

# Young Israel Shomrai Emunah - Shabbos Shorts ת"ת

May 20 - 21, 2022 - 20 Iyar 5782 - Parshas Behar

Light Candles by 8:00 - Havdalah 9:06

The Shabbos Shorts is sponsored this week by **Lisa & Eli Landy and Family** in appreciation for all those who helped with Shiva preparation, who came to Minyan, and who made contributions and helped with meals. May we always share in Simchas.

## Mazal Tov

- **Arleeta & Rabbi Ivan Lerner** on the birth of a great-granddaughter, daughter of their grandchildren Sara Tova (Snider) & Rabbi Akiva Miller of Yerushalayim. Mazal Tov to grandparents D'vorah & Rabbi Shmuel Miller and Ruth & Mordechai Snider. Mazal Tov to great-grandmother Ilene Miller.
- **Mindy & Shmuel Tolchinsky** on the birth of a grandson, Menachem Mendel, to their children Motti & Batsheva Tolchinsky of Cleveland. Mazal Tov to Menachem's siblings, to grandparents Rabbi Akiva & Rebbetzin Rivka (Winter) Rothenberg, to great-grandparents **Janet Rottenberg** and Yehuda Tolchinsky, and to all of the aunts, uncles, and cousins.

## 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 8:00, and not before 6:48
- Mincha: 6:30 (Plag, S), 7:00 (B), 8:00 (B), 7:15 (Sephardi, LBM)

### Shabbos Day:

- Shacharis: 7:00 (B), 8:45 (B), 9:15 (S), 8:00 (Sephardi, LBM), 9:15 (Teen Minyan, H)

*The Teen Minyan has a new home! We have outgrown our space and are thrilled to have a new home in The House next door to YISE. Come join us Shabbos morning at 9:15 AM!*

- Mincha: 2:30 (B), 5:00 (B), 7:55 (B), 7:50 (Sephardi, LBM)
- Shabbos ends/Maariv: 9:06

### Divrei Torah/Shiurim:

- 8:45 Main Minyan Rabbi Menachem Winter
- 9:15 Minyan Rabbi Rosenbaum
- Shabbos Morning Gemara Shiur for men Rabbi Yitzhak Grossman
- Pirkei Avos Shiur after Mincha Rabbi Rosenbaum

### Kiddush Sponsors:

- Hashkama Minyan Kiddush is sponsored by **Judy & Louis Morris** in commemoration of the 20<sup>th</sup> Yahrzeit of Judy's mother, Hinda Kayla Bas Harav Yoel Yitzhak Zelig, Z"l, on the 12<sup>th</sup> of Iyar.
- 8:45/9:15/Sephardic Minyan Minyan Kiddush is sponsored by **Bev Morris & Art Boyars** to mark the 15<sup>th</sup> Yahrzeit of their mothers, Evelyn G. Butler Morris, 6 Nissan, and Sarah Boyars, 28 Iyar; and in hope of a Refuah Shleimah for Bev and by **Art Boyars** in honor of his wife, Bev Morris, to make up for the surprise 40<sup>th</sup> Anniversary Kiddush that would have been on Shabbos Parshas Vayakhel, except for an unlucky break.

## COVID-19 Updates

- The YISE Board has mandated that everyone 16 and older who is medically eligible for an FDA-approved COVID-19 vaccine must be **fully vaccinated for COVID-19 in order to enter the Shul building.**
- **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 adults and children.
- 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 14, from 10:00 AM until Shul ends. Age 18-36 months (Mommy + me) in the toddler room off the Lower Lobby. Ages 2-5 years (drop off) in the room behind the balcony. Ages 6-9 years will meet at Shomrai and walk over to the Yeshiva. For more information, contact Debbie Katz at [dkatz@yise.org](mailto:dkatz@yise.org)

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

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

## YISE Programs and Listings

**Chametz after Pesach** - As of Sunday, May 22, Chametz may be bought from all establishments.

**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 Rosenbaum.

**Shabbos Morning Gemara Shiur** - Rabbi Yitzhak Grossman will give the new Shabbos Morning Gemara Shiur after the Hashkama Minyan Kiddush, learning Maseches Sanhedrin, in the Small Beis Medrash, beginning this Shabbos.

**Annual Congregation Meeting** - Tuesday, May 24, 7:30 PM in the Social Hall. Election of officers, followed by voting on constitutional amendment.

**Kosher Stand at Camden Yards** - Please be aware that the stand is no longer certified by the Star-K.

**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.

**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.*

**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](mailto: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](mailto:mfriedman2@yahoo.com) To sponsor the program, please contact the YISE office. *See flyer for details.*

## YISE Programs and Listings (continued)

**Shavuot Bakery Sale** - 10" cheesecakes (caramel, marble, brownie and lotus - Cholov Yisroel) and 6 pound babka (chocolate, cinnamon, raspberry - Pareve) - \$40 each. Order by May 25 at <https://wp.yise.org/shavuot-bakery> Delivery May 29 - June 2. Proceeds to benefit YISE and the YGW class of 2023. For more information, contact [ygwseiors2023@gmail.com](mailto:ygwseiors2023@gmail.com)

**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 [rvpostelnek@yise.org](mailto:rvpostelnek@yise.org) Recordings available at <https://wp.yise.org/kashrus-kitchen>

**Rabbi Koss's Jewish History Class** will not take place in June because of Shavuot.

**12<sup>th</sup> Yahrzeit of Rav Anemer, ZT"l** - Recording of Rabbi Rosenbaum's Mishnayos and remarks at <https://wp.yise.org/rav-anemer-yahrzeit-12>  
**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](http://wp.yise.org/hand-of-hashem) See flyer for details.

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

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

## Thank you to the Shiurim Sponsors for this Past Week:

### Rabbi Hyatt's Gemara Shiur

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

### Rabbi Rosenbaum's Tehillim/Parsha/Halacha Shiur

- **Chayie & Rabbi Hirsh Chinn** in commemoration of the 7<sup>th</sup> Yahrzeit of Chayie's mother, Eidel Vitte bas HaRav Yoel, Z"l, on the 19<sup>th</sup> of Iyar.

### 8:45 Minyan Drasha

- **Hannah & Bob Klein** in memory of Ariel Landy, Z"l.

## Happy Birthday! Happy Anniversary!

Looking for a way to celebrate someone's upcoming birthday or anniversary? For an \$18 donation, you can include the name (birthday) or names (anniversary) in this section of the Shabbos Shorts. Please send the following information to [office@yise.org](mailto:office@yise.org): Sponsor name, birthday or anniversary date, name (birthday) or names (anniversary). The birthday or anniversary will be listed in the Shabbos Shorts based on the date of the event.

## 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.

1. 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

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

3. The 8:45 and 9:15 Shabbos Drashas are both available for sponsorship at \$54 each.

4. Yom Tov Drasha Sponsorships are \$72 each.

Please email [office@yise.org](mailto:office@yise.org) to sponsor. Thank you for your support.

## 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**, will not take place on Friday, May 27.
  - **Rabbi Rosenbaum** - Daily - one chapter of Tehillim, followed by a 15-minute Halacha Shiur. Sunday through Thursday, 7:00 PM, **Zoom A**, will not take place on Sunday, May 22.
  - **Rabbi Rosenbaum's** Mussar Study Group for Women (spiritual self-improvement), Sundays at 9:30 AM, **Zoom A**.
  - **Rabbi Rosenbaum's** Gemara Shiur for Men, Tuesdays and Fridays, 6:00 AM, **Zoom A**.
  - **Rabbi Rosenbaum's** Nach Shiur, Wednesdays at 11:00 AM, 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**. Note new Zoom Meeting ID.
  - **GWCK presents CLAS (Community Learning at Shomrai)** - 8:15 PM - 9:15 PM. For more info., contact Rabbi Hillel Shaps, [hshaps@gwckollel.org](mailto:hshaps@gwckollel.org) 347-869-9361.
    - For Men:
      - 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 - Parsha Journeys.
  - **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](http://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 9<sup>th</sup> Perek Merubah. Wednesday evenings, 8:30 PM on **Zoom G**.
- 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 ygwaz  
 Zoom H: ID: 803 356 4156, password Learn  
 Zoom I: ID: 601 853 4021, password Winter

## Community Programs & Listings

**A Time for Unity!** - Special speaker series at Chabad of Silver Spring, 519 Lamberton Drive, Shabbos afternoons at 6:30 PM. This week's speaker will be Rabbi Dovid Rosenbaum, Young Israel Shomrai Emunah.

**The Capital Closet** (formerly The Clothing Exchange) will be open to the community this Sunday, May 22, from 10:00 AM - 12 Noon. Come peruse our beautiful, curated selection of clothing for men, women and children for the last time before Shavuos. Our address is 1910 University Blvd, West in Silver Spring. We're in the brick house at the back of the parking lot. \*Masks are required in The Capital Closet. There is no charge for items in The Capital Closet, but donations to Yad Yehuda are always appreciated. For more information contact: [ncarmel@yadyehuda.org](mailto:ncarmel@yadyehuda.org)

**Community-wide Hachnasas Sefer Torah** - Sunday, May 22. Line up on the corner of Yeatman Terrace & Kemp Mill Road at 11:00 AM. Come celebrate the completion of a new Sefer Torah with Yossi & Laura Goldman and family in honor of the Bas Mitzvah of their daughter Kira! Join the parade and dance the Torah from the Goldman home to Kemp Mill Synagogue. Treats and flags, great music and lots of fun!

**Kemp Mill Toastmasters** - Wednesday, May 25, 8:00 PM - 9:15 PM. See what Toastmasters is all about and find out how you can become a more confident communicator. Contact Manasseh Katz at [secretary@kempmilltoastmasters.com](mailto:secretary@kempmilltoastmasters.com) for more info. Zoom meeting ID: 986 546 841, password: 3671

**Zichron Menachem Annual Hair-Raising Event** - Get a free haircut and do a Mitzvah at the same time. Tuesday, June 7, after Shavuos, Progressions Salon and Spa, 12211 Nebel Street, Rockville, 4:00 PM - 7:00 PM. Be a hero and donate 12 inches or more of your beautiful hair. To make an appointment, email "hair" to [zichron@mjbha.org](mailto:zichron@mjbha.org). For more information, go to [www.zichron.org](http://www.zichron.org)

**The Good Book** is the annual local Orthodox Jewish directory published in Greater Washington since 1995 by Dr. Bert and Rachele Miller. They mail the 240-page book for free to all interested Orthodox-affiliated households. Interested households should email their new listing info or updated info to [goodbook3@gmail.com](mailto:goodbook3@gmail.com). The Millers thank you in advance for your participation. (Years ago, Dr. Miller established Shomrai Emunah's Shabbos/Yom Tov Taxi Service.) The deadline for providing information to the Good Book is May 31.

**Women's Online Shiur with Rabbi Yehoshua Levy** - Free 1-hour shiur on Zoom on the first and third Sundays of each month at 8:30 PM (new time). Topic: Eishet Hayil, with principles from Mesilat Yesharim and weekly Sidra. In English. All levels of ability are welcome. You needn't attend every Shiur, but RSVPs are requested. Contact Shiur Coordinator at [womensshiur@gmail.com](mailto:womensshiur@gmail.com) for details.

**YGW Kollel Zichron Amram Machshava** - Probing Jewish Thought Through the Works of Rav Yitzchak Hutner, ZT"l, with Rabbi Eliyahu Reingold, Rosh Kollel, Sundays at 8:00 PM on Zoom, Meeting ID: 825 0731 6850, Passcode: 1216613. For more information, contact Rabbi Moshe Chaim Blate at 404-273-3392.

**Michtav M'Eliyahu: Thought and Perspective of Rav Eliyahu Dessler** - Join Rabbi Yosef Musicante as he begins to explore Rav Dessler's perspectives on Kabbalas Hatorah - Receiving the Torah! Mondays - 8:30 PM at SEHC, 10900 Lockwood Drive and on Zoom, Meeting ID: 279 256 7843 Password: Learn

**Dirshu** - Please join Dirshu, which began Bava Metzia on December 20. Shiur options at YGW: Monday - Friday, 5:45 AM (R. Reingold) or Monday - Thursday, 9:00 PM - 10:00 PM (R. Cortell/R. Werner). About 2.5 Daf covered each week.

**Parsha Explorations with Rabbi Yitzhak Grossman** - Presented by the Greater Washington Community Kollel and Kemp Mill Synagogue, Sunday evenings, 7:30 PM at KMS and on Zoom, Meeting ID: 655 813 1022, Passcode: 365636. For men and women.

**TGN Program: Siddur Class - In-Depth Analysis of the Siddur** with Mrs. Esther Dziadek, Wednesday mornings, 9:30 AM to 10:30 AM, on Zoom B. For more information call 301-732-1773 or email [director@goldennetwork.org](mailto:director@goldennetwork.org)

**Help our Senior Neighbors** - What if you had to give up your car keys and depend on someone else to get you where you needed to go? This is happening to more and more of our senior neighbors. Consider volunteering with the Senior Connection to drive seniors to medical appointments, shopping, etc. Training and liability coverage are provided, and you can set your own volunteering schedule. COVID-19 precautions are followed for the health of drivers and riders. Contact [volunteer@seniorconnectionmc.org](mailto:volunteer@seniorconnectionmc.org), call 301-962-0820 or visit [www.seniorconnectionmc.org](http://www.seniorconnectionmc.org) for more info.

**Newly married? Growing family? Just need a budget check-up?** IZUN is a community resource that provides free and confidential coaching to help you examine your budget and achieve financial stability. Go to <https://getizun.org> or email us at [barbara@getizun.org](mailto:barbara@getizun.org)

**Daf Yomi Shiur** currently meets online weekdays via a WebEx video conference. There is still room for a few more participants. Anyone interested may email Judd Lifschitz at [lifschitz@srlaw.com](mailto:lifschitz@srlaw.com) to be added to the invite list. Sunday 8:30 AM, Monday - Thursday 9:00 PM. Shabbos in-person 1-1/2 hours before the main YISE Mincha, at the Yeshiva.

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

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

The Week Ahead		Sunday May 22	Monday May 23	Tuesday May 24	Wednesday May 25	Thursday May 26	Friday May 27
Shacharis	Ashkenazi (S, B, B)	6:30, 7:30, 8:45	6:15, 6:45, 8:45	6:15, 6:55, 8:45	6:15, 6:55, 8:45	6:15, 6:45, 8:45	6:15, 6:55, 8:45
	Sephardi (LBM)	7:30	7:30	7:30	7:30	7:30	7:30
Mincha / Maariv	Ashkenazi (B)	8:10	8:10	8:10	8:10	8:10	See Shabbos schedule
	Sephardi (LBM)	8:00	8:00	8:00	8:00	8:00	
<p style="text-align: center;"><b>Halachic Times:</b> Latest Alos Hashachar 4:12 AM, Earliest Talis and Tefilin: 4:48 AM, Latest Netz: 5:50 AM, Latest Krias Shema: 9:25 AM, Earliest Mincha: 1:43 PM, Earliest Shkia: 8:20 PM, Latest Tzeis Hacoachavim 9:13 PM</p>							

### Next Shabbos

May 27 - 28, 2022 - 27 Iyar 5782

Parshas Bechukosai/Mevorchim Hachodesh

#### Friday Night:

- Light Candles by 8:06, but 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, H)
- Mincha: 2:30 (B), 5:00 (B), 8:05 (B), 8:00 (Sephardi, LBM)
- Shabbos ends/Maariv: 9:13

Next Shabbos Shorts Deadline: Wednesday, May 25 at 12 Noon

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

Office Phone: 301-593-4465 Office Fax: 301-593-2330

Eruv line: 301-593-5561 Email: [office@yise.org](mailto:office@yise.org)

Website: [www.yise.org](http://www.yise.org)

Office Hours:

Monday - Thursday: 9:00 AM - 5:00 PM,

Friday: 9:00 AM - 2:00 PM

Rabbi Dovid Rosenbaum

Yale Ginsburg - President

Rabbi Yosef Postelnek - Asst. Rabbi

Simi Franco - Office Manager

# A Quick Thought on the Parsha from Rabbi Postelnek

## Behar 5782: Coming Home

Video available at <https://wp.yise.org/shabbos>

The nature of mankind is to grow, expand, push boundaries, and create. For some, it means to physically cultivate and grow produce from the land. Once every seven years, the year of *Shemita* arrives and commands the cessation of working the land of *Eretz Yisroel*. In addition, once every fifty years, *Yovel* comes along and not only marks the resting of land, but also calls for the return of ancestral lands to their original owners and indentured Jews to their families.

The *Pasuk* (*Vaykira* 25:10) describes, “וְשָׁבְתֶם אִישׁ אֶל-אֲחֻזָּתוֹ וְאִישׁ אֶל-מִשְׁפַּחְתּוֹ תָּשׁוּבוּ - and you shall return, each man to his property, and you shall return, each man to his family.” According to many commentaries, the inclusion of “each man to his family” teaches us that all slaves go free, even the slave who, until now, chose to remain indentured after the completion of his obligatory service.

In his work, the *Meshech Chochmah*, Rabbi Meir Simcha of Dvinsk explains that the simple understanding of this verse depicts a beautiful picture that stems from the observance of *Yovel*. As we noted, the nature of man is to move and expand. Perhaps best expressed by the famed exhortation, “Go west young man.” Over the years, sibling go one way and friends the other creating physical distance, and sometimes even emotional barriers, between them. Then, in the fiftieth year, *Yovel* arrives to signals the return of individuals to their land, family and friends.

This also might explain the punishment promised if we don’t observe the years of *Shemita* and *Yovel*. Seemingly, *Midah K’Neged Midah*, quid pro quo, Hashem tells us, “וְאַתֶּם אֲזָרָה בְּגוֹיִם - And I will scatter you among the nations” (*Vayikra* 26:33). If we don’t appreciate and keep *Yovel* and *Shemita*, years of rest, return and reconciliation, the resulting punishment is our inability to have presence of mind or body with each other in our land.

*Shemita* is every seven years; *Yovel* every fifty. But the call of the *Shofar* that marks the start of *Yovel* is a call that echoes every year on Yom Kippur. In many ways, Yom Kippur is a day where we bridge gaps and divisions that have been formed over the year, a day to restore relationships. And if this happens once a year on Yom Kippur, it’s also true of Shabbos every week. For six days a week, we work, expand, and produce, finally resting on Shabbos. Similar to *Shemita*, Shabbos is an opportunity when we can come back home to reconnect.

This opportunity of reconnection isn’t limited to family. The standard translation of “וְשָׁבְתֶם אִישׁ אֶל-אֲחֻזָּתוֹ” indicates the return of ancestral and family property. On a deeper level, the *Zohar* explains that during *Yovel* each person has opportunity to return back to Hashem and His Torah. This is hinted to by that which we recite when returning the Torah to the Aron Kodesh: “עֵץ חַיִּים הִיא לְמַחְזִיקִים בָּהּ - it’s a tree of life to those who hold onto it.” *Ocheiz* – grabbing hold – relates to the word *Achuzaso* – his ancestral inheritance. The Torah too is our inheritance, and therefore the verse in our *Parsha* highlights the return of people to their land, families and to Hashem and His Torah.

With the *Meshech Chochmah*’s description and the *Zohar*’s teaching in mind, we understand a significant message of *Yovel* is to appreciate the moments in life when we return home and can bridge those gaps between our families, ourselves, and, perhaps most significantly, between us and Hashem.

Have an amazing Shabbos!



Greater Washington  
Community Kollel  
in conjunction with  
Young Israel  
Shomrai Emunah

# SUNDAY

# BRUNCH & LEARN

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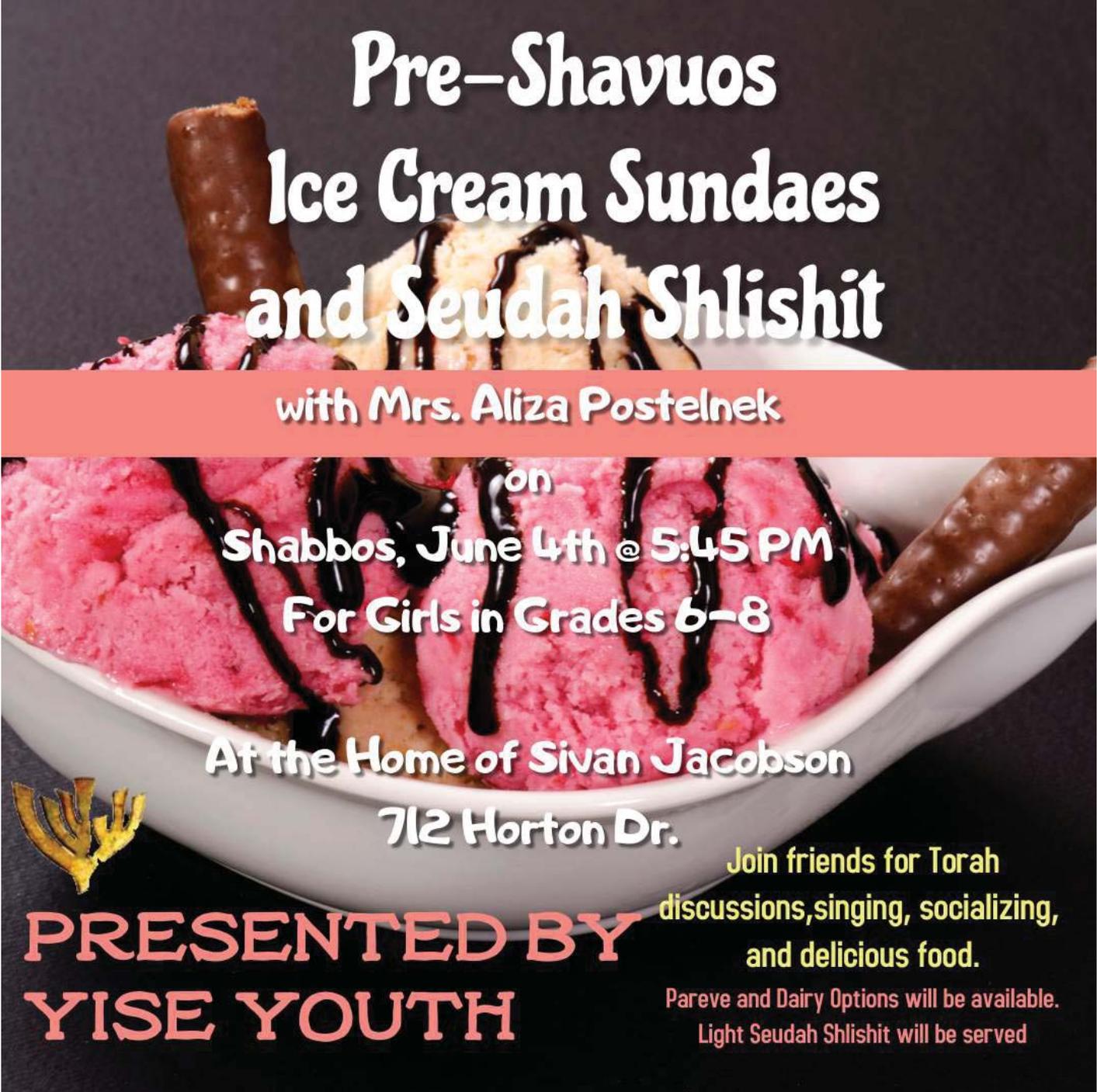
**When:** Tuesday, May 31, 7:00 PM – 8:00 PM

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

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# Young Israel Shomrai Emunah Tikkun Leil Shavuos 5782

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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 Schier*

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**

**YOUTH SHAVUOS NIGHT  
LEARNING**



**AT  
YOUNG ISRAEL SHOMRAI  
EMUNAH**

**Shiur with Rabbi Rosenbaum**

"I Accidentally Left my Bedroom Light  
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“*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.,**

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Rabbi Yitzchak Breitowitz, Rav of Kehillat Ohr Somayach,

Senior Lecturer, Yeshivat Ohr Somayach

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Volume 28, Issue 32

Shabbat Parashat Behar

5782 - B"H

### Covenant & Conversation: R. Jonathan Sacks

**Evolution or Revolution?** - There are, it is sometimes said, no controlled experiments in history. Every society, every age, and every set of circumstances is unique. If so, there is no science of history. There are no universal rules to guide the destiny of nations. Yet this is not quite true. The history of the past four centuries does offer us something close to a controlled experiment, and the conclusion to be drawn is surprising.

The modern world was shaped by four revolutions: the English (1642–1651), the American (1776), the French (1789), and the Russian (1917). Their outcomes were radically different. In England and America, revolution brought war, but led to a gradual growth of civil liberties, human rights, representative government, and eventually, democracy. On the other hand, the French revolution gave rise to the “Reign of Terror” between 5 September 1793, and 28 July 1794, in which more than forty thousand enemies of the revolution were summarily executed by the guillotine. The Russian revolution led to one of the most repressive totalitarianism regimes in history. As many as twenty million people are estimated to have died unnatural deaths under Stalin between 1924 and 1953. In revolutionary France and the Soviet Union, the dream of utopia ended in a nightmare of hell.

What was the salient difference between them? There are multiple explanations. History is complex and it is wrong to simplify, but one detail in particular stands out. The English and American revolutions were inspired by the Hebrew Bible as read and interpreted by the Puritans. This happened because of the convergence of a number of factors in the sixteenth and seventeenth centuries: the Reformation, the invention of printing, the rise of literacy and the spread of books, and the availability of the Hebrew Bible in vernacular translations. For the first time, people could read the Bible for themselves, and what they discovered when they read the prophets and stories of civil disobedience like that of Shifrah and Puah, the Hebrew midwives, was that it is permitted, even sometimes necessary, to resist tyrants in the name of God. The political philosophy of the English revolutionaries and the Puritans who set sail for America in the 1620s and 1630s was dominated by the work of the Christian Hebraists who based their thought on the history of ancient Israel.

The French and Russian revolutions, by contrast, were hostile to religion and were inspired instead by philosophy: that of Jean-Jacques Rousseau in the case of France, and of Karl Marx in the case of Russia. There are obvious differences between Torah and philosophy. The most well-known is that one is based on revelation, the other on reason. Yet I suspect it was not this that made the difference to the course of revolutionary politics. Rather, it lay in their respective understandings of time.

Parshat Behar sets out a revolutionary template for a society of justice, freedom, and human dignity. At its core is the idea of the Jubilee, whose words (“Proclaim liberty throughout all the land unto all the inhabitants thereof”) are engraved on one of the great symbols of freedom, the Liberty Bell in Philadelphia. One of its provisions is the release of slaves: If your brother becomes impoverished and is sold to you, do not work him like a slave. He shall

be with you like an employee or a resident. He shall serve you only until the Jubilee year and then he and his children shall be free to leave you and return to their family and to the hereditary land of their ancestors. For they are My servants whom I brought out of the land of Egypt; they shall not be sold as slaves... For the Children of Israel are servants to Me: they are My servants whom I brought out of the land of Egypt – I am the Lord, your God.

The terms of the passage are clear. Slavery is wrong. It is an assault on the human condition. To be “in the image of God” means to be summoned to a life of freedom. The very idea of the sovereignty of God means that He alone has claim to the service of mankind. Those who are God's servants may not be slaves to anyone else. As Judah Halevi put it, “The servants of time are servants of servants. Only God's servant alone is free.”

At this distance of time it is hard to recapture the radicalism of this idea, overturning as it did the very foundations of religion in ancient times. The early civilisations – Mesopotamia, Egypt – were based on hierarchies of power which were seen to inhere in the very nature of the cosmos. Just as there were (so it was believed) ranks and gradations among the heavenly bodies, so there were on earth. The great religious rituals and monuments were designed to mirror and endorse these hierarchies. In this respect, Karl Marx was right. Religion in antiquity was the opium of the people. It was the robe of sanctity concealing the naked brutality of power. It canonised the status quo.

At the heart of Israel was an idea almost unthinkable to the ancient mind: that God intervenes in history to liberate slaves – that the supreme Power is on the side of the powerless. It is no accident that Israel was born as a nation under conditions of slavery. It has carried throughout history the memory of those years – the bread of affliction and the bitter herbs of servitude – because the people of Israel serves as an eternal reminder to itself and the world of the moral necessity of liberty and the vigilance needed to protect it. The free God desires the free worship of free human beings.

Yet the Torah does not abolish slavery. That is the paradox at the heart of Parshat Behar. To be sure, it was limited and humanised. Every seventh day, slaves were granted rest and a taste of freedom. In the seventh year, Israelite slaves were set free. If they chose otherwise they were released in the Jubilee year. During their years of service they were to be treated like employees. They were not to be subjected to back-breaking or spirit-crushing labour. Everything dehumanising about slavery was forbidden. Yet slavery itself was not banned. Why not? If it was wrong, it should have been annulled. Why did the Torah allow a fundamentally flawed institution to continue?

It is Moses Maimonides in *The Guide for the Perplexed* who explains the need for time in social transformation. All processes in nature, he argues, are gradual. The foetus develops slowly in the womb. Stage by stage, a child becomes mature. And what applies to individuals applies to nations and civilisations: It is impossible to go suddenly from one extreme to the other. It is therefore, according to the nature of man, impossible for him suddenly to discontinue everything to which he has been accustomed.

So God did not ask of the Israelites that they suddenly abandon everything they had become used to in Egypt. “God refrained from prescribing what the people by their natural disposition would be incapable of obeying.”

In miracles, God changes physical nature but never human nature. Were He to do so, the entire project of the Torah – the free worship of free human beings – would have been rendered null and void. There is no greatness in programming a million computers to obey instructions. God's greatness lay in taking the risk of creating a being, *Homo sapiens*, capable of choice and responsibility and thus of freely obeying God.

God wanted humankind to abolish slavery, but by their own choice, in their own time. Slavery as such was not abolished in Britain and America until the nineteenth century, and in America, not without a civil war. The challenge to which Torah legislation was an answer is: how can one create a social structure in which, of their own accord, people will eventually come to see slavery as wrong and freely choose to abandon it?

The answer lay in a single deft stroke: to change slavery from an ontological condition to a temporary circumstance: from what I am to a situation in which I find myself, now but not forever. No Israelite was allowed to be treated or to see him or herself as a slave. They might be reduced to slavery for a period of time, but this was a passing plight, not an identity. Compare the account given by Aristotle: [There are people who are] slaves by nature, and it is better for them to be subject to this kind of control. For a man who is able to belong to another person is by nature a slave.

For Aristotle, slavery is an ontological condition, a fact of birth. Some are born to rule, others to be ruled. This is precisely the worldview to which the Torah is opposed. The entire complex of biblical legislation is designed to ensure that neither the slave nor their owner should ever see slavery as a permanent condition. A slave should be treated “like an employee or a resident,” in other words, with the same respect as is due a free human being. In this way the Torah ensured that, although slavery could not be abolished overnight, it would eventually be. And so it happened.

There are profound differences between philosophy and Judaism, and one lies in their respective understandings of time. For Plato and his heirs, philosophy is about the truth that is timeless. For Hegel and Marx, it is about “historical inevitability,” the change that comes, regardless of the conscious decisions of human beings. Judaism is about ideals like human freedom that are realised in and through time, by the free decisions of free persons.

That is why we are commanded to hand on the story of the Exodus to our children every Passover, so that they too taste the unleavened bread of affliction and the bitter herbs of slavery. It is why we are instructed to ensure that every seventh day, all those who work for us are able to rest and breathe the expansive air of freedom. It is why, even when there were Israelite slaves, they had to be released in

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the seventh year, or failing that, in the Jubilee year. This is the way of evolution, not revolution, gradually educating every member of Israelite society that it is wrong to enslave others so that eventually the entire institution will be abolished, not by divine fiat but by human consent. The end result is a freedom that is secure, as opposed to the freedom of the philosophers that is all too often another form of tyranny. Chillingly, Rousseau once wrote that if citizens did not agree with the "general will," they would have to be "forced to be free." That is not liberty but slavery.

The Torah is based, as its narratives make clear, on history, a realistic view of human character, and a respect for freedom and choice. Philosophy is often detached from history and a concrete sense of humanity. Philosophy sees truth as system. The Torah tells truth as story, and a story is a sequence of events extended through time. Revolutions based on philosophical systems fail because change in human affairs takes time, and philosophy has rarely given an adequate account of the human dimension of time.

Revolutions based on Tanach succeed, because they go with the grain of human nature, recognizing that it takes time for people to change. The Torah did not abolish slavery, but it set in motion a process that would lead people to come of their own accord to the conclusion that it was wrong. That it did so, albeit slowly, is one of the wonders of history.

#### **The Person in the Parsha: R. Tzvi Hersh Weinreb**

**The Time of Your Life** - It is a lesson I first learned in a course I took on the skills of interviewing long ago. The instructor taught us that the way to really size up a candidate for a job is to determine how he uses his time. He taught us that one question designed to assist the interviewer to make that determination is, "Where do you see yourself in five years?"

I have since had decades of interviewing experience in many diverse settings and have developed a set of other questions, all intended for the same objective. They include: "What do you in your spare time?" "How would you spend your time if you won the lottery and no longer had to work for a living?"

And, in academic or rabbinic interviewing, "How would you use your time if you were given a sabbatical leave from your position?"

It is this last question which brings us to this week's Torah portion, Behar. In the very beginning, we read of the mitzvah of letting the land lie fallow (unsown) every seven years, which is the sabbatical year; also known as shemithah. "But in the seventh year the land shall have a Sabbath of complete rest, a Sabbath of the Lord: you shall not sow your field or prune your vineyard."

The Torah spells out quite clearly what can and cannot be done in the way of tilling the soil. Indeed, there is an entire Tractate of Mishnah and Jerusalem Talmud which gives specific and detailed guidelines relating to the land and the produce of the shemithah year. I have always been intrigued and even a bit mystified, however, by the fact that, to my knowledge, nothing is said about what the farmer is supposed to do with his spare time that year.

Imagine a farmer who has been working industriously, 24/6, for six years. Then, as Rosh Hashanah of year seven approaches, very little work is permitted to him, and he becomes a gentleman of leisure. How does he use his time?

It is inspiring to note that there are pious farmers in Israel nowadays who scrupulously observe shemithah. And it is interesting that they indeed create structured programs for their "leisure" time that year. They study Torah, particularly the sections related to agriculture. They travel to farms across the country teaching less knowledgeable farmers halachot

pertaining to farming. They even spend time updating their own technical agricultural skills.

There is a lesson to be learned here. The Torah legislates that the land needs a sabbatical year to lie fallow in order to renew itself. We must come to the realization ourselves that we too need a sabbatical year, but for us staying fallow is not our mission. Rather, it is to use such a time for physical, intellectual and spiritual reinvigoration.

The Torah continues to prescribe yet another "leisure" year, a sabbatical year after seven sabbatical years, called the Jubilee year. "And you shall hallow the fiftieth year. You shall proclaim release throughout the land for all its inhabitants. It shall be a jubilee for you: each of you shall return to his holding and each of you shall return to his family." The personal, spiritual meaning of the fiftieth year of life was brought home to me recently. I have been re-visiting the writings of Hillel Zeitlin, a victim of the Holocaust. Zeitlin was a journalist, philosopher, and mystic who wrote a number of poems in the form of prayers, or perhaps prayers in the form of poems. One is entitled "On the Threshold of My Erev Shabbat".

He writes in anticipation of his fiftieth birthday when he is about to enter the sixth decade of his life. "Life is like the days of the week, each decade a day. The seventh decade/day is our soul's Sabbath, and we are granted but seven days. I am at the brink of Friday, Erev Shabbat, for my tired spirit. I pray that my Friday be a proper preparation, that I can use it for personal repair. For five days I have wandered, nay strayed. This day I hope to re-discover the path, and return before Sabbath Eve's suns sets."

The journey of Zeitlin's life was a tortuous one, and its theme was perpetual search. He wandered from shtetl and cheder to Western European philosophy; from secular Zionism to Chassidism; from Warsaw's literary circles to its shtieblach; and ultimately to Treblinka. But his poetry, especially the one I translated above, displays an exquisite time-consciousness, an awareness of how fleeting our lives are, and we must work hard to fill them with meaning.

Every seventh year is a sabbatical for the soul, and every fiftieth year, a time to recognize that we are past the zenith of our arc of life.

Fortunately, we have an even more frequent gift of time, and it is our weekly Sabbatical, Shabbat Kodesh, the Holy Sabbath. In the cycles characterized by the number seven, we have seven years, seven sets of seven years, and the seven days of the week. Jewish mysticism offers us a multitude of meanings for the number seven, but this much is not mysterious: There is a rhythm to our lives, and part of that rhythm calls for regular times for reflection and renewal. The intervals between such moments vary greatly in their duration. It is up for us to make the most of those moments, whether they last a day or a year.

I once heard a wise man, Rav Elya Lopian, say:

"Modern man is convinced that 'time is money'.

Spiritual man knows that 'time is life.'"

#### **R. Nachum Amsel: Encyclopedia of Jewish Values**

**Making Someone Feel Bad** - In the 14th and 17th verses of our Parsha, the Torah uses the same verb forbidden "something" against another Jew. The verb is Lo Tonu, which is exceedingly difficult to translate precisely, and, thus, has been translated variously as "do not defraud," "do not oppress," "do not take advantage," "do not wrong," and "do not put others down". I simply translate it in a very unscholarly manner - do not make others feel bad. Onaah Devarim is simply "intentionally hurting another person through words." What exactly is this sin of saying something that causes someone to feel bad? If the words are true, is it a sin at all?? How can we specifically define this concept in Jewish law?

## **Likutei Divrei Torah**

Finally, how severe is this sin on the scale of Jewish transgressions?

Hurting Others With Words – in the Torah and the Definition

When Rashi explains this verse he brings two different cases that cause distress to a person and represent the sin. First he says it is forbidden to "Yaknit" which is most accurately translated as teasing a person – i.e., making the person feel anguish by saying something that will distress him. The second example is asking the advice of a person in an area that he or she has absolutely no knowledge or expertise. Like the teasing, this will eventually expose the person, make him or her feel embarrassed and cause psychological pain. Therefore, both types of "Onaah-grief" cause a person needless distress – one financial and the other psychological – are forbidden.

Some specific cases of verbal "Onaah-grief" are pointed out in the Mishna, while others are expanded upon in the Talmud. The Mishna states that it is a sin of Onaah to enter a store and ask the salesperson the price of an item if the customer has absolutely no intention at all to buy the merchandise (before Internet we used to call window-shopping). According to most opinions, this will unnecessarily cause distress to the salesperson, who now expects to possibly make a sale, but there is actually no chance of that happening. The second example of the Mishna is more clear-cut: it is forbidden to tell a newly religious person (Baal Teshuva) "I remember when you were a sinner," as this will cause the person unnecessary distress and psychological pain. Similarly, concludes the Mishna, a person may not remind the son of converts that his parents were sinners before they converted.

The Talmud adds more cases explaining what is considered the sin of verbal Onaah. If someone legitimately converts to Judaism (this would also apply to a newly religious person), it is forbidden to taunt this person and ask: "the same lips that ate non-Kosher food now wants to learn the holy Torah?" The Talmud continues and says that if someone is suffering terribly in life, either experiencing debilitating sickness or he has buried his children, for instance, it is forbidden to go over to this person (as did the friends of Job did) and say "Do you know why you suffered? It was a punishment for your actions." (It is important to note that just as the friends of Job were mistaken in explaining his suffering, so too, people who try to explain the reason for anyone else's pain are usually wrong, and that is another reason why it is forbidden.) Finally, the Talmud states that the verse prohibiting verbal distress intentionally concludes with the words, "You shall fear God, I am the Lord." Rashi, both on the verse and in the Talmud, explains this idea more deeply, amplified by my late teacher and "friend" Nechama Leibowitz ZT"l. In many of the circumstances described above, it is impossible to detect the actual intention of the person causing the verbal distress. In the case of the wheat, for example, the person may later say, "I really thought he did sell wheat," and no one can know for sure what was in that person's heart. Therefore, in these cases the verse states "you shall fear your God, I am the Lord." This indicates that there are only two who truly know the person's intention – God and that person. God will indeed punish the person, even though no human court can ever punish that individual, as it cannot determine intention. Nechama extended Rashi's principle and proved its validity regarding any circumstance where the verse in the Torah ends with the words "Veyaraita Mei-elokecha Ani Hashem"... (Excerpt)

*\*This column has been adapted from a series of volumes written by Rabbi Dr. Nachum Amsel "The Encyclopedia of Jewish Values" available from Urim and Amazon. For the full article or to review all the footnotes in the original, contact the author at nachum@jewishdestiny.com*

In this week's *Parashah*, the Torah commands, "The land shall observe a Sabbath rest for *Hashem*. For six years, you may sow your field and for six years you may prune your vineyard, and you may gather in its crop. But the seventh year shall be a complete rest for the land, a Sabbath for *Hashem*; your field--you shall not sow and your vineyard--you shall not prune." This is the *Mitzvah* of *Shemittah*.

R' Aryeh Finkel z"l (1931-2016; *Rosh Yeshiva* of the Mir Yeshiva in Modi'in Ilit, Israel) writes: Early commentaries write that this *Mitzvah* teaches us *Bitachon* / trust that *Hashem* will provide our needs even if we do not work the land. One who does not observe *Shemittah*, effectively denies that *Hashem* created the world, for if He is the Creator, He certainly can provide.

R' Finkel continues: *Midrash Tanchuma* applies to those who observe *Shemittah* the verse (*Tehilim* 103:20), "Bless *Hashem*, His angels; the *Gibborim* / strong warriors who do His bidding, to obey the voice of His word." This verse, says the sage Rabbi Huna, refers to those who said, "*Na'aseh ve'nishma*" / "We will accept the Torah without knowing what it says." The sage Rabbi Yitzhak Nafcha says: The verse refers to those who observe *Shemittah*, who have the strength to declare their crops ownerless and watch others collect them. [Until here from the *Midrash*]

- Continued in box on page 3 -

## 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*.

We began last week to address 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).

R' Baruch Aryeh Halevi Fischer shlita (rabbi and educator in Brooklyn, N.Y.) counters: If the view the *Chazon Ish* rejects is "old" and "rooted in the hearts of many," it is incumbent upon us to understand its origins and basis. Accordingly, among other sources, R' Fisher offers the following:

We read (*Shmot* 15:23-24), "[*Bnei Yisrael*] came to Marah, but they could not drink the waters of Marah because they were bitter . . . The people complained against Moshe, saying, 'What shall we drink?'" R' Moshe Sofer z"l (1762-1839; rabbi and *Rosh Yeshiva* in Pressburg, Hungary; the "*Chatam Sofer*") writes that this verse is a rebuke to those who earn money dishonestly when, if they would only be patient, they would earn the same money honestly. He explains: In this verse *Bnei Yisrael* asked Moshe: "A person who is parched can quench his thirst even with murky, foul tasting water. Should we drink this bitter water, or, if we are patient, will *Hashem* give us better water and we will regret having drunk the bad water?" Because of their insightfulness, *Hashem* sweetened the water. And, the Torah continues (verse 25), "There He established for [the nation] a decree and an ordinance," i.e., He taught them that one who is patient is assured of finding wealth honestly.

(*Torat Moshe*)

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### Hamaayan / The Torah Spring

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**“If your brother becomes impoverished and his means falter in proximity to you, you shall strengthen him--stranger and resident--so that he can live with you.” (25:35)**

R' Moshe Yehoshua Hager z"l (1916-2012; *Vizhnitzer Rebbe*) teaches: There are two kinds of poor people. One type of poor person lacks money, while the other type lacks *Da'at*--here referring to a person who lacks proper appreciation of Torah study and prayer. The latter type of pauper is more in need of our pity than the former, for a person who lacks money at least knows he is poor, while the person who lacks *Da'at* might not know he is missing anything. He may even attend *Shul* or Torah classes every day, yet it may be a meaningless routine to him.

This verse is instructing us to help both types of paupers. How does one help the person who lacks the type of *Da'at* describe here? The *Vizhnitzer Rebbe* answers: By having him experience a proper *Shabbat*, for we read (*Shmot* 31:13), “You shall observe My Sabbaths, for it is a sign between Me and you for your generations, *La'da'at* / to know (from the same root as “*Da'at*”) that I am Hashem, Who makes you holy.” This strategy is alluded to in our verse, as well: “Stranger and resident--so that he can live with you.” If he is distant like a stranger, make him a “*Toshav*” (“תושב”), which has the same letters as “*Ve'shabbat*” (“וישבת”). Invite him for *Shabbat* so that he will live with you, *i.e.*, so that you can give him a feeling for a deeper spiritual life. (*Yeshuot Moshe: Ma'adanei Ha'shulchan* p.194)

**– Continued from front page –**

Where does one acquire such strength? asks R' Finkel. Certainly, human nature does not allow one to stand by silently while someone else enjoys his crops!

R' Finkel answers: If one has *Bitachon* that *Hashem* will give him this strength, then *Hashem* will indeed do so. On the other hand, if one resigns himself to being a prisoner of his nature, he will remain a prisoner of that nature. This, continues R' Finkel, is the secret that was revealed to *Bnei Yisrael*, which enabled them to say, “*Na'aseh ve'nishma*.” They did not worry that *Hashem* would give them a *Mitzvah* that was too difficult for them to observe. Instead, they trusted that, if it is *Hashem's* will that we perform a given *Mitzvah*, nature cannot get in the way.

R' Finkel adds: Our Sages say that, when *Hashem* offered the Torah to the gentile nations, they asked, “What does it say?” Ultimately, they did not accept the Torah because its commandments contradicted their inborn desires. When one sees nature, rather than *Hashem's* will, as the reality, he cannot grasp that man can overpower his natural desires and change his nature for the better. (*Har Yei'ra'eh*)

**“If you will say - What will we eat in the seventh year? -- Behold! We will not sow and not gather in our crops.” (25:20)**

R' Avraham Saba z"l (1440-1508; Spain and Italy) writes: There are many deep secrets relating to the *Mitzvot* of *Shemittah* / the Sabbatical year and *Yovel* / the Jubilee Year. But, even on a revealed level, they are the foundation of the Torah and of the world.

He elaborates: The world could not exist without both poor people and rich people living side-by-side. [See *Devarim* 15:11--“For destitute people will not cease to exist within the Land.”] But, while the poor live in suffering and privation and, at all times, are looking Heavenward for their next meal, the rich live in happiness and comfort, oblivious to their poor brethren's pains.

The *Shemittah* and *Yovel* make the poor and the rich equal. For one year--and, sometimes, for two consecutive years--the wealthy man also must look Heavenward for his sustenance. In this way, he feels the poor man's pain, and he performs *Chessed* / acts of kindness, which is the foundation of the world, as we read (*Tehilim* 89:3), “The world will be built through *Chessed*.” (*Tzror Ha'mor*)



**“The land shall not be sold in perpetuity, for the land is Mine; for you are sojourners and residents with Me.” (25:23)**

Rabbeinu Nissim ben Reuven Gerondi z"l (Spain; 1320-1376) writes: Even if the buyer and seller would agree amongst themselves that the land being sold will not revert to the seller at the *Yovel*, their agreement would be void, for the Torah says, “For the land is Mine.” The very purposes of this *Mitzvah* are to remind us, first, of the holiness of *Eretz Yisrael* and, second, that everything we possess is *Hashem's*, not ours.

(Quoted in *Perushei Ha'Ran Al Ha'Torah Ve'Nach*)

**– Continued from back page –**

Not only were the waters sweetened, notes R' Fisher, *Bnei Yisrael* found at their next stop in the desert (verse 27), “Twelve springs of water and seventy date-palms.” We see, R' Fisher concludes, that every member of *Bnei Yisrael*, from the greatest to the simplest, was permitted to ignore the water that was readily available, even though it was adequate for their basic needs, and to wait, with *Bitachon*, for *Hashem* to give them what they wanted--in this case, better tasting water. This would be seem to be a source for the understanding of *Bitachon* that the *Chazon Ish* views as incorrect, *i.e.*, that if I trust in *Hashem*, He will give me what I want--even something that is not a true need. (*Lev Ha'ari* p. 47)

**– To be continued –**

# ISRAEL REPORT

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

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## UNCERTAINTY LOOMS OVER MT. MERON AS TRAGEDY HAUNTS LAG B'OMER FESTIVAL (Israel Hayom 5/18/22)

Prime Minister Naftali Bennett on Wednesday urged worshippers to heed police instructions on Lag B'Omer, as concerns rose that the hundreds of thousands of Haredim expected to attend the festivities on Mount Meron would flout the safety measures introduced in the wake of last year's tragedy. Disaster struck the main celebration honoring Rabbi Shimon Bar Yochai, a 2nd-century sage and mystic who is buried in northern Israel, on April 30, 2021, when a ramp on the festivities' compound collapsed. The chaos that ensued left 45 people dead and 150 injured in what is Israel's largest civil disaster to date.

Ahead of this year's festival, the area was redivided to better suit visitors, while police forces and Magen David Adom emergency services are expected to show massive presence to ensure public order and safety.

Still, some rabbis have called on their followers to ignore directives and arrive at the site at all cost.

The police arrested several men associated with an extremist ultra-Orthodox sect on Tuesday evening on suspicion of attempting to sabotage infrastructure on Mount Meron ahead of Lag B'Omer celebrations.

The group was intercepted near the community of Kadarim in northern Israel. A police source said that they were in possession of four bags full of wire-cutters, utility knives, hammers, eggs filled with paint, and gloves, and most likely meant to vandalize the electrical system supporting the telecom equipment on the mount.

"Beyond causing deep mental anguish to celebrants, any damage done to infrastructure on Mount Meron could pose a real danger to those who wish to visit the site," the police said in a statement.

Another police official told Israel Hayom that there was concrete evidence that radical Haredi sects were planning on disrupting Wednesday's festival.

Addressing the issue on Wednesday morning, Bennett said, "The festival on Mount Meron expresses the love of Israel, joy and coming together for a holy event. The Israeli government has spared no effort to ensure participants' safety. I urge the public to follow directives as published."

## ISRAEL TO SIMULATE ATTACK ON IRAN IN DRILL (YNet 5/18/22)

The IDF will simulate a strike on targets far from the country's borders by deploying many aircraft on different fronts in a large-scale exercise called "Chariots of Fire," Israel's military announced Tuesday.

The army, which is considering several military options against Iran in the event of a failure of nuclear talks between the West and the Islamic Republic, will train for one of the possible options.

Thousands of soldiers and reservists are participating in the exercise, which involves all commands, the air force and navy.

The purpose of the three-week exercise is to improve the readiness of the entire military and examine troops' ability to conduct a robust and sustained campaign against enemy forces on multiple fronts simultaneously.

According to the military, if a comprehensive campaign erupts in the country's north, Iran could act against Israel. In addition, Israel's military is also preparing for the possibility that Tehran's proxies in Yemen, Syria and Iraq could target Israeli territory with missiles or suicide drones.

Simultaneously, the IDF is continuing to conduct military exercises within Israel's borders, amid the ongoing terror wave that has thus far claimed the lives of 19 Israelis over the last several weeks.

On Tuesday, the IDF decided to abort a planned military exercise in the city of Umm al-Fahm, the third-largest Arab city in Israel, answering to the city's

mayor requests.

## ISRAEL UPS FUEL EXPORTS TO EUROPE TO HELP LESSEN DEPENDENCE ON RUSSIA (Israel Hayom 5/17/22)

Israel is increasing its offshore natural-gas output as part of an effort to reach a deal with Europe in order to supply it with alternatives to Russian energy. Jerusalem seeks to double production to 40 billion cubic meters as it expands current projects and starts working in new fields.

"The hope is to create a relatively fast working process, and during the summer, to reach a framework agreement," said Lior Schillat, director-general of Israel's Energy Ministry.

"In the beginning, it will be small amounts, and slowly, as production and delivery capacities rise, [the amounts] will increase," he said, adding that this probably won't make a difference until about 2024.

According to the report, a floating, liquefied natural-gas facility that could facilitate shipments to Europe is also being discussed.

## ISRAELI MILITARY WILL NOT CONDUCT CRIMINAL PROBE INTO AL JAZEERA REPORTER'S DEATH (Ha'aretz 5/19/22)

The Israeli military's Military Police Criminal Investigation Division does not plan to investigate the fatal shooting of Shireen Abu Akleh. The Palestinian-American journalist for Al Jazeera was killed during clashes between Israel Defense Forces soldiers and Palestinian gunmen in Jenin on May 11th.

Abu Akleh's death has been widely covered in international media outlets and brought fierce condemnation of the Israel Defense Forces and Israeli policy in the West Bank. Israeli officials, including the prime minister and the military chief of staff, expressed regret over her death. The Biden administration also criticized Israel and demanded explanations. The

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East Hill Synagogue, Englewood, NJ	Young Israel of North Woodmere, NY
Flatbush Park Jewish Center, Mill Basin, NY	Young Israel of New Rochelle, NY
Harvard University Library	Young Israel of Sharon, MA
Hebrew Academy of Long Beach, NY	YI Shomrai Emunah, Silver Spring, MD

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Palestinian Authority accused Israel of killing Abu Akleh. The IDF said its interim investigation could not determine whether she was killed by Israeli or Palestinian gunfire.

Abu Akleh was shot and killed on the outskirts of Burqin, a village adjacent to the Jenin refugee camp, while the IDF commando unit Duvdevan was conducting an arrest sweep in the camp. Palestinian gunmen fired heavily at the commandos and additional troops who entered the camp. The investigation into the shooting led by Col. Meni Liberty, the head of the Commando Brigade (to which Duvdevan is subordinate), found six instances of IDF gunfire at armed Palestinians who were near Abu Akleh and additional journalists. In one of them, a Duvdevan fighter returned fire, from inside an armored jeep, at a gunman. The Palestinian emerged from behind a wall, while the jeep was about 190 meters from the reporter. It is during this incident that the army fears Abu Akleh may have been shot.

However, the Palestinian Authority's refusal to conduct an autopsy and to hand over the bullet that was removed from her body for a joint ballistic exam, makes final findings difficult. IDF officials believe that the army's final investigation will not generate a decisive answer to the question of who killed Abu Akleh.

At the end of the second intifada, then-Military Advocate General, Maj. Gen. Avichai Mendelblit, instituted a protocol whereby in most cases in which Palestinian civilians were killed in the West Bank and there was a suspicion that it was caused by Israeli gunfire, a probe by the Military Police Criminal Investigation Division – better known by its Hebrew acronym, Metzah – was opened. This is in contrast to cases in which armed activists were killed in an exchange of fire with IDF forces and in contrast to incidents during fighting in the Gaza Strip, which are rarely investigated by Metzah.

This time, however, the Military Advocate General, Maj. Gen. Yifat Tomer-Yerushalmi, refrained from ordering a Metzah probe. The main reason for this is that there is no suspicion of a criminal act: The soldiers testified that they did not see the journalist at all and aimed their fire at gunmen, who were indeed nearby. However, it seems that one of the reasons for the decision was the belief that such an investigation, which would necessitate questioning as potential criminal suspects soldiers for their actions during a military operation, would provoke opposition and controversy within the IDF and in Israeli society in general.

### **BENNETT WELCOMES EXPANSION OF WEST BANK SETTLEMENTS** (YNet 5/17/22)

Prime Minister Naftali Bennett on Tuesday welcomed a recent decision to expand Jewish settlements in the West Bank that the Palestinians and most of the international community view as illegal.

During a visit to the settlement of Elkana, he cast the expansion of settlements as a response to recent Palestinian violence. The Palestinians view settlement construction as the main obstacle to peace because it further undermines their hopes for an independent state on lands Israel seized in the 1967 Six Day War.

"In the face of enemy violence, the Zionist answer has always been settlement, security, and immigration," Bennett said. "Last week we approved here in Elkana, to my understanding, the largest volume of construction at once, since the establishment of the town."

He appeared to be referring to the approval of more than 4,000 settler homes by a military planning body. That decision came a week after Israel's Supreme Court upheld an order to expel at least 1,000 Palestinians from a region in the West Bank declared a military firing zone.

Israel has already built more than 130 settlements that today are home to nearly 500,000 settlers. Nearly 3 million Palestinians live in the West Bank under Israeli military rule.

Most of the international community, including the Biden administration, view the settlements as an obstacle to peace because they shrink and divide up the territory where an independent Palestinian state would be established. But global powers have given Israel no incentive to stop building them, despite calling for a two-state solution.

Bennett, a longtime supporter of settlements who once led the main settler council, is opposed to Palestinian statehood. He leads a government that includes parties from across Israel's political spectrum, including some opposed to settlements.

In the interest of keeping the coalition together, they have ruled out any major peace initiatives or outright annexation, while continuing to expand settlements and taking some steps to help the Palestinians economically.

There have been no serious or substantive peace talks in more than a decade. Many Palestinians view attacks on Israel as an inevitable response to nearly 55 years of alleged military occupation with no end in sight.

### **JERUSALEM DAY FLAG MARCH TO PROCEED THROUGH DAMASCUS GATE** (JPost 5/18/22)

The Jerusalem Day Flag March will enter the Old City through the Damascus Gate this year, after the route was blocked last year due to threats from Hamas that devolved into violence and eventually led to Operation Guardian of the Walls.

While the Flag March usually passes through both the Jaffa and Damascus gates, last year it only entered through Jaffa Gate. Despite the change, rockets were fired from the Gaza Strip toward Jerusalem while the march was in progress, sparking an 11-day war.

Last month, right-wing activists – including Otzma Yehudit head Itamar Ben-Gvir – organized a march and attempted to enter through the Damascus Gate. They were stopped by police who rerouted them through the Jaffa Gate because of tensions in the capital.

Public Security Minister Omer Bar Lev decided after a situation assessment on Wednesday to allow the Flag March to return to its traditional route through the Damascus Gate, taking place this year on May 29.

Organizers of the march welcomed the decision, saying, "There is nothing more suitable than a happy and unifying march, from the west of the city to the east, through the places that the IDF liberated 55 years ago, on the holiday of the capital of Israel."

The right-wing Im Tirtzu organization said, "For a change, this is a great decision by the public security minister. [This is] a decision that will strengthen sovereignty in Jerusalem. The Damascus Gate in particular and east Jerusalem as a whole are an integral part of Jerusalem. We will march with love, Zionism, non-violence and great joy to celebrate the liberation of Jerusalem from the Arab occupation. Being a Jew in the capital is not a provocation, it is an ancestral right!"

Meretz MK Esawi Frej condemned the decision, tweeting that it a "dangerous and worrying mistake. The purpose of the march in the heart of east Jerusalem is not [for] the good of Jerusalem, but the desire to burn it, so I intend to work to change the decision, to avoid its dangerous consequences."

The march comes after weeks of tensions in Jerusalem and the West Bank. Clashes have broken out multiple times on the Temple Mount in the past month, as Palestinian factions called on Arabs to confront Jewish visitors to the site. In the West Bank, Israeli forces have conducted large arrest campaigns as part of Operation Break the Wave against the recent wave of terrorist attacks.

### **COALITION SEEKS TO EMBARRASS LIKUD WITH LAW HELPING SOLDIERS** (Arutz-7 5/19/22)

Prime Minister Naftali Bennett, Defense Minister Benny Gantz and Foreign Minister Yair Lapid issued a statement on Wednesday evening in which they announced that they would bring the "From Uniform to University" Law to a vote in the Knesset on Monday, in an attempt to humiliate the Likud.

The law is intended to fund scholarships for IDF soldiers who have completed their compulsory military service. However, the Likud has stated that it will not vote in favor of it, as the opposition has decided not to cooperate with any legislation being brought forward by the coalition.

"On Monday, we will present to the Knesset plenum the Defense Minister's 'From Uniform to University' Law for a vote by roll call. All the discharged fighters and their families will be able to watch the Likud Knesset members

live on TV. We call on the opposition members to put politics aside for the benefit of our soldiers," said the statement from Bennett, Gantz and Lapid. The chairman of the Religious Zionism Party, MK Bezalel Smotrich, responded to the statement and wrote, "On Wednesday, we will present to the Knesset plenum the law banning the return of terrorist bodies for a vote by roll call. All Israeli citizens will be able to watch the coalition members live on TV. We call on the coalition members, put politics aside, for the benefit of our soldiers, and our citizens."

Earlier on Wednesday, the Likud announced that opposition leader Benjamin Netanyahu had approached Gantz and asked him to increase scholarships from 66% to 100% under the "From Uniform to University" Law, but Gantz refused.

"At the same time, a senior member of the coalition contacted the director of the factions in the opposition, MK Yariv Levin, to open negotiations on raising the amount of support for soldiers, but following statements by Likud MKs about supporting the law in its current form, the coalition stopped negotiating to increase the scholarships," claimed the Likud.

The party added that "in light of the coalition's decision to end negotiations with the Likud, former Prime Minister Netanyahu will hold a discussion on the issue with the leaders of the opposition parties."

### **ISRAELI SECURITY FORCES FIND SMUGGLING GATE ALONG SEPARATION FENCE (JPost 5/17/22)**

Israel Police, Shin Bet, IDF and Border Police found a "pirate gate" that was being run by an Israeli along the separation fence for the smuggling of weapons, goods and stolen vehicles between Israel and the West Bank.

The case was released for publication on Wednesday. The breach in the fence was located near Umm al-Fahm. A resident of the city placed a gate on a section of the separation fence near his home and charged those wishing to use it a fee.

Both pedestrians and cars used the unauthorized gate, including illegal residents and shipments of stolen goods and weapons. A number of other suspects worked with the main suspect to charge users and help those wishing to use the gate avoid security patrols. Each user was charged between dozens to hundreds of shekels for each trip.

In March, two residents of Khirbet al-Taybeh were arrested on suspicion of involvement in illegal smuggling from the Palestinian side of the separation fence. Three residents of Umm al-Fahm were arrested as well on suspicion of involvement in smuggling from the Israeli side.

The detention of the suspects has been extended and an indictment has been filed against one of the suspects from Umm al-Fahm on allegations of weapons-related offenses and aiding and abetting illegal infiltration.

### **ISRAEL'S HERZOG DISCUSSES CLIMATE CHANGE COOPERATION WITH TURKEY, JORDAN AND UAE (Ha'aretz 5/18/22)**

President Isaac Herzog has proposed regional cooperation on climate change to the leaders of Turkey, Jordan and the United Arab Emirates, sources said.

Sources in the President's Residence said all three of the other leaders assented to his proposal, and they agreed to move ahead on the issue in the coming months.

Over the past few months, Herzog discussed the issue with Turkish President Recep Tayyip Erdogan during a visit to Turkey, with King Abdullah of Jordan during a visit to Amman and with Emirati leader Mohammed bin Zayed during a visit to the UAE. He has also discussed regional cooperation on climate change with officials in Greece, Cyprus and Bahrain in recent months.

Herzog, who believes that dialogue on this issue could prevent friction on other issues, also started a climate change forum at the President's Residence. The forum is headed by former Hadash lawmaker Dov Khenin.

The president has repeatedly said that he is worried about the climate crisis and about Israel's level of preparedness.

The Middle East is one of the regions most affected by climate change and

is heating up faster than the global average. According to reports by the Intergovernmental Panel on Climate Change and studies published in scientific journals, this means that by the end of the century, around half the population of the Middle East and North Africa region – some 600 million people – will be exposed to extreme heat waves with temperatures of 56 degrees Celsius (132 degrees Fahrenheit) or more, as well as accelerated desertification, water shortages, droughts and floods.

### **OPPOSITIONS OF JERUSALEM CABLE CAR LOSE SUPREME COURT CASE (YNet 5/15/22)**

Israeli and Palestinian opponents of an Israeli plan to run a cable car over Jerusalem to the walls of the Old City lost their Supreme Court case against a project on Sunday, after they argued it would alter the city's ancient landscape.

A unanimous ruling by a three-judge panel decided against intervening to reverse the Israeli government's 2019 approval of the plan, saying proper planning procedures had been followed.

The proposed cable car would shuttle some 3,000 tourists and worshippers per hour from the western part of Jerusalem to an area near the Dung Gate entrance to the Old City in a four-minute ride.

Palestinians say the project would erase their heritage in areas they seek for a future state, and that the planned route would place cable cars just meters above their homes in East Jerusalem.

The Israeli government says the cable car would be a boon for tourism to sites in the Old City that are holy to Jews, Muslims and Christians, and would alleviate heavy traffic to the area.

Israeli cultural rights and environmental groups and Palestinians in Silwan, an East Jerusalem neighborhood at the foot of the Old City, were among the petitioners against the project.

In a policy paper, a coalition of groups against the project said the cable car "will deal a fateful blow" to historical vistas and reroute tourist traffic, hurting Palestinian merchants in the Old City.

"What's left now is the public struggle to stop this insane project," Hagit Ofra, of Israel's Peace Now group, which opposes the plan, tweeted after the court's decision.

The Palestinians want East Jerusalem, which includes the Old City, as capital of a future state. Israel annexed the area after capturing it in the 1967 Six Day War and says the entire city is its eternal and indivisible capital.

Mayor of Jerusalem Moshe Lion commended the Supreme court decision: "We'll continue to advance the cable car project, through which we'll create a transportation solution for the heavy traffic and grant easy access to the Western Wall and City of David."

### **PALESTINIAN FACTIONS PREPARING 'BATTLE' TO BREAK GAZA NAVAL BLOCKADE (JPost 5/18/22)**

Palestinian factions in the Gaza Strip are preparing for a "battle" to break the naval blockade on the coastal enclave, with a number of activities being planned in the coming weeks, informed sources told the Palestinian newspaper Al-Quds on Wednesday.

The sources added that the actions being planned by the factions would be similar to the "March of Return," a series of often violent demonstrations that took place along the Gaza border on a nearly weekly basis between March 2018 to December 2019. The report did not mention any specific actions planned.

In a recent address, Hamas's leader in the Gaza Strip, Yahya Sinwar, claimed that Hamas was working with other parties to operate a maritime line to the Strip in order to bypass the Israeli blockade on the coastal enclave.

Sinwar added that consultations and preparations on this issue are "in full swing" in order to "break the siege completely," but did not elaborate on how such a line would get past the Israeli blockade.

The Gaza Strip is under a land, sea and air blockade by Israel and Egypt. As part of the blockade, Gazan maritime vessels are only allowed a certain distance off the coast of Gaza, with this distance changing depending on the

security situation. No vessels are allowed to enter Gazan waters from outside the blockade and multiple flotillas which have attempted to do so in the past have been intercepted by Israeli forces.

A Palestinian fisherman was moderately injured on Wednesday after he was shot by the Egyptian Navy off the coast of the southern Gaza Strip, according to Palestinian reports.

Last week, the IDF announced that it had thwarted a naval smuggling network that was bringing parts for weapons into Gaza for Hamas. The Shin Bet, Intelligence Directorate and Navy arrested three suspects on April 8 after they attempted to cross into Egyptian territorial waters from Gazan waters. One of the suspects was found to have conducted additional smuggling operations for Hamas in the past.

"We hit a significant axis that was used to transfer components to create weapons to terrorist organizations in the Gaza Strip," said Eli Sukholitsky, commander of the Navy's Ashdod base.

#### **COALITION APPROVES BAN ON DISPOSABLES AT BEACHES (Arutz-7 5/18/22)**

The coalition has canceled the decision of the Knesset's Constitution, Law, and Justice Committee and approved an order by municipalities to ban the use of disposables on beaches in the Hof Hacarmel Regional Council, Kikar Hashabbat reported.

Earlier this week, MK Uri Maklev (United Torah Judaism) and MK Osama Saadi (Joint Arab List) prevented the order from being approved.

The order would include a fine on those caught breaking the ban and using disposables at the beaches.

However, the Constitution, Law, and Justice Committee rejected the order out of hand, although it later ordered a new discussion on the matter.

"In practice, the supervisors in the local authorities are not usually forgiving towards citizens, and this is something that we need to pay attention to," Maklev explained during the Committee discussion.

"This type of order sets a dangerous precedent in its legal approach. When there is no prohibition against using disposables, and a person does not litter or pollute the environment - how can we fine him? In practice you are asking to turn an honest person into a criminal on the basis of a crime which he may in the future commit and we're not certain about. Legislation such as this must first be legislated by the Knesset plenum, and not by way of a municipal bylaw."

He also called to exempt disposable cups from the order, since anyone spending time at the beach during Israel's hot summer must drink a great deal, and since there is a difference between drinking cups and the more polluting food utensils.

"This is a draconian law and especially harmful since it comes without accommodations for the facts on the ground," Maklev explained. "There is an attempt here to educate the public by means of fines instead of education."

Hof Hacarmel is not the first council in Israel to ban disposables at the beach. Last year, Ashdod banned beachgoers from bringing disposable plastic bags and utensils onto the beach.

#### **ISRAEL TO HOST EUROPEAN WATER POLO CHAMPIONSHIP FOR FIRST TIME IN 2024 (Israel Hayom 5/15/22)**

The 2024 European Water Polo Championship will be held in Israel for the first time ever, the European Swimming League (LEN) European Aquatics announced on Friday.

"LEN – European Aquatics announces the next locations for the European Water Polo Championships: Tel Aviv (ISR) in 2024, and Belgrade (SRB) in 2026," according to the announcement shared on Twitter.

Tel Aviv will be the host city, where the Israel Trade Fairs and Convention Center (Expo Tel Aviv) will be transformed into a giant water polo venue at a cost of NIS 4 million (\$1.17 million).

Israel Water Polo Association chairwoman Ravital Cohen Gluska flew to Portugal to present Israel's bid to host the tournament, titled "All Colors in One City, TLV 2024."

Although this will be the first time Israel will have ever hosted the European championship, it did host age-group European competitions before, as well as the European Short-Course Swimming Championships, which were held in Netanya in 2015.

In the upcoming 2022 championships, both Israel's men's and women's teams qualified for the big stage for the first time in the country's history.

#### **IDIT SILMAN'S RESIGNATION HAS BACKFIRED (Ariel Kahana, Israel Hayom 5/18/22)**

It has been 49 days since Yamina MK Idit Silman resigned from the coalition. Taking the fragility of the coalition into account, it would appear that Silman's move has accomplished the very opposite of what she had hoped to achieve, at least in the short term. It is now the opposition and not the coalition that must worry about their lawmakers potentially jumping ship.

Don't get it twisted. Starting with Prime Minister Naftali Bennett, everyone in the coalition knows the house of cards could come crashing down. It is precisely because everyone in the coalition understands that they are dependent on one another that they are coming together to an even greater extent.

The big winner in all this is the right-wing flank of the coalition government. Silman's resignation made clear to both Yamina party members and their left-wing partners in government that they will no longer play the role of doormat. Yamina MK Nir Orbach secured two out of three of his demands: the cancellation of plans to revoke daycare subsidies for yeshiva students, the approval of construction in Judea and Samaria, and connecting fledgling settlements to the electricity grid.

At the same time, it is not by chance that the prime minister is now veering rightward once again. Having given up hope on garnering the support of the general public, Bennett is now attempting to win back the people who got him into politics in the first place. If Bennett does indeed plan to return to his political home, he has a long way to go. In this effort, he will need to address the sense of betrayal felt by a majority of his constituents.

Another effect of Silman's resignation is the return of New Hope member Ze'ev Elkin. Despite his vast experience and proven political successes, Silman was not interested in Elkin's help and preferred to go it largely alone. On the other hand, the more modest and direct Coalition Chairman Boaz Toporovsky is not ashamed to rely on the experienced wolf in the wood that is the Joint Arab List to keep the government intact. In addition, Foreign Minister and Prime Minister-designate Yair Lapid has ordered Toporovsky to obey every one of Elkin's commands. This close cooperation is even more impressive given that Bennett, Elkin, and Lapid represent three different political parties.

Everyone in the coalition knows that if they topple the government, then the leader of the other side will become the transitional prime minister. Given the prevailing political tie in Israel, coalition members know a transitional government could serve here for many years to come. So, for the right-wing flank of the coalition, there is no greater nightmare than crowning Lapid leader for an unknowable amount of time. The Left has the same concerns about Bennett.

"The threat is always in the back of coalition members' minds," one of the main players in the Knesset said. "Until Silman's resignation, the atmosphere was one of cooperation ...." He said while coalition members are still interested in working together, "in the background, there are constant concerns the other side is only interested in sticking it to me so that I and not they are the ones to lead to the dissolution. In the meantime, these two parallel lines are gaining strength," the senior lawmaker said.

The question is how long can the government hang on under the spotlight? There are those in the coalition who optimistically believe they will be able to remain in power until April 2024. However, the consensus, at least among Bennett's close associates, is that the coalition could dissolve in a matter of weeks. Since this is Israeli politics we're talking about, only a fool would pretend to know how this will turn out in the end.



The Greater Washington Community Kollel

# SHABBOS DELIGHTS

## TORAH MINUTE

IN MEMORY OF RABBI KALMAN WINTER ZT"l

### True Faith

**Presented by Rabbi Zacharia Schwartz, Kollel Adjunct**

This week's Parsha begins with a discussion of the laws of *Shemittah*, the Sabbatical year during which the Torah forbids working the land in Israel. At the conclusion of this section, the Torah predicts that there will be those who will ask, "How will we be able to survive without working the land? What will we eat?" The Torah responds to this question with a guarantee that those who keep these laws faithfully will be provided with a bountiful crop in the year preceding the *Shemittah* that will suffice to provide for the following years as well. The Sforno notes that it seems as though the Torah only provided this guarantee in response to the questioner. Shouldn't this promise be necessary whether or not one would ask how we will survive the *Shemittah* year?

The Sforno explains that this promise of a bountiful crop in the year preceding *Shemittah* was, in fact, only necessary for those who worried about how they could survive while keeping this Mitzvah. Those people could only be comforted by seeing the extra food ahead of time. However, for those who trusted Hashem implicitly, and had no doubt that Hashem would provide for them, there was to be a different kind of miracle. Their fields would produce the same amount as in a normal year, but the crop would last double as long for they would miraculously be satisfied from half the amount of food that would normally be required.

In truth, Hashem is constantly providing for our needs without fanfare and without us necessarily seeing it happen. The more that we recognize it, however, the closer we will feel to Hashem and the more confident we will be when facing life's challenges – for we will be armed with the knowledge that Hashem is always there, ready to help us through whatever comes our way.

**Wishing you a Good Shabbos!**

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## TABLE TALK

### Point to Ponder

***If you will say, What will we eat in the seventh year?... I will ordain My blessing for you in the sixth year and the crop will yield a crop for three years. (25, 21 – 22)***

Why does the verse say, "the crop will yield a crop for..."? Shouldn't it say, "the earth will produce a crop for..."?

### Parsha Riddle

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

Please see next week's issue for the answer.

**Last week's riddle:**

***What was Nechemia's other name?***

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

## HATORAH V'HAMITZVAH

### HALACHA INSIGHTS FROM THE PARSHA

*Parashas Behar* begins with a series of commandments to allow the land in Eretz Yisrael to rest, and to refrain from engaging in certain forms of agricultural work, during the *shemittah* year. Planting, pruning, harvesting, and picking fruit (and plowing, according to some opinions) are Biblically prohibited, and other forms of working the land are Rabbinically prohibited (see the beginning of Rambam's *Hilchos Shemittah ve-Yovel*).

From the destruction of the Second Temple until relatively recently, the Jewish presence in Eretz Yisrael was generally small, and the practical *halachic* literature of the period contains relatively little discussion of the laws of *shemittah* (with some notable exceptions, in particular a number of important responsa on the topic by the sages of Tzefas during the city's heyday in the sixteenth century). The advent of the First Aliyah – also known as the "agriculture Aliyah" – in 5642 (1881), however, which involved, for the first time in many years, significant Jewish agricultural activity, triggered an outpouring of *halachic* discussion of *shemittah*, beginning with the *shemittah* of 5648 (1887-88) and continuing to the present day.

Perhaps the most heavily discussed and most controversial topic in this literature of *shemittah* in the modern era is the procedure of the *heter mechirah* ("dispensation via sale") – the sale of the land of Israel to non-Jews for the purpose of evading at least some of the Torah's *shemittah* strictures. *Halachic* authorities have generally agreed that ideally, *shemittah* should be observed as set forth by the Torah, without evasion, but in light of the great socio-economic difficulties that such observance was often claimed to entail, many authorities were willing to condone various forms of the *heter mechirah* in order to alleviate these difficulties. As the *heter mechirah*'s staunchest supporters argued, such legal fictions (*ha'aramos*) were already ubiquitous in other areas of *halachah*, such as the sale of *chametz* before Pesach! (*Shut. Yeshuos Molcho YD 53*) Other authorities, however, vehemently rejected such mechanisms for evading the laws of *shemittah* (see R. Shlomo Zalman Auerbach's classic survey of the controversy in the introduction to his *Ma'adanei Eretz*).

Today, the established rabbinate performs the *heter mechirah* on behalf of the whole country, and many leading rabbis continue to endorse its validity, although many *chareidi* authorities, such as the late R. Yosef Shalom Elyashiv, strongly reject it.

PRESENTED BY

**RABBI YITZHAK GROSSMAN, ROSH CHABURAH**

## KIDS KORNER

### Who Am I?

#### #1 WHO AM I ?

1. I am a life saver.
2. Open your hand.
3. G-d like.
4. I am not a righteous lady.

#### #2 WHO AM I ?

1. I do not lag behind.
2. My number is my name.
3. Don't get burnt.
4. Glory of Glory.

#### Last Week's Answers

**#1 Chalal** (I am hollow, I am a Kohen who can't serve, I can be a sin to Hashem, I am similar to sand.)

**#2 Korban** (I must be wanted, I must be unblemished, I am in your place, I am brought close.)

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