

# Young Israel Shomrai Emunah - Shabbos Shorts

ת"סב

May 1 - 2, 2020 - 8 Iyar 5780 - Parshas Acharei Mos/Kedoshim

Light Candles by 7:43 - Havdalah 8:47

The Shabbos Shorts is sponsored this week by Debi and Max Rudmann in commemoration of the Yahrtzeit of Debi's brother, Moshe Baruch Ben Natan Hacoen, Z"L.

## Mazal Tov

- **Masha & Seth Katz** on the engagement of their son, Yisrael Menachem, to Esther Yehudis, daughter of **Naomi & Jan Meisler**. Mazal Tov to grandparents **Howard Katz, Bobbi & Jules Meisler**, and Beverly Rosenstein. Mazal Tov also to Yisrael's brothers, Hershel and Meir, and Esther's siblings, Nossi and Chaya Malka, as well as to aunt & uncle **Aliza & Manasseh Katz**, and the extended Katz and Meisler families.
- **Lois & Sid Meyers** on the marriage of their granddaughter Shoshana Strauss, daughter of Jessica & Rabbi Yekusiel Strauss of Fallsburg, NY, to Moshe Gleich, son of Rivka & Doniel Gleich of Monsey, NY.
- **Mindy & Shmuel Tolchinsky** on the birth of a granddaughter, Toba Liba, to their children Motti & Batsheva Tolchinsky of Cleveland, OH. Mazal Tov to Toba Liba's siblings, to grandparents Rabbi Akiva & Rebbetzin Rivka Winter-Rothenberg, to great-grandparents **Janet Rottenberg** and Yehuda Tolchinsky, and to all the aunts, uncles, and cousins.
- **Linda & Ed Zurndorfer** and their son, daughter-in-law and grandson, Juda, Ariella and Koby Zurndorfer, on Juda's receiving a Doctorate of Nursing Practice from Rutgers University - Rutgers School of Nursing.

## COVID-19 Updates

- All public activities at YISE are cancelled, including Minyanim, Youth Groups, Shiurim and special events.
  - The Shul office is still open, but hours may vary.
  - Please continue to be vigilant regarding matters of personal hygiene as previously advised. If you are unwell, please do not enter the Shul or other public places. We urge you to adhere to all medical advice you may receive regarding self-quarantine.
- Let us Daven to Hashem to keep all of us in good health and to return our lives to normal as soon as possible. In protecting each other as we navigate this unfolding situation, may we grow stronger as individuals and as a community.

## Shabbos Schedule

*Note that Davening times are listed for reference so that people may Daven at the same time as others. There are no Minyanim at YISE at this time.*

### Friday Night:

- Light Candles by 7:43, and not before Plag, 6:34
- Mincha: Ashkenazi: 6:15, 6:45, 7:45 Sephardi: 7:00 Nusach Sefard: 7:00  
*If you Daven Kabbalos Shabbos/Maariv prior to Shkia (8:01 PM), it is preferable to Daven Mincha prior to Plag (6:34 PM).*

### Shabbos Day:

- Shacharis: Ashkenazi: 7:00, 8:00, 8:45, 9:15 Youth: 9:15  
Sephardi: 7:45 Nusach Sefard: 7:00
- Mincha:  
Ashkenazi: 2:30, 5:00, 7:40 Sephardi: 7:40 Nusach Sefard: 7:40
- Shabbos ends: 8:47

## YISE Youth Announcements

**YISE @ Home Lag Ba'Omer: Create Your Own Obstacle Course -** Tuesday, May 12, 4:30pm on Zoom. Create your own obstacle course! Join the Zoom meeting and watch each participant run through their obstacle course. See flyer for details. Parents of participants should email [bkugler@yise.org](mailto:bkugler@yise.org) for the Zoom info.

## Weekday Shiurim

Options for remote learning are listed below. For the latest list, go to <https://wp.yise.org/remote-learning-schedule/>

- **Rabbi Rosenbaum** - Daily - one chapter of Tehillim followed by a 15-minute Shiur on the Parsha. Sunday 9:00 AM/Monday through Friday 8:30 AM - **Zoom A**.
  - **Rabbi Rosenbaum** - Daily - one chapter of Tehillim, followed by a 15minute Halacha Shiur. Sunday through Thursday, 7:30 PM - **Zoom A**.
  - **Rabbi Rosenbaum's** Mussar Study Group for Women (spiritual self-improvement), Sundays at 9:30 AM, **Zoom A**.
  - **Rabbi Rosenbaum's** Gemara Shiur for Men, Tuesdays and Fridays, 6:00 AM, **Zoom A**.
  - **Rabbi Rosenbaum's** Nach Shiur, Wednesdays at 11:00 AM, **Zoom A**.
  - **Rabbi Rosenbaum's** Chumash Shiur for Women, Wednesdays at 8:00 PM, **Zoom A**.
  - **Rabbi Silver's** Parsha Shiur for men & women, a mix of Halacha and Aggada. Tuesdays at 7:30 PM. For more details, contact [rbsilver@yise.org](mailto:rbsilver@yise.org) **Zoom B**.
  - **GWCK Sunday Kollel Brunch and Learn for Men** - Sunday mornings, 9:30 AM
    - Unraveling the Navi with Rabbi Hillel Shaps, **Zoom C**.
  - **Rabbi Yonatan Zakem's** Shiur for men & women. Pearls of Prayer, exploring the depth and meaning of our daily prayers.
  - Sunday evenings, 7:30 PM, **Zoom H**.
  - **GWCK presents CLAS (Community Learning at Shomrai)** - 8:15 PM - 9:15 PM. For more info. contact Rabbi Hillel Shaps, [hshaps@gwckollel.org](mailto:hshaps@gwckollel.org) 347-869-9361.
    - For Men & Women - **Zoom D** (except as noted):
      - Mondays: Rabbi E. Gayer - A to Z of Jewish Living
      - Mondays: Rabbi H. Shaps, On the Same Page Gemara, **Zoom C**.
      - Tuesdays: Rabbi Winter - Torah Topics
      - Wednesdays: Rabbi Grossman - Reading Responsa
      - Thursdays: Rabbi Grossman - Parshas Hashavua
    - For Women - **Zoom E**:
      - Mondays: Mrs. Sara Malka Winter - Tehillim: An in-depth analysis
      - Tuesdays: Mrs. Sara Malka Winter - Bereishis in-Depth
  - **Semichat Chaver Program**, Tuesdays at 9:00 PM with Rabbi Silver. For more information, please contact Rabbi Binyamin Silver: [rbsilver@yise.org](mailto:rbsilver@yise.org) or Rabbi Hillel Shaps: [hshaps@gwckollel.org](mailto:hshaps@gwckollel.org) - **Zoom A**.
  - **The Golden Network Presents: Rabbi Barry Greengart's** Shiur on Daily Halachos for men & women, Tuesdays 9:15 AM, **Zoom F**.
  - **Rabbi Yitzchak Scher's** Shiur for Men and Women, Tuesdays, 1:30 PM - 2:15 PM, "A Second Look- Stories in the Torah from a Deeper Perspective", **Zoom G**.
- Connection Details:**  
For Zoom, go to <https://zoom.us/join/> and enter the meeting ID, or call 301-715-8592 and enter the meeting ID and password:
- Zoom A: ID: 416 963 9000, password 492019
  - Zoom B: ID: 784 431 8176
  - Zoom C: ID: 349 754 2180, password GWCK
  - Zoom D: ID: 746 455 2195
  - Zoom E: ID: 601 853 4021
  - Zoom F: ID: 970 1398 4837, password 613
  - Zoom G: ID: 713 7408 5130, password 045079
  - Zoom H: ID: 269 840 3648, password 8tCqF6

## YISE Programs and Listings

**Membership Directory Updates** - The YISE Membership Directory will include the YISE Israel Connection. This section includes information on children of YISE members and former members who have made Aliyah. We include their names, street addresses email address(es) and phone number(s). While we do have some information in our database, if you are not sure if it is current or we may not have it and you would like it included (of course with their consent), then send it to [directory@yise.org](mailto:directory@yise.org). Don't worry if it might be a duplicate, we'll only put it in once.

**Shomrai Preschool 2020-2021** - Online registration is now open for children ages 2 to 5 years old with customizable extended care options from 7:30 AM to 6:00 PM. Visit [preschool.yise.org](http://preschool.yise.org) or email [preschool@yise.org](mailto:preschool@yise.org) for more information or to schedule a tour. Ask about our special, deeply reduced tuition for incoming 2-year-olds!

**Helping Hands Across Kemp Mill** is a part of YISE's Chessed Committee. The program helps members undergoing serious medical crises. We are always looking for volunteers to help. To be a part of this program by helping with meals, visitation, shopping, childcare, etc., contact: Melanie Karlin, 301-681-4740, [mkskarlin@gmail.com](mailto:mkskarlin@gmail.com) or Miriam Friedman, 301-754-1517, [mfriedman2@yahoo.com](mailto:mfriedman2@yahoo.com)

**The Rachel Bassan Horwitz Fund** is used for medical needs in our area, elsewhere in the US, and in Israel. In order to continue this much-needed medical fund, your financial help is needed! Tax deductible contributions may be made payable to: YISE Charity SPECIAL Fund, c/o Norma Burdett, 11720 Lovejoy St., Silver Spring, MD 20902. Earmark: Bassan Fund. For more info: Norma Burdett, 301-593-5964 or Pearl Bassan, 301-649-3137.

**Shiurim from Rabbi Gedaliah Anemer, ZT"l**, are available at <http://audio.yise.org>

## Chametz After Pesach 2020

- Chametz may be purchased from all Capitol K establishments and caterers.
  - Chametz may be purchased from the following national stores: Aldi, BJ's, Costco, CVS, Food Lion, Harris Teeter, Kmart, Lidl, Petco, PetSmart, Rite Aid, Royal Farms, Save-A-Lot, Sam's Club, Shoppers Food and Pharmacy, Trader Joe's, Walgreens, Walmart, Wegmans, Whole Foods Market, Winn-Dixie
  - Chametz may be purchased from the following stores in our community: H Mart, MOM's Organic Market, ShopRite of White Oak
  - Chametz may only be purchased from Snider's beginning four weeks after Pesach, May 15.
- Due to possible Chametz distributed by a Jewish company, if one has the option of purchasing Chametz from other stores, it is commendable to not purchase Chametz from Giant, Safeway or Target until four weeks after Pesach, May 15. Due to a potential limited supply of food due to COVID-19, this would not be the year to be stringent on this matter if not feasible.

## Community Programs & Listings

**A Time for Unity - Special Sunday Evening Lecture Series** - As we look forward to Shavuot - the Season of the Giving of our Torah - let us come together and find inspiration in the words of the Torah. Chabad of Silver Spring will be hosting distinguished rabbis again this year during the weeks between Pesach and Shavuot. This week's speaker: Rabbi Brahm Weinberg of KMS, Sunday, May 3, 8:00 PM - 9:00 PM. Zoom link: <https://zoom.us/j/99088655463?pwd=RGEzNDdWURVMGJEYmxVUW13d0p5dz09> Meeting ID: 990-8865-5463 Password: 171659

**Dr. Fred Dziadek Lift A Friend (LAF) Initiative** - Presented by the Golden Network. Win 1 of 5 \$50 Amazon gift cards. 1 - Call someone 65+ that would appreciate a call, 2 - Enter the drawing via email to [info@goldennetwork.org](mailto:info@goldennetwork.org) with name/address/phone and recipient's city/state. 3 - Bonus ticket if recipient lives in Montgomery County, MD. One entry per person, April 24 - May 6. Ages 6+ may participate. Children should be supervised and entries must be submitted by an adult.

**Remote Night Shiurim from YGW** - Sunday 8:30 PM - 9:15 PM, Rabbi Moshe Chaim Blate; Monday/Wednesday 9:00 PM - 9:30 PM, Rabbi Ahron Lopiansky; Tuesday/Thursday 9:00 PM - 9:30 PM, Rabbi Eliyahu Reingold. Register at [https://zoom.us/webinar/register/1715843153121/WN\\_n6jNGqUpTpCN6ikCabUutA](https://zoom.us/webinar/register/1715843153121/WN_n6jNGqUpTpCN6ikCabUutA)

**Daf Yomi Shiur** currently meets online via a WebEx video conference. There is still room for a few more participants. Anyone interested may email Judd Lifschitz at [lifschitz@sllslaw.com](mailto:lifschitz@sllslaw.com) to be added to the invite list. Sunday 7:00 AM, Monday - Thursday 9:00 PM, Friday 5:45 PM.

**Free Job-Related Webinars** - Tuesday, May 5, 12 Noon, How to Talk So They Will Listen-Interviewing and Communication at Work. Thursday, May 7, 12 Noon, How to Crack the Federal Job Code. For more information and to register, visit <http://FederalJobResults.com/events.htm>

**The Census Bureau** is still hiring for the 2020 Census and expects to resume field operations in June. The hourly pay in Montgomery County, MD, is \$29.50. Full-time and part-time positions are available. For more information, call 1-888-480-1639 or visit [www.2020Census.gov/jobs](http://www.2020Census.gov/jobs)

**Kemp Mill Toastmasters** - Wednesday, May 6, 8:00 PM - 9:15 PM. See what Toastmasters is all about and find out how you can become a more confident communicator. Contact Manasseh Katz at [vpm@kempmilltoastmasters.com](mailto:vpm@kempmilltoastmasters.com) for more info. Zoom meeting ID: 986 546 841, password 3671.

**Partners in Tefillah** matches people with others in need of similar assistance from Hashem. The feedback we have received so far has been amazing. You, too, can Daven for someone else in the community and have them Daven for you. May Hashem answer all your prayers. Please visit [www.yadyehuda.org/partners-in-tefillah](http://www.yadyehuda.org/partners-in-tefillah) to learn more and to sign up.

**Community Website for COVID-19 [www.covidgw.com](http://www.covidgw.com)** In an effort to simplify access to the plethora of available resources for COVID-19 assistance and information, Yad Yehuda of Greater Washington has created a stand-alone website that includes a wide range of resources for the Greater Washington Jewish community. Please visit [covidgw.com](http://covidgw.com) Information on the site is culled from many volunteers and sources from within our community. New information is being added regularly; please visit often to view updated information and resources. May we all merit Hashem's mercy during this challenging time. Please note: If you need assistance, please do not hesitate to reach out by visiting [covidgw.com](http://covidgw.com). If you are not currently experiencing financial challenges, please consider a donation to assist others who are struggling during this crisis.

**Daily Halacha Program from Rabbi Eliyahu Reingold** - Receive one every day in your inbox. Visit [dvarhalacha.com](http://dvarhalacha.com) and click "Sign Up."

**Kemp Mill Village** is providing friendly phone calls and limited deliveries during the pandemic. Call 1-833-KMV-20902 to request service or to volunteer. See [kempmillvillage.org](http://kempmillvillage.org) for more information.

**Silver Spring Gemachim** - For a complete list: [www.gemachexchange.com](http://www.gemachexchange.com)

The Week Ahead	Sunday May 3	Monday May 4	Tuesday May 5	Wednesday May 6	Thursday May 7	Friday May 8
No Minyanim will take place at YISE next week. You are encouraged to Daven at home at your regular Minyan time. Mincha was scheduled for May 3 - May 7 at 7:50 PM (Ashkenazi)/7:45 PM (Sephardi).						
<b>Halachic Times:</b> Earliest Talis and Tefillin: 5:09 AM, Latest Krias Shma: 9:32 AM, Earliest Mincha: 1:41 PM						

## Next Shabbos

May 8 - 9, 2020 - 15 Iyar 5780  
Parshas Emor  
Light Candles: Friday by 7:50  
Havdalah: 8:54

Next Shabbos Shorts Deadline: Wednesday May 6 at 12:00 Noon

Submit items for the Shabbos Shorts to: [announce@yise.org](mailto:announce@yise.org)

Office Phone: 301-593-4465 Office Fax: 301-593-2330 Eruv line: 301-593-5561

E-Mail: [office@yise.org](mailto:office@yise.org) Website: [www.yise.org](http://www.yise.org)

Office Hours: Monday - Thursday 9:00 AM - 5:00 PM. Friday - 9:00 AM - 2:00 PM

Rabbi Dovid Rosenbaum Sammy Franco - President

Rabbi Binyamin Silver - Asst. Rabbi Simi Franco - Office Manager

## Dvar Torah Dedications/Sponsor a Shiur

During this difficult time, we pray to Hashem that the day that we can all come together again in Tefillah and Torah study in good health arrives speedily. Until that point, YISE continues to offer a number of different remote learning options. These options are now available for sponsorship on an individual Shiur or a daily basis.

Our current inability to Daven with a Minyan and to say Kaddish is difficult and a challenge. However, sponsoring a Shiur or other Torah learning is a meaningful way to commemorate a Yahrzeit or honor a loved one. Sponsorships are also a great way to celebrate a Simcha or any other milestone, while helping YISE at a time when many of the Shul's other sources of revenue are not available.

1. The following individual Shiurim are available for sponsorship at \$18 (per day):

- Daily Morning (Sunday through Friday) Tehillim and Parsha Shiur
- Daily Evening (Sunday through Thursday) Tehillim and Halacha Shiur
- Rabbi Rosenbaum's Sunday Morning Mussar Study Group for Women
- Rabbi Rosenbaum's Tuesday or Friday Morning Gemara Shiur for Men
- Rabbi Rosenbaum's Wednesday Morning Nach Shiur
- Rabbi Rosenbaum's Wednesday Night Chumash Shiur for Women
- Rabbi Silver's Tuesday Evening Parsha Shiur
- Rabbi Silver's Daily Chizuk Dose on WhatsApp

2. Sponsorship of the Morning and Evening Tehillim and Parsha/Halacha Shiurim together is available for \$25.

3. The Pre-Shabbos Drasha video is available for sponsorship at \$54.

Please email [office@yise.org](mailto:office@yise.org) to sponsor.

Thank you for your support.

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## Thank You to this past week's Shiurim Sponsors:

### Rabbi Rosenbaum's morning and evening Tehillim/Shiur:

- Anonymous in memory of grandparents, Emanuel Yitzchak ben Chaim HaLevi, Dina bas Rav Chanania, & Chaim ben Moshe
- Board of YISE in honor of Manasseh Katz for his tireless work and dedication to the Shul
- Naomi and Ori Carmel in memory of Naomi's father, Alvin Seidenberg, Zisa ben Baruch, Z"l
- Debby and Rabbi Barry Greengart in memory of Rabbi Greengart's mother, Yuta bas Yosef, Z"l
- Judy and Dr. David Marwick in honor of the 6<sup>th</sup> birthday of their granddaughter, Shira Rachel Marwick, whose birthday is Yom Ha'Atzmaut
- Jay Rogal and Debbie Rogal in commemoration of the Yahrzeit of Jay's father and Debbie's grandfather, Amiel Rogal, Z"l
- Renee and Josh Seidemann to commemorate the first Yahrzeit of Josh's father, Meir ben R' Yeshayahu
- Marina & Greg Shmunis in honor of Rabbi Rosenbaum and Rabbi Silver and all the Rabbeim who continue their work remotely

### Rabbi Rosenbaum's Men's Gemara Shiur:

- Art Boyars in honor of Rabbi Rosenbaum
- Debi and Max Rudmann in commemoration of the Yahrzeit of Debi's brother, Moshe Baruch Ben Natan Hacohen, Z"l
- Renee and Josh Seidemann to commemorate the first Yahrzeit of Josh's father, Meir ben R' Yeshayahu
- Marina & Greg Shmunis in honor of Rabbi Rosenbaum and Rabbi Silver and all the Rabbeim who continue their work remotely
- Rochelle and Baruch Wertenteil

### Rabbi Silver's Daily Chizuk Shiur

- Naomi and Ori Carmel in memory of Naomi's father, Alvin Seidenberg, Zisa ben Baruch, Z"l
- Marina & Greg Shmunis in honor of Rabbi Rosenbaum and Rabbi Silver and all the Rabbeim who continue their work remotely

### Rabbi Rosenbaum's Erev Shabbos Parsha Drasha

- Melanie and Sandy Karlin in honor of the births and bris of their grandsons, Betzalel Reuven (Charles Jared) and Yitzchak Lev (Liam Isaac), twin sons of Dalya and Benjy Karlin
- Marsha and Yitz Kasdan in honor of Rabbi Rosenbaum
- Nadine and Mensahe Katz as a Zechus for a Refuah Sheleimah for all of Cholei Yisrael
- Harriet and Dr. Ron Sheinson in memory of parents Krendel Elka and Dov Ber Krasnow and Chaya Machlah and Mordechai Yaakov HaKohen Sheinson
- Marina & Greg Shmunis in honor of Rabbi Rosenbaum and Rabbi Silver and all the Rabbeim who continue their work remotely

# YISE @ Home Lag Ba'Omer Create-Your-Own-Obstacle-Course



**When: Tuesday, May 12<sup>th</sup>**

**Time: 4:30pm**

**Children can create their own indoor/outdoor obstacle course!**

**Join the Zoom and watch each participant run through their obstacle course. All obstacles should have parent permission and supervision. A supervising adult can hold the camera while participants navigate the course! Looking forward to a great Lag Ba'Omer event!**

**Parents of participants should email [bkugler@yise.org](mailto:bkugler@yise.org) for the Zoom info.**

# Likutei Divrei Torah

Gleanings of Divrei Torah on Parashat Hashavuah  
via the Internet

Volume 26, Issue 27

Shabbat Parashat Acharei Mot - Kedoshim

5780 - B"H

In memory of Shicky (Shaya) Labowitz - life long friend  
and beloved brother of Baila and Murray Jacobson  
Bev Morris and Art Boyars

## Covenant and Conversation: R. Jonathan Sacks

**The Ethic of Holiness** - Kedoshim contains the two great love commands of the Torah. The first is, "Love your neighbour as yourself. I am the Lord". Rabbi Akiva called this "the great principle of the Torah." The second is no less challenging: "The stranger living among you must be treated as your native-born. Love him as yourself, for you were strangers in Egypt. I am the Lord your God".

These are extraordinary commands. Many civilisations contain variants of the Golden Rule: "Do unto others as you would have them do to you," or in the negative form attributed to Hillel (sometimes called the Silver Rule), "What is hateful to you, do not do to your neighbour. That is the whole Torah. The rest is commentary; go and learn." But these are rules of reciprocity, not love. We observe them because bad things will happen to us if we don't. They are the basic ground-rules of life in a group.

Love is something altogether different and more demanding. That makes these two commandments a revolution in the moral life. Judaism was the first civilisation to put love at the heart of morality. As Harry Redner puts it in Ethical Life, "Morality is the ethic of love. The initial and most basic principle of morality is clearly stated in the Torah: Thou shalt love thy neighbour as thyself." He adds: "The biblical "love of one's neighbour" is a very special form of love, a unique development of the Judaic religion and unlike any to be encountered outside it."

Much has been written about these commands. Who exactly is meant by "your neighbour"? Who by "the stranger"? And what is it to love someone else as oneself? I want to ask a different question. Why is it specifically here, in Kedoshim, in a chapter dedicated to the concept of holiness, that the command appears?

Nowhere else in all Tanach are we commanded to love our neighbour. And only in one other place are we commanded to love the stranger. (The Sages famously said that the Torah commands us thirty-six times to love the stranger, but that is not quite accurate. Thirty-four of those commands have to do with not oppressing or afflicting the stranger and making sure that he or she has the same legal rights as the native born. These are commands of justice rather than love).

And why does the command to love your neighbour as yourself appear in a chapter containing such laws as, "Do not mate different kinds of animals. Do not plant your field with two kinds of seed. Do not wear clothing woven of two kinds of material"? These are *chukim*, decrees, usually thought of as commands that have no reason, at any rate none that we can understand. What have they to do with the self-evidently moral commands of the love of neighbour and stranger? Is the chapter simply an assemblage of disconnected commands, or is there a single unifying strand to it?

The answer goes deep. Almost every ethical system ever devised has sought to reduce the moral life to a single principle or perspective. Some connect it to reason, others to emotion, yet others to consequences: do whatever creates the greatest happiness for the greatest number. Judaism is different. It is more complex and subtle. It contains not one perspective but three. There is the prophetic understanding of morality, the priestly perspective and the wisdom point of view.

Prophetic morality looks at the quality of relationships within a society, between us and God and between us and our fellow humans. Here are some of the key texts that define this morality. God says about Abraham, "For I have chosen him, so that he will direct his children and his household after him to keep the way of the Lord by doing what is right [tzedakah] and just [mishpat]." God tells Hosea, "I will betroth you to Me in righteousness [tzedeq] and justice [mishpat], in kindness [chesed] and compassion [rachamim]." He tells Jeremiah, "I am the Lord, who exercises kindness [chesed], justice [mishpat] and righteousness [tzedakah] on earth, for in these I delight, declares the Lord." Those are the key prophetic words: righteousness, justice, kindness and compassion – not love.

When the Prophets talk about love it is about God's love for Israel and the love we should show for God. With only three exceptions, they do not speak about love in a moral context, that is, *vis-à-vis* our relationships with one another. The exceptions are Amos' remark, "Hate evil, love good; maintain justice in the courts"; Micah's famous statement, "Act justly, love mercy and walk humbly with your God" and Zechariah's "Therefore love truth and peace". Note that all three are about loving abstractions – good, mercy and truth. They are not about people.

The prophetic voice is about how people conduct themselves in society. Are they faithful to God and to one another? Are they acting honestly, justly, and with due concern for the vulnerable in society? Do the political and religious leaders have integrity? Does society have the high morale that comes from people feeling that it treats its citizens well and calls forth the best in them? A moral society will succeed; an immoral or amoral one will fail. That is the key prophetic insight. The Prophets did not make the demand that people love one another. That was beyond their remit. Society requires justice, not love.

The wisdom voice in Torah and Tanach looks at character and consequence. If you live virtuously, then by and large things will go well for you. A good example is Psalm 1. The person occupied with Torah will be "like a tree planted by streams of water, which yields its fruit in season and whose leaf does not wither—whatever they do prospers." That is the wisdom voice. Those who do well, fare well. They find happiness (*ashrei*). Good people love God, family, friends and virtue. But the wisdom literature does not speak of loving your neighbour or the stranger.

The moral vision of the Priest that makes him different from the Prophet and Sage lies in the key word *kadosh*, "holy." Someone or something that is holy is set apart, distinctive, different. The Priests were set apart from the rest of the nation. They had no share in the land. They did not work as labourers in the field. Their sphere was the Tabernacle or Temple. They lived at the epicentre of the Divine Presence. As God's ministers they had to keep themselves pure and avoid any form of defilement. They were holy.

Until now, holiness has been seen as a special attribute of the Priest. But there was a hint at the Giving of the Torah that it concerned not just the children of Aaron but the people as a whole: "You shall be to Me a Kingdom of Priests and a holy nation". Our chapter now spells this out for the first time. "The Lord said to Moses, "Speak to the entire

assembly of Israel and say to them: Be holy because I, the Lord your God, am holy". This tells us that the ethic of holiness applies not just to Priests but to the entire nation. We, too, must be distinctive, set apart, held to a higher standard.

What in practice does this mean? A clue is provided by another key word used throughout Tanach in relation to the Kohen, namely the verb *b-d-l*: to divide, set apart, separate, distinguish. That is what a Priest does. His task is "to distinguish between the sacred and the secular", and "to distinguish between the unclean and the clean". This is what God does for His people: "You shall be holy to Me, for I the Lord am holy, and I have distinguished you [va-avdil] from other peoples to be Mine."

There is one other place in which *b-d-l* is a key word, namely the story of creation in Genesis 1, where it occurs five times. God separates light and dark, day and night, upper and lower waters. For three days God demarcates different domains, then for the next three days He places in each its appropriate objects or life-forms. God fashions order out of the *tohu va-vohu* of chaos. As His last act of creation, He makes man after His "image and likeness." This was clearly an act of love. "Beloved is man," said Rabbi Akiva, "because he was created in [God's] image."

Genesis 1 defines the priestly moral imagination. Unlike the Prophet, the Priest is not looking at society. He is not, like the wisdom figure, looking for happiness. He is looking at creation as the work of God. He knows that everything has its place: sacred and profane, permitted and forbidden. It is his task to make these distinctions and teach them to others. He knows that different life forms have their own niche in the environment. That is why the ethic of holiness includes rules like: Don't mate with different kinds of animals, don't plant a field with different kinds of seed, and don't wear clothing woven of two kinds of material.

Above all the ethic of holiness tells us that every human being is made in the image and likeness of God. God made each of us in love. Therefore, if we seek to imitate God – "Be holy because I, the Lord your God, am holy" – we too must love humanity, and not in the abstract but in the concrete form of the neighbour and the stranger. The ethic of holiness is based on the vision of creation-as-God's-work-of-love. This vision sees all human beings – ourselves, our neighbour and the stranger – as in the image of God, and that is why we are to love our neighbour and the stranger as ourselves.

I believe that there is something unique and contemporary about the ethic of holiness. It tells us that morality and ecology are closely related. They are both about creation: about the world as God's work and humanity as God's image. The integrity of humanity and the natural environment go together. The natural universe and humanity were both created by God, and we are charged to protect the first and love the second.

## **Shabbat Shalom: Rabbi Shlomo Riskin**

"And you shall observe My decrees and My laws which a human being shall perform and he shall live by them; I am the Lord." Our Bible commands us to

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perform the laws and statutes of the Lord, and then it adds "and he shall live by them." Would any moral individual think to perform laws that could cause him to die? Our Sages use this seemingly superfluous phrase to teach a most important lesson, one which distinguishes Judaism from some other religions: "You shall live by these My laws and not die by them. If someone says to you, 'Desecrate the Sabbath or I'll kill you,' you must desecrate the Sabbath; desecrate one Sabbath so that you will live to observe many more Sabbaths".

Our religion revels in life. To be sure, there are instances when one must be ready to die for one's faith, but this is limited to three most egregious crimes: murder, sexual immorality and idolatry. If one says to a Jew "kill X or I'll kill you; rape Y or I'll kill you," the Jew must give up his or her life rather than commit these crimes. Similarly, in times of persecution, Jews must demonstrate that they will not give in to gentile pressure – even pressure unto death – to relinquish their faith or to relinquish their land in milchemet mitzva. But under ordinary conditions, no Jewish law overrides the preservation of human life – as we have recently experienced surrounding the Corona epidemic.

Even the famous test of Abraham, the apparent Divine command that Abraham sacrifice his son to Him, concludes with Abraham being forbidden to harm his son. Rashi, even goes so far as to say that Abraham misunderstood the Divine command, that God never meant that he should slaughter his son, but rather dedicate him in life and not in death... Judaism has never courted martyrdom. Indeed, our priests-kohanim aren't even allowed to come into contact with a dead body, so consistent are we in promoting Judaism as a life-fostering and this-world oriented religion.

What still remains strange and difficult to understand is that immediately following the biblical mandate to "live by God's laws," in Aharei Mot comes a long list of prohibited sexual relationships which fall under the rubric of "one must die rather than transgress." If living by God's laws is so important, why follow that stricture with laws for which one must be willing to die rather than transgress?

The answer may be found in a difficult conundrum suggested by the Elders of the Negev. The Talmud records a discussion between Alexander the Great and the Elders of the Negev: Alexander asked, "What ought people do if they wish to keep on living?" The Elders answered: "They must slay themselves". Asked Alexander: "What ought people do if they wish to die?" Answered the Elders. "They should try to stay alive!" Permit me to explain. Let us answer the second question first. If an individual lives only in order to keep on living, he is bound to fail, and he will die in the end; after all, I am not aware of any individual who got out of this world alive! Hence if a person wishes to die, let him continue to try to stay alive forever. He will surely die because he will surely fail.

And what ought someone do if he wants to keep on living? Let him slay himself, or at least let him find an ideal to live by and for which he is ready to give up his life. Then even if he dies in pursuit of that ideal, his life will have gained ultimate meaning, and he will thereby be linked to eternity.

The only life that is truly meaningful is a life dedicated to an idea which is greater than one individual's life.

Hence it is specifically our portion which praised the value of life teaching that "You shall live by My laws," which appears within the context of a group of laws for which one must be willing to give up his life! [Excerpted]

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### Dvar Torah: TorahWeb.Org

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#### Rabbi Mayer Twersky - V'Chai Bohem

Rambam writes: Furthermore, it is forbidden to delay such violation of the Sabbath for the sake of a person who is dangerously ill, for Scripture says: "Which if a man do, he shall live by them", that is to say, he shall not die by them. Hence you learn that the ordinances of the Law were meant to bring upon the world not vengeance, but mercy, lovingkindness, and peace. It is of heretics - who assert that this is nevertheless a violation of the Sabbath and therefore prohibited - that Scripture says, "Wherefore I gave them also statutes that were not good, and ordinances whereby they should not live".

In our family, we have a tradition regarding the following story: When Rav Chaim Soloveitchik's oldest grandson (the Rav, Rav Yosef Dov Soloveitchik) was an infant, he became gravely ill and the doctor came to examine him on Shabbos. During the examination, Rav Chaim asked the doctor if he needed more light. The doctor, neither accepting or dismissing Rav Chaim's offer, replied, "nu, nu." Immediately, Rav Chaim instructed the family member who was standing closest to the fire to tend to the fire to provide more light. The family member, however, was deterred by the doctor's neutral answer, and did not immediately comply with Rav Chaim's directive. Rav Chaim excoriated him: "du bist a am ha'aretz un an apikores -- you are an am ha'aretz (ignoramus) and an apikores (heretic)!" Rav Simcha Zelig Rieger then hastened to fulfill Rav Chaim's directive.

This story is both awesome and instructive; per Rav Chaim, Rambam's designation --apikores!-- includes even one who subscribes axiomatically to the preeminence of pikuach nefesh, but is remiss in acting commensurately. After all, of what value is one's nominal belief if he does not act accordingly?

The Rav's penetrating exposition is crucial to appreciating the full ramifications of Rambam's formulation: "The saving of a life overrides the commandments of the entire Torah; and he shall live by them and not die by them. Desecrate one Sabbath on his account that he may keep many Sabbaths". This law is the watchword of Judaism. "An authority who allows himself to be consulted [when a life is in danger] is reprehensible, and he who consults him (rather than speedily acting to save the life in danger) is a murderer". Maimonides, that master of conciseness, deviated from his regular manner and treated this issue with great elaborateness...

The teachings of the Torah do not oppose the laws of life and reality, for were they to clash with this world and were they to negate the value of concrete, physiological-biological existence, then they would contain not mercy, lovingkindness, and peace but vengeance and wrath.

One who makes light of the mandate of pikuach nefesh is not only making light of one isolated halacha. Rather, he is guilty of distorting and perverting the entire Torah. His flippancy depicts the laws of the Torah not, r'l, as "merciful, kind and just," but as vengeful and vicious. It goes without saying that such a distortion constitutes a chillul Hashem.

I write the following without pretensions... Chazal, however, adduce a clear halachic mandate that "in a situation of chillul Hashem, we do not defer (our attempts to redress the chillul Hashem) out of respect for the rav". Even one as lowly and insignificant as myself is still sensitive to, and pained by, the chillul Hashem which occurred recently as a result of the heretical (per Rav Chaim) flippancy regarding the dictates of pikuach nefesh, and, ipso facto, the concomitant distortion of Torah itself.

When the doctors with relevant expertise -- some of whom are observant, God-fearing Jews -- alerted us

## Likutei Divrei Torah

to the dangers of this extremely contagious, frightening disease, their warnings initially went unheeded, and we did not all immediately listen to their pleading. Baruch Hashem, we did merit that some gedolim and other rabbonim of stature acted to enforce social distancing with all due haste. It is, however, a matter of public knowledge that many prominent, leading rabbonim did not act in this manner. To compound matters, even when we belatedly heeded the calls for social distancing and isolation, we then characterized our compliance with these measures --regrettably!-- as a concession to outside entities instead of our complying with the mandate of pikuach nefesh. This (mis)characterization of our motives also caused distortion and perversion of the Torah.

Moreover, mischaracterizing our compliance with social distancing as a mere capitulation to the standards of outside entities had significant practical ramifications. The standards of all outside entities do not value life as absolutely as does the Torah. Tosafos comment, "'You shall live through them and not die due to them' [means] that we must under no circumstances allow for the death of a Jewish person." Woe is to the eyes that saw, the ears that heard, what transpired in our midst. How can it be that others recognized the reality and hastened to save lives, while some of us were avoidant and resistant? How is it that some of us eventually had to be compelled by others to fulfill the Torah's mandate of "v'chai bohem?" Isn't our charge "lishmor v'la'asos -- to guard and carry out" mitzvos? What of the Torah's depiction of a universal recognition (an organic result of scrupulous performance of, and fealty to, the mitzvos) that Hashem's nation is a wise and discerning one, am chacham v'navon? This, too, has intensified the chillul Hashem. In addition to a perversion of Hashem's Torah, there has been a perversion of the image of Hashem's nation.

While nothing else compares to the gravity of chillul Hashem, we must not ignore other severe consequences of our failures on this front. The chillul Hashem stemmed from the flippant attitude adopted to an immense danger to life. Who can possibly measure the dreadful ramifications of this attitude? Only God Himself can truly know.

At this juncture, our obligation is twofold. We must mend -- to the extent that such is possible -- the mistakes of the past, while simultaneously, prospectively, charting a communal path which accords with the authentic Torah position.

Regarding the past mistakes, we are obligated to publicly declare our guilt in having been willingly blind and deaf to the manifest reality and being shockingly flippant about the immense danger posed by that very reality. As for the future, we must emphasize -- clearly and decisively -- that the Torah demands our absolute alacrity in the face of danger to life. We must not look for pro forma loopholes or so-called solutions which --at best-- may mitigate, but certainly will not eliminate, the dangers of this disease. The Torah absolutely condemns and forbids acting in a way which - under any circumstances - may allow for the death of a Jew.

If we take these steps, perhaps we can demonstrate to the world that our previous intransigence, opposition, and tarrying in the face of mortal danger is not the derech haTorah, but that the laws of the Torah are merciful, kind, and just, and that we, Hashem's nation, the sheep of His flock, are in fact truly wise and discerning.

May Hashem, in His great mercy, pity and save us speedily in the very near future.

This week's *Parashah* include a number of *Mitzvot* that relate to *Middot Tovot* / good character traits, most notably (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*." For the most part, however, the Torah does not speak expressly about *Middot*. R' Nosson Lewin z"l (1857-1926; rabbi of Rzeszów, Poland) explains:

*Middot* are not discussed expressly in the Torah because, unlike *Mitzvot*, the proper use application of *Middot* differs from person to person and from situation to situation. A *Middah* that is appropriate for one, is not appropriate for another. Even for the same person, different circumstances call for different *Middot*.

For example, R' Lewin writes, *Hashem* despises the trait of *Ga'avah* / haughtiness. Nevertheless, there are times when a person needs to remind himself how important he is in order to inspire himself to serve *Hashem*. If the Torah had said expressly, "Do not be haughty," or do not practice some other negative trait, that would create a blanket prohibition, and the *Middah* in question could never be used for any purpose.

All the same, R' Lewin notes, *Middot* must be applied through a Torah lens. A *Midrash* offers a parable: If a person walks in the dark, he will stub his toe on a stone or he will fall into a cesspool. But, when he has light, he can avoid these obstacles. Similarly, says the *Midrash*, a person who walks by the light of Torah avoids obstacles, while a person who walks in the dark, without Torah, will stumble. This *Midrash* is teaching, concludes R' Lewin, that a person's choice of *Middot* in a given situation must be guided by the light of Torah. (*Bet Nadiv* p.78-79)

## Elsewhere in the Torah . . .

[The *Gemara* wonders how the *Berachah* on *Mitzvot D'Rabbanan*/ commandments of Rabbinic origin -- for example, *Chanukah* candles -- can include the words, "He commanded us."] Where did *Hashem* command us [to observe *Mitzvot D'Rabbanan*]? Rav Avia says, "In the verse (*Devarim* 17:11), "You shall not deviate [from the word that they -- the Sages -- will tell you, right or left]". Rav Nechemiah says, "In the verse (*Devarim* 32:7), "Ask your father and he will relate it to you, and your elders and they will tell you." (*Shabbat* 23a)

R' Avraham Yitzchak Hakohen Kook z"l (1865-1935; first *Ashkenazic* Chief Rabbi of *Eretz Yisrael*) explains: The *Mitzvot* are intended to accomplish a lofty Divine purpose that includes within it all the good that the future will bring. The way a person reaches that future world is by observing the minute details of the *Mitzvot*.

R' Kook continues: Surely, the *Mitzvot D'Rabbanan* serve a similar purpose. However, even the greatest human mind cannot fathom the amazing future that awaits, such that a human being could formulate *Mitzvot* that accomplish the same thing as G-d's Commandments. Therefore, the *Gemara* is asking, how do Rabbinic *Mitzvot* further *Hashem's* plan, and how do they fit into the overall scheme of the Torah?

The *Gemara* answers, explains R' Kook, that our passage to the future world requires the Jewish People to attain material and spiritual perfection. And, just as we have a role in formulating the Oral Law [by interpreting the Written Law using the principles *Hashem* gave Moshe], so we (through our Sages) can look inside ourselves and find ways to further our attainment of perfection. Doing so can take two forms: (1) making decrees to address our immediate spiritual needs, and (2) making sure we stay connected to our roots. Each of the Sages quoted in the *Gemara* alludes to one of these: (1) listen to what the Sages tell you, and (2) stay connected to your parents and elders. (*Ain Ayah*)

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**“You shall not take revenge and you shall not bear a grudge against the sons of *Amecha* / your people.” (19:18)**

R' Pinchas Halevi Ish Horowitz z"l (1731-1805; rabbi of Frankfurt am Main, Germany) asks: Why does the verse say “against the sons of your people,” rather than “against your people”?

He explains: The word “*Amecha*” is always interpreted by our Sages to refer to a person who is behaving in accordance with the Torah. For example, the Torah says (*Shmot* 22:27), “You shall not curse a leader *B'Amcha* / among your people,” and our Sages interpret this as a prohibition to curse a leader as long as he behaves the way “your people” should behave.

R' Horowitz continues: Our Sages illustrate the prohibitions in our verse by saying, “If someone refuses to lend you a tool that you need, do not take revenge by refusing to lend him a tool that he needs. And, if someone doesn't lend you a tool that you need, do not bear a grudge and say, ‘I will nevertheless lend you a tool that you need because I am not like you’.” Now, a person who refuses, without a good reason, to lend his tools to others is not behaving as a Jew should behave; he arguably is excluded from “*Amecha*.” Thus, had the Torah said, “You shall not take revenge and you shall not bear a grudge against *Amecha* / your people” (leaving out “the sons of”), I would think that I could take revenge or bear grudge against that person. However, says the Torah, he is still “the son of” your people, the son of that great master of *Chessed* / kindness, Avraham Avinu. In that merit, do not take revenge or bear a grudge. (*Panim Yafot*)



**“You shall not indulge in divination and you shall not believe in lucky times.” (19:26)**

The anonymous sage known only as “a Levi from Barcelona” (Spain; 13<sup>th</sup> century) explains: One should not say, “My bread fell from my mouth,” “My walking stick fell from my hand,” “An animal crossed my path,” or the like, and therefore I will change my plans. Such things, he writes, are absolute lunacy and foolishness, and it is not appropriate for the holy nation to engage in such falsehoods. Moreover, such beliefs drive a person away from believing in *Hashem* and His holy Torah, and they lead to heresy, for a person will think that the good or bad that happens to him is a coincidence, not *Hashgachah* / directed and supervised by G-d. As a result, a person will leave the faith entirely. Therefore, because *Hashem* wants only what is good for us, He has commanded that we fix in our hearts the belief that all bad things and good things that happen to us are from Him, in response to a person's own actions. (*Sefer Ha'chinuch* #249)

**“*Hashem* spoke to Moshe after the death of Aharon's two sons, when they approached before *Hashem*, and they died.” (16:1)**

The *Gemara* (*Shabbat* 14a) teaches: If one holds a *Sefer Torah* “naked” (*i.e.*, with his bare hands, not through a cloth), he will be buried “naked” -- bereft of reward for whatever *Mitzvah* he was performing at the time (*e.g.*, learning Torah or *Gelilah* / rolling the Torah). To discourage people from touching *Sifrei Torah* bare-handed, the Sages decreed that hands that touch a *Sefer Torah* are *Tamei* / ritually impure and impart *Tum'ah* to sanctified food that they subsequently touch. [Until here from the *Gemara*]

R' Yehuda Loewe z"l (*Maharal* of Prague; died 1609) writes: One might ask, “It is laughable [*Maharal's* word] that something that has no *Tum'ah* (a Torah scroll) can impart *Tum'ah*!” However, we find a precedent for this in the case of Nadav and Avihu, the sons of Aharon. The *Midrash Rabbah* states that they entered a holy place without the proper garments, they died, and they were *Tamei*. We see that whenever a person approaches something that he should not approach, he creates *Tum'ah* in himself. The *Tum'ah* does not come from the *Sefer Torah* or from the holy place.

(*Chiddushei Aggadot*)

What is wrong with touching a *Sefer Torah* bare-handed? *Maharal* explains:

A person's physical body is merely a “garment” that conceals his true self -- the spiritual soul. Likewise, the Torah as we know it -- a book of *Mitzvot* that we perform with our physical bodies in a physical world -- is merely a “garment” concealing deep and lofty inner meaning. The only way we can “grab hold” of the Torah is through a “garment,” *i.e.*, through the physical manifestation of *Mitzvot* performed with our physical bodies in a physical world. We can never “touch” the essence of the Torah and, paralleling this, we may not touch a *Sefer Torah* bare-handed.

(*Tiferet Yisrael* ch.13)



**“Like the deed of the land of Egypt in which you dwelled you shall not do, and like the deed of the land of Canaan to which I bring you you shall not do, and do not follow their traditions.” (18:3)**

R' Moshe David Valle z"l (Italy; 1697-1777) writes: We live in a physical world and, therefore, it is decreed that everyone must perform deeds of some kind. Nevertheless, says that Torah, do not choose to perform wasteful deeds as the nations of the world do, deeds that have no eternity. Rather, choose holy deeds, deeds that build eternity. What are those deeds? The next verse explains: “Carry out My laws and safeguard My decrees to follow them; I am *Hashem*, your *Elokim*.” (*Avodat Ha'kodesh*)

# 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.

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## ISRAEL'S POPULATION HITS 9.2 MILLION FOR 72ND INDEPENDENCE DAY (Israel Hayom 4/28/20)

As Israel celebrates its 72nd Independence Day, the Central Bureau of Statistics has published the latest numbers on the nation's population.

Israel is home to 9,190,000 people, including 6.8 million Jews (74% of the population), 1.93 million Arabs (21%), and 454,000 citizens of other ethnicities, who comprise approximately 5% of the population.

Since Independence Day of 2019, the country's population has increased by 171,000 or 1.9%. A total of 180,000 babies were born; 32,000 new immigrants arrived; and 44,000 Israelis died.

When the state was founded, its population stood at 806,000. Since 1948, 3.3 million immigrants have arrived, 44% of whom made aliyah in 1990 or the years that followed.

Growth projections indicate that in 2030, Israel's population will stand at 11.1 million, and in 2040, 13.2 million. According to the projections, when Israel marks its 100th Independence Day in 2048, its population will be 15.2 million. The CBS data shows that 45% of Jews in the world live in Israel, and that 78% of the Jews in Israel were born in the country.

## BLUE AND WHITE IN BELGRADE (Arutz-7 4/30/20)

The Serbian capital of Belgrade was painted in blue and white on Wednesday in honor of the 72nd Independence Day of the State of Israel.

To celebrate Israel's birthday, the municipality of Belgrade decided to illuminate the city's main buildings in blue and white. Ada Bridge, Slavija Square, Palace Albania and Branko's Bridge were illuminated.

The Israeli Ambassador to Serbia, Alona Fisher-Kamm, said, "This is an extraordinary gesture on the part of the mayor of Belgrade, which indicates the special friendship between Israel and Serbia. Despite the fact that we are not in Israel, we feel Independence Day here in Belgrade and celebrate Israel's independence with Israel's many friends in Serbia."

Other places in the world also showed tributes to Israel as it celebrates 72 years of independence. In San Francisco, for example, the town hall was lit up in blue and white.

## 200,000 TUNE IN FOR JOINT ISRAELI-PALESTINIAN MEMORIAL DAY CEREMONY (YNet 4/28/20)

Bereaved Israeli and Palestinian families made an impassioned call for reconciliation and peace on Monday evening during a joint virtual Memorial Day ceremony viewed by nearly 200,000 people.

The Israeli-Palestinian Joint Memorial Day Ceremony was held without an in-person audience for the first time since its inception in 2006 due to the coronavirus, and instead was live-streamed from studios in Tel Aviv and Ramallah.

An Israeli host broadcast from the event's usual location in Tel Aviv in Hebrew and a Palestinian host hosted from Ramallah in Arabic.

UN Special Middle East envoy Nikolay Mladenov addressed the ceremony, thanking the participants and calling them "an inspiration to all of us."

"We've seen operation, we've seen confrontation, but what we really need to see is Palestinians and Israelis coming together. Not just to fight the virus, but to fight for peace," he said.

Speakers included Israelis Hagai Yoel and Tal Kfir, and Palestinians Yusra Mahfoud and Yaqoub Rabi — all of whom lost relatives in the past two decades of the conflict.

Yoel, whose brother Eyal was killed in Jenin during Operation Defensive

Shield in 2002, addressed controversy surrounding the ceremony on both sides of the conflict for its equating of the victims on each side.

In 2016, far-right activists subjected ceremony attendees to verbal and physical harassment at a demonstration outside the event.

"After Eyal's death, I covered my ears, I closed my eyes and I shut my mouth," Yoel said.

"I didn't feel I had anything of significance to say, until four years ago when I heard about the violent demonstrations against bereaved families at this ceremony — a ceremony which until that point I really did not identify with," he said.

"Something stirred in me. Something inside me revolted over the thought that [Israel's] defense minister believed that he could decide for me how I choose to remember Eyal," Yoel said, apparently referring to calls from right-wing activists for then-defense minister Moshe Ya'alon to scrap the event.

The ceremony has been an annual point of contention, particularly among the Israeli public, with critics accusing it of legitimizing terrorism and equating Israel's fallen soldiers to those who attacked them.

Supporters say it represents an effort by those who have lost the most in the conflict to give meaning to the deaths of their loved ones by turning away from violence.

Palestinian speaker Mahfoud spoke on behalf of the Parents Circle-Families Forum grassroots organization of bereaved families. The group organized Monday's ceremony along with Combatants for Peace, which is made up of Palestinians and Israelis who say they have taken part in the conflict's cycle of violence. Combatants for Peace said the event was broadcast by some 45 online channels.

"At first I rejected the possibility of sitting face to face with the enemy who murdered my son, but today I came as an active member of the Forum. They

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taught me that their pain is the same as mine," Mahfoud said. "I want to address all the Israeli mothers watching," said Mahfoud, whose son was shot dead by IDF troops in the al-Arroub refugee camp in 2000. "Bereavement is bereavement. Let us educate our children against violence... May we all live in peace."

Jerusalem resident Tal Kfir, whose sister Yael was killed in a 2003 terrorist attack in Tsrifin, called on the bereaved families listening to do everything in their power to prevent others from enduring the "disasters" that they had experienced.

"Ensure that no one gets torn apart like we were torn apart. Ensure that we don't live in a world of defeat, elimination, wiping out and conquering, but one in which we help and hold each other," Kfir said.

The last bereaved family member to speak was Yakoub Rabi, whose wife Aisha was killed in 2018 when a rock allegedly hurled by an Israeli teen struck her in the head while she was driving with her husband and 9-year-old daughter in the northern West Bank.

Describing the terror attack's impact on his family, Rabi said that after he buried his wife, his daughter who had witnessed the attack "took her colorful clothes out of the closet and to this day one knows where she hid them."

Still, Rabi preached against vengeance. "I am not a man of conflict. I have never taken part in the struggle, and even today, after paying such a high price, I will not let the anger in me lead me to seek revenge."

"I want to convey to Israeli society and the world a message stemming from my deep, bleeding wound: This conflict has taken victims from all of us, and it does not distinguish between combatants and civilians, between men and women, between adults and children," he said.

"So I say to you: Enough hatred and resentment. Let's live in peace and love because we [Palestinians], just like you, love life and are doing our best just to get by.

#### **RUTH COHEN WINS SOCIALLY-DISTANCED INTERNATIONAL BIBLE QUIZ FOR YOUTH 2020 (JPost 4/30/20)**

Ruth Cohen, an 11th grader in the city of Gedara, won this year's International Bible Quiz for Youth on Wednesday morning, triumphing over the other 15 contestants from Israel and around the world.

In second place was Moshe Glidai from Kfar Etzion. Haim Natan Shildes from the US came in third, and Miriam Sharam from Mexico finished in fourth place.

The international contestants competed remotely from their home countries due to the coronavirus pandemic, but the four Israeli competitors were present on location in Jerusalem, although without the presence of the audience.

Prime Minister Benjamin Netanyahu congratulated Cohen and the rest of the competitors, and spoke of the centrality of the Bible to the Jewish people.

"The Book of books is the source of our eternal values, which sustains us as a people: love of one's fellow man, love of the land, the ingathering of the exiles, heroism, righteousness and morality," said Netanyahu.

"Even in the time of the coronavirus, we are drawing strength. In the current epidemic, the eternity of Israel will overcome, as Jeremiah said: 'Behold, I will bring healing and cure.' This is what the generation of those who built this country who fought fever and malaria and marshes and enemies did."

Education Minister Rafi Peretz, Knesset Speaker and Blue and White leader Benny Gantz, and Jewish Agency for Israel Chairman Isaac Herzog were all present and addressed the contestants during the course of the event.

As always, the contestants were peppered with questions about every book of the Hebrew Bible, and were asked about the prophets, judges and kings of Israel, the events of their lives and the timeless words they spoke as recorded in the scriptures.

The questions posed ranged from the letters sent by King Hezekiah to the Jewish people telling them to celebrate Passover in Jerusalem, to the plague of locusts recorded in the Book of Joel.

Batsheva Schwab of London was quizzed about the war between Israel and Aram, while Kayla Sifris from Cape Town was asked why King David fled Jerusalem when faced with the rebellion led by his son Avshalom.

Speaking to the contestants, Peretz noted the unusual circumstances of the competition this year because of the COVID-19 pandemic, and the importance of mutual responsibility among the Jewish people to overcome the challenge it presents.

"Because of this wonderful mutual responsibility which exists in the different parts of society, we see the care and the amazing devotion, assistance and volunteerism everywhere," said Peretz.

"Your participation in the quiz from all corners of the earth gives expression to the deep connection of the Jewish people wherever they are," the minister continued.

And Gantz talked about the Bible as the foundational basis of the Jewish people.

"For us, the Bible is not just a religious or educational text but rather a source of historical power," adding that the event "is a bridge which demonstrates the power of the connection between Israel and Jewish communities around the world."

Speaking during the event, Herzog said that "loving one's fellow as oneself," was a critical value during today's trying times, and said that the International Bible competition shows "how deep the love of fellow Jews is in the State of Israel and among Jewish communities around the world."

The Jewish Agency chairman said that, "Like Noah in his ark, we are all sitting at home waiting for the dove to come with an olive leaf. We are all sitting in one ark. The ark of the land, the ark of all the faiths, and the denominations among us; the ark of community and neighborhood, the ark of the street and our families."

#### **SOME BEREAVED FAMILIES DEFY CORONAVIRUS RESTRICTIONS TO MARK MEMORIAL DAY AT CEMETERY (Ha'aretz 4/28/20)**

Several bereaved families arrived at military cemeteries throughout Israel as the country marks Memorial Day, defying the ban on gatherings imposed by the government to stem the spread of the coronavirus.

Roadblocks were set on main roads leading to the military cemeteries, but the police didn't prevent people from entering the cemeteries, making do with asking the public to leave the area.

Sarit Segal, a bereaved daughter who came to visit the grave of her father at the Kiryat Shaul military cemetery in Tel Aviv, told Haaretz that "I don't view Prime Minister Benjamin Netanyahu as a moral authority, adding that "like it important for him to meet with his son on Passover seder, it was important for me to be here with my father today."

Segal's father was killed in the Sinai Campaign in 1956. "My children don't approve of me coming here. It is a difficult day that brings up a lot of questions and thoughts, but I've found that the best place for me to stand during the siren [honoring the fallen] is at a safe distance from people, while uniting with my father's memory."

Leah Shpitz, who came to visit her brother's grave at the same cemetery, said this is the 57th time she has come to Kiryat Shaul on Memorial Day. "I stood here 56 times during the siren, and nobody will prevent me from coming here for the 57th time.

"I left home at 6 A.M. to get through the roadblocks on time. It's disappointing and very infuriating that the cemetery is so empty, but at least I see the soldiers showing respect, usually I can't see because of the crowd," Shpitz said.

Ronit Elyaakov, a bereaved mother who came to the military cemetery in Rishon Letzion, told Haaretz: "It was important to me to come here. The police tried to convince me, in a pleasant manner, not to enter, but I explained to them that there's no way I won't be by my son's side during the siren."

Elyaakov, whose son Lior was killed in a military operation in 2003, said she

comes to the cemetery every day and "is used to being here alone. The government should have allowed the bereaved families to come here in a limited format. How can someone tell parents that they are forbidden to see their child?"

Elad Lev-Ran, whose brother was killed in Lebanon in 1997, said: "If I had to, I would have jumped over the fence to be here now. It was clear to me that my brother wouldn't be alone during the two-minute siren that went off at 11 A.M." Lev-Ran said that he arrived at the cemetery by foot and no one stopped him on the way.

My parents, who are in their 70s, are not here amid justified fears over the coronavirus. Lev-Ran added that the absence of his brother's friends, commanders and soldiers who come here every year, is felt. "The government had to at least allow the nuclear families to come to the cemeteries. It's incomprehensible that we can't be here while holding minyanim for prayer and staging protests is allowed. They can call it a prayer service in the memory of my brother or a demonstration on his behalf, it doesn't matter."

Seeking to prevent pictures of the roadblocks from being taken, the police set them up at a safe distance from the cemeteries. In addition, some of the cemeteries were locked after the Defense Ministry gave the order to do so.

### **LAPID OFFERS TO BACK NETANYAHU IN CANCELING ROTATION DEAL WITH GANTZ (Ha'aretz 4/28/20)**

Former Kahol Lavan member and Benny Gantz ally Yair Lapid is now threatening to stop him from becoming prime minister by derailing his agreement with Netanyahu.

Yair Lapid on Monday offered Prime Minister Benjamin Netanyahu the support of his party, Yesh Atid-Telem, if Netanyahu wants to cancel the prime ministerial rotation with Knesset Speaker Benny Gantz.

"At any given moment that Bibi does not feel like carrying out the rotation, all he has to do is to come to me and say: 'We want to return these laws to their original wording,' and I want to tell you something – we will say yes," said Lapid in a session of the Knesset Arrangements Committee on amending the Basic Law on the Government. The changes are intended to pave the way for the implementation of the coalition agreement between Netanyahu and Gantz and allow the automatic rotation of the prime ministership between the two.

Lapid, who ran with Gantz's Kahol Lavan in Israel's March 2 election, condemned Kahol Lavan's commitment to join a government headed by Netanyahu, saying this was not an emergency government. The bills to implement the coalition agreement are "swindlers' laws," he said.

The agreement has at least three sections in which "it is possible to throw this rotation out the window without any problem. ... Do you really think there is any chance at all that [Netanyahu] will move out of [the Prime Minister's Residence for Gantz]? After all, you know that it won't happen. It's clear to you that it won't happen," Lapid continued.

Avigdor Lieberman, chairman of Yisrael Beiteinu, said he was surprised by Lapid's statements that he would "save Netanyahu at Gantz's expense. I hope these things were said as a joke or were taken out of context."

Lapid responded to Lieberman, saying: "What, you don't know me? I have no intention of saving Bibi. The only one who saved him is Benny Gantz. If in another year, after the coronavirus, we will have the opportunity to bring down the government, it's clear we will bring it down."

### **GOVERNMENT MULLING FURTHER LOOSENING OF LOCKDOWN NEXT WEEK (Arutz-7 4/29/20)**

The government is considering a further loosening of lockdown restrictions starting next week, Kan News reports.

According to the report, among the items being considered are the cancellation of the order requiring people to keep within a 100-meter radius of their homes when going out on non-essential excursions; the opening of

open-air markets and indoor malls to a limited degree; the opening of vacation homes and hotels; and the opening of cinemas subject to strict regulations.

On Wednesday evening, the strict lockdown for Independence Day ended.

From tomorrow, restrictions on trade and movement will be significantly relaxed, with most shops allowed to open, most sports activities resuming in the coming days, and schools resuming classes next week from preschool through third grade.

### **NUMBER OF ISRAELIS WHO HAVE RECOVERED FROM CORONAVIRUS EXCEEDS ACTIVE PATIENTS (YNet 4/29/20)**

For the first time since the onset of the coronavirus pandemic in Israel, the total number of Israelis who recovered from coronavirus exceeded the number of active patients, the Health Ministry reported on Wednesday.

According to ministry data, 7,929 patients in Israel have already recovered (554 recoveries in the last 24 hours), compared to 7,641 patients who are still battling the virus (365 fewer than 24 hours earlier).

In the last 24 hours, 193 new cases of coronavirus were confirmed bringing the country's overall sick tally to 15,782, while 212 patients have succumbed to complications of COVID-19.

Among the latest figures are 120 people in serious condition, a 2.5% increase over the past 24 hours, and 91 patients receiving respiratory support, a 3% drop.

A total of 352 people currently being treated in hospitals, while 4,540 are battling the virus at home. Some 1,726 patients are treated in specially designated hotels and another 1,023 waiting to be informed whether they require hospitalization.

As of Tuesday evening, there are 15,728 confirmed coronavirus cases in Israel, while 210 patients have succumbed from the virus.

Among the latest figures, are 116 people are in serious condition, a drop of 8% over the past 24 hours, with 92 patients needing ventilator support, a drop of 5%.

### **ISRAELI-ARAB DOCTOR HEADS CORONAVIRUS RESPONSE AT HAIFA'S RAMBAM HOSPITAL (JPost 4/29/20)**

Khitam Hussein, an Israeli-Arab doctor who heads of the outbreak response unit at Rambam Hospital in the Bat Galim neighborhood of Haifa, has been serving on the Israeli frontlines of the coronavirus pandemic since the outbreak's beginning in early February.

Considering her role within the viral response team at the largest hospital in northern Israel, Hussein has been putting in 12-hour days for the last few months.

"It is incredibly difficult work, no day is like another," Hussein told the AFP. "Our lives have been turned upside down."

However, with Hussein, to cope she has found solace in the little moments she shares with the patients she cares for.

She noted to the AFP a situation with an elderly couple, where the two had both come down with the coronavirus and were facing a dark road ahead. As the husband's condition deteriorated beyond return, the hospital allowed his ill wife to say goodbye to her husband one last time - moments later he died.

"We allowed his sick wife, despite her condition, to speak to her husband -- to say goodbye," Hussein told AFP. "As a human it's difficult, all the medical staff were saddened."

Hussein grew up in the northeastern Israeli-Arab town of Rameh, now she lives in the city of Karmiel - just a 30-minute drive away from Haifa, Israel's third largest city.

Hussein has been shuddered away from relatives outside her immediate family for the past two months, of her own accord. The list of those she hasn't seen includes her elderly mother, which Hussein has stayed away from due to fears of spreading the virus on to her after working 12-hour days in the coronavirus ward of Rambam. Many doctors and nurses across the world

And although Hussein still lives at home with her husband and two young daughters, the half-day shifts at the hospital are weighing in on the time she has to get the chance to spend with her family.

Upon her arrival home, she immediately washes up, takes a shower and changes her before seeing her daughters. Taking every precaution before she interacts with her loved ones.

"I arrive late most of the time when they are already asleep but sometimes they wait up for me," Hussein told the AFP. "I have stopped myself from seeing my parents, but I couldn't stop seeing my daughters. I cannot describe how I miss them [when I am at the hospital]."

Hussein's daughters are aged 8 and 10, which are the final few years before they start to yearn for their independence.

However, luckily it seems Hussein has some time before that stage begins with her daughters. She told the AFP of an instance where her youngest called her in the middle of a shift.

"She was crying down the phone, saying 'I miss you, when are you coming home?'" Hussein told the AFP. "For a few minutes I thought I would collapse. Then I gathered myself and went back to work."

### **GOV'T HOSTAGE NEGOTIATOR UPDATES FAMILIES AS PRISONER SWAP WITH HAMAS SEEMS WITHIN REACH** (Israel Hayom 4/30/20)

The possibility of a prisoner exchange deal with Hamas seemed to have become more tangible this week as the government's special negotiator for hostages and prisoners of war met Wednesday with the families of the four Israelis held by the terrorist group, to give them an update on the indirect negotiations on a prisoner swap.

Hamas is believed to be holding the remains of Staff Sgt. Oron Shaul and Lt. Hadar Goldin, killed in the 2014 Gaza conflict. It is also holding Ethiopian Israeli Avera Mengistu and Bedouin Israeli Hisham al-Sayed, both suffering from mental health issues, crossed into Gaza willingly in 2014 and 2015 and were captured by the terrorist group.

Yaron Blum met with the families at Prime Minister Benjamin Netanyahu's request. Last week, the prime minister convened the ministerial committee heading the efforts to retrieve the Israeli captives and briefed lawmakers on the efforts to reach a prisoner exchange deal with Gaza's rulers.

Hamas leader Ismail Haniyeh recently told Arab media he was "optimistic" about the possibility of a prisoner exchange deal with Israel, and that his terrorist organization was "ready for indirect talks."

He detailed a long list of demands that Israel must meet ahead of talks, among them the release of elderly and ailing prisoners, women and minors, as well as terrorists who were freed in the 2011 Schalit deal and later rearrested over terrorist activities.

Any deal with Israel will see Hamas "exact the required price," he stressed.

Following Wednesday's meeting, the Goldin family issued a statement hinting that a deal was coming together and urged the government to follow through, saying, "Missing this opportunity now would demonstrate national irresponsibility."

Officials privy to the committee's work said that reaching a deal with Hamas at this time could help promote calm on the highly volatile Israel-Gaza border for the foreseeable future, regardless of the efforts made to reach a long-term ceasefire with Hamas.

### **ON THIS MOST ISRAELI OF WEEKS, LET US CELEBRATE OUR WONDERFUL COUNTRY** (Limor Livnat, YNet 4/28/20)

We have a wonderful country: True, it suffers from quite a few "breakdowns" - as Israel's sixth prime minister Menachem Begin once said - and still there is no other country our size that has birthed 12 Nobel Prize winners.

We have a wonderful country: Yes, we erupt in frustration when a government is formed with 36 ministers, numerous deputy ministers and two prime minister's offices - right in the midst of an economic crisis, when there are over one million newly unemployed due to the coronavirus pandemic.

And still, just before the coronavirus hit us, Israel had one of the lowest unemployment rates in the world, the national debt had been reduced by nearly 60%, the average salary stood at around NIS 10,650 a month, the minimum wage stood at NIS 5,300, and the country's credit rating was among the best.

We have a wonderful country. Yes we may be divided, sometimes even within our own families. Some supporting Prime Minister Benjamin Netanyahu with cheers of "nobody but Bibi" while some vehemently oppose him with calls of "anyone but Bibi."

The U.S. is the strongest nation in the world according to the annual ranking by the U.S. News and World Report, but tiny Israel is among the top ten, coming in eighth just after Russia and China.

We have a wonderful country. It is true the country suffers from missile attacks and other security dangers, but our brightest minds have developed a myriad of inventions to protect us.

From personal weapons such as the Uzi and Galil all the way to the Merkava tank, Lavi Jet and Arrow missile defense system, we are trailblazers. And let us not forget the Iron Dome, which has saved so many lives.

With all of the above, coupled with the might of the IDF, we are truly a Start-Up Nation, are we not?

We have a wonderful country. It is true that living costs are still way too high, causing many Israelis to relocate elsewhere, but the moment the epidemic broke out they quickly made their way back home. Because it is only here that they feel at home.

We have a wonderful country. It is here they invented the solar-powered water heater and the drip irrigation system, the cherry tomato and the portable disk drive.

It here that Waze was invented and then sold to Google for millions of dollars; it is here that the Mobileye driver-assistance system was created, and it here that Copaxone was made to treat multiple sclerosis.

And let us not forget other Israeli creations that send expats flocking to kosher stores: banana yellow soup croutons, pearl couscous, tzfat cheese, Bamba and Bisli.

We have a wonderful country. It is okay to moan, complain, get angry - especially those whose livelihoods were damaged due to the crisis, those who were promised grants and loans from the banks and have yet still received nothing.

This is most Israeli of weeks, beginning with Holocaust Remembrance Day, continuing with Memorial Day and culminating in Israel's 72nd Independence Day.

And this most Israeli of weeks is this year part of a month in which we celebrated Passover only with our nuclear families (save for a few who believe themselves above the common folk, and it's okay to get angry about that as well).

A various points during this month we were angry at unexplained decisions that we believed to be arbitrary - and yet, it is in those very same days that we witnessed Israel in its true beauty.

We witnessed medical teams holding the line against the coronavirus epidemic, often leaving families alone at weekends and holidays, sometimes so they could be there as one of their patients drew a final breath.

We saw tens of thousands of teens volunteering to talk to the elderly and Holocaust survivors in self-isolation, to deliver them food and medicine straight from the heart.

We saw singers singing beneath the windows of their parents' homes or outside care facilities. We witnessed Israelis standing on their balconies during the Seder so they could sing Passover songs together.

Even the Sea of Galilee is on the rise.

These are the days to forget all the disputes and remember the good. Let us bow our heads in honor of the fallen and light a candle in their memory. Let us adorn our balconies with the Israeli flag and celebrate our eretz nehederet, our wonderful country.



# The Greater Washington Community Kollel

# SHABBOS DELIGHTS

## TORAH MINUTE

IN MEMORY OF RABBI KALMAN WINTER ZT" L

### Reason to Rejoice

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

**Speak to the entire congregation of Israel and say to them, "You shall be holy..."**

At the beginning of Parshas Kedoshim, when Moshe is instructed to impart a series of commandments to the Jewish people, G-d directs him to speak to the *entire* congregation of Israel. Rashi explains that this portion specifically needed to be shared with the *entire* congregation because it contains many of the Torah's central commandments. The Maharal elaborates on Rashi, explaining that certainly all the commandments of the Torah were taught to the whole congregation, but this portion was unique in that everyone's attendance was required and one couldn't be absent for personal reasons.

Rabbi Yaakov Niman (Darchei Mussar) offers an alternate reason for why the *entire* congregation was gathered for this portion. The Zohar (Kedoshim 81) states that when the Sages would reach this portion they would rejoice. Rabbi Niman explains the reason they rejoiced in the following way. People often think that holiness is reserved for a few unique individuals who lead aesthetic lives separated from civilization at large. The Torah, however, teaches otherwise. Moshe is instructed to gather the *entire* congregation and instruct them, "You shall be holy," because holiness is attainable for every individual. The path to holiness is fulfilling the Torah's commandments, as we say in many of our blessings, "He sanctifies us with His commandments."

It is not only the ritual commandments that bring holiness to a person, but interpersonal ones as well – when done for the sake of Heaven. For this reason our Parsha says, "One should fear his mother and father... for I am the Lord, your G-d," (19:3) "You shall abandon (individual grapes and olives) for the poor... for I am the Lord, your G-d," (19:10) "You shall love your fellow as yourself, I am the Lord," (19:18) and many other examples.

The reason the sages rejoiced when reading this Parsha was because it teaches us that holiness is achievable for every individual and is not only reserved for the elite. Further, the achievement of that sanctity does not require exceptional behaviors, but can be attained through straightforward fulfillment of the Torah's commandments for the sake of Heaven. This is truly reason to rejoice!

**Wishing you a Good Shabbos!**

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## TABLE TALK

### Point to Ponder

**When a convert dwells among you... do not taunt him. (19, 33)**

Do not taunt him by saying, "Previously you served idols and now you want to study Torah?" (Rashi)

One should begin (reciting the story of the exodus from Egypt) by discussing their disgrace. Rav says that one should say, "In the beginning, our fathers served idols." (Pesochim 116a)

Why isn't reminding each other that we descend from people who served idols considered a taunt?

### Parsha Riddle

**Why was Og, the King of Boshon, named Og?**

Please see next week's issue for the answer.

Last week's riddle:

**How can one miss counting a day of the Omer and still be able to recite a bracha the next day?**

**Answer: If one only counted the weeks and days of that week, even if he did not count the total amount of days, he may count the next day with a bracha. (Mishna Berura 489, 38)**

## HATORAH V'HAMITZVAH

### HALACHA INSIGHTS FROM THE PARSHA

*Parashiyos Acharei Mos and Kedoshim contain the laws of arayos (forbidden sexual unions), one of which is the prohibition against adultery with a married woman (18:20). Some commentators explain that a reason for this prohibition is to forestall the birth of children of uncertain paternity, which can lead to "great abominations and evils," (Ramban ibid.) one of which is the possibility that a child who is not cognizant of his true family may violate the prohibitions against incest (which actually make up the bulk of the Torah's prohibitions under the category of arayos) (Sefer Ha'Chinuch #35).*

*This same concern for inadvertent incest is also one of the reasons given by the Talmud for the prohibition against a woman remarrying within three months of her divorce or the death of her husband, since if she is with two men within three months of each other, the paternity of a subsequent child will be uncertain, and the child may end up marrying his sister from his mother's first husband (and another woman), under the mistaken belief that it is actually his mother's second husband who is his father (Yevamos 42a). Accordingly, various halachic authorities are strongly opposed to closed adoptions in which the identities of the child's biological parentage are suppressed, although they do allow withholding the information from the child until he is older (Shut. Igros Moshe EH 4:64:2 [and cf. EH 2:11]; Shut. Minchas Yitzchak 4:49:6-10).*

*There is a great debate among halachic authorities over the permissibility of the use of donor sperm for artificial insemination for an infertile couple. One of the major objections, argued strenuously by the Swiss authority R. Yaakov Breish, was the above concern, that a child born from (anonymous) donor sperm will not know the identity of his true father. The leading authority allowing (at least in exigent circumstances) the use of donor sperm, R. Moshe Feinstein, countered that in a country in which Jews are merely a minority, the principle of rov ("majority") allows us to presume that an anonymous donor is non-Jewish, and since the prohibitions of incest do not apply between a Jew and his relatives through a non-Jewish parent, the above concern is moot (Shut. Igros Moshe EH 1:71, and ibid.; Shut. Chelkas Yaakov EH 14:2, and 18-21).*

PRESENTED BY  
**RABBI YITZHAK GROSSMAN, ROSH CHABURAH**

## KIDS KORNER

### Who Am I?

#### #1 WHO AM I?

1. Keep far.
2. I am one-legged (x3)
3. I am not for your bed.
4. I am a mixed up knot.

#### #2 WHO AM I?

1. I am for the field.
2. I am for your head.
3. I am for the poor.
4. I am not to be cut.

#### Last Week's Answers

**#1 Tazria/Metzora** (We are double, We are similar, Our end is different, One makes the red white.

**#2 Counting the Omer** (We start after "Shabbos," You can count on us, We are dazed and weak, but not really, Stand for us.)

*The raffle has been postponed until after the shuls are reopened. We are still accepting entries to the raffle.*

All children 13 and under who answer a "Who Am I?" correctly will be entered into a raffle to **WIN a Claw Machine Arcade Game**



Visit [gwckollel.org](http://gwckollel.org) to submit your answers.

**Answer as many as you can. Each correct answer will entitle you to another raffle ticket and increase your chances of winning!**

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Daily classes for men and women on Zoom.

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### Special Events!

#### THURSDAY, 8:00pm

The Power of the Home: Inspiration and Guidance For Maximizing the Chinuch In Our Homes

Harav Sholom Kamenetsky Shlita,  
Rosh Yeshiva, Yeshiva of Philadelphia  
Zoom Meeting ID: 880 0909 8836  
Password: GWCK

#### SUNDAY, 2:00pm

COVID and the Art of Silence  
Rabbi Dr. Akiva Tatz  
[www.wellearntogether.org/Sinai](http://www.wellearntogether.org/Sinai)