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**New Year’s Felicitations from the Yeshiva Community, the Rashei Yeshiva, Ramim, and Students, to All of Our Beloved Alumni, Friends, Partners in Endeavor, and the Entire House of Israel**

Rabbi Yitzchak Sheilat   
Elul 25, 5780

To our dear alumni and friends, may G-d grant you life:

The year 5780, now concluding, presented us with thorny challenges. The People Israel and all of humankind are contending with a protracted health crisis that cascades onto the economy, education and culture, and, in fact, all areas of life.

We can state with satisfaction, with praise and gratitude to Hashem, that the Yeshiva’s deployment for this tangled situation was optimal. Through the joint efforts of the administration, the faculty, and our dear students, and with the support of parents, alumni, and friends, we were able to continue our studies with full momentum, stringently complying with the instructions of the Ministries of Health and Defense and feeling that the esprit at the Yeshiva, good to begin with, has only been improving since the crisis broke out.

Due to everyone’s ardent wish to sustain the regular functioning of the Yeshiva and the attainment of its targets with all the more emphasis, together with the material assistance that we received from the successful fundraising campaign that took place at the beginning of the year, studies in the summer term proceeded in ordinary fashion and new school year began in Elul on the right foot. Shi’ur Alef (Year 1) and its sixty new talmidim (students) have fit into the Yeshiva auspiciously. The bet midrash and the whole campus are divided into pods as they must. And the atmosphere, thank G-d, is great.

This is small consolation for the immense loss and grief that has gripped us all upon the loss of our mentor and rabbi, the crown on our heads (cf. Eicha 5:16), our Rosh Yeshiva, Rabbi Nachum Eliezer Rabinowitz *zatzal*. This giant in Torah, a noble-minded and towering educator, left us and ascended to the highest realms as the coronavirus crisis tightened its grip, making it impossible for us to give him the mass farewell that he deserved. In the coming year, G-d willing, we intend to hold several events and workshops in commemoration of his vast teachings. It was his wish, we know, to produce Torah scholars and straightforward Torah Jews of bold heart, lovers of their people and land, and infused with personal and public responsibility. It is on this path that we aspire, with Hashem’s help, to continue.

May this year and its troubles soon be over, may the New Year with its blessings begin—a year of health, inner strength, and ascendancy,

Yitzchak Sheilat

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Rabbi Haim Sabato

Dear alumni and friends,

Felicitations for a good and sweet New Year to all our alumni and everyone who has helped the Yeshiva to grow during these difficult times. I address these remarks to you as the Yeshiva experiences profound grief of upon the passing of the Rosh Yeshiva, our mentor and teacher, the brilliant Rabbi Eliezer Rabinowitz *zatzal*, who led the Yeshiva sagaciously and sensitively for more than forty years.

Rosh Hashana is a day of judgment on which all of Hashem’s creations pass before Him as a flock files past its shepherd*.* It is also a day of coronation. The whole word fears and dreads this day, as is written, “The earth sees and quakes; the mountains melt like wax before Hashem, before the Lord of all the earth” (Ps. 97: 4–5). Who would not be awed by the prospect of being tried by the Creator for all of one’s actions, thoughts, misdeeds, and machinations? Who would not tremble at the very thought of standing before He Who probes all thoughts and knows eternal secrets? Surprisingly, however, the Jews greet the occasion in festive attire. The Torah proclaims this day to be a *yom tov* (festival)for the Jews, who observe it, as on any other yom tov, by eating, drinking, and rejoicing. This, the Tur explains, is because they are confident that they will be exonerated. Where do they get this confidence?

The Sefat Emet teaches us a wonderful idea. He explains that just as the entire world greets judgment with fear and trembling, the People Israel are pleased to file before the King. And even though they know that they, like the entire world, stand alone as each of them faces the awesome judgment, their delight upon seeing the visage of their King surmounts their fear. We want to see our King!

This privilege that we enjoy—that the King comes into sight on this day, personally and specially for each of us as we pass before Him—surmounts our anxiety and makes the heart rejoice. It is therefore this, the joy of seeing the visage of our King, that makes Rosh Hashana a yom tov, a day of eating, drinking, and rejoicing.

This thought, that our love of seeing the King’s visage prevails over fear of His judgment, adds sweetness to the judgment; thus, the Holy One shifts from the throne of judgment to that of mercy. This is why Jews trust that they will be exonerated.

These are difficult days for our people. The Yeshiva lavished efforts and resources on being able to continue with even greater vehemence and boldness, despite the great hardship and the void that have been created, the task that it undertook in the red-rock desert forty-three years ago: to produce Torah scholars who bask in the light of the Torah of Eretz Israel and to fill the bet midrash with the Torah of dear young men who pledge themselves to the service of Hashem with perseverance and self-ascent. It was indeed our privilege, with Hashem’s help, to sustain our studies at the Yeshiva all summer long, intensively, industriously, and persistently. The hardships became educational challenges that inspired the talmidim and their rabbis to outdo themselves. The month of Elul began with much momentum as a large and outstanding class joined us; it has already immersed itself in Torah, learning Tractate Shabbat. The heart thrills at the spectacle of a full bet midrash pulsating with learning despite all the restrictions imposed on it, which are observed with the utmost stringency.

It is our G-d-given duty to erect the pillar of Torah and lift the nation’s spirit, revive the downtrodden, heal the shattered, and awaken the wonderful internal spirit so that it may flood the Israeli public scene in fresh light. Only devoted and perseverant educational effort in the service of the Torah of truth and precious virtues can set this new illumination in motion.

May Hashem help us to sanctify His name and heal His world, and may he renew our days for beneficence and delight.

And may we meet together soon.

Lovingly yours,  
Haim Sabato

***Teshuva, kappara,* and s*eliha***

Rabbi Eliahu Lifschitz

***The world has lost the most devout and upright of men (cf. Micha 7:2)***

***In memory of our mentor and teacher, the Rosh Yeshiva, Rabbi Rabinowitz* zatzal**

This year acquired the imprint of profound misery with the departure of our mentor and teacher, the Rosh Yeshiva, Rabbi Nachum Eliezer Rabinowitz *zatzal*. Rabbi Rabinowitz shaped the Yeshiva’s image and path for some forty years and, apart from his duties as our Rosh Yeshiva, he was one of the most important halakhic decisors in the Religious Zionist movement, the prolific author of books and hundreds of articles and halakhic rulings, and one of the greatest researchers of the Rambam and his commentators. He taught Torah in Israel and abroad and was a man of Torah, science, common sense, and truth as a leader in struggles for the indivisibility of the Land and People of Israel.

Even the Heavenly Court appears to have respected his humility by summoning him to his eternal rest at a time when, even though the departure of a tsaddik always leaves an impression, the coronavirus restrictions made it necessary to restrict attendance at his funeral to a small number of participants. The event was, however, broadcast live and watched by many thousands of students and admirers, and eulogies were given and broadcast every day of the shiva on digital media.

When the shiva was over, a convocation for eulogies upon the departure of a Torah sage took place on Zoom and by direct broadcast on YouTube and Religious Zionist web sites. The eulogizers included the heads of our yeshiva and other Religious Zionist yeshivas, academics, talmidim, and members of the family.

Those who eulogized Rabbi Rabinowitz and wrote about him in the National Religious press dealt mainly with his lifework in multiple fields, from his commentary on the Rambam to important halakhic rulings in matters of the individual, society, and the State. Examples are his support of the ascent of Jews to the Temple Mount, his passionate objection to the surrender of territories to hostile forces under the Oslo accords, and his protracted concern about the outrageous moral injustice done to the residents of Gush Katif when their communities were uprooted, as well as his firm stance on allowing a larger number of conversions (as the titular head of the Giyur K’Halakha project), his responsa to questions from Diaspora communities, and his attention to halakhic problems associated with technology (from his first responsum on the then-new microwave oven in the 1970s, up to cochlear implants for the hearing-impaired).

We, the products of his Yeshiva, however, were able to see the **person** behind this halakhic, interpretive, and even public activity. We saw him at prayer before his Lord. We saw his rare sensitivity to the human psyche. We saw his clear, original ways, flowing wholly from an upright, intelligent, and unblinking quest for truth and its analysis. We saw an instructor who could resolve a sticky issue and recoiled from hairsplitting, obfuscation, blurring, and use of slogans. We experienced a halakhic decisor and a leader of lucid and foresightful thinking, a public sociological kind of thinking that bears social trends and processes in mind. We grew in the shadow of an educator, a pedagogue, and a teacher.

We absorbed from him an individually tailored lesson: insistence on the need to grow, develop, and strive, and, above all, the personal responsibility of all individuals, emanating from their free will, to make the most of their potential and fulfill their calling in the world.

We lost a brilliant and towering Torah personality, a courageous and broad-minded halakhic decisor, an outstanding educator and instructor, a man of superlative virtues, of humility, nobility, and inspiration, and a lover of the Torah, People, and Land of Israel without limit.

Who can possibly replace him?

**From the eulogies for the Rosh Yeshiva**

Are you not aware that a great and mighty man has fallen among the Jews?

Our mentor and teacher, the Rosh Yeshiva, Rabbi Nachum Eliezer Rabinowitz, has gone to his eternal rest.

A giant in Torah, an innovator and decisor in halakha, a man of broad thinking and well versed in philosophy, amazing in moral virtues, humble in mind and ways, a towering educator, a lover and seeker of peace who loved his students’ souls and drew them closer to Torah.

He inherited the wisdom of the elders of his previous generation, who ordained him with much admiration, and he connected with the young generation in heart and soul.

He loved his people and its Land unreservedly.

He headed the Yeshiva for forty years, shepherding it with skilled hands along its special path.

We are shattered; may the Omnipresent console us.

Yours in tears,  
Haim Sabato

When we established Yeshivat Birkat Moshe in Mishor Adummim more than forty years ago, we Ramim (class instructors) and talmidim looked almost alike. We were not far apart in age and we even dressed similarly—Eretz Israel kids, all of us. Several years later, a man of dignified appearance came our way: a man who looked like a rabbi, like a Rosh Yeshiva, a man whose appearance bespoke respect.

Quickly we realized that the secret of this respect lay in his personality. The Mishna, in Pirke Avot, says: “Who is respected? One who respects others.” Our Rosh Yeshiva, the late and revered Rabbi Rabinowitz, was respected in both senses. Every talmid, even in his first year with us, who approached him with a question was privileged first of all to hear: And what do you think? What’s your opinion about this? The rabbi honored not only serious scholars and not only young talmidim but literally everyone, the high-and-mighty and the simple folk, Jews and gentiles. Everyone remembers that no one entered his home without his going to the trouble of offering refreshments. As for himself, he was not one to flee from honor. He had nothing to flee from; he simply felt no need to be honored.

As for “honoring the Torah”—Rabbi Rabinowitz honored the Torah primarily as would an ordinary person. Everyone saw the care he displayed as the Torah scroll was being taken out: the Ark must be opened wide, the *parokhet* (the ornamental curtain) should be fully restored to its position at once, the Torah should be escorted to the *bima* even after walking had become difficult for him. One who failed to see all this never saw *k’vod Torah,* giving honor to the Torah, in the simplest and most palpable sense of the term. But Rabbi Rabinowitz also honored the Torah as only a giant in Torah could. His halakhic rulings were such that anyone who studied them would find them straightforward, linked to the truth and to the questioner, and amenable intellectually and emotionally. His novel interpretations of the Rambam turn to the clearest and most explicit of sources, as simple and direct as the day they were given, without strained hairsplitting. Rabbi Rabinowitz’s teachings, renowned in Israel and around the world, gave honor to the Torah. Who can replace him?

The Rosh Yeshiva, Rabbi Sheilat [from his eulogy on the occasion of the emplacement of Rabbi Rabinowitz gravestone]

**“Because of this, our hearts are faint” (cf. Eicha 5:17)**

Rabbi Zvi Haber

*Remarks written on the day the mighty soul of our mentor and teacher, Rabbi Nachum Eliezer Rabinowitz, ascended to its final place of rest.*

No words can describe the anguish, the sense of loss, and the concrete experience of orphanhood that has accompanied me and my entire family since we received the bitter and shocking report about the passing of our mentor and teacher, the brilliant Rabbi Nachum Eliezer Rabinowitz, to the highest resting place.

As I sit at the computer and try to write a eulogy, I find my creative wellspring dry and the wellspring of tears gushing. My mind is filled with innumerable memories, lectures, halakhic rulings, general *shi’urim* (instructional sessions in Torah), intellectual and philosophical writings, jokes, and smiles. Above all, I picture that grand and rugged personality, the physical and, foremost, the spiritual broad shoulders, the man to whom I owe so much.

I have so much to say that I do not know where to begin. Shall I start by describing his towering attainments in Torah? His command of the full breadth of the Talmud, the Rambam and the Shulhan Arukh—such that anyone who delves into his responsa finds no “static” such as “See the Magen Avraham ad loc., the Siftei Cohen ad loc., and the Shulhan Arukh ad loc.”; instead, the Rav responded as though he had just invented the remarks —stood amazed at the Rav’s knowledge and proficiency in the full breadth of Torah and halakha?

Or should I speak about his intellectual grasp, as grounded, solid, orderly, and structured as a “a tower of David, built of courses of stone” (cf. Song of Songs 4:4)? For each and every question on spiritual and intellectual matters, the Rav had a lucid and coherent response that branched into other matters. It was so systematic, and with no weaknesses. Is it about these that I should speak?

Perhaps I should speak about the courage, the sturdiness, the fearlessness that were so typical of him. He spoke out on political and current affairs intrepidly, even if what he thought was unpleasant to various ears and attracted opponents. So it happened when he called for non-collaboration in the expulsion of the Jews from Gush Katif, and so in encouraging donations to revitalize a church that had been torched by amoral scofflaw Jews. He was not afraid to issue halakhic rulings even without a rabbinical consensus, exposing himself of potential objections to himself and his writings. And above all, he was never afraid to decide.

Or maybe it would be proper to speak his astounding ethics, the regal mannerisms that he practiced toward one and all? He had a pleasant greeting for everyone. I remember the tremendous impression he left with people who may not have identified with him or known him. A friend of the Yeshiva once told me that he had asked the Rav a question about his pregnant wife and how to comport himself on Yom Kippur. Just before the Ne’ila service, as he was about to step up to lead the prayers, the Rav approached him and asked him how his wife was and how she felt—as though this were the most important thing on his mind as the gates of the holy day were about to be slammed shut.

Or might I speak about his immense humility? The Rav never worried about who heard him, how many heard him, how many attended his classes, how often they mentioned him, and who they were. He lived in another world, one of intellect and knowledge, and trivialities such as “What are they saying about me?” never bothered him.

It’s hard for me to speak about all of these. I am so far from having these qualities that I can hardly assess them and truly understand their enormity. I think, above all, that he was an all-embracing figure for me, representing greatness in Torah, astounding humanness and morality, a stable, orderly, and structured spiritual and intellectual world, leadership, and *joie de vivre.* Above all, he was a rabbi to me.

I feel the Rav’s absence so keenly. Since he stopped launching the Yom Kippur services by calling out, “It’s the duty of each of us to undertake [the commandment of] loving our fellow Jews in our hearts,” Yom Kippur has not been the same, and the blasts of the shofar that he called out sound different to me. The simple world and the questions that he answered with such simplicity suddenly seem so complex and challenging.

It was my privilege, with Hashem’s assistance, to have such a rabbi. It brings to mind Elisha’s request as he saw Elijah vanishing from his line of vision: “Allow me to inherit a double portion of your spirit” (II Sam. 2:9)—I’m not asking for as much as that; I’d settle for half and even much less. May his soul be bound up in the bond of eternal life.

**Talmidim remember Rabbi Rabinowitz**

**“Your hands made me and formed me; give me understanding to learn your commandments“ (Ps. 119:73)**

I was a first-year talmid, still in culture shock. Before the afternoon prayers, I went to the bathroom below the old bet midrash. I washed my hands, dried them on some towels, and tossed the towels into the trash. Next to me stood the Rosh Yeshiva. He washed and dried his hands and dropped his towel into the trash, but he also **stuck out a hand** and pushed the towel down deep into all the others and the other unpleasant things in the trashcan. Seeing my puzzlement over what he did, he smiled and said, “There’s got to be room for all of them, isn’t there?”

**“Don’t you have to get in, too?”...**

Blessed be Hashem who privileged me with being the Rav’s driver for evening services at the Yeshiva. Once, my son joined the service. Afterwards, before the Rav reached the car together with me, my son hurriedly opened the door on the passenger’s side so that the Rav could step in. The Rav arrived, observed, and said “Thank you very much.” However, instead of sliding into the car, he turned around, **put out his hand,** and opened the back door, asking my son, “Don’t you have to get in, too?”...

**“I don’t delude myself”**

It was our privilege at Zeviya High School in Ma’ale Adummim, founded by the Rav among others, to invite him several times to give classes and talks. On one such occasion, I went to his home to drive him to the Yeshiva. The Rav asked me, “What are you bothering for? I can walk there, under my own forces.” I replied, “Rabbi, it’s about serving *talmidei hakhamim*!” When he answered, “I don’t delude myself,” I dared to retort, “Nu, Rabbi, really ….” He gazed at me and said, “I really don’t delude myself.”

I don’t understand how he could think that way. After all, we heard at the eulogy of his son, Rabbi Mordechai, may he be granted long life, that when they asked Rabbi Y.E. Henkin *zatzal* at the end of his life in America who would carry on for him, what would become of America’s future, and who would replace him in Torah leadership, He replied, “Don’t worry, Rabbi Rabinowitz is there”….

But the Rav didn’t delude himself….

**A “good ear”**

Once when I asked the Rav a question, he asked me to sit down on a vacant chair next to him on the left. I replied that I was deaf in my right ear and if I were to sit down, I would find it hard to hear what he had to say, given that he was seated to my right. Please answer my brief question, I continued, while I’m standing and facing you. That way, my good, functioning ear, the left one, would receive his remarks.

The Rav laughed, popped to his feet, and sat down one chair over, gesturing to me with his hand to seat myself in his place, that of the Rosh Yeshiva….

That moment stays with me whenever I’m reminded of the Rosh Yeshiva. May his soul be bound up in the bond of eternal life.

The Rabbi Nachum Eliezer Rabinowitz Memorial Workshops

The Yeshiva is planning *bli neder* a **series of workshops** for alumni and the public in memory ofthe Rosh Yeshiva, Rabbi Eliezer Rabinowitz *zatzal*. Although we’ve been awaiting our return to in-person workshops for quite some time, unfortunately we have to hold the first workshop on Zoom and hope things will change for the better later in the year, G-d willing.

The first workshop, titled **Uri ve-Yish’i**(“My Light and My Salvation,” cf. Ps. 27:1), will deal with matters of *teshuva* (repentence) and the *Yad Peshuta* commentary on the *halakhot* ofteshuva.

Two workshops on **Hanukka** will be devoted to Rabbi Rabinowitz’s educational beliefs and will include sessions on Torah and Science, the halakhot of Jewish statehood, and commentaries on the Rambam and the Geonim, among other topics.

A workshop ahead of Pessah, **Sho’alin veDorshin,** will take up matters of community rabbinics and education.

***Once Upon a Corona* (cf. Esther 1:1)**

We are in an exceptional time for human society at large and Israel in particular, a time that challenges us wherever we turn and forces us to respond appropriately and originally in all areas of life. In the past half-year, we have had to contend with new and sometimes tangled challenges—how to keep a bet midrash going, including meaningful learning and spiritual progress, while stringently protecting the students’ safety and health. We spend all our time learning and striving to perfect the tools and methods that we use to cope with the changing reality. The procedures laid down by the Ministry of Health are forcing us to revise things that we took for granted in ordinary times, obviously creating less comfortable situations than those we knew in regular years. Our success in continuing to learn Torah under the new circumstances bolsters and amplifies our spirits. We pray that the Torah scholars who emerge from such fixity of purpose will form a deep and very meaningful relationship with the Torah.

**Progressing in learning under the shadow of the coronavirus—three stages**

**In the first stage,** to our great misfortune, we had to close the bet midrash by order of the Ministry of Health about a week and a half before the end of the winter term. To our delight, the voice of Torah of the bet midrash remained audible with the help of advanced technologies. In addition to a rich weekly set of yeshiva classes, **during Nissan we added specific series of lessons on matters related to Pessah** for our students, our alumni, and the public.

(לצרף פרסומי שואלין ודורשין 3 )

**In the second stage,** we plunged into the summer term full-speed-ahead. All bet midrash activities, scholastic and educational alike, continued intensively in the form of distance learning helped along by digital media. The educational staff, with welcome assistance from several talmidim, put together model s that were meant to preserve the full breadth of the Yeshiva’s scholastic and educational endeavors: a living bet midrash, havruutot, classrooms, and a schedule of classes, on the one hand, and individual responses to students’ specific needs at the present time, on the other.

(לצרף קובץ בית מדרש ברכת משה - קיץ תש"פ)

**In the third stage,** we were privileged to return to the bet midrash in the course of Iyyar and resume studies there in the summer term, which began that month. The Yeshiva used the pod method to comply with guidelines for yeshivas from the Ministry of Health and the Emergency System. Despite the many social restrictions, the general atmosphere was excellent and studies in the bet midrash were uplifting.

**We have begun the winter term with excitement, elation, and gratitude to Hashem. We are pleased to greet of a new large group at the Yeshiva—young men from Israel and the Diaspora who have enrolled to pledge their lives and energy to Torah study.**

***Together, with Momentum—Moving One Floor Up***

Hashem fulfills His wishes through the work of our hands. Yeshivat Birkat Moshe, founded at Mishor Adummim in four tents by forty pioneering talmidim and two Ramim, has expanded over the years. Thus, under the leadership of the Rosh Yeshiva, Rabbi Nachum Rabinowitz, now *zatzal*, it has turned out thousands of alumni as well as thousands of lovers of Torah who listen to its *shi’urim* (Torah lectures). The yeshiva’s special voice is well known among the public. After four decades of building a solid and powerful house of Torah, the Yeshiva now aspires to switch from stability to momentum. In the past year, we established two continuing programs: a kollel (program for married students) for the training of *dayyanim* (rabbinical judges) and a kollel for the study of the Torah’s laws of Jewish statehood—in addition to the existing central kollel for rabbinical ordination. The yeshiva also has new highly impressive and important programs in Torah literature. We also aspire to intensify the education that we provide, and to enhance our relationship with our talmidim and alumni, by expanding our staff of Ramim and educators. In our times, the unique voice of the Yeshiva has become a mainstay for many b’nei Torah, lovers of Torah, and even seekers of Jewish wisdom and knowledge who do not inhabit the Torah world. Realizing that we must not only preserve this singular voice but should also amplify it and make it more meaningful for all of Israeli society, we decided to launch a mass fundraising campaign: “Together, with Momentum—We’re Moving One Floor Up.”

To set the campaign in motion, the Yeshiva contracted with Cause Match Israel, Ltd., and embarked on many months of preparations. The Rashei Yeshiva (deans)—Rabbis Sabato and Sheilat—plunged into the work and gained intensive experience in the less-pleasant role of Yeshiva deans: appealing to philanthropic-minded Jews for donations. Concurrently, the leaders of the alumni teams were enlisted in a small forum that met at first in Rabbi Sheilat’s home and, later on, in a broader forum that convened at the Yeshiva. Written materials about the Yeshiva were prepared and detailed explanations were given about how the campaign would be run by the deans and the hundreds of graduates who signed up for the cause happily and enthusiastically. *En passant,* the contact information of many alumni was updated in order to create warm relations with the Yeshiva in the future. The preparations crested with a large and thrilling convention of alumni at the Jerusalem Conference Center about a week before the campaign began.

When the designated day arrived, a call center was set up at the Yeshiva. From its dozens of stations, alumni and friends of the Yeshiva were contacted and asked to help the Yeshiva’s new programs to move ahead. We enjoyed abundant divine assistance indeed. The call center throbbed with excitement when our teacher and mentor, the Rosh Yeshiva, Rabbi Nachum Eliezer Rabinowitz, now *zatzal*, came to bolster the staff’s morale and gave both staff and donors the highest praise.

The yeshiva deans, Rabbis Sabato and Sheilat, stressed at the concluding event of the campaign that the main success lay in **the very fact of connecting thousands of alumni and friends with the Yeshiva with bonds of devotion and love.** From children at the Yeshiva’s afternoon Talmud Torah up to the municipal leadership and public figures, all contributed to the success of the operation, commensurate with their ability.

After the campaign was over, the Rashei Yeshiva sent thank-you letters to all donors who gave their support “and volunteered wholeheartedly beyond the targets,” and congratulated them with the blessings that the Torah bestows on those who support it: “It is a tree of life to those who embrace it, and happy are those who sustain it” Prov. 3:18).

When the campaign was completed, the Yeshiva administration began to formulate a detailed plan to attain the goals: supporting the *kollel dayanim* (a steady and systematic eight-year program), the Torat haMedina program on the laws of Jewish statehood (three years of advanced studies for graduates of the hesder program, which combines study and military service), the spiritual leadership development program, the Ma’aliot Institute, and thorough renovation of the physical plant, including the construction of a second story atop the old building.

One of our main objectives in the past year, after the fundraising campaign, involved upgrading the Yeshiva’s information system and web site. The site as it exists opens a window onto what’s happening in the bet midrash. We intend to upload much larger amounts of content for alumni and the public, thus bringing the site into line with those who visit it in terms of both technology and content. We began to plan the upgrade after the campaign but had to stop when the coronavirus crisis broke out because it became our main concern to enable Torah study at the Yeshiva to continue. Now, we are going back to the upgrade plans, including the web site and the other electronic media.

At this writing, we are piloting the Yeshiva’s new CRM information system and hope it will contribute meaningfully to an ever-strengthening bond with our alumni.

***New publications from the Yeshiva***

We are privileged to present a rich harvest of Torah literature by the Rashei Yeshiva in the past year:

***Yad Peshsuta, Zera’im Bet*, by the Rosh Yeshiva, Rabbi Nachum Eliezer Rabinowitz *zatzal***

During the winter, several weeks before he passed away, it was our privilege to present our mentor and teacher, Rabbi Rabinowitz, with the last volume of his *Yad Peshuta c*ommentary on the Rambam: *Zera’im Bet*. The writing and the final version of this volume were completed by the Rav’s trusted aide, Rabbi Eli Reif, who worked with him on the *Yad Peshuta* series for some twenty years. Together with this last volume, several volumes that had gone out of print were reprinted, bringing the series to twenty-two volumes. This enormous project in rabbinical exegesis deserves to grace the bookshelves of all batei midrash and learners of Torah throughout the Jewish world.

***Rambam Meduyak*, by the Rosh Yeshiva, Rabbi Yitzchak Sheilat**

The past year saw the publication of two volumes in the *Rambam Meduyak* series, *Nashim* and *Kedusha,* by our mentor and teacher the Rosh Yeshiva, Rabbi Yitzchak Sheilat*. Sefer Zemanim* is in press at the present writing. Once it appears, the publication of this mighty enterprise, the first complete scientific edition of the Rambam’s *Mishne Torah,* will have been completed. This edition presents an accurate wording of the Rambam’s writings on the basis to the most reliable manuscripts in the world. The text and its phraseological notes are the products of years of research by Rabbi Sheilat, one of the greatest scholars of the Rambam’s teachings.

Thirteen volumes of the *Rambam Meduyak* series have appeared thus far: *Mada’, Zera’im, Ahava, ‘Avoda, Korbanot, Shoftim, Hafla’a, Mishpatim, Kinyan, Tahara, Nezakim, Nashim, and Kedusha.*

***Between Hasidism and Rabbi A.I. Kook,* by the Rosh Yeshiva, Rabbi Yitzchak Sheilat**

Our teacher and mentor, Rabbi Sheilat, also wielded his en in his book *Between Hasidism and Rabbi A.I. Kook,* a probing exploration of the inner proximity of the thought system of Rabbi A.I. Kook and the giants of the Hasidic movement in its early generations, and the differences between them. These movements of path-breaking religious innovation, the most important in Jewry in recent generations, shed light on each other in this book.

***Likrati Metsatikha,* by the Rosh Yeshiva, Rabbi Haim Sabato**

*Likrati Metsatikha*, *Chapters in Faith*bythe Rosh Yeshiva, Rabbi Haim Sabato, was presented to the public shortly before the beginning of the Jewish year and the High Holidays. The book is comprised of some thirty conversations on matters of faith and Jewish ethics, some delivered over the years in the Yeshiva’s bet midrash and familiar to many alumni, and others new. Both boost readers to higher levels of faith and fear of G-d and are widely circulated. The conversations in the last part of the book relate to matters of *kelal Yisrael* (Jewry at large) and the Redemption. Pearls of faith and Jewish ethics from the Rambam’s *Mishne Torah* are inserted between the sections of the book. True to his way, Rabbi Sabato wishes to lead us down the paths of simple, pure faith, emanating from the heart and leading the individual to ethical conduct and *tiqqun ‘olam.*

***Sefer Hamitzvot (Kitab al-Shara’i)*—Rabbi Sa’adia Gaon**

This book is the fruit of the concerted labor of our mentor and teacher, Rabbi Haim Sabato, and his brother, Rabbi Nissim, and is the first published edition of the book of mitzvot that Rabbi Sa’adia Gaon wrote in Arabic, now brought together from dozens of geniza fragments—original, translation, and notes; with comparison of Rabbi Sa’adia Gaon’s count of the mitzvot in *Kitab al-Shara’I* with his other counts in the “azhara piyyutim” and those in *Sefer Halakhot Gedolot* and of the Rambam.

As the year draws to a close…  
  
We would like to say “Thank you.”  
Thank you for your trust and faith.  
Thank you for your appreciation and love.  
Thank you for your contribution and mobilization.  
Thank you for being with us now and onward.  
We see each of you not only as partners in substance  
but also as partners in spirit, partners on the journey  
And together, with momentum, with Hashem’s help,  
We’ll be moving one floor up!