proceed to Torah.

We can classify this week's Torah portion as the parsha of derech erez, because in it a nation successfully copes with the trials and tribulations of its environment. It tamed a wilderness by creating a civilization. It dealt with a wasteland by establishing a functioning and equitable society.

That is why it is precisely this parsha that precedes Shavuot. Shavuot is the anniversary of Matan Torah, of the Divine revelation, the giving of the Torah. The Almighty does not reveal Himself to a people who cannot get along with each other in an orderly and civilized manner. He does not express His will to individuals, communities, or nations who, in today's jargon, "can't get their act together."

He does not give His Torah in a wilderness, in a wasteland, in a "veesternisht." He expects us to first act toward each other with derech erez, respectfully and courteously. He demands that we first tame that wilderness and cultivate that wasteland. Only then are we deserving of His great gift.

Derech erez kadma leTorah. Humane behavior first, and only afterwards the Torah. That's how it was that very first time in the wilderness of Sinai, and that's how it must be this weekend, when the Shabbat of Bamidbar immediately precedes the festival of Matan Torah.

OTS Dvar Torah: Rabbi Aviad Sanders [Excerpt]

The beginning of the Book of Numbers marks the beginning of Israel's lengthy stay in the Sinai desert... This census echoes the great interest Hashem has in us. It demonstrates to the people of Israel that Hashem loves them, with all their diversity and tribalism, and that He counted them out of love. Hashem teaches us that although the people of Israel may have the semblance of being divided, and even if they truly are divided, precisely because they are a diverse people, made up of different tribes—inside, our souls are one and undivided.

Sefer Vayikra, which we finished last week, ends with the verse: "These are the commandments *Hashem* commanded Moshe to [teach] *Bnei Yisrael* on *Har Sinai*." *Sefer Bemidbar*, which we begin this week, opens with a census of the families of *Bnei Yisrael*. *Midrash Yalkut Shimoni* explains that these passages are related: The nations of the world complained that they were not given the Torah, and *Hashem* responded, "Bring Me your family trees!" What does this *Midrash* mean?

R' Shmuel Shmelke Guntzler z"l (1834-1911; rabbi of Oyber-Visheve, Hungary for 45 years) explains: We say in the *Pesach Haggadah*, "If He had brought us to *Har Sinai* and not given us the Torah, it would have sufficed for us." What would have been accomplished by bringing us to *Har Sinai* and not giving us the Torah? Commentaries explain: We do not mean, "If He had not commanded us to perform the *Mitzvot*." Rather, "Given us the Torah" in this context refers to *Hashem's* placing the Torah in our hands, meaning that Torah scholars can interpret the Torah, and their interpretations and *Halachic* rulings "become" G-d's Torah. Indeed, even a prophet or a *Bat Kol* / Heavenly voice cannot overrule a *Halachic* ruling arrived at using the tools of Torah study.

How could *Hashem* give His beloved treasure, the Torah, to us to interpret? R' Guntzler explains: *Hashem* did not give the Torah to the Patriarchs or to Yaakov's sons; rather, say our Sages, He waited until *Bnei Yisrael* numbered 600,000. The *Gemara* (*Berachot* 58a) explains that, among 600,000 Jews, no two think exactly alike. Also, say our Sages, the Torah has 600,000 letters.

– Continued in box inside –

Pirkei Avot

"All that *Ha'kadosh Baruch Hu* created in His world, He created solely for His honor, as it is said (*Yeshayah* 43:7), 'All that is called by My Name, indeed, it is for My honor that I have created it, formed it, and made it.' And it says (*Shmot* 15:18), '*Hashem* shall reign for all eternity'."

R' Chaim Dov Stark *shlita* (*Mashgiach Ruchani* of Yeshiva Aderes Ha'Torah in Yerushalayim) writes: This *Mishnah* teaches that one who acts in a way that lessens *Hashem's* honor defeats the very purpose for which the world was created. In turn, R' Stark writes, this sheds light on the respect we owe other human beings.

He explains: Our Sages teach that one who publicly shames another person has no share in the World-to-Come. Surely, observes R' Yerucham Levovitz z"l (*Mashgiach Ruchani* of the Mir Yeshiva; died 1936), there are worse sins than shaming someone. One who commits murder, for example, incurs the death penalty, while one who shames another person does not. Nevertheless, because man is created in the *Tzellem* / image of *Elokim* (*Bereishit* 1:27), one who shames another person effectively demeans G-d Himself. Conversely, one who honors another person honors *Hashem*, thereby furthering the purpose for which the world was created.

R' Stark continues: Acknowledging the *Tzellem Elokim* in man not only is the foundation of one's obligations to his fellow, it also is the foundation of one's obligations to himself. One's ability to elevate himself depends on his recognizing his own inherent greatness. Indeed, R' Stark writes, the familiar Yiddish expression, "ס'פאסט מיר נישט" / "It is beneath me [to do such-and-such bad, inappropriate, or immature thing]," can influence one even more than studying works of *Mussar*. – Continued in box inside –

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and the other Kedoshim of Oyber Visheve, Hungary, Hy"d

“Nadav and Avihu died before Hashem when they offered an alien fire before Hashem in the Wilderness of Sinai, and they had no children.” (3:4)

Our Sages give several explanations for Nadav and Avihu’s deaths, including that they offered an “alien fire” in the *Ohel Moe’ed*, as our verse says, and that they refused to marry. In fact, writes R’ Menachem Mendel Hager z”l (1886-1941; *rabbi, Rosh Yeshiva* and *Chassidic Rebbe* of Oyber Visheve, Hungary), these two reasons are one. He explains:

The *Gemara* (*Yoma* 21b) states: “Although a fire comes down from Heaven upon the *Mizbei’ach* / altar, it is a *Mitzvah* to bring a man-made fire as well.” How, asks R’ Yehuda Halevi z”l (Spain and *Eretz Yisrael*; approx. 1075-1141) in his work *Kuzari*, can a spiritual fire from Heaven become a physical fire that burns on the altar? He answers: It is a wonder, just as it is a wonder that the spiritual *Neshamah* / soul can be housed in a physical body. R’ Hager notes that that latter wonder is so great that we acknowledge it in the blessing “*Asher Yatzar*” -- specifically, when we say the final words, “He acts wondrously.”

R’ Hager continues: Why did Nadav and Avihu refuse to marry? Because they believed that they were so holy that they could not engage in something as mundane as marriage; the spiritual and the physical just don’t mix, they thought. However, they contradicted themselves when they brought a man-made fire into the *Ohel Mo’ed*! What place did their fire have alongside Hashem’s fire, according to their philosophy? Therefore, their spiritual souls left their physical bodies.

(*Sh’eirit Menachem*)

– Continued from back page –

R’ Stark adds: The *Gemara* (*Sanhedrin* 37a) states that a *Bet Din* / rabbinical court would warn the witnesses in a capital case not to testify falsely, saying: “Adam, the first man, was created alone, in order to teach us that one who destroys a single Jewish life is considered to have destroyed an entire world... Therefore, every person is obligated to say, ‘The entire world was created for me.’” [Until here from the *Gemara*] Some commentaries understand that the second sentence is not part of what the *Bet Din* says to the witnesses. Others, however, say that it is part of the *Bet Din*’s warning to the witnesses. They are saying, in effect: “You, the witnesses, must recognize your own worth! The entire world was created just for you! Therefore, it would be beneath you to testify falsely.”

(*Ha’keter Ve’ha’kavod* p.5)

“For Dan, Achiezer ben / son of Ammishaddai.” (1:12)

R’ Chaim Yehuda Meir Hager z”l (the *Vishever Rebbe* in Tel Aviv; died 1968) writes: *Hashem* is our “Father,” but he recognizes us as His “sons” only when we care about our brethren, his other “sons.” The tribe of Dan traveled last, picking up all the objects that their brethren had lost and supporting any stragglers. Says our verse: For Dan, *Achi-ezer* / my brother is a helper, *ben* (from *Binah*) who reflects on my needs; therefore, *Ami* / my nation and *Shakkai* / G-d are united. (*Zecher Chaim*)

– Continued from front page –

In fact, the Torah has only 304,805 letters. But, what the Sages mean is that every Jew who was present at *Har Sinai* represents some aspect of the Torah. Collectively, the 600,000 who were present at *Har Sinai* had in their minds every possible legitimate Torah interpretation that would ever be offered; thus, our interpretations of the Torah – as long as they follow the rules set down by our Sages – were themselves given at *Sinai*. Notably, adds R’ Guntzler, the *Gematria* of “*Sinai*” also is 600,000. [For the calculation of this *Gematria*, see the separate box below.]

In this light, we can understand the *Midrash Yalkut Shimoni* with which we began. The census in our *Parashah*, which was taken not long after the Giving of the Torah, confirms that *Bnei Yisrael* numbered 600,000 people and that they were all genealogically from the same nation; meaning that they could represent the entirety of Torah. Said *Hashem* to the nations that demanded the Torah: Can you demonstrate the same? (*Meishiv Nefesh*)

As mentioned in the box above, R’ Guntzler writes that the *Gematria* of “*Sinai*” equals 600,000. That *Gematria* is calculated as follows:

“*Sinai*” (סִינַי) is spelled: *Samech* (=60), *Yud* (=10), *Nun* (=50), and *Yud* (=10). Multiplying those figures (60 x 10 x 50 x 10) produces 300,000.

Next, spelling out the names of those letters gives us the following:

Samech = *Samech, Mem, Chaf*;

Yud = *Yud, Vav, Dalet*;

Nun = *Nun, Nun*;

and (again) *Yud* = *Yud, Vav, Dalet*.

Adding the hidden letters of each name together (for example, the *Mem* and *Chaf* of “*Samech*”; the *Vav* and *Dalet* of “*Yud*”) again produces 60, 10, 50, and 10, which, multiplied together, produces another 300,000, for total of 600,000.

ISRAEL REPORT

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Issue 1208 • May 22, 2020 • 29 Iyar 5780

ABBAS RENOUNCES AGREEMENTS WITH ISRAEL AND US (Arutz-7 5/19/20)

Palestinian Authority (PA) chairman Mahmoud Abbas on Tuesday declared an end to the agreements and understandings signed with Israel and the United States in response to Israel's plans to declare sovereignty over Judea and Samaria.

"The Palestine Liberation Organization and the State of Palestine are absolved, as of today, of all the agreements and understandings with the American and Israeli governments and of all the obligations based on these understandings and agreements, including the security ones," Abbas declared at an emergency meeting in Ramallah.

"The Israeli occupation authority, as of today, has to shoulder all responsibilities and obligations in front of the international community as an occupying power over the territory of the occupied state of Palestine, with all its consequences and repercussions based on international law and international humanitarian law," he continued.

Abbas also said, "We hold the American administration fully responsible for the oppression befalling the Palestinian people and we consider it a primary partner with the Israeli occupation government in all its aggressive and unfair decisions and measures against our people. Yet we welcome all the positions of the other American parties that rejected the policies of this administration that are hostile to our people and their legitimate rights."

He announced that the PA will complete the signing of agreements to accede to international agreements and conventions that we have not yet joined.

"We reaffirm our commitment to the international legitimacy and the relevant Arab, Islamic and regional resolutions, which we are part of, and we reiterate our firm commitment to fighting international terrorism regardless of its shape or source," continued Abbas.

"We reaffirm our commitment to a solution to the Palestinian-Israeli conflict based on the two-state solution, with our readiness to accept the presence of a third party on the borders between them, on the condition that negotiations will be held to achieve that under international auspices (the International Quartet plus) and through an international peace conference based on international legitimacy."

He called on world countries that have rejected the US "Deal of the Century" "not be satisfied with rejection and condemnation but to take deterrent steps and impose serious sanctions to prevent the Israeli occupation state from implementing its schemes and its continuing denial of the rights of our people. We call on those that did not yet recognize the state of Palestine to quickly recognize it to protect peace, international legitimacy and international law, and to implement the Security Council resolutions on providing international protection to our people in their occupied state."

"We will continue to pursue the occupation for its crimes against our people at all international authorities and courts. In this context, we affirm our confidence in the independence and integrity of the International Criminal Court," declared Abbas.

The PA is outraged over the coalition agreement between Prime Minister Binyamin Netanyahu and Defense Minister Benny Gantz, which stipulates that the government can apply sovereignty over Judea and Samaria this coming July.

YISRAEL BEYTENU AND YAMINA JOIN FORCES IN OPPOSITION (JPost 5/21/20)

Yisrael Beytenu and the Yamina Party have decided to join forces against the

Joint List in the opposition. The two parties have 12 seats in Knesset compared to the 15 seats held by the Joint List.

The two party bloc will work to stop initiatives by the Joint List that they don't agree with and to form right-wing bills including bills related to annexation to embarrass the Likud Party from within the opposition.

The bloc will also work to make the Yesh Atid Party consider the two parties instead of just siding with the Joint List. The bloc will demand to head one of the committees that the opposition is meant to head in the Knesset.

BEZALEL SMOTRICH: 'NETANYAHU STABBED A KNIFE IN OUR BACKS' (Arutz-7 5/20/20)

Outgoing Transportation Minister Bezalel Smotrich (Yamina) slammed Israeli Prime Minister Binyamin Netanyahu, saying that Netanyahu did not want Yamina in the coalition with him.

In an interview with Israel Hayom, Smotrich said, "I'm at peace with the decision to join the opposition. It's the correct choice, we couldn't allow ourselves to join a coalition with Netanyahu's condescending and degrading attitude. I heard him say that he didn't slam the door on anything relating to our joining. The thing is, he never opened it."

According to Smotrich, Netanyahu's attitude towards Yamina is typical of his attitude towards Religious Zionism in general. "[Yuli] Edelstein (Likud) was removed from his position as Knesset speaker - [Netanyahu] put a knife in his back. [Ze'ev] Elkin (Likud) was removed from his position in the Environmental Protection Ministry, and given a portfolio for a bunch of nothing, and Tzipi Hotovely (Likud) was appointed minister of nothing, and even that is temporary, until he sends her as an emissary abroad."

"We didn't ask Netanyahu for any political price that he couldn't pay. No one demanded the Health Ministry - Edelstein is there despite the fact that he

Israel Report is a Student Publication of

Torah Academy of Bergen County

Ezra Seplovitz, Editor-in-Chief, Noam Barenholtz, Itai Hudes,
Yosef Kryzman, Uri Ostrin, Natan Rifkind, Bentzion Rotblat, Editors

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didn't ask for it. [Netanyahu] tried to sell the Health [Ministry] to Blue and White, and he didn't manage. The Transportation Ministry no one wanted, only on the last day, he barely managed to convince Miri Regev (Likud) to take the Transportation Ministry. We didn't ask for the Religious Affairs Ministry, because then he would've had to fight with [Shas Chairman Aryeh] Deri. We asked for things that were truly doable."

Regarding outgoing Education Minister Rabbi Rafi Peretz's decision to leave Yamina and join the new coalition, Smotrich said that he respects Peretz, but "no one imagined that in the next election, the Jewish Home headed by Rabbi Rafi Peretz would run alone and pass the electoral threshold. Unfortunately, he is burying a century-old party."

"I've known Rabbi Rafi for a year already, and I have to tell you the truth, there isn't a single political mistake that he hasn't made in the past year. I want to protect his honor, at the end of the day he is a rabbi and he educated many students and did many good things, but he is not suited for politics."

ALLEGED ISRAELI CYBERATTACK ON IRANIAN PORT CAUSES 'TOTAL DISARRAY' (Israel Hayom 5/19/20)

Israel appears to be behind a cyberattack earlier this month on computers at Iran's Shahid Rajaee port that caused massive backups on waterways and roads leading to the facility, the Washington Post reported on Monday.

Citing unnamed US and foreign government officials, the Post said the May 9 disruption of Iranian computers was presumably in retaliation for an earlier attempted cyberattack on rural water distribution systems in Israel.

The managing director of Iran's Ports and Maritime Organization, Mohammad Rastad, told Iran's ILNA news agency last week that the cyberattack did not penetrate the organization's computers and was only able to infiltrate and damage a number of private operating systems.

A foreign government security official said, however, the attack was "highly accurate" and the damage to the Iranian port was more serious than described in official Iranian accounts, according to the Post.

"There was total disarray," said the official.

The Post reported on May 8 that Iran was linked to the attempted cyberattack on the Israeli water network in April. The intrusion was detected and thwarted before significant damage was done, the Post said, citing officials familiar with the incident.

'COVID-19 BANISHED JEWS FROM SYNAGOGUE FOR TALKING ON PHONE IN PRAYERS' (JPost 5/20/20)

Rabbi Chaim Kanievsky, the most senior non-hassidic, ultra-Orthodox rabbi in the world, has said that Jews have been "banished" from synagogues by the COVID-19 pandemic due to the offense given to God by using cell phones in synagogue.

In a letter published in the daily ultra-Orthodox Yated Neeman newspaper, the rabbi called for synagogue administrators to ban the use of cell phones in the prayer hall when prayer in synagogues is permitted again.

The letter was also signed by Kanievsky's colleague in the leadership of the ultra-Orthodox community, Rabbi Gershon Edelstein.

Addressing all synagogue administrators in general, Kanievsky wrote that "For our many sins it has been many weeks since we were banished from our synagogues and study halls, like a servant who came to pour wine for his master and the master poured the jug on his face."

Continued the rabbi "It appears that this is a sign from Heaven for the sin in which the sanctity of synagogues has been cheapened by having cell phones open and speaking on them while people are praying, and this is great disrespect for prayer and the sanctity of synagogues, and is in total opposition to Jewish law."

Kanievsky said that synagogue administrators should therefore completely ban people from praying in synagogue while their phones are turned on, and said that they should warn worshippers about this issue.

He said that administrators in Israel and around the world should ensure that a cupboard or other storage facility outside of the prayer hall for worshippers to deposit their cell phones.

The ultra-Orthodox community has been hit particularly hard by COVID-19, with a high number of infections and deaths relative to their proportion of the population.

PA AMENDS EDUCATIONAL CURRICULUM UNDER EU PRESSURE (YNet 5/20/20)

The Palestinian Authority (PA) cabinet has agreed to amend the educational curriculum in Palestinian schools on Monday, following pressure from the European Union and national European governments.

PA Education Minister Prof. Marwan Awartani provided a detailed report to a Cabinet meeting on the new proposed curricula and plans for their development, which emphasized the need for the "preservation and protection of the curricula as based in a sovereign Palestinian matter... as they relate to the Palestinian narrative and identity, and the strategic directions of the state, including the Declaration of Independence," according to a report in The Jerusalem Post.

An Arabic-language briefing on the council's website about the meeting stressed that any developments of the curricula would be an "independent Palestinian national decision."

The PA's decision comes less than a week after the European Parliament passed a resolution criticizing "problematic materials" in Palestinian textbooks.

The European Union first announced last year it will scrutinize new Palestinian textbooks for content that incites hate and violence, out of concern that EU aid funds are being used to promote hatred.

The announcement followed an investigation and campaign by Israeli-based NGO IMPACT-se (Institute for Monitoring Peace and Cultural Tolerance in School Education), which has been highly critical of the content in Palestinian textbooks.

TEENS PETITION HIGH COURT TO ORDER IDF TO OPEN ALL COMBAT UNITS TO WOMEN (Israel Hayom 5/21/20)

Four teenage girls about to begin their military service have petitioned the High Court of Justice to order the military to open screening tests for all combat units to women, Channel 12 News reported on Tuesday.

Eighteen-year-old petitioners Mika Kliger, Mor Lidani, Gali Nishri, and Omer Saria, said they hoped Defense Minister Benny Gantz and IDF Chief of Staff Lt. Gen. Aviv Kochavi will allow all potential recruits to try out for elite commando units, regardless of their gender.

"We're not asking that demands be changed for us – just let us try out and if we qualify, let us join the units," Lidani told Channel 12 News.

The petition, Kliger noted, was not filed "out of spite. We did it because we to contribute and volunteer [for combat service]. The military needs to see this as an opportunity for women to serve in all units."

The IDF allows women to join several combat units via three mixed-gender battalions: Caracal, a light infantry force that is made up of 70% female soldiers; the Lions of Jordan Battalion and the Bardelas Battalion.

The IDF commando canine unit, Oketz, also drafts females as combat soldiers.

But the issue of female soldiers seeing on the front line remains highly controversial in the Jewish state, where some rabbis would like to see women excluded from the IDF altogether.

Dr. Idit Shafran Gittleman, an expert on gender equality in the IDF at the Israel Democracy Institute told The Jerusalem Post that "In today's reality, in which the IDF strives to achieve gender equality, it was only a matter of time for such a petition to be filed.

"This petition, which joins others that were recently filed, creates positive pressure on IDF decision-makers to open all positions to women," she said.

"A categorical denial of certain positions to applicants based on gender is inconsistent with the principle of equality."

Commenting on the petition, Labor MK Merav Michaeli tweeted, "The IDF is the last Western army in the world that screens people according to their gender and not their abilities. Let's hope the High Court makes sure the IDF stops this humiliation and waste of potential human resources."

According to a study by the IDI, the number of women combat soldiers in ground forces has increased exponentially since 2012, when they were first drafted into combat units, reaching up to 2,656 in 2017, while the percentage of female soldiers serving in clerical positions declined.

EXTREME HEATWAVE BEGINS TO BREAK SLIGHTLY, RAIN EXPECTED SUNDAY (JPost 5/21/20)

An extreme heatwave that's brought Israel wildfires, heatstroke and record-breaking electricity use finally began to break somewhat on Thursday with more significant temperature drops expected over the weekend. In a different form of unseasonable weather, rain is expected in Israel on Sunday.

On Thursday, temperatures in cities along the coast and in the Shfela region are expected to drop slightly, but will still be at heatwave levels.

On Friday, temperatures will drop more significantly, with average temperatures along the coast at around 80F (27C). Temperatures will continue to fall on Saturday, bringing them back to the average for this time of year. On Sunday, rain is expected in north and central Israel, with isolated thunderstorms possible. In the northern Negev, light rains are possible. There is a slight risk of flash floods in the Jordan Valley, Judean Desert and Dead Sea area on Sunday.

ISRAELI SCHOOLGIRLS DON SHORTS TO PROTEST 'SEXIST' DRESS CODE (YNet 5/20/20)

Hundreds of female students were barred from entering schools across Israel on Wednesday after putting on short shorts in protest over discriminative and sexist dress code.

The protest comes after a group of girls from the Alon Middle School in Ra'anana in central Israel were barred on Monday from entering school grounds because they were wearing shorts, despite the fierce heatwave hitting the country.

The protest began in Ra'anana where the initial incident occurred and spread to the central cities of Kfar Saba, Modi'in, Gedera and others.

On Tuesday, dozens of school girls from The Hefer Valley Regional Council arrived at school wearing short shorts in protest and had been banned from entering the premises.

Some 150 students from Darca Menachem Begin High School in Gedera who initially had been barred from entering their classrooms, were allowed to rejoin their classmates after persistently waiting outside for three hours.

"The feeling is that we have won," 10th grader, Netael Barak, told Ynet. "We've been called for a meeting with the school principal on Sunday and we have already received letters warning us about a suspension," she added.

"Will they suspend 150 girls? I don't know. But the issue is on the agenda and they're talking about it."

Sixteen-year-old Shira Bendelman from Yitzhak Navon School in Modi'in said she and her classmates had been told to go home and change, but they waited outside the school grounds for hours.

"Every year we talk to the management who only laugh at our faces," she said. "A lot of teachers didn't even understand what we were doing."

In the Alon Middle School where the protest started, a teacher stood at the entrance to the school and sent any girls whose shorts were deemed too short to the library, without being allowed to enter the classrooms.

JERUSALEM'S NEWEST FIREFIGHTERS: SHEEP, GOATS, CATTLE AND CAMELS (JPost 5/19/20)

The Jerusalem Municipality's newest recruits to fight wildfires include over

150 sheep, goats, cattle and camels which will graze in areas around the city in order to thin out any flammable vegetation.

The livestock were chosen for the mission because they can reach areas that vehicles and heavy equipment can't. Their grazing noticeably lowers the risk of wildfires spreading, allowing firefighters to gain control over fires more easily.

The municipality is working with the flock's owner from the Umm Lisun neighborhood of Jerusalem, Israel Police and the veterinary service. The project will be tested in a number of selected area to judge its effectiveness.

The livestock work from early in the morning until the afternoon or evening and are provided with water in the areas where they graze.

ENIGMATIC ROOMS CUT INTO THE BEDROCK DISCOVERED UNDER WESTERN WALL (Ha'aretz 5/19/20)

An enigmatic subterranean system of rooms has been discovered near the entrance to the tunnel system beneath the Western Wall Plaza, while peering beneath the mosaic floor of a newly discovered and mysterious Byzantine edifice. The system had been hewn into the bedrock during the early Roman period about 2,000 years ago, shortly before the Romans leveled the Second Jewish Temple on the Temple Mount in Jerusalem in 70 C.E.

It is the first time that an underground system cut into the bedrock has been found by the Western Wall, says the Israel Antiquities Authority, which unveiled the discoveries Tuesday. The system consisted of an open courtyard and two rooms arranged in three levels, one above the other, connected by hewn stairs, the IAA said.

It was found in the Beit Straus complex beneath the entrance lobby to the Western Wall Tunnels. The IAA revealed the finds ahead of Jerusalem Day this coming Friday, marking the reunification of the capital during the Six-Day War in 1967. Excavation at the site was accelerated a year ago with the help of students from pre-military academies in Jerusalem, in a joint project between the antiquities Authority and the Western Wall Heritage Foundation.

This story starts with the discovery of a monumental public building from the Byzantine period, which featured a large vaulted hall and white mosaic floor. It was built about 1,400 years ago. During later renovations in the Abbasid period 1,250 years ago the Byzantine building was split into smaller rooms.

What purpose the building served remains unknown, but the archaeologists add that they found an inscription in Latin in one of the corners, which could have been part of a larger Roman inscription in a building, long gone, from the time the Romans turned Jerusalem into Aelia Capitolina.

Elaborate pillar capitals from the Herodian period were also used in building the later walls. These capitals may have even come from the Second Temple complex, say the archaeologists.

As is standard practice at a site like this, the archaeologists pried up part of the mosaic floor at several places to see if there was anything underneath. Two pits dug beneath the floor found nothing but rock.

The third pit revealed the extraordinary subterranean space: the three small rooms carved into the bedrock, below what was street level at the time. That was not expected. Two thousand years ago the norm in Jerusalem was to build homes and other edifices using stone brick, but: "The question is, why were such efforts and resources invested in hewing rooms underground in the hard bedrock?" said Barak Monnickendam-Givon, the excavation director for the IAA, along with Tehila Sadiel.

The rock-hewn system of rooms are baffling, say the archaeologists. "We are in the heart of Jerusalem during the Roman period, the eve of the destruction [of the Second Temple]. We know of excavations [into bedrock] for burials, water cisterns or ritual baths, but that is not the case here," the archaeologists stated.

Theoretically, the space could have been used for storage, a sort of pantry, for a structure above it which did not survive – or a hiding place.

Depressions in the walls were found at the entrance to the rock-cut complex, apparently to firmly fix door hinges and bolts. Round and square niches were

carved into the walls as well as small, triangular niches for oil-lamps, and elongated shelves carved into the rock. These suggest the subterranean system was used on a daily basis.

The excavators also found an array of objects that also shed light on the daily life of the residents of the ancient city: clay cooking vessels, oil lamps used for light, a stone mug unique to Second Temple Period Jewish sites, and a fragment of a qalal – a large stone basin used to hold water, thought to be linked to Jewish practices of ritual purity, the IAA said. Stone tableware and cookware is indeed well known from early Jerusalem because under Jewish law, in contrast to pottery, they cannot become ritually impure.

LIFTING THE FOG ON THE ISRAEL-IRAN CYBER WAR (Alex Fishman, YNet 5/20/20)

Was Israel really close to carrying out a massive attack against Iranian targets in light of Iran's cyber attack on critical Israeli infrastructure last month?

If the reports are true and the fog of the Israeli-Iranian cyber war has indeed been lifted, it is safe to assume U.S. Secretary of State Mike Pompeo was not rushed to Israel for a few hours last Wednesday to simply discuss the coronavirus or Donald Trump's Mideast peace plan.

U.S. officials only dash to Israel with such urgency when they fear that the Israelis are going to act against American interests.

In other words, Pompeo came to placate the Israeli leadership, soothe its wounds and mitigate its response to the Iranian cyber attacks.

So what did happen?

On May 7, an unusual cabinet meeting took place in Israel, which according to leaks focused on the the cyber attack on the water facilities. On the next day, the U.S. State Department made the surprise announcement that Pompeo was coming to Israel.

On May 9, according to the Iranians themselves, Israel struck at the Shahid Rajaei port.

One could also add to the list events that transpired on May 10, when an Iranian missile deviated from its course and hit an Iranian ship in the midst of a naval exercise, killing 19 troops.

Immediately after Ynet revealed the details of the cyber attack against Israel's water infrastructure in late April, Israel declared that the attack, which Fox News attributed to Iran, had failed and caused no damage.

Even so, cyber experts in Israel were less than happy. While no real damage was done, the mere fact that critical infrastructure such as water facilities were caught unprotected by a cyber attack rang alarm bells.

It suddenly seemed that despite Israel's enormous efforts to protect its critical infrastructure, there were still quite a few holes in the system.

Moreover, the attack was not (at least according to several Israeli civilian cyber companies) the only one that occurred. According to these same companies, unusual activity by Iranian hackers was identified in February - hackers who presumably had ties to the Iranian regime.

The same hackers apparently attempted to infiltrate and destroy critical civilian infrastructure targets in Israel.

Iran has apparently chosen to focus on cyber attacks over the last two or three months in retaliation for what appears to be an increase in IDF attacks on its interests in Syria.

Israel responded, according to reports in both Iran and the U.S., with the partial paralysis of the Iranian port.

If the reports are true, it seems that Israel aimed to make clear to the Iranians that it would not engage on the cyber front, but would instead focus on Syria, where it has the advantage and any damage to Iranian interests is particularly painful.

But to the Americans, the timing was apparently off, sending Pompeo on his transatlantic mission.

This is how the next war will look: Paralyzed ports, missiles deviating from their intended course and collapsing electrical and communications systems.

But make no mistake, Iran and Israel have not been simply sending one another signals only for the past month. This was the public demonstration of a cyber battle that has been going on for almost 20 years.

AGAINST ALL ODDS, THE ULTRA-ORTHODOX WON BIG IN ISRAEL'S ELECTION (Yisrael Cohen, Ha'aretz 5/18/20)

Likud ministers spent their Saturday night making their way one after the other to the house on Balfour Street. Some were trembling for their jobs, and some were literally pleading to keep their standing or avoid a demotion. In contrast, the heads of the ultra-Orthodox parties – Arye Dery, Yaakov Litzman and Moshe Gafni – were sitting at home all calm and relaxed, preparing to get to work. They already had received everything they wanted and had gone away satisfied long before the negotiations within the ruling party even began. If anyone can flash a giant victory sign after three exhausting elections, it's the Haredi legislators. And theirs is a dual victory: ideologically, they preserved the principles that matter to their supporters, and politically, they not only maintained their standing but also improved their positions.

Over a year ago, Yisrael Beitenu chairman Avigdor Lieberman led Israel to an election that turned out to be just round one of 2019 when he refused to compromise on the wording of the draft law that was agreed to by the prime minister and the Haredi parties. Lieberman's election campaign focused on division and incitement against the Haredi public, as he sought to delegitimize a million Israelis in one of the harshest campaigns of this type ever seen in Israel. In his telling, the Haredim embodied all that is bad, detrimental and despicable in Israel. His supporters enthusiastically embraced his extreme dogma. When the votes were counted, Lieberman became the new kingmaker of Israeli politics, the one who could singlehandedly determine the fate of the coalition. Since then, Israel was dragged into two further rounds of voting, with Lieberman still appearing to wield key control.

The war of the minds – both hidden and out in the open – was essentially waged between two virtuosos of Israeli politics and former fast friends: Lieberman and Shas chairman Dery. However, it still seemed most of the time like Lieberman would have the last word. The man who had referred to the Arab legislators as enemies of Israel agreed to collaborate with the Joint List, if that's what it would take to send the detested Dery and United Torah Judaism's Litzman into the opposition.

Then, just as Lieberman's dream was about to come true, his fortunes abruptly changed when a government of unity and reconciliation was formed. Dery won, big-time. Lieberman ended up in the opposition. The politician who promised he wouldn't sit with the deluded messianists and who would never join forces with Ahmed Tibi and Ayman Odeh to form a coalition, found himself together with them on the opposition benches.

Ostensibly, the ultra-Orthodox parties carry less weight in the unity government since they no longer hold the power to tip the scales as they would have had in a narrow right-wing government. However, in terms of the final result, their power has clearly been magnified.

Dery, Litzman and Gafni now hold the positions that are of key relevance to the economic facets of Israeli society: Dery as minister of both interior and the development of the Negev and the Galilee; Litzman as minister of housing and Gafni as chairman of the Knesset Finance Committee. The coalition agreement maintains the status quo on matters of religion and state – the issues of fundamental importance to the Haredi community, and promises that no legislation will be passed that would be detrimental to the standing of the yeshiva students. The Haredim managed to avoid the formation of a minority government, in which they would have been hounded and would have paid a high price.

In the clash of the titans over the past year between Lieberman and Lapid on the one hand and Dery, Litzman and Gafni on the other, the latter came out on top by a mile.

test



The Greater Washington Community Kollel SHABBOS DELIGHTS

TORAH MINUTE

IN MEMORY OF RABBI KALMAN WINTER ZT"L

Do Your Best and Let Hashem Do the Rest

Presented by Rabbi Zacharia Schwartz, Kollel Adjunct

"Count the children of Levi...and Moshe counted them by the word of Hashem as he was commanded" (3:16)

In telling us that *Moshe* counted the people of *Levi*, the *Torah* writes that he counted the Levites "by the word of *Hashem*, as he was commanded." *Rashi*, seemingly bothered by the apparent redundancy in this phrase, explains that *Moshe* did not actually need to enter the tents of the Levites to count them. Rather, he would stand outside the tent and *Hashem* would tell *Moshe* how many people lived in the tent. Hence, the way that *Moshe* learned the number of Levites in each family was "by the word of *Hashem*." This begs the obvious question: if *Hashem* was simply going to tell *Moshe* how many Levites lived in each tent, why did *Moshe* need to go to the tents in the first place? One answer that is offered is that *Hashem* wanted *Moshe* to put in as much of his own effort as possible. Only at the point where further effort would not have been appropriate, such as *Moshe* entering each person's tent, did *Hashem* command *Moshe* to leave the rest to Him.

We can learn two lessons from this. First, we should always remember that *Hashem* is waiting and ready to bless our efforts. But, He does want us to put in our own efforts before He makes those efforts successful. Second, we should never despair or lose hope because we don't see how we can be successful at whatever it is that we are trying to accomplish. We should always do the best we can, even if it seems futile, and we should remember that *Hashem* has the power to help us cross the finish line.

Wishing you a Good Shabbos!

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TABLE TALK

Point to Ponder

Hashem spoke to Moshe in the wilderness of Sinai... (1:1)

Why specifically in the wilderness of Sinai? From here we derive that the Torah was given by way of three things: 1) Fire, 2) Water, 3) In the Desert. Fire, as the verse says, "Har Sinai was burning with fire"; Water, as the verse says, "Also the clouds were dripping water"; and "In the desert," as the verse says "Hashem spoke to Moshe in the wilderness of Sinai...." Why was the Torah given with these items? To teach us that just as these things are free, so too everyone is able to learn Torah. (Bamidbar Rabba 1:6)

As only one item was derived from this verse, why does the midrash say "From here we derive that the Torah was given by way of three things?"

Parsha Riddle

How was it possible to have more than a year between one Shavuot and the next one - even without a leap year?

Please see next week's issue for the answer.

Last week's riddle:

Why are the laws of lending with interest in Yoreh Deah and not in Choshen Mishpat, which discusses monetary laws?

Answer: The Halachos of a Jew's relationship with a gentile are discussed in Yoreh Deah. A Jew's allowance to lend money to a gentile with interest belongs there. Once lending money with interest is discussed, the prohibition of lending money with interest to a Jew is also written. (Tur Yoreh Deah 160)

HATORAH V'HAMITZVAH

HALACHA INSIGHTS FROM THE PARSHA

In parashas Bamidbar, the Torah relates: "These are the offspring of Aharon and Moshe on the day Hashem spoke with Moshe at Mount Sinai:" but continues with an enumeration of only Aharon's children. The Talmud explains that although Aharon sired his children, Moshe taught them (Torah), and they are therefore called by his name, and we thus derive the principle that "Anyone who teaches another person's son Torah, the verse ascribes him credit as if he sired him" (Sanhedrin 19b). Rashi to our parashah adds that this is alluded to by the Torah's reference to "the day Hashem spoke with Moshe" - on that day did they become his offspring, since he taught them what he learned from Hashem.

A related principle expressed in the same Talmudic passage is "Anyone who raises an orphan in his house, the verse ascribes to him credit as if he gave birth to him." Although this Talmud discussion is aggadic rather than halachic, some authorities have nevertheless invoked it in various halachic contexts:

- R. Meir of Rothenberg accepted the validity of a financial document in which the drafters (a husband and wife) had referred to the wife's son (by another man) as "our son", on the grounds that "Anyone who raises an orphan is as if he gave birth to him." (Teshuvos Maimoniyos, Mishpatim #48)
- R. Tzvi Ashkenazi suggests that a "person" created via the mystical work Sefer Yetzirah (a "golem" in popular parlance) might be countable toward a minyan. Just as "Anyone who raises an orphan in his house, the verse ascribes to him credit as if he gave birth to him," so, too, since this artificial entity is the handiwork of the righteous, he may be included among the Children of Israel, since the handiwork of the righteous are their offspring. (Shut Chacham Tzvi #93)
- R. Shlomo Kluger raises the question of whether raising orphans in one's house fulfills the mitzvah to "be fruitful and multiply," in light of the principle that "[Any]one who raises an orphan in his house, [the verse] ascribes to him credit as if he gave birth to him." He concludes that this depends on a general dispute over whether the Talmudic phrase "as if" denotes strict equality or merely a looser degree of comparability. (Chochmas Shlomo at the beginning of Shulchan Aruch EH)

PRESENTED BY
RABBI YITZHAK GROSSMAN, ROSH CHABURAH

KIDS KORNER

Who Am I?

#1 WHO AM I?

1. Landless.
2. Countless.
3. King's Legion.
4. Eigless.

#2 WHO AM I?

1. Am I a student?
2. Am I a child?
3. Children of Moshe?
4. We were four.

Last Week's Answers

- #1 Eved Ivri** (I am your boss, You are my boss, Don't keep me busy, I am for theft)
#2 Shemitta (Where is your produce? Where is your loan? Where is your work? Go learn.)

All children
13 and under
who answer a
"Who Am I?"
correctly will
be entered
into a raffle to
**WIN a
Claw
Machine
Arcade
Game**



Visit gwckollel.org to submit your answers.
Answer as many as you can.
Each correct answer will entitle you to another raffle ticket and increase your chances of winning!

The raffle has been postponed until after the shuls are reopened. We are still accepting entries to the raffle.

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