

# Young Israel Shomrai Emunah - Shabbos Shorts ת"סב

May 5 - 6, 2023 - 15 Iyar 5783 - Parshas Emor  
Light Candles by 7:46 - Havdalah 8:50

The Shabbos Shorts is sponsored by **Bev Morris & Art Boyars** in honor of **Barbara Billauer Price**, thanking her for her constant involvement and dedication to YISE in all aspects large and small, and by the **Franco Family** to thank Rabbi Dovid Rosenbaum, Rabbi Yehoshua Levy and Rabbi Berel Wolvovsky for their guidance and support and to thank the community for their Shiva visits, help with meals, Minyan participation, donations and their expressions of condolence.

## Mazal Tov

- **Sarah & Yaakov Idell** on the birth of a son.
- **Susan & Rabbi Saul Koss** on the birth of a great-grandson to Esti & Levi Guttman of New York, (R' Simmy and Miriam, ZT"l, Guttman of Milwaukee grandparents).
- **Elaine Taragin** on the birth of a great-grandson, Dov, son of Michal & Shua Leff, grandson of Deborah & Aiton Marizan, all of Baltimore.
- **Marla & Marty Teichman** on the birth of a great-grandson. Mazal Tov to parents Miriam & Yaakov Yosef Feigenbaum and to grandparents Randee & Rabbi Manny Goldberger.

## YISE Programs and Listings

Welcome new members voted in at the latest board meeting: Shana & Noam Feldman.

**Pre-9:15 Minyan Chabura** - A weekly Chabura on the Parsha. Delve into the deeper dimensions of the Parsha and Holidays by learning the Kedushas Levi's weekly insights. Begins at 8:55 AM Shabbos morning This week's Shiur will be led by Rabbi Postelnek.

**Hashkamah Minyan Gemara Shiur** - Following the Hashkamah Minyan, learning Maseches Sanhedrin, in the Small Beis Medrash. This week's Shiur will be led by Rabbi Rosenbaum.

**Shabbos Afternoon Shiur** - Rabbi Rosenbaum gives a text-based Parsha shiur 45 minutes before the last Mincha in the Belonofsky Sanctuary.

**Kiddush to Honor Board and Committee Members** - Please join us on Shabbos, May 13, at the Hashkamah Minyan Kiddush and Shul Kiddush to honor the YISE Board of Directors, YISE Committee Chairs, and Committee Members. To be a sponsor of this special Kiddush, please contact [office@yise.org](mailto:office@yise.org) or call 301-593-4465x103.

**Annual Election Meeting** - Tuesday, May 23, 7:30 PM in the Social Hall. For details, go to [www.yise.org/election-2023-letter-2.pdf](http://www.yise.org/election-2023-letter-2.pdf)

**Seeing the Hand of Hashem in History: How Rashi Saved the Torah and Other Historical Wonders** with Rabbi Brahm Weinberg on Sunday, May 7, 11:00 AM at YISE in the Belonofsky Sanctuary and on **Zoom A**, followed by refreshments in the Social Hall. Part of the Meaningful Tefilah Project at YISE, co-sponsored by KMS. *See flyer for details.*

**The Art of Loving Your Neighbor** - A Jewish perspective on the 5 Love Languages as they apply to marriage and other relationships with Rabbi Postelnek. Monday night, May 15, 8:45 PM, at the home of Goldie and Aharon Dovid Levy, 11205 Healy Street. *See flyer for details.*

**Ask the Rabbi** - Come join our virtual, interactive monthly program featuring different Halachic topics! This month's topic, funerals, Shiva, and Halacha from a consoler's perspective, will take place on Tuesday, May 30, 7:00 PM - 8:00PM on **Zoom A**. For more information, contact Miriam Friedman at [mfriedman2@yahoo.com](mailto:mfriedman2@yahoo.com) or 301-754-1517. To sponsor the program, contact the YISE office. *See flyer for details.*

**Coming Soon to a Lawn Near You: "Limud On Our Lawn"** - a new YISE monthly summer learning project bringing Limud Torah to front lawns and backyards in our community. On the 2<sup>nd</sup> Shabbos of June, July, August and September, a different YISE family each month will host a 6:00 PM learning opportunity, exploring a different Torah luminary each month. The first program will take place on June 10. More information to follow soon.

**Shavuot Food Drive** - Please donate to the Capital Kosher Pantry's annual Shavuot food drive. All items should be factory sealed, well within the use-by date, and certified kosher. Drop boxes around the area including at YISE, or deliver or ship to: Capital Kosher Pantry (Note new address!), 9601 Colesville Road, Silver Spring, MD 20901. \*To donate dairy items to the Capital Kosher Pantry, please contact Susan Koss, [skoss@yadyehuda.org](mailto:skoss@yadyehuda.org) *See flyer for details.*

**Shalosh Seudos** - To sponsor, contact Simi Franco at 301-593-4465, ext. 103, or [office@yise.org](mailto:office@yise.org) Volunteers are needed to set up and clean up. Contact Ethan Cohen at [ecohen@yise.org](mailto:ecohen@yise.org) to be part of the rotation.

## Shabbos Schedule

*Minyan locations are B = Belonofsky Sanctuary,  
S = Social Hall, LBM = Large Beis Medrash,  
SBM = Small Beis Medrash, H = The House*

### Friday Night:

- Light Candles by 7:46, and not before 6:37
- Mincha: 6:20 (Plag, S), 6:50 (B), 7:50 (B), 7:15 (Sephardi, LBM)

### Shabbos Day:

- Shacharis: 7:00 (B), 8:45 (B), 9:15 (S), 8:00 (Sephardi, LBM), 9:15 (Teen, H)
- Mincha: 2:30 (B), 5:00 (B), 7:30 (B), 7:25 (Sephardi, LBM)
- Shabbos ends/Maariv: 8:50

### Divrei Torah/Shiurim:

- 8:45 Main Minyan Rabbi Rosenbaum
- 9:15 Minyan Rabbi Postelnek
- Hashkamah Minyan Gemara Shiur Rabbi Rosenbaum
- Pre-9:15 Minyan Chabura Rabbi Postelnek
- Shiur before Mincha Rabbi Rosenbaum

### Kiddush/Shalosh Seudos Sponsors:

- The Hashkamah Minyan Kiddush is co-sponsored by **Barbara Price and Family** to commemorate the 11<sup>th</sup> Yahrzeit of Dr. Clifton J. Price, Akiva Ben Avraham, beloved husband, father, grandfather, and friend on the 19<sup>th</sup> of Iyar and by **Lisa & Joel Straus** to commemorate the 2<sup>nd</sup> Yahrzeit of Joel's father, Walter Straus, Yitzchak Ben Chaim.
- The Shul Kiddush is sponsored by the **Shul Kiddush Group**.
- The Shalosh Seudos is sponsored by members of the **Semichas Chaver Program** in honor of the Siyum of Hilchos Niddah.

## YISE Youth Announcements

**Teen Minyan** - The Teen Minyan, led by Rabbi Moshe Hoizer, meets at 9:15 AM every Shabbos in The House next to the Shul. Kiddush is served after Davening.

**Shabbos Groups** this Shabbos, May 6, 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 to the Yeshiva. For more information, contact Debbie Katz at [dkatz@yise.org](mailto:dkatz@yise.org)

**Shabbos Group for 5<sup>th</sup> and 6<sup>th</sup> Grade Girls** will meet inside The House promptly at 10:00 AM.

**Junior Congregation** for boys in grades 4 - 6 with Jay Marcus. Meet in the Lower Lobby at 9:55 and walk to the Yeshiva at 10:00.

**Boys Shiur** - Rabbi Rosenbaum will resume his Shabbos afternoon shiur for 5<sup>th</sup> and 6<sup>th</sup> grade boys at 5:30 PM in the Social Hall. Bring your best questions! *See flyer for details.*

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

### Rabbi Rosenbaum's Mussar Shiur

- Leah Paretzky in memory of her brother in law, Carl Paretzky, Kopel Alexander Ben HaRav Mordechai Aryeh, whose Yahrzeit was the 21<sup>st</sup> of Nissan.

### Hashkamah Minyan Gemara Shiur

- **David Jaray** in honor of Rabbi Grossman and all those who attend his Shiur.

### Rabbi Hyatt's Gemara Shiur

- **David Jaray** in memory of Rabbi Hyatt, Z"l, and in honor of Rabbi Grauman and all those who attend his Shiur and in memory of parents, Avraham Ben Tzvi HaLevi & Ada Bas Menachem Aryeh, Z"l, and Rabbi Hillel & Mrs. Myrna Klavan, Z"l.

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

- **Judy & Louis Morris** in memory of Judy's brother, HaRav Rephael Ben Akiva, whose Yahrzeit was the 9<sup>th</sup> of Iyar.
- **Louis & Judy Morris** in memory of Judy's mother, Hinda Kayla Bas HaRav Yoel Yitzchak Zelig, whose Yahrzeit was the 12<sup>th</sup> of Iyar.

### Rabbi Rosenbaums' Navi Shiur:

- **Chanah & Joseph Hollander** in memory of Chanah's grandfather, Yehuda Leib Levine.

### 8:45 Shabbos Drasha

- **David Lerner** in honor of his Bar Mitzvah Parsha.
- **Bev Morris** in honor of her beloved brother, Burton D. Morris, as he celebrates the anniversary of his Bar Mitzvah, Parshas Emor.

## Dvar Torah Dedications/ Sponsor a Shiur

YISE continues to offer a number of different in-person and virtual 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.

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
  - Hashkamah Minyan Gemara Shiur, Shabbos 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 Drashas are available for sponsorship of \$72 each.

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

## 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.

## YISE Programs and Listings

**Online YISE Cholim List** - Go to <https://wp.yise.org/cholim> to add a name to the list. The list is used at the 8:45 Minyan on Monday, Thursday, and Shabbos. For questions about Mi Sheberach guidelines, contact Rabbi Rosenbaum. For other questions, contact Seth Katz at [sethkatz@yise.org](mailto:sethkatz@yise.org)  
**Helping Hands Across Kemp Mill**, a part of YISE's Chessed Committee, provides assistance to families undergoing medical crises. If you do not have a Helping Hands account, or if you have any questions, please contact: Melanie Karlin, 301-681-4740, [mskarlin@gmail.com](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 <https://audio.yise.org>

## Weekday Shiurim

Options for in-person and remote learning are listed below.

For the latest list and times, go to:

<https://wp.yise.org/remote-learning-schedule/>

- **Rabbi Rosenbaum's** Mussar Study Group for Women (spiritual self-improvement), Sundays at 9:30 AM, **Zoom A**.
  - **Rabbi Rosenbaum** - Daily - one chapter of Tehillim, followed by a 15-minute Halacha Shiur. Sunday through Thursday, 6:30 PM, **Zoom A**.
  - **Rabbi Rosenbaum** - Daily - one chapter of Tehillim followed by a 15-minute Shiur on the Parsha. Monday through Friday, 9:30 AM, **Zoom A**.
  - **Rabbi Rosenbaum's** Gemara Shiur for Men, Tuesdays and Fridays, 6:00 AM, **Zoom A**.
  - **Rabbi Rosenbaum's** Nach Shiur, Wednesdays at 11:00 AM, now learning Mishlei, **Zoom A**.
  - **Rabbi Rosenbaum's** Women's Navi Shiur, now learning Sefer Shmuel, Wednesdays at 8:00 PM, **Zoom A**.
  - **GWCK Sunday Kollel Brunch and Learn for Men** - Sunday mornings, 9:30 AM breakfast, 9:45 AM. Shiurim:
    - Illuminating Inquiries in Halacha - Rabbi Yitzchak Mandel
    - Judaism 102: Fundamentals for the Experienced Jew - Rabbi Hillel Shaps
    - Navigating Navi: Sefer Yehoshua - Rabbi Yitzhak Grossman
    - Parsha Perspectives: An Exploration of Engaging Parsha Topics - Rabbi Menachem Winter
  - **Rabbi Tuvia Grauman** - Rabbi Hyatt's Gemara Shiur, Sundays at 10:00 AM, **Zoom C**.
  - **GWCK presents CLAS (Community Learning at Shomrai)** - 8:15 PM - 9:15 PM. For more info., contact Rabbi Hillel Shaps, [hshaps@gwckollel.org](mailto:hshaps@gwckollel.org) 347-869-9361.
    - For Men:
      - Mondays: Rabbi Hillel Shaps - On the Same Page Gemara, starting the 3<sup>rd</sup> Perek of Kiddushin.
      - Wednesdays: Rabbi Yitzhak Grossman - Reading Responsa - **Zoom E**.
      - Thursdays: Rabbi Avraham Sussman - Yesodei Hatorah Gemara Skills Building - **Zoom F**.
    - For Women:
      - Mondays: Mrs. Sara Malka Winter - Parsha Journeys - **Zoom D**.
  - **SCP (Semichas Chaver Program)** - Tuesdays at 8:45 PM at YISE. New Semester begins Tuesday, May 2. *See flyer for details.*
  - **Rabbi Yehoshua Levy's** Gemara Shiur, Masechet Chulin, Sunday through Friday, 6:35 AM - 7:22 AM, in the Franco Beit Midrash.
  - **Chavrusa Learning** - Monday nights in the Social Hall, 8:30 PM - 9:30 PM. For more information, contact Rabbi Levy at 240-423-8810.
  - **The Golden Network Presents: Rabbi Barry Greengart's** Shiurim for men & women, Mondays at 8:45 AM, studying Parashas Hashavua, **Zoom B**.
  - **Rabbi Yitzchak Scher's** Shiur for Men and Women, Tuesdays, 1:30 PM, "A Second Look - Stories in the Torah from a Deeper Perspective", in-person in the Small Beis Medrash and on **Zoom G**.
  - **Rabbi Moshe Arzouan's** Advanced Gemara Shiur for Men, learning the 7<sup>th</sup> Perek of Maseches Bava Metzta. Wednesday evenings at 8:25 PM (*note new time*) on **Zoom H**.
- Connection Details:** Go to <https://zoom.us/join/> and enter the meeting ID, or call 301-715-8592 or 929-205-6099 and enter the meeting ID & password:  
Zoom A: ID: 416 963 9000, password 492019  
Zoom B: ID: 970 1398 4837, password 613  
Zoom C: ID: 833 3477 1595, password RabbiHyatt  
Zoom D: ID: 601 853 4021, passcode Winter (phone 667362)  
Zoom E: ID: 746 455 2195, password Learn  
Zoom F: ID: 803 356 4156, password Learn  
Zoom G: ID: 713 7408 5130, password 045079  
Zoom H: ID: 849 3898 4989, passcode 161699

## Community Programs & Listings

**A Time for Unity** - Special speaker series, Shabbos afternoons, 6:15 PM at Chabad of Silver Spring, 519 Lambertton Drive. This Shabbos, May 6, Rabbi Michoel Frank, Ohr HaTorah.

**The Capital Closet** will be open this Sunday, May 7, from 10:00 AM - 11:00 AM. Come peruse our beautiful, curated selection of clothing for women, men, and children, as well as Torah School uniforms! Shop early for Shavuot and camp - we have an overabundance of clothing ready for you! Our new address is 9601 Colesville Road, Silver Spring, MD 20901. The Closet entrance is in the back of the building up a full flight of stairs. There is no charge for items in The Capital Closet, but financial donations to Yad Yehuda are always appreciated. We are unable to accept clothing donations at this time; thank you for your understanding. Please feel to reach out with any questions or for more information to: [ncarmel@yadvehuda.org](mailto:ncarmel@yadvehuda.org)

**Kemp Mill Toastmasters** - Wednesday, May 10, 8:00 PM - 9:15 PM, in the YISE Small Social Hall. See what Toastmasters is all about and find out how you can become a more confident communicator. Contact Manasseh Katz at [president@kempmilltoastmasters.com](mailto:president@kempmilltoastmasters.com) for more info.

**Using a 529 Plan to Help Pay Tuition** - A webinar for parents and grandparents to learn how to save money on K-12 tuition and student loan payments. Wednesday, May 17, 8:30 PM, on Zoom. Meeting ID: 413 031 8744, Passcode: 529. Co-sponsored by Izun, Shomrai Preschool, KMS and TSGW.

**Ishay Ribbo Unity Concert** - Sunday, May 21, at Beth Tfiloh in Baltimore. The concert will benefit Ahavas Yisrael, CHANA, The Tikva House, Baltimore Hatzalah, Baltimore Shomrim, and The Chesed Fund & Project Ezra. Purchase tickets at <https://charity.pledgeit.org/riboconcert>

**Sulam Gala** - Save the date! Sulam is celebrating 25 years of inclusion, honoring Denny and Debra Berman and Sharon Freundel. Monday, May 22 at the Rockville Hilton.

**Golden Network Lunch and Learn** - Wednesday, May 24, 11:45 AM - 1:00 PM at YISE. No charge, donations appreciated, sponsorships available. RSVP to [director@goldennetwork.org](mailto:director@goldennetwork.org) or 301-732-1773 by May 18.

**The Chesed Fund & Project Ezra** invite you nominate outstanding children, youth, or adults to receive our annual Community Safety & Service Award. Submission deadline is June 1. Send your submission with your contact info as well as your nominee's to [info@chesedfund.com](mailto:info@chesedfund.com) now!

**The Mikvah Emunah Society Banquet and Annual Meeting** will take place on Sunday, June 4, at 6:30 PM in the KMS Tents. Honorees are Arnie Sherman and Iris & Adam Bashein. Please visit [www.mikvahemunah.com](http://www.mikvahemunah.com) for registration and ad information.

**Rays of Wisdom - Life Lessons From Pirkei Avos** - Greater Washington Community Kollel invites women of the community to a weekday morning text-based Chaburah led by Mrs. Channah Cohen. Mondays at 9:30 AM at the home of Mrs. Aviva Werner, 815 Lambertton Drive. For more information, email [channahandjeff@gmail.com](mailto:channahandjeff@gmail.com) or call 773-219-5397.

**Pirkei Avos: Ethics for Everyday Living** - presented by Rabbi Hillel Shaps on Zoom. Wednesdays, 12:15 PM - 1:00 PM. For Zoom info and registration go to <https://linksgw.org/classes>

**Please help our community complete these Siyumim:**

- Mishnayos for the 1<sup>st</sup> Yahrzeit of **Natalie Gabai**, Nechama Naomi Bat Leib, December 21, 9 Tevet - <https://www.lzechernishmas.com/signup.php?id=11044>
- Mishnayos for the 1<sup>st</sup> Yahrzeit of **Jerry Snyder**, Yehoshua Ben Binyamin, December 21, 9 Tevet - <https://hadranalach.com/2612>
- Tanach for the 1<sup>st</sup> Yahrzeit of **Marion Baras**, Miriam Bas Menachem, January 1, 20 Tevet - <https://hadranalach.com/2626>

**Alshich on the Parsha with Rabbi Levy** - Shabbat afternoon between Mincha and Maariv in the Franco Beit Midrash.

**Zoom Shiurim with Rabbi Levy** - Monday through Friday on Zoom, Meeting ID: 636 563 5989. Alshich - 9:20 AM - 10:15 AM. Gemara Ribit 10:15 AM - 11:30 AM. Hilchot Lashon Hara 12:45 PM - 1:45 PM.

**In G-d We Trust** - Exploring the relationship and balance between Relying on G-d/Bitachon & Human Endeavor/Hishtadlus, based on the teachings of 11<sup>th</sup> century scholar, Rabbeinu Bachya's Treatise on Trust - Shaar Habitachon. Wednesdays, 12:15 PM - 1:00 PM on Zoom, Presented by Rabbi Hillel Shaps. To register, visit <https://linksgw.org/classes>

**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.

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

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

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

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

**Daily Halacha Program from Rabbi Eliyahu Reingold** - Receive one every day in your inbox. Visit [dvarhalacha.com](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 7	Monday May 8	Tuesday, May 9 Lag B'omer	Wednesday May 10	Thursday May 11	Friday May 12
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)	7:55	7:55	7:55	7:55	7:55	See Shabbos schedule
	Sephardi (LBM)	7:50	7:50	7:50	7:50	7:50	
<b>Halachic Times:</b> Latest Alos Hashachar 4:32 AM, Earliest Talis and Tefilin: 5:05 AM, Latest Netz: 6:04 AM, Latest Krias Shema: 9:31 AM, Earliest Mincha: 1:41 PM, Earliest Shkia: 8:06 PM, Latest Tzeis Hacoachavim 8:58 PM							

### Next Shabbos

May 12 - 13, 2023 - 22 Iyar 5783  
Parshas Behar/Bechukosai

#### Friday Night:

- Light Candles by 7:53, and not before 6:42
- Mincha: 6:25 (Plag, S), 6:55 (B), 7:55 (B), 7:15 (Sephardi, LBM)

#### Shabbos Day:

- Shacharis: 7:00 (B), 8:45 (B), 9:15 (S), 8:00 (Sephardi, LBM), 9:15 (Teen, H)
- Mincha: 2:30 (B), 5:00 (B), 7:50 (B), 7:45 (Sephardi, LBM)
- Shabbos ends/Maariv: 8:58

Next Shabbos Shorts Deadline: Wednesday, May 10, 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 - 1:00 PM

Rabbi Dovid Rosenbaum

Yale Ginsburg - President

Rabbi Yosef Postelnek - Asst. Rabbi

Simi Franco - Office Manager

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

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



**Sunday, May 7 at 11 a.m.**  
"Seeing the Hand of Hashem in  
History: How Rashi Saved the Torah  
and Other Historical Wonders"  
Rabbi Brahm Weinberg, Kemp Mill Synagogue

Live presentation at Belonofsky Sanctuary, Young Israel  
followed by refreshments in the social hall.  
You may also watch this presentation virtually:  
Zoom ID: 416-963-9000  
Password: 492019

All lectures on *Seeing the Hand of Hashem in Nature and  
History* are now available at [wp.yise.org/hand-of-hashem](http://wp.yise.org/hand-of-hashem)  
This presentation will also be available shortly after the event.



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



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YISE PRESENTS

The Art of

# LOVING

## Your Neighbor

A Jewish perspective on the 5 Love Languages as they apply to marriage and other relationships

By Rabbi Postelnek

Monday, May 15 at 8:45 PM

At the home of Goldie & Aharon David Levy  
11205 Healy Street

KEELEE

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Topic of this Zman:  
Halachos of Seuda, Including Mellas Yodzim, Shilul Prakim, Heter Yemehiv on wine and more!

**TUESDAYS @ 8:45PM**  
at YISE, 1132 Arcola Ave.

Register at:  
[thegreatertorahlearningcommunitycollege.com/scp](http://thegreatertorahlearningcommunitycollege.com/scp)  
MEN'S PROGRAMMING  
For more information, please contact: Rabbi Hillel Shaps, [hshaps@gwcwcollege.org](mailto:hshaps@gwcwcollege.org)



Rabbi Hillel Shaps



Semichas Chaver Program (SCP) founded by Rav Elyada Goldwicht

# ASK the RABBI

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

**Topic: Funerals, Shiva, and Halacha from a Consoler's Perspective**



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

- Where is a Kohen allowed to go during a funeral and a burial?
- Can one take food out of a Shiva house?
- Can one give an Avel Mishloach Manos on Purim?

Send in your questions about Funerals, Shiva, and Halacha from a Consoler's Perspective to: [AskTheRabbi@yise.org](mailto:AskTheRabbi@yise.org) by Sunday, May 28.

**When:** Tuesday, May 30, 7:00 PM - 8:00 PM

**Where:** Go to <https://zoom.us/join/> or call 301-715-8592 and enter the meeting ID & password: Meeting ID: 416 963 9000 & Password: 492019

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)

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# Likutei Divrei Torah

Gleanings of Divrei Torah on Parashat Hashavuah  
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Shabbat Parashat Emor

5783 - B"H

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

**Sanctifying the Name** - In recent years we have often felt plagued by reports of Israeli and Jewish leaders whose immoral actions had been exposed. A President guilty of sexual abuse. A Prime Minister indicted on charges of corruption and bribery. Rabbis in several countries accused of financial impropriety, sexual harassment and child abuse. That such things happen testifies to a profound malaise in contemporary Jewish life.

More is at stake than simply morality. Morality is universal. Bribery, corruption, and the misuse of power are wrong, and wrong equally, whoever is guilty of them. When, though, the guilty are leaders, something more is involved - the principles introduced in our parsha of Kiddush Hashem and Chillul Hashem: "Do not profane My holy Name, that I may be sanctified in the midst of the Israelites. I am the Lord, who makes you holy..."

The concepts of Kiddush and Chillul Hashem have a history. Though they are timeless and eternal, their unfolding occurred through the course of time. In our parsha, according to Ibn Ezra, the verse has a narrow and localised sense. The chapter in which it occurs has been speaking about the special duties of the priesthood and the extreme care they must take in serving God within the Sanctuary. All of Israel is holy, but the Priests are a holy elite within the nation. It was their task to preserve the purity and glory of the Sanctuary as God's symbolic home in the midst of the nation. So the commands are a special charge to the Priests to take exemplary care as guardians of the holy.

Another dimension was disclosed by the Prophets, who used the phrase Chillul Hashem to describe immoral conduct that brings dishonour to God's law as a code of justice and compassion. Amos speaks of people who "trample on the heads of the poor as on the dust of the ground, and deny justice to the oppressed... and so profane My Holy Name."

Jeremiah invokes Chillul Hashem to describe those who circumvent the law by emancipating their slaves only to recapture and re-enslave them. Malachi, last of the Prophets, says of the corrupt Priests of his day: "From where the sun rises to where it sets, My Name is honoured among the nations... but you profane it."

The Sages God, and the people of God, must be associated with justice. Failure to do so constitutes a Chillul Hashem.

A third dimension appears in the book of Ezekiel. The Jewish people, or at least a significant part of it, had been forced into exile in Babylon. The nation had suffered defeat. The Temple lay in ruins. For the exiles this was a human tragedy. They had lost their home, freedom, and independence. It was also a spiritual tragedy: "How can we sing the Lord's song in a strange land?" But Ezekiel saw it as a tragedy for God as well: Son of man, when the people of Israel were living in their own land, they defiled it by their conduct and their actions... I dispersed them among the nations, and they were scattered through the countries; I judged them according to their conduct and their actions. And wherever they went among the nations they profaned My holy Name, for it was said of them, "These are the Lord's people, and yet they had to leave His land."

Exile was a desecration of God's Name because the fact that He had punished His people by letting them be conquered was interpreted by the other nations as

showing that God was unable to protect them. This recalls Moses' prayer after the Golden Calf: "Why, O Lord, unleash Your anger against Your people, whom You brought out of Egypt with such vast power and mighty force? Why should the Egyptians be able to say that You brought them out with evil intent, to kill them in the mountains and purge them from the face of the earth? Turn from Your fierce anger and relent from bringing disaster to Your people."

This is part of the Divine pathos. Having chosen to identify His Name with the people of Israel, God is, as it were, caught between the demands of justice on the one hand, and public perception on the other. What looks like retribution to the Israelites looks like weakness to the world. In the eyes of the nations, for whom national gods were identified with power, the exile of Israel could not but be interpreted as the powerlessness of Israel's God. That, says Ezekiel, is a Chillul Hashem, a desecration of God's Name.

A fourth sense became clear in the late Second Temple period. Israel had returned to its land and rebuilt the Temple, but they came under attack first from the Seleucid Greeks in the reign of Antiochus IV, then from the Romans, both of whom attempted to outlaw Jewish practice. For the first time martyrdom became a significant feature in Jewish life. The question arose: under what circumstances were Jews to sacrifice their lives rather than transgress Jewish law?

The Sages understood the verse "You shall keep My decrees and laws which a person shall keep and live by them" to imply "and not die by them." Saving life takes precedence over most of the commands. But there are three exceptions: the prohibitions against murder, forbidden sexual relations, and idolatry, where the Sages ruled that it was necessary to die rather than transgress. They also said that "at a time of persecution" one should resist at the cost of death even a demand "to change one's shoelaces," that is, performing any act that could be construed as going over to the enemy, betraying and demoralising those who remained true to the faith. It was at this time that the phrase Kiddush Hashem was used to mean the willingness to die as a martyr.

One of the most poignant of all collective responses on the part of the Jewish people was to categorise all the victims of the Holocaust as "those who died al kiddush Hashem," that is, for the sake of sanctifying God's Name. This was not a foregone conclusion. Martyrdom in the past meant choosing to die for the sake of God. One of the demonic aspects of the Nazi genocide was that Jews were not given the choice. By calling them, in retrospect, martyrs, Jews gave the victims the dignity in death of which they were so brutally robbed in life.

There is a fifth dimension. This is how Maimonides sums it up: There are other deeds which are also included in the desecration of God's Name. When a person of great Torah stature, renowned for his piety, does deeds which, although they are not transgressions, cause people to speak disparagingly of him, this is also a desecration of God's Name... All this depends on the stature of the Sage...

People looked up to as role-models must act as role-models. Piety in relation to God must be accompanied by exemplary behaviour in relation to one's fellow humans. When people associate religiosity with integrity, decency, humility, and compassion, God's Name is sanctified. When they

come to associate it with contempt for others and for the law, the result is a desecration of God's Name.

Common to all five dimensions of meaning is the radical idea, central to Jewish self-definition, that God has risked His reputation in the world, His Name, by choosing to associate it with a single and singular people. God is the God of all humanity. But God has chosen Israel to be His "witnesses," His ambassadors, to the world. When we fail in this role, it is as if God's standing in the eyes of the world has been damaged.

For almost two thousand years the Jewish people was without a home, a land, civil rights, security, and the ability to shape its destiny and fate. It was cast in the role of what Max Weber called "a pariah people." By definition a pariah cannot be a positive role model. That is when Kiddush Hashem took on its tragic dimension as the willingness to die for one's faith. That is no longer the case. Today, for the first time in history, Jews have both sovereignty and independence in Israel, and freedom and equality elsewhere. Kiddush Hashem must therefore be restored to its positive sense of exemplary decency in the moral life.

That is what led the Hittites to call Abraham "a prince of God in our midst." It is what leads Israel to be admired when it engages in international rescue and relief. The concepts of kiddush and Chillul Hashem forge an indissoluble connection between the holy and the good. Lose that and we betray our mission as "a holy nation."

The conviction that being a Jew involves the pursuit of justice and the practice of compassion is what led our ancestors to stay loyal to Judaism despite all the pressures to abandon it. It would be the ultimate tragedy if we lost that connection now, at the very moment that we are able to face the world on equal terms. Long ago we were called on to show the world that religion and morality go hand in hand. Never was that more needed than in an age given by religiously-motivated violence in some countries, rampant secularity in others. To be a Jew is to be dedicated to the proposition that loving God means loving His image, humankind. There is no greater challenge, nor, in the twenty-first century, is there a more urgent one.

## Shabbat Shalom: Rabbi Shlomo Riskin

"And you shall count for yourselves from the morrow of [the first day of the Festival of Matzot] ... " Since Judaism teaches that all Jews are responsible for each other, the hemorrhaging of the number of diaspora Jews actively involved in Jewish life - or even identifying as Jews - is a source of grave concern. How might we inspire our Jewish siblings to remain within, or return to, Jewish tradition?

I believe that the very nature of the Hebrew calendar contains the direction toward the solution. Each year after the start of the Passover festival, we count each day toward the festival of Shavuot, a count that begins with our freedom from Egypt and culminates with the revelation at Sinai. The days of our counting, a period of spiritual growth and development, begin with Passover, the first real encounter that God has with His nation Israel and its

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very conception. Our sefira (Hebrew root: s-p-r), our counting, begins with a sippur (Hebrew root: s-p-r): a tale, a story, a recounting; the very essence of the Passover Seder evening experience.

We must remember that the Israelites came into Egypt as a family, the 70 descendants of our grandfather Jacob-Israel. Hence, the recounting of the story of our enslavement and eventual redemption is transmitted by parents to their children as a familial recounting of family history because the Jewish nation is essentially an extended family. And, as in any family, there are familial memories of origins, of beginnings; in a family, there will always be a commonality, a togetherness that results from the good that flows through the veins of the family members.

Passover is our familial, communal festival, at the very beginning of our calendar, at the very outset of our unique history, at the early steps toward our sefira march, celebrated even before we received our Torah from God and before we entered the Promised Land.

The Passover Sacrifice, the source for our Passover Seder, represents the celebration of our being part of a special, historic family even before we became a religion at Sinai. It emphasizes our willingness to sacrifice the lamb, a defiant act of rebellion against the bull-god of Egyptian slave-society, an act that attests to our uncompromising belief in human freedom and redemption – a belief that arose from the familial history of the pain of our enslavement and the murder of our children in the Nile River. Hence freedom for every individual became a familial passion for us and even an obsession.

In order to feel truly free, every person must feel that he/she counts (sefira); but that is how it is in families, where each member is called by his/her personal name and is known by his/her unique traits (both positively and negatively). It is for this reason that our Passover sacrificial meal must be subdivided into smaller – and more manageable – familial and extra-familial units, “a lamb for each household” or several households together. Special foods, special stories and special songs define and punctuate the familial nature of the event.

And the only ticket of admission is that you consider yourself a member of the family and wish to be counted in; this alone entitles you to an unconditional embrace of love and acceptance, to inclusion in the family of Israel. The rasha (wicked son) is the one who himself excludes himself from the family – and even he/she is to be invited and sought after!

One of the rousing songs of the Seder is Dayenu (“It would have been enough”). One line reads: “Had God merely brought us to Sinai and not given us the Torah, it would have been enough.” Our Sages teach that when the Israelites stood at Sinai they were one people with one heart, a united and communal family. The song teaches that even if a Jew feels only a sense of familial oneness – even without the 613 commandments – it would be extremely positive, if not sufficient in itself.

How might we engage Jews estranged from Jewish life? We must embrace them as part of our family, love them because we are part of them and they are part of us, regale them with the stories, songs and special foods which are expressed in our people’s literature and that emerged from our fate and our unique destiny, share with them our vision and dreams of human freedom and peace, and accept them wholeheartedly, no matter what.

For some of them it may be the first step on their march to Torah and the Land of Israel on Shavuot; for others, it might be all they are interested in. And that, too, must be considered good enough, Dayenu! After all, the very first covenant God made with Abraham was the covenant of family and nation.

### **Rabbi Dr. Norman J. Lamm’s Derashot Ledorot The Sons of Aaron” And the Daughters and Family and Friends [Excerpted]**

I have always been bothered by this Biblical prohibition for kohanim to have any contact with a corpse. After all, Judaism regards this as *hesed shel emet*, and therefore a very noble mitzvah — why, therefore, should a Kohen whose life should ideally be dedicated to the service of God, be denied such a spiritual opportunity? ...It has been suggested that the reason the Torah forbids the kohanim to have contact with the dead is specifically to protest against the culture of Egypt, from which our people came, in which the priests were so involved with the dead that they were in effect the professional religious undertaking class. But that answer does not satisfy me. Perhaps the Egyptians overdid it, but that is no reason for us to over-react and go to the opposite extreme. Furthermore, whatever the reason may be that he is forbidden to have contact with the dead, why was an exception made in the case of the kohen’s immediate family? And, if kohanim should indeed be prohibited to touch a corpse, why does not the same prohibition devolve on the female kohanim? One more question: why is the commandment given specifically to ha-kohanim bnei Aaron “the priests, the sons of Aaron?” Surely we all know that the kohanim are the descendants of Aaron!

I suggest that the last question can be used to answer the others. If we want to understand the Torah’s legislation on kohanim in relation to *טומאת המת*, we must look at the progenitor of the priestly class, Aaron, the High Priest. For it is as “the children of Aaron” that the “priests” were commanded these laws.

Aaron, of course, is the great saint of Biblical literature -- the sweet, loving, kindly priest. And yet his role is far more complicated than merely that of a fine old gentleman. His most crucial failure is in the episode of the Golden Calf. In the moment of great crisis - either because of his excessive generosity and softness or more probably because of his fear of their reaction, he accedes to the people’s demands and builds them a golden calf when Moses is late in coming down from the mountain. God threatens disaster as a result of this incident - “*Ve’atta hanikha li ve-yikhar api bahem va’achalem.*” “And now leave Me, and My anger shall be kindled at them and I will destroy them.” Moses excoriates his brother when he returns: “*Ki heiveta alav chata’ah gedolah.*” “for you have brought upon them a great sin.” Moses then tells the Levites to take their swords and kill those who worshipped the calf, and in the description of the catastrophe we learn that the calf is ascribed to Aaron as well as Israel: “*Va-yigof Hashem et ha’am al asher asu Yisrael asher asah Aaron.*” “And the Lord smote the people because they made the calf, which Aaron made.” Aaron is responsible for the calf -- and therefore for the death of so many Israelites. Whether out of fear or out of love -- he is responsible for the moral disaster that led to death and destruction.

I suggest that the kohanim may not tend to the dead, they are denied this precious mitzvah, because they are still, as it were, working off the debt incurred by their first ancestor. In the crucial moment, Aaron failed his people and brought death upon them. Therefore the priest, his descendants, ha-kohanim benei Aaron - cannot go near the dead of their people to express their love and concern for their fellow humans in the last and ultimate distress.

Why then are the women of the priestly class permitted contact with the dead without fear of “defilement?” Because they were strong and resolute, where Aaron was weak and ineffectual!

Thus, Aaron tells the people to make the golden calf as follows: “*likchu nizmei ha-ahav asher be’oznei nesheichem.*” “take the golden earrings that

### **Likutei Divrei Torah**

are on the ears of your wives.” But in practice we read that it was not the wives who gave the gold! “*Vayitparku kol ha’am et nizmei ha-zahav asher be’ozneikhem.*” “And the people took off all the golden earrings that were upon their ears.” It was their earrings, and not the women’s, that were smolten in order to form the golden calf! The Midrash tells us that when Aaron made this suggestion that the elders approach the women, “When the messengers came to the women, the latter stood up and said: “Heaven forbid we should rebel against the Holy One who did for us all these miracles and great deeds, and now make an idol!”

Thus, because they resisted Aaron’s orders and showed their restraint, the women were free from the taint of the sin of abandoning their own people, and that is why they were perpetually permitted the great mitzvah of *hesed shel emet*, an eternal act of kindness the duty of caring for the deceased.

We turn now to the next question: why are men kohanim permitted to defile themselves to the dead, if the dead are their own relatives? Here too we must go back to Aaron. Despite Aaron’s great failure, there appear again and again signs of his luminous greatness. His attitude to his family stands out as something that is truly wonderful.

For instance: here is an older brother whose younger brother leapfrogs over him in fame and greatness. When Moses is chosen as leader of the people, as the king and the prophet at once, we read that God tells Moses that your brother will see you *ve-samakh be-libbo*, he will be happy for you: no sibling rivalry, no career or professional jealousy, just gladness for a brother who achieves success, even if he himself did not!

Further, and even more significant, when Aaron’s two sons die in the service of the Temple, it would have been human and expected and forgivable for Aaron to cry out in rage. He deserves the opportunity to vent his resentment. Every mourner, as part of the grief syndrome, goes through a period where he delivers himself of anger against God and man. Articulation, weeping, sobbing, resentment, rage -- these are all legitimate forms of escape. Yet we read “*Vayidom Aaron.*” Aaron kept silent. Aaron chose to deny himself that escape. He combined his love for his two lost sons with an ultimate reverence and submission to the divine will. He honored his beloved sons’ lives by not using their death as an excuse to rail and rant against God!

The honor and love he gave to his own family, in the case of Moses and especially in the tragic incident of his two sons, are what made the exception in the laws of all kohanim after him, in which Torah permitted them to pay the last personal respect to the dead of their own family.

So, by means of this explanation, referring the laws of the kohanim to “children of Aaron,” we have answered all our questions.

We learned from the failure of Aaron that a leader may never -- either out of fear for himself or for others -- abandon his people to the disaster that inevitably follows upon precipitous moral collapse.

Our *divrei Torah* did remind us of the greatness of Aaron in displaying such special love and concern for his own family.

We learned about quality — the quality of the Jewish woman of the *dor ha-midbar*, the generation of the desert, whose loyalty to God superceded their responsiveness to their own leaders, and who refused to participate in an act of idolatry no matter how compelling it was.

Above all, we discovered that the laws of defilement to the dead do not reflect negatively upon the task of caring for the dead. On the contrary, the prohibition to do so reflects negatively upon the kohanim, who are prevented from practicing this noble mitzvah...



This coming week, we will observe *Lag Ba'Omer*--traditionally considered to be the *yahrzeit* of the sage of the *Mishnah* and *Zohar*--Rabbi Shimon bar Yochai. The *Gemara* (*Shabbat* 33b) relates the well-known story of Rabbi Shimon's 13 years as a fugitive from the Romans, during which he hid in a cave with his son and studied Torah. For 13 years, the two scholars had nothing to eat but the fruit of a carob tree. Upon being reunited with his relative, Rabbi Pinchas ben Yair, Rabbi Shimon expressed how fortunate he felt that he was able to study Torah single-mindedly, with no material distractions, during all those years.

Rabbi Yosef Chaim David Weinberg z"l (1955-2020; *Rosh Yeshiva* of Yeshiva Be'er Avraham-Slonim, whose *yahrzeit* also falls on *Lag Ba'Omer*) notes that Rabbi Shimon's attitude and experience are consistent with his position that a person should devote himself entirely to Torah study and his needs will be provided for (see *Berachot* 35b). A person like Rabbi Shimon is even exempt from prayer, says the *Gemara* (*Shabbat* 11a). R' Weinberg suggests that this exemption is given because a person like Rabbi Shimon has no needs for which to pray; he is already assured that his needs will be met.

The *Gemara* (*Berachot* 35b) states that Rabbi Shimon's way is not for everyone; most people need to combine Torah study and work. Nevertheless, writes R' Weinberg, everyone can be like Rabbi Shimon for a short time--setting aside an hour or some other amount of time when he studies Torah and nothing in the world can distract him. We say in *Ma'ariv*: "We will rejoice with the words of Your Torah... For they are our life!" We thus declare that we share Rabbi Shimon's ideals, and we follow through in practice. (*She'eir* Yosef)

## Shabbat

The following is an excerpt from a public proclamation issued by R' Yechezkel Sarna z"l (1890-1969; *Rosh Yeshiva* of the *Chevron Yeshiva* in *Yerushalayim*) in *Kislev* 5708 [December 1947]:

We call even upon *Shabbat* observant people to elevate the holiness of *Shabbat*. It is not enough to seek ways to reduce *Shabbat* desecration. Rather, we must sanctify *Shabbat* in our thoughts and our hearts so that it will return to being the source of blessing and cause the soul of *Shabbat*, the *Neshamah Yeteirah* (literally, "extra soul"), to rest upon us--on all of our 248 limbs and 365 sinews--so that the blessing and holiness of *Shabbat* will influence all aspects of our service of *Hashem* . . . If all of our deeds are seasoned with the goodness of *Shabbat*, then the holiness of *Shabbat* will rest to the fullest extent on the multitudes who observe it. Even if it is only individuals who sanctify *Shabbat* completely, that will have a major effect on reducing *Shabbat* transgression, for the great person will influence the person close to him, who will influence the person close to him, until soon, the influence will spread to those who are quite distant. But, this will not happen if *Shabbat* is observed by rote; then the most we can expect is that the *Shabbat*-observant person will avoid literal *Shabbat* transgression, but it will have no influence on others. In that case, even those who observe *Shabbat* will have indirect responsibility for others' transgressions, like anyone who has the opportunity to influence another and fails to do so. To absolve ourselves, we must strive to the maximum extent possible to elevate the holiness of *Shabbat* and to keep the *Mitzvot* on a high level.

(*Dalio* Yechezkel II p. 434)

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## *Pirkei Avot*

**“Ben Zoma says, ‘Who is wise? One who learns from every person.’” (4:1)**

R’ Dov Cohen z”l (1911-2005; first Chief Rabbi of the Israeli Air Force; believed to be, at the time of his death, the last surviving student of R’ Nosson Zvi Finkel z”l, the *Alter* of Slabodka z”l, who died in 1927) writes that there is a double meaning here: How does one become wise in the first place? By learning from every person. But, that is not enough! A wise person continues to learn from every person even after he has become wise. Perhaps, suggests R’ Cohen, this is why we refer to a Torah scholar as a *“Talmid Chacham”* / “a wise student,” for a truly wise person is always learning from every possible source.

R’ Cohen continues: “From every person” means even from a gentile, because one can learn valuable lessons from such a person’s life experiences (see *Kiddushin* 33a; *Shulchan Aruch*, Y.D. 244:7).

Why must one try to learn from every person? R’ Cohen answers in the name of his teacher R’ Yehuda Leib Chasman z”l (1869-1936; rabbi and *Rosh Yeshiva* in Lithuania; *Mashgiach Ruchani* of the Telz and Chevron *Yeshivot*): It is because no two people share the same perspective. Indeed, one cannot imagine the musings and thought processes of another person. Just as people do not look alike, so they do not think alike.

*(Avot El Banim p.264)*

**“Who is strong? One who subdues his Yetzer / inclination.”**

R’ Cohen writes: There is an implication here that one must be strong in order to subdue one’s negative inclinations. Approaching this task in a lackadaisical way cannot succeed, as we read (*Devarim* 25:18), “When you were faint and exhausted and did not fear *Elokim*.” A “faint and exhausted” person will not have the strength to withstand the challenging winds that blow his way. Rather, one must stand strong! *(Ibid p.267)*

**“Who is honored? One who honors others [literally, ‘the creations’].”**

R’ Cohen asks: Why is the *Mishnah* promoting the pursuit of honor?

He answers: The *Mishnah* is not speaking of the type of honor that vain people pursue [e.g., being recognized in public gatherings]. Rather, the *Mishnah* means: Who is deserving of basic respect as a product of G-d’s handiwork? One who gives that same respect to all other creations merely because they, too, are G-d’s handiwork. Note, writes R’ Cohen, that the *Mishnah* does not speak only of respecting people; it speaks, rather, of respecting all of G-d’s creations. *(Ibid p.274-275)*

**“You shall not desecrate My holy Name, rather I should be sanctified ‘B’toch’ / amongst *Bnei Yisrael*; I am *Hashem* Who sanctifies you.” (22:32)**

The *Gemara* (*Berachot* 21b) derives from this verse that *Kedushah* may only be recited in the presence of ten men, as follows: This verse uses the word ‘*Toch*.’ Likewise, we read regarding Korach’s assembly (*Bemidbar* 16:21), “Separate yourselves ‘*Mi’toch*’ / from amid this assembly!” The word the verse uses for “assembly” is “*Eidah*,” the same word that the Torah uses to describe the ten Spies who spoke ill of *Eretz Yisrael* (*Bemidbar* 14:27). Just as they were ten, so a congregation in which G-d’s Name is sanctified should be ten. [Until here from the *Gemara*]

R’ Yaakov Moshe Charlap z”l (1882-1951; rabbi of Yerushalayim’s Sha’arei Chessed neighborhood and *Rosh Yeshiva* of Yeshivat Mercaz Harav) comments: This reminds us that even when other Jews behave in a way that requires us to distance or separate ourselves from them, they nevertheless retain their inherent holiness. *(Mei Marom: Nimukei Mikraot)*

**“You shall not eat bread or roasted kernels or stalks until this very day, until you bring the offering of your *Elokim*.” (23:14)**

R’ Nosson Yehuda Leib Mintzberg z”l (1943-2018; rabbi and *Rosh Yeshiva* in Yerushalayim and Bet Shemesh, Israel) writes: The Torah’s prohibition on eating *Chadash* / the new crop before the *Omer* sacrifice is brought applies to the grain in three different states: bread, kernels, and stalks. It is wondrous to note, R’ Mintzberg observes, that we have three *Mitzvot* that involve separating the “*Reishit*” / “first” of the produce, corresponding to the three states just mentioned: When the grain is still on the stalk, there is a *Mitzvah* to separate the *Omer*. When the kernels have been removed, there is a *Mitzvah* to separate *Terumah*. Finally, when it is made into bread (dough), there is a *Mitzvah* to separate *Challah*. This reminds us that no matter what state the grain is in, it all comes from *Hashem*. *(Ben Melech Al Ha’Torah)*

**“Outside the Curtain of the Testimony, in the Tent of Meeting, Aharon shall arrange [the *Menorah*], from evening to morning, before *Hashem*, continually . . .” (24:3)**

Our Sages say that the *Menorah* testifies that the *Shechinah*/ Divine Presence rested on the Jewish People. How so?

R’ Kalman Chaim Meitkes z”l (*Skolka Maggid*; Lithuania and New York; died 1932) explains: Commentaries write that the *Shechinah* rested on the *Aron* / Holy Ark, causing it to shine so brightly that a *Kohen* could walk in the otherwise dark Sanctuary by its light. The *Menorah*’s purpose was to create a second light source, so that the *Kohen* would not benefit from the light created by the *Shechinah*’s presence. Thus, the need for a *Menorah* testifies that the *Shechinah* rests on the Jewish People. *(Chemdat Chaim)*

# ISRAEL REPORT

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

Issue 1358 • May 5, 2023 • 14 Iyar 5783

## PANELS POLITICS POLL (Maariv 4/28/23)

Party	Current Knesset	2/24	4/28
Likud	32	26	23
Yesh Atid	24	27	17
National Unity	12	19	28
Shas	11	10	10
Religious Zionist	8	5	6
UTJ	7	7	7
Otzma Yehudit	6	7	4
Yisrael Beitenu	6	5	6
Ra'am	5	0	5
Hadash/Ta'al	5	5	6
Labor	4	5	4
Meretz	0	4	4

## ISRAEL, GAZA GROUPS REACH CEASEFIRE AFTER NIGHT OF HOSTILITIES (Ha'aretz 5/3/23)

A senior Palestinian official told the Reuters news agency on Wednesday that Israel and armed factions in the Gaza Strip have reached an agreement to end the flare-up of hostilities sparked by the death of Khader Adnan, a hunger-striking Palestinian detainee.

One Palestinian was killed in the hostilities and five were injured, the Palestinian Health Ministry said.

The "reciprocal and simultaneous" ceasefire went into effect at 3:30 A.M. (0030 GMT) and was brought about with efforts from Egyptian, Qatari and United Nations officials, the sources told Reuters. Despite the reports of a ceasefire, however, a rocket siren was sounded at 5:30 A.M. at Kibbutz Nir Am, close to the Gaza border.

The IDF's Home Front Command assessed the situation on Wednesday morning and advised residents of Gaza-adjacent communities that they can resume their routine activities. The Education Ministry announced that schools in the region would be open as usual.

The flare-up came after the death of Khader Adnan, a senior Palestinian Islamic Jihad member in the West Bank, who launched a 86-day hunger strike to protest his arrest.

In response, Palestinian factions fired several rounds of rockets at Israeli communities close to the Gaza Strip throughout the day on Tuesday. The Israeli military responded by attacking Hamas targets in Gaza, prompting further rounds of rocket attacks on communities in southern Israel.

The Israeli military said in a statement that its attacks on Gaza targeted arms-manufacturing facilities and underground tunnels belonging to Hamas. The tunnel did not stretch into Israeli territory, according to the army. Among **the targets hit, the army said, was a military installation belonging to Hamas'** naval branch and a concrete factory that the organization used.

The statement went on to say that, "the Hamas terrorist organization is responsible for what is happening in the Gaza Strip, and it will pay a price for security violations against the State of Israel."

Arab and world leaders worked with both sides to prevent escalation. A Palestinian source told Haaretz that Egypt was involved in de-escalation efforts and Hamas confirmed that its chief, Ismail Haniyeh, was in talks with Egyptian and Qatari officials to end Israeli "aggression on Gaza."

## 'WEAK RETALIATION': OTZMA YEHUDIT BOYCOTTS GOVERNMENT OVER RESPONSE TO ROCKET ATTACKS (Arutz-7 5/3/23)

The Otzma Yehudit party has decided not to take part in Knesset votes

scheduled for Wednesday, in protest of what it deemed the government's "weak response" to rocket attacks from Hamas-ruled Gaza Strip overnight.

The rightist party announced Wednesday morning that it will hold a special faction meeting in the city of Sderot, near the Gaza frontier, following "the weak response in Gaza last night."

MK Almog Cohen (Otzma Yehudit) said Wednesday he will open a parliamentary office in Sderot.

"The weak response of the IDF certainly invites the next round [of fighting] that will continue to harm the lives of our children and the normal way of life of the residents of the Gaza frontier and the south as a whole," said Cohen.

The mayor of Sderot, Alon Davidi, slammed the government Wednesday morning, after terrorists operating in the Gaza Strip fired 104 rockets fired towards Israel over a 24-hour period.

Davidi said that "the government has adopted a policy of granting immunity to terrorists and burying its head in the sand. I told the Prime Minister two weeks ago that I miss Operation Protective Edge, which we had two and a half years of quiet. We are disabled - this is a weak policy."

Israel reached a ceasefire agreement with Gaza terrorists early Wednesday morning, following retaliatory IDF strikes on terrorist targets in the Gaza Strip. One-hundred-and-four rockets were launched towards Israel from Tuesday afternoon through early Wednesday morning, with a number of mortars also fired towards Israeli territory.

Two rockets struck the city of Sderot, leaving three foreign workers injured, including one in serious condition.

## 'HE DOESN'T HAVE TO STAY IN THE GOV'T.' NETANYAHU'S PARTY BLASTS BEN-GVIR OVER GAZA CRITICISM (Ha'aretz 5/3/23)

Prime Minister Benjamin Netanyahu's Likud party fiercely shot back at

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Kemp Mill Synagogue, Silver Spring, MD  
Mizrachi Shul, Johannesburg, SA  
North Shore Hebrew Academy HS, NY  
Suburban Orthodox, Baltimore, MD  
Suburban Torah Center, Livingston, NJ  
Temple Emanuel of Pascack Valley, NJ  
The Learning Shul, Columbia, SC  
Woodsburgh, NY Minyan  
Young Israel Bet Tefilah of Aberdeen, NJ  
Young Israel of Brookline, MA  
Young Israel of East Brunswick, NJ  
Young Israel of Fort Lee, NJ  
Young Israel of Hancock Park, CA  
Young Israel of Holliswood, NY  
Young Israel of Houston, TX  
Young Israel of New Hyde Park, NY  
Young Israel of North Woodmere, NY  
Young Israel of New Rochelle, NY  
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National Security Minister Itamar Ben-Gvir on Wednesday, after he criticized the government's "lenient" response to rockets launched from Gaza.

"The prime minister, defense minister, the IDF and security bodies are the ones overseeing the sensitive and complex security-related events with which Israel is dealing," the rare rebuke said, adding that it is the prime minister who decides who will be present at security assessments and cabinet meetings.

"If this is not acceptable to Minister Ben-Gvir, he does not have to stay in the government," the statement concluded.

The Likud's statement came after Ben-Gvir announced he will boycott Knesset proceedings on Wednesday. Instead, his Otzma Yehudit party convened the party's weekly faction meeting in the rocket-hit city of Sderot near the Gaza border.

Despite Ben-Gvir's boycott, the Knesset's operations proceeded as usual, and no votes were canceled. The coalition still holds a majority even without their participation, making the boycott more symbolic than impactful.

Likud MK Danny Danon also criticized the government on his Twitter, writing that **"in order to restore deterrence, we should have woken up this morning and heard how many terrorists were eliminated tonight in attacks. If we continue to bomb empty posts, we're inviting the next round. That's not how you create deterrence."**

#### BALTIC STATES ESTABLISH A JOINT FORUM WITH ISRAEL FOR MILITARY COOPERATION (i24NEWS 5/1/23)

Chairman of the Foreign Affairs and Defense Committee, Yuli Edelstein, said that "every terrorist incident or attack against Israel, on its territory or outside, bears the imprint of Iran," during a meeting Sunday night with his counterparts from the Baltic nations.

"I am not saying this out of assumption, but out of knowledge," he added, calling on his interlocutors to put the IRGC on their list of terrorist organizations, and continued, "normalization with Saudi Arabia remains an option."

**"Saudi Arabia's closeness to China and Iran is not the result of great love. And Saudi, American and Israeli interests always overlap,"** the former Knesset Speaker said.

During the meeting, the representatives discussed the strategic importance of military and intelligence cooperation between the nations. As a result, it was decided to establish a joint forum for the chairmen of the Foreign Affairs and Defense Committees of Israel and the Baltic States.

At the end of the meeting, they proposed a joint visit to Israel. And the parliamentary leaders from Lithuania, Latvia, and Estonia also asked Edelstein to participate as a mediator between them and NATO.

In February, Edelstein visited Kyiv and met with Zelensky, where he said, **"Israel must side with Ukraine against the dangerous combination of Russia and Iran." Other Israeli leaders have also been on political and diplomatic missions to warn against the Iranian threat.**

**"Iran is getting stronger," said Israeli Defense Minister Yoav Gallant, "this is something that should keep sleep from the eyes of the whole world and from the eyes of Israel." Israeli Foreign Minister Eli Cohen visited several European countries, as part of an effort to build a political coalition against Iran.**

#### ERDOGAN BESTOWS MEDAL OF HONOR ON ISRAELIS FOR QUAKE RESCUE (YNet 4/26/23)

**Turkish President Recep Tayyip Erdoğan bestowed the medal of honor on IDF Homefront Command foreign rescue chief Col. (Res.) Golan Voch who commanded the military's rescue efforts during the mass earthquake that struck there and in Syria, last February and to Deputy Head of Mission in Israel's embassy in Ankara Nadav Markman.**

The Turkish president honored representatives of 90 international delegations, that arrived to assist the stricken areas in the south of the country.

The Israeli delegation was among the first to arrive at the disaster area and had pulled 19 people alive, out of the wreckage.

Voch met with a family who was among those rescued by his team and told them that the ceremony in Ankara was held when Israel was marking Memorial Day for fallen IDF soldiers and victims of terror. "My heart is with the bereaved families in the military cemeteries," he said. "I was chosen to represent Israel in a meeting with Erdogan and the Turkish officials and I am proud of the IDF's efforts to save lives," he said.

Markman who provided assistance to the military delegation said he valued the appreciation exhibited by Turkey/ "The Israeli teams operated with valor and professionalism," he said adding that the cooperation between the IDF and the Foreign Ministry enabled the saving of lives and showed Israel's finer attributes.

#### LAPID PRESENTS UNIVERSAL SERVICE BILL WHICH WOULD DRAFT HAREDIM (Arutz-7 5/1/23)

Opposition leader Yair Lapid presented his proposal for the Draft Law during the weekly Yesh Atid faction meeting today (Monday).

"I want to say something to the haredim: This situation cannot continue. It is an open wound. It cannot be that our children serve the state, endanger their lives, and you say **'We're not interested, we have political power and we will use it to release our children from having to serve in the IDF and at the same time increase yeshiva stipends at your expense,'**" Lapid said.

"Living together is not only about rights, but also about obligations. We have a common destiny and Israeli society needs a new social contract. No one is conspiring against you. What we offer you is exactly what we offer our children," he said.

Lapid presented the Yesh Atid party's Draft Law and hinted that the bill would be part of the negotiations between the coalition and the opposition at the President's Residence on the judicial reform issue.

He said that the bill "is ready, it is right for the State of Israel, it can heal this wound in the heart of Israeli society, but I say in advance: we will not bring it to the Knesset's session today at the opening of the session. The reason we are not bringing the bill today is that we are in the midst of the negotiations at the President's Residence, and what is discussed at the President's Residence cannot be brought to the Knesset yet."

He added that "even the 'draft evasion law' that the government wants to promote cannot reach the Knesset. It is part of the negotiations, it is part of the attempt to reach broad agreements that will save the State of Israel from the greatest crisis in its history."

The Yesh Atid bill is based on a draft law which was passed in 2014, when Yesh Atid joined a Netanyahu-led government and the haredi parties were in the opposition. That law would have instituted universal military and national service for the haredi sector in a manner similar to other populations within Israel, while allowing for a limited number of outstanding yeshiva students to receive exemptions to continue their Torah studies. The law was repealed in 2015 when the haredi parties rejoined the government.

#### ISRAEL HIT BY EXTENSIVE POWER CUTS NATIONWIDE (YNet 4/27/23)

Online users reported extensive power cuts through many parts of the country Thursday which the national power provider said were caused by a malfunction at one of its electricity production sites.

"Due to a malfunction in one of the production units at the Haifa power station, power outages have occurred in several areas across the country that rely on electricity from that source," the Israel Electric Corporation (IEC) said in a statement.

"The power supply was restored to some affected areas and will be fully restored across the rest of the country in the coming minutes."

IEC Director-General told Reshet Bet Radio that the power outage was likely a "technical fault caused by excessive consumption" and that "it almost certainly was not a cyber attack".

Meanwhile, heavy traffic congestion was reported nationwide after power to traffic control systems had also been cut off.

One user from Tel Aviv told Ynet that “business owners came out of their shops and didn’t understand what was going on” after the power went down.

HIGH COURT SAYS ADOPTED CHILDREN NO LONGER LIMITED TO ORTHODOX CONVERSION (Israel Hayom 5/1/23)

After a 20-year legal battle, the High Court of Justice on Sunday ended a practice whereby non-Jewish children adopted in Israel have to undergo an Orthodox conversion to Judaism. The nine-justice panel issued its ruling on a petition submitted in 2003 by the Israel Movement for Reform and Progressive Judaism.

At issue was the Israeli law under which the religion of Jewish parents and their adopted children has to be the same. The state’s Children Protection Service had decided that only Orthodox conversion would qualify for non-Jewish children being adopted, prompting the petition. Only several dozen non-Jewish children were up for adoption last year, leading the court to rule that every case can be examined individually. “This case could have and should have been decided many years ago, but it was protracted because among other reasons the court took its time in handing down a decision,” Uri Regev, CEO of the NGO Hiddush – For Religious Freedom and Equality told JNS in an interview.

Regev was the founding head of the Israel Religious Action Center, which submitted the petition to the Supreme Court, sitting as the High Court of Justice. “Despite the Haredi wrath against the Supreme Court, the Supreme Court is anything but eager to pull the chestnuts out of the fire and to rock the boat on issues of religion and state, and often tries to pressure the parties to reach an agreement in the hopes that a solution would be found without having to rule,” he said.

Regev said that adoption is a civil institution and so was never defined as being governed by Halachah, or Jewish law, nor should it be.

ISRAELI COMPANY OPENS WORLD’S FIRST THERMAL ENERGY STORAGE PLANT (i24NEWS 5/3/23)

Brenmiller Energy is a world leader in the field of heat storage, having developed a system to conserve energy in ways that save more and avoid high costs

Israeli-based thermal energy storage company Brenmiller Energy announced Tuesday that it had inaugurated a thermal energy storage plant – **the world’s** first of its kind – in southern Israel for the commercial production of pioneering heat storage facilities.

The clean technology firm is a world leader in the field of heat storage, having developed efficient ways to conserve energy by means of heat. Large-scale projects of Brenmiller have already been instituted in Italy, Brazil, and the United States – and soon in the Jewish state.

The factory, which is expected to employ dozens of workers, will target four gigawatt hours of annual production by the end of 2023. Brenmiller said its Israel location will be its primary manufacturing hub, built with large funding from the European Union and equipped with modern machines that meet the highest standards.

**“Unveiling our [thermal energy storage] gigafactory marks a pivotal milestone in our company’s history,”** said Avi Brenmiller, founder and CEO of Brenmiller Energy. **“What started as a family business has grown into a company that can help the global economy’s efforts to decarbonize.”**

**“In order to reduce emissions in the industrial and heating sector, heat storage is required, which will link the changing availability of renewable electricity sources – such as wind and solar power – to needs that require heat around the clock,”** Brenmiller added.

Brenmiller has developed a thermal energy storage system using crushed rock as storage material, which fosters high performance, low maintenance, and an environmentally-friendly production cycle.

The system receives energy from different sources, converts it into thermal energy, and enables continuous supply according to different needs, shifting loads and flattening peak consumption. Thus, energy is saved, high costs are

avoided for the use of electricity, gas, and fuel, and energy efficiency is increased.

BLUE-AND-WHITE JUNIOR BASEBALL TEAM CAPTURES PONY EURO TITLE, HEADED TO WORLD SERIES (JPost 5/2/23)

**Israel’s baseball program scored yet another huge achievement when its National Team took the gold medal at the PONY League Under-18 European Championship this week.**

The blue-and-white **earned the title by knocking off the tournament’s host team, Germany’s Stuttgart Reds, with an 8-2 victory in the final on the Reds’** home field. By winning the tournament, Israel qualified for the first time for the PONY League World Series, to be held this summer in Laredo, Texas.

Starter Nadav Machlin held the German bats at bay for four shutout innings while his teammates built a formidable lead. Machlin struck out six before being touched for two runs in the fifth. Akiva Meister induced an inning-ending double play that dashed all hopes of the host coming back and finished the game with 22/3 scoreless innings to get the save.

A key to the gold was provided the previous day when pitcher Aviv Bobrov pitched a complete game shutout in the semifinal win over a Dutch team, whose pitchers were unable to keep their fingers in the dike against an Israeli tidal wave that produced 11 runs, thus abbreviating the contest and saving the Israeli arms for the final.

**The team’s effort throughout** the tournament was apparent in every aspect of play. **Israel’s pitchers were supported by excellent fielding throughout.** This was most evident in the very first inning of the championship game when one of **the Reds’ best hitters** singled with runners at first and second, only to have **centerfielder Uri Shani (Israel’s top hitter in the tournament) throw out the** lead runner by 10 feet, with catcher Tomer Erel making a textbook play at the plate that ended the threat and provided a huge momentum shift.

**Perhaps the team’s excitement was best summed up by winning pitcher Machlin, who’s been playing baseball since he was nine years old.**

**“We can’t wait to get to the World Series in Texas!”**

THE SHIN BET AND ISRAELI PRISON SERVICE WANTED KHADER ADNAN TO DIE (Gideon Levy, Ha’aretz 5/3/23)

If there is anyone in Israel and the territories it occupies who fits the definition of freedom fighter, it was Khader Adnan, who died Tuesday night in an Israeli prison.

He was a fighter for his freedom and was ready to sacrifice his life for it as only very few are willing to do. He fought against an evil, vindictive tyranny that for years threw him into prison repeatedly, without trial, in the hope of breaking his spirit. He fought for his basic right to live in freedom.

Adnan was a political prisoner by any definition. No one ever charged him with terrorism and when he was finally indicted for something (which he was in jail for when he died) it was for relatively small offenses – membership in an illegal organization and incitement, which included visiting the homes of mourners and encouraging hunger strikes. For that, he was kept in prison until the end of his trial.

If that is not a political arrest, then what is?

Alexei Navalny was sent into administrative detention by a despotic Russian regime 10 times while Adnan was put into administrative detention 12 times by democratic Israel. Both men were regime opponents. If he were Russian, Burmese, Irish or Iranian, Adnan would have been regarded as an honored freedom fighter, even by Israelis. As a Palestinian, he was regarded as a terrorist.

**Adnan’s last 86 days were days of abuse, which caused him indescribable** suffering. But there were also days of disgrace for Israel, for its public discourse, its media and the protest movement. Who had heard about his hunger strike? Who reported it? Who cared? He will suffer, he will die, we are in the midst of a fight for our democracy.

The death of a freedom fighter got less attention than that of a stray dog. And when Adnan finally breathed his last – we were tired of him and his war for freedom – the only thing that interested us was the response of Islamic

Jihad. No one talked about what motivated him, the justice of his cause, the disgrace of 1,000 people under administrative detention or how he died. No one asked if his death could and should have been prevented, thereby preventing another round of fighting in the south.

The blame for the rocket barrage this time falls on the Shin Bet and the Israel Prison Service, which deliberately prevented Adnan from being saved.

They wanted him to die; if not, they would have hospitalized him, as they did during his previous strikes. Adnan did not want to die. They wanted him to die so that they would be feared. They wanted him to die because they saw that no one in Israel cared anymore, neither about his life nor his death.

They let him die in the full knowledge that his death would lead to another round of violence, and even then they did not lift a finger. Amid all the **protests and the protesters' infinite self-righteousness** and indifference to the occupation it produces, almost anything can be done to the Palestinians.

Quiet, **they're protesting.**

**I followed Adnan's arrests. I met with his father, wife and sister at his home in Arraba during his first hunger strike. I met him in the back of a pharmacy in Nablus, after his penultimate hunger strike. He was a broken man after 54 days of hunger, but he was determined not to surrender even if he exaggerated his importance to the Palestinian struggle: "Israel has turned me into a symbol – I've succeeded in showing its ugly face."**

**Adnan spoke in a colorful Hebrew that included a lot of "with the help of God" and "blessed be God." When he once mentioned to his interrogator that he hoped that with God's help he would see his children again, his interrogator answered, "God is busy right now in Syria."**

**Adnan's jailers ate shawarma and pizza in his hospital room during his previous hunger strike, which caused immense suffering. How much weight did he lose? "Don't ask how much I lost, ask me how much my dignity has increased," he answered.**

**Now, he has died in dignity. The pity is that more Israelis didn't honor him as he deserved to be.**

CAN WE FIND A COMPROMISE BETWEEN RELIGIOUS AND SECULAR JEWS? (Menachem Bombach, JPost 5/3/23)

**Recently, I met one of Israel's leading brain surgeons – a doctor who has dedicated his life to saving others. He, his father, and his children all contribute significantly to the State of Israel.**

He told me that he feels depressed, hopeless, and full of rage toward the community to which **I belong: Israel's ultra-Orthodox (haredi) community.** He feels that his country and the Zionist dream are being trampled. He was overwhelmed with pain.

We sat together and talked, and experienced a transformation, understanding each other, and hugging at the end of our conversation.

When the state was established, Jewish leaders from across the political spectrum worked together in order to declare the establishment of the Jewish state. Despite their differences, they understood the importance of a secure homeland for the Jewish people. Today, they would be disappointed that we have abandoned their responsible approach.

The people of Israel all have the right to live differently. The differences between us are not negative, but can actually be a source of blessing. Disagreement can lead to creativity and curiosity and should encourage depth and empathy in our society.

Abraham, our ancestor, pleaded with God to save Sodom. He argued with **God in the boldest terms found in the entire Torah: "Shall not the judge of all the earth do justice?!" He had the chutzpah to argue but used words of caring that impressed God.**

How will the country prosper with a changing majority?

Statistics do not lie. The reality is that the haredi sector is expanding, and will likely eventually become the majority in Israel. This successful and prosperous country may soon be entrusted to a religiously observant majority. And who is most concerned about this dramatic possibility? We are. We have no idea how to run a country. There is no precedent in Jewish sources for how to do this. We need to learn the art of responsibility.

This reality threatens Israeli society. The feeling that there is a large community that does not pull its weight in Israeli society is frustrating and **very concerning. But it's important to understand that haredi citizens of Israel** are also apprehensive.

They fear external influences which threaten to weaken their hold on their halachic traditions and their commitment and dedication to the Torah and its values. They live with a sense of danger. But they also see themselves as having a mission to restore the Torah world that was destroyed in the Holocaust.

At the same time, there has never been a more fruitful period for haredi society. Many yeshivas, synagogues, communities, Torah centers and frameworks for vibrant religious services have been established under the auspices of the state.

**However, significant parts of Israel's non-haredi society are not prepared to bear the economic burden of the haredi community. They are exhausted.**

The gaps are growing between the haredi and non-haredi communities in National Service rates, contributions to the economy, and the sharing of general social responsibilities, because of their many conflicting values. People are becoming more and more distressed.

This unraveling of **Israel's social cohesion is undermining our national resilience.** It threatens our existence in Israel and damages our entire society. We seem to have reached a watershed. The metaphor of the full wagon and the empty wagon – used by the Hazon Ish (Avraham Yeshaya Karelitz, 1878-1953) to describe a wagon full of Jewish values on a collision course with an empty wagon – **is no longer relevant. We're trapped in a dialogue of the deaf in which neither side can hear the other.**

**IT'S IMPORTANT to know that there are** tens of thousands of Haredim who recognize this reality. They are ready to take responsibility, and they are committed to dialogue and finding common ground between all citizens in the State of Israel.

This is big news. There are haredi Jews today who recognize the importance of dialogue. They are no longer defined by who they are not and what they disagree with, but by who they are. Their identity is based on affirmation. They have deep feelings of gratitude to the state, and they know that their era of privilege as a minority is over.

We are entering a new era, in which the minority is going to become the majority. As such, we must sit together and formulate a social covenant based on respect, solidarity, and fraternity. However, there can be no agreement without compromise. Each group must be willing to compromise. Even the religious fanatics who are shouting in the streets, who have left the beit midrash (study hall) in order to have their voices heard in public, must agree to compromise.

As a haredi Israeli who regards my Jewish identity as a crucial condition for my existence in Israel, I am embarrassed by the behavior of some of my brothers. I would love to turn back the clock to the yeshiva of Hillel, 2,000 years ago, where a non-Jew asked to learn the entire Torah while standing **on one leg, and Hillel replied: "Whatever is hateful to you, do not do to your fellow man."**

We aspire to have a Jewish state, where Jews do not act hatefully toward **other people. The word "stranger" is mentioned 36 times in the Torah, to emphasize the importance of being compassionate toward other people.** How much more so should we embrace our brothers and sisters. We should be showing pure, unconditional love to our fellow Jews.

The call of the hour is to call for an immediate ceasefire in the internal wars that are destroying Israeli society. As an ordinary citizen, I call on President Isaac Herzog to use all of his power to negotiate agreements that can be accepted by the majority of the people, from both the Right and the Left, religious and secular.

Whether conservative or liberal, we look forward to a new dawn, when we **can proudly announce: "We have compromised!" That is what we must all do** so that we can live in a Jewish and democratic country, and build a more united and stronger Israel.



The Greater Washington Community Kollel

# SHABBOS DELIGHTS

## TORAH MINUTE

IN MEMORY OF RABBI KALMAN WINTER ZT" L

### Never a Burden

Presented by Rabbi Zacharia Schwartz, Kollel Adjunct

***"And Hashem said to Moshe: 'Say to the Kohanim'..." (21:1)***

Our Parsha begins by enumerating several *Mitzvos* that pertain specifically to *Kohanim*. Rabbi Moshe Feinstein points out that the Hebrew word for speech that is typically employed by the *Torah* when relating that *Hashem* taught a *Mitzvah* to Moshe is "*Vayidaber*" not "*Vayomer*". Rabbi Feinstein explains that "*Vayidaber*" has a harsher connotation and is used to convey the gravity of *Mitzvos*. The softer "*Vayomer*" is used here because of the special role of the *Kohanim* within the Jewish People. The *Kohanim* are meant to be the spiritual leaders, the teachers of the Jewish People. They are charged with being role models and showing people what it means to be close to *Hashem*. In this capacity, the *Kohanim* should demonstrate, in spite of the many rules and restrictions they must follow, they consider this to be the easiest thing in the world. They must give off an aura that says, "I wouldn't trade this for anything in the world." For this reason, *Hashem* conveys these *Mitzvos* with the softer term "*Vayomer*" – implying that the commandments should not be construed as harsh and difficult.

Whether or not we are *Kohanim*, we all have people that look at us and learn from us. One of the most powerful messages that we can convey is that *Torah*, *Mitzvos*, and our relationship with the Creator are the most precious things in the world to us. We must show, to others as well as to ourselves, that the *Torah* way of life is never a burden and is always a most treasured privilege.

**Wishing you a Good Shabbos!**

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## TABLE TALK

### Point to Ponder

**These are the Moadei Hashem - appointed festivals of Hashem... (23:4)**

...The One who sanctifies B'nei Yisrael and the zmanim- times. (Tefilla L'Sholosh Regalim).

Why do we use the word *zmanim* in davening and not the word *moadim*? The word *moadim* is used in the Torah, while the word *zmanim* does not seem to be used anywhere.

### Parsha Riddle

**What do Shavuos and the day after Sukkos have in common?**

Please see next week's issue for the answer.

Last week's riddle:

**How did the Cheit Ha'Egel/Sin of the Golden Calf impact the garments worn by the Kohen Gadol?**

**Answer: The Kohen Gadol was not allowed to enter the Kodosh HaKodoshim with clothes made of gold because of its use in the Sin of the Golden Calf.**

## HATORAH V'HAMITZVAH

### HALACHA INSIGHTS FROM THE PARSHA

In parashas Emor (22:24), the Torah commands:

One whose testicles are squeezed, crushed, torn, or cut, you shall not offer to Hashem, nor shall you do these in your Land.

"You shall not offer to Hashem" prohibits the offering of an animal with the enumerated conditions as a sacrifice to Hashem; "nor shall you do these in your Land" prohibits the inflicting of these conditions (castration) upon an animal or human being (*Sifra*). As per the language of the above verse, the prohibition applies primarily to male animals and human beings (*Hilchos Issurei Biah* 16:10-11). While the sterilization of females is prohibited as well (*Shulchan Aruch EH* 5:11), according to most authorities this is merely a rabbinic prohibition, although there is an opinion that it is actually Biblical (see *Shevet ha-Levi* 6:204, *Cheshev ha-Efod* 2:61).

The Talmud declares that it is even prohibited for a Jew to instruct a non-Jew to castrate his animal for him, either because there is a general prohibition against instructing a non-Jew to perform an act that is prohibited for a Jew (*amirah le-nochri*), or because non-Jews are also prohibited to castrate, and so inducing a non-Jew to violate this prohibition is itself a violation of the prohibition against placing a stumbling block before the blind (*lifnei iver*) (*Bava Metzia* 90a-b).

In light of the above, it is problematic for a Jewish pet owner to instruct a veterinarian, even a non-Jewish one, to neuter his animal. The *Shevet ha-Levi* notes various grounds for leniency with regard to **female** pets, and concludes that these are sufficient to eliminate the need to protest against Jews who instruct non-Jewish veterinarians to neuter their female pets, but he nevertheless recommends that one be personally stringent.

R. Chaim Jachter suggests:

The best solution to this problem seems to be the use of one of the many newly developed alternatives to castration and ovariectomy which do not involve removal (direct or indirect) of reproductive organs. There appears to be no Halachic opposition to these methods since the animals are only rendered infertile. The prohibition of "Sirus" appears to apply only to the removal of reproductive organs and not to causing the animal to become infertile. One must consult a competent Halachic authority to ascertain the permissibility of any of these procedures. (JHCS No. XXIII)

PRESENTED BY

**RABBI YITZHAK GROSSMAN, ROSH CHABURAH**

## KIDS KORNER

### Who Am I?

#### #1 WHO AM I?

1. I am not to say.
2. I was for the Mon.
3. Tenth of an eifa.
4. For the new from the new.

#### #2 WHO AM I?

1. I disqualify an animal.
2. I disqualify a Kohen.
3. I am the same backward and forward.
4. If my middle loses its leg I'd become water.

#### Last Week's Answers

**#1 Sheker/Lying** (Keep far from me, I have no legs to stand on, I am not for your bed, I could be a mixed-up knot.)

**#2 Peyos/Corners** (I am for the field, I am for your head, I am for the poor, I am not for cut.)

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