

# Young Israel Shomrai Emunah - Shavuot Shorts ד"ר

May 25 - 27, 2023 - 6 - 7 Sivan 5783 - Shavuot  
Light Candles by 8:04, not before 6:52 - Havdalah 9:12

The Shabbos Shorts is sponsored by **Tzivia Bramson** to commemorate the 4<sup>th</sup> Yahrzeit of her husband, Rabbi Samuel Bramson, HaRav Shmuel Ben Noach Helman HaLevi, Z"l, on the 9<sup>th</sup> of Sivan and **Esther & David Hornestay** to commemorate the 15<sup>th</sup> Yahrzeit of Esther's mother, Regina Berman, Rivka Bas Dovid, Z"l, on the 7<sup>th</sup> of Sivan.

The YISE Communications Committee hopes you are enjoying the shorter Shabbos Shorts! Have a comment or suggestion? Please send us your feedback at [communications@yise.org](mailto:communications@yise.org)

## Mazal Tov

- **Naomi Baum & Saul Newman** on the engagement of their son, Ezra, to Dr. Yael Steinberg, daughter of Dina & David Steinberg of Queens, NY. Mazal Tov to siblings Leah and Betzalel and to grandmother, Evelyn Baum.
- **Atara Sheinson**, daughter of **Harriet & Ron Sheinson**, an Occupational Therapist and Advanced Clinician at New York Presbyterian Hospital, on achieving Board Certification in Pediatrics.

## Condolences

- **Elite Hutman** on the passing of her father, Binyamin Deutsch.
- **Carol Lazar** and **Eva Moses** on the passing of their father, Dr. Walter Lemann.
- **Harriet Sheinson** on the passing of her brother, James Krasnow. The funeral will take place on Sunday in Needham, MA. Shiva details will be sent via email when available.

## YISE Youth Announcements

**Teen Minyan** - The Teen Minyan, led by Rabbi Moshe Holzer, will meet in The House at 5:10 AM (Netz) on Friday and at 9:15 AM on Shabbos.

**Shabbos Groups** this Shabbos, May 27, the 2<sup>nd</sup> day of Shavuot, 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** meet at Shomrai and walk to the Yeshiva.
- **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.

**There will not be any Groups on Friday, May 26, the 1<sup>st</sup> day of Shavuot.** For more information, contact Debbie Katz at [dkatz@yise.org](mailto:dkatz@yise.org)

**Boys Shiur** - Rabbi Rosenbaum's Shabbos afternoon shiur for 5<sup>th</sup> and 6<sup>th</sup> grade boys at 5:30 PM in the Social Hall, *will not meet this Shabbos, May 27.*

**Special Learning program for 2-3 grade boys** on the 1<sup>st</sup> day of Shavuot with Mr. Marcus! Meet at 3:15 PM at the House, followed by ice cream in the Social Hall.

**Youth Shavuot Ice Cream Party** - Friday, May 26, 4:00 PM - 5:00 PM in the Social Hall. Come and make your own ice cream sundaes! *See flyer for details.*

**Shavuot Shiur for Girls** - Shabbos, May 27, 3:45 PM - 4:30 PM in The House. For grades 2 - 5, with Rebbetzin Atara Rosenbaum. *See flyer for details.*

## Shavuot Schedule

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

### Thursday Night, May 25:

- **Remember to make an Eruv Tavshilin**
- Light Candles by 8:04, not before 6:52
- Mincha: 8:05 (B), 7:15 (Sephardi, LBM)
- Shiur after Mincha - Rabbi Rosenbaum
- Maariv: 9:10 (B)
- **Kiddush not before: 9:10**

### Friday, May 26:

- Tikun Leil Shavuot: 12:00
- Shacharis: 5:10 (S), 7:00 (B), 8:45 (B), 9:15 (S), 4:20 (Sephardi, LBM), 5:10 (Teen, H)
- Shavuot Learning for 2 - 3 Grade Boys: 3:45 (H)
- Youth Shavuot Ice Cream Party: 4:00 (S)

### Friday Night:

- Light Candles by 8:05, not before 6:53
- Mincha: 6:35 (Plag, S), 7:05 (B), 8:05 (B), 7:15 (Sephardi, LBM)

### Shabbos/2<sup>nd</sup> Day of Shavuot, May 27:

- Shacharis: 6:45 (B), 8:45 (B), 9:15 (S), 8:30 (Sephardi, LBM), 9:15 (Teen, H)
- Yizkor at 8:45 Minyan not before 10:30
- Shavuot Learning for Women: 3:45 (B)
- Shavuot Shiur for Girls: 3:45 (H)
- Women's Shavuot Dessert: 4:30 (S)
- Mincha: 2:30 (B), 5:00 (B), 8:00 (B), 8:00 (Sephardi, LBM)
- Shabbos/Shavuot ends/Maariv: 9:12

## Shabbos Kiddush Sponsors

- The Hashkamah Minyan Kiddush is sponsored by **Rabbi Binyamin Sanders** to commemorate the Yahrzeit of his father, שמואל מיכאל בן נחום צבי, on the 13<sup>th</sup> of Sivan.
- The Shul Kiddush is sponsored by **the Shul**.

## Shabbos Divrei Torah/Shiurim

- |                                    |                          |
|------------------------------------|--------------------------|
| • 8:45 Main Minyan (B)             | Rabbi Rosenbaum          |
| • 9:15 Minyan (S)                  | Rabbi Postelnek          |
| • Hashkamah Gemara Shiur (SBM)     | Rabbi Yitzhak Grossman   |
| • Kedushas Levi Chabura - 8:55 (S) | Rabbi Postelnek          |
| • Shiur before Mincha - 7:15 (B)   | Rabbi Yitzchok Brandriss |
| • Shiur after Mincha (B)           | Rabbi Postelnek          |

## Shavuos

- **The Flowers for Shavuos** have been donated by **Karen & Howie Schulman** in memory of David Kramer, Dovid Tuvia Ben Harav Yechiel Michael Halevi, Z"L, on the occasion of his 21<sup>st</sup> Yahrzeit.
- **The Pastry Oven Cakes for Tikun Leil Shavuos** have been donated by **Eva & Nissy Moskowitz** in loving memory of their families who perished in the Holocaust.
- **Tikun Leil Shavuos** - Shiurim starting at midnight in the Belonofsky Sanctuary, Interactive learning and Chavrusos in the Social Hall. Shacharis at 5:10 AM in the Social Hall. *See flyer for details.*
- **Shavuos Learning for Women** - Mrs. Sharon Freundel will give a Shiur, "Hineni: The Calls to Prophecy of Isaiah and Ezekiel," in the Belonofsky Sanctuary on the 2<sup>nd</sup> day of Shavuos, Shabbos, May 27, from 3:45 PM - 4:30 PM, sponsored by the YISE Women's Learning Initiative. *See flyer for details.*
- **Women's Shavuos Dessert** - All women are invited to a Shavuos afternoon get-together to enjoy Pareve desserts with friends. Shabbos, May 27, the 2<sup>nd</sup> day of Shavuos, 4:30 PM in the Social Hall *See flyer for details.*

## Shul Announcements

- **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 learning opportunity, exploring a different Torah luminary each month. The first program will take place on June 10 at 6:00 PM at the home of Bob & Susan Levi, 520 Lamberton Drive. Rabbi Rosenbaum will speak on Hillel: The Halachic Decider and Role Model for His People. *See flyer for details.*
- **Come Join Rabbi Koss's Monthly Jewish History class on Zoom!** Bikur Cholim of Greater Washington and the YISE Chessed Committee. Rabbi Koss will be speaking on a topic in Jewish history, Monday, June 5, from 2:00 PM - 3:00 PM on **Zoom A**. For more information, contact Miriam Friedman at [mfriedman2@yahoo.com](mailto:mfriedman2@yahoo.com)
- **Mazal Tov on the Birth of Your Son or Daughter!** YISE can help organize meals. Contact Miriam Levson at 901-481-7133 or [miriamlevson@gmail.com](mailto:miriamlevson@gmail.com) or Rose Blynn at 410-522-8624 or [rab411@gmail.com](mailto:rab411@gmail.com) Send announcement details to [announce@yise.org](mailto:announce@yise.org)
- **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.
- **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, [mshkarlin@gmail.com](mailto:mshkarlin@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>

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

**Hashkamah Minyan Gemara Shiur** - David Jaray in honor of Rabbi Grossman and all those who attend his Shiur.  
**8:45 Shabbos Drasha** - David Lerner in memory of his beloved father Herbert Lerner, Z"L, for his 2<sup>nd</sup> Yahrzeit, 8 Sivan.  
*Want to sponsor a Shabbos or weekday Shiur? Please email [office@yise.org](mailto:office@yise.org) for details. Thank you for your support.*

The Week Ahead		Sunday May 28	Monday, May 29 Memorial Day	Tuesday May 30	Wednesday May 31	Thursday June 1	Friday June 2
Shacharis	Ashkenazi (S, B, B)	6:30, 7:30, 8:45	6:30, 7:30, 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)	8:15	8:15	8:15	8:15	8:15	See Shabbos schedule
	Sephardi (LBM)	8:10	8:10	8:10	8:10	8:10	
Halachic Times: Latest Alos Hashachar 4:07 AM, Earliest Talis and Tefilin: 4:43 AM, Latest Netz: 5:47 AM, Latest Krias Shema: 9:25 AM, Earliest Mincha: 1:44 PM, Earliest Shkia: 8:25 PM, Latest Tzeis Hacoachavim 9:18 PM							

### Next Shabbos

June 2 - 3, 2023 - 14 Sivan 5783

Parshas Nasso

Light Candles by 8:10, not before 6:56 - Havdalah 9:18

#### Friday Night:

- Mincha: 6:40 (Plag, S), 7:10 (B), 8:10 (B), 7:15 (Sephardi, LBM)

#### Shabbos Day:

- Shacharis: 7:00 (B), 8:45 (B), 9:15 (S), 8:00 (Sephardi, LBM), 9:15 (Teen, H)
- Mincha: 2:30 (B), 5:00 (B), 7:50 (B), 7:45 (Sephardi, LBM)
- Shabbos ends/Maariv: 9:05

Next Shabbos Shorts Deadline: Wednesday, May 31, 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: Closed for Memorial Day

Tuesday - 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

# Young Israel Shomrai Emunah

## Weekday and Community Announcements

May 25 - 26, 2023 - 6 - 7 Sivan 5783 - Shavuot

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### Upcoming Community Programs & Listings

**Man vs. Animal: Whose Needs Take Priority According to Halacha?** - Kollel Zichron Amram Federal Holiday Learning Program on Memorial Day, Monday, May 29 at the YGW Boys' campus and on Zoom, Meeting ID: 892 627 5529, Passcode: 1216613. Shacharis 8:00 AM, breakfast 9:00 AM, learning 9:30 AM, Shiur by Rabbi Eliyahu Reingold, Rosh Kollel of YGW, 10:40 AM - 11:20 AM. Sponsored in memory of Dr. Jerome B. Taragin by the Taragin, Gardner and Marizan families. For more information, contact Rabbi Moshe Chaim Blate at [mblate@yeshiva.edu](mailto:mblate@yeshiva.edu)

**Jewish War Veterans Post 360 Memorial Day Celebration** in Wheaton in collaboration with American Legion Post 268 and Veterans of Foreign War Post 2568. Monday, May 29, 11:00 AM in Veterans Park on Fern Street behind the Safeway building. Please come to show your support for our Jewish War Veterans Post and to honor our fallen American servicemen and women.

**Kemp Mill Toastmasters** - Wednesday, May 31, 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 [president@kempmilltoastmasters.com](mailto:president@kempmilltoastmasters.com) for more info. Zoom meeting ID: 986 546 841, password: 3671

**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!

**Zichron Menachem Hair Drive** - Calling all hair owners who are ready to become hair donors! There are still available appointments for: Friday, June 2, at BHA, 13300 Arctic Avenue, Rockville; Monday, June 5, at Progressions Salon, 12211 Nebel Street, Rockville. (Only two appointments left). If you have 12 inches to give please hurry and sign up to do this huge Mitzvah! Just email Hair to [zichron@mjbha.org](mailto:zichron@mjbha.org)

**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.

**Lisa Landy Memorial Fund** - Lisa devoted the better part of the last three decades teaching pre-schoolers in Jewish schools in the Washington, DC area. Lisa was a staunch advocate of the Reggio Emilia teaching approach, which encourages students to direct their own learning and fosters their independent thinking and self-confidence. The Lisa Landy Memorial Fund was established to train teachers in local Jewish schools in the Reggio method. To make a tax-deductible donation or for more information, contact Eli Landy at 301-401-9475 or [eli\\_landy@hotmail.com](mailto:eli_landy@hotmail.com)

**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>

### Recurring Community Programs & Listings

**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 Lambert 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>

**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.

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

**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@slslaw.com](mailto:lifschitz@slslaw.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)

## 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**, *will not take place on Monday, May 29*.
  - **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. Presented by Rabbi Hillel Shaps. New Semester began Tuesday, May 2. Register at <https://thegreaterwashingtoncommunitykollel.com/scp> For more information please contact Rabbi Hillel Shaps: [hshaps@gwckollel.org](mailto:hshaps@gwckollel.org)
  - **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 Metzia. Wednesday evenings at 8:40 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

## Thank you to the Weekday 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 and in memory of parents, Avraham Ben Tzvi HaLevi & Ada Bas Menachem Aryeh, Z"L, and Rabbi Hillel & Mrs. Myrna Klavan, Z"L; **Zvi Malin** in memory of his grandmother, Selma Miller, Sima Zelda Bas Chaim whose Yahrzeit was on the 3<sup>rd</sup> of Sivan.

**Rabbi Rosenbaum's Tehillim/Parsha/Halacha Shiur** - Judy & David Marwick to commemorate the first Yahrzeit of David Finkelstein, David Ben Berel, Z"L, whose first Yahrzeit was 27 Iyar.

*Want to sponsor a Shabbos or weekday Shiur? Please email [office@yise.org](mailto:office@yise.org) for details. Thank you for your support.*



YOUNG ISRAEL SHOMRAI EMUNAH

# Tikun Leil

## SHAVUOS 5783

### Shiurim

BELONOFSKY SANCTUARY

12:00 - 12:50 AM

*Rabbi Shimon Maged*

**So, Why Do We Really Eat Dairy on Shavuos? A New Approach to an Age-Old Question**

1:00 - 1:50 AM

*Rabbi Yehuda Shinensky*

**Prisons in a Jewish Society**

2:00 - 2:50 AM

*Rabbi Postelnek*

**Saw You at Sinai: The Journey of Reincarnation**

3:00 - 3:50 AM

*Rabbi Hillel Shaps*

**Closing Remarks: The Significance of "Aleinu"**

4:00 - 4:50 AM

*Rabbi Rosenbaum*

**Tefillin: Southpaws, Righty Sluggers and Switch-Hitting Writers**

### Shiur for Boys Grades 4-6

SOCIAL HALL

*with Rabbi Rosenbaum*

12:00 - 1:00 AM Halachos of Lefties

### LEARNING IN THE SOCIAL HALL ALL NIGHT LONG!

Interested in the possibility of being set up with a Chavrusa? Contact Rabbi Postelnek with your ideal time & topic!

[rypostelnek@yise.org](mailto:rypostelnek@yise.org) / (571) 340 0227

### Interactive Learning

SOCIAL HALL

12:00 - 1:30 AM

*Rabbi Hillel Shaps*

**Who Wrote the Last 8 Verses of the Torah and Why Does It Matter?**

1:45 - 3:15 AM

*Rabbi Rosenbaum*

**Megillas Rus with the Commentary of the Malbim**

3:30 - 5:00 AM

*Rabbi Postelnek*

**From Gur to Slonim: Chassidic Insights on the Holiday of Shavuos**

### High School Boys Learning

AT THE HOUSE

*with Rabbi Holzer*

4:40 AM Followed by Shacharis

**SHACHARIS 5:10 AM - SOCIAL HALL**

YISE YOUTH PRESENTS



## SHAVUOS LEARNING

*For Boys in Grades 2-3*

*First Day Friday May 26*

*3:15 PM at the House*

*With Mr. Marcus!*



*Ice cream in the Social Hall after!*

# Halachos of Lefties

Shiur for Boys in Grades 4-6

*With Rabbi Rosenbaum*

**FIRST NIGHT SHAVUOS**

**MAY 25-26, 2023**

**12AM - 1AM**

**YISE Social Hall**

*Refreshments will be served!*



**SHABBOS MAY 27**  
**3:45 - 4:30PM**

# **SHAVUOS SHIUR FOR GIRLS GRADES 2-5 WITH REBBETZIN ATARA ROSENBAUM**

**LOCATION: THE HOUSE  
PAREVE REFRESHMENTS  
WILL BE SERVED**



**YISE YOUTH**

**SHAVUOS**

# **ICE CREAM PARTY**

**FRIDAY**

**MAY 26<sup>TH</sup>**

**from 4-5pm**

**YISE SOCIAL HALL**



Made with PosterMyWall.com



ALL WOMEN ARE INVITED TO A  
**YISE SHAVUOS**  
*dessert*

Shabbos, 2nd Day of Shavuos  
May 27th at 4:30 PM

YISE Social Hall  
1132 Arcola Ave.

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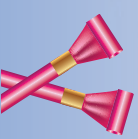
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Volume 29

Shavuot Issue

5783 - B"H

## From the Thought of R. Jonathan Sacks, z"l

**Shavuot for Our Time** - At Mount Sinai, the Israelites made a covenant with God. He would be their God and they would be His people. But at key moments in Tanach we find another phrase altogether: Moshe says in the Book of Devarim "You shall know that the Lord your God is God, the faithful God, who keeps habrit ve'hachessed, (the covenant and the loving-kindness)"; When Shlomo Hamelech dedicates the Bet HaMikdash, he utters the following prayer: "There is no one like You, God, in the heavens above or the earth below shomer habrit ve'hachessed, (keeping the covenant and the loving-kindness)"; And likewise, Nechemiah, when he renews the covenant as the people come back from Babylon, says, "The great, mighty, and awesome God, shomer habrit ve'hachessed, (He who keeps the covenant and the loving-kindness)."

That's a really puzzling phrase, shomer habrit ve'hachessed, the covenant and the loving-kindness. Look, for instance, at the Jewish Publication Society translation, who just translate 'covenant'. Because the chessed is included in the covenant. If you look at the New International version (which is a very good non-Jewish translation), habrit ve'hachessed is translated as, "the covenant of love." But of course it doesn't mean that, it means "covenant and love." Everyone had a problem in understanding what God does for the Jewish people other than making a covenant with them on Shavuot, at Har Sinai. But if you think about it, the answer's really quite simple. A covenant is what sociologists and anthropologists call reciprocal altruism. You do this for me, I will do this for you. "You serve Me," says God, "and I will protect you." Covenant is always reciprocal and neutral. But that is terribly vulnerable, because what happens if we don't keep the covenant? The covenant is then rendered null and void.

The covenant is not enough. And that is what Moshe was saying, that is what Shlomo Hamelech was saying, that is what Nechemiah was saying. God does not just make a covenant with us. He has a relationship of chessed with us. An unconditional love, which is translated into deeds of kindness to us. The covenant is conditional, but chessed is unconditional.

Maybe ultimately this is why we read the Book of Ruth on Shavuot. The Book of Ruth is the book of chessed. We received a covenant at Mount Sinai, but we also received something much more long-lasting and profound, which is God's unconditional love. And that's what the book is telling us, that God has love for us, the way Ruth had love for Naomi and Boaz had love for Ruth. Acts of loving-kindness all define our relationship with God. And as the Book of Ruth shows, they should be what define our relationship with one another.

This message resonates for us this year. Just as in Megillat Rut, tragedy and loneliness and isolation are healed by acts of loving-kindness, so have the isolation of so many of us been healed by acts of loving-kindness, acts of neighbourliness, people being in touch, helping us, getting things for us, phoning us up, connecting us by Zoom, showing that they care about us. Those acts of kindness have humanised and lightened our world. Chessed has a redemptive quality. It transforms tragedy into some form of celebration and despair into some powerful form of hope. Let what Ruth did for Naomi and

Boaz did for Ruth be with us, as we try to reconnect with family and friends, and those who have been so terribly isolated during recent times. And may we remember that, as well as giving us a covenant at Har Sinai, God gave us a bond of love that is unbreakable. He will never abandon us, let us never abandon Him.

## Yeshivat Har Etzion: Virtual Bet Midrash

**"The Day that You Stood before the Lord at Chorev" Sichah of Harav Aharon Lichtenstein, z"l**  
On Shavuot, we celebrate *kabbalat ha-Torah*; but the word "*kabbala*" can be understood in two different ways.

On the one hand, we "received" the Torah as a gift. Indeed, the Torah is "more precious than fine gold and pearls;" on Shavuot, we must thank God for the gift that He has bestowed on us and for granting us the privilege of this great treasure.

On the other hand, we "accepted" the Torah. "Acceptance" can be understood as the internalization of a value or idea. The expression "*kabbala le-atid*" – accepting a resolution upon oneself for the future – implies the internalization of one's repentance and an attempt to live accordingly in the future. According to this interpretation, we must explain what exactly it was that *Am Yisrael* accepted at that exalted occasion at Sinai. What was given to the nation as a legacy for the future, continuing many generations after God's revelation?

This question assumes special significance in light of the fact that Ramban, in his glosses on Rambam's *Sefer Ha-Mitzvot* (, counts the remembering of the revelation at Sinai as a commandment: "Take heed to yourself, and guard your soul diligently, lest you forget the things which your eyes have seen, and lest they depart from your heart all the days of your life, but teach them to your children and your children's children: the day that you stood before the Lord your God at Chorev...". According to this understanding, we must understand what it is that we are meant to remember. Which values are we meant to internalize as part of our remembrance of the acceptance of Torah?

There are a number of points to which *Am Yisrael* committed themselves and which they accepted upon themselves at Sinai.

As we know, there are commandments that are not set down explicitly in the Torah; the Sages throughout the generations have interpreted the Torah and revealed these commandments. Seemingly, a person could claim that the system of Halakha as we know it is not what he committed himself to at Sinai. There, we accepted the obligation of a certain number of commandments, but we never committed ourselves to the obligations imposed later by the Sages, such as, for example, the reading of the *megilla* on Purim!

We therefore must understand that at Sinai, the nation did not accept each individual commandment, but rather the entire body of commandments as their subjugation to God. The very first commitment of *Am Yisrael* at Sinai was towards the fulfillment of that general system of Halakha, not each law individually. This idea is proposed by R. Yosef Baer Soloveitchik (the *Beit Ha-Levi*) to resolve the difficulties that he discerns in the obligation of *Am Yisrael* to all of the commandments. The *gemara* (*Shabbat* 88b), in discussing the revelation at Sinai, tells us: "They stood at the foot

of the mountain" - R. Avdimi bar Hama said: This teaches that God held the mountain over them like a cask, and said to them: "If you accept the Torah [- then well and good]; and if not – there you will be buried" ... Rava said: [Although it would seem that the Torah was accepted because of coercion], nevertheless it was re-accepted [willingly] in the days of Achashverosh, as it is written: "The Jews fulfilled and accepted" – they fulfilled that which they had already accepted [at Sinai].

The generally accepted meaning of this *gemara* is that at the time of Mordekhai and Esther, the Jews willingly accepted upon themselves the Torah that they had accepted through coercion at the time of the revelation at Sinai. However, we may perhaps propose another interpretation which, to my view, reflects the simple, literal meaning of the *gemara*. At the time of Mordekhai and Esther, "the Jews fulfilled that which they had already accepted." Until the time of Esther, *Am Yisrael* fulfilled the commandments as part of the overall subjugation to God to which they had committed themselves at the time of accepting the Torah; from that time onward, they also committed themselves to each and every individual law, so as to fulfill that which they had already accepted in the general sense.

Furthermore, at Sinai, the nation accepted upon itself not only the laws, but also God as Creator and Master of the world; the nation accepted the Kingship of God, and since that time this faith has been "the pillar of all wisdom and the foundation of all foundations." The faith that the nation took upon itself was not limited to the acceptance of God's existence, but also other beliefs that are integral to Judaism. At Sinai, *Am Yisrael* accepted fundamental beliefs that remain binding to this day, as part of the concepts and principles that are the "red lines," the definitive framework of faith, in which every Jew believes.

The last element that we may list as a commitment by every Jew at Sinai is the belonging to the nation of Israel and the concept of the nation of Israel as a single body, with everyone connected to everyone else. At Sinai, the status of *Am Yisrael* was established as a special nation in which every individual is meant to feel a part of, and connected to, his fellow; thus, a collection of individuals is forged into a nation. From that time on, every individual Jew is obligated to accept upon himself his belonging to the nation of Israel and to recognize that all of us belong to the same entity, with each responsible for the other.

All of these elements are contained in the command "Take heed ... lest you forget ... the day that you stood before the Lord your God at Chorev"

## Ohr Torah Stone: Rabbi Kenneth Brander

**From Matza to Chametz: The Redemptive Journey of Pesach to Shavuot** - Times are turbulent – war in Ukraine, riots in Jerusalem; a sense of anarchy in the economy and uncertainty with the stability of our government in Israel. It is a holiday season where peace and tranquility seem to be a commodity in rare supply. Is there any message found in Pesach and Shavuot that can help us find

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perspective? Allow me to share the following thought:

The prohibition on Pesach of consuming or benefitting from Chametz is also found all year around with sacrifices in the Beit Hamikdash, the Temple. As we are told, “No korban mincha that you offer to God shall be made with Chametz (should be allowed to rise and become chametz).”

There is only one exception to this Temple rule, during the holiday which we begin counting towards on the second day of Pesach: Shavuot. We are told: “You shall bring from your settlements two loaves of bread .... They should be baked to leaven as first fruits to God”.

From Pesach to Shavuot there is movement from Matza to Chametz, manifested in Sefirat haOmer – the bridge between Pesach and Shavuot.

Matza, unleavened bread – in which we cease the process of fermentation – is dough that we do not allow to fully transform and whose state we do not allow to alter. It is dough which has not been allowed to reach its potential growth.

This limitation, as well as the prohibition from inserting a leavening agent into the baking process, reflects the withdrawal of humankind from contributing over Pesach to the activity of baking, this most fundamental, core and ancient technology in the food industry.

The same limitation is found in the Beit haMikdash, where humankind is dwarfed by God. When humankind stands in front of God, we must acknowledge and realize that we are limited. Therefore, any form of leavening process in the Beit haMikdash, especially on the altar; any human ingenuity in front of God is an act of hubris.

With Pesach, we begin the redemptive process which demands of us to ask the question: How do we use our freedom and what role does it empower us to play in society? What role can I play as an agent of change? This question is so important when we see around us how nations, despots, religious/political leaders can use their strength to harm others. These days we live in show us that with freedom must come reflection, for without reflection, freedom can create anarchy and abuse.

The first step in becoming productive masters of our own destiny is to evaluate our environment and reflect upon where our creativity can play a significant positive role. Where must I be a leavening agent? How must I use my talents and ingenuity to give rise to change – whether in my personal life, my family life, my community life or the life of society?

With this first stage of the redemptive process, found on Pesach, we are asked to step back and evaluate the shackles that still enslave us and modern society. We are required to put a hold on the creative act of leavening or consuming Chametz, until we can actively reflect on how to use the creative process to the benefit ourselves and society instead of creating additional anarchy.

With Pesach, the journey of Sefirat ha'Omer begins, in which every single day of counting asks us to evaluate where the balance is missing in our lives, a counting which must be verbally enunciated – in order to highlight that the crux is about the Omer journey, and not just the destination. A counting that is endowed by the Kabbalists with special symbols for each day, focusing on the need to evaluate every aspect of our life to ensure we are using our freedom effectively and responsibly.

As we count the Omer, we focus on the redemptive process until we reach the festival of Shavuot, which concludes with the receiving of the Torah, a journey which began on Pesach, 49 days prior.

On Shavuot we prepare a mincha offering in the Temple that has Chametz, inserting human ingenuity into the process of serving God. For if we have utilized the days of Sefira, the counting, properly; if

we have evaluated the gift of creativity and freedom with which we have all been endowed; then we can begin to use that gift to advance our own lives as well as the lives of people around us through the prism of Jewish values.

Perhaps there has been no time more in need of the messages found in these holidays.

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#### **Rabbi Shlomo Riskin**

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Our calendar moves from the spring festivals of Passover and Shavuot to the fall festivals of universal redemption and plenty, a journey in time that parallels a journey in space, from the barren desert to the land of milk and honey – Israel.

In the spring, Passover is linked by the counting of the Omer to its concluding Festival of Shavuot, seven weeks later; the Talmudic Sages even refer to Shavuot as Atzeret, or “Closing Holiday” (paralleling Shemini Atzeret, the Eighth Day which concludes the fall festival of Succot). And while Passover celebrates the promise of freedom, our journey from slave-labor and suffering to liberation, it is, for the time being, liberation in a hostile and homeless desert.

When does this journey come to an end? Shavuot, celebrated on the 50th day after the Seder of Passover, gives expression to the paradigm of completion, coming full circle, for it celebrates the bounty of the land, the first fruits brought by the Israelites who have not only reached their promised homeland, but have also established their Holy Temple in Jerusalem!

Remarkably, the holidays of this spring period are sandwiched between the public readings of two of our five Biblical Scrolls (Megillot), each of which features a heroic woman as its central personality: Purim is marked by the reading of the Scroll of Esther; Shavuot by the reading of the Scroll of Ruth.

And both Ruth and Esther, two of the greatest heroines of the Bible, have come to symbolize both the internal – and eternal – heart and essence of these festivals. But even more so, their stories, their ‘scrolls’ (these two megillot) reflect each other in remarkable ways, each one a prism into the nature of the other.

First of all, we need to keep in mind that just as Passover moves from the reality of a nation still smarting from slavery and only tasting the beginnings of freedom in the more confining, treacherous landscape of the desert to the far more satisfying Shavuot realization of home and hearth, state and sanctuary, (coming home after being away for so long in Egypt), we find that the Esther-scroll of Purim (pre-Passover) describes the opposite phenomenon, focusing upon Jews in vulnerable galut (exile). In terms of our experience of the festive calendar, Shavuot always culminates the trajectory that starts with Purim, inexorably leading us toward the climactic moment when the Scroll of Ruth is read, ending with its majestic reach for messianic geulah (redemption), the final word recording the name of David, the future king and redeemer of Israel.

A study of the contrasts and comparisons between these two feminist-featuring Scrolls from galut to geulah should elucidate the march of our calenderal journey, which clearly points us in an eastward direction toward Zion.

First of all, the entire story of the Scroll of Esther takes place in Persia, opening with an exquisitely detailed description of the dining chambers of the Persian King in Shushan (Esther 1:6). The Scroll of Ruth, on the other hand, opens in Bethlehem, Israel – and although the rest of that chapter takes place in Moab, the succeeding three chapters all take place around the verdant hills of Bethlehem and Efrat.

It is important for us to realize that the ten years of Naomi's life in Moab are described in that very first chapter, whereas it takes the next three chapters to

#### **Likutei Divrei Torah**

detail the crucial events in Israel of only three months duration: from the beginning of the barley harvest to the end of the wheat harvest. These three months prepare the stage for Jewish eternity!

Secondly, according to the Midrash (B.T. Megillah 11a), the Scroll of Esther describes Jews who have the opportunity to return to Judea but opt to remain in the “diaspora;” Ahasverosh was King of Persia immediately following Cyrus, who conquered Babylon and permitted the exiled Jews to return to their homeland and rebuild their Temple. Esther may have even changed her name from the Hebrew “Hadassah” to the more Persian “Esther” (probably from the Persian word for star, and the Persian goddess Astarte).

In the Scroll of Ruth, however, the text makes fairly short shrift of the sons of Elimelech, who leave Bethlehem (Lit. “House of Bread”) for the falsely glittering fields of Moab (lit. “from father”) – a reminder of a Biblical act of incest between Lot and his daughter; their names, Makhlon (illness) and Kilyon (destruction) succinctly sum up their galut experience of assimilation and intermarriage.

The remaining three quarters of the book tell of Naomi's return to her homeland, and of the triumph she eventually experiences there as the “ancestor” of the Messiah David. In short, the Scroll of Ruth is the record of Jews who leave their exiled status and return to Israel.

Thirdly, the Scroll of Esther tells the story of a Jewess in exile who is forced to forsake the home of her relative Mordecai (cousin, uncle, nephew, husband?) and live with a Gentile King in order to save her people; moreover, the salvation she achieves is only temporary, with the Talmud ruling that we don't even recite Hallel on Purim since we still remained slaves of Ahasverosh even after Haman's demise (B.T. Megillah 14). The Scroll of Ruth, on the other hand, tells the story of a Gentile Moabite who becomes a Jewess-by-choice, how she journeys to Israel to live with her Jewish mother-in-law, and enters the royal family of Judah when she marries Boaz; moreover, she becomes the progenitrix of ultimate Jewish salvation through the eventual descendant of her great-grandson, David.

Finally, the manner in which we celebrate Purim is by drinking until “we can no longer distinguish between praising Mordecai and cursing Haman, perhaps because it was the arch anti-Semite Amalekite Haman who forcibly reminded the assimilating Jews of Persia that they were, after all, Jews; nevertheless, such raucous celebration is certainly not identified with the way in which our Sages generally asked us to celebrate. Shavuot, however, is celebrated by our bringing first fruits to the Temple singing praises to God and staying up all night studying Torah. It seems that true Jewish piety, Jewish future and eternal Jewish salvation can only come out of Zion! Apparently, even a celebration of galut survival must depend upon the temporary “high” of inebriating beverages, whereas a Festival of Jerusalem brings us to the supernal “heights” of our eternal Torah – for even Torah has its first fruits, through which we glimpse our redemption.

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#### **R. Norman Lamm's Derashot Ledorot [Excerpt]**

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On this Shavuot day, the “Mystery Man” of the Book of Ruth (Peloni Almoni) calls to us from the dim obscurity in which he has been shrouded: Do not do what I did. Do not be illem be-divrei Torah, mute and speechless when it comes to Torah. Do not end your lives in a puff of anonymity. Grasp the Tree of Life which is Torah. Live it. Practice it. Overcome all hardships and express it in every aspect of your life. Do not abandon it lest God will abandon you. Jump at this opportunity for immortality. In short: make a name for yourself—through Torah, and with God.

# 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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NETANYAHU HITS BACK AT ABBAS' LIES THAT JEWS HAVE NO HISTORY IN JERUSALEM (JPost 5/21/23)

The Jewish people has been in Jerusalem for thousands of years and will remain for thousands more, Prime Minister Benjamin Netanyahu said on Sunday, responding to PA President Mahmoud Abbas's recent claim that Israel is lying about its historical ties to the city.

**"Abbas said days ago at the UN that the Jewish people has no connection to the Temple Mount and that east Jerusalem is part of the Palestinian Authority," Netanyahu said. "Well, it should be brought to his attention that we are holding a special cabinet meeting in honor of Jerusalem at the foot of the Temple Mount, on which King Solomon built the First Temple of the Jewish people, and again, it should be brought to Abbas's attention, the heart of the historical state of Israel, the City of David, was here 3,000 years ago."**

Netanyahu made the remarks in a cabinet meeting at the Western Wall Tunnels honoring Jerusalem Day, celebrated last Thursday to mark Israel's reunification of the city and liberation of the Old City in 1967. The cabinet approved close to a NIS 60 million budget increase for the Western Wall over the next five years, to upgrade infrastructure and encourage visits to the holy site, as well as archaeology and educational activities.

Abbas claimed at the UN event in honor of "Nakba Day," marking the "catastrophe" of Israel's establishment, that Israel "dug under al-Aqsa... they dug everywhere, and they could not find anything. The ownership of al-Buraq Wall [the Western Wall] and al-Haram al-Sharif [the Temple Mount] belongs exclusively and only to the Islamic Wakf alone," he added.

The Temple Mount is the holiest site in Judaism and the third-holiest to Muslims. Al-Aksa is the mosque on the Mount. The Western Wall is a retaining wall of the Mount, dating to the Second Temple.

Netanyahu said that Jerusalem was the Jewish capital 1,100 years before London was the capital of England, 1,800 years before Paris was the capital of France and 2,800 years before Washington DC was the capital of the US. The battle for Jerusalem did not end in 1967, he added, saying that he and others regularly have to beat back international pressure on the matter.

**"Some prime ministers were willing to give in to these pressures... We acted differently... I am proud of the great merit I had to build new neighborhoods in Jerusalem like Har Homa, Givat Hamatos and Ma'aleh Hazeitim, in which tens of thousands of Israelis live. We did this under massive international pressure and we stood up to that pressure," Netanyahu said.**

The three neighborhoods the prime minister mentioned are over the 1949 armistice line, known as the Green Line, and were subject to international condemnations, despite the fact that Jordan's shelling of Jerusalem at the outset of the Six Day War ended the armistice and erased the outdated Green Line.

ISRAEL SAYS 'NO PLACE CAN'T BE REACHED' AFTER REPORT ON IRANIAN NUCLEAR-RELATED ACTIVITY (Israel Hayom 5/23/23)

National security advisor Tzachi Hanegbi on Tuesday said a new nuclear facility being built by Iran would not be immune from attack, despite assessments by experts it will be beyond the reach of last-ditch U.S. bunker-busting bombs.

Tzachi Hanegbi made the comments in response to an Associated Press report that said the new facility appears to be as deep as 100 meters (328 feet) below ground.

Hanegbi, speaking at a security conference near Tel Aviv, said he was not surprised by the report, noting that Iran has other underground facilities. While he acknowledged the location would complicate any potential military

strike on the facility, he said there are still solutions to the challenge.

"What is possible to say about this matter is that there is no place that can't be reached," he said. He declined to say whether Israel had the ability to do this on its own.

"We hope we won't get to a situation where the solution to the story of a nuclear weapon in Iran is a kinetic solution, a solution involving an attack," he said, adding that Israel prefers to see the international standoff with Iran resolved through diplomatic means.

Israel considers Iran to be its greatest enemy and Prime Minister Benjamin Netanyahu has repeatedly said he will not allow Iran to develop a nuclear weapon. He has said international diplomacy should be accompanied by a serious military option and hinted that Israel would be prepared to strike Iran on its own if necessary.

Photos and videos of Iran's new facility from Planet Labs PBC show Iran has been digging tunnels near the Natanz nuclear site, which has come under repeated sabotage attacks over the years. Excavation mounds at the site suggest the facility could be between 80 meters (260 feet) and 100 meters (328 feet) under the ground, according to experts and AP's analysis.

ISRAEL AIMS TO ADVANCE AUTONOMOUS WARFARE, BE AN 'AI SUPERPOWER' (i24NEWS 5/22/23)

Israel is looking to double down on its technological prowess to become an artificial intelligence (AI) "superpower," the Defense Ministry's director-general said Monday, with sights on advancing autonomous warfare and streamlining combat decision-making.

**"There are those who see AI as the next revolution in changing the face of warfare on the battlefield," Maj. Gen. (ret.) Eyal Zamir told an annual international security forum in central Israel.**

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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  
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He suggested that steps to harness rapid AI evolutions include the formation of an **organization for military robotics in Israel's Defense Ministry, as well as** a record-high budget for related research and development this year.

Zamir, speaking at Reichman University at the annual Herzliya Conference, named GPT (Generative Pre-trained Transformer) and AGI (Artificial General Intelligence) as deep-learning realms being addressed by civilian AI industries which could eventually have military applications.

These potentially include "the ability of platforms to strike in swarms, or of combat systems to operate independently, of data fusion and of assistance in fast decision-making, **on a scale greater than we have ever seen," he said.**

**Israel's military has recently revealed some of its autonomous systems that have already deployed.**

In 2021, the Israel Defense Forces said robot surveillance jeeps would help patrol the Gaza Strip border. Earlier this month, Israel Aerospace Industries unveiled an autonomous intelligence-gathering submarine which already completed "thousands of hours" of operations.

At the conference, Zamir also credited Israel's achievements in cyber warfare – widely believed to have been used against Iranian nuclear facilities – to "a correct and timely discerning of the defense, economic, national and **international dimensions."**

**"Our mission is to turn the State of Israel into an AI superpower and to be at the head of a limited number of world powers that are in this club," he said.**

NETANYAHU, HERZOG INVITED TO UAE CLIMATE CONFERENCE IN DUBAI (Arutz-7 5/22/23)

His Highness Sheikh Mohamed bin Zayed Al Nahyan, President of the United Arab Emirates, and His Highness Sheikh Mohammed bin Rashid Al Maktoum, Vice President, Prime Minister and Ruler of Dubai, on Monday sent formal letters to Prime Minister Benjamin Netanyahu and President Isaac Herzog inviting them to participate in the Conference of the Parties of the United Nations Framework Convention on Climate Change (COP28), to be held in Dubai this November.

The letters were delivered by H.E. Mohamed Al Khaja, Ambassador of the United Arab Emirates to the State of Israel.

**This would be Netanyahu's first visit to the country, as he was scheduled to visit Abu Dhabi in January, but that visit was canceled.**

In April, UAE President Sheikh Mohammed bin Zayed called Netanyahu and wished him and the people of Israel a happy Passover.

In their warm and friendly conversation, the two leaders expressed their commitment to work to continue advancing the peace agreement between Israel and the UAE, including its expansion to additional important areas.

The two leaders agreed to continue the dialogue between them in a personal meeting in the near future.

US CONDEMNS ISRAELI DECISION ON HOMESH AS IDF FINALIZES REPEAL OF DISENGAGEMENT LAW (Israel Hayom 5/22/23)

The Biden administration rebuked Israel on Sunday over an order that allows Jewish presence in Homesh, a former settlement that was removed as part of the 2005 Disengagement Plan in northern Samaria. The criticism follows a similar condemnation from the US after Israel Hayom reported on the planned move several days ago.

The IDF GOC Central Command signed an order on Thursday that allows Israelis to enter the Homesh outpost area, paving the way for a formal settlement to be built there. The State Department has repeatedly called on Israel to refrain from any moves that escalate tensions with Palestinians, like formalizing settler outposts, and specifically warned it over Homesh.

"We are deeply troubled by the Israeli government's order that allows its citizens to establish a permanent presence in the Homesh outpost in the northern West Bank, which according to Israeli law was illegally built on private Palestinian land," State Department spokesperson Matthew Miller said in a statement.

The order is inconsistent with Israeli government commitments made in 2004 and more recently to Biden administration officials, Miller said. Israel's

embassy in Washington did not immediately respond to a request for comment.

An Israeli official, speaking on condition of anonymity, said the order in question was intended to allow Israelis to keep attending an existing yeshiva in Homesh, and that the government has no intention of rebuilding the settlement or allowing Israeli presence on private Palestinian land.

The reproach by the US comes after months of escalating violence between Israelis and Palestinians that have tested ties between Washington and its main ally in the Middle East.

Earlier on Sunday, Israeli Security Minister Itamar Ben-Gvir from the far-Right Otzma Yehudit party, visited the Al-Aqsa Mosque compound, sacred to both Muslims and Jews, who know it as Temple Mount, and declared Israel was "in charge." Miller said Washington was also concerned about the "provocative visit" and "accompanying inflammatory rhetoric."

"This holy space should not be used for political purposes, and we call on all parties to respect its sanctity," he said, also reaffirming the U.S. position that the status quo should be maintained at Jerusalem's holy sites.

NETANYAHU GOV'T, ISRAELI OPPOSITION NEAR FIRST COMPROMISE IN JUDICIAL OVERHAUL TALKS (Ha'aretz 5/22/23)

Israeli Prime Minister Benjamin Netanyahu's government and the opposition are nearing their first compromise amid ongoing negotiations over the right-wing coalition's plan to weaken the country's judiciary, sources tell Haaretz.

As part of the deal being advanced, Netanyahu's government would agree to leave the Judicial Appointments Committee in its current format.

The committee, which is currently composed of government lawmakers, opposition members and court justices, has been one of the judicial overhaul's high-profile targets. The government's flagship Judicial Appointments Law, currently frozen as part of negotiations, seeks to reformulate the committee's composition to grant coalition lawmakers effective control over the selection of High Court justices.

More specifically, the legislation would hand the government the power to appoint whoever it wants for the first two Supreme Court slots vacant during a government's term. From the third appointment on, the government would need the support of one opposition lawmaker or one sitting Supreme Court justice on the committee to get an appointment confirmed.

As part of the deal, sources say the government is mulling whether it should back down from the absolutist two-judge clause in their frozen proposal, out of fear that the negotiations could otherwise fall through, fueling the protest movement currently sweeping Israel's streets.

With two High Court justices slated to retire from the court in the coming months, the compromise deal would prevent the coalition from exerting total control over the looming appointments.

In return for convening the committee, the opposition will consent to a law which would allow the government to use private counsel in court. Under current law, the attorney general is the default representative of the government in all legal proceedings, except for highly unusual cases, and subject to the consent of the attorney general herself.

As part of the compromise deal, the opposition also agreed to cap the negotiations by a date to be agreed upon during the Knesset's winter session, which will begin after the fall holidays. Sources say until then, the negotiations will focus on legislation that seeks to redraw the legislative process, particularly the way semi-constitutional Basic Laws are passed by the Knesset and the ability of Israel's High Court to invalidate them.

When the negotiation's deadline is reached, the host of laws which seek to alter the nature of Basic Laws and allow the government to easily pass semi-constitutional laws will be passed as a single package of legislation, sources with knowledge of the emerging deal said.

ISRAEL'S PARLIAMENT PASSES 2023 STATE BUDGET (i24NEWS 5/23/22)

**Israel's parliament passed the state budget for the remainder of 2023 early on Wednesday by a 64-55 vote.**

**The bill's approval on second and third readings comes after friction** between the coalition and several of its parties, which put the government at risk of reaching the budget deadline on Monday and sending Israel to automatic elections.

Notably, Prime Minister Benjamin Netanyahu held extensive talks with leaders from Jewish Power and United Torah Judaism factions.

Right-wing firebrand Itamar Ben-Gvir, Israel's national security minister, had demanded additional funds for spending in the West Bank.

Some \$68.5 million will go to Jewish religious students, with a total of \$1.37 billion allocated to the ultra-Orthodox community.

Several thousand protesters gathered in Jerusalem while lawmakers deliberated Tuesday night.

Meanwhile, Netanyahu praised the coalition for coming together and reaching an agreement on the allocation of state funds.

Opposition Leader Yair Lapid blasted the budget for neglecting young **children, saying it "breaks apart the future of the State of Israel."** Netanyahu, he charged, is living in **"an alternate reality."**

Israel's Finance Minister Bezalel Smotrich said the budget will "provide stability and certainty to the economy."

#### ISRAEL EASES BUREAUCRACY FOR IMMIGRANTS IN NEW REGULATIONS (YNet 5/21/23)

To make things smoother for new Olim settling in Israel, the Ministry of Immigration and Integration has come up with a clever plan. Instead of going through the usual hassle of dealing with the Interior Ministry, new immigrants will now be issued identity cards right at the Aliyah and Integration Ministry branches across the country.

Minister Ofir Sofer of Immigration and Integration, along with Minister Moshe Arbel of the Interior, conversed this Sunday and came up with a new strategy.

They aim to kickstart the process of issuing Identity Cards (Teudat Zehut) to new Olim as soon as they touch down at Ben Gurion Airport. This move comes as a response to the recent passport marathon fiasco that left the Interior Ministry in disarray.

During their joint meeting, held at the Interior Ministry, Minister Sofer, Minister Arbel, along with Eyal Siso, the Director General of the Interior Ministry reached an agreement.

They pledged to recruit extra personnel at Ben Gurion Airport to ensure that new immigrants can get their ID cards right upon arrival, removing unnecessary delays from the equation.

Starting from next month, when new immigrants step foot in Israel, they'll be handed their ID cards at the Aliyah and Integration Ministry branch situated within Ben Gurion Airport, thus rendering the usual struggle to schedule appointments at the Interior Ministry irrelevant.

The ministers also resolved to collaborate on an additional front, namely aiming to make the ID cards issued by the Ministry of Aliyah and Integration biometric, thus eliminating the need for tens of thousands of Olim to visit the Interior Ministry offices.

To accomplish that aim, they plan to amend the existing legislation, which currently restricts ID card issuance solely to Interior Ministry employees. The goal is to empower Ministry of Aliyah staff to issue biometric identity cards to new immigrants, ensuring a smooth transition for everyone involved.

Minister Moshe Arbel expressed his thoughts on the matter. He stated, "Amidst the ongoing 'Passport Marathon' extravaganza, where we're sprinting to issue passports left and right, rest assured that we haven't forgotten about our new Olim.

"As promised during the kickoff of the 'Passport Marathon', we're adapting and learning along the way. We're doing our utmost to strike a balance between meeting the population's needs and what the Interior Ministry can deliver.

"I extend my congratulations to my esteemed colleague, Minister Ofir Sofer of Immigration and Absorption, for his unwavering partnership and dedication to our new Olim."

Minister of Aliyah and Integration, MK Ofir Sofer: "I express my sincere appreciation to Minister Moshe Arbel for accepting my request to swiftly address the concerns of new immigrants awaiting their ID cards.

"Minister Arbel recognizes the challenges faced by Olim in integrating and becoming Israeli citizens, and together with his dedicated team, we have implemented an expedient and effective solution.

"With the immediate issuance of Identity cards, new Olim can now embark on their journey towards a fulfilling life in Israel. This is truly remarkable news for the enterprise that is Aliyah, and I am personally committed to providing every possible assistance to ensure the comfort and well-being of our Olim in their new homeland."

#### ISRAEL ADVANCES LAW IMPOSING ONE-YEAR JAIL TERM FOR PUBLIC DISPLAY OF PALESTINIAN FLAGS (Ha'aretz 5/18/23)

Israel's parliament is advancing a bill that would ban the public display of flags of a "hostile entity." The Knesset voted on a preliminary approval of the bill, which now needs to pass three additional votes.

The bill, sponsored by Otzma Yehudit lawmaker Almog Cohen, states that three or more people waving the flag of an enemy entity or organization will be considered a prohibited gathering. If the bill is enacted, flying the Palestinian flag in public would be punishable by up to a year in prison.

The Palestinian flag is often flown by Arab citizens of Israel, many of whom identify as Palestinians, and by left-wing Israelis who oppose the government's settlement policies.

The police commissioner is authorized to ban the public display of **Palestinian flags, if he deems the flags "a symbol that can lead to disrupting the peace."** However, enforcement is left to the discretion of the commander in the field. Also, in keeping with the instructions of the attorney general in **2006 and 2014, the police enforce this ban only when there's "a high likelihood for a severe violation of public safety."**

The bill stipulates that if at least three people gather and display in public flags of an enemy state, or of a state, entity or body that are not friendly to **Israel, or that don't allow displaying the Israeli flag in their jurisdiction, would** be seen as a forbidden gathering. Those taking part in the gathering may therefore be arrested and are liable to a prison sentence of up to one year. It would also be possible to disperse such a gathering by law.

**The explanation to the bill says the bill "directs the public behavior in Israel. As a democracy, Israel enables its citizens to protest decisions they don't agree with the authorities on. But the proposal draws a red line between legitimate protest and one in which there are flags of those who don't recognize the State of Israel, those who aren't friendly toward it or don't enable Israel to raise its flag in its territory."**

Adalah, The Legal Center for Arab Minority Rights in Israel, said in a statement that police officers removing flags at protests and arresting those holding are in extreme breach of their authority and the law. Adalah said that this bill is even more extreme than the provisions of the coalition agreement with Otzma Yehudit, because it imposes criminal sanctions on displaying the flag in the entire public sphere, not merely in state or state-supported institutions.

#### THE COST OF LIVING CONTINUES TO RISE, DESPITE GOV'T PROMISES (Editorial, JPost 5/24/23)

The Bank of Israel raised its benchmark interest rate by 0.25% to 4.75% on Monday in an effort to curb rising inflation – its tenth consecutive hike in just **over a year. "The tighter monetary policy and moderation of activity abroad** are expected to lead to a slowing in the pace of inflation alongside some **slowdown of economic activity in Israel," the central bank said in a statement.** The move came after the Central Bureau of Statistics announced that the Consumer Price Index rose in April by 0.8%, bringing annual inflation over the previous 12 months to 5%.

**What does the central bank's decision mean for the average Israeli? While the country's banks have reported healthy profits, some in the billions of shekels, for those who have taken out bank loans or mortgages, it means**

meeting monthly repayments will become even more difficult. The average repayment, according to the Association of Mortgage Advisors, has increased by about NIS 1,150 per month since April 2022.

It should be recalled that a year ago, when the interest rate went down to a record low of 0.1%, Israelis were encouraged to take out mortgages, resulting in an unprecedented purchase of apartments. Since then, the **central bank's decision to incrementally increase the interest rate has led to stagnation in the real estate market and a plunge in the purchase of apartments.**

At the same time, the country has been hit by another wave of food price increases – including basic items such as milk products. An increase in the price of regulated bread is expected soon.

Urging the government to reduce the costs of services under its control, Ron Tomer, president of the Manufacturers Association of Israel, said the Bank of Israel's decision to constantly raise interest rates is no longer effective.

**"In order to lower the high cost of living, the government needs to take active steps by lowering the price tariffs on property tax, electricity and water,"** Tomer advised.

We urge the government to pay attention to a survey released this week by the Israel Democracy Institute (IDI) on the impact that the ever-increasing **cost of living is having on Israel's citizens.**

It found that the majority of the public (60%) believes that the government is primarily responsible for the high cost of living; 40% cited the high cost of living as the issue that concerns them most; 80% said they had to give up one or more item of expenditure, particularly leisure activities and vacation in Israel and abroad; and 30% have refrained from buying basic items, food or cars.

**"The Israeli public cites the high cost of living (and food prices in particular) as the most worrying issue it faces, and blames the government, which it views as responsible for high prices and high housing costs,"** said IDI's Daphna Aviram-Nitzan. **"Moreover, it appears that the public is dissatisfied with how the government has handled this issue, which is not adequately addressed in the state budget, and gives the government a poor grade for its functioning regarding the cost of living and housing costs."**

**"The dam has burst, and almost all the major food companies have raised their prices, some of them significantly,"** added Prof. Itai Ater, a senior fellow at IDI. **"It would seem that the food industry, which in the past was wary of a backlash from the public and the government, is taking advantage of the current situation in which public and government attention is focused on other issues, to raise prices and increase their profits at the public's expense."**

As the government prepares to pass the budget, it should not forget its pledge to voters before the last election to rein in the cost of living. Setting an example by cutting the costs of basic goods and services in state-run companies would encourage food conglomerates to cut the prices of basic products as well, benefitting the Israeli public as a whole.

That, in turn, might enable the Bank of Israel to stop raising interest rates, easing the financial burden on the average Israeli and providing a much-needed boost to a resilient economy eager to get back on its feet after the debilitating COVID-19 pandemic.

**IT'S LIFESTYLE THAT PITS ISRAELIS AGAINST HAREDIM, NOT THE BUDGET** (Yakov Plevinsky, YNet 5/17/23)

And again, the same old tune, the melody of the ultra-Orthodox education system plays. It's the classic chorus we all know: the ultra-Orthodox parties want education budgets for their electorate, which leads to public outcry over funds for institutions that don't teach core subjects. This is an expected scenario, similar to the outcomes of elections in Syria.

Only this time, something feels different. The notes may be familiar, but the melody is unlike. The current protest against the budgets for ultra-Orthodox education is growing in a different climate than before. Thanks to judicial reform, the social issue in Israel is reopened, and so is the issue with ultra-

Orthodox society. And if we're already reopening it, it's not just to argue about budgets again.

There's a different event here. It's not just about funds. While it's convenient to present the struggle as such, it is more complex. It questions the legitimacy of ultra-Orthodox society and its way of life. The budget is just a facade. The opposition to it, along with the protests against the ultra-Orthodox and the rise of hatred toward them even before the budget issue made headlines, covers a larger question: Is the ultra-Orthodox way of life not legitimate in Israel in 2023? Does it even have a place in society? Can the secular and ultra-Orthodox worldviews coexist and share a common space?

The answers should address the essence, the bigger picture. Specific focus on one budget or another will miss the point because it doesn't answer the fundamental question – whether the protest, often directed against the ultra-Orthodox, challenges the very existence of the ultra-Orthodox way of life, perceived as fanatic and outdated. In my opinion, the answer to that is affirmative. Someone who is legitimate – we engage in dialogue with them; someone who is not legitimate – we protest against them. And against the ultra-Orthodox, we protest.

If this assumption is correct, and the budget is just a small chapter in a larger story, we are left to answer the main question: Can our ultra-Orthodox way of life be legitimate in the new social space that is being created despite the disagreement about it? Here too, in my opinion, the answer is affirmative.

The ultra-Orthodox represent a worldview that connects the past and the present. According to this perspective, if the right to our existence as a people in Israel is based on the promises of the Bible, there is no reason to take only the prize without fulfilling the conditions it sets for its acceptance.

From our perspective, the commitment to the Torah, its study, and the observance it entails come as a package deal with its promises regarding the land. They cannot be separated. Faced with strong and influential streams that emphasize the "tolerance" of religion, including a desire for its complete disappearance, the ultra-Orthodox stream stands firm, presenting an uncompromising worldview.

Facing any group with a specific ideology there is a group with an opposing ideology that balances it out. We wouldn't want a country where everyone sees, thinks and lives the same way. Diverse opinions are what make the world more balanced. Nobel laureate Elie Wiesel wrote in his book "The Soul of the Talmud" that "tolerance is not the abandonment of principles but the granting of space for every strand."

Despite being a sharp critic of fanaticism, he did not dismiss it when it touched upon "dangerous and enduring relinquishment," in his words. He believed that without the firm stance of the House of Shammai (a Jewish school of thought) on their truth, who knows where society would have deteriorated.

One can perceive extreme ultra-Orthodox individuals as easy targets for hatred, but it is also possible to offer an alternative view: to see them as an important voice that opposes the erosion of values, rejects boundless permissiveness, and seeks to preserve Jewish identity out of unwavering faith that without a firm foundation, it is difficult to build the future. In the face of extreme Western ideologies that undermine the familiar order and create confusion, they provide a counterbalancing conservative force. It is not fanaticism.

If we want to achieve harmony, there are voices that must not be dismissed. Yes, such opinions – even if they do not always align with the accepted thinking in the liberal world – should have a place.

Facing any group with a specific ideology there is a group with an opposing ideology that balances it out. We wouldn't want a country where everyone sees, think and lives the same way. Diverse opinions are what make the world more balanced. Nobel laureate Elie Wiesel wrote in his book "The Soul of the Talmud" that "tolerance is not the abandonment of principles but the granting of space for every strand."



# The Greater Washington Community Kollel SHABBOS DELIGHTS

## TORAH MINUTE

IN MEMORY OF RABBI KALMAN WINTER ZT"L

### The Voice That Did Not Cease

**Presented by Rabbi Moshe Sadwin, Kollel Adjunct**

The Torah reading for the holiday of Shavuos, on the sixth day of Sivan, recounts the momentous occasion of the giving of the Torah at Mount Sinai. Rabbi Aharon Kotler observes that, despite the enormity of this incredible event, there are no *Mitzvos* (commandments) to commemorate the giving of the Torah at Mount Sinai. In fact, regarding the holiday of Shavuos, there is no mention in the written Torah that Shavuos is the day on which the Torah was given! Why are there no *Mitzvos* to commemorate this seminal event? This is especially puzzling given the fact that many of the six hundred and thirteen *Mitzvos* commemorate a different historic event in our nation – the Exodus from Egypt.

Rabbi Kotler answers that the Exodus was surely an earth-shattering event, one that we recall every day in a variety of commandments. But it happened in the past. It is something that we recall but do not currently experience. In describing the Revelation at Sinai, however, the Torah states that '*Hashem spoke to His people in a great voice that did not cease*' (Devarim 5:19 according to Onkelos). The Revelation at Sinai continues to this very day! Hashem took the 'great voice' of Mount Sinai and placed it into the Torah itself. The Torah is revealed to us always, constantly – there is no need for a *Mitzvah* to commemorate an event that is still unfolding.

When Rabbi Joseph B. Soloveitchik learned Torah, he was often more animated and vibrant than when he *davened*. When asked why, he explained that prayer involves man speaking to Hashem, but Torah learning is Hashem speaking to man, so he wanted to enunciate Hashem's speech as much as possible. Rabbi Soloveitchik lived with this understanding that Hashem's great voice from Mount Sinai is now reverberating in the Torah we learn even today. May we all feel that lofty voice when we learn Torah as well!

**Wishing you a Good Yomtov and a Good Shabbos!**

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## TABLE TALK

### Point to Ponder

*Four times a year the world is judged: On Pesach regarding the grain, on Shavuot regarding the fruit of the tree, on Rosh Hashana all mankind is judged, and on Sukkot regarding water (Rosh Hashana 1:2).*

*Ezra set up the reading of the Torah, as such, that we read the curses in Sefer Devarim before Rosh Hashana and the curses in Sefer Vayikra before Shavuot. Why? Abaye explained, in order that we should have the year and its curses finish. We understand how the curses in Sefer Devarim accomplish this, since it is read before Rosh Hashana, the Day of Judgment, but why is Shavuot considered to be a new year? Since we are judged regarding the fruit of the tree on Shavuot (Megilla 31b).*

As Pesach is also a Day of Judgment, why did Ezra specifically set up the reading this way? He could have considered Pesach to be the beginning of a new year.

### Parsha Riddle

**Besides Matan Torah, what other two famous events occurred on Har Sinai?**

Please see next week's issue for the answer.

Last week's riddle:

**Why weren't men under the age of twenty recruited into the army of Bnei Yisrael?**

**Answer: After one reaches the age of twenty, he has matured in his Torah study and fear of Heaven. Only upon maturing in these areas is one able to enter war, since these are the most powerful tools in fighting an enemy. (Ramban, Toras Ha'Olah)**

## HATORAH V'HAMITZVAH

### HALACHA INSIGHTS FROM THE PARSHA

The upcoming parashah, *Parashas Naso* (5:11-31), contains the laws of the *sotah* ritual, in which a woman suspected of infidelity is given to drink water into which has been erased a scroll inscribed with the curses enumerated in the Biblical text. These curses include instances of the Divine name, and our sages explain that Hashem waives the honor normally due to His name in order "to make peace between a man and his wife" (*Shabbas* 116a, *Sukkah* 53a). (Apparently, the primary goal of the *sotah* ritual is not to punish the guilty but rather to exculpate the innocent and thus restore marital harmony.)

Elsewhere, the Talmud endorses the practice of deviating from the truth for the sake of peace, citing one opinion that this is permitted; another that it is even a *mitzvah* to do so; and a third that Hashem Himself has done so on occasion (*Yevamos* 65b, and cf. *Vayikra Rabbah* 9:9). A couple of folios earlier (63a), however, the Talmud cites an anecdote that seems to reject the legitimacy of dissembling for the sake of peace:

**Rav's wife would constantly aggravate him. When he would say to her: Prepare me lentils, she would prepare him peas; if he asked her for peas, she would prepare him lentils. When Hiyya, his son, grew up, he would reverse the requests Rav asked him to convey to her, so that Rav would get what he wanted. Rav said to his son Hiyya: Your mother has improved now that you convey my requests. He said to Rav: It is I who reverse your request to her. Rav said to him: This is an example of the well-known adage that people say: He who comes from you shall teach you wisdom; I should have thought of that idea myself. You, however, should not do so, i.e., reverse my request, as it is stated: "They have taught their tongue to speak lies, they weary themselves to commit iniquity, etc." (Jeremiah 9:4). If you attribute such a request to me, you will have uttered a falsehood.**

Various explanations have been offered for the apparent inapplicability of the dispensation to dissemble for the sake of peace. The Meiri explains that this is only permitted when the consequences of telling the truth would be dire, but Rav was able to disregard his wife's harassment. The Maharshah asserts that this may only be done occasionally, but not regularly (*Yam Shel Shlomo ibid.* 6:46).

PRESENTED BY  
RABBI YITZHAK GROSSMAN, ROSH CHABURAH

## KIDS KORNER

### Who Am I?

#### #1 WHO AM I?

1. I am for three.
2. I am on the fence.
3. Get ready.
4. Purify yourselves

#### #2 WHO AM I?

1. I equal my kabalas mitzvos.
2. Conversion is learned from me.
3. Both of my husbands died.
4. My grandfather was stabbed in his stomach.

#### Last Week's Answers

**#1 Leviim** (We did not serve, Therefore, we did serve, Five Shekel replacement, Now we wash the blessers.)

**#2 Sivan** (I have 5 days before weeks, Third or ninth, Reception happened in me, Did you see the van?)

## KOLLEL BULLETIN BOARD



**Greater Washington Community Kollel wishes all of its friends, supporters, participants, and the entire community, a good Yom Tov!**