

Young Israel Shomrai Emunah - Shabbos Shorts

March 26 - April 4, 2021 - 14 - 22 Nissan 5781 - Parshas Tzav/Pesach

The Shabbos Shorts is sponsored this week in honor of a very special Happy Birthday to **Jules Meisler** from The Meisler Family: Bobbi; Marc & Sara; Devorah & Dovid Chaim Osofsky; Esti; Nechama & Yisroel Zalman Weiner; Shoshana; Jan & Naomi; Esther & Yisrael Katz; Nossi; Chaya and by Debi & Max Rudmann and family on the 16th Yahrzeit of Chaya Rivka bas Leibel (Bubby Irma), on the 18th of Nissan.

Mazal Tov

- **Arleeta & Rabbi Dr. Ivan Lerner** on the engagement of their grandson, Shlomo Zalman Lerner, son of Devorah & Rabbi Ezra Lerner of Yerushalayim to Sarale Krauss, daughter of Estie & Rabbi Yosef Shloma Krauss of Yerushalayim.

Shabbos/Pesach Schedule

Limited Minyanim are now taking place at YISE under Montgomery County's Phase 2 guidelines. **All Minyanim require advance registration and confirmation.** If you are interested in attending Minyanim and have not already registered, please go to <https://www.yise.org/minyan> If you are registered for a Minyan and are unable to attend at that time, please do not go to a different Minyan. If you have any questions, please contact minyan@yise.org

Erev Pesach - Friday, March 26:

- Light Candles by 7:08
- Mincha: 5:50 (Plag), 7:10, 7:10 (Sephardi)

If you Daven Kabbalos Shabbos prior to Shkia (7:26 PM), it is preferable to Daven Mincha prior to Plag (6:08 PM).

Shabbos, March 27:

- Shacharis: 6:50, 8:15 (Outdoors), 8:30, 7:30 (Sephardi)
 - Finish eating Chametz by 10:42
 - Recite Kol Chamira by 11:58
- Mincha: 2:30, 7:05, 2:30 (Sephardi)
- Light Candles and start Seder after 8:08

Pesach - 1st Day, Sunday, March 28:

- Shacharis: 7:00, 9:00, 9:30, 9:30 (Outdoors), 8:15 (Sephardi)
- Mincha: 2:30, 7:10, 7:10 (Sephardi)
- Light Candles and start Seder after 8:09

Pesach - 2nd Day, Monday, March 29:

- Shacharis: 7:00, 9:00, 9:30, 9:30 (Outdoors), 8:15 (Sephardi)
- Mincha: 2:30, 7:10, 7:15 (Sephardi)
- Yom Tov Ends: 8:10

Chol Hamoed, Tuesday, March 30 - Friday, April 2

- Shacharis: 6:05, 7:00, 8:45, 7:00 (Sephardi)
- Mincha/Maariv: 7:20

Pesach - 7th Day - Friday, April 2:

- Light Candles by 7:15
- Mincha: 5:55 (Plag), 7:15, 7:15 (Sephardi)

If you Daven Kabbalos Shabbos prior to Shkia (7:33 PM), it is preferable to Daven Mincha prior to Plag (6:13 PM).

Shabbos, April 3:

- Shacharis: 7:00, 9:00, 9:30, 9:30 (Outdoors), 8:15 (Sephardi)
- Mincha: 2:30, 7:10, 7:05 (Sephardi)
- Light Candles after 8:15

Pesach - 8th Day, Sunday, April 4:

- Shacharis: 7:00, 9:00, 9:30, 9:30 (Outdoors), 8:15 (Sephardi)
- Mincha: 2:30, 7:15, 7:10 (Sephardi)
- Yom Tov Ends: 8:16
- Chometz which was sold for Pesach may be used after 9:15 PM.

Weekday Shiurim

Options for remote learning are listed below. For the latest list and times, go to: <https://wp.yise.org/remote-learning-schedule/>

- **Rabbi Rosenbaum** - Daily - one chapter of Tehillim followed by a 15-minute Shiur on the Parsha. Sunday through Friday 8:30 AM - **Zoom A**.
 - **Rabbi Rosenbaum** - Daily - one chapter of Tehillim, followed by a 15-minute Halacha Shiur. Sunday through Thursday - **Zoom A**. On Chol Hamoed, Tuesday through Thursday, the Shiur will take place at 7:00 PM.
 - **Rabbi Rosenbaum's** Mussar Study Group for Women (spiritual self-improvement), Sundays at 9:30 AM, **Zoom A**, will resume April 11.
 - **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, **Zoom A**, will resume April 7.
 - **Rabbi Rosenbaum's** Women's Navi Shiur, now studying Sefer Yehoshua, Wednesdays at 8:00 PM, **Zoom A**.
 - **GWCK Sunday Kollel Brunch and Learn for Men and Women** - Sunday mornings, 9:30 AM, will resume April 11.
 - Unraveling the Navi with Rabbi Hillel Shaps, **Zoom B**.
 - **Rabbi Tuvia Grauman** - Rabbi Hyatt's Gemara Shiur, Sundays at 10:00 AM, **Zoom F**, will resume April 11.
 - **Rabbi Yonatan Zakem's** Shiur for men & women, Pearls of Prayer, exploring the depth and meaning of our daily prayers. Sunday evenings, **Zoom I**, will resume April 11.
 - **GWCK presents CLAS (Community Learning at Shomrai)** - 8:15 PM - 9:15 PM (except as noted). For more info, contact Rabbi Hillel Shaps, hshaps@gwckollel.org 347-869-9361. All **GWCK Shiurim** are on Pesach break, resuming Wednesday, April 7.
 - For Men & Women - **Zoom C** (except as noted):
 - Mondays: (for men only) Rabbi H. Shaps, On the Same Page Gemara, **Zoom B**.
 - Tuesdays: Rabbi Winter - Torah Topics
 - Wednesdays: Rabbi Grossman - Reading Responsa
 - Thursdays: Rabbi Grossman - Parshas Hashavua, 9:00 PM.
 - For Women - **Zoom D**:
 - Mondays: Mrs. Sara Malka Winter - Parsha Journeys
 - Tuesdays: Mrs. Sara Malka Winter - Bereishis in-Depth
 - **Semichat Chaver Program**, Tuesdays at 9:00 PM with Rabbi Hillel Shaps. For more information, please contact Rabbi Hillel Shaps: hshaps@gwckollel.org New semester starting after Pesach. Stay tuned for more details.
 - **The Golden Network Presents: Rabbi Barry Greengart's** Shiur on Daily Halachos for men & women, Tuesdays 9:15 AM, **Zoom E**, will resume on April 6.
 - **Rabbi Yitzchak Scher's** Shiur for Men and Women, Tuesdays, 1:30 PM, "A Second Look-Stories in the Torah from a Deeper Perspective", **Zoom H**, will resume on April 13.
 - **Rabbi Moshe Arzouan's** Advanced Gemara Shiur for Men, learning Maseches Gittin on Wednesday evenings, 8:00 PM, **Zoom G**, will resume on April 14.
- Connection Details:** Go to <https://zoom.us/join/> and enter the meeting ID, or call 301-715-8592 and enter the meeting ID & password:
Zoom A: ID: 416 963 9000, password 492019
Zoom B: ID: 349 754 2180, password Learn
Zoom C: ID: 746 455 2195, password Learn
Zoom D: ID: 601 853 4021, password Winter
Zoom E: ID: 970 1398 4837, password 613
Zoom F: ID: 978 8156 7874, password RabbiHyatt
Zoom G: ID: 539 496 3506, password ygwaz
Zoom H: ID: 713 7408 5130, password 045079
Zoom I: ID: 269 840 3648, password online Pearls, phone 621690

Assistant Rabbi

Rabbi Yosef Postelnek has been overwhelmingly approved by our congregation to be our new Assistant Rabbi, carrying 93% of all ballots cast. Rabbi Postelnek and his wife Aliza will be moving to our community later this summer. Rabbi Postelnek will begin his duties shortly before the Yomim Noraim.

COVID-19 Updates

- **Outdoor Minyan** - If you are interested in a Shabbos morning outdoor Minyan without a tent, subject to weather conditions, please email Ari Elias-Bachrach at outdoor@yise.org
- Advance registration for Minyanim is **required** and space is limited. Go to <https://www.yise.org/minyan> to register. If you have changes to your original registration form, please send an email to minyan@yise.org with details.
- **March Minyan Madness!** Due to increased demand and Daylight Saving Time starting, we have added a Plag Friday night Minyan, an additional Shabbos Mincha Minyan and may add a weekday early Mincha/late Maariv starting the week after Pesach. To sign up for any of these Minyanim or to change your existing Minyan schedule, please send an email to minyan@yise.org with details.
- **Vaccine Appointment Assistance** - If you are 60 years old or above and are unable to obtain a COVID-19 vaccine appointment, YISE members will try to get you an appointment. Contact them at vaccine@yise.org for details.
- The Shul office is still open, but hours may vary.

Let us Daven to Hashem to keep all of us in good health and to return our lives to normal as soon as possible. In protecting each other as we navigate this unfolding situation, may we grow stronger as individuals and as a community.

YISE Youth Announcements

Fostering Friendships in Young Children and Other Life Skills - Presented by YISE Youth Committee. Featuring Anne Ciner, Psy.D., Sunday, April 18, 8:30 PM on **Zoom A**. *See flyer for details.*

Camp Shomrai is back for another fun-filled summer with programming for children in preschool through ninth grade! Camp runs from July 5th through August 13th. For more info or to register online, visit our website at <https://campshomrai.org> *See flyer for details.*

Happy Birthday! Happy Anniversary!

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

- Happy April 1st birthday to **Ilana Bauman** and **Erin Stiebel!!** from **Cindy & Joel Bauman**.

Dvar Torah Dedications/Sponsor a Shiur

During this difficult time, we pray to Hashem that the day that we can all come together again in Tefillah and Torah study in good health arrives speedily. Until that point, YISE continues to offer a number of different remote learning options. These options are now available for sponsorship on an individual Shiur or a daily basis.

Our current limited ability to Daven with a Minyan and to say Kaddish is difficult and a challenge. However, sponsoring a Shiur or other Torah learning is a meaningful way to commemorate a Yahrzeit or honor a loved one. Sponsorships are also a great way to celebrate a Simcha or any other milestone, while helping YISE at a time when many of the Shul's other sources of revenue are not available.

1. The following individual Shiurim are available for sponsorship at \$18 (per day):
 - Daily Morning (Sunday through Friday) Tehillim and Parsha Shiur
 - Daily Evening (Sunday through Thursday) Tehillim and Halacha Shiur
 - Rabbi Rosenbaum's Sunday Morning Mussar Study Group for Women
 - Rabbi Rosenbaum's Tuesday or Friday Morning Gemara Shiur for Men
 - Rabbi Rosenbaum's Wednesday Morning Nach Shiur
 - Rabbi Rosenbaum's Wednesday Night Navi Shiur for Women
 - Rabbi Grauman - Rabbi Hyatt's Gemara Shiur, Sunday Morning
2. Sponsorship of the Morning and Evening Tehillim and Parsha/Halacha Shiurim together is available for \$25.
3. The Pre-Shabbos Drasha video is available for sponsorship at \$54.

Please email to sponsor. Thank you for your support.

Thank you to this past week's Shiurim sponsors:

Rabbi Rosenbaum's Erev Shabbos Drasha

- **Lucy & Bernie Blitzstein** in memory of the 20th Yahrzeit of Bernie's father, Nathan Blitzstein, Nossan ben Shaul HaLevi, Z"l.
- **Dina Zolotusky & Mark Livingston** in honor of the Yahrzeit of their son, Yosef Ezra, on the 7th of Pesach.
- **Sheridan & Melvin Sassoon** in remembrance of the 1st Yahrzeit of Melvin's father, Jack Sassoon, Yakov ben Avraham, Z"l.
- **Shechter family** in memory of Devorah's father, Emanuel Yitzchak ben Chaim HaLevi. May his Neshama have an Aliyah in Shamayim.
- **Gloria & Arnie Sherman** to commemorate the 50th Yahrzeit of Arnie's father, Joseph Sherman, Gootman ben Elya Mannes, Z"l.
- **Elissa Weisblatt** to commemorate the 1st Yahrzeit of her mother, Fanny Weisblatt, Fayga bat Yosef, on the 21st of Nissan, and in honor of Rabbi Rosenbaum for his never-ending availability, kindness and support to her and the community, to Seth and Manasseh Katz for organizing the Minyanim and always making sure she had a seat, all the Gabbaim - Scott Schlesinger, Manasseh Katz, Jacob Frenkel and Craig Simon - for always making sure that someone was saying Kaddish and a HUGE thank you to her Kaddish stand-ins: David Price, Baruch Wertenteil and Josh Seidemann. She is forever grateful and indebted to all of you.

YISE Programs and Listings

Pesach Hospitality - Go to <https://wp.yise.org/pesach-hospitality> to sign up as a host or a guest for Pesach hospitality.

Post-Pesach Pizza - The YISE Youth Committee would like to wish Mazal Tov to Jay Marcus and Eric Golman, the winners of this year's Post-Pesach First Pizza drawing. We also want to thank the many participants of this event for their support of the YISE Youth Committee. The proceeds will purchase toys for the Youth Room.

The YISE Nominating Committee has been appointed and will be accepting nominations for officer and trustee positions on the board of directors through April 9. Please email the chair, Stuart Rosenthal, at stuartrosenthal@yise.org with nominations or any questions.

Update: Being Social. In the past few months, YISE's Social Committee has organized a range of programs to bring us together virtually - Trivia Night, Painting, a Purim Shpiel... We have also expressed our thanks to the Holy Cross Hospital health workers and treated the Wheaton Rescue Squad to a special dinner. A second Trivia night is scheduled for Sunday, April 25. Watch for details. Want to help? Please contact social@yise.org

41st Annual Yom Hashoah v' Hagvurah Program - Featuring Irma Pretsfelder. Sunday, April 11, 7:30 PM on **Zoom A**. Presented by YISE & KMS. See flyer for details.

Come Join Rabbi Koss's Monthly Jewish History class on Zoom! Bikur Cholim of Greater Washington and the YISE Cheshed Committee: Rabbi Koss will be speaking on a topic in Jewish history, Monday, April 12, from 2:00 PM - 3:00 PM on **Zoom A**. For more information, contact Miriam Friedman at mfriedman2@yahoo.com

Registration for Shomrai Preschool 2021-2022 is now open! We are excited to be offering a Torah-rich, child-centered program for children entering 2 year-old Nursery - 4 year-old Pre-K. School day runs from 8:30 AM - 3:00 PM. Extended care options available from 7:30 AM -8:30 AM and 3:00 PM - 6:00 PM. Register early for maximum savings! Visit our website for tuition rates and online registration at <https://preschool.yise.org/registration> For more information about the program email Sarah Dollman at director@yise.org See flyer for details.

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

The Rachel Bassan Horwitz Fund is used for medical needs in our area, elsewhere in the US, and in Israel. In order to continue this much-needed medical fund, your financial help is needed! Tax-deductible contributions may be made payable to: YISE Charity SPECIAL Fund, c/o Norma Burdett, 11720 Lovejoy St., Silver Spring, MD 20902. Earmark: Bassan Fund. For more info: Norma Burdett, 301-593-5964 or Pearl Bassan, 301-649-3137.

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

Community Programs & Listings

Kemp Mill Toastmasters - Wednesday, April 7, 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 vppr@kempmilltoastmasters.com for more info. Zoom meeting ID: 986 546 841, password: 3671

Sulam 9th Annual Linda Silverman Kahan, A" H, Virtual Memorial Lecture - Sunday, April 11, 10:00 AM on Zoom. All proceeds will benefit Sulam, the only Jewish special education program in the DC area. A generous Sulam donor has agreed to match every dollar raised. The event will feature guest speaker Dr. Joshua Milner on the topic "Judaism, Immunology and the Pandemic: The Road Ahead." To register, go to: <https://www.sulam.org/lkml2021>

JCRC Community Yom Hashoah Commemoration - Online on Sunday, April 11, 1:00 PM. Keynote speaker Elisha Wiesel, son of Elie Wiesel. For more details and to register, go to <https://www.jccouncil.org/events/2021-community-wide-yom-hashoah-commemoration>

What Happened at Sinai: An Exploration of the Sinai Revelation and the Ten Commandments - Wednesdays, 8:00 PM on Zoom. Presented by Rabbi Hillel Shaps. Join any time! No cost. Zoom info and registration at linksgw.org/classes

Remote Night Shiurim from YGW - Sunday 8:30 PM - 9:15 PM, Rabbi Moshe Chaim Blate; Monday/Wednesday 9:00 PM - 9:30 PM, Rabbi Ahron Lopiansky; Tuesday/Thursday 9:00 PM - 9:30 PM, Rabbi Eliyahu Reingold. Register at https://zoom.us/webinar/register/1715843153121/WN_n6jNGqUpTpCN6ikCabUutA

Daf Yomi Shiur currently meets online via a WebEx video conference. There is still room for a few more participants. Anyone interested may email Judd Lifschitz at lifschitz@srlslaw.com to be added to the invite list. Sunday 8:30 AM, Monday - Thursday 9:00 PM.

Daily Halacha Program from Rabbi Eliyahu Reingold - Receive one every day in your inbox. Visit dvarhalacha.com and click "Sign Up."

Kemp Mill Village is providing friendly phone calls and limited deliveries during the pandemic. Call 1-833-KMV-20902 to request service or to volunteer. See kempmillvillage.org for more information.

Silver Spring Gemachim - For a complete list: www.gemachexchange.com

The Weeks Ahead	Sunday March 28 Yom Tov	Monday March 29 Yom Tov	Tuesday March 30 Chol Hamoed	Wednesday March 31 Chol Hamoed	Thursday April 1 Chol Hamoed	Friday April 2 Chol Hamoed
	April 4 Yom Tov	April 5 Isru Chag	April 6	April 7	April 8	April 9

Limited Minyanim will take place at YISE next week, **advance registration and confirmation required**. You are encouraged to Daven at home at the same time as a Minyan at YISE. Shacharis: Chol Hamoed - See Pesach schedule.

Monday through Friday 6:15 AM/7:00 AM/8:45 AM. Mincha/Maariv: Sunday - Thursday: 7:25 PM.

Halachic Times: March 29 - April 3: Latest Alos Hashachar 5:38 AM, Earliest Talis and Tefilin: 6:06 AM, Latest Netz: 6:59 AM,

Latest Krias Shema: 10:00 AM, Earliest Mincha: 1:45 PM, Earliest Shkia: 7:28 PM, Latest Tzeis Hacoachavim: 8:15 PM

April 4 - 10: Latest Alos Hashachar 5:26 AM, Earliest Talis and Tefilin: 5:55 AM, Latest Netz: 6:48 AM,

Latest Krias Shema: 9:54 AM, Earliest Mincha: 1:44 PM, Earliest Shkia: 7:35 PM, Latest Tzeis Hacoachavim: 8:22 PM

Next Shabbos

April 9 - 10, 2021 - 28 Nissan 5781

Parshas Shemini

Light Candles Friday: 7:21

Havdalah Monday: 8:22

Next Shabbos Shorts Deadline: Wednesday, April 7 at 12:00 Noon

Submit items for the Shabbos Shorts to: announce@yise.org

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

Eruv line: 301-593-5561 E-Mail: office@yise.org Website: www.yise.org

Office Hours:

Monday through Thursday 9:00 AM - 5:00 PM, Friday - 9:00 AM - 1:00 PM

Rabbi Dovid Rosenbaum

Yale Ginsburg - President

Simi Franco - Office Manager

YISE Pesach Gift Bags

Thank you to our volunteers:

Moshe Broder, Esther Edeson, Simi Franco, Sahra Ginsburg, Yale Ginsburg, Ariella Gordon, Ali Jacobson, Danit Kanal, Moshe Kaplan, Manasseh Katz, Masha Katz, Aviva Kramer, Carol Lazar, Tuvia Lazar, Goldie Levy, Teanna Mainzer, Yonah Mainzer, Chad Miller, Eva Moses, Isaac Moses, Adina Obstfeld, Josh Obstfeld, Barbara Price, Jason Rosenblatt, Zippy Rosenblatt, Elise Saks, Ken Saks, Josh Seidemann, Craig Simon, Rachelli Simon, Dovie Shimoff, Sharon Shimoff, Judy Taragin

Chag Kasher V'Sameach Pesach Wishes & Sponsors:

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Simi's father, Melvin Rottenberg, Menachem
Mendel ben Zvi Yehuda, A"H, on the 9th of
Nissan
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all he has done & continues to do to support the
community through this difficult year
Sheridan & Melvin Sassoon in remembrance of
the 1st Yahrzeit of Jack Sassoon, Yakov ben
Avraham, Z"L
Sara Silver wishing everyone a Chag Pesach
Kasher V'Sameach
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Seder Sponsors

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Judy & Rabbi Roy Rosenbaum
Jerry Rottenberg on the 10th Yahrzeit of his
father, Melvin Rottenberg, Menachem Mendel
ben Zvi Yehuda, A"H, on the 9th of Nissan
Simon Family
Judy & Mitch Taragin & Family
Phyllis, George & Avi Teitelbaum
Mindy & Shmuel Tolchinsky on the 10th Yahrzeit
of Mindy's father, Melvin Rottenberg,
Menachem Mendel ben Zvi Yehuda, A"H, on
the 9th of Nissan
Wakschlag Family wishing everyone a Chag
Sameach

Afikomen

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Marilyn & Don Schwartz
Harriet & Ron Sheinson
Danit & Ari Kanal
Jane & Louis Shotkin

A Quick Thought on the Parsha from Rabbi Rosenbaum

Pesach 5781:

Us, Not Them

The following is kindly transcribed by a congregant from the video at

<https://wp.yise.org/shabbos>

A famous line from the Hagaddah is **בכל דור ודור חייב אדם לראות את עצמו כאלו הוא יצא ממצרים**. In every generation a person is obligated to see oneself as if they themselves left Egypt. It is a very powerful line to think about. It is hard to relate to. What does it mean exactly? How does one relate to what it is to be a slave, to be liberated. It is a lot to think about.

On a basic level the idea would seem to be to understand that we benefitted from it. It's not only a story about those people, if they would not have been taken out of Egypt who knows what it would have been for us. Who knows what our national future may or may not have been and so therefore we have to see ourselves as also benefitting from the exodus from Egypt. I think this is the most straightforward way of understanding it.

There is a beautiful idea, I heard it years ago, that I believe is attributed to the Sfas Emes, I believe so. But he says **חייב אדם לראות את עצמו כאלו הוא יצא ממצרים**. A person is obligated to see themselves as if they left Egypt, meaning what made G-d perform the miracles and wonders of Egypt, of the exodus from Egypt. What made G-d perform those miracles and wonders was that he looked at the Jewish people and he saw that he wanted them and it was worth it to turn the world over on its ear for the sake of having the Jews as his chosen people who would receive the *Torah* and so on and so forth. G-d thought of me and you also in that regard. When *Hakadosh Boruch Hu* decided that the Jewish people were worth the miracles, it wasn't only that generation, it was all subsequent generations of Klal Yisroel. That for me to recognize that G-d sees great potential in me and G-d moved mountains not only for Klal Yisroel but for Dovid Rosenbaum because there are great things for me to accomplish. It is a perspective for moments of challenge in life that I believe there is a path for me, I believe there is a plan for me and it is certainly very relevant to think about at the *Seder*, that it is not a celebration of some historic liberation, it is a celebration of G-d choosing each and everyone one of us.

Chag Kasher V'Sameach

Young Israel Shomrai Emunah and Kemp Mill Synagogue present the

41st Annual
Yom Hashoah v' Hagvurah Program
Featuring

Irma Pretsfelder

Mrs. Irma Wertheim Pretsfelder is a German-born Holocaust survivor, born in 1926. She and her family endured increasing persecutions during the rise of Hitler, starting in 1933. After traumatic experiences during and after Kristallnacht, Mrs. Pretsfelder emigrated to England with her parents, leaving close relatives behind who subsequently perished. Their English wartime experience included labor on rural farms for extremely low wages and internment on the Isle of Man. Her father, already in failing health, died at age 54, after hearing the news of his only son's death in the American army in 1945. Mrs. Pretsfelder and her mother immigrated to the US soon after the war. Mrs. Pretsfelder met and married her husband, Louis Pretsfelder in Baltimore and they raised their family there.



Dvar Torah by Rabbi Dovid Rosenbaum
“Generations” Candle Lighting Ceremony
Sunday, April 11th, 2021
7:30 pm

Zoom ID: 416 963 9000 Pwd: 492019

<https://us02web.zoom.us/j/4169639000?pwd=Q1JKU2N2TVo1d0pnQ0lHQ2g0YXg2Zz09>



Co-Sponsors:
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Children grades 6 and above are encouraged to attend with their parents.

ASL interpreter and/or captioning will be available for this program.



SUMMER

2021

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In unending appreciation of
Dr. Joel Weinberg and Dr. Tova Weinberg
in gratitude and love for their commitment to our beloved family
Bev Morris and Art Boyars
Chag Kasher V'Sameach

Volume 27, Issue 24

Shabbat HaGadol Parashat Tzav - Pesach Issue Attached!

5781 - B"H

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

Left- and Right-Brain Judaism - The institution of the Haftarah – reading a passage from the prophetic literature alongside the Torah portion – is an ancient one, dating back at least 2000 years. Scholars are not sure when, where, and why it was instituted. Some say that it began when Antiochus IV's attempt to eliminate Jewish practice in the second century BCE sparked the revolt we celebrate on Chanukah. At that time, so the tradition goes, public reading from the Torah was forbidden. So the Sages instituted that we should read a prophetic passage whose theme would remind people of the subject of the weekly Torah portion.

Another view is that it was introduced to protest the views of the Samaritans, and later the Sadducees, who denied the authority of the prophetic books except the book of Joshua.

The existence of haftarat in the early centuries CE is, however, well attested. Early Christian texts, when relating to Jewish practice, speak of "the Law and the Prophets," implying that the Torah (Law) and Haftarah (Prophets) went hand-in-hand and were read together. Many early Midrashim connect verses from the Torah with those from the haftarah. So the pairing is ancient.

Often the connection between the parsha and the haftarah is straightforward and self-explanatory. Sometimes, though, the choice of prophetic passage is instructive, telling us what the Sages understood as the key message of the parsha.

Consider the case of Beshallah. At the heart of the parsha is the story of the division of the Red Sea and the passage of the Israelites through the sea on dry land. This is the greatest miracle in the Torah. There is an obvious historical parallel. It appears in the book of Joshua. The river Jordan divided allowing the Israelites to pass over on dry land: "The water from upstream stopped flowing. It piled up in a heap a great distance away ... The Priests who carried the ark of the covenant of the Lord stopped in the middle of the Jordan and stood on dry ground, while all Israel passed by until the whole nation had completed the crossing on dry ground." (Josh. ch. 3).

This, seemingly, should have been the obvious choice as haftarah. But it was not chosen. Instead, the Sages chose the song of Devorah from the book of Judges. This tells us something exceptionally significant: that tradition judged the most important event in Beshallah to be not the division of the sea but rather the song the Israelites sang on that occasion: their collective song of faith and joy.

This suggests strongly that the Torah is not humanity's book of God but God's book of humankind. Had the Torah been the our book of God, the focus would have been on the Divine miracle. Instead, it is on the human response to the miracle.

So the choice of haftarah tells us much about what the Sages took to be the parsha's main theme. But there are some haftarat that are so strange that they deserve to be called paradoxical, since their message seems to challenge rather than reinforce that of the parsha. One classic example is the haftarah for the morning of Yom Kippur, from the 58th chapter of Isaiah, one of the most astonishing passages in the prophetic literature:

Is this the fast I have chosen – a day when a man will oppress himself? ... Is this what you call a fast, "a day for the Lord's favour"? No: this is the fast I choose. Loosen the bindings of evil and break the slavery chain. Those who were crushed, release to freedom; shatter every yoke of slavery. Break your bread for the starving and bring dispossessed wanderers home. When you see a person naked, clothe them: do not avert your eyes from your own flesh.

The message is unmistakable. We spoke of it in last week's Covenant and Conversation. The commands between us and God and those between us and our fellows are inseparable. Fasting is of no use if at the same time you do not act justly and compassionately to your fellow human beings. You cannot expect God to love you if you do not act lovingly to others. That much is clear.

But to read this in public on Yom Kippur, immediately after having read the Torah portion describing the service of the High Priest on that day, together with the command to "afflict yourselves," is jarring to the point of discord. Here is the Torah telling us to fast, atone and purify ourselves, and here is the Prophet telling us that none of this will work unless we engage in some kind of social action, or at the very least behave honourably toward others. Torah and haftarah are two voices that do not sound as if they are singing in harmony.

The other extreme example is the haftarah for today's parsha. Tzav is about the various kinds of sacrifices. Then comes the haftarah, with Jeremiah's almost incomprehensible remark: For when I brought your ancestors out of Egypt and spoke to them, I did not just give them commands about burnt offerings and sacrifices, but I gave them this command: Obey Me, and I will be your God and you will be My people. Walk in obedience to all I command you, that it may go well with you.

This seems to suggest that sacrifices were not part of God's original intention for the Israelites. It seems to negate the very substance of the parsha.

What does it mean? The simplest interpretation is that it means "I did not only give them commands about burnt offerings and sacrifices." I commanded them but they were not the whole of the law, nor were they even its primary purpose.

A second interpretation is the famously controversial view of Maimonides that the sacrifices were not what God would have wanted in an ideal world. What He wanted was avodah: He wanted the Israelites to worship Him. But they, accustomed to religious practices in the ancient world, could not yet conceive of avodah shebalev, the "service of the heart," namely prayer. They were accustomed to the way things were done in Egypt (and virtually everywhere else at that time), where worship meant sacrifice. On this reading, Jeremiah meant that from a Divine perspective sacrifices were *bedi'avod* not *lechatchilah*, an after-the-fact concession not something desired at the outset.

A third interpretation is that the entire sequence of events from Exodus 25 to Leviticus 25 was a response to the episode of the Golden Calf. This, I have argued elsewhere, represented a passionate need on the part of the people to have God close not distant, in the camp not at the top of the mountain, accessible to everyone not just Moses, and on a daily

basis not just at rare moments of miracle. That is what the Tabernacle, its service and its sacrifices represented. It was the home of the Shechinah, the Divine Presence, from the same root as *sh-ch-n*, "neighbour." Every sacrifice – in Hebrew *korban*, meaning "that which is brought near" – was an act of coming close. So in the Tabernacle, God came close to the people, and in bringing sacrifices, the people came close to God.

This was not God's original plan. As is evident from Jeremiah here and the covenant ceremony in Exodus 19-24, the intention was that God would be the people's sovereign and lawmaker. He would be their king, not their neighbour. He would be distant, not close (see Ex. 33:3). The people would obey His laws; they would not bring Him sacrifices on a regular basis. God does not need sacrifices. But God responded to the people's wish, much as He did when they said they could not continue to hear His overwhelming voice at Sinai: "I have heard what this people said to you. Everything they said was good" (Deut. 5:25). What brings people close to God has to do with people, not God. That is why sacrifices were not God's initial intent but rather the Israelites' spiritual-psychological need: a need for closeness to the Divine at regular and predictable times.

What connects these two haftarat is their insistence on the moral dimension of Judaism. As Jeremiah puts it in the closing verse of the haftarah, "I am the Lord, who exercises kindness, justice and righteousness on earth, for in these I delight." That much is clear. What is genuinely unexpected is that the Sages joined sections of the Torah and passages from the prophetic literature so different from one another that they sound as if coming from different universes with different laws of gravity.

That is the greatness of Judaism. It is a choral symphony scored for many voices. It is an ongoing argument between different points of view. Without detailed laws, no sacrifices. Without sacrifices in the biblical age, no coming close to God. But if there are only sacrifices with no prophetic voice, then people may serve God while abusing their fellow humans. They may think themselves righteous while they are, in fact, merely self-righteous.

The Priestly voice we hear in the Torah readings for Yom Kippur and Tzav tells us what and how. The Prophetic voice tells us why. They are like the left and right hemispheres of the brain; or like hearing in stereo, or seeing in 3D. That is the complexity and richness of Judaism, and it was continued in the post-biblical era in the different voices of halachah and Aggadah.

Put Priestly and Prophetic voices together and we see that ritual is a training in ethics. Repeated performance of sacred acts reconfigures the brain, reconstitutes the personality, reshapes our sensibilities. The commandments were given, said the Sages, to refine people. The external act influences inner feeling. "The heart follows the deed," as the Sefer ha-Chinuch puts it.

I believe that this fugue between Torah and Haftarah, Priestly and Prophetic voices, is one of

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Shabbat Shalom: Rabbi Shlomo Riskin

"Behold, I send you Elijah the Prophet before the coming of the great and awesome day of the Lord. And he [Elijah] will turn [back to God] the hearts of the parents through their children and the hearts of the children through their parents"

The Shabbat before Passover is called Shabbat Hagadol (the Great Sabbath), a phrase deriving from the last verse of the prophetic portion read on that day which declares that God will send Elijah the Prophet on the "great day" of the Lord right before the coming of the redemption.

Let us attempt to link Elijah to our Passover Seder in a way more profound than merely opening the door for him and offering him a sip of wine.

Our analysis begins with another Seder anomaly, the fact that we begin our night of freedom with the distribution of an hors d'oeuvre of karpas (Greek for vegetable or vegetable, often parsley, dipped in a condiment).

The usual explanation for this is that vegetation emerges in the springtime; Passover is biblically called the Spring Festival, and so we dip a vegetable in salt water, reminiscent of spring renewal emerging from the tears of Egyptian enslavement. Rabbi Shlomo Kluger, in his late 19th-century Haggada, suggests another interpretation. The Hebrew word "karpas" appears in the opening verses of the Book of Esther, in the description of the "hangings" that were found in the gardens of King Ahasuerus's palace, where the great feast for all his kingdom was hosted; karpas white cotton joined with turquoise wool. Rashi connects the term "karpas" in the sense of material with the ketonet passim, the striped tunic that Jacob gave to his beloved son, Joseph.

The Jerusalem Talmud additionally suggests that we dip the karpas in haroset (a mixture of wine, nuts and dates), adding that haroset is reminiscent of the blood of the babies murdered in Egypt. In our case, the karpas would become symbolic of Joseph's tunic, which the brothers dipped into goat's blood and brought to their father as a sign that his son had been torn apart by wild beasts when in fact they had sold him into Egyptian slavery.

Why begin the Seder this way? The Talmud criticizes Jacob for favoring Joseph over the other brothers and giving him the striped tunic. This gift, a piece of material with little monetary value, engendered vicious jealousy resulting in the sale of Joseph and the eventual enslavement of the Israelites for 210 years.

The point of the Seder is the retelling ("haggada") of the seminal experience of servitude and freedom from generation to generation. Through this, all parents become teachers. They must inspire their children to continue the Jewish narrative of identification with the underdog and the outcast. They must imbue in their offspring insistence upon freedom for every individual created in God's image and faith in the ultimate triumph of a world dedicated to peace and security for all.

This places an awesome responsibility on the shoulders of every parent: to convey the ethical monotheism, rooted in our ritual celebrations and teachings, to their children and eventually to all of humanity. Hence, parents must be warned at the outset not to repeat the tragic mistake of Jacob, not to create divisions and jealousies among their children. Instead, we must unite the generations in the common goal of continuing our Jewish narrative.

What has this to do with Elijah the Prophet, who is slated to be the herald of the Messiah, the announcer of the "good tidings of salvation and comfort"? Our

redemption is dependent on our repentance and the most necessary component of redemption is "loving our fellow as we love ourselves" – the great rule of the Torah taught by Rabbi Akiva.

Loving humanity must begin with loving our family; first and foremost our nuclear family. We read in the prophetic portion of this Shabbat that Elijah will bring everyone back to God by uniting parents with their children and children with parents. The biblical source of sibling hatred (the Joseph story), which has plagued Jewish history up to and including the present day, will be repaired by Elijah, who will unite the hearts of the children and the parents together in their commitment to God.

Toward the end of the Seder, we open the door for Elijah and welcome him to drink from the cup of redemption poured especially for him. But if Elijah can visit every Seder throughout the world, surely he can get through even the most forbidding kind of door.

The Lubavitcher Rebbe, Rabbi Menahem Mendel Schneerson, teaches that we open the door not so much to let Elijah in as to let ourselves out. The Seder speaks of four children; But what about the myriad "fifth children" who never came to a Seder? We must go out after them and bring them in – perhaps together with Elijah, whom we will need desperately to unite the entire family of Israel around the Seder table.

OTS Dvar Torah

Gratitude from Time Immemorial **Rabbanit Sally Mayer**

Why does the korban toda – the thanksgiving offering – involve so much bread, which is eaten very hastily; and how does birkat hagomel – the thanksgiving prayer – substitute for it after the Beit Hamikdash was destroyed?

The Torah describes the thanksgiving offering in Parashat Tzav. It is a type of shelamim offering ("peace offering") brought by a Jew after Hashem delivers him or her from hardship. The offering is comprised of a calf or a kid, like any other korban shelamim, yet a few things set this offering apart from the others. First, unlike ordinary peace offerings which can be eaten within the same day, at night, or on the following day, this offering may only be eaten within a very short time – the day it was offered or that night, and our Sages shortened this allotted time, ending it at midnight of the day the offering was made. Second, the offering is brought along with a very large minhah (flour) offering, consisting of 20 esronim of fine flour, which is used to prepare 40 baked units. In today's terms, this would be equivalent to about 26 kilograms of flour, and all of this must be eaten in less than one day! One more unique characteristic of this offering is that ten of the loaves are leavened, unlike the matza offered along with any other offering. What is the meaning of all of these unique characteristics?

When is the thanksgiving offering brought? The Gemarah lists the classic reasons: seafarers, desert wanderers, the sick who were healed, or released prisoners, as we read in Psalm 107, which repeats the following verse four times: "Let them praise Hashem for His steadfast love, His wondrous deeds for mankind." Some interpret that the thanksgiving offering can be brought to express gratitude for other situations as well, and according to Rabbeinu Bahye, a bride and groom should also bring an offering for having been brought together!. There is a midrash aggadah on Vayikra that describes the thanksgiving offering as Hashem's favorite, since it is given "in earnest," not because of a sin or holiday we were commanded to observe, but rather because a person had felt the need to thank the Master of the Universe.

Let's revisit our question: Why bring so much bread and be required to eat it so quickly? In the

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Netziv's commentary on the Torah, Ha'amek Davar, the author explains that the purpose of this offering is to "recount the kindness of Hashem that He had bestowed upon him (the one making the offering)." With so much food, many people would need to be invited to help eat all of it, and in doing so, the miracle would be publicized, and the gratitude expressed by the offerer wouldn't go unnoticed.

And why should leavened bread be offered, when usually mincha offerings were made into matza? There is only one other offering that is similar in this sense: the kivsei atzeret, a communal offering brought during the holiday of Shavuot. This is a peace offering brought along with two loaves of bread, and they too are baked as leavened bread. R. Samson Raphael Hirsch explains that the kivsei atzeret are akin to a national thanksgiving offering, whereby the entire nation expresses its gratitude to the Creator. This offering is symbolized by chametz – bread that was fully baked, as opposed to matza, where the baking process is stopped in the middle.

While we no longer bring thanksgiving offerings nowadays, we do have birkat hagomel, a blessing we make when we are miraculously saved. This blessing also has the "element of the public." Gratitude must be expressed in the presence of a quorum of ten, just as in the case of the thanksgiving offering, when many people are invited and the miracle is publicized. This offering is also the origin of the wonderful tradition of holding a se'udat hodayah, a meal to express thanksgiving, and inviting guests to partake of it. And when we recite birkat hagomel, we say "shegemalani kol tov", instead of just "tov," referring to the specific miracle for which this blessing is being made? I heard from Rabbi Mordechai Willig that this blessing gives us the opportunity to take a step back and express our gratitude for all of the hidden goodness that the Hashem bestows upon us every day, rather than just for one specific miracle.

May it be the will of Hashem that we witness the miracle of a refua shelema for the entire world, and may we merit to stand up in public and recite: "Let them praise Hashem for His steadfast love, His wondrous deeds for mankind."

Dvar Torah: TorahWeb.Org [Excerpt]

Rabbi Daniel Stein - Preparing for Pesach

Whenever we experience a moment of genuine spiritual inspiration, if we are unprepared for it, its effectiveness will be muted and its ability to serve as a catalyst for real change will be diminished. At the time of keriyas Yam Suf the people present declared, "This is my God and I will glorify him". The Yalkut Shimoni comments that even the maidservants at keriyas Yam Suf were granted a more intense divine revelation than that which was experienced by both Yechezkel and Yishayahu. Nonetheless, despite this awesome and overwhelming event the maidservants did not become prophetesses. Rav Chaim Shmuelevitz suggests that this was because the maidservants entered into the moment unprepared, they invested nothing in advance. The degree to which a spiritual experience impacts upon us is directly dependent and contingent upon the amount of effort we expended preparing for it beforehand.

Preparing for Pesach this year will require an even greater effort than usual. However, if we invest properly in preparing for Pesach, may the themes of Pesach define our home and our lives throughout the coming year, and may we be zoche to a refuah and a redemption as individuals and as a community, culminating with the ultimate geulah be'meheirah be'yameinu.

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Chag Kasher V'Sameach

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Pesach Issue

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THOUGHTS: Rabbi Jonathan Sacks, z"l

The Exodus was more than an event in the past. It was a precursor of redemption in the future. Israel, as Moses warned, would not dwell securely in its land. It would forget its moral and spiritual vocation. It would be attracted to the pagan culture of its neighbours. By so doing it would lose its reason for existence and find itself unable, at times of crisis, to summon the shared vision and collective energy needed to prevail against neighbouring imperial powers. It would suffer defeat and exile. But despair would never prevail. In the past, God had brought His people from slavery to freedom and from exile to the land, and therefore He would do so again. The Jewish people never completely lost faith in God, because its Prophets knew that God would never completely lose faith in His people. His-tory intimidated destiny. What happened once would happen again. That is what lies behind the words with which the Haggadah begins: "Now we are here; next year in the land of Israel. Now – slaves; next year we shall be free." The Jewish people kept the vision alive. It is not too much to say that the vision kept the Jewish people alive...

That is what Pesach was during more than eighteen centuries of exile and dispersion: a seed planted in Jewish memory, waiting to be activated, to grow. Without it, Jews would certainly have disappeared. Lacking hope of return – hope tempered by faith into a certainty-like steel – they would have made their peace with their condition, merged into their surrounding societies and ambient cultures, and vanished, like every other culture deprived of a home. Pesach, like a seed frozen in suspended animation, contained the latent energy that led Jews in the twentieth century to create the single most remarkable accomplishment in the modern world, the rebirth of Israel, the land, the state, the nation, and the people. Micah's vision, and Ezekiel's, and Moses', came true. [*Pesach and the Rebirth of Israel, The Jonathan Sacks Haggadah*]

Shabbat Shalom: Rabbi Shlomo Riskin

That Moses' name is not mentioned even once in the Haggadah is one of the fascinating paradoxes in our tradition – the person who dedicated his entire life towards redeeming people is removed from the limelight on the one night when we focus all our attention on our enslavement in Egypt. As far as paradoxes go, this one is rich in irony; a text about redemption without the name of the redeemer.

Besides this Greek source of the word, there are those Sages who link the word karpas to the story of Joseph.

Rashi does it linguistically. In his commentary on the verse in which Joseph's coat of many colors is mentioned (k'tonet Pasim in Genesis), Rashi writes that the word passim, "...denotes a cloak of fine wool..." and he goes on to quote a verse from Megillat Esther in which the text describes the wealthy and rich embroidery of King Ahashveraus' palace: "There were hangings of white, fine cotton (Karpas)..." Note the presence of 'pas' in both words.

What Rashi did linguistically, Rabenu Menoah in his commentary on certain sections of Mishne Torah expresses directly by explaining that the karpas we take at the beginning of the seder, "recalls for us the

coat of many colors, which Jacob our Father made for Joseph and which was the crucial factor in the Jews' enslavement in Egypt." This idea is also discussed by Rabbi Solomon Kluger, that the only reason we ever got to Egypt was the result of Joseph being sold by his brothers.

But the connection between Joseph and aspects of the Passover seder is already hinted at in the Talmud. After the lamb was sacrificed in the Holy Temple, it was then brought to the place where it was going to be eaten. A Braita at the end of the fifth chapter of B.T. Pesachim discusses how the animal was slung over one's shoulder in its skin. To this discussion, R. Ilish adds one word, "Tayot," which Rashi explains is a reference to the manner in which Ishmaelite traders transport animals.

Although we know very little today about their techniques, R. Ilish's additional comment (as interpreted by Rashi) steers our mind back to another group of Ishmaelite traders who appeared on the horizon at a crucial moment in Joseph's life, providing Judah with the opportunity to declare: "What profit is it if we slay our brother and conceal his blood. Come let us sell him to the Ishmaelites..." without the Ishmaelites, Joseph would have never ended up in Egypt.

The connection between aspect of the haggadah to the Joseph story is also evident in the charoset, featured on the Seder plate. According to the Yerushalmi, the blend of apples, date and wine into which we dip the maror symbolizes the heinous act of the brothers when they dipped Joseph's coat – the k'tonet passim – into goat's blood, compounding their evil by allowing their father to believe that Joseph had been devoured by a wild beast.

The Joseph story involved two areas of mishaps. The first was the havoc that resulted from Jacob favoring Joseph over the other brothers. Jacob may have been justified in his love simply because Joseph was the child of his beloved Rachel. He may well have been the most talented, the most brilliant, the most obedient of all the sons, nevertheless the sibling rivalry Jacob put into play opened up a can of worms which we are suffering to this very day! Our lack of unity – and recent three elections – has its origins in the divided house of Jacob-Israel.

But on this night of the Seder, each and every father is given the opportunity to begin to turn things around. With the entire family gathered around the table, all the preparation and hard work creating an atmosphere of intense awareness, the Pesach haggadah allows the father to put certain ideas into practice – aspiring to achieve a desired equality and love between the children. This may not be an easy task, but it is of immeasurable importance. Our children did not ask to be born, and every child deserves to be loved and accepted unconditionally!

On a simple level, the youngest child, often the most overlooked, is given a measure of affirmative action this night, starting with the honor of asking the Four Questions. Soon after the theme of the night moves to the issues raised by the Four Children, but just as important as the issues they raise are their unique differences. What becomes clear to us – particularly in our generation – is the fact that they are all there, lovingly included in the seder, including the wicked child, whose cynical

questions must be softened by familial affection. This means that we, the parents, have a chance to look at our children around the table and finally give each one the love that he or she needs and deserves!

The Talmud declares that it's forbidden for a father to single out one child over the others, citing Jacob as an example. (B.T. Shabbat 10b) Indeed, failure to do so leads toward broken families, brothers and sisters who don't speak to each other, resentment, pain, disgrace, and all kinds of emotions that fracture the unity of a family.

On the night of the Seder every parent becomes a teacher, and on this night every father has to remember Jacob's mistake. This is the first 'dipping'. And the second 'dipping' is that the fundamental sin of the Jewish people results from causeless hatred, demonstrated by the brothers' hatred toward Joseph, resulting in exile and slavery. Only if we overcome this other aspect of our lives – which we usually blame on all sorts of factors, like Jacob's choice of Joseph over the other brothers – do we have a chance to begin mending the rips and cracks in our national fabric.

The Seder not only looks backwards but it looks forward as well. The family heads have to be sensitive to sibling rivalry, finding ways to acknowledge the uniqueness of each child. And if we succeed on this level, implanting family structures which are loving and sharing and protective and caring, then the ground is being paved for the coming of the next redemption.

Quotes from Roshei Yeshivat Har Etzion

Quote #1 from the Rosh Yeshiva - There are two parties that are "deprived" [of their due credit] at the Seder - Moshe Rabbeinu and the Jewish people. Moshe Rabbeinu's credit being shirked] can be explained easily - we need to emphasize the Almighty's role in the redemption, to the exclusion of all others who were involved in the process. Thus, we cannot act to offset this. However, the commitment and love displayed by the Jewish people in following Hashem out of Egypt into the desert -, is an aspect deserving of our attention and focus at the Seder! -*HaRav Yehuda Amital zt"l*,

Quote #2 from the Rosh Yeshiva - "The Torah speaks to four sons: Two pedagogic directives issue from this passage. The first is the need for careful differentiation in the fields of education and outreach. There is no one answer, eternal and triumphant, to every question. Rather, the Torah teaches us that each and every generation, society and cultural milieu requires its own type of response. As the questioners differ one from the other in background and attitude, so must the answers.

The second lesson is that answers to the generation's questions must be prepared in advance. "And it will be that when (or if) your son asks you tomorrow..." - the Torah is telling us that it is not enough to respond to current questions; thought must be devoted to questions the future will bring, and our responses must be made ready. -*Harav Aharon Lichtenstein zt"l*

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Torah.Org Dvar Torah: by Rabbi Label Lam

That's Our Story and We're Sticking to It! - 1. Kadesh - 2. Urchatz - 3. Karpas - 4. Yachatz - 5. Maggid - 6. Rachtzah - 7. Motzi - 8. Matzah 9. Maror 10. Korech - 11. Shulchan Orech - 12. Tzafun - 13. Beirach - 14. Hallel - 15. Nirtzah - The 15 Steps of the Seder (As Outlined in the Pesach Haggadah)

Probably the longest part of the Haggadah and the Seder experience is the 5th step, Maggid. A five year old granddaughter who lives in Lakewood New Jersey came to us in Monsey for Chol HaMoed, after making their family Seder at home. When I asked her how the Seder was, her comment was, "Maggid was long like the Garden State Parkway!" It's an in depth and involved telling of a story. What kind of story is it? What's the purpose in retelling and reliving this ancient slice of history?

In Hebrew a Nagid, is a leader or a prince. A maggid is a leader with words. He tells inspirational stories. The Haggadah, from the same root word, is a coach, a guide, leading us to understand well our personal and national story.

One of the most important pieces of advice I ever received was initially very shocking to me. I was beginning a career project learning with doctors, lawyers, professionals, millionaires and billionaires, men of industry. So I asked a senior colleague who had been in this field for many decades which books I should be reading and which periodicals I should be subscribing to. He chuckled quietly to himself and said one thing, "Know your story!" That was it. I took it to heart and I went home and I started to write down in sequence the story of my life. Every time I would meet somebody new I would share some part of the story of my life. Where I came from and how I came to where I am now. Sometimes I tell the one minute elevator version and other times the epic tale. The writing down and telling over is one of the most therapeutic exercises I have ever engaged in. Why?

The stories that we tell ourselves about ourselves are the template for the experiences of our lives. If I am interviewing a new teacher I like to ask a few open end questions and then I listen to the story. "I see you worked here for a year then there for a year. Why did you change?" If the answer that this one messed me over and then that one messed me over, then I am alerted to the fact that I am being invited to be the next one to mess him over. I resist. When Hagar was running from Sara because she couldn't take the heat in the kitchen, she confronted an angel. The angel asked her two questions, "Where are you coming from and where are you going?" Her answer was, "I am fleeing Sara..." The angel told her to go back and submit herself to Sara. What did he hear in that story? I know what I am running away from. I don't know where I am going to. That's a formula for a repeat performance.

If someone sees themselves as a victim and they are the victim in the telling of their life story, then mysteriously they will tend to re-experience victimhood. That's the story!

If someone retells the story with a positive spin then everything changes. When driving a car the steering wheel turns the front wheels, which alters the direction of the vehicle. With a boat it's just the opposite. I once took my whole family on a boat trip and I was made to be the captain, the pilot after a brief crash course. (I don't know why they call it a crash course). I learned then that when we move the rudder which is behind the boat submerged in the past, the boat moves in a new direction.

Somebody came to a counselor and poured out their heart spelling out a life of woe, filled with suffering and pain and rejection, and loss. After listening carefully and validating their feelings, the counselor said to the client, "After having heard all of this, now

I have two choices. I can either pity you or respect you. Which do you want?!"

If we look carefully at our story on Pesach, and this is the story we are telling now for 3333 years, we see a picture emerging that has stood for us in all generations. The story we tell about ourselves is, "We are incredibly resilient. We have a special and everlasting relationship with HASHEM. We have an important date with destiny in Jerusalem. With such a story each moment that passes and every move we make is another baby or giant step closer. That's our story and we're sticking to it!"

Yeshivat Har Etzion

"Who Passed Over The Houses of the Children of Israel" by Harav Yaakov Medan [Excerpt]

I. "It Is the Sacrifice of the Lord's Passover" And it shall come to pass, when your children shall say to you, "What do you mean by this service?" that you shall say, "It is the sacrifice of the Lord's passover (pesach), who passed over (pasach) the houses of the children of Israel in Egypt, when He smote Egypt, and delivered our houses"... The Torah explains the term "pesach" with the fact that God passed over (pasach) the houses of the children of Israel and rescued them. The accepted uFor the Lord will pass through to smite Egypt; and when He sees the blood upon the lintel and on the two sideposts, the Lord will pass over the door, and will not allow the destroyer (mashchit) to come into your houses to smite you. My understanding of this verse is that God Himself came down to smite the firstborn of Egypt, as Chazal have expounded: "For I shall pass through the land of Egypt" - I Myself, and not an angel; "And I shall smite all the firstborn in the land of Egypt" - I Myself, and not a seraph; "And against all the gods of Egypt I shall execute judgment" - I myself, and not a messenger; "I am the Lord" - I am He, there is no other.

It was God Himself who saw the paschal blood on the doorposts of the houses of Israel, passed over them, and refrained from smiting them. According to this understanding, God's "passing over" means that He refrained from taking action. When God smote the firstborn of Egypt, He refrained from harming the firstborn of Israel. This interpretation gave rise to the popular expression "pose'ach al shtei ha-se'ipim" in reference to a person who refrains from deciding which path to choose.

I have three difficulties with the accepted explanation.

- 1) How did the blood on the doorposts cause God to refrain from smiting the firstborn of Israel (unless this was a "royal decree," without reason, that the houses with blood on their doorways would not suffer harm)?
- 2) The plain sense of the verses seems to imply just the opposite - God Himself did not strike the firstborn of Egypt, but it was precisely His agent, the "destroyer" (mashchit), who did so For the Lord will pass through to smite Egypt; and when He sees the blood upon the lintel and on the two sideposts, the Lord will pass over the door, and will not allow the destroyer (mashchit) to come into your houses to smite you.

And the blood shall be to you for a token upon the houses where you are. And when I see the blood, I will pass over you, and the plague shall not be upon you to destroy you (le-mashchit), when I smite the land of Egypt.

- 3) The source of the expression "pose'ach al shtei ha-se'ipim" is found in the words of the prophet Eliyahu on Mount Carmel: "How long will you go hopping between 2 branches? If the Lord be God, follow Him, but if Ba'al, then follow him". The original meaning of the expression is not "refraining from taking either path," but rather following both! The people of Israel in the days of Achav

Likutei Divrei Torah

worshipped both God and Ba'al, like a bird who builds its nest on 2 branches (se'ipim), hopping back and forth (pose'ach) between them.

II. "And He Said to the Angel That Destroyed, 'It Is Enough, Now Hold Your Hand'" - The source of the derasha in the Pesach Haggada seems to be a passage in the Yerushalmi: When the Merciful came to redeem Israel, He sent neither an agent, nor an angel, but rather it was He Himself.

In this derasha, what is attributed to God is the redemption of Israel, not the smiting of the firstborn.

It seems, then, that God did not pass over the houses of Israel in the sense of skipping from one house to the next and refraining from acting upon them. To the contrary, He passed over them in the sense that His Shekhina hovered over them. He handed over the act of destruction to an agent, and it was that agent who smote the firstborn of Egypt. But God was not prepared to hand over to an agent the task of protecting His firstborn son, Israel, so that the destroyer should not enter through his doorway. He Himself - as it were - hopped from one Israelite house to another, stood over them and prevented the destroyer from entering and causing harm. The paschal blood placed on the doorposts of the houses was like sacrificial blood, which in later generations would be placed on the corners of the altar. Every Israelite house achieved the status of an altar, and the Shekhina rested upon it, in the sense of "I saw the Lord standing beside the altar"

We find a similar relationship between God and His angel in another place as well. This is what was said at Mount Moriah, when God revealed Himself to David, His anointed one: And God sent an angel to Jerusalem to destroy it. And as He was about to destroy, the Lord beheld, and He relented of the evil, and said to the angel that destroyed, "It is enough, now hold your hand." And David lifted up his eyes, and saw the angel of the Lord standing between the earth and the heaven, with a drawn sword in his hand stretched out over Jerusalem. Then David and the elders, who were clothed in sackcloth, fell upon their faces. And David said to God... "Let your hand, I pray You, O Lord, my God, be on me, and on my father's house, but not on Your people, that they should be plagued." Then the angel of the Lord commanded Gad to say to David that David should go up, and set up an altar to the Lord on the threshing floor of Ornan the Yevusite.

The angel was the destroyer, and God protected His people and did not allow the destroyer to destroy them. His protection of His people came simultaneously with the setting up of the altar on Mount Moriah and with the designation of the place where the Shekhina would reveal itself.

III. "He Will Defend It and Deliver It; He Will Pass Over It and Spare It" - God acted in the same manner on Pesach of a later generation, when the armies of Sancheriv, king of Ashur, laid siege to Jerusalem during the days of Chizkiyahu. At that time, the Assyrian king boasted about his strength mockingly. Sancheriv likened the gods of the nations to birds that fled their nests instead of protecting their eggs, and this was also the way he related to the God of Israel. To this, the prophet responded: "As birds hovering, so will the Lord of Hosts defend Jerusalem; He will defend it and deliver it; He will pass over it (paso'ach) and spare it."

And, indeed, this is what happened, as on the night of Pesach at midnight. The destroying angel smote the armies of Ashur, and the Shekhina hovered, passing over Jerusalem and protecting it so that the destroyer should not enter. There is an important lesson to be learned from this: We are the children of God, and He Himself in all His glory protects us. He who dares cast out his defiled hand at us will not go unpunished. *Translated by David Strauss*

In this week's *Parashah*, we continue learning about the *Korbanot* / sacrificial offerings. R' Yitzchak Arama z"l (Spain; died 1494) writes: Just as physical food sustains the body, so *Mitzvot* associated with food sustain the soul. These include eating at a *Seudat Mitzvah* (e.g., a *Brit Milah*, *Siyum*, or wedding), observing *Kashrut*, reciting *Berachot*, and eating with the intention of gaining the strength to serve *Hashem*. Similarly, when one brings a sacrifice with the proper intentions, alongside performing the sacrificial service in accordance with *Hashem's* instructions, he "feeds" his soul and makes it a receptacle for the *Shechinah*. (*Akeidat Yitzchak* 57)

R' Arama writes further: *Mitzvot* serve both specific and general purposes. For example, each *Korban* has a specific purpose--a *Chatat* for atonement, etc. When the *Bet Hamikdash* is not standing, the specific benefits of bringing *Korbanot* are not available to us. More generally, however, all *Mitzvot* teach us lessons that are eternal. *Korbanot*, which require specific intentions, teach us about devoting our hearts to *Hashem*.

He elaborates: The *Gemara* teaches that prayer now fulfills the role that once was fulfilled by the sacrificial service. They have much in common, for just as offerings were burnt on the altar, so one must "ignite" his heart and pray with "fire."

One might ask, R' Arama continues: Why is there a *Mitzvah* to pray? If I want something from G-d, I will ask Him; if not, not! He answers: Like bringing a sacrifice, the immediate benefit is not the main goal. True, one who brings a sacrifice attains atonement, but more important is the resulting closeness to *Hashem*. Likewise, the ultimate purpose of prayer is not to get something in response. Rather, it is to strengthen our *Bitachon* / trust in *Hashem*, for one who prays necessarily acknowledges that *Hashem* exists, that He has the ability to answer one's prayer, and that He is watching over us and is involved with us. (*Akeidat Yitzchak* 58)

Tefilah

This year, we will *iy"H* devote this space to discussing various aspects of our prayers. In his work, *Derech Chaim*, R' Menachem di Lonzano z"l (late 16th century; Italy, Turkey, and Eretz Yisrael) identifies ten factors that affect one's concentration during prayer. (Numbers 1-7 were presented in prior weeks.) He continues:

The eighth: Entering. When someone is praying and someone else walks in, the one entering disturbs the *Kavanah* of the one who is praying. Many people make this mistake when they come to *Shul* late and enter while the congregation is reciting *Shema* or *Shemoneh Esrei*. By doing so, they interrupt the concentration of those who are declaring the Oneness of our Creator (in *Shema*) or those who are praying to Him (in *Shemoneh Esrei*). Therefore, one should be careful not to enter *Shul* during *Shema* or *Shemoneh Esrei*. [See *Mishnah Berurah* ch.262]

By the same token, R' di Lonzano writes, one who is praying privately should choose a location where he can be confident that he will not be disturbed.

The ninth: Neighbor. When one's neighbors in *Shul* pray with *Kavanah*, he will find it easier to pray with concentration as well. On the other hand, if one's neighbors are scoffers who pray without *Kavanah*, he, too, will have trouble concentrating. Regarding this, the *Mishnah* says (*Nega'im* 12:6), "Woe to the wicked, woe to his neighbor!"

The tenth: Time. One's prayer should take no less than the amount necessary to make each request slowly, with proper *Kavanah*. If one does not devote the proper amount of time or if he rushes through the words, he will be unable to concentrate. If I had the courage, R' di Lonzano adds, I would proclaim that the time our *Shuls* allocate for prayer is inadequate.

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Bringing the Korban Pesach Today

R' Yaakov Yosef Waldstein *shlita* writes: R' Yosef Shalom Elyashiv *z"l* (1910-2012; Yerushalayim) observed that some of the “elders of the precious people of Yerushalayim” used to leave the Holy City on the morning of *Erev Pesach* so they would not be within the city limits on the afternoon of that day, when it was time to offer the *Korban Pesach*. They did this, R' Elyashiv explained, because R' Moshe ben Maimon *z"l* (*Rambam*; 1135-1204; Spain and Egypt) rules that sacrifices may be offered even when the *Bet Hamikdash* is not standing. Thus, those elders held, we are required to bring the *Korban Pesach* even today; we do not do so only because we do not know where the altar is supposed to be, we do not have pedigreed *Kohanim*, and, even if we did, we do not have priestly garments for them to wear, and similar considerations. True, one who is prevented from performing a *Mitzvah* by factors beyond his control is exempt. However, *Rambam* rules that one who is in Yerushalayim but is unavoidably prevented from bringing the *Korban Pesach* is more culpable than one who is not in Yerushalayim at all when it is time to offer that sacrifice. Therefore, they left Yerushalayim.

R' Elyashiv continued: In my opinion, it is not necessary to leave Yerushalayim. The anonymous sage known only as “a Levi from Barcelona” (Spain; 13th century) writes in *Sefer Ha'chinuch* that the *Mitzvah* to build the *Bet Hamikdash* applies only when the majority of the Jewish People live in *Eretz Yisrael*. Building an altar, said R' Elyashiv, is part of building the *Bet Hamikdash*. Thus, there is no *Mitzvah* to build an altar today, when the majority of Jews live outside of *Eretz Yisrael*. It follows, said R' Elyashiv, that we are not unavoidably prevented from offering a *Korban Pesach*; rather, we have no such *Mitzvah* today, since there is no *Mitzvah* to build an altar.

R' Waldstein adds parenthetically: Someone once asked R' Elyashiv whether he should observe the stringency of the “elders of the precious people of Yerushalayim” and leave the city on the morning of *Erev Pesach*. R' Elyashiv responded, based on the *Gemara* (*Chullin* 105a) regarding Mar Ukva, who waited “only” six hours between meat and milk, whereas his father would wait until the next day. Why didn't Mar Ukva adopt his father's stringency? R' Elyashiv asked. Because his father observed many other stringencies as well, and Mar Ukva did not consider himself to be on his father's level. [Mimicking one stringency of a *Tzaddik* is not what the Torah wants from us.] Similarly, R' Elyashiv said, only if one observes all the stringencies of the afore-mentioned elders should he also observe the stringency of leaving Yerushalayim on the morning of *Erev Pesach*. [Otherwise, it is merely mimicry, and is not meaningful.]

(*Mishnat Ish: Leil Ha'Seder* p.5)

“He shall remove his garments and don other garments, and he shall remove the ash to the outside of the camp, to a pure place.” (6:4)

Rashi z"l writes: This is not mandatory; rather, it is *Derech Eretz* / etiquette, so that the *Kohen* does not, through removing the ashes from the altar, soil the garments in which he regularly serves at the altar. In the clothes he wore when he boiled the pot for his master [a menial task], he should not also pour a glass of wine for him [an honorable task].

R' Moshe ben Nachman *z"l* (*Ramban*; 1194-1270; Spain and *Eretz Yisrael*) comments: I do not know where *Rashi* sees that this is not mandatory. Surely, it is a *Mitzvah* dictated by the respect a servant owes his master!

R' Yehuda Loewe *z"l* (*Maharal* of Prague; died 1609) defends *Rashi*: *Ramban's* objection would be correct if the *Kohen* were first taking out the ashes and then working on the altar. *Rashi*, too, agrees that a servant should not perform a menial task for his master and then pour him a glass of wine while wearing the same soiled clothes. Here, however, the service on the *Mizbe'ach*--specifically, *Terumat Ha'deshen* / removing a shovelful of ashes from the altar--is already completed before the *Kohen* takes the ashes out of the camp. In that situation, it is “merely” proper manners to change clothing, but not mandatory. (*Gur Aryeh*)

R' Shmuel Hominer *z"l* (1913-1977; Yerushalayim) quotes a *Midrash* on a related subject:

Rabban Shimon ben Gamliel said: I served my father all my days, but I did not serve him one-hundredth as well as Esav served his father, Yitzchak. I would serve my father wearing soiled clothes and then change into clean clothes when I needed to go out. When Esav would serve his father, he would wear royal garments, saying, “My father's honor demands nothing less!”

R' Hominer continues: R' Moshe Chaim Luzzato *z"l* (*Ramchal*; 1707-1747) writes in *Mesilat Yesharim*, “If that is how one dresses when serving a human being [*i.e.*, how Esav dressed when serving his father], certainly one should wear honorable clothing when standing [in prayer] before the King of Kings, the Holy One, blessed is He, and certainly one should sit before Him as one sits before a king.” (*Eved Ha'melech*)

We wish our readers a *Chag Kasher Ve'same'ach!*

Our next issue will appear *iy"H*

the week of *Shabbat Parashat Shemini* / April 9-10.

ISRAEL REPORT

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GIDEON SAAR SPURNS COALITION TALKS WITH NETANYAHU (YNet 3/23/21)

New Hope leader Gideon Saar rejected proposals from associates of Prime Minister Benjamin Netanyahu to hold coalition talks, Ynet has learned on Wednesday.

The former Likudnik reiterated he had no intention of joining a government led by his erstwhile boss, which he also emphasized in his speech Tuesday night following the publication of the election exit polls, even at the cost of sitting in the opposition.

"If [Netanyahu] forms a government, [New Hope] will sit in the opposition," Saar told his supporters. "We hoped for better results, but in a democracy, we will respect the voter's verdict. We did our best under difficult conditions." Saar added that he will push for a government without Netanyahu. "We will do all we can on our part to form a government of change. Egos are not in the equation," he said.

Netanyahu, for his part, said Tuesday that he is not ruling out any party as he vied to form a coalition government.

NETANYAHU LOOKING TO FORM MINORITY GOVT. WITH MANSOUR ABBAS (Arutz-7 3/24/21)

The counting of votes continues following yesterday's Knesset election, and it remains unclear whether there will be a new government or if Israel is heading for a fifth round of elections.

According to the current count, the right-wing bloc under Prime Minister Netanyahu has only 59 seats, two less than the 61 needed to form a coalition. This is even with the participation of the Yamina party.

Political sources have told Arutz Sheva that Netanyahu is looking into the possibility of entering into negotiations with the United Arab List (Ra'am), which is led by MK Mansour Abbas, to secure their support for the formation of a new Netanyahu-led government. According to the sources, Netanyahu would seek to form a minority government which would rely on the votes of the UAL from outside the coalition.

Another possibility being examined by Netanyahu is exerting pressure on right-wing MKs from the anti-Netanyahu bloc in the New Hope and Blue and White parties to join the coalition to form a majority government of 61 MKs.

New Hope chairman Gideon Sa'ar is expected to hold fast to his campaign promise to refuse to join a Netanyahu-led government, but the Likud hopes that it can make tempting offers to compel New Hope members Zeev Elkin and Yifat Shasha Biton to leave the opposition. In addition, the Likud is looking to make an offer to MK Pnina Tamano-Shata from Blue and White.

Just two days ago, Prime Minister Netanyahu was interviewed by the Knesset channel and pledged not to cooperate with Mansour Abbas and the UAL party: "I pledge you now that I will not form a government with the support of Mansour Abbas," Netanyahu said.

ISRAEL ELECTION RESULTS: BID FAREWELL TO THESE LAWMAKERS (Ha'aretz 3/25/21)

With 89.2 percent of the votes counted on Wednesday, it looked as if the 24th Knesset would be without a number of incumbent MKs, including those who stood out for important parliamentary work or who were the center of political storms.

Zvi Hauser joined Moshe Ya'alon's Telem party and was elected to the 21st Knesset in April 2019. In the 23rd Knesset he and MK Yoaz Hendel broke off and formed their own Derech Eretz faction. Hauser was the initiator of the "Hauser compromise" aimed at resolving the coalition crisis that arose by the

delay in approving the state budget.

The compromise indeed prevented the Knesset from dissolving last August, but it ended up only postponing the inevitable, and the Knesset dissolved four months later.

Hauser was chairman of the Knesset Foreign Affairs and Defense Committee, and one of his signal pieces of legislation was the nation-state law. He was one of the initiators and writers of the bill even before he was elected to the Knesset, and he once described the law as "the most important act of legislation that the Knesset has dealt with since the 1990s."

For this election he and Hendel hooked up with Gideon Sa'ar's New Hope party; Hauser was slotted eighth on the list, which at the time made him look like a shoo-in for the Knesset. By all indications, however, the party will have only six seats.

A slightly more colorful character who won't be in the next Knesset is Osnat Mark, No. 34 on Likud's list. She was first elected to the 20th Knesset, but didn't make it into the 22nd or 23rd; however, she ended up getting in when Gilad Erdan was appointed Israel's ambassador to Washington and the United Nations.

Along with her media appearances and her loyalty to the prime minister, Mark will best be remembered for her membership on the Judicial Appointments Committee. When asked in an Israel Hayom interview how she wanted the Supreme Court to look, she responded, "Balanced. Reflecting the feelings of the people, a broad spectrum. I won't appoint left-wing judges, don't worry. No way."

Uzi Dayan, also of Likud, will also be out of political life for now. He was first elected to the 21st Knesset. Bills he submitted included one to void the citizenship or residency status of terrorists, and a bill to amend the income ordinance (the value of the use of a car or mobile phone).

Recently he sought to apply the Dromi Law, which considers violent opposition to intruders as self-defense, to soldiers repelling someone trying to grab or steal their weapons.

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Ariel Kelner of Likud, who was No. 33 on the ticket, is also out. A former social activist and high-tech employee, he was elected to the 21st Knesset but failed to be elected afterward.

However, after Erdan's departure for the United States and Tzipi Hotovely's departure to serve as ambassador in London, he was able to enter the outgoing Knesset. He submitted a bill to split the post of attorney general, to separate the office between the head of the prosecution and the government's legal adviser.

Other MKs who apparently will not be in the next Knesset include Ayoub Kara and Moti Yogeve of Likud, and Yousef Jabareen and Heba Yazbak of the Joint List.

ISRAELIS HIT THE BEACH FOR ELECTION DAY HEATWAVE (YNet 3/24/21)

Hundreds of thousands of Israelis flocked to parks and nature reserves on Tuesday, taking advantage of the sabbatical brought by Israel's fourth election in two years.

Despite unusually high temperatures and a dust storm that covered the country with sand from the Sinai Desert, many chose to spend the day on the beach and in the restaurants and malls that were shut until last month due to the coronavirus pandemic.

A relatively low turnout of voters was reported, with many saying they were tired of the political stalemate.

The country is split in its support of Prime Minister Benjamin Netanyahu, who has been accused of forcing elections on the citizens in his efforts to secure a parliamentary majority that would enable him to escape his trial on charges of corruption.

Maya, a 33-year old resident of Tel Aviv who took advantage of the day off and warm weather to head to the beach, said it was frustrating to vote again after three earlier elections in the past couple of years.

"It's always the same thing," she said. "So much of the public's money is wasted on these elections."

EU SUPPORTS ISRAEL ON GOLAN AT UNHRC AS AGENDA ITEM 7 OPPOSITION GROWS (JPost 3/24/21)

European countries supported two United Nations Human Rights Council resolutions that condemned Israeli "occupation" of the West Bank and east Jerusalem, but they rejected a text slamming Israeli sovereignty on the Golan heights as part of their growing opposition to Agenda Item 7.

The Czech Republic and Great Britain, however, stood out for their support of Israel on both of the Palestinian texts, which were approved Wednesday as UNHRC in Geneva wrapped up its 46th session.

The resolution against Israeli occupation of the West Bank and east Jerusalem passed 42-3, with two abstentions. The one against Israeli settlements was approved 36-3, with eight abstentions, including by Austria and Bulgaria. Lastly, the resolution condemning Israeli sovereignty on the Golan Heights, which had the least support passed 26-18, with three abstentions. All the resolutions were voted on under Agenda Item 7.

Israel's Foreign Minister Gabi Ashkenazi attacked the UNHRC on Twitter, stating that it had "once again proven itself to be an anti-Israel, discriminatory, and hypocritical body.

"I thank all the countries who chose not to lend a hand to this circus and the systematic discrimination against Israel," he added.

The European Union and Germany also had sharp words for the resolution against Israeli sovereignty on the Golan Heights, an act which they oppose. But they stood with Israel and opposed condemnation of that sovereignty due to the biased nature of the resolution.

Austrian envoy Elisabeth Tichy-Fisslberger issued a statement on behalf of the EU, explaining Israeli sovereignty on the Golan was a "clear violation of international law."

But the text that was before them has done nothing to address the imbalance of a text that speaks of the "suffering of Syrian citizens due to Israeli actions but nowhere mentions the suffering caused by the Syrian regime," she said.

Suggested EU amendments to the text have been disregarded, she said.

"The EU can not support the resolution and the EU member of the UNHRC will vote against it," she said.

PLO Ambassador Ibrahim Khraishi said he was surprised that some countries had discovered that Agenda Item 7 targets Israel, when for years they had accepted the situation.

More significantly, the resolutions put forward issues that should have global support, like the right of Palestinian determination.

"It's not possible under any pretext to vote against or to abstain from voting on the right of our Palestinian people to self-determination," Khraishi said.

Those who are against settlements, should also support those resolutions that condemn them, he said.

"If you want to show bias for International law and if you want to show the occupying power that it must shoulder its responsibility according to the law and cease the violations," than Agenda Item 7 should be supported, he said.

"This is our land, we will not leave our land and we rely on our friends in order to put an end one day to this occupation so that we can fulfill our right to self-determination," Khraishi said.

Aside from the three anti-Israel and pro-Palestinian resolutions approved Wednesday, an additional anti-Israel resolution was passed on Tuesday.

ENVIRONMENTALISTS CALL ON KERRY TO HALT ISRAEL-UAE OIL DEAL (Israel Hayom 3/25/21)

Several environmental organizations and activists have called on the US special envoy for climate change John Kerry to thwart the implementation of a memorandum of understanding signed between companies in Israel and the United Arab Emirates for the transport of crude oil from the Arab Gulf to European markets.

In a letter to Kerry, the signatories argued the agreement was "contrary to the new spirit of Israeli-US climate cooperation."

They noted the "environmental concerns relating to the likelihood of oil spills in the Gulf of Aqaba [that could endanger] the unique coral reefs of Eilat in Israel, the Sinai Peninsula [in] Egypt, and Aqaba in Jordan," according to a Times of Israel report. They warned the MOU would lead to an increased risk of Israel seeing a repeat of the February oil spill that left much of Israel's Mediterranean coast covered in tar.

Activists also referenced a February phone call between Kerry and Israel's US and UN envoy Gilad Erdan, who formerly held the environmental protection portfolio, in which the two apparently discussed progress on working toward a zero-carbon economy.

Critics of the letter point out that greater regional cooperation between the Jewish state and its Gulf neighbors could increasingly sideline Iran.

From a geopolitical perspective, Israel and its Abraham Accord partners, the UAE and Bahrain, are looking to enhance energy security given the existential threat presented by the Islamic Republic.

OVER HALF OF ISRAEL'S CITIZENS ARE FULLY VACCINATED (JPost 3/25/21)

Over half of Israel's population is fully vaccinated for the novel coronavirus, meaning that they received both shots of the coronavirus vaccine, Health Minister Yuli Edelstein announced on his Twitter page on Thursday morning.

"We passed the 50% mark of all Israeli citizens that are fully vaccinated with the second dose of the [coronavirus] vaccine," he wrote. "Thanks to them, the State of Israel is defeating coronavirus. All that remains is to follow the instructions so that coronavirus does not return."

This comes as the government announced that from what it seems, Israel's citizens will be able to celebrate the upcoming religious and national holidays under the green passport outline with a far wider range of movement in contrast to one year prior due to the successful vaccination campaign throughout the state.

On Wednesday, the Health Ministry published detailed guidelines for the upcoming holidays.

According to the guidelines, while general gatherings are limited to 20 indoors and 50 outdoors, worship places and ceremonies organized for green passport holders will be able to see the participation of several thousands of people.

Events for the national holidays of Holocaust Remembrance Day, Memorial Day and Independence Day will also be organized under the green pass outline. Events where food is served, considered to be a high risk of infection, will be limited to 300 indoors and 500 outdoors.

For Memorial Day, families of fallen soldiers will have unlimited access to the cemeteries, which will function under "purple ribbon" standards.

Children who cannot be vaccinated will be able to receive a temporary green passport by undergoing a fast coronavirus test.

POLLARD DEFENDS SPYING ON U.S. FOR ISRAEL (YNet 3/22/21)

Jonathan Pollard, an American who served a 30-year sentence for spying for Israel, defends his actions in his first interview since arriving in Israel late last year. He says America had "stabbed Israel in the back" by withholding intelligence from its ally.

In excerpts from the interview with the Israel Hayom daily published Monday, Pollard describes his happiness at being a free man in Israel while expressing regret that he was not able to father children because of his incarceration.

Pollard, now 66, sold military secrets to Israel while working as a civilian intelligence analyst for the U.S. Navy in the 1980s. He was arrested in 1985 after trying unsuccessfully to gain asylum at the Israeli Embassy in Washington and pleaded guilty. The espionage affair embarrassed Israel and tarnished its relations with the United States for years.

Pollard was given a life sentence. U.S. defense and intelligence officials said his spying caused great damage and strenuously argued against his release. But after serving 30 years in federal prison, he was released in 2015 and placed on a five-year parole period. Pollard arrived in Israel to a hero's welcome in December.

He told Israel Hayom that at the time of his spying the U.S. government was keeping intelligence from Israel and lying to it, claiming he witnessed it himself at meetings.

"I know I crossed a line, but I had no choice," he told the newspaper, adding that the threats to Israel were "serious."

MATZAH TOWER BREAKS GUINNESS WORLD RECORD (Israel Hayom 3/25/21)

Residents of the Azrieli Palace assisted living facility in Modi'in broke a world record this week by building a matzah and chocolate spread tower 5.4 meters (yards) high.

Two hundred residents took turns to build the tower, using matzah and the HaShachar Ha'ole chocolate spread, a classic Israeli combination for Pesach.

The tower consisted of 950 matzahs and weighed 10 kilos (22 pounds).

"We love the present and miss the past," resident Perla Fleischman said. "We used to eat the matzah with the chocolate spread as children."

After the record was confirmed by Guinness World Records, Gili, the local chef, turned the tower into chocolate balls.

ISRAEL RANKS 12TH HAPPIEST NATION IN THE WORLD, SURVEY SHOWS (YNet 3/21/21)

Israel was ranked the 12th happiest country in the world in 2020, according to the World Happiness Report for 2021, coming out ahead of the U.S., Britain, and Canada.

The report's top 10 happiest countries this year are Finland, Denmark, Switzerland, Iceland, Netherlands, Norway, Sweden, Luxemburg, New Zealand, and Austria.

The report's least happy countries include Rwanda, Zimbabwe, and Afghanistan.

According to data from Israel's Central Bureau of Statistics, over 90% of Israelis say they are happy or very happy with their lives.

The "World Happiness Report" is a survey of 149 countries about the state of global happiness. This year's report was released over the weekend in Rome in advance of March 20th, the UN's World Happiness Day.

The happiness scale measures factors including gross domestic product per person, life expectancy, freedom of choice, generosity, perceptions of corruption, and social support.

The Sustainable Development Solutions Network publishes the report, an initiative of the United Nations launched in 2012 to promote sustainable development on local, national, and global scales.

THE SMOTRICH PHENOMENON - HOW RELIGIOUS ZIONIST PARTY GOT 194,000 VOTES (Jeremy Sharon, JPost 3/24/21)

One of the most notable election results was the impressive showing of the hard-line Religious Zionist Party (RZP), which looks to have won at least six seats in the new Knesset – and it could rise to seven.

The electoral chances of the party, headed by MK Bezalel Smotrich, initially looked poor, and it was not even expected to cross the electoral threshold. But that was before it united with the far-right, Kahanist Otzma Yehudit Party and started taking off in the polls.

Although at first glance the Religious Zionist Party's vote haul appears impressive, a similar combination of the National Union, Bayit Yehudi and Otzma took five seats in the April 2019 elections.

Nevertheless, a tally of six seats is a significant accomplishment, equaling that of long-established parties such as Meretz and Yisrael Beytenu.

Smotrich also worked out a deal with Prime Minister Benjamin Netanyahu whereby the latter placed RZP candidate Ofir Sofer on the Likud Party list in return for Smotrich uniting with Otzma Yehudit and placing its leader, Itamar Ben-Gvir, third on the joint list. This means that RZP will have at least one extra MK above its voter tally in the Knesset.

So how was Smotrich able to secure more than 194,000 votes for what is essentially an ultranationalist and religiously hard-line political outfit?

Although the Religious Zionist Party took as its name the term for the community of Orthodox, Zionist Israeli Jews, sometimes also known as the National-Religious community, it is in truth an amalgamation of several ideologically distinct political movements that came together out of political expediency.

And this is the secret of Smotrich's success – because, independently, none of these movements would have secured enough votes to enter the Knesset. Smotrich himself is the head of the National Union Party, which represents the hard-line, conservative wing of the religious-Zionist community and is one of the two largest voting blocs within the Religious Zionist Party.

Otzma Yehudit is the successor to the far-right Kahanist Kach Party and the other major voting bloc with the united list.

By looking at recent elections, it is possible to gain an approximate estimate of the electoral strength of Smotrich's faction and Otzma.

In the April 2019 election, the National Union, Bayit Yehudi and Otzma united to form the Union of Right-Wing Parties (URP) and garnered 159,000 votes, amounting to 3.7% of the total vote and giving it five seats in the Knesset.

In the next election in September, Otzma was frozen out of the political alliances on the Right and ran by itself. It received 83,000 votes, 1.88% of the total – equivalent to more than two Knesset seats but under the electoral threshold of 3.25%, so it failed to enter the Knesset.

The National Union of hard-line religious-Zionist voters and Otzma would appear to have a roughly similar electoral value, with even a small advantage to Otzma.

But the party added at least another 34,000 votes between its first run as URP to give it an extra seat.

Where did those votes come from?

Before the union between National Union and Otzma, the latter had united with Noam – a fringe, extremist, anti-LGBT party representing the very outer edges of the hard-line, conservative wing of the religious-Zionist community.

It is thought that this party might be worth 10,000 to 15,000 voters, although this is based on estimates, since the party has never actually contested an election on its own.

Another significant tranche of voters came from the Chabad movement. Although often classified as a subsector of the ultra-Orthodox, large parts of the community are inclined to vote for far-right parties due to the emphasis of the last leader of Chabad, Rabbi Menachem Mendel Schneerson, on preserving Jewish control of the biblical Land of Israel.

In Kfar Chabad, the Religious Zionist Party took 59% of the vote, amounting to some 1,500 of the town's votes.

Estimates of the total number of Chabad voters in Israel are put at between 30,000 and 40,000, and it is thought by Chabad sources that RZP likely picked up about half of the total Chabad vote countrywide, meaning 15,000 to 20,000 more votes.

Finally, RZP also performed well, relatively speaking, in some ultra-Orthodox strongholds, such as Betar Illit, where it took 10% of the vote, amounting to 2,100 votes, and El'ad, where it also took 10% of the vote (1,900 votes), and Bnei Brak, where it got 3,600 votes.

If this share of the ultra-Orthodox vote was obtained more broadly across all ultra-Orthodox voters, it would amount to a significant addition to RZP's vote tally.

Those in the ultra-Orthodox community voting for Smotrich's party are largely thought to be the so-called "modern ultra-Orthodox," a small subsector of the community, often from the younger generation, many of whom have received a higher education and have integrated into the workforce. Some have served in the IDF, and are less hostile to the state than others in the sector.

A final factor in RZP's increased share of the vote above its April 2019 tally is the leadership of Smotrich himself.

In 2019, then-leader of Bayit Yehudi Rabbi Rafi Peretz headed the URP list. Peretz's leadership was widely criticized as uninspiring, while Smotrich is known for his charisma, sharp intelligence and energy, which could have attracted more voters from the mainstream religious-Zionist community.

ISRAEL'S ELECTION RESULTS: GUIDE TO THE PERPLEXED (Daniel Pinner, Arutz-7 3/23/21)

So who can put together a coalition? Binyamin Netanyahu, Yair Lapid, Benny Gantz, or anyone else?

To understand this challenge, think of your dining-room table as the Knesset. It has 120 seats, and you are hosting the Seder Night.

Netanyahu, leader of Likud, and Lapid, leader of Yesh Atid, are the two grandfathers: both long to be invited, but only on condition that they lead the Seder, choose the menu, make Kiddush, and so forth.

Yisrael Beyteinu are cousins from one side of the family, Labour and Meretz are cousins from the other side of the family. These are the cousins who refuse to sit at the same table with each other under any circumstances. Each say about the other: "We're broiges (Yiddish: not on speaking terms) with them, if they come then we're not coming!"

Shas and United Torah Judaism are the slightly irascible cousins who want to come: they'll complain about the company (too loud, too secular, too many of them), the seats (too hard, too soft), the food (too spicy, not spicy enough), the air-conditioner (too hot, too cold), and about just about everything else as well. They don't really care who runs the Seder, they'll come anyway and try to take over.

However Yisra'el Beyteinu is broiges with Shas. Not so much that they refuse to sit at the same table, but they certainly won't sit next to them, so there has to be someone else sitting between them.

Another complication is that Avigdor Lieberman and Yisra'el Beyteinu will only come if they're allowed to bring their ham sandwiches, but UTJ will only come if the entire celebration is strictly kosher and kosher-for-Pesach.

Shas, on the other hand, will come as long as they can have kosher food. They don't particularly care if anyone else eats kosher or treif, kosher-for-Pesach or chametz, but it's important for them that they (and their friends) have the option for kosher food.

That's another reason that Yisrael Beyteinu and Shas can't sit next to each other, but they can sit at the same table.

Religious Zionism are the religious cousins who will insist that the Seder Night goes ahead according to all its rules and customs. They don't necessarily want to force anyone else to participate, but they do want to ensure that everyone has the option of participating and understanding what it's all about.

Hew Hope are the yuppie educated professional cousins from one side of the family, Blue-and-White are the yuppie educated professional cousins from the other side of the family.

Both of them are firmly convinced that if only they lead, then the Seder Service will be the best ever. But neither are willing to let the other one get a word in edgeways.

They'll both explain how to guarantee that everyone will have enough to eat and how to keep everyone happy, but because they only talk to themselves, no one else will listen to a word they're saying, except to nod politely every now and then.

They'll both keep resolutely out of any squabbles over which grandfather should lead the Seder Service, they're far too polite and well-mannered to have any influence, they'll agree with whoever is speaking at any given moment and smile politely at everyone, without participating demonstratively in the Seder Service,

But they'll still expect everyone to defer to them, and throw the occasional hissy-fit when they feel ignored.

Yamina are the in-laws who came together in the same car, but as soon as they got out of the car, even before they entered the house, they began squabbling over whose fault everything is and who ought to put it right. They'll make a show of getting along with everyone, but actually they need one of the grandfathers to force them to make up.

And neither of the grandfathers really has the necessary time or patience to do it.

Then there's the Joint Arab List: They claim the house is theirs, they want you to clear out. They long to be invited – not because they want to come, they don't want anything to do with any Seder Night, except maybe to blow it up – but they long to be invited just so they can demonstratively refuse.

Ra'am and the Joint Arab List used to be besties, until they recently had a major falling-out. No one was entirely sure what they fought about, but it could be that Ra'am does not want to blow up the Seder table, because the food looks good and it wants its share.

They haven't been talking to each other ever since. And both grandfathers seem to think that they can coax Ra'am to come back to the table and behave nicely, if he just gives them enough candy.

Then there's Labour: the old, doddering uncles who can hardly stand upright anymore, and who embarrass everyone with their outdated and slightly racist ideas. They constantly bore everyone with their stories of "when I was young", stories of what they did during the war – but the last time any of them actually did anything worth talking about was before most people today were born. Their young new leader is waiting outside - she doesn't believe in families, much less family gatherings.

And finally Meretz, whom almost no one really wanted to invite. Every time they were at family gatherings in the past they took control, and then wrecked the house, making such a mess that it took the rest of us years to clean up after them.

The problem is that the caterers have already stipulated that they will only cater the Seder Night for a minimum of 61 guests. So if only 60 or fewer agree to sit at the same table together, you'll have to write a new guest-list and invite them back in another 6 months or so – maybe in time for Rosh Hashanah.

And if that happens, then we'll call the next round of elections, just as we did last time, and the time before that, and the time before that. And we can but hope that next time will yield a different guest-list. Or maybe – just maybe – that some of the more petulant relatives will have grown up by then.



The Greater Washington Community Kollel

SHABBOS DELIGHTS

TORAH MINUTE

IN MEMORY OF RABBI KALMAN WINTER ZT"l

Our Thanksgiving Offering

Presented by Rabbi Moshe Sadwin, Kollel Adjunct

"If he shall offer it for a Thanksgiving Offering" (7:12)

Parshas Tzav is the first source in the Torah for the Korban Todah, the Thanksgiving Offering. This offering is brought by a person whose life was spared from a dangerous situation. Specifically, there are four scenarios from which a person would bring a Korban Todah – arriving safely after sea or desert travel, overcoming illness and being freed from imprisonment.

It is noteworthy that this Parsha is almost always read on the Shabbos before Pesach. Pesach is a time of gratitude to Hashem for the countless miracles He performed for our ancestors when they left Egypt. One of the highlights of the Pesach Seder is the joyous singing of Dayeinu. In it we list a number of the many kindnesses Hashem did, from the actual redemption from Egypt, to the nurturing of the Jewish people during their travels in the desert, and everything in between. In fact, Rav Pam points out that Dayeinu is, in essence, a verbal Korban Todah for His countless generosity to the Jewish people.

The connection between Pesach and the Korban Todah can be grasped on a deeper level as well. The Vilna Gaon points out that the number four is a recurring theme throughout the Pesach Seder. There are four cups of wine, four questions, four sons, and even four Matzos, after the middle one is broken into two. He explains that this number four is representative of the four scenarios from which a person must bring the Korban Todah. Moreover, the Jewish people themselves were spared from the four archetypal situations that require the Korban Todah –they were imprisoned in Egypt, they were physically ill from all the hard labor, they crossed the sea, and they crossed the desert. The Pesach Seder is like our Korban Todah to Hashem.

As this season of thanks and redemption is upon us, let us increase our thanks to Hashem for all His kindnesses, both those in years past, as well as the present. May we merit to bring an actual Korban Todah in the Beis Hamikdash soon in our days!

Wishing you a Good Shabbos and a Good Yom Tov!

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TABLE TALK

Point to Ponder

In early times our ancestors were idol-worshippers, but now Hashem has brought us near to worship Him. (Haggadah Shel Pesach)

Why do we begin the story of our Exodus from Mitzrayim with the history of our forefathers' idolatrous ways?

In addition, why do we interject into the story of our ancestors serving other gods that Hashem brought us close to Him and His Service?

Parsha Riddle

In which way is Chol HaMoed stricter than Shabbos or Yom Tov?

Please see next week's issue for the answer.

Last week's riddle:

In which situations would a father not be required to fast for his minor first-born son on Erev Pesach?

Answer: Answer: 1) If the father already participated in a seudas mitzva on Erev Pesach. 2) First born boys born after midnight Erev Pesach in Mitzrayim were not killed in the Plague of the First-born. A son born after midnight on Erev Pesach does not obligate his father to fast that year because the son would not have been in danger during his first year (Sh'vus Yakov). 3) A boy younger than thirty days old (Mishne Berurah). (Contact your Rav for final ruling)

HATORAH V'HAMITZVAH

HALACHA INSIGHTS FROM THE PARSHA

Parashas Tzav (7:11-15) discusses the korban todah (thanksgiving offering), which the Talmud (Berachos 54b) explains was brought by four categories of people: seafarers, those who walk in the desert, one who was ill and recovered, and one who was incarcerated in prison and went out. The Torah prescribes that four types of bread be brought along with the animal sacrifice itself: three varieties of matzah, and one of chametz.

The Mishnah (Menachos 7:1) specifies further that each of the four types of bread comprised ten loaves, and that all the bread together consisted of twenty isaron of flour, ten for the ten chametz loaves, and ten for all thirty of the matzah loaves combined. (An isaron is the volume of 43.2 eggs; in practical terms, an isaron of flour is assumed to contain somewhere between 2.6 and 4.95 pounds of flour [R. Dovid Heber, Kashrus Kurrents, Fall 2004].) It follows that three matzah loaves consisted of one isaron of flour, and this is the basis of a custom, apparently originating in medieval Ashkenaz, to bake the three matzos of the Seder out of an isaron of flour, since the Exodus from Egypt was analogous to going out of prison, and so the matzos we eat at the Seder allude to the korban todah (Rosh Pesachim 10:30).

This custom was apparently universal throughout Ashkenaz for centuries, with numerous Ashkenazic authorities recording it and not mentioning any alternate practice. Indeed, the custom was taken so seriously by these authorities that they went so far as to rule that if one of the triplet of matzos was lost, an entirely new triplet should be baked, in part because of the requirement that all three matzos be baked from the same isaron (Shut. Maharil #58).

More recently, however, some Ashkenazic authorities have objected to the custom on various grounds, including the practical concern that baking matzos in such a fashion may engender delay and the consequent possibility of the dough becoming chametz (Beis Meir OC end of siman 475; Mishnah Berurah ibid. s.k. 46; Aruch ha-Shulchan ibid. se'if 18). They have also noted that the custom is no longer universally followed, or even not followed at all, and today it is virtually, if not totally, unheard of.

PRESENTED BY

RABBI YITZHAK GROSSMAN, ROSH CHABURAH

KIDS KORNER

Who Am I?

#1 WHO AM I?

1. I can mean "hard work."
2. Less than an olive.
3. Wash for me.
4. Don't confuse me with your salary.

#2 WHO AM I?

1. For some I am green.
2. For some I am white.
3. Dip me.
4. Try not to cry.

Last Week's Answers

#1 Small letters in the Torah (I am an aleph and a hey, The daled is not like me, I make it sound like happenstance, Do not judge me by my size.)

#2 Wine (I introduce Shabbos, Next week I'll be four, I am used as a separator, You overuse me on Purim.)

KOLLEL BULLETIN BOARD

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

The Kollel's virtual classes will resume Wednesday, April 7.

