

Young Israel Shomrai Emunah - Shabbos Shorts

May 19 - 20, 2023 - 29 Iyar 5783 - Parshas Bamidbar/Mevorchim Hachodesh
Light Candles by 7:59, not before 6:47 - Havdalah 9:05

The Shabbos Shorts is sponsored by **Vivian & Arnie Kirshenbaum** in commemoration of the 13th Yahrzeit of Vivian's father, Rabbi Abraham Morgenstern, Avraham Binyomin Ben Menachem Mendel, Z"L, and by **Jodi & David Mazel** and family in loving memory of David's mother, Irene Mazel, Chaya Bat Zev, A"H, to commemorate her second Yahrzeit on 27 Iyar.

The YISE Communications Committee hopes you are enjoying the shorter Shabbos Shorts! Have a comment or suggestion? Please send us your feedback at communications@yise.org

Shabbos Schedule

Minyan locations are:

B = Belonofsky Sanctuary, S = Social Hall, LBM = Large Beis Medrash, SBM = Small Beis Medrash, H = The House

Friday Night:

- Mincha: 6:30 (Plag, S), 7:00 (B), 8:00 (B), 7:15 (Sephardi, LBM)

Shabbos Day:

- Shacharis: 7:00 (B), 8:45 (B), 9:15 (S), 8:00 (Sephardi, LBM), 9:15 (Teen, H)
- Mincha: 2:30 (B), 5:00 (B), 7:40 (B), 8:00 (Sephardi, LBM)
- Shabbos ends/Maariv: 9:05

Divrei Torah/Shiurim

- | | |
|---------------------------------------|------------------------|
| • 8:45 Main Minyan (B) | Rabbi Postelnek |
| • 9:15 Minyan (S) | Rabbi Rosenbaum |
| • Hashkamah Minyan Gemara Shiur (SBM) | Rabbi Yitzhak Grossman |
| • Kedushas Levi Chabura - 8:55 (S) | Rabbi Rosenbaum |
| • Shiur before Mincha - 6:55 (B) | Rabbi Elchanan Adler |
| • Shalosh Seudos following Mincha (S) | |

Mazal Tov

- **Bernice & Eddie Cohen** on the engagement of their son **Coby** to Enya Menasse of Monsey, NY. Mazal Tov to grandparents Reyna & Isaac Cohen, Bette Krakow Weigert and Robert Weigert. Mazal Tov to Coby on his graduation from Yeshiva University.
- **Shalva Yunger** on becoming a Bas Mitzvah! Mazal Tov to parents **Mera and Yaacov**, brother Azarya, grandparents **Steve & Esther Bender** and Rose and Elie Yunger, great-grandfather Zoli Yunger, and to the entire Bender and Yunger families!

Condolences

- **Jeffrey Elikan** on the passing of his mother, Mollie (Malka) Elikan.

Shavuot

- **Tikun Leil Shavuot** - Shiurim starting at midnight in the Belonofsky Sanctuary, Interactive learning and Chavrusos in the Social Hall. Shacharis at 5:10 AM. *See flyer for details.*
- **Shavuot Learning for Women** - Mrs. Sharon Freundel will give a Shiur, "Hineni: The Calls to Prophecy of Isaiah and Ezekiel," in the Belonofsky Sanctuary on the 2nd day of Shavuot, Shabbos, May 27, from 3:45 PM - 4:30 PM, sponsored by the YISE Women's Learning Initiative. *See flyer for details.*
- **Women's Shavuot Dessert** - All women are invited to a Shavuot afternoon get-together to enjoy Pareve desserts with friends. Shabbos, May 27, the 2nd day of Shavuot, 4:30 PM in the Social Hall. To sponsor, contact office@yise.org or visit www.yise.org/womensdessert *See flyer for details.*

Kiddush/Shalosh Seudos Sponsors

- The Hashkamah Minyan Kiddush is sponsored by the Hashkamah Minyan Group.
- The Shul Kiddush is sponsored by **friends of Janet Deneroff** wishing her a T'zaischem L'Shalom as she moves to Teaneck, NJ.
- The Sephardic Minyan Kiddush is sponsored by **Cheryl & Michael Gabai** in loving memory of their parents.
- The Shalosh Seudos is sponsored by **Drs. Eric & Patty Towler** on the occasion of their 30th wedding anniversary.

YISE Youth Announcements

Teen Minyan - The Teen Minyan, led by Rabbi Moshe Holzer, meets at 9:15 AM in The House, followed by Kiddush.

Shabbos Groups this Shabbos, May 13, from 10:00 AM until Shul ends.

- **Age 18-36 months (Mommy & me)** in the toddler room off the Lower Lobby.
- **Ages 2-5 years (drop off)** in the room behind the balcony.
- **Ages 6-9 years** meet at Shomrai and walk to the Yeshiva.
- **5th and 6th Grade Girls** will meet inside The House promptly at 10:00 AM.
- **Junior Congregation** for boys in grades 4 - 6 with Jay Marcus. Meet in the Lower Lobby at 9:55 and walk to the Yeshiva at 10:00.

For more information, contact Debbie Katz at dkatz@yise.org

Boys Shiur - Rabbi Rosenbaum's Shabbos afternoon shiur for 5th and 6th grade boys at 5:30 PM in the Social Hall.

Special Learning program for 2-3 grade boys on the 1st day of Shavuot with Mr. Marcus! Meet at 3:15 PM at the House, followed by Ice Cream in the Social Hall.

Youth Shavuot Ice Cream Party - Friday, May 26, 4:00 PM - 5:00 PM in the Social Hall. Come and make your own ice cream sundaes! *See flyer for details.*

Shavuot Shiur for Girls - Shabbos, May 27, 3:45 PM - 4:30 PM in The House. For grades 2 - 5, with Rebbetzin Atara Rosenbaum. *See flyer for details.*

Shul Announcements

- **Annual Election Meeting** - Tuesday, May 23, 7:30 PM in the Social Hall. For details, go to www.yise.org/election-2023-letter-2.pdf
- **Ask the Rabbi** - Come join our virtual, interactive monthly program featuring different Halachic topics! This month's topic, Funerals, Shiva, and Halacha from a Consoler's Perspective, will take place on Tuesday, May 30, 7:00 PM - 8:00PM on **Zoom A**. For more information, contact Miriam Friedman at mfriedman2@yahoo.com or 301-754-1517. To sponsor the program, contact the YISE office. *See flyer for details.*
- **Shavuot Food Drive** - Please donate to the Capital Kosher Pantry's annual Shavuot Food Drive. All items should be factory sealed, well within the use-by date, and certified kosher. Drop boxes around the area including at YISE, or deliver or ship to: Capital Kosher Pantry (Note new address!), 9601 Colesville Road, Silver Spring, MD 20901. *To donate dairy items to the Capital Kosher Pantry, please contact Susan Koss, skoss@yadyehuda.org *See flyer for details.*
- **Coming Soon to a Lawn Near You: "Limud On Our Lawn"** - a new YISE monthly summer learning project bringing Limud Torah to front lawns and backyards in our community. On the 2nd Shabbos of June, July, August and September, a different YISE family each month will host a 6:00 PM learning opportunity, exploring a different Torah luminary each month. The first program will take place on June 10. *See flyer for details.*
- **Come Join Rabbi Koss's Monthly Jewish History class on Zoom!** Bikur Cholim of Greater Washington and the YISE Chesed Committee. Rabbi Koss will be speaking on a topic in Jewish history, Monday, June 5, from 2:00 PM - 3:00 PM on **Zoom A**. For more information, contact Miriam Friedman at mfriedman2@yahoo.com
- **Shalosh Seudos** - To sponsor, contact Simi Franco at 301-593-4465, ext. 103, or office@yise.org Volunteers are needed to set up and clean up. Contact Ethan Cohen at ecohen@yise.org to be part of the rotation.
- **Online YISE Cholim List** - Go to <https://wp.yise.org/cholim> to add a name to the list. The list is used at the 8:45 Minyan on Monday, Thursday, and Shabbos. For questions about Mi Sheberach guidelines, contact Rabbi Rosenbaum. For other questions, contact Seth Katz at sethkatz@yise.org
- **Helping Hands Across Kemp Mill**, a part of YISE's Chesed Committee, provides assistance to families undergoing medical crises. If you do not have a Helping Hands account, or if you have any questions, please contact: Melanie Karlin, 301-681-4740, mskarlin@gmail.com or Miriam Friedman, 301-754-1517, mfriedman2@yahoo.com
- **Shiurim from Rabbi Gedaliah Anemer, ZT"l**, are available at <https://audio.yise.org>

The Week Ahead		Sunday, May 21 Rosh Chodesh	Monday May 22	Tuesday May 23	Wednesday May 24	Thursday May 25	Friday, May 26 Shavuot
Shacharis	Ashkenazi (S, B, B)	6:30, 7:30, 8:45	6:15, 6:45, 8:45	6:15, 6:55, 8:45	6:15, 6:55, 8:45	6:15, 6:45, 8:45	
	Sephardi (LBM)	7:30	7:30	7:30	7:30	7:30	
Mincha / Maariv	Ashkenazi (B)	8:05	8:05	8:05	8:05	See Shavuot schedule	
	Sephardi (LBM)	8:00	8:00	8:00	8:00		
Halachic Times: Latest Alos Hashachar 4:13 AM, Earliest Talis and Tefilin: 4:49 AM, Latest Netz: 5:51 AM, Latest Krias Shema: 9:26 AM, Earliest Mincha: 1:43 PM, Earliest Shkia: 8:19 PM, Latest Tzeis Hachochavim 9:12 PM							

Shavuot Schedule

May 25 - 27, 2023 - 6 - 7 Sivan 5783

Thursday Night, May 25:

- **Remember to make an Eruv Tavshilin**
- Light Candles by 8:04, not before 6:52
- Mincha: 8:05 (B), 7:15 (Sephardi, LBM)
- Maariv: 9:10 (B)

Friday, May 26:

- Tikun Leil Shavuot: 12:00
- Shacharis: 5:10 (S), 7:00 (B), 8:45 (B), 9:15 (S), 8:30 (Sephardi, LBM), 5:10 (Teen, H)
- Shavuot Learning for 2 - 3 Grade Boys: 3:45 (H)
- Youth Shavuot Ice Cream Party: 4:00 (S)

Friday Night:

- Light Candles by 8:05, not before 6:53
- Youth Shavuot Ice Cream Party: 4:00 (S)
- Mincha: 6:35 (Plag, S), 7:05 (B), 8:05 (B), 7:15 (Sephardi, LBM)

Shabbos/2nd Day of Shavuot, May 27:

- Shacharis: 6:45 (B), 8:45 (B), 9:15 (S), 8:30 (Sephardi, LBM), 9:15 (Teen, H)
- Shavuot Learning for Women: 3:45 (B)
- Shavuot Shiur for Girls: 3:45 (H)
- Women's Shavuot Dessert: 4:30 (S)
- Mincha: 2:30 (B), 5:00 (B), 8:00 (B), 8:00 (Sephardi, LBM)
- Shabbos/Shavuot ends/Maariv: 9:12

Thank you to the Shabbos Shiurim Sponsors for this Past Week:

Hashkamah Minyan Gemara Shiur - David Jaray in honor of Rabbi Grossman and all those who attend his Shiur.

Want to sponsor a Shabbos or weekday Shiur?
Please email office@yise.org for details. Thank you for your support.

Next Shabbos Shorts Deadline: Tuesday, May 23, at 12 Noon
Submit items for the Shabbos Shorts to: announce@yise.org

Office Phone: 301-593-4465 Office Fax: 301-593-2330

Eruv line: 301-593-5561 Email: office@yise.org

Website: www.yise.org

Office Hours:

Monday - Wednesday: 9:00 AM - 5:00 PM,

Thursday: 9:00 AM - 1:00 PM

Friday: Closed for Shavuot

Rabbi Dovid Rosenbaum Yale Ginsburg - President
Rabbi Yosef Postelnik - Asst. Rabbi Simi Franco - Office Manager

Young Israel Shomrai Emunah

Weekday and Community Announcements

May 19 - 20, 2023 - 29 Iyar 5783 - Parshas Bamidbar/Mevorchim Hachodesh

Upcoming Community Programs & Listings

Condolences to the family of Yankel (Jack) Finkel on his passing. Shiva will be observed on Sunday, May 21, and Monday, May 22, from 10:00 AM - 9:00 PM at 6607 Greenspring Avenue, Baltimore, MD.

A Time for Unity - Special speaker series, Shabbos afternoons, 6:15 PM at Chabad of Silver Spring, 519 Lamberton Drive. This Shabbos, May 20, Rabbi Berel Wolvovsky, Chabad of Silver Spring. New for this year: Sunday, May 21, 9:45 AM, Rabbi Meir Bulman, Southeast Hebrew Congregation and Rabbi Moshe Walter, Woodside Synagogue Ahavas Torah.

Ishay Ribo Unity Concert - Sunday, May 21, at Beth Tfiloh in Baltimore. The concert will benefit Ahavas Yisrael, CHANA, The Tikva House, Baltimore Hatzalah, Baltimore Shomrim, and The Chesed Fund & Project Ezra. Purchase tickets at <https://charity.pledgeit.org/riboconcert>

Kemp Mill Toastmasters - Wednesday, May 24, 8:00 PM - 9:15 PM, in person in the YISE Small Social Hall. See what Toastmasters is all about and find out how you can become a more confident communicator. Contact Manasseh Katz at president@kempmilltoastmasters.com for more info.

Kabalas Hatorah & Me: Finding Our Inner Ruth - A special pre-Shavuot presentation for women by Mrs. Sara Malka Winter. Monday, May 22, at 8:15 PM on **Zoom D**.

The Chesed Fund & Project Ezra invite you nominate outstanding children, youth, or adults to receive our annual Community Safety & Service Award. Submission deadline is June 1. Send your submission with your contact info as well as your nominee's to info@chesedfund.com now!

The Mikvah Emunah Society Banquet and Annual Meeting will take place on Sunday, June 4, at 6:30 PM in the KMS Tents. Honorees are Arnie Sherman and Iris & Adam Bashein. Please visit www.mikvahemunah.com for registration and ad information.

Please help our community complete these Siyumim:

- Mishnayos for the 1st Yahrzeit of **Natalie Gabai**, Nechama Naomi Bat Leib, December 21, 9 Tevet - <https://www.lzechernishmas.com/signup.php?id=11044>
- Mishnayos for the 1st Yahrzeit of **Jerry Snyder**, Yehoshua Ben Binyamin, December 21, 9 Tevet - <https://hadranalach.com/2612>
- Tanach for the 1st Yahrzeit of **Marion Baras**, Miriam Bas Menachem, January 1, 20 Tevet - <https://hadranalach.com/2626>

Recurring Community Programs & Listings

Rays of Wisdom - Life Lessons From Pirkei Avos - Greater Washington Community Kollel invites women of the community to a weekday morning text-based Chaburah led by Mrs. Channah Cohen. Mondays at 9:30 AM at the home of Mrs. Aviva Werner, 815 Lamberton Drive. For more information, email channahandjeff@gmail.com or call 773-219-5397.

Pirkei Avos: Ethics for Everyday Living - presented by Rabbi Hillel Shaps on Zoom. Wednesdays, 12:15 PM - 1:00 PM. For Zoom info and registration go to <https://linksgw.org/classes>

Zoom Shiurim with Rabbi Levy - Monday through Friday on Zoom, Meeting ID: 636 563 5989. Alshich - 9:20 AM - 10:15 AM. Gemara Ribit 10:15 AM - 11:30 AM. Hilchot Lashon Hara 12:45 PM - 1:45 PM.

YGW Kollel Zichron Amram Machshava - Probing Jewish Thought Through the Works of Rav Yitzchak Hutner, ZT"l, with Rabbi Eliyahu Reingold, Rosh Kollel, Sundays at 8:00 PM on Zoom, Meeting ID: 825 0731 6850, Passcode: 1216613. For more information, contact Rabbi Moshe Chaim Blate at 404-273-3392.

Dirshu - Please join Dirshu, currently learning Bava Metzia. Shiur options at YGW: Monday - Friday, 5:45 AM (R. Reingold) or Monday - Thursday, 9:00 PM - 10:00 PM (R. Cortell/R. Werner), about 2.5 Daf covered each week.

TGN Program: Siddur Class - In-Depth Analysis of the Siddur with Mrs. Esther Dziadek, Wednesday mornings, 9:30 AM to 10:30 AM, on **Zoom B**. For more information call 301-732-1773 or email director@goldennetwork.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. Go to <https://getizun.org> or email us at barbara@getizun.org

Daf Yomi Shiur currently meets online weekdays via a WebEx video conference. Anyone interested may email Judd Lifschitz at lifschitz@slslaw.com to be added to the invite list. Sunday 8:30 AM, Monday - Thursday 9:00 PM. Shabbos in-person, 1-1/2 hours before the latest YISE Mincha in the Yeshiva.

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

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

Weekday Shiurim

Options for in-person and remote learning are listed below. For the latest list and times, go to:

<https://wp.yise.org/remote-learning-schedule/>

- **Rabbi Rosenbaum's** Mussar Study Group for Women (spiritual self-improvement), Sundays at 9:30 AM, **Zoom A**.
 - **Rabbi Rosenbaum** - Daily - one chapter of Tehillim, followed by a 15-minute Halacha Shiur. Sunday through Thursday, 6:30 PM, **Zoom A**, *will not take place on Monday, May 22, or on Thursday, May 25.*
 - **Rabbi Rosenbaum** - Daily - one chapter of Tehillim followed by a 15-minute Shiur on the Parsha. Monday through Friday, 9:30 AM, **Zoom A**, *will not take place on Friday, May 26*
 - **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, now learning Mishlei, **Zoom A**.
 - **Rabbi Rosenbaum's** Women's Navi Shiur, now learning Sefer Shmuel, Wednesdays at 8:00 PM, **Zoom A**.
 - **GWCK Sunday Kollel Brunch and Learn for Men** - Sunday mornings, 9:30 AM breakfast, 9:45 AM. Shiurim:
 - Illuminating Inquiries in Halacha - Rabbi Yitzchak Mandel
 - Judaism 102: Fundamentals for the Experienced Jew - Rabbi Hillel Shaps
 - Navigating Navi: Sefer Yehoshua - Rabbi Yitzhak Grossman
 - Parsha Perspectives: An Exploration of Engaging Parsha Topics - Rabbi Menachem Winter
 - **Rabbi Tuvia Grauman** - Rabbi Hyatt's Gemara Shiur, Sundays at 10:00 AM, **Zoom C**.
 - **GWCK presents CLAS (Community Learning at Shomrai)** - 8:15 PM - 9:15 PM. For more info., contact Rabbi Hillel Shaps, hshaps@gwckollel.org 347-869-9361.
 - For Men:
 - Mondays: Rabbi Hillel Shaps - On the Same Page Gemara, starting the 3rd Perek of Kiddushin.
 - Wednesdays: Rabbi Yitzhak Grossman - Reading Responsa - **Zoom E**.
 - Thursdays: Rabbi Avraham Sussman - Yesodei Hatorah Gemara Skills Building - **Zoom F**, *will not take place on Thursday, May 25.*
 - For Women:
 - Mondays: Mrs. Sara Malka Winter – Parsha Journeys - **Zoom D**.
 - **SCP (Semichas Chaver Program)** - Tuesdays at 8:45 PM at YISE. New Semester begins Tuesday, May 2. *See flyer for details.*
 - **Rabbi Yehoshua Levy's** Gemara Shiur, Masechet Chulin, Sunday through Friday, 6:35 AM - 7:22 AM, in the Franco Beit Midrash.
 - **Chavrusa Learning** - Monday nights in the Social Hall, 8:30 PM - 9:30 PM. For more information, contact Rabbi Levy at 240-423-8810.
 - **The Golden Network Presents: Rabbi Barry Greengart's** Shiurim for men & women, Mondays at 8:45 AM, studying Parashas Hashavua, **Zoom B**.
 - **Rabbi Yitzchak Scher's** Shiur for Men and Women, Tuesdays, 1:30 PM, "A Second Look - Stories in the Torah from a Deeper Perspective", in-person in the Small Beis Medrash and on **Zoom G**.
 - **Rabbi Moshe Arzouan's** Advanced Gemara Shiur for Men, learning the 7th Perek of Maseches Bava Metzia. Wednesday evenings at 8:40 PM (*note new time*) on **Zoom H**.
- Connection Details:** Go to <https://zoom.us/join/> and enter the meeting ID, or call 301-715-8592 or 929-205-6099 and enter the meeting ID & password:
- Zoom A: ID: 416 963 9000, password 492019
Zoom B: ID: 970 1398 4837, password 613
Zoom C: ID: 833 3477 1595, password RabbiHyatt
Zoom D: ID: 601 853 4021, passcode Winter (phone 667362)
Zoom E: ID: 746 455 2195, password Learn
Zoom F: ID: 803 356 4156, password Learn
Zoom G: ID: 713 7408 5130, password 045079
Zoom H: ID: 849 3898 4989, passcode 161699

Thank you to the Weekday Shiurim Sponsors for this Past Week:

Rabbi Hyatt's Gemara Shiur - David Jaray in memory of Rabbi Hyatt, Z"l, and in honor of Rabbi Grauman and all those who attend his Shiur and in memory of parents, Avraham Ben Tzvi HaLevi & Ada Bas Menachem Aryeh, Z"l, and Rabbi Hillel & Mrs. Myrna Klavan, Z"l.

Rabbi Rosenbaum's Tehillim/Parsha/Halacha Shiur - Judy & David Marwick to commemorate the first Yahrzeit of Dr. Jerry Taragin, Yehoshua Dov Ben Azriel, Z"l.

Rabbi Rosenbaum's Friday Gemara Shiur - Bev Morris & Art Boyars to commemorate the Yahrzeit of Art's mother, Sarah Boyars, Sarah Bat Yisroel Moshe, Z"l, whose Yahrzeit is 28 Iyar, May 19.

Want to sponsor a Shabbos or weekday Shiur? Please email office@yise.org for details. Thank you for your support.



YOUNG ISRAEL SHOMRAI EMUNAH

Tikun Leil

SHAVUOS 5783

Shiurim

BELONOFSKY SANCTUARY

12:00 - 12:50 AM

Rabbi Shimon Maged

So, Why Do We Really Eat Dairy on Shavuos? A New Approach to an Age-Old Question

1:00 - 1:50 AM

Rabbi Yehuda Shinensky

Prisons in a Jewish Society

2:00 - 2:50 AM

Rabbi Postelnek

Saw You at Sinai: The Journey of Reincarnation

3:00 - 3:50 AM

Rabbi Hillel Shaps

Closing Remarks: The Significance of "Aleinu"

4:00 - 4:50 AM

Rabbi Rosenbaum

Tefillin: Southpaws, Righty Sluggers and Switch-Hitting Writers

Shiur for Boys Grades 4-6

SOCIAL HALL

with Rabbi Rosenbaum

12:00 - 1:00 AM Halachos of Lefties

LEARNING IN THE SOCIAL HALL ALL NIGHT LONG!

Interested in the possibility of being set up with a Chavrusa? Contact Rabbi Postelnek with your ideal time & topic!

rypostelnek@yise.org / (571) 340 0227

Interactive Learning

SOCIAL HALL

12:00 - 1:30 AM

Rabbi Hillel Shaps

Who Wrote the Last 8 Verses of the Torah and Why Does It Matter?

1:45 - 3:15 AM

Rabbi Rosenbaum

Megillas Rus with the Commentary of the Malbim

3:30 - 5:00 AM

Rabbi Postelnek

From Gur to Slonim: Chassidic Insights on the Holiday of Shavuos

High School Boys Learning

AT THE HOUSE

with Rabbi Holzer

4:40 AM Followed by Shacharis

SHACHARIS 5:10 AM - SOCIAL HALL



Shavuot FOOD DRIVE

PLEASE DONATE

- Pasta Sauce
- Canned Olives
- Canned Pickles
- Canned Hearts of Palm
- Jarred Gefilte Fish
- Canned Tuna
- Canned Salmon
- Grape Juice (all sizes)
- Shabbos Candles
- Tea Lights
- Yahrzeit Candles

DROP-OFF LOCATIONS

- Shalom Kosher
 - Mott's Market
 - Southeast Hebrew Congregation
 - Woodside Synagogue
 - Kemp Mill Synagogue (outdoor bin)
 - Young Israel Shomrai Emenah (outdoor bin)
 - Capital Kosher Pantry
 - 1. Place in our parking lot collection bin*
 - OR
 - 2. Ship to: Capital Kosher Pantry
- *NOTE UPDATED ADDRESS:**
9601 Colesville Road, Silver Spring, MD 20901



Food donations should be shelf-stable, in factory-sealed containers, and within the use-by date

To donate perishable dairy items for Shavuot, please contact Susan Koss at skoss@yeshiva.org



KEEWE



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GREATER WASHINGTON
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SHOMRAI EMENAH

REVOLUTIONIZE Your Torah Learning!

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Learn and remember
for years to come
the most common
halachos that arise daily.

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with weekly take home
Q&As and comics.



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Understand the ethical &
philosophical background
of the halachos.

Halachos of Seuda, including Meillas Tzidim,
Shivul Hachem, Hachem Yometh on wine and more!

Topic of this Zman:

TUESDAYS @ 8:45PM
at YISE, 1132 Arcola Ave.

Register at:
thegreatwashingtoncommunitykollel.com/scp

MEN'S PROGRAMMING
For more information, please contact: Rabbi Hillel Shaps,
hshaps@gwcwskdc.org



Rabbi Hillel Shaps



Semichas Chaver Program (SCP) founded by Rav Elyada Goldwicht.

YISE YOUTH PRESENTS



SHAVUOS LEARNING

For Boys in Grades 2-3

First Day Friday May 26

3:15 PM at the House

With Mr. Marcus!



Ice cream in the Social Hall after!

Halachos of Lefties

Shiur for Boys in Grades 4-6

With Rabbi Rosenbaum

FIRST NIGHT SHAVUOS

MAY 25-26, 2023

12AM - 1AM

YISE Social Hall

Refreshments will be served!



SHABBOS MAY 27
3:45 - 4:30PM

SHAVUOS SHIUR FOR GIRLS GRADES

2-5 WITH REBBETZIN ATARA ROSENBAUM

**LOCATION: THE HOUSE
PAREVE REFRESHMENTS
WILL BE SERVED**



YISE YOUTH

SHAVUOS

ICE CREAM PARTY

FRIDAY

MAY 26TH

from 4-5pm

YISE SOCIAL HALL



Made with PosterMyWall.com



ALL WOMEN ARE INVITED TO A
YISE SHAVUOS
dessert

Shabbos, 2nd Day of Shavuos
May 27th at 4:30 PM

YISE Social Hall
1132 Arcola Ave.

For sponsorship
please contact office@yise.org
or visit yise.org/womensdessert



A SHAVUOS AFTERNOON GET-TOGETHER FOR WOMEN.
ENJOY PARVE DESSERTS WITH OLD FRIENDS AND
MEET SOME NEW ONES TOO!



YISE Women's Learning Initiative presents
Shavuot learning for women

Mrs. Sharon Freundel



Hineni: The Calls to Prophecy of
Isaiah and Ezekiel



2nd day Shavuot, Shabbat May 27

3:45-4:30 pm

Belonofsky Sanctuary
Young Israel Shomrai Emunah



YISE Adult Education
Committee Presents

Limud on Our Lawn

A Monthly Outdoor Exploration
of Different Torah Luminaries
Through the Ages at YISE
Members' Homes

Rabbi David Rosenbaum:
Hillel: The Halachic Decider
and Role Model for His
People

June 10 at 6:00 PM
Hosted by Bob & Susan Levi
520 Lamberton Drive



ASK the RABBI

Come join our virtual, monthly interactive program featuring
different Halachic topics!

*Topic: Funerals, Shiva, and Halacha from a
Consoler's Perspective*



The first 45 minutes is for Shailos submitted in advance and the last 15 minutes is for Q. & A.

▪ Where is a Kohen allowed to go during a funeral and a burial?
▪ Can one take food out of a Shiva house?
▪ Can one give an Avel Mishloach Manos on Purim?

Send in your questions about Funerals, Shiva, and Halacha from a
Consoler's Perspective to: AskTheRabbi@yise.org by Sunday, May 28.

When: Tuesday, May 30, 7:00 PM - 8:00 PM

Where: Go to <https://zoom.us/join/> or call 301-715-8592 and enter the
meeting ID & password: Meeting ID: 416 963 9000 & Password: 492019

For more information and to submit questions by phone or anonymously,
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Likutei Divrei Torah

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on the fifth of Sivan

Volume 29, Issue 30

Shabbat Parashat Bemidbar

5783 - B"H

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

Law as Love - One of the most amusing scenes in Anglo-Jewish history occurred on 14 October 1663. A mere seven years had passed since Oliver Cromwell had found no legal bar to Jews living in England (hence the so-called "return" of 1656). A small synagogue was opened in Creechurch Lane in the City of London, forerunner of Bevis Marks (1701), the oldest still-extant place of Jewish worship in Britain.

The famous diarist Samuel Pepys decided to pay a visit to this new curiosity, to see how Jews conducted themselves at prayer. What he saw amazed and scandalised him. As chance or providence had it, the day of his visit turned out to be Simchat Torah. This is how he described what he saw: And anon their Laws that they take out of the press [i.e., the Ark] are carried by several men, four or five several burthens in all, and they do relieve one another; and whether it is that every one desires to have the carrying of it, I cannot tell, thus they carried it round about the room while such a service is singing ... But, Lord! to see the disorder, laughing, sporting, and no attention, but confusion in all their service, more like brutes than people knowing the true God, would make a man forswear ever seeing them more and indeed I never did see so much, or could have imagined there had been any religion in the whole world so absurdly performed as this.

This was not the kind of behaviour that Pepys was used to in a house of worship.

There is something unique about the relationship of Jews to the Torah, the way we stand in its presence as if it were a king, dance with it as if it were a bride, listen to it telling our story, and study it, as we say in our prayers, as "our life and the length of our days." There are few more poignant lines of prayer than the one contained in a poem said at Neilah, at the end of Yom Kippur: Ein shiyur rak haTorah hazot – "Nothing remains," after the destruction of the Temple and the loss of the land, "but this Torah." A book, a scroll, was all that stood between Jews and despair.

What non-Jews (and sometimes Jews) fail to appreciate is how, in Judaism, Torah represents law as love, and love as law. Torah is not just "revealed legislation". It represents God's faith in our ancestors that He entrusted them with the creation of a society that would become a home for His Presence and an example to the world.

One of the keys as to how this worked is contained in the parsha of Bamidbar, always read before Shavuot, the commemoration of the Giving of the Torah. This reminds us how central is the idea of wilderness – the desert, no man's land – is to Judaism. It is midbar, wilderness, that gives our parsha and the book as a whole its name. It was in the desert that the Israelites made a covenant with God and received the Torah, their constitution as a nation under the sovereignty of God. It is the desert that provides the setting for four of the five books of the Torah, and it was there that the Israelites experienced their most intimate contact with God, who sent them water from a rock, manna from heaven and surrounded them with Clouds of Glory. What story is being told here? The Torah is telling us three fundamentals to Jewish identity. First is the

unique phenomenon that, in Judaism, the law preceded the land. For every other nation in history the reverse was the case. First came the land, then human settlements, first in small groups, then in villages, towns and cities. Then came forms of order and governance and a legal system: first the land, then the law.

The fact that in Judaism the Torah was given bemidbar, in the desert, before they had even entered the land, meant that uniquely Jews and Judaism were able to survive, their identity intact, even in exile. Because the law came before the land, even when Jews lost the land they still had the law. This meant that, even in exile, Jews were still a nation. God remained their sovereign. The covenant was still in place. Even without a geography, they had an ongoing history. Even before they entered the land, Jews had been given the ability to survive outside the land.

Second, there is a tantalising connection between midbar, 'wilderness,' and davar, 'word.' Where other nations found the gods in nature – the rain, the earth, fertility, and the seasons of the agricultural year – Jews discovered God in transcendence, beyond nature, a God who could not be seen but rather heard. In the desert, there is no nature. Instead there is emptiness and silence, a silence in which one can hear the unearthly voice of the One-beyond-the-world. As Edmond Jabès put it: "The word cannot dwell except in the silence of other words. To speak is, accordingly, to lean on a metaphor of the desert."

The German-American political scientist Eric Voegelin saw this as fundamental to the completely new form of spirituality born in the experience of the Israelites: When we undertake the exodus and wander into the world, in order to found a new society elsewhere, we discover the world as the Desert. The flight leads nowhere, until we stop in order to find our bearings beyond the world. When the world has become Desert, man is at last in the solitude in which he can hear thunderingly the voice of the spirit that with its urgent whispering has already driven and rescued him from Sheol [the domain of death]. In the Desert God spoke to the leader and his tribes; in the desert, by listening to the voice, by accepting its offer, and by submitting to its command, they had at last reached life and became the people chosen by God.

In the silence of the desert Israel became the people for whom the primary religious experience was not seeing but listening and hearing: Shema Yisrael. The God of Israel revealed Himself in speech. Judaism is a religion of holy words, in which the most sacred object is a book, a scroll, a text.

Third, and most remarkable, is the interpretation the prophets gave to those formative years in which the Israelites, having left Egypt and not yet entered the land, were alone with God. Hosea, predicting a second exodus, says in God's name regarding the Israelites: I will lead her into the wilderness and speak tenderly to her . . . There she will respond as in the days of her youth,

As in the day she came out of Egypt.
Jeremiah says in God's name: "I remember the devotion of your youth, how as a bride you loved Me and followed Me through the wilderness, through a land not sown."

Shir HaShirim, The Song of Songs, contains the line, "Who is this coming up from the wilderness leaning on her beloved?"

Common to each of these texts is the idea of the desert as a honeymoon in which God and the people, imagined as bridegroom and bride, were alone together, consummating their union in love. To be sure, in the Torah itself we see the Israelites as a recalcitrant, obstinate people complaining and rebelling against the God. Yet the Prophets in retrospect saw things differently. The wilderness was a kind of yichud, an alone-togetherness, in which the people and God bonded in love.

Most instructive in this context is the work of anthropologist Arnold Van Gennep who focused attention on the importance of rites of passage.[4] Societies develop rituals to mark the transition from one state to the next – from childhood to adulthood, for example, or from being single to being married – and they involve three stages. The first is separation, a symbolic break with the past. The last is incorporation, re-entering society with a new identity. Between the two comes the crucial stage of transition when, having cast off one identity but not yet donned another, you are remade, reborn, refashioned.

Van Gennep used the term liminal, from the Latin word for "threshold," to describe this transitional state when you are in a kind of no-man's-land between the old and the new. That is what the wilderness signifies for Israel: liminal space between slavery and freedom, past and future, exile and return, Egypt and the Promised Land. The desert was the space that made transition and transformation possible. There, in no-man's-land, the Israelites, alone with God and with one another, could cast off one identity and assume another. There they could be reborn, no longer slaves to Pharaoh, instead servants of God, summoned to become "a kingdom of priests and a holy nation."

Seeing the wilderness as the space-between helps us to see the connection between the Israelites in the days of Moses and the ancestor whose name they bore. For it was Jacob among the patriarchs who had his most intense experiences of God in liminal space, between the place he was leaving and the one he was travelling to, alone and at night. It was there, fleeing from his brother Esau but not yet arrived at the house of Laban, that he saw a vision of a ladder stretching from earth to heaven with angels ascending and descending, and there on his return that he fought with a stranger from night until dawn and was given the name Israel.

These episodes can now be seen to be prefigurations of what would later happen to his descendants (ma'aseh avot siman levanim, "the acts of the fathers are a sign of what would later happen to the children").

The desert thus became the birthplace of a wholly new relationship between God and humankind, a relationship built on covenant, speech, and love as concretised in the Torah. Distant from the great centres of civilisation, a people found themselves alone with God and there consummated a bond that

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neither exile nor tragedy could break. That is the moral truth at the beating heart of our faith: that it is not power or politics that link us to God, but love. Joy in the celebration of that love led King David to “leap and dance” when the Ark was brought into Jerusalem, earning the disapproval of King Saul’s daughter Michal, and many centuries later led the Anglo-Jews of Creechchurch Lane to dance on Simchat Torah, to the disapproval of Samuel Pepys. When love defeats dignity, faith is alive and well.

Shabbat Shalom: Rabbi Shlomo Riskin

”And God spoke to Moses in the Sinai Desert, in the tent of meeting, on the first day of the second month, in the second year after they left the Land of Egypt.” How can we transform a no-man’s land into a domain of sanctity? The Book of Numbers, which we begin reading this Sabbath, provides an answer to this question. In doing so, it addresses the uncertainties and complexities of transitions: from Egyptian servitude to desert freedom and from abject slavery to the possibility of redemption.

Perhaps most importantly, this fourth book of the Bible offers a glimpse into the complexities assailing the greatest leader in world history, Moses, and the challenges he faced in leading this transformation.

A fierce advocate for his people and passionate lover of God, Moshe Rabbeinu is a towering persona who reminded a nation about its mission in the world and inspired humanity with his clarion call about the human right to freedom. Nevertheless, and notwithstanding his stunningly remarkable achievements, Moses left the world frustrated and disappointed, having been denied his dream of joining his people in the Promised Land.

Fortunately, God’s greatest prophet has been resoundingly vindicated by Jewish history. The Jewish People’s dramatic and historic return to the Land of Israel continues to draw inspiration from his teachings and longings, as well as from his legacy. The book that bears his name, “Torat Moshe,” is humanity’s blueprint for redemption.

It is with this context in mind that we approach the book of “Bamidbar” (“In the Desert”), an apt name for a work that documents the Jewish People’s 40-years of transition between Egypt and the Land of Canaan. Indeed, this desert period serves as the precursor of – as well as a most poignant metaphor for – the nearly two thousand years of homeless wandering that characterized much of Jewish history from the destruction of the Temple in 70 C.E. to the establishment of the State of Israel in 1948.

The Hebrew word for desert, midbar, contains meanings and allusions that in many ways have served as a beacon for our exile. An example of this is the word for leader, which, though most commonly referred to in Hebrew as *manhig*, our Sages also referred to as *dabar*, fully cognizant of its shared Hebrew letter root d-b-r with midbar. (Babylonian Talmud, Sanhedrin 8a).

In the Bible, the paradigmatic position of leadership – as exemplified by Abraham, Moses, and David – is the shepherd. And the desert is, of course, the most natural place for a shepherd to lead his flock: the sheep can comfortably wander in a virtual no-man’s land and graze on the vegetation of the various oases or their outskirts without the problem of stealing from private property or harming the ecology of settled habitations.

And perhaps the letter-root d-b-r means leader-shepherd because it also means “word” (*dibur*). Just as the shepherd directs the flock using sounds and words, the leader of people must also inspire and lead with the verbal message he communicates. Indeed, the *Aseret Ha-Dibrot* (literally, “The Ten Utterances,” but better known as “The Ten Commandments”) were revealed in the Sinai desert (*midbar*), and they govern the Jewish People – as

well as a good part of the whole world – to this very day.

Moreover, it is important to note that wherever the Jewish People wandered in the desert, they were always accompanied by the portable desert sanctuary (*mishkan*), which is derived from the word *Shekhina* (Divine Presence). However, God was not in the Sanctuary, for even the greatest expanse of the heavens cannot contain the Divine Presence, as King Solomon declared when he dedicated the Holy Temple in Jerusalem (I Kings 8:27). It was rather God’s word (*dibur*), which was in the sanctuary, in the form of The Ten Utterances (*Aseret Ha-Dibrot*) on the Tablets of Stone preserved in the Holy Ark, as well as the ongoing and continuing Word of God that He would speak from between the cherubs on above the Holy Ark.

It was by means of these Divine words (*dibrot*) that even the desert (*midbar*) – a metaphor for an inhospitable and alien exile environment: boiling hot by day, freezing cold by night, and deficient in water, the elixir of life – can be transformed into sacred space, the place of the Divine word (*dibur*).

Indeed, the words from the desert of Sinai succeeded in sanctifying the many Marrakeshes and Vilnas and New Yorks of our wanderings. The world is a desert (*midbar*) waiting to become a sanctuary (*d’vir*) by means of God’s word (*dibur*), communicated by inspiring leaders (*dabarim*).

The Person in the Parsha: R. Tzvi Hersh Weinreb

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

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

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

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

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

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

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

Bamidbar is the Torah portion which we read this week, and which is always read on the Shabbat

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before Shavuot. I researched about a dozen biblical translations, including some non-Jewish ones, and found that only a few translated “Bamidbar” as “in the desert”. The vast majority preferred the word “wilderness” to “desert,” so that the key phrase in the first verse of our parsha reads “...The Lord spoke to Moses in the wilderness of Sinai ...”

Although the dictionaries I consulted did not distinguish sharply between “desert” and “wilderness,” it is the latter that rings true as the English equivalent of the Yiddish “veesternisht.” An empty, confusing, and frightening wasteland.

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

Why? Why was the Torah given in this wild and chaotic terrain?

Like most questions of this sort, numerous answers have been given over the ages. I would like to share with you an answer which makes great sense to me. If one reads further than just the first verse of this week’s parsha, he discovers that although the image we have of the wilderness is one of disorder and confusion, the narrative theme of these several opening chapters is one of order and systematic organization. The tribes are divided into 12 distinct units, each one is assigned its own unique flag or banner, and its place in the procession through the wilderness is precisely specified. The entire parsha can be summarized as “making order in the midst of chaos.”

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

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

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

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

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

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

Midrash Rabbah on this week's *Parashah* comments on the verse (*Yirmiyahu* 2:31), "O generation, contemplate the word of *Hashem*! Have I been a wilderness to *Yisrael*?" Says the *Midrash*: When a human king travels in the wilderness, does he find food and drink there as he has in his palace? [Until here from the *Midrash*.] R' Pinchas Menachem Elazar Justman z"l (1848-1920; *Chassidic Rebbe* in Pilica, Poland) explains what the *Midrash* is highlighting: If *Hashem* had provided *Bnei Yisrael* with food and drink in the desert through natural means, that would have been miraculous enough. But He did not do that; instead, he provided bread from heaven--the *Mahn*--and water from a rock!

Why did *Hashem* provide food and water in a supernatural way? R' Justman writes: He did this to demonstrate the importance of our holy Torah. In the merit of accepting the Torah, we merited to be sustained with *Mahn*--like the angels.

Why then, continues R' Justman, do our Sages say that the *Mahn* fell in Moshe Rabbeinu's merit? Indeed, after he died, the *Mahn* ceased (see *Yehoshua* 5:12). Likewise, our Sages say that the Clouds of Glory came in Aharon's merit, and the well of water in Miriam's merit. The answer is that every person could have merited these miracles himself, but, since they did not refine themselves adequately, they had to rely on the merit of the *Tzaddikim* Moshe, Aharon, and Miriam. But only after each of those three died did *Hashem* reveal in whose merit each of these miracles occurred--because theoretically, every person could have merited these gifts. (*Sifte Tzaddik*)

Shabbat

"*Likrat Shabbat* / To welcome *Shabbat*, come let us go, for she is the source of all blessing; from the beginning, from antiquity she was honored--last in deed, first in thought."

(From the Friday night hymn, *Lecha Dodi*)

In what way is *Shabbat* "the source of all blessing"? R' Zvi Yisrael Thau *shlita* (founder of Yeshivat Har Ha'mor in Yerushalayim) explains:

R' Moshe ben Maimon z"l (*Rambam*; 1135-1204; Spain and Egypt) writes (*Moreh Nevochim* 2:31) that the main purpose of the *Mitzvah* of *Shabbat* is to establish in our hearts belief in Creation--i.e., the knowledge that *Hashem* alone created the entire world, and there was no pre-existing matter or power that partnered with Him. *Rambam* adds that is impossible to entrench belief in a person's heart by words alone; rather, actions are needed to help beliefs take root. For this reason, the Torah gives us the *Mitzvah* of *Shabbat*--to concretize our belief in Creation through actions.

R' Avraham Yitzchak Hakohen Kook z"l (1865-1935; first *Ashkenazic* Chief Rabbi of *Eretz Yisrael*) takes *Rambam*'s words further, writes R' Thau. R' Kook teaches (*Ein Ayah: Shabbat* 4:4) that the knowledge which becomes entrenched in our soul as a result of observing *Shabbat*--i.e., that *Hashem* alone created the world--connects us to the Divine origin of all of existence and clarifies for us that everything in our world has a role to play in bringing the world to its ultimate perfection. This must be so, because a perfect G-d would not create something imperfect or purposeless.

- Continued in box inside -

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“Hashem spoke to Moshe and Aharon, saying, ‘Bnei Yisrael shall encamp, each man under his banner according to the insignias of their fathers’ household . . .” (2:1-2)

Midrash Rabbah teaches: Each *Nasi* / head of a tribe had a flag whose colors were the same as the colors of his tribe’s gem in the breastplate that Aharon carried on his heart. It is from here that kings and nations learned to make flags, says the *Midrash*. The *Midrash* continues: Reuven’s gem was the *Odem* / ruby, and its flag was red and had a picture of *Duda’im* (the flowers that Reuven brought to his mother--see *Bereishit* 30:14). [Until here from the *Midrash*]

R’ Ovadiah Seforno *z”l* (1470-1550; Italy) writes that Reuven brought his mother *Duda’im* flowers because he saw she was upset at not having more children after the birth of Yehuda. Note that Reuven was all of four or five years old at the time! writes R’ Seforno. Thus, by telling us what Reuven did at such a young age, the Torah is informing us of his wisdom and righteousness.

R’ Uri Weisblum *shlita* (*Mashgiach Ruchani* of Yeshivat Nachalat Ha’levi’im in Haifa, Israel) elaborates: Reuven’s trait of sharing the burden of others was passed down to his descendants. For example, says the *Midrash*, just as Reuven saved Yosef’s life (*Bereishit* 37:21), so the first City of Refuge was established in Reuven’s territory (*Devarim* 4:43). It was to remind Reuven’s descendants of this special trait of theirs that *Duda’im* were emblazoned on the tribe’s flag. (*He’arat Ha’derech* p.156)

– Continued from back page –

As such, continues R’ Thau, we can understand why our sages call *Shabbat* “*Me’ein Olam Ha’ba*” / “a little bit of the World-to-Come.” In the World-to-Come, we will understand the purpose of everything, including the seemingly pointless and negative experiences in our lives. On *Shabbat*, when we acknowledge that a perfect G-d created everything, we strengthen our faith that such a day will come. In this way, *Shabbat* is the “Source of all blessing,” as we say in *Lecha Dodi*--it helps us believe that everything is a blessing. We also understand now the phrase at the end of the stanza: “Last in deed, first in thought.” Not only does *Shabbat* come “last” in the week of Creation, it also alludes to that “last” phase in history.

Indeed, notes R’ Thau, only the first two stanzas of *Lecha Dodi* refer to *Shabbat*. The remainder of the stanzas speak of the ultimate redemption with the coming of *Mashiach*. In light of the foregoing, this is understandable. *Shabbat* is not merely a reminder of a past event; rather, it “reminds” us of a future when Creation will attain its intended perfection. (*Am Mekadeshei Shevi’i* p.19)

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

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



“Bnei Yisrael shall encamp, each man under his banner according to the insignias of their fathers’ household . . .” (2:2)

Midrash Rabbah comments on this verse: Thus it is written (*Tehilim* 20:6), “May we sing in joy at Your salvation, and raise our banner in the Name of our *Elokim* . . .” [Until here from the *Midrash*]

What is the connection between our verse and the quoted verse in *Tehilim* (other than the coincidence of the word “banner”), and what is the *Midrash* teaching? R’ Eliezer David Gruenwald *z”l* (1867-1928; Hungarian rabbi and *Rosh Yeshiva*; his *Yahrzeit* is 2 *Sivan*) answers:

The *Midrash Shocher Tov* says, as if speaking to *Hashem*, “When the Temple stood, You used to answer our prayers. Now that there is only a mountain, You also should answer, as it is written (*Tehilim* 3:5), ‘He answers me from His holy mountain.’” This may be understood, R’ Gruenwald explains, based on another *Midrash*. The Torah says, regarding the location of *Akeidat Yitzchak* (*Bereishit* 22:4), “He [Avraham] saw the place from afar.” The verse does not say that Avraham saw the mountain from afar. In fact, the *Midrash* says, the future site of *Akeidat Yitzchak* and the *Bet Ha’mikdash* was not yet a mountain; the location was in a valley until Avraham prayed that it become a mountain as befits *Hashem*’s glory. R’ Gruenwald observes: Since the mountain was formed specifically to hold the Temple, we may interpret the fact that it still is a mountain long after the Temple was destroyed as a sign to us and to the world that the *Shechinah* still rests there. [If *Hashem* had wanted, He easily could have arranged for the Romans to “bulldoze” the entire mountain, as they did in other places.] In light of this, R’ Gruenwald writes, we can understand the *Midrash Shocher Tov* quoted above: “When the Temple stood, You used to answer our prayers. Now that there is only a mountain”--since there is still a mountain, which tells us that You are still with us--“You also should answer.”

Now, R’ Gruenwald concludes, we can understand the *Midrash* on our verse: “May we sing in joy at Your salvation”--referring to the fact that *Hashem* makes His presence felt at the former location of the *Bet Hamikdash*, which brings honor to Him and is, so-to-speak, His salvation. “Raise our banner in the Name of our *Elokim*”--it is as if He is waving a banner to indicate His presence. So, too, the *Midrash* is teaching, the banners that marked the encampment of the tribes in the desert brought glory to *Hashem*. (*Keren L’David*)

ISRAEL REPORT

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Issue 1360 • May 19, 2023 • 28 Iyar 5783

OPERATION SHIELD AND ARROW WRAP IN NUMBERS (YNet 5/14/23)

Israel ended its third round of fighting in four years, against the Palestinian Islamic Jihad terror group in Gaza and the IDF has begun its assessment of Operation Shield and Arrow after six commanders of the Islamist faction were killed and 422 strikes were conducted in Gaza over a five-day period.

According to the military's initial tally, 1,469 rockets and mortars were launched from the Strip at Israeli communities in Israel, 1,139 of them breached the border while 291 failed and 39, landed in the sea.

The Iron Dome missile defense system intercepted 437 of the launches and two were intercepted by the David's Sling system, in its first operational capacity. According to the IDF, the Iron Dome exhibited a 90% success rate. Two people were killed by rocket fire in Israel, one in Rehovot, when a rocket hit an apartment block there on Thursday, and another, a resident of Gaza who was working in Israel, after being critically hurt by shrapnel in an open field in the south, on Saturday.

Israel's emergency service MDA said 77 people received treatment during the operation, 32 of them for physical injuries and 45 for emotional distress caused by the rocket fire.

According to Palestinian health officials, 33 people were killed in Gaza among them 13 civilians including six children and three women. Israel claims at least four of them were victims of failed rocket launches. At least 147 people were injured by Israeli strikes. Israel conducted targeted assassinations of six PIJ commanders.

According to Palestinian estimates, Gaza suffered five million dollars in damage as a result of the fighting.

IDF ANNOUNCES FIRST USE OF DAVID'S SLING AIR DEFENSE SYSTEM AGAINST GAZA ROCKET (YNet 5/10/23)

The IDF announced on Wednesday that it made its first use of the David's Sling missile defense system to intercept a rocket from the Gaza Strip aimed at Tel Aviv.

The system, formerly known as Magic Wand, was first integrated into the Israeli Air Force air defense apparatus in 2016 and was declared operational six years ago. Ynet has learned that one David's Sling interceptor was fired at a rocket targeting Tel Aviv around 2pm Wednesday.

This was the first successful operational use of the system, after unsuccessful attempts in 2018 to intercept rockets fired from Syria. David's Sling interceptors reportedly cost and estimated million dollars each.

The system is designed to deal with significant threats such as heavy rockets and ballistic missiles in the layer between Iron Dome (which tackles short-range threats such as mortars, Qassams and grads) and the Arrow 2 and Arrow 3 systems, designed against long-range missiles, mainly from Iran, that move outside the atmosphere.

Last month, Finland announced one day after joining NATO it will purchase the David's Sling system from Israel for \$345 million, stating that additional purchase of the system will be made in the future for another \$236 million. The Finnish statement noted that the deal requires approval from the U.S. government, as the system was developed in cooperation with U.S. defense contractor Raytheon.

COMPROMISE TALKS ON ISRAEL'S JUDICIAL OVERHAUL RESUME (Ha'aretz 5/16/23)

Negotiations between the coalition and opposition over the Netanyahu-led government's plan to overhaul Israel's judiciary resumed on Tuesday, with no agreed-upon agenda.

The groups are expected to focus on the makeup of the Judicial Appointments Committee. The coalition presented its plans to control the appointment of judges, which would give it ultimate power over the candidates, in March.

Likud sources said that despite earlier remarks by cabinet secretary Yossi Fuchs, the coalition has no plans to appoint two members to the committee without the opposition appointing two as well.

In a tweet on Monday Fuchs said the Appointments Committee would "actually convene only if the justice minister so desires." He later deleted his tweet. Likud sources said Fuchs' remarks did not reflect the coalition's plans and that a decision on committee appointments, including candidates, would only be made later this month.

The last round of negotiations, which are being held under the aegis of President Isaac Herzog, ended without any agreements. The coalition's opening position was that the Judicial Appointments Committee should be expanded to include 11 members – five representing the coalition, five the opposition as well as one retired Supreme Court justice.

The opposition said it wanted to keep the panel intact but that the one each of the two representatives on it from the Israel Bar Association would be chosen by coalition and opposition.

Simcha Rothman, the chairman of the Knesset Constitution, Law and Justice Committee, said that if no agreement is reached with the opposition, some of the judicial overhaul legislation would be passed by the Knesset during its current session.

"If there's no agreement, I believe that it may be [the law changing the composition] of the Judicial Appointments Committee," he said, adding that he believed that the opposition "doesn't want to reach an agreement."

That law is an amendment to the Basic Law on the Judiciary that would give

Israel Report is a Student Publication of
Yeshiva University High School for Boys

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the ruling coalition control of the committee. A first reading of the bill was approved by lawmakers during the previous Knesset session, but the legislative process has since been frozen.

POLL: ISRAELIS HAVE GREATER TRUST IN KNESSET THAN SUPREME COURT (Arutz-7 5/14/23)

Against the backdrop of the controversy surrounding the currently-frozen judicial reforms, a survey was conducted last week by Direct Polls, examining the degree of public trust in state institutions - the Knesset, the Supreme Court, the President, and the IDF. Participants were asked, "How much trust do you have in the members of the Knesset whom you elected," and 77% expressed a 'medium to high degree of trust' compared to only 21% who indicated they had low to non-existent trust in their elected representatives in the Knesset.

Over 85% of people who voted for the haredi parties or the Likud and Religious Zionism/Otzma Yehudit expressed confidence in their elected officials. National Unity party, Yesh Atid, and Yisrael Beytenu voters expressed confidence at a level of 70 to 80 percent. The lowest level of confidence (below 65%) was registered among citizens who voted for the Arab parties, the Labor Party and Meretz, of whom only 45% of voters expressed trust in the MKs for whom they voted.

The survey also showed that the Supreme Court is trusted by only 50% of the public: Likud voters expressed only 16% trust in the judiciary, and voters for the Religious Zionist and haredi parties less than 5%, compared to National Unity, Labor, Yesh Atid and Yisrael Beytenu parties with over 80% trust.

NETANYAHU: S&P CREDIT AFFIRMATION A VOTE OF CONFIDENCE (Israel Hayom 5/14/23)

Prime Minister Benjamin Netanyahu on Saturday welcomed S&P affirming its Aa-/A-1+ credit rating and stable outlook for Israel, despite its warning that fallout from the government's contested judicial reform could hamper growth. "Maintaining Israel's positive rating during a globally challenging economic time is a vote of confidence in the right economic policy that we are leading," Netanyahu said in a joint statement with Finance Minister Bezael Smotrich. After plans by his ruling Coalition to limit Supreme Court powers sparked unprecedented protests in Israel, displeased Western allies and prompted dire economic warnings, Netanyahu in late March suspended the legislation to make way for negotiations with the Opposition. So far, talks have shown little sign of progress.

S&P said on Friday it expected domestic tensions to ease and a consensus to be reached. But the present uncertainty, it said, may weigh on growth, which it forecast at 1.5% for 2023.

Last month credit ratings agency Moody's downgraded its outlook for Israel, citing the judicial reform.

ISRAELI HOSPITALS SUFFERED 13 MAJOR CYBERATTACKS – COMPTROLLER (JPost 5/16/23)

Israeli hospitals were "significantly hacked" 13 times according to a report by State Comptroller Matanyahu Englman issued on Tuesday regarding the current state of cyber security in Israel's medical field.

10 of these hackings were "of the most severe level," said Englman in the report.

In addition, Englman noted that the cost of Hillel Yaffe Medical Center in Hadera recovering from it being hacked in October 2021 had exceeded NIS 36 million.

At the time, a massive hack of the medical center disabled much of its ability to continue ongoing operations based on standard procedures.

Already by 2021, Israel's health sector was one of the most attacked sectors by hackers, called "A" in the report.

A major way that Englman discovered the extent of the health sector's deficient cyber security situation was using a "red-team" managed by his office to do a controlled hack of a major medical center.

The "hack" revealed a large number of deficiencies in A's cyber security conceptions, in defense and in handling a hack once already penetrated – all of which can also be applied to a variety of other medical centers, said the report.

More specifically, the report said that the health sector lacks sufficient: segmentation of its different networked services, ongoing inspections of cyber security, probes into the different ways medical devices and facilities access the internet, broad structural defenses and failure to update security for content. The report cited a wide variety of machinery which are becoming more networked from MRI-related devices to CT scan-devices to ultrasound devices.

The cost of fixing the deficiencies was estimated at an ongoing yearly cost of more than NIS 10 million for facility "A."

The comptroller said that it was not only critical for medical centers to have initial cyber security defenses, but also to know how to mitigate losses even after a hacker might succeed at penetrating one or more systems, before they can spread into other systems.

Moreover, the report recommended that the Health Ministry take a more active role in enforcing higher cyber security standards among different medical centers.

Along those lines, Englman said that all medical centers should be required to undergo a "red team" controlled hacking test to expose their weaknesses on a regular basis.

The Health Ministry issued a response extolling its digital openness and access in multiple languages to Israel's citizenry.

HAREDI PARTY DEMANDS 600M SHEKELS FOR YESHIVAS, WARNS OF GOVERNMENT DOWNFALL (Ha'aretz 5/17/23)

The ultra-Orthodox United Torah Judaism party is embroiled in a heated dispute over Israel's state budget, demanding an immediate allocation of approximately 600 million shekels (\$165 million) for educational institutions catering to elementary-age boys just ahead of the deadline for the government budget – going as far as warning that this could be the "beginning of [the government's] downfall" if the party's demands are not met. However, their request is facing staunch opposition from the finance ministry, which insists on deferring approval to next year's budget. In an effort to find a resolution, UTJ chairman and Construction and Housing Minister Yitzchak Goldknopf has engaged in extensive discussions with Prime Minister Benjamin Netanyahu.

The allocation holds great significance for Goldknopf, as it was a promise made to the spiritual leader of his party, the Belzer Rov, prior to the elections. The promise aimed to address the crisis that had arisen between the United Torah Judaism and the non-Hasidic Degel Hatorah faction.

Seeking a resolution, the Belzer Rov proposed a negotiation with the Ministry of Education, suggesting that Hasidic schools incorporate English and math studies into their curriculum in exchange for increased funding. Rabbi Gershon Edelstein, a prominent non-Hasidic leader, warned that approving the plan could lead to the party running independently, risking their electoral threshold.

Responding to these concerns, Netanyahu pledged to authorize an expanded budget for all ultra-Orthodox boys' educational institutions, satisfying the demands of the Belzer Rov. However, the Finance Ministry now seeks to delay approval until next year's budget.

Goldknopf has cleared his schedule for Tuesday and Wednesday, devoting substantial efforts to securing approval for the allocation in this year's budget. Discussions have raised the possibility of funding the institutions with half the requested amount, around 300 million shekels. Nevertheless, United Torah Judaism firmly rejects the proposal, insisting on receiving the full budget within this year.

A spokesperson for United Torah Judaism reiterated their commitment, emphasizing Netanyahu's explicit promise and the agreement with the Belzer Rov. While the party does not intend to topple the government, they caution of potential absenteeism during critical votes or opposition to proposals put

forward by other parties, warning that such actions "could initiate the government's downfall."

REVEALED: BENNETT, LAPID, LIBERMAN OFFERED NIS 1 BILLION TO HAREDIM (Arutz-7 5/15/23)

Former Prime Ministers Naftali Bennett and Yair Lapid, together with then-Finance Minister Avigdor Liberman, offered over one billion shekels to the haredi political parties in an attempt to gain their support for the State budget, according to documents uncovered by Kan News.

The funding would have included hundreds of millions of shekels for haredi educational institutions, including yeshivas where adult men study Torah. The money would have been transferred if United Torah Judaism MKs Meir Porush and Yisrael Eichler had voted for the budget.

The document that was revealed this evening by the journalist Michael Shemesh is an official document prepared by the Budget Division of the Finance Ministry and was nearly sent to MKs as a memorandum. An announcement would have been made shortly before the vote on the budget which would have said: "Prior to the approval of the said budget laws for their second and third reading, I would like to update that a few hours ago an oral agreement was reached with members of the Knesset on the manner of voting on the budget."

MKS Porush and Eichler negotiated with coalition officials at that time on the issue. The move was intended to "poke a finger in Netanyahu's eye" and show him that members of his bloc were ready to support the Bennet-Lapid government.

The office of opposition leader Yair Lapid responded: "We are not aware of any such document, and as far as we know, there was no agreement with the haredi parties on budget support in exchange for budgets."

YAIR LAPID OFFERS 2% VAT CUT INSTEAD OF BILLIONS IN ISRAELI COALITION FUNDS (JPost 5/16/23)

Instead of handing out an unprecedented NIS 13.6 billion in coalition funds, the government should invest in lowering the high cost of living by lowering Israel's Value Added Tax (VAT) by 2%, opposition leader MK Yair Lapid charged in a press conference in Tel Aviv yesterday.

The purpose of the conference was to present guidelines for an alternative 2023-2024 budget, days before the government's budget proposal, which was "full of holes" and "zero vision," Lapid said.

The VAT drop would cost NIS 8b. The government should invest the remaining approximately NIS 6b. currently earmarked for coalition funds in growth engines, such as raising human capital for hi-tech and education, the opposition leader said.

Coalition funds are a part of the national budget intended to fulfill political agreements that have budgetary significance. These are not part of the official budget of any government ministry. Unlike the rest of the budget, these funds are flexible and can be redirected with relative ease, as they require a cabinet decision and approval by the Knesset Finance Committee, but not an amendment to the actual Budget Law.

While Lapid did not deny the fact that his government, along with former prime minister Naftali Bennett, spent approximately NIS 2b. on coalition funds throughout 2021-2022, this did not exceed the average in the recent decade of approximately NIS 1b. per year. The coalition funds in the current budget will be over five times as high. More importantly, Lapid said, was the difference in the purpose of the coalition funds – approximately NIS 3.7b. of the funds in the current budget will go to haredi educational institutions that do not include professional training, Lapid said.

Israel is the only country he knew of that paid its citizens so that they do not have to work, Lapid charged. He stressed that he respected the world of Torah and religious study, but argued that the current funds do not give young haredi men the opportunity to enter the workforce with a respectable job if they want to. The coalition funds also include hundreds of millions of shekels for "messianic initiatives" proposed by ultra-conservative ministers and Knesset members, Lapid claimed.

"A budget that intends to grow the economy needs to include training for hi-tech, incentives for the periphery, core studies in the haredi sector so that they have a tool set with which they can join the workforce and international trade agreements... all of this does not appear in the budget," the opposition leader charged.

ISRAELI POPULATION IN JUDEA AND SAMARIA HITS 506,000 (Arutz-7 5/12/23)

In honor of Jerusalem Day, the Yesha Regional Council on Friday published current population numbers for Judea, Samaria, and the Jordan Valley.

As of January, 2023, the Israeli population in Judea, Samaria, and the Jordan Valley stands at 502,678 residents and approximately 150 communities (The estimation for May, 2023, is close to 506,000 residents).

Mayor of the Gush Etzion Regional Council and Chairman of the Yesha Council, Shlomo Neeman conveyed his congratulations, stating, "The region is flourishing and thriving with 150 communities, among which include four cities, a magnificent university, tourist centers, and high tech industries. Real estate developers are increasingly investing in and developing the region, attesting to the high demand. The release of construction restrictions will increase the desired Israeli development in the area and lead to a decrease in prices."

"Unfortunately, even after 25 years, and with more than half a million residents, we are prisoners of a military administration whose actions do not correspond with the reality on the ground. We will continue to work with the present governments with the aim of adapting to the changes and maintaining the momentum of construction, and the development of roads and infrastructure in the area for our dear residents and for all of Israel."

COHN PROGRAM FOR ISRAELI-ARAB INCLUSION IN THE HUMANITIES AT TEL AVIV UNIVERSITY IS INAUGURATED (JPost 5/16/23)

The Cohn family, in collaboration with the Lester and Sally Entin Faculty of Humanities and Commission for Equity, Diversity and Community at Tel Aviv University, is inaugurating the Cohn Program for Israeli-Arab inclusion in the Humanities. The Cohn family has supported the Cohn Institute for the History and Philosophy of Science and Ideas along with individual departments in the Humanities at TAU for decades. The current program aims to centralize and expand the existing efforts to attract Arab students to enroll in the Humanities at TAU.

As part of the 2023 Board of Governors meeting at TAU, Dan Cohn, the Entin Faculty of Humanities and the Commission for Equity, Diversity and Community are holding a study tour in Lod, a mixed Jewish-Arab town. The tour will focus on the Lowy International School's Gap Year Program and the archeological excavations in Lod, which will be presented by Prof. Yuval Gadot, Head of TAU's Jacob M. Alkow Department of Archaeology and Ancient Near Eastern Cultures.

Prof. Neta Ziv, TAU Vice President for Equity, Diversity and Community: "Tel Aviv University sees great importance in promoting equity and diversity on its campus. I would like to thank the Cohn family for their generous gift and the decision to centralize the efforts to promote equity in the Humanities under a unified program. I believe that such a program can help to increase the opportunities for Arab students in Humanities."

Dan Cohn: "My family has supported the study of the Humanities at TAU for almost half a century. While STEM subjects have attracted substantial support from funders, it has been more difficult to attract that funding in the Humanities. In addition, Arab students have, for a number of reasons—language, role models and critical mass—gravitated to the STEM world. For some time, in initiatives sponsored in specific departments at TAU, efforts have been made to attract Arab students to study Humanities at TAU, to help fill certain gaps in their educational background (e.g., Hebrew), facilitate the creation of a sense of community and open opportunities for graduate fellowships. With the arrival of President Porat and others, the opportunity has been presented to centralize and expand these efforts under the direction of the President and the Vice President of Diversity, Equity and

Community. By providing this opportunity at TAU, my family can contribute to increasing equity in Israeli society."

QUEZON CITY MAYOR IN ISRAEL TO SIGN SISTER CITY PACT WITH RISHON LEZION (Israel Hayom 5/15/23)

The mayor of Quezon City in the Philippines, Joy Belmonte, arrived in Israel this week to sign a sister pact agreement with Rishon Lezion.

The two cities decided to form an alliance just over a year ago, and the mayor's current trip aimed at cementing the partnership.

During the visit, Belmonte met with Rishon Lezion Mayor Raz Kinstlich, and signed the agreement between the two cities. The ceremony was attended by Philippine Ambassador to Israel Pedro R. Laylo Jr and Philippine Honorary Consul Boaz Waxman.

Following the meeting, the officials laid a wreath at the "Open Doors" monument in the Rishon Lezion Memorial Park, which honors Manuel Quezon, the former president of the Philippines who courageously offered asylum to 1,300 Jews during the Holocaust through his "Open Door" policy.

The delegation also planted a tree at the park to celebrate the sister city agreement.

ISRAEL TO INVEST NIS 150 MILLION IN JEWISH EDUCATION IN N. AMERICA (JPost 5/15/23)

Israel's Diaspora Affairs Minister Amichai Chikli said that "we are losing large parts of the Jewish people," as a result of the small percentage of Jews who send their children to Jewish day schools.

The Diaspora Affairs and Combating Antisemitism Ministry will invest NIS 150 million in establishing a new project to substantially expand the number of children in Jewish day schools in North America.

Minister Amichai Chikli unveiled the project, titled "Aleph Bet," during a briefing on his ministry's work at the Knesset Immigration, Absorption and Diaspora Affairs Committee on Monday.

"There is a major crisis in Jewish education in North America, outside of the Orthodox and ultra-Orthodox communities," Chikli said. "The Aleph Bet project will be focused on schools in North America with a focus on training teachers for Jewish education and Israel studies as well as principles for Jewish day schools."

Chikli added that "we are losing large parts of the Jewish people," as a result of the small percentage of Jews who send their children to Jewish day schools. The minister added that "we are in the midst of a crisis where it is possible to lose an entire generation of Jews [as result of the lack of participation in Jewish education] and we will be all over this issue in the next coming years."

According to the 2020 Pew Survey, 85% of Orthodox adults said that they attended full-time Jewish day schools for at least one year, as opposed to 31% of the Conservative-affiliated Jews and 14% of Reform-affiliated Jews.

Additionally, the AVI CHAI Census of Jewish day schools published in 2020 found that a total of 292,172 students were enrolled in Jewish day schools operating at the elementary and secondary school levels in the US in the 2018–2019 school year. This represents an increase of 37,423 students, or 14.7%, in the five-year period since the 2013–2014 census.

Each of the previous three censuses showed increases of 11% over the preceding reports.

"It appears that the rate of growth in the day school world has accelerated – good news for advocates of day school education," the report noted, but added that the growth rate is "entirely lopsided," since nearly all the growth in the number of students is in the hassidic and yeshiva world sectors, that now comprise more than 65% of all day school enrollment. The census showed a significant decrease of students in Reform (-18%), Conservative (-26%) and modern-orthodox (-7%) schools.

THE TEN COMMANDMENTS OF PRODUCTIVE DEBATE (Rabbi Yosef Zvi Rimon, Israel Hayom 5/15/23)

Politicians, journalists and intellectuals are currently wrapped up in a heated

debate over Israel's very character, including its Jewish identity. However, they're missing some key components in this dialogue: compassion and understanding.

Our sages teach us in the context of dating that matchmaking is as difficult as splitting the Red Sea. Why? God split the sea so that the people of Israel could pass through it. In fact, the sages say that he split the sea into 12 parts to represent the 12 tribes. While each stream followed its own path, eventually, God brought the sea back together – so it became one unifying force yet again, and a force that ultimately vanquished the Egyptians.

This wasn't the only time that God split something open in order to create a cohesive whole. Eve was physically a part of Adam, and the result of the two of them coming together resulted in the humanity we know today. Tearing something apart is hard. But putting the pieces back together is even more difficult.

Yet, it must be done.

When it comes to Jewish law, the Sanhedrin dictated what is or is not permitted. But prayer is a highly individualistic practice and is open to many interpretations. It is this diversity in methods of worship that brings about the flourishing of the Jewish people.

Therefore, as Israel is mired in debate and controversy, it is important not to discount the opinion of the other. These discussions about the Jewish identity of the State of Israel should always be conducted with love, respect and the understanding that we are one nation.

Our sages also teach us that Ahab's generation practiced idolatry, and yet the Jewish people at the time could have very well won the war that they were engaged in because they never slandered each other. Indeed, unity is our path to redemption.

As such, I recommend the following addition to the prayer for peace in the State of Israel: "I will make them one nation in the land, in the mountains of Israel. There will be one king over all of them and they will never again be two nations or be divided into two kingdoms."

In addition to prayer, I suggest following these guidelines for respectful and productive conversations moving forward. They are what I refer to as the "Ten Commandments of productive debate:"

1. Begin by discussing what the two parties have in common – there is so much that unites us.
2. Stick to the subject at hand and try not to blow things out of proportion.
3. Focus on a single topic that is causing discord, don't use the discussion as an opportunity to tackle all of the world's problems.
4. Know how to listen. While you're listening, practice empathy and try to understand the other side's position. Listen to understand, not to take the time to formulate what you plan to say next.
5. Let the person finish their sentence, even if it sounds like they already made their point and you understood it. Take this approach because a) Maybe you didn't understand after all and b) Part of the goal of listening is to foster feelings of inclusion, not to only think about what we want to say next.
6. Be in touch with your values and be prepared to discuss them, but in a pleasant and respectful way, without hurting someone else's feelings.
7. Be humble enough to know when to say, "I agree with you." Even when others harbor drastically different points of view, there is usually some common ground.
8. The goal isn't to win the argument but rather to build a connection. If one side wins, then they both lose. Sometimes it's enough to politely express your opinion and hear the other side's perspective as well.
9. Know how to love, even if it goes against your better judgment. Simultaneously, it's important to also stand your ground.
10. Don't argue. Speak in a gentle manner. After all, as Rav Kook said, "He who speaks in anger shows emptiness." Anger leads to distance and even war, while conversation begets listening and connection.

Amid Israel's 75th anniversary, if the Jewish people rely on the most productive tools in their arsenal – prayer, love and logic – then we will become united once again.



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Presented by Rabbi Hillel Shaps, Kollel Scholar and Director of Special Projects

"And G-d spoke to Moshe in the Sinai Desert..." (1:1)

The Midrash expounds on the above verse noting that the Torah was given specifically in a desert and specifically in the presence of fire and water (from rain) on Mount Sinai. This, explains the Midrash, is to teach us that just as what one finds in a desert, as well as fire and water, are free for the taking for all of earth's inhabitants, so too, the Torah is given freely.

While it is indeed the case that Torah is freely accessible to all, it is a bit surprising that the Midrash wants to highlight this. Focusing on its availability seems to diminish its valuation in our eyes and runs in contrast to King Shlomo's famous statement, "It is more precious than pearls." (Mishlei 3:15) What perspective is this Midrash sharing with us by emphasizing the Torah's free availability?

Rav Yosef Shalom Elyashiv zt"l offers a beautiful explanation based on a fundamental observation of the Chovos Halevavos. The Chovos Halevavos (Shaar Hebechina Chapter 5) points out that one of the many examples of G-d's tremendous benevolence and careful design of our world is that those commodities that are most necessary for our survival are also the most accessible. For example, a person could not live for very long without breathing, and thank G-d, He makes air readily available. The next most important commodity for our survival is water and that too is quite abundant and accessible. This pattern continues for food, material for clothing and our other basic needs. Precious gems, on the other hand, are not at all necessary for our survival and indeed are quite difficult to come by.

It is in this light that the Midrash wishes us to view Torah. While air and water are most essential for our physical survival, Torah is the oxygen of our souls and the lifeblood of our spiritual survival. It is freely available because without it we cannot survive. Although the Torah is certainly very precious to us – "more precious than pearls" – we cannot view it only like a beautiful gem that we pull out of our drawer every once in a while. Rather, the Torah must permeate every moment of our lives, much like the air that we breathe.

If we bear this lesson in mind as we approach the holiday of Shavuot when we celebrate the Giving of the Torah, we can hopefully experience an even more profound level of joy to be recipients of such a gift. *Ki Heim Chayenu – For its words are our life!*

Wishing you a Good Shabbos!

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Point to Ponder

TABLE TALK

Parsha Riddle

I have taken the Leviim from among Bnei Yisrael, in place of every firstborn... (3:12)

"Through the first born I acquired the Leviim; I took them in exchange for the firstborn. The firstborns had performed the avoda, but when they sinned with the Golden Calf they were disqualified. The Leviim, who did not participate in the idol worship, were chosen instead of them" (Rashi).

It seems from Rashi that the firstborns were destined to serve in the Bais Hamikdash, however, they lost it due to their worshipping of the Golden Calf. When Yaakov gave the berachos (Vayechi 49:3-4) to his sons, he told Reuven that he was destined, as firstborn, to be a Kohen and serve in the Bais Hamikdash, however, he lost it due to his haste. When did the firstborns lose their status, when Reuven sinned or at the sin of the Golden Calf?

Why weren't men under the age of twenty recruited into the army of Bnei Yisrael?

Please see next week's issue for the answer.

Last week's riddle:

Which mitzvos in Parshas Emor and Parshas Behar are very similar?

Answer: The Mitzvah on every individual to count the Omer and the Mitzvah on Beis Din to count towards Yovel.

HATORAH V'HAMITZVAH

HALACHA INSIGHTS FROM THE PARSHA

In parashas Bamidbar (1:18), the Torah relates that Moshe and Aharon gathered together the entire assembly ... **and they established their genealogy according to their families**, according to their fathers' household, by number of the names, from twenty years of age and up, according to their head count.

What is the meaning of the phrase "and they established their genealogy"? Rashi explains it to mean that they brought proof of their genealogy:

They brought the records of their pedigree and witnesses to confirm the prevalent presumption regarding their parentage, so that each might establish his pedigree with regard to the particular tribe.

Ramban disagrees and maintains that a simple declaration of their lineage was sufficient:

But it does not appear [correct to say] that they should have to bring genealogical documents and witnesses with regard to belonging to a [particular] tribe. Rather ... each man in the congregation brought his [half-] shekel and said to Moshe and the princes: "I so-and-so was born to such-and-such a person of such-and-such a family, which is of the tribe of Reuven," or some other tribe ...

Written genealogical records are mentioned in the book of Ezra, which relates that certain Kohanim who returned to Eretz Yisrael from the Babylonian exile

sought their genealogical records, but they could not be found, so they were disqualified from the priesthood. Hatirshasa told them that they should not eat from the most-holy offerings until there would arise a Kohen to [inquire of] the Urim and the Tumim.

There is extensive discussion among the *acharonim* over the *halachic* status of Kohanim in contemporary times. Some suggest that due to the lack of certainty of their lineage, they are not entitled to various privileges that the Torah grants Kohanim, and certain duties of honor and respect for Kohanim that the Torah mandates are not currently binding (*Shut. Rivash* #94; *Yefeh Mareh Berachos* 8:2; *Magen Avraham siman* 201 s.k. 4). Some even allow certain (limited) leniencies with respect to the marriage restrictions that the *halachah* places on Kohanim (*Shut. Maharashdam EH* #235; *Shut. Shevus Yaakov* 1:93), although many other authorities strongly reject the possibility of any such leniencies (*Shut. Chut ha-Shani* #17; *Shut. Keneses Yechezkel* #56; *Shut. Divrei Chaim* 1:EH:10; *Chikrei Lev EH* end of #2).

PRESENTED BY

RABBI YITZHAK GROSSMAN, ROSH CHABURAH

KIDS KORNER

Who Am I?

#1 WHO AM I?

1. We did not serve.
2. Therefore, we did serve.
3. Five Shekel replacement.
4. Now we wash the blessers.

#2 WHO AM I?

1. I have 5 days before weeks.
2. Third or ninth.
3. Reception happened in me.
4. Did you see the van?

Last Week's Answers

#1 Torah (I bring blessing, I am compared to water, I am to guide, I am for night and I am for day.)

#2 Shemittah (Don't confuse me with Shavuot, Rest, I create holiness, I am for your money and fields.)

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**FINDING OUR
INNER RUTH**

A Pre-Shavuot Shiur for Women

Presented by Mrs. Sara Malka Winter
Monday, May 22 at 8:15pm on Zoom

Zoom: <https://zoom.us/j/6018534021>

Password: Winter

Dial-in number: 301-715-8592

Meeting ID: 601 853 4021 Phone Passcode: 667362