

Young Israel Shomrai Emunah - Shabbos Shorts ^{ת"ד}

March 19 - 20, 2021 - 7 Nissan 5781 - Parshas Vayikra

Light Candles by 7:01 - Havdalah 8:01

The Shabbos Shorts is sponsored this week by Marion & Bernard Muller in honor of Ari Elias-Bachrach for organizing and maintaining the outdoor Shabbos Minyan, and to Eric & Liba Golman for hosting the Minyan, and to all who give of their time to learn and Layn the Torah at the Minyan, and by Janet Rottenberg, Mindy & Shmuel Tolchinsky & family, Simi & Sammy Franco & family and Jerry Rottenberg to commemorate the 10th Yahrzeit of their husband, father, grandfather, and great-grandfather, Melvin Rottenberg, Menachem Mendel ben Zvi Yehuda, on the 9th of Nissan.

Mazal Tov

- **Jorden Brinn** on his engagement to Tova Dreyfus of New Haven, CT.
- **Arleeta & Rabbi Dr. Ivan Lerner** on the birth of a great-granddaughter in Yerushalayim, to their grandchildren, Shoshanah (Miller) & Shlomo Zalman Kaplan. Mazal Tov to great-grandmother Ilene Miller and grandparents D'vorah & Rabbi Shmuel Miller and Beth & Chaim Kaplan.
- **Mrs. Charlotte Weill** and family on the birth of a great-grandson. The parents are Ariella & Dov Weill of Chicago and the grandparents are Malka & Menachem Weill of Baltimore. May we all have Nachas from him in the future.

Shabbos 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

Friday Night:

- Light Candles by 7:01
- Mincha: 7:10, 7:05 (Sephardi)

If you Daven Kabbalos Shabbos prior to Shkia (7:19 PM), it is preferable to Daven Mincha prior to Plag (6:03 PM).

Shabbos Day:

- Shacharis: 7:00, 9:00, 9:30, 8:30 (Sephardi)
- Mincha: 2:30, 4:30, 6:30, 6:30 (Sephardi)
- Shabbos ends/Maariv: 8:01

YISE Youth Announcements

Pesach Crafts Workshop - Bring your creative ideas for a fun Pesach building experience! Sunday, March 21, 11:00 AM on Zoom A. RSVP to bkugler@yise.org to participate. See flyer for details.

First Pizza after Pesach - Support YISE Youth and get a chance to eat the first or second pizza out of Ben Yehuda's oven after Pesach. Two pies! Two winners! \$10 donation includes one chance to win. \$18 donation includes two chances to win. To participate, go to: <https://wp.yise.org/donate> In the description, enter the word "Pizza." Deadline for participating is Wednesday, March 24 at 9:00 PM. Winners will be announced on Thursday, March 25. Thank you for supporting the YISE Youth Program.

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.

Assistant Rabbi

All Full Members may go to www.yise.org/vote for the Assistant Rabbi election. The election is open until 5:00 PM, Sunday, March 21.

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**, will not meet on Friday, March 26.
- **Rabbi Rosenbaum** - Daily - one chapter of Tehillim, followed by a 15-minute Halacha Shiur. Sunday through Thursday, **New time this week: 8:00 PM - Zoom A**, will not meet on Thursday, March 25.
- **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, will resume on March 31.
- **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 on April 11.
- **Rabbi Tuvia Grauman** - Rabbi Hyatt's Gemara Shiur, Sundays at 10:00 AM, will resume on April 11.
- **Rabbi Yonatan Zakem's** Shiur for men & women, Pearls of Prayer, exploring the depth and meaning of our daily prayers. Sunday evenings at 7:30 PM, **Zoom I**.
- **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.
- **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, 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", will resume after Pesach.
- **Rabbi Moshe Arzouan's** Advanced Gemara Shiur for Men, learning Maseches Gittin on Wednesday evenings, 8:00 PM, 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 I: ID: 269 840 3648, password online Pearls, phone 621690

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 will 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.
- 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 Programs and Listings

Pesach Page - Go to www.yise.org/pesach for complete Pesach information, including a series of Seder Thoughts videos from Rabbi Rosenbaum.

Zoom Taanis Bechoros Siyum - There will be a Siyum on **Zoom A** on Thursday morning following each Ashkenazi Minyan. The Siyum start times will be no earlier than 6:35 AM (for the 6:15 AM Minyan), 7:25 AM (for the 7:00 AM Minyan) and 9:10 AM (for the 8:45 AM Minyan). The Daf Yomi will be learning the last Amud of Pesachim, culminating with a Siyum. The Daf Yomi Shiur will begin at 9:30 AM, with the Siyum following, with the Shiur and the Siyum broadcast on **Zoom A**. Those who would have to fast if not for the Siyum should make sure to eat something as soon as possible after the Siyum. Please mute your audio when you join the Zoom meeting in order to make sure the Mesayem can be heard.

Chametz Sale - Now available online at www.yise.org/chametz All forms should be submitted by 10:00 AM, Friday, March 26. Contact Rabbi Rosenbaum if you have any questions, including sale of Chametz outside the local area.

Chametz Dumpster - A Dumpster will be available from Tuesday, March 23, through Friday morning, March 26, at YISE. Please note the following important rules to make sure that there is space available for everyone who needs it:

- This is for Chametz trash only. Please separate Chametz from non-Chametz trash as much as possible and leave your non-Chametz trash for regular (Monday for most of Kemp Mill) pickup.
- This is not to be used for: furniture, mattresses, scrap metal, construction materials or other non-food related items. Most items that can't be placed in your regular trash pickup will be picked up for FREE from your home by Montgomery County upon request.

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

The Koren Haggada - Free copies of the Young Israel edition, with commentary by Rabbi Lord Jonathan Sacks, Z"L, are available. Contact the YISE office at office@yise.org if you would like to pick one up.

Happy Birthday! Happy Anniversary!

Bobbi & Jules Meisler wishing a belated happy 98th birthday to Marvin Konick

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 Tehillim/Parsha and Halacha Shiur

- **Judy & David Marwick** in memory of Judy's father, Abraham Spector, Avraham ben Nosson Nuta, whose Yahrzeit is Rosh Chodesh Nissan.

Rabbi Rosenbaum's Nach Shiur

- **Esther & David Hornestay** on the occasion of the 20th Yahrzeit of David's mother, Anna Klayman Hornestay, Hinda Rivka bas Chaim, A"H, on the 4th of Nissan.

Rabbi Rosenbaum's Erev Shabbos drasha

- **Bev Morris & Art Boyars** in memory of Bev's mother, Evelyn G. Butler Morris. Chava Gittel Bas Shraga Feivel Ha'Levi v'Michla Reichel, 6 Nissan.
- **Zach & Adina Neumann** to mark the first Yahrzeit of Adina's father, Dr. Judah Goldwasser, Yehuda Meir ben Mordechai Gimple.
- **Janet Rottenberg, Mindy & Shmuel Tolchinsky & family, Simi & Sammy Franco & family & Jerry Rottenberg** on the 10th Yahrzeit of their husband, father, grandfather & great-grandfather, Melvin Rottenberg, Menachem Mendel ben Zvi Yehuda on the 9th of Nissan.

YISE Programs and Listings (continued)

Maos Chittim - People who would like to drop off checks (made out to YISE Charity Fund) or cash can place them in envelopes marked PESACH and drop them through the mail slot at the home of Yale & Sahra Ginsburg, 11700 Fulham Street, through Tuesday evening, March 23. Please do not donate to Maos Chittim through the YISE PayPal account.

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.

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

Community Programs & Listings

Condolences to former YISE member Ira Zimmerman on the passing of his mother, Natalie Zimmerman.

The Franco Foundation - This year will you be ready to say: "Let all who are hungry come and eat?" The Franco Foundation can help you fulfill the Mitzvah of Maos Chittim. The Foundation has seen a surge for requests for financial assistance, and not just at Pesach. The Foundation helps our brethren in the Washington area with the essentials of food, clothing, and shelter. Send your generous tax-deductible contribution (marked Maos Chittim) to: The Franco Foundation, 613 Bromley Street, Silver Spring, MD 20902, or through PayPal using our email Thefrancofoundation@gmail.com

Yad Yehuda of Greater Washington - These unique times continue to be difficult for so many. Over the past year, in a tangible expression of concern and love, so many of you have stepped up to make a meaningful difference in the lives of your neighbors. It has been an honor and an inspiration to work side-by-side with so many amazing volunteers in Yad Yehuda and across all our communal organizations toward the same mission: to care for our friends and neighbors in need. We are truly a holy people. Mi K'Amcha Yisrael! Please contribute to our Maos Chittim campaign at www.yadyehuda.org Wishing you and your family a safe and healthy Chag Kasher v'Sameach,

Passover Car Cleaning to Benefit MES - Shine My Ride by Empire www.shinemyrideride.com is offering special pricing on car detailing and a portion of the proceeds will benefit the Mikvah Emunah Society. Interior Spruce, \$35 sedan/coupe, \$55 SUV/wagon/crossover/minivan (2 car minimum for mobile service). Deluxe Interior Detail \$100 sedan/coupe, \$155 SUV/wagon/crossover/minivan. Child Car Seat Cleaning is \$20 per seat. NEW Germ & bacteria steam sanitization \$50 extra. We can come to you or you can come to us! 5006 Howard Ave. Beltsville, MD. Exterior wash/tire shine add \$30, wash and wax add \$75. Book your appointment for 3/9 through 3/26 by email sales@shinemyrideride.com or call 240-965-6095. For further information (not to book appointments), contact Rhonda Lehman rhonda.socialworker@verizon.net or call 301-351-1725

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.jcouncil.org/events/2021-community-wide-yom-hashoah-commemoration>

Penetrating Thoughts and Practical Perspectives - Thoughts on life, Torah and Middos. Based on Michtav M'Eliyahu, from Rav Eliyahu Dessler, Z"L. Mondays, 9:00 PM - 9:30 PM, with Rabbi Yitzchak Scher. Zoom - Meeting ID: 736 4190 7086, Passcode: torah. Presented by YGW Kollel Zichron Amram. For more information, contact Rabbi Moshe Chaim Blate at 404-273-3392.

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@slslaw.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 Week Ahead

Sunday
March 21

Monday
March 22

Tuesday
March 23

Wednesday
March 24

Thursday, March 25
Taanis Bechoros

Friday
March 26

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: Sunday 6:30 AM/7:30 AM/8:45 AM;

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

Halachic Times: Latest Alos Hashachar 5:50 AM, Earliest Talis and Tefilin: 6:18 AM, Latest Netz: 7:10 AM, Latest Krias Shema: 10:06 AM, Earliest Mincha: 1:47 PM, Earliest Shkia: 7:21 PM, Latest Tzeis Hacoachavim: 8:08 PM

Next Shabbos/Pesach

March 26 - 29, 2021 - 14 - 16 Nissan 5781

Parshas Tzav/Shabbos Hagadol/Pesach

Light Candles Friday: 7:08

Havdalah Monday: 8:10

Next Shabbos Shorts Deadline: Wednesday, March 24 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 - Closed

Rabbi Dovid Rosenbaum

Yale Ginsburg - President

Simi Franco - Office Manager

A Quick Thought on the Parsha from Rabbi Rosenbaum

Vayikra 5781: The Flavor of Life

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

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

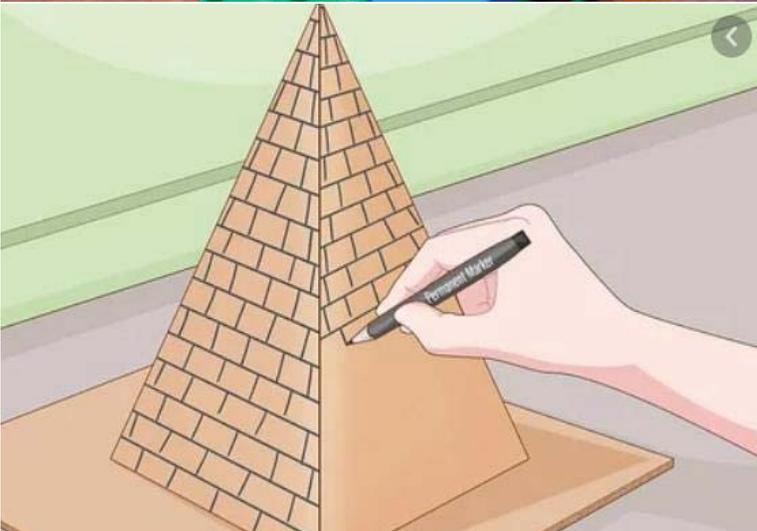
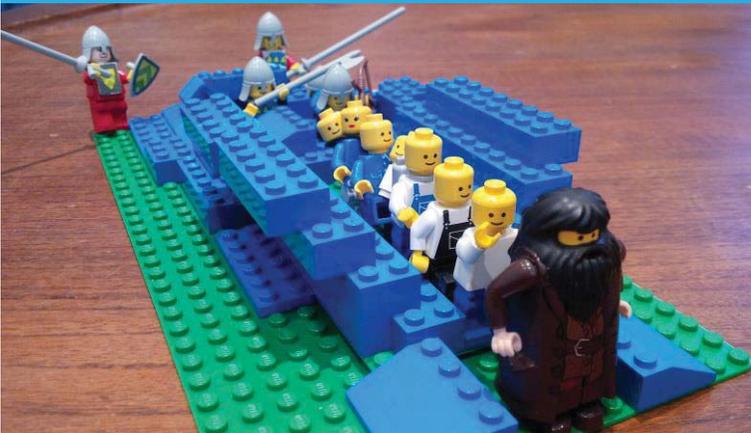
Hashem tells Moshe in this week's *Parsha* instructions regarding the *Mincha* offering, and among the instructions is something that most of us would find counter-intuitive. Hashem tells Moshe "I don't want there to be דבש on *Mincha* offerings." דבש is literally translated as honey. Rashi explains this means, generally speaking, fruit with sweetness. Hashem also says that he always wants there to be salt in the *Mincha* offering. So surprising. Sweet fruit, honey, brings a lovely taste, something special. If a person brought honey in an offering, presumably it would show that they were trying to make something special and very presentable. Salt is so basic and salt does not taste particularly good. What is wrong with honey and what is so special about salt?

There is much said about this. Years ago, I heard a discussion from Rav Lopiansky addressing a broader theme, but this was part of it, and he suggested as follows. If you think of a food, whatever food you would like, and then think of placing honey on the food, what is that? The food has its own taste and the honey brings a separate taste that hopefully is a nice addition to the taste of your food. But the honey is bringing an external taste, a very nice one at that, but an external taste. If you think of a food and you put salt on it, if you can taste the salt you actually put too much salt on it. What does salt do? Salt brings out the greater flavor from the food itself. That's the essence of salt, and in the *Mincha* offering which represents how we present ourselves to G-d, Hashem is telling Moshe *Rabenu*, your goal, not only in the *Mincha* offering but in your general approach to my service, is to try to bring yourself out. We could sit from today until tomorrow hearing inspirational stories, reading amazing things about great pious people and say to ourselves, that person was famous for that, let me figure out how to do this, let me figure out how to do that, so that I will be acting like these great people acted. That is very nice, but we can do something else. We can sit and think, obviously in the framework of *Torah* and *Mitzvos*, and think about what are my special abilities, what is my special experience. How can I bring out the best from myself and this is the *Avodah* and this is what Hashem wants us to do, not only with the *Mincha* offering but the way we present ourselves to him throughout the year.

Have a wonderful Shabbos.

YISE YOUTH PRESENTS

PESACH CRAFTS WORKSHOP



Bring your creative ideas for a fun Pesach building experience! Bring any blocks or supplies you might have (magnatiles, lego, wood blocks, crafts, etc...), set up a clear work space, and be ready for a fun Pesach building competition!

When 11 am on March 21st, 2021

Location: Zoom.us

Personal Meeting ID: 416 963 9000

Passcode:492019

RSVP to bkugler@yise.org to participate.



**YISE Hospitality
Committee is back in
business for Pesach!
Thanks to all the
vaccinations, we can
arrange shared
meals under certain
circumstances.**

More info: wp.yise.org/pesach-hospitality

Hosts: wp.yise.org/pesach-host

Guests: wp.yise.org/pesach-guest

Questions? hospitality@yise.org



YOU COULD EAT THE FIRST PIZZAS AFTER PESACH!!



Support YISE Youth
and get a chance to eat
the **FIRST** or **SECOND** pizza
out of Ben Yehuda's oven

AFTER PESACH

TWO PIES! TWO WINNERS!

\$10 donation = 1 Chance to win

\$18 donation = 2 Chances to win

To participate, go to <https://wp.yise.org/donate>

In the description, enter the word "**Pizza**"

Deadline for participating is **Wednesday, March 24** at 9:00 pm.

Winners will be announced on March 25.

Thank you for supporting the YISE Youth Program

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:
Berman Hebrew Academy • Ohr HaTorah
Sulam • Torah School of Greater Washington
Woodside Synagogue • Yeshiva of Greater Washington

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

JULY 5 - AUGUST 13

Preschool *Division*



**ENTERING
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Safe and Nurturing**
Known for excellent staff,
profound commitment to
safety and a creative and
joyous attitude towards
learning and discovery!

Daily Specials

Elementary *Division*



**ENTERING
1ST-6TH GRADE**

**Separate Programs for
Boys and Girls**

- Swim
- Sports
- Learning
- Specialized Crafts
- Dance

Teen *Division*



**BOYS ENTERING
7TH-9TH GRADE**

- Weekly Trips
- Swim
- Sports
- Learning
- Woodworking

FOR MORE INFORMATION

Visit our website: www.campshomrai.org
or Email: camp@yise.org

REGISTER ONLINE

<https://shomrai.campintouch.com/ui/forms/application/camper/App>

Local licensed, child-centered Preschool
FOR CHILDREN 2-5 YEARS OLD



shomrai
P R E S C H O O L



Play-based, supportive learning
environment that promotes exploration
and builds foundational skills

Warm, dedicated and experienced teachers

**Customizable extended care
options from 7:30 AM- 6:00 PM**

FOR MORE INFORMATION



Visit our website
preschool.yise.org



Or Email
preschool@yise.org

Likutei Divrei Torah

Gleanings of Divrei Torah on Parashat Hashavuah via the Internet

Sponsored by
Dr. Israel and Rebecca Rivkin, Edison, NJ,
in memory of their mothers,
Rebbitzen Yehudis Bulka, a”h,
(Yehudis bas Reuven Pinchas)
and Ida Rivkin, a”h, (Chaya Chasha bas Tzvi Zev)
whose yearzeits are 2 and 7 Nisan

Volume 27, Issue 23

Shabbat Parashat Vayikra

5781 - B”H

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

As we have discussed so many times already this year, leaders make mistakes. That is inevitable. So, strikingly, our parsha of Vayikra implies. The real issue is how leaders respond to their mistakes.

The point is made by the Torah in a very subtle way. Our parsha deals with sin offerings to be brought when people have made mistakes. The technical term for this is *sheggagah*, meaning inadvertent wrongdoing. You did something, not knowing it was forbidden, either because you forgot or did not know the law, or because you were unaware of certain facts. You may, for instance, have carried something in a public place on Shabbat, perhaps because you did not know it was forbidden to carry, or you forgot what was in your pocket, or because you forgot it was Shabbat.

The Torah prescribes different sin offerings depending on who made the mistake. It enumerates four categories. First is the High Priest, second is “the whole community” (understood to mean the Great Sanhedrin, the Supreme Court), a third is “the leader” (Nasi), and the fourth is an ordinary individual.

In three of the four cases, the law is introduced by the word *im*, “if” – if such a person commits a sin. In the case of the leader, however, the law is prefaced by the word *asher*, “when”. It is possible that a High Priest, the Supreme Court or an individual may err. But in the case of a leader, it is probable or even certain. Leaders make mistakes. It is unavoidable, the occupational hazard of their role. Talking about the sin of a Nasi, the Torah uses the word “when,” not “if.”

Nasi is the generic word for a leader: a ruler, king, judge, elder or prince. Usually it refers to the holder of political power. In Mishnaic times, the Nasi, the most famous of whom were leaders from the family of Hillel, had a quasi-governmental role as representative of the Jewish people to the Roman government. Rabbi Moses Sofer (Bratislava, 1762-1839) in one of his responsa examines the question of why, when positions of Torah leadership are never dynastic (never passed from father to son), the role of Nasi was an exception. Often this role did pass from father to son. The answer he gives, and it is historically insightful, is that with the decline of monarchy in the Second Temple period and thereafter, the Nasi took on many of the responsibilities of a king. His role, internally and externally, was as much political and diplomatic as religious. That in general is what is meant by the word Nasi.

Why does the Torah consider this type of leadership particularly prone to error? The commentators offer three possible explanations. R. Ovadiah Sforno cites the phrase “But Yeshurun waxed fat, and kicked”. Those who have advantages over others, whether of wealth or power, can lose their moral sense. Rabbeinu Bachya agrees, suggesting that rulers tend to become arrogant and haughty. Implicit in these comments – it is in fact a major theme of Tanach as a whole – is the idea later stated by Lord Acton in the aphorism, “Power tends to corrupt, and absolute power corrupts absolutely.”

Elie Munk, citing the Zohar, offers a second explanation. The High Priest and the Sanhedrin were

in constant contact with that which was holy. They lived in a world of ideals. The king or political ruler, by contrast, was involved in secular affairs: war and peace, the administration of government, and international relations. They were more likely to sin because their day-to-day concerns were not religious but pragmatic.

Meir Simcha ha-Cohen of Dvinsk points out that a King was especially vulnerable to being led astray by popular sentiment. Neither a Priest nor a Judge in the Sanhedrin were answerable to the people. The King, however, relied on popular support. Without that he could be deposed. But this is laden with risk. Doing what the people want is not always doing what God wants. That, R. Meir Simcha argues, is what led David to order a census, and Zedekiah to ignore the advice of Jeremiah and rebel against the King of Babylon. Thus, for a whole series of reasons, a political leader is more exposed to temptation and error than a Priest or Judge.

There are further reasons. One is that politics is an arena of conflict. It deals in matters – specifically wealth and power – that are in the short-term, zero-sum games. “The more I have, the less you have. Seeking to maximise the benefits to myself or my group, I come into conflict with others who seek to maximise benefits to themselves or their group.” The politics of free societies is always conflict-ridden. The only societies where there is no conflict are tyrannical or totalitarian ones in which dissenting voices are suppressed – and Judaism is a standing protest against tyranny. So in a free society, whatever course a politician takes will please some and anger others. From this, there is no escape.

Politics involves difficult judgements. A leader must balance competing claims and will sometimes get it wrong. One example – one of the most fateful in Jewish history – occurred after the death of King Solomon. People came to his son and successor, Rehoboam, complaining that Solomon had imposed unsustainable burdens on the population, particularly during the building of the Temple. Led by Jeroboam, they asked the new King to reduce the burden. Rehoboam asked his father’s counsellors for advice. They told him to concede to the people’s demand. Serve them, they said, and they will serve you. Rehoboam then turned to his own friends, who told him the opposite: Reject the request. Show the people you are a strong leader who cannot be intimidated.

It was disastrous advice, and the result was tragic. The kingdom split in two, the ten northern tribes following Jeroboam, leaving only the southern tribes, generically known as “Judah,” loyal to the king. For Israel as a people in its own land, it was the beginning of the end. Always a small people surrounded by large and powerful empires, it needed unity, high morale and a strong sense of destiny to survive. Divided, it was only a matter of time before both nations, Israel in the north, Judah in the south, fell to other powers.

The reason leaders – as opposed to Judges and Priests – cannot avoid making mistakes is that there is no textbook that infallibly teaches you how to lead. Priests and Judges follow laws. For leadership there are no laws because every situation is unique. As Isaiah Berlin put it in his essay, ‘Political

Judgement,’ in the realm of political action, there are few laws and what is needed instead is skill in reading a situation. Successful statesmen “grasp the unique combination of characteristics that constitute this particular situation – this and no other.” Berlin compares this to the gift possessed by great novelists like Tolstoy and Proust. Applying inflexible rules to a constantly shifting political landscape destroys societies. Communism was like that. In free societies, people change, culture changes, the world beyond a nation’s borders does not stand still. So a politician will find that what worked a decade or a century ago does not work now. In politics it is easy to get it wrong, hard to get it right.

There is one more reason why leadership is so challenging. It is alluded to by the Mishnaic Sage, R. Nechemiah, commenting on the verse, “My son, if you have put up security for your neighbour, if you have struck your hand in pledge for another”: So long as a man is an associate [i.e. concerned only with personal piety], he need not be concerned with the community and is not punished on account of it. But once a man has been placed at the head and has donned the cloak of office, he may not say: ‘I have to look after my welfare, I am not concerned with the community.’ Instead, the whole burden of communal affairs rests on him. If he sees a man doing violence to his fellow, or committing a transgression, and does not seek to prevent him, he is punished on account of him... you are responsible for him. You have entered the gladiatorial arena, and he who enters the arena is either conquered or conquers.

A private individual is responsible only for their own sins. A leader is held responsible for the sins of the people they lead: at least those they might have prevented. With power comes responsibility: the greater the power, the greater the responsibility.

There are no universal rules, there is no failsafe textbook, for leadership. Every situation is different and each age brings its own challenges. A ruler, in the best interests of their people, may sometimes have to take decisions that a conscientious individual would shrink from doing in private life. They may have to decide to wage a war, knowing that some will die. They may have to levy taxes, knowing that this will leave some impoverished. Only after the event will the leader know whether the decision was justified, and it may depend on factors beyond their control.

The Jewish approach to leadership is thus an unusual combination of realism and idealism – realism in its acknowledgement that leaders inevitably make mistakes, idealism in its constant subordination of politics to ethics, power to responsibility, pragmatism to the demands of conscience. What matters is not that leaders never get it wrong – that is inevitable, given the nature of leadership – but that they are always exposed to prophetic critique and that they constantly study Torah to remind themselves of transcendent standards and ultimate aims. The most important

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thing from a Torah perspective is that a leader is sufficiently honest to admit their mistakes. Hence the significance of the sin offering.

Rabban Yochanan ben Zakkai summed it up with a brilliant double-entendre on the word *asher*, meaning “when” in the phrase “when a leader sins.” He relates it to the word *ashrei*, “happy,” and says: Happy is the generation whose leader is willing to bring a sin offering for their mistakes.

Leadership demands two kinds of courage: the strength to take a risk, and the humility to admit when a risk fails.

Shabbat Shalom: Rabbi Shlomo Riskin

“If the entire congregation of Israel commits an inadvertent violation as a result of (a mistaken legal decision of the Highest Court)...and they thereby violate one of the prohibitory commandments of God, they shall incur guilt”

If the Jewish state could be revived virtually from the ashes of destruction after two thousand years, then why hasn’t the Sanhedrin, the great Jewish court of the First and Second Commonwealths, been revived?

During the centuries of its existence, this august body, comprised of seventy-one elders and sages who ruled on every aspect of life, brought unity to the land because their decisions were binding on the entire nation.

On the surface, reviving the Sanhedrin seems impossible because its members must be recipients of the classic Jewish ordination that traces itself back to Moses himself, and even to the Almighty, as it were, who ordained Moses, then Moses ordained Joshua, Joshua the elders, the elders the prophets, the prophets the Men of the Great Assembly. But this special ordination came to an end in the third century of the Common Era. And since intrinsic to the idea of the Sanhedrin is a living tradition of ordination, when ordination died out, so, it would seem, did the Sanhedrin and the possibility of its revival.

But a verse in this week’s portion creates alternative possibilities. In his commentary to the Mishna, Maimonides writes, “if all the Jewish Sages and their disciples would agree on the choice of one person among those who dwell in Israel as their head [but this must be done in the land of Israel], and (that head) establishes a house of learning, he would be considered as having received the original ordination and he could then ordain anyone he desires.” Maimonides adds that the Sanhedrin would return to its original function as it is written in Isaiah 1:26: “I will restore thy judges as at first and thy Sages as in the beginning.” Such a selection would mean an election, a list of candidates, ballots. So who does the choosing? The sages and their disciples—everyone with a relationship to Torah sages, to Jewish law. In an alternate source, however, Maimonides extends the privilege of voting to all adult residents of Israel! (Interpretations of the Mishnah, Chapter 4 of tractate B’Khorot, on the words “one who slaughters a first born animal and shows its blemish”).

This idea reappears in Maimonides’ Mishna Torah, Laws of Sanhedrin except there he concludes with the phrase, “this matter requires decision.”

In 1563, a significant attempt was made by a leading sage of Safed, Rabbi Yaakov BeRab to revive classic ordination using the Maimonidean formula; in an election held in Safed, Rabbi BeRab was declared officially ordained. He proceeded to ordain several others of his disciples along with his most important student, Rabbi Yosef Karo, author of the Shulchan Aruch.

In the meantime, the rabbis in Jerusalem, led by Rabbi Levi ibn Habib, strongly opposed the Safed decision. When the question was put before Rabbi David Ben Zimra (Ridbaz), the chief rabbi of Egypt,

he ruled in favor of the Jerusalem rabbis because not only had the election been restricted to one city of Israel (Safed) but the acknowledgment that “this matter requires decision” opened up the possibility that Maimonides may have changed his mind, in effect leaving the issue unadjudicated.

Rabbi Yaakov BeRab, on the other hand, understood that the phrase “requires decision” referred to whether one sage was sufficient to ordain others, or three sages were required for ordination. But he was absolutely convinced that Maimonides had no doubt whatsoever about the method and the inevitability of reviving classic ordination.

Three centuries later, the first minister of religion in the new government of the Jewish state, Rabbi Yehuda Leib Maimon, renewed this controversy when he tried to convince the political and religious establishments that along with creation of the State should come creation of a Sanhedrin.

In his work *The Renewal of the Sanhedrin in Our Renewed State*, he cites the existence of a copy of Maimonides’ commentary to the Mishna published along with emendations and additions written by Maimonides himself after he wrote the Mishna Torah, where he specifically writes that ordination and the Sanhedrin will be renewed before the coming of the Messiah, which implies that it must be achieved through human efforts. A photocopy of these words, in Maimonides’ own handwriting, is provided in the book by Rav Maimon.

What is the basis for his most democratic suggestion? I believe it stems from a verse which we find in this week’s portion of Vayikra, quoted above, which deals with the issue of the sins of the entire congregation.

Commentators ask how can an “entire congregation” sin and Rashi identifies the “congregation of Israel” with the Sanhedrin. In other words, when it says “if the entire congregation of Israel errs” it really means that “if the Sanhedrin errs.”

The Jewish people are a nation defined by commandments, precepts and laws. Therefore the institution that protects and defines the law is at the heart of the nation’s existence. In fact, how the Jewish people behave, what they do, can become the law. (“A custom of Israel is Torah.”)

Knowing all this, it should not come as a surprise that Maimonides wanted to revive the ordination, and found a method utterly democratic in its design. The “people” equals the Sanhedrin, the “people” can choose one leading Jew who will then have the right to pass on his ordination to others, to re-create the Sanhedrin! And for Maimonides, it is the population living in the land of Israel which represents the historical congregation of Israel.

Apparently, Maimonides is saying that before the next stage of Jewish history unfolds, the nation will have to decide who shall be given the authority to recreate ordination and who will be the commander-in-chief of the rabbis. Will it happen in our lifetime?

The Person in the Parsha: R. Tzvi Hersh Weinreb

Forgiving Fallibility - “I was wrong. I am sorry. Please forgive me.” These are rare words indeed, but I heard them pronounced clearly by a woman I once worked for, and whom I still admire. She was the superintendent of a small school district under a federal court order to guarantee desegregation of the races in the public schools. The court found that proper integration of the races was still not achieved in many of these schools.

The superintendent, whom I will call Dr. Cassidy, had selected a group of school system employees to serve as part of a specially trained team to deal with the tensions in the community that were caused by the implementation of this court order. I was then working as a school psychologist in this school

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district, and was one of those chosen to serve on this team. We had spent several weeks training for this sensitive human relations project. She had initially assured us that federal funding for our salaries was guaranteed, and that we could be confident that our jobs were secure once certain formalities were finalized.

One Monday morning we were summoned to an urgent meeting. She informed us that the funds were not available, and that we would be denied not only our future salaries, but even remuneration for the time we had already spent. It was then that she uttered the words, “I was wrong. Please forgive me.”

I have subsequently witnessed many situations in which a leader made a terrible mistake impacting upon the lives of others. But, almost invariably, those leaders shirked responsibility, blamed others, or concocted ludicrous excuses for their failures. Very few had Dr. Cassidy’s courage.

Parshat Vayikra, describes an individual who demonstrated just such courage, and who indeed was expected to do so. Chapter 4 of our Torah portion lists a number of individuals who occupied special roles in the ancient Jewish community. They included the High Priest; the judges of the central court or Sanhedrin; and the Nasi, or chieftain. Of the latter, we read: “In case it is a chieftain who incurs guilt by doing unwittingly any of the things which by the commandment of the Lord his God ought not to be done, and he realizes his guilt... He shall bring as his sin offering a male goat without blemish... Thus the priest shall make expiation on his behalf for his sin, and he shall be forgiven.”

The Hebrew for the first phrase in the above quotation, “in case”, is “*asher*”. Rashi notes the similarity between the word “*asher*” and the word “*ashrei*,” or “fortunate.” Based on that similarity he comments: “Fortunate is the generation whose leader is concerned about achieving forgiveness for his unintentional transgressions. How much more so will he demonstrate remorse for his intentional misdeeds.”

Fortunate indeed is the community which is blessed with leadership that can acknowledge error unambiguously. Even more fortunate is the community whose leaders ask for forgiveness.

Our commentators note that it is to be expected that leaders will commit moral errors. Rabbi Obadiah Sforno comments that it is unavoidable that men in positions of power will sin. He quotes the phrase, “Jeshurun grew fat and kicked,” indicating that when one becomes “fat” with power he will “kick” sinfully. If the Torah assumes that misdeeds by leaders are unavoidable, it also expects that those leaders will humbly acknowledge their misdeeds and beg forgiveness for them. That is the lesson of the passage in our Torah portion.

However, the process cannot end with the leader’s apologies. His followers must accept his sincere regret, and, much more difficult, must bring themselves to forgive him. In the passage in our parsha, it would seem that it is the Almighty who forgives a leader, and not necessarily the people.

My personal experience has taught me that just as it is difficult for people, especially those in power, to confess their shortcomings and to appeal for forgiveness, so is it more difficult for people to grant forgiveness to those who have offended them.

Yet, our sages point out that the Almighty wants us to be as forgiving as He is. For a society to advance, its leaders must be self-aware and courageous enough to recognize and confess their failures, and to seek forgiveness from those whom they have affronted. Equally important, those who have been affronted most find it in their hearts to sincerely forgive. Then, and only then, can problems be solved, and greater goals achieved. [Excerpt]

Our *Parashah* opens: "*Vayikra* / He called to Moshe . . ." *Rashi z"l* comments: Every prophecy that Moshe received was preceded by an affectionate call."

R' Nosson Yehuda Leib Mintzberg z"l (1943-2018; rabbi and *Rosh Yeshiva* in Yerushalayim and Bet Shemesh, Israel) explains: By interpreting *Hashem's* call to Moshe as a sign of affection, rather than as a call to prepare to receive the prophecy, our Sages are pointing out that Moshe had no need for such preparation. This indicates Moshe Rabbeinu's special stature compare to other prophets: he had no need to prepare. Rather, *Hashem* spoke to him (in the words of *Shmot* 33:11), "As a man would speak with his fellow." Even Moshe's brother, Aharon, did not attain this level; about him the Torah says (*Vayikra* 16:2), "He shall not come at all times into the 'Holy'!" In the words of R' Moshe ben Maimon z"l (*Rambam*; 1135-1204; Spain and Egypt): All of the prophets--except Moshe--could not prophecy whenever they wanted. Rather, they had to meditate, focusing their minds, with joy and in good spirits. When they would prophecy, they would collapse in fear and awe. In contrast, Moshe, the teacher and master of all prophets, would be cloaked with *Ruach Ha'kodesh* / the Divine Spirit whenever he chose, and then he would prophecy. He did not need to prepare, for he was always prepared and standing before *Hashem*, like an angel. [Until here from *Rambam*]

Unlike other prophets, Moshe could ask questions of *Hashem* at any time and be assured of being answered. According to some opinions, Moshe also could enter the Holy of Holies whenever he wished. (*Ben Melech Al Ha'Torah*)

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 1-3 were presented last week.) He continues:

The fourth: Language. When a person prays in a language to which he is accustomed--*i.e.*, the language he uses all day for all his needs--it is easier to concentrate. When one prays in another language, even if he understands what he is saying, it is harder to concentrate. Thus, for example, it is difficult even for fluent Hebrew speakers to concentrate on the *Kinnot* on *Tisha B'Av*, and a person may be moved by the translation of one *Kinnah* more than by ten *Kinnot* recited in Hebrew. The solution, for one who is able, is to accustom himself to speak to his friends in Hebrew on a regular basis.

The fifth: Movement. One who sways when praying *Shemoneh Esrei* damages his concentration, while one who stands very still aids his concentration. As for the verse (*Tehilim* 35:10), "All my bones will say . . ." [*i.e.*, that one's whole body should participate in praying--frequently cited as a source for "*Shuckling*" / swaying during *Davening*--R' di Lonzano maintains that] that is referring to swaying during *Pesukei D'Zimra*, the blessings of *Shema*, and Torah study, but not during *Shemoneh Esrei*. . . If one were presenting his requests to a human king, [R' di Lonzano asks,] would he sway back and forth like a tree branch in the wind?! [Ed. note: "*Shuckling*" will be revisited in a future issue.]

- Continued in box inside -

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Yuta bat Yosef a"h

“When a person will sin unintentionally from among all the commandments of Hashem that may not be done, and he commits one of them.” (4:2)

R' David Tevel Rubin z"l (1792-1861; rabbi of Minsk, Belarus) asks: Why is a *Chatat* / sin offering brought only for an unintentional sin, not for an intentional sin?

He explains: Intelligent man has within himself aspects of the mineral, plant, and animal kingdoms. And, our Sages speak of three levels of the soul --“*Nefesh*,” “*Ruach*,” and “*Neshamah*”--paralleling the three kingdoms of living things--plant, animal, and intelligent man. When a person sins unintentionally, his intelligence is not involved, only his lower “soul”; therefore, he can find atonement through a sacrifice brought from the animal kingdom, *i.e.*, the sacrifice itself (animal); the wood for the altar and the meal offering that accompany the animal offering (plant); and the salt that is thrown on every sacrifice (mineral). This does not suffice, however, when one sins intentionally, misusing his intelligence. (*Derashot Bet David* 3:14-15)

“If the anointed Kohen will sin, to the guilt of the people . . .” (4:3)

R' Eliezer Dan Ralbag z"l (1832-1895; Yerushalayim) writes: At face value, the verse means that when the *Kohen Gadol* sins inadvertently, he causes a *Chillul Hashem* / desecration of G-d's Name, which causes the general populace to sin intentionally.

However, R' Ralbag writes, this verse also can be interpreted in the opposite way: How does the holy *Kohen Gadol* come to sin unintentionally? It happens when the people first sin intentionally, thus lowering the nation's overall spiritual level. (*Damesek Eliezer*)

- Continued from back page -

The sixth: Volume. The more one lowers his voice during *Shemoneh Esrei*, the more he increases his concentration. One who raises his voice does not concentrate. . . The *Zohar* teaches that if one's voice can be heard during *Shemoneh Esrei*, his prayer is not accepted. [Ed. Note: One is required to form the words with his lips, just in an undertone. See *Mishnah Berurah* 101:5-6]

The seventh: Preparation. One should prepare his heart to pray. How does one prepare his heart? Before he prays, he should sit for a time silently and immobile, emptying his mind of all thoughts and, instead, thinking of the greatness of the One who created the world with His Words--of His wonders, His awesomeness, His power, and all the kindness He has done for us. One should think of good things that *Hashem* did for him even when he was undeserving, of the troubles from which He saved him, the illnesses of which He cured him, and of the good that He does even for those who repay Him with bad. **- To be continued -**

“If one's offering is an *Olah* / elevation-offering from the cattle, he shall offer an unblemished male; he shall bring it to the entrance of the Tent of Meeting, 'Lir'tzono' before Hashem.” (1:3)

R' Avraham ibn Ezra z"l (1089-1167) explains: “*Lir'tzono*” - He shall bring the offering of his own desire, not under coercion. [See also *Rashi*.]

R' Yaakov Zvi Mecklenburg z"l (1785-1865; rabbi of Koenigsberg, Germany) discusses additional interpretations of “*Lir'tzono*.”

Some interpret: “He should bring the offering with the intention that it will be desirable to *Hashem*.” However, writes R' Mecklenburg, this interpretation would fit better if the verse had said (instead of “*Lir'tzono*”): “*L'ratzon Lo*” / “To be desirable to Him.” As written, the verse seems to be referring to the “*Ratzon*” of the one bringing the offering. In addition, he writes, it would be understandable if the Torah had said that the actual sacrificial service should be performed with the intention that it be desirable to *Hashem*. Our verse, however, is referring only to the initial stage of bringing the sacrifice to the Temple gate.

Others interpret: “He should offer his own desires before *Hashem*.” This means that the one bringing the sacrifice should feel as if he is offering himself--all his powers and abilities--to *Hashem*; that his only desire is to cling to *Hashem*--to ascend on the altar of spirituality as the offering “goes up” on the physical altar. Then *Hashem*, for His part, will favor the one bringing the offering, and the latter will bring pleasure to Him. This is a very meaningful explanation of the purpose of sacrificial offerings, R' Mecklenburg writes, but it does clarify the meaning of “*Lir'tzono*.”

It seems, R' Mecklenburg concludes, that the word “*Lir'tzono*” should be understood as the same root (רצה) is used in the verse (*Vaikra* 26:34), “Then the land ‘*Tirtzeh*’ / will complete its sabbaticals during all the years of its desolation, while you are in the land of your foes; then the land will rest and ‘*Hirtzah*’ / it will complete its sabbaticals.” That verse is teaching that, if the Jewish People do not observe the *Shemittah* year, they will be exiled from *Eretz Yisrael* and the Land will “make-up” or “complete” the missing sabbatical years by remaining desolate. [Our Sages relate that this, in fact, happened during a 52-year period following the destruction of the First Temple, when not a single living creature lived in *Eretz Yisrael*.] When something comes along to complete what is lacking in something else, R' Mecklenburg writes, it brings about a state of “*Ratzon*” / “appeasement” and “desire.” An offering should be “*Lir'tzono*” / “for his completion,” meaning that the one who sinned should understand that whatever is being done to the animal rightfully should be done to him, but *Hashem* allows the sacrifice to stand in for the person in order to atone for him and bring him to completeness. In this way, he will appease *Hashem* for the sin he committed. (*Ha'ketav Ve'hakabbalah*)

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CHANNEL 12 POLL (Ha'aretz 3/16/21)

	Current	11/24	1/6	2/19	3/16
Likud	36	27	27	28	30
Yesh Atid / Telem	17	20	13	18	18
Blue and White	14	10	5	0	4
Joint List (Arab)	11	12	10	9	8
Shas	9	7	8	8	8
United Torah Judaism	7	7	8	7	7
Yisrael Beiteinu	7	8	6	8	7
United Arab List	4	0	0	0	4
Yamina	3	23	14	12	10
Labor	3	0	0	5	6
Meretz	3	6	5	5	4
Derech Eretz	2	0	0	0	0
Religious Zionism	2	0	0	5	4
Gesher	1	0	0	0	0
Jewish Home	1	0	0	0	0
New Hope	0	0	18	15	10
The Israelis	0	0	6	0	0

PUNDIT: IF SMOTRICH DOESN'T PASS THRESHOLD, AN ALTERNATIVE GOVERNMENT WILL BE FORMED (Arutz-7 3/18/21)

Channel 12 News' political commentator Amit Segal said on Wednesday evening that the identity of the next Prime Minister will be determined once it becomes clear whether Bezael Smotrich and the Religious Zionist Party have passed the electoral threshold.

"This question quickly converges toward a person named Bezael Smotrich, for whom the polls predict four seats, there are some which predict more, [but] four is the dangerous area. If Smotrich does not pass, Netanyahu will not be able to form a government and an alternative government will be formed," Segal said.

On Tuesday, Smotrich was a guest in Arutz Sheva's studio and said that he would recommend to the President to entrust Binyamin Netanyahu with the task of forming the government, but not before talking to him "on the guidelines of a right-wing government with all parties in the national camp." Smotrich clarified that he will not join a coalition that does not include the Likud and the haredim.

"Unequivocally. Bibi is not the issue and neither are the haredi MKs. The issue is a million right-wing, traditional, peripheral voters. They are our natural partners in the correction of the State of Israel," he said.

"I am not counting on Netanyahu's commitment. I am counting on the map before which I can read and understand that Netanyahu has no alternatives and will therefore go to a right-wing government, any other government will be a bad government which will cause terrible damage to the State of Israel. I am very disappointed by the sayings of Naftali, who is willing to go to a left-wing government just to move Netanyahu aside. He said yesterday that he will bring the Likud, but I do not know how one brings a party of 30 seats that will sit under a party of 10 seats," added Smotrich.

LABOR PARTY SAYS WILL BACK YAIR LAPID (YNet 3/16/21)

A member of the Labor party said on Tuesday that the political faction will back Yesh Atid Chairman Yair Lapid for prime minister after the country's upcoming March 23 elections.

"We will recommend Yair Lapid... we think he can lead a coalition," said Nachman Shai, a former lawmaker and Labor's number eight. "For us,

[Lapid] is the head of the bloc."

Lapid, leader of the centrist bloc and the current head of opposition, has been polling higher than most other opposition candidates across the political spectrum and is projected to win between 18 and 20 seats.

Shai's announcement comes a day after the left-wing Meretz party made a similar announcement in support of Lapid for prime minister.

"I see him as the head of the largest party in our bloc with the best chance to form a government," Meretz Chairman Nitzan Horowitz told Ynet on Monday. "We will be part of the government with him [at the helm]."

The Meretz party has struggled to make inroads with voters in this latest election round and has been hovering around the electoral threshold of 3.25% in major polls in the run-up to the vote.

"A strategic vote is to vote for Meretz in order to prevent Netanyahu from forming a narrow right-wing government," Horowitz added.

Parties that meet the electoral threshold automatically win four seats in the Knesset. The March 23 election will mark Israel's fourth election in just over two years.

ARAB ISRAELI ACTIVIST DEFENDS ISRAEL ON VACCINES AT UN (YNet 3/17/21)

An Israeli Arab activist on Tuesday defended Israel on its coronavirus vaccination policy at UN Human Rights Council session after representatives from Iran, Qatar, and the Palestinian Authority accused the Jewish state of implementing a racist inoculation strategy.

Yoseph Haddad slammed the officials who claimed Israel's vaccination program was allegedly intended only for the country's Jewish population. "Any attempt to claim that Israel's vaccination policy is racist is a blatant attempt to defame Israel and distract from the corruption of some countries in this council," he said.

Haddad is the CEO of "Together – Vouch for Each Other, which was founded in 2018 by a group of young Israeli Arabs – Christians, Muslims, Bedouin and

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Druze, who felt determined to bring about change in the Israeli-Arab sector and adopt a positive direction vis-à-vis Israeli society and the country.

Speaking on behalf of UN Watch, Haddad said he is an Arab from Nazareth who has been vaccinated.

"Accusations have been made against Israel that its vaccination program is racist and that is not true. Like me, my family, friends and hundreds of thousands of other Israeli Arabs have been vaccinated," he shared.

"The State of Israel is campaigning in Arabic to encourage us Israeli Arabs to get vaccinated and Israel's Magen David Adom National Rescue Organization, which consists of Jews and Arabs, works directly with Arab communities to vaccinate its residents," he said.

Haddad also said that Israel is helping vaccinate thousands of Palestinian workers employed in Israel despite not being obliged to do so under the Oslo Accords. "Israel, and not the PA, has vaccinated thousands of Palestinians. And while the PA used vaccines to inoculate only VIPs, it was Israel that established vaccine centers for Palestinians."

Israel has so far vaccinated over 50,000 Palestinian workers with a goal to vaccinate 120,000 Palestinians at eight different vaccination centers throughout the West Bank.

"Instead of blaming the PA, you are denouncing Israel. Instead of discussing how Palestinians in Lebanon are discriminated against, you are attacking Israel. Instead of blaming countries for human rights violations, including China, which sits on this council and is currently committing genocide against Muslims, you are defaming my country," he said, adding he is proud to be an Arab living in a country that "cares for all its citizens".

IDF FOILS FIREBOMBING ATTACK IN BEIT EL (Israel Hayom 3/16/21)

Israeli troops on Sunday foiled a firebombing incident in the Samaria community of Beit El late Sunday, the military said.

Soldiers on the ground identified three terrorists hurling Molotov cocktails at homes in Beit El, north of Ramallah. After opening fire as part of IDF procedure to arrest the suspects, two terrorists were wounded.

Palestinian media said the suspects were youths from the refugee camp of Jalazone, just north of the settlement.

INVESTIGATION: DEADLY IAF CRASH CAUSED BY PREVIOUSLY UNKNOWN PHENOMENON (Arutz-7 3/17/21)

The investigation into the plane crash in which two Israel Air Force Pilots were killed in November released its final report Tuesday. The report found that the plane stalled during a low altitude maneuver, leading to the crash.

According to the findings, the stall was not caused by any technical problems with the plane, but by a set of circumstances for which the pilot had not been trained. The exact details of the circumstances which caused the stall were not disclosed, though it was stated that the plane's manufacturers and operators around the world were also unaware of the danger of a stall occurring under those specific circumstances.

Cpl. Lihu Ben-Bassa, 19, and his trainer, Maj. (res.) Itay Zayden, 42, were killed when a 'Tzukit' Grob G 120 plane used to train trainees of a pilot course in the initial screening and training stages crashed near Mishmar Hanegev in southern Israel.

IAF commander Amikam Norkin accepted the findings of the final report and determined that the direct cause of the accident most likely lies in an unusual phenomenon that was not recognized beforehand and unforeseen. The findings will be adopted in the IAF flight school, including updating the corps and squadron literature and training the air crews for learning and understanding the phenomenon that was discovered. Also, the IAF will update the various operators in the world regarding the results of the investigation.

"For the purpose of this investigation, we performed a number of test flights in Israel and abroad, aboard a Tzukit, the purpose of which is to prove the aerodynamic phenomenon that was discovered. Every accident is preventable and the lessons from this accident will be produced by the corps. I feel the pain of the dear Zayden family and the Ben-Basa family and we

will continue to support them," Norkin said.

ISRAEL LIFTS STATE OF EMERGENCY ON ITS MEDITERRANEAN COAST MONTH AFTER OIL SPILL (Ha'aretz 3/17/21)

The Environmental Protection Ministry ended on Wednesday the state of emergency that it had declared following last month's pollution of much of Israel's Mediterranean coastline from an oil spill.

The spill littered large stretches of beach with tar, from Rosh Hanikra in the north to Zikim near the Gaza Strip.

Local authorities are now responsible for handling remaining damages from the oil spill, the ministry said. When the pollution was discovered last month, local authorities, the ministry and the environmental group EcoOcean organized a wide scale cleanup operation involving thousands of volunteers. The Israel Nature and Parks Authority carried out its own cleanup operation in coastal national parks and nature reserves.

As part of the cleanup effort, the Environmental Protection Ministry developed a system to gauge the extent of beach pollution at specific spots along the coast using a sieve. The ministry set a limit on the number of particles of tar that a beach could still contain to be deemed clean. At this point, the ministry considers about 80 percent of the 101 public beaches along the coast to be clean, meaning that the public is free to use them.

When the cleanliness of the entire coastline, including areas that are not declared public beaches, is taken into account, 61 percent have been found to be either clean or suffering from mild pollution and only 3 percent are considered significantly polluted. The areas with more significant pollutions are mostly rocky stretches of coastline such as the Dor and Habonim beaches south of Haifa as well as Rosh Hanikra near the Lebanese border. There are still significant pieces of tar on the rocks at these locations.

The state-owned Environmental Services Company, which is dealing with the tar that is being collected, has so far hauled away more than 650 tons of tar mixed with other debris, making up more than 80 percent of the debris along the shore. The tar and debris collected so far is being temporarily kept where Israel's hazardous substances are stored, and it has now been decided that it will be burned at a nearby plant. The Environment Ministry and the parks authority also plan to carry out an underwater survey for pieces of tar that have sunk to the sea floor.

The investigation of the source of the oil spill is ongoing, along with efforts to take legal action against the ship suspected of causing the spill. The Emerald was identified by the ministry's Marine Environment Protection Division as the alleged culprit.

The private intelligence firm Black Cube has said that Oryx Shipping, a company based in Piraeus, Greece, is at the top of the corporate pyramid of ownership of the ship and that the company is owned in turn by a Syrian family named Malah. The ship is insured by one of the only companies known to insure Iranian ships, and according to the Israeli Environment Ministry, the ship leaked the oil while transporting it from Iran to Syria.

On Monday, an expert representing the International Oil Pollution Compensation Funds arrived in Israel. He is expected to provide samples of the tar from Israel's coast to a laboratory in Britain. To qualify for compensation, Israel will have to prove that the suspect ship was the source of the pollution.

ISRAEL CHOSEN TO HOST 2021 FLAG FOOTBALL WORLD CHAMPIONSHIPS (JPost 3/15/21)

The International Federation of American Football (IFAF) has selected Israel to host the Flag Football World Championships at the Kraft Family Sports Campus in Jerusalem, slated to take place December 6-8, 2021.

The three-day tournament is expected to attract teams from up to 30 countries competing for the world title and a spot in the 2022 World Games.

The bi-annual tournament was originally scheduled to take place in Denmark in 2020, but was postponed due to the worldwide COVID-19 pandemic. The Kraft Family Sports Campus hosted one of the most successful European Championships in 2019.

"The Kraft Family Sports Campus in Jerusalem is fast becoming an iconic venue for Flag Football," said IFAF President Richard MacLean. "I look forward to seeing the world's finest flag football players coming together for what will undoubtedly be a great event. The competition is tremendous, as teams compete to secure their place at the World Games, and one team will earn the honor of being crowned IFAF Flag Football World Champions."

This year, the Flag Football World Championship (FFWC) takes on added significance as flag football will be included for the first time at the World Games that will be played in the US city of Birmingham, Alabama in July 2022. The World Games football competition will be limited to the top eight men's and women's flag football teams in the world, and those teams will be selected based on final placement at the 2021 World Championships. The inclusion of American football at the World Games is presented by the NFL.

An expected 800 players, coaches and officials are expected to attend the December competition in Israel, which will be housed at the Ramada Renaissance and Ramada Royal hotels.

AFI President Steve Leibowitz will head the local organizing committee and welcomed the opportunity.

"The COVID-related sports challenges are not yet behind us, but looking forward we are quite confident that our organization can provide a safe and exciting championship venue. I am proud to bring a football world championship to the Israeli capital and hoping the home crowd will help our teams reach the World Games."

The United States men and women are the current flag football world champions after winning the gold at the FFWC held in Panama in 2018. The other pre-tournament favorites on the men's side are the reigning silver medalist Austria, the reigning European champion Denmark and Mexico. Israel is currently ranked fifth. On the women's side, joining the US as favorites are silver medalist Panama, the reigning European champion Spain, as well as Austria and Canada

HOW DID JEWS PUT NOTES IN THE WESTERN WALL DURING COVID?

(Israel Hayom 3/17/21)

Ahead of Passover, which this year begins the evening of March 27, workers at the Western Wall on Tuesday conducted a biannual clear-out of all the notes stuck between the stones in the past six months.

The notes are traditionally collected twice a year – before Passover and before Rosh Hashana. Mindful of public health regulations, workers wore gloves, masks, and used disposable wooden sticks to remove the notes. The notes will be collected and buried on the Mount of Olives, along with holy materials deemed too worn out to use.

Rabbi of the Western Wall Shmuel Rabinowitz oversaw the ceremonial clear-out and recited a prayer for the burial of the notes.

According to the Western Wall Heritage Foundation, the COVID pandemic and the unique difficulties it created for Jewish communities has led to a spike in the number of notes e-mailed to the Wall by Jews all over the world. Since Passover 2020, over 71,000 such notes have been emailed to the foundation, many times more than it saw prior to COVID.

The countries that sent the most notes were the US, Brazil, France, Canada, Germany, Spain, Poland, Argentina, and Mexico, as well as the Lapland region of Finland.

The Western Wall Heritage Foundation also said it was preparing for Passover prayers, including the traditional Priestly Blessing, which traditionally draws tens of thousands of worshippers. Last year, only 10 kohanim were allowed at the Western Wall. This year, the prayers will be held in accordance with Health Ministry instruction, which as of March 17 allow for public prayer in capsules. The prayers will be live-streamed for the sake of those who are not able to participate.

NEW DEAD SEA SCROLL FRAGMENTS, WORLD'S OLDEST BASKET FOUND IN DESERT CAVE (JPost 3/17/21)

Some 1,900 years ago, Jewish refugees fleeing the Romans made their way to the Judean Desert. Among the belongings they carried with them were

scrolls featuring the biblical books of Zechariah and Nahum. Two millennia later, fragments of those texts have reemerged, the Antiquities Authority (IAA) announced Tuesday.

It is the first such discovery since the Dead Sea Scrolls were found in 1947 and the early Fifties.

The inhospitable environment was considered a safe haven as the war between the Roman Empire and the Judean rebels led by Shimon Bar Kokhba raged around 130 CE. Jews found shelter in the caves and brought what they thought they needed for their new life.

In recent decades, the caves have been targeted by looters eager to find artifacts to sell on the private market. For this reason, a few years ago, the IAA, in cooperation with the Civil Administration's Archaeology Department, launched a rescue operation to survey all the caves in the area.

The findings, which include not only the biblical fragments, but also dozens of artifacts dating back as early as 10,000 years ago, have been astounding.

"More than 80 fragments of different sizes have been uncovered, some of them carrying text, some not," Dr. Oren Ableman from the IAA Dead Sea Scroll Unit told The Jerusalem Post. "Based on the script, we dated them to the end of the first century BCE, which means that by the time it was brought to the cave, the scroll was already a century old."

The researchers ascertained that the artifacts matched other fragments uncovered several decades ago and preserved at the IAA laboratory. They belonged to a scroll featuring the biblical Book of Zechariah, written in Greek, except for God's name, which was marked in paleo-Hebrew.

"This was probably a way to show the importance of the name of God," Ableman said.

The new discovery is particularly groundbreaking because one of the excerpts that was deciphered presents a version of Zechariah that was never encountered before, he said.

Verses 16 and 17 of the eighth chapter of Zechariah read: "These are the things you are to do: Speak the truth to one another, render true and perfect justice in your gates. And do not contrive evil against one another, and do not love perjury, because all those are things that I hate – declares the Lord."

In the fragment, the word "gates" is replaced by the word "streets."

"We had never seen this before," Ableman said.

It is not uncommon for texts appearing on the Dead Sea Scrolls to be different than the biblical text we know today. Scholars rely on these differences to understand more about how the canonized version of the Bible developed.

"In this manuscript, we can see the effort of the translators to remain closer to the original Hebrew compared to what happened with the Septuagint," Beatriz Riestra of the IAA Dead Sea Scrolls Unit said, referring to the earliest Greek translation of the Bible from the third century BCE.

The practice of leaving God's name in Hebrew was already found in other Dead Sea Scrolls fragments, as well as in several manuscripts from more recent periods from the Cairo genizah, a collection of hundreds of thousands of documents kept in the storeroom of a synagogue in the Egyptian capital, she said.

Together with the manuscript, the archaeologists found several coins minted by the Jewish rebels under Bar Kokhba's leadership, carrying the writing: "Year 1 for the redemption of Israel."

"Coins are an expression of sovereignty," Donald T. Ariel, head of the IAA's Coin Department, told the Post. "Minting coins meant to be free."

The bronze coins feature a palm tree and a vine leaf.

"At the time, the palm tree had become the quintessential symbol of Judea. The Romans themselves put the symbol also on their Judea Capta coins," Ariel said, referring to a series of coins minted by the empire to commemorate their victory in the region.

The cave offered several other unique findings, including the skeleton of a child dating back some 6,000 years.

"By moving two flat stones, we discovered a shallow pit intentionally dug beneath them, containing a skeleton of a child placed in a fetal position," IAA prehistorian Ronit Lupu said in a press release. "It was obvious that whoever

buried the child had wrapped him up and pushed the edges of the cloth beneath him, just as a parent covers his child in a blanket.”

The skeleton underwent a process of natural mummification and is exceptionally well preserved.

The cave, known as “the Cave of Horror” in the Judean Desert’s Nahal Hever, is some 80 meters below the cliff top and can be accessed only by clinging to ropes.

Some 80 kilometers of caves have already been surveyed within the IAA operation, including very remote and inaccessible hollows. Drones and mountain-climbing equipment have been employed. About half of the area remains to be explored.

Organic materials, including parchment, wood, textiles and human or animal bodies, usually do not last that long. However, the exceptionally dry climate of the Judean Desert preserved thousands of remains to this day.

Another cave harbored another surprise: a prehistoric basket woven some 10,500 years ago, about 1,000 years before the invention of pottery. Experts believe the artifact, with a capacity of some 90 liters, is the earliest intact basket ever discovered.

“The aim of this national initiative is to rescue these rare and important heritage assets from the robbers’ clutches,” IAA Director Israel Hasson said in a press release. “The newly discovered scroll fragments are a wake-up call to the state. Resources must be allocated for the completion of this historically important operation. We must ensure that we recover all the data that has not yet been discovered in the caves, before the robbers do. Some things are beyond value.”

Hananya Hizmi, head staff officer of the Civil Administration’s Archaeology Department in Judea and Samaria, said: “As early as the late 1940s, we became aware of the cultural heritage remains of the ancient population of the Land of Israel, with the first discoveries of the Dead Sea Scrolls. Now, in this national operation, which continues the work of previous projects, new finds and evidence have been discovered and unearthed that shed even more light on the different periods and cultures of the region.”

“The finds attest to a rich, diverse and complex way of life, as well as to the harsh climatic conditions that prevailed in the region hundreds and thousands of years ago,” he said.

HIGH TURNOUT COULD BE A NIGHTMARE FOR SMALL PARTIES – AND BOON FOR NETANYAHU (Jonathan Lis, Ha’aretz 3/17/21)

Six days to Israel fourth election in two years, parties on the left and right are scrambling to ensure their supporters show up at the moment of truth. The most significant variable in next Tuesday’s election could prove to be a game changer: voter turnout.

Turnout will determine whether Prime Minister Benjamin Netanyahu can form a coalition, whether any of the prime minister’s challengers can stage an upset, and whether smaller parties will make it into the Knesset at all.

Some researchers expect a robust turnout. “The percentage of people who say they aren’t voting is small,” says Prof. Tamar Hermann of the Viterbi Center for Public Opinion and Research at the Israel Democracy Institute. “Most people are saying they’ll vote. I’m not sure if they really will, but we have no indication of apathy or disinterest.” Hermann adds that there are those who think voter turnout could be higher than in past elections because of the scarcity of flights abroad due to the coronavirus pandemic.

Yaya Fink, CEO of the Darkenu organization, paints a different picture. “People are in relative despair over the political system and the politicians,” he says. “This translates into a drop in the voter turnout. We see a larger number of people who may not vote and those who haven’t decided yet.”

A survey conducted by the organization shows an eight to 15 percent drop in voter turnout in countries that did not allow remote voting during the pandemic.

In an effort to raise turnout, this week Darkenu launched a new app, “The Democrat,” which allows users to send messages to their contacts on Election Day, encouraging them to vote or to volunteer at polling stations. “We want a quarter of a million messages to be sent during the 24 hours

surrounding Election Day,” Fink said. “The campaign slogan is, 75 percent turnout and Israel stays democratic.”

Smaller parties won’t necessarily be pleased by a high turnout, notes Hermann. “The higher the number of voters, the more supporters the small parties will need to enlist to cross the electoral threshold,” she says.

Arab voter turnout will be critical in this election. Several parties see the Arab voters as a safety net. Likud is trying to win two to three Knesset seats from the Arab community, while there is serious concern that Meretz – without sufficient support from Arab voters – will have difficulty crossing the electoral threshold. Then, of course, there is the Joint List which will, according to the most recent polling data, struggle to win the 15 Knesset seats they won when the recently defected United Arab List (UAL) was part of the electoral alliance of predominantly Arab parties.

“Only in the Arab sector are we seeing people who plan to avoid the polls,” confirms Hermann. “We are seeing a lot of confusion.” She added, “On the one hand the Joint List, in which they’d placed so much hope, has broken up; on the other hand, there is anger at the Joint List in certain sectors. And on the third hand, [UAL Chairman] Mansour Abbas has decided to move toward a civil partnership with a decidedly right-wing prime minister.” Abbas is gaining in the polls and it appears that his party will make it into the Knesset. In-depth surveys conducted by center-left parties reveal that many voters harbor strong anti-Haredi sentiment due to the mass violations of the coronavirus guidelines during lockdowns. Yisrael Beiteinu Chairman Avigdor Lieberman hastened to exploit this and has been conducting a campaign excoriating the Haredi parties and their political influence.

Meretz devoted some of its campaign to similar messaging, but discovered that the issue is of lesser interest to solid left-wing voters. “It’s more persuasive among secular centrists,” says Hermann. “The radical left more vocally champions multiculturalism and says, ‘You have to understand the Haredim.’”

She notes that Lapid is also benefiting from anti-Haredi sentiment even though he has barely expressed himself on the matter. “Lapid will benefit without saying a word. He has that coupon in his pocket. He’s playing his cards very well when he doesn’t play them bluntly. He’s better off looking like a liberal.”

Hermann, however, doesn’t think anti-Haredi resentment will bring voters out at the moment of truth. “There was a point a month and a half or two months ago when I would have said [the resentment] is very strong,” she says. “But we haven’t seen any more photos of violations at weddings and funerals. The fact is that the coronavirus is calming down.”

Another unusual phenomenon in this campaign is the effort by Religious Zionism, led by Bezalel Smotrich and including the Kahanist Otzma Yehudit faction, to attract Haredi voters. “Smotrich is stealing votes from the Haredim, though we don’t know exactly how many,” says Hermann. “It’s almost certain he’ll cross the electoral threshold. He’s getting support from young men from Haredi or Haredi Zionist backgrounds.”

The reason, she says, can be found in the handling of the pandemic. “The leadership of United Torah Judaism didn’t mount a good response,” she argues. “We see a big drop in the status of Haredi politicians.” If seats move from UTJ to Religious Zionism, it won’t threaten Netanyahu’s chances of forming a coalition, but it will cost him, Hermann says. “He will have to pay a high price for things he previously got for cheap.”

Hermann notes that for this election, there’s a wide range of choices for the right-wing voter, from the liberal Sa’ar to extremist Itamar Ben-Gvir. “Likud is bleeding seats now in a few directions,” she says.

As a result, Likud is firing in all directions. The party believes it came close to making out its potential support in the last election when it garnered more than 1.3 million votes, an achievement that must be preserved. The party is afraid that a loss of seats will reduce its power when negotiating with potential coalition partners, and is making a concerted effort to raise voter turnout in cities identified with Likud, like Be’er Sheva, Netanya, Hadera, Dimona and Bat Yam. In all of those cities, Likud won a significant percentage of the vote last year, even though overall voter turnout was low.



The Greater Washington Community Kollel

SHABBOS DELIGHTS

TORAH MINUTE

IN MEMORY OF RABBI KALMAN WINTER ZT"l

Drawing Near

Presented by Rabbi Hillel Shaps, Kollel Scholar and Director of Special Projects

The Book of Vayikra deals in large part with the laws pertaining to "Korbanos." While often translated as either "sacrifices" or "offerings," Rav Hirsch writes that these translations miss the mark. "Sacrifice" implies that we are giving something up that is of value to us for the benefit of another. "Offering" also implies that the recipient stands to gain something from what is being offered. In fact, explains Rav Hirsch, the word "Korban" comes from the root *krav* – כ.ר.ב, which means to come near, to form a close relationship. A "Korban" expresses the desire of the person bringing it to form a closer relationship with G-d. They are not "sacrificing" anything or "offering" G-d something that He needs. Drawing near to G-d is the highest goal for man and the ultimate good, as the verse in Tehillim (73:28) states: "As for me, nearness to G-d is good." It is this closeness that we strive to attain through a "Korban."

Nowadays, it is through prayer that we can draw ourselves near to G-d. In our prayers we can discover how easily we can form a relationship with G-d. Rabbi Shimon Schwab writes that each time we say the name of G-d, "Ado-noy," we should focus on its meaning, "my Master." A master, unlike a king, has a personal relationship with his servants. When a servant performs his duties, he is directly serving the master. While in our blessings we also refer to G-d as King of the World, we preface this with the name "Ado-noy," recognizing first that He is "my personal Master" with whom I have a personal relationship. If we concentrate on this idea when we pray, we will feel ourselves drawing near to G-d in a whole new way each time we pray.

Wishing you a Good Shabbos!

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TABLE TALK

Point to Ponder

When a man among you brings an offering... (1, 2)

The verse uses the term *adam* to describe man instead of using the word *ish*. This is to teach that just like Adam, the first person who brought an offering, did not bring a stolen animal since the whole world belonged to him, so too, one may not bring a stolen item for an offering. (Rashi)

Adam not bringing a stolen animal as an offering is a bit difficult to understand. Since there weren't any other people in the world at the time, the whole concept of stealing wasn't even possible?

Parsha Riddle

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

Please see next week's issue for the answer.

Last week's riddle:

When could a person receive reward for learning Torah by not learning Torah?

Answer: In a mourner's home, where it is forbidden to learn, one receives reward as if he learned. (Eitz Yosef Berachos 6b)

HATORAH V'HAMITZVAH

HALACHA INSIGHTS FROM THE PARSHA

Parshas Vayikra contains the directions for a variety of sacrificial offerings, including a number of types of sin offerings. One of these, the "bull for a matter hidden from the congregation," is often adduced as a definitive acknowledgment of the possibility that even the Great Sanhedrin may err; regarding another, the "he-goat of a ruler," the Talmud teaches:

The verse states concerning a king: "**When [asher] a king sins**" (4:22). **Rabbi Yohanan ben Zakkai said: Happy [ashrei] is the generation whose king feels the need to bring an offering for his unwitting transgression** (Horayos 10b).

But despite the general attitude that it is incumbent even (or especially!) upon the authorities to admit wrongdoing, there is also an opposing principle that "we are concerned about the contempt of court," i.e., the contempt in which the court may be held in the event of its error becoming public knowledge.

The Talmud contains an extensive debate over this principle (Bava Basra 31a-32a), and although it apparently concludes that we are not concerned about the contempt of court, various later authorities suggest that this is only where a court reverses *itself*, but a court is generally enjoined from reviewing *another* court's decision, since this would engender a more severe degree of contempt for the first court (Bach CM #22). (Despite this concern, however, many authorities do endorse a system of judicial review - see Shut. Tzitz Eliezer 16:67; Shut. Yabia Omer 2:HM:2.)

There are even cases where the halachah actually varies depending on whether the court's honor is at stake. There is a debate over whether the month of Iyar should be spelled with one Yud or two. The halachah follows the latter position, and so if a bill of divorce is written with Iyar spelled with one Yud, it should be rewritten – but only if the mistake is noticed the same day, since this will not result in the "slander" of the court. If, however, it is not noticed until many days have passed, and the woman has acquired the reputation of a divorcee, then the bill of divorce is not rewritten, since this would engender contempt of the court (Terumas Hadeshen 1:233).

PRESENTED BY
RABBI YITZHAK GROSSMAN, ROSH CHABURAH

KIDS KORNER

Who Am I?

#1 WHO AM I?

1. I am an *aleph* and a *hey*.
2. The *daled* is not like me.
3. I make it sound like happenstance.
4. Do not judge me by my size.

#2 WHO AM I?

1. I introduce Shabbos.
2. Next week I'll be four.
3. I am used as a separator.
4. Your overuse me on Purim.

Last Week's Answers

#1 Chazak (I was told to Yehoshua, I am for completion, I am for continuation, I am not about chocolate cake!)

#2 Pomegranate (I am a 613 reminder, I alternate with bells, I was worn, I am eaten.)

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.

