

Young Israel Shomrai Emunah - Shabbos Shorts ^{ת"ט}

May 27 - 28, 2022 - 27 Iyar 5782 - Parshas Bechukosai/Mevorchim Hachodesh

Light Candles by 8:06 - Havdalah 9:13

The Shabbos Shorts is sponsored this week by **Robin & Lawton Cooper** in honor of the marriage of their son Rafi to Tamar Gold of Yerushalayim and by **Jodi & David Mazel** in loving memory of David's mother, Irene Mazel, Chaya bas Zev, Z"L, on the occasion of her first Yahrzeit on the 27th of Iyar.

Mazal Tov

- **Tamar & Bitsu Balay** on the Bar Mitzvah of their son Omer. Mazal Tov also to siblings Lenoy and Shirel and grandparents Edna & Avraham Tazazo and grandmother Pnina Balay and to the entire family.
- **Tzivia Bramson** on the birth of a great-grandson, Eliezer Milstein, son of Chanie & Yitzi and grandson of Libby Waidenbaum.
- **Robin & Lawton Cooper and family** on Rafi's marriage this week to Tamar Gold of Yerushalayim, daughter of Dr. Ruth Gershen and Rabbi Hillel Gold. Special Mazal Tov to Rafi's grandmother, Francine Cooper of Yerushalayim.
- **Vivian & Arnie Kirshenbaum** on the marriage of their grandchildren Ayala & Dovi Garfinkel. Mazal Tov to the Garfinkel and Bokor Families. The wedding took place in Jerusalem.
- **Arleeta & Rabbi Ivan Lerner** on the engagement of their grandson, Yehuda Simcha, son of Tamar & Rabbi Michael Lerner (Kiryat Sefer), to Tzippy Berkovits, daughter of Naomi & Rav Yitzchak Berkovits. Mazal Tov also to grandmother Ilene Miller.
- **Leah & Yaacov Monzon** on the birth of their daughter, Hana Haviva.
- **Noah Roitman** on the marriage of his granddaughter, Daniella Bardack, daughter of Eti & Paul Roitman Bardack, to Alan Tarrab. Daniella is a member of the human resources office of the US Department of Defense, and Alan is a high school math teacher in Loudoun County, VA. May they be blessed in all they do.

Condolences

- **Marilyn Edeson** on the passing of her husband, Morris Edeson. Shiva is being observed at 1301 Heather Crest Terrace, through Sunday morning. Shacharis on Sunday at 8:00 AM. The family requests attendees at the Minyanim wear masks.
- **Elaine Taragin** on the passing of her husband, Jerry Taragin, and David, Linda Gardner, Deborah Marizan and **Mitch** on the passing of their father. Shiva is being observed at 1005 Kenbrook Drive. Shacharis: Sunday/Monday: 8:00 AM, Tuesday: 6:45 AM, Wednesday: 7:00 AM, Thursday: 6:45 AM. Mincha/Maariv Sunday through Wednesday: 8:15 PM. Visitors Motzei Shabbos Maariv 9:15 PM - 11:00 PM, Sunday through Wednesday 10:00 AM - 12:00 Noon, 1:30 PM - 5:30 PM and 7:00 PM - 10:00 PM. Mishnayos Signup at <https://www.lzechernishmas.com/signup.php?id=10553>

Shabbos Schedule

Minyan locations are listed as B = Belonofsky Sanctuary,

S = Social Hall. LBM = Large Beis Medrash, SBM = Small Beis Medrash, H = The House

Friday Night:

- Light Candles by 8:06, and not before 6:52
- Mincha: 6:35 (Plag, S), 7:10 (B), 8:10 (B), 7:15 (Sephardi, LBM)

Shabbos Day:

- Shacharis: 7:00 (B), 8:45 (B), 9:15 (S), 8:30 (Sephardi, LBM), 9:15 (Teen Minyan, H)
- Mincha: 2:30 (B), 5:00 (B), 8:05 (B), 8:00 (Sephardi, LBM)
- Shabbos ends/Maariv: 9:13

Divrei Torah/Shiurim:

- 8:45 Main Minyan Rabbi Postelnek
- 9:15 Minyan Rabbi Hillel Shaps
- Shabbos Morning Gemara Shiur for men Rabbi Yonatan Gorin
- Pirkei Avos Shiur after Mincha Rabbi Menachem Winter

Kiddush Sponsors:

- Hashkamah Minyan Kiddush is sponsored by **Elliot Goodman, Lew Sosnowik, Jonathan Fine, Rabbi Binjamin Sanders, Cantor Ben Bazian, Michael Hourwitz, Chaim Neustadter, Yale Ginsburg, Alan Zimmerman and Joe Gamson** in celebration of **Scott Schlesinger's** memorable birthday (which adds up to "11") and in everlasting appreciation of the 2-plus years of Kiddushes in **Lew's** driveway (and for some in **Anne & Scott's** as well) to get us through COVID.
- 8:45/9:15/Sephardic Minyan Kiddush is sponsored by **Tamar & Bitsu Balay** in honor of their son Omer's Bar Mitzvah.

COVID-19 Updates

- Effective this Shabbos, any person eligible for a fully FDA-approved COVID-19 vaccine (16 years of age or older), but who chooses to not be vaccinated may attend YISE Minyanim and events with the following guidelines. Unvaccinated individuals must remain masked at all times while in the Shul building, including at Kiddushes and/or other events containing food. Masks may not be removed to eat or drink. Exceptions will be made for private functions being held at the Shul, but that are not Shul sponsored events.
- **Anyone with any of the following symptoms should not come to shul:** fever of 100.4 degrees or higher, chills, muscle aches, sore throat, severe cough, headache, nausea or vomiting, diarrhea, fatigue, congestion or runny nose, or new loss of sense of taste or smell. If you have tested positive for COVID, you should follow the CDC guidelines.
- Masks are now optional for vaccinated adults and for children under 16.
- There are no social distancing requirements in the YISE building.
- The Shul office is still open, but hours may vary. 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.

YISE Youth Announcements

Shabbos Groups this Shabbos, May 28, from 10:00 AM until Shul ends. Age 18-36 months (Mommy & me) in the toddler room off the Lower Lobby.

Ages 2-5 years will NOT meet this Shabbos. Ages 6-9 years will meet at Shomrai and walk over to the Yeshiva. For more information, contact Debbie Katz at dkatz@yise.org

Pre-Shavuot Ice Cream Sundaes and Seudah Shlishit with Mrs. Aliza Postelnek on Shabbos, June 4, 5:45 PM, at the home of Sivan Jacobson, 712 Horton Drive. For girls in grades 6 - 8. Join friends for Torah discussions, singing, socializing and delicious food. *See flyer for details.*

Youth Shavuot Night Learning with Rabbi Rosenbaum for boys in grades 4 - 6. Shavuot night, 12 midnight - 1:00 AM in the Social Hall. *See flyer for details.*

High School boys learning with Rabbi Holzer at 4:00 AM on the 1st night of Shavuot at The House, followed by Shacharis. There will not be a 9:15 Teen Minyan on the 1st day, only the early Minyan.

Shavuot Family Hop - Second day of Shavuot, Monday, June 6, 3:30 PM - 5:00 PM. *See flyer for details.*

YISE Programs and Listings

Pre-9:15 Minyan Chabura - A weekly Chabura in the Nesivos Shalom on the Parsha. Delve into the deeper dimensions of the Parsha and Holidays by learning the Nesivos Shalom's weekly insights. Begins at 8:55 AM Shabbos mornings in the Social Hall. This Shiur will be given by Rabbi Moshe Holzer.

Shabbos Morning Gemara Shiur - Rabbi Yonatan Gorin will give the new Shabbos Morning Gemara Shiur after the Hashkamah Minyan Kiddush, learning Maseches Sanhedrin, in the Small Beis Medrash, beginning this Shabbos.

Yom Yerushalayim - In honor of Yom Yerushalayim, Sunday, May 29, the 2nd Shacharis Minyan, 7:30 AM, will include special additions.

YISE Programs and Listings (continued)

Celebrate Service to Our Country - Why do Jews decide to serve? A virtual panel of present and past service members explain why they joined, how their lives changed, and how their lives as Jews were tested and strengthened. Monday, May 30, 6:30 PM on **Zoom A**. Organized by the YISE Social Committee. *See flyer for details.*

Ask the Rabbi - Come join our virtual, interactive monthly program featuring different Halachic topics! This month's topic: Travel. The first 45 minutes is for Shailos submitted in advance and the last 15 minutes is for Q & A. Send in your questions about Travel to:

AskTheRabbi@yise.org by Sunday, May 29. The program will take place on Tuesday, May 31, 7:00 PM - 8:00 PM on **Zoom A**. For more information and to submit questions by phone or anonymously, contact Miriam Friedman at 301-754-1517 or mfriedman2@yahoo.com. To sponsor the program, please contact the YISE office. *See flyer for details.*

Shavuos Night - We are excited to hold our Shavuos Night Learning Schedule for the first time in three years! *See flyer for details.*

Shavuos Women's Dessert - Sunday, June 5, 4:00 PM, in the backyard of The House. *See flyer for details.*

Kiddush Volunteers Needed! As we return to a regular schedule of Kiddushes, **volunteers** are needed from **ALL** Minyanim to help set up and clean up for Kiddushes on Shabbos morning. Times vary. Let us know when you are available. Contact Barbara Price at 301-332-8181.

Kashrus in the Kitchen - Learn the background and practical laws of Kashrus. Tuesdays, 8:15 PM - 9:00 PM, at the home of David & Tamara Goodman: 11611 Kemp Mill Road. Given by Rabbi Postelnek. For questions or to join the WhatsApp group, contact Rabbi Postelnek at 571-340-0227 or rypostelnek@yise.org. Recordings available at <https://wp.yise.org/kashrus-kitchen>

Seeing the Hand of Hashem...In History - Presented by the YISE Meaningful Tefilah Project. Next lecture, "Seeing the Hand of Hashem in History," with Rabbi Yitzchak Breitowitz on Sunday, June 12, 10:30 AM on **Zoom A**. Recordings at wp.yise.org/hand-of-hashem *See flyer for details.*

Helping Hands Across Kemp Mill is a part of YISE's Chesed 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, mkarlin@gmail.com or Miriam Friedman, 301-754-1517, mfriedman2@yahoo.com

Shiurim from Rabbi Gedaliah Anemer, ZTL, are available at <http://audio.yise.org>

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.

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.

- The following individual Shiurim are available for sponsorship at \$18 (per day):
 - Daily Morning (Monday 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 Navi Shiur for Women
 - Rabbi Grauman - Rabbi Hyatt's Gemara Shiur, Sunday Morning
- Sponsorship of the Morning and Evening Tehillim and Parsha/Halacha Shiurim together is available for \$25.
- The 8:45 and 9:15 Shabbos Drashas are both available for sponsorship at \$54 each.
- Yom Tov Drasha Sponsorships are \$72 each.

Please email office@yise.org to sponsor. Thank you for your support.

Thank you to the Shiurim Sponsors for this Past Week:

Rabbi Hyatt's Gemara Shiur

- David Jaray** in memory of Rabbi Hyatt, ZTL, and in honor of Rabbi Grauman and all those who attend his Shiur.

Rabbi Rosenbaum's Tehillim/Parsha/Halacha Shiur

- Menachem, Chaim and Yosef Frenkel L'** aliyas Haneshamah Moshe Shalom Ben Yosef Nasan, ZTL, Morris Edeson.

Weekday Shiurim

Options for remote learning are listed below. For the latest list and times, 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. Monday through Friday, 9:30 AM, **Zoom A**
 - Rabbi Rosenbaum** - Daily - one chapter of Tehillim, followed by a 15-minute Halacha Shiur. Sunday through Thursday, 7:00 PM, **Zoom A**, will not meet on Monday, May 30 and Tuesday, May 31. The Shiur is now studying *Shemiras Shabbos Kehilchosoh*.
 - Rabbi Rosenbaum's** Mussar Study Group for Women (spiritual self-improvement), Sundays at 9:30 AM, **Zoom A**, will resume on Sunday, June 12.
 - Rabbi Rosenbaum's** Gemara Shiur for Men, Tuesdays and Fridays, 6:00 AM, **Zoom A**.
 - Rabbi Rosenbaum's** Nach Shiur, Wednesdays at 11:00 AM, now learning Mishlei, **Zoom A**.
 - Rabbi Rosenbaum's** Women's Navi Shiur, now learning Sefer Shmuel, Wednesdays at 8:00 PM, **Zoom A**.
 - GWCK Sunday Kollel Brunch and Learn for Men** - Sunday mornings, 9:30 AM breakfast, 9:45 AM Shiurim.
 - Illuminating Inquiries in Halacha - Rabbi Yitzchak Mandel
 - Judaism 102: Fundamentals for the Experienced Jew - Rabbi Hillel Shaps
 - Navigating Navi: Sefer Yehoshua - Rabbi Yitzhak Grossman
 - Parsha Perspectives: An Exploration of Engaging Parsha Topics - Rabbi Menachem Winter
 - Rabbi Tuvia Grauman** - Rabbi Hyatt's Gemara Shiur, Sundays at 10:00 AM, **Zoom C**.
 - GWCK presents CLAS (Community Learning at Shomrai)** - 8:15 PM - 9:15 PM. For more info., contact Rabbi Hillel Shaps, hshaps@gwckollel.org 347-869-9361.
 - For Men:
 - Mondays: Rabbi Hillel Shaps - On the Same Page Gemara - in person in the Social Hall.
 - Wednesdays: Rabbi Yitzhak Grossman - Reading Responsa - **Zoom D**.
 - Thursdays: Rabbi Avraham Sussman - Yesodei Hatorah Gemara Skills Building - **Zoom H**.
 - For Women - **Zoom I**
 - Mondays: Mrs. Sara Malka Winter - *Special pre-Shavuos presentation on May 30, "Sara, Ruth, David, and Me"*
 - SCP (Semichat Chaver Program)** - Tuesdays at 8:45 PM. Join the fastest growing Halacha learning program in the world! Now back in person at YISE. Register at gwckollel.org/scp
 - Rabbi Yehoshua Levy's** Gemara Shiur, Masechet Chulin, Sunday through Friday, 6:35 AM - 7:20 AM, in the Franco Beit Midrash.
 - The Golden Network Presents: Rabbi Barry Greengart's** Shiurim for men & women, Mondays at 9:00 AM, studying Parashas Hashavua, **Zoom B**.
 - Rabbi Yitzchak Scher's** Shiur for Men and Women, Tuesdays, 1:30 PM, "A Second Look - Stories in the Torah from a Deeper Perspective", **Zoom E**.
 - Rabbi Moshe Arzouan's** Advanced Gemara Shiur for Men, learning Maseches Bava Kama 9th Perak Merubah. Wednesday evenings, 7:30 PM on **Zoom G**. *Note new time.*
- Connection Details:** Go to <https://zoom.us/join/> and enter the meeting ID, or call 301-715-8592 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: 746 455 2195, password Learn
 Zoom E: ID: 713 7408 5130, password 045079
 Zoom F: ID: 349 754 2180, password Learn
 Zoom G: ID: 539 496 3506, password ygarwz
 Zoom H: ID: 803 356 4156, password Learn
 Zoom I: ID: 601 853 4021, password Winter

A Quick Thought on the Parsha from Rabbi Rosenbaum

Bechukosai 5782:

Reflecting on the Texas Tragedy

The following is kindly transcribed by a congregant from the video at

<https://wp.yise.org/shabbos>

We are shocked and saddened by the terrible story from the school in Texas this past week. Unfortunately, this devastating news is not unique in our times, whether it be other school shootings, רהמנה לצלן, whether it be the terrible difficulties going on in Ukraine, whether it be difficulties in Israel, whether it be anti-Semitic attacks around the world, it's very easy to become numb to all of the news. In a sense, the fact that news is so widely reported and so frequently reported, on the one hand puts us in touch with all the problems around the world, and on the other hand we develop this little box within our hearts and minds of terribly unfortunate news, we think about it for a few moments and then we put it in the box because we are used to it, because we hear a lot of it, unfortunately. It doesn't matter, as human beings, as compassionate human beings it is imperative for us to stop and think and most importantly feel when such a terrible tragedy occurs, when any terrible tragedy occurs. Having said that, I think it's not difficult to connect to the emotional pain whenever schools, in particularly young children are involved. And maybe there's a small, small benefit or value in trying to understand ourselves a little bit better as to why we are so uniquely touched by a senseless attack against children. Obviously one of the reasons why leads to a theological question which is so beyond our scope of understanding, how would such a thing happen in the first place, what could these children have done, they're just innocent kids and what do you want from them. Of course we are not only mourning the loss of the children but the teachers, and the families of all of these people, young or older. But that is clearly part of it. Clearly part of it is that they are so innocent, how could such a thing happen.

But I think there's something else. The *Sfas Emes* says on the opening phrase of this week's Parsha, "אם בחקתי תלכו", "If you walk with my laws", and we are used to the phrase. But when you think about it what does it even mean to walk with G-d's laws? The next phrase in the *Pasuk* talks about ושמרתם, observing G-d's commandments. I get that. What does it mean to walk with G-d's laws? The *Sfas Emes* says a very interesting thing. The *Sfas Emes* says that we physically develop in life. A child grows, becomes taller, becomes stronger. The same thing has to be true for our spiritual development, for people of all ages, and the idea is that the way we connect to G-d's laws is as הלכים, people constantly growing. I think if we just borrow that concept for a moment, I think that helps us understand deeper why we're so hurt and pained when something terrible happens to children, and that is that the way of the world is that the child in front of us today is a developed enhanced human being tomorrow, and certainly years and years down the road. So we look at children and we see remarkable potential. And we know that all of us are supposed to be growing and developing but it's hard to grow and develop, but children do it so naturally. The idea that those small human beings that had such a path in front of them and it will never be actualized is utterly tragic, and maybe perhaps that's part of our emotional connection to the death of children perhaps, and if indeed that is part of our emotional connection to the death of children, presumably it behooves us to try to channel that in some way, to try to learn from that about ourselves and channel it in a positive way when we view our children or our grandchildren or our great-grandchildren or our friend's children, to try to see them not only as people, not only as cute and sweet etc., but to try to see them as the future, to try to see them as people of remarkable potential particularly when it's our own children. To try to not only react and discipline in the present but to try to think about what does this mean for the future of the child, is this a big deal in the big picture. If it's not a big deal in the big picture maybe it doesn't make sense for me to be so agitated. If it is a big deal in the big picture maybe it doesn't make sense for me to be so lazy about it, and so on and so forth. But just to sum up, we must, must, must feel the human tragedy of such a terrible story item #1. Item #2, to just reflect a little bit that I think part of why we connect so much to stories about children, tragedies about children is because we innately believe in the remarkable potential of children, and we have to remember in our own lives, in our own raising of children how much potential is there and how much we shouldn't get stuck in the present and how much we have to look forward to the future. And finally, just to state the obvious, such terrible stories remind each and every one of us who have the remarkable good fortune to have a child, to have a grandchild, a great-grandchild, how much of a blessing it is in our lives and let us not forget every single day of our lives how fortunate we are and, forgive the cliché, but maybe when we hear such a story we should feel compelled to just give our children an extra hug, and maybe be a little bit more forgiving of whatever shortcomings of the moment our children might have. May the people in Texas have much strength and comfort and may Hakadosh Baruch Hu bring us the ultimate redemption so we don't have to read any such terrible stories any more speedily in our days.

Have a Good Shabbos.



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

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

**ILLUMINATING
INQUIRIES IN HALACHA**

RABBI YITZCHAK MANDEL

**JUDAISM 102:
FUNDAMENTALS FOR
THE EXPERIENCED JEW**

RABBI HILLEL SHAPS

**NAVIGATING NAVI
SEFER YEHOSHUA**

RABBI YITZHAK GROSSMAN

**PARSHA PERSPECTIVES
AN EXPLORATION OF ENGAGING
PARSHA TOPICS**

RABBI MENACHEM WINTER

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

The background of the entire page is a close-up photograph of the American flag, showing the blue field with white stars and the red and white stripes. The text is overlaid on this image.

CELEBRATE SERVICE TO OUR COUNTRY

WHY DO JEWS DECIDE TO SERVE?

Listen to military personnel, whose services have spanned several decades and multiple foreign countries, explain why they joined, how their lives changed, and how their lives as Jews were tested and strengthened

MONDAY, MAY 30 - 6:30PM

ZOOM ID: 416 963 9000 - PW: 492019

(To join by phone, dial 301-715-8592 then enter ID and password)

Featuring:

Captain Matthew Burke (USPHS, ret)

Captain Stephen I. Deutsch, MD, Ph.D (USNR, ret)

Lt. Col. Sheldon A. Goldberg, Ph.D (USAF, ret)

Major Yoni Goldstein (USAF)

Senior Master Sgt Scott B. Schlesinger (USAF, ret)

Young Israel Shomrai Emunah Social Committee

ASK the RABBI

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

Topic: **Travel**



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

- | |
|---|
| ▪ If I am going on a road trip for several days, how many times do I need to say Tefillas Haderech? |
| ▪ How do Davening times work on international flights? |
| ▪ May I buy a drink from McDonald's on the road? |

Send in your questions about Travel to: AskTheRabbi@yise.org by Sunday, May 29.

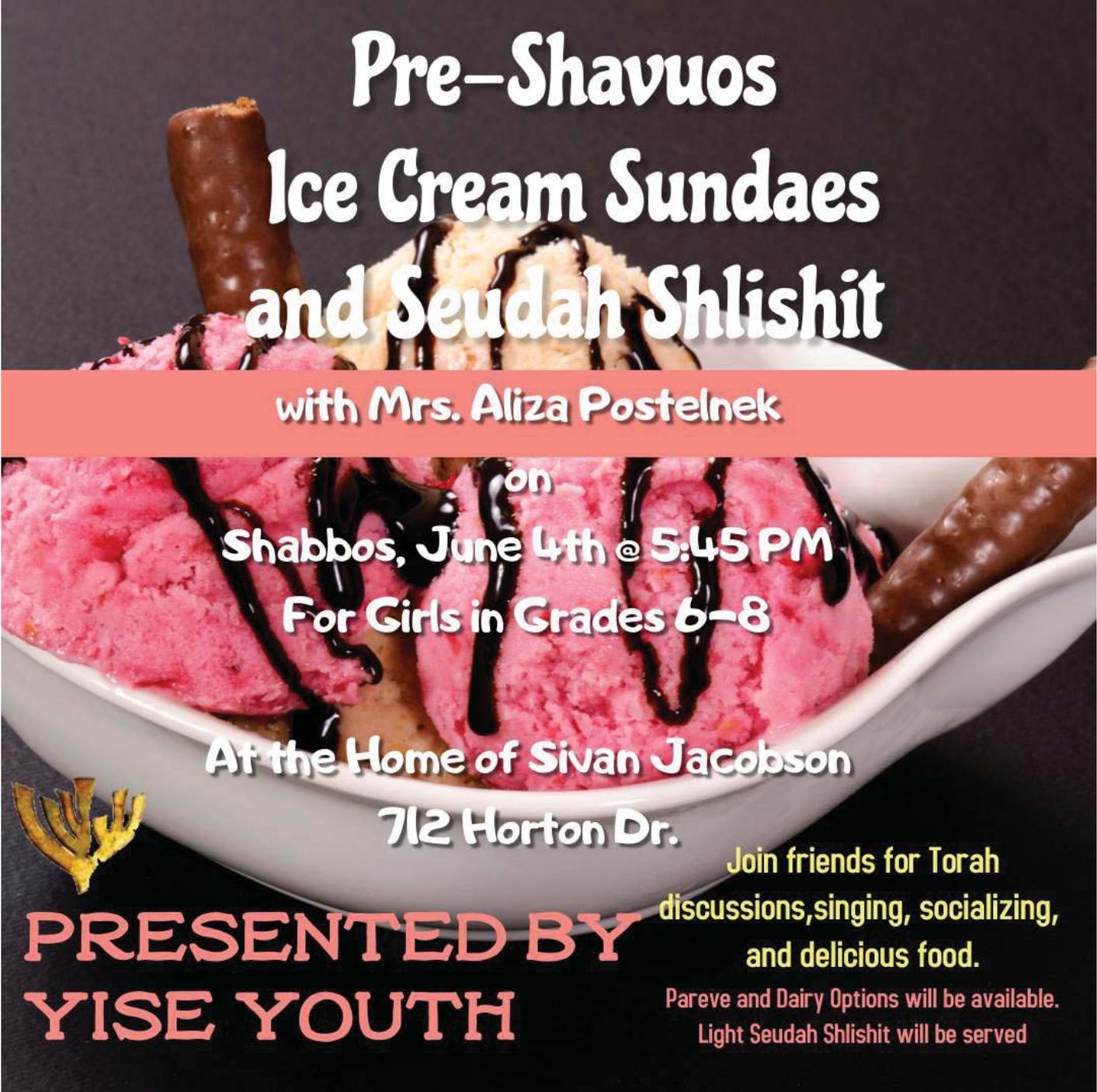
When: Tuesday, May 31, 7:00 PM – 8:00 PM

Where: Zoom – Meeting ID: 416-963-9000, Passcode: 492019

For more information and to submit questions by phone or anonymously, contact:

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

To sponsor the program, please contact the YISE office.



Pre-Shavuos Ice Cream Sundaes and Seudah Shlishit

with Mrs. Aliza Postelnek

on
Shabbos, June 4th @ 5:45 PM
For Girls in Grades 6-8

At the Home of Sivan Jacobson
712 Horton Dr.



**PRESENTED BY
YISE YOUTH**

Join friends for Torah
discussions, singing, socializing,
and delicious food.

Pareve and Dairy Options will be available.
Light Seudah Shlishit will be served

**YOUTH SHAVUOS NIGHT
LEARNING**



**AT
YOUNG ISRAEL SHOMRAI
EMUNAH**

Shiur with Rabbi Rosenbaum

"I Accidentally Left my Bedroom Light
on Friday Night. What Should I Do??"

Boys in Grades 4-6

**Shavuos Night, 12 midnight - 1 AM
in the
YISE Social Hall**

**Delicious Dairy/Pareve
Refreshments and Hot Chocolate
will be Served**



Young Israel Shomrai Emunah

Tikkun Leil Shavuos 5782

Shiurim

in the Belonofsky Sanctuary

12:00-12:50AM

Rabbi Menachem Winter

Standing for the 10
Commandments:
Reverence or Heresy?

1:00-1:50AM

Rabbi Postelnek

Blessings from a Tzadik:
Unfounded or Sourced?

2:00-2:50AM

Rabbi Yitzchak Scher

What's the Distinction?
Training Our Minds in
Talmudic Logic

3:00-3:50AM

Rabbi Hillel Shaps

The Making of a Modern
Day Mikvah

4:00-4:50AM

Rabbi Rosenbaum

COVID Furloughs: Which
Party Bears the Loss?

Shiur for boys
grades 4-6

12:00-1:00AM

*in the Social Hall
with Rabbi Rosenbaum*

I Accidentally Left
my Bedroom Light
on Friday Night.
What Should I Do?!

Shacharis 5:05
in the Social Hall

Interactive Learning

in the Social Hall

12:00-1:30AM

Why Do We Keep Two
Days of Yom Tov If We
Have a Set Calendar?
with *Rabbi Hillel Shaps*

1:45-3:15AM

Learning the Traits
Necessary to Connect to
Torah
with *Rabbi Yonatan Gorin*

3:30-4:50AM

From Berditchev to
Breslov: Traveling
through Chasidic Torah
on Shavuos
with *Rabbi Postelnek*

**High School boys learning
at THE HOUSE
with Rabbi Holzer
4:00AM followed by Shacharis**



YISE PRESENTS:

SHAVUOS WOMEN'S DESSERT

A SHAVUOS AFTERNOON
GATHERING FOR WOMEN

JUNE
SUNDAY **5TH** 4:00 PM

BACKYARD OF *
1128 ARCOLA AVENUE

*ENJOY DESSERTS &
SHAVUOS THOUGHTS BY
REBBETZIN ROSENBAUM
WITH OLD FRIENDS AND MEET
SOME NEW ONES TOO!!*

* IN THE EVENT OF RAIN,
MOVED TO YISE SOCIAL HALL

FOR SPONSORSHIP,
PLEASE CONTACT
OFFICE@YISE.ORG

YISE YOUTH PRESENTS:
SHAVUOS FAMILY HOP



- Grab a map at YISE
- Escort your kids to answer "GUESS WHO?" questions and collect sweet treats at each location.



SECOND DAY OF SHAVUOS
Monday, June 6th 3:30-5pm

In case of inclement weather, an announcement will be made by Friday, June 3rd



Seeing the Hand of Hashem... In Nature In History In Our Own Lives

A lecture series presented by the Meaningful Tefilah Project
at Young Israel Shomrai Emunah.
Co-sponsored by Kemp Mill Synagogue

In Nature

Third lecture:



Sunday, May 8, 10:30 a.m.:

In Biochemistry and Genetics

“*Ma Rabu Maasecha*’ at the Submicroscopic Level: How Enzymes Work”

John Golin, Ph.D. (YU and CUA)

With introductory remarks by Rabbi Brahm Weinberg

Prior two nature lectures available online at:

wp.yise.org/hand-of-hashem

“*Mesader es hakoachavim*: Bringing Order Out of Chaos in the Heavens”

Jeremy Schnittman, Ph.D. (NASA)

“The Science Behind *Asher Yatzar*, the Most Frequently Recited *Bracha*”

Aaron M. Cypess, M.D., Ph.D., M.M.Sc. (NIH)

In History



COMING: Sunday, June 12 at 10:30 a.m.,

“Seeing the Hand of Hashem in History”

Rabbi Yitzchak Breitowitz, Rav of Kehillat Ohr Somayach,

Senior Lecturer, Yeshivat Ohr Somayach

**Go to zoom.com and enter Zoom ID: 416-963-9000
password: 492019**



To register and receive reminders,
send your email address to stuartrosenthal@yise.org



To support this year-long series as a sponsor, send your check (\$36, \$72, \$180) made out to YISE
(memo: Meaningful Tefilah) to: YISE, 1132 Arcola Ave., Silver Spring, MD 20902

Likutei Divrei Torah

Gleanings of Divrei Torah on Parashat Hashavuah
via the Internet

Sponsored by Marion & Bernard Muller
to commemorate the Yahrzeit of Marion's father,
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Covenant & Conversation: R. Jonathan Sacks, z"l

The Birth of Hope - This week we read the Tochecha, the terrifying curses warning of what would happen to Israel if it betrayed its Divine mission. We read a prophecy of history gone wrong. If Israel loses its way spiritually, say the curses, it will lose physically, economically, and politically also. The nation will experience defeat and disaster. It will forfeit its freedom and its land. The people will go into exile and suffer persecution. Customarily we read this passage in the synagogue sotto voce, in an undertone, so fearful is it. It is hard to imagine any nation undergoing such catastrophe and living to tell the tale. Yet the passage does not end there. In an abrupt change of key, we then hear one of the great consolations in the Bible: Yet in spite of this, when they are in the land of their enemies, I will not cast them away... I will for their sakes remember the covenant of their ancestors, whom I brought forth out of Egypt in the sight of the heathen, that I might be their God: I am the Lord.

This is a turning point in the history of the human spirit. It is the birth of hope: not hope as a dream, a wish, a desire, but as the very shape of history itself, "the arc of the moral universe," as Martin Luther King put it. God is just. He may punish. He may hide His face. But He will not break His word. He will fulfil His promise. He will redeem His children. He will bring them home.

Hope is one of the very greatest Jewish contributions to Western civilisation, so much so that I have called Judaism "the voice of hope in the conversation of humankind." In the ancient world, there were tragic cultures in which people believed that the gods were at best indifferent to our existence, at worst actively malevolent. The best humans can do is avoid their attention or appease their wrath. In the end, though, it is all in vain. We are destined to see our dreams wrecked on the rocks of reality. The great tragedians were Greek. Judaism produced no Sophocles or Aeschylus, no Oedipus or Antigone. Biblical Hebrew did not even contain a word that meant "tragedy" in the Greek sense. Modern Hebrew had to borrow the word: hence, tragedia.

Then there are secular cultures, like that of the contemporary West in which the very existence of the universe, of human life and consciousness, is seen as the result of a series of meaningless accidents intended by no one and with no redeeming purpose. All we know for certain is that we are born, we live, we will die, and it will be as if we had never been. Hope is not unknown in such cultures, but it is what Aristotle defined as "a waking dream," a private wish that things might be otherwise. As seen through the eyes of ancient Greece or contemporary science, there is nothing in the texture of reality or the direction of history to justify belief that the human condition could be other and better than it is.

Judaism is not without an expression of this mood. We find it in the opening chapters of the book of Ecclesiastes. For its author, time is cyclical. What has been, will be. History is a set of eternal recurrences. Nothing ever really changes: What has been will be again, What has been done will be done again; There is nothing new under the sun.

Ecclesiastes, though, is a rare voice within Tanach. For the most part, the Hebrew Bible expresses a quite different view: that there can be change in the affairs of humankind. We are summoned to the long

journey at whose end is redemption and the Messianic Age. Judaism is the principled rejection of tragedy in the name of hope.

The sociologist Peter Berger calls hope a "signal of transcendence," a point at which something beyond penetrates into the human situation. There is nothing inevitable or even rational about hope. It cannot be inferred from any facts about the past or present. Those with a tragic sense of life hold that hope is an illusion, a childish fantasy, and that a mature response to our place in the universe is to accept its fundamental meaninglessness and cultivate the stoic virtue of acceptance. Judaism insists otherwise: that the reality that underlies the universe is not deaf to our prayers, blind to our aspirations, indifferent to our existence. We are not wrong to strive to perfect the world, refusing to accept the inevitability of suffering and injustice.

We hear this note at key points in the Torah. It occurs twice at the end of Genesis when first Jacob then Joseph assure the other members of the covenantal family that their stay in Egypt will not be endless. God will honour His promise and bring them back to the Promised Land. We hear it again, magnificently, as Moses tells the people that even after the worst suffering that can befall a nation, Israel will not be lost or rejected:

Then the Lord your God will restore your fortunes and have compassion on you and gather you again from all the nations where He scattered you. Even if you have been banished to the most distant land under the heavens, from there the Lord your God will gather you and bring you back.

But the key text is here at the end of the curses of Leviticus. This is where God promises that even if Israel sins, it may suffer, but it will never die, and it will never have reason to truly despair. It may experience exile, but eventually it will return. Israel may betray the covenant but God never will. This is one of the most fateful of all biblical assertions. It tells us that no fate is so bleak as to murder hope itself. No defeat is final, no exile endless, no tragedy the story's last word.

Subsequent to Moses, all the prophets delivered this message, each in his own way. Hosea told the people that though they may act like a faithless wife, God remains a loving husband. Amos assured them that God would rebuild even the most devastated ruins. Jeremiah bought a field in Anatot to assure the people that they would return from Babylon. Isaiah became the poet laureate of hope in visions of a world at peace that have never been surpassed.

Of all the prophecies of hope inspired by Leviticus 26, none is as haunting as the vision in which Ezekiel saw the people of the covenant as a valley of dry bones, but heard God promise to bring us "back to the land of Israel."

No text in all of literature is so evocative of the fate of the Jewish people after the Holocaust, before the rebirth in 1948 of the State of Israel. Almost prophetically, Naftali Herz Imber alluded to this text in his words for the song that eventually became Israel's national anthem. He wrote: *od lo avda tikvatenu, "our hope is not yet lost."* Not by accident is Israel's anthem called *HaTikva*, "The Hope."

Where does hope come from? Berger sees it as a constitutive part of our humanity: Human existence is always oriented towards the future. Man exists by constantly extending his being into the future, both in his consciousness and in his activity... An

essential dimension of this "futurity" of man is hope. It is through hope that men overcome the difficulties of any given here and now. And it is through hope that men find meaning in the face of extreme suffering.

Only hope empowers us to take risks, engage in long-term projects, marry and have children, and refuse to capitulate in the face of despair: There seems to be a death-refusing hope at the very core of our *humanitas*. While empirical reason indicates that this hope is an illusion, there is something in us that, however shamefacedly in an age of triumphant rationality, goes on saying "no!" and even says "no!" to the ever so plausible explanations of empirical reason. In a world where man is surrounded by death on all sides, he continues to be a being who says "no!" to death – and through this "no!" is brought to faith in another world, the reality of which would validate his hope as something other than illusion.

I am less sure than Berger that hope is universal. It emerged as part of the spiritual landscape of Western civilisation through a quite specific set of beliefs: that God exists, that He cares about us, that He has made a covenant with humanity and a further covenant with the people He chose to be a living example of faith. That covenant transforms our understanding of history. God has given His word, and He will never break it, however much we may break our side of the promise. Without these beliefs, we would have no reason to hope at all.

History as conceived in this parsha is not utopian. Faith does not blind us to the apparent randomness of circumstance, the cruelty of fortune, or the seeming injustices of fate. No one reading Leviticus 26 can be an optimist. Yet no one sensitive to its message can abandon hope. Without this, Jews and Judaism would not have survived. Without belief in the covenant and its insistence, "Yet in spite of this," there might have been no Jewish people after the destruction of one or other of the Temples, or the Holocaust itself. It is not too much to say that Jews kept hope alive, and hope kept the Jewish people alive.

Shabbat Shalom: Rabbi Shlomo Riskin

"And I will grant peace in the land, and you shall lie down, and none shall make you afraid. And I will cause evil beasts to cease from the land; neither shall the sword go through your land." What kind of world will exist "at the end of the days," the period of the Messiah and human redemption? Will the basic structure of the universe, the rhythm of our lives remain exactly the same – the sixty minutes to the hour, two parts hydrogen to one part oxygen – with the only major difference being the miracle of a vast multitude of different drummers recognizing the One God and His chosen orchestral leader (Israel)? If so, this means that our present realities can be sanctified, ennobled – but need not be utterly destroyed. Or will the messianic age have to inaugurate an entirely new world, an indelible change in the nature of the universe, radically different physics and physical existence? I would like to suggest that such not-only-theoretical speculation can be discerned as the preoccupation of the great sages of the Mishna, and their two alternate

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theological views give rise to two different translations of a word in this Torah reading.

The opening of Behukkotai sounds remarkably redolent of the messianic dream, the goal of human history. God promises the Israelites that if they but maintain His laws and commandments, their physical needs will be taken care of with good crops and good harvests, and the ever-present danger of wild animals will be removed: “And I will grant peace in the land, and you shall lie down, and none shall make you afraid. I will cause evil beasts to cease (v’hisbati) from the land; neither shall the sword go through your land.”

How are we to understand the concept: “cause to cease”? The Midrash (Torat Kohanim) records that Rabbi Yehuda defines v’hisbati as God causing these “evil beasts” to disappear from the world, that God will destroy them.

However, Rabbi Shimon interprets the word to mean that God will cause the evil of these beasts to cease: their evil nature will be destroyed, but the beasts themselves will not be destroyed.

The Lubavitcher Rebbe, Rabbi Menahem Mendel Schneerson of blessed memory, reveals another ideological difference of opinion between these two sages. He suggests that they consistently differ as to what is more significant, the external action or the internal intention. For example, if an individual desecrates the Sabbath without having intended to do so – imagine he was washing his hands without realizing that the faucet he had turned on was directly above his business competitor’s garden and he in fact was unintentionally causing the flowers to grow when he turned on the faucet – Rabbi Yehuda declares him culpable and Rabbi Shimon frees him from guilt. For the former it is the action that counts: a Jew ended up watering a garden on the Sabbath; for the latter it is the intention, and in our case in point he only intended to wash his hands.

They similarly disagree about garbage removal from the house to the public domain on the Sabbath: Rabbi Shimon frees the individual from biblical culpability, since he did not intend to use the garbage – the object of his act of carrying from domain to domain – and he therefore was not engaged in a meaningful creative activity; his only intent was to remove the garbage from his home, and not to derive benefit from it in any way. Rabbi Yehuda declares him guilty nevertheless, because after all he committed the act of carrying, and Halakha is not concerned about the reason for which he carried.

The final example relates to the problem of oil left over in a lamp which had been lit before the start of a festival. Rabbi Yehuda forbids use of this oil because when it had initially been lit, the householder put it out of his mind for festival use, thereby rendering it muktzah, forbidden to be moved until the end of the festival day. Rabbi Shimon, however, permits it, because now that the light has gone out, the householder can use the oil in a manner permitted on the festival, and permissibility for him is only dependent on present intent. In this light, the initial differences of opinion between them assume a different perspective. For Rabbi Shimon, as long as I no longer intend to eat the leavening or as long as the animals have no intent to damage, these objects in effect ceased to exist; for Rabbi Yehuda the act of destruction is the only way for the objects to cease to exist.

Building on the Lubavitcher Rebbe, I would like to place a slightly different spin on the disputes we have just catalogued from a more theological point of view. How does Judaism deal with the problem of evil in the world? Is evil an objective force which must be destroyed, or can even evil be uplifted and redeemed, if only we perceive the positive essence of every aspect of creation and utilize it for good?

Rabbi Shimon truly believes that the ultimate task of the individual is to sanctify everything; he in effect cancels the concept of muktzah (set aside, not for Sabbath or festival use) from the religio-legal lexicon, maintaining that virtually everything can be brought within the domain of the sacred if the human mind only wishes to use it for such a purpose. Rabbi Shimon is after all the great mystic of Jewish tradition, the teacher of the Zohar, the advocate of uniting all worlds and uplifting even the most far-flung sparks; “there is no object devoid of holiness,” teaches Jewish mysticism.

On the other hand, Rabbi Yehuda is not so optimistic and does recognize the existence of evil. Hence he emphasizes the biblical command “and you shall burn out the evil from their midst”.

The period between Passover and Shavuot is the progressive count of days between the physical and incomplete redemption of the broken matza and our advancement after 49 days to the spiritual, all-embracing redemption of the Torah we received at Sinai. The hametz (leavening) is the symbol of that which swells and expands, of raw emotions and physical instincts; it is made to “cease to exist” by destruction on Passover.

On Shavuot, however, it will be sanctified, transformed into two holy loaves of halla (hametz) brought on the altar to God. What was forbidden (evil) seven weeks ago has now been redeemed. If anything, Shavuot is a manifestation of the redemption of evil, of our vision of the possibility of dedicating every aspect of our existence to God.

Rabbi Yehuda insisted on destroying the hametz on Passover, obliterating it from the world; Rabbi Shimon understood that it would only be necessary to re-route its function, to look at it in a different way.

Rabbi Yehuda insists that the evil beasts will be destroyed in the messianic period, a time when all that is evil will be obliterated from the earth; Rabbi Shimon maintains that the fundamental nature of the world will not change, the wild animals will still roam the forests, but their evil will be transformed, their force and vigor will be utilized positively. Rabbi Yehuda sees the millennium as devoid of Amalek, the nation bent on the destruction of Israel; our Bible commands us to “destroy the memory of Amalek”. Perhaps Rabbi Shimon would indeed see the millennium as being devoid of the memory of the ancient Amalek, for Amalek at that time will repent and convert to Judaism. Does our Talmud not record that the grandchildren of Haman (the Aggagi Amalekite) taught Torah in Bnei Brak?! I pray for the vision of Rabbi Shimon, and for the sanctification of every aspect of our lives and our natures.

Dvar Torah: Chief Rabbi Ephraim Mirvis

There is always room for hope. This powerful message is presented to us in a wonderful Haftarah for Parashat Bechukotai from the prophet Jeremiah. It accompanies our parasha, in which we read the Tochecha – a long list of curses. This long list follows a much shorter list of blessings. The blessings are given to us in a brief form because they are presented to us in a general way, with wide ranging blessings to be given to those who follow the words of Hashem. But the Tochecha – the curses – are mentioned explicitly. According to our sages, this is in order to warn us – perhaps even shock us – with regard to the negative consequences of our misdeeds.

Reading the Tochecha is quite a depressing experience and that’s why we read it in an undertone in synagogue. And our sages so wisely chose a magnificent Haftarah to accompany the Tochecha. Jeremiah, of course, was somebody who knew what national tragedy was all about because he prophesied

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at the time of the destruction of the first temple, and toward the end of his prophecy he declares “Mikveh Yisrael Hashem”, “the hope of the people of Israel is God”. We should never lose our hope in Hashem. Perhaps in the dark tunnel that we may be travelling through, we might not see any light at the end of it, but there is always light there! Hashem is always with us, and we should place our hope in Him.

“Refaeini Hashem v’erafei”, “Heal me Hashem, and I will be healed”. “Hoshieini v’ivashea”, “Save me and I will be saved, “ki tehilati ata”, for you are my praise. We pray to Hashem: please heal me – and I look forward to being healed! Please save me, oh how great it would be to be saved! But even if that doesn’t happen, ‘tehilati ata’ – God you are my praise, I will forever praise you, because I know that in the context of the big picture, whatever you are doing is for my good and for the good of the world. This very sentiment is conveyed to us by King David in psalm 27, a psalm written for a period of wartime! Concluding with the words ‘kaveh el Hashem’ – have hope in Hashem, “Chazak v’ameitz libecha” – be brave and of good courage, ‘v’kaveh el Hashem’ – and have hope in Hashem. It is at times such as these that we need to be brave, we need to be courageous. We need to take steps to save ourselves but all of our actions should be preceded and followed with hope in Hashem.

Perhaps the finest example of this is the title given to the national anthem of the State of Israel, ‘Ha tikva’ – The hope, ‘Od lo avda tikva-teinu, Ha’tikvah bat sh’not al-payim’ for 2000 years we never lost hope! Through thick and thin, through so many tragic experiences we placed our hope in Hashem – and Baruch Hashem today we can sing HaTikva with joy and with pride, knowing that Hashem was with us all the way. He fulfilled his promise in parashat Bechukotai: ‘v’haaretz izkor’, I will remember the land – and today, we are blessed and privileged to have Medinat Yisrael. Without doubt, ‘Mikveh Yisrael Hashem’ the hope of the people of Israel is God Himself, and there is always room for hope.

OTS Dvar Torah: By Rabbi Shlomo Brown

The Covenant Between Israel and God [Excerpt]
This week’s portion centers on a scathing reproach. A reproach that is intrinsically tied to the covenant between the Jewish people and God... Yet even then, Hashem will not forget His covenant, and even if the Children of Israel violate this covenant, He will not. He will invariably return them to the land of Israel. It is important to note that when the land penalizes the people of Israel, it maintains its loyalty to the Jewish people, and does not accept any other nation in their stead. “I will make the land desolate, so that your enemies who settle in it shall be appalled by it.” Rashi interprets this verse as follows: “This was a kindly measure for Israel that the enemies would find no satisfaction in their (the Israelites’) land and so it would become desolate of its inhabitants...” This “loyalty” that the land of Israel keeps toward the Jewish people is ingrained into the character and unique nature of the first covenant Hashem made with our forefather Abraham, when, at first, Hashem had promised the land to the descendants without demanding “something in exchange.” The Jewish people’s part in the covenant is only mentioned in the case of circumcision. This is to teach us that the land of Israel is tied to the people of Israel, even when the Jewish people are not connected to their land. In light of this, we understand that Hashem will remember His covenant: “Then will I remember My covenant with Jacob; I will remember also My covenant with Isaac, and also My covenant with Abraham; and I will remember the land” ... and the Jewish people shall return to their land. And return they have.

Our Parashah opens: "If you will follow My decrees and observe My commandments and perform them, then I will provide your rains in their time, and the land will give its produce and the tree of the field will give its fruit. Your threshing will last until the vintage, and the vintage will last until the sowing. You will eat your bread to satiety and you will dwell securely in your land." Despite the implication of these verses that timely rain and plentiful harvests are our reward for performing *Mitzvot*, commentaries stress that the true reward for *Mitzvot* is in *Olam Ha'ba* / the World-to-Come.

Why, then, is *Olam Ha'ba* not even mentioned in the Torah? R' Saadiah Gaon z"l (882-942; Egypt, *Eretz Yisrael* and present-day Iraq; author of the earliest known work systematically laying out our essential beliefs as Jews) writes that *Olam Ha'ba* is not mentioned expressly because it does not need to be. It is obvious from at least thirteen places in the Torah that there is a World-to-Come, R' Saadiah writes.

For example, when Avraham believed that he was supposed to bring Yitzchak as a *Korban* / sacrificial offering, Yitzchak cooperated willingly. How could he have done so unless he believed that a better world awaited him after his death?! The strongest proof, however, is suggested by our *Parashah*, says R' Saadiah. Moshe Rabbeinu served *Hashem* better than anyone in history, yet he died outside of *Eretz Yisrael*. He never owned land and was never rewarded with timely rain and plentiful harvests. Where, then, is his reward? Surely, in a future world--*Olam Ha'ba*! (*Ha'emunot Ve'ha'de'ot* IX 2)

Bitachon

This year--a *Shemittah* year--we will iy"H devote this space to discussing the related subject of *Bitachon* / placing one's trust in *Hashem*.

This week, we conclude our discussion of the question: Does having *Bitachon* guarantee a "good" outcome, i.e., the outcome that I want? As discussed, R' Avraham Yeshayahu Karelitz z"l (1878-1953; Bnei Brak, Israel; the "*Chazon Ish*") describes that understanding of *Bitachon* as "an old misconception rooted in the hearts of many." Understood correctly, he writes, *Bitachon* is the conviction that nothing happens by chance; rather, everything that occurs is decreed by *Hashem*. We noted that the *Chazon Ish's* understanding of *Bitachon* is also the view of R' Avraham ben Ha'Rambam z"l (son of Maimonides; Egypt; 1186-1237).

On the other hand, writes R' Baruch Aryeh Halevi Fischer shlita (rabbi and educator in Brooklyn, N.Y.), many great authorities do accept the understanding of *Bitachon* that the *Chazon Ish* rejects. Included in this latter group are R' Yosef Albo z"l (Spain; 1380-1444) (in *Sefer Ha'ikkarim* IV 47-49), R' Moshe Sofer z"l (1762-1839; the "*Chatam Sofer*") (quoted last week), and R' Yitzchak Ze'ev Soloveitchik z"l (1886-1959; the "*Brisker Rav*"). [Some contemporary Torah sages point to hints in the *Chazon Ish's* words that he, too, does not reject the popular understanding of *Bitachon* as completely as a superficial reading would suggest.]

R' Fischer asks: Our everyday experience is that people have *Bitachon* yet they do not get what they were hoping for--be it good health, financial success, a marriage partner, etc. How, then, are we to understand the view of the latter group of authorities, which seems, in fact, to be the view of the majority of Torah sages? - **Continued on page 3** -

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– Continued from back page –

He explains: There are aspects of the Torah—whether beliefs or practices-- that seem, to our understanding, to be contradictory. To take a familiar example: *Rosh Hashanah* is a day of judgment, when the Books of Life and Death are open before *Hashem*. Therefore, one might expect *Rosh Hashanah* to be a day of fear and trembling. Nevertheless, *Halachah* tells us to wear *Yom Tov* clothing on *Rosh Hashanah* to express our *Bitachon* that our sins will be forgiven and we will be inscribed for a good year. Then, even as we are wearing those *Yom Tov* clothes to express that *Bitachon*, when the *Chazzan* intones the words of *U'netaneh Tokef*, “Who will live, and who will die,” many are overwhelmed by tears, feeling that our lives and our futures are hanging in the balance on this day. Our earlier *Bitachon* seems to have evaporated. Not too long afterwards, however, we finish *Mussaf*, and the *Chazzan* recites *Kaddish* in a joyous tune that again expresses the *Bitachon* we felt earlier. But, we are not done; the next day, we return and cry during *U'netaneh Tokef* all over again. Then, we sing the joyous *Kaddish* again! Finally, during the year, we discover that we were not inscribed for a perfect year despite our *Bitachon*, and we accept *Hashem's* judgment nevertheless.

Does this mean that we do not believe wholeheartedly on *Rosh Hashanah* that *Hashem* will inscribe us in the Book of Life? No! R' Fisher writes, we do believe that! Whenever *Bitachon* is called for, it must be complete, which means believing wholeheartedly and unequivocally that *Hashem* will respond to our *Bitachon* in the way we hope. But, there are times in life when *Bitachon* is not the *Middah* / attribute that is called for. Sometimes, another *Middah* is appropriate--be it the belief in reward and punishment (“If something bad happened to me, maybe it was for my atonement”) or perhaps another attribute.

Still, continues, R' Fischer, this seems contradictory. How can we believe everything will “work out” (*i.e.*, have *Bitachon*) when we see that things often do not “work out”? This question, he writes, is similar to the famous inquiry: Do we really have free will if *Hashem* knows what we will choose in the future? Such questions arise because our minds are limited. When aspects of the Torah are, to our logic, contradictory, it is not because they don't “make sense,” but only because our logic system is part of this world, while Torah does not originate in this world, but in a much “higher” world. Feeling like we are being asked to have contradictory feelings on *Rosh Hashanah* is a consequence of our inability to grasp *Hashem's* “thought process.” At the same time, it is a testament to *Hashem's* faith in us, for the Torah trusts us to function amidst seeming contradictions. (R' Fischer gives other examples of such paradoxes in the realm of *Halachah* and in other areas.) The seeming contradiction between believing that *Hashem* will respond to our *Bitachon* in the way we hope and admitting that often He does not--albeit, always for a good reason--is another paradox we accept. And, that itself is a testament to our faith!

(Lev Ha'ari p.49)

“I will provide peace in the land . . . and a sword will not cross your land.” (26:6)

Rashi z"l comments: If there will be peace, then it is unnecessary to say that no army will enter your land to make war. Rather, this means that no army will enter even to pass through your land on its march to wage war with another country. [Until here from *Rashi*]

R' Yehonatan Eyebchutz z"l (Central Europe; 1690-1764) explains: Even if a transiting army had peaceful intentions, it would scare the populace of *Eretz Yisrael*, which would realize that this army could attack it some day. This would cause the Jewish People to observe the Torah out of fear, which is not the ideal. Says the Torah: If you observe the Torah out of love, *Hashem* will have no need to frighten you into submission, so no army will pass through your land, even peacefully. (*Tiferet Yehonatan*)

“Any dispute that is *l'shaim Shamayim* / for the sake of Heaven will have a constructive outcome.” (Pirkei Avot ch.5)

R' Shlomo Ephraim of Lunschitz z"l (rabbi of Prague; author of *Kli Yakar*; died 1619) asks: Why does the *Mishnah* use the phrase, “*L'shaim Shamayim*” / “for the sake of Heaven,” rather than, “*L'shaim Hashem*” / “for the sake of G-d”?

He explains: We read (*Bereishit* 1:7-8), “*Elokim* made the *Rakia* / firmament, and separated between the waters which were beneath the *Rakia* and the waters which were above the *Rakia* . . . *Elokim* called the *Rakia* - ‘*Shamayim*’.” Why, asks R' Shlomo Ephraim, did *Hashem* rename the firmament “*Shamayim*”? Because, he answers, the firmament represents *Machloket* / divisiveness, being the first creation that separated two things. Indeed, our Sages say that *Hashem* did not declare “*Ki tov*” / “It is good” on the second day of Creation, because division was created on that day.

To mitigate the effects of this *Machloket*, R' Shlomo Ephraim continues, *Hashem* called the firmament “*Shamayim*,” a contraction of “*Esh*” / “fire” and “*Mayim*” / “water.” Fire and water are “enemies,” yet they coexist in the heavens, as we read (*Iyov* 25:2), “*Oseh shalom bimromav*” / “He makes peace in His lofty places.”

In this light, R' Shlomo Ephraim concludes, we can understand, as well, why our *Mishnah* refers to a dispute that is “*L'shaim Shamayim*.” What type of dispute will have a constructive outcome? A dispute in which both sides are actually cooperating toward a common goal, just as *Esh* and *Mayim* do in the heavens. As an example of such a dispute, our *Mishnah* cites the disagreements between the academies of Hillel and Shammai, disputes in which both sides shared the goal of seeking the truth.

(*Olelot Ephraim* II:1)

ISRAEL REPORT

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ISRAEL FOILS HAMAS PLOT TO ASSASSINATE FAR-RIGHT MK (Israel Hayom 5/24/22)

Israel recently foiled a Hamas plot to carry out terrorist attacks, including assassinating MK Itamar Ben-Gvir, head of the far-right Otzma Yehudit party. According to details released by the Israel Security Agency, the Shin Bet uncovered an active, five-man Hamas terrorist cell in east Jerusalem planning to bomb the Jerusalem light rail using a drone. They were also planning to abduct civilians and soldiers, and had planned to target Ben-Gvir. The five, all residents of east Jerusalem, were arrested in April in a joint police-Shin Bet operation and named as Rashid Rashek, Mansour Tzafadi, Muhammad Salima, Hamza Abu Nab, and Safian Ajaloni.

The five were recently indicted before a Jerusalem court on a host of security and terrorism-related offenses. They were remanded pending the conclusion of the legal proceedings against them.

According to the Shin Bet, Rashek and Tzafadi are known Hamas operatives. The affiliation of Salima, Abu Nab, and Ajaloni with the group became clear early on in the investigation. The latter also revealed that the five were already in possession of a drone that they planned to arm with explosives and that the hit on Otzma Yehudit's leader was already planned.

Authorities seized the drone and other weapons when the five were arrested. The investigation further found that the cell planned to hide in Hebron or Jenin after carrying out the attacks. Hebron is considered a Hamas redoubt in the West Bank, while Jenin is infamous as an Islamic Jihad stronghold.

According to available details, Rashek recruited operatives in Jerusalem to instigate riots on the Temple Mount during the month of Ramadan in a bid to destabilize the already volatile area.

"The Shin Bet and the Israel Police will continue to act resolutely to bring to justice those involved in all terrorist activities," a joint statement by the Israel Police and the Shin Bet said.

US NEGOTIATING DEAL AMONG SAUDIS, ISRAELIS AND EGYPTIANS (Arutz-7 5/24/22)

The Biden administration has been quietly mediating among Saudi Arabia, Israel and Egypt on negotiations that, if successful, could be a first step on the road to the normalization of relations between Saudi Arabia and Israel, Axios' Barak Ravid reported Monday, citing five US and Israeli sources.

The talks involve finalizing the transfer of two strategic islands in the Red Sea from Egyptian to Saudi sovereignty, the sources said.

The islands in question are Tiran and Sanafir, which control the Straits of Tiran, a strategic sea passage to the ports of Aqaba in Jordan and Eilat in Israel. Saudi and Egyptian officials say Saudi Arabia gave Egypt control of the islands in 1950. They were later demilitarized as part of the 1979 Israeli-Egyptian peace treaty.

According to the sources, the Biden administration believes finalizing an arrangement could build trust between the parties and create an opening to warm relations between Israel and Saudi Arabia, which do not have official diplomatic relations.

It would be the most significant US foreign policy achievement in the Middle East since the Abraham Accords, which were brokered by the Trump administration and led to normalization agreements between Israel, the United Arab Emirates, Bahrain and Morocco.

A main issue is the multinational force of observers, the sources said.

Saudi Arabia agreed to keep the islands demilitarized and commit to maintaining full freedom of navigation to all ships but wanted to end the presence of the multinational observers in the islands, the sources said.

Israeli officials agreed to consider ending the presence of the multinational force but asked for alternative security arrangements that would achieve the same results, according to the sources.

Israel also wants Saudi Arabia to take certain steps as part of broader efforts to reach agreement on several issues, two US and two Israeli sources said. Israel asked that Saudi Arabia allow Israeli airlines to cross more Saudi airspace, which would dramatically shorten flights to India, Thailand and China, the sources added.

ISRAEL TO SIGN FIRST-EVER TECHNOLOGICAL COLLABORATION WITH MOROCCO (YNet 5/24/22)

Israel is set to sign a first-ever technological collaboration with Morocco which will enable cooperation in the science and technology fields, Ynet has learned on Tuesday.

The historical agreement will be signed by the Minister of Science, Technology, and Space Orit Farkash-Hacohen who will travel to Morocco early Wednesday, and Abdellatif Miraoui Moroccan Minister of Higher Education, Scientific Research and Innovation.

Cooperation will include Artificial intelligence, agricultural technologies, water management, and water desalination, desertification, food processing technologies, biotechnology, renewable energy, medical technologies and pharmaceutical industry, smart cities and automotive industry, data technology, space, humanities, society, and the environment.

After the agreement is signed, a joint Israeli-Moroccan team of experts will be established to implement the technology agreement, the countries signed.

The collaboration will include collective funding of projects in research and development, seminars, and scientific gatherings, among other things.

This would be Israel's second agreement in the field of technology with a

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signatory of the Abraham Accords, after the Israeli minister signed an agreement in the field of space, with the UAE, in Dubai earlier this year.

"Our peace with Morocco bears fruit," Farkash-Hacohen said. "Governments sign agreements, but people make peace. I am grateful for the opportunity to travel to Morocco and sign an important cooperation agreement between the countries," she said.

"Together, we will work to promote advancement in the fields of space, renewable energy, water technologies, transportation, science, environment, and health," the minister said.

"The Israeli high-tech and science fields are strategic assets for the country's foreign relations. Israel and Morocco have a very warm relationship, and I am grateful to Morocco's minister," she said.

PENTAGON, CENTCOM DENY REPORTS US REFUELING PLANES TOOK PART IN ISRAELI MILITARY DRILL (Israel Hayom 5/23/22)

The US Central Command (CENTCOM) has denied Israeli media reports claiming US Air Force refueling planes participated in an Israeli military exercise simulating a strike on Iran.

CENTCOM spokesman Col. Joe Buccino said a US Air Force refueling tanker had conducted a "dry refueling mission" with American and Israeli jets, but that it was "not tied to" Israel's "Chariots of Fire" exercise, which began earlier this month, The War Zone online magazine reported on May 18.

According to Buccino, the fuel tankers simulated refueling two US F-15s and four Israeli F-16s. "There is no direct US military involvement in that exercise," Buccino said, referring to "Chariots of Fire."

Pentagon spokesman Maj. Rob Lodewick also denied that the Department of Defense was "directly participating" in the exercise, according to the report.

SECOND BENNETT AIDE QUILTS PREMIER'S OFFICE IN AS MANY WEEKS (YNet 5/23/22)

Prime Minister Naftali Bennett's chief of staff resigned on Monday, less than two weeks after another senior aide bolted in a double blow to a leader who has yet to complete his first year in power.

A statement from the prime minister's office gave no reason for the departure of Tal Gan Zvi after a decade at Bennett's side.

Gan Tzvi was considered a close adviser to Bennett, and accompanied him since the beginning of his political career while fulfilling many parliamentary roles. Throughout the last year, he was crucial in keeping the right-wing coalition at bay.

Shimrit Meir, the premier's senior adviser, resigned only 10 days prior on May 13, citing "considerable sacrifices in (her) personal life". Meir and Gan Tzvi stood at the head of Bennett's two inner circles - Meir represented Bennett's new team and Gan Tzvi represented the old one. The two leaders, as well as their teams, were known to be at odds often.

Bennett personally expressed gratitude for Gan Tzvi's long accompaniment. "From the moment I entered politics, Tal acted as one of the supporting pillars in my public role, in all different stages. I want to thank him for the long years, throughout which he closely accompanied me professionally, with outstanding devotion and loyalty, throughout the ups and downs, during hard work around the clock," he said.

"I was sad, yet understanding, to hear his decision to finish his role as chief of staff after an intense and rich year, and at the end of a decade of collective work. His wisdom, his management abilities and the results of his actions were very worthy to me," said the prime minister.

Gan Tzvi also remarked on his resignation: "It was an honor to work throughout the last decade with a true public server with Israel's wellbeing in his top priority. I thank the prime minister for the opportunity, the challenges, and the doing in which I took part throughout the years of his position devoted to the Israeli situations in a long list of matters - from economy, education, and up until the security issues and crucial policies.

"At the end of a decade of intense collaboration, and after a year in the challenging and loaded role of chief of staff, I asked to finish my role soon and turn to new horizons," stated Gan Tzvi. "It was a meaningful and

outstanding era for me. I thank the prime minister for the collective journey, and I will continue to help him with whatever he may need in the future."

OVER 20K IMMIGRANTS TO ISRAEL SINCE UKRAINE WAR BEGAN; ALMOST HALF FROM RUSSIA (JPost 5/24/22)

Since the beginning of the Russian-Ukrainian war, more than twenty-one thousand Ukrainian, Russian and Belarusian individuals; eligible for the Israeli Law of Return have entered Israel.

Yet even though there were expectations of hundreds of thousands of immigrants from Ukraine - almost half of the immigrants are from Russia. 21,404 entitled to the Right of Return have arrived in Israel since the Russian-Ukraine broke out in February, most of them have already officially become Israeli citizens - according to data from the Ministry of Aliyah and Absorption on Tuesday.

According to the ministry, 1,153 of those who are entitled to make aliyah have still not finished their immigration process. 10,019 of the immigrants are from Ukraine, 9,777 are from Russia and 455 made aliyah from Belarus. On Monday, 211 new immigrants arrived in Israel from these countries.

The Jerusalem Post spoke at the beginning of the week to about a dozen new immigrants from Russia who have arrived in Israel in the past few months and left for different reasons. Most of them have already returned to the Jewish state and most of the others intend to return in the near future.

"I don't know any recent immigrants who have returned to Russia with no plans to come back to Israel," said Alex, a Russian Jew who made aliyah recently from Moscow. "Most of the people returned to Russia for some time because the decision to come to Israel was urgent and not well-prepared."

These olim (new immigrants) feel the need to speak up as a result of public discussion in Israel after the Post's inquiry a month ago claiming that some 1,800 of the Russian Jews who immigrated to Israel since the war began have returned to Russia with their new Israeli passports. The new immigrants who spoke to the Post have asked for their names not to be revealed because they are afraid of being threatened by the Russian regime.

UN CAVES, ALLOWS EXHIBIT TO REFERENCE JERUSALEM AS ISRAEL'S CAPITAL (Arutz-7 5/24/22)

On Tuesday evening, Israel's Ambassador to the United Nations Gilad Erdan and the Permanent Mission of Israel to the UN held an event in the UN to launch a special exhibit titled, "THE KNESSET: Shaping Israeli Society."

Originally, the UN was unwilling to host the exhibit unless the Israeli Mission removed references to Jerusalem as Israel's capital. Ambassador Erdan staunchly refused, writing a strongly worded letter to the UN Secretary-General António Guterres that the Mission would not alter the exhibit. The UN conceded under the condition that the Mission add a disclaimer noting that these are not the views of the UN.

Erdan said, "They wanted us to hide our Basic Law naming Jerusalem as our eternal capital. But we said no. We withheld not one photo and erased not one word. This is a victory for the truth, for history and for Israel."

The exhibit, on display through the end of this week, displays significant legislative accomplishments in Israel's history. Members of Knesset including Ofir Akunis, Inbar Bezek, and Gilad Kariv and dozens of Ambassadors and diplomatic staff from countries around the world attended the event alongside Jewish leaders from key organizations.

ISRAEL HOSTS 13 UN AMBASSADORS IN BID TO 'CHANGE VOTING PATTERNS' (JPost 5/24/22)

An international delegation of 13 UN ambassadors arrived in Israel on Tuesday at the invitation of Israel's Ambassador to the UN Gilad Erdan.

During a seven-day visit, the ambassadors will visit historic sites of religious and cultural significance, such as the Western Wall, the Church of the Holy Sepulchre and the Yad Vashem Holocaust Remembrance Museum.

They will also visit several IDF bases across the country and meet with President Isaac Herzog, Prime Minister Naftali Bennett and Foreign Minister Yair Lapid, in addition to having several discussions with Israeli security

officials, during which they will be "exposed to the crimes" of Gaza-based Palestinian terror group Hamas and Lebanese terror organization Hezbollah. The 13 ambassadors who will take part represent nations whose bilateral ties with Israel are seen by Israel as crucial to its economic and security interests. European representatives from Poland, the Czech Republic, Slovakia and Estonia will be joined by Mexico, a current member of the UN Security Council. Uzbekistan, Kazakhstan, Tanzania, Benin, Burundi, Malawi, El Salvador and Panama have also sent their UN representative to Israel.

An initiative organized by Erdan and the UJA-Federation of New York, the ambassadors' seven-day trip to the Jewish land is part of efforts to change the voting patterns of nations at the UN.

"We're bringing the ambassadors to Israel to experience Israel's commitment to coexistence, freedom and equality first-hand."

ISRAEL POLICE APPEAL CONTROVERSIAL TEMPLE MOUNT RULING (Ha'aretz 5/23/22)

Jerusalem Police on Monday appealed a court's decision to overturn an order barring three Jews from the Temple Mount, after they prayed there in violation of understandings with Muslim authorities

The Temple Mount in Jerusalem's Old City is considered the holiest site in Judaism, having been the seat of the two ancient temples. At the same time, it is the site of the al-Aqsa mosque compound, a Muslim holy site. This has long been a flashpoint of Israeli-Palestinian tensions.

Israel allows Jews to visit on condition they refrain from prayer or religious rites. The Israeli Prime Minister's Office released a statement on Sunday night saying that there is no plan to change this status quo of banning Jewish prayer on the Temple Mount.

On Sunday, Jerusalem Magistrate's Court ruled in favor of three appellants, two adults and a minor, who had been detained and then banned from the Old City for 15 days for prostrating themselves and intoning the Shema, a core Jewish prayer at the compound.

On Sunday, Palestinian President Mahmoud Abbas issued a statement calling Sunday's ruling "a grave assault against the historic status quo ... and a flagrant challenge to international law." He added that the court's decision "allows settlers to hold Talmudic rituals" in the mosque's compound.

The ruling came a week before nationalist Jews are due to hold an annual flag march through Jerusalem's Old City, marking its capture by Israel in the Six-Day War. The event is resented by Palestinians, who want the Old City and other parts of East Jerusalem as capital of their hoped-for future state.

Jordan, a U.S.-backed Israeli security partner that serves as custodian of al-Aqsa, has also voiced concern about the Jewish visits to the compound. Jordanian Foreign Ministry Spokesman Haitham Abu Alfoul said that the decision is invalid and illegitimate per international law, which does not recognize the authority of the Israeli justice system over East Jerusalem.

"The decision represents a grave violation of the historic and legal status-quo at the al-Aqsa Mosque," he said. He warned against allowing extremists to "storm the al-Aqsa Mosque."

RABBI SIMCHA HACHOHEN KOOK PASSES AWAY AT 92 (Arutz-7 5/24/22)

Rabbi Simcha HaCohen Kook, chief rabbi of Rehovot, rabbi of the Hurva Synagogue in Jerusalem's Old City, and Rosh Yeshiva of Yeshivat Maor HaTalmud, passed away Tuesday at the age of 92.

Rabbi Kook was the great nephew of Avraham Yitzchak Kook, who served as Chief Rabbi of pre-state Israel until his passing in 1935.

In his youth, Rabbi Kook studied at the Kfar Haroeh Bnei Akiva and at the Hebron Yeshiva in Jerusalem. During the War of Independence, he served on the Jerusalem front as a squad commander.

In the mid-1960s, with the encouragement of Rabbi Moshe-Zvi Neria, he opened a high school yeshiva in Netanya, which belongs to the Bnei Akiva network.

Following the passing of his father, Tiberias Chief Rabbi Rafael HaCohen Kook, in 1971, he ran for the post of Chief Rabbi of Tiberias. In December

1971 his brother, Rabbi Shlomo Kook, the Chief Rabbi of Rehovot, was killed in a car accident along with his wife and two sons.

Following the tragedy, Rabbi Kook was called upon to take his brother's place as the Chief Rabbi of Rehovot.

Rabbi Kook was a member of the Chief Rabbinical Council of Israel for 25 years, until 2008. In the 1990s he briefly worked at Arutz Sheva radio.

YEMENITE CHILDREN AFFAIR: IN FIRST, BOY'S GRAVE OPENED FOR DNA TESTING (Ha'aretz 5/23/22)

For the first time, the grave of a boy was opened for genetic testing Monday in accordance with a 2018 law relating to the "Yemenite children affair" – the disappearance of Jewish Yemenite babies and toddlers in Israel in the 1950s. Families believe their children were abducted by the state in order to adopt them out to Israeli families of European descent.

The boy, Uziel Khoury, was 14 months old when he was reported to have died during treatment for polio in 1953. His body then underwent an autopsy at Beilinson Hospital and was buried at Segula Cemetery, according to associated medical documents.

The case was investigated in the past by inquiry commissions that looked into the affair, and located the boy's death certificate, alongside various medical data from his hospitalization. The Hevre Kadisha mortuary society uncovered a note in which the father undertook to bear the costs of burial.

In one of the associated documents, the family was quoted as saying that they didn't see the body being buried – that instead a "small package" was taken and buried.

The body was being exhumed pursuant to a court order in order to take a DNA sample and identify the body.

As of Monday evening, the excavation had stopped for religious grounds as there's a fear it encroached a neighboring grave. A court approval is required to resume the exhumation.

Khoury's sister, Mazal Barko, in an interview with Reshet Bet radio Monday morning, said the family has been in a "campaign against the courts" for the past four years in an attempt to open the grave.

"It's been 69 years since he disappeared from us," she said. "We are asking the government for nothing more than the truth."

Judge Moshe Shalgi, who headed a committee to investigate the Yemenite children affair, signed a document that read, "There is clear data to determine that the missing person died and was brought for burial."

Around the country are other graves where, according to the authorities, lie bodies of children from Yemen, other Arab countries and Europe who died in the first years after Israel's establishment.

In the years immediately following Israel's establishment, primarily from 1948 to 1954, more than 1,000 babies born to Yemenite immigrant families disappeared. According to a large number of accounts, the children disappeared either immediately after birth or after being hospitalized due to illness. Some of the families were told that their children had died but they were not shown a body or receive a death certificate, nor information on a burial.

Eighteen years later, the families received draft notices for the children – prompting claims that the children had been abducted in a secret, organized, institutionalized plan to give them or to sell them to childless Holocaust survivors. The affair was investigated by three official committees – in the 1960s, 1980s and 1990s, the latter of which was a state commission of inquiry that finished its work in 2001.

All three panels came to similar conclusions: that most of the children died of illness and that there was no evidence of their institutionalized abduction. The state commission of inquiry found that 1,053 children, most of them babies, had disappeared; that the vast majority of them clearly had died of illnesses; that it was probable that 48 of them had died; and that the fate of 69 children was unknown.

In 2017, the State Archives made hundreds of thousands of relevant documents accessible to the public. Although they contained damning accounts of official conduct, they did not find evidence of an institutionalized

plan to abduct children. Following the disclosure of the documents, the Knesset convened a special committee to investigate the affair.

The committee found widespread negligence, racist and remiss conduct on the part of officials, and carelessness in recording the details of hospitalized children, which in some cases led to their adoption without the knowledge or consent of the biological parents. However, they also found no proof of a state-led plan to abduct children.

ISRAEL'S REFUSAL TO JEWISH CLAIMS ON TEMPLE MOUNT ENCOURAGES ISLAMISTS (Yisrael Medad, JPost 5/23/22)

A few months ago, a new official sign was posted at the entrance to the security checkpoint leading up to the Temple Mount by the Israel Police. It listed nine restrictions for "visitors and tourists," the code term for all non-Muslims.

While it termed the site in a vague fashion "sacred" and stated that its "holiness must be respected," no specific religious identity was applied to the location.

The sign was but another reflection of Israel's unwillingness to forthrightly express the Jewish dimension of the Temple Mount.

Earlier this month, on May 13, taking advantage of Israel's relatively insipid stance on the compound's importance to Jewish national history, US President Joe Biden, continuing the devaluing of the site's Jewishness promoted by former president Barak Obama, announced after a meeting with Jordan's King Abdullah II that there was a "need to preserve the historic status quo at the Haram al-Sharif/Temple Mount." He then added he "also recognized the Hashemite Kingdom of Jordan's crucial role as the custodian of Muslim holy places in Jerusalem."

And so, 55 years after Paratroopers Brigade commander Motta Gur's famous shout over his unit's radio on June 8, 1967, that "the Temple Mount is in our hands," we witness yet another loosening of the state's grip on it, and a further minimizing of the value quotient of the most central and sacred piece of national territory of the Jewish people.

One could have expected that to counter Muslims' rallying slogan of "al-Aqsa is in danger," we should be hearing a parallel "the Temple Mount is in danger." Yet our senior government officials are rather low-key on the issue. Summing up a meeting with US officials on April 21 this year, Foreign Minister Yair Lapid tweeted out "5 facts about the Temple Mount" yet did not mention it is also a Jewish holy site. The term "Jewish" he did use but only in describing "Jewish extremists who sought to inflame." Indeed, when Jordanian Foreign Minister Ayman Safadi declared "Our demands are clear that al-Aqsa and Haram al-Sharif in all its area is a sole place of worship for Muslims," Israeli officialdom was quiescent.

On May 11, this paper reported that Safadi stated, "Israel has no sovereignty in Jerusalem's al-Aqsa." The Prime Minister's Office laconically responded, "There is no change or new development in the situation on the Temple Mount. Israeli sovereignty has been maintained." What has been adopted is a policy of simply avoiding the issue.

When Biden said he "also recognized the Hashemite Kingdom of Jordan's crucial role as the custodian of Muslim holy places in Jerusalem," that formulation was intended to echo what was agreed in Article 9 of the Israel-Jordan Peace Treaty of 1994, which includes Israel's commitment to respect "the present special role of the Hashemite Kingdom of Jordan in Muslim holy shrines in Jerusalem."

But there is an additional nuance in that article, for it is written that "when negotiations on the permanent status will take place, Israel will give high priority to the Jordanian historic role in these shrines." But that relates to the future. What about now?

Biden, and even Israel's government, may be surprised to read that Jordan, together with Israel, "will act together to promote interfaith relations among the three monotheistic religions, with the aim of working towards religious understanding, moral commitment, freedom of religious worship, and tolerance and peace." That is not the reality, at least as regards Jordan's actions and statements.

Should not Israel's political leadership and its diplomats be voicing a modicum of criticism that Jordan's actions and words do not work toward religious understanding, tolerance, peace, as well as full freedom of worship for all in Jerusalem? Why not affix a sign, sponsored either by the Tourism Ministry or the Jerusalem Affairs and Heritage Ministry, at the entrance explaining to visitors why the Temple Mount is important also to Jews and Christians? Is it embarrassing? Or are our officials a bit too timorous to assert its non-Muslim character and history?

FEW TODAY realize that when Moshe Dayan arranged the 1967 "status quo" policy, his thinking stemmed from the 1928 success of the Mufti Haj Amin al-Husseini to have the British force upon the pre-state Yishuv a status quo on the Western Wall and then reinforce it with an internationally created status quo two years later. Jews couldn't leave benches, lanterns, tables and Holy Arks overnight. The shofar could not be blown.

The November 18, 1928, largely forgotten British White Paper, as the JTA report noted 10 days later, "assert[ed] that the status quo, as established under the Turkish regime, was infringed by the Jewish worshipers at the Jewish Holy Site," and that "innovations were made" when a mechtza (partition) was set up.

It is that un-Jewish "status quo" that Jordan, with American backing and Israeli acquiescence, is seeking to force on us all. And to be clear, former prime minister Benjamin Netanyahu's admission on October 24, 2015, that "Israel will continue to enforce its long-standing policy: Muslims pray on the Temple Mount; non-Muslims visit the Temple Mount," while ignoring its Jewish value, was not a positive contribution.

The irony, however, is that the "status quo" is anything but static. The Wakf Islamic religious trust has altered times of entry and prohibited Shabbat visits. Since 2013, Ramadan closure was artificially extended. The Wakf created new holiday periods, planted tree orchards, paved over new pathways, built outdoor prayer platforms and constructed three new mosques. The police permit youths to stay overnight, knowing they are gathering stones and fireworks to attack Jews in the morning or attempt to throw stones over the wall to the Western Wall Plaza below.

Israel yielded and, despite security concerns, does not have surveillance cameras or metal detectors in place, even though police and Jews have been shot dead and stabbed to death there or just outside the gates. Most importantly, no archaeological digs are permitted, and, on the other hand, in 1996 many tons of earth were removed and dumped outside the compound. And while Jews have succeeded in having a High Court of Justice ruling of decades ago applied, that is, allowing non-demonstrative silent prayer, Jews looking like Jews are subjected to special profiling procedures and must walk in a small groups along a separate route surrounded by police and Wakf guards because Jews are viewed by the Wakf as "storming" and being "provocative."

Moreover, there has been a name change. The term "al-Haram al-Sharif" has all but disappeared, while "al-Aqsa Mosque" has become dominant. The Palestinian Authority's denial that Jews have any connection to the Temple Mount or Jerusalem increases. Tayseer al-Tamimi, former chief justice of the PA Religious Court, said recently "the blessed Aqsa Mosque is Islamic and belongs to Muslims alone... and the Jews have no right to it... or the right to pray in any part of it." And he added, "al-Aqsa Mosque includes all its courtyards... and specifically its western wall."

"The blessed Aqsa Mosque is Islamic and belongs to Muslims alone... and the Jews have no right to it... or the right to pray in any part of it."

PA Minister of Religious Affairs Mahmoud al-Habbash also asserted that "al-Aqsa Mosque... will not be shared with anyone, and no one besides Muslims will pray in it." In December last year, Habbash stated that the Western Wall is "an authentic part of al-Aqsa Mosque only."

If al-Aqsa is supposedly in danger, it is due to Islamist extremism and the increased violence of Muslims championing exclusivism, as well as a government standoffish approach, as if the matter will just go away. It won't. Israel's descent from identifying with the Jewishness of the Temple Mount, as if dismounting, will not placate Islamists but only encourage them.



The Greater Washington Community Kollel

SHABBOS DELIGHTS

TORAH MINUTE

IN MEMORY OF RABBI KALMAN WINTER ZT"L

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

This week's Parsha, Bechukosai, begins (chapter 26, verse 3) "If in My statutes you will walk and observe my commandments and perform them..." The commentaries are puzzled by the terminology "you will walk," in connection with the performance of the statutes of the Torah. The answer given by Rabbi Nochum Zev, the son of the Alter of Kelm (1824-1898), is that the Torah is giving us a yard stick, a tool by which we can accurately measure our true relationship with our Creator.

The expression "you will walk" has a dual connotation. It means one's daily pedestrian activity: the normative daily functions at home, work, leisure, etc. It also connotes a capacity of strength and courage. It conveys the ability to meet challenging individuals and circumstances and be able to overcome and move forward with fervor and commitment.

Hence, the Torah defines for us that the observance of G-d's law and the measure of one's relationship with G-d are not an intermittent activity. It is not observed once a week, once a month, or once a year. It is as consistent as the walking footsteps of an individual. It incorporates every facet of our daily activity. It is as expressed in the psalm that King David wrote, (Psalm 150): "Let every breath praise G-d" - "כל הנשְׁתָּחָה לֵאלֹהֵי יְהוָה."

Furthermore, we inevitably encounter individuals and situations that impede our spiritual journey forward. Whether it be family, friends, or society at large, life's everyday challenges require strong footing to maintain our balance and objectives. Consequently, our Torah uses the terminology "in My statutes you will walk". Our commitment and relationship with G-d is measured by the nature of our stride. The consistency and strength of those steps forward will determine if we are indeed truly walking in His statutes. It is, as the adage says, not sufficient to "talk the talk", but rather to "walk the walk."

Wishing you a Good Shabbos!

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TABLE TALK

Point to Ponder

These are the commandments that Hashem commanded Moshe to B'nei Yisrael, on Har Sinai. (27, 34)

A Prophet is not allowed to teach any new halachos. (Toras Kohanim)

After Moshe passed away, three thousand halachos were forgotten. B'nei Yisroel asked Yehoshua to ask Hashem to teach them to him again... They (later) asked Shmuel. He replied, 'I cannot ask Hashem to teach me these halachos because it is forbidden for me to teach you new halachos, as the verse says 'these are the mitzvos', which means that a prophet may not teach new halachos. (Temura 16a)

Chazal are clearly stating that the prohibition for a prophet to teach new halachos also applies to halachos that were forgotten. This seems to be in contradiction with the following Chazal. Rav Yochanan (Sukkah 44a) says that the mitzva of taking an Arava in the Bais HaMikdash on Sukkos was taught to Moshe on Har Sinai. When it was forgotten, the prophets retaught it to B'nei Yisroel.

Parsha Riddle

When Chazal (Megilla 3a) refer to 'final letters', they call them 'menatzpach', which is an acronym for mem, nun, tzadi, phei and chaf. This is not in the order of the Alef Bais. Why?

Please see next week's issue for the answer.

Last week's riddle:

If one loses count of when Shemittah is, how can one quickly figure it out?

Answer: Divide the current Hebrew year by seven. If there is no remainder, it is a Shemittah year. Ex. 5782/7=826

HATORAH V'HAMITZVAH

HALACHA INSIGHTS FROM THE PARSHA

In *parashas Bechukosai* (and elsewhere in *Tanach*), Hashem promises us great rewards for observing His decrees and commandments, and threatens us with dire punishments for failing to do so. The enumerated rewards and punishment, however, are almost exclusively material – agricultural success and bounty, peace and military victory, and so on, as opposed to agricultural failure and famine, war and military catastrophe, and dreadful plagues – and include no explicit mention of the World to Come. Numerous commentators and theologians grapple with this omission and offer a variety of explanations, some of which follow:

- R. Saadia Gaon (*Emunos ve-Deos* 9:2) offers two suggestions. First, since the existence of the World to Come is indicated by reason, the Torah does not need to discuss it at length.
- Second, prophets customarily expound at length on subjects of imminent significance, but discuss only briefly matters related to the more distant future. The Jews were about to enter Eretz Yisrael, and so the Torah sets forth what they will experience there in the events of their obedience or disobedience to Hashem.
- R. Hai Gaon (cited by Ibn Ezra to *Devarim* 32:39) explains that it was not necessary for the (written) Torah to discuss the World to Come, since it was known by tradition. (*Chovos ha-Levavos* (*Sha'ar ha-Bitachon* 4) combines this reason with R. Saadia's first one: ordinary Jews knew of the World to Come from the prophets, and scholars derived it from reason.)
- Ibn Ezra himself explains that the Torah was given to all, and the abstruse topic of the World to Come cannot be understood by even one in a thousand, since it hinges on the topic of the soul and the nature of the service of the heart and its reward.

Rambam explains that ultimate reward and punishment occur in the World to Come (*Teshuvah* 8:1). The earthly rewards and punishments detailed in *Tanach* "are not the ultimate reward for the *mitzvos*, nor are [they] the ultimate retribution to be exacted from someone who transgresses all the *mitzvos*." Rather, if we observe and study the Torah, then Hashem will grant us the opportunity to continue to do so unburdened by trouble and want, but if we do not, then "the True Judge will remove from those who have abandoned [the Torah] all the good things of the world which strengthened their hands to rebel." (*ibid.* 9:1)

PRESENTED BY
RABBI YITZHAK GROSSMAN, ROSH CHABURAH

KIDS KORNER

Who Am I?

#1 WHO AM I?

1. I come from Eliyahu.
2. Guarantor for redemption.
3. I sometimes connect.
4. I can make you say "oh."

#2 WHO AM I?

1. I equal all.
2. The blessing container.
3. I am the last blessing.
4. Love me and pursue me.

Last Week's Answers

#1 Tzedaka (I am a life saver, Open your hand, G-d like, I am not a righteous lady.)

#2 Lag Ba'omer (I do not lag behind, My number is my name, Don't get burnt, Glory of Glory.)

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