

# Young Israel Shomrai Emunah - Shabbos Shorts <sup>ת"ס</sup>

April 30 - May 1, 2021 - 19 Iyar 5781 - Emor

Light Candles by 7:42 - Havdalah 8:45

The Shabbos Shorts is sponsored this week by **Barbara Price** and family to commemorate the 9<sup>th</sup> Yahrzeit of Dr. Clifton Price, Shabbos, 19<sup>th</sup> of Iyar, and by **Judy & Stuart Rosenthal** in honor of their son Jeremy's forthcoming marriage to Samantha Kahn, daughter of Robin & Matthew Kahn of Newton, Mass.

## Mazal Tov

- **Karen & Howie Schulman** on the Bar Mitzvah of their grandson Adam. Mazal Tov to his parents, Adina & Stan Salomon, and to his brother Mason, Aunt Tali, grandparents Leah & Chaim Salomon, great-grandmother **Florence Binstock Avigan** and to all of Adam's aunts, uncles and cousins.

## Condolences

- **Barbara Ciment** on the passing of her mother, Ethel Kagan. The funeral took place in Albany on Sunday.
- **Joel Straus** on the passing of his father, Walter Straus. The funeral took place on Friday in Chicago. Joel will return to Silver Spring to observe Shiva on Monday. Additional Shiva details will be sent via email when available.
- **Michael Zatman** on the passing of his father, Merton Zatman. Michael and his mother are observing Shiva through Thursday morning. - Zoom: Meeting ID: 392 577 1923, Passcode: 170272  
Sunday - Wednesday: 9:00 AM - 11:00 AM, 1:00 PM - 3:00 PM, 9:00 PM - 10:00 PM; Thursday: 7:00 AM - 8:00 AM. To arrange a Shiva call at another time, please email [alizafink@yahoo.com](mailto:alizafink@yahoo.com)

## Shabbos Schedule

Limited Minyanim are now taking place at YISE under Montgomery County's Phase 2 guidelines. **All Minyanim require advance registration and confirmation.** If you are interested in attending Minyanim and have not registered, please go to <https://www.yise.org/minyan>. If you are registered for a Minyan and are unable to attend at that time, please do not go to a different Minyan. If you have any questions, please contact [minyan@yise.org](mailto:minyan@yise.org)

### Friday Night:

- Light Candles by 7:42
- Mincha: 6:15, 7:45, 7:40 (Sephardi)

If you Daven Kabbalas Shabbos prior to Shkia (8:00 PM), it is preferable to Daven Mincha prior to Plag (6:33 PM).

### Shabbos Day:

- Shacharis: 7:00, 9:00, 9:30, 8:00 (Sephardi)
- Mincha: 2:30, 5:00, 7:40, 7:00 (Sephardi)
- Shabbos ends/Maariv: 8:45

## COVID-19 Updates

- **Outdoor Minyan** - If you are interested in a Shabbos morning outdoor Minyan without a tent, subject to weather conditions, please email Ari Elias-Bachrach at [outdoor@yise.org](mailto:outdoor@yise.org)
- **Minyan Changes** - We are making changes to the Minyan schedule to accommodate as many members as possible. Watch your email for details and make sure to check your email every Friday morning to get your personalized Minyan schedule for the following week.
- Advance registration for Minyanim is **required** and space is limited. Go to <https://www.yise.org/minyan> to register. If you have changes to your original, please send an email to [minyan@yise.org](mailto:minyan@yise.org) with details.
- The Shul office is still open, but hours may vary.

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 and times, 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 through Friday 8:30 AM - **Zoom A**.
  - **Rabbi Rosenbaum** - Daily - one chapter of Tehillim, followed by a 15-minute Halacha Shiur. Sunday through Thursday 7:00 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 Navi Shiur, now studying Sefer Yehoshua, Wednesdays at 8:00 PM, **Zoom A**.
  - **GWCK Sunday Kollel Brunch and Learn for Men and Women** - Sunday mornings, 9:30 AM.
  - Unraveling the Navi with Rabbi Hillel Shaps, **Zoom B**.
  - **Rabbi Tuvia Grauman** - Rabbi Hyatt's Gemara Shiur, Sundays at 10:00 AM, **Zoom F**.
  - **Rabbi Yonatan Zakem's** Shiur for men & women, Pearls of Prayer, exploring the depth and meaning of our daily prayers. Sunday evenings, **Zoom I**.
  - **GWCK presents CLAS (Community Learning at Shomrai)** - 8:15 PM - 9:15 PM (except as noted). For more info. contact Rabbi Hillel Shaps, [hshaps@gwckollel.org](mailto:hshaps@gwckollel.org) 347-869-9361.
  - For Men & Women - **Zoom C** (except as noted):
    - Mondays: (for men only) Rabbi H. Shaps, On the Same Page Gemara, **Zoom B**.
    - Tuesdays: Rabbi Winter - Torah Topics
    - Wednesdays: Rabbi Grossman - Reading Responsa
    - Thursdays: Rabbi Grossman - Parshas Hashavua, 9:00 PM.
  - For Women - **Zoom D**
    - Mondays: Mrs. Sara Malka Winter - Parsha Journeys
    - Tuesdays: Mrs. Sara Malka Winter - Bereishis in-Depth
  - **Semichat Chaver Program**, Tuesdays at 9:00 PM with Rabbi Hillel Shaps. For more information, please contact Rabbi Hillel Shaps: [hshaps@gwckollel.org](mailto:hshaps@gwckollel.org) Registration required at [gwckollel.org/scp](http://gwckollel.org/scp)
  - **The Golden Network Presents: Rabbi Barry Greengart's** Shiur on Daily Halachos for men & women, Tuesdays 9:15 AM, **Zoom E**.
  - **Rabbi Yitzchak Scher's** Shiur for Men and Women, Tuesdays, 1:30 PM, "A Second Look-Stories in the Torah from a Deeper Perspective", **Zoom H**.
  - **Rabbi Moshe Arzouan's** Advanced Gemara Shiur for Men, learning Maseches Gittin on Wednesday evenings, 8:00 PM, **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: 349 754 2180, password Learn  
Zoom C: ID: 746 455 2195, password Learn  
Zoom D: ID: 601 853 4021, password Winter  
Zoom E: ID: 970 1398 4837, password 613  
Zoom F: ID: 978 8156 7874, password RabbiHyatt  
Zoom G: ID: 539 496 3506, password ygarwarz  
Zoom H: ID: 713 7408 5130, password 045079  
Zoom I: ID: 269 840 3648, password online Pearls, phone 621690

## YISE Youth Announcements

**Youth Groups Survey** - Please fill out the following form if you have a child age 2-10 and receive a free slice of pizza from Ben Yehuda!

<https://wp.yise.org/shabbos-youth-groups-survey>

**Camp Shomrai** is back for another fun-filled summer with programming for children in preschool through ninth grade! Camp runs from July 5<sup>th</sup> through August 13<sup>th</sup>. For more info or to register online, visit our website at <https://campshomrai.org> *See flyer for details.*

## YISE Programs and Listings

**Welcome a new member voted in last week at the latest board meeting:** Michael Backman

**Ask The Rabbi!** Come join our virtual, interactive monthly program featuring Halachos of Shabbos and holidays! This month's topic: Yom Tov. How do I use my oven on Yom Tov? What may I do on the first day of Yom Tov for the second day? Tuesday, May 4, 8:30 PM - 9:30 PM on **Zoom A**. The first 45 minutes are for Shailos submitted in advance and the last 15 minutes are for Q & A. Send in your questions related to Yom Tov to: [AskTheRabbi@yise.org](mailto:AskTheRabbi@yise.org) by Sunday, May 2. For more information or to submit questions by phone, contact Miriam Friedman, 301-754-1517 or [mfriedman2@yahoo.com](mailto:mfriedman2@yahoo.com) To sponsor the Shiur, contact [office@yise.org](mailto:office@yise.org)

**Shavuot Gift Bags** - Sponsorship levels: Matan Torah - \$500 and above, Platinum - \$250, Gold - \$180, Silver - \$100, Bronze - \$50, Greetings - \$36. All information must be received by Friday, May 7 at 10:00 AM for inclusion with the gift bag. Please pay your sponsorship via the PayPal button on <https://wp.yise.org/shavuot> A list of all sponsorships will be included with the gift. This gift is perishable - pick up at YISE on Wednesday, May 12 or Thursday, May 13, 9:00 AM - 5:00 PM and 6:30 PM - 8:30 PM. If you cannot pick up due to health concerns or mobility issues, contact the YISE office at [office@yise.org](mailto:office@yise.org) or 301-593-4465, extension 403. Requests for delivery must be received by Wednesday, May 5. If you have any questions, please contact the YISE office at [office@yise.org](mailto:office@yise.org)

**Come Join Rabbi Koss's Monthly Jewish History class on Zoom!** Bikur Cholim of Greater Washington and the YISE Chessed Committee: Rabbi Koss will be speaking on a topic in Jewish history, Monday, May 3, from 2:00 PM - 3:00 PM on **Zoom A**. For more information, contact Miriam Friedman at [mfriedman2@yahoo.com](mailto:mfriedman2@yahoo.com)

## Happy Birthday! Happy Anniversary!

- Mazal Tov to Mr. **Sidney Meyers** on the occasion of his Special Birthday, from the Strauss and Meyers families.

## 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 limited ability 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 Navi Shiur for Women
- 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.

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

### Rabbi Rosenbaum's Tehillim/Parsha/Halacha Shiur

- Ros and Adam, Noah and Rachel in honor of **Herman Efron's** 95<sup>th</sup> birthday. "He is a magnificent father and husband -- filling our lives with generosity, warmth, respect, thoughtfulness, good humor, and love of Israel and Yiddishkeit. We could not be luckier."
- **Judy & David Marwick** in memory of Morris Bervin, Moshe ben Eliahu, whose Yahrzeit is 13 Iyar.
- **Sue & Ray White** in honor of the 10<sup>th</sup> anniversary of Sue's father's Yahrzeit, Louis Friedman, Yehuda Leib ben Binyamin, Z"L, on the 18<sup>th</sup> of Iyar.

### Rabbi Rosenbaum's Nach Shiur

- Refuah Sheleimah to Sarah Haya bas Hinda.

### Rabbi Rosenbaum's Mussar Shiur

- Refuah Sheleimah to Chana bas Rosa.

### Rabbi Hyatt's Gemara Shiur

- **David Jaray** in honor of a Refuah Sheleimah to Rabbi Hyatt and in honor of Rabbi Grauman and all those who attend his Shiur.

### Rabbi Rosenbaum's Erev Shabbos Drasha

- **Dr. David Lerner** in honor of his Bar Mitzvah anniversary.
- **Judy & Stuart Rosenthal** in honor of their son Jeremy's forthcoming marriage to Samantha Kahn, daughter of Robin & Matthew Kahn of Newton, Mass.

## YISE Programs and Listings (continued)

**Update: Being Social.** In the past few months, YISE's Social Committee has organized a range of programs to bring us together virtually - Trivia Night, Painting, a Purim Shpiel... We have also expressed our thanks to the Holy Cross Hospital health workers and treated the Wheaton Rescue Squad to a special dinner. A second Trivia night is scheduled for Sunday, April 25. Watch for details. Want to help? Please contact [social@yise.org](mailto:social@yise.org)

**Registration for Shomrai Preschool 2021-2022 is now open!** We are excited to be offering a Torah-rich, child-centered program for children entering 2 year-old Nursery - 4 year-old Pre-K. School day runs from 8:30 AM - 3:00 PM. Extended care options available from 7:30 AM -8:30 AM and 3:00 PM - 6:00 PM. Register early for maximum savings! Visit our website for tuition rates and online registration at <https://preschool.yise.org/registration> For more information about the program email Sarah Dollman at [director@yise.org](mailto:director@yise.org) See flyer for details.

**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

**A Time for Unity!** - Special speaker series, Sunday evenings through May 9, 8:00 PM - 9:00 PM, online at [chabadsilverspring.com/zoom](https://chabadsilverspring.com/zoom) 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. Sunday, May 2, Rabbi Michoel Frank, Ohr HaTorah.

**The Yad Yehuda Clothing Exchange** has available hours for all members of the community to shop at no cost this Sunday from 10:00 AM - 12 Noon. This is an opportunity for people to come and shop for beautiful, Tzanua clothing in our well-equipped showroom, while wearing masks and maintaining social distancing. Everyone must be in good health and not have been in contact with someone who tested positive for COVID-19. If you have any questions or would like to make an appointment for another day, please contact [ncarmel@yadyehuda.org](mailto:ncarmel@yadyehuda.org)

**Yad Yehuda Donation Policy Update** - Many unsolicited items are being dropped off at Yad Yehuda's office. We incur costs to dispose of those items. Please do not drop off: clothing/shoes/coats, household and baby items, electronics, books, Judaica/sheimos. Donations of non-perishable food for the Capital Kasher Pantry are welcomed and appreciated.

**Kemp Mill Toastmasters** - Wednesday, May 5, 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 [vprr@kempmilltoastmasters.com](mailto:vprr@kempmilltoastmasters.com) for more info. Zoom meeting ID: 986 546 841, password: 3671

**"All For One and One For All" - Halachic Perspectives on Labor Unions** - A virtual Lunch & Learn with Rabbi Yitzhak Grossman and the Greater Washington Community Kollel. Thursday, May 6, 12 Noon on Zoom C.

**Words You Can Leave Behind...Ethical Wills & Your Memoirs** - A virtual event with Kemp Mill Village. Thursday, May 13, 2:00 PM - 3:00 PM on Zoom. Presented by Hedy Peyser, Andy Siegel & Beverly Moss. Registration required by Wednesday, May 12, at [www.kempmillvillage.org](http://www.kempmillvillage.org)

**Newly married? Growing family? Just need a budget check-up?** Izun is a community resource that provides free and confidential coaching to help you examine your budget and achieve financial stability. Email us at [barbara@getizun.org](mailto:barbara@getizun.org)

**Penetrating Thoughts and Practical Perspectives** - Thoughts on life, Torah and Middos. Based on Michtav M'Eliyahu, from Rav Eliyahu Dessler, Z"L. Mondays, 9:00 PM - 9:30 PM, with Rabbi Yitzchak Scher. Zoom - Meeting ID: 736 4190 7086, Passcode: torah. Presented by YGW Kollel Zichron Amram. For more information, contact Rabbi Moshe Chaim Blate at 404-273-3392.

**What Happened at Sinai: An Exploration of the Sinai Revelation and the Ten Commandments** - Wednesdays, 8:00 PM on Zoom. Presented by Rabbi Hillel Shaps. Join any time! No cost. Zoom info and registration at [linksgw.org/classes](https://linksgw.org/classes)

**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 8:30 AM, Monday - Thursday 9:00 PM.

**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>May 2 | Monday<br>May 3 | Tuesday<br>May 4 | Wednesday<br>May 5 | Thursday<br>May 6 | Friday<br>May 7 |
|-------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|-----------------|-----------------|------------------|--------------------|-------------------|-----------------|
| Limited Minyanim will take place at YISE next week, <b>advance registration and confirmation required</b> . You are encouraged to Daven at home at the same time as a Minyan at YISE. Shacharis: Sunday 6:30 AM/7:30 AM/8:45 AM; Monday/ Thursday 6:15 AM/6:45 AM/8:45 AM; Tuesday/Wednesday/Friday 6:15 AM/6:55 AM/8:45 AM. Mincha/Maariv: Sunday - Thursday: 7:50 PM. |                 |                 |                  |                    |                   |                 |
| <b>Halachic Times:</b> Latest Alos Hashachar 4:39 AM, Earliest Talis and Tefilin: 5:11 AM, Latest Netz: 6:09 AM, Latest Krias Shema: 9:33 AM, Earliest Mincha: 1:41 PM, Earliest Shkia: 8:02 PM, Latest Tzeis Hacoachavim: 8:53 PM                                                                                                                                      |                 |                 |                  |                    |                   |                 |

### Next Shabbos

May 7 - 8, 2021 - 26 Iyar 5781

Parshas Behar/Bechukosai

Light Candles: 7:49

Havdalah: 8:53

Next Shabbos Shorts Deadline: Wednesday, May 5 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

Simi Franco - Office Manager

# A Quick Thought on the Parsha from Rabbi Rosenbaum

Emor 5781:

## Meriting Our Moment

The following is kindly transcribed by a congregant from the video at

<https://wp.yise.org/shabbos>

So many of us hear stories, beautiful stories, of *Kiddush Hashem*, sanctification of G-d's name, and we say to ourselves, "when are we going to have that kind of opportunity? I would love to do something great; I would love to inspire my fellow Jews or make my non Jewish neighbors or co-workers admire the Jewish nation." We hear amazing stories and many, many times these stories are not about people doing something any better than you or I might do on a good day, but they just seem to be in the right place at the right time and certainly we sometimes have the sentiment, "I wish that story was about me. Not because I'm looking to be famous but just because I'd love to do something meaningful in life."

There's a fascinating comment from the *Sfas Emes* on this topic, on this week's *Parsha*. The *Pasuk* reads ונקדשי בתוך בני ישראל, ולא תחללו את שם קדשי, you should not desecrate my holy name, G-d's holy name, and I should be sanctified among the Jewish people. The *Sfas Emes* says that we learn a very important lesson from that juxtaposition. Do you know how we can be in a position to make a true *Kiddush Hashem*, sanctification of G-d's name? If we make it our business to never make a *Chilul Hashem*, to never desecrate His name. I don't have to have big glamorous plans. I just have to make sure that when people see me in the street, whether they be Jews or non- Jews, I conduct myself appropriately. Let me be a *menchlich* person in the street, let me be honest in my business dealings and so on and so forth. Let me make sure to never make a *Chilul Hashem*, never to desecrate G-d's name. If I do that, then comes the second part of the *Pasuk*.

The *Sfas Emes* says that we have a famous idea that G-d brings unfortunate things about through people who deserve to have unfortunate things happen through them. *Sfas Emes* says all the more so, wonderful things happen through people who deserve to have wonderful things happen through them. If we do our part and we make sure to cross our "T"s and dot our "I"s and just be good regular people, then it could very well be that we'll merit G-d giving us the opportunity to be in the right place at the right time and do something remarkable.

Have a wonderful *Shabbos*!



**JULY 5 - AUGUST 13**

## **Preschool** *Division*

.....  
**ENTERING  
2N-K**

**Torah-Based,  
Safe and Nurturing**  
Known for excellent staff,  
profound commitment to  
safety and a creative and  
joyous attitude towards  
learning and discovery!  
*Daily Specials*

## **Elementary** *Division*

.....  
**ENTERING  
1<sup>ST</sup>-6<sup>TH</sup> GRADE**  
**Separate Programs for  
Boys and Girls**  
Swim  
Sports  
Learning  
Specialized Crafts  
Dance

## **Teen** *Division*

.....  
**BOYS ENTERING  
7<sup>TH</sup>-9<sup>TH</sup> GRADE**

Weekly Trips  
Swim  
Sports  
Learning  
Woodworking

**FOR MORE INFORMATION**

Visit our website: [www.campshomrai.org](http://www.campshomrai.org)  
or Email: [camp@yise.org](mailto:camp@yise.org)

**REGISTER ONLINE**

<https://shomrai.campintouch.com/ui/forms/application/camper/App>

Local licensed, child-centered Preschool  
**FOR CHILDREN 2-5 YEARS OLD**



**shomrai**  
PRESCHOOL



Play-based, supportive learning  
environment that promotes exploration  
and builds foundational skills

**Warm, dedicated and experienced teachers**

**Customizable extended care  
options from 7:30 AM- 6:00 PM**

**FOR MORE INFORMATION**



Visit our website  
**[preschool.yise.org](http://preschool.yise.org)**



Or Email  
**[preschool@yise.org](mailto:preschool@yise.org)**

# Likutei Divrei Torah

Gleanings of Divrei Torah on Parashat Hashavuah  
via the Internet

Sponsored by Laura and Sheldon Margulies  
on the occasion of the yahrzeit of Laura's father,  
David Jacobs, z'l, (Dovid ben Shmuel Naftali)

Volume 27, Issue 28

Shabbat Parashat Emor

5781 - B"H

## Covenant & Conversation: R. Jonathan Sacks, z"l

**On Not Being Afraid of Greatness** - Embedded in this week's parsha are two of the most fundamental commands of Judaism – commands that touch on the very nature of Jewish identity.

Do not desecrate My holy name. I must be sanctified among the Israelites. I am the Lord, who made you holy and who brought you out of Egypt to be your God. I am the Lord.

The two commands are respectively the prohibition against desecrating God's name, Chillul Hashem, and the positive corollary, Kiddush Hashem, that we are commanded to sanctify God's name. But in what sense can we sanctify or desecrate God's name?

First we have to understand the concept of "name" as it applies to God. A name is how we are known to others. God's "name" is therefore His standing in the world. Do people acknowledge Him, respect Him, honour Him?

The commands of Kiddush Hashem and Chillul Hashem locate that responsibility in the conduct and fate of the Jewish people. This is what Isaiah meant when he said: "You are My witnesses, says God, that I am God".

The God of Israel is the God of all humanity. He created the universe and life itself. He made all of us – Jew and non-Jew alike – in His image. He cares for all of us: "His tender mercies are on all his works". Yet the God of Israel is radically unlike the gods in which the ancients believed, and the reality in which today's scientific atheists believe. He is not identical with nature. He created nature. He is not identical with the physical universe. He transcends the universe. We are not capable mapping or quantifying Him by science – through observation, measurement and calculation – for He is not that kind of thing at all. How then is He known?

The radical claim of the Torah is that He is known, not exclusively but primarily, through Jewish history and through the ways Jews live. As Moses says at the end of his life: Ask now about the former days, long before your time, from the day God created human beings on the earth; ask from one end of the heavens to the other. Has anything so great as this ever happened, or has anything like it ever been heard of? Has any other people heard the Voice of God speaking out of fire, as you have, and lived? Has any god ever tried to take for himself one nation out of another nation, by testings, by signs and wonders, by war, by a mighty hand and an outstretched arm, or by great and awesome deeds, like all the things the Lord your God did for you in Egypt before your very eyes?

Thirty-three centuries ago, Moses already knew that Jewish history was and would continue to be unique. No other nation has survived such trials. The revelation of God to Israel was unique. No other religion is built on a direct revelation of God to an entire people as happened at Mount Sinai. Therefore God – the God of revelation and redemption – is known to the world through the people of Israel. In ourselves we are testimony to something beyond ourselves. We are God's ambassadors to the world.

Therefore when we behave in such a way as to evoke admiration for Judaism as a faith and a way of life, that is a Kiddush Hashem, a sanctification of God's name. When we do the opposite – when we betray that faith and way of life, causing people to have contempt for the God of Israel – that is a Chillul Hashem, a desecration of God's name. That

is what Amos meant when he said: They trample on the heads of the poor as on the dust of the ground, and deny justice to the oppressed ... so desecrate My holy name.

When Jews behave badly, unethically, unjustly, they create a Chillul Hashem. They cause others to say: I cannot respect a religion, or a God, that inspire people to behave in such a way. The same applies on a larger, more international scale. The Prophet who never tired of pointing this out was Ezekiel, the man who went into exile to Babylon after the destruction of the First Temple. This is what he heard from God:

I dispersed them among the nations, and they were scattered through the countries; I judged them according to their conduct and their actions. And wherever they went among the nations they profaned My holy name, for it was said of them, "These are the Lord's people, and yet they had to leave His land."

When Jews are defeated and sent into exile, it is not only a tragedy for them. It is a tragedy for God. He feels like a parent would feel seeing their child disgraced and sent to prison. A parent often feels a sense of shame and, worse than that, of inexplicable failure. "How is it that, despite all I did for him, I could not save my child from himself?" When Jews are faithful to their mission, when they live and lead and inspire as Jews, then God's name is exalted. That is what Isaiah meant when he said, in God's name: "You are my servant, Israel, in whom I will be glorified".

That is the logic of Kiddush Hashem and Chillul Hashem. The fate of God's "name" in the world is dependent on us and how we behave. No nation has ever been given a greater or more fateful responsibility. And it means that we each have a share in this task.

When a Jew, especially a religious Jew, behaves badly – acts unethically in business, or is guilty of sexual abuse, or utters a racist remark, or acts with contempt for others – it reflects badly on all Jews and on Judaism itself. And when a Jew, especially a religious Jew, acts well – develops a reputation for acting honourably in business, or caring for victims of abuse, or showing conspicuous generosity of spirit – not only does it reflect well on Jews. It increases the respect people have for religion in general, and thus for God.

Maimonides adds, in the passage from his law code speaking of Kiddush Hashem: If a person has been scrupulous in his conduct, gentle in his conversation, pleasant toward his fellow creatures, affable in manner when receiving, not retorting even when affronted, but showing courtesy to all, even to those who treat him with disdain, conducting his business affairs with integrity ... And doing more than his duty in all things, while avoiding extremes and exaggerations – such a person has sanctified God.

Rabbi Norman Lamm tells the amusing story of Mendel the waiter. When the news came through to a cruise liner about the daring Israeli raid on Entebbe in 1976, the passengers wanted to pay tribute, in some way, to Israel and the Jewish people. A search was undertaken to see if there were any Jewish members on board the ship. Only one Jew could be found: Mendel the waiter. So, at a solemn ceremony, the captain of the cruise liner, on behalf of all the passengers, offered his deep congratulations to Mendel, who suddenly found himself elected de facto as the ambassador of the Jewish people. We are

all, like it or not, ambassadors of the Jewish people, and how we live, behave and treat others reflects not only on us as individuals but on Jewry as a whole, and thus on Judaism and the God of Israel.

"Be not afraid of greatness. Some are born great, some achieve greatness, and others have greatness thrust upon 'em," wrote Shakespeare in Twelfth Night. Throughout history Jews have had greatness thrust upon them. As the late Milton Himmelfarb wrote: "The number of Jews in the world is smaller than a small statistical error in the Chinese census. Yet we remain bigger than our numbers. Big things seem to happen around us and to us."

God trusted us enough to make us His ambassadors to an often faithless, brutal world. The choice is ours. Will our lives be a Kiddush Hashem, or God forbid, the opposite? To have done something, even one act in a lifetime, to make someone grateful that there is a God in heaven who inspires people to do good on earth, is perhaps the greatest achievement to which anyone can aspire.

Shakespeare rightly defined the challenge: "Be not afraid of greatness." A great leader has the responsibility both to be an ambassador and to inspire their people to be ambassadors as well.

## Shabbat Shalom: Rabbi Shlomo Riskin

"And God spoke unto Moses saying: Speak unto Aaron and to his sons, that they separate themselves from the holy things of the children of Israel which they sacrifice unto me so that they profane not My holy name, I am God!" The theme of the priesthood, explored in our portion of Emor, is further amplified in the Haftarah, where we read, "And they [the priests] shall teach My people the difference between the holy and the common, and cause them to discern between the ritually impure and the ritually pure. And in a controversy they shall stand to judge...and they shall hallow my Sabbaths."

The priests were obviously the religious leaders of the Israelites. However, there are a number of problematic issues regarding their office, status and function. First, one of the great mysteries in the Torah concern the laws of the Red Heifer, whereby the priest is commanded to conduct a complex ritual so that a person defiled by contact with the dead is returned to a state of purity. At the same time, the dutiful priest discovers that while facilitating the impure person's return to purity, he himself has become impure. Is it not strange that the very individual who purifies the impure must himself become impure in the process. Why?

A further difficulty concerning the priesthood emerges from the Torah's commandment not to give the Levite tribe, which includes all priests, an ancestral share in the land. Their housing problem was solved by transferring 42 cities from the other tribes' inheritance to the Levites and priests; these cities, as well as six additional "cities of refuge" described in the Torah as such, were all islands of protection for anyone who killed accidentally, the fear of revenge by blood relatives of the victim forcing the 'killer' to flee for his life. Inside these 48 cities, the accidental killer could receive asylum, starting his life all over again without the fear that one of the victim's relatives would kill him..

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We have to remember that all sorts of unsavory types fit into the category of the accidental killer; even someone who intended to murder X and ended up murdering Y, or someone who merely intended to maim significantly but not to murder, was called an accidental killer (shogeg), and had a right to seek asylum. Such individuals may not warrant the death penalty in a Jewish Court of Law, but they certainly cannot be counted among the elite of serious Jewry.

Is it not strange that the Torah commands the priestly class, whom I would have imagined to be located as near to the Holy Temple as possible, to have their lives intertwined with such trigger-happy criminals and lowlives?

Finally, the Kohen-Priest ascends the 'bimah' to ask the Almighty to bless the Israelites with the words: "Blessed art Thou...who has sanctified us with the Sanctity of Aaron and has commanded us to bless His nation Israel with love." Do we have another instance in our laws of benedictions wherein the individual bestowing the blessing must do so with love? What does this signify?

In order to begin to understand the true role of Jewish leadership, we must remember that Abraham was not the first person after Noah to devote himself to God. Noah's son, Shem – who according to the Midrash was not only born nine generations before Abraham but lived forty years after the first patriarch died – really qualified for this preeminent position. According to the Midrash, it was he, together with his son Ever, who established the first yeshiva in history. When Rebecca, Abraham's daughter-in-law, felt unwell in her pregnancy, she "inquired of the Lord"; Rashi explains that she sought the spiritual advice not of Abraham but rather of Shem. Several verses later, after she gives birth to twins, Jacob the younger son is described as "dwelling in tents." Again Rashi tells us that these are the tents of Torah, the tent of Shem and the tent of Ever, for which Jacob, left his father's and grandfather's home to study Torah for fourteen years. And Rashi explains that the guests of honor "at the great feast Abraham made on the day that Isaac was weaned," were "...the greatest of the generation (gedolai hador): Shem and Ever and Elimelech."

But if this is true, why does the historic chain of the Jewish people begin with Abraham and not with Shem and Ever who preceded Abraham by ten and seven generations respectively?

This question is raised by the Raavad (1125-1198) on his gloss to Maimonides' Laws of Idolatry, when the "Great Eagle" describes how even "... their (Gentile) wise men... also thought that there was no other god but the stars and spheres. But the Creator of the universe was known to none, and recognized by none save a few solitary individuals, such as Enosh, Methusaleh, Noah, Shem and Ever. The world moved on in this fashion until that pillar of the world, the patriarch Abraham was born..." Our first patriarch "...would travel and cry out and gather the people from city to city and kingdom to kingdom until he arrived in the land of Canaan, where Abraham proclaimed his message, 'And he called there on the name of the Lord, God of the universe'". And Maimonides details how people flocked to Abraham, who would then instruct them about the true path...

But where, asks the Raavad, is Shem in all of this? "If Shem and Ever were there (and we know as we've pointed out earlier that they were the leading Sages) why didn't they protest this idolatry?"

The Kesef Mishnah (Rabbi Yosef Caro) offers an answer to this question: "Abraham would call out and announce [to all the peoples] belief in the unity of God. Shem and Ever taught the path of God (only) to their students. They did not awaken and

announce the way Abraham did, and that's why Abraham's greatness increased."

Said simply, Shem and Ever were Torah giants, but they were deeply involved only in the spiritual progress of their students, the intellectual and religious elite.

Abraham on the other hand, understood that the mitzvah 'V'ahavta et HaShem Elokecha' (And you shall love the Lord your God) means that one must make God, the God of righteousness, compassion and peace, beloved by all humankind; this requires going out and traveling and teaching the masses in a Chabad- B'nai Akiva – NCSY-like fashion. Indeed, this is what Abraham did, succeeding on an unprecedented scale. Only an Abraham could have been chosen by God as the first Jew.

This element of the Abrahamic personality was codified by the Torah into the priesthood. The priest-Kohanim first and foremost had to love every single Jew – had to call upon God to bless the Jews in a loving fashion and had to demonstrate their love by living with the dregs of Jewish society in the Cities of Refuge. The Kohen-priest had to love his fellow Jews so much that he would gladly be willing to defile himself so that another Jew could become pure! This is the secret of the mystery of the red heifer!

#### **The Person in the Parsha: R. Tzvi Hersh Weinreb**

**"Introvert/Extrovert"** - Although many of his adherents deny it, he definitely had an anti-Semitic streak and was at least, for a time, sympathetic to the Nazi cause. Yet he was one of the major psychological theorists of the 20th century, and I personally have found his insights into the human mind both fascinating and practical.

His name was Carl Jung, and he introduced two terms into the field of psychology that eventually became so well known that they are part of our everyday language. It was he who distinguished between the "introvert" and the "extrovert."

I confess that I have always been so troubled by Jung's anti-Semitism that it has been difficult for me to make use of the concepts of introversion and extroversion without feeling that I was somehow betraying my people. But his ideas make such great sense to me that I have admittedly come to utilize and apply his teachings, setting aside his anti-Jewish sentiments.

Over the years, I have developed the somewhat ornery habit of "cleansing" Jung's dichotomy by applying it to Jewish texts, heroes, and institutions.

The popular mind stereotypes the introvert as a shy, withdrawn, and even antisocial individual, whose difficulties with others make it hard for him to adjust to society. On the other hand, the extrovert is stereotyped as a gregarious, friendly, and outgoing person, one who gets along with all his fellows.

However, Jung's understanding of the two contrasting terms was far more nuanced and complex than those stereotypes. He explains there are two fundamentally human attitudes. The first, introversion, is characterized by a hesitant, reflective, retiring nature that keeps to itself, remains somewhat distant from others, and is autonomous in a very profound way. The second attitude, extroversion, is characterized by an outgoing and accommodating nature that adapts easily to a given situation, and that quickly forms attachments to others.

Furthermore, Jung insists that there is neither a pure introvert nor a pure extrovert. Rather each of us contains a combination of introversion and extroversion in varying proportions.

Parshat Emor has, at its center Leviticus 23. This chapter describes the Sabbath and all the major Jewish festivals in rich detail. What is remarkable is that the chapter opens with the phrase "These are My

## **Likutei Divrei Torah**

festivals," but then first lists the Sabbath, Shabbat, as if it too was a festival. Only afterwards does it go on to Passover and the rest of the holidays on the calendar. It seems the Sabbath too, though it occurs every week, is a festival.

Yet we know that there are important basic differences between Shabbat and the other festivals. The Sabbath was ordained as a special day at the very beginning of creation by the Almighty himself. The festivals did not begin until Jewish history began, millennia after the creation; and their sanctification, at least in ancient times, depended upon the declaration of a human court.

On Shabbat, objects may not be carried from private to public domains. On Yom Tov, except for Yom Kippur, objects may be transported from one domain to the other.

On the Sabbath, all manner of creative work is forbidden, even the cooking and baking of Sabbath food. During the festivals, again Yom Kippur excluded, cooking and baking fresh food for the holiday is not only permitted, but encouraged.

Rabbi Meir Simcha was intrigued by the contrasts between Shabbat and Yom Tov. He saw the Sabbath as being primarily a private time, a time for the individual to be alone and engaged in spiritual introspection. After all, the Sabbath did not depend upon other humans but was initially proclaimed in Divine utter solitude. Shabbat did not allow for easy commerce from private to public places and did not encourage cooking meals for guests.

In psychological language, Shabbat caters to the introvert within us. It is consistent with the attitude of introversion, which prefers silence and solitude over socialization and interpersonal interaction.

The festivals, on the other hand, depend upon other human beings for their very existence. Absent the proclamation of the human Jewish court, there is no festival. The barriers between private and public domains which are so characteristic of the Shabbat disappear during the festival. Entertaining guests during the festival is so important that it is the factor which permits cooking and baking even late on the festival day.

In psychological language, Yom Tov is designed for the extrovert within us. Festivals are the time when our attitudes of extroversion have their opportunity to be fully expressed.

Given the origins of the concept of introversion/extroversion, it gives me a special pleasure to utilize it as a way of elaborating upon the deep insights of a proud, pious Jew, Rabbi Meir Simcha.

I would conclude with yet another example of the "introversion" of Shabbat and the "extroversion" of Yom Tov. The key emotions of Shabbat are kavod, dignity, and oneg, personal delight. Both of these typify the introvert's experience.

Yom Tov is characterized by a different emotion entirely. That is the emotion of simcha, joy, an emotion best experienced, and arguably only possible, in the company of others.

It is because the human being is a complex combination of the attitudes of introversion and extroversion that we can understand why there is both a weekly Sabbath and a yearlong series of festivals. We need times to nurture our autonomous selves, and we need the opportunities for contemplation and reflection that the Sabbath offers.

But we also need times to connect to others in the context of joy and celebration, opportunities which the festivals amply provide.

No wonder, then, that our Torah portion insists upon including the Sabbath, the "introvert," among the "extroverted" festivals. It is the complex combination of the two attitudes that bring about the spiritual harmony which our Torah advocates and which is the essence of the complete person.

R' Shlomo Wolbe z"l (1914-2005) teaches that most *Parashot* of the Torah have a theme. For example, the theme of last week's *Parashah* was "*Kedushah*" / "holiness." The theme of this week's *Parashah*, says R' Wolbe, is "*Kavod*" / "honor"-- honor of the *Kohanim* [21:1-9], honor of the *Kohen Gadol* [21:10-15], honor of the *Bet Hamikdash* and the *Avodah* / Temple service [21:16-22:31; 24:1-9], honor of *Hashem's* Name [22:32-33; 24:10-22], and honor of *Shabbat* and *Yom Tov* [Ch.23].

R' Wolbe elaborates: The Creator is beyond our understanding. G-d is "*Kadosh, Kadosh, Kadosh*," as we say in the first sentence of the *Kedushah* prayer--holier that we can comprehend. But, says the second sentence of *Kedushah*, "The earth is full of His *Kavod* / honor." Whatever *Hashem* chooses to reveal of Himself in our world, in order that we may revere Him, we call His "Honor." Giving honor is, therefore, how we can connect to Him, and this week's *Parashah* focuses on defining "honor" as the Torah views it.

R' Wolbe continues: A person who does not give honor to other people demonstrates that he does not appreciate the greatness of man in general. The same is true of a person who does not honor himself, who lacks self-esteem, or who is overly self-deprecating; it is true even of a person who does not dress respectably. Thus, the *Gemara* (*Shabbat* 113b-114a) refers to clothing as "that which gives me honor," and says that a Torah scholar who has a stain on his clothing is deserving of the death penalty. However, our Sages are not telling us to seek superficial displays of honor, like a seat at the eastern wall of the *Shul*. Rather, we should seek honor that reflects the holiness of G-d and of man's soul. (*Shiurei Chumash*)

## Tefilah

This year, we will *iy"H* devote this space to discussing various aspects of our prayers.

R' Eliezer Ginsburg z"l (1949-2017; *Mashgiach Ruchani* of the Ponovezh Yeshiva in Bnei Brak, Israel) writes in a letter to a student: Perhaps one may say, "I do pray, but I want to feel sweetness in prayer. I feel the sweetness of Torah study and of observing *Shabbat*. I know that prayer is holy and is obligatory, but it does not give me any pleasure!"

The solution, writes R' Ginsburg, is to study the prayers as you study Torah. Then, you will begin to feel the "taste" of the prayers.

He continues: When it comes to Torah, we begin to teach it to children when they are young, and from there, progress onward. To appreciate prayer, however, one must study it as an adult.

What does it mean to study prayer? Patiently, take one paragraph at a time and listen to what it is saying.

We say in *Berachot* that *Hashem* is "*Melech Ha'olam*" / "King of the universe." Think about it: What is a king? In one of the blessings on food we say, "*She'ha'kol . . .*" / "That everything was created by His word." Think about that: Everything was created by an utterance from G-d. We say that He makes the heavens and earth. Stop and picture the universe and everything in it. Little-by-little, absorb the simple meaning of the words. That is the first step in developing a taste for prayer.

Next, pay attention to phrases in the prayers that express our closeness to *Hashem*, for example: "*Avinu, Ha'Av Ha'Rachaman*" / "Our Father, the compassionate Father," and [in *Birkat Ha'mazon*], "Who feeds the whole world in His goodness, with grace, kindness, and compassion," and others.

– Continued in box inside –

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## Elsewhere in the Torah . . .

When Rabbi Shimon bar Yochai and his son Rabbi Elazar exited the cave where they had hidden for twelve years, they saw people plowing and planting, and they exclaimed, "They are setting aside eternal life and engaging in temporal life!" Wherever the two Sages looked, their eyes set fire to the fields. A *Bat Kol* / Heavenly voice declared, "Have you come out of the cave to destroy My world? Return to your cave!" They returned to the cave for twelve months. When they came out, whatever Rabbi Elazar would damage, Rabbi Shimon would repair.

On *Erev Shabbat* just before nightfall, they saw a man carrying two *Hadassim* / myrtle branches, and they asked him their purpose. He replied: "One parallels '*Zachor*' [the affirmative commandments of *Shabbat*] and the other--'*Shamor*' [the negative commandments of *Shabbat*]." Rabbi Shimon said to his son, "See how beloved the *Mitzvot* are to the Jewish People!" (*Shabbat* 33b)

R' Yerachmiel Shulman *z"l Hy"d* (*Menahel Ruchani* of the *Bet Yosef*-Novardok Yeshiva in Pinsk, Poland; killed in the Holocaust) explains: Rabbi Shimon bar Yochai and his son worked on themselves for twelve years to negate their attachment to our present, physical world, in keeping with the teaching of R' Moshe ben Maimon *z"l* (*Rambam*; 1135-1204; Spain and Egypt): "The first step in building the intellect is to recognize that building the physical body destroys the soul." As a result, Rabbi Shimon and his son could not fathom how anyone could waste his time plowing and planting. Indeed, they had attained a very high level, but *Hashem* sent them back to the cave to attain an even higher level--seeing good in everything, as *Hashem* Himself does when He looks at us. After an additional year in the cave, they saw the beautiful uses to which the physical year can be put, as exemplified by the man who picked two *Hadassim* in honor of *Shabbat*.

R' Shulman concludes: It is a mistake, however, to skip the step of negating one's attachment to this world. One who jumps to focusing on the positive uses to which the physical world can be put will end up too attached to it.

(*Peninei Ha'shlaimut: Sha'ar Ha'savlanut* 1:1)

### - Continued from back page -

To summarize: One absorbs the taste of his food when he eats slowly, each food by itself. When one rushes frantically through his meal, it has almost no taste. Likewise, the taste of prayer comes from listening to each sentence or phrase separately, and only then combining them into a paragraph.

This, concludes R' Ginsburg, is the beginning of the process of enjoying prayer. When one progresses and learns the meanings of the prayers, one gets more and more of a good "taste." To truly get a feeling for prayer, one should set aside time to study books on the subject.

(*Mesilot Chochmah U'mussar: Michtevai Hadrachah* p.125)

"You shall take for yourselves on the first day *Pri Etz Hadar* / the fruit of a citron tree, the branches of date palms, twigs of a plaited tree, and brook willows . . ." (23:40)

We read (*Tehilim* 104:1), "*Hashem*, my *Elokim*, You are very great; You are clothed in *Hod* and *Hadar*." R' Yechiel Heller *z"l* (1814-1861; prominent *Halachic* authority in Lithuania) writes: "*Hod*" refers to a thing's inherent beauty, whereas "*Hadar*" refers to a thing that beautifies something else. Thus, for example, an *Etrog* is called a "*Hadar*" because it beautifies the tree on which it grows. (R' Heller notes that all fruits beautify their trees when they are in season. However, the *Gemara* (*Sukkah* 35a) explains that *Etrogim* remain fresh on the tree as long as they are not picked, unlike other fruits that rot. Thus, the *Etrog* beautifies its tree more than other fruits do.)

R' Heller continues: The quoted verse teaches that *Hashem* is "clothed in *Hod* and *Hadar*." This refers to the Torah, which is *Hashem*'s clothing, so-to-speak. We understand nothing of *Hashem*'s essence, and only through the Torah can we know anything about Him--just as one sees another person's clothing, not his essence. "*Hod*" refers to the Torah's inherent beauty. One might have expected that *Hashem* would keep that beauty in heaven, hidden, but He did not. Instead, he made it "*Hadar*"--something that beautifies our world. (*Oteh Ohr*: Introduction)

"*Vy'daber* / Moshe spoke about the appointed festivals of *Hashem* to *Bnei Yisrael*." (23:44)

Usually, "*Vy'daber*" connotes harsher speech than "*Va'yomer*" / "He said." Why is this word use here?

R' Akiva Yosef Schlesinger *z"l* (1837-1922; Hungary and Yerushalayim) answers: Observing the festivals, especially *Pesach* and *Sukkot*, may require extra encouragement because of the expense involved. Also, people need to be reminded not to engage in excessive or frivolous pleasures during the holidays. Indeed, it is because of such overindulgence that our Sages established the custom of fasting on Monday, Thursday, and Monday after *Pesach* and *Sukkot*. [These days are known as "*BeHaB*"--acronym of "*Bet*," "*Heh*," and "*Bet*," for the second, fifth, and second days of the week.]

(*Torat Yechiel*)

From the same work:

"Command *Bnei Yisrael* that they take to you clear olive oil, pressed for lighting, to kindle a continual lamp." (24:2)

The *Gemara* (*Menachot* 53b) teaches: "Just as an olive's destiny is its end, so *Yisrael*'s destiny is its end." R' Schlesinger explains: Raw olives are useless; they must be soaked to be eaten or squeezed for oil. So, too, a Jew's reward for his *Mitzvot* comes only later, in the World-to-Come.

# ISRAEL REPORT

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## **BENNETT MEETS WITH RA'AM HEAD IN EFFORT TO FORM UNITY GOVERNMENT (YNet 4/28/21)**

Naftali Bennett on Wednesday met with the leader of the Islamist Ra'am party, Mansour Abbas, for the first time as the Yamina leader appears to move forward with his plans to form a unity government.

A political bloc opposing Prime Minister Benjamin Netanyahu, which includes Bennett, is currently working on a draft for the establishment of a unity government that they aim to present to President Reuven Rivlin. Netanyahu is currently the candidate tasked with forming coalition, but he appears at dead end since he cannot gather 61 seats needed.

"The two discussed the positions of both parties in light of the current political situation, and the meeting went well," the right-wing party said.

Following Bennett's meeting with Abbas, Yamina chairman then met with New Hope leader Gideon Saar.

Bennett and Abbas have never been personally acquainted and held no direct talks or meetings before. Bennett apparently agreed to reach out to Abbas after photos began circulating on social media, showing Ra'am leader hugging Knesset Speaker Yariv Levin and shaking hands with Amir Ohana and Miri Regev during a meeting with Likud officials.

Before March 23 elections, Bennett said he will never form a government backed by the Islamist party and demanded from Netanyahu to do the same.

## **HAIFA BAY'S OIL REFINERIES TO SHUT DOWN WITHIN A DECADE? (Israel Hayom 4/27/21)**

A top-level government committee in the Prime Minister's Office recommended on Monday that Bazan Group's oil refineries in the Haifa Bay be shuttered within no longer than a decade.

The move to shutter Bazan's facilities in Haifa Bay and its oil storage complex in nearby Kiryat Haim, as well as the transfer of Haifa Chemicals, a fertilizer plant, from there to the Negev desert in the south, should be pursued "as soon as possible, and within a decade," the panel stated.

Haifa residents, plagued by significant air pollution and above-average incidences of cancer and respiratory disease, have been campaigning for years to shut the complex down.

## **SYRIA OIL TANKER CATCHES FIRE AFTER ALLEGED ISRAELI ATTACK (YNet 4/24/21)**

Syria's oil ministry said on Saturday that firefighting teams managed to extinguish a fire in one of the tanks of an oil tanker off the oil terminal of Baniyas after a suspected drone attack from the direction of Lebanese territorial waters, state media reported.

The Hezbollah-affiliated Lebanese news outlet Al-Mayadeen reported that the tanker was attacked by Israeli aircraft.

The Syrian Observatory for Human Rights, a Syrian opposition group based in the UK, said that the tanker came from Iran.

Despite the reports, Syria has not blamed anyone for the attack so far.

Jerusalem and Tehran have both been reported to be locked in a covert maritime standoff in recent months amid a host of attacks on Israeli- and Iranian-owned vessels.

Washington recently informed Jerusalem of its displeasure over recent attacks against Iranian targets attributed to Israel, as well as what it called "boasting" by Israeli officials regarding these incidents, sources said.

The coastal town of Baniyas houses a refinery, which along with another in Homs, covers a significant part of Syrian demand for diesel, heating fuel, gasoline and other petroleum products, according to industry experts.

The sanctions-hit, war-torn country has over the past year faced gasoline and fuel shortages, rationing supplies and hiking prices.

Syria has in recent years grown more dependent on Iranian oil shipments but tightening Western sanctions on Iran, Syria and their allies, as well as a foreign currency crunch, have made it more difficult to get enough supplies.

## **1ST EVER WOMAN SPIRITUAL LEADER OF ORTHODOX SYNAGOGUE APPOINTED IN ISRAEL (JPost 4/28/21)**

The Shirat Tamar Synagogue in Efrat has appointed Rabbanit Shira Marili Mirvis as its sole spiritual leader and halachic [Jewish law] authority, the first woman ever to serve in such a role in Israel.

Until this week, Orthodox women have been appointed as spiritual leaders in Orthodox synagogues and in other communal positions of spiritual leadership, but always alongside a male rabbi.

The appointment of Mirvis therefore represents a significant landmark for Orthodoxy in Israel. The role of women in positions of spiritual and halachic leadership has been advancing for many years but has stopped short of full communal leadership until now.

Mirvis will be graduating from a five-year course at the Susi Bradfield Women's Institute of Halakhic Leadership (WIHL) at Ohr Torah Stone's Midreshet Lindenbaum in June which covers Jewish law pertaining to Shabbat, kashrut, family purity, mourning, marriage and divorce and certifies graduates as "spiritual leaders" and "morot hora'ah," women authorized to provide direction in matters of Jewish law.

"I am deeply grateful to the Shirat Tamar community for giving me this opportunity which I see as a natural continuation of my role as a teacher and communal leader," said Mirvis in a statement to the press.

"My sincere prayer is that Hashem [God] will guide and strengthen me in this important role, enabling me to spread the word of Torah."

The Shirat Tamar Synagogue's board of management announced the appointment, calling it "a clear recognition of her remarkable

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accomplishments as a teacher and communal leader.... We are confident that she will continue to serve as a true role model."

In recent years, Mirvis has become a sought-after teacher both within her community in Efrat and on the Internet, where she teaches a popular weekly Talmud vlog and also serves as a trusted adjudicator of halachic issues for people around the world.

"The chance to witness Rabbanit Shira Mirvis take on this role represents an important moment as we recognize that the place of women in Jewish leadership can go fully hand in hand with Halacha and our mesorah [tradition]," said Rabbi Kenneth Brander, president of Ohr Torah Stone.

"I am deeply hopeful and confident that we will look back on this moment as one which paved a new halachic direction for the rightful place of women spiritual leaders within the Orthodox community."

WIHL director Rabbanit Devorah Evron said Mirvis is "well positioned to lead this community with both knowledge and a wide-open heart," adding: "There is no doubt that this is a large step for her, personally, but also for the place of female Torah leadership in Jewish communities in Israel and worldwide."

### **JEWISH YOUTH LYNCHED IN JERUSALEM (Arutz-7 4/28/21)**

A young Jew was brutally attacked in the Shimon Hatzadik (Sheik Jarrah) neighborhood of Jerusalem. The rioters beat him severely all over his body and even used batons. Only after the police arrived did the young man manage to escape from his attackers and was taken to the hospital, with injuries to his back and upper body.

The lynching occurred earlier this week, when the young man was returning home from the tomb of Shimon Hatzadik with his dog. Dozens of rioters who spotted him near Highway 1 shouted at him 'Yehud' (Jew) and began attacking him.

According to a letter sent by attorney. Haim Bleicher of the Honenu organization to the police, "the terrorists beat him with the actual intention of murder, over all parts of his body, with their hands, feet and with large batons in which they struck with great force." The lynching lasted for long minutes, with the participants constantly photographing the event without fear, and the documentation was even published on the social network 'TikTok'.

Jewish eyewitnesses called the police, and only after they arrived at the scene did the young man manage to escape from his attackers and flee for his life. He was taken to Hadassah Hospital on Mount Scopus with bruises and wounds all over his body.

The young man described that he "generally does not feel well, I have pain all over my body and three broken vertebrae. I no longer have feeling, my body is broken. It was a lynching in every way." At the hospital, police investigators came to collect his testimony, and he was informed that a number of suspects had been arrested in the lynching.

### **HAREDI PARATROOPERS DRILL HOME RAID IN YIDDISH (Israel Hayom 4/28/21)**

An all-Haredi company in the IDF Paratroops Brigade has conducted several drills recently, after a deployment to the Syrian border where a number of daring cross-border operations earned the company a citation from GOC Northern Command Maj. Gen. Amir Baram.

One of the techniques the soldiers drilled was home raids. Recently, some of the troops decided to spice it up with some creativity.

In a video Israel Hayom received from one of the soldier's relatives, which was filmed by the soldiers themselves, the company is seen drilling a home raid while speaking Yiddish, possibly the first time that language has been in use in this context since the state was founded.

### **THIS ISRAELI STARTUP MAKES SURE EVERY SOLDIER'S BULLET HITS ITS TARGET (Ha'aretz 4/29/21)**

Michal Mor, a psychologist by training, says it all began in the Second Lebanon War. "My husband got a call-up order, they handed him an M-16 and he went into Lebanon with a gun and a steel gunsight. It was terrible. The reserve soldier is the mainstay of the army and he needs to regain his

operational capabilities, which takes time he doesn't have."

In those days Mor was developing a sophisticated system capable of ensuring that a missile, as she put it, "can enter through the left-hand window on the third floor of a particular building.

"Suddenly, I saw that rifles are still just a product made of steel and that I could bring a lot of things to them from my precise world into the simple world of shooting a gun," Mor said. "It would save a lot of training and enable you to hit the target you want 100% of the time, without hitting others. The precision prevents needless collateral damage."

At the end of February, Mor's startup Smart Shooter won a \$10 million investment from the Israeli insurance company Phoenix. The company has developed and makes a family of fire-control systems under the Smash name to be mounted on the user's personal weapon. Phoenix had put its first money into Smart Shooter two years ago. The latest round, which also saw investment by the investment house Altshuler Shaham and Direct Insurance, values the startup at \$100 million.

Smart Shooter was founded by Mor, the CEO, and Avshalom Ehrlich, the chief technology officer. The two met when they worked at the arms maker Rafael Advanced Defense Systems, where they had both been involved for many years in developing high-tech solutions for fire control. "He is the innovator between us. I look at his ideas, understand what will work and then come up with the idea with the highest probability of working," she said.

Mor has a master's degree from the Technion-Israel Institute of Technology, not in engineering but in cognitive psychology and human-factor engineering. How did a psychologist end up in weapons development? Doesn't that require engineers and computer experts?

"All the people on my team, 50 in number, are in those fields and in explosives. I'm not from the world of guns. As part of my master's degree, I instructed engineers in the human factor of complex, operational, autonomous combat systems, and that's how I got to know the people at Rafael. Eventually, they asked me to join, and from day one I led development teams."

The principle at Smart Shooter is "one shot – one hit" when aiming at stationary and moving targets, including drones, irrespective of the shooter's abilities. The system locks in on the target and follows it using artificial intelligence to process the image in real-time. The bullet exits the gun only when a hit is ensured.

While the system still needs a human operator to choose targets, it can be operated remotely.

Mor explained the development process that went into designing the system "First of all, we had to learn why soldiers armed with light weapons [can miss the target] at short ranges .... We realized the problem is with the soldier, who has problems aiming as he needs to because of factors such as his breathing, pressure and movement, all of which prevent the bullet from going where it's supposed to. It's a problem everywhere in the world," she said.

Convincing the Israel Defense Forces that the startup could fix the problem isn't easy. "When you look at an army you see a conservative institution. We realized it would be hard to introduce a system like this. ... Our system attaches to the trigger and prevents firing. Only when the weapon is trained on the target will it fire," Mor explained.

There's more to the system, including an onboard computer, a display that resembles a television screen and a red-dot sight. In many ways, it is akin to the fire-control systems used in missile and fighter jets.

"It took a while for the army to appreciate it. As they said in Golani [Brigade], which was the first to get these systems, 'Don't touch my gun.'"

What about the global market for systems like these?

"Infantry units have three concerns: weight, energy and price. Weight: Our sight weighs 1.1 kilos, and we're working to reduce it by every gram possible. Energy: You don't want to find yourself without a battery for the sight. Price – if you want wide distribution, the price has to be low enough that you can sell it to many buyers, not just Israel. Each system costs a few thousand shekels for one sight."

Special forces have systems tailored to their higher capabilities, and these

are expensive.

Do you have competitors?

"Today, no one in the world has a system like ours. However, if it becomes used on a wide scale and customers set their own requirements, you'll begin to see all kinds of systems. Even the Americans bought a system, conducted field trials and were satisfied. Also the Dutch."

Mor said Smart Shooter's sales have been growing strongly and she expects the company to be profitable starting next year.

"All weapons systems sell best in countries that are in conflicts. But modern armies, like Holland's, want to adopt systems that minimize unnecessary casualties. The most advanced countries want the most advanced systems that there are. How was it once told to me when I said I could increase the missile's warhead? 'Don't increase it, reduce it, so that it will hit what it has to and nothing more.' That is why they'll always want their army to be at the forefront of technology."

### **JERUSALEM SEMINARY STUDENTS VISIT SHEIKH INJURED IN ATTACK (Arutz-7 4/27/21)**

Amidst continuing tensions between Arabs and Jews focused around Jerusalem's Old City, a group of students from Jerusalem's Midreshet Lindenbaum Seminary made a visit today to the southern Israeli home of Sheik Jamal al-Obra.

The Sheikh, Imam of Rahat, the predominantly Bedouin city in the Southern District of Israel, was the victim of an attack earlier in the week by a group of Israeli teens who cornered al-Obra and his wife and daughter who had come to Jerusalem to deliver a sermon calling for tolerance.

A well-known advocate who calls for peaceful co-existence between Arabs and Jews, the Sheikh had visited Midreshet Lindenbaum in late 2020 where he addressed the students on how both communities needed to be better educated so they can change their perceptions about the other.

Rabbi Ohad Teharlev, Director of Ohr Torah Stone's Midreshet Lindenbaum, the Jewish studies seminary that serves women from both Israel and the Diaspora, decided to make the visit immediately upon learning of the attack.

Rabbi Teharlev, whose son, Elchai, was killed in a terror attack in April 2017, said that humanity and tolerance are ideals that need to supersede national or even personal politics. "I am certainly right-wing in my views and believe strongly that Jews should live and build across Judea and Samaria. But as human beings and educators, we need to realize that compassion forces us to rise above those issues," he explained. "When we heard that the Sheikh, a man we personally know to be of peace and understanding, had been violently attacked, we knew that the right thing to do was to come here to his home and express our solidarity with him and his family."

In their meeting, the Sheikh recalled the attack which left him and his daughter lightly injured when they were pelted with rocks outside of Jerusalem's Damascus Gate. Rabbi Teharlev said that he deeply empathized with the pain that the Sheikh was feeling and that the act perpetrated against him was nothing less than a terror attack committed by hooligans.

Accompanied by students from the seminary and Rabbi Yakov Nagen, Director of Ohr Torah Stone's Bickel Institute for Interfaith Dialogue and a friend of Sheikh al-Obra, Rabbi Teharlev said, "I firmly believe that these conversations between representatives of our communities is extremely important and I know that this dialogue can only serve to address the painful divisions which sadly exist in our society. My son, may his memory be blessed, used to say that violence will never be defeated with violence and I am hopeful that our visit here today helps spread that message."

Following the visit to his home, Sheikh al-Obra brought the students to see the program and classes he and his wife established for senior women's education as well as the local mosque which includes a special section for women. The experience left a very strong impression on the students from Midreshet Lindenbaum, known for its groundbreaking work in female religious study and scholarship.

British-born Dahlia Cohen, 19, moved with her family to Raanana in 2006

and is now a student in the Hadas pre-army program at Midreshet Lindenbaum. She described the trip as truly memorable saying, "These types of interfaith dialogues unfortunately don't happen enough so the chance to hear the Sheikh's perspective was inspiring to realize that after all that he's experienced he's still so optimistic about peace and remains so respectful to people of other faiths."

The Sheikh stressed that that despite the events he will continue to dedicate his life's work to reaching out to others in tolerance and a spirit of peace. "I remain as confident as ever that only through dialogue and understanding will we ever be able to win out over these types of evil."

### **BUYING LAND IN JUDEA AND SAMARIA IS THE HISTORIC MISSION OF THE KKL-JNF (Yirmiyahu Danzig, JPost 4/26/21)**

Most Israelis know of the Keren Kayemeth LelIsrael-Jewish National Fund for its breathtaking national parks and nature reserves.

Most Diaspora Jews know of the KKL-JNF for its tzedakah boxes collecting money to plant trees in Israel, a contribution that has immeasurably beautified our once barren homeland (the only country on earth that started the 21st century with more trees than it had at the start of the 20th century).

These activities, however aesthetically pleasing and environmentally friendly, are not the main mission of the KKL-JNF; they are complimentary to the mission it was established to pursue.

Herzl sought the formation of the KKL-JNF for the explicit purpose of purchasing and developing our ancestral lands for Jewish reestablishment. Yet, when current KKL-JNF chairman Avraham Duvdevani set out to formalize the process in which the organization purchases land in Judea and Samaria, many self-styled progressive Jews have done everything in their power to reverse this decision, to the point that Benny Gantz, the head of the center-left Blue and White Party, publicly called on Duvdevani to exercise caution because of potential backlash this decision might inspire from American Jewry.

Duvdevani's response? He's not reinventing the wheel. In fact, he's doing exactly what the KKL-JNF was established to do and set out to do in 1901 and has continued to do ever since.

So what qualms do the aforementioned self-styled progressive Jews have with the KKL-JNF buying land in Judea and Samaria?

Presumably, it's not a rejection of the Jewish people's indigenous right to redeem ancestral lands and sacred sites. For it would hardly be progressive to champion the Jewish people's right to return and rebuild the ruins of Safed, only to demonize the return and rebuilding of Beit El.

Could it be that the same progressive Jews who are rightfully moved by the Sioux nation's fight to defend its ancestral lands in Standing Rock, North and South Dakota, don't believe their Jewish brethren have the right to purchase and build homes in the Judean Hills?

Perhaps it is the case that these Jews take issue with Duvdevani because they care for the rights of Palestinian Arabs. This would be a noble concern, but if so, it is one that is being wrongly politicized to attack an organization attempting to stay true to its righteous and historic mandate.

The KKL-JNF has explicitly stated that it can only purchase privately owned land in Area C of Judea and Samaria, land that can only be built upon per the Israeli government's decision to do so. So if any legitimate concerns regarding the usurpation of Palestinian Arab-owned land and/or the undermining of political process are directly addressed by the KKL-JNF's express and clear policy, what excuse do these progressive Jews have to condemn Duvdevani's decision?

We need to wake up. The liberation of the Hebrew heartland in 1967, which was swiftly followed by the return of Jews and the repopulation of villages formerly ethnically cleansed of Jews (even recently by the Jordanian army), is not the reason for Palestinian Arab suffering. That is a complicated issue, with much of the blame lying at the feet of the so-called two-state solution paradigm and the corruption of the Mahmoud Abbas-led Palestinian Authority, both of which have left the Palestinian Arab masses without a legitimate government to support them.

But none of those issues will be remedied by denying the Jewish people the right to purchase land in the indisputable heart of its indigenous homeland and highest concentration of sacred sites. Indigenous rights are human rights.

We can and must support the continued purchase and development of Judean land as the realization of a 2,000-year struggle for Jewish self-determination and freedom, while all the while demanding an end to the perpetual abuse suffered by Palestinian Arabs at the hands of the PA and those within the Israeli government who misguidedly justify its existence.

Duvdevani made the right decision, consistent with the values of liberalism, Zionism and the KKL-JNF mandate, which was to serve as a bridge, rather than a barrier, to achieving the Zionist dream. Let's keep it that way.

### **THE 'A' WORD: WHY ISRAEL IS NOT AN APARTHEID STATE, DESPITE HRW'S CLAIMS** (Alon Pinkas, Ha'aretz 4/28/21)

It's doubtful whether there's a term that riles, irritates, infuriates and insults Israel and Israelis, as well as many Jews outside Israel, more than "apartheid." Or, more precisely, being labeled "an apartheid state."

Apartheid is a vile, objectionable, ugly and racist system that Israelis find profoundly disgusting and offensive to even be mentioned in connection with. It runs contrary to everything we believe and perceive ourselves to be.

It also happens to be a ludicrous and malicious accusation that can and should be refuted on merit, context, and rigorous historical and political arguments rather than conveniently and lazily just depicting the accuser as biased or antisemitic.

So when Human Rights Watch (HRW) published a lengthy report on Tuesday that it called "the most comprehensive report to date on Israel's treatment of Palestinians," it was inevitable that Israel would go berserk.

The report accused Israel of committing "crimes against humanity," and said the United States and the international community have "turned a blind eye" to Israel's actions. It even recommended an international commission of inquiry be established and sanctions – travel bans and the freezing of assets – against "officials and entities credibly implicated."

Israel's predictable knee-jerk reaction was to dismiss it as anti-Israeli and politically motivated propaganda, motivated by a deliberate attempt to delegitimize Israel. That may be true, but there are stronger, substantive arguments against the "apartheid" label.

The 213-page report, titled "Threshold Crossed: Israeli Authorities and the Crimes of Apartheid and Persecution," accuses Israel of "apartheid and persecution," as defined by international conventions and the Rome Statute of the International Criminal Court.

The report claims that Israeli authorities have "dispossessed, confined, forcibly separated and subjugated Palestinians by virtue of their identity to varying degrees of intensity," and that these actions are "so severe they amount to the crimes against humanity of apartheid and persecution."

It further asserts that the Israeli government (in fact, successive governments) perpetuates structural oppression to "maintain the domination of Jewish Israelis over Palestinians" in both Israel and the Palestinian territories, where today both groups of people are about equal in size.

The Merriam-Webster Dictionary defines apartheid as "racial segregation, specifically: a former policy of segregation and political, social, and economic discrimination against the nonwhite majority in the Republic of South Africa."

Encyclopaedia Britannica, meanwhile, describes it thusly: "Apartheid (Afrikaans: 'apartness') policy that governed relations between South Africa's white minority and nonwhite majority and sanctioned racial segregation and political and economic discrimination against nonwhites. The implementation of apartheid often called 'separate development' since the 1960s, was made possible through the Population Registration Act of 1950, which classified all South Africans as either Bantu (all Black Africans), colored (mixed race), or white. A fourth category – Asian (Indian and Pakistani) – was later added."

The Rome Statute of the ICC (2002) defines the actual and specific crime of apartheid as "inhumane acts of a character similar to other crimes against humanity ... committed in the context of an institutionalized regime of

systematic oppression and domination by one racial group over any other racial group and committed with the intention of maintaining that regime."

None of these apply to Israel. Before getting into the flimsy and unfounded comparisons between Israel and South Africa, the HRW report exhibits two glaring flaws: First, it conflates "occupation" with "apartheid." The Israeli occupation of the West Bank and Gaza is 54 years old. It is nasty, it is often ugly and, like any prolonged military occupation, there have been rights transgressions and settlements were built.

But it does not constitute structural, by-design apartheid. The occupation, or Israel's control of the territories, is a by-default phenomenon.

Second, the report fails to make a distinction between three groups: "Israeli Arabs," a 20 percent minority living within "Israel proper", i.e. Israel in its pre-1967 borders; Palestinians living in Judea and Samaria (aka the West Bank) under Israeli military control, but under a Palestinian Authority government; and Palestinians residing in Hamas-controlled Gaza, from which Israel withdrew in 2005.

Applying the same criteria to all three is either a fatal analytical flaw or a misleading and misinforming illegitimate bias.

There are several reasons for the inapplicability of the South African term "apartheid" to Israel:

- \* The South African Afrikaners were Dutch colonialists who patronizingly took over a country they had no claim to. They were racists from the outset. Jews returning to the Land of Israel are not invaders. Afrikaners intentionally developed apartheid. Israelis had no such goal.

- \* There is absolutely no "racial" component or "racial domination" ideology driving Israeli policies. Notwithstanding all aspects of military occupation, it is not based on racial hierarchy.

- \* Since June 1967, Israel expressed time and time again that its control of the territories was temporary. That this reality became to be known as a "protracted temporariness" is unfortunate, for lack of trying to reach a political accommodation with the Palestinians.

- \* Israel never annexed the West Bank and Gaza. Had it had any aspirations to eternally control the Palestinians, it would have done so. In this respect, South Africa was a politically "binational" state with built-in discrimination and deprivation of rights. Israel is not. If Israel annexes the territories and creates disenfranchised Bantustans, then we can discuss apartheid.

When former Prime Ministers Ehud Barak and Ehud Olmert spoke of apartheid, they did not offer a contemporary critique, but warned of the ominous dangers if Israel fails to alter its trajectory of relations with the Palestinians.

A well-argued contextual refutation of the disingenuous and flawed Israel-South Africa analogy is offered by Hirsh Goodman.

He turns to a preeminent authority, Justice Richard Goldstone, who was appointed to the Constitutional Court of South Africa by Nelson Mandela. "In Israel there is no apartheid," Goldstone wrote in The New York Times in October 2011. "Nothing there comes close to the definition of apartheid under the 1998 Rome Statute."

In the West Bank, Goldstone conceded, the situation is more complex. But crucially, there is no intent to maintain "an institutionalized regime of systematic oppression and domination by one racial group. ... The charge that Israel is an apartheid state is a false and malicious one."

In respect to the complication of data, materials and evidence, Goodman makes an extraordinarily salient observation: "Ironically, much of the case Human Rights Watch lays out draws on the work of watchdog groups based in Israel, making the precise efforts toward reform that the report leaves no room to acknowledge. None of those groups – more than 40 in all – would have been able to function under a true apartheid regime." If the underlining objective was to prove and substantiate that Israel is an apartheid state, it just doesn't hold up to serious scrutiny.

Harshly criticizing occupation can be legitimate; conflating it with apartheid isn't. If it was meant to inextricably link "Israel" and "apartheid" in world public opinion, it may unfortunately and sadly prove to be partially successful. This needs to be challenged every day, not just dismissed as "antisemitism."



# The Greater Washington Community Kollel SHABBOS DELIGHTS

## TORAH MINUTE

IN MEMORY OF RABBI KALMAN WINTER ZT"L

### Meaningful Days

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

**These are my appointed festivals: Six days you shall work and the seventh is a day of rest, a holy convocation. (23:2-3)**

Parshas Emor discusses the holidays of the Jewish calendar. Right after the Torah introduces the topic of the holidays, it mentions the law of resting on Shabbos. It would seem from this juxtaposition that there is a link between Shabbos and the holidays.

Our sages teach that Shabbos and the festivals represent two of our most fundamental beliefs. Shabbos is a testimony to Hashem's having created the world. After the six days of the world's creation, Hashem rested on Shabbos. We therefore also rest on Shabbos to demonstrate the idea that Hashem created the world and then rested afterward.

The holidays, on the other hand, highlight Hashem's supervision over the world. On Pesach, Hashem saved us from slavery, rescuing us from our oppressors and punishing them as well. On Shavuot, Hashem gave us the Torah which provides us with our moral code and teaches us which actions are to be performed and which must be avoided. On Rosh Hashanah and Yom Kippur, we proclaim Hashem's kingship over the world and stand before Him in judgment. Finally, on Sukkos, we celebrate Hashem's protection over us during our travels in the desert and remind ourselves that we are always under Hashem's watchful "eye."

These two concepts are core principles of our faith – our Emunah. First, Hashem created the world from nothingness and nothing exists without His input, as represented by Shabbos. Second, Hashem actively supervises and maintains the world. Everything happens solely under His control – there is nothing that happens by random chance, as represented by our observance of the holidays.

**Wishing you a Good Shabbos!**

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## TABLE TALK

### Point to Ponder

**You shall not do any work on this very day, for it is the Day of Atonement, to provide for your atonement before Hashem, your G-d (23:28).**

The custom to celebrate two days of Yom Tov does not extend itself to Yom Kippur because of the danger it would pose to those would fast for two consecutive days (Bais Yosef Orach Chaim 624).

Although it is understandable why we should not fast for two consecutive days, nonetheless, this is not a reason to permit the performance of melacha on a second day. Why isn't there a second day of Yom Kippur to prohibit the performance of work?

### Parsha Riddle

**Eighteen to get married (Pirkei Avos 5, 21)  
Where is there a hint to this in this week's parsha?**

Please see next week's issue for the answer.

Last week's riddle:

**You shall not eat over the blood... (19:26) Besides the prohibition to eat meat while there is blood in it, what other prohibition is derived from this verse?**

**Answer: The prohibition to eat before davening**

## HATORAH V'HAMITZVAH

### HALACHA INSIGHTS FROM THE PARSHA

In parashas Emor (23:11,15), the Torah commands that the omer offering – apparently associated with the holiday of Passover – be brought on “the morrow of the rest day” (mi-macharas ha-Shabbas). The Mishnah (Menachos 10:3) alludes to a debate between the rabbis and the Boethusians (a sectarian group) over the meaning of the word Shabbas in this context: the latter understood it in its usual sense of Saturday, and thus maintained that the omer was to be offered on the Sunday following the Saturday that falls during the seven days of Passover, while the former understood it to mean “the first day of Passover,” and thus maintained that the offering was always to be brought on the second day of Passover, regardless of the day of the week.

The Talmud records that various sages of the Mishnah offered no fewer than **ten** different hermeneutical derivations of their position that the word Shabbas does not have its standard meaning here (although it ultimately concludes that only four of these are irrefutable, while the other six can be refuted). This debate is still ongoing today; the Karaites, the spiritual heirs of the Boethusians, still follow the Boethusian interpretation and reject the rabbinic understanding.

The ramifications of this debate extend beyond the question of when to bring the omer offering; our parashah also directs that we are to count seven weeks from the day the omer is brought (sefiras ha'omer), and then celebrate a holiday on the fiftieth day (Shavuot). The Boethusians and the Karaites thus celebrate Shavuot on the Sunday that occurs fifty days from the Sunday following the Saturday that falls on Passover, as opposed to the rabbinic tradition, which celebrates it on the fiftieth day from the second day of Passover, regardless of the day of the week.

The Mishnah relates that the harvesting of the grain for the omer was done on the second night of Passover with great fanfare and with reiterated announcements of various details of the procedure. It explains that this was in order to publicly repudiate the Boethusian position that **“There is no harvest of the omer at the conclusion of the first Festival day of Passover unless it occurs at the conclusion of Shabbas.”**

PRESENTED BY

**RABBI YITZHAK GROSSMAN, ROSH CHABURAH**

## KIDS KORNER

### Who Am I?

#### #1 WHO AM I?

1. Honor me.
2. I cannot bury you.
3. You give to me.
4. I atone for you.

#### #2 WHO AM I?

1. Go up for three.
2. Fast on another.
3. Blow on one.
4. Good day!

#### Last Week's Answers

**#1 Blood** (I am the soul, I was the first of ten, Salt me out, I am not “read”.)

**#2 Zakein** (I could be a beard, I could be old, I could be learned, I make you upstanding.)

## UPCOMING

**Virtual Lunch & Learn with  
Rabbi Yitzhak Grossman  
Thursday, May 6 – Noon  
Zoom info at  
[gwckollet.org/programs](http://gwckollet.org/programs)**

**"ALL FOR ONE AND ONE FOR ALL"  
HALACHIC PERSPECTIVES ON  
LABOR UNIONS**

a virtual Lunch & Learn

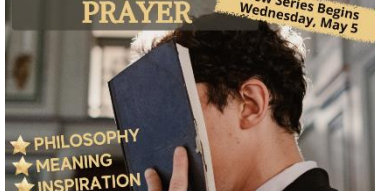
with  
Rabbi  
Yitzhak  
Grossman

Thursday, May 6  
12:00pm



**FUNDAMENTALS  
OF  
PRAYER**

New Series Begins  
Wednesday, May 5



★ PHILOSOPHY  
★ MEANING  
★ INSPIRATION

**New Series on Prayer  
with Rabbi Hillel Shaps  
Begins Wed. May 5, 8pm  
Register at  
[linksgw.org/classes](http://linksgw.org/classes)**

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