

Young Israel Shomrai Emunah - Shabbos Shorts ד"ר

May 12 - 13, 2023 - 22 Iyar 5783 - Parshas Behar/Bechukosai

Light Candles by 7:53, not before 6:42 - Havdalah 8:58

The Shabbos Shorts is sponsored in honor of the **YISE Board of Directors, Committee Chairs & Committee Members**. Thank you for your devotion and the endless hours you have spent on behalf of our Kehilla!

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: 6:25 (Plag, S), 6:55 (B), 7:55 (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), 7:50 (B), 7:45 (Sephardi, LBM)
- Shabbos ends/Maariv: 8:58

Divrei Torah/Shiurim

- | | |
|---------------------------------------|--------------------------|
| • 8:45 Main Minyan (B) | Rabbi Yehuda Shinensky |
| • 9:15 Minyan (S) | Rabbi Postelnek |
| • Sephardi Minyan (LBM) | Rabbi Rosenbaum |
| • Hashkamah Minyan Gemara Shiur (SBM) | Rabbi Yitzhak Grossman |
| • Kedushas Levi Chabura - 8:55 (S) | Rabbi Postelnek |
| • Shiur before Mincha - 7:05 (B) | Rabbi Yitzchok Brandriss |
| • Shiur after Mincha (B) | Rabbi Postelnek |

Kiddush Sponsors

- The Hashkamah Minyan Kiddush is sponsored in honor of the **YISE Board of Directors, YISE Committee Chairs and Committee members**.
- The Shul Kiddush is sponsored in honor of the **YISE Board of Directors, YISE Committee Chairs and Committee members**.

Mazal Tov

- **Yelena & Rashi Abramov** on the birth of a daughter, Avigayil Ida.
- **Ilana Bauman**, daughter of **Cindy & Joel Bauman**, on being honored by the Jewish Center (NYC) with the "Community Service Award" at their upcoming annual dinner on June 12.
- **Mrs. Charlotte Weill** and her entire family on the birth of a great-grandson in Brooklyn. The parents are Pessy & Dr. Avrum Kalikstein.

Shavuos

- **Tikun Leil Shavuos** - Shiurim starting at midnight in the Belonofsky Sanctuary, Interactive learning and Chavrusas in the Social Hall. Shacharis at 5:10 AM. *See flyer for details.*
- **Shavuos 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 Shavuos, Shabbos, May 27, from 3:45 PM - 4:30 PM, sponsored by the YISE Women's Learning Initiative. *See flyer for details.*
- **Cheesecake Competition** - All women are invited to taste and judge homemade cheesecakes on Sunday, May 21 at 7:00 PM in Kemp Mill. Suggested donation \$18. RSVP by Tuesday, May 16, at www.yise.org/cheesecake *See flyer for details.*
- **Women's Shavuos Dessert** - All women are invited to a Shavuos afternoon get-together to enjoy Pareve desserts with friends. Shabbos, May 27, the 2nd day of Shavuos, 4:30 PM in the Social Hall. To sponsor, contact office@yise.org or visit www.yise.org/womensdessert *See flyer for details.*

YISE Youth Announcements

Teen Minyan - The Teen Minyan, led by Rabbi Moshe Holzer, meets at 9:15 AM every Shabbos in The House next to the Shul. Kiddush is served after Davening.

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 **will NOT meet this Shabbos, May 13.**
- **Ages 6-9 years** meet at Shomrai and walk to the Yeshiva. **The girls group will NOT meet this Shabbos, May 13.** The boys group will take place as regularly scheduled.
- **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 **will NOT take place this Shabbos, May 13.**

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
- **Seeing the Hand of Hashem in History: How Rashi Saved the Torah and Other Historical Wonders** with Rabbi Brahm Weinberg on Sunday, May 7. Recording available at <https://wp.yise.org/hand-of-hashem/>
- **The Art of Loving Your Neighbor** - A Jewish perspective on the 5 Love Languages as they apply to marriage and other relationships with Rabbi Postelnek. Monday night, May 15, 8:45 PM, at the home of Goldie and Aharon Dovid Levy, 11205 Healy Street. *See flyer for details.*
- **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. More information to follow soon.
- **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>

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 and Ina Klinger (mother of Elaine Rubin) in honor of the second Yahrzeit of Larry Klinger, Label Avraham Ben Lazer.

9:15 Minyan Kedushas Levi Chabura - Ina Klinger (mother of Elaine Rubin) in honor of the second Yahrzeit of Larry Klinger, Label Avraham Ben Lazer.

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

The Week Ahead		Sunday May 14	Monday May 15	Tuesday May 16	Wednesday May 17	Thursday May 18	Friday, May 19 Yom Yerushalayim
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	6:15, 6:35 *, 8:45
	Sephardi (LBM)	7:30	7:30	7:30	7:30	7:30	7:30
Mincha / Maariv	Ashkenazi (B)	8:00	8:00	8:00	8:00	8:00	See Shabbos schedule
	Sephardi (LBM)	7:55	7:55	7:55	7:55	7:55	
Halachic Times: Latest Alos Hashachar 4:22 AM, Earliest Talis and Tefilin: 4:56 AM, Latest Netz: 5:57 AM, Latest Krias Shema: 9:28 AM, Earliest Mincha: 1:42 PM, Earliest Shkia: 8:13 PM, Latest Tzeis Hacoachavim 9:05 PM							
* Yom Yerushalayim - Friday, May 12, Shacharis Davening starting at 6:35 AM in the Belonofsky Sanctuary with expanded Davening and Tefilos in honor of Yom Yerushalayim. The other Shacharis Minyanim will meet at their regular times, without special additions.							

Next Shabbos

May 19 - 20, 2023 - 29 Iyar 5783

Parshas Bamidbar/Mevorchim Hachodesh

Light Candles by 7:59, not before 6:47 - Havdalah 9:05

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), 7:35 (Sephardi, LBM)
- Shabbos ends/Maariv: 9:05

Next Shabbos Shorts Deadline: Wednesday, May 17, 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 - Thursday: 9:00 AM - 5:00 PM,

Friday: 9:00 AM - 1:00 PM

Rabbi Dovid Rosenbaum

Yale Ginsburg - President

Rabbi Yosef Postelnek - Asst. Rabbi Simi Franco - Office Manager

Young Israel Shomrai Emunah

ת"בס

May 12 - 13, 2023 - 22 Iyar 5783 - Parshas Behar/Bechukosai

Upcoming Community Programs & Listings

A Time for Unity - Special speaker series, Shabbos afternoons, 6:15 PM at Chabad of Silver Spring, 519 Lamberton Drive. This Shabbos, May 13, Rabbi Dovid Rosenbaum, YISE.

Kemp Mill Toastmasters - Wednesday, May 17, 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 president@kempmilltoastmasters.com for more info. Zoom meeting ID: 986 546 841, password: 3671

Using a 529 Plan to Help Pay Tuition - A webinar for parents and grandparents to learn how to save money on K-12 tuition and student loan payments. Wednesday, May 17, 8:30 PM, on Zoom. Meeting ID: 413 031 8744, Passcode: 529. Register at: <https://www.eventbrite.com/e/use-a-529-plan-to-help-pay-for-tuition-tickets-630199462557> Co-sponsored by Izun, Shomrai Preschool, KMS and TSGW.

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>

Sulam Gala - Save the date! Sulam is celebrating 25 years of inclusion, honoring Denny and Debra Berman and Sharon Freundel. Monday, May 22, at the Rockville Hilton.

Golden Network Lunch and Learn - Wednesday, May 24, 11:45 AM - 1:00 PM at YISE with Rabbi Dovid Rosenbaum. No charge, donations appreciated, sponsorships available. RSVP to director@goldennetwork.org or 301-732-1773 by May 18.

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. Hilchos 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**.
- **Rabbi Rosenbaum** - Daily - one chapter of Tehillim followed by a 15-minute Shiur on the Parsha. Monday through Friday, 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, 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**.
 - 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

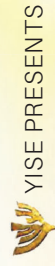
Zoom G: ID: 713 7408 5130, password 045079

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.

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



The
Art of

Love Your Neighbor

A Jewish perspective on the 5
Love Languages as they apply
to marriage and other
relationships

By Rabbi Postelnik

Monday, May 15 at 8:45 PM

At the home of Goldie & Aharon Dovid Levy

11205 Healy Street

Refreshments will be served



PRESENTED BY
GREATER WASHINGTON
COMMUNITY KOLLEL
OF THE
SHOMRAI EMUNAH

Semichas Chaver

REVOLUTIONIZE Your Torah Learning!

Join over 3,500 participants worldwide
who are learning the same Halachos.

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

Transform your
Shabbos table
with weekly take home
Q&As and comics.

Understand the ethical &
philosophical background
of the halachos.

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RABBI HILLEL SHAPS, RABBI HILLEL SHAPS, RABBI HILLEL SHAPS

Topic of this Zman:

Halachos of Seuda, including Melillos, Tzitzim,
Shitufi Makom, Hatav Yomelita on wine and more!



Rabbi Hillel Shaps

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

Register at:
thegreaterwashingtoncommunitykollel.com/scp

MEN'S PROGRAMMING

For more information, please contact: Rabbi Hillel Shaps,
hshaps@gwckollel.org



SEMICHAS CHAVAR
PROGRAM

Semichas Chaver Program (SCP) founded by Rav Elyada Goldwicht



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 Emunah (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

ACCEPTABLE KOSHER SYMBOLS



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@yadyehuda.org




YISE INVITES WOMEN TO A

Cheesecake Competition

COME TASTE AND JUDGE DIFFERENT
HOMEMADE CHEESECAKES

Sunday May 21, 2023 | 7 PM

**SUGGESTED
DONATION
\$18**

**TO RSVP VISIT
WWW.YISE.ORG/CHEESECAKE**

LOCATED IN KEMP MILL
ADDRESS WILL BE SENT UPON RSVP

LIMITED SPOTS AVAILABLE

**RSVP BY
MAY 16**





YOUNG ISRAEL SHOMRAI EMUNAH

Tikun Leil

SHAVUOS 5783

Shiurim

BELONOFSKY SANCTUARY

12:00 - 12:50 AM

Rabbi Shimon Magid

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

1:00 - 1:50 AM

Rabbi Yehuda Shinenky

Prisons in a Jewish Society

2:00 - 2:50 AM

Rabbi Postelnik

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

High School Boys Learning

AT THE HOUSE

with *Rabbi Holzer*

4:40 AM Followed by *Shacharis*

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 Postelnik* with your ideal time & topic!

rypostelnik@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 Postelnik

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

SHACHARIS 5:10 AM - SOCIAL HALL



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

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, contact Miriam Friedman at 301-754-1517 or mfriedman2@yahoo.com

To sponsor the program, please contact the YISE office.



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!

Likutei Divrei Torah

Gleanings of Divrei Torah on Parashat Hashavuah
via the Internet

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

Volume 29, Issue 29

Shabbat Parashat Behar-Bechukotai

5783 - B"H

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

Family Feeling - I argued in my Covenant and Conversation for parshat Kedoshim that Judaism is more than an ethnicity. It is a call to holiness. In one sense, however, there is an important ethnic dimension to Judaism.

It is best captured in the 1980s joke about an advertising campaign in New York. Throughout the city there were giant posters with the slogan, "You have a friend in the Chase Manhattan Bank." Underneath one, an Israeli had scribbled the words, "But in Bank Leumi you have mishpacha." Jews are, and are conscious of being, a single extended family.

This is particularly evident in this week's parsha. Repeatedly we read of social legislation couched in the language of family:

When you buy or sell to your neighbour, let no one wrong his brother.

If your brother becomes impoverished and sells some of his property, his near redeemer is to come to you and redeem what his brother sold.

If your brother is impoverished and indebted to you, you must support him; he must live with you like a foreign resident. Do not take interest or profit from him, but fear your God and let your brother live with you.

If your brother becomes impoverished and is sold to you, do not work him like a slave.

"Your brother" in these verses is not meant literally. At times it means "your relative", but mostly it means "your fellow Jew". This is a distinctive way of thinking about society and our obligations to others. Jews are not just citizens of the same nation or adherents of the same faith. We are members of the same extended family. We are – biologically or electively – children of Abraham and Sarah. For the most part, we share the same history. On the festivals we relive the same memories. We were forged in the same crucible of suffering. We are more than friends. We are mishpacha, family.

The concept of family is absolutely fundamental to Judaism. Consider the book of Genesis, the Torah's starting-point. It is not primarily about theology, doctrine, dogma. It is not a polemic against idolatry. It is about families: husbands and wives, parents and children, brothers and sisters.

At key moments in the Torah, God Himself defines His relationship with the Israelites in terms of family. He tells Moses to say to Pharaoh in His name: "My child, My firstborn, Israel". When Moses wants to explain to the Israelites why they have a duty to be holy, He answers, "You are children of the Lord your God". If God is our parent, then we are all brothers and sisters. We are related by bonds that go to the very heart of who we are.

The prophets continued the metaphor. There is a lovely passage in Hosea in which the prophet describes God as a parent teaching a young child how to take its first faltering steps: "When Israel was a child, I loved him, and out of Egypt I called My son ... It was I who taught Ephraim to walk, taking them by the arms ... To them I was like one who lifts a little child to the cheek, and I bent down to feed them."

The same image is continued in rabbinic Judaism. In one of the most famous phrases of prayer, Rabbi Akiva used the words Avinu Malkeinu, "Our Father, our King". That is a precise and deliberate expression. God is indeed our sovereign, our

lawgiver and our judge, but before He is any of these things He is our parent and we are His children. That is why we believe divine compassion will always override strict justice.

This concept of Jews as an extended family is powerfully expressed in Maimonides' Laws of Charity: The entire Jewish people and all those who attach themselves to them are like brothers, as states: "You are children of the Lord your God." And if a brother will not show mercy to a brother, who will show mercy to them? To whom do the poor of Israel lift up their eyes? To the Gentiles who hate them and pursue them? Their eyes are turned to their brethren alone.

This sense of kinship, fraternity and the family bond, is at the heart of the idea of Kol Yisrael arevin zeh bazeh, "All Jews are responsible for one another." Or as Rabbi Shimon bar Yohai put it, "When one Jew is injured, all Jews feel the pain."

Why is Judaism built on this model of the family? Partly to tell us that God did not choose an elite of the righteous or a sect of the likeminded. He chose a family – Abraham and Sarah's descendants – extended through time. The family is the most powerful vehicle of continuity, and the kinds of changes Jews were expected to make to the world could not be achieved in a single generation. Hence the importance of the family as a place of education ("You shall teach these things repeatedly to your children ...") and of handing the story on, especially on Pesach through the Seder service.

Another reason is that family feeling is the most primal and powerful moral bond. The scientist J. B. S. Haldane famously said, when asked whether he would jump into a river and risk his life to save his drowning brother, "No, but I would do so to save two brothers or eight cousins." The point he was making was that we share 50 per cent of our genes with our siblings, and an eighth with our cousins. Taking a risk to save them is a way of ensuring that our genes are passed on to the next generation. This principle, known as "kin selection", is the most basic form of human altruism. It is where the moral sense is born.

That is a key insight, not only of biology but also of political theory. Edmund Burke famously said that "To be attached to the subdivision, to love the little platoon we belong to in society, is the first principle (the germ as it were) of public affections. It is the first link in the series by which we proceed towards a love to our country, and to mankind." Likewise Alexis de Tocqueville said, "As long as family feeling was kept alive, the opponent of oppression was never alone."

Strong families are essential to free societies. Where families are strong, a sense of altruism exists that can be extended outward, from family to friends to neighbours to community and from there to the nation as a whole.

It was the sense of family that kept Jews linked in a web of mutual obligation despite the fact that they were scattered across the world. Does it still exist? Sometimes the divisions in the Jewish world go so deep, and the insults hurled by one group against another are so brutal that one could almost be persuaded that it does not. In the 1950s Martin Buber expressed the belief that the Jewish people in the traditional sense no longer existed. Knesset Yisrael, the covenantal people as a single entity before God,

was no more. The divisions between Jews, religious and secular, orthodox and non-orthodox, Zionist and non-Zionist, had, he thought, fragmented the people beyond hope of repair.

Yet that conclusion is premature for precisely the reason that makes family so elemental a bond. Argue with your friend and tomorrow he may no longer be your friend, but argue with your brother and tomorrow he is still your brother. The book of Genesis is full of sibling rivalries but they do not all end the same way. The story of Cain and Abel ends with Abel dead. The story of Isaac and Ishmael ends with their standing together at Abraham's grave. The story of Esau and Jacob reaches a climax when, after a long separation, they meet, embrace and go their separate ways. The story of Joseph and his brothers begins with animosity but ends with forgiveness and reconciliation. Even the most dysfunctional families can eventually come together.

The Jewish people remains a family, often divided, always argumentative, but bound in a common bond of fate. As our parsha reminds us, that person who has fallen is our brother or sister, and ours must be the hand that helps them rise again. [5776]

Shabbat Shalom: Rabbi Shlomo Riskin

"The land must not be sold permanently, because the land is mine and you reside in my land as foreigners and strangers."

"You must not defile the Land upon which you live and in the midst of which I (God) dwell, since I (God), dwell in the midst of the children of Israel."

The sacred Zohar teaches that the nation Israel, the Torah, and the Holy One Blessed be He are one. This suggests that the eternal God may be experienced and apprehended through those phenomena which are also perceived to be eternal. Since the covenantal nation Israel is eternal (by Divine oath, Genesis 15) and since the Torah is eternal, Israel, the Torah and God are inextricably linked by virtue of their common eternity.

The land of Israel shares in this feature of eternity. The earth's perennial cycles of birth, growth, decay, death and rebirth, express a movement of re-generation and renaissance which informs the very nature of the most primitive form of life. There are intimations of immortality in the earth's movement from life to life: a fruit falls from the tree when it no longer requires the physical sustenance provided by attachment to the branch, and the tree re-births (regenerates) its fruit in the spring. The trees shed their leaves and fruits onto the earth, and when they decompose and merge with the earth, that very earth provides the necessary nutrients for the tree to continue to grow and bear fruit in the future. Plants leave their seeds in the ground, these continue to sprout plant life from the earth after the mother herb has been taken and eaten. And so the cycle of life, decay, death and rebirth is grounded in the eternal, infinite and natural dimension of the earth. In the words of the wisest of men, "one generation passes away and another generation arrives, but the earth abides forever".

In a more national sense, it is the Biblical tradition to bury our dead in the earth, and specifically in the land of Israel. The Biblical idiom for death is, "And

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he was gathered to his nation, or his family,” for if one is buried in one’s homeland, one’s physical remains merge with the physical remains of one’s family members, of those who came and died before as well as of those who will follow in the future.

Furthermore, the land of Israel is invested with a special metaphysical quality which is inextricably linked to Knesset Yisrael, historic Israel. The first Hebrew, Abraham, entered into the Covenant between the Pieces – the Divine mission of a nation founded on the principles of humans created in the image of God and the right of freedom for every individual – in the City of Hebron, and God’s promise of world peace and messianic redemption will be realized in the City of Jerusalem. The Cave of the Couples – Abraham and Sarah, Isaac and Rebecca, Jacob and Leah – was the very first acquisition by a Jew of land in Israel as the earthly resting place for the founders of our faith. At the very same time, it is also the womb of our future, a future informed by the ideas and ideals of our revered ancestors. “Grandchildren are the crowning glory of the aged; parents are the pride of their children”.

It is for this reason that the Talmud maintains that only in Israel is there a true and authentic “community” – for only in Israel do we see the footprints of historic Israel, the sweep of the generations, the “common unity” of tradition, from Abraham to the Messiah; Israel formed, prophesied and taught its eternal traditions and continues to live out its destiny within the land of Israel.

Moreover, the eternal Torah is rooted and invested in the very earth, stones and vegetation of the land of Israel. This is true not only in terms of the Biblical covenantal promise which guarantees our constant relationship and eventual return to Israel; it is also true because of the myriad of mitzvot (commandments) embedded in its bedrock, its soil, and its agricultural produce. The seventh Sabbatical year provides free fruits and vegetables for anyone who wishes to take them; the “corners” of the field actually “belong” to the poor every day of the year, and they may come and reap their harvests; tithes from the land’s produce immediately go to the Kohen – Priest-teachers, the Levite Cantors, and the poor who share in the land of the rest of the nation. The land of Israel itself cries out to its inhabitants in the name of God: “The land must not be sold permanently, because the land is mine and you reside in my land as foreigners and strangers”.

Hence God Himself, as it were, becomes inextricably linked – even “incorporated” or “incorporeal-ized”, if you will – within the peoplehood, the land and the Torah of Israel, the very objects and subjects which express God’s will and out of which our essence and destiny is formed. Indeed, historic Israel, the land of Israel, the Torah of Israel and the Holy One Blessed be He, God of Israel and the universe are truly united in an eternal bond.

The Person in the Parsha: R. Tzvi Hersch Weinreb

Bullying - It is an old word, and it describes a behavior that has been around since the very beginning of history. Yet the word seems to me to be used more and more frequently these days, and the behavior it describes has gotten out of control.

The word is “bullying,” and it refers to a behavior that victimizes others, that abuses them physically, or more typically, verbally. The old adage “sticks and stones may break my bones but words will never harm me” is simply not true. Words do inflict pain upon others and often cause long lasting damage to them. Lately, we have read of more than one suicide which was the result of bullying.

Whenever the media focuses on some supposedly new phenomenon, I am contacted, usually by a reporter, sometimes by a constituent, with the

question, “What does Judaism have to say about this?” During the past few years, as the public has become more concerned about bullying, I have heard that question many times.

The answer is a simple one. Judaism has a lot to say about bullying. One especially relevant source is in the first of this week’s double Torah portion, Behar-Bechukotai. “Do not wrong one another...” Rashi quotes the Talmud, which states emphatically that this refers to verbal abuse.

Rashi, following the Midrash, provides two interesting examples of how words can be used to abuse another. “One should not,” writes Rashi, “tease or taunt another person, and one should not give inappropriate advice to others.” The former is an obvious example of bullying, but the latter is a much more subtle example of the damage that words can cause. Misleading a person by giving him advice which does not fit his personal situation is, in the eyes of our Sages, a form of bullying as well.

The Mishnah and Talmud give numerous examples of verbal abuse which all provide insights into the definition of bullying that was adopted by our rabbinic Sages. By analyzing these examples, we learn of some of the forms that verbal abuse takes.

“One must not say to a repentant sinner, ‘Remember your former deeds.’” The person who speaks to a repentant sinner this way is guilty of cynicism. He is facing a spiritually motivated individual who sincerely wishes to change. But by confronting him with his past deeds, the penitent becomes discouraged and his idealistic commitment is thereby diminished, if not entirely eliminated.

“One must not say to a sick person that his illness must be a punishment for his misdeeds. He who addresses a sick person in this manner is guilty of both pretentiousness and sanctimony. He dares to presume that he knows the workings of the Divine system of reward and punishment, and, in addition, arrogantly proclaims the message, ‘I am holier than thou.’

“One should always be heedful of wronging his wife, for because of her sensitivity she is frequently brought to tears.”

How aware our Sages were of the fact that the likeliest targets of bullying are precisely the people who are closest to us. Sensitivity to others must begin with sensitivity to our spouses and family members.

It is apparent just from these examples that our Sages were very familiar with the phenomenon of bullying in all of its diverse forms. They knew that bullying takes many forms, including cynicism, arrogance, condescension and disdain.

They were even aware of the prevalence of abuse within the spousal relationship. This is noteworthy because when I was receiving my graduate education in psychology, the topic of domestic violence was absent from our curriculum. It was much more recently that the gap in my professional education was filled, and the reality of the cruelty which pervades many families became the focus of my clinical work.

In the book of Genesis, there is an example of emotional abuse within the context of a loving relationship. It is so shocking an example that I hesitate to mention it. When the barren Rachel bitterly bemoans her fate to her husband Jacob, he becomes angry with her and says, “Am I in place of God, who has denied you the fruit of the womb?” The rabbis in the Midrash disclose the Almighty’s reaction to Jacob’s retort: “Is this how one responds to a person in distress?” The Midrash is teaching us that even the patriarch Jacob was once guilty of a callousness that bordered upon emotional abuse and was held accountable for it.

There is a lesson which we all should take to heart

Likutei Divrei Torah

whenever we read about flagrant bullying. It is a lesson which must be learned whenever we encounter any prohibition in the Torah. That lesson is that we are all capable of bullying, and in fact, unless we guard against it, may engage in this practice much more often than we realize, and certainly much more frequently than we admit to ourselves. When the Torah tells us, as it does in this week’s parsha, that we are not to wrong another person by abusing him or her verbally, we must not think that this is addressed to some villain or scoundrel. Rather, it is a lesson directed to each and every one of us, and it is a lesson we must learn.

Rabbi Dr. Nachum Amsel

How Jews View Non-Jews [Excerpt] - Creating Positive Ties - The Rabbis realized that without peaceful coexistence between the Jewish and non-Jewish communities, life would be difficult for everyone involved. Therefore, already at the time of the Mishna, it was mandated that Jews should greet all non-Jews, by saying “hello” and creating positive social interaction. The Talmud also says that the Jewish community should reach out to the non-Jewish community regarding certain communal activities. Thus, Jews should visit the sick of non-Jews, even idol worshippers, bury their dead (in a separate area, of course), and help the poor of non-Jews. Maimonides codifies this as Jewish law.

There is an additional Mitzvah, ever-present for the Jew, to sanctify God’s name. This directs a Jew’s behavior, even before non-Jews (as well as Jews), to behave in a manner that people will praise God’s name and think better of the Jewish God. There is a story in the Jerusalem Talmud, where a Jew did a good deed for a non-Jew, and then the non-Jew praised the Jewish God of the person who performed this act of kindness. Beyond the concept of sanctifying God’s name, there is a general concept regarding non-Jews that Jews should be a “light unto the nations.” This implies that Jews should be “role models” for non-Jews to (eventually) emulate. All these considerations are present in dealing with the non-Jewish surrounding community (which will be amplified even more at the end of this chapter).

Rabbi Joseph Soloveitchik amplified this concept when he explained that the Torah was purposely given publicly so that the non-Jews of the world would be aware of its content and know what Judaism stood for. God understood that the public nature of the Torah giving was necessary and essential for the benefit of the world’s non-Jews. Before the giving of the Ten Commandments, the Torah intentionally told two stories (Amalek and Yitro) involving non-Jews and their interaction with Jews, even though one story was chronologically out of place. The reaction of these two non-Jews became the paradigm for all non-Jewish reactions to Jews over the centuries. While Amalek saw the Jewish experiences and tried to destroy the Jewish people, Yitro witnessed the same experience and joined the Jewish people. Thus, this interaction with non-Jews is crucial for Jewish existence, and a pre-condition to giving the Torah by God. Through continued interaction, the non-Jews of the world will eventually embrace Judaism of their own accord. Eventually, the truth is recognized by all.

The tension between interaction and distance continues. Each society and each community must determine for itself the proper balance. There is no tried and true formula. The Jewish community must be cautious, yet open. It is up to the Jewish leadership to set up the proper structure and “ground rules”. It also should always be remembered that some non-Jews will always be Amalek while others will be Yitro.

The two *Parashot* that we read this week speak, among other topics, of the *Mitzvah* of *Shemittah* / the Sabbatical Year and the punishment of exile that follows when the *Shemittah* is not observed. In this week's chapter of *Pirkei Avot* we learn, likewise: "Exile comes to the world because of idolatry, adultery, murder, and not observing the *Shemittah*."

Why do these sins in particular have exile as their consequence? R' Shlomo Halevi z"l (Salonika, Greece; 1532-1600) explains: *Eretz Yisrael* is *Hashem's* land, and it is given only to those who know His ways. In particular, R' Shlomo writes, a Jew is defined by three beliefs: (1) That *Hashem* exists, (2) that He gave the Torah, and (3) that He rewards and punishes. One who denies any of these has no place in the Holy Land, R' Shlomo writes, and he is liable to be exiled.

Idolatry is the denial of the first principle and everything that follows from it--that *Hashem* exists, that He alone controls the world, etc. Adultery is the denial of the second principle--that Torah is from Heaven--for the Torah sets the boundaries that make us a special people. Lastly, murder is the denial of the third principle--that we are rewarded and punished for our deeds. (R' Shlomo notes that the Torah (*Bereishit* 9:6) uses murder to illustrate the principle that *Hashem* punishes measure-for-measure. Similarly, earlier in *Pirkei Avot*, Hillel is quoted as commenting upon seeing a murder victim: "The one who drowned you will be drowned.") One who denies these attributes of *Hashem* has no right to be in His land.

- Continued in box inside -

Shabbat

R' Yitzchak Abarbanel z"l (1437-1508; Portugal, Spain and Italy) writes: The Torah uses two verbs in connection with *Shabbat*: One is "*Zachor*" / "Remember," as in (*Shmot* 20:8), "Remember the Sabbath day to sanctify it." The other is "*Shamor*" / "Safeguard," as in (*Devarim* 5:12), "Safeguard the Sabbath day to sanctify it." The *Gemara* (*Rosh Hashanah* 27a) states: "'*Zachor*' and '*Shamor*' were said as one," as we read (*Tehilim* 62:12), "*Elokim* spoke one [word]; I heard two."

The reason, writes R' Abarbanel, is that *Hashem* intended two things with the commandment to refrain from work on *Shabbat*--one is the quiet and tranquility experienced by each individual, and the other is the absence of work [in society as a whole on that day]. He explains: The benefit to a person from having quiet and tranquility is that it enables him to delve into and understand the Torah of *Hashem*, as our Sages say (*Yerushalmi Shabbat* 15:3), "*Shabbat* and the Festivals were given to the Jewish People only so that they can study Torah on those days." The benefit of having a day when no work is performed that it reminds us of the wonders *Hashem* did when He took us out of from persecution in Egypt (see *Devarim* 5:15), which demonstrates that *Hashem* is all powerful. [Perhaps R' Abarbanel means that the absolute stillness of *Shabbat* reminds us that there is someone other than us--*Hashem*--running the world.]

(Commentary to *Shmot* 31:12 [p.306])



R' Moshe Sofer z"l (1762-1839; rabbi and *Rosh Yeshiva* in Pressburg, Hungary) writes: There are three *Mitzvot* that our Sages call "signs": *Brit Milah*, *Tefilin*, and *Shabbat*. The role of *Shabbat* is to give us an opportunity to rejoice in our service of *Hashem* amid gladness and goodness of heart, recognizing the abundance He has given us (paraphrasing *Devarim* 28:47). If a person is capable of doing this, it is a sign of his attachment to *Hashem*. In contrast, if a person worries about workday matters on *Shabbat*, it is a sign of the opposite.

(*Derashot Chatam Sofer: Zayin Adar* 3)

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“When you make a sale to your fellow or make a purchase from the hand of your fellow, each of you shall not wrong his brother . . .

“Each of you shall not wrong his fellow, and you shall fear your Elokim--for I am Hashem, your Elokim.” (25:14, 17)

R' Chaim Michael Biberfeld *shlita* (Zlatipoli-Tchortkov Rebbe in London, England) asks: Why does verse 14 forbid wronging one's "brother," while verse 17 speaks of wronging one's "fellow"?

He answers: Perhaps the Torah is not prohibiting blatant over-charging or under-paying, which borders on theft. Rather, the Torah is prohibiting taking advantage of a seller who desperately needs money or a buyer who desperately needs merchandise and offering him a less-than-good deal.

One sometimes excuses offering less than the market price for an item by saying, in one case: "He is my brother, so the item will remain in the family," and in another case: "He is a stranger doing business, and all is fair in business." Therefore, says R' Biberfeld, the Torah addresses both scenarios--"brother" and "fellow"--and commands us, in both cases, never to use another person's difficulty as an excuse for over-charging or under-paying.

(Emailed *D'var Torah* from R' Biberfeld 5782)

“I will provide your rains in their time.” (26:4)

The *Gemara* (*Ta'anit* 25b) relates: The sage Rabbi Eliezer once led the prayers on a fast day that had been declared due to drought. He recited the prayers that are recited on such a fast day, but he was not answered. Then, Rabbi Akiva prayed, "*Avinu Malkeinu* / Our Father, Our King! We have no king other than You; *Avinu Malkeinu*! Have mercy on us for Your sake," and rain began to fall. People started to ridicule Rabbi Eliezer, until a *Bat Kol* / Heavenly Voice proclaimed, "Not that Rabbi Akiva is greater than Rabbi Eliezer. Rather, Rabbi Akiva is "*Ma'avir al midotav*" (loosely translated: He does not stand on ceremony and is forgiving), and Rabbi Eliezer is not." [Until here from the *Gemara*]

R' Eliyahu E. Dessler *z"l* (1892-1953; rabbi in London, England, head of the Gateshead, England Kollel and *Mashgiach Ruchani* of the Ponovezh Yeshiva in Bnei Brak) asks: If Rabbi Akiva was *Ma'avir al midotav* and Rabbi Eliezer was not, then was not Rabbi Akiva indeed greater than Rabbi Eliezer?

R' Dessler answers: Greatness is not measured by looking at one attribute in isolation. While there was an area--being *Ma'avir al midotav*-- in which Rabbi Akiva surpassed Rabbi Eliezer, Rabbi Eliezer undoubtedly excelled over Rabbi Akiva in other areas.

Why then did rain fall for Rabbi Akiva and not for Rabbi Eliezer? R' Dessler explains: Rabbi Akiva had the attribute that was needed at that moment. Specifically, at a time when the Jewish People were asking *Hashem* to overlook their wrongdoings and give them rain, they needed someone to lead the prayers who exemplified the trait of overlooking others' wrongdoings.

(*Machshevet Eliyahu* p.76)

“You shall sanctify the fiftieth year and proclaim freedom throughout the land for all its inhabitants; it shall be the Yovel / Jubilee Year . . .” (25:10)

Rashi z"l writes: This year is distinguished from all other years by its special name. What is that name? "*Yovel*"--referring to the sounding of the *Shofar* on *Yom Kippur* of that year. ("*Yovel*" is another word for "*Shofar*"--see *Shmot* 20:13). [Until here from *Rashi*]

R' Nosson Yehuda Leib (Leibel) Mintzberg *z"l* (1943-2018; rabbi and *Rosh Yeshiva* in Yerushalayim and Bet Shemesh, Israel) writes: The name given to something should identify what makes it special or unique. What makes the fiftieth year unique is that freedom is proclaimed throughout the land and, *Rashi* is pointing out, the means of making this proclamation is by blowing the *Shofar*. Thus, it is through blowing the *Shofar* that we fulfill the commandment in our verse, "You shall sanctify the fiftieth year."

R' Mintzberg continues: R' Moshe ben Nachman *z"l* (*Ramban*; 1194-1270; Spain and *Eretz Yisrael*) understands the word *Yovel* differently. According to *Ramban*, the word "*Yovel*" comes from the root that means "to travel." On the fiftieth year, fields that were sold return to their ancestral owners, allowing those owners to travel to their families' fields after they had moved away. Likewise, slaves are freed, and they travel home. Thus, according to *Ramban*, the year is named after the consequences of the *Mitzvot* that make it unique.

Another possible interpretation, R' Mintzberg writes, is that the word "*Yovel*" means "beginning," as in the verse (*Yirmiyah* 17:8--in this week's *Haftarah*), "He will be like a tree planted near water, which will spread its roots alongside a *Yuval* / brook." (The *Yuval* is the "beginning," the water source, for the tree.) The *Yovel* year is a new beginning for farmers who regain their ancestral lands and for slaves who are freed. Notably, the first inventors--people who made "beginnings"--in the Torah were named *Yaval*, *Yuval* and *Tuval* (see *Bereishit* 4:20-22). (Ben Melech Al Ha'Torah)

- Continued from front page -

Shemittah, continues R' Shlomo, alludes to all three of these fundamental beliefs. By not working the Land, we acknowledge that it is *Hashem's*, because He created it--which, necessarily, is preceded by an acknowledgment that He exists, is all powerful, etc. Also, when we observe the *Shemittah*, we acknowledge that *Hashem* gave the Torah. Lastly, unlike most of the *Mitzvot*, whose reward is in *Olam Ha'ba*, the reward for keeping the *Shemittah* can be verified by everyone, as we read (in our *Parashah*--25:21), "I will ordain My blessing for you in the sixth year and it will yield a crop sufficient for the three-year period."

(*Lev Avot* 5:14 [p.342])

ISRAEL REPORT

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OPERATION SHIELD AND ARROW: IDF STRIKES OVER 100 TARGETS IN GAZA (JPost 5/10/23)

The IDF by Wednesday afternoon at 4:30 p.m. had already struck over 100 targets of terror groups in Gaza, with a primary focus on Islamic Jihad.

Already around 12:30 p.m., the IDF had initiated a widespread preemptive strike on a variety of Islamic Jihad rocket positions, including some concealed from the public eye, after seeing intelligence signs that the terror group was getting ready for a broad round of rocket attacks on Israel.

At 11:45 a.m., the IDF carried out its first attack of Wednesday on an Islamic Jihad crew that was getting ready to fire rockets near the southern Gaza city of Khan Yunis. This incident followed a similar incident on Tuesday evening.

So far the IDF's analysis of why Islamic Jihad has not struck back more is a mix of the shock that the group went through from a surprise attack eliminating three of its top leaders and 10 key military positions, followed by the IDF successfully thwarting its initial attempts to strike back, said Hagari.

For example, the IDF's attack on an anti-tank missile crew on Tuesday evening thwarted an initial move to use one of its more advanced weapons against Israel, as opposed to many of its rockets, which are less precise.

Hagari rejected any conception that Islamic Jihad is successfully using psychological warfare against Israel by rolling out its counter-strike slowly.

Rather, the IDF's view would be that it has been consistent about keeping Islamic Jihad on its heels, but without getting drawn into a longer fight or a larger fight with Hamas.

IDF chief-of-staff Lt. Gen. Herzi Halevi was visiting the South early Wednesday afternoon to personally ensure that Israel's missile defense and other defense elements remain on the highest levels of alert.

There were also other reports of such preemptive strikes against rocket crews on Tuesday and there have been some confirmed similar reports in recent years, but the trend of hitting rocket crews before they fire is still a relatively new one.

Despite the airstrikes, Israel is still expecting Gaza terror groups, especially Islamic Jihad to try to respond at some point following the IDF's overnight Monday-Tuesday strike of the three top Islamic Jihad commanders.

Since then, Israel has been walking on eggshells nearly all day Tuesday and Wednesday waiting for the expected response, and in particular, whether Hamas will join in.

If Hamas joins in a serious way, the conflict could be extended longer than the multiple rounds Israel has had with Islamic Jihad which have all ended in less than 72 hours.

UAE CONDEMNS GAZA STRIKES, CALLS FOR HALT TO 'ESCALATION' (Arutz-7 5/10/23)

The United Arab Emirates (UAE) on Tuesday condemned the Israeli counterterrorism Operation Shield and Arrow that targeted senior Islamic Jihad leaders in the Gaza Strip. The Ministry of Foreign Affairs and International Cooperation called on Israeli authorities to "halt escalation and avoid exacerbating tension and instability in the region."

The UAE was one of four Arab nations to normalize relations with Israel in the Abraham Accords, which were brokered by the US in 2020.

Two years after the signing of the accords, there have been a multitude of bilateral agreements in all areas between Jerusalem and Abu Dhabi.

PM WARNS TERRORISTS ISRAEL 'READY FOR THE POSSIBILITY OF AN EXPANDED CAMPAIGN' (Israel Hayom 5/10/23)

Prime Minister Benjamin Netanyahu warned on Wednesday that Israel would

not shy away from using force when it comes to protecting its citizens, as Operation Shield and Arrow continued into its second day.

Netanyahu wrote those comments on Twitter shortly after a barrage of more than 100 rockets was fired on Israel. "Is spoke this afternoon with southern local and regional council heads and told them: 'We are ready for the possibility of an expanded campaign and harsh strikes against Gaza.'" According to a statement issued by his office, the prime minister told them that "Israel has the upper hand and we are ready to deal heavy blows now and in the future."

He further retweeted a statement published by the official account for the government, which read, "More than 170 rockets have been fired at Israel, confining millions of Israeli civilians to bomb shelters. We will protect our citizens from all who attempt to harm them."

A day earlier, just hours after Israel launched the operation, he spoke to the public and noted that this was an act of self-defense aimed at holding the perpetrators of a recent salvo on Israel accountable. He was referring to the massive rocket fire launched against Israel in early May by the Palestinian Islamic Jihad terrorist group in Gaza to protest the death of a hunger-striking Palestinian. He said the operation settled the score with the leaders who led that onslaught.

"Early this morning, the IDF targeted 3 commanders of Palestinian Islamic Jihad, a terrorist organization based in Gaza. These terrorists were responsible for firing over 100 rockets at Israeli cities last week and many terrorist attacks against Israeli civilians," Netanyahu said on Tuesday. "It may take time, but Israel will ultimately reach these terrorists. No one should doubt Israel's resolve to defend its citizens. If that is not clear today, it will become even clearer in the future. Israel will do whatever it has to do to protect our state and to protect our people. Israel's policy is clear and our

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message to the terrorists is also clear: You can run. You can hide. But in the end, Israel will get you."

BUDGETS FOR HAREDI SCHOOLS IN EXCHANGE FOR DRAFT LAW DELAY? (Arutz-7 5/4/23)

Israeli Prime Minister Benjamin Netanyahu and Jerusalem Minister Meir Porush (United Torah Judaism) on Wednesday held a meeting to discuss the coalition agreements between their parties.

According to Galatz journalist Yuval Segev, following the meeting Porush agreed to retract part of his harsh criticism and statement that if Netanyahu is not willing to pass the Draft Law, he should "go home."

The United Torah Judaism (UTJ) party estimates that following the meeting, the sides are close to agreeing on a solution to the Draft Law conundrum, in which Porush and the party's leading rabbis would agree to delay the Draft Law's legislation in exchange for an increase in the budgets given to schools which do not teach the core curriculum - another promise included in the parties' coalition agreement.

The Supreme Court has repeatedly struck down Draft Laws crafted by various governments, giving rise to ever more political instability. Despite the fact that the IDF and senior political echelons have long accepted the fact that the haredi community is not going to enlist in the IDF in significant numbers, the Court continues to insist that any legislation enshrining deferrals and exemptions be based on principles of "equality," which would appear to be impossible to achieve. Arab-Israelis, meanwhile, are not required to serve in any form.

The report also said that part of the reason Porush is angry at Netanyahu is because Netanyahu's office did not schedule a meeting with him for two weeks; such a meeting could potentially have minimized the crisis, but officials in Netanyahu's office decided that such a meeting was unnecessary.

ISRAEL'S PM NETANYAHU MEETS KENYAN PREMIER IN JERUSALEM (i24NEWS 5/9/23)

Israel's Prime Minister Benjamin Netanyahu met Kenyan President William Ruto in Jerusalem on Tuesday for a working lunch, during which the two leaders agreed to strengthen economic and diplomatic cooperation between their countries.

Netanyahu praised Ruto's "commitment to advancing bilateral relations and his actions to strengthen regional stability," Israel's Prime Minister's Office said in a statement.

The Israeli premier also commended Ruto on his first visit to the Jewish state: "Kenya could serve as a gateway for trade and international cooperation with the rest of Africa," Netanyahu said.

They agreed to work together to strengthen economic and diplomatic cooperation in a range of areas, including the expansion of bilateral trade, technology, cyber-defense, advancing the restoration of a direct air route, water, and agriculture.

At the start of the meeting, joint Israel-Kenya declarations of intent to strengthen cooperation in tourism and environmental protection were also signed, and Ruto extended an invitation to Netanyahu to visit his east African country.

ISRAEL'S COHEN, MODI DISCUSS INDIA'S ROLE IN STRENGTHENING ABRAHAM ACCORDS (JPost 5/9/23)

Foreign Minister Eli Cohen and Indian Prime Minister Narendra Modi discussed ways India can contribute to the Abraham Accords, during Cohen's visit to Delhi on Tuesday.

Cohen was the first foreign minister in 19 years to visit India.

"India as a world power, the most populous country and the fifth-largest economy in the world, can play a central role in advancing the Abraham Accords and connecting Israel's economy to moderate states in the Middle East," Cohen said.

Modi and Cohen spoke about new economic opportunities thanks to the Abraham Accords, the 2020 normalization between Israel and three Arab

states, as well as Saudi Arabia's agreement that year for flights between Israel and India to enter their airspace, significantly shortening travel time.

In an earlier meeting with Indian Foreign Minister Subrahmanyam Jaishankar, Cohen said that "India can play a significant role in expanding the Abraham Accords and advancing regional projects with countries with which Israel still does not have relations. This connection shortens the path between Asia and Europe and turns Israel into a hub for trade, technology and transportation by changing trade routes in the Middle East."

The foreign minister said that he and Modi also discussed advancing a free trade agreement between their countries.

Trade between Israel and India was \$10 billion in 2022.

"Modi is one of the central factors in Israel-India relations being the closest and strongest they have been since relations were established in 1992," Cohen stated.

Cohen ended his trip to India early in light of Operation Shield and Arrow, returning to Israel immediately after his meeting with Modi.

In the meeting, he told Modi about the operation and emphasized the importance of fighting terrorism. During his meeting with Jaishankar, the foreign ministers signed agreements allowing 34,000 construction workers and 8,000 home aides from India to work in Israel. Cohen said the additional workers will help lower the cost of living in Israel.

ISRAEL'S ENVOY TO UAE SAYS 'MORE COUNTRIES WILL JOIN ABRAHAM ACCORDS' (i24NEWS 5/8/23)

Israel's Ambassador to the United Arab Emirates, Amir Hayek, told i24NEWS in an interview that he believes more countries will join the Abraham Accords, Israeli Prime Minister Benjamin Netanyahu will visit Abu Dhabi, and that relations between the Jewish and Gulf states were "like a car driving fast-forward with no reverse gear."

"Prime Minister Netanyahu will come to Abu Dhabi, and I believe a day or two before you'll hear about it," Hayek told i24NEWS.

"We have great relations with the Emiratis. We are moving forward, it's like a startup that will become a unicorn. In all aspects of relations, everything is in place."

In response to how the recent rapprochement between Saudi Arabia and Iran influenced regional ties with Israel, Hayek was certain it wouldn't stop more countries from joining the Abraham Accords – the 2020 U.S.-brokered deal which saw a handful of Arab states, including the UAE, normalize relations with Jerusalem.

"The Saudis and Emiratis are sovereign countries. We can convey our message, and they know exactly what we think about Iran and its plans. We hoped Iran would concentrate on investing time and money into education or health, rather than terror in the region. And I believe our friends here understand exactly what we're saying" he said.

"I think we will see more countries join the Abraham Accords or expand agreements with Israel. The main issue is to be very successful so other countries ask themselves, 'Why not us?' This is our job here, all the rest will follow. When the time will come, we'll be ready."

Two years after the Abraham Accords' signing, there have been a multitude of bilateral agreements in all areas between Jerusalem and Abu Dhabi: Trade, tourism, technology, innovation, and possibly most important of all – a mingling of cultures, highlighted by celebrations in the Gulf state last week marking Israel's independence.

"We had a great event here in Abu Dhabi. For the first time, we celebrated Israeli Independence Day. We had 650 guests gathered together, singing and celebrating. To stand there and hear the Israeli and Emirati anthems, by Emirati and Israeli singers, was a really exciting moment, them singing, 'You and I will change the world.' I heard many Emiratis around me, and it touched their hearts," he recalled.

"We are here to change the world, change the Middle East, to build a better world for the next generations. Together, with our Emirati partners. Relations are high. It's like a car driving fast-forward with no reverse gear."

ISRAELI CABINET SET TO AUTHORIZE 'KOSHER ELECTRICITY' PILOT FOR ULTRA-ORTHODOX COMMUNITY (Ha'aretz 5/5/23)

Israel's far-right government is set to back a bill on Sunday that would launch a pilot program building energy storage plants to provide the ultra-Orthodox population with electricity that wasn't generated during Shabbat.

The bill was written by Energy Minister Yisrael Katz, in accordance with Likud's coalition agreement with United Torah Judaism. It's designed to give Haredim power generated in a way that doesn't violate the halakhic rule forbidding a Jew from having another Jew do work for them on Shabbat.

The bill asks that the Israel Electric Corporation be allowed to launch a pilot program to supply this "kosher electricity" through energy storage facilities and examine the potential costs.

Yisrael Beiteinu Chairman Avigdor Lieberman, a strong critic of legislation based on halakhic law proposed by ultra-Orthodox politicians, slammed the bill as "more lunacy on the road to a theocracy." The opposition lawmaker said that "for 75 years, 'the righteous' managed without 'kosher electricity.' This aggressive move by the politicians in Shas and UTJ will come at the expense of the middle class. They will be the ones to pay the price."

In the appendix to the bill, the Energy Ministry says that the ultra-Orthodox population "wishes to use electricity on Shabbat that follows the rules of the halakha. The response to this has been using generators that endanger personal safety, are expensive, and cause pollution."

The ministry wrote that technological advancements in the field of energy storage provide "an opportunity for a suitable alternative solution that will meet the special needs of this population, and which is safer and cleaner." The bill also states that the Electricity Authority, the government authority that regulates the electricity market, cannot raise prices for customers overall to pay for the storage plans.

Although the storage plant in the pilot program will be established separate from the IEC's grid, the government plans to allow the IEC to run the pilot program.

WILL NEW MOVE RESULT IN OFFICIAL MEMORIALIZATION OF VICTIMS OF ANTISEMITISM ABROAD? (Israel Hayom 5/10/23)

The government of Israel has recently announced a review that could result in a landmark step of honoring the memory of Diaspora Jews who have been murdered in antisemitic attacks abroad.

The Ministry of Diaspora Affairs and Combating Antisemitism revealed that it was forming a committee that will work to ensure that the state "recognizes its obligation to officially memorialize non-Israeli Jews from around the world who were murdered explicitly for being Jewish," the Ruderman Family Foundation said in a statement.

Israel's formation of the committee represents the government's adoption of "The Ruderman Roadmap", the foundation said, noting that this includes strategic guidelines on Israel-Diaspora relations that it offered "with the goal of formalizing this shift in the state's approach toward non-Israeli Jews who were victims of antisemitism in the Diaspora."

"This is a historic day for the Jewish people and the State of Israel," Executive Director of the Ruderman Family Foundation Shira Ruderman said. "With this decision, the State of Israel has proved, without a shadow of a doubt, that it is the state of the Jewish people, and that only through our unity as a people and through the mutual guarantee between us can we guarantee our security and prosperity."

"We appreciate the commitment of Minister of Diaspora Affairs Amichai Chikli to promote this initiative," she added. "The Ruderman Family Foundation will continue to work tirelessly to strengthen the State of Israel's relationship with American Jewry and with the entire Diaspora."

The Foundation's roadmap calls for the State of Israel "to have a defined policy for marking, observing, or conducting any state-sponsored act of solidarity with the memory of those who fell victim to antisemitic acts in the Diaspora for belonging to the Jewish people."

In 1998, the government expanded Yom Hazikaron (Memorial Day) to include the commemoration of Israeli victims of terrorism. Yet to date, the

official state ceremonies do not recognize non-Israeli Jews who were victims of antisemitic hostilities worldwide.

ALIYAH FROM RUSSIA SPIKES AMID DRAMATIC DROP IN WESTERN IMMIGRATION TO ISRAEL (Ha'aretz 5/7/23)

The first quarter of the year saw a downturn in aliyah from almost every country in the world except Russia. But with Russian immigration tripling in the period because of the war on Ukraine, the overall figure for the quarter was up.

Sharp drops were registered in immigration from France and the United States, two countries that have been key sources of aliyah in recent years. Analysts are attributing the downturn to Israel's rising cost of living – especially real estate prices – and growing political instability marked by the protests against the hard-right government's plan to weaken the judiciary.

According to Jewish Agency figures obtained by Haaretz, 18,610 immigrants arrived in Israel between January and March this year, an increase of 24 percent from the same period last year. Immigration from Russia accounted for more than three-quarters of the total.

Many Russians have been fleeing their country to avoid being drafted into the army for the war on Ukraine, and amid the growing crackdown on human rights by the Putin regime.

Immigration from Ukraine, by contrast, was down sharply in the quarter, after spiking last year following the Russian invasion. Many Ukrainians eligible for aliyah under the Law of Return have either fled abroad or returned to Ukraine. In the first three months of the year, only 861 Ukrainians immigrated to Israel, a plunge of 87 percent from the same period last year.

Asked for comment on the overall downtrend, the Jewish Agency said in a statement: "The Aliyah process is typically not immediate, and therefore a reflection of current trends on Aliyah numbers takes time. The Jewish Agency is working together with the Ministry of Aliyah and Integration on a variety of new initiatives to promote and support Aliyah."

Immigration from the United States hit a nearly 50-year high in 2021, with more than 4,000 Americans moving to Israel. That followed a significant slowdown in 2020 that was attributed to the global pandemic.

Israeli immigration officials had expressed confidence that 2021's high numbers could be sustained, but the drop in aliyah from the United States in 2022 and the first quarter suggests that this view was overly optimistic.

In the first three months of this year, 391 American Jews moved to Israel, down by one-third from the same period last year. A spokeswoman for Nefesh B'Nefesh, the private organization that facilitates aliyah from North America, said the downturn reflected a readjustment back to pre-COVID levels.

"Aliyah continues throughout the year from both overseas and from within Israel, so it is best to compare the annual aliyah numbers on a whole when ascertaining trends and changes," she said.

But according to Prof. Chaim Waxman, a professor of sociology in the behavioral sciences at Hadassah College and a professor emeritus at Rutgers University, both the high cost of living and recent political developments also account for the drop.

"The cost of apartments in Israel is extremely high, and this is a major deterrent," he said. "Aside from that, there are many concerns about some of the people holding leadership positions in the country, and that was evident even before the current wave of mass protests."

He noted that Israel's high-tech industry was once considered a major draw for American immigrants, "but because of everything happening here in recent months, Israel is now less of a startup nation than it used to be."

French immigration was down even more sharply in the quarter. According to the Jewish Agency figures, only 178 Jews immigrated to Israel from France in the first three months of the year, a tumble of nearly two-thirds.

Dov Maimon, a fellow at the Jewish People Policy Institute who specializes in French aliyah, attributed this downturn to what he called Israel's prohibitively high cost of living as well as the uncertainty surrounding the planned judicial

overhaul and the accompanying protests. The key factors that once drove French aliyah were a weak local economy and antisemitism, he noted.

"Those problems persist and have even gotten worse," Maimon said. "But the reason they're not generating more aliyah is that Israel has less pull these days."

Aliyah from South Africa, which spiked during COVID, was also down in the quarter, when 97 South African Jews moved to Israel, a fall of 27 percent. Dorron Kline, the CEO of Telfed, the Israeli branch of the South African Zionist Federation, said the downturn was simply a return to pre-COVID levels of aliyah.

"Until COVID, many South African Jews believed that if things got really bad in the country, they could always jump on a plane to Israel," he said. "COVID proved that this wasn't always the case, and that's what pushed up the numbers so much during COVID."

Asked whether he believed the mass protests and questions about the future of Israeli democracy played a role in the drop this year, he responded: "Very little."

Aliyah from Britain fell more than 50 percent in the quarter, with only 83 British citizens moving to Israel.

ISRAEL UNVEILS UNMANNED SPY SUBMARINE (YNet 5/8/23)

Israel has unveiled its first unmanned autonomous underwater vehicle, a spy submarine named BlueWhale. The electric-powered sub announced in recent days by Israel Aerospace Industries (IAI) is designed to gather covert intelligence above the sea surface and to detect enemy submarines and mines under the sea.

The unmanned submarine developed by IAI's subsidiary Elta Systems has successfully conducted thousands of hours of underwater testing, including intelligence-gathering for both maritime and coastal targets, acoustic intelligence and identifying the presence of naval mines, according to IAI.

The autonomous submarine can operate just like a manned submarine, for several weeks at a time, at minimal cost and maintenance, without the need for operators on board.

In addition, by using a satellite communications antenna on its telescopic mast, like the periscope of a manned submarine, the data gathered by the submarine can be transferred in real-time to command posts anywhere in the world, at sea or on land, according to IAI.

The 5.5-ton underwater vehicle is "easily transportable by land, air and sea in a 40-foot shipping container," according to the IAI website.

ISRAELI PRESS INSTITUTE PRIZE AWARDED TO MOHAMMAD MAGADLI (Ha'aretz 5/9/23)

The Israeli Press Institute Prize for 2022 has been awarded to Mohammad Magadli, an analyst for Channel 12 news and head of news for Nas Radio.

In awarding the prize for journalistic excellence, the institute cited Magadli's "thorough, hard-working and uncompromising work in a complex arena, as well as his in-depth and excellent journalistic work in covering Arab society and the informed way he brings it to viewers, listeners and readers in Hebrew."

Former Supreme Court Justice Dalia Dorner, the prize committee's chairwoman and the institute's president, said at the award ceremony that she was proud to be bestowing the honor on him as someone who "combines in an admirable synergy between in-depth reporting, well-founded interpretation, and sharp and precise formulation."

She noted that Magadli had started his career in the Arab media and over 10 years had become one of the most important and respected figures in the Israeli press, with an impressive list of achievements.

Magadli thanked the institute, Channel 12, his family and "mom and dad, who since I was a little boy, told me, you were born for big things, you'll go far, so I wake up every morning, every day anew, in order not to disappoint them."

Magadli praised Channel 12 for the courage it showed in appointing him an analyst, "a step that changed the reality of the society I come from."

"After years of working in the media in the Arab world, and in the face of developments, some of them disturbing, that have taken place in Israeli society in recent years, I realized that I couldn't stand aside anymore. My hope of mediating the complex reality between the two peoples that live here enables me to get up every morning afresh and never give up, despite all the difficulties."

IDF AIRSTRIKES TOOK ISRAEL BY SURPRISE TOO, NOT JUST GAZA (Yonah Jeremy Bob, JPost 5/9/23)

It wasn't just the Palestinian Islamic Jihad and Hamas who were surprised by the Israeli airstrikes targeting three of the PIJ's top leaders and weapons in the Gaza Strip early on Tuesday morning, but rather, many on the Israeli side were too, possibly because the final decision to strike was taken only hours before.

However, what is certain is that Gaza was taken by surprise - as seen simply from the fact that as of 9:30 a.m., several hours after the attacks, there still had been no counterstrikes from Gaza.

And it does seem clear that Prime Minister Benjamin Netanyahu and the IDF had plans to carry out a second round of airstrikes following the flare-up of rockets and airstrikes on May 2-3, but the exact timing of the strikes had been very much up in the air.

The IDF is in the middle right now of a special international law conference of top legal officials from dozens of countries, and is doubtful that they would have purposely put the officials in potential danger, had they known that the Israeli Air Force would be carrying out a major series of targeted killings of top Islamic Jihad leaders at the same time.

The Jerusalem Post understands that the conference is at least technically continuing on Tuesday without changes as of Tuesday morning.

In addition, there were various pre-planned IDF briefings scheduled for Tuesday, with slight changes to the schedule being made as late as Monday night, with no sign that they would be canceled until early Tuesday.

It is possible that the IDF waited to carry out the strike an extra day until other top US officials, Brett McGurk and Amos Hochstein, who were visiting Israel on Monday, left the area.

Further, it has been reported that the wider security cabinet was not consulted on the decision to attack.

Although this is not the first time that Netanyahu or other prime ministers took action with the IDF in consultation just with his defense minister and security chiefs, unless the public continues to perceive the strike as a significant success, the prime minister could be in for some criticism on this issue going forward.

Then again, if the operation goes off with gains for Israel, he gets to take all of the credit.

The precedent for not informing the wide security cabinet is the idea of the element of surprise and that until Gaza fires rockets, the targeted killings, while risky, are not necessarily a certain cause for war. Netanyahu would need to consult the security cabinet to undertake an operation that would for sure lead to a broader war.

After all of the surprise in both Israel and Gaza, the IDF itself appears to have been very ready, with all missile defense and necessary forces pre-moved to strategic positions and various border crossings ready to be closed at a moment's notice.

Likewise, very organized instructions were sent out to citizens in the South and the rest of the country conveying some of the IDF's expectations of where and how it expects Gaza to react.

Regarding the exact timing, it seems that Netanyahu wanted to wait until after Ramadan and until the IDF located all of the key Islamic Jihad leaders, who might have been underground for some period of days after the ceasefire last week.

But once again, at the end of the day, whether the surprise of not only Gaza, but also many on the Israeli side, will be seen as a brilliant (the initial public framing) or an out-of-control move, will, like many things, depend on the final outcome.



The Greater Washington Community Kollel SHABBOS DELIGHTS

TORAH MINUTE

IN MEMORY OF RABBI KALMAN WINTER ZT"L

**It is an honor to present this week's Torah Minute from our archives.
The following was penned by our founder, Rabbi Kalman Winter ZT"L.**

As we begin Parshas Behar (25:1), we are introduced to the law of shmittah. The word shmittah literally means 'to refrain.' The Torah requires all Jewish landowners in the Land of Israel to refrain from harvesting their produce every seventh year. Furthermore, there is no cultivating or planting during this seventh year for the following year.

In this first verse, the Torah introduces shmittah by saying that this law was given at Sinai. The commentaries question: Were not all of the 613 commandments of the Torah given by G-d and Sinaitic? In what manner does this commandment of shmittah differentiate itself to be singularly designated as 'given at Sinai?'

The great commentator Chasam Sofer (1762-1839) remarks that, in verses 20 and 21 of this chapter, the Torah records that one might ask, "From where shall we eat during this time?" The produce of the seventh year is to be available to all. One is not permitted to exercise ownership over his produce. The following year's produce will not materialize, for he is enjoined to leave his land fallow in the seventh year, without cultivation. In response to the individual's concern, the Torah assures him, "I will command My blessing on the sixth year that it will produce sufficient bounty for three consecutive years": the sixth year, the seventh year, and the following (eighth) year. Such explicit guarantees for an entire nation to reap a harvest for three years can only emanate from Above. Only One Who is All-Powerful can commit, by His word and trust, to such miraculous assurances. Only G-d, the Author of Torah, could say such a thing. Hence, we understand why specifically this commandment of shmittah is associated with Sinai, for this G-d given commandment can only have been given by the Almighty. So, too, all the commandments of the Torah were given at Sinai.

Our faith is that the Torah is G-d given and irrevocable. Our attitudes, compliance and adherence to all the laws and details of the Torah are undoubtedly predicated on this understanding and commitment. The Torah is not limited by time, space, culture, or geography. It is not subject to revision or amendments. Our Holy Torah is not akin to shifting sands in the desert, moving with every turbulence. It is only in the knowledge and security of a timeless Torah, G-d given for the ages, that we can hope to find the true meaning of life's purpose, with confidence that our path is true and our way is just.

Wishing you a Good Shabbos!

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TABLE TALK

Point to Ponder

When you make a sale to your fellow... a man shall not aggrieve his fellow (25:14).

This refers to financial dishonesty (Rashi).

Since the verse used the word "ish," a man, this excludes a minor. If a minor would aggrieve his fellow, he would not transgress this command (Moshev Zekanim L'Baalei HaTosfos).

A minor is excluded from all commands of the Torah. His actions are not considered to be a transgression of the command of the Torah. Furthermore, we are discussing financially cheating someone while making a sale. A minor cannot sell anything (according to Torah Law). How could one entertain the thought that he should be bound by this rule?

Parsha Riddle

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

Please see next week's issue for the answer.

Last week's riddle:

What do Shavuot and the day after Sukkos have in common?

Answer: They are both called "Atzeres."

HATORAH V'HAMITZVAH

HALACHA INSIGHTS FROM THE PARSHA

In parashas Behar, the Torah commands: When you make a sale to your fellow or make a purchase from the hand of your fellow, do not aggrieve (*al tonu*) one another. ... Each of you shall not aggrieve (*ve-lo sonu*) his fellow, and you shall fear your G-d; for I am Hashem, your G-d. (25:14,17)

The Talmud (*Bava Metzia* 58b) explains that these two verses constitute two distinct prohibitions: the former refers to aggrievement (*ona'ah*) in buying and selling, i.e., overcharging or underpaying for merchandise, and the latter refers to verbal aggrievement: **Just as there is a prohibition against *ona'ah* in buying and selling, so is there *ona'ah* in statements, i.e., verbal mistreatment. One may not say to a seller: For how much are you selling this item, if he does not wish to purchase it. He thereby upsets the seller when the deal fails to materialize. If one is a penitent, another may not say to him: Remember your earlier deeds. If one is the child of converts, another may not say to him: Remember the deeds of your ancestors, as it is stated: "And a convert shall you neither mistreat, nor shall you oppress him" (*Shemos* 22:20).**

In addition to overcharging or underpaying for merchandise, other forms of deception are forbidden as well. Rambam rules: It is forbidden to deceive people with regard to a business deal or to beguile them (*lignov es da'atam*). This prohibition applies equally to Jews and to gentiles. If a seller knows that the article he is selling has a blemish, he must notify the purchaser about it. It is even forbidden to beguile a person with false flattery. (*Mechirah* 18:1)

Sema (*siman* 228 s.k. 7) explains that neglecting to disclose a blemish is forbidden even if the buyer is not being overcharged for the blemished item, since this is similar to "beguilement" (*geneivas da'as*).

Rambam proceeds to enumerate various deceptive practices that are forbidden: One may not improve the appearance of a man being sold as a servant, nor of an animal, nor of old utensils, by making them appear to be new. ... All practices similar to the above are also forbidden. (18:2-3)

There is some debate as to whether the prohibition against "improving the appearance of a man" extends to a candidate for employment taking measures to make himself appear younger, such as dyeing his hair (*Levush Mordechai* 24, *Seridei Eish* 2:81; *Avnei Zikaron* 3:39; *Teshuvos ha-Maor* p. 104).

PRESENTED BY

RABBI YITZHAK GROSSMAN, ROSH CHABURAH

KIDS KORNER

Who Am I?

#1 WHO AM I?

1. I bring blessing.
2. I am compared to water.
3. I am to guide.
4. I am for night and I am for day.

#2 WHO AM I?

1. Don't confuse me with Shavuot.
2. Rest.
3. I create holiness.
4. I am for your money and fields.

Last Week's Answers

#1 Omer (I am not to say, I was for the Mon, Tenth of an eifa, For the new from the new.)

#2 Mum/Blemish (I disqualify an animal, I disqualify a Kohen, I am the same backward and forward, If my middle loses its leg, I'd become water.)



at the Bender JCC - Wednesdays, 7-8pm



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