

Young Israel Shomrai Emunah - Shabbos Shorts ד"ר

June 2 - 3, 2023 - 14 Sivan 5783 - Parshas Nasso

Light Candles by 8:10, not before 6:56 - Havdalah 9:18

The Shabbos Shorts is sponsored by **Simi & Sammy Franco** in honor of and in gratitude to **Yale Ginsburg** for his dedication to YISE and wishing **Josh Seidemann** good luck and by **Lee & Craig Oppenheim** on the occasion of the Yahrzeits of Craig's father, Julius Oppenheim, Yaakov Ben Hershel, on 11 Sivan and Lee's mother, Helene Zuckerberg, Chana Raisel Bat Abraham HaLevi, on 16 Sivan.

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: 6:40 (Plag, S), 7:10 (B), 8:10 (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), 8:05 (Sephardi, LBM)
- Shabbos ends/Maariv: 9:18

Divrei Torah/Shiurim

- | | |
|---------------------------------------|------------------------|
| • 8:45 Main Minyan (B) | Rabbi Rosenbaum |
| • 9:15 Minyan (S) | Rabbi Postelnek |
| • Hashkamah Minyan Gemara Shiur (SBM) | Rabbi Yitzhak Grossman |
| • Kedushas Levi Chabura - 8:55 (S) | Rabbi Postelnek |
| • Shiur before Mincha - 7:05 (B) | Rabbi Rosenbaum |
| • Shalosh Seudos following Mincha (S) | |

Kiddush/Shalosh Seudos Sponsors

- The Hashkamah Minyan Kiddush is sponsored by **The Ginsburg Family** in honor of **Yale Ginsburg** completing three years as Shul president
- The Shul Kiddush is sponsored by **The Dachman Family** in honor of upcoming birthdays in the family.
- The Shalosh Seudos is sponsored by **Marina & Gregory Shmunis**.

Mazal Tov

- **Iris & Adam Bashein** and **Arnie Sherman** on being honored this Sunday by The Mikvah Emunah Society of Greater Washington.
- **Sarah & David Maslow** on the engagement of their granddaughter, Atara, daughter of Dina & Adam Lancer of Clifton/Passaic, NJ, to Aryeh Kramer, son of Lori & Reuven Kramer of Los Angeles.
- **Lois & Sid Meyers** on the birth of a great-granddaughter. Parents are Basya & Moshe Tzvi Strauss of Lakewood, NJ. Grandparents are Jessica & Rabbi Yekusiel Strauss of Fallsburg, NY.
- **Karen & Howie Schulman** on the Bas Mitzvah of their granddaughter Shayna, daughter of Adina & Rabbi Daniel Moses. Mazal Tov also to great-grandmother **Florence Binstock Avigan**, grandparents Jan & Don Moses and Shayna's siblings, aunts & uncles & cousins.
- **Rabbi Sanford H. Shudnow** on the inclusion of his artworks in "A Showcase of Jewish Artists - A Community Art Exhibition" at the B'nai B'rith Centre, Sydney, Australia through June 4.

Tomchei Shabbos

Help Yad Yehuda raise \$400,000 for the Tomchei Shabbos program, June 4 - 6. Tomchei Shabbos provides Shabbos food each week for over 500 people across Greater Washington - and the demand for our help has never been greater. Enable us to provide a much-needed respite on our day of Menucha to our neighbors with financial challenges. **For an individual or family in financial crisis, YOUR donation to Tomchei Shabbos will make all the difference in the world!** Donate now: www.causematch.com/yadyehuda

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, June 3, 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.

Happy Birthday! Happy Anniversary!

• **Simi & Sammy Franco** wish **Mindy & Shmuel Tolchinsky** a Happy 41st Anniversary!

Looking for a way to celebrate someone's upcoming birthday or anniversary? Please email office@yise.org for details. Thank you for your support.

Shul Announcements

- **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
- **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 learning opportunity, exploring a different Torah luminary each month. The first program will take place on June 10 at 6:00 PM at the home of Bob & Susan Levi, 520 Lamberton Drive. Rabbi Rosenbaum will speak on Hillel: The Halachic Decider and Role Model for His People. *See flyer for details.*
- **Lunch and Learn** with the Golden Network at YISE, June 14, 11:45 AM - 1:00 PM. Dr. David Marwick and Mrs. Susan Koss will speak about Meaningful Retirement. RSVP by June 9 to director@goldennetwork.org or 301-732-1773. *See flyer for details.*
- **Graduation Kiddush** - Help sponsor Kiddush on Shabbos, June 17, in honor of that special graduate in your life! To honor your graduate, send your donation of \$18 to YISE by June 14. Please include the name of the sponsor(s) and the graduate's name, school and grade. Send your information to office@yise.org or call 301-593-4465 x103 by June 14. *See flyer for details.*
- **Save the Date! Rabbi Yaakov Glasser**, the David Mitzner Dean for the Center for Jewish Future at YU, will be our Scholar-in-Residence on Shabbos, July 1. Rabbi Glasser will speak on Shabbos:
 - After 8:45 Minyan (Approximately 11:00 AM): "Tefilah LeShlom Hamalchus: Galus, Gratitude, & Aspiring for Redemption"
 - 5:30 PM (After 5:00 PM Mincha): "Har HaBayis: Historical, Halachic, and Archeological Issues Related to Ascending the Temple Mount"
 - 7:00 PM (1 hour prior to 8:00 PM Mincha): "Kol Dodi Dofek: Rav Soloveitchik's Unique Approach to Israel"*See flyer for details.*
- **Mazal Tov on the Birth of Your Son or Daughter!** YISE can help organize meals. Contact Miriam Levson at 901-481-7133 or miriamlevson@gmail.com or Rose Blynn at 410-522-8624 or rab411@gmail.com Send announcement details to announce@yise.org
- **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.

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

The Week Ahead		Sunday June 4	Monday June 5	Tuesday June 6	Wednesday June 7	Thursday June 8	Friday June 9
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, 6:55, 8:45
	Sephardi (LBM)	7:30	7:30	7:30	7:30	7:30	7:30
Mincha / Maariv	Ashkenazi (B)	8:15	8:15	8:15	8:15	8:15	See Shabbos schedule
	Sephardi (LBM)	8:10	8:10	8:10	8:10	8:10	
Halachic Times: Latest Alos Hashachar 4:01 AM, Earliest Talis and Tefilin: 4:39 AM, Latest Netz: 5:44 AM, Latest Krias Shema: 9:24 AM, Earliest Mincha: 1:45 PM, Earliest Shkia: 8:29 PM, Latest Tzeis Hacoachavim 9:22 PM							

Next Shabbos

June 9 - 10, 2023 - 21 Sivan 5783

Parshas Behaaloscha

Light Candles by 8:14, not before 7:00 - Havdalah 9:22

Friday Night:

- Mincha: 6:45 (Plag, S), 7:15 (B), 8:15 (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), 8:10 (B), 8:05 (Sephardi, LBM)
- Shabbos ends/Maariv: 9:22

Next Shabbos Shorts Deadline: Wednesday, June 7, 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

Josh Seidemann - President

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

Young Israel Shomrai Emunah

Weekday and Community Announcements

June 2 - 3, 2023 - 14 Sivan 5783 - Parshas Nasso

ד"ר

Upcoming Community Programs & Listings

The Capital Closet will be open to this community this Sunday, June 4, from 10:00 AM - 11:00 AM. Come peruse our beautiful, curated selection of clothing for women, men, and children, as well as Torah School uniforms! Shop early for camp - we have an overabundance of clothing ready for you! Our new address is 9601 Colesville Road, Silver Spring, MD 20901. The Closet entrance is in the back of the building up a full flight of stairs. There is no charge for items in The Capital Closet, but financial donations to Yad Yehuda are always appreciated. We are unable to accept clothing donations at this time; thank you for your understanding. Please feel to reach out with any questions or for more information to: ncarmel@yadyehuda.org

Kemp Mill Toastmasters - Wednesday, June 7, 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 information.

CPR, First Aid & AED classes are being offered by The Chesed Fund & Project Ezra on Sunday, June 18. Women's/Girls' Classes available 9:00 AM - 12:45 PM or 1:00 PM - 4:45 PM and Men's/Boys' Class 5:00 PM - 8:00 PM. Special subsidized pricing of \$50 per person (\$25 per person if you bring a friend.) Email summercprsignup@gmail.com to register or for more information.

Community Safety & Service Award nominations are being accepted by The Chesed Fund & Project Ezra for outstanding children, youth, and adults. NEW extended submission deadline is June 9. Send your submission with your contact information as well as your nominee's to info@chesedfund.com now!

Lisa Landy Memorial Fund - Lisa devoted the better part of the last three decades teaching pre-schoolers in Jewish schools in the Washington, DC area. Lisa was a staunch advocate of the Reggio Emilia teaching approach, which encourages students to direct their own learning and fosters their independent thinking and self-confidence. The Lisa Landy Memorial Fund was established to train teachers in local Jewish schools in the Reggio method. To make a tax-deductible donation or for more information, contact Eli Landy at 301-401-9475 or eli_landy@hotmail.com

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 Lambert 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 mblate@yeshiva.edu

Dirshu - Please join Dirshu, currently learning Horayos. 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**, *will not take place on Sunday, June 4.*
 - **Rabbi Rosenbaum** - Daily - one chapter of Tehillim, followed by a 15-minute Halacha Shiur. Sunday through Thursday, 6:30 PM, **Zoom A**, *will not meet on Sunday, June 4, Tuesday, June 6, or Thursday, June 8.*
 - **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. Presented by Rabbi Hillel Shaps. New Semester began Tuesday, May 2. Register at <https://thegreaterwashingtoncommunitykollel.com/scp> For more information please contact Rabbi Hillel Shaps: hshaps@gwckollel.org
 - **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 Metziah. 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 - Sponsored by Jay Rogal and Debbie Rogal in memory of Jay's mother and Debbie's grandmother, Belle Rogal, on her Yahrzeit on 11 Sivan.

Rabbi Rosenbaum's Navi Shiur - Sponsored by Jay Rogal and Debbie Rogal in memory of Jay's mother and Debbie's grandmother, Belle Rogal, on her Yahrzeit on 11 Sivan.

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



THE *Golden* NETWORK

Meaningful Retirement

DR. DAVID MARWICK

MRS. SUSAN KOSS

Wednesday, June 14th

11:45am - 1:00pm

Young Israel Shomrai Emunah • 1132 Arcola Ave.

MEET & GREET: 11:45AM - 12:00PM
 LUNCH: 12:00PM - 12:30PM
 CLASS: 12:30PM - 1:00PM

RSVP by June 9th to
 director@goldennetwork.org
 or 301.732.1773.

DONATIONS APPRECIATED

THE GOLDEN NETWORK • PO BOX 10995 SILVER SPRING, MD 20901 • GOLDENNETHWORK.ORG

Can Your Neighbors Count on You?

There are local individuals who struggle to buy even the basics for Shabbat. They won't ask their neighbors for help, but they do turn to Yad Yehuda's Tomchei Shabbos Program. Donate to our Tomchei Shabbos fundraiser to give our neighbors the gift of a beautiful shabbat!



Yad Yehuda
 of Greater Washington
 Community Helping Community

www.causematch.com/yadyehuda



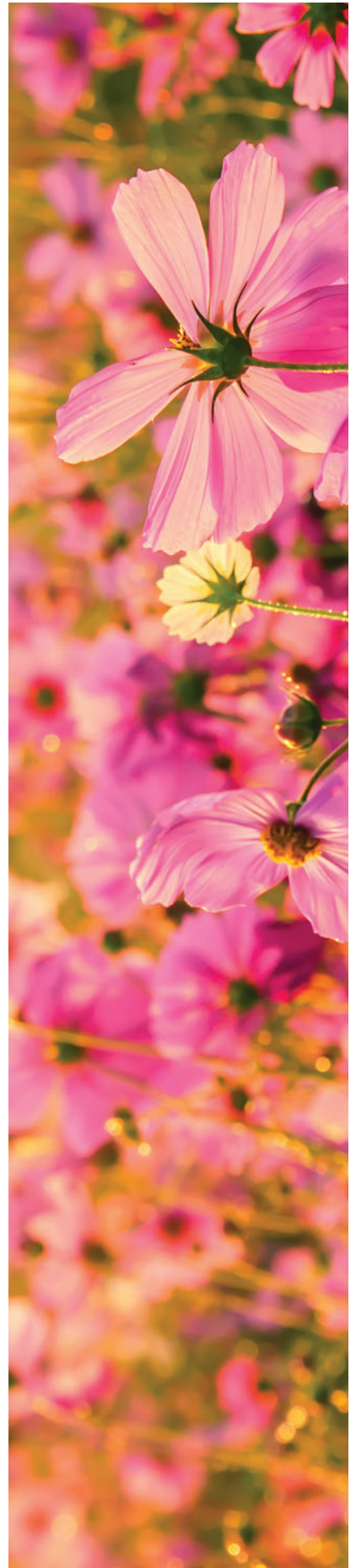
YISE Adult Education
Committee Presents

Limud on Our Lawn

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

Rabbi Dovid 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





YISE Graduation Kiddush

HELP SPONSOR KIDDUSH ON SHABBOS, JUNE 17, IN
HONOR OF THAT SPECIAL GRADUATE IN YOUR LIFE!

**Our kiddush honors graduates of preschool, elementary
school, middle school, high school, college and graduate
school!**

To honor your graduate, please send your donation of \$18 to YISE **by
June 14**. Please include the name of the sponsor(s) and the graduate's
name, school and grade.

A list of honored graduates will appear on the tables at the Kiddush.



Please send your information to
office@yise.org
or call 301-593-4465 x 103
by **June 14**



בס"ד

Young Israel Shomrai Emunah

welcomes



Rabbi Yaakov Glasser

Managing Director for Communal Engagement at the Orthodox Union

Formerly, David Mitzner Dean, the Center for the Jewish Future at Yeshiva University

Rav of the Young Israel of Passaic-Clifton

Parshas Chukas-Balak

July 1, 2023

- After 8:45 Minyan (Approximately 11:00 AM): “*Tefilah LeShlom Hamalchus*: Galus, Gratitude, & Aspiring for Redemption”
- 5:30 PM (After 5:00 PM Mincha): “*Har HaBayis*: Historical, Halachic, and Archeological Issues Related to Ascending the Temple Mount”
- 7:00 PM (1 hour prior to 8:00 PM Mincha): “*Kol Dodi Dofek*: Rav Soloveitchik’s Unique Approach to Israel”

Likutei Divrei Torah

Gleanings of Divrei Torah on Parashat Hashavuah
via the Internet

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

Volume 29, Issue

Shabbat Parashat Naso

5783 - B"H

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

Sages and Saints: Two Versions of the Moral Life

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

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

This led to an ongoing disagreement between the Rabbis in Mishnaic, Talmudic, and medieval times.

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

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

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

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

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

physical world was the work of a lesser, and evil, deity. Therefore God – the true God – is not to be found in the physical world and its enjoyments but rather in disengagement from them.

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

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

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

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

The sage follows the “golden mean,” the “middle way.” The moral life is a matter of moderation and balance, charting a course between too much and too little. Courage, for example, lies midway between cowardice and recklessness. Generosity lies between profligacy and miserliness. This is very similar to the vision of the moral life as set out by Aristotle in the Nicomachean Ethics.

The saint, by contrast, does not follow the middle way. He or she tends to extremes, fasting rather than simply eating in moderation, embracing poverty rather than acquiring modest wealth, and so on. At various points in his writings, Rambam explains why people might embrace extremes. One reason is repentance and character transformation. So a person might cure himself of pride by practising, for a while, extreme self-abasement. Another is the asymmetry of the human personality. The extremes do not exert an equal pull. Cowardice is more common than recklessness, and miserliness than over-generosity, which is why the chassid leans in the opposite direction. A third reason is the lure of the surrounding culture. It may be so opposed to religious values that pious people choose to separate themselves from the wider society, “clothing themselves in woollen and hairy garments, dwelling in the mountains and wandering about in the

wilderness,” differentiating themselves by their extreme behaviour.

This is a very nuanced presentation. There are times, for Rambam, when self-denial is therapeutic, others when it is factored into Torah law itself, and yet others when it is a response to an excessively hedonistic age. In general, though, Rambam rules that we are commanded to follow the middle way, whereas the way of the saint is lifnim mishurat hadin, beyond the strict requirement of the law.

Moshe Halbertal, in his recent, impressive study of Rambam, sees him as finessing the fundamental tension between the civic ideal of the Greek political tradition and the spiritual ideal of the religious radical for whom, as the Kotzker Rebbe famously said, “The middle of the road is for horses.” To the chassid, Rambam’s sage can look like a “self-satisfied bourgeois.”

Essentially, these are two ways of understanding the moral life itself. Is the aim of the moral life to achieve personal perfection? Or is it to create a decent, just, and compassionate society? The intuitive answer of most people would be to say: both. That is what makes Rambam so acute a thinker. He realises that you cannot have both. They are in fact different enterprises.

A saint may give all his money away to the poor. But what about the members of the saint’s own family? A saint may refuse to fight in battle. But what about the saint’s own country? A saint may forgive all crimes committed against him. But what about the rule of law, and justice? Saints are supremely virtuous people, considered as individuals. Yet you cannot build a society out of saints alone. Ultimately, saints are not really interested in society. Their concern is the salvation of the soul.

This deep insight is what led Rambam to his seemingly contradictory evaluations of the Nazirite. The Nazirite has chosen, at least for a period, to adopt a life of extreme self-denial. He is a saint, a chassid. He has adopted the path of personal perfection. That is noble, commendable, and exemplary.

But it is not the way of the sage – and you need sages if you seek to perfect society. The sage is not an extremist, because he or she realises that there are other people at stake. There are the members of one’s own family and the others within one’s own community. There is a country to defend and an economy to sustain. The sage knows he or she cannot leave all these commitments behind to pursue a life of solitary virtue. For we are called on by God to live in the world, not escape from it; to exist in society, not seclusion; to strive to create a balance among the conflicting pressures on us, not to focus on some while neglecting the others.

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

Maimonides lived the life he preached. We know from his writings that he longed for seclusion. There were years when he worked day and night to write his Commentary to the Mishnah, and later the

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Mishneh Torah. Yet he also recognised his responsibilities to his family and to the community. In his famous letter to his would-be translator Ibn Tibbon, he gives an account of his typical day and week – in which he had to carry a double burden as a world-renowned physician and an internationally sought halachist and sage. He worked to exhaustion. Maimonides was a sage who longed to be a saint, but knew he could not be, if he was to honour his responsibilities to his people. That is a profound and moving judgement, and one that still has the power to inspire today. [5779]

The Person in the Parsha: R. Tzvi Hersh Weinreb

The Mood of the Priestly Blessing - I am sure that you have a most favorite activity. I know that I do. I am also sure that you have a least favorite. My most favorite activity is visiting Israel. One of the experiences I especially cherish during my visits to Israel is the opportunity to hear the Priestly Blessing every single day. Outside the Land of Israel, the custom has developed, at least in Ashkenazic communities, to dispense with the daily ritual of hearing the kohanim, the priests, bless the people by reciting the verses contained in this week's Torah portion, Naso:

May the Lord bless you and protect you!

May the Lord deal kindly and graciously with you!

May the Lord bestow his favor upon you and grant you peace!

In Israel, however, everyone has the opportunity to hear those blessings from the mouths of the kohanim every day of the week, all year long. That experience is my favorite of favorites.

I also have a least favorite activity, and that is dealing with complaints on the telephone, or these days, via e-mail. Sympathetic friends are quick to tell me that dealing with complaints is a rabbi's job. That's probably true, because even Moses, the first rabbi, had to listen to more than his share of complaints.

But there's one type of complaint that I have never been able to deal with without becoming angry. I refer to those occasions when the complainer is judgmental and finds fault in another.

Not long ago, I received such a call with reference to, of all things, the Priestly Blessing recited on the High Holidays in the fault finder's synagogue. She formulated her complaint as a question: "Were the blessings I heard valid? I happen to know that the kohen who announced the blessings is a sinner." And she proceeded to describe in detail the exact nature of the poor man's sins and how she came to know about them. Believe me, although he was far from perfect, he was guilty of neither murder nor idolatry, nor even adultery.

I assured her that the blessings she heard were perfectly valid despite the kohen's alleged misdeeds. I was careful to explain that the kohen was merely an instrument through which the Almighty Himself blessed us, and that the errant kohen was no more than His mouthpiece.

I quoted Maimonides, who states emphatically that a kohen, even a wicked one, should never refrain from his mitzvah to bless the people and that the congregation should never be troubled by the lowly status of the kohen, because ultimately the Holy One Blessed Be He bestows His compassionate blessing on the Jewish people, in accordance with His will.

To be even more convincing, I closed my argument by quoting the Shulchan Aruch, the authoritative Code of Law, which rules that no sin should stand in the way of a kohen blessing the people. Even for truly egregious crimes such as murder and idolatry, there are those who opine that if the kohen repents of his sin, he may resume blessing the people.

My elaborate response fell upon deaf ears. The woman was horrified by what she termed my "liberal

permissiveness." She insisted that her entire year was ruined because she had failed to hear a proper Priestly Blessing on the High Holidays.

When individuals complain to one rabbi and are dissatisfied with his response, they of course turn to other rabbis. This woman was so disgruntled by my answer that she dashed off an e-mail to no less than six other rabbis and was careful to make sure that I received a copy of her appeal to higher authorities.

This incident occurred some time ago, and I have since had numerous occasions to contemplate my interchange with her. I have come to the conclusion that the Priestly Blessing she heard were indeed invalid, but not because of the kohen's sins. Rather, it was her own sin that rendered them invalid.

This is because prior to blessing the congregation, the kohanim themselves utter a blessing to the Lord: Blessed are You, Lord our God, King of the Universe, who... Has commanded us to bless His people Israel with love.

Our Sages understood that last phrase, "with love," to define the mood which must prevail in the synagogue if the blessings are to be effective. The mood must be one of love. The kohen must not even bear the slightest grudge toward any member of the congregation, and the congregation must reciprocate with an attitude of acceptance and forgiveness toward the kohen. Absent the context of love, or at least tolerance, and the blessings are indeed invalid.

By virtue of her presuming to judge this kohen, and by her sanctimonious condemnation of his behavior, the woman who called me excluded herself from the kohen's blessing.

Armed with our understanding that the atmosphere of the Priestly Blessing must be one of brotherly love, we are in the position to more fully appreciate the insightful comments of Rabbi Yaakov ben Asher, the Ba'al HaTurim. His remarks are not found in this week's Torah portion, but rather in a verse in Leviticus which tells us about the very first kohen and the blessing he bestowed upon the people.

That verse reads: "Aaron lifted his hands toward the people and blessed them; and he stepped down after offering the sin offering, the burnt offering, and the offering of well-being."

The Ba'al Haturim believes that these three sacrificial offerings correspond to three fundamental human moods: the sin offering is a result of guilt feelings and remorse; the burnt offering is an expression of the exhilaration of success; and the offering of well-being derives from emotions of exuberance and joy.

The power of the Priestly Blessing is that it strengthens and enables and encourages people to cope with and thrive under all manner of spiritual circumstances; it enables the sinner to overcome despair; it protects the victorious hero from prideful arrogance; and it helps the joyous person subdue excessive exuberance.

There is a lesson here for all of us, whether we are the kohanim who convey the Almighty's blessings, or whether we are the recipients of those blessings sitting in the pews. All of us must cultivate an atmosphere in the synagogue of brotherly love and mutual acceptance. Only when that atmosphere is achieved can the blessings address our diverse and complex moods, and help us overcome the challenges of both success and failure, achievement and despair.

Dvar Torah: TorahWeb.Org

Rabbi Ahron Lopiansky

The Double Blessing of Birchas Kohanim

Birchas Kohanim is undoubtedly the central blessing administered to Klal Yisroel. This is the formula that HKB"H Himself has given to the kohanim to utter every day. If we examine it closely, we see that it has a peculiar structure. It starts with a blessing, followed by Hashem's name, and then ends with

Likutei Divrei Torah

another blessing. Regarding the first of the blessings, Rashi explains the structure:

The L-rd bless you- that your property may increase. And may He guard you - that no robbers come upon you to take your property. For, a human being who gives a present to his servant cannot guard him against everybody, and if a band of robbers attack him and take it away, what pleasure can he, then, derive from this present?! The Holy One, Blessed be He, however, both gives and guards - against everybody.

If we take a closer look at the other berachos, we will discover a very similar pattern. The second beracha bestows "hearos panim" which is a sense of Hashem being favorably disposed towards us, which is then followed by "viy'chunekah" meaning that Hashem will endow us with chen, a type of charm which makes one more easily favored. And finally, we are told that Hashem will act towards us in ways that we receive better than we deserve, and then it says that He will bless us with peace. This too goes hand in hand, for when someone is given preferential treatment it tends to arouse the ire and jealousy of one's neighbors. Thus the passuk is telling us that despite the fact that Hashem is endowing us with extraordinary favors, He will still make sure that no one becomes jealous and fights us on that account.

How are we to understand all of these gifts and the guarantees? Do we look at them as two blessings? Do we say that Hashem is giving us both the blessing for wealth and also a blessing that he will guard it? The answer is that these are not two separate but related blessings, rather Hashem is bestowing upon us two complimentary parts that form a stable and complete whole.

Let us explain this with the words of the Rabbeinu Bachya in Parshas Mishpatim, concerning the words, "I am Hashem your Healer". He points at a grammatical difference between the word "refuah" when it is used regarding Hashem as Healer vs. its use regarding a human doctor. He says that any human medical intervention is perform harmful in some way, whereas Hashem's healing is perfect. The reason is that when man heals, he intervenes. Every medication must therefore have some negative effect as well. But when HKB"H heals, He fixes the problem from within. And just as the world was perfectly balanced when Hashem created it, so too when He rights the world, it is perfectly balanced as well. Hashem's healing does not disrupt the order, rather it rebalances it.

This then is the meaning of the berachos of Birchas Kohanim. When a human gives a gift to someone, he is "upsetting" the natural order [see, for example, what happened when Yaakov Avinu gave an extra coat to Yosef], and that is why jealousy sets in and the possibility of robbery exists. But when Hashem bestows a blessing, it means that He has changed the very economic order. Hashem's name in the middle of each beracha, implies that both blessings emanate from HKB"H simultaneously, with each blessing complementing the other and, together, creating a new order. They are not two distinct blessings, but two halves of one great all-inclusive beracha.

Torah.Org Dvar Torah: By Rabbi Dovid Green

Through Thick and Thin - "The sacred offerings of every individual will be his..." THE ONLY THINGS WE TAKE WITH US ARE OUR TORAH AND MITZVOS. WE LEAVE EVERYTHING ELSE BEHIND!!! They are our defense because they are testimony to our loyalty to "The King." The more we accumulate, obviously, the better it is for us. This is something which must dominate our attitudes on a daily basis. This gives us a clear perspective about the importance of everything else we run after as if our lives depended on it.

[Excerpt]

With 176 verses, *Naso* is the longest single *Parashah* in the Torah. R' Yitzchak Meir Rotenberg-Alter z"l (1799-1866; first Gerrer Rebbe, known as the "Chiddushei Ha'Rim") observes that the *Midrash Rabbah* on this week's *Parashah* is significantly longer than on any other *Parashah*. Also, the *Zohar* on this week's *Parashah*, while not the longest, contains some of the most noteworthy sections (known as the "Idra Rabbah").

The *Chiddushei Ha'Rim* explains: *Naso* is nearly always read on the *Shabbat* after *Shavuot*. Every year, on *Shavuot*, Hashem, in His goodness, renews the Giving of the Torah for the coming year. This renewal enables us to plumb the depths of the Torah, as recorded in the *Midrash*, and to see the light of the Torah, as reflected in the *Zohar*. (He notes that the *Zohar* frequently uses the expression "Ta chazi" / "Come and see," in contrast to the *Talmud Bavli*'s "Ta shema" / "Come and hear.")

The *Chiddushei Ha'Rim* continues: Referring to the Torah's "light," we say in the blessing before *Kri'at Shema*, "Enlighten our eyes in Your Torah." However, our intention is not to derive personal benefit from that "light." Rather, we continue, "Attach our hearts to Your *Mitzvot*." (*Sefer Ha'zechut*)

R' Tzaddok Hakohen Rabinowitz z"l (1823-1900; *Chassidic Rebbe* in Lublin, Poland) adds: *Parashat Naso* includes "Birkat Kohanim" / the blessing the *Kohanim* give to the Jewish People. When one gives a blessing, he gives what is at the root of his soul. The *Kohanim* are meant to be the teachers of the nation; thus, their blessing leads to increased Torah study, as reflected in a longer *Midrash* and a very deep section of the *Zohar*. (*Pri Tzaddik: Naso 7*)

Shabbat

This week, we discuss "Melaveh Malkah"--the meal eaten after *Shabbat* to escort the day out. The following sources are from *Sefer Melaveh Malkah: Birkat Eliyahu* by R' Eliyahu Elharar shlita, rabbi of Modi'in, Israel:

The *Gemara* (*Shabbat* 119b) relates: Rabbi Elazar said, "A person should always set his table on *Shabbat* Eve (i.e., for Friday night) even though he needs only a *Ke'zayit* / a small amount to eat."

Rabbi Chanina said, "A person should always set his table on *Motzai Shabbat* / when the Sabbath departs even though he needs only a *Ke'zayit*." [Until here from the *Gemara*]

Rashi z"l explains: It honors *Shabbat* to accompany it when it departs as one would accompany a king who departs the city.

Midrash Mechilta D'Rabbi Yishmael states: The Torah says (*Shmot* 20:8), "Zachor / Remember the Sabbath day to sanctify it," and (*Devarim* 5:12), "Shamor / Guard the Sabbath day to sanctify it." "Zachor" and "Shamor" were said together--Remember it when it arrives and guard it when it departs. [Until here from the *Midrash*]

R' Yaakov Reischer z"l (1661-1733; rabbi in several European cities) writes in his work *Iyun Yaakov*: This *Midrash* is the source for the *Gemara* quoted above, which uses identical language when speaking of the Friday night meal and *Melaveh Malkah* and which requires equal displays of honor when *Shabbat* enters and when it departs.

R' Eliyahu z"l (1720-1797; the *Vilna Gaon*) writes: One should eat bread on *Motzai Shabbat*, just as on Friday night, for the *Gemara* discusses the two meals in identical terms.

R' Avraham Danzig z"l (1748-1820; author of *Chayei Adam* and other influential *Halachic* works) writes: Praiseworthy is one whose fourth meal--i.e., *Melaveh Malkah*--includes bread. However, if one cannot eat bread, he should at least eat foods whose blessing is "*Mezonot*." This is an absolute obligation.

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“Speak to Aharon and his sons, saying: ‘So shall you bless *Bnei Yisrael*, *Amor*/ say to them’.” (6:23)

The *Berachah* the *Kohanim* recite before performing the *Mitzvah* of *Birkat Kohanim* / the Priestly Blessings is different in several ways from all other *Birchot Ha'mitzvah* / blessings recited before performing *Mitzvot* (e.g., *Lulav*, *Tefilin*, *Tzitzit*, *Shabbat* Candles). One of these differences is that the *Kohanim* say: “He commanded us to bless His nation *Yisrael* with love.” No other *Mitzvah* is expressly required to be performed “with love.” What is the source that the *Kohanim* must bless the nation “with love”?

R' Yissachar Ber Eilenburg z"l (Central Europe; 1570-1623) writes: *Midrash Tanchuma* teaches that the word “*Amor*” in our verse is “full”--i.e., spelled with a “*Vav*” (וָ) --as if to say: “Do not bless *Yisrael* in a hurried fashion. Rather, bless them with *Kavanat Ha'lev* / fully focusing your heart.” [Until here from the *Midrash*]

This, writes R' Eilenburg, is the source of the obligation to bless the nation “with love.” (Be'er Sheva: *Sotah* 39a)

R' Avraham Abele Gombiner z"l (Poland, died 1682) writes in his *Halachic* work “*Magen Avraham*” that the requirement to bless “with love” is based on the *Zohar*, which states: “Any *Kohen* who does not love the people, or the people do not love him, may not bless the nation.”

R' Yosef Shalom Elyashiv z"l (1910-2012; Yerushalayim) asks: Is this only a concern regarding *Birkat Kohanim*? Is it otherwise permitted to hate another Jew?

R' Elyashiv answers: The simplest explanation is that it is not adequate for a *Kohen* to not hate his fellow Jews. Rather, he must develop a great love for the Jewish People! (He'arot: *Sotah* 39a)



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

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

(Haggadah Shel Pesach Shirat Ha'geulah p.5)

“A man or woman who shall dissociate himself by taking a Nazirite vow of abstinence for the sake of *Hashem*.” (6:1)

The *Gemara* (*Nazir* 4b) relates that Shimon *Ha'tzaddik*, the *Kohen Gadol*, said: I never ate from an *Asham* offering brought by a *Nazir* who became *Tamei* / ritually impure except once, when a man came from the south with beautiful locks of hair, neatly arranged. I saw that he was very handsome, and I asked him, “My son! Why did you decide to destroy your beautiful hair?” [A *Nazir* must shave his head completely at the end of his term of *Nezirut*.] He answered: “I was a shepherd for my father in his city. Once, I went to draw water from the spring and I saw my reflection. My evil inclination immediately became impulsive and sought to uproot me from the world. I said to him (the *Yetzer Ha'ra*), ‘Evil one! You take pride in a world which is not yours? I swear that I will shave my hair for the sake of Heaven!’”

Shimon *Ha'tzaddik* concluded: Immediately I stood up and kissed him on his head, and I said, “May there be many *Nezirim* like you in the world!” [Until here from the *Gemara*]

R' Isaac Sher z"l (1875-1952; *Rosh Yeshiva* of the Slobodka Yeshiva in Lithuania and Bnei Brak) asks: If the “man from the south” thought that his beautiful locks would lead him to sin, why did he not just cut them off? Why did he need to take a vow to be a *Nazir*?

R' Sher answers: At the root of the *Mitzvah* of *Nezirut* is *Kedushah*/holiness. A *Nazir* is not someone who accepts upon himself not to drink wine; not drinking wine is just one of the laws that applies to a *Nazir*. Another law is that a *Nazir* may not come in contact with the deceased. These two laws are meant to distance the *Nazir* from extremes--from the extreme levity that can come from drink, and from the extreme sadness that can come from contact with the dead. But those are tools, not the essence. The goal is to rise above the mundane aspects of this world in order to assume a holier existence.

R' Sher continues: When one feels his *Yetzer Ha'ra* pulling him down, it is not enough to fight back and repel the evil inclination. One must also crown himself (a play on the words *Nazir* and *Nezer* / crown) with a crown of holiness--i.e., he must accept upon himself some act of holiness as a weapon against the *Yetzer Ha'ra*. That is why the man from the south did not just cut his hair, but rather became a *Nazir*.

Elsewhere, R' Sher writes: In fact, drinking wine also can be an act of holiness. Thus, the *Gemara* (*Yoma* 71a) states that giving wine to a Torah scholar is equivalent to pouring a wine libation on the *Mizbei'ach*. When a person understands that his true identity is his intellectual soul, not his body, then his mundane acts assume a holy nature.

(Lekket Sichot Mussar III p. 652 & 585)

ISRAEL REPORT

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HERZOG IN BAKU TO FURTHER STRATEGIC PARTNERSHIP (Israel Hayom 5/31/23)

President Isaac Herzog met Tuesday with his Azerbaijani counterpart Ilham Aliyev in Baku, further strengthening Israel's partnership with the secular Shi'ite Muslim country that borders Iran.

The visit comes amid growing strategic and defense ties between the two nations, epitomized by the inauguration of the Azerbaijan embassy in Israel this spring as well as concomitant violence directed at both countries by Iran. "It is no secret that your country is a Muslim country with a predominantly Shi'ite majority and yet the level of love and affection that exists between our two nations is simply an example of how we can change the world and move forward," the Israeli leader told Aliyev.

Herzog called his visit "a dream come true" for himself and the people of Israel.

"Your visit demonstrates the close partnership [in the] relations of our countries and I am sure your visit will strengthen our bilateral ties," Aliyev said in remarks in English. "The opening of our embassy this year will elevate relations and create more opportunities for closer interactions."

He cited the centuries of good relations between Azerbaijan and the Jewish people that predate both the modern State of Israel and the former Soviet Republic. "As an independent country, we are 31 years old, but we have centuries of history of interaction, friendship and mutual support," Aliyev said. The security ties between the nations and Azerbaijan's location next door to the Islamic Republic were at front of the talks between the two leaders.

"We need to remember that beyond trade and historic ties, including with the Jewish community, that Azerbaijan is Iran's neighbor," Herzog said before departing Israel for the visit. "Iran is a destabilizing influence in the region that is working continuously to act against Israel and against the developing alliance of peace and security in the region, and I will certainly discuss this." Herzog is the second Israeli president to visit Azerbaijan after Shimon Peres's trip nearly a decade and a half ago. Foreign Minister Eli Cohen visited Baku last month.

Israel has had an embassy in Baku since 1993, a year after relations were established between the two nations. Indeed, Israel was one of the first countries in the world to recognize Azerbaijan's independence in 1991 after the breakup of the Soviet Union.

For Israel, ties with oil-rich Azerbaijan are of great importance, both as a conduit for reconnaissance and because it supplies an estimated 40% of the Jewish state's oil needs and is a leading purchaser of Israeli military hardware.

PHILIPPINE NAVY COMMISSIONS 2 MORE ISRAELI MISSILE BOATS (YNet 5/28/23)

The Philippine Navy formally commissioned into service two more Israeli-made fast attack interdiction crafts (FAICs), increasing the number of such ships in its fleet to four as it celebrated its 125th founding anniversary Friday. "President and Commander in Chief Ferdinand R. Marcos Jr. witnessed the activity, which formally activated the two new capable boats as the third and fourth components of the Acero-class patrol gunboats of the (Philippine) Fleet's Littoral Combat Force," Navy spokesperson Capt. Benjo Negranza said in a statement.

The two newly-acquired Acero-class patrol gunboats, which were constructed by Israel Shipyard Ltd and also known as the Shaldag Mark V. BRP Gener Tinangag (PG-903) and BRP Domingo Deluana (PG-905), were christened last May 8 at the Naval Shipbuilding Facility Wharf, at Fort San Felipe, Cavite

City.

The ships were delivered on April 11.

The acquisition of these FAIC-Ms is among the 2019 projects approved by former President Rodrigo Duterte under the Horizon 2 List of the AFP Modernization Program.

These are expected to replace the navy's medium-sized patrol craft. Once deliveries of the FAIC-Ms are completed, these vessels can interdict surface threats and launch NLOS missiles safely using the surrounding littoral areas as maneuver space and cover.

Earlier, PN chief Vice Admiral Toribio Adaci Jr. said the Navy is planning to acquire at least 15 more Israel-made Shaldag Mark V missile boats, which are the basis of its Acero-class patrol gunboats.

He said the additional Acero-class gunboats would help them to meet their requirements in "patrolling the seas of the country."

THE ISRAEL DEFENSE FORCES CELEBRATE 75TH ANNIVERSARY (JPost 5/31/23)

The State of Israel today celebrates the 75th anniversary of the establishment of the Israel Defense Force on May 31, 1948.

Israel's first prime minister, David Ben-Gurion, signed the order to establish the IDF on May 26, 1948 and the IDF began its existence on May 31.

"The security of the people and the homeland will be entrusted to the hands of this army from now on," Ben-Gurion wrote in the decree establishing the IDF 75 years ago today. Just as the leaders of the Hebrew settlement tied their lives with sickle and sword, so the founders of the state tied independence and security," IDF Chief of Staff Herzi Halevi said in his daily order on this occasion.

"Out of emergency and necessity, and at a time when the battles of the war

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Boca Raton Synagogue, FL
Carmel School, Hong Kong
Cong. Agudath Achim, Bradley Beach, NJ
Cong. Ahavas Achim, Highland Park, NJ
Cong. Ahavath Achim, Fairfield, CT
Cong. Anshe Shalom, Jamaica Estates, NY
Cong. Anshe Sholom, New Rochelle, NY
Cong. Beth Aaron, Teaneck, NJ
Cong. Beth Shalom, Monroe Twp, NJ
Cong. BIAV, Overland Park, KS
Cong. Bnai Yeshurun, Teaneck, NJ
Cong. Brothers of Israel, Long Branch, NJ
Cong. Etz Ahaim, Highland Park, NJ
Cong. Ohav Emeth, Highland Park, NJ
Cong. Ohr Torah, Edison, NJ
Cong. Rinat Yisrael, Teaneck, NJ
Cong. Shomrei Torah, Fair Lawn, NJ
Cong. Sons of Israel, Allentown, PA
Cong. Zichron Mordechai, Teaneck, NJ
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of independence were in full swing, the Israeli Defense Forces transformed from underground volunteer organizations with different ideological identities, to a regular army united under one goal and shared values: to protect the young country in the spirit of the Declaration of Independence and its values," Halevi added.

More than 45 municipalities will light up central buildings in green light to mark the 75th anniversary of the IDF and as a sign to thank the army reservists.

"Today's order establishing the IDF was signed with the oath of those wearing the uniform to carry out the mission of defending the country. This oath is still heard today from the mouths of the young recruits, and it passes like a common thread between the generations. We will continue and keep the promise to dedicate all of us to the defense of the homeland and the freedom of Israel, and to maintain the security of the country and its citizens," Halevi concluded.

HEAD OF US CENTRAL COMMAND PARTICIPATES IN ANNUAL IDF DRILL (Arutz-7 5/30/23)

On Tuesday morning, the Commander of US Central Command (CENTCOM) General Michael E. Kurilla, landed in Israel for a visit as part of the IDF's General Staff exercise "Firm Hand."

Kurilla's visit will take place over the course of three days and began in Unit 504, the HUMINT (human intelligence) unit of the IDF's Intelligence Directorate (J2). During the visit, the general was presented with the unit's latest activity, as well as with the changes and developments in the field of HUMINT and the plans for the unit's continued activity.

The US Armed Forces and the IDF will continue strengthening their operational relationship with a mutual commitment to maintaining regional security.

ISRAEL SET TO LAUNCH 2023 GAY PRIDE MONTH (YNet 5/29/23)

Israel is set to Launch Gay Pride Month on Thursday, with a record-breaking 100 events planned around the country and parades will take place where they had not before.

This year the LGBTQ+ community's rights are under threat from the most right-wing and religious government in the country's history including the presence of homophobic deputy minister Avi Maoz who has branded LGBTQ as deviants.

"Gay pride events are seen as a protest and call for equal rights, personal security and the advancement of tolerance in Israeli society," the LGBTQ+ association said in a statement. The association is supporting 70 events in communities around the country including some that were refused funding from their mayors.

On Sunday, a transgender youth was violently dragged out of a book launch after interrupting the author of a book titled "Irreparable Damage – How transgenders are a Danger to Girls." "We are not a disease," the youth shouted out while he was dragged by his legs. "We are people who should have a right over our bodies," he said as he was kicked out of the event.

Outside hundreds of demonstrators protested the book launch by a publishing house that also released books by the architect of the judicial overhaul Religious Zionism member Simcha Rothman.

Pride month events are especially important this year, Chairperson of the LGBTQ Association Hila Pe'er said. "This is the time for the entire Israeli public to participate and demand that Israel be democratic, egalitarian and tolerant. On the year when our rights and freedoms are under threat from the government, the gay community will demonstrate, protest and celebrate our culture, identity and love with pride," she said.

Many of the achievements of the past year are in danger and the political climate has already caused violence towards members of the gay community, and an increase in calls to psychological and emotional hotlines, activist and chairman of Jerusalem's Open House for Pride and Tolerance Jonathan Valfer said. "The parade, because it takes place in Jerusalem is a

symbol of the importance of freedom of expression and equality before the law and of the right of any one of us to live in security and pride in who we are," he said.

Tel Aviv's parade considered the largest in the Middle East, will take place on June 8 and will mark the 25th anniversary of the city's celebrations. On Friday, Tel Aviv will host a party at Yarkon Park featuring some of Israel's most known and loved artists.

BEN-GVIR EXPECTED TO OVERSEE JERUSALEM PRIDE PARADE, AN EVENT HE ONCE RAILED AGAINST (Ha'aretz 5/31/23)

The 21st Jerusalem March for Pride and Tolerance, set to be held Thursday, is likely to be the biggest ever, according to organizers.

They point to two key factors driving this estimate: The current political climate, and the arrival of National Security Minister Itamar Ben-Gvir – who has opposed the event and protested against its existence.

The parade's route will begin at Liberty Bell Park, where Tom Nides, the U.S. ambassador to Israel, and opposition leader Yair Lapid are set to speak. The route will end at Independence Park, where speakers are to include retired Supreme Court Justice Ayala Procaccia, activists Reuven Abergil and Efrat Tilma, and Mindy Levine, who has been in the news fighting for the rights of her transgender son.

Meanwhile, the Knesset is expected to hold a debate on police preparation for the event. The parade organizers, Jerusalem Open House for Pride and Tolerance, didn't receive a permit for cabinet ministers and senior government officials to attend. On Saturday night, the organizers called on Prime Minister Benjamin Netanyahu to oversee security of the event over Ben-Gvir.

"The Israeli public's activist mindset has changed. It has acquired new tools to be involved and shape the country, and to go out to the street," Jonathan Valfer, head of the Open House, told Haaretz.

"Before Shira Banki's murder, there would be 5,000 to 7,000 at the parades. Today, 80,000 coming to (Tel Aviv's) Kaplan Street is an off-day. We've learned to go out and demonstrate about the things important to us." Valfer, like others, expressed fear about Ben-Gvir's very presence at the parade. Still, the police say they are taking these concerns seriously about securing the march.

"The brouhaha in recent days over Ben-Gvir made a lot of noise. Now, we are mainly trying to see how to reduce the superfluous provocations to make sure everyone returns home safely," Valfer said.

"I don't deny the fact that Ben-Gvir is a minister or demand his firing. But our position in the end is that we expect the prime minister to show greater involvement." Valfer reiterated the fear that Ben-Gvir's arrival has the potential to spark clashes.

"We oppose all violence, but perhaps there will be those who seek to expel him from there," he added. "It is certainly a scenario we are preparing for."

Ben-Gvir later responded to the backlash against his presence at the event, arguing that the police's role is to keep the participants safe "even if the minister disagrees with the parade."

He added that he will also allow counterprotesters to attend, and said that "I don't want a person who just appears to be ultra-Orthodox or religious to be detained."

Last year's Jerusalem Pride march drew some 30 ultra-nationalist counterprotesters, some carrying signs bearing slogans such as "Enough with the abomination."

The Ahim Laneshek (Brothers in Arms) protest group, made up of reservists, confirmed their attendance. "Long before Ahim Laneshek arose, the LGBTQ community led the liberal front with bravery and determination, fighting for individual and minority rights," Ayal Naveh, one of the group's leading figures, wrote.

"They were the first to fearlessly take to the streets to fight for democracy, pluralism and tolerance." He noted that his group "is determined to join and secure the Pride parade in Jerusalem."

Another 20 pro-democracy protest groups are expected to attend, according

to organizers – including Pink Front, which uses art to protest for democracy. A Pink Front representative said the group "will participate in general in pride events nationwide to remind us that there is no pride in a dictatorship."

200,000 GATHER AS SENIOR ULTRA-ORTHODOX RABBI EDELSTEIN LAID TO REST (JPost 5/30/23)

About 200,000 people gathered for the funeral service for Rabbi Gershon Edelstein, one of the most senior ultra-Orthodox rabbis in Israel and the spiritual leader of the Degel HaTorah Knesset faction, who died on Tuesday morning at the age of 100.

Edelstein succeeded Rabbi Chaim Kanievsky as the haredi faction's spiritual leader after the latter's death in March 2022. The rabbi also served as rosh yeshiva of the massive Ponovezh yeshiva in Bnei Brak, one of the leading Litvish yeshivot in Israel.

Shas and its leader Arye Deri released a statement mourning the death of Edelstein, a "remnant of a generation which preached the Torah to thousands and taught generations of geonim, yeshiva heads and students," the faction wrote.

"[He was] a faithful shepherd to his flock," Shas added.

Israel's chief Ashkenazi rabbi David Lau also mourned Edelstein's death, saying the rabbi "strongly and decidedly led the Jewish People even at his ripe age

"I had the privilege to be near him during my studies at the Ponovezh yeshiva and through guidance and wise advice in all religious matters until very recently," Lau added.

"The Torah world and the entire Jewish People lost a brilliant scholar and leader...who lived a sacred life," Prime Minister Benjamin Netanyahu said in a statement. "I mourn his passing and send my deepest condolences to the family."

US Ambassador to Israel Tom Nides expressed his condolences on Edelstein's passing, tweeting "Saddened to hear today of the passing of my friend, Rabbi Gershon Edelstein, a spiritual leader to hundreds of thousands. I just saw him a couple of weeks ago. It was an honor to have known him. May his memory be a blessing."

Earlier on Tuesday, the prime minister spoke to Degel HaTorah head, coalition member MK Moshe Gafni following his spiritual leader's passing. Gafni, following assessments held with Israel Police, called on all Israelis wishing to attend the funeral to arrive in Bnei Brak as soon as possible due to expected congestion on public transport ahead of the ceremony.

Israel Railways will increase train activity to Bnei Brak on Tuesday afternoon, police said, to help facilitate the orderly arrival of all Israelis to the rabbi's funeral.

THE DRUZE GIRL WHO PLACED 2ND IN THE JERUSALEM BIBLE COMPETITION: 'I LOVE THE BIBLE' (Arutz-7 5/31/23)

11-year-old Mira Husaisi won second place in the Bible competition, which was held this week in honor of Jerusalem Education Week. Unlike most of the other competitors she faced, Mira, who resides with her family in the capital, is not Jewish but a Druze, originally from the town of Daliyat al-Karmel in northern Israel.

"I wanted to participate in the Bible competition to learn about the culture surrounding me. The preparations for the competition were exhausting," Mira told Channel 12.

"I prepared a lot using a computer, and of course, I read the Bible itself. My favorite story from the Bible was about Moses and the development of the relationship between brothers. I was especially interested to read how the people of Israel progressed, from a small family that left Canaan, and for 40 years they walked from Egypt to reach the land of Israel," she added.

"I love the Bible, to learn about a new culture and its history. When I study, I remember that the Druze culture is very close to Judaism: we believe in Jethro, who is an important prophet to the Druze, that's how I knew the story of Moses. Studying the Bible is a mixture of my roots and my surroundings."

Mira concluded that she sees a future for herself in Bible study and that she hopes one day to compete in the International Youth Bible Competition.

ISRAEL REACHES FIFA UNDER 20 WORLD CUP QUARTERFINALS WITH 0:1 VICTORY (JPost 5/31/23)

The Israel National Team is just three wins away from making history at the FIFA Under-20 World Cup. While it's still quite a ways away for the blue-and-white to take home an international soccer title, the fact that Ofir Haim's squad is in a position to do so is quite an accomplishment in itself.

After defeating Asian champions Uzbekistan 1-0 in the Round of 16 thanks to Anan Khalaili's goal deep into second-half stoppage time late on Tuesday night Argentina time, Israel is off to the quarterfinals on Saturday evening, where it will play the winner of the Brazil-Tunisia game, which finished after press time on Wednesday night.

Haim's squad has done what many politicians across the Holy Land have never been able to do – unite all facets and faces of the people who live, work and breathe in and around the country all the way up to Nahariya and Kiryat Shmona, to Sakhnin, Jerusalem and all the way down to Eilat.

But it's not just the people of Israel who are "shepping naches." It's also the Argentinian Jews, who have accompanied the team around the vast South American country after FIFA stripped Indonesia of the competition for not allowing Israel to enter, as well as Jews around the globe and others who are learning very quickly that Israeli soccer can provide thrills.

And that is what everyone saw on Tuesday night in Mendoza and very early in the morning on Wednesday in Israel. Israel dominated Uzbekistan throughout the contest, but the Asian champs would not concede as chance after chance was created by Haim's team, especially in the second half. As time wound down into injury time, the blue-and-white kept pushing for a winner to avoid having to go to the 30-minute extra-time period, and then perhaps penalty kicks, to determine the winner.

That was not going to be the case when captain Ilay Madmon lined up to take a free kick in the 97th minute. The Beersheba product sent the ball directly into the box and Khalaili stabbed the ball past the Uzbek keeper to send the Israeli squad and its supporters throughout the stadium into euphoria.

The Sakhnin native put that all to rest with a goal that will go down in the annals of Israeli soccer history. Ironically, Khalaili had entered the game in the 55th minute, coming on for the previous game's hero, Omer Senior, who scored the decisive goal against Japan to send Israel into the Round of 16.

With the final whistle blown, the celebrations kicked off as fans flew Israeli flags in almost every inch of the stadium, the players leapt on one another and ran around the track in pure unadulterated joy.

There were no politics to be found between Arab and Jew. Khalaili with his goal had united people and also a nation, which has been thirsting for someone to do just that.

AMERICAN-ISRAELI WOMAN INJURED IN 2001 JERUSALEM BOMBING DIES AFTER 22 YEARS IN COMA (Ha'aretz 6/1/23)

An American-born Israeli woman who was injured in a bombing attack in downtown Jerusalem in 2001 died on Wednesday after spending the past 22 years in a coma.

Chana Nachenberg was 31 when she sustained injuries in the bombing of a pizzeria in downtown Jerusalem in August 2001, in which 15 people were killed, including seven children and a pregnant woman, and 130 wounded.

"Chana was critically wounded and never regained consciousness," her father, Yitzhak Feiner, said. "Over the years she was hooked up to a ventilator and for the past 22 years we were devoted to Chana and her daughter. We always held out hope that God would give us what we call a miracle. She fought for every breath until her last moments."

Nachenberg lived with her young family in Modi'in until the attack, and since then her daughter – who was 3 years old at the time and was also in the pizzeria at the time, has given birth to two daughters.

NORMALIZATION BETWEEN ISRAEL AND SAUDI ARABIA IS INCREASINGLY LIKELY (Omer Dostri, JPost 6/1/23)

Earlier this month, a diplomatic source revealed that Prime Minister Benjamin Netanyahu had engaged in two phone conversations with Saudi Crown Prince Mohammed bin Salman (MBS) within a span of a few weeks. This comes after a clandestine meeting in November 2020, when Netanyahu, accompanied by Yossi Cohen, the former head of Mossad, held talks with MBS in Nayom, Saudi Arabia. The meeting was also in the presence of then-United States secretary of state, Mike Pompeo.

Earlier this month, US National Security Adviser Jake Sullivan stated that achieving a complete normalization between Israel and Saudi Arabia is their primary objective, as it aligns with the national security interests of the US.

This statement stands out as a relatively uncommon remark from the Biden administration, which has not extensively addressed this matter thus far. Furthermore, in an interview with The Jerusalem Post earlier this month, Foreign Minister Eli Cohen expressed the belief that normalization with Saudi Arabia is not a matter of "if" but rather "when."

This convergence of perspectives suggests that Israel, Saudi Arabia, and the US currently have a brief and uncommon window of opportunity wherein all three major actors share an interest in reaching a normalization agreement.

Paradoxically, a normalization agreement between Saudi Arabia and Iran could actually expedite and support the normalization between Israel and Saudi Arabia. Saudi Arabia recognizes that forging ties with Israel carries the risk of Iranian aggression and heightened regional security escalation. It can be assumed that Riyadh's calculations regarding normalization with Iran also revolved around the potential for a future political agreement with Israel.

The aim in Riyadh was to persuade Tehran to enter into an official agreement that would protect against military aggression in the event of normalization with Israel, or at least mitigate the security escalation that may follow such an agreement. Thus, the path from Riyadh to Jerusalem goes through Tehran.

Iran's pursuit of a military nuclear weapon and its aggressive actions in the region may also serve as catalysts for a normalization agreement between Israel and Saudi Arabia. In February, the International Atomic Energy Agency confirmed that Iran had enriched uranium to 84%, approaching the threshold for military-grade enrichment (90%). Last May, Defense Minister Yoav Gallant stated that Iran had accumulated enough 20% and 60% enriched material to produce five nuclear bombs.

Amid the absence of official negotiations on Iran's nuclear program and considering Iran's military involvement in support of Russia in the Ukraine conflict (to the dissatisfaction of European countries), Iran's race towards acquiring a military nuclear weapon takes on heightened significance in the near future. Saudi Arabia recognizes that Jerusalem is the only entity capable of halting Iran's pursuit of such a weapon.

A normalization agreement with Israel would bolster Saudi Arabia's position in Washington and enhance its relationship with the Biden administration. Additionally, as an unofficial component of the agreement, Israel could assist Saudi Arabia in Washington's corridors, advocating for the Saudi cause and strengthening MBS's standing with the Senate and Congress, particularly among hesitant Democratic elements who have reservations following the murder of journalist Jamal Khashoggi by the Saudi government.

According to reports in the international media, some of the conditions set by Saudi Arabia for a normalization agreement with Israel primarily pertain to its expectations from the US. These demands encompass a defense pact with the US, the provision of security guarantees (mainly against Iran), arms deals for advanced American weaponry, and a nuclear agreement that would enable Saudi Arabia to acquire and develop civilian nuclear power.

The Biden administration is strongly motivated to achieve a significant foreign relations breakthrough ahead of the upcoming presidential elections in November 2024, which is approximately a year and a half away.

The hasty and unsuccessful withdrawal from Afghanistan in May 2021, resulting in the complete takeover by the Taliban; Russia's bold invasion of Ukraine; tensions in Taiwan; escalating conflicts between North Korea, South

Korea, and Japan; and China's increasing involvement in global power dynamics, all of these factors, necessitate the Biden administration's presentation of a notable political achievement to the electorate.

Furthermore, Washington seeks to restore its relationship with Saudi Arabia, aiming to rebalance the power dynamics in the Persian Gulf in favor of the US (even if the US does not intend to invest in the Middle East as extensively as before), as part of the broader competition against China.

In recent years, Saudi Arabia has drawn closer to China and Russia, signing a series of strategic agreements with them. Additionally, the United States has an interest in establishing an oil price coordination mechanism with Saudi Arabia to help lower price levels both domestically and globally.

A historic normalization agreement with Saudi Arabia will lead to the end of the conflict between Israel and the Arab people officially, since Saudi Arabia is considered the leader of the Arab world, due to its wealth, the most important places for Sunni Islam located there, and its inter-Arab, regional and international status. The normalization agreement with Saudi Arabia will probably lead to its side, followed by additional political agreements with Arab and Muslim countries.

Most important of all, the agreement will be a death blow to the Palestinian issue and will significantly reduce its influence and consequences on Israel in the inter-Arab and international arena (even if Israel is forced to give another diplomatic statement related to the Palestinians).

In addition, the agreement will have enormous economic consequences for Israel, due to the possibility of Saudi investments, especially in the fields of commerce, technology, and military industry, and in infrastructure and transportation projects that will lead to better connections and access between Saudi Arabia and Israel, by sea and land.

In order to reach an agreement with Saudi Arabia in the near future, Israel must implement a number of steps to satisfy the Saudis and the Americans. The common aim of these steps is to achieve stability.

First, Israel will be forced to continue to limit itself when it comes to military operations in Judea and Samaria and the Gaza Strip. This means that Israel will probably not soon initiate military operations in Jenin or Nablus to cleanse the nests of terrorism in these places, and will continue to carry out surgical, spot-on and continuous military operations on a daily basis to thwart terrorism from these areas. Israel will be forced to slow down in the Gaza Strip, as well.

At the political level, Israel is required to curb its policy in the area of construction in settlements and to avoid making extreme statements and provocations by government ministers in the Palestinian context.

On top of that, Israel will have to continue trying to stabilize its internal and political arena. This means reaching as broad an agreement as possible regarding the legal reform, and perhaps even delaying it at least until a breakthrough is reached for an agreement with Saudi Arabia. This requirement is apparently essential for the Americans, but it is likely also important for Saudi Arabia, which wishes to see Israel stable in the face of the Iranian threat.

The convergence of interests among the various stakeholders, the urgency of the timeline and the rare opportunity that is at hand increase the likelihood of an Israeli-Saudi normalization agreement within the next year. ^[P. 1]As a preliminary step toward normalization, there might be an effort to establish agreements for direct flights from Israel to Jeddah, enabling Israeli Arabs to participate in the Hajj pilgrimage to Mecca.

Such understandings could serve as the foundation to further strengthen the existing framework of Israeli flights passing over Saudi Arabian territory and pave the way for a comprehensive agreement in the future.

Additionally, Saudi Arabia may prefer to see Israel first sign political agreements with other Arab and Muslim countries before joining the Abraham Accords. This would allow Saudi Arabia to give its approval or blessing to those countries, serving as a political achievement for the US, even if it does not constitute a direct agreement between Israel and Saudi Arabia at present.



The Greater Washington Community Kollel SHABBOS DELIGHTS

TORAH MINUTE

IN MEMORY OF RABBI KALMAN WINTER ZT"L

Make It Real!

Presented by Rabbi Zacharia Schwartz, Kollel Adjunct

Parshas Nasso, with its 176 verses, ranks as the longest *Parsha* in the *Torah*. Rabbi Fischel Schachter explained in the name of the *Chasam Sofer*, that it is no coincidence that the longest *Parsha* often follows the *Yom Tov* of *Shavuot* – as it does this year. The idea, explains the *Chasam Sofer*, is that immediately after we accept the *Torah* on *Shavuot* we are given the opportunity to “put our money where our mouth is” and demonstrate our commitment by involving ourselves in the lengthiest *Parsha*.

We can all relate to the notion that, unfortunately, inspiration tends to fizzle out rather quickly. We hear an inspiring speech or experience a moment of spiritual elevation, but does it change our life? The key to turning that “...probably not” to a resounding “yes!” is quickly turning that thought of inspiration into action. Inspired to give more *tzedakah*? Donate something right away – even if it’s just a dime. Decided to dedicate more time to *Torah* study? Sit down to learn something, anything, right away, even if it’s only for 5 minutes. By doing this, we transform our inspiration into something real and tangible thereby increasing the likelihood of creating lasting change.

Wishing you a Good Shabbos!

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TABLE TALK

Point to Ponder

So shall you bless Bnei Yisrael... (6, 23)

How do we know that a kohen may not add more blessings than are written in the parsha of Birkas Kohanim? ...The Torah wrote (Devarim 4, 2), "Do not add on the matter." (Rosh Hashana 28a)

After the kohanim turn their face from Bnei Yisrael, what do they say? ...Master of the world... "Look down from Your holy place in Heaven and bless Bnei Yisrael." (Ki Savo 26, 15) (Midrash)

Why is the extra blessing from Ki Savo not considered an additional blessing to what is written in Birkas Kohanim?

Parsha Riddle

Where are Noach and his descendants hinted to in this parsha?

Please see next week's issue for the answer.

Last week's riddle:

Besides Matan Torah, what other two famous events occurred on Har Sinai?

Answer: The Burning Bush. Additionally, the Midrash (1:8) says that Har Sinai is really Har HaMoriah, so accordingly Akeidas Yitzchak and the Beis HaMikdash were on Har Sinai.

HATORAH V'HAMITZVAH

HALACHA INSIGHTS FROM THE PARSHA

Our previous article discussed the idea of our sages that by instructing us to erase His name in the course of the *sotah* ritual, Hashem is waiving the honor normally due to His name in order "to make peace between a man and his wife," and we noted that the Talmud elsewhere teaches that the preservation of peace justifies deviating from the truth.

Another justification for deviating from the truth is self-defense against the unscrupulous. The Talmud states:

[W]hen Yaakov met Rachel, **he said to her: Will you marry me? She said to him: Yes, but my father, Lavan, is a swindler, and you will not be able to outwit him.** Yaakov alleviated her fears, as **he said to her** that he is her father's brother, referring not to their familial affiliation but rather to his ability to deal with her father on his level, as if to say: **I am his brother in deception. He said to him: But is it really permitted for the righteous to be involved in deception? He said to her: Yes,** it is permitted when dealing with deceptive individuals, as the verse states: **"With the pure you will show yourself pure, and with the perverse you will show yourself subtle"** (II Samuel 22:27), indicating that one should deal with others in the manner appropriate for their personality. (Megillah 13b)

Indeed, the *mishnah* permits lying to save one's property from theft:

One may take a vow to murderers, i.e., people suspected of killing others over monetary matters; **or to robbers [haramin] ... that the produce in his possession is teruma although it is not teruma.** ... (Nedarim 3:4)

The Rashba, however, adamantly forbids the making of false claims in order to prevail in a legal proceeding even though one is ultimately in the right:

Heaven forfend that the descendants of Avraham should utter falsehood even to avert loss, as it is written "The remnant of Israel will not commit corruption, they will not speak falsehood" (Tzephaniah 3:13) ... hated is falsehood, and beloved is truth, and there is no vessel of fine gold equivalent to it. (Shut. ha-Rashba 3:81)

Some suggest that the Rashba's absolute intolerance of falsehood may be limited to proceedings in *beis din* (rabbinic court), but in other contexts, prevarication in response to unscrupulousness may be permitted (*Mishpatecha le-Yaakov chelek* 8 pp. 178-79).

PRESENTED BY

RABBI YITZHAK GROSSMAN, ROSH CHABURAH

KIDS KORNER

Who Am I?

#1 WHO AM I?

1. I am not a soft drink.
2. "Sin" or a "Samach"
3. I bring animal food.
4. Become wineless.

#2 WHO AM I?

1. I was a dozen of one.
2. We were identical, yet unique.
3. Princely gifts.
4. We make the Parsha long.

Last Week's Answers

#1 Shloshes Yimei Hagbala (Three days of preparation for Matan Torah) (I am for three, I am on the fence, Get ready, Purify yourselves.)

#2 Rus (I equal my kabalas mitzvos, Conversion is learned from me. Both of my husbands died, My grandfather was stabbed in his stomach.)

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Beis Medrash Night White Oak

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Join together on Tuesday evenings and be a part of the ruach for Beis Medrash Night White Oak!
Join Rabbi Mandel and Rabbi Grossman in learning fascinating Halachic topics, attend a shiur with Rabbi Biberfeld, or learn on your own.