

# Young Israel Shomrai Emunah - Shabbos Shorts ד"ר

June 5 - 6, 2020 - 14 Sivan 5780 - Parshas Nasso

Light Candles by 8:13 - Havdalah 9:20

The Shabbos Shorts is sponsored this week by  
Joey Franco Mortgage Banker - 301-529-5387

## Mazal Tov

- **Florence Binstock Avigan** on the birth of a great-granddaughter, Ella Rachel, born to parents Sara & Yisroel Shulman. Mazal Tov also to great-aunt & uncle **Karen & Howie Schulman** and to all of the family.
- **Lucy & Bernie Blitzstein** on the birth of a grandson, Nathan Isaac, born to their children Dana & Steven Blitzstein of Highland Park, IL. Mazal Tov also to big sister Betty.
- **Esther Edeson** on the graduation of her grandson, Max Edeson, son of Nathan & Helene Edeson, from Columbia University with a BS in Biochemistry. Mazal Tov to the entire Edeson & Stern families.
- **Debby & Barry Greengart** on the Bar Mitzvah of their grandson, Akiva Greengart, son of Leah & Avi Greengart of Teaneck, NJ.
- **Lea & Paul Lieberman** on the graduation of their grandchildren from their respective schools: Jason Lieberman from Cornell University, Summa Cum Laude; Daniel Brandsdorfer from Georgia Tech; Jennifer Lieberman from Katz Yeshiva HS, Boca Raton; Jessica Brandsdorfer from Quince Orchard HS.
- **Marion & Fred Miller** on the marriage of their daughter, Adena Rivka, to Eiden Tal, son of Chaya Tal & Yoseph Yishai Hilsen of Albany, NY. Mazal Tov to Adena's grandparents, Annie & Ted Parker and Eva Miller. Mazal Tov to all of Adena & Eiden's siblings and extended family.

## 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 8:13, and not before Plag, 6:58
- Mincha:  
Ashkenazi: 6:45, 7:20, 8:20 Sephardi: 7:00 Nusach Sefard: 7:00  
*If you Daven Kabbalos Shabbos prior to Shkia (8:38 PM), it is preferable to Daven Mincha prior to Plag (6:58 PM).*

### Shabbos Day:

- Shacharis: Ashkenazi: 7:00, 8:00, 8:45, 9:15 Youth: 9:15  
Sephardi: 7:45 Nusach Sefard: 7:00
- Mincha:  
Ashkenazi: 2:30, 5:00, 8:10 Sephardi: 8:10 Nusach Sefard: 8:10
- Shabbos ends: 9:20

## 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.

## 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** Women's ~~Chumash~~ Navi Shiur, now studying Sefer Yehoshua, Wednesdays at 8:00 PM, **Zoom A**.
  - **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](mailto:rsilver@yise.org) **Zoom B**.
  - **GWCK Sunday Kollel Brunch 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](mailto: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
    - 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](mailto:rsilver@yise.org) or Rabbi Hillel Shaps: [hshaps@gwckollel.org](mailto: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 Programs and Listings

**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](mailto:mskarlin@gmail.com) or Miriam Friedman, 301-754-1517, [mfriedman2@yahoo.com](mailto: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

**Free Webinars on Job Search** - 12 Steps to a Successful Job Search (free self-paced tutorial from Montgomery College). For more information, go to: <https://www.ed2go.com/mcdistance/online-courses/twelve-steps-to-successful-job-search-self-paced-free/>

**Webinar for Recent College Graduates** - JobAssist, the Kemp Mill-based initiative to help job seekers, is assessing interest in a Zoom presentation for recent college graduates. If you are interested, please email David Marwick at [dmawick@jobassist.org](mailto:dmawick@jobassist.org)

**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](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](mailto:lifschitz@slslaw.com) to be added to the invite list. Sunday 7:00 AM, Monday - Thursday 9:00 PM, Friday 5:45 PM.

**Kemp Mill Toastmasters** - Wednesday, June 10, 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 [vp@kempmilltoastmasters.com](mailto:vp@kempmilltoastmasters.com) for more info. Zoom meeting ID: 986 546 841, password 3671.

**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.yadyehuda.org/partners-in-tefillah](http://www.yadyehuda.org/partners-in-tefillah) to learn more and to sign up.

**Capital Kosher Pantry** - Due to the closure of schools and shuls, the usual steady flow of food donations to the Capital Kosher Pantry has significantly decreased. We're greatly in need of the following very popular food products: Canned white tuna and salmon, sardines, plastic bottles of grape juice, pizza sauce, Near East brand rice mixes, crackers, cereal, whole grain and regular pasta (not spaghetti), Nature's Bakery fig bars. Please purchase these items from any store and then deposit them in one of our donation bins locations:

- In front of: YISE, KMS, Woodside Shul
- In Shalom Kosher, at the front of the store, or in Moti's Market, near the store entrance
- In front of the Capital Kosher Pantry - 1910 University Blvd., West, Silver Spring, MD 20902.

You can also purchase items online at Target, Amazon, Walmart and elsewhere and arrange shipment directly to Capital Kosher Pantry. Our online wishlist is at <https://www.yadyehuda.org/pantry-wishlist.html> Financial donations to Capital Kosher Pantry are always welcome too.

We thank you for your continued generosity and Tizku L'Mitzvot! The Capital Kosher Pantry Team

**Community Website for COVID-19** [www.covidgw.com](http://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](http://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](http://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](http://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](http://kempmillvillage.org) for more information.

**Silver Spring Gemachim** - For a complete list: [www.gemachexchange.com](http://www.gemachexchange.com)

| The Week Ahead                                                                                                                                                                                     | Sunday<br>June 7 | Monday<br>June 8 | Tuesday<br>June 9 | Wednesday<br>June 10 | Thursday<br>June 11 | Friday<br>June 12 |
|----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|------------------|------------------|-------------------|----------------------|---------------------|-------------------|
| No Minyanim will take place at YISE next week. You are encouraged to Daven at home at your regular Minyan time.<br>Mincha was scheduled for June 7 - 11 at 8:20 PM (Ashkenazi)/8:15 PM (Sephardi). |                  |                  |                   |                      |                     |                   |
| <b>Halachic Times:</b> Earliest Talis and Tefillin: 4:38 AM, Latest Krias Shma: 9:24 AM, Earliest Mincha: 1:46 PM                                                                                  |                  |                  |                   |                      |                     |                   |

### Next Shabbos

June 12 - 13, 2020 - 21 Sivan 5780

Parshas Behaaloscha

Light Candles: Friday by 8:16

Havdalah: 9:24

Next Shabbos Shorts Deadline: Wednesday, June 10 at 12:00 Noon

Submit items for the Shabbos Shorts to: [announce@yise.org](mailto:announce@yise.org)

Office Phone: 301-593-4465 Office Fax: 301-593-2330 Eruv line: 301-593-5561

E-Mail: [office@yise.org](mailto:office@yise.org) Website: [www.yise.org](http://www.yise.org)

Office Hours: Monday - Thursday 9:00 AM - 5:00 PM, Friday - 9:00 AM - 2:00 PM

Rabbi Dovid Rosenbaum

Yale Ginsburg - 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 Yahrzeit 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 Navi 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](mailto:office@yise.org) to sponsor.

Thank you for your support.

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## Thank you to this past week's Shiurim sponsors:

### Rabbi Rosenbaum's morning and evening Tehillim/Shiur

- **Steve Kalin** for a Refuah Shleimah for Leah bas Risa
- **Judy & Dr. David Marwick** in memory of Avraham ben HaRav Osher Nissan HaLevi
- **Louis & Judy Morris** to commemorate the Yahrzeit of Louis's mother, Esther Beila bas Shlomo Yoseph, on the eighth of Sivan
- **Jay Rogal and Debbie Rogal** in commemoration of the Yahrzeit of Jay's mother and Debbie's grandmother, Belle Rogal
- **Barbara Price and Family** to wish a Happy Birthday to Elliot Goodman

### Rabbi Rosenbaum's Sunday morning Musar Shiur

- **Diana & Dr. Leonard Ruchelman** in memory of Diana's father, Fred Hoffberger, Shlomo Yaakov ben Yosef, Z"L

### Rabbi Rosenbaum's Wednesday morning Nach Shiur

- **Chava & Howard Kern** to commemorate the Yahrzeit of Chava's mother, Nechama Leah bas Aryeh, Z"L
- **Rose & Izzy Miller** in memory of their parents, Selma & Harris Miller and Marguerite & Rabbi Manfred Wimer Z"L, and in honor of Rabbi Rosenbaum

### Rabbi Rosenbaum's Wednesday night women's Navi Shiur

- **Chava & Howard Kern** to commemorate the Yahrzeit of Chava's mother, Nechama Leah bas Aryeh, Z"L

### Rabbi Rosenbaum's Erev Shabbos Parsha Drasha

- **Simi & Sammy Franco** in honor of Bev Morris & Art Boyars in gratitude for all they do for the YISE and the Eruv
- **Debby & Rabbi Barry Greengart** in honor of their grandson Akiva Greengart's Bar Mitzvah
- **Chanah & Joseph Hollander** to commemorate the Yahrzeit of Chanah's father, Chaim ben Yehuda Leib, Z"L
- **Eva & Isaac Moses** in honor of the Yahrzeits of their grandparents, Leah bas Shneur Zalman and Yitzchak ben Naftali, Z"L
- **Lee & Craig Oppenheim** on the Yahrzeit of Craig's father, Yaakov ben Hershel on the 11<sup>th</sup> of Sivan and Lee's Mother Chana Raizel bas Avraham HaLevi on 16<sup>th</sup> of Sivan, Z"L



# THE YISE MEANINGFUL TEFILAH PROJECT

**NEW! Videos of the following classes are now available on YouTube (search Meaningful Tefilah Project) and soon on yise.org.**

**Practical Steps to More Meaningful Prayer**, 3 videos, a workshop with Rabbi Rosenbaum, Rabbi Menachem Goldberger and members of the community

**Ashrei/Pesukei D'Zimra**, 3 sessions with Rabbi Rosenbaum

**Better Kavanah**, with Rabbi Hirsh Chinn

**Going Deep: The Meaning of the Amidah**, 6 sessions with Rabbi Rosenbaum

**Going Deep: The Meaning of the Shema**, 3 sessions, with Rabbi Rosenbaum

**The Meaning of Hallel**, 3 sessions with Rabbi Rosenbaum

**A Deep Dive into Hallel**, 3 sessions with Mrs. Sharon Freundel

**Selichos Explained**, with Rabbi Rosenbaum and Marty Jacobs

**Tefilah: Your Personal Stairway to Heaven**, 3 sessions with Mrs. Sharon Freundel

**Pre-Selichos Drasha: L'David Ori**, with Mrs. Sharon Freundel

**Yom Kippur Viduy**, with Rabbi Rosenbaum

**Be a Better Ba'al Tefilah**, 8 sessions with Rabbi Ozzie Burnham covering Shabbat and Yom Tov davening, plus introductory session with Rabbi Rosenbaum

**Escape your Personal Prison Through Prayer**, with Rabbi Yosef Mendelevich

**Audio versions of many of these classes, plus additional classes, are also available at yise.org:**

**Click on the "LEARN/Shiurim" button, then click "Tefilla"**

*To support further classes by the Meaningful Tefilah Project, please email [stuartrosenthal@yise.org](mailto:stuartrosenthal@yise.org) or send contributions to the shul office marked for "Meaningful Tefilah."*

# Likutei Divrei Torah

Gleanings of Divrei Torah on Parashat Hashavuah  
via the Internet

Sponsored by Ari and Esther Jacobs  
in memory of Ari's father, Al Jacobs a"h,  
(Alter Gavriel Dov Ben Aharon Moshe Hacohen)  
whose yahrzeit is 20 Sivan

Volume 26, Issue 31

Shabbat Parashat Naso

5780 - B"H

## Covenant and Conversation: R. Jonathan Sacks

**Sages and Saints** - Parshat Naso contains the law of the Nazirite – the individual who undertook to observe special rules of holiness and abstinence: not to drink wine or other intoxicants (including anything made from grapes), not to have his hair cut, and not to defile himself by contact with the dead. Such a state was usually undertaken for a limited period; the standard length was thirty days. There were exceptions, most famously Samson and Samuel who, because of the miraculous nature of their birth, were consecrated before their birth as Nazirites for life.

What the Torah does not make clear, though, is firstly why a person might wish to undertake this form of abstinence, and secondly whether it considers this choice to be commendable, or merely permissible. On the one hand the Torah calls the Nazirite “holy to God”. On the other, it requires him, at the end of the period of his vow, to bring a sin offering.

This led to an ongoing disagreement between the Rabbis in Mishnaic, Talmudic, and medieval times. According to R. Elazar, and later to Nahmanides, the Nazirite is praiseworthy. He has voluntarily undertaken a higher level of holiness. The prophet Amos said, “I raised up some of your sons for prophets, and your young men for Nazirites,” suggesting that the Nazirite, like the prophet, is a person especially close to God. The reason he had to bring a sin offering was that he was now returning to ordinary life. His sin lay in ceasing to be a Nazirite.

Eliezer HaKappar and Shmuel held the opposite opinion. For them the sin lay in becoming a Nazirite in the first place and thereby denying himself some of the pleasures of the world God created and declared good. R. Eliezer added: “From this we may infer that if one who denies himself the enjoyment of wine is called a sinner, all the more so one who denies himself the enjoyment of other pleasures of life.”

Clearly the argument is not merely textual. It is substantive. It is about asceticism, the life of self-denial. Almost every religion knows the phenomenon of people who, in pursuit of spiritual purity, withdraw from the pleasures and temptations of the world. They live in caves, retreats, hermitages, monasteries. The Qumran sect known to us through the Dead Sea Scrolls may have been such a movement.

In the Middle Ages there were Jews who adopted similar kinds of self-denial – among them the Chasidei Ashkenaz, the Pietists of Northern Europe, as well as many Jews in Islamic lands. In retrospect it is hard not to see in these patterns of behaviour at least some influence from the non-Jewish environment. The Chasidei Ashkenaz who flourished during the time of the Crusades lived among self-mortifying Christians. Their southern counterparts may have been familiar with Sufism, the mystical movement in Islam.

The ambivalence of Jews towards the life of self-denial may therefore lie in the suspicion that it entered Judaism from the outside. There were ascetic movements in the first centuries of the Common Era in both the West (Greece) and the East (Iran) that saw the physical world as a place of corruption and strife. They were, in fact, dualists, holding that the true God was not the creator of the universe. The physical world was the work of a lesser, and evil,

deity. Therefore God – the true God – is not to be found in the physical world and its enjoyments but rather in disengagement from them.

The two best-known movements to hold this view were Gnosticism in the West and Manichaeism in the East. So at least some of the negative evaluation of the Nazirite may have been driven by a desire to discourage Jews from imitating non-Jewish practices. Judaism strongly believes that God is to be found in the midst of the physical world that He created that is, in the first chapter of Genesis, seven times pronounced “good.” It believes not in renouncing pleasure but in sanctifying it.

What is much more puzzling is the position of Maimonides, who holds both views, positive and negative, in the same book, his law code the Mishneh Torah. In Hilchot Deot, he adopts the negative position of R. Eliezer HaKappar: A person may say: “Desire, honour, and the like are bad paths to follow and remove a person from the world; therefore I will completely separate myself from them and go to the other extreme.” As a result, he does not eat meat or drink wine or take a wife or live in a decent house or wear decent clothing.... This too is bad, and it is forbidden to choose this way.

Yet in Hilchot Nezirut he rules in accordance with the positive evaluation of R. Elazar: “Whoever vows to God [to become a Nazirite] by way of holiness, does well and is praiseworthy.... Indeed Scripture considers him the equal of a prophet.” How does any writer come to adopt contradictory positions in a single book, let alone one as resolutely logical as Maimonides?

The answer lies in a remarkable insight of Maimonides into the nature of the moral life as understood by Judaism. What Maimonides saw is that there is not a single model of the virtuous life. He identifies two, calling them respectively the way of the saint (chassid) and the way of the sage (chacham).

The saint is a person of extremes. Maimonides defines chessed as extreme behaviour – good behaviour, to be sure, but conduct in excess of what strict justice requires. So, for example, “If one avoids haughtiness to the utmost extent and becomes exceedingly humble, he is termed a saint [chassid].”

The sage is a different kind of person altogether. He or she follows the “golden mean,” the “middle way,” the way of moderation and balance. He or she avoids the extremes of cowardice on the one hand, recklessness on the other, and thus acquires the virtue of courage. He or she avoids miserliness in one direction, prodigality in the other, and instead chooses the middle way of generosity. The sage knows the twin dangers of too much and too little, excess and deficiency. He or she weighs the conflicting pressures and avoids the extremes.

These are not just two types of person but two ways of understanding the moral life itself. Is the aim of the moral life to achieve personal perfection? Or is it to create gracious relationships and a decent, just, compassionate society? The intuitive answer of most people would be to say: both. What makes Maimonides so acute a thinker is that he realises that you cannot have both – that they are in fact different enterprises.

A saint may give all his money away to the poor. But what about the members of the saint's own family? They may suffer because of his extreme self-denial. A saint may refuse to fight in battle. But what

about the saint's country and its defence? A saint may forgive all crimes committed against him. But what then about the rule of law, and justice? Saints are supremely virtuous people, considered as individuals. Yet you cannot build a society out of saints alone. Indeed, saints are not really interested in society. They have chosen a different, lonely, self-segregating path. I know no moral philosopher who makes this point as clearly as Maimonides – not Plato or Aristotle, not Descartes or Kant.

It was this deep insight that led Maimonides to his seemingly contradictory evaluations of the Nazirite. The Nazirite has chosen, at least for a period, to adopt a life of extreme self-denial. He is a saint, a chassid. He has adopted the path of personal perfection. That is noble, commendable, and exemplary. That is why Maimonides calls him “praiseworthy” and “the equal of a prophet.”

But it is not the way of the sage – and you need sages if you seek to perfect society. The sage is not an extremist – because he or she realises that there are other people at stake. There are the members of one's own family as well as the others within one's community. There are colleagues at work. There is a country to defend and a society to help build. The sage knows he or she cannot leave all these commitments behind to pursue a life of solitary virtue. In a strange way, saintliness is a form of self-indulgence. We are called on by God to live in the world, not escape from it; in society not seclusion; to strive to create a balance among the conflicting pressures on us, not to focus on some while neglecting the others.

Hence, while from a personal perspective the Nazirite is a saint, from a societal perspective he is, at least figuratively, a “sinner” who has to bring an atonement offering.

Maimonides lived the life he preached. We know from his writings that he longed for seclusion. There were years when he worked day and night to write his Commentary to the Mishnah, and later the Mishneh Torah. Yet he also recognised his responsibilities to his family and to the community. In his famous letter to his would-be translator Ibn Tibbon, he gives an account of his typical day and week – in which he had to carry a double burden as a world-renowned physician and an internationally sought halachist and sage. He worked to exhaustion.

Maimonides was a sage who longed to be a saint, but knew he could not be, if he was to honour his responsibilities to his people. That is a profound and moving judgement, and one that still has the power to inspire today.

## Shabbat Shalom: Rabbi Shlomo Riskin

This week's reading of Naso describes the “Sota,” the woman who acts immodestly. At the very least, she sequesters herself alone with a man despite the fact that her husband warned her against seeing that person. She therefore undergoes the test of the bitter waters. However, during the spring holiday period, we saw two other women – great heroines of our people, Esther (Purim) and Ruth (Shavuot) who also commit immodest acts, for which they are ultimately praised and through which salvation and

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redemption are brought about. Let us revisit their stories to see how they differ from that of the Sota.

Both heroines compromise their modesty and perhaps even their chastity, Esther with Ahasuerus in the palace of the king and Ruth with Boaz on the threshing floor in Efrat. Moreover, both of these outstanding women hail from gentile countries of exile and one even from gentile stock: Esther from Persia and Ruth from Moab.

But here is where the comparisons end. Although each of these two women undergoes a profound, existential change, a switch in direction with profound ramifications, they part company in very significant ways.

Esther seems to have been an assimilating Jewess who was eager to become the Queen of Persia. She used her Persian name – from the pagan goddess Astarte – rather than her Hebrew name Hadassah; she is taken for the nighttime beauty contest and undergoes a 12-month preparatory beauty treatment without protest. She even concurs with Mordecai (her cousin, or even perhaps her husband as the midrash suggests) not to reveal her national heritage (lest she be rejected on the grounds that she is Jewish – see the suggestion, albeit rejected by the Ibn Ezra).

It is only when Mordecai publicly demonstrates in front of the king's gate in sackcloth and ashes against Haman's decree to annihilate the Jews of Persia, bidding Esther to "come out of the closet," as it were, and go before the king on behalf of her people, that Esther puts her life on the line. By doing so, she becomes one of the greatest penitents of Jewish history.

The words Mordecai uses to convince Esther have reverberated throughout Jewish history: "Do not imagine in your soul that you will be able to escape in the king's palace any more than the rest of the Jews. For if you persist in keeping silent at a time like this, relief and deliverance will come to the Jews from another place, but you and your father's house will perish. And who knows whether it was just for a time such as this that you attained the royal position".

The Jews in Shushan gather for three days of prayer and fasting, Esther persuades the king to allow the Jews to protect themselves during the Persian "pogrom" against them, Haman and his sons are killed, and the Jewish community survives.

The Talmud rules that Hallel is not to be chanted on Purim; since "we still remained slaves to Ahasuerus" – and an Ahmadinejad can still become a replacement for Haman.

Esther, was born of Jewish parents but married the gentile Ahasuerus: Ruth was a Moabite, she followed Naomi to the Land of Israel, changing geographically and existentially by converting to Judaism. Her ancestor Lot had defected from Abraham when he left Israel and moved to Sodom, now she repaired this by becoming a second Abraham.

Like our forefather, she left her birthplace and homeland for the Land of Israel, a strange nation and the God of ethical monotheism. In her own words, "Where you go, I will go" (to the Land of Israel) – "your nation will be my nation, your God shall be my God".

In the deepest sense, Ruth entered Abraham's "Covenant between the Parts". God promised Abraham that he would be an eternal nation, his seed would never be destroyed and his descendants would live in their homeland, Israel and through this nation, "all the families of the earth will be blessed". This is far more than the survival of the Jews in Persia; this is world redemption.

Hence Naomi sends Ruth to the threshing floor to seduce Boaz, to bear his Jewish seed, just as Tamar, the widowed daughter-in-law of Naomi's ancestor

Judah the son of Jacob, had seduced her father-in-law in order to bear his seed.

But Ruth is not satisfied. She understands that Jewish eternity is linked to two crucial components: Jewish seed in the land of Israel. She doesn't consummate their relationship on the threshing floor; she asks him to "redeem" her, to buy back Naomi's familial inheritance and to marry her "in accordance with the law of Moses and Israel" so that her descendants can be Jews in the Jewish homeland.

Through their actions, Esther succeeded in gaining a respite in persecution, which is the most we can hope for in galut (exile). Ruth succeeded in entering Jewish eternity, the Abrahamic Covenant, and due to her compassionate righteousness and loving-kindness toward Naomi she became the herald of Jewish redemption. Her journey leads to the day when the nations of the world will join the family of Abraham, father of a multitude of nations.

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#### **Dvar Torah: Chief Rabbi Ephraim Mirvis**

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The functioning of the community is reliant on every task, no matter how big or small... Whatever your task is, you are important. We learn this from the commencement of parashat Nasso. The Torah gives an instruction, "Nasso et rosh b'nei Gershon gam heim" – "take a census of the children of Gershon as well". Now why the "gam heim" – "them as well"? As well as who? As well as what?

We need to view it within its context. You see, Levi had three sons – Gershon, Kehat and Merari. At the end of last week's parasha of Bamidbar we read how the children of Kehat, the second son, were given the sacred task of transporting the Aron – the Ark of the covenant from place to place. At the beginning of our parashat of Nasso we are told how his older brothers' children, the children of Gershon, had the responsibility of carrying the curtains and the coverings and the hooks.

For them it must have appeared as if they were the afterthought, they weren't carrying anything important – they weren't in the limelight! So Rav Moshe Feinstein teaches us that the sedra opens by saying "b'nei Gershon gam heim" – they too are important! They are just as important as the children of Kehat, who are mentioned first only out of respect to the Aron.

I'd like to add that in fact, our tradition gives even greater prominence to the children of Gershon, because it is with him that the sedra starts. Indeed, we often find that people are far more familiar with the beginning of the sedra than with the middle or the end of it – and so we are giving a tribute to Gershon by commencing the sedra with him, his children and their role.

Within our communities around the world, there are those who have titles, who stand on a platform or a stage and give a speech, there are those who are publicly thanked. But, in addition there are so many wonderful, outstanding people – those who work in the office, those who prepare an event, those who stuff envelopes, those who volunteer.

There is no such thing as a menial task. Every single person's work is of crucial importance for the functioning of the community and that is actually what makes a community – it's the contribution of absolutely everybody.

So the 'Kehats' of our community, perhaps they have the Kodesh ha'Kodeshim and they stand in the limelight. But the beginning of our parasha teaches us the importance of the 'Gershons' of our community: 'gam heim' – they are just as important. Whatever your role is – thank you very much.

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#### **OTS Dvar Torah [Excerpt] - Yisrael Avital**

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**Limitless Love?** We ought to enjoy our good lives, accept Hashem's gifts every day, perpetually, and thank Him for them. On the other hand, we should also remember that we were given a role in this

## **Likutei Divrei Torah**

world, and that we aren't like the beasts of the field, driven solely by our instincts. "Can the two walk together unless they are in agreement?"

The three signs of nezirut – Naziritism – are revealed in our Parsha: letting one's hair grow wild – foregoing beauty and keeping away from carnal attractions; refraining from drinking wine – depriving oneself of the opportunity to become drunk and lose control over one's evil inclination; and taking on the prohibition of becoming impure for the dead – keeping away from soulless bodies. Naziritism is when one deliberately and consciously assumes an extreme state of abstinence and asceticism. The Torah uses phrasing that seems to suggest something that goes beyond the text – "When [either a man or a woman] shall clearly utter a vow", and our rabbis disagree over whether this situation is ideal...

Rambam (Maimonides) contradicts himself in his comments on this issue. One the one hand, he calls a person who abstains from drinking wine "sacred", while on another occasion, he states:

Lest a person state that since envy, greed, honor and so forth are the ways of evil and they will remove a person from this world, I will fully separate myself from them and reach their utmost extreme in doing so, to the point that he will eat no meat, drink no wine, marry no woman, dwell in no comfortable quarters, dress in no proper clothes but in a sack and coarse wool, and the like, as heathen priests do. This, too, is an evil way, and it is forbidden to follow this path. He who does is called a sinner... and the sages had forbidden this.

There are two extreme ways of living in this world: living a life of spirituality while fully abstaining from any part of the material world through asceticism, deprivation, and fasting, or giving one's animal inclination free reign and indulging in eating, drinking, sinning, etc.

I presume that most of us would automatically exclaim that one should follow the middle path, but what is this "middle path"? Is it a point on the spectrum where we give up on spirituality, though we stop short of allowing ourselves to enjoy the world we live in?

I believe that we must be able to contain these two opposite states within us and engage in a perpetual dialogue between the two. These extreme ends are legitimate worldviews. They are antithetical yet complementary (or struggle against each other). We will find these contrasts in various forms, such as love and limits, material and spirituality, the pure and the impure, the sacred and the profane, or the Creator and the created.

In Judaism, we have the commandment of yir'at Hashem – the fear of God – yet we are also expected to say that the world was created for our sake, and we therefore must toil to fix and enhance the Creator's creations, and complete them, so to say. There are religions that deify material possessions, and others that completely bar any form of materialism. Some religions will absolve anything through a cursory penance procedure, while others believe that only death will bring about forgiveness. In Judaism, it's a bit of both. The sacred and the profane coexist, as do wine and the Sabbath, the evil inclination and the means to succumb it, and the understanding that a person may sin alongside the knowledge that one has the power to correct and repent.

These contrasts should maintain their character, and not nullify themselves in the face of their counterpart. By pairing contrasts and extreme ends, we create harmony – not by trying to approach some kind of spineless "middle road" which is devoid of any character. It's about finding the "golden mean", not embracing mediocrity.

One of the laws in this week's *Parashah* is that of the "Nazir." This section is introduced with the words: "*Ish oh ishah ki yafli*" / "A man or a woman who shall disassociate himself..." R' Avraham ibn Ezra z"l (1089-1164) observes that the word "*Yafli*" also can mean: "Who does wonders." He explains that a *Nazir*, who disassociates him or herself from wine, is doing something wondrous--unlike the typical person, who is controlled by the pursuit of pleasure.

R' Simcha Bunim Alter z"l (1898-1992; fifth *Gerrer Rebbe*) adds that the section of *Nazir* teaches us how G-d helps one who undertakes to improve himself. Becoming a *Nazir* is a wondrous thing--indeed, it is nearly impossible to be around people who are enjoying normal pleasures and to refrain from partaking. Nevertheless, because the *Nazir* undertakes sincerely to be different, *Hashem* helps him. The *Gerrer Rebbe* adds: The same thing is true of any person who wants to change himself. Once one makes a sincere commitment to change--even if change appears impossible--*Hashem* will help.

This week's *Parashah* is always read on either the *Shabbat* before or--more commonly--the *Shabbat* after *Shavuot*. The idea that *Hashem* desires our sincere commitments is closely tied to the holiday of the Giving of the Torah. How so? The *Tosafot* to *Avodah Zarah* (3a) teach that, although our Sages say that the heavens and earth can exist only if we study Torah, in fact it is our sincere commitment to study, rather than the actual study, that keeps the world going. (*Pardes Yosef*)

## Letters from Our Sages

This letter was written by R' Shlomo Brevda z"l (1931-2013), a *maggid* / traveling preacher and prolific author. The letter excerpted here was written in 5722 (1962).

After inquiring of your welfare with great love -- Your dear letter, which brings joy to G-d and man, reached me. There are no words in my mouth, and certainly not in my pen, to convey how moved I am by the lofty thing to which you and your honorable wife have merited [the letter does not say what news the letter's recipient had shared with R' Brevda, but it appears to have been that the couple fulfilled some mission suggested by R' Brevda]--the two of you, who opened your home so wide, making it a gathering place for Torah scholars, where men spoke to their friends about matters that stand at the pinnacle of the world, a gathering for the sake of Heaven, where the *Shechinah* resided; how good and how pleasant it is when brethren sit together. In our troubled and dark times, one cannot evaluate the resulting sanctification of G-d's Name nor describe the importance of what you have done [by opening your home thus].

In my opinion, the fact that you, my beloved friend, wrote to me immediately, that very night, to tell me the [unspecified] good news, is greater than any of the other good things you did that day and that night. This is an example of an action which, by itself, seems trivial, but which, in fact, demonstrates hidden greatness. About this our Sages say, "There are those who acquire their world in one hour."

There is a trait about which *mussar* scholars speak that is called being a "*Bar Samcha*" / "a person of responsibility." This is a person on whom the Torah can rely. Such a person is qualitatively different from other people, and about him our Sages say: "There is a presumption that a *Shaliach* / agent accomplishes his *Shelichut* / mission." Although many people perform good deeds, only the smallest minority merit the title "*Bar Samcha*." These are people who fulfill every minute detail of what is asked of them and who get back with *Zerizut* / promptly to those who assigned them their mission. To be such a person, one must very nearly accept a yoke of slavery, the very opposite of the feeling that one is free to do as he wishes. (*Igrot Shlomo* p.196)

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**"His offering was one silver bowl, its weight a hundred and thirty [Shekalim]; and one silver basin of seventy Shekalim of the sacred Shekel; the two of them filled with fine flour mixed with oil for a meal-offering." (7:13)**

The Aramaic translation and commentary *Targum Yonatan* writes that the "silver bowl" had thick walls, while the "silver basin" had thin walls.

R' Eliyahu z"l (1720-1797; the *Vilna Gaon*) asks: How did the *Targum Yonatan* know this? He answers:

The verse says, "the two of them [were] filled with fine flour," but it does not say how much fine flour was in each. This implies that the two utensils held equal amounts of flour; in other words, their interior volumes were the same. But, their weights were different -- one weighed 130 *Shekalim*, while the other weighed only 70 *Shekalim*. Thus, we can infer that the heavier one had thick walls, while the lighter one had thin walls.

The *Vilna Gaon* notes that there are other verses in which the Torah mentions "two" of something, and our Sages understand it to mean that the two things are equal (as the two utensils here had equal volumes). For example, in connection with the *Yom Kippur* service in the *Mishkan* and *Bet Hamikdash*, we read (*Vayikra* 16:7), "He shall take the two he-goats . . .," and our Sages understand that they had to be equal in height, appearance, etc. In light of this, we understand why our Sages say that the sun and the moon originally were of the same size, for we read (*Bereishit* 1:16), "*Elokim* made the two great luminaries . . ."

(*Kol Eliyahu: Bereishit* #2)

**"On the seventh day, the leader of the children of Ephraim, Elishama son of Ammihud." (7:48)**

R' Shalom Rokeach z"l (1781-1855; first *Belzer Rebbe*) comments: The tribe of Ephraim, descendants of Yosef, merited to bring its offering on the seventh day of the inauguration, which fell on *Shabbat*, because Yosef kept *Shabbat* before the Torah was given. This is alluded to in the words spoken by Yosef (*Bereishit* 43:16), "Have meat slaughtered, and prepare it." Regarding *Shabbat* we also read (*Shmot* 16:5), "It shall be that on the sixth day when they prepare what they bring."

(*Lekket Imrei Kodesh*)

**"When Moshe arrived at the Ohel Mo'ed to speak with Him [Hashem], he heard the Voice speaking to him from atop the Cover that was upon the Ark of the Testimony, from between the two Keruvim, and He spoke to him." (7:89)**

R' Yitzchak Arieli z"l (1896-1974; *Mashgiach* of Yeshivat Merkaz Harav; author of *Enayim La'mishpat*) writes: It is fitting that the *Mishkan* was dedicated in the month of *Nissan*, the month in which the Patriarch Avraham was born. As our verse indicates, the *Mishkan* was the place from which prophecy emanated. Avraham was the first person to demonstrate the "legitimacy" of prophecy -- to the extent that he was willing to offer his son Yitzchak as a sacrificial offering at the behest of a prophecy. (*Haggadah Shel Pesach Shirat Ha'geulah* p.5)

**"They brought their offering before Hashem -- six covered wagons and twelve oxen -- a wagon for each two leaders and an ox for each -- and they brought them before the Mishkan." (7:3)**

*Midrash Bemidbar Rabbah* teaches: "Until now, these oxen are still alive; they are not blemished, they have not aged, and they are not injured. They are alive and well. Now, learn from a '*Kal Va'chomer*': Man brought these oxen close to *Hashem* to serve the *Mishkan* [through no initiative on the oxen's part], yet the oxen live forever as a result. All the more so, the Jewish people, who [voluntarily] cling to *Hashem* [i.e., they merit eternal life]!" [Until here from *Bemidbar Rabbah*]

*Midrash Shocher Tov* adds: "These oxen exist until the future in order to collect from the wicked through them, as it is written (*Tehilim* 101:8), '*La'bekarim* I will cut down all the wicked of the land'." [Until here from *Midrash Shocher Tov*; "*La'bekarim*" literally means "every morning," but it also can mean "on account of the *Bakar* / cattle."]

R' Yeshayah Horowitz z"l (the *Shelah Ha'kadosh*; rabbi of Prague and Yerushalayim; died 1630) explains: The oxen referred to in our verse "collect from the wicked," i.e., they indict the wicked. How so? Oxen are not commanded to perform any *Mitzvot*; nevertheless, because Man brought the oxen in our verse close to *Hashem* to serve the *Mishkan*, they merited eternal life. How much more so does man have the potential for immortality, if not for his sins. (*Shnei Luchot Ha'brit: Bet David* No.9)

R' Yitzchak Ze'ev Yadler z"l (1843-1917; Yerushalayim) notes that the immortality that man can attain is inherently different that which an ox can attain. Oxen have no intellect and no soul; therefore, they have no possibility of an afterlife. An ox that becomes attached to spirituality can only be "rewarded" with eternal life in a physical form.

In contrast, man's essence is his intellectual soul. Therefore, when man attains eternal life, it is his soul that lives, not his body. In fact, the separation of the soul and the body is a necessary step in man's "completion." Only at the time of *Techiyat Ha'metim*, when man's body will be have been completely purified, will the soul and body be reunited, after which they will live together forever. (*Tiferet Tziyon*)

The oxen that the leaders of the Tribes brought were remarkable in other ways as well. R' Shalom Meir Wallach *shlita* (Bnei Brak, Israel) writes: Two of the wagons mentioned in our verse, drawn by four oxen, transported the *Kerashim* and *Adanim* / the walls of the *Mishkan* across the desert. By estimating the weight of these items, we can determine that each ox pulled a load of at least 25 tons [four or five times the load a normal ox pulls]. Such were the oxen the leaders brought! (*Ma'ayan Ha'aggadah* p.83)

# ISRAEL REPORT

To provide greater exposure to primary Israeli news sources and opinions in order to become better informed on the issues, and to gain a better understanding of the wide range of perspectives that exist in Israeli society and politics.

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## HALF OF ISRAELIS SUPPORT WEST BANK ANNEXATION, POLL FINDS (YNet 6/3/20)

Half of Israelis support annexing parts of the occupied West Bank, although they are divided over whether to take the step without U.S. support, an opinion poll showed on Wednesday.

Some 25 percent of Israelis surveyed by the Israel Democracy Institute think-tank said they want their government to apply sovereignty to Jewish settlements and the Jordan Valley in the West Bank even without backing from Israel's closest ally.

U.S. President Donald Trump's plan for Israeli-Palestinian peace includes Israel keeping most of its settlements in the West Bank, territory that Palestinians seek for a state.

Palestinians have rejected Trump's proposal. They and most countries consider Israel's settlements in the West Bank illegal. Israel disputes this.

Another quarter of the 771 Jewish and Arab Israelis polled preferred annexation only with Washington's backing, while another 30 percent opposed the move entirely. The remaining 20 percent were undecided.

Prime Minister Benjamin Netanyahu has pledged to begin cabinet discussions on July 1 on extending Israeli sovereignty to Jewish settlements and the Jordan Valley.

This week, Israeli Defence Minister Benny Gantz ordered the military to begin preparing for the consequences of annexation, which could stoke Palestinian unrest though military sources say they have not received maps or any specific operational plans from the new minister.

## PA REFUSES TAX REVENUES FROM ISRAEL (Arutz-7 6/4/20)

A senior Palestinian Authority (PA) official announced on Wednesday that the PA refused to receive the tax revenue dues from Israel because it had ended all agreements with Israel, the Xinhua news agency reported.

Hussein Al-Sheikh, the PA "minister of civil affairs", tweeted that "we confirm our rejection to the money of the tax revenue dues from Israel."

"Refusing to receive the money is an implementation of the Palestinian leadership's decision that all agreements and understandings reached with the Israeli government ended," he wrote.

Israel's security cabinet last year approved the freezing of 507,697,000 shekels (\$140,350,300) from the tax money it collects on behalf of the PA over the PA's payments to terrorists.

The PA then angrily announced that it had returned the tax revenues to Israel. PA officials made clear that it would be "all or nothing", that is they will receive the full tax revenues from Israel or will accept none.

Earlier this week, however, Channel 13 News reported that Israel had stopped offsetting the PA's payments to terrorists.

PA chairman Mahmoud Abbas announced recently that the PA was no longer bound by the agreements it signed with Israel and the US, including the security coordination with Israel.

The decision came in response to 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 in July.

## 7,500 ISRAELI STUDENTS, FACULTY IN QUARANTINE, 43 SCHOOLS CLOSED AS CORONAVIRUS SPREADS IN CLASS (YNet 6/3/20)

More than 7,500 Israeli students and faculty are currently in quarantine due to exposure to the coronavirus, the Health Ministry said Wednesday.

The number has grown by more than 2,500 in the past 24 hours.

Since Tuesday, the number of students and teaching staff infected with the virus has reached 255; seven more schools have been closed due to outbreaks, bringing the total to 43.

The educational institution with the highest number of patients, the Gymnasia Rehavia in Jerusalem, was on Wednesday disinfected. At least 173 people with a direct link to the school, including staff, students and others, have contracted the virus.

On Wednesday afternoon, a religious girl's high school in Ashkelon was closed after a student tested positive for coronavirus.

Some 700 students and staff at Ulpana Tzvia have been told to go into isolation for at least a week.

Earlier Wednesday, authorities decided to expand the quarantine of seventh-grade students at Makif Gimmel School in Be'er Sheva to all its students and teaching staff. All the children attending al-Yakut kindergarten in Rahat have also been placed in quarantine due to a case of coronavirus there.

## ISRAELIS HAVE HALTED PAYMENTS ON QUARTER OF HOME MORTGAGES AMID CORONAVIRUS SLUMP (Ha'aretz 6/2/20)

Payments have been suspended on some 24% of mortgages in Israel as of the end of April, in the wake of the economic crisis caused by the coronavirus pandemic. The crisis comes at a time when a record 1 million people have registered as unemployed.

Some of the people who asked to freeze their mortgage payments did so as a precaution and not necessarily because they couldn't afford it, said Tal Bar-El, head of mortgages at Bank Leumi.

"It will take a while until we know how many can't afford to make their mortgage payments," he said.

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Some 92.4 billion shekels in mortgages are now frozen for three to six months. Up until now, an average of 10 billion shekels in mortgages, or 3%, was typically frozen at any given time.

The banks' loan write-offs due to mortgage activity totaled 162 million shekels in the first quarter of 2020, four times the figure of the parallel quarter in 2019. However, this is only 7% of all credit-related losses, which totaled 2.3 billion shekels. Most losses stemmed from sectors considered to be riskier, such as business and household loans.

Despite the increase in unemployment banks still believe that their customers will do their utmost to pay off their mortgages and not lose their homes.

#### **JERUSALEM HOPES 'SILICON WADI' WILL CREATE 10,000 JOBS** (Israel Hayom 6/2/20)

The Jerusalem Municipality announced Monday evening that the first stage of the "Silicon Wadi" project, an initiative designed to set up industrial and business zones in the eastern half of the city and to strengthen the city's Arab residents' confidence in local government, is underway.

The Silicon Wadi project entails the construction of approximately 200,000 square meters (2.1 million square feet) of commercial area, with an emphasis on the high tech, trade, and hotel sectors. Among the goals of the initiative are to create 10,000 jobs in east Jerusalem, increasing the participation of east Jerusalem women in the job market, and to bolster support for the Israeli school curriculum in east Jerusalem schools.

Jerusalem Mayor Moshe Lion stated, "We are taking another step toward implementing a historic plan in the east of the city and are bringing huge economic news to Jerusalem and east Jerusalem in particular, by increasing employment in high-tech."

"We will ensure that we include the leading companies in the market and the best manpower in east Jerusalem. We will coordinate fully with planning, employment, and training bodies to create a true revolution and foster hope in east Jerusalem," Lion said.

#### **NEW STUDY DATES TEMPLE ARCH AT 2,000-YEARS-OLD** (JPost 6/3/20)

Two thousand years ago, Jewish worshipers walked on the Wilson's Arch located to the left of the Western Wall to access the Holy Temple of Jerusalem, researchers have revealed.

The finding is part of the results of a project carried out in cooperation by the Israel Antiquities Authority, the Weizmann Institute of Science and the Tel Aviv University.

The research also led to the discovery of a previously unknown theater-like structure in the area, offering a new glimpse into the history of Jerusalem.

Located inside the complex of the Western Wall tunnels, Wilson's Arch is the last prior to entering the Temple Mount and is named after the British explorer Charles Wilson, who documented it in the 18th century.

The issue of its dating had been debated by scholars for decades, with some believing the arch was indeed built during the Second Temple period while others argued it was only erected around the 7th century.

"We wanted to understand which opinion was right," Uziel said.

Directed by Uziel, as well as IAA archaeologists Tehillah Liberman and Dr. Avi Solomon, the excavations began in 2015, in cooperation with the Western Wall Foundation. The archaeologists worked on exposing the pier of the arch, that is the wall that holds it up.

Uziel explained that the goal was to reach some form of floor, road or pavement: assessing when the support was built would have helped to date the arch itself. However, a different surprise was awaiting.

"Instead of identifying the floor, we came across an incredible building, a theater-like structure which we believed was built after the arch, dismantling the original pavement," he pointed out.

The team therefore needed to find a different method to reach a dating.

"This is where the cooperation with the Weizmann Institute began," he said.

The researchers from the Weizmann's Scientific Archaeology Unit have been

focusing on what is known as "micro-archaeology."

Their team was able to identify charred ancient seeds in the mortar between the stones, determine that that mortar was part of the original structure and not a later addition and analyze the material and the plaster in the D-REAMS (Dangoor Research Accelerator Mass Spectrometer) lab, coming up with very accurate dating.

Uziel told the Post the arch still standing today was built in two phases.

During the early Roman period, specifically under King Herod, the structure supported a bridge leading to the Temple Mount that was 7.5 meters wide. Herod, who ruled over Judah in the second half of the 1st century BCE, was known for his construction activity, including the renovations of the Jerusalem Temple.

A few decades later, the bridge was expanded to a width of 15 meters.

Also, the theater-like structure was determined to have been built at a very significant time in the history of Jerusalem.

"After Jerusalem was destroyed in 70 CE, the Romans left behind a legion to keep things quiet. Slowly the city began to develop as a settlement again and roughly around 130 was declared a Roman colony while its name was changed in Elia Capitolina. We can date the structure to roughly the same time," Uziel said.

The excavations in the area of Wilson's Arch are ongoing but the idea is to eventually open it up to the public, as part of the Western Wall Tunnel tour.

#### **FIRST-GRADER FINDS PRICELESS 3,500-YEAR-OLD ARTIFACT** (Israel Hayom 5/26/20)

A six-year-old boy made the discovery of a lifetime after unearthing a rare artifact thought to be more than 3,500 years old.

Last March, while touring the northern Negev archaeological site of Kibbutz Re'im in Tel Jemmeh, six-year-old Imri Elya stumbled upon a small, square clay object with two figures engraved on it.

Curious about the discovery, Elya's parents decided to send it to the Israel Antiquities Authority and the National Treasures Department for more answers. After photographing and documenting the artifact, archaeologists were surprised to realize that this was an extremely rare find.

According to the IAA, the object is a clay tablet depicting a captor leading a naked and humiliated prisoner, dated to the Late Bronze Age between the 12th and 15th centuries BCE.

Archaeologists note that during this period, the Egyptian Empire ruled Canaan. The latter was divided into city-states ruled by local kings. From letters sent by Canaanite kings of that period to Egypt, known as the El Amarna letters, it is known that internal struggles and control conflicts existed between Canaanite cities.

"The scene depicted on the tablet is taken from descriptions of victory parades; hence the tablet should be identified as a story depicting the ruler's power over his enemies. This opens a visual window to understanding the struggle for dominance in the south of the country during the Canaanite period," the IAA said in a statement.

"Antiquities are our cultural heritage, and each find adds to the entire puzzle of the story of the Land," said Pablo Betzer, an IAA archaeologist.

"There is great importance in turning archaeological findings over to the National Treasures Department to be researched and displayed for the entire public to enjoy. The delivery of the tablet to the Antiquities Authority indicates value education and good citizenship on the part of Imri and his parents."

#### **IN 1950, BABY YAFFA WAS TAKEN TO A HOSPITAL. SHE WAS RELEASED, BUT HER MOTHER WAS TOLD SHE HAD DIED** (Ha'aretz 6/4/20)

Israel's High Court of Justice has refused to order police to investigate the disappearance of a six-month-old baby of Iranian immigrants in 1950, whose story resembles reports of mass disappearances of Yemenite children in the state's early days. For 70 years, her siblings have been trying to find out what

became of her.

Yaffa Malairy was admitted to a government hospital in Haifa – today Rambam Medical Center – in 1950. A few days after the infant's hospitalization, her mother was told she had died. But the hospital's visit summary said she had “left the ward in generally good condition.”

In a ruling issued this week, the court said in regard to the child's siblings, “With all our understanding of the pain and doubts that still accompany them about their sister's fate,” there is no justification for overruling the police's decision not to investigate the case. The ruling also noted that three commissions of inquiry have investigated the disappearance of children of Yemenite immigrants in the 1950s, and none had recommended opening a criminal investigation into the affair.

Yaffa's story is similar to that of many of missing Yemenite children. However, the authorities haven't been able to find any clues as to what became of her, such as a death certificate, an adoption certificate or gravesite, whereas they have found such documents for other families searching for lost children.

The visit summary said that Yaffa, whose parents Tzipporah and Mordechai moved to Israel in 1950, was hospitalized on July 3 of that year in pediatric ward A. According to the petition, her mother visited her the next day, but a few days later, when she came to visit again, she was told that her child had died and been buried. “The mother's question about the site of the grave wasn't answered,” the petition added.

In 2000, the family requested and received the visit summary that the hospital had issued on July 16, 1950, which said she had been released in a healthy condition. In 2018, after the state opened its archives regarding Yemenite children, the siblings asked the Interior and Social Affairs Ministries for any information they had about Yaffa.

They were aided by the Amram Association, an organization that helps families, who immigrated to Israel shortly after the state's establishment in 1948, to investigate the disappearance of their children.

The ministries told the siblings they had no death certificate for Yaffa, and she was not listed as deceased in the Population Registry. But as the court noted in its ruling, there were also no other documents in her file at the Interior Ministry, such as an identity card or passport, nor was there any evidence that she had been adopted by another family.

Based on this information, the siblings asked the police to open an investigation into Yaffa's whereabouts, saying she might have been kidnapped from the hospital. But the police refused, citing the long period of time that had passed since she disappeared and the fact that most of the people involved were deceased.

The Amram Association said it isn't aware of any other families asking police to investigate such a case.

The state, in its response to the petition, sided with the police. “The statute of limitations on the crime, if there was one, elapsed decades ago,” its brief said. “And after 70 years, it's hard to probe the allegations through a police investigation.”

However, the brief acknowledged that the commissions investigating the disappearance of the Yemenite children had found cases in which children were released from the hospital and sent to an orphanage or put up for adoption “due to the absence of their parents,” and “such proceedings sometimes weren't properly documented.”

In 2019, Yaffa's siblings petitioned the court, arguing that “solving this particular case could be a breakthrough to solving the case of the kidnapped Yemenite children in its entirety.” That's because unlike in similar cases, there's an official state document attesting to Yaffa's release, but no death or adoption certificate, attorney Yishai Sarid wrote in the petition.

The police's decision not to investigate, the petition added, “ignores the great public interest in holding an investigation – the open wound constituted by the disappearance of children of immigrant families in the state's early years and the narrow window of historical opportunity in which the state could, even

if only slightly, correct the injustice done as long as there's any chance of finding the missing children alive.”

In their ruling, the justices responded: “Resolving the doubts would ease people's minds, and we wish we were capable of giving the petitioners this comfort. But because we find no unreasonableness or any other legal flaw in the police's decision, we can do nothing but reject the petition.”

Nevertheless, they acknowledged that “the visit summary proves that Yaffa was released from the hospital alive, healthy and in good condition; she wasn't dead or buried as her parents were told. Given this, and noting the lack of an adoption file, the parents concluded that Yaffa was kidnapped and her identity changed by the kidnapper.”

The Amram Association protested the court's decision, saying, “even in a case where the documents show that the baby was released from the hospital in good condition and that state representatives lied to the family when they said she had died, to this day the state and various agencies – the police, the prosecution and the High Court – aren't capable of giving the family relief and assistance. Had there been institutional recognition of the injustice [done to] the families and institutionalized methods for reparation and healing, perhaps the state would have seen fit to try to find Yaffa Malairy, and thereby tried, even if belatedly, to correct the unbearable injustice done her family.”

### ISRAELI FILMS INCLUDED IN CANNES OFFICIAL LINEUP (JPost 6/3/20)

The Cannes Film Festival, one of the most important in the world, will not take place as usual this year, due to the novel coronavirus pandemic, but it announced the lineup for its 73rd edition on Wednesday evening and two Israeli films have made the cut.

Being selected for the festival this year means that the film can be promoted as an “Official Cannes Selection,” which confers prestige and can help the film acquire distribution and attract audiences. Fifty-six films were chosen out of more than 2,000 submissions.

Among the Israeli films selected is Nir Bergman's fifth film, *Here We Are*, the story of a man who plans to put his autistic son into an institution and at the last minute goes on an unplanned journey with him. It stars Shai Avivi, Noam Imber, Smadar Wolfman and Efrat Ben-Zur. Bergman's films, *Broken Wings* and *Intimate Grammar*, both won the Grand Prix at the Tokyo International Film Festival but this is his first film at Cannes.

Bergman said in a statement, “It's incredibly exciting even though the festival will not take place in its usual form. We are happy that this is the beginning of the film's journey and hope that the cinemas will open soon and we can present it to audiences.”

Dani Rosenberg's film, *The Death of Cinema and My Father Too*, has also been accepted into Cannes. It is a highly personal story of his relationship with his father, their love of cinema and his father's illness. It stars Marek Rozenbaum, one of Israel's most accomplished movie producers, as the father and journalist/actor Roni Kuban as the son.

Cannes has always been welcoming to Israeli films. Among the most prestigious awards won by Israeli films in the past are the Best Screenplay Award for Joseph Cedar's *Footnote* in 2011 and the Best Actress Award for Hanna Laslo in Amos Gitai's *Free Zone* in 2005.

### NASRALLAH'S PROBLEMS KEEP MOUNTING (Smadar Perry, YNet 5/31/20)

Half a year after assuming the position of the prime minister, Lebanon's Hassan Diab visited United Nations peacekeepers in the country's south near the border with Israel last Wednesday. This visit did not surprise Israel which decided not to interfere.

Diab, calm and calculated in his words, cited the United Nations Security Council Resolution 1701, which brought the 2006 Israel-Lebanon war to an end, and claimed his country safeguards the sovereignty of both nations. Diab did not mention Hezbollah's repeated violations and immediately

accused Israel of relentlessly trying to "shake up his country's stability."

This is how it works: A day before the prime minister's visit, Hezbollah Secretary-General Hassan Nasrallah accused Israel and the United States of pressuring UN peacekeeper, UNIFIL, to further expand its mandate in southern Lebanon.

Nasrallah essentially said that Hezbollah doesn't care about UNIFIL's involvement and will keep protecting Lebanon against "Israeli takeover attempts."

Hezbollah's strongest presence, through armed guards and agents in civilian clothing, is set at Beirut International Airport. No one can come in and out without their identity checked by the terror group, and anyone whose name sets off a red flag is in for trouble. Hezbollah is looking for Israeli "agents" or "envoys", as well as a host of other foreign figures against whom interrogation warrants have been issued.

However, Lebanon is in dire need of financial aid and the situation only worsened due to the coronavirus outbreak. Tens of thousands of newly unemployed civilians took to the streets to protest against the government and the political echelon's corruption.

It's enough to take one look at the lavish abodes of each one of the government ministers to get a sense of how things are running.

The defense minister and Prime Minister Diab's deputy, Zeina Akar, lives in a spacious house right next to his predecessor Saad Hariri's palatial villa.

When she assumed the senior position after Hariri resigned earlier this year, his security personnel were transferred to her.

Meanwhile, no one believes the virus figures Beirut had released. As of Saturday, there are 1,172 confirmed cases, a few dozen patients in serious condition, and minimal casualties.

Let us not forget the aerial convoy that landed from Iran, filled with coronavirus patients who came to receive medical treatment in Lebanon in the early days of the pandemic. No one knows how many of them had died, how many Lebanese citizens they may have infected, or how many were hospitalized.

The difficult economic situation created a new reality in which Hezbollah fighters mingle with Christian demonstrators and Sunni Muslims in the streets. Everyone is looking to make a living, they all come from hungry families and can't see a solution up ahead.

The protesters hope for the international aid to come, but France is dealing with its own virus outbreak, Saudi Arabia is keeping a safe distance, and Germany mounts more conditions regarding Hezbollah's involvement.

Between the battle against the virus and the economic crisis, Nasrallah has been losing his grip. His part in the organization diminishes, and operational decisions, if there are any in these times, have been made by Iran.

Nasrallah has been sitting in his hideout with plenty of time to read translations to Israeli news, write down notes, and utter them in his recorded speeches.

Beirut has barely shown any interest in the Shi'ite leader, other Arab countries only remember him vaguely, and only Israel still listens to him. He knows perfectly well that Israel can eliminate him at any given moment, and why it doesn't even bother to do so.

## **OWING THE ULTRA-ORTHODOX AN APOLOGY** (Ruthie Blum, Israel Hayom 6/3/20)

Two weeks after Israel gradually reopened its education system, students and teachers around the country came down with the coronavirus, forcing thousands of their peers and family members into quarantine.

The main hotspot has been the Jerusalem high school, Hagymnasia Haivrit, in the capital's Rechavia neighborhood, which had to shut down due to the more than 130 adults and teenagers who tested positive to COVID-19.

More than 17 additional schools also closed, some by ministerial order, and a few by parental decree.

If the trend continues, the Education Ministry may succumb to pressure from

health officials to send everyone home to resume classes via Zoom – just like during the good old days less than a month ago.

Kids were honest about how this happened. Few adhered to social-distancing and mask-wearing regulations. Many greeted one another with hugs and kisses. The general feeling among all was that the crisis was over.

The thousands of beach-goers who descended upon the shores of the Mediterranean as soon as the government lifted restrictions on doing so exhibited a similar sense of freedom from lockdown bondage. Ditto for the diners and partiers who piled in to cafes, restaurants, bars and nightclubs with great fervor, but little attention to the government's frequent urgent requests to practice social distancing, wash hands and wear masks.

The most striking aspect of the sharp spike in infection – which, so far, has not led to a corresponding rise in the number of deaths – is the response to it on the part of the mainstream media and Twittersphere. Though many pundits have been opining that "we reopened the economy too soon," nobody is faulting a particular religious or socioeconomic demographic. Some critics attack the young for being selfish and clueless, thus endangering the lives of their elders with pre-existing medical conditions.

Others vocalize a general dim view of Israeli culture, in which rule breaking is a badge of honor – or at least a sign of cool rebelliousness and an assertion of independence over authority figures.

But no one has mentioned that the people causing the current uptick in COVID-19 cases are secular Israelis. You know, the ones who adhere even less to Jewish law than they do to pandemic regulations.

One need not imagine the kind of epithets that would be flying through the air right now – faster than coronavirus droplets – if the transgressors in question were members of the haredi (ultra-Orthodox) community. No, that scenario has been an integral part of the blame game since the deadly virus first reared its microbes in the Jewish state.

As soon as Israelis started getting sick and dying, the Haredim became both the face of the tragedy and the culprits behind its spread. Rather than examining and trying to empathize with the key reasons for the high rate of infection among the ultra-Orthodox – such as the large size of nuclear families living in cramped quarters, and a lack of access to news via TV and the Internet – the country turned on them as the perfect scapegoat for its frustration and fear of getting ill.

Even when the massive education campaign in haredi-majority areas proved successful – with the added benefit of bringing Israel Defense Forces soldiers and black hats together in a touching show of mutual kindness and admiration – the media played up every subsequent violation displayed by the disobedient minority.

Following the Lag B'Omer holiday last month, for instance, news sites highlighted every ultra-Orthodox bonfire with dramatic headlines while giving a perfunctory nod to the fact that most of the community stayed at home.

The enmity towards the Haredim is not restricted to secular Israelis. On the contrary, the country's national-religious community is often even angrier at their extremist co-religionists for opposing military service and, in case of some sects, for rejecting Zionism altogether.

Ironically, secular Israelis rarely can distinguish between one group of Haredim and another, treating them as a homogenous bunch. But then, few people are as judgmental and discriminatory as those who fancy themselves to be truly "enlightened."

This brings us back to the new outbreak of COVID-19, which has struck not the ultra-Orthodox, but their oh-so-liberal counterparts.

Suddenly, the discussion is no longer about the identity of the coronavirus carriers. Indeed, no accusations are being flung at them for the way in which they choose to observe their Judaism.

Nor are the hip Israelis who flouted the directives to such an extent that the government may have to reinstate temporary closures apologizing to the Haredim, whom they previously vilified for the same behavior.

Let the rest of us do it for them, then, while hanging our heads in shame.

test



# The Greater Washington Community Kollel SHABBOS DELIGHTS

## TORAH MINUTE

IN MEMORY OF RABBI KALMAN WINTER ZT"l

### Uniquely Identical

**Presented by Rabbi Moshe Sadwin, Kollel Adjunct**

The latter part of our Parsha describes the offerings of the Nesi'im (tribal princes) that were brought in dedication of the Mishkan. The Torah describes each Nasi's offering in great detail, listing exactly which animals and other gifts he brought. Upon closer look, however, it is apparent that each Nasi brought the same exact tribute. In that case, why was the Torah compelled to describe the offerings of each individual Nasi as if they were unique - it would have sufficed to describe the offering once for everyone?

The Chofetz Chaim explains that each Nasi could have tried to bring a more lavish tribute than his fellow Nasi. Perhaps they even contemplated bringing their own unique offerings, but eventually they decided to bring identical gifts. They collectively decided to put aside their personal ambitions and instead chose to honor and respect their peers by not trying to outdo each other, which would inevitably lead to jealousy and bitterness.

Hashem was so pleased by their actions that He recorded each Nasi's individual contribution, despite its repetition, to display His pleasure in their selfless decision. Their selflessness and desire to act for the common good actually afforded them even more honor. We see from this episode just how much Hashem cherishes when individuals get along with one another and stay far away from scenarios that may lead to contention. We, too, must learn to emulate the actions of those Jewish leaders and choose behaviors that will only bring us closer together.

**Wishing you a Good Shabbos!**

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## TABLE TALK

### Point to Ponder

**May Hashem bless you and safeguard you. (Kohen's Blessing - 6:24)**

*Safeguard you from the Evil Inclination. (Midrash Agadda)*

*Everything is in the Hand of Heaven, besides fear of Heaven. (Berachos 33a)*

The only one responsible to ensure we fear Hashem, and thereby stay away from sin, is ourselves, not Hashem. Why do the kohanim bless the people that Hashem should protect them from the Evil Inclination?

### Parsha Riddle

**At what other point in the year do we read from Parshas Naso?**

Please see next week's issue for the answer.

Last week's riddle:

**Where is the boundlessness of the Torah hinted to in Akdomus (read on Shavuot morning)?**

**Answer: The letter Aleph and Tav which are at the end of each line refer to the fact that the Torah is all encompassing, just as these letters bookend the Aleph Bais.**

## HATORAH V'HAMITZVAH

### HALACHA INSIGHTS FROM THE PARSHA

In parashas Naso, Hashem instructs Moshe to command Aharon and his sons to bless the Children of Israel, in the ritual generally known as birchas kohanim or nesias kapayim. The Torah does not specify when the kohanim are to do this, but the Talmud specifies that they are to do so during the prayers of shacharis, mussaf, and ne'ilah (and minchah on certain fast days). (Taanis 26)

For more than seven centuries, the Ashkenazic custom in the Diaspora has been to limit the practice to holidays (and the Sabbath, in some versions). Various rationales for this custom have been offered, although none are entirely satisfactory; following are some of these, along with their weaknesses:

- **Inconvenience to the congregation (Kolbo).** It is very difficult to understand why the relatively minor inconvenience of birchas kohanim constitutes sufficient grounds to neglect a Biblical mitzvah.
- **The kohanim would immerse themselves before birchas kohanim, and this was difficult to do daily during the winter (Maharil).** This is problematic, since immersion is not actually required, so it seems perverse to abandon the mitzvah due to the difficulty of abiding by a mere stringency. (Beis Yosef OC end of siman 128)
- **Birchas kohanim should be performed in a state of joy, and the regnant economic hardship in our societies engenders a perpetual state of anxiety and stress.** The blessing is therefore reserved for holidays, when we are commanded to rejoice. (Darchei Moshe ibid.) Once again, it is difficult to understand why a concern for an ideal state of joy is sufficient basis to neglect a Biblical mitzvah.
- **A non-kohein may not perform nesias kapayim, and our traditions of kehunah status are unreliable.** The ritual is nevertheless performed on holidays, in order that kohanim not forget their (presumptive) kehunah status and neglect to observe the attendant prohibitions (in which they are still obligated, despite the unreliability of our traditions). (Beis Efraim OC siman 6)

Sephardim (and even Ashkenazim in Israel) generally perform nesias kapayim daily, and even many Ashkenazic authorities have acknowledged that that custom is admirable and more logical than the Ashkenazic one, although they have nevertheless been generally reluctant to abandon the venerable Ashkenazic tradition. (Shulchan Aruch Harav seif 57; Mishneh Berurah s.k. 164; Aruch Hashulchan seif 64)

PRESENTED BY  
**RABBI YITZHAK GROSSMAN, ROSH CHABURAH**

## KIDS KORNER

### Who Am I?

#### #1 WHO AM I?

1. I am a crown.
2. I am a vow.
3. I prevent intoxication.
4. I am separated.

#### #2 WHO AM I?

1. I am to turn.
2. Some spell me with a "Samech."
3. Some spell me with a "Sin."
4. I may have done the above.

#### Last Week's Answers

**#1 Shloshes Yimei Hagbala (3 days before Matan Torah)** (We are "fence" days, On us all may shave, On us all purified themselves, Get ready for the Torah.) **#2 Shavuot** (I am weeks, I am milky way, You sleep less on me, I am after seven sevens.)

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

All children 13 and under who answer a "Who Am I?" correctly will be entered into a raffle to

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