

# Young Israel Shomrai Emunah - Shabbos Shorts

April 29 - 30, 2022 - 29 Nissan 5782 - Parshas Acharei Mos/Mevorachim Hachodesh  
Light Candles by 7:41 - Havdalah 8:44

The Shabbos Shorts is sponsored this week **anonymously** in memory of Sherry Glisson of Shalom Kosher Market and in honor and in gratitude to Larry Dekelbaum and his staff for the support and concern for Sherry during her illness. No wonder we are proud to be Shalom shoppers, especially having been there three times Erev Pesach most years; and by **Janette & Jerry Rapp** to commemorate the Yahrzeit of Jerry's mother, Molly Rapp, Malka Bas Pinchos, Z"l, on the 1<sup>st</sup> of Iyar.

Mazel Tov

- **Florence Binstock Avigan** on the marriage of her granddaughter, Sara Barzel, daughter of Joy & Motti Barzel, to Baruch Abitbol. Mazel Tov also to aunt and uncle **Karen & Howie Schulman** and the entire family.
  - **Florence Binstock Avigan** on the birth of a great-granddaughter, Talya, born to Yehudit & Daniel Shulman of Milwaukee. Mazel Tov to great aunt and uncle **Karen & Howie Schulman** and the entire family.
  - **Susan & Rabbi Saul Koss** on the birth of another Sabra great-grandson, Noam Koss, to Batel & Moshe Koss of Hashmonaim and to grandparents Miri & Rabbi Reuven Koss of Netivot.
  - **Jodi & David Mazel** on the birth of a grandson, Johnny, Chaim Moshe Yehuda, born to their children Suzanne & Jack Voystock of New York City. Mazel Tov to big brother William, big sister Lizzie, Dodah Shayna, Uncle Jacob, and to the extended Mazel and Voystock families.
  - **Melissa & Chad Miller** on the marriage of their daughter, Talya, to Chaim Horowitz of Baltimore. Mazel Tov to Chaim's parents, Shmuel & Ruth Horowitz. Mazel Tov to grandparents Harriet & Ernie Brodsky, Jane & Stephen Miller and Beverly & Richard Horowitz and to the all of the siblings and extended family.
  - **Linda & Ed Zurndorfer** on the Bar Mitzvah of their grandson, Ari, Shraga Feivel, son of Jenny & David Zurndorfer of West Hempstead, NY. Mazel Tov to the aunts, uncles and cousins and to the extended family.

## **Condolences**

- **David Butler** on the passing of his mother, Chantze Butler.

## **Shabbos Schedule**

*Minyan locations are listed as B = Belonofsky Sanctuary, S = Social Hall. LBM = Large Beis Medrash, SBM = Small Beis Medrash*

#### • Light Candle

- Mincha: 6:15 (Plag, S), 6:45 (B), 7:45 (B), 7:15 (Sephardi, LBM)

**Shabbos Day:**

  - Shacharis: 7:00 (B), 8:45 (B), 9:15 (S), 8:00 (Sephardi, LBM), 9:15 (Teen Minyan, SBM)
  - Mincha: 2:30 (B), 5:00 (B), 7:40 (B), 7:35 (Sephardi, LBM)
  - Shabbos ends/Maariv: 8:44

Divrei Torah:

- 8:45 Main Minyan Rabbi Hanoch Teller  
*To Build the Impossible Scheme: The Founding of Israel's Most Improbable Community*
  - Sephardi Minyan Rabbi Postelnek
  - Shiur before Mincha - 6:40 PM (B) Rabbi Hanoch Teller  
*The Ship That Launched a Nation*
  - Shiur after Mincha (B) Rabbi Hanoch Teller  
*Herzl's Jiu-Jitsu Maneuver and its Theological Implications for All of Us*

## Kiddush Sponsors:

- Hashkamah Minyan Kiddush is sponsored by Stuart & Laurie Cohen to commemorate the 9th Yahrzeit of Stuart's mother, Roberta Cohen, Chaya Rochel bas Yehuda Lev, Z'L.
  - 8:45/9:15/Sephardic Minyan/Teen Minyan Kiddush is sponsored by Young Israel Shomrai Emunah and Ben Yehuda Pizza in honor of the Scholar-in-Residence, Rabbi Hanoch Teller.

## **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. Monday through Friday, 9:30 AM, **Zoom A**.
  - **Rabbi Rosenbaum** - Daily - one chapter of Tehillim, followed by a 15-minute Halacha Shiur. Sunday through Thursday, 7:00 PM (**NOTE NEW TIME**), **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, now learning Mishlei, **Zoom A**.
  - **Rabbi Rosenbaum's** Women's Navi Shiur, now learning Sefer Shmuel, Wednesdays at 8:00 PM, **Zoom A**, *will resume Wednesday, May 11.*
  - **GWCK Sunday Kollel Brunch and Learn for Men** - Sunday mornings. Returning in-person soon! Stay tuned for details.
  - **Rabbi Tuvia Grauman** - Rabbi Hyatt's Gemara Shiur, Sundays at 10:00 AM, **Zoom C**.
  - **GWCK presents CLAS (Community Learning at Shomrai)** - 8:15 PM - 9:15 PM. For more info., contact Rabbi Hillel Shaps, [hshaps@gwckollel.org](mailto:hshaps@gwckollel.org) 347-869-9361.
    - For Men:
      - Mondays: Rabbi Hillel Shaps - On the Same Page Gemara - in person in the Social Hall.
      - Wednesdays: Rabbi Yitzhak Grossman - Reading Responsa - **Zoom D**.
      - Thursdays: Rabbi Avraham Sussman - Yesodei Hatorah Gemara Skills Building - **Zoom H**.
    - For Women - **Zoom I**
      - Mondays: Mrs. Sara Malka Winter - Parsha Journeys, *will resume Monday, May 9.*
      - Tuesdays: Mrs. Sara Malka Winter - Sefer Bereishis, *will resume Tuesday, May 10.*

- **SCP (Semichat Chaver Program)** - Tuesdays at 8:45 PM. Join the fastest growing Halacha learning program in the world! Now back in person at YISE. Register at [gwkkollel.org/scp](http://gwkkollel.org/scp) *New semester starts on Tuesday, May 3. See flyer for details.*

- Tuesday, May 3. See Jyter for details.*

  - **Rabbi Yehoshua Levy's** Gemara Shiur, Masechet Chulin, Sunday through Friday, 6:35 AM - 7:20 AM, in the Franco Beit Midrash.
  - **The Golden Network Presents: Rabbi Barry Greengart's** Shiurim for men & women, Mondays at 9:00 AM, studying Parashas Hashavua, **Zoom B**.
  - **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 E**.
  - **Rabbi Moshe Arzouan's** Advanced Gemara Shiur for Men, learning Maseches Bava Kama 9<sup>th</sup> Perek Merubah. Wednesday evenings, 8:30 PM on **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: 970 1398 4837, password 613  
Zoom C: ID: 978 8156 7874, password 1234

Zoom C: ID: 978 8156 7874, password RabbiH  
Zoom D: ID: 746 455 2195, password Lazzu

Zoom D: ID: 746 455 2195, password Learn  
Zoom E: ID: 713 7408 5130, password 0450

Zoom E: ID: 713 7408 5130, password 045  
Zoom F: ID: 349 754 2180, password Learner

Zoom F: ID: 349 754 2180, password Learn  
Zoom G: ID: 539 496 3506, password v.gwarz

Zoom G: ID: 539 490 3308, password ygwar  
Zoom H: ID: 803 356 4156, password Learn

Zoom H: ID: 803 358 4158, password Ecarl  
Zoom I: ID: 601 853 4021, password Winter

## **Yahrzeit of Rav Anemer, ZT”L**

YISE will mark the 12<sup>th</sup> Yahrzeit of our esteemed and beloved Rav Anemer, ZT”L, on the second day of Rosh Chodesh Iyar, Monday, May 2 at 12 noon on **Zoom A**.

Rabbi Rosenbaum will learn Mishnayos and share brief remarks.

## **COVID-19 Updates**

- The YISE Board has mandated that everyone 16 and older who is medically eligible for an FDA-approved COVID-19 vaccine must be **fully vaccinated for COVID-19 in order to enter the Shul building**.
- Masks are now optional for adults and children.
- There are no social distancing requirements in the YISE building.
- 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**

**Friday Night Oneg with Rabbi Hanoch Teller** - 9:15 PM at the Postelnek home, 11600 Fillmore Drive, with Cholent, Kugel, singing, Divrei Torah and stories. *See flyer for details.*

**Pre-9:15 Minyan Chabura** - A weekly Chabura in the Nesivos Shalom on the Parsha. Delve into the deeper dimensions of the Parsha and Holidays by learning the Nesivos Shalom's weekly insights. Begins at 8:55 AM Shabbos mornings in the Social Hall. This Shiur will be given by Rabbi Hillel Shaps.

**Yom HaShoah V'Hagvurah** - 42<sup>nd</sup> annual program, featuring Irene Fogel Weiss. Presented by YISE and KMS on Zoom, Sunday, May 1, 7:30 PM, Meeting ID 655 813 1022, passcode 365636. Early Mincha at 5:00 PM and late Maariv at 9:30 PM at YISE. *See flyer for details.*

**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 2, from 2:00 PM - 3:00 PM on **Zoom A**. For more information, contact Miriam Friedman at [mfriedman2@yahoo.com](mailto:mfriedman2@yahoo.com)

**Yom Haatzmaut** - Thursday, May 5, Yom Haatzmaut Shacharis Davening starting at 6:25 AM in the Belonofsky Sanctuary with expanded Davening and Tefilos in honor of Yom Haatzmaut.

**Seeing the Hand of Hashem...In Nature** - A lecture series presented by the YISE Meaningful Tefilah Project. Third lecture, "In Biochemistry and Genetics," with John Golin will be on Sunday, May 8, 10:30 AM on **Zoom A**. Previous lectures are posted on [yise.org](http://yise.org)

**Kashrus in the Kitchen** - Learn the background and practical laws of Kashrus. Tuesdays, 8:15 PM - 9:00 PM, at the home of David & Tamara Goodman: 11611 Kemp Mill Road. Given by Rabbi Postelnek. For questions or to join the WhatsApp group, contact Rabbi Postelnek at 571-340-0227 or [rypostelnek@yise.org](mailto:rypostelnek@yise.org) Recordings available at <https://wp.yise.org/kashrus-kitchen> *Shiur will resume after Pesach.*

**Volunteers Are Needed Weekly** to help with Kiddushes. If you can help, please contact Simi Franco at [office@yise.org](mailto:office@yise.org) or 301-593-4465 x103.

**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, [mskarlin@gmail.com](mailto:mskarlin@gmail.com) or Miriam Friedman, 301-754-1517, [mfriedman2@yahoo.com](mailto:mfriedman2@yahoo.com)

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

## **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](mailto: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.

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 (Monday 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 8:45 and 9:15 Shabbos Drashas are both available for sponsorship at \$54 each.

4. Yom Tov Drasha Sponsorships are \$72 each.

Please email [office@yise.org](mailto:office@yise.org) to sponsor. Thank you for your support.

## **Thank you to the Shiurim Sponsors for this Past Week:**

### **Rabbi Hyatt's Gemara Shiur**

- David Jaray in memory of Rabbi Hyatt, Z”L, and in honor of Rabbi Grauman and all those who attend his Shiur.

### **Rabbi Rosenbaum's Tehillim/Parsha/Halacha Shiur**

- Debbie Rogal in memory of Dr. Michael Gelfand, a model of Chesed, who epitomized the meaning of treating friends like family.

### **Rabbi Rosenbaum's Navi Shiur**

- Debbie Rogal in memory of Dr. Michael Gelfand, a model of Chesed, who epitomized the meaning of treating friends like family.

## YISE Youth Announcements

**Shabbos Groups** this Shabbos, April 30, from 10:00 AM until Shul ends. Age 18-36 months (Mommy & me) in the toddler room off the Lower Lobby. Ages 2-5 years (drop off) in the room behind the balcony. Ages 6-9 years will meet at Shomrai and walk over to the Yeshiva. For more information, contact Debbie Katz at [dkatz@yise.org](mailto:dkatz@yise.org)

**Shabbos Groups Coordinator** - We warmly welcome Ester Thurman as our new Shabbos Groups Coordinator. We wish Talya Miller a fond farewell and a heartfelt Mazel Tov on her marriage this past week.

**Post-Pesach Pizza Fundraiser** - Congratulations to our winners, Sahra Ginsburg and Iris Bashein. The fundraiser earned well over \$300. We thank Ben Yehuda Pizza for supporting our YISE Youth in this wonderful way.

**Bat Mitzvah Program** - Create a seed mosaic picture. Discuss Ruth and Naomi and their impact on Jewish History. **Note new date:** Sunday, May 15, 1:30 PM - 3:00 pm in the Social Hall. RSVP by 4/25 to [batmitzvahprogram@yise.org](mailto:batmitzvahprogram@yise.org) Cost: \$10 or free if already paid \$36. See flyer for details.

## Community Programs & Listings

**Siyum Mishnayos** in memory of Ariel Landy, Ariel Akiva Ben Elchanan. Sign up at <http://www.lzechernishmas.com/signup.php?id=10444> Please complete your learning by 5 Nissan 5783, March 27, 2023.

**Challah Bake** - Sunday, May 1, Rosh Chodesh Iyar, 11:00 AM at the KMS tents with the Mikvah Emunah Society of Greater Washington. A morning of song, dance, learning, inspiration and unity as we each mix, knead and shape our own Challah. Light refreshments will be served. Women only - students welcome. Registration required and space is limited. RSVP at [www.mikvahemunah.com](http://www.mikvahemunah.com) by April 10. Featuring Tzippy Levin and the Simcha Steps team.

**Kemp Mill Toastmasters** - Wednesday, May 4, 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 [secretary@kempmilltoastmasters.com](mailto:secretary@kempmilltoastmasters.com) for more info. Zoom meeting ID: 986 546 841, password: 3671

**Women's Online Shiur with Rabbi Yehoshua Levy** - Free 1-hour shiur on Zoom on the first and third Sundays of each month at 8:30 PM (new time). Topic: Eishet Hayil, with principles from Mesilat Yesharim and weekly Sidra. In English. All levels of ability are welcome. You needn't attend every Shiur, but RSVPs are requested. Contact Shiur Coordinator at [womenshiur@gmail.com](mailto:womenshiur@gmail.com) for details.

**YGW Kollel Zichron Amram Machshava** - Probing Jewish Thought Through the Works of Rav Yitzchak Hutner, ZT"L, with Rabbi Eliyahu Reingold, Rosh Kollel, Sundays at 8:00 PM on Zoom, Meeting ID: 825 0731 6850, Passcode: 1216613. For more information, contact Rabbi Moshe Chaim Blate at 404-273-3392.

**Dirshu** - Please join Dirshu, which began Bava Metzia on December 20. Shiur options at YGW: Monday - Friday, 5:45 AM (R. Reingold) or Monday - Thursday, 9:00 PM - 10:00 PM (R. Cortell/R. Werner). About 2.5 Daf covered each week.

**Parsha Explorations with Rabbi Yitzhak Grossman** - Presented by the Greater Washington Community Kollel and Kemp Mill Synagogue, Sunday evenings, 7:30 PM at KMS and on Zoom, Meeting ID: 655 813 1022, Passcode: 365636. For men and women.

**TGN Program: Siddur Class - In-Depth Analysis of the Siddur** with Mrs. Esther Dziadek, Wednesday mornings, 9:30 AM to 10:30 AM, on **Zoom B**. For more information call 301-732-1773 or email [director@goldennetwork.org](mailto:director@goldennetwork.org)

**Help our Senior Neighbors** - What if you had to give up your car keys and depend on someone else to get you where you needed to go? This is happening to more and more of our senior neighbors. Consider volunteering with the Senior Connection to drive seniors to medical appointments, shopping, etc. Training and liability coverage are provided, and you can set your own volunteering schedule. COVID-19 precautions are followed for the health of drivers and riders. Contact [volunteer@seniorconnectionmc.org](mailto:volunteer@seniorconnectionmc.org), call 301-962-0820 or visit [www.seniorconnectionmc.org](http://www.seniorconnectionmc.org) for more info.

**Newly married? Growing family? Just need a budget check-up?** IZUN is a community resource that provides free and confidential coaching to help you examine your budget and achieve financial stability. Go to <https://getizun.org> or email us at [barbara@getizun.org](mailto:barbara@getizun.org)

**Daf Yomi Shiur** currently meets online weekdays via a WebEx video conference. There is still room for a few more participants. Anyone interested may email Judd Lifschitz at [lifschitz@slslaw.com](mailto:lifschitz@slslaw.com) to be added to the invite list. Sunday 8:30 AM, Monday - Thursday 9:00 PM. Shabbos in-person at 7:30 AM in the YISE Social Hall.

**Daily Halacha Program from Rabbi Eliyahu Reingold** - Receive one every day in your inbox. Visit [dvarhalacha.com](http://dvarhalacha.com) and click "Sign Up."

**Silver Spring Gemachim** - For a complete list: [www.gemachexchange.com](http://www.gemachexchange.com)

| <b>The Week Ahead</b>      |                     | <b>Sunday, May 1<br/>Rosh Chodesh</b> | <b>Monday, May 2<br/>Rosh Chodesh</b> | <b>Tuesday<br/>May 3</b> | <b>Wednesday<br/>May 4</b> | <b>Thursday, May 5<br/>Yom Haatzmaut</b> | <b>Friday<br/>May 6</b> |
|----------------------------|---------------------|---------------------------------------|---------------------------------------|--------------------------|----------------------------|--|-------------------------|
| <b>Shacharis</b>           | Ashkenazi (S, B, B) | 6:30, 7:30, 8:45                      | 6:15, 6:35, 8:45                      | 6:15, 6:55, 8:45         | 6:15, 6:55, 8:45           | 6:15, 6:25*, 8:45                        | 6:15, 6:55, 8:45        |
|                            | Sephardi (LBM)      | 7:30                                  | 7:30                                  | 7:30                     | 7:30                       | 7:30                                     | 7:30                    |
| <b>Mincha /<br/>Maariv</b> | Ashkenazi (B)       | 7:50                                  | 7:50                                  | 7:50                     | 7:50                       | 7:50                                     | See Shabbos<br>schedule |
|                            | Sephardi (LBM)      | 7:40                                  | 7:40                                  | 7:40                     | 7:40                       | 7:40                                     |                         |

\* Thursday, May 5 - Yom Ha'Atzmaut - the second Minyan at Arcola will meet at 6:25 with special additions. The other Shacharis Minyanim will meet at their regular times, without special additions.

**Halachic Times:** Latest Alos Hashachar 4:40 AM, Earliest Talis and Tefilin: 5:13 AM, Latest Netz: 6:11 AM,  
Latest Krias Shema: 9:34 AM, Earliest Mincha: 1:41 PM, Earliest Shkia: 8:01 PM, Latest Tzeis Hacochavim: 8:52 PM

### Next Shabbos

May 6 - 7, 2022 - 6 Iyar 5782  
Parshas Kedoshim

**Friday Night:**

- Light Candles by 7:47, but not before 6:38
- Mincha: 6:20 (Plag, S), 6:50 (B), 7:50 (B), 7:15 (Sephardi, LBM)

**Shabbos Day:**

- Shacharis: 7:00 (B), 8:45 (B), 9:15 (S), 8:00 (Sephardi, LBM)
- Mincha: 2:30 (B), 5:00 (B), 7:45 (B), 7:45 (Sephardi, LBM)
- Shabbos ends/Maariv: 8:52

Next Shabbos Shorts Deadline: Wednesday, May 4 at 12 Noon

Submit items for the Shabbos Shorts to: [announce@yise.org](mailto:announce@yise.org)

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

Eruv line: 301-593-5561 Email: [office@yise.org](mailto:office@yise.org)

Website: [www.yise.org](http://www.yise.org)

Office Hours:

Monday - Thursday: 9:00 AM - 5:00 PM,

Friday: 9:00 AM - 2:00 PM

Rabbi Dovid Rosenbaum

Yale Ginsburg - President

Rabbi Yosef Postelnick - Asst. Rabbi

Simi Franco - Office Manager

# A Quick Thought on the Parsha from Rabbi Postelnik

## Acharei Mos 5782:

### Hello, Goodbye

Video available at <https://wp.yise.org/shabbos>

As we make our way back from Shul on Friday nights, the Gemara (Shabbos 119b) tells us two angels accompany us to our homes. They enter our houses alongside us, and we begin to recite the famed song *Shalom Aleichem...* “*Shalom Aleichem Malachei Hashareis* - welcome to you, ministering angels - *Boachem Leshalom...*” Concluding with the statement, “*Tzeischem Leshalom* - Go in peace.” Why is it that just as we invite and welcome the angels into our homes, we usher them out almost immediately?

The Chofetz Chaim explains the peculiar sequence as follows. When Yaakov was fleeing from Esav, he dreamt of angels ascending and descending a ladder. The angels going up the ladder were the angels who accompanied him in the Land of Israel while the angels coming down were the angels who would protect him outside of the Land of Israel. Similarly, there are different angels who escort us into Shabbos than those who accompany us during the week. To the angels who ascend with us to higher and holier planes on Shabbos we wish “*Shalom Aleichem - welcome!*”, while to the angels who have been with us for the past six days, we extend our thanks and goodbye until after Shabbos, “*Tzeischem Leshalom* - go in peace.”

Another approach is offered by Rav Shimshon Pincus in his beautiful work *Shabbos Malkisa*. His explanation is based on a Pasuk in this week’s Parsha (Vayikra 16:17), “*וְלֹא־אָדָם לֹא־יָהִי בַּאֲלָמָּן מוּעֵד בְּבָאוֹ לְכַפֵּר בְּקָדְשׁ עַד־צָאתוֹ*” - And no man shall be in the Tent of Meeting when he comes to effect atonement in the Holy of Holies, until he comes out.” When Aharon Hakohen, the Kohen Gadol, entered the Kodesh Hakodoshim to offer the Ketores on Yom Kippur, there was to be no one else accompanying him into that holiest of places. No Kohen, Levi or Yisrael was allowed to enter. Not even Moshe Rabeinu himself could join Aharon!

Furthermore, the Midrash (Vayikra Raba 21:12), prompted by the seeming additional word of “*Kol Adam*” - *any man*, adds that even angels are prohibited from entering with the Kohen Gadol.

Rav Pincus describes our entering into Shabbos like the Kohen entering into the Holy of Holies. Angels accompany us home from the week into Shabbos and from Shul to our homes, but then we ask that they leave us alone with Hashem. Regarding this moment on Friday night, Rav Pincus writes, “*Bemakom Hasharas Shechina, Ein Lemalachim Kenisa* - Angels cannot enter in the space where Hashem’s Presence resides.”

Imagine a bride and groom being danced from the Chupah to the Yichud room. Their friends and family following behind them clapping and singing the entire way. Yet, when they enter the Yichud room, right before the groom closes the door, he peeks his head through the crack and says, “thank you so much for joining and adding to our happiness, but now it’s time for me and the bride to be alone.” With that, he closes the door. On Friday night, we thank the angels for the presence and assistance, but express that it’s now time for them to go.

Effectively, on Shabbos our homes become the Kodesh Hakodoshim, the Holy of Holies; our tables become the Mizbeach, the altar; and we and those sitting around our Shabbos table become the Kohanim serving Hashem! And while the Malachim may be peeking through our windows, they cannot enter, for Shabbos is a space for us and Hashem. As Hashem describes (Shemos 31:17), “*בֵּין אֹתָהּ וּבֵין בָּנֵי יִשְׂרָאֵל*” - it’s a sign between Me [Hashem] and the Jewish nation.”

This approach can perhaps give us perspective on what’s happening Friday night when we sit down at our Shabbos table. It’s a moment to open our eyes and hearts to realize that on Shabbos we have opportunity to rise above the rest of the week and connect to our higher more elevated selves. It’s a time to consider what we would like to discuss and think about at our Shabbos tables knowing that our homes, tables, selves and guests are now alone with Hashem.

Have an amazing Shabbos!



YISE INVITES YOU TO A

# FRIDAY NIGHT ONEG

WITH RABBI HANOCHE TELLER



## PARSHAS ACHAREI-MOS

APRIL 29 | 9:15PM

AT THE POSTELNEK HOME  
11600 FILLMORE DRIVE

8pm  
Shabbat Shalom

WITH CHILLOUT, KUGEL, SINGING,  
DIBREI TORAH & STORIES





CELEBRATING ISRAEL AROUND THE WORLD



IN CELEBRATION OF ISRAEL'S 74TH ANNIVERSARY

## YOUNG ISRAEL SHOMRAI EMUNAH

PRESENTS A SCHOLAR-IN-RESIDENCE SHABBAT WITH  
**RABBI HANOCHE TELLER**

SHABBAT PARSHAT  
ACHAREI MOT  
**APRIL 30, 2022**



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## SHABBAT SCHEDULE

After Musaf  
Approximately 11 AM

**To Build the Impossible Scheme:  
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Before Mincha  
6:40 PM

**The Ship That Launched a Nation**

Between Mincha and Maariv  
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# Yom HaShoah v'Hagvurah

42nd Annual Program



Featuring  
**Irene Fogel Weiss**

Dvar Torah by Rabbi Brahm Weinberg

"Generations" Candle Lighting Ceremony



**Sunday, May 1st at 7:30 pm**

Children in grades 6 and up are encouraged to attend with parents.  
An ASL interpreter will be available for this program.

**Zoom ID: 655 813 1022**

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Irene Fogel Weiss was born in 1930 in Bótrág, Czechoslovakia. In 1939, her town came under Hungarian rule. Beginning in May 1944, nearly 425,000 Jews, including Irene and her family, were deported from Hungary to Auschwitz-Birkenau. Irene was only 13 years old. In January 1945, after 8 months of slave labor in Birkenau, Irene, her older sister, and two aunts were forcibly evacuated on foot from Auschwitz. Four months later, they were liberated by the Russian Army from a concentration camp inside Germany. In 1947, Irene, her sister and one aunt immigrated to New York. Irene married Martin Weiss in 1949 and they raised their family in Northern Virginia. Irene is a frequent speaker about her Holocaust experiences at the US Holocaust Memorial Museum. She has 3 children, 6 grandchildren and 3 great grandchildren.

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Jeremy Schnittman, Ph.D. (NASA)



#### **Sunday, March 27, 8 p.m.: In Human Biology and Physiology**

“The Science Behind Asher Yatzar, the Most Frequently Recited Bracha”  
Aaron M. Cypess, M.D., Ph.D., M.M.Sc. (NIH)



#### **Sunday, May 8, 10:30 a.m.: In Biochemistry and Genetics**

“Ma Rabu Maasecha’ at the Submicroscopic Level: How Enzymes Work”  
John Golin, Ph.D. (YU and CUA)

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

**Thinking Fast and Slow** - If we put together recent discoveries in neuroscience with Midrashic tradition we may be able to shed new light on the meaning of the central mystery of Yom Kippur: the two goats, identical in appearance, over which the High Priest cast lots, sacrificing one as a sin offering and sending the other, the scapegoat, into the wilderness to die.

In past Covenant & Conversation essays on Acharei Mot, we have looked at the scapegoat as it figures in Jewish tradition and, in a very different way, in other cultures. But there are other dimensions of the rite that cry out for explanation. We argued that there were two goats because Yom Kippur represents a dual process of kappara, atonement, and tahara, purification, directed respectively at guilt and shame. But this does not explain why the two animals were required to be as similar as possible to one another, nor does it account for the role of casting lots (goralot). Presumably, these elements were designed to inspire feelings of awe and penitence on the part of the crowds that thronged the Temple on the holiest day of the year, but how and in what way?

Over the centuries, the Sages sought to decipher the mystery. Two animals, alike in appearance but different in fate, suggests the idea of twins. This and other clues led the Midrash, the Zohar, and classic commentators such as Nahmanides and Abarbanel to the conclusion that in some sense, the two goats symbolised the most famous of all the Torah's twins: Jacob and Esau.

There are other clues too. The word *se'ir*, "goat," is associated in the Torah with Esau. He and his descendants lived in the land of Seir. The word *se'ir* is related to *sei'ar*, "hairy," which is how Esau was born: "his whole body was like a hairy garment". When Rebecca urged Jacob to pretend to be Esau in order to take Isaac's blessing, Jacob said, "My brother Esau is a hairy [sa'ir] man while I have smooth skin". According to the Mishnah, a red thread was tied to the scapegoat, and "red" (Edom) was Esau's other name. So there was a tradition that the scapegoat in some way symbolised Esau. Azazel, the mysterious place or entity for which the goat was intended, was Samael, Esau's guardian angel.

In particular, the phrase "two kids of the goats," *shnei se'irei izim*, mentioned in the High Priest's rites, reminds us of the very similar expression, "two kids of the goats," *shnei ged'ei izim*, mentioned in Genesis 27, the scene of Jacob's deception. Isaac had asked Esau to catch him some wild game and prepare him a meal so that he could bless him. Rebecca tells Jacob to "Go out to the flock and bring me two choice kids of the goats, so I can prepare some tasty food for your father, the way he likes it. Such verbal parallels are not coincidental in the Torah. They are part of its sustained intertextuality, its finely woven prose in which one verse sheds light on another.

So the two goats of the High Priest's service evoke in multiple ways the figures of Jacob and Esau, and specifically the scene in which Jacob pretended to be Esau, dressing in his clothes so that he would feel and smell like his brother. It was then, answering his father's question, "Who are you, my son?" that Jacob said the words, "I am your firstborn Esau," leading Isaac to say, "The voice is the voice of Jacob, but the hands are the hands of Esau".

Who then were Esau and Jacob? What did they represent and how is this relevant to Yom Kippur and atonement? Midrashic tradition tends to portray Jacob as perfect and Esau as an evil-doer. However, the Torah itself is far more nuanced. Esau is not a figure of evil. His father loved him and sought to bless him. The Sages say that in one respect – honouring his father – he was a supreme role model. And in Deuteronomy Moses commands, "Do not despise an Edomite [i.e., a descendant of Esau], because he is your brother".

Esau in the Torah is not the epitome of evil. Rather, he is the man of impulse. We see this in the scene in which he sells his birthright to Jacob. Coming in one day exhausted by the hunt, he sees Jacob making lentil broth:

He said to Jacob, "Quick, let me have some of that red stew! I'm famished!"... Jacob replied, "First sell me your birthright." "Look, I am about to die," Esau said. "What good is the birthright to me?" But Jacob said, "Swear to me first." So he swore an oath to him, selling his birthright to Jacob. Then Jacob gave Esau some bread and some lentil stew. He ate and drank, and then got up and left. So Esau despised his birthright.

This vignette of Esau's impetuosity – selling part of his heritage for the sake of a bowl of soup – is reinforced by the unique description of the action in the staccato form of five consecutive verbs (literally, "he ate, he drank, he rose, he left, he despised"). Every time we see Esau we have the impression of an impulsive figure always driven by the emotion of the moment, be it hunger, filial devotion, a desire for revenge or, at last, generosity of spirit.

Jacob is the opposite. He does not give way to his feelings. He acts and thinks long-term. That is what he does when he seizes the opportunity to buy Esau's birthright, when he works for seven years for Rachel (a period that "seemed to him but a few days"), and when he fixes terms with Laban for payment for his labour. Rebuking his son Joseph for the seeming presumptuousness of his dreams, the Torah tells us that the brothers were jealous of Joseph "but his father kept the matter in mind." Jacob never acts impulsively. He thinks long and hard before deciding.

Not only is impetuosity alien to him, he is also critical of it when he sees it in his children. On his death bed, he curses his three eldest sons in these words: Reuben, you are my firstborn.... Unstable as water, you will not excel.... Simeon and Levi ... Cursed be their anger, so fierce, and their fury, so cruel!"

Acting on the basis of anger and impetuosity is for him the sign of an unworthy personality with which he does not wish to be associated.

What does all this have to do with sin, transgression, atonement, and two goats?

Recent years have seen a revolution in our understanding of the human brain, and with it, the human mind. One key text was Antonio Damasio's book *Descartes' Error*. Damasio discovered something unusual about patients who had suffered brain damage to the ventromedial prefrontal cortex. Their ability to think remained unchanged, but their ability to feel dropped to almost zero. The result was that they found it impossible to make decisions. They would reason endlessly but fail to make their mind up on one course of action rather than another.

Much subsequent work has shown that Descartes and Kant were wrong in their assertion that we are, first and foremost, rational animals. David Hume was right in his view that we are primarily emotional beings who make decisions on the basis of feelings, desires, and drives of which we may be barely conscious. We justify our choices, but brain scans show that we may have made those choices before being aware that we had done so.

We are more driven by emotion and less by reason than Enlightenment thinkers believed. This discovery has led to new fields of study like behavioural economics (what people actually do rather than what theory says they do), emotional intelligence, and interdisciplinary studies linking neuroscience to morality and politics.

We have, in fact, a dual-system or twin-track brain. This is what Daniel Kahneman is referring to in the title of his famous book *Thinking, Fast and Slow*. One track is rapid, instinctive, emotional, and subconscious. The other is slower, conscious, deliberative, and calculating. The former allows us to react quickly to situations of immediate potential danger. Without it, we and our ancestors would not have survived. Many of our instinctive reactions are benign. It is natural to have empathy, and with it the tendency to feel other people's pain and come to their aid. We develop a strong sense of attachment that leads us to defend members of our family or community. But not all instincts are benign. Anger, envy, jealousy, fear, hate, and the desire for revenge may once have been functional, but they are often deeply destructive in social situations. That is why the ability to "think slow," to pause and reflect, matters so much. All animals have desires. Only human beings are capable of passing judgement on desires – of asking, should I or should I not satisfy this desire?

These recent discoveries in neuroscience and related fields do not tell us something new. Rather, they have vindicated an ancient insight that was often obscured by Enlightenment rationalism. We cannot live, choose, or love without emotion. But one of the fundamental themes of Genesis is that not all emotion is benign. Instinctive, impulsive behaviour can lead to violence. What is needed to be a carrier of God's covenant is the ability to "think slow" and act deliberatively. That is the contrast between Isaac and Ishmael (of whom it was said, "He will be a wild donkey of a man; his hand will be against everyone and everyone's hand against him"). Even more so, it is the contrast between Jacob and Esau.

Which brings us to Genesis 27 and the moment when Jacob dressed up in Esau's clothes and said to his father, "I am Esau your firstborn." The two goats of the High Priest's service and the two goats prepared by Rebecca symbolise our duality: "The hands are the hands of Esau but the voice is the voice of Jacob." We each have an Esau and Jacob within us, the impulsive, emotional brain and the reflective, deliberative one. We can think fast or slow. Our fate, our goral, our life-script, will be determined by which we choose. Will our life be lived "to the Lord" or "to Azazel," to the random vicissitudes of chance?

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This is the moral drama symbolised by the two goats, one dedicated “to the Lord,” the other “to Azazel” and released into the wilderness. The power of ritual is that it does not speak in abstractions – reason versus emotion, instinctual deferral rather than gratification. It is gripping, visceral, all the more so when it evokes, consciously or otherwise, the memory of the twins, Jacob and Esau, together at birth yet utterly divergent in their character and fate.

Who am I? That is the question Yom Kippur forces us to ask. To be Jacob, we have to release and relinquish the Esau within us, the impulsiveness that can lead us to sell our birthright for a bowl of soup, losing eternity in the pursuit of desire.

#### **The Person in the Parsha: R. Tzvi Hersh Weinreb**

**No Exit** - There is much that the Torah leaves to our imagination. Regular students of the weekly Torah portion soon become convinced that the narratives they read each week are deliberately abbreviated, as if to encourage us to fill in the missing links on our own.

One outstanding example of such an incomplete narrative is the story of the death of Nadab and Abihu, the sons of Aaron the High Priest. Just a few short weeks ago, in Parashat Shemini, we read of their tragic sudden deaths. In their eager enthusiasm to draw closer to the Almighty, they brought an “alien fire” to the altar, a ritual procedure that they invented on their own and were never commanded to perform. For that they were instantly struck down and consumed by a heavenly fire.

This terrifying event occurred on a day of momentous importance during the inauguration of the holy Tabernacle. It happened in the presence of a throng of celebrants. We can assume that there were at least some eyewitnesses to the events, and we can be certain that many individuals heard about it within mere minutes.

But we know almost nothing about the reactions of those who were apprised of the tragic news that two princes in Israel, two young men who were next in line for the High Priesthood, potential leaders of the Jewish nation, were executed, cremated, by an act of God.

It is natural for most of us to empathize immediately with the father and mother of these ill-fated young men. We wonder what they felt when they first learned of their unspeakable loss. But we are left to our own devices by the text and can only imagine their reaction. All we are told is, “and Aaron was silent.” Aaron’s silence leaves us silent, lost in introspection, asking ourselves how we would react to such nightmarish news.

In this week’s Torah portion, Parashat Acharei Mot, we read a bit more of the story. The opening paragraph of our parasha begins “and it came to pass after the death of Aaron’s two sons...” Those words encourage us to believe that the suspense has been lifted and that we are about to learn the rest of the story. We are teased into supposing that we are about to discover the nature of the emotions that lay buried in Aaron’s silence.

Alas, we are disappointed. Instead of a glimpse into Aaron’s tormented soul, we are taught in elaborate detail of his newly prescribed ritual role. We read of the Temple procedures which he is to conduct on the holy Day of Atonement, Yom Kippur. We soon discover, to our surprise and dismay, that Aaron is to be required to replicate his sons’ behavior, the very behavior for which they were frightfully punished. They lost their lives because they sought to draw too close to the Divine, and now Aaron their father is commanded to draw close to the Almighty. Indeed, he is summoned to enter a sector so sacred that his sons dared not set foot there.

Granted, he is to enter that sacred space at one specific moment in the entire year, and only after many preparatory procedures. But nevertheless, the

objective of Aaron’s great mitzvah and privilege, approaching the Almighty as closely as possible, is the identical objective that his sons desperately strived for, and for which they were catastrophically punished.

We can easily suppose that we are being called upon to imagine how Aaron, in the very act of entering the Holy of Holies, would be overwhelmed by heartbreak, haunted by the image of his children who were cut down in the prime of their lives while performing the very act that he was now commanded to perform!

In what way, however, was Aaron’s entrance into the innermost sanctum fundamentally different from Nadab and Abihu’s attempt to approach the Most Sacred One?

The answer lies in a careful reading of the rest of the opening chapter of this week’s Torah portion. For there we learn that Aaron was not only instructed to enter the Holy of Holies. He was also instructed to leave that sacred space. To use contemporary jargon, he was given an exit strategy.

Attaching an exit strategy to an intense and sublime religious experience is one of the secrets of authentic spirituality. More specifically, the exit strategy is intrinsic to the Yom Kippur experience. Aaron was instructed to enter the inner sanctum, yes. But he was also directed to depart from it and return to the far less sacred world at large. Seldom do we not enter Yom Kippur with an attitude of remorse and solemnity. But we exit Yom Kippur with the confidence that our sins have been forgiven and that we can now embark upon the forthcoming joyous Succoth days.

Nadab and Abihu, on the other hand, entered a “no exit” situation. The lesson is clear: spiritual ecstasy is wonderful. But it can never be an end in itself. It must be but a means to an end, an opportunity to become inspired with the purpose of bringing inspiration back to a mundane and imperfect world.

This was the example that Moses taught when he entered a realm even more sacred than the Holy of Holies. He ascended to the peak of Mount Sinai, and even further upwards to the very heavens on high, to the realm of the angels and the site of the divine throne of glory. But he never lost sight of his goal of returning to his people with the message he received from on high. His intent was always to descend, to ultimately reunite with the people who sought to cope with the problems of ordinary existence.

This is also the central message of Yom Kippur. It is a day of atonement and repentance, of introspection and awe. Our spirituality that day is akin to that of the angels, removed from the human body’s physical requirements of food and drink. But the climax of Yom Kippur must be the image left to us by Aaron and all the subsequent high priests. That image is described by our Sages as “the yom tov of festivities that the High Priest celebrated when he exited safely from the Holy of Holies.” The exit strategy from Yom Kippur is a festive and joyous meal, a return to reality, a reconnection to the ordinary, to the vulnerable, to the human.

Our religion has its serious, even somber, occasions; we know well days of self-examination and of longer periods of time dedicated to remorse and self-criticism. We know well days, months, and even years of grief and mourning. But for all these, our religion prescribes exit strategies: forgiveness for the sinner, return for the wayward child, and consolation for the mourner.

Nadab and Abihu were guilty of a truly fateful error. They wished to enter the spiritual state of no return. Our religion teaches us that spirituality must never be a condition of “no exit.” Authentic spiritual experience must be designed to culminate with a return to the real world with song for those formerly sad and speech for those once crippled by silence.

#### **Likutei Divrei Torah**

##### **R. Nachum Amsel: Encyclopedia of Jewish Values**

**Being Jewish and Being Different:** In this week’s Parsha, God and Moshe admonish the people not to imitate the ways of people of Egypt. At the same time, the Torah also says that Jews should not imitate the ways of the inhabitants of the Land of Canaan, considered one of the less developed countries at that time. The verses end with three words:

*Uechukotaihem Lo Tailaichu- Do Not Follow Their Customs.* Less than two chapters later, this commandment is repeated, but there is an added phrase of “I am the God who has separated you from all the other nations. Thus, Jews are obligated to remain different from their non-Jewish counterparts in their communities. But what are the specifics of this Mitzvah?

The idea that Jews were to be different from non-Jews did not begin in our Parsha. This differences between Jew and non-Jew can be seen with the very first Jew. It was the non-Jews of his time who publicly pointed out the differences in beliefs between

Abraham and everyone else and tried to destroy him because of his individual convictions. Abraham was called Hebrew (*Ha-Ivri*) specifically because all the world was on one side (of belief), and he was on the other side. Since this difference was instigated by non-Jews, it does not address the question if Jews should actively try to maintain these differences, or should they try to blend into the rest of society. However, one does not have to search too far in the Torah to see that Judaism does espouse highlighting its distinctiveness. Part of Judaism itself is to strive to remain separate and unique as a Jew, apart from the surrounding culture.

The very first Mitzvah performed each week by Jews is the Havdalah service on Saturday night immediately after Shabbat ends. In this service, a blessing is recited which thanks God for separating the Jewish people from all other nations. In the Aleinu prayer recited three times daily, it says that Jews were not made like all other nations of the world and God has not placed a lot of the Jews like all other families of the earth. Therefore, it is clear that being different and distinctive is not only tolerated in Judaism, but it is the Jewish ideal.

So, it is clear that the Torah wants Jews to remain different. How? The commentaries have emphasized this latter, general concept, and have not restricted this Mitzvah to the customs of any non-Jewish society.. Maimonides, in explaining the Mitzvah of not following non-Jewish customs, says that a Jew should be distinguished from non-Jews through distinctive dress as well as knowledge and understanding.

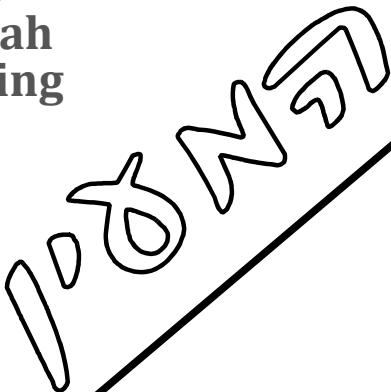
The Rishonim-Rabbis of the Middle Ages are divided about the specifics of fulfilling “Do Not Follow Their Customs”, Tosafot believes that when a legitimate Jewish custom is then later adopted by non-Jews for idolatrous practices, the Jews must stop following that custom. Rabbeinu Nisim disagrees and shows from the Talmud that Jews were allowed to keep certain practices that were also performed by the non-Jews, as long as they had a **legitimate Jewish purpose**.

Maharik states that if it appears that the Jews are copying the non-Jews, that the act of imitation itself, irrespective of any particular custom, is a violation of the Mitzvah. However, if a custom has a specific purpose and functional objective for the custom, then it would be permissible. The upshot of this disagreement is codified in Shulchan Aruch and follows essentially the Rabbeinu Nisim and Maharik. Therefore, in practical terms, Jews may adopt non-Jewish customs that have a specific purpose or intention. In addition, if the origin of the non-Jewish custom was religious in nature, then Jews may not follow the practice. . Clearly, whatever the technicalities of the Mitzvah, Jews should make an active attempt to look and remain different culturally. *[Excerpt]*

# The Torah Spring

Volume 36, No. 29  
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April 30, 2022

בְּסִדְךָ



Near the end of *Parashat Acharei Mot*, in the middle of listing various abominable practices that are forbidden to us, the Torah states (18:4), "You shall observe My decrees and My laws, which man shall carry out and by which he shall live -- I am Hashem." The *Midrash Torat Kohanim* interprets this verse as an exhortation regarding Torah study. "Make it primary, not secondary," says the *Midrash*. "Occupy yourself with it and do not mix foreign things into it. Do not say, 'I have finished learning the wisdom of the Jews; now I will learn the wisdom of other nations.' There is no end to one's obligation to study Torah." [Until here from the *Midrash*]

R' Avraham Yoffen z"l (1887-1970; *Rosh Hayeshiva* of the Novardok Yeshiva in Bialystok, Poland; New York and Israel) writes: Certainly, this *Midrash* is teaching an important lesson regarding Torah study, but what does it have to do with our *Parashah*?

He explains: The *Midrash* is teaching that Torah is not just something to be studied; it is something to be lived, a way of life. The *Midrash* is not disparaging other areas of study. They, too, contain wisdom, but it is not wisdom that touches a person's soul. Nor is the *Midrash* prohibiting a person from studying the wonders of nature, so long as that study is secondary to one's Torah study. When one makes Torah study primary and views the Torah as a guide for life itself, he will never be at risk of committing the abominations described in our *parashah*. (*Ha'mussar Ve'ha'da'at*)

Acharei Mot תנווה ראה

## Bitachon

This year--a Shemittah year--we will iy"H devote this space to discussing the related subject of Bitachon / placing one's trust in Hashem.

Before Pesach, we discussed the ten benefits of Bitachon identified by Rabbeinu Bachya ibn Pekudah z"l (Saragossa, Spain; early 11<sup>th</sup> century). Following that discussion, R' Bachya defines what it means to "trust" another (whether that other is Hashem or a human being).

Trust is the tranquility of the soul of the one who trusts. In his heart, he relies on the one in whom he trusts, sure that the latter will do what is right for him regarding the thing about which he is trusting. The one who trusts is confident that the other will use all of his ability and knowledge for the benefit of the one who trusts. But what lies at the root of his trust and gives rise to it, and without which there can be no trust, is the truster's confidence that the one he trusts will keep his word and do what he promised; more than that, that he has in mind to benefit the one who is trusting even regarding things he did not commit himself or undertake to do, out of pure generosity and kindness.

(*Chovot Ha'levavot: Sha'ar Ha'bitachon*, ch.1)

R' Baruch Aryeh Halevi Fischer shlita (rabbi and educator in Brooklyn, N.Y.) asks: Why does R' Bachya write that "Trust is the tranquility of the soul"? Seemingly, tranquility of the soul is the result of trust, but it is not trust itself!

R' Fisher answers: Trusting in something does not guarantee security. For example, a person may purchase insurance, but a data entry error by a clerk may cause him to remain uninsured or under-insured. In contrast, one who trusts in Hashem has real security, for Hashem does not make mistakes. A person who trusts in man feels tranquility, but it is an illusion. In contrast, a person who understands the difference between trusting in Hashem and trusting in man has true tranquility. (Lev Ha'Ari p.58)

## Hamaayan / The Torah Spring

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Dedicated in gratitude to Hashem on Hamaayan's 35<sup>th</sup> birthday  
and in memory of Moreinu Ha'Rav Gedaliah ben Zev Ha'Kohen Anemer z"l

**"You shall safeguard My charge not to do any of the abominable traditions that were done before you and not contaminate yourselves through them; I am Hashem, your Elokim."** (18:30)

Rashi z"l writes, quoting the *Midrash Sifra*: "If, however, you do defile yourselves, I shall no longer be your Elokim, since you will have cut yourselves off from following after Me. Of what use will you be to Me then? Consequently, you will deserve annihilation! Thus the verse concludes, 'I am Hashem your Elokim'."

R' Yerucham Levovitz z"l (*Mashgiach Ruchani* of the Mir Yeshiva; died 1936) explains: Our relationship with *Hashem* is based on mutual love. In turn, the foundation of love is *Hishtavut* / shared ideals or a common language. What *Hashem* loves, we love; what He hates, we hate. That is why the *Mitzvah* of reciting *Shema*, which includes accepting the yoke of Heaven, is followed immediately by the command to love *Hashem*--"Ve'ahavta." Doing His Will is loving Him. They are one and the same. And, the relationship is two way. Therefore, the blessings before *Kriat Shema*--"Ahava Rabbah" and "Ahavat Olam"--speak of *Hashem*'s love for us.

*Hishtavut* leads to unity. Without *Hishtavut*, there is division. It follows, Rashi is teaching, that if we defile ourselves and distance ourselves from *Hashem*, He will no longer have any use for us. That necessarily will result in annihilation, G-d forbid, because the Jewish People cannot exist under the natural order. The secret to our continued existence is *Kedushah*, which brings about Divine Providence.

(*Shevivei Da'at: Moadim* No.25)

**"I will shoot three arrows in that direction as if I were shooting at a target. Behold! I will then send the lad, 'Go, find the arrows.' If I call out to the lad, 'Behold! The arrows are on this side of you!' then you should take them and return, for it is well with you and there is no concern, as Hashem lives. But if I say this to the boy, 'Behold! The arrows are beyond you!' then go, for Hashem will have sent you away."** (*Shmuel I* 20:20-22--from the *Haftarah* for *Erev Rosh Chodesh*)

Why this complicated scheme for notifying David whether Shaul still wanted to kill him? Since Yehonatan's sole intention was to save David's life, Yehonatan seemingly would have been permitted to notify David directly, even if it involved saying *Lashon Ha'ra* about Shaul!

R' Moshe Sternbuch *shlita* (*Rosh Av Bet Din* of the *Eidah Ha'chareidit* of Yerushalayim) writes in the name of R' Zvi Hirsch Farber z"l (1879-1966; rabbi in London, England): We learn from here that even when speaking *Lashon Ha'ra* is permitted, or even required--for example, in certain circumstances, to advise another person regarding a potential business or marriage partner--one should minimize the *Lashon Ha'ra* spoken. If at all possible, one should merely hint, as Yehonatan did.

(*Ta'am Va'da'at: Kedoshim* 19:16)

R' Yitzchak Zilberstein *shlita* (rabbi in Bnei Brak, Israel) notes that one cannot argue that Yehonatan devised this scheme because he was afraid to be seen speaking to David, since Yehonatan did, in the end, send his servant away and meet with David face-to-face (see verses 40-41).

(*Chashukei Chemed: Sanhedrin* 11a)

**"Hashem spoke to Moshe after the death of Aharon's two sons, when they approached before Hashem, and they died."** (16:1)

The *Gemara* (*Eruvin* 63a) teaches that Nadav and Avihu died because they issued a *Halachic* ruling in the presence of their teacher, Moshe. [Until here from the *Gemara*]

R' Avraham Elkanah Kahana Shapira z"l (1914-2007; *Rosh Hayeshiva* of Yeshivat Merkaz Harav and Ashkenazic Chief Rabbi of Israel) asks: How is it possible that these individuals, whom the Torah describes as holy, acted disrespectfully toward Moshe Rabbeinu?

R' Shapira answers: The *Gemara* does not mean that they blatantly issued a *Halachic* ruling in disrespect of Moshe. Rather, in their enthusiasm to come close to *Hashem*, they mixed into something that was not their business (*i.e.*, bringing *Ketoret* / incense into the Holy of Holies). We find, notes R' Shapira, that well-intentioned people seeking genuine "religious experiences" sometimes engage in behavior that violates societal norms. Such behavior is equivalent to a person issuing a *Halachic* ruling in disregard of the community's teachers.

(*Imrei Shefer* p.145)

The *Gemara* (*Shabbat* 14a) teaches: If one holds a *Sefer Torah* "naked" (*i.e.*, with his bare hands, not through a cloth), he will be buried "naked" -- bereft of reward for whatever *Mitzvah* he was performing at the time (*e.g.*, learning Torah or *Gelilah* / rolling the Torah). To discourage people from touching *Sifrei Torah* bare-handed, the Sages decreed that hands that touch a *Sefer Torah* are *Tamei* / ritually impure and impart *Tum'ah* to sanctified food that they subsequently touch. [Until here from the *Gemara*]

R' Yehuda Loewe z"l (*Maharal* of Prague; died 1609) writes: One might ask, "It is laughable [*Maharal's* word] that something that has no *Tum'ah* (a Torah scroll) can impart *Tum'ah*!" However, we find a precedent for this in the case of Nadav and Avihu, the sons of Aharon. The *Midrash Rabbah* states that they entered a holy place without the proper garments, they died, and they were *Tamei*. We see that whenever a person approaches something that he should not approach, he creates *Tum'ah* in himself. The *Tum'ah* does not come from the *Sefer Torah* or from the holy place.

(*Chiddushei Aggadot*)

What is wrong with touching a *Sefer Torah* bare-handed? *Maharal* explains:

A person's physical body is merely a "garment" that conceals his true self--the spiritual soul. Likewise, the Torah as we know it -- a book of *Mitzvot* that we perform with our physical bodies in a physical world -- is merely a "garment" concealing deep and lofty inner meaning. The only way we can "grab hold" of the Torah is through a "garment," *i.e.*, through the physical manifestation of *Mitzvot* performed with our physical bodies in a physical world. We can never "touch" the essence of the Torah and, paralleling this, we may not touch a *Sefer Torah* bare-handed.

(*Tiferet Yisrael* ch.13)

# ISRAEL REPORT

To provide greater exposure to primary Israeli news sources and opinions in order to become better informed on the issues, and to gain a better understanding of the wide range of perspectives that exist in Israeli society and politics.

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## AS ISRAEL BEGINS HOLOCAUST REMEMBRANCE DAY, PM WARNS AGAINST 'DANGEROUS SECTARIANISM' (Israel Hayom 4/27/22)

Israel began observing Holocaust Remembrance Day on Wednesday evening with a state ceremony at the Yad Vashem Holocaust Memorial.

During the event, President Isaac Herzog spoke first, noting that the "Jewish response to history is the commandment of remembrance: Remembering a deep and existential memory that provides history with meaning." He turned to Holocaust survivors who were in attendance and said, "Your memory is our memory and instilling it to younger generations is our task." He recalled the face he saw in a picture of a mother and her children in the Holocaust just before they are shot. "The picture is silent but the mother's screams can be heard," he said.

PM Naftali Bennett showed a "Page of Testimony" – a form that is normally filled out by relatives of survivors so that their experience would have a record. "I would like to read you from this form," Bennett said, noting the various fields. "Place of death: Auschwitz. Circumstances: Taken from her mother. Age at death: 30 minutes."

According to Bennett, "Hatred is easy to ignite, these are the darkest elements of a human soul, which sometimes erupt forward through blind hatred to the other," he said. He then added, "Every time we are tempted to believe that a new liberal and modern era has arrived where people no longer hate Jews, we get a reality check through a sober awakening. And what is the lesson? The lesson is that we have to be masters of our own fate and trust only ourselves, be strong and never apologize for our success."

Bennett then said that Israelis must put political divisions aside, noting that the infighting during the nation's period in exile should not be repeated. This was also an apparent reference to the recent death threats he has received. "Even during our darkest chapters in Jewish history, the Right and the Left did not muster the wisdom to join forces, each took on the Germans separately," he lamented, stressing that "we must never let this dangerous gene of sectarianism destroy Israel from within." He concluded: "Thank God, we have in Israel one army, one government, one Knesset, and one people – the People of Israel. When we are united, we are unmatched by any enemy."

## 9 HOLOCAUST SURVIVORS RESCUED FROM UKRAINE ARRIVE AT BEN GURION AIRPORT (Arutz-7 4/28/22)

A rescue plane carrying elderly Holocaust survivors, as well as sick and wounded people who were rescued by ZAKA volunteers from the combat zones in the heart of Ukraine, landed on Wednesday at Ben Gurion Airport.

A special team of ZAKA doctors and paramedics accompanied the medical flight from Moldova to Israel. The body of the late Holocaust survivor Aharon Skamorovsky, who was rescued with his wife from Kyiv by ZAKA volunteers and died at a Kishinev hospital surrounded by his family, was also brought on the flight for burial in Israel.

The Olim were greeted by Minister of Aliyah and Absorption Pnina Tamano-Shata, ZAKA Director General Duby Weissenstern, the CEO of the International Fellowship of Christians and Jews Ayelet Shiloh Tamir, employees of the Ministry of Aliyah and Absorption, accompanied by ambulances from ZAKA and Ezer Mitzion, who transported the new Olim to hospitals, nursing homes and designated apartments.

Minister of Aliyah and Absorption Pnina Tamano-Shata said, "Nothing is more symbolic on this eve of Holocaust Memorial Day than welcoming the Holocaust survivors who fled the battles in Ukraine and came to us on a special rescue flight of the ZAKA and the International Fellowship of Christians and Jews. 80 years ago, the Jewish people had nowhere to run,

and today every Jew in the world has a protected home. It is a privilege and a first-rate task to help Holocaust survivors, accompany them through difficult moments and make sure that at their age they will have physical and mental security. It is our duty to do so."

## 56% OF ISRAELI YOUTH DON'T KNOW WHO MORDECHAI ANIELEWICZ IS – POLL (JPost 4/27/22)

56% of Israeli youth don't know who Mordechai Anielewicz, the head of the Jewish uprising in the Warsaw Ghetto in 1943, is, according to a new poll conducted by the Darkenu movement.

The poll was conducted among 300 Jewish-Israeli 15- to 18-year-olds. The poll also found that over a quarter (28%) of Jewish-Israeli youth don't know what the Final Solution or Auschwitz is or who Janusz Korczak was. Additionally, Darkenu asked the respondents whether Israel should accept Ukrainian refugees, with 30% saying that they are against accepting non-Jewish Ukrainian refugees.

"The findings are disturbing," said Darkenu director-general Yaya Fink. "A nation that does not know its past, its present is poor and its future is shrouded in mist. We all have a duty to remember and not to forget and it starts with the next generation of education."

"Ignorance of basic concepts by such a large number of teens indicates a failure that needs to be corrected immediately," stressed Fink.

## IN FIRST, GERMAN PARLIAMENT PRESIDENT IN ISRAEL FOR HOLOCAUST REMEMBRANCE DAY (Ha'aretz 4/27/22)

The president of the Bundestag, Barbel Bas, arrived in Jerusalem on Wednesday to mark Holocaust Remembrance Day, the first time a senior German official takes part in Israel's ceremony.

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Suburban Torah Center, Livingston, NJ  
Temple Emanuel of Pascack Valley, NJ  
The Learning Shul, Columbia, SC  
Woodsburgh, NY Minyan  
Young Israel Bet Tefilah of Aberdeen, NJ  
Young Israel of Brookline, MA  
Young Israel of East Brunswick, NJ  
Young Israel of Fort Lee, NJ  
Young Israel of Hancock Park, CA  
Young Israel of Holliswood, NY  
Young Israel of Houston, TX  
Young Israel of New Hyde Park, NY  
Young Israel of North Woodmere, NY  
Young Israel of New Rochelle, NY  
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YI Shomrai Emunah, Silver Spring, MD

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"The lessons of the Holocaust obligate us to provide no place for antisemitism. Germany's responsibility has not ended. We stand alongside Israel," she said in a reception with Knesset speaker Mickey Levy at the parliament plaza.

Bas also laid a wreath at the memorial to fallen soldiers from Israel's wars, adding that "Israel and Germany are true friends, and I am grateful for that. I see honor in my invitation to the Holocaust Remembrance Day events."

She then met with Prime Minister Naftali Bennett, who thanked her and Germany's chancellor Olaf Scholz for their efforts to preserve the memory of the Holocaust. "In recent years, very significant steps have been taken to commemorate the Holocaust in Germany, and for a deeper connection between the two countries," Bennett said.

The president of Germany's parliament is scheduled to participate in several more events over the next two days, including a ceremony to be held at the Yad Vashem Holocaust Memorial Center on Mount Herzl in Jerusalem on Wednesday evening. After this, she and Mickey Levy will meet with the former Ashkenazi Chief Rabbi Yisrael Meir Lau to hear what happened to him as a child during the Holocaust.

On Thursday, Bas will also participate in the candle lighting ceremony in the Knesset in memory of Holocaust victims, followed by the official Unto Every Person There is a Name Ceremony.

In late January, Levy visited Germany to mark International Holocaust Remembrance Day, the first time a Knesset speaker addressed the Bundestag. "This is a place where values were lost and where democracy descended into racist tyranny. So precisely here, between the walls of this house, standing as silent stone and steel witnesses, we are relearning how fragile democracy is, and we are reminded of our duty to protect it at all costs," Levy said in his Hebrew-language address.

On the eve of Holocaust Remembrance Day, there are currently 161,400 Holocaust survivors and victims of antisemitism from the period living in Israel, according to data from the Holocaust Survivors' Rights Authority in the Social Equality Ministry.

The body also noted that 15,533 Holocaust survivors died in 2021 in Israel, an average of 42 per day.

#### **ISRAELI MINISTERS OUTRAGED AT DEATH THREATS MADE AGAINST BENNETT (YNet 4/26/22)**

Members of Prime Minister Naftali Bennett's coalition voiced outrage on Tuesday, after a death threat was made against the prime minister and his family. The threats were made in a letter, which contained a live bullet, sent to a member of the Bennett family who resides in the family home in Ra'anana, and not addressed to him directly.

Security around the Bennett and around members of his family was increased as authorities chose to take the threats seriously as they attempted to identify those behind the ominous letter.

Bennett and members of his Yamina party had been slammed by right-wing politicians and activists for forming a coalition with parties from the left and the Islamist Ra'am party.

They have accused the prime minister of lacking the legitimacy to rule after his party received only six Knesset seats in the last elections and by forming a government had prevented an additional term under former prime minister Benjamin Netanyahu.

A gag order has been imposed on all information pertaining to the investigation which is conducted by the special crimes unit of the police and the security services.

Bennett's longtime political partner, Interior Minister Ayelet Shaked, who herself was haggled by right-wing protesters and provided special security at the order of the Knesset, said the threat against the prime minister and his family was shocking.

"It is inconceivable that in a Jewish country, its leader will face a danger from within. The police will find whomever lifted a hand against Israeli democracy and bring him to justice," she said.

Foreign Minister Yair Lapid said the threats made were a sad reminder of

how far incitement can lead. "We will fight the hate speech in the streets, online and everywhere," Lapid said. "They will not scare us. The extremists will not prevail over the sane majority," he said.

Defense Minister Benny Gantz said threats made against the prime minister's family cross the line and that incitement and violence have resulted in political murders in the past.

"One bullet in a letter can become three fired from a pistol," Gantz said. "I trust the police and security services to apprehend those responsible for the death threat. Even in times of difficult disagreements, we must all remember our strength is in our unity," he said.

In a post on Instagram, Bennett's 16-year old son Yoni wrote he was sad that real people write such terrible things.

"It is so sad that things like this happen because of incitement and people's brains are fried by others who deserve to sit in jail for brainwashing other people," Yoni wrote.

Bennett said in response that political disagreements, no matter how deep, should not turn violent. "We must do everything to make sure that does not happen," he said.

"We are all human beings and can have arguments and disagreements but not bullying and threats. I am a prime minister and a politician but I am also a father and husband and my duty is to protect my wife and children. We must tone the discourse down," he said.

"I call on everyone from all sides of the political spectrum - now is the time for calm and appeasement," Bennett said.

Earlier on Tuesday, Religion Minister Matan Kahana, a member of Bennett's Yamina party on Monday said he had received a call wishing him dead.

"You garbage bin, I wish that Arabs slaughter you and that your children are left orphaned, you stinking Nazi," the caller said.

Kahana said that Israel has already discovered that words can kill, referring to the assassination of Yitzhak Rabin by a right-wing extremist in 1995.

Far-right leader of the Religious Zionist Party, Bezalel Smotrich questioned whether the letter was real.

"I wonder whether publicizing this investigation is not a spin meant to improve Bennett's standing in the public and to delegitimize the right and its protests against the prime minister," he said.

"I do know that violence must always be out of bounds but the days in which the right is silenced by accusations of incitement are over," he said.

There are crazy people on both sides of the political spectrum and it is the job of law enforcement and the security services to prevent violence, but that does not apply to political criticism over the terrible things Bennett and his partners have done and are doing," he said.

"We will continue to oppose violence and criticize the government in our efforts to remove it," he said.

Netanyahu's son Yair, who has been outspoken in his contempt of Bennett, also retweeted posts doubting the authenticity of the death threat.

#### **BLINKEN: ISRAEL WOULD SUPPORT OUR REJOINING UNESCO (Arutz-7 4/28/22)**

US Secretary of State Antony Blinken said on Wednesday that Israel has no objections to a US return to the UN cultural agency UNESCO, AFP reported. Questioned by lawmakers, Blinken called on Congress to give President Joe Biden the power to waive a US law that requires an end to US funding to any organization, such as UNESCO, that recognizes Palestine as a state.

"We believe that having the waiver authority would be important and necessary and I can say with authority that our partners in Israel feel the same way. They would support our rejoining UNESCO," Blinken was quoted as having told the Senate Appropriations Committee.

The Secretary of State said that the United States has been harmed by its absence, pointing to UNESCO's role in education and the emerging field of artificial intelligence.

"When we're not at the table shaping that conversation and so actually helping to shape those norms and standards, well, someone else is. And that someone else is probably China," Blinken said.

Israel withdrew from UNESCO in 2019, after the US made a similar announcement, over the agency's anti-Israel bias.

In late 2021 it was reported that the Biden Administration is pressuring Israel to renew its membership in UNESCO.

Israel had a contentious relationship with UNESCO, which has approved several anti-Israel resolutions in recent years.

In 2018, the UN agency approved a resolution declaring that the Cave of the Patriarchs in Hebron and Rachel's Tomb in Bethlehem are "an integral part of the Occupied Palestinian territory."

Previous resolutions referred to the Jewish state as "the occupying power" in Jerusalem. Another declared the Old City of Hebron as a "Palestinian World Heritage site".

In 2016, UNESCO passed resolutions declaring that Israel has no rights to Jerusalem, and describing the Temple Mount and Old City of Jerusalem as Muslim holy sites.

#### **'TURKEY DEPORTING HAMAS MEMBERS AT ISRAEL'S REQUEST'**

(Israel Hayom 4/27/22)

As the terrorist shooting in Tel Aviv earlier this month was unfolding, spokesman for Hamas in the Gaza Strip Hazem Qassem gave an interview to Lebanon's Al-Mayadeen network in which he attacked the Turkish Embassy's decision to condemn the attack.

Until that interview, Hamas had refrained from speaking out against Turkey's recent efforts to mend ties with Israel.

Hamas kept mum about President Isaac Herzog's visit to Ankara, which the terrorist organization saw as a diplomatic event not worth ruffling Turkey's feathers over. In addition, as long as Turkey wasn't taking any significant steps to restrict Hamas' activities in its territory, Hamas did not see any reason for a conflict with the Turks.

But it appears that Qassem's remarks in the interview were a response to something besides Turkey's condemnation of the attack – a process underway for a few months now in which Turkey has deported a number of Hamas members active in its territory.

According to a Palestinian official who spoke to Israel Hayom, "Dozens of people identified with Hamas in various circles have been deported."

The Lebanese newspaper Al-Akhbar confirmed this report in an article published Tuesday that said some Hamas members who had traveled outside Turkey were not being allowed to return.

Moreover, the official claimed that Israel was behind the development.

"The Israelis gave Turkey a list of Hamas members and information about involvement of some of them in 'military' [terrorist] activity. In response, the Turks contacted Hamas and told them, 'You promised you wouldn't do anything like that here, so now you need to leave,'" he said.

#### **PM: MY FAMILY WILL NO LONGER GET TAXPAYER-FUNDED MEALS**

(Israel Hayom 4/27/22)

Prime Minister Naftali Bennett conceded on Wednesday that he should not have let the government foot the bill for the food ordered by his family members at their home in Ra'anana, despite such expenses being approved by law and legal advisers and in line with what prime minister residences should be allowed to get from the state.

"I have always believed that listening to criticism does not belittle anyone. In fact, it is a privilege. My conduct was appropriate, but I am aware of the public sentiment," Bennett said. "That is why I told my staff that I should be charged from now on for all of my family's food-related expenses. I don't seek the money or prestige in being prime minister; I want to serve the people of Israel with all of what I have got, and that is what I will continue to do."

Earlier this month, various news outlets in Israel claimed that the family was taking advantage of their status by ordering food at the taxpayer's expense. As a result, the Prime Minister's Office released data showing that while the figures were indeed high, they were lower than having a cook on the payroll and in fact added up to less than his predecessor's food expenses for his household.

Bennett's family were able to order food on the government's dime because their home is the temporary official residence until the Prime Minister's Residence in Jerusalem undergoes renovations.

#### **KNESSET BARS BREAKAWAY MEMBER OF PM'S PARTY FROM REELECTION** (YNet 4/26/22)

The Knesset has barred a breakaway member of Prime Minister Naftali Bennett's party from running for reelection with any political faction, a small political victory for the premier as he seeks to stabilize the fragile government and a warning to any other rebel lawmakers.

The Knesset committee voted 7-0 on Monday to take action against lawmaker Amichai Chikli, declaring him a "defector." Chikli said he would challenge the move in court. Media reports said that Bennett had requested the vote.

Chikli broke away from Bennett's Yamina party almost immediately after the coalition was formed, and has been seen as a likely candidate for the opposition Likud party in the future. The vote prevents him from doing that during this session of the Knesset. It is also a warning to former coalition whip Idit Silman, who resigned from Bennett's party earlier this month, and any other potential political rebels in the parliament.

Silman's exit deprived the eight-party coalition of its 61-seat majority, less than a year after it was sworn in. That raised the prospect of a new national election at a time of rising tensions with the Palestinians.

The eight-party alliance, made up of ultranationalists, dovish parties and a small Islamist faction, is now deadlocked with the opposition with 60 seats each in the Knesset. That has greatly complicated the government's ability to pass legislation and raised the risk of plunging the country into elections.

Labor Party leader Merav Michaeli, Israel's transportation minister, said Monday that all party chiefs are working together to find a way to preserve the government.

Local media reported that Chikli may form new party. He rankled the coalition last year, when he voted with the opposition against renewing a law that kept Arab citizens from extending citizenship or residency rights to spouses from the occupied West Bank and Gaza. It was a major setback for Bennett that cast doubt on the future of the coalition.

"Israel needs a functioning Zionist government, and not a mismatched patchwork that is reliant on" Arab lawmakers, Chikli said at the time.

Bennett's unwieldy coalition also faces other challenges. Ongoing unrest surrounding a flashpoint Jerusalem holy site, known to Jews as the Temple Mount and to Muslims as the Al-Aqsa Mosque compound, has prompted the small Islamist party Ra'am -- the first Arab party to serve in an Israeli coalition - to temporarily suspend its participation in protest.

#### **EDUCATION MINISTRY SHELVES HIGH SCHOOL FINALS IN HUMANITIES** (Israel Hayom 4/27/22)

Education Minister Yifat Shasha-Biton presented Tuesday a reform for high school matriculation dealing a blow to humanities studies, where finals are slated to be replaced with an essay-based method of evaluation.

The reform will see matriculation exams in history, literature, civics, and biblical studies canceled and replaced by "class projects and multidisciplinary work." The papers will be graded internally by each school, alongside an external assessment, Shasha-Biton said.

Matriculation exams in math, English, language, and sciences will continue as in the past, she said.

"Today's world is changing at a rapid pace. Our goal is to give students tools that will serve them in the future," the education minister said. "This will give them a relevant, in-depth learning experience that will be engraved in their minds for years to come."

#### **AX-1: ISRAEL'S ASTRONAUT EYTAN STIBBE RETURNS TO EARTH** (JPost 4/25/22)

Israel's second-ever astronaut, Eytan Stibbe, has returned to Earth, successfully landing in the splashdown zone, ending his and three other

astronauts' nearly two-week stay in orbit in the historic Axiom mission 1, also known as Ax-1.

The crew's SpaceX Dragon capsule Endeavor arrived off the coast of Jacksonville, Florida, just after 8 p.m. Israel time following their stay in the International Space Station.

The Ax-1 crew will depart from the spacecraft and undergo medical tests before being taken to Cape Canaveral for further testing, as is typical for space missions.

Stibbe was congratulated upon his return by President Isaac Herzog.

"Welcome back to Earth, Israeli astronaut Eytan Stibbe!" Herzog tweeted, echoing the famous words of Neil Armstrong, the first man on the Moon.

"One small step for man, one giant leap for the State of Israel and mankind's space mission."

The astronauts were originally set to return earlier, but bad weather forced a delay and meant the astronauts had to spend more time in orbit than originally planned.

However, they were finally able to undock from the space station early Monday morning (late Sunday night EST).

Ax-1, led by Houston-based start-up Axiom Space in partnership with SpaceX and NASA, is a historic moment for science and space travel. While other private space ventures like Jeff Bezos's Blue Origin and Richard Branson's Virgin Galactic focus heavily on space tourism, the Ax-1 mission is entirely science-focused.

During his time in orbit, Stibbe conducted 35 experiments as part of Israel's Rakia mission, which aims to advance Israel's aerospace industry and inspire young Israelis. These experiments ranged across a wide variety of fields, including testing or demonstrating the viability of certain technologies, observing scientific phenomena, studying mechanisms of theorized concepts and groundbreaking tests on food and agriculture.

"The underlying goal of Rakia is to recognize the prospective benefits of space exploration, through it we all aspired to draw on the curiosity associated with human space travel and unleash its creative potential. It aspires to raise awareness of the importance of preserving Earth's limited resources and fostering commitment to international collaborations and the advancement of space research," Stibbe said in a post-landing press briefing.

"During the mission days dozens of scientific experiments which were developed by Israeli researchers and scientists were conducted onboard the space station, and students, educators, researchers, intellectuals, and the general public were stimulated by the exposure to it, and to the demonstration of the use of Israeli technology. On the educational level, Rakia enabled live transmission of educational content to hundreds of thousands of Israeli students in Hebrew, for the very first time from the ISS. In addition, Rakia presented a unique opportunity to see Israeli art projects being formed and exhibited in space. [The] Rakia Mission and the people behind it prove that 'no dream is beyond reach.' I am excited to see the impact of the mission continue for years to come and to meet the many partners that created this mission and contributed to its success upon my return to Israel."

#### **ISRAEL MUST MAKE IT CLEAR: WE ARE NOT OCCUPIERS IN JERUSALEM (Nadav Shragai, Israel Hayom 4/25/22)**

We are not occupiers in Jerusalem, as the Palestinians repeatedly and falsely claim to the world. A nation is not an occupier in its land and in its capital. Nevertheless, over the last month, we have once again fallen into the trap and reverted to talking about security and strategy at a time when the issue of Jerusalem must not be raised in the context of existential and tactical claims alone.

Our ties and commitment to this city exceed the concern, important in and of itself, for physical existence and security. They mainly rely on the tradition, religion, culture, and Jewish history we have ceased to talk about. When Israel's first Prime Minister David Ben-Gurion was required in 1948 to join the

campaign for Jerusalem, he reminded the people that "Jerusalem's value is immeasurable" and "cannot be weighed or counted."

"If the land had a soul," he explained, "then Jerusalem is its soul ... The campaign for Jerusalem is a campaign, and not just from a military perspective ... That oath 'on the rivers of Babylon' is just as binding today as it was in those days, otherwise, we would not be deserving of the name the people of Israel."

Today, though, there is no longer any talk of rights. Faced with the impudent connection Hamas is trying to forge between the Gaza Strip and Jerusalem, Prime Minister Naftali Bennett, Foreign Minister and Prime Minister-designate Yair Lapid, Finance Minister Avigdor Lieberman, and Defense Minister Benny Gantz have been left dumbstruck and disappeared from sight. Perhaps it is due to the fear of Mansour Abbas' Ra'am party that this impossible coalition is dependent on. Or perhaps it is an inherent weakness. Whatever the reason, the so-called "change" government has erased the rights discourse, in particular as concerns Jerusalem, which was once an inseparable part of our DNA.

Its absence is particularly conspicuous at this time, especially as it was so prominent in the Palestinian and greater Arab discourse on the issue. They are not ashamed to kiss the "earth of their land," to endlessly lie about their past here and to rewrite and falsify history.

Our language, by contrast, has grown weak and diluted. A legitimate, international demand cannot be made for Hebron beyond the "Green Line," or Beersheba within that line – and Jerusalem and the Temple Mount, the Western Wall, and the City of David, in particular – without the Bible, our ancestors, and Jewish history.

US Secretary of State Antony Blinken was right to describe Jerusalem as an Israeli settlement: It is the largest and most justifiable Israeli settlement in history.

Here we must talk about nature itself and the nature of our connection to this city and our firstborn rights to it, from the time of King David and the First and Second Temples to the 1929 riots, the 1967 Six-Day War, and up until our time.

We must speak clearly, without hesitation, and without apology. We must draw a red line and make clear that here, in Jerusalem - the Jewish people's most quintessential memory pattern – we are not occupiers. We must make clear that the Green Line is dead, that the renunciation of our rights in Jerusalem will undermine our right to the Land of Israel, and that there will no more divisions – of neighborhoods, of the Old City, and certainly not of the Temple Mount – here.

The Temple Mount may have been closed to Jews at the end of this Ramadan, but there, too, we must be able to speak to the truth: The only reason Jews have been praying along the Western Wall for over a thousand years is the barricades – whether diplomatic or Halachich – preventing them from praying on the Temple Mount itself.

Compared to all the other synagogues, the Western Wall may be the holiest spiritual place. But it is not a holy site. It isn't even the Western Wall of the temple, as was mistakenly reasoned for hundreds of years but rather of the Temple Mount compound. It is sanctified for its own reasons, but it is not the holiest place to the Jewish people as Foreign Minister and Prime Minister-designate Yair Lapid recently erroneously claimed.

The Temple Mount, upon which the Muslims established two houses of worship 1,300 years ago, is the holiest place for the Jews and just the third holiest place for Sunni Muslims, after Mecca and Medina. The Western Wall is the replacement for the Temple Mount - a retroactive solution and not the solution in the first place, and a step on the way to the mount. The Western Wall is the hallway, while the Temple Mount is the living room.

It was only a Halachic ruling, which has been largely overturned, that throughout generations prevented Jews from ascending the site and left us at the foot of the mount.

We are tied to the Western Wall through the thickness of tears and sanctity, but it is only the replacement. The source, which one day, too, will have Jewish prayer arranged there, is the mount.



The Greater Washington Community Kollel

# SHABBOS DELIGHTS

## TORAH MINUTE

IN MEMORY OF RABBI KALMAN WINTER ZT"ל

**Presented by Rabbi Menachem Winter, Rosh Kollel**  
**From our archives**

**You shall observe My decrees and My laws which man shall perform them and by which he shall live, I am G-d (18:5).**

The Sages derive a fundamental principle from the verse above. If observance of a Torah law may endanger life, preservation of life supersedes the commandment in all but the three cardinal sins (idolatry, murder, and illicit sexual relations) or an instance of the desecration of G-d's Name (Talmud Sanhedrin 74a). Thus, if one only had non-kosher food and would die of starvation if he did not consume the food, he is mandated to eat it and preserve his life.

Homiletically, the verse may be understood as an insight into how to overcome a common challenge. In contrast to the physical and sensual world, the spiritual domain may not impart immediate and intense gratification. This may lead to a lack of connection with and engagement in Torah and mitzvos.

To this the Torah responds: if one dedicates himself or herself to the commandments and performs them determinedly, even in the absence of a pleasure loop, he or she will soon taste their sweetness and the mitzvos will come alive for them. If, however, one tepidly nibbles at Torah and mitzvos, and does not uncover their beauty and luster, one will find them tasteless and unappealing. Through the earnest performance of the mitzvos themselves, one gains a capacity for the spiritual and is enveloped by its majesty.

It may indeed be that half-hearted spirituality doesn't appear to have the allure of its sensual counterpart. But with effort and determination, the spiritual universe is revealed and far outshines anything the physical world has to offer.

**Wishing you a Good Shabbos!**

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## TABLE TALK

### Point to Ponder

**When they approached before Hashem and they died (16:1).**

*They approached the upper light with their work in the Mishkan and they died. This is the "death of the kiss" that is the way the Tzadikim die... (Ohr HaChaim)*

*Six people did not die through the Angel of Death, Avraham, Yitzchak, Yaakov, Moshe, Aharon and Miriam (Bava Basra 17a).*

It seems that only six people died by a kiss from Hashem. How could the Ohr HaChaim attribute the death of Nadav and Avihu to a kiss from Hashem? Furthermore, how could this be attributed as the method that the Tzadikim die if it was only for six people?

### Parsha Riddle

**On which day of the week are people the weakest?**

Please see next week's issue for the answer.

Last week's riddle:

**When did Bnei Yisrael sing 'Az Yoshir'? (Two answers)**

**Answer: 1) After they crossed the Yam Suf 2) Before they crossed the Yam Suf to be saved. Due to their great trust in Hashem, they were singing for the salvation they were confident Hashem would deliver. (Mechilta)**

## HATORAH V'HAMITZVAH

### HALACHA INSIGHTS FROM THE PARSHA

In parshas Acharei Mos, the Torah commands:

You shall not lie with a man as one lies with a woman, it is an abomination.

Various medieval commentaries relate this commandment to the imperative of "the preservation of the human species," since the union of males "will not beget offspring" (Ramban), and while some of them also assert that the act is inherently abominable, R. Yehudah ha-Chassid explains simply that:

The reason the Torah prohibited male homosexuality is in order that they marry women, and thus fulfill the commandment to be fruitful and multiply.

This idea appears in the commentary to the Torah attributed to R. Yehudah ha-Chassid (and is also cited in his name in the medieval Tosafist anthology *Moshav Zekeinim*). When this commentary was published from manuscript for the first time, R. Moshe Feinstein vehemently opposed the publication, arguing that the work was a forgery containing noxious heresy, and one of the passages he declared unacceptable was the aforementioned rationale for the prohibition against male homosexuality. R. Moshe argued that the agenda of the "villains" who authored this passage was to weaken the severity of the prohibition: firstly, since problematizing the issue of why the Torah prohibits the practice implicitly denies that the act is self-evidently abhorrent, whereas it is actually universally reviled. Additionally, R. Yehudah ha-Chassid's actual explanation further diminishes and weakens the prohibition, by implying that such a union is not categorized as a form of forbidden sexual union (*arvah*) but is merely related to the fulfillment of a positive commandment, something that is not that important to people. It is thus prohibited to print such a thing just as it is prohibited to print heresy, since this constitutes "revealing aspects in the Torah that are not in accordance with halachah." (*Shut. Igros Moshe YD 3:115*)

R. Moshe's position here is in line with his stark view elsewhere that:

The desire for homosexual relations is against natural desire, and even the wicked do not have an inherent desire for it. Rather, their entire desire for it is only because it is something prohibited and the evil inclination seduces them to rebel against the will of G-d (*Ibid. OC:4:115*)

Other rabbinic thinkers, however, accept that "those with a homosexual orientation do indeed have a genuine desire for intimacy with members of the same gender." (See R. Chaim Rapoport, *Hakirah* vol. 13 pp. 33-34.)

**PRESENTED BY**

**RABBI YITZHAK GROSSMAN, ROSH CHABURAH**

## KIDS KORNER

### Who Am I?

#### #1 WHO AM I?

1. We are double.
2. Totally similar.
3. Our end is different.
4. One would make the red white.

#### #2 WHO AM I?

1. I cause wealth.
2. I allow entering.
3. I am for smoke.
4. Breath is good for me.

#### Last Week's Answers

**#1 Hallel** (My half is almost whole, At night I am for some, I am split in the Order, Don't confuse me with sleeping on the roof.)

**#2 Pesach** (I am a talking mouth, I jumped, I could be a korban, I could be your brother.)

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