

YOUNG ISRAEL SHOMRAI EMUNAH

SHABBOS SHORTS

Candle Lighting 7:52, not before 6:41 | Havdalah 8:56

Sponsored by the **Franco Family** to commemorate the upcoming 1st Yahrzeit of their beloved mother, grandmother and great-grandmother, Dottie Franco, Devorah Rut bat Sarah. May her Neshama have an Aliyah!



YISE Supports Israel



Our thoughts and prayers are focused on Israel. Please see the back of this sheet for various things you can do to support Israel.

Mazal Tov

Vivian & Arnie Kirshenbaum on the birth of a great-granddaughter, Aliza Chava, born to their grandchildren Bailey & Yaakov Maler of Chicago. Mazal Tov to the Garfinkel and Bokor Families.

Arleeta & Rabbi Dr. Ivan Lerner on the engagement of their granddaughter, Rivkah Lerner, daughter of Devorah & Rabbi Ezra Lerner of Sanhedria Merchevet to Lazar Gordon, son of DD (Devorah Shechter) & Rabbi Binyomin Gordon of Ramat Shlomo. Mazal Tov to grandmother Dina Rosenbaum.

Judy & Louis Morris on the birth of a great-grandson, Avraham Yitzchak born to Aharon & Esther Leah Morris of Lakewood.

Rabbi Sanford H. Shudnow on one of his original artworks being selected for inclusion by the Bender JCC of Greater Washington for exhibit at their: "A Lifetime of Perspective: Art by Older Adults" exhibit through May 22.

Kitty Wertheimer on the birth of a great-grandson, David Rafael, to parents Iris & Rafi Cohen. Mazal Tov also to his sisters, grandparents Irene & Barry Wertheimer and Yvonne & David Cohen.

Condolences

Ken Jacobson on the passing of his father Norman Jacobson. The funeral and Shiva took place in Israel.

Kiddush Sponsors

Hashkamah Kiddush is sponsored by the **Hashkamah Minyan Kiddush Group**.

Shul Kiddush is sponsored by the **Shul Kiddush Group**.

Sephardic Minyan Kiddush is sponsored by **Shula & Popi Eloul** in memory of Shula's brother, מאיר בן חסיה and Shula's father, אליהו בן סוליקה.

Shabbos and Weekday Shiurim Sponsors

Hashkamah Minyan Shiur is sponsored by **David Jaray** in appreciation of Rabbi Grossman and all those who attend his shiur, and in memory of all those who have lost their lives in Israel. May Hashem bless Israel with complete and speedy victory and Brachos for the Israeli soldiers, hostages, students, and all of Israel.

Rabbi Hyatt's Gemara Shiur was sponsored by **David Jaray** in appreciation of Rabbi Grauman and all those who attend his shiur, and in memory of Rabbi Hyatt, A"H and to all of those who have lost their lives in Israel. May their Neshamas have an Aliyah. Refuah Shlema to all those that are wounded and ill, and to all of those that have been traumatized in Israel during these times.

8:45 Minyan Drasha is sponsored by **Susan & Bob Levi** to commemorate the 9th Yahrzeit of Bob's mom, Leah bas Mordechai (Lorraine Levi), on 7 Iyar.

Shabbos Schedule

Minyan Locations:

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

FRIDAY NIGHT:

Mincha/Maariv:

6:25 (Plag, S)

7:00 (B), 7:55 (S), 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), 7:35 (B),

7:45 (Sephardi, LBM)

Shalosh Seudos: 8:00 (S)

Maariv: 8:56 (B)

DIVREI TORAH:

8:45 Main Minyan - Rabbi Yonatan Gorin

9:15 Minyan - Rabbi Postelnek

SHIURIM:

Hashkamah Minyan Gemara Shiur: (SBM)

Rabbi Yitzhak Grossman

Ohr HaChaim Chabura: 8:55 (S)

Rabbi Postelnek

Parsha Shiur before Mincha: 6:35 (B)

Rabbi Postelnek

Youth Announcements

Teen Minyan - 9:15 AM in The House, followed by Kiddush

Shabbos Groups - 10 AM until shul ends

- Toddler Group, under 2 with parent, Toddler Room
- Kinder Group, 2-5, upstairs behind the balcony
- Boys 6-9 & Girls 6-9 and 5th-6th Grade Girls, meet in lower lobby and walk to YGW

High School Girls Israel event - Monday, May 13 at 8 PM.

Israel Fair for Elementary School Children - Sunday, May 19.

High School Boys Trivia Night - Saturday, June 8. More info coming for the 5th/6th grade girls Shabbaton, Youth Shavuot Learning & Preschool Playdate.

WANT TO SPONSOR A SHABBOS OR WEEKDAY SHIUR? PLEASE EMAIL OFFICE@YISE.ORG

YISE Supports Israel

YISE invites members with family on active IDF duty to share their profiles at announce@yise.org.

YISE maintains a community-wide Tehillim WhatsApp group. To join, visit chat.whatsapp.com/GdkM5n3uJx44h8xFbwBEIO. To submit names of soldiers serving in the IDF for tefilot, please send the soldier's Hebrew name and his/her mother's Hebrew name to csimon@YISE.org.

We pray that our soldiers will return soon to their peacetime roles, and in the interim ask our members to daven and undertake other zechuyos on behalf of these and other IDF personnel defending Israel and our people.

Evening of Chizuk and Tefilla with Einav Danino - Recording available at <https://www.yise.org/danino>

Tefilah We gather in the Belonofsky Sanctuary on Sunday evenings after Mincha/Maariv for 15 minutes of communal Tehillim. Additionally, Tehillim are recited at each daily and Shabbos minyan. Rabbi Rosenbaum leads a daily 15-minute Zoom of Tehillim recital and study of the Sefer Mesilas Yesharim Sunday through Friday at 12:30 PM on **Zoom A**.

Tzedaka A list of charitable organizations is available at: <http://www.yise.org/israel-2023-10-11-small.pdf>

As we engage our efforts through tefilah, tzedakah and political action, let us also beseech Hashem daily to bring safety to the citizens of Israel, success to its military, and clarity to its leadership.

Upcoming YISE Events

Yahrzeit of Rabbi Anemer, ZT"L - Recording of 14th Yahrzeit Tehillim, Mishnayos and reflections available at <https://wp.yise.org/anemer-14>

Hear from a Chayal on Yom Ha'Zikaron - Join YISE this Yom Ha'Zikaron for a moving evening with IDF chayal, Ezra Postelnek in conversation with his brother, Rabbi Postelnek. Hear Ezra's story and IDF experiences as he bears witness to bravery, self-sacrifice, and loss. Sunday, May 12, 8:00 PM in the Social Hall. Mincha at 7:45 PM and Maariv to follow the program. [see flyer](#)

Shloshim and Siyum for Rabbi Haim Arzouan, A"H - Monday, May 13 in the Social Hall. Refreshments at 6:15 PM and Program at 6:45 PM. [see flyer](#)

Yom Haatzmaut - Tuesday, May 14: Special Shacharis Minyan for Yom Haatzmaut in the Belonofsky Sanctuary at 6:20 AM.

Important Online Security Briefing: Wednesday, May 15 at 8:45 PM. All shul members are invited to participate in this YISE-specific program. Register at <https://thecss.org/entry-point-training> and enter INSTITUTION NAME: Young Israel Shomrai Emunah (Silver Spring, MD) and WEBINAR CODE: 83602503402. ADVANCE REGISTRATION IS REQUIRED. You will learn how to recognize suspicious activity and how to reduce and respond to threats. Please register at your earliest opportunity. For more information, contact stuartrosenthal@yise.org.

Scholar-In-Residence - Rabbi Avishai David at YISE - Shabbos, May 18. After Musaf, "Days of Sefiras HaOmer Determining Proper Attitudes Towards the Kedusha of Eretz Yisrael and Towards the State of Israel," at 6:45 PM, "Warmth and Radiance of Gedolei Yisrael - Personal Encounters and Vignettes of Torah Giants," and between Mincha/Maariv, "Hakaras HaTov and the State of Israel." [see flyer](#)

Volunteers Needed to Help Plant Flowers - Help beautify the shul. Join us Sunday, May 19, at 1:00 PM. Contact Stuart Cohen via phone or text at 301 943 5153 if you plan to help. You only need to bring yourself. Stuart will have extra gloves and tools.

Annual Election Meeting - Tuesday, May 21 at 7:30 PM in the Social Hall. Details at <https://www.yise.org/election-2024-letter-2.pdf>

Jewish War Veterans Post 360 Dining Out Banquet - Sunday, June 2, 6:30 PM in the Social Hall. Guest speaker for the evening will be General Norton Schwartz, USAF (ret), former Chief of Staff of the US Air Force. General Schwartz's insights and experiences promise to make this event both informative and inspiring. Tickets for the banquet are priced at \$100 each. For details and to purchase tickets: www.KempMillJWV.com. [see flyer](#)

Zoom Connection details in the SHMA and at <https://wp.yise.org/zoom>. Flyers are available at <https://wp.yise.org/flyers>

The Week Ahead		Sunday May 12 4 Iyar	Monday May 13 5 Iyar	Tuesday May 14 6 Iyar Yom Haatzmaut	Wednesday May 15 7 Iyar	Thursday May 16 8 Iyar	Friay May 17 9 Iyar	Next Shabbos May 17-18, 2024 10 Iyar 5784 Parashas Emor Candle lighting 7:58 not before 6:46 Havdalah 9:04 Friday Night: Mincha/Maariv: 6:30 (Plag, S), 7:00 (B), 8:00 (S) 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), 7:55 (B), 7:45 (Sephardi, LBM) Maariv: 9:04
Shacharis	Ashkenazi (S,B,B)	6:30 7:30 8:45	6:15 6:45 8:45	6:15 6:20 8:45	6:15 6:55 8:45	6:15 6:45 8:45	6:15 6:55 8:45	
	Sephardi (LBM)	8:00	7:30	7:30	7:30	7:30	7:30	
Mincha/ Maariv	Ashkenazi (B)	8:00	8:00	8:00	8:00	8:00		
	Sephardi (LBM)	7:50	7:50	7:50	7:50	7:50		

Halachic Times: Latest Alos Hashachar 4:24 AM,

Earliest Talis and Tefilin: 4:58 AM, Latest Netz: 5:58 AM, Latest Krias Shema: 9:28 AM,

Earliest Mincha: 1:41 PM, Earliest Shkia: 8:12 PM, Latest Tzeis Hacoachavim 9:04 PM

RABBI DOVID ROSENBAUM
RABBI YOSEF POSTELNEK - ASST RABBI
JOSH SEIDEMANN - PRESIDENT

NEXT SHABBOS SHORTS DEADLINE: WEDNESDAY, MAY 15, NOON
SUBMIT ITEMS FOR THE SHABBOS SHORTS TO: ANNOUNCE@YISE.ORG
WWW.YISE.ORG | 301-593-4465 | OFFICE@YISE.ORG



MAY 2024 | 23 NISSAN - 23 IYAR 5784

בס"ד

SHMA

YOUNG ISRAEL SHOMRAI EMUNAH
SHOMRAI MONTHLY ANNOUNCEMENTS

Shul Announcements

Tehillim Insights WhatsApp Group - Deepen your connection to Tehillim with short, meaningful messages from Rabbi Rosenbaum and Rabbi Postelnek. One Perek a day! Recordings and signup link at: https://wp.yise.org/tehillim_see_flyer

Welcoming Committee! If you would like to welcome a new person or family to your Shabbos table and the YISE community, email welcome@yise.org with the subject "happy to welcome" and we will contact you 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 details to announce@yise.org

Happy Birthday! Happy Anniversary! Want to celebrate a birthday or anniversary? Email office@yise.org for details.

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

Upcoming Community Programs & Listings

A Time for Unity - Special speaker series at Chabad of Silver Spring, 519 Lamberton Drive, Shabbos afternoon at 6:15 PM. This year's theme: From Struggle to Strength: Shavuot's message for us and Eretz Yisroel. May 4 - Rabbi Berel Wolvovsky, May 11 - Rabbi Ahron Lopiansky, May 18 - Rabbi Yankel Greiniman, May 25 - Rabbi Dovid Rosenbaum, June 1 - Rabbi Michoel Frank, June 8 - Rabbi Brahm Weinberg.

Names, Not Numbers: Community Viewing - Sunday, May 5 at 9:30 AM at Berman Auditorium. This year, the Berman Hebrew Academy 8th grade class interviewed six Holocaust Survivors in order to share their stories.

Taharas Hamishpacha Refresher Course - The Mikvah Emunah Society is offering a free online Taharas Hamishpacha refresher course for women, beginning Monday, May 6. For details, FAQ, and the registration form, click here: <https://bit.ly/TH-Refresher>.

Kemp Mill Toastmasters - Wednesday nights, 8:00 PM - 9:15 PM. May 15, 29 in person in the YISE Social Hall. May 8, 22 on Zoom. Meeting ID: 986 546 841, Passcode: 3671. See what Toastmasters is all about and find out how you can become a more confident communicator. Contact Manasseh Katz at vpe@kempmilltoastmasters.com for more info.

The Golden Network: Lunch and Learn - Wednesday, May 15 at 11:45 AM at KMS. Chassidus in a Nutshell with Mr. Avrohom Siegel. RSVP by Sunday, May 12 director@goldennetwork.org or 301-732-1773.

Recurring Community Programs and Listings

Friday Night Learning - As a Zechus for Acheinu Kol Beis Yisroel, there will be a 30 minute learning Seder in the Yeshiva before Mincha on Leil Shabbos, Friday nights. All the Bnei HaYeshiva and men of the community are encouraged to attend. No matter where you daven, come to the Yeshiva Beis Medrash before Mincha and increase the merits of Klal Yisroel.

Join the Buddy Network - Do you live alone and want a buddy? Do you want to volunteer to be a buddy? Have a buddy check-in during extreme weather or power outages. Make sure you have the basic necessities when you can't get out. Register at <https://goldennetwork.org/buddynetwork> For more info. call 301-732-1773 or email director@goldennetwork.org

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 9:30am at the home of Michelle Penn 816 Lamberton Dr.. For more information, email channahandjeff@gmail.com or call 773-219-5397.

Zoom Shiurim with Rabbi Levy - Monday through Friday on Zoom, Meeting ID: 636 563 5989. Alshich - 9:20 AM - 10:30 AM. Gemara Ribit 10:30 AM - 11:45 AM. Hilchot Lashon Hara 1:00 PM - 2:00 PM. Sunday Alshich 11:45 AM - 12:45 PM.

TGN Program: Siddur Class - In-Depth Analysis of the Siddur with Mrs. Esther Dziadek, Wednesday mornings, 9:00 AM to 10:00 AM, on Zoom B. For more information, call 301-732-1773 or email director@goldennetwork.org

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 - Join Kollel Dirshu of Silver Spring, now studying Maseches Bava Basra, at YGW. Daily morning shiur by Rabbi Eli Reingold at 5:45 AM and evening shiur by Ranon Cortell and Pinchas Werner at 9:00 PM. Chavrusas also available during these times. For more info. and to join our program, contact Hirsh Komarow 301-633-6262 or komarowh@gmail.com

Women's Weekly Unity Gathering. Tehillim, divrei chizuk, and learning at the KMS Beit Midrash, Sundays, 8:00-9:15 PM. Women all around the Silver Spring community (and beyond) are called together to unite in Torah learning and tefillah. Every week, we will recite Tehillim and then a fabulous community leader will give us words of chizuk. Afterwards, everyone is invited to learn on their own or in a group. Open to girls and women of all ages. Contact Rachel Tor at rachelctor@gmail.com for more information.

Newly married? Growing family? Just need a budget check-up? IZUN is a community resource that provides free and confidential coaching to help you examine your budget and achieve financial stability. Email us at barbara@getizun.org or leave a phone message at 240-433-3944.

Daf Yomi Shiur currently meets at the YGW Boys' Campus. Weekdays also online via a WebEx video conference. Sunday 8:30 AM, Monday - Thursday 8:45 PM. Shabbos, 7:30 AM. Contact Judd Lifschitz at lifschitz@slslaw.com for more info.

Daily Halacha Program from Rabbi Eliyahu Reingold Receive one every day in your inbox. Sign up at dvarhalacha.com.

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

RABBI DOVID ROSENBAUM
RABBI YOSEF POSTELNEK - ASST RABBI
JOSH SEIDEMANN - PRESIDENT

JUNE DEADLINE: MONDAY, MAY 27, NOON
SUBMIT ITEMS FOR THE SHMA TO: ANNOUNCE@YISE.ORG
WWW.YISE.ORG | 301-593-4465 | OFFICE@YISE.ORG

***May class updates for Rabbi Rosenbaum's shiurim:**

Sunday: 9:30 AM Women's class will ONLY meet May 19 and May 26

Wednesday: 8 PM Women's Navi Shiur will not meet May 8 and May 29

Friday: Morning Gemara Shiur and Parsha shiur will not meet May 10

Daily Tehillim/Mesilas Yesharim: will not meet May 9, 10, 12 and 16

Sundays

7:05 AM - 7:50 AM - Rabbi Yehoshua Levy's Gemara Shiur, Masechet Chulin, in the **Franco Beit Midrash**

9:30 AM - GWCK Sunday Kollel Brunch & Learn Four great Shiurim to choose from, in the **Social Hall**

***9:30 AM - Rabbi Rosenbaum's** Mussar Study Group for Women (spiritual self-improvement), on **Zoom A**

10:00 AM - Rabbi Tuvia Grauman - Rabbi Hyatt's Gemara Shiur, on **Zoom C**

***12:30 PM - Rabbi Rosenbaum** Tehillim followed by a 15-min Shiur on the Sefer Mesilas Yesharim as a merit for Israel, on **Zoom A**

Mondays

6:35 AM - 7:22 AM - Rabbi Yehoshua Levy's Gemara Shiur, Masechet Chulin, in the **Franco Beit Midrash**

8:45 AM - The Golden Network Presents: Rabbi Barry Greengart's Shiur for men & women studying Parashas Hashavua, on **Zoom B**

9:30 AM - Rabbi Rosenbaum's one chapter of Tehillim followed by a 15-min Shiur on the Parsha, on **Zoom A**

12:30 PM - Rabbi Rosenbaum Tehillim followed by a 15-min Shiur on the Sefer Mesilas Yesharim as a merit for Israel, on **Zoom A**

8:00 - 9:00 PM Chavrusa Learning, in the **Social Hall**. For more info contact Rabbi Levy at 240-423-8810

8:45 PM SCP (Semichas Chaver Program) for more information contact Rabbi Hillel Shaps: hshaps@gwckollel.org

Tuesdays

5:55 AM - Rabbi Rosenbaum's Gemara Shiur for Men, on **Zoom A**

6:35 AM - 7:22 AM - Rabbi Yehoshua Levy's Gemara Shiur, Masechet Chulin, in the **Franco Beit Midrash**

9:30 AM - Rabbi Rosenbaum's one chapter of Tehillim followed by a 15-min Shiur on the Parsha, on **Zoom A**

12:30 PM - Rabbi Rosenbaum Tehillim followed by a 15-min Shiur on the Sefer Mesilas Yesharim as a merit for Israel, on **Zoom A**

1:30 PM - Rabbi Yitzchak Scher's Shiur for Men and Women "Profits from the Prophets" now studying Sefer Yehoshua, in-person, in the **Small Beis Medrash** and on **Zoom G**

8:15 PM - 9:15 PM - CLAS Mrs. Sara Malka Winter "Visions of the Prophets, Lessons & Insights from the Weekly Haftorah" for Women, on **Zoom D**

Wednesdays

6:35 AM - 7:22 AM - Rabbi Yehoshua Levy's Gemara Shiur, Masechet Chulin, in the **Franco Beit Midrash**

9:00 AM - The Golden Network Presents: Mrs. Esther Dziadek's Siddur Class, on **Zoom B**

9:30 AM - Rabbi Rosenbaum's one chapter of Tehillim followed by a 15-min Shiur on the Parsha, on **Zoom A**

11:00 AM - Rabbi Rosenbaum's Nach Shiur

12:30 PM - Rabbi Rosenbaum Tehillim followed by a 15-min Shiur on the Sefer Mesilas Yesharim as a merit for Israel, on **Zoom A**

***8:00 PM - Rabbi Rosenbaum's** Women's Navi Shiur, now learning Sefer Melachim, on **Zoom A**

8:15 PM - 9:15 PM - CLAS Rabbi Yitzhak Grossman - Reading Responsa for Men, on **Zoom E**

8:35 PM - Rabbi Moshe Arzouan's Advanced Gemara Shiur for Men, learning the third Perek of Maseches Bava Basrah, in the **Social Hall** and on **Zoom H**

Thursdays

6:35 AM - 7:22 AM - Rabbi Yehoshua Levy's Gemara Shiur, Masechet Chulin, in the **Franco Beit Midrash**

9:30 AM - Rabbi Rosenbaum's one chapter of Tehillim followed by a 15-min Shiur on the Parsha, on **Zoom A**

***12:30 PM - Rabbi Rosenbaum** Tehillim followed by a 15-min Shiur on the Sefer Mesilas Yesharim as a merit for Israel, on **Zoom A**

8:15 PM - 9:15 PM - CLAS Rabbi Avraham Sussman Yesodei Hatorah Gemara Skills Building for Men, on **Zoom F**

8:15 PM - 9:15 PM - CLAS Rabbi Hillel Shaps On the Same Page Gemara for Men, in the **Social Hall**

Fridays

***5:55 AM - Rabbi Rosenbaum's** Gemara Shiur for Men, on **Zoom A**

6:35 AM - 7:22 AM - Rabbi Yehoshua Levy's Gemara Shiur, Masechet Chulin, in the **Franco Beit Midrash**

***9:30 AM - Rabbi Rosenbaum's** one chapter of Tehillim followed by a 15-min Shiur on the Parsha, on **Zoom A**

***12:30 PM - Rabbi Rosenbaum** Tehillim followed by a 15-min Shiur on the Sefer Mesilas Yesharim as a merit for Israel, on **Zoom A**

*Class times and locations as of May 2.
Please check <https://wp.yise.org/about/classes/>
for updated info.*

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, password 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, password 161699

Greater Washington
Community Kollel
in conjunction with
Young Israel
Shomrai Emunah

SUNDAY BRUNCH & LEARN

Sunday Mornings
at Young Israel Shomrai Emunah, 1132 Arcola Ave.
Breakfast: 9:30am - Classes 9:45-10:30am
Men's programming - Free of charge

**THREE GREAT LEARNING OPTIONS
TO CHOOSE FROM!**

ILLUMINATING INQUIRIES IN HALACHA
RABBI YITZCHAK MANDEL

NAVIGATING NAVI
SEFER YEHOShUA
RABBI YITZHAK GROSSMAN

JUDAISM 102:
FUNDAMENTALS FOR THE EXPERIENCED JEW
RABBI HILLEL SHAPS

For more info please contact Rabbi Hillel Shaps: hshaps@gwckollel.org or 347-869-9361

75 YEARS
YOM HA'ZIKARON

FOR A MOVING EVENING WITH IDF CHAYAL

EZRA POSTELNEK
IN CONVERSATION WITH HIS BROTHER,
RABBI YOSEF POSTELNEK

Formerly a sniper in Givati, Ezra Postelnek was called up to fight in Gaza after October 7th. Hear his story and IDF experiences as he bears witness to bravery, self-sacrifice, and loss.

SUNDAY, MAY 12, 8:00PM
YISE SOCIAL HALL

7:45PM Mincha in the Social Hall
Maariv to follow the program

PLEASE JOIN US FOR DIVREI HESPED AND A SIYUM MISHNAYOT
MARKING THE SHLOSHIM OF OUR DEAR HUSBAND AND FATHER

RABBI HAIM ARZOUAN ז"ל

הרב חיים חנניה בן הרב משה ז"ל



MONDAY, MAY 13, 2024
REFRESHMENTS 6:15 PM | PROGRAM 6:30 PM
YOUNG ISRAEL SHOMRAI EMUNAH SOCIAL HALL

היום נחמד עשית עמדי ופזזתך שמרה רוחי.

YOU BESTOWED ON ME LIFE AND CARE;
YOUR PROVIDENCE WATCHED OVER MY SPIRIT.

Tuesday Class at YISE

Profits from the Prophets

Learn the stories and writings of the nevi'im and the
important lessons contained within

Sefer Shoftim (Judges)

With Rabbi Yitzchak Scher
Rebbe, Yeshiva of Greater Washington

Tuesdays, 1:30-2:15

Young Israel Shomrai Emunah
Small Beis Medrash
1132 Arcola Ave.
Silver Spring, MD 20902

Or on Zoom

Meeting ID: 713 7408 5130
Password: 045079

Add some inspiration to the
middle of your day!



For many of us, Navi is uncharted territory.
The stories and lessons of Navi help us to
understand the rich history of Klal Yisrael,
foundations of our faith, and important
insights into human nature. We observe the
greatness of our leaders, learn from their
challenges, and see how Hashem's hand
always guides the Jewish people from their
inception until this very day.

Classes are available online at www.torahdownloads.com

Email ynmscher@yahoo.com with questions or just join us!

PRESENTED BY
GREATER WASHINGTON
COMMUNITY KOLLEL
SHOMRAI EMENAH

Semichas Chaver

REVOLUTIONIZE

Your Torah Learning!

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

NEW SEMESTER BEGINS MAY 13

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.

RECEIVE SEMICHAS CHAVAR CERTIFICATE Signed by:

Topic of this Zman:
Halachos of Bircas Hamazon, Zimun, and more....

NOW ON MONDAYS

MONDAYS @ 8:45PM
at YISE, 1152 Arcola Ave.
Register at: thegreatnewashingtoncommunitykollel.com/scp
MEN'S PROGRAMMING
For more information, please contact: Rabbi Hillel Shaps, hshaps@gwckollel.org

Rabbi Hillel Shaps

SCP
SEMICHAS CHAVAR PROGRAM

Semichas Chaver Program (SCP) founded by Rav Elyada Goldwicht

YISE Security Briefing

How can you recognize potential threats?
How should you react/respond to such threats?
What do you do when an alarm sounds or you see an intruder?

You must register in advance!

**Please join us via Zoom
Wednesday, May 15, 8:45 pm**

Community Security Service (CSS) is working with YISE to educate and train all members in the basics of shul security. It is important that **every member of YISE** participate in this community Zoom program, if at all possible.

You should have received a "Cyberbrief" email from YISE letting you know how to register for this program. For security reasons, **you must register in advance** or you will not be admitted into the Zoom session.

If you have not received the Cyberbrief email, are having trouble registering, or have other questions, please email Stuart at stuartrosenthal@yise.org or call at (301) 980-9557.



YOUNG ISRAEL SHOMRAI EMUNAH PRESENTS A
SCHOLAR-IN-RESIDENCE SHABBATON WITH

Rabbi Avishai David

Shabbat Parshat Emor · May 18, 2024

After Musaf in Belonofsky Sanctuary:

Days of Sefiras HaOmer — Determining Proper Attitudes Towards
the Kedusha of Eretz Yisrael and Towards the State of Israel

At 6:45 PM in Belonofsky Sanctuary:

Warmth and Radiance of Gedolei Yisrael — Personal Encounters
and Vignettes of Torah Giants

Between Mincha/Maariv in Belonofsky Sanctuary:

Hakaras HaTov and the State of Israel

Rabbi Avishai David is Rosh Yeshivat Torat Shraga and Rav of
Beis Tefillah Yonah Avraham in Ramat Beit Shemesh. He
received his semicha from Yeshiva University, while studying
under R' Yosef Dov Soloveitchik zt"l and R' Nissan Alpert zt"l.
It is Rabbi David's mission and mandate to transmit our
illustrious Masoretic heritage to talmidim worldwide.



I WANT YOU

**To Attend The Kemp Mill Jewish War
Veterans Dining Out Banquet**

When: Sunday, June 2, 2024, 6:30 PM (1830 hours)

Where: Young Israel Shomrai Emunah Synagogue
1132 Arcola Avenue, Silver Spring, MD

Cost: \$100.00 per person

Sponsorship Opportunities

Meritorious Sponsor — \$180

Silver Star Sponsor — \$270

Sponsor a Veteran — \$360

Go to <http://kempmilljwv.com> for more information
Tickets available at EventBrite

Likutei Divrei Torah

Gleanings of Divrei Torah on Parashat Hashavuah
via the Internet

Shabbat Shalom

Volume 30, Issue 30

Shabbat Parashat Kedoshim

5784 - B"H

Shabbat Shalom: Rabbi Shlomo Riskin

"You shall love your friend as yourself – I am the Lord" These five Hebrew words – "You shall love your friend as yourself" – are designated by the renowned Talmudic sage Rabbi Akiva as "the greatest rule of the Torah"; the bedrock of our entire ethical system.

And 50 years after the destruction of the Second Temple, Rabbi Akiva was considered one of the most illustrious of the rabbinical decisors, who led a major Talmudic academy which could boast a student body of tens of thousands.

Indeed, it became the first "yeshivat hesder" in history, whose students fought valiantly against the Roman conquerors, hoping to restore the Holy City of Jerusalem, to enthrone their General Bar Kokhba as King Messiah, to rebuild the Holy Temple and to usher in the time of Redemption.

Alas, the redemption was not to be; the kingdom of Bar Kokhba lasted only three and a half years; Bar Kokhba himself was killed and the aborted Judean rebellion ended in tragic failure.

The Talmud records that 24,000 disciples of Rabbi Akiva lost their lives due to askera, an Aramaic term which Rashi explains as a plague of diphtheria; but Rav Hai Gaon maintains much more logically that they died by the sword (sicarii in Greek means "sword") in the Bar Kokhba wars as well as in the Hadrianic persecutions which followed the military defeat.

The initial mourning period observed during these days of the counting of the Omer – from the end of Passover until Lag Ba'omer (when the disciples of Rabbi Akiva stopped dying) – memorializes the death of these valiant young martyrs, so anxious to restore Jewish sovereignty in Judea.

And the Talmud, morally interested in discovering an ethical flaw that might justify the failure of this heroic attempt, maintained that it was "because the students of Rabbi Akiva did not honor each other properly, that they were involved in petty jealousies and rivalries causing them to face their Roman foes from a position of disunity and internal strife.

But how could this be? After all, Rabbi Akiva's major teaching was that "you shall love your friend as yourself – this is the greatest rule of the Torah." Could it be that the foremost Master – Rosh Yeshiva Rabbi Akiva, did not succeed in inculcating within his disciples his most important maxim, the one teaching which he considered to be quintessential Torah?

Allow me to suggest a number of responses. First of all, one can say that it was only after the death of the 24,000, and the understanding that the tragedy occurred because of their "causeless animosity" amongst themselves (sinat hinam), that Rabbi Akiva began to emphasize loving one's fellow as the greatest rule of the Torah.

Secondly, the Talmud has Rabbi Akiva apply a shockingly disparaging verse to Rav Yohanan ben Zakkai, who close to seven decades earlier had left the besieged Jerusalem at the 11th hour to stand before Vespasian and trade away sovereignty over Jerusalem and hegemony over the Holy Temple, for the city of Yavne and the Sanhedrin of 71 wise elders: "oft-times God moves wise men backwards and turns their wisdom into foolishness".

You must remember that Yohanan ben Zakkai had been the teacher of the two teachers of Rabbi Akiva: Rabbi Eliezer ben Hyrcanus (Rabbi Eliezer Hagadol)

and Rabbi Yehoshua ben Hananya. And Rabbi Akiva was not attacking ben Zakkai's ideology but he was rather disparaging his persona, very much ad hominem: "God had moved ben Zakkai backwards and transformed his wisdom into foolishness!" No matter how many times Rabbi Akiva might have emphasized "Love your neighbor as yourself," this one-time "put-down" of a Torah scholar by Rabbi Akiva unfortunately may have caused his disciples to overlook his general teaching and learn from his harsh words.

Herein lies a crucial lesson for every educator: our students learn not from what we tell them during our formal lessons, but rather from what they see us do and hear us say, even, and especially if, we are speaking off the record.

And finally, when Hillel, a disciple of Rabbi Akiva, is approached by a would-be convert and challenged to teach him the entire Torah "while he stands on one leg," Hillel responds by rephrasing Rabbi Akiva's Golden Rule in more practical terms by teaching you what not to do: "What is hateful to you, do not do to your friend. This is the entire Torah; all the rest is commentary; go out and study it..." And similarly, the same sage Hillel teaches, "Do not judge your friend until you actually stand in his place", which is another way of saying that you must not judge your brother unless you had been faced by the same trial he had to face – and had responded differently.

You must love your friend by seeing him and judging him as though you were truly standing in his place.

Perhaps when Rabbi Akiva initially judged Rabbi Yohanan ben Zakkai's "deal" with Vespasian, he (Rabbi Akiva) was not in the midst of a brutal and losing battle against Rome; at that earlier time it was comparatively easy for him to criticize ben Zakkai as having given up too much too soon. However, once he himself became involved in what eventually was the tragic debacle of Bar Kokhba against Rome, he very well might have taken back his critical attribution of Isaiah's verse to Rabban Yohanan ben Zakkai, who was certainly vindicated by subsequent Jewish history.

Yes, we must love our friends as we love ourselves, and one of the ways to fulfill this command is by refraining from judging our "friends" until we actually stand in their place.

The Person in the Parsha: R. Tzvi Hersch Weinreb

Holiness: A Definition - He never returned phone calls. He certainly never returned e-mails. He rarely smiled. He had very sophisticated tastes in wine and fine liquor. A seven-course gourmet dinner with a wine pairing at each course was almost an everyday occurrence for him.

He had the vocabulary of a sailor and seemed to be acquainted with the obscenities and profanities of every known language.

Don't get me wrong. He had many fine qualities, and considered himself to be religious, even pious.

"After all," he would say, "I am careful that the meals that I order are always absolutely kosher. The Torah doesn't prohibit wine, nor does it require us to refrain from delicious food, and it places no limits on the quantity of food that we eat."

He would expound upon the fact that he found nothing in the Torah requiring one to return phone calls or e-mails. He even insisted that, at least in the written Torah, he found no objection to the use of vulgar language.

I knew this person, let's call him Reuben, for nearly 50 years. I was associated with him in various capacities, and often worked with him on charity projects. Although he scrupulously investigated every cause that approached him for contributions, and he was very careful as to the causes to which he made contributions, I cannot deny that he was generous by almost all standards.

I must admit that I often wondered about his relationship with his wife. Obviously, I was not privy to the intimate details about their relationship. I did meet Reuben's wife several times, and she always appeared to be quite sad, even defeated. She certainly did not share his joie de vivre, dressed quite modestly compared to his lavish wardrobe, and she certainly never resorted to his foul language.

Reuben died a few months ago. One of his close business associates, who knew him as a religious Jew, eulogized him as a person who exhibited holiness. "He was no saint," proclaimed this associate, "but from my perspective as an irreligious person, Reuben was a holy man."

Now, it is common, and even to some extent permissible, to exaggerate the merits of the deceased during a eulogy for him. But there was something about the adjective "holy" that I simply could not accept and felt compelled to protest. It was certainly inappropriate for me to protest in public at the funeral, and I felt it was pointless to protest to the well-meaning person who delivered the eulogy.

So I decided to use this column as the venue for that protest.

What does it mean to be holy? For the answer to that, we need to examine a verse at the beginning of the second of this week's double-Torah portions, Acharei Mot and Kedoshim. The verse reads: "Ye shall be holy; for I the Lord your God am holy."

The two greatest commentators on the Bible in the Jewish tradition, Rashi and Ramban, enunciate definitions of "holiness." Rashi insists that to be holy means to be separate, distant, from various sinful exploits, especially sexual promiscuity. He says that the Hebrew words, "kedoshim tiyhu, ye shall be holy," are best understood as, "perushim tiyhu, ye shall keep a distance."

Ramban, however, takes issue with Rashi, although he characteristically does so with great courtesy and even reverence for his predecessor. Ramban's definition of holiness expresses one of his most basic teachings, and in my opinion, one of the perspectives of Judaism which is often forgotten and needs to be re-emphasized from time to time.

Ramban writes that there is more to being holy than merely to abide by the rules and regulations of the Torah. Yes, he writes, the Torah does not forbid gluttony, and it is quite possible to be a glutton yet not violate any of the laws of kashrut. True, he continues, one can use all manner of vulgar language yet violate no explicit biblical command. A man can observe every detail of the Torah's laws about family purity yet not be a loving husband.

Ramban coins a phrase: "Naval bereshut hatorah," which can be translated either as, "a knave within the bounds of Torah," or alternatively, "a knave with the Torah's permission." Holiness, for Ramban, consists of all those behaviors which are to be expected from

To sponsor an issue of Likutei Divrei Torah:
Call Saadia Greenberg 301-649-7350
or email: sgreenberg@jhu.edu
<http://torah.saadia.info>

a decent human being, even if those behaviors are not explicitly prescribed by the Torah.

Reuben was a man whom I knew all of my life. Although he was not perfect, he had his positive qualities and I certainly cannot take it upon myself to condemn him. But he was not holy. Indeed, he missed the point about what the Jewish religion was all about.

Our religion is indeed about obedience and compliance to a set of laws—some ordained by God and some instituted by wise and holy men—but that is not all that it is about. It is about attitudes, and it is about relationships. It is about ethical behaviors which need not be prescribed in the form of rules, but is to be expected of every reasonable human being.

Some would explain Ramban's thesis in terms of the distinction between the letter of the law and the spirit of the law. That is certainly a way of understanding it. Reuben is a prime example of someone who did not see beyond the letter of the law.

Our daily prayer book contains the following verse in Isaiah: "This is my covenant with them says the Lord: My spirit which is upon you, and the words I have placed in your mouth, shall not depart from you or your children or your children's children..."

Clearly, the Almighty's covenant has two components: His spirit and His words. Reuben kept the latter, but ignored the former. Holiness consists of adherence to them both. Ramban teaches us that holiness is about that spirit. The Torah itself, by addressing the commandment "kedoshim tiheyu, be holy" to all of us, is teaching us that we are all capable of achieving that spirit. We are expected to be a *goy kadosh*, a holy people.

Yeshivat Har Etzion: Virtual Bet Midrash

Sicha of Harav Aharon Lichtenstein, z"l

Intelligence and Ethics - "Speak to the whole congregation of the children of Israel and say to them, You shall be holy for I, the Lord your God, am holy." "This teaches us that this parasha was recited during Hak'hel (the mass assembly of the entire nation once every seven years), because most of the major bodies of Torah depend upon it."

Our parasha introduces a multitude of commandments and prohibitions, some of which are mentioned explicitly in the parasha while others are inferred and deduced from its contents. The scope of this collection of mitzvot is broad: some pertain to interpersonal relationships while others deal with the man-God relationship; some are addressed to the nation as a whole while others are directed towards the individual.

One mitzva which appears in this week's parasha several times in different forms is the obligation to distance oneself from idolatry. For example, we are commanded, "Do not turn to idols and do not make molten gods for yourselves"; and "The individual who turns to mediums and soothsayers, to go astray after them, I will set My face against that person..."

The Rambam relates to these verses from the point of view of their intellectual content: "These things are all lies and falsehood, and they are the mistake that was made by the early pagans... It is not fitting that Israel, who are wise and intelligent, should follow such emptiness and imagine that they have any worth. Anyone who believes in these and similar things and imagines that they are indeed true and wise but that the Torah forbade them is merely foolish and ignorant... Whereas the wise and knowledgeable ones knew with clarity that all these things which the Torah forbade are not words of wisdom but rather nonsense and emptiness after which the ignorant were drawn... And for this reason the Torah says, when warning us of all these things, 'You shall be wholly with the Lord your God.'"

The second mitzva with which we shall deal here is, "You shall not take revenge nor shall you bear a grudge against the people of your nation..." On this

the Rambam comments: "Someone who takes revenge on his friend transgresses a negative commandment, as it is written, 'You shall not take revenge.' And even though he is not punished for it, it is a very bad trait. A person should rather constantly review his middot (character traits) with regard to everything that happens, for to those who understand properly it is all simply emptiness and insignificant, and not worth avenging."

These two mitzvot are completely different from one another and belong to two different categories, but there can be no doubt that the Rambam recognizes the intellectual basis which is common to these two phenomena, and he indicates this by using the same word to describe them - emptiness (*hevel*). In both cases he appeals to our intellect: a wise person should not make the mistake of being drawn after such things. But the appeal may be made not only from the intellectual point of view but also from the point of view of the Divine command. Even if your friend has offended you, you are forbidden to retaliate - because God has so commanded; and even if some wisdom is to be found in idol-worship, do not approach it - because that is what God commanded us. This is in fact the explanation of the Ramban on Sefer HaMitzvot and elsewhere when he addresses the reason for the prohibition of idol-worship: It may be that some partial truth is to be found even in idolatry, but nevertheless - "You shall be wholly with the Lord your God." God forbade it, and that is why you may not engage in it.

From this perspective, too, there is a theme which is common to both mitzvot: in both cases one needs to be prepared to sacrifice for the sake of God's command and for the sake of fulfilling His will - even though logic and one's intelligence may point in the opposite direction. While the Rambam interprets "You shall be wholly with the Lord your God" as demanding intellectual integrity and identification with God's command, the second approach requires instead an identification on the moral level with God's will without looking for anything else.

The message for us is clear. We need to be "wholly with God" on both levels - in the area of knowledge, the "Divine image" which is our intelligence, and in the area of morality, God's command. Every individual bears the obligation of navigating and combining these two approaches, each according to his personality and his sphere of action.

"For Most of the Essentials of the Torah Depend Upon It"

"Speak to all the congregation of the children of Israel" - This teaches that this parasha was uttered at 'hak'hel' (a gathering of the entire nation), for most of the essentials of the Torah depend upon it." What Rashi means to say is that this short parasha contains a relatively large number of commandments. But the uniqueness of the parasha seems to lie not only in the number of its mitzvot, but also in their great variety. The parasha contains mitzvot of every sort: interpersonal mitzvot and mitzvot between man and God are intertwined, for example, "Each person shall fear his mother and his father, and observe My Shabbatot". In between the verse teaching "You shall not steal..." and the prohibition "You shall not oppress your neighbor, nor shall you steal," we find the command relating to desecration of God's Name: "You shall not swear falsely by My Name". Chukkim and mishpatim sit side by side: "You shall not take revenge, nor shall you bear a grudge... You shall love your neighbor as yourself... You shall observe My statutes - you shall not interbreed your cattle...". Alongside general mitzvot pertaining to the fundamentals of faith, such as Shabbat and idolatry, we find others that concern details of ritual actions - such as left-over meat of sacrifices (*piggul* and *notar*). Even on the linguistic level, the parasha is likewise a mixture of singular and plural.

Likutei Divrei Torah

It would appear that in bringing all these different mitzvot together in one parasha, the Torah is conveying a message: "The Torah of God is perfect; it restores the soul." The Torah must be treated as a single entity; it is not a collection of unrelated details.

"At the time when God said, 'I am the Lord your God...' and 'You shall not have any other gods...', the nations of the world said: 'He (God) demands this for His own glory.' When God reached the fifth commandment, 'Honor your father and your mother,' they revised their view of the first commandments. Rabba taught: 'The beginning of Your Word is truth' - Does this imply, then, that only the beginning of God's word is truth, but not the end? Obviously not; rather, at the end of His word it becomes clear that 'the beginning of Your Word is truth.'"

There is a connection between interpersonal mitzvot and mitzvot between man and God: each type has an influence on the other, and all are part of the same whole. A person who does not fulfill the commandments guiding his relationships with others is defective also in his observance of the mitzvot involving religious ritual. The same applies to the spheres of singular and plural: a person must fulfill both the individual, private mitzvot and those that are communal and public; he must take care of his own individual welfare and, at the same time, also be concerned for the welfare of all of Am Yisrael, with the understanding that these concerns are intertwined. Rashi quotes the Midrash as teaching not that "Most of the essentials of the Torah are included in it," but rather that "Most of the essentials of the Torah depend upon it" - the mitzvot depend upon and influence each other.

Ramban's well-known teaching on the beginning of the parasha is that "You shall be holy" is a general command, requiring us to sanctify ourselves and refrain from gluttonous eating habits and from foul language - not to be "scoundrels within the bounds of Torah." This is, in fact, a command to attain a certain moral level, beyond the fulfillment of the details of the commandments. This, too, is related to what we have said above. On the one hand, a person must take care with the details of the mitzvot, never disregarding a single directive in the Shulchan Arukh. On the other hand, he must also maintain the values towards which the Torah as a whole guides us, and build his personality in accordance with Torah requirements.

"And you shall observe My statutes (*chukkotai*) and My judgments (*mishpatai*), which a person shall perform..." - this is intended to teach that both observance and performance (*shemira va-asiyya*) are required for the statutes, and both observance and performance are required for the judgments."

The Rambam comments on this as follows: "The meaning of 'performance' is known - this refers to performance of the statutes. And 'observance' means that one should take care with them, never imagining them to be of lesser value than the judgments."

Both *chukkim* (statutes), rituals which are not readily understood, and *mishpatim* (judgments), must be fulfilled in all their details. However, extra care must be taken to treat the statutes with the proper respect and to appreciate their value. At the beginning of the parasha we find the general command, "You shall be holy," and at the end we are commanded, "You shall sanctify yourselves and be holy", which Chazal explain as follows: "'You shall sanctify yourselves' - this refers to washing hands before the meal, 'and you shall be holy' - this refers to washing after the meal."

We may add that our parasha also addresses all spheres of life, emphasizing the fact that the Torah is connected to all stages of a person's life and to all his activities. It must therefore be treated as a whole entity, guiding us in every place and at every time as to how to mold our path and our selves.

שבת

Our *Parashah* begins, "Speak to the entire assembly of *Bnei Yisrael*." *Rashi* z"l explains that this *Parashah* was taught to the nation in a full assembly "because most of the fundamental teachings of the Torah are dependent on it."

One of the best known and most fundamental of these teachings is (19:18), "You shall not take revenge and you shall not bear a grudge against the members of your people; you shall love your fellow as yourself--I am *Hashem*" (see *Shabbat* 31a). R' Nosson Yehuda Leib Mintzberg z"l (1943-2018; rabbi and *Rosh Yeshiva* in Yerushalayim and Bet Shemesh, Israel) writes: At first glance, one might think that the prohibition on taking revenge or bearing a grudge exists because those are inherently bad *Middot* / character traits. However, the juxtaposition of the two parts of our verse teaches otherwise: Why shall you not take revenge or bear a grudge against the members of your people? Because, the verse teaches, you are obligated to love your fellow as yourself. The feeling of brotherhood between us should be so strong that it leads us to forgive all wrongs, overpowering any desire for revenge or even a grudge.

R' Mintzberg continues: The conclusion of the verse, "I am *Hashem*," is not the reason why we should love each other. We are not called upon to love each other because we serve the same *Hashem*; rather, because we are brothers and sisters. The phrase, "I am *Hashem*" (which appears many times in our *Parashah*) is saying: I recognize that what I am asking of you calls upon you to rise above your nature. Nevertheless, I expect you to rise to that higher level, to be a people among whom I, *Hashem*, dwell. (*Ben Melech Al ha'Torah*)

Shabbat

"Speak to the entire assembly of *Bnei Yisrael* and say to them, 'You shall be holy, for I, *Hashem*, your *Elokim*, am holy.' (19:2)

R' Moshe ben Nachman z"l (*Ramban*; 1194-1270; Spain and *Eretz Yisrael*) writes that a person could observe every law of the Torah--eating only kosher food, etc.--and still be a "Naval / degenerate within the bounds of Torah law." Therefore, our verse calls upon us to "sanctify ourselves with that which is permitted to us"--i.e., to enjoy life's pleasures in moderation. (*Commentary on the Torah*)

R' Eliyahu E. Dessler *shlita* (*Mashgiach Ruchani* of the Ponovezh Yeshiva in Bnei Brak; not to be confused with his cousin and namesake, the *Michtav M'Eliyahu*) writes: We are taught that a person should take from this world only what he needs for his physical and mental health, for the more one pursues physical pleasures, the more he distances himself from the true good. Yet, asks R' Dessler, it seems that we are enjoined to do exactly the opposite on *Shabbat*! For *Shabbat*, one is supposed to buy or prepare delicacies without giving a thought to the cost. Indeed, the *Tanna* / Sage of the *Mishnah* Rabbi Eliezer told his son that he should always shop for *Shabbat* when he is hungry, so that he will be motivated to spend more! How, asks R' Dessler, can these two injunctions be reconciled?

R' Dessler explains: If one looks closely at the relevant sources, he will find that shopping and preparing food for *Shabbat* are not part of the *Mitzvah* of "*Oneg Shabbat*" / "delighting in the Sabbath"; rather, they belong to the *Mitzvah* of "*K'vod Shabbat*" / "honoring the Sabbath." It follows that we are not being instructed to eat with abandon on *Shabbat*--only to prepare many dishes and delicacies to honor the day, and to taste each one in moderation. There is no commandment to stuff oneself on *Shabbat*. Indeed, doing so is discouraged, as overeating causes a person to sleep away the entire day instead of engaging in Torah study.

– Continued in box inside –

Hamaayan / The Torah Spring

10815 Meadowhill Road, Silver Spring, MD 20901 / 301-775-9623

Send e-mail to: TheTorahSpring@gmail.com

Back issues at: www.TheTorahSpring.org

Donations to *Hamaayan* are tax deductible.



Sponsored by

David and Micheline Peller

on the *yahrzeit* of her father Baruch ben Noach Hercberg a"h

Pirkei Avot

He [Rabban Gamliel, the son of Rabbi Yehuda Ha'Nasi] used to say, "Treat His will as if it were your own will, so that He will treat your will as if it is His will. Nullify your will before His will, so that He will nullify the will of others before your will." (2:4)

R' Eliezer Zvi Safran z"l (1830-1898; *Komarno Rebbe*) writes: The *Gemara* (*Rosh Hashanah* 4a) teaches, "If one says, 'I give this coin to *Tzedakah* so that my son shall live [i.e., be cured from illness],' he is a perfect *Tzaddik*." This is what our *Mishnah* means by treating G-d's will as if it is one's own will. You are permitted, says the *Mishnah*, to do G-d's will even "so that He will treat your will as if it is His will."

However, there is one condition--i.e., that one not question or complain if G-d does not fulfill your desire. Ultimately, says the *Mishnah*, you must be prepared to "nullify your will before His will." Perhaps one is not worthy of what he is praying for or, perhaps, *Hashem* knows that what the person is praying for is not what is best for him. If you adopt this outlook, you can be certain that "He will nullify the will of others before your will"--i.e., you may not get everything you want, but at least no other human being will be able to hurt you. (Z'kan Beto 2:4 - 20th Interpretation)



He [Rabban Yochanan ben Zakkai] said to them [his students], "Go out and discern which is the good way to which a person should cling." ... Rabbi Yehoshua says, "A good friend." (2:13)

R' Yitzchak Al-Achdab z"l (Spain and Sicily; late 14th - early 15th centuries) notes that Rabbi Yehoshua cannot be referring to having a good friend, for that cannot be called the "good way to which a person should cling." Rather, he means being a good friend, someone who is always looking out for the interests of others. (*Roshei Avot*)

- Continued from back page -

R' Dessler quotes R' Yosef Shaul Nathanson z"l (1808-1875; rabbi of L'vov, Galicia and a leading *Halachic* authority) who explains with a parable: If one goes to a fancy wedding, he will see an amazing spread of delicacies and deserts, which the guests are busy enjoying. But how can one recognize who is the *Ba'al Simcha* / the parent of the bride or groom? The *Ba'al Simcha* is the one who is so busy enjoying the occasion and the guests that he barely touches the food! Similarly, one who truly delights in the *Shabbat* is focused more on the special occasion and the distinguished guest (i.e., *Shabbat*) and less on the food.

(*Sha'arei Ha'zemanim: Shabbat Kodesh* p.35)

"When you [plural] reap the harvest of your land, you [singular] shall not complete your reaping to the corner of your field, and the gleanings of your harvest you [singular] shall not take." (19:9)

Why does the verse begin with the plural form and end with the singular form? R' Baruch Ha'levi Epstein z"l (1860-1941; best known for his *Chumash* commentary, *Torah Temimah*) explains: The harvest was a time of joy, as we read (*Yeshayah* 9:2), "They rejoiced before You like the joy of the harvest time." As such, the crop was harvested in the presence of a multitude of people, all sharing in celebrating the bountiful produce. Thus, the plural form is used when referring to the harvest.

In contrast, the *Mitzvot* that must be performed in connection with the harvest are the personal obligation of the field's owner. Thus, the singular form is used when referring to those *Mitzvot*. (*Tosefet Berachah*)

"You shall not take revenge and you shall not bear a grudge against the members of your people; you shall love your fellow as yourself--I am Hashem." (19:18)

Rabbeinu Asher z"l (1250-1327; Germany and Spain; one of the three "pillars" of *Halachah* on whose works the *Shulchan Aruch* is based) writes in his *Mishnah* commentary (*Pe'ah* 1:1): "*Hashem* desires those *Mitzvot* that involve a person fulfilling the will of another person more than He desires the *Mitzvot* between man and G-d." [Note that this is meant as ethical guidance, as explained below, not as a license to choose the performance of one *Mitzvah* over another in disregard of *Halachic* principles.]

R' Avraham Brandwein z"l (1945-2013; *Stretliner Rebbe* in the Old City of Yerushalayim) explains that *Mitzvot* between man and his fellow man can develop and refine a person faster than can *Mitzvot* between man and G-d. This is true for a number of reasons:

- Interpersonal *Mitzvot* are not fixed, in that their application changes with societal needs. Every day, new challenges present themselves and must be overcome; therefore, these *Mitzvot* cannot be performed automatically or by rote. (In contrast, a *Mitzvah* like putting on *Tefilin* is the same every day.)
- Interpersonal *Mitzvot* enable a person to constantly evaluate his own progress toward serving *Hashem* with pure intentions. He can ask himself, for example: How do I react when a person is not grateful for a kindness I did for him? How do I react when the community does not honor me for my contributions?
- Performing interpersonal *Mitzvot* enhances one's love for others, which is a prerequisite for being able to love *Hashem*.
- Performing interpersonal *Mitzvot* helps one to negate his own will, which enables him to emulate *Hashem*--the ultimate Giver.

(*Mavo Le'Mahut Ha'dat U'mataratah* p.42)

ISRAEL REPORT

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

Issue 1410 • May 10, 2024 • 2 Iyar 5784

IDF SAYS 30 HAMAS TERRORISTS KILLED IN ONGOING RAFAH OPERATION (j24NEWS 5/8/24)

The Israeli Defense Forces (IDF) have announced the elimination of approximately 30 Hamas terrorists in eastern Rafah as part of their ongoing operation in the southern Gaza city.

The military operation, which commenced on Monday, has seen significant advancements, according to the IDF.

The 162nd Division of the IDF has been instrumental in neutralizing these terrorists, marking a substantial blow to Hamas forces in the region, according to the IDF statement.

Prior to ground operations, Israeli fighter jets executed coordinated airstrikes, targeting approximately 100 designated locations across the area.

Furthermore, the 401st Brigade Combat Team has assumed operational control over the Rafah crossing on the Gazan side.

This strategic maneuver aims to suppress Hamas terror infrastructure surrounding the crossing, allowing for targeted raids on suspicious buildings from which Hamas terrorists have been firing at Israeli forces.

Presently, IDF troops are actively engaged in search and raid missions within the area, targeting locations identified as potential threats.

The military operation comes in response to ongoing rocket launches from Hamas terrorists in Rafah towards southern Israel, posing a direct threat to civilian populations.

IDF BEGINS STRIKING TERROR TARGETS IN RAFAH (Arutz-7 5/9/24)

The Prime Minister's Office announced on Monday evening that the War Cabinet voted to proceed with the military operation in Rafah following Hamas's claim that it had accepted a ceasefire deal.

"The War Cabinet unanimously decided that Israel will continue the operation in Rafah to exert pressure on Hamas in order to promote the release of our hostages and the other goals of the war," the Prime Minister's Office said.

At the same time, although the Hamas proposal is far from the minimum necessary for Israel, the Israeli government will send a delegation to Cairo to exhaust the possibility of reaching an agreement under conditions acceptable to Israel.

Meanwhile, the IDF confirmed that the military has begun attacking terrorist targets in Rafah in a "targeted manner." Arab sources reported that IDF tanks and infantry forces have begun crossing the fence in the southern Gaza Strip into the Rafah area.

GALLANT WARNS OF 'HOT SUMMER' AS WAR CANNONS ROAR ACROSS NORTHERN BORDER (YNet 5/8/24)

Defense Minister Yoav Gallant warned of a "hot summer" on the northern border as Hezbollah ramped up its attacks on Israel Wednesday, marking an unusual escalation in scale and frequency compared to previous months of low-intensity fighting.

"The mission here is not yet complete—this could be a hot summer," he said during a situation assessment on the northern frontier, expressing his determination to restore security for the residents of the north and to rebuild communities ravaged by months of hostilities.

Meanwhile, heavy cross-border fighting ensued throughout Wednesday, with Hezbollah launching multiple rocket, drone and anti-tank missile attacks at Israeli border communities.

The IDF said that it eliminated three Hezbollah operatives in a targeted strike in the southern Lebanon town of Khiam and struck over 20 Hezbollah targets in the southern village of Ramyeh with warplanes and artillery.

IDF AND ISA ELIMINATE HAMAS NAVAL COMMANDER (Arutz-7 5/8/24)

In a joint IDF and ISA activity based on Israeli Navy and ISA intelligence, on Wednesday, an IAF aircraft eliminated the terrorist Ahmed Ali, the Commander of Hamas' Naval Unit in Gaza City.

Over the last few years, Ali has been involved in managing projects of Hamas' Naval Unit in the Gaza Strip.

During the war, Ali was responsible for attacks on Israeli territory and against IDF ground troops operating in the Gaza Strip.

Over the past week, Ahmed advanced terrorist activities against IDF troops operating in central Gaza.

ISRAEL REPORTEDLY DEEPLY FRUSTRATED WITH US HALTING ARM SHIPMENT (Israel Hayom 5/8/24)

The United States' decision to temporarily halt a large shipment of offensive weapons to Israel has drawn deep frustration from Israeli officials, according to an Israeli official who spoke to NBC News. This comes as the Biden administration raises concerns over a potential Israeli military offensive on Rafah and pushes for a ceasefire between Israel and Hamas terrorists.

While the Israeli military downplayed the dispute, stating allies resolve disagreements "behind closed doors," the official revealed significant tensions within the Israeli government. Frustrations were already running high after Israel felt blindsided by Hamas' announcement earlier this week that it had accepted a ceasefire proposal brokered by Egypt and Qatar.

"There is deep frustration in the Israeli government over the decision," the official told NBC News, referring to the US halting the arms shipment. The shipment, which the White House paused last week over concerns the weaponry could be used in Rafah, included 1,800 2,000-pound bombs and

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

Moshe Anapolle and Tani Lichtman, Editors in Chief

Isaac Harrison, Chaim Kogan, and Ashi Winder, Editors

We are proud to be distributed by these institutions, though they do not necessarily support or condone any of the material published:

Anshei Chesed Cong., Boynton Beach, FL
Anshe Emuna Cong. Delray Beach, FL
Bergen County High School of Jewish Studies
Boca Raton Synagogue, FL
Carmel School, Hong Kong
Cong. AABJD, West Orange, NJ
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 Shalom, 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. Torah Ohr, Century Village, FL
Cong. Zichron Mordechai, Teaneck, NJ
Cong. Zichron R. M. Feinstein, Brooklyn, NY
Delray Orthodox Synagogue, Delray Beach, FL
East Denver Orthodox Synagogue, CO
East Hill Synagogue, Englewood, NJ
Flatbush Park Jewish Center, Mill Basin, NY
Harvard University Library
Hebrew Academy of Long Beach, NY

Hillel at Baruch College
Hillel at California State University - Long Beach
Hillel at Columbia University
Hillel at Johns Hopkins University
Hillel at University of Maryland
Hillel at Yale University
Hillel High School, Deal NJ
Jewish Center of Teaneck, NJ
Kehillas Bais Yehudah Tzvi, Cedarhurst, NY
Kemp Mill Synagogue, Silver Spring, MD
Mizrachi Shul, Johannesburg, SA
North Shore Hebrew Academy HS, NY
Pikesville Jewish Congregation, Baltimore, MD
Suburban Orthodox, Baltimore, MD
Suburban Torah Center, Livingston, NJ
Temple Emanuel of Pascack Valley, NJ
The Learning Shul, Columbia, SC
Woodsburgh, NY Minyan
Young Israel Bet Tefillah of Aberdeen, NJ
Young Israel of Brookline, MA
Young Israel of East Brunswick, NJ
Young Israel of Fort Lee, NJ
Young Israel of Hancock Park, CA
Young Israel of Holliswood, NY
Young Israel of Houston, TX
Young Israel of New Hyde Park, NY
Young Israel of North Woodmere, NY
Young Israel of New Rochelle, NY
Young Israel of Sharon, MA
Young Israel of Staten Island, NY
YI Shomrai Emunah, Silver Spring, MD

We encourage our readers to subscribe to our sources on the internet. For more information or to subscribe by e-mail, reach us at murray.sragow@gmail.com



1,700 500-pound bombs. A senior US administration official stated the Biden team was "especially focused" on stopping Israel's use of 2,000-pound bombs in Gaza due to their devastating impact in dense urban areas.

Israel has a large existing arsenal, making it unlikely the halt alone could stop a Rafah offensive. However, it signifies rising tensions as the US began reviewing future military aid transfers to Israel in April amid worries the government was nearing a Rafah operation despite opposition from Biden, world leaders, and humanitarian groups.

As Israeli Prime Minister Benjamin Netanyahu met CIA Director William Burns during his trip on Wednesday, the two allies remained divided on ceasefire terms. Hamas claimed to accept a proposal, but Israel said it fell "far from" meeting its demands.

MAJORITY OF ISRAELIS SUPPORT PRIORITIZING HOSTAGE DEAL OVER RAFAH OPERATION (Times of Israel 5/7/24)

A majority of Israelis believe that reaching a hostage deal with Hamas should be the country's top national priority — more important than launching a military operation against the terror group in Rafah, according to polling by the Israel Democracy Institute (IDI).

A survey of 750 people, conducted in Hebrew and Arabic over May 1-5, found that 56 percent of Jewish Israelis prioritize reaching a deal over invading Hamas's final remaining stronghold in Gaza, while 37% believe military action should take precedence.

Among those on the left and center, 92.5% and 78%, respectively, support a deal, while 55% of those on the political right prefer launching an operation.

Among Arab Israelis, 88.5% prefer a deal to a ground incursion in Rafah.

A previous poll released by the IDI in February found 51% of Israelis prioritizing the hostages' return over toppling Hamas as the country's primary war aim in Gaza.

At the time, 47% of Jewish Israelis expressed support for prioritizing the return of the hostages and 42% said that removing Hamas from power should take precedence. Only 8% of Arab Israelis said that they considered the defeat of Hamas to be a higher priority.

MK STROCK ATTACKS US: "NOT WORTHY TO BE CALLED A FRIEND OF ISRAEL" (JPost 5/8/24)

National Missions Minister Orit Strock spoke this Sunday on 104.5FM radio about the two choices facing the Israeli government: A hostage deal or entering Rafah. In Strock's remarks, she sharply criticized the US, claiming that it is "not worthy to be called a friend of Israel."

At the beginning of the conversation, Strock stated, "I am very worried this morning, thinking that things were almost put on the table and that the US is committed to stopping the war. And I mean in the most explicit and clear way; the first stage from the US perspective is a ceasefire."

Strock continued, "The State of Israel is not another star in the flag of the US. It can and must stand on its own. The US is not worthy of being called a friend of the State of Israel."

Strock stirred controversy last week when she said, "A government that sends hundreds of thousands of people to fight for a specific goal and actually throws the goals of the war into the trash in order to release 22 or 33, while most of the captives remain in Gaza with no chance of release except by stopping the war, has no right to exist."

'NOW I'M GOING TO DANCE,' SAYS 85-YEAR-OLD FORMER HAMAS HOSTAGE ELMA AVRAHAM (i24NEWS 5/8/24)

"I feel great" says Elma Avraham.

The 85-year-old Israeli has spent the past five months recovering at Soroka Hospital in Beer Sheva, where she was airlifted on the night of her release from Gaza.

On the morning of October 7, Elma was unable to secure the door of her safe room in her home in Kibbutz Nahal Oz. Armed terrorists abducted her to Gaza, sending images of the elderly woman on a motorcycle to her family. She, along with 16 other hostages, was released on the third night of the

truce between Israel and Hamas that was brokered in November.

Arriving in life-threatening condition after 7 weeks in captivity, Elma was immediately sedated and put in intensive care. At the time, doctors said that it was just a matter of another day or two and she would likely not have returned alive.

On Wednesday, Elma's daughter had the honor of cutting the hospital bracelets that have adorned her wrists over the many months of her recovery. Elma's son, Uri Ravitz, described the journey back to health as "arduous. Back to breathing, back to being a mother and grandmother, back to being in control, back to clarity of thought. To return to understanding what day and night are, what is right and left - to come back to life."

Elma, who celebrated her 85th birthday a month ago, says that his mother feels reborn. While thanking the doctors and nurses, the family could not fail to put the spotlight back on the hostages who are still in Gaza.

"Even in our moment of private victory, we do not forget them. They must return now."

Elma said succinctly, "They must return now. Now."

CABINET VOTES TO SHUT DOWN AL JAZEERA NETWORK IN ISRAEL (YNet 5/5/24)

The cabinet on Sunday voted to shut down the Qatari-owned Al Jazeera network's bureau in Israel, which employs 70 people. The decision was approved by a unanimous vote after National Unity Party members stayed away from the meeting.

The decision was made possible after the Knesset passed a law stipulating that the Communications Minister could act to shut down foreign media channels in the country should the prime minister find it is harming Israel, after reviewing at least one security assessment on the issue and conditioned by the approval of the government or Security Cabinet.

After the ministers voted to approve the move, Communications Minister Shlomo Kahrhi signed a directive to close the network's bureaus, confiscate its broadcast equipment, revoke press credentials from its journalists, remove the channel from cable and satellite services and block its websites on the internet. He said he also planned to request that the military administration of the West Bank ban the network from operating or being broadcast there.

The cabinet was scheduled to vote on the matter last week but at the request of the Mossad and Shin Bet chiefs, who were concerned that such a move would endanger a possible hostage release deal, it was moved to Sunday.

ISRAELI DEVELOPER OF VR DRONE SYSTEM USED BY IDF IN HAMAS WAR RAISES \$40M (Times of Israel 5/8/24)

Tel Aviv startup Xtend, a developer of a human-guided AI drone and robots system that was tested and deployed by the Israeli army in a dense urban battlefield during the ongoing war with the Hamas terror group in the Gaza Strip, has raised \$40 million in fresh capital in a private funding round.

Since October 7, which saw thousands of Hamas-led terrorists storm southern Israel to kill nearly 1,200 people and take 253 hostages, triggering the ongoing war in Gaza, hundreds of Xtend's systems, including small drones with a portable virtual reality headset and a gestures-based handheld controller, have been used by the Israel Defense Forces.

The startup's technology is helping soldiers perform complex and dangerous combat missions such as scanning tunnels and remote buildings for terrorists and explosives, or launching grenades, without having to risk their lives.

"Our core vision is to literally save lives by sending a drone or a robot instead of a soldier into the battlefield," Xtend co-founder Matteo Shapira told The Times of Israel. "It is happening but not on a very massive scale."

"We are not seeing entire war scenarios where the soldiers are back at the command center and everything is being done by robots, but we are seeing that for critical mission activities robots are being sent in first," he added.

Xtend was founded in 2018 by brothers Aviv and Matteo Shapira, who previously co-founded Replay Technologies, which was acquired by Intel in 2016 for \$175 million; Rubi Liani, founder of the Israeli Drone Racing League; and defense and UAV expert Adir Tubi. The technology behind the

startup's human-guided drone system was initially developed to help the Israeli army shoot down incendiary balloons on the border with Gaza.

Xtend has built a human-guided autonomous operating system utilizing AI that it says enables users, even without any experience, to fly a drone or navigate robots to perform accurate maneuvers in any scenario, indoors and outdoors, without relying on GPS, and with minimal training.

The mobile, lightweight system uses virtual reality and sensor fusion technologies and allows for multiple robotic devices, from drones to quadcopters to be deployed in parallel using a seamless interface. Before the outbreak of the Hamas war, Xtend's biggest client was the US Department of Defense, Shapira said.

"What happened during the war is that we have passed three-digit numbers in terms of our systems used by the Israeli army and hopefully it will yield big tenders, but for now we are still in emergency mode," said Shapira.

The financing round for Xtend was led by Chartered Group with participation from existing investors NFX, TAU Ventures and strategic investors including Clal-Tech. To date, the startup has raised a total of about \$65 million.

Shapira said that the newly raised capital will be invested to bring Xtend's operating system to the next level and expand its deployment beyond the defense to the civilian space for enterprise business, logistics and delivery.

"We are moving from a vision of making robots and machines very accessible, which is the original vision of Xtend to allow a police officer, soldier, or firefighter to easily interact in a remote environment towards a vision where there is more of a work split between the human and the machine," said Shapira. "The next generation will allow drones through machine learning capabilities to learn from the hundreds of different missions that occurred before, so that they can make micro decisions on their own for example when entering a building whether to go through the door or to go through the window, or to go deeper inside or not."

For example, a field commander could have a team of five soldiers and five robots, and he controls the latter not by operating them but by communicating with them via a GPT type of communication, Shapira said.

"The idea is that we train robots to identify objects and navigate complex environments, but always keep a human being at the center to make strategic decisions," Shapira remarked.

Xtend said it will use the newly raised funds to further expand its sales teams and footprint globally, focusing on the US, Germany, the UK and Singapore, as more countries seek defense solutions, Shapira noted. The startup has 110 employees of which 60 are in Israel and the remainder overseas.

"We are just entering the Japanese market and are beginning to enter the Emirates," said Shapira. "We see this funding round as the platform to make money to be profitable versus spending more money than we are earning."

ELBIT SYSTEMS AWARDED \$53 MILLION CONTRACT FOR UNMANNED MORTAR SYSTEM (JPost 5/8/23)

On Wednesday, Elbit Systems Ltd. announced that it had signed a contract worth approximately \$53 million to supply the Crossbow Unmanned Turreted 120mm Soft Recoil Mortar Systems for the installation of a Pandur 6x6 APC wheeled armored vehicle for an unnamed European customer. The system will be installed over a six-year period.

Elbit Systems is an Israeli defense technology company that specializes in developing new technologies for the defense industry, including surveillance systems, drones, and munitions.

This marks the first contract signed for the Crossbow system since it was unveiled at a military exhibition in London in 2023. The Crossbow protects the mortar operator's crew and can shoot the first round in less than 30 seconds. According to Elbit, the Crossbow has a "maximum rate of ten rounds per minute with a sustained rate of fire of six rounds per minute."

They continued by saying that the system can fire a variety of NATO 120mm ammunition, including the Iron Sting guided mortar munition, providing an effective range of up to 10 kilometers.

Yehuda Vered, General Manager of Elbit Systems Land: "We are proud to receive the first order from a leading international customer for our state-of-

the-art Crossbow Unmanned Turreted Mortar System. With its precise guided round, the turreted mortar reaffirms our commitment to developing and providing innovative and advanced land systems as solutions to the evolving needs of the modern battlefield."

YAD VASHEM USES AI TO FIND MORE HOLOCAUST VICTIMS (Israel Hayom 5/6/24)

Yad Vashem, the World Holocaust Remembrance Center in Jerusalem, is harnessing the power of artificial intelligence to identify and record the names of Holocaust victims previously lost in the vast archives of World War II documentation.

The renowned memorial and museum houses a staggering 230 million pages of text documents and over 500,000 photographs related to the Holocaust. For decades, Yad Vashem has relied on survivors and their families submitting so-called "Pages of Testimony" to gather the names of those murdered by the Nazis. However, this painstaking manual process has limitations, as many families were completely wiped out, leaving no one to record their names.

Now, Yad Vashem has developed an innovative AI tool capable of sifting through millions of documents, triangulating information, and extracting previously overlooked victim names and details. By deploying this technology, the museum aims to reach a milestone of recording over 5 million Holocaust victim names by 2029.

"AI helps us by reviewing testimonies and extracting names that have until now gone unnoticed," Simmy Allen, a spokesperson for Yad Vashem, explained. "Up until recently, we predominantly relied on human intervention, however, this process is extremely time-consuming."

The AI model, developed by Yad Vashem's Information Technology Division, has already yielded remarkable results. In one case, it identified the names of several members of the Grudzinski family from Lithuania, including a woman named Etele and her husband, a veterinarian previously known only as Swajlach. Their names were uncovered by cross-referencing survivor testimonies and applying pattern-matching techniques.

Thanks to AI, "these names can now be added to the database so we can restore an identity from the oblivion of the Holocaust and also give a better picture of who they were before they fell victim to antisemitism," Alexander Avram, director of Yad Vashem's Shoah Names Recovery Project, said.

'THIS ISN'T TIME FOR CELEBRATIONS': TEL AVIV MAYOR CALLS OFF ANNUAL PRIDE PARADE AMID GAZA WAR (Ha'aretz 5/8/24)

Tel Aviv Mayor Ron Huldai announced on Wednesday that the city's Pride Parade would be cancelled this year, saying that an alternate event will be held instead.

"This is not the time for celebrations," Huldai wrote in a post on X. "132 of our sons are daughters are still hostages in Gaza, the circle of grief is expanding every day, and we are in one of the most difficult periods for the State of Israel."

The parade was slated to take place on June 7, and in its place, a central event titled "Pride, Hope, and Freedom" will be held, alongside other local gatherings.

Open House Jerusalem, a gay and lesbian organization, simultaneously announced that Jerusalem's Pride Parade will take place on May 30 and will take its usual route, but in "a special format, and as part of the fight to return the hostages."

"The pride and tolerance parade in Jerusalem is a protest event and has a different character than Tel Aviv's parade, this is also the reason that the event will take place this year," the Open House said.

Tel Aviv is known for its annual Pride Month events, with tens of thousands of people usually in attendance at the parade. The event also draws a large number of international tourists.

In 2023, the parade was held amidst the mass protests against the judicial overhaul, which threatened to harm their rights and weaken Israel's Supreme Court. The groups leading the protests joined with the LGBTQ+ community

organizations leading the Pride Parade under a unified message: "There is no pride without democracy."

HAMAS' RESPONSE SHOWS THAT ISRAEL CAN MAKE IT BUCKLE UNDER MILITARY PRESSURE (Ariel Kahana, Israel Hayom 5/7/24)

The War Cabinet was right to unanimously order the operation in Rafah on Sunday. This was one of the most sensitive decisions made since the beginning of the war, as many risks and consequences are involved in the renewed maneuvering of forces in Gaza. The reality and recent developments have forced Israel to emerge out of the predicament it found itself in. Rafah has become a symbol for all parties. The order to begin operating in Rafah was necessary because it is clear that Hamas has evaded reaching an agreement in recent days, despite the very generous deal Israel offered it. Israel's willingness to delay military activity in the city itself increased Yahya Sinwar's appetite.

Only with the announcement of the evacuation of civilians and heavy bombardment did the murderous organization suddenly announce its readiness for the ceasefire conditions. This means that military pressure is what led to what may be a hostage release deal in a few days. This is contrary to the opinion of those in Israel who believed that only submission to its demands would cause the organization to compromise. By the way, in the coming days, we will know if Hamas' announcement is sincere at all. This may be just an "agreement" for show, whose sole purpose is to draw more time to delay the operation in Rafah. In any case, the additional reason why the operation in Rafah had to be ordered was to regain the initiative. Israel has been floundering and getting hit, both in the north and south, for a month. And from the moment we are passive, it is no wonder that Hamas is offensive, and unfortunately in a deadly way, on both fronts. Thirdly, the whole world – enemies and friends alike – needs to see that Israel is destroying the genocidal enemy that has slaughtered its people on the face of the earth. This is a paramount existential interest if we are alive. In addition, we have publicly committed to doing so.

In other words, Israeli credibility is also at stake here: We promised to eliminate Hamas, and promises must be kept. Against these considerations stands American opposition to the operation in Rafah. Israel has already taken more than a few actions in defiance of the administration throughout the war, but as the US elections approach, it has become harder for President Joe Biden's people to come to terms with Israel's offensive posture.

In other words, the risk that the administration will turn its back on us in the UN or arms shipments is growing. Also, a series of European countries, according to a logic reserved for them alone, are threatening to recognize a Palestinian state if the IDF enters Hamas' last stronghold in Gaza. Even in the UN, harsh initiatives against Israel are constantly advancing. And we haven't even talked about the potential arrest warrants currently being prepared in the International Criminal Court in The Hague. From the moment our soldiers enter the city, all these problematic processes are expected to advance and significantly complicate matters for Israel. And yet, in the final analysis, "we understand and are not fools. They want our surrender and their victory, and they won't get it. If anyone thinks we will succumb to pressure, including from our friends, they are mistaken. The essential condition is the elimination of the battalions. There is no possibility of a complete withdrawal (within the framework of the deal - A.K.), and this was validated in the Cabinet. We are going to eliminate Hamas." So Netanyahu rightly preached in the government meeting the other day. Now it needs to be implemented.

ISRAEL'S COUNTERSTRIKE IN IRAN LACKED LONG-TERM STRATEGY AND HELPED TEHRAN PREPARE (Omer Bar-Lev, Ha'aretz 5/6/24)

The strike that Israel carried out in Iran (according to foreign reports) reminds me – and not in a good way – of the decision to launch Operation Lightning Strike at the end of the 2021 war with Hamas.

When the plan was drafted, Israel Defense Forces Chief of Staff Herzl Halevi was still head of the IDF's Southern Command. An unconventional offensive plan that reflected out-of-the-box thinking, it called for a surprise attack that would kill 400 to 500 Hamas and Palestinian Islamic Jihad terrorists.

The assumption, based on previous wars, was that a few days after an IDF operation in the Gaza Strip began, with the help of a ruse simulating the start of a ground operation, most Hamas terrorists would take shelter in the underground tunnels. The plan was to launch a massive airstrike at that point that would destroy the tunnel shafts, trapping and killing hundreds of Hamas and Palestinian Islamic Jihad terrorists.

Despite Israel's limited response, the status quo with Iran has been breached. When the war began, around two weeks after that year's election, I had resumed my position as chair of the Knesset Foreign Affairs and Defense Committee's subcommittee on the IDF's preparedness for war. At one of the subcommittee's meetings, IDF officers presented Operation Lightning Strike.

I and another subcommittee member, MK Zeev Elkin, asked how many terrorists they thought the plan would kill. The officers said 100 to 150. Elkin and I were very familiar with the plan and its strategic goal, because a few years earlier, while I was chairing that same subcommittee and Elkin was chairing the Foreign Affairs and Defense Committee, Halevi had presented the same plan to us.

We therefore argued vehemently against implementing the plan, since for the sake of a mere tactical achievement, it would reveal a plan that was considered strategic. This would preclude its use at a better time during the next war with Hamas and Palestinian Islamic Jihad.

But our argument wasn't accepted, and I doubt it was even brought to the attention of the defense minister and the chief of staff. The plan was carried out that very night. The result was that a mere 50 terrorists were killed. Even worse, it revealed the plan to the enemy, thereby making it impossible to use during future wars.

Recently, various pundits have argued that the rationale behind the attack on Iran was to show the Iranians the capabilities of the Israel Air Force and the vulnerabilities of the defenses around their nuclear facilities. The attack did indeed show the Iranians their current weaknesses. But it will surely spur them to find an appropriate solution, with Russian help, in preparation for the next IDF attack, should there be one in the coming months or years.

Just as with Operation Lightning Strike, in the alleged Israeli strike on Iran the IDF brass, the Defense Ministry and the prime minister couldn't resist the temptation to show off the IAF's capabilities and win admiration in the short term. And indeed, for a fleeting moment, the honor of our military and of all Israelis knew no bounds. But their actions thereby undermined Israel's capabilities in the long run.

Israel's security doctrine, as constructed by its first prime minister, David Ben-Gurion, rests on three pillars: deterrence, early warning and offensive initiative. In the early 2000s, under the leadership of MK Dan Meridor, a fourth pillar was added – defense – due to the recognition that in modern military campaigns, offense and defense are equally important.

It was therefore disappointing to discover that in the eyes of Israel's top defense officials, offense alone is still the essence of strategy, even if its long-term effects are limited or even negative. Apparently, the well-known saying that "generals always prepare to fight the last war" holds true for them.

Israel's success, in cooperation with the United States and other countries, in forging an iron wall against Iran's drone and missile attack on Israel was an exceptional strategic achievement. This achievement is of inestimable importance in bolstering our deterrence against future Iranian threats, whether conventional or nuclear – threats that Prime Minister Benjamin Netanyahu has deemed the only strategic threat to Israel's existence.

Consequently, Israel should have made do with that achievement rather than revealed its many offensive capabilities – a disclosure that could enable its number-one enemy to prepare for the next war.



The Greater Washington Community Kollel SHABBOS DELIGHTS

TORAH MINUTE

IN MEMORY OF RABBI KALMAN WINTER ZT"L

A Life of Torah

Presented by Rabbi Zacharia Schwartz, Kollel Adjunct

"...and you shall say to them, 'You shall be holy'..." (19:2)

As our Parsha begins, Hashem instructs Moshe to tell the Jewish people to "be holy." This is a tall order, no doubt, but what does it mean? The Ramban explains that this command warns us against falling into the trap of being "contemptible with the Torah's permission." In other words, a person can be a shallow, materialistic person all while technically keeping the Torah's commandments and avoiding its prohibitions. The directive to be holy, however, tells us that we may not take this path.

It would seem that what is being communicated here is that the Torah, with all of its 613 commandments, is not simply a list of dos and don'ts. Rather, it is an all-encompassing way of life. The goal of a Torah lifestyle, of keeping the Torah's laws, is to become a Torah person, a holy person.

Viewing Torah observance in this way can be, and should be, lifechanging. Amid the hustle and bustle of the daily grind, it is easy to go through the motions of getting up in the morning to daven, checking the kashrus of our food, making *brachos*, etc. without giving much thought to what it is that we are doing. But every day provides us with multiple opportunities for holiness, chances to become nobler people, people who are more connected to Hashem. With all of the *mitzvos* that we do and the transgressions that we try avoid on a constant basis, if we could only occasionally stop and think, "I am doing this as a reflection of an elevated way of life and by doing this I am becoming a holier person," it could go a long way to allowing us to see our daily lives in a whole new light.

Wishing you a Good Shabbos!

SPONSOR

To sponsor an issue of Shabbos Delights, please contact info@gwckollel.org.

TABLE TALK

Point to Ponder

A worker's wages shall not remain with you overnight until morning. (19, 13)

Rav Asi said, "Even if a worker was hired to harvest one cluster of grapes, there is a prohibition to withhold his wages until morning." (Bava Metzia 111b)

Even if the wages are less than a pruta, he transgresses the prohibition. (Ritva ibid)

Less than a pruta is not considered money, as we find regarding theft. One does not transgress the biblical prohibition of stealing for stealing less than a pruta. (Rambam Gezaila 1:1) If so, how can one transgress the prohibition to withhold wages if the wages are worth less than a pruta?

Parsha Riddle

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

Please see next week's issue for the answer.

Last week's riddle:

What was Nechemia's other name?

Answer: Hetershasa (Kiddushin 69b, see Rashi why he was called this name.)

HATORAH V'HAMITZVAH

HALACHA INSIGHTS FROM THE PARSHA

In *parashas Kedoshim* (19:19), the Torah commands:

You shall observe My decrees (*chukosai*): you shall not mate your animal into another species (*kilayim*), you shall not plant your field with mixed seed (*kilayim*); and a garment that is a mixture (*kilayim*) of combined fibers (*shaatnez*) shall not come upon you.

The Talmud (*Yoma* 67b) includes *shaatnez* among a group of *mitzvos* whose reasons are unknown. Rashi (to our verse) apparently understands that **all** the various forms of *kilayim* (forbidden mixtures) mentioned here are considered *chukim* – "orders of the King which have no reason." Ramban, however, disagrees, and maintains that our Sages only declared the prohibition against *shaatnez* to be a *chok*, but not the other prohibitions of *kilayim*, for which he offers several reasons, including the following:

"G-d has created in the world various species among all living things, both plants and moving creatures, and He gave them a power of reproduction ... and He further endowed them with a power to bring forth [only] after their kind, and that they should never be changed, as it is said with reference to all of them [at the time of Creation], *after its kind*. ... Thus one who combines two different species, thereby changes and defies the work of Creation, as if he is thinking that the Holy One, blessed be He, has not completely perfected the world and he desires to help along in the creation of the world by adding to it new kinds of creatures."

Maharal (*Gur Aryeh* to our verse) objects to Ramban's assumption that man cannot presume to improve upon G-d's creation:

"Our Sages have said that everything that the Holy One, blessed be He, created in the six days of creation requires fixing, like wheat which needs to be ground and baked, and we do not say regarding this that the Holy One, blessed be He, has not perfected His world, and as they have said regarding circumcision that man was not created circumcised but must be perfected by flesh and blood (see *Bereishis Rabbah* 11:6 and *Tanchuma Tazria* 5)."

This fundamental theological dispute between Ramban and Maharal has been invoked by modern Jewish bioethicists in contexts such as genetic engineering and cloning: are such attempts to improve upon G-d's creation presumptuous and problematic, or entirely in accordance with His general plan for humanity to perfect His world? (See, e.g., R. J. David Bleich, *Tradition* 37:2, pp. 67-68.)

PRESENTED BY

RABBI YITZHAK GROSSMAN, ROSH CHABURAH

KIDS KORNER

Who Am I?

#1 WHO AM I?

1. I make things fair.
2. I am for payment processing.
3. The firstborns prove.
4. I am not a delay.

#2 WHO AM I?

1. I cause rising.
2. I am for the old and wise.
3. I am not for the satiated.
4. I am not for the beard.

Last Week's Answers

#1 The two se'irim (goats) of the Yom Kippur

service (We were identical, Our ends were different, Our purpose is similar, We caused drawings.)

#2 The person who brought the se'ir to the cliffs (I

was designated, For me there are sukkos, For me there was food on Yom Kippur, I put things over the edge.)

KOLLEL BULLETIN BOARD

REVOLUTIONIZE
 your Torah learning!



**SEMICHAS CHAVER
 PROGRAM**

Mondays 8:45pm at YISE – NEW TOPIC begins May 13
 To find out more or to register visit
thegreaterwashingtoncommunitykollel.com/scp
 Men's Programming