## Rav Yitzchak Shilat

ב"ה

Dear alumni and friends; may Hashem sustain you:

A new year is before us. The experience of the past two years has taught us what we should have known all along: that “Today the world was created” – היום הרת עולם – it was *harat,* as in a pregnancy, and one should pray for a successful birth and good health and happiness for the newborn. In the yeshiva world, the new year begins on Rosh Ḥodesh Elul, and barukh Hashem, we also began studies in our yeshiva with enthusiasm and energy. Seventy-six talmidim, may they increase, have joined our new Shiur Alef. The atmosphere in the beit midrash is uplifting and we all pray and hope that the coming year will be one of good health, safety, and spiritual growth. In any event, we the students and teachers of the Hesder yeshivot, are prepared with Hashem’s help to assume any responsibility necessary, for our people, and for the cities of our God and for the flourishing of Torah in Israel.

One of the things that the yeshiva is investing in at present is a major upgrade of the yeshiva’s website, foremost for the benefit of our alumni, friends, and all seekers of Torah, who will be able to enjoy a broad range of shiurim and materials—both those given at the yeshiva and those meant for the public at large. We hear from various directions that the yeshiva’s message needs to be heard more powerfully, and with Hashem’s help, we intend to respond to the challenge.

Wishing you a good and blessed year and *ketiva ve-ḥatima tova*,
Yitzḥak Shilat

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**“And [You] Recognized Him to Stand Before You” // Rav Haim Sabato**

Dear alumni and friends,

“You separated man from the beginning and recognized him to stand before You.” So begins the special prayer that our Sages instructed us to say in the concluding service of the holy day—a plea that stands at the center of the Ne‘ila service. Why did the arrangers of the prayers want us to make this our takeaway from the most awesome day of the year?

What does this expression mean?

Man, along with all creatures, was created in the six days of Creation, but the Creator separated him from the rest. What makes man different? What makes him what he is? What determines his place on the scale of reality?

The Ne‘ila service answers the question of man’s uniqueness thus: “[You] recognized him to stand before You.” By standing erect, we give external evidence of our separation from other living beings. What, however, is the inner essence of this act of standing? How is man recognized? By standing before Hashem!

What does “standing before Hashem” mean? The Torah attests that man was created in the image of God. It is this that makes him unique among creatures. If so, “You separated man *ab initio”* in that he is an image of God, vested with consciousness and the ability to reason, and thus Hashem “recognized him to stand before You.”

Perhaps, the expression “You separated man from the beginning” also alludes to the freedom of choice that we have been given. All other creatures and even angels were created to serve their Master’s will and have no freedom of choice. Man alone was equipped with the power to choose to do his duty or not. “And recognized him to **stand** before You”— it is his standing before the Creator of his own will that makes him recognizable. So Rav Ovadia Sforno explains: “‘Let us make man in our image, after our likeness’ [Gen. 1:26]: man will somewhat resemble God, Who acts with [freedom of] choice. It is true that God’s choice is always His to make; human choice is not so.” The Meshekh Hokhma on Genesis writes: “The divine image is the freedom to choose without nature coercing him, out of free will and intelligence. This is ‘Let us make man in our image’: Let us establish a place for man’s [freedom of] choice so that he should not be coerced in his endeavors and obliged in his thoughts, so that he is free to choose only that which he desires.”

Rambam also stresses our distinctness from other creatures due to our freedom of choice. So he writes: “It is a great principle and the pillar of Torah and mitzvah … As is written in the Torah: ‘Behold, the man is become as one of us, to know good and evil’ [Gen. 3:22], to wit: Behold, this creature, the man, is **unique in the universe and no other species resembles him in the sense** that he of himself, of his knowledge and thought, knows good and evil and acts as he desires, without anyone impeding him from doing good or evil” (*Hilkhot Teshuva* [Laws of Repentence] 5:1). We stand before Hashem by the virtue of our power of choice.

Another way to understand the expression “to stand before You” may be adduced from Ramban. Ramban, in his commentary on the Torah, explains Cain’s protestation against his punishment. Cain complains: “My punishment is greater than I can bear. Behold, You have driven me out this day from the face of the land; and from Your face shall I be hid; and I shall be a fugitive and a wanderer in the earth” (Gen. 4:13–14). Ramban writes: “from Your face shall I be hid’—for I will be unable to stand before You and pray.”

Hence, in Ramban’s thinking, the privilege of standing before Hashem means the right to do so in prayer. Similarly, the Prophets find that the prayer of murderers is not heard: “And when you spread forth your hands, I will hide My eyes from you; even when you make many prayers, I will not hear; your hands are full of blood” (Isaiah 1:15).

Accordingly, the Creator has set us aside from all other creatures by allowing us to stand before Him in prayer.

I began by noting that man makes himself recognizable by standing erect and on his own. Thus Ravi Kook explains an instruction in the Gemara [Berachot 12a]: “One who prays: When he bends—he bends at *barukh* [blessed] and when he straightens, he straightens at “Hashem.” Shmuel said: What is Rav’s reasoning? It is as written: ‘Hashem raises up those who are bowed down’ [Ps. 146:8]. The Gemara objects: ‘And he was afraid before My name’ [Malachi 2:5]. The Gemara responds: ‘Is it written: At My name? *Before* My name, is written.’” Hence, it is ruled in halakha that one bends and stoops when one says the words *barukh ata* [Blessed are You] but straightens when one mentions Hashem. Rav Kook explains: “In the process of serving God, one must bend one’s strengths and subjugate them to Him, but this merely a stage on the path of one’s worship. The purpose of serving is that one walks erect and serves God with all of one’s strengths without having to subjugate any of them: ‘I shall uplift him because he knows My name.’”

Rashi, too, interprets the blessing that accrues to those who follow God’s laws: “‘I have […] made you go upright’ [Lev. 26:13]: erect.”

In this light, the prayer is explained thus: “You separated man from the beginning and recognized him to stand before You.” Man is special because he has freedom of choice and, by his own strength and choice, decides to stand erect before Hashem with all his forces and to coronate Him as his king. It is in this respect that man is distinct from all other creatures.

This teaches us the following: The special plea upon the departure of the holy day expresses our own awareness of our uniqueness. It is the divine image inside us—our ability to reason, our freedom of choice, and the power of our prayer—that separates us from all of creation from the beginning; it is with these that we stand before God.

Dear alumni and friends, we at the yeshiva and the beit midrash send you our blessings. Now in our forty-fifth year, we continue with all our strength and vigor to carry out the task that we undertook in the Adumim desert—to raise eminent Torah scholars in the light of Torat Eretz Yisrael. May our beit midrash be filled with the Torah of precious young men who dedicate themselves unrelentingly, growing and elevating themselves in the service of God. The month of Elul began with a lot of energy as an outstanding and large group joined us and is already immersed in Torah. Our hearts leap at the spectacle of the full beit midrash, where learning takes place despite all the restrictions that we must observe and that we indeed observe stringently.

It is our heaven-assigned duty to raise the pillar of Torah, bolster the nation’s spirit, uplift the downtrodden, heal the shattered, and awaken the marvelous inner spirit in order to illuminate the Israeli public in new light. Only devoted and perseverant educational pursuit of the truth of Torah and its priceless moral virtues can generate this new spirit.

May God help us to sanctify His name, heal His world, and renew our days in beneficence and joy.

And may we come together soon.

Lovingly,
Haim Sabato

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**The High Holiday Services—Performed with Joy**

Rav Abraham Wolfson [האם ניתן לוודא את איות שמו בלועזית?]

***Old Year Out, New Year In***

***The Coronavirus Challenge***

With great effort, we at the yeshiva were able to learn uninterruptedly throughout the “coronavirus year” despite the challenges and to achieve excellent results, learning with depth and rigor in an atmosphere of *dibuk ḥaverim*. Operating under very strict guidelines, we were one of the few yeshiva institutions that had no COVID infections all year long—an outstanding accomplishment. The staff continued to run the yeshiva professionally during this challenging year, working hard to preserve a healthy yeshiva atmosphere. We note with great satisfaction that the talmidim were equal to the task and then some. There was a feeling not only of full sharing of responsibility but also of enthusiasm and inspiration. The members of each shiur were more connected than ever, were more willing to use their time to achieve in learning, and more eager to participate in all the yeshiva’s activities. By virtue of their seriousness and the devotion of the ramim, learning continued in its ordinary manner, unswervingly, for the whole time.

We invested hundreds of thousands of sheqalim in “coronavirus solutions”—partitions, special catering and transport arrangements, in upgrading all digital broadcasting infrastructures, COVID testing, and vaccinations. Hashem repaid us for all this in the coin of a wonderful year of learning.

***Tov lehodot la-Shem—*It is good to thank Hashem.** As soon as the vaccines arrived, all staff members received them. When it became possible to vaccinate the talmidim, this was done, too. **Today, all of our talmidim hold “green passports.”** We restored the normal structure of yeshiva studies during the summer zeman and now, in these days of Elul, we pray to the Master of the Universe that He end this pandemic for his nation and for all of humanity.

***In Honor Moreinu ve-Rabeinu Rav Rabinovitch ztz”l***

**Yemei Iyun and Events in Memory of the Rav**

During the past year, the yeshiva held a series of day yemei iyun for alumni and the public in memory of Moreinu ve-Rabeinu the Rosh Yeshiva, Rav Nachum Eliezer Rabinovitch *zatzal*. Although we had planned to conduct the yemei iyun in person, we unfortunately had to carry out the activities online.

The first yom iyun, titled *Ori ve-Yish‘i*, concerned matters of *teshuva* (repentence) and the *Yad Peshuta* commentary on the laws of teshuva. The second workshop, held on Hanukka, took up issues of Torah and science that were so much part of the Rav’s approach. It took place in three parts:

* Classes on halakhic- scientific issues: “Is Vaccination against COVID-19 Mandatory?”—Rav Elisha Aviner / “When Does One Rely on Scientific Findings and When Not? A Close Look at Rav Rabinovitch’s Teachings”—Rav Zvi Haber / “Development of the Halakha in Light of the Philosophy of Science”—Dr. Ariel Furstenberg (maḥzor 12).
* “Faith-Related Aspects of Mathematics”—the Rosh Yeshiva, Rav Yitzchak Shilat.
* “Where Torah and Science Meet”— panel discussion moderated by Rav Elisha Aviner, with the participation of the Rosh Yeshiva, Rav Yitzchak Shilat, Rav Shabtai Rappaport, and Professor Ely Merzbach.

The third yom iyun was be held in Nissan and dealt with matters related to Pessah.

A memorial evening event on the anniversary of the passing of Moreinu ve-Rabeinu, the Rosh Yeshiva, Rav Nachum Eliezer Rabinovitch *zatzal,* took place in accordance with the “green passport” guidelines. Thus, it was open to a limited number of participants by prior registration and was broadcast live on digital media. The event included memorial remarks by the heads of our yeshiva, shiurim by talmidim of Rav Rabinovitch and members of his family, and a shiur on the perception of faith and life in the teachings of the Rambam and Rav Rabinovitch, delivered by Rav Eliezer Melamed, Rosh Yeshivat Har Bracha and Rav of the eponymous yishuv.

**Books by Rav Nachum Rabinovitch**

The yeshiva, via Machon Ma‘aliyot, is working constantly to disseminate the late Rav Nachum Rabinovitch’s written oeuvre and to give it broader exposure. In the past year, we published a new edition of *Mesilot bi-Levavam* (the Frumovitch [איות "פרומוביץ' בלועזית?] Family Edition) in conjunction with Yediot Books. Also, several volumes of Rav Rabinovitch’s great work, the *Yad Peshuta* commentary on the Rambam,were reprinted.

In the coming year, we hope to publish an English translation of *Mesilot bi-Levavam* in conjunction with Koren publishers. This is in addition to the important work of Rav Eliezer Reif (maḥzor 13) on a new book based on Rav Rabinovitch’s written and oral teachings—derashot on parashat hashavua and the festival cycle.

***The “Tikre’u Otam”* Series—on the Festivals**

In the yeshiva’s fortieth year, we published a unique book on the festivals—*Tikre’u Otam* (as in the Torah’s instruction to “designate these festivals”). The book aims to help readers contemplate the meaning of the Jewish festivals and absorb the special qualities and insights of each time and apply them to our endeavors and our lives.

As the first stage toward building the yeshiva’s new website and in an effort to keep paces with the times, we began to prepare and broadcast several series of special shiurim on the festivals by the yeshiva’s rabbanim and alumni. They were broadcast on various digital media shortly before each festival so that everyone could prepare. With Hashem’s help, we hope to continue making the unique soundtrack of our beit midrash audible to the public.

So … what have we been up to this year?

* **Sukkot**—***Ori ve-Yish’i:*** a special program of shiurim (on Zoom) during Hol ha-Mo’ed Sukkot and a meet-your-Rav event.
* **Hanukka**—***Ner Ish u-Veto***: each evening during Hanukka, we were with you on the screen shortly after the candles were lit, posting shiurim by the yeshiva’s rabbanim and alumni for people of all ages: children, youth, elders, and parents.
* **Purim**—***Ora ve-Simha***: a series of shiurim on topics related to the Megillah, Hilkhot COVID, and children’s education on Purim.
* **Pesaḥ**—**Ve-higadeta le-Vinkha:** an evening of online learning and preparation for the Seder, a visit-your-Rav event for the festival, a series of brief shiurim by the yeshiva’s rabbanim on children’s education, and set of shiurim on topics related to freedom.

**Ori ve-Yish’i, no. 5**

In preparation of the Tishrei festivals, we are focusing this year on the Rosh Hashana service….

***Preparing for the 5782 Shemita Year***

We at the yeshiva, like all of ‘Am Yisrael, are preparing for the *shemita* (sabbatical) year in terms of its content and its material aspects. **A special series of shiurim on shemita-related matters**, delivered by the Rosh Kollel, Rav Elisha Aviner, will go online immediately after the festivals. Rav Aviner will teach the halakhic principles of shemita and their practical implications. We are also completing our preparations on the practical level, finalizing food-related matters with the Otzar Ha’aretz organization and doing extensive and intensive landscaping work (pruning trees, etc.).

**Guidelines for the Use of Fruit and Vegetables that Have Qedushat Shevi‘it**

**Rav Elisha Aviner**

Fruit and vegetables that carry the “Otzar Beit Din” label have qedushat shevi‘it and should be treated as follows: As a rule, fruit and vegetables that have qedushat shevi‘it should not be destroyed. They may be prepared only in conventional ways.

1. **Cooking.** One may cook, roast, toast, etc., fruit and vegetables that have qedushat shevi‘it if these are the conventional ways of preparing them.
2. **Squeezing and mashing.** One may squeeze fruit if extracting its juice is the conventional practice. If juice is produced from a given fruit on an industrial basis, it may be produced at home, too. Therefore, juice may be extracted from citrus fruit, grapes, apples, and carrots.

One may puree and mash fruit and vegetables if this is the conventional way of preparing them.

1. Fruit and vegetables that are customarily mashed for babies may be mashed for this purpose even if it’s not conventional to mash them for adults (examples: bananas and apples).
2. **Destroying.** fruit and vegetables that have qedushat shevi‘it must not be defaced or destroyed.
3. Fruit that has qedushat shevi‘it may be given to infants even if some of it will be destroyed as they eat it.
4. Fruit and vegetables may be peeled even if the peel is fit for consumption.
5. Leftover food or peels of fruit fit for consumption should be placed in a bag and left in a “shevi‘it receptacle” for twenty-four hours; afterwards, it may be placed in a waste receptacle.
6. Liquid leftovers should be left overnight and then may be placed in a waste receptacle.
7. Liquid leftovers should not be mingled with solid residues (= fruit).
8. Small amounts of leftover food that sticks to the sides of pots and dishes may be washed off.
9. Food that has qedushat shevi‘it may be mixed with food that lacks this status, but the mixed food should be treated as having qedushat shevi‘it.

***Day-Long Learning Activities for Youth***

For the twentieth year now, the yeshiva is hosting **an afternoon Talmud Torah for the children of Ma’ale Adumim**. In the past year, the pandemic posed a severe challenge to the continuation of this activity. Until the summer, guidelines from the Ministries of Education and Health made it impossible to hold the studies at the yeshiva; the Talmud Torah carried on by alternating between Zoom and open spaces. From the summer zeman on, thank God, children from all over Ma’ale Adumim returned after a lengthy school day to classrooms on the yeshiva grounds. Since then, they have been learning Mishna and Chumash with Rashi with their melameds (members of our kollel). During the breaks, they play soccer, of course….

This year, for the sixth year, we held our special project of **day-long learning activities for youth** in the first week of Av. We were delighted to reinstate this practice after a year-long forced hiatus due to the pandemic. The youngsters enjoyed a week of intensive study that included ḥavrutot with talmidim at the yeshiva, lectures, and group learning in which they studied Gemara, Tanakh, and Emuna with our talmidim.

The activities were dedicated to the memory of our beloved alumnus, Danny Gonen hy”d.

***Project Yaḥad be-Tnufa—Updates***

Dear yeshiva students, alumni, friends, and supporters—*shalom u-vrakha*!

After updating you about ongoing activities in the beit midrash at all levels, we think it very important to honor an earlier obligation and to bring you up to date on the results of Project Yaḥad be-Tnufa. First, I’d like to personally thank you once again for your responsiveness and your amazing mobilization for partnership with the yeshiva. Barukh Hashem, we were able to carry out the project before the global pandemic broke out. When the project was completed, the yeshiva administration put together a detailed program to attain the goals of the project with regard to both Torah and education and construction and infrastructure. The program includes supporting the kollel for dayyanim (a systematic eight-year curriculum), supporting the Torah u-Medina (Torah and State) program (the three-year track for graduates of the hesder program), supporting the various beit midrash empowerment programs, and assisting Machon Ma’aliyot. We set two additional important objectives that pertain to education: upgrading the yeshiva’s information system and establishing an advanced website. As for construction and infrastructure, the old beit midrash was slated for a thorough upgrade that would make it suitable for the yeshiva’s evolving needs today and tomorrow. We also designated several basic infrastructure and construction upgrade necessities for the students’ wellbeing.

Our plans prioritize programs in the Torah and education fields in accordance with the yeshiva’s goals. It was on this basis that we began to work.

The pandemic forced us to “hit the brakes” and plot a new course. We had to make tremendous efforts (no exaggeration—exactly and literally so, every day) and invest vast budget resources in enabling the voice of Torah to emanate uninterruptedly and powerfully from the beit midrash. Barukh Hashem, with enormous siyata dishmaya we were able to keep the beit midrash going throughout this challenging year. In the budgetary sense, however, we still need to recover from the events of the past year.

Despite all the challenges and restrictions, we strived to continue advancing toward objectives. Here’s an update:

**High-level Continuing Programs**—mission accomplished.

**Kollel for Dayyanim**—mission accomplished.

For the first time since the yeshiva was founded more than forty years ago, a kollel for dayyanim was opened under Rav Arye Katz. The program, attended by around ten of the finest Torah scholars at our yeshiva, is about eight years long. The systematic curriculum confers a broad scope of knowledge, offers shiurim that allow deeper grasp of the material, and addresses the participants’ practical development. All this assures the highest level of studies that will, be‘ezrat Hashem, produce great Torah scholars and leaders each possessing the approach to Torah that our yeshiva represents and who will make an impact on the rabbinical courts in Israel in the future. At the end of the winter zeman, the members of the kollel took their first dayyanut examination. Sustaining the kollel requires significant.

**Torah u-Medina [Torah and State] Kollel**

One of the yeshiva’s paramount tasks is turning out Torah scholars who will be integrated into walks of Israeli life and who will set their paths by the light of Torah. To reinforce this goal, we established a three-year program of advanced studies for hesder graduates titled Torah u-Medina [Torah and State], headed by Rav Oz Bluman.

Supporting this Kollel, with its professional guidance, requires resources to continue this unique learning project.

**Empowering the Beit Midrash—**mission accomplished

In addition to the yeshiva’s high-level continuing programs, which have made a great impact on the yeshiva as a whole, we consider it particularly important to empower the talmidim at the individual level. In view of the changes that have occurred in our generation, every talmid needs personal attention. As a yeshiva that considers itself a spearhead of Torah education, we have to adjust to the generation’s needs and expand the educational staff. By so doing, we can engage in small-group teaching and promote the talmid’s personal development so that he will have the merit of growing in Torah. Indeed, the yeshiva’s educational staff has been expanded and tailored to these needs.

**Yeshiva-level Information System—**mission Accomplished

We are well along in assimilating a new CRM information system at the yeshiva. We expect the system to provide a meaningful response to the management of the yeshiva’s internal administration and external relations. We hope it will also do much to improve relations with our alumni.

**New Website—**in Progress

It is important to the yeshiva that our voice be heard and that that voice be one of the leading ones in religious society and in general society as well. One way to achieve this is by making a major upgrade of our website and accommodating the latest technology in order to disseminate the yeshiva’s teachings and the expertise of its rabbanim—each in his own special field, be it Torah, literature, or education—in a variety of communities and among hundreds of thousands of seekers of Torah.

We conducted a survey among alumni regarding their use of the site and what they expect it to do. We also completed a lengthy process of producing a professional profile of the site. The new site will be a composite of three sites: one site belonging to the beit midrash, another addressed to alumni and the public, and a memorial site to Moreinu ve-Rabeinu, our Rosh Yeshiva, the late Rav Rabinovitch. At the present writing, we are drafting work plans, putting together a team for the site, and preparing dedicated series of content.

**Establishing and Upgrading Infrastructure**—mission Accomplished

* Upgrading the yeshiva’s electrical infrastructure and bringing it into compliance with current mandatory standards.
* Upgrading the internet infrastructure in all parts of the yeshiva complex and connecting it to the Metro fiber-optic system.
* Rebuilding the paths to the dormitories using bricks. The paths that were originally built when the dormitories were built had become safety hazards due to tree roots that had burst through, various cracks, and so on.
* Thorough renovation of Dormitory A—a professional paint job, comprehensive plumbing and electrical work, carpentry, replacing the doors of all the dorm rooms, and installing a new banister (instead of a grille), among other things.

**The Old Beit Midrash Building**—work to Begin Soon

With Hashem’s help, we will launch the old beit midrash project at the beginning of the winter zeman 5782. This type of project involves very lengthy processes, and we estimate it will take approximately five years to be completed. The planning and construction stages include recruiting and employing a professional steering team, producing architectural and engineering construction plans, obtaining building permits (a complex and time-consuming process in Israel), and soliciting bids from contractors (under way).

I wish once again to thank you whole-heartedly for your amazing partnership with the yeshiva. It allows us, on the one hand, to sustain the daily voice of Torah at the beit midrash and, on the other hand, to aspire to the growth of the beit midrash for the sake of the Jewish people.

May Hashem bless you in every possible way, grant you a happy New Year, and bring only good tidings.

Tal Cohen, Manager of the Yeshiva

***New Books from Our Yeshiva***

***Rambam Meduyaq*—the Rosh Yeshiva, Rav Yitzchak Shilat, *shlita***

The propitious publication of the *Sefer Zemanim* volume brings the *Rambam Meduyaq* series —the scientific and Torah-true edition of Rambam’s *Mishne Torah—*to its completion. It is the fruit many years of research by Moreinu ve-Rabeinu the Rosh Yeshiva, Rav Yitzchak Shilat *shlita.* Whenever a new book appears, it’s always a thrilling moment, and when a new book that completes a fourteen-volume series comes out, it’s all the more exciting. In the past year, the Rosh Yeshiva, Rav Yitzchak Shilat, completed the massive seventeen-year labor of publishing all volumes of Rambam’s *Mishne Torah* in an accurate edition following the most reliable manuscripts in existence. Publishing the first volume in 2004 and the last one this year, Rav Shilat has indeed given students of Torah a reason to celebrate.

*Rambam Meduyaq* presents the accurate wording of *Mishne Torah* on the basis of the world’s most reliable manuscripts. This grand publication includes a page of exact wordings in which annotations face a photocopied page from the print editions. Rambam’s responsa that reference *Mishne Torah* were added to the book where appropriate*.* The responsa were written in Arabic and appear in a new Hebrew translation.

Students who use Rav Shilat’s *Rambam Meduyaq* may trust from the outset that they are learning from the closest possible version of the final wording of this work as Rambam wrote it. No less important, they are given accurate information about the origin of the version that they are studying along with what other reliable manuscripts may offer.

To make this exemplary work easier to use, Rav Shilat has just published a second two-volume edition that includes the exact wording, notes on the wording, and even “many corrections, nuances of accuracy, and improvements,” as the Rav affirms in his preface to the new edition.

**Ralbag’s Commentary on the Torah—Introductory Chapters**

The Torah commentary of Rav Levi b. Gerson (Gersonides—Ralbag), one of the greatest of the rishonim, is a unique work that reflects its author’s versatility. One of Ralbag’s main goals was to anchor the laws of the Oral Law in the Written Law. Scholars invested many years of labor in preparing an accurate scientific edition based on manuscripts with variant readings, notation of Ralbag’s sources, and comprehensive explanations (in a magnificent edition with the Chumash and Rashi’s commentary in seven volumes). Once it was complete, two redactors—Rav Barukh Brenner (maḥzor 5) and Rav Carmiel Cohen (maḥzor 11) began to prepare an introduction volume based on their doctoral dissertations.

In this volume, titled *Pirkei Mavo* [Introductory Chapters] and subtitled *Mikra, Parshanut, and Talmud* [Bible, Commentary, and Talmud], Rav Brenner and Rav Cohen discuss Ralbag’s personality, the dissemination of his commentary on the Torah, the structure of the commentary, and the research into the manuscripts of the commentary, as well as Ralbag’s method of halakhic learning via the *peshat* (the literal meaning of the text), his enunciation of rules for halakhic inference, the Rambam’s influence on him, his method in enumerating the mitzvot, and so on.

Mahon Ma’aliyot has been working for the past two years on a **new edition**of Ralbag’s commentary on the Torah, named for the late Rav [ר'?] Barukh and Ruth Pollack, [איות שם המשפחה בלועזית?], which will include a new edition of Genesis and a volume of indices of topics and sources.

On the occasion of the New Year and the new cycle of Torah reading, the entire series of Ralbag’s commentary (eight volumes) will be available for purchase at the yeshiva website on special terms until after the festivals.

***Yilmad ‘Anavim Darko*—six volumes**

The Emuna curriculum that the yeshiva has been teaching for the past seven years has come out as a publication.

The curriculum—initiated and prepared, by Rav Ran Kalili [איות שם משפחתו?] (maḥzor 19)—is designed for the daily study of Emuna (approximately half an hour per day) and is tailored to the standard yeshiva study day. Meant to be completed in a three-and-a-half-year cycle, it provides systematic, comprehensive, and in-depth learning.

The curriculum and its tables of daily study, divided into dates and years, has been inserted into the *Yilmad ‘Anavim Darko* series of books, in which numerous works are studied in the learner-accessible way of dividing the study into topics, adding subtitles to paragraphs, explaining difficult words, and providing brief explanatory remarks on the page. Study is divided into daily portions; at the end of each day’s learning, facilitating questions are presented so that learners may note the important points that emerge from the material. Footnotes from additional sources by giants of different generations expand and elaborate.

The books that are studied in this program and are included in the series are *The Kuzari*  ●  Rambam’s introductions to the Mishna  ●  Rambam’s epistles on matters of faith (specified at the beginning of Volume 1)  ●  Halakhot in *Mishne Torah* that concern matters of faith (specified at the beginning of Volume 1)  ●  Writings of the Maharal: *Netiv ha-Teshuva, Derosh le-Shabbat Teshuva, Tiferet Yisrael, Ner Mitzva* (chapters specified at the beginning of Volume 3) ●  Ramban’s writings ●  *Derekh Hashem* by Ramchal  ●  Ramban’s commentary on the Torah, covering every passage relating to matters of faith (specified at the beginning of Volume 6).

**Mishna’ot on Tractates Ta’anit and Shevi‘it**

Mishna’ot is a six-year project conceived and developed in our beit midrash in Ma’ale Adumim. Its goals are to make the Mishna accessible to the young generation, to teach it in a way that encourages understanding, achieves clarity, and makes it into an experience. The illustrated mishnayot contain the text courtesy of *Mishna Sedura,* a simple commentary, and the commentary of R. Ovadia mi-Bartenura with vowels. Eight tractates have been published so far, with more to come; the next will be Tractate Shabbat.

Every educator and parent encounters the struggles of this generation in general and in learning Torah in particular. Our experience and many responses from others show that the special combination of edifying illustrations that connect with the learner and a simple commentary stimulates youngsters and encourages them to learn more and more.

The following tractates have been published so far: Berakhot, Shevi‘it, Rosh Hashana, Yoma, Sukkah, Megillah, Pesahim, and Ta’anit.

**כריכה אחורית פנימית**