

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

April 16 - 17, 2021 - 5 Iyar 5781 - Parshas Tazria/Metzora

Light Candles by 7:28 - Havdalah 8:30

The Shabbos Shorts is sponsored this week by ProActive Lenders/Gabe Bensimon wishing the community a splendid & safe spring, summer and Sefira.

Mazal Tov

- **Florence Binstock Avigan** on the birth of a great-grandson, Shalom Simcha. Parents are Shana & Noam Feldman. Mazal Tov also to great aunt and uncle **Karen & Howie Schulman** and all of the family.
- **Susan & Rabbi Saul Koss** on the birth of a Sabra great-grandson to Chani & Akiva Koss of Yerushalayim. Mazal Tov to grandparents Miri & Rabbi Reuven Koss of Netivot.
- **Emma & Aaron Lash** on the birth of their son, Dovid Gavriel. Mazal Tov to the entire Lash and Murray families.
- **Marla & Marty Teichman** on the engagement of their granddaughter Hinda to Yitzchak Kinzer. Mazal Tov also to the parents Debra & Reuven Meth and Ruthy & Shlomo Kinzer.

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 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 7:28
- Mincha: 6:05, 7:30, 7:25 (Sephardi)

If you Daven Kabbalas Shabbos prior to Shkia (7:46 PM), it is preferable to Daven Mincha prior to Plag (6:23 PM).

Shabbos Day:

- Shacharis: 7:00, 9:00, 9:30, 8:30 (Sephardi)
- Mincha: 2:30, 5:00, 7:25, 7:20 (Sephardi)
- Shabbos ends/Maariv: 8:30

YISE Youth Announcements

Fostering Friendships in Young Children and Other Life Skills - Presented by YISE Youth Committee. Featuring Anne Ciner, Psy.D., Sunday, April 18, 8:30 PM on **Zoom A**. See flyer for details.
Lag Ba'Omer at Sandy Spring Adventure Park - Thursday, April 29, 5:30 PM - 9:00 PM. RSVP to bkugler@yise.org by April 14. **Sold out!**
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.

Commemoration of the Eleventh Yahrzeit of Rav Gedaliah Anemer, ZT"l

Thank you to the sponsors of this event:

Esther Edeson & Family, Simi & Sammy Franco, Sahra & Yael Ginsburg, Rabbi & Mrs. Yonoson Hirtz and the entire Family, Ruthie & Bill Konick, Susan & Rabbi Saul Koss, Bobbi & Jules Meisler, Barbara Price, Atara & Rabbi Dovid Rosenbaum, Judy & Rabbi Roy Rosenbaum, Debi & Max Rudmann, Gloria & Arnie Sherman, Gila & Rabbi Myron Wakschlag

Weekday Shiurim

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

- **Rabbi Rosenbaum** - Daily - one chapter of Tehillim followed by a 15-minute Shiur on the Parsha. Sunday through Friday 8:30 AM - **Zoom A**.
 - **Rabbi Rosenbaum** - Daily - one chapter of Tehillim, followed by a 15-minute Halacha Shiur. Sunday through Thursday 7:00 PM - **Zoom A**.
 - **Rabbi Rosenbaum's** Mussar Study Group for Women (spiritual self-improvement), Sundays at 9:30 AM, **Zoom A**.
 - **Rabbi Rosenbaum's** Gemara Shiur for Men, Tuesdays and Fridays, 6:00 AM, **Zoom A**.
 - **Rabbi Rosenbaum's** Nach Shiur, Wednesdays at 11:00 AM, **Zoom A**.
 - **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.
 - Unraveling the Navi with Rabbi Hillel Shaps, **Zoom B**.
 - **Rabbi Tuvia Grauman** - Rabbi Hyatt's Gemara Shiur, Sundays at 10:00 AM, **Zoom F**.
 - **Rabbi Yonatan Zakem's** Shiur for men & women, Pearls of Prayer, exploring the depth and meaning of our daily prayers. Sunday evenings, **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.
 - For Men & Women - **Zoom C** (except as noted):
 - Mondays: (for men only) Rabbi H. Shaps, On the Same Page Gemara, **Zoom B**.
 - Tuesdays: Rabbi Winter - Torah Topics
 - Wednesdays: Rabbi Grossman - Reading Responsa
 - Thursdays: Rabbi Grossman - Parshas Hashavua, 9:00 PM.
 - For Women - **Zoom D**, will resume April 26:
 - Mondays: Mrs. Sara Malka Winter - Parsha Journeys
 - Tuesdays: Mrs. Sara Malka Winter - Bereishis in-Depth
 - **Semichat Chaver Program**, Tuesdays at 9:00 PM with Rabbi Hillel Shaps. For more information, please contact Rabbi Hillel Shaps: hshaps@gwckollel.org **New session begins April 20.** Registration required at gwckollel.org/scp See flyer for details.
 - **The Golden Network Presents: Rabbi Barry Greengart's** Shiur on Daily Halachos for men & women, Tuesdays 9:15 AM, **Zoom E**.
 - **Rabbi Yitzchak Scher's** Shiur for Men and Women, Tuesdays, 1:30 PM, "A Second Look-Stories in the Torah from a Deeper Perspective", **Zoom H**.
 - **Rabbi Moshe Arzouan's** Advanced Gemara Shiur for Men, learning Maseches Gittin on Wednesday evenings, 8:00 PM, **Zoom G**.
- Connection Details:** Go to <https://zoom.us/join/> and enter the meeting ID, or call 301-715-8592 and enter the meeting ID & password:
Zoom A: ID: 416 963 9000, password 492019
Zoom B: ID: 349 754 2180, password Learn
Zoom C: ID: 746 455 2195, password Learn
Zoom D: ID: 601 853 4021, password Winter
Zoom E: ID: 970 1398 4837, password 613
Zoom F: ID: 978 8156 7874, password RabbiHyatt
Zoom G: ID: 539 496 3506, password ygwazr
Zoom H: ID: 713 7408 5130, password 045079
Zoom I: ID: 269 840 3648, password online Pearls, phone 621690

YISE Programs and Listings

41st Annual Yom Hashoah v'Hagvurah Program - Featuring Irma Pretsfelder. Recording available at <https://wp.yise.org/yom-hashoah-2021>
Family Trivia Night - Sunday, April 25, 8:30 PM. Fun for all ages. You don't want to miss this fun & delicious YISE pre-Lag-B'omer Event! 1st, 2nd and 3rd prizes awarded. Register by ordering your Ben Yehuda appetizer at <https://www.yise.org/trivia> Questions? Contact social@yise.org
See flyer for details.

Financial Strategies for Parents - Learn about programs and assistance available to help with the costs of childcare and tuition. Tuesday, April 27, 8:15 PM - 9:15 PM on **Zoom A**. Hosted by YISE in partnership with Izun. *See flyer for details.*

Ask The Rabbi! Come join our virtual, interactive monthly program featuring Halachos of Shabbos and holidays! This month's topic: Yom Tov. How do I use my oven on Yom Tov? What may I do on the first day of Yom Tov for the second day? Tuesday, May 4, 8:30 PM - 9:30 PM on **Zoom A**. The first 45 minutes are for Shailos submitted in advance and the last 15 minutes are for Q & A. Send in your questions related to Yom Tov to: AskTheRabbi@yise.org by Sunday, May 2. For more information or to submit questions by phone, contact Miriam Friedman, 301-754-1517 or mfriedman2@yahoo.com To sponsor the Shiur, contact office@yise.org

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 The outdoor Minyan location has changed - details will be sent with registration.
- **Minyan Changes** - We are making changes to the Minyan schedule to accommodate as many members as possible. Watch your email for details and make sure to check your email every Friday morning to get your personalized Minyan schedule for the following week.
- 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.
- 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.

Happy Birthday! Happy Anniversary!

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

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 office@yise.org to sponsor. Thank you for your support.

Thank you to this past week's Shiurim sponsors:

Rabbi Rosenbaum's Nach Shiur

- Refuah Sheleimah for Chana bat Rosa

Rabbi Rosenbaum's Tehillim/Parsha/Halacha Shiur

- Steve Kalin in honor of Rabbi Rosenbaum

Rabbi Hyatt's Gemara Shiur

- Esther & David Hornestay in memory of David's mother, Anna Klayman Hornestay, Hinda Rivka bas Chaim, Z"L, whose Yahrzeit was the 4th of Nissan.
- David Jaray in honor of a Refuah Sheleimah to Rabbi Hyatt and in honor of Rabbi Grauman and all those that attend his Shiur.

Rabbi Rosenbaum's Erev Shabbos Drasha

- Judy & David Marwick in honor of Jordan Brinn & Tova Dreyfus.
- Bev Morris & Art Boyars in honor of Judge Danny and Nina Butler for their love and devotion to them.
- Abby & Chaim Tor in memory of Chaim's mother, Rivka bat Chaim v'Esther, whose 23rd Yahrzeit is the 4th of Iyar.

YISE Programs and Listings (continued)

April Hamizrachi Magazines - Limited quantity available. If you are interested in getting one, please email office@yise.org

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

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

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

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

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

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

Community Programs & Listings

A Time for Unity! - Special speaker series, Sunday evenings through May 9, 8:00 PM - 9:00 PM, online at chabadsilverspring.com/zoom As we look forward to Shavuot, the season of the giving of our Torah, let us come together and find inspiration in the words of the Torah. Chabad of Silver Spring will be hosting distinguished rabbis again this year during the weeks between Pesach and Shavuot. This Sunday, April 18, Rabbi Ahron Lopiansky, Yeshiva of Greater Washington.

The Yad Yehuda Clothing Exchange has available hours for all members of the community to shop at no cost this Sunday from 10:00 AM - 12 Noon. This is an opportunity for people to come and shop for beautiful, Tzanua clothing in our well-equipped showroom, while wearing masks and maintaining social distancing. Everyone must be in good health and not have been in contact with someone who tested positive for COVID-19. If you have any questions or would like to make an appointment for another day, please contact ncarmel@yadyehuda.org

Kemp Mill Toastmasters - Wednesday, April 21, 8:00 PM - 9:15 PM. See what Toastmasters is all about and find out how you can become a more confident communicator. Contact Manasseh Katz at yppr@kempmilltoastmasters.com for more info. Zoom meeting ID: 986 546 841, password: 3671

The Mikvah Emunah Society and The Robin Niman Mikvah Education Fund present "Pelvic Health Throughout a Woman's Lifespan", an educational evening for women only via Zoom, on Tuesday, April 27 at 8:30 PM. Featuring guest speakers Diana Melnick, MA, RP, and Sara Klein, PT. Meeting ID: 827 3403 6163 / Passcode: 628955. See <https://mikvahemunah.com/2021/04/14/pelvic-health-throughout-a-womans-lifespan/> for the full flyer.

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@srlaw.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 April 18	Monday April 19	Tuesday April 20	Wednesday April 21	Thursday, April 22	Friday April 23
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/ Thursday 6:15 AM/6:45 AM/8:45 AM; Tuesday/Wednesday/Friday 6:15 AM/6:55 AM/8:45 AM. Mincha/Maariv: Sunday - Thursday: 7:35 PM.						
Halachic Times: Latest Alos Hashachar 5:01 AM, Earliest Talis and Tefilin: 5:32 AM, Latest Netz: 6:27 AM, Latest Krias Shema: 9:42 AM, Earliest Mincha: 1:42 PM, Earliest Shkia: 7:48 PM, Latest Tzeis Hacoachavim: 8:37 PM						

Next Shabbos

April 23 - 24, 2021 - 12 Iyar 5781

Parshas Acharei Mos/Kedoshim

Light Candles: 7:35

Havdalah: 8:37

Next Shabbos Shorts Deadline: Wednesday, April 21 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/Wednesday/ Thursday 9:00 AM - 5:00 PM,

Friday 9:00 AM - 2:00 PM, **Closed Tuesday.**

Rabbi Dovid Rosenbaum

Yale Ginsburg - President

Simi Franco - Office Manager

A Quick Thought on the Parsha from Rabbi Rosenbaum

Tazria/Metzora:

Kavod: More Difficult Than We Might Think

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

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

We know there is a concept of mourning during at least part of *Sefiras HaOmer*, and we know the reason why there is a period of mourning is because of the passing of the students of Rabbi Akiva. That over the period between *Pesach* and *Shavuot* a great number of the disciples of Rabbi Akiva, who really would have been the rabbinic leadership of the next generation, passed away in a tragic manner. The *Gemara* explains the reason why the students of Rabbi Akiva passed away, the Rabbis of the *Talmud* understand in retrospect, is לא נהגו כבוד זה לזה, they didn't treat each other with appropriate respect.

This is always a little bit difficult to relate to. What does it mean? They were great *Torah* scholars. What does that mean they didn't treat each other with respect? They were rude? What does it mean? There is a lot of discussion and many possibilities are mentioned. I just want to share one idea, not even getting focused on what they did or didn't do, but just reflecting for a moment.

When we say the words, "they didn't treat each other with respect," it sounds like a very, very elementary basic aspect of human conduct. But think about what the words really mean. They didn't appropriately treat each other with the respect, let's just insert a phrase or two, "befitting them." Let me just give you an example of something to think about in our own lives.

This week was יום הזכרון, of course, is the day we mark the passing of so many brave and courageous individuals, selfless individuals, who lost their lives in defense of the Jewish state and the Jewish people. How do we relate to it? Is it just another date? Do we even know that it was יום הזכרון? Does it mean anything to us, and if it is marked on our calendar do we stop and do we think about it? Do we ask ourselves how it must have been for their families, for their spouses, for their children, for their parents, for their friends? Or is it just a day and is every person that passed away just a number? And I ask you, if we're guilty of any of the things just mentioned, are we treating the people who passed away with *Kavod*? It is a very basic thing to think about, and it actually shouldn't be difficult for יום הזכרון, it's always difficult even for יום הזכרון. But, להבדיל, it's something significant in our basic lives. We see a person. There is a person standing at *Kiddush*, we pass a person at Shul, are they just another person or do we say to ourselves, wow there's this person I do know them, I don't know them, I have so much respect for them for things they have done and if I don't, perhaps there are things I don't know about and I should have so much respect for them. It's something worth working on. It's something worth thinking about. To try, to try to internalize this lesson of being נהג כבוד זה בזה, to treat another person with respect. It's far more challenging than whether or not we're rude, and it's also far more meaningful. If we think about this and we hopefully grow in this regard, may it be a great, great merit for us that, as we hopefully grow over the coming days and weeks, we approach the acceptance of the *Torah* in a much more elevated way not only in our relationship with G-d but in our relationship with our fellow man.

Have a wonderful Shabbos!



YISE YOUTH COMMITTEE PRESENTS:



**"FOSTERING FRIENDSHIPS IN
YOUNG CHILDREN AND OTHER
ESSENTIAL LIFE SKILLS"**

Featuring:
Anne Ciner, Psy.D.
Educational Consultant-Mentor

APRIL 18TH @ 8:30 PM

Zoom ID: 416 963 9000, password 492019



**GREATER WASHINGTON
COMMUNITY KOLLEL
&
YOUNG ISRAEL
SHOMRAI EMUNAH**
present



SEMICHAT CHAVER PROGRAM



**WHAT SHOULD YOU DO
IF YOU DROP SOME
CHOLENT ON YOUR
SHABBOS SUIT?
IS IT PERMITTED TO
SELECT YOUR FAVORITE
VEGETABLES FROM
YOUR SALAD?
NEXT TOPIC:
SELECTED
MELACHOS OF
SHABBOS
BEGINS: APRIL 20**

Now on



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- Bring the learning home to your Shabbos table with engaging materials!
- Receive a Semichat Chaver Certificate of Achievement, signed by HaRav Hershel Schachter, and Chief Rabbi Shlomo Amar, after successfully passing a written exam at the end of each topic.
- Celebrate your accomplishment with your family and friends!

**Presented
by**



**Rabbi
Hillel
Shaps**

Men's
Programming

TUESDAYS @ 9:00PM

**ZOOM info and
registration at
gwckollel.org/scp**

For more information, please contact:
Rabbi Hillel Shaps,
hshaps@gwckollel.org



לעילוי נשמת החבר שלמה מיכאל בן מאיר שטראוס





YISE PRESENTS

FUN FOR
ALL AGES

FAMILY TRIVIA NIGHT

SUNDAY, APRIL 25TH

8:30PM - VIRTUALLY!

1st, 2nd, and 3rd place prizes awarded!

ZOOM ID: 416 963 9000

PASSWORD: 492019

**You won't want to miss this fun &
delicious YISE pre-Lag B'omer event!**

Order your Ben Yehuda appetizer here!

<https://www.yise.org/trivia>

.....
Pizza bombs, Garlic knots, Mini calzones, & sauce

\$7.00 - individual (7pc)

\$12.50 - couple (15pc)

\$16.00 - family (25pc)

Questions? Contact social@yise.org

FINANCIAL STRATEGIES for Parents



Learn about **programs and assistance**
available to help with the **costs**
of **childcare and tuition**

Tuesday, April 27th • 8:15–9:15 pm

<https://zoom.us/join/>
ID 416 963 9000 Password 492019
or Call 301-715-8592

HOSTED BY YISE IN PARTNERSHIP WITH IZUN



ASK the RABBI

Come join our virtual, monthly interactive program featuring different Halachos of Shabbos and Holidays!

Topic: *Yom Tov*



The first 45 minutes are for Shailos submitted in advance and the last 15 are for Q & A.

- *How do I use my oven on Yom Tov?*
- *What may I do on the first day of Yom Tov for the second day?*

Send in your questions about Yom Tov to: AskTheRabbi@yise.org by Sunday May, 2.

When: *Tuesday, May 4, 8:30 PM – 9:30 PM*

Where: *Zoom – Meeting ID: 416-963-9000, Passcode: 492019*

For more information and to submit questions by phone or anonymously, contact:

Miriam Friedman at 301-754-1517 or mfriedman2@yahoo.com



SUMMER

2021

JULY 5 - AUGUST 13

Preschool *Division*



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FOR MORE INFORMATION  **REGISTER ONLINE**

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or Email: camp@yise.org

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

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FOR MORE INFORMATION



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preschool.yise.org



Or Email
preschool@yise.org

Likutei Divrei Torah

Gleanings of Divrei Torah on Parashat Hashavuah
via the Internet

In honor of Gary and Mindy Torgov
for their "lifelong" friendship and devotion to our beloved family
Bev Morris and Art Boyars

Volume 27, Issue 26

Shabbat Parashat Tazria-Metzora

5781 - B"H

Covenant & Conversation: R. Jonathan Sacks

How to Praise - The Sages were eloquent on the subject of lashon hara, evil speech, the sin they took to be the cause of tsara'at. But there is a meta-halachic principle: "From the negative you can infer the positive" So, for example, from the seriousness of the prohibition against Chillul Hashem, desecrating God's name, one can infer the importance of the opposite, Kiddush Hashem, sanctifying God's name.

It therefore follows that alongside the grave sin of lashon hara, there must in principle be a concept of lashon hatov, good speech, and it must be more than a mere negation of its opposite. The way to avoid lashon hara is to practise silence, and indeed the Sages were eloquent on the important of silence. Silence saves us from evil speech but in and of itself it achieves nothing positive. What then is lashon hatov?

One of the most important tasks of a leader, a parent or a friend is focused praise. We first discussed this idea in parshat Vayeshev, where we examined the classic text on this – a Mishnah in Tractate Avot in which Rabban Yochanan ben Zakkai enumerates the praises of his five beloved students:

Eliezer ben Hyrcanus: a plastered well that never loses a drop. Joshua ben Chananya: happy the one who gave him birth. Yose the Priest: a pious man. Shimon ben Netanel: a man who fears sin. Elazar ben Arach: an ever-flowing spring.

Every Rabbi had disciples. The imperative, "Raise up many disciples" is one of the oldest rabbinic teachings on record. What the Mishnah is telling us here is how to create disciples. It is not difficult to create followers. Often a good teacher will, over time, notice that they have developed a large following, students who are uncritical devotees – but how to encourage these followers to become creative intellects in their own right? It is far harder to create leaders than to create followers.

Rabban Yochanan ben Zakkai was a great teacher because five of his students became giants in their own right. The Mishnah is telling us how he did it: with focussed praise. He showed each of his pupils where their particular strength lay. Eliezer ben Hyrcanus, the "plastered well that never loses a drop," was gifted with a superb memory – an important ability in an age in which manuscripts were rare and the Oral Law was not yet committed to writing. Shimon ben Netanel, the "man who fears sin," may not have had the intellectual brilliance of the others but his reverential nature was a reminder to others that they were not merely scholars but also holy men engaged in a sacred task. Elazar ben Arach, the "ever-flowing spring," had a creative mind constantly giving rise to new interpretations of ancient texts.

I discovered the transformative power of focused praise from one of the more remarkable people I ever met, the late Lena Rustin. Lena was a speech therapist, specialising in helping children who struggled with stammers. I came to know her through a television documentary I was making for the BBC about the state of the family in Britain. Lena believed that the young children she was treating – they were, on average, around five years old – had to be understood in the context of their families. Families tend to develop an equilibrium. If a child stammers, everyone in the family adjusts to it. Therefore if the child is to lose their stammer, all

the relationships within the family will have to be renegotiated. Not only must the child change. So must everyone else.

By and large, we tend to resist change. We settle into patterns of behaviour as they become more and more comfortable, like a well-used armchair or a well-worn pair of shoes. How do you create an atmosphere within a family that encourages change and makes it unthreatening? The answer Lena discovered was praise. She told the families with whom she was working that every day they must notice each member of the family doing something right, and say so – specifically, positively and thankfully.

She did not go into deep explanations, but watching her at work I began to realise what she was doing. She was creating, within each home, an atmosphere of mutual regard and continuous positive reinforcement. She wanted the parents to shape an environment of self-respect and self-confidence, not just for the stammering child but for every member of the family, so that the entire atmosphere of the home was one in which people felt safe to change and help others to do so.

I suddenly realised that Lena had discovered a solution not just for stammering but for group dynamics as a whole. My intuition was soon confirmed in a surprising way. There had been tensions among the television crew with which I had been working. Various things had gone wrong and there was an atmosphere of mutual recrimination. After filming a session of Lena Rustin teaching parents how to give and receive praise, the crew likewise began praising one another. Instantly the atmosphere was transformed. The tension dissolved, and filming became fun again. Praise gives people the confidence to let go of the negative aspects of their character and reach their full potential.

There is in praise a deep spiritual message too. We think religion is about faith in God. What I had not fully understood before was that faith in God should lead us to have faith in people, for God's image is in each of us, and we have to learn how to discern it. I then understood that the repeated phrase in Genesis 1, "And God saw that it was good," was there to teach us to see the good in people and events, and by so doing, help to strengthen that goodness. I also understood why God briefly punished Moses by turning his hand to tsara'at – because he had said about the Israelites, "They will not believe in me." Moses was being taught a fundamental lesson of leadership: It does not matter whether they believe in you. What matters is that you believe in them.

It was from another wise woman that I learned another important lesson about praise. Stanford psychologist Carol Dweck, in her book *Mindset*, argues that it makes a decisive difference whether we believe that our abilities are innate and determined once and for all (the "fixed" mindset), or whether we may assume that talent is something we achieve through time by effort, practice and persistence (the "growth" mindset). People who take the former approach tend to be risk-averse, afraid that if they fail this will show that they are not as good as they were thought to be. The latter group embrace risk because they take failure as a learning experience from which they can grow. It follows that there is good praise and bad praise. Parents and teachers should not praise children in absolute terms: "You are gifted, brilliant, a star!" They should praise

effort: "You tried hard, you gave your best, and I can see the improvement!" They should encourage a growth mindset, not a fixed one.

Perhaps this explains a sad aftermath in the life of Rabban Yochanan ben Zakkai's two most gifted pupils. The Mishnah immediately following the one quoted above states: He [Rabban Yochanan ben Zakkai] used to say: If all the Sages of Israel were in one scale of a balance and Eliezer ben Hyrcanus in the other, he would outweigh them all. However, Abba Saul said in his name: If all the Sages of Israel, including Eliezer ben Hyrcanus, were in one scale of a balance, and Elazar ben Arach in the other, he would outweigh them all.

Tragically, Rabbi Eliezer ben Hyrcanus eventually excommunicated by his colleagues for failing to accept the majority view on a matter of Jewish law. As for Rabbi Elazar ben Arach, he became separated from his colleagues. When they went to the academy at Yavneh, he went to Emmaus, a pleasant place to live but lacking in other Torah scholars. Eventually he forgot his learning and became a pale shadow of his former self. It may be that praising his students for their innate abilities rather than their effort, Rabban Yochanan ben Zakkai inadvertently encouraged his two most talented students to develop a fixed mindset rather than engage with colleagues and stay open to intellectual growth.

Praise, and how we administer it, is a fundamental element in leadership of any kind. Recognising the good in people and saying so, we help bring people's potential to fruition. Praising their efforts rather than their innate gifts helps encourage growth, about which Hillel used to say: "He who does not increase his knowledge, loses it". The right kind of praise changes lives. That is the power of lashon hatov. Bad speech diminishes us; good speech can lift us to great heights. Or as W. H. Auden said in one of his beautiful poems: In the prison of his days / Teach the free man how to praise.

Shabbat Shalom: Rabbi Shlomo Riskin

"And on the eighth day the flesh of his foreskin shall be circumcised." The mitzva of circumcision in the portion of Tazria appears in the midst of the discussion of the impure and pure periods immediately following childbirth. Furthermore, our Sages specifically derive from this ordinance that the ritual of circumcision overrides Shabbat: "On the eighth day, [the child's] foreskin shall be circumcised – even if it occurs on Shabbat". Why express this crucial significance of circumcision – its precedence even over Shabbat – within the context of ritual impurity? What is the connection?

Targum Yonatan Ben Uziel links the two issues by interpreting: "And on the eighth day, when [Biblically] she is permitted [to have sexual relations with her husband], on that [day] is [the baby] to be circumcised." He is thereby citing the view of our Sages, who understand that the circumcision must be on the eighth day following the birth "so that everyone not be happy while the parents will be sad" if they cannot properly express their affection toward one another.

I would like to suggest an additional connection. When a woman is in a state of ritual impurity, she

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and her husband are forbidden from engaging in sexual relations until she immerses in a mikveh (ritual bath). Obviously this restriction demands a great deal of self-control and inner discipline. The major symbol that graphically expresses the importance of mastering one's physical instincts is the command of circumcision: even the sexual organ itself, the physical manifestation of the male potency and the unbridled id, must be tempered and sanctified by the stamp of the Divine.

A well-known midrash takes this even one step further: Turnus Rufus the Wicked once asked Rabbi Akiva: "Whose works are better, the works of God or the works of human beings?" He answered him, "The works of human beings..." [Turnus Rufus] said to him, "Why do you circumcise?" [Rabbi Akiva] said, "I knew you were asking about that, and therefore I anticipated [the question] and told you that the works of human beings are better."

Turnus Rufus said to him: "But if God wants men to be circumcised, why does He not see to it that male babies are born already circumcised?" Rabbi Akiva said to him, "It is because the Holy One Blessed be He only gave the commandments to Israel so that we may be purified through them."

I see in the words of the midrash as well as the context of the commandment a profound message: the human being is part of the physical creation of the world, a world that is subject to scientific rules of health and illness, life and death. The most obvious and tragic expression of our physicality is that, in line with all creatures of the universe, we humans as well are doomed to be born, disintegrate and die. And therefore the most radical example of ritual impurity is a human corpse, *avi hatuma*.

However, an animal carcass, a dead reptile, and the blood of the menstrual cycle (fall-out of the failed potential of fertilization) likewise cause ritual impurity. A woman in childbirth has a very close brush with death – both in terms of her own mortality as well as during the painful anguished period preceding the moment when she hears the cry of a healthy, living baby.

God's gift to the human being created in the Divine image, however, is that in addition to physicality there is also spirituality, in addition to death there is also life eternal, in addition to ritual impurity (*tuma*) there is also ritual purity (*tahara*). Hence, the very human life that emerges from the mother's womb brings in its wake not only the brush with death, *tuma*, but also the hope of new life, *tahara* – and while the *tuma* is for seven days, the *tahara* is for thirty-three! The human being has the power to overcome his physical impediments and imperfections, to ennoble and sanctify his animal drives and instincts, to perfect human nature and redeem an imperfect world.

This is the message that Rabbi Akiva attempted to convey to Turnus Rufus the Wicked. Yes, the world created by the Almighty is beautiful and magnificent, but it is also imperfect and incomplete. God has given the task of completion and redemption to the human being, who has the ability and capacity to circumcise himself, to sublimate his "sub-gartelian" (beneath the gartel, or belt) drives, to sanctify society and to complete the cosmos. Indeed, the works of the human being are greater! And the command of circumcision belongs within the context of impurity and purity.

And this is also the meaning behind the principle that circumcision overrides Shabbat: the Sabbath testifies to God's creation of the world – impressive and inspiring, but deliberately imperfect. Circumcision testifies to the human being's challenge to redeem himself and perfect the world. Indeed, circumcision overrides Shabbat.

The Person in the Parsha: R. Tzvi Hersh Weinreb

Going At It Alone - "No man is an island." "It takes a village." These are just some of the clichés that are used to convey the importance of social groups, of the realization that people cannot "go at it alone".

But just as it is vital that each of us learns that we are ultimately limited in what we can accomplish by ourselves, it is equally vital that we learn of the benefits of occasional solitude and of the need to sometimes just be alone.

In Tazria-Metzora, we read at length and in great detail about an individual who is afflicted by a condition known as *tzara'at*, often translated as leprosy. It is a condition which is characterized by specific discolorations of the skin and which is understood by our sages to be the consequence of immoral behavior, particularly malicious gossip.

The Torah prescribes that such an individual rend his clothes and let his hair grow. He is considered ritually unclean, and "... he shall dwell apart; his dwelling shall be outside that camp."

Opinions vary as to why he must be removed from society. Some say simply that he is quarantined because his condition is contagious. Others insist that since his misdeeds caused harm to others, he must be punished by living apart from others.

I prefer the view that believes that a period of solitude is imposed upon this individual to afford him an opportunity to think, to reconsider his actions, and to resolve to live a new moral life style. He is afforded the social isolation necessary for thoroughgoing introspection, a chance to think for himself.

There is a lesson here about the benefits of solitude that is of renewed relevance in our day and age.

Some years ago, the American Scholar carried an essay by William Deresiewicz entitled "Solitude and Leadership." Mr. Deresiewicz eloquently conveys the message to these future military leaders that leadership demands a mindset which can only come about with frequent and sustained periods of solitude.

He emphasizes the importance of thinking and writes, "Thinking means concentrating on one thing long enough to develop an idea about it."

He further emphasizes the importance of concentrating, and writes that it means "gathering yourself together into a single point rather than letting yourself be dispersed everywhere into a cloud of electronic and social input."

Ralph Waldo Emerson made Mr. Deresiewicz's point long ago when he said, "He who should inspire and lead his race must be defended from traveling with the souls of other men, from living, breathing, reading, and writing in the daily, time-worn yoke of their opinions."

These opinions of a famous 19th century essayist and one of his contemporary counterparts stress and amplify a message implicit in this week's Torah portion. The message is that time by oneself, reflecting and engaging in serious introspection, is an essential component of self improvement and a prerequisite not only for membership in society, but for leadership of society.

Jewish sources go much further than Emerson and Deresiewicz. The latter restrict their insightful comments to the importance of solitude in everyday, mundane affairs. Our tradition goes beyond that and teaches that solitude is necessary for spiritual growth and for religious leadership.

The sages of the Talmud insist upon the necessity of *cheshbon hanefesh* self-reckoning. The Jewish ethical treatises of medieval times recommend that one regularly withdraw from society to engage in such self reckoning. Chassidim, and most particularly the followers of Rabbi Nachman of Breslav, daily engage in periods of *hitbodedut*, solitary contemplation.

Likutei Divrei Torah

The secular writers quoted above are helpful in that they make it clear that solitude need not entail mystical practices or spiritual techniques. Rather, solitude provides an opportunity for thinking on one's own and for concentrating deeply without the undue influences of one's social surround.

I personally am convinced that occasional solitude would be a healthy antidote to the blind conformity which is imposed upon all of us by our contemporary world.

Once again, the Torah, in the midst of a passage which seems most out of tune with modernity, gives us a lesson essential for coping with modernity.

OTS Dvar Torah: Rabbanit Rivky Yisraeli

Is it Bad to be Impure? [excerpt]

Purity (*tahara*) and impurity (*tum'ah*) are manifestations of a routine relationship between man and his Creator. As it turns out, the distance that creates impurity has a role that we ought to exploit. Six types of impurity appear in the list of impure individuals that begins in Parashat Tazria, and continues until the end of Parashat Metzora.

When we review this list, we discover: There are impurities like the impurity of a new mother, the impurity of Ba'al Keri and menstrual impurity, which are all completely normal phenomena experienced by healthy individuals. Other types of impurities are expressions of sicknesses, such as the impurity of a leper, the impurity of a zav, and the impurity of a zavah. In other words, impurity isn't necessarily negative.

Impurity isn't gender specific. Sometimes, only men experience it (as in the case of a ba'al keri and a zav) and at other times, only women do (as in the case of a new mother, menstrual impurity, and zavah). Some impurities can be experienced by both genders, as in the case of a leper. In any case, though, impurity can be transferred from a woman to a man, or from a man to a woman, through physical contact and/or sexual intimacy.

Becoming impure is not a transgression. In fact, no one can be commanded to refrain from becoming impure, since in most cases, if not all of the cases, people don't become impure out of choice. Still, certain restrictions are imposed on people who have become impure: they are prohibited from entering the Temple or eating the meat of a Temple sacrifice.

All individuals, regardless of their personality or standing, are subject to becoming impure. At times, they will be pure, and at others, they will be impure. On the one hand, no individual can always be pure, while on the other hand, all individuals can potentially transition from a state of impurity to a state of purity.

What is the significance of purity and impurity? - An impure individual is kept at a certain distance from the Hashem because he or she can't observe anything that expresses a physical proximity to Him (such as entering the Beit HaMikdash, making a sacrificial offering, or partaking in the eating of sacrificial meat). Is this a bad thing? Not necessarily. This parasha intends to teach us about a person's natural state in the world, and the relationship between a person and his or her Creator. During the course of his or her life, this relationship oscillates between proximity and remoteness, a sort of "spiritual coming and going". Sometimes, a person stays close, at other times, the person stays away. When the person is at a distance, he or she eagerly awaits the opportunity to become pure and become closer to Hashem, once more. When the person is pure and closer to Hashem, he or she knows that this state won't last forever. It's temporary – until the person becomes impure again. The value of proximity is founded on the dynamic relationship between proximity and remoteness, and the yearning for a renewed closeness.

The primary subject of this week's two *Parashot* is *Tzara'at*, the affliction that our Sages identify as a punishment for speaking *Lashon Ha'ra*. The *Talmud Yerushalmi* famously observes that *Lashon Ha'ra* is equivalent to the three cardinal sins: adultery, murder, and idolatry. What makes *Lashon Ha'ra* such a serious sin?

R' Yisrael Eliyahu Weintraub z"l (1932-2010; a leading Kabbalist in Bnei Brak, Israel) explains: The creation of man testifies to the common origin of all of creation, as man contains within him something from the highest realms--a spiritual soul--and something from the lowest realms--a body made from the earth. These realms intersect at man's ability to speak, the ability to express intangible, spiritual thoughts in words formed by the physical body. This is why *Onkelos* translates the verse (*Bereishit* 2:7), "He [*Hashem*] blew into his [man's] nostrils the soul of life," as: "There was in man a speaking spirit." Speech is the essence of man.

It follows, R' Weintraub continues, that a sin that involves speech strikes at man's very essence. That, in turn, calls into question the unity of the spiritual and physical worlds, which impacts our belief that *Hashem* created the world.

He continues: The Hebrew word "*Nega*" / *Tzara'at* affliction (see *Vayikra* 13:2) is an anagram of the word "*Oneg*" / pleasure. G-d created a world where man, of all creatures, has the ability to experience the *Oneg* of basking in His "light." A *Nega* comes to one whose actions--misusing the power of speech--call into doubt that greatness of man. (*B'Sod Yesharim* 5755)

Tefilah

This year, we will *iy"H* devote this space to discussing various aspects of our prayers. Last week, we discussed some of the reasons for the practice of "Shuckling" / swaying while praying or studying Torah. This week, we present several opinions about whether, and when, one should "Shuckle."

R' Moshe Isserles z"l ("Rema"; 1530-1572; rabbi of Cracow, Poland, and author of the glosses on *Shulchan Aruch* that adapt that work for *Ashkenazim*) writes: Those who are particular [about *Mitzvot*] have a custom to sway while reading the Torah, just as the Torah was received with awe and trembling, and also while praying, because of the verse (*Tehilim* 35:10), "All my bones will say: '*Hashem!* Who is like You?!'" [*i.e.*, one's whole body should participate in praying]. (*Orach Chaim* 48)

R' Menachem Azaryah of Fano z"l (1548-1620; Italian *Halachic* authority and a noted Kabbalist) disagrees. He writes: The verse, "All my bones will say: '*Hashem!* Who is like You?!'" is referring only to one who is praising *Hashem*. In contrast, the *Halachot* of praying--*i.e.*, making requests from *Hashem*--are learned from Chana, mother of the prophet Shmuel, about whom we read (*Shmuel I* 1:13), "Only her lips moved."

(*She'eilot U'teshuvot Ha'RaMA Mi'Fano* No.113)

R' Yisrael Meir Kagan z"l (the *Chafetz Chaim*; died 1933) summarizes: Some *Halachic* authorities maintain that one should not sway during *Shemoneh Esrei*; only during *Pesukei D'zimra*, *Kri'at Shema*, and while studying Torah, the custom is to sway. . . Either way is permissible, depending on each person's nature: If one concentrates when he is swaying, he should sway; if not, he should be still. The main thing is to concentrate.

In any event, keeping one's body still and swinging one's head from right to left is a mannerism of haughty people and should not be done.

(*Mishnah Berurah* 48:5)

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“This shall be the law of the *Metzora* on the day of his purification-- He shall be brought to the *Kohen*.” (14:2)

R' Hillel Lichtenstein z"l (1814-1891; rabbi in Margareten, Hungary and Kolomea, Galicia) writes: This *Pasuk* can be a source of encouragement to one who, G-d forbid, became caught in the *Yetzer Ha'ra*'s trap and, when he wants to repent, is told by the *Yetzer Ha'ra* that there is no hope for him and repentance will not help him. Our verse says: “This is the law of the *Metzora*”--i.e., the “*Motzi Shem Ra*” / one who committed the very serious sin of *Lashon Ha'ra*. Nevertheless, “On the day of his purification”--when he repents, “He shall be brought to the *Kohen*”--he shall come before *Hashem*, who our Sages refer to as a “*Kohen*.” Even the worst sinner can come close to *Hashem* when he repents sincerely. (Kavanat Ha'lev)

A related thought:

The *Gemara* (*Chagigah* 15a) relates that a *Tanna* / Sage of the *Mishnah* named Elisha ben Avuyah became a heretic. Because of this, he is referred to in the *Talmud* as “*Acher*” / “The other one.” One day, he heard a *Bat Kol* / Heavenly voice proclaim, “Return wayward sons, except for *Acher*.” Hearing that, he said, “I may as well stray further.”

R' Zvi Elimelech Shapira z"l (*Chassidic Rebbe* known as the “*Bnei Yissaschar*”; died 1841) writes in the name of R' Yaakov Yitzchak z"l (*Chassidic Rebbe* known as the “*Chozeh* of Lublin”; 1745-1815): Instead, *Acher*'s reaction should have been, “If so, then now I can serve G-d more completely, with no expectation of reward, solely in order to please my Creator.” Had he done that, he would indeed have been forgiven.

(Agra D'Pirka No.1)



“When you arrive in the land of Canaan that I give you as a possession, and I will place a *Tzara'at* affliction upon a house in the land of your possession.” (14:34)

Why is this law introduced with a reminder that *Hashem* is giving us the land of Canaan?

R' Avraham Azulai z"l (1570-1644; Morocco and *Eretz Yisrael*) explains in the name of R' Suleiman Ohana z"l (Morocco and *Eretz Yisrael*; died 1618): The Torah is warning us not to be stingy. Do not say, “What is mine is mine!” The land where your house stands was not always yours; it belonged to the Canaanites, and I (*Hashem*) gave it to you as a gift. You, too, should be generous with your fellows and perform acts of kindness for them. If you do not, I will bring *Tzara'at* upon your house.

(Ba'alei Brit Avraham)

“On the eighth day, the flesh of his foreskin shall be circumcised.” (12:3)

The *Gemara* (*Shabbat* 132a) teaches: “On the eighth day' -- even if it falls on *Shabbat*.”

R' Chaim ben Attar z"l (1696-1743; Morocco, Italy and *Eretz Yisrael*; known as the “*Ohr Ha'Chaim Hakadosh*”) asks: Why was this detail not included in *Parashat Lech Lecha*, with the other laws of *Brit Milah* that were taught to Avraham Avinu?

He answers: Had this law been taught to Avraham Avinu, we might think that he was permitted to circumcise on *Shabbat* because he was never commanded to observe *Shabbat*. However (we would erroneously think), we, who have been commanded to observe *Shabbat*, would not be permitted to perform a *Brit Milah* on *Shabbat*.

Alternatively, there was no need for Avraham to be told that a *Brit Milah* may be performed on *Shabbat*, as that would have been obvious to him. Our Sages teach that Avraham practiced all of the *Mitzvot* without being commanded to do so; thus, he also observed *Shabbat*. Nevertheless, it is obvious that a *Mitzvah* that Avraham was expressly commanded to perform--*Brit Milah*--would trump a *Mitzvah* that he was not commanded to perform and was observing voluntarily--i.e., *Shabbat*. Only we, who have been commanded to observe *Shabbat*, need to be told that a *Brit Milah* may be performed even on that day. (Ohr Ha'Chaim)



“If Adam / a person will have on the skin of his flesh a swelling, a rash, or spots, and it will become a *Tzara'at* affliction on the skin of his flesh; he shall be brought to Aharon the *Kohen*, or to one of his sons the *Kohanim*.” (13:2)

R' Mordechai HaKohen z"l (1523–1598; Tzefat, *Eretz Yisrael*; later, rabbi of Aleppo, Syria) writes, based on the *Zohar*: The Hebrew language includes a number of different words for “person”: *Ish*, *Gever*, *Enosh*, etc. Why did the Torah choose “*Adam*” here?

He answers: “*Adam*” represents man at his greatest, as we read (*Bereishit* 1:26), “*Elokim* said, ‘Let us make *Adam* in Our image, in Our likeness.’ So *Elokim* created *Adam* in His image, in the image of *Elokim* He created him.” The Torah is teaching us: Man at his greatest--*Adam*--was imbued with the ability to defeat his *Yetzer Ha'ra*. If, instead, man sins and is punished with *Tzara'at*, the subject of our *Parashah*, he should be reminded of the lofty level--*Adam*--from which he fell. (Siftei Kohen)

ISRAEL REPORT

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ON 73RD INDEPENDENCE DAY, ISRAEL'S POPULATION HITS 9.3 MILLION (Israel Hayom 4/14/21)

The Central Bureau of Statistics published Monday the latest numbers on the nation's population. The Jewish state is home to 9,327,000 people, among them 6.894 million Jews (73.9% of the population), 1.966 million Arabs (21.1%), and 467,000 citizens of other ethnicities (5%).

Population growth projections indicate that in 2030, Israel's population will stand at 11.1 million. By the time Israel marks its 100th Independence Day in 2048, its population is projected to be 15.2 million.

Since Independence Day last year, the country's population has increased by 137,000, or 1.5%. A total of 167,000 babies were born; 16,300 new immigrants arrived; and 50,000 Israelis died.

CBS data shows that at the end of 2019, 46% of Jews in the world lived in Israel, and that 78% of the Jews in Israel were born in the country.

When the state was founded, its population stood at 806,000, when 82.1% of the population was Jewish, and 17.9% was Arab. Since 1948, 3.3 million immigrants have arrived, 44.7% of whom made aliyah in 1990 or the years that followed.

DESPITE THE CORONAVIRUS, MORE THAN 20,000 OLIM CAME TO ISRAEL THIS YEAR (JPost 4/15/21)

Between the 72nd and 73rd Israel's Independence days, some 20,456 new Olim [new immigrants] have come to Israel, according data published by the Aliyah and Integration Ministry.

Among them, 3,208 work in marketing and trade, 812 work in medical fields, and 517 work in education. Most of the 18-35 age group have a job in a field related to social sciences, though the same age group contains a majority of Olim who work in technological fields.

Children under the age of 18 comprised 4,748 of the Olim this year, and 420 specifically came to Israel to serve in the IDF.

"I'm happy to continue to bring people to Israel despite the challenges of the coronavirus," said Aliyah and Integration Minister Pnina Tamano-Shata. "Since the beginning of the pandemic, more than 25,000 Jews from all over the world have come to Israel, with thousands more waiting."

Over the past decade, 262,905 Olim came to Israel.

A LOOK AT ISRAEL'S POPULATION BY AGE GROUPS (JPost 4/15/21)

One of the sources for learning about a population is its age structure – how many residents there are in each age group. Large groups of children, other dominant age groups, graded or sharp differences between adjacent age groups – all of these are clues to demographic characteristics such as immigration, birth rate and even education. The ages are usually studied using a chart known as the "age pyramid." We looked at some pyramids from the data for the end of 2019, which will be published in the statistical yearbook of Jerusalem, on the upcoming Jerusalem Day.

Among 0 to 34-year-olds in Jerusalem, it appears that the slope of the pyramid, or the difference between the age groups, is steady. This may seem as though the birth rate has not changed in the last 35 years. However, looking separately at the two main populations of the city, Jews and Arabs, reveals a different trend. During the last 20 years, seemingly, the birth rate of the Arab population has fallen sharply, and the difference between the age groups in this range is small. In those years, it is evident that among the Jews in Jerusalem, the difference between the age groups was increasing, meaning that the birth rate is rising. This is mainly effected by the ultra-Orthodox population of the city.

Haifa's population is relatively old. People aged 70 to 74 are a dominant age group in the city, and constitute 5.5% of the population, compared with 3.2% in Israel as a whole, and 2.4% in Jerusalem. In Tel Aviv, the dominant age group is 30 to 34, which constitutes 11% of the city's population. The percentage of children in Tel Aviv (7.5%) is relatively low, but is on the rise. In both Haifa and in Tel Aviv, the population of the "baby boom" from the country's first years can be seen in the age pyramid. This is evident in the large difference between the 70-74 group and the 75-79 group.

KNESSET SPEAKER: OUR RESURRECTION IS THE EMBODIMENT OF HISTORIC JUSTICE (Arutz-7 4/14/21)

Knesset Speaker MK Yariv Levin this evening (Wednesday) opened the torch lighting ceremony for Israel's 73rd Independence Day.

In his speech at the ceremony, the Speaker of the Knesset addressed the citizens of Israel, called for mending the rifts in the country and for the leadership to act out of mutual respect for all the citizens of the country.

"We are fulfilling with dedication the great Zionist vision. Our ancient people, the people of Israel, live and exist in the land of the Bible. This miracle, which is not self-evident, is the fulfillment of the dream of generations. We went through a difficult time. Independence Day is the right moment to highlight that which connects."

"Our resurrection is the embodiment of historic justice," he said.

Levin addressed a special call to Israeli-Arab citizens: "We will celebrate today together, and we will continue together, to build a society that cares for everyone, everywhere, all the time."

IN FIRST, ARAB SECTOR HOLDS MEMORIAL DAY SERVICE (Israel Hayom 4/14/21)

The first and only Israel's Fallen Soldiers and Victims of Terrorism Remembrance Day ceremony of its kind was held Tuesday by the Arab sector to commemorate the fallen Arab soldiers of the IDF.

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East Denver Orthodox Synagogue, CO	Young Israel of Houston, TX
East Hill Synagogue, Englewood, NJ	Young Israel of New Hyde Park, NY
Flatbush Park Jewish Center, Mill Basin, NY	Young Israel of North Woodmere, NY
Harvard University Library	Young Israel of New Rochelle, NY
Hebrew Academy of Long Beach, NY	Young Israel of Sharon, MA
Hillel at Baruch College	YI Shomrai Emunah, Silver Spring, MD

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The event, which took place in the Arara village in the Negev Desert, was organized by the Together - Vouch for Each Other group which works "to connect the Arab sector to the Israeli society," in cooperation with the Israel Police.

Yusuf Jahaja, the father of the late Sgt. Sa'id Jahaja, who fell during operational activity in Rafah in 2004, spoke at the ceremony, as did Maj. Hisham Abu Ria, the first Arab-Muslim officer in the IDF, Druze social activist Lorina Khatib, and Vouch for Each Other CEO Yoseph Haddad.

The ceremony was attended by Muslim and Christian Arabs, Druzes and Jews, as well as representatives from the Israel Police.

During the ceremony, four candles were lit to commemorate the fallen Jewish, Muslim, Christian, and Druze soldiers. A fifth candle was lit to symbolize hopes for unity and peace within Israeli society.

"It is moving to hold the Memorial Day ceremony in the Arab sector," Haddad said. "The memory of Arab soldiers should be remembered among the rest of Israel's fallen soldiers and victims of terrorism.

"This is a sad and painful day for all of Israeli society. On this day, we all must bow our heads and remember the heroes that fell for our country, and make sure to guard it and make it better and more united."

ISRAELIS CELEBRATE INDEPENDENCE DAY WITH RETURN OF BARBECUES, SOCIAL GATHERINGS (YNet 4/15/21)

Celebrations for Israel's 73rd Independence Day continued Thursday with events, performances and parties all over the country, after the opening ceremony in Jerusalem on Wednesday night marked a return to live events after a year of pandemic regulations.

Events include the annual Independence Day flyover by the Israel Air Force, soaring above every city in the country, a festive flotilla making its way between Herzliya and Tel Aviv, and the traditional Yom Haatzmaut ceremony for outstanding soldiers hosted by President Reuven Rivlin at his Jerusalem residence.

Parks and nature reservations all over the country were already packed Thursday morning with people celebrating Independence Day in the open air, with a hot grill and plenty of meat.

For the last time during his tenure, Rivlin celebrated the 120 soldiers singled out by their commanders. IDF Chief of Staff Aviv Kochavi also participated in the event. Rivlin leaves office in the summer after seven years as president.

At 5pm, members of the diplomatic corps from around the world were to be hosted by the president at his residence.

Wednesday night's celebrations at Mount Herzl paid special tribute to the medical teams who implemented the massive vaccine rollout that allowed Israelis to celebrate together this year.

In prerecorded message, Netanyahu said: "We have been a difficult year of a global epidemic and we went through it together, and we came back in full force. We did it thanks to our medical teams and volunteers."

Wednesday's ceremony was attended by a crowd of no more than 700, in observance of coronavirus health restrictions, which while small was a massive change from last year's event that barred crowds from attending altogether.

A formation dance by 350 male and female members of the military dance into the form a syringe, honoring the successful vaccination drive that began last December and has thus far provided both coronavirus vaccine shots to approximately 5 million Israelis.

GILAD AVRAHAMOFF ANNOUNCED WORLD BIBLE QUIZ WINNER (Arutz-7 4/15/21)

The World Bible Quiz for Youth 2021 took place this morning in Jerusalem, with the participation of Prime Minister Benjamin Netanyahu and Minister of Education Yoav Galant.

This year's winner was Gilad Avrahamoff, of the Yeshivat Bnei Akiva Netanya.

This year, for the second time, Yoav Schlossberg was the author of the questions in the Bible quiz.

16 boys and girls from all over the world qualified for the World Bible Quiz:

- | | |
|------------------------------|--------------------------------------|
| 1. Gilad Avrahamoff – Israel | 9. Gila Sathon - Argentina |
| 2. Amit Algazar – Israel | 10. Ariel Chicoral - Mexico |
| 3. Magli Buenos – Argentina | 11. Leah Kalmus - England |
| 4. Uriel Binyamini – Israel | 12. Shiri Kaplan - South Africa |
| 5. Dvir Barahad – Israel | 13. Ilana Rosenblatt - United States |
| 6. Jacob Widman – Canada | 14. Benjamin Rom - United States |
| 7. Orly Meirovich – England | 15. Sarah Shea - United States |
| 8. Sarah Solomon – England | 16. Gabriel Sharam – Mexico |

ISRAEL SEES 29% INCREASE IN APARTMENT PURCHASES FOR LAST QUARTER OF 2020 (Israel Hayom 4/13/21)

From October 2020 to January 2021, roughly 28,700 apartments were purchased in Israel, an increase of 29% compared to the same period in 2019, according to a Finance Ministry report released on Monday.

This increase – the highest since 2016 – is explained by the purchase of some 6,200 apartments by investors, an increase of 77% compared to the same quarter in 2019, likely due to the reduction of the purchase tax last July.

Over the whole of 2020, 107,500 transactions for apartments were carried out – a 2% decrease compared to 2019.

Most experts predict the boom to continue in 2021, however, with prices expected to rise 3 to 4 percent during the year, according to government forecasts.

BENNETT SAYS READY TO JOIN RIGHT-WING GOVERNMENT WITH NETANYAHU'S LIKUD (Ha'aretz 4/12/21)

Yamina chairman Naftali Bennett said on Monday that he told Prime Minister Benjamin Netanyahu that his Likud party can count on his faction's vote to form a right-wing government.

The two met at the Prime Minister's Office in Jerusalem shortly after Bennett's statement. A joint statement said they agreed negotiation teams would continue talks.

"As you may already know, I could've already been a prime minister by now," Bennett said on the matter on Monday. "But, my main objective is to thwart a fifth election round," he added.

Last week, President Reuven Rivlin tasked Netanyahu with forming a government after he received the highest number of recommendations, 52. With Yamina's seven seats added to his bloc, Netanyahu still remains short of the necessary 61-seat majority to form a coalition.

Netanyahu now has 21 days left to try and form a coalition before May 2, although he may receive a two-week extension from the president once that time has elapsed.

The premier is trying to convince the far-right Religious Zionism party to join a right-wing government with support from the United Arab List. As of now, Netanyahu's biggest obstacle is Religious Zionism's head Bezalel Smotrich. Due to Smotrich's promise that he will not cooperate with Arab lawmakers, Netanyahu has to find a way to synthesize a working coalition.

Netanyahu and Bennett met last week, in a "positive atmosphere," according to a joint statement from the two party leaders.

SENIOR LIKUD OFFICIALS: 'PM CAN'T BUILD GOVERNMENT WITH DEFECTORS FROM OTHER PARTIES' (Arutz-7 4/14/21)

Efforts to build a right-wing coalition government are being focused on convincing Religious Zionist Party chief Bezalel Smotrich to drop his opposition to a government relying on the United Arab List's support, with no plans to build a government using defectors from other parties, senior Likud officials say.

According to a report by Israel Hayom published Wednesday morning, Prime Minister Benjamin Netanyahu and Yamina chief Naftali Bennett have met for a total of 10 hours in four meetings since Netanyahu was tasked last Thursday by President Reuven Rivlin with forming a new government.

Citing senior Likud officials, the report indicated that the Likud's negotiating

team, which was initially skeptical of Bennett's intentions, now believes the Yamina party chairman is sincere in his desire to form a government with Netanyahu, given Bennett's shared interest in forming a rightist government. The two sides have yet to find a solution for reaching the necessary 61 MKs to form a government, the report said, with senior Likud officials dismissing the possibility of peeling away defectors from either center-right or center-left parties like the New Hope and Blue and White factions.

"Gideon [Sa'ar] is obsessed with getting revenge," Likud officials said of the New Hope chairman, a former Likud member and long-time Netanyahu rival. "You could offer him everything short of a rotational deal" for him to serve as prime minister "any ministry possible, including a return to the Likud. But he's not interested in any of it. And if we go to a fifth election, he'll be wiped out."

The Likud officials were just as skeptical about the possibility of finding defectors from other parties. "Also with Benny Gantz there's no chance. He has fallen in love with the idea of being the one who is standing up to Netanyahu. The idea of getting defectors is pretty much through." The best chances of forming a government, the officials said, lie in convincing Smotrich to drop his opposition to a coalition which relies on the support of the United Arab List (Ra'am), an Islamist party which has hinted at its willingness to back Netanyahu for prime minister – in exchange for concessions for the Arab sector in general and the Bedouin population in particular.

WITH COVID ON THE RETREAT, ISRAEL TO REOPEN ALL SCHOOLS ON SUNDAY (Ha'aretz 4/14/21)

All classes in the public school system will be reopened Sunday, the cabinet has decided.

In the schools, the "capsule" system of splitting classes will be scrapped, under the plan put forward by the Health Ministry and adopted by the cabinet Monday night.

"After two weeks have passed with stability in the infection rate and with 95 percent of the country 'green,' including low rates of illness among children, the opening of the school system more broadly can move ahead, with extensive testing where a rise in infection is detected," the Health Ministry said in a statement. Although children under 16 are not vaccinated, infection rates among children continue to fall, as does the general infection rate.

If a student or teacher is confirmed to have COVID, all students and teachers in his grade at school will be tested, and only after all those tests come back negative will they be able to return to school. However, they will not have to go into isolation if they came in contact with the infected individual.

The Health Ministry and Prime Minister's Office said in a joint statement that at this time the informal education system and institutions of higher education will continue to operate as before. "Further lifting of restrictions in those cases will be studied next week," the statement added.

The capsule system weighed heavily on the education system and prevented a return to full activity. Splitting classes into smaller groups required twice as many classrooms and teachers, or cutting school hours and reorganizing school bus transportation.

Capsules in the third grade were already done away with after the Passover break, and the Health Ministry wanted to gauge the impact of that step before extending the move to the other grades. On Thursday capsules were also abolished for the fourth grade. A source told Haaretz: "It looks like the Health Ministry already realizes that there's no justification to continuing the capsule method."

DISABLED IDF VETERAN IN CRITICAL CONDITION AFTER SELF-IMMOLATION (YNet 4/13/21)

A disabled IDF combat veteran is in critical condition on Tuesday after he set himself on fire — two days before Memorial Day.

On Monday, 26-year-old Itzik Saidyan entered a rehabilitation facility with a canister of flammable fluid that security at the premises thought was a bottle of water and waited in the lobby after his requests to adjust the specification

of his disability were declined several times.

At some point, he doused himself with the fluid, and then set himself on fire in the entryway.

He was taken by ambulance to Sheba Medical Center, having sustained 100 percent burns.

Saidyan was diagnosed with post-traumatic stress disorder after his service in the 2014 Gaza War.

Entering the Palestinian enclave with the Golani brigade, he took part in the heavy Battle of Shuja'iyya, in which 13 Israeli soldiers were killed.

Saidyan was recognized as having 25 percent disability due to his PTSD, but was frustrated with the authorities' refusal to up his disability to 50 percent.

His family and friends from military service are by his side at the hospital.

"The state forgets the soldiers who fought to be heard, and neglects them," said Saidyan's sister-in-law, Bat-EI.

"When they need help, they get the door slammed in their faces. We are shocked and hope he will recover."

IDF Chief of Staff Aviv Kohavi wished a speedy recovery Tuesday to Saidyan, stressing that Israel owes "a great debt to those who risk their lives for the protection of the state."

"On behalf of myself and the entire IDF, I wish a speedy and complete recovery to Itzik Saidyan, a former soldier in the Golani Brigade who is hospitalized in serious condition," said Kohavi. "Among our fighters and our reservists are those whose injuries cannot be seen and they carry the physical and emotional scars of battle for many years."

"The IDF and the people of Israel owe a great debt to those who risk their lives for the protection of the state, and we must do everything we can to fight for them," he added.

President Reuven Rivlin also responded to the incident and said he is praying for Saidyan's recovery.

"Among our sons and daughters who came back from the battlefield, there are many – too many – for whom the battle had not ended. We see you. We feel your pain," he said.

"Even when the wounds of the body heal, even when the physical pain ends, there are people who come back to fight the day-to-day battle for life. "We are indebted to Itzik, and all of our other children who are still fighting, for the existence of the State of Israel. We are in responsible for their future," Rivlin said.

ON THIS INDEPENDENCE DAY, ISRAELIS HAVE A LOT TO BE PROUD OF (Ben-Dror Yemini, YNet 4/14/21)

There is no point in denying that after four consecutive election rounds in two years, the atmosphere in the country is tough and even irritating.

And while the public discourse, as filled with discontent as it is, paints a seemingly gloomy picture, the people of Israel are actually pretty pleased with their country - as they should be.

This is not due to blind optimism spurred by the festivities of the 73rd Independence Day. No, it is an actual fact solidified by concrete data.

Israel is placed fourth among OECD countries in the sphere of healthcare. And while the average happiness index score among OECD countries is hovering around 6.5 out of 10, in Israel the score is 8.5.

Indeed, the people of Israel are stronger than the eroding influence of its political system.

And while the voices of discontent among Israelis are indeed loud, they do not, in fact, represent the majority.

Israel's Gini index - a measure of the distribution of income across a population - reached a 20-year low in 2018, which means inequality gap is narrowing.

That is without mentioning the fact that Israel is ranked fifth in the world in intergenerational mobility - which means that an individual's wellbeing is less dependent on the socioeconomic status of his or her parents. In that respect, we have beaten countries such as New Zealand, Sweden, Germany and Japan.

According to one survey, however, as least 48% of Israelis are considering

emigrating to another country. In reality though, Israelis tend to emigrate much less, at least compared to other OECD countries.

In fact, emigration from Israel has declined. In 1990, according to a study by Uri Altman, the rate of those leaving Israel was 5.3 people per 1,000. By 2017 it stood at about 1.6 per 1,000. It seems that despite warnings about people leaving the country en masse, the majority of Israelis have actually decided to put down roots in the Jewish State.

There is, of course, also talk about how Israel's democracy is being eroded. But this argument has been reduced to nothing but a flimsy conjecture according to the not-so-Zionist "The Economist" newspaper, which ranked Israel 27th in its Democracy Index (the highest Israel has ever been ranked).

Israel's media as a whole is mostly preoccupied with criticizing the country's politics as well as its politicians and that's Democracy at its finest. The day the media praises the country's leadership is the day we should be worried.

And while criticism is an important part of change and growth, we must remember to zoom out once in a while to see the bigger picture.

Independence Day is the perfect day to do exactly that. To look back at where we started, be amazed at the changes and progress we've made throughout these 73 years.

Now, of all days, is the time to be a proud Israeli.

INDEPENDENCE DAY: THE TECHNOLOGIES MAKING ISRAEL PROUD IN 2021 (Zev Stub, JPost 4/14/21)

As Israel celebrates 73 years of independence, the country has cemented its place as a global tech powerhouse, with more than 60 privately-held 'unicorns' valued at more than \$1 billion, more than 80 Israeli publicly-traded companies listed in the United States, and some of the most innovative ideas and technologies in the world. Here is a look at ten tech innovations that have made the startup nation proud in the past year.

1 – Corona Test

A new Israeli COVID test developed at Sheba Medical Center can detect coronavirus in a fluid sample in just 20 seconds. The handheld SpectraLIT machine received EU approval just two weeks ago, and is expected to help Europe return to international air travel. The test is inexpensive and more accurate than the fast antigen tests that are used in some airports.

2 – Cornea Implant

In January, A 78-year old blind man got his sight back with the implant of an artificial cornea, the first such operation in the world. The artificial cornea, designed by Ra'anana-based CorNeat Vision, was implanted in surgery performed at Rabin Medical Center in Petah Tikva. Upon removal of bandages, the patient was immediately able to read text and recognize family members. The test was the first of a clinical trial which will hopefully lead to a new medical process that can rehabilitate the vision of corneally blind patients with a relatively simple implantation procedure.

3 – Drone Network

Israel is looking to become the first country in the world to develop a national drone network that would enable commercial deliveries, medical transport and urban air mobility. The government-backed project, which may lay the groundwork for autonomous drone deliveries throughout Israel in the coming years, is seen as the most progressive project of its type in the world.

In one of the trials scheduled for this summer, a branch of Pizza Hut in Northern Israel will deliver pizzas by autonomous drone to nearby customers who can't be serviced directly. Other trial runs will include rapid deliveries of critical medical supplies to hospitals. All drone flights will be centrally coordinated through a drone flight-control room in Haifa.

4 – Desalination

Israel has always worried about its water supply, monitoring the Sea of Galilee's water level closely in fear of running dry. Those days are no longer. Israel's water now comes almost exclusively from desalination. The country currently has five desalination plants in operation, and another five will be completed in the coming years.

About 85% of Israel's water currently comes from desalination, and that will go up to 100% when new desalination plants are ready. At that point, Israel

will just keep the pump in the Sea of Galilee as an emergency backup. Once desperate for water, Israel now advises countries around the world on how to manage their water resources. And a new tunnel being built to upgrade Jerusalem's water infrastructure is one of the most ambitious water projects in the world.

5 – Animated Ancestors

A Tel Aviv-based company created technology that can bring faces from the past back to life by turning old photos into videos. The new "Deep Nostalgia" feature is part of the app for Israeli genealogy company MyHeritage, and allows users to upload images and press 'animate' to automatically produce a video with the photo subject smiling and looking around. It's a novel way to "meet" relatives from past generations. You can try it out here.

6 – Home Diagnosis

Netanya-based Tyto Care offers technology that allows patients to conduct diagnostic examinations of the lungs, heart, throat and ears in the comfort of their own homes. The company's platform connects people to clinicians for remote home examination and diagnosis solutions, with solutions designed to replicate a face-to-face clinician visit.

Diagnostic tools include a hand-held modular examination tool for examining the heart, lungs, skin, throat, ears and body temperature, and a telehealth platform for conducting live video exams and sharing and analyzing the data. The technology is in use in hospitals in Israel and around the world.

7 – Personalized Diet

DayTwo is helping diabetics manage their conditions with a personalized diet of what they should eat in order to maintain balanced blood glucose levels – all powered by artificial intelligence. The company's product analyzes a person's blood and stool samples to predict his personalized blood-sugar response to any food or meal with high accuracy.

So, for example, bananas but not cookies might spike blood sugar in one person but have an opposite effect for another. As pre-existing diabetes is a big risk factor for COVID, the company thrived during the pandemic, and now has tens of thousands of users around the world.

8 – Maritime Security

When a rogue oil tanker spilled oil that polluted Israel's shores in one of the country's worst environmental disasters ever earlier this year, how did Israel find the culprit so quickly? Tel Aviv-based Windward, which provides governments and companies with risk analyses on maritime trade regarding security, safety, sanctions, environmental regulations and compliance, was one of the companies that Israel consulted to identify the source of the spill.

Maritime security is becoming a big issue worldwide, and Windward uses artificial intelligence to process information from satellite images, radio frequencies, shipping and port data, weather information, and more to provide insights and risk assessments.

9 – Faster Checkout

Several Israeli companies are hoping to eliminate checkout lines at supermarkets. Trigo installs a discreet camera network that identifies customers via their smartphone and uses advanced algorithms to track their product selection, enabling automated billing and no need to stand in line at the checkout. The company already works with stores around Europe.

Another company, SuperSmart, saves customers waiting time at checkout by installing an application on their mobile device and scanning product info into it. At the end of the purchase, instead of standing in line at the checkout, shoppers put the cart in a scanning device that scans its contents.

10 – Pay by Face

Meanwhile, Holon-based Preciate is looking to make the entire shopping process as simple as taking a selfie. The company's Pay by Face kiosk system is already in use in several restaurant chains around the country. The system allows venues to set up a self-service kiosk outside their doors, where customers can easily register with a quick selfie and payment details. Once that is all set, everything is remembered for future visits, so ordering and payment can be done almost instantly.

Solutions like these attracted more attention during the pandemic, when restrictions sometimes limited indoor access.



The Greater Washington Community Kollel

SHABBOS DELIGHTS

TORAH MINUTE

IN MEMORY OF RABBI KALMAN WINTER ZT"l

A Half Blessing

Presented by Rabbi Zacharia Schwartz, Kollel Adjunct

In this week's *Parsha*, the *Torah* describes the *Tzara'as* affliction and the various forms that it can take. When looking at *Chazal's* explanations regarding *Tzara'as*, the overwhelming impression is that it is a spiritual illness that comes as a punishment for certain sins and negative character traits. On the other hand, we have a statement from *Chazal* that the *Tzara'as* found on the walls of a house sometimes served as a means to bring great wealth to its owner. *Chazal* explain that when the house would be torn down in accordance with the laws of *Tzara'as*, the owner of the house would find hidden treasure in the walls of the house, placed there by the previous Canaanite owner. This begs the question: how can it be that *Tzara'as* was simultaneously a punishment and a means to grant wealth?

Rabbi Moshe Feinstein explains that while the owner of this afflicted house may have experienced a net material gain, *Hashem* could have brought him or her the treasure in a way that didn't incur any loss at all, had he or she been deserving. Rabbi Feinstein goes on to explain that every dollar that the homeowner lost due to the destruction of the house could have been used for charity and should therefore truly be seen as a loss.

This is an important perspective on the true value of our resources. It is incumbent on us to view every resource that *Hashem* gives to us – whether it is time, money, talent, personality, etc. – as a means to serve *Hashem* better in our own unique way. Let us see to it that we take stock of our resources and recognize their true value, allowing us to take full advantage of them.

Wishing you a Good Shabbos!

SPONSOR

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TABLE TALK

Point to Ponder

On the day that healthy flesh appears in it... (13, 14)

Why does the verse say "on the day?" To teach that there are days when a kohen does not go to look at a tzoraas in order to contaminate it... a groom during the seven days of celebration after his wedding. (Moed Kattan 7b)

The seven days of celebration after the wedding are a Rabbinic enactment. (Rosh, Kesubos 1, 5)

How can a Rabbinic enactment delay the fulfillment of the Torah obligation of determining if something or someone has tzoraas?

Parsha Riddle

How does Bris Mila relate to the laws of tumah and tahara (purity and impurity)?

Please see next week's issue for the answer.

Last week's riddle:

When did a non-kohen perform the Avoda (Temple Service)?

Answer: Moshe performed the Avoda during the dedication of the Mishkan.

HATORAH V'HAMITZVAH

HALACHA INSIGHTS FROM THE PARSHA

Parshas Tazria is named for its second verse: "When a woman conceives [tazria] and gives birth to a male ..." This translation (from ArtScroll) of tazria - from the root zera ("seed") - as "conceive" follows Rashbam, but the Talmud interprets this unusual word differently:

If the woman emits seed first, she gives birth to a male, and if the man emits seed first, she gives birth to a female, as it is stated: "If a woman bears seed and gives birth to a male" (Niddah 31a)

What the Talmud means by the woman emitting seed first is unclear, but in any event, it proceeds to suggest that people may utilize this biological information to select the gender of their children. R. J. David Bleich infers from this that the Torah has no fundamental objection to gender selection per se, and any halachic concerns will be only with regard to the particular methods employed (Judaism and Healing 129).

With modern technology, gender selection is generally performed using one of two methods:

- Sperm sorting: sperm is sorted into X and Y chromosome bearing populations, and the appropriate sperm is then utilized for artificial insemination (IUI) or in-vitro fertilization (IVF).
- Preimplantation genetic diagnosis (PGD): embryos created via IVF are biopsied to determine their gender, and those of the desired gender are then transferred to the uterus.

Halachic authorities are generally opposed to the use of IUI and IVF for purely elective reasons, and so are reluctant to endorse the use of the above methods of gender selection (which require the use of IUI or IVF) for couples able to conceive normally. Where parents already have a number of children of one gender, and strongly desire a child of the other, some authorities do permit these methods of gender selection in limited circumstances.

Where IUI or IVF is being performed regardless (such as in cases of infertility), there is less reason to object to the use of gender selection technology. Some authorities are still uncomfortable with it on theological grounds, as per the Talmudic exhortation "**Why do you involve yourself with the secrets of the Holy One, Blessed be He?**" (Berachos 10a), although it is difficult to articulate the precise principle being invoked here (Nishmas Avraham (2nd edition) EH pp. 8-9, Tradition 40.1 pp. 45-78).

PRESENTED BY

RABBI YITZHAK GROSSMAN, ROSH CHABURAH

KIDS KORNER

Who Am I?

#1 WHO AM I ?

1. I stopped travel.
2. I separate.
3. I am a treasure hunt.
4. I am bad in the middle.

#2 WHO AM I ?

1. I cause double.
2. I came from man.
3. Man comes from me.
4. I am not bound by time bound.

Last Week's Answers

#1 Shemini/Eight (I am for the covenant, I was for the consecration, I am for an extra yomtov, I name this week.)

#2 Scales (I don't measure weight, I am fishy business, I am a sign of purity, I am not for climbing a cliff)

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Mazel Tov to all the participants who recently completed Hilchos Muktzta and to all those who took the test!

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