

Young Israel Shomrai Emunah - Seder Shorts ת"ח

April 15 - 23, 2022 - 15-22 Nissan 5782 - Pesach (see page 2 for times)

The Shabbos Shorts is sponsored this week by **Vivian & Arnie Kirshenbaum** to commemorate the Yahrzeit of Arnie's mother, Catalina Kirshenbaum, Gitel Bas Moshe, Z"L, on the 16th of Nissan, and by **Debi & Max Rudmann** to commemorate the Yahrzeit of Debi's mother, Irma Charles, Chaya Rivka Bas Leibl v'Malka, Z"L, on the 18th of Nissan.

Condolences

- **Nissy Moskowitz** on the passing of his mother, Frida Moskowitz.

YISE Programs and Listings

Erev Pesach Siyumim are sponsored by Devorah Shechter and family in commemoration of the 10th Yahrzeit of her father, Emanuel Yitzchak ben Chaim Halevi Z"L on the 14th of Nissan. May his Neshama merit an Aliyah.

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 Postelnek on the 7th and 8th days of Pesach.

Rabbi Hanoach Teller - Scholar-in-residence, Shabbos Acharei Mos, April 30. *See flyer for details.*

Yom HaShoah V'Hagvurah - 42nd 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.*

New Phone System - The YISE office has a new phone system and new extensions: Esther Edeson - 101, Sahra Ginsburg - 102, Simi Franco - 103, Josh Breitstein - 104, Rabbi Rosenbaum - 105.

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

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

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. 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 or 301-593-4465 x103.

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

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

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.

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**, will not take place on Friday, April 22.
 - **Rabbi Rosenbaum** - Daily - one chapter of Tehillim, followed by a 15-minute Halacha Shiur. Sunday through Thursday, 6:30 PM, **Zoom A**, will resume on Sunday, April 24.
 - **Rabbi Rosenbaum's** Mussar Study Group for Women (spiritual self-improvement), Sundays at 9:30 AM, **Zoom A**, will resume Sunday, May 1.
 - **Rabbi Rosenbaum's** Gemara Shiur for Men, Tuesdays and Fridays, 6:00 AM, **Zoom A**, will resume on Tuesday, April 26.
 - **Rabbi Rosenbaum's** Nach Shiur, Wednesdays at 11:00 AM, now learning Mishlei, **Zoom A**, will resume Wednesday, April 27.
 - **Rabbi Rosenbaum's** Women's Navi Shiur, now learning Sefer Shmuel, Wednesdays at 8:00 PM, **Zoom A**.
 - **GWCK Sunday Kollel Brunch and Learn for Men** - Sunday mornings, 9:30 AM, **Zoom F**, will resume Sunday, May 1.
 - Rabbi Hillel Shaps - Unraveling the Navi: Melachim Aleph
 - **Rabbi Tuvia Grauman** - Rabbi Hyatt's Gemara Shiur, Sundays at 10:00 AM, **Zoom C**, will resume on Sunday, April 24.
 - **GWCK presents CLAS (Community Learning at Shomrai)** - 8:15 PM - 9:15 PM. For more info., contact Rabbi Hillel Shaps, hshaps@gwckollel.org 347-869-9361. *All Shiurim are on Pesach break and will resume the week of May 2.*
 - For Men:
 - Mondays: Rabbi Hillel Shaps - On the Same Page Gemara - in person (Social Hall) and on **Zoom F**.
 - 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 gwckollel.org/scp *New semester starting after Pesach on Tuesday, May 3. See flyer 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**, will resume after Pesach.
 - **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 Masechet Bava Kama 7th perek Merubah. Wednesday evenings, **Zoom G**, will resume after Pesach.
- 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 RabbiHyatt
Zoom D: ID: 746 455 2195, password Learn
Zoom E: ID: 713 7408 5130, password 045079
Zoom F: ID: 349 754 2180, password Learn
Zoom G: ID: 539 496 3506, password ygarwz
Zoom H: ID: 803 356 4156, password Learn
Zoom I: ID: 601 853 4021, password Winter

Pesach Schedule

Divrei Torah listed next to Minyan times.

Erev Pesach – Friday - April 15

Light Candles	7:27 PM
Mincha/Maariv	7:30 PM
Seder starts after	8:27 PM

Yom Tov - Shabbos - April 16

Hashkamah	7:00 AM	
Sephardi	8:00 AM	
Main Minyan	8:45 AM	<i>Rabbi Rosenbaum</i>
Youth Minyan	9:15 AM	
9:15 Minyan	9:15 AM	<i>Rabbi Postelnek</i>
Early Mincha 1	2:30 PM	
Early Mincha 2	5:00 PM	
Mincha/Maariv - Sephardi	7:20 PM	
Mincha/Maariv	7:25 PM	
Light Candles after	8:28 PM	

Yom Tov - Sunday - April 17

Hashkamah	7:00 AM	
Sephardi	8:00 AM	
Main Minyan	8:45 AM	<i>Rabbi Postelnek</i>
Youth Minyan	9:15 AM	
9:15 Minyan	9:15 AM	<i>Rabbi Rosenbaum</i>
Early Mincha	2:30 PM	
Mincha/Maariv	7:30 PM	<i>Rabbi Postelnek</i>
Yom Tov Ends	8:30 PM	

Chol Hamoed - Monday/Tuesday/Wednesday - April 18/19/20

Shacharis	6:00 AM/6:30 AM/7:35 AM/8:45 AM
Shacharit - Sephardi	7:30 AM
Mincha/Maariv - Sephardi	7:30 PM
Mincha/Maariv	7:35 PM

Erev Yom Tov - Thursday - April 21

Shacharis	6:00 AM/6:30 AM/7:35 AM/8:45 AM
Shacharit - Sephardi	7:30 AM

Early Mincha/Maariv	6:15 PM	
<i>Remember to make an Eruv Tavshilin</i>		
Plag Hamincha/Earliest Candle Lighting		6:27 PM
Mincha/Maariv - Sephardi	7:15 PM	
Light Candles	7:33 PM	
Mincha/Maariv	7:35 PM	

Yom Tov - Friday - April 22

Hashkamah	7:00 AM	
Sephardi	8:00 AM	<i>Rabbi Rosenbaum</i>
Main Minyan	8:45 AM	<i>Rabbi Yonatan Gorin</i>
Youth Minyan	9:15 AM	
9:15 Minyan	9:15 AM	<i>Rabbi Postelnek</i>
Early Mincha	2:30 PM	
Early Mincha/Maariv	6:15 PM	
Plag Hamincha/Earliest Candle Lighting		6:27 PM
Mincha/Maariv - Sephardi	7:15 PM	
Light Candles	7:34 PM	
Mincha/Maariv	7:35 PM	

Yom Tov - Shabbos - April 23

Hashkamah	6:45 AM	
Sephardi	8:00 AM	<i>Rabbi Hillel Shaps</i>
Main Minyan	8:45 AM	<i>Rabbi Rosenbaum</i>
Yizkor no earlier than	10:30 AM	
Youth Minyan	9:15 AM	
9:15 Minyan	9:15 AM	<i>Rabbi Postelnek</i>
Early Mincha 1	2:30 PM	
Early Mincha 2	5:00 PM	
Mincha/Maariv - Sephardi	7:25 PM	
Mincha/Maariv	7:30 PM	<i>Rabbi Beinish Ginsburg</i>
Shabbos Ends	8:36 PM	

Chometz which was sold for Pesach may be used after 9:45 PM.

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.

- 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
- Sponsorship of the Morning and Evening Tehillim and Parsha/Halacha Shiurim together is available for \$25.
- The 8:45 and 9:15 Shabbos Drashas are both available for sponsorship at \$54 each.
- Yom Tov Drasha Sponsorships are \$72 each.

Please email 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 Mussar Shiur

- **Elaine & Robert Leichter**
- **Leah Paretzky** in memory of her brother-in-law, Carl Paretzky, Kopel Alexander Ben Harav Mordechai Aryeh, whose Yahrzeit is the 21st of Nissan.

8:45 Minyan Drasha - 1st Day of Pesach

- **Anonymous** in memory of Sir Nicholas Winton, who saved the lives of 669 children, mostly Yehudim from Czechoslovakia. He was a man who showed what one good person can do.
- **Hannah & Bob Klein** in memory of Nissy Moskowitz's mother, Frida Moskowitz, Z"l.
- **Judy & David Marwick** to commemorate the Shloshim of David's mother, Mrs. Claire S. Marwick, and with profound gratitude to Rabbi Rosenbaum, Rabbi Postelnek, and the rest of the community for their support during David's Shiva.

8:45 Minyan Drasha - 7th Day of Pesach

- **Dina Zolotusky & Mark Livingston** in honor of the Yahrzeit of their son, Yosef Ezra ben Meir Aharon, on the 7th day of Pesach.
- **Judy Rosenthal** in honor of her husband, Stuart Rosenthal.
- **Elissa Weisblatt** to commemorate the Yahrzeits of her grandmother, Fromet Enis, Fruma Bat Yosef Hakohen, Z"l, on the 10th of Nissan, her sister-in-law, Harriet Weisblatt, Henya Yentsha Bat Yisroel, Z"l, on the 13th of Nissan, and her mother, Fanny Weisblatt, Fayga Bat Yosef, Z"l, on the 21st of Nissan.

8:45 Minyan Drasha - 8th Day of Pesach

- **Sima & Richard Soskin** to commemorate the first Yahrzeit of Sima's mother, Esther Bas Yosef (Esther Rosen), on the 25th of Nissan.

YISE Youth Announcements

Shabbos/Yom Tov Groups will meet on the 7th and 8th days of Pesach for 3 - 5 years old (drop off) in the room behind the balcony. There will not be any Groups on the first 2 days of Pesach and there will not be any Groups for older children. The Toddler Room will be open for very young children and their parents on the last two days of Pesach, from 9:00 AM - 12 Noon.

Post-Pesach Pizza Fundraiser - Congratulations to our winners, Sahra Ginsburg and Iris Bashein. Thank you to all our supporters and thank you to Ben Yehuda for donating the pizza.

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

Happy Birthday! Happy Anniversary!

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

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.

Pesach Kumzits - Get ready for a spiritually uplifting experience! An afternoon of singing at KMS, downstairs in the social hall on Sunday, April 17, the second day of Pesach, 5:30 PM - 7:25 PM. This event is open to everyone both young and old. Light refreshments will be served. Questions? Call Nancy Mehlman at 301-452-7080.

Kemp Mill Toastmasters - Wednesday, April 27, 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 for more info. Zoom meeting ID: 986 546 841, password: 3671

Challah Bake - Sunday, May 1, Rosh Codesh 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 by April 10. Featuring Tzippy Levin and the Simcha Steps team.

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 womensshiur@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 as it 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, will resume after Pesach. For more information call 301-732-1773 or email 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, call 301-962-0820 or visit 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

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@srlaw.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 and click "Sign Up."

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

The Week Ahead		Sunday April 24	Monday April 25	Tuesday April 26	Wednesday April 27	Thursday April 28	Friday April 29
Shacharis	Ashkenazi (S, B, B)	6:30, 7:30, 8:45	6:15, 6:45, 8:45	6:15, 6:55, 8:45	6:15, 6:55, 8:45	6:15, 6:45, 8:45	6:15, 6:55, 8:45
	Sephardi (LBM)	7:30	7:30	7:30	7:30	7:30	7:30
Mincha / Maariv	Ashkenazi (B)	7:40	7:40	7:40	7:40	7:40	See Shabbos schedule
	Sephardi (LBM)	7:30	7:30	7:30	7:30	7:30	
<p>Halachic Times: April 17 - 23 - Latest Alos Hashachar 5:04 AM, Earliest Talis and Tefilin: 5:34 AM, Latest Netz: 6:29 AM, Latest Krias Shema: 9:43 AM, Earliest Mincha: 1:42 PM, Earliest Shkia: 7:47 PM, Latest Tzeis Hacoachavim: 8:36 PM</p> <p>April 24 - 30 - Latest Alos Hashachar 4:52 AM, Earliest Talis and Tefilin: 5:23 AM, Latest Netz: 6:19 AM, Latest Krias Shema: 9:38 AM, Earliest Mincha: 1:41 PM, Earliest Shkia: 7:54 PM, Latest Tzeis Hacoachavim: 8:44 PM</p>							

Next Shabbos

April 29 - 30, 2022 - 29 Nissan 5782

Parshas Acharei Mos/Mevorchim Hachodesh

Friday Night:

- Light Candles by 7:41, but not before 6:32
- 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)
- Mincha: 2:30 (B), 5:00 (B), 7:40 (B), 7:35 (Sephardi, LBM)
- Shabbos ends/Maariv: 8:44

Next Shabbos Shorts Deadline: Wednesday, April 27 at 12 Noon

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

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

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

Website: www.yise.org

Office Hours:

Closed for Pesach;

April 25 - 29: Monday - Thursday: 9:00 AM - 5:00 PM,

Friday: 9:00 AM - 2:00 PM

Rabbi Dovid Rosenbaum

Yale Ginsburg - President

Rabbi Yosef Postelnek - Asst. Rabbi

Simi Franco - Office Manager

A Quick Thought on the Parsha from Rabbi Rosenbaum

Pesach 5782:

Personal Redemption

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

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

We have in the Torah that the son asks a parent, מה עבודה זאת לכם, what is this worship of the Korban Pesach that you are performing, and surely many people know many different Torah from the Haggadah about what the deeper message is and we talk about in the Haggadah what son it is, but without all the Peshutim, just looking at the Pesukim, “What is this service that you are doing?” What a strange question to be asking, what is this service that you are doing and why isn’t this asked of everything in the Torah? The Sforno has a unique perspective as to the nature of the child’s question, and I don’t want to go through all of the Sforno but one point that he raises is that the child could very well be asking the parent, I know that there is an idea of unique Korbanos, unique sacrifices to be brought in conjunction with different holidays, but those Korbanos are brought one on behalf of the Jewish people. Each of the special holidays there is a special offering brought, but it’s not that every family in Klal Yisroel needs to be included on that offering, or bring one or be part of a group that is bringing an offering, there is one person in the Beis HaMikdash that brings the offering for everybody. Why then, explains the Sforno, the child is asking why does each of us have to do a Korban Pesach or each group has to do a Korban Pesach. And if that is part of the question, the Sforno explains, the Pasuk that comes next in the Torah, which is not the answer that matches up with the Haggadah which is a different discussion, is the parent tells the child it is an offering of the Korban Pesach to G-d who passed over the houses of the Jewish people and he saved our house. The Sforno says such a basic thing but it is so important to think about. The parent is telling the child every single Jewish home in which a firstborn child did not perish was the direct salvation of G-d. Look around, the Egyptians had various casualties in their homes. It’s not one nice thing happened in the nation. Every single Jewish household was spared, and that’s a perspective towards the Korban Pesach which we don’t actively bring today, but I think it’s also a perspective towards our entire celebration of Pesach and specifically at the Seder when we talk about the Korban Pesach.

We say in the Haggadah, חייב אדם לראות את עצמו כאילו הוא יצא ממצרים, בכל דור ודור, a person has to see as if they themselves experienced the Exodus. Now the standard פשט, imagine if you were there, all these amazing things transpired and gosh how inspired we would be and that’s a good פשט. But maybe in light of the Sforno the meaning is a little bit different. If we would have been there, every single individual, every single family, should see it as a personal salvation thanks to G-d, not just a national salvation. When we’re sitting at the Seder we have to imagine if we would have been there we ourselves would be saved and from that we need to extrapolate and reflect on the unique kindnesses G-d has bestowed on each and every one of us in our own lives, and the unique mission that we all share as being part of G-d’s chosen nation and so many years from the Exodus from Egypt we sit at the Seder and we celebrate that sacred, sacred day that G-d made it clear to the world and to us that we were his chosen people and he would literally move heaven and earth to have us near him and serve him.

Chag Kasher V’Sameach and may we all have a wonderful and joyous and very uplifting Pesach!

ISRAEL
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CELEBRATING ISRAEL AROUND THE WORLD



IN CELEBRATION OF ISRAEL'S 74TH ANNIVERSARY

YOUNG ISRAEL SHOMRAI EMUNAH

PRESENTS A **SCHOLAR-IN-RESIDENCE SHABBAT** WITH

RABBI HANOCH TELLER

SHABBAT PARSHAT
ACHAREI MOT
APRIL 30, 2022



Rabbi Hanoch Teller is internationally-acclaimed as one of the most original and inspiring motivational speakers of our time. A storyteller-extraordinaire, Rabbi Teller is a globe-trotting modern-day maggid. He has enthralled audiences on five continents, in over 40 American states and 24 other countries, delivering a precious message imbued with joy and drama, laughter and pathos.



Israel360 reflects Israel's international reach and Mizrachi's mission of spreading Torat Eretz Yisrael across the world. To celebrate Israel during the month of Iyar, Mizrachi brings inspiring Israeli speakers and thinkers to 360 communities all around the globe. www.mizrachi.org/israel360

SHABBAT SCHEDULE

After Musaf
Approximately 11 AM

**To Build the Impossible Scheme:
The Founding of Israel's Most
Improbable Community**

Before Mincha
6:40 PM

The Ship That Launched a Nation

Between Mincha and Maariv
Approximately 8 PM

**Herzl's Jiu-Jitsu Maneuver and its
Theological Implications for All of Us**



YISE YOUTH PRESENTS

Bat Mitzvah Program

CREATE A SEED MOSAIC PICTURE

Discuss Ruth and Naomi and their impact
on Jewish History.

May 1, 2022

1:30 - 3:00 pm | YISE Social Hall

RSVP by 4/25 to batmitzvahprogram@yise.org

Cost: \$10 or free if already paid \$36

DELICIOUS REFRESHMENTS WILL BE PROVIDED



Kemp Mill Synagogue and
Young Israel Shomrai Emunah present

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

Passcode: 365636

Thank you to our co-sponsors: Berman Hebrew Academy,
Ohr HaTorah, Sulam, Torah School of Greater Washington,
Woodside Synagogue, Yeshiva of Greater Washington

Irene Fogel Weiss was born in 1930 in Bótrágy, 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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Chag Kasher V'Sameach

Volume 28

Pesach Issue

5782 - B"H

Rabbi Dr. Norman J. Lamm's Derashot Ledorot

The Second Son - "The Wicked Son — what does he say? 'What does this service mean to you?' (Exodus 12:26). We infer: to you, not to him. Because he excludes himself from the community, he denies what is fundamental. You should, therefore, blunt his teeth, saying, 'This is done because of what the Lord did unto me when I came forth out of Egypt' (ib. 13:8) — unto me, not him. Had he been there, he would not have been redeemed." —the Haggadah

In the gallery of rogues whom we meet as we leaf through the pages of the Haggadah, there appears one who has been unjustly maligned throughout the ages. He is the second of the Four Sons, or types of Jew. In keeping with the traditional instinct of our people for the defence of the wronged and injured, I plead for him this morning. I submit that the Rasha, the so-called "Wicked Son," does not properly belong in the same company with such villains as Pharaoh, Laban, or the Angel of Death. He is not the scoundrel we have imagined him to be.

My advocacy of an enlightened and sympathetic attitude towards the Rasha is not based on mere fancy. It issues from a profound concern with the future of our people. For I am convinced that when the Rasha is properly understood, and his psychology and motivation taken into account, he will be found to be representative of large numbers of our fellow Jews. And our approach to this type, and the problems he raises, may well determine the destiny of the American Jewish community.

Let us begin our case by calling attention to this difficulty: the Rasha is here out of place. He is, so to speak, in the wrong crowd. The other three of the Four Sons are categorized according to intelligence. The Chakham is the wise one, the highly intellectual type. The Tam is the simple son, the man of average intelligence. The She-eino Yodeia Li'sheol, he who cannot even ask, is at the bottom of the scale of intelligence. Yet the Second Son, the Rasha, is measured not by an intellectual standard, but by an ethical one. He is "wicked" — we categorize him according to piety instead of wisdom. How indeed does the Rasha fit into the Haggadist's classification of the Four Sons?

Our answer lies in understanding that there are two types of Rasha. The first type is the one we usually have in mind when we apply the harsh epithet to a cruel, heartless, malicious person. He is the G-dless, rebellious, self-hating Jew. He is consciously assimilationist and will even, for instance, fulminate against the efforts of Jewish rescue organizations to save the pitiful remnants of Romanian Jewry from certain destruction. He is the classical Rasha, par excellence.

But this Rasha is not at all the one the Haggadist had in mind. He is no longer a "Jewish" type. He is beneath contempt on this lovely and sacred night of Passover. We neither accept his questions, if he asks them, nor do we offer him any answers. He is not one of the "sons" with whom the Torah concerns itself.

By Alissa and Avi Ossip
on the occasion of the yahrzeit of
Irving Nordlicht, a"h

The Rasha of the Haggadah is the second type. He has nothing in common with the first except name. He too seems to reject the discipline of Judaism and the insights of its heritage, but his motivation is radically different. He openly violates many sacred Jewish institutions, yet he is "proud to be a Jew." He may dismiss Jewish observances as medieval anachronisms in a Space-Age, yet he vigorously asserts his Jewish identity. He is generally a good-natured, sympathetic soul, and is in his innermost heart precious Jewish. He is a Rasha without rishut, without evil. Perhaps, in his case, we should translate not "Wicked Son" or "Evil Son," but "Mistaken Son."

Indeed, here lies the answer to our question. The waywardness of the Haggadah's Rasha is to be traced not to evil intent but to a lack of understanding; not to malice but to ignorance; not to wickedness but to a fundamental mistakenness. The failure of the Rasha is intellectual, not

moral. He has not learned, he has not been taught, he does not understand. The Ben Rasha may sound like a real Rasha, but in reality he is a Ben, a "son," a child, one who is religiously immature and spiritually underdeveloped because he has not grown up in Torah. He is the opposite not of Tzaddik (pious one) but Chakham (wise one). In the scale of wisdom represented by the Four Sons, the Rasha is he who, although well endowed with natural intellectual gifts, has failed to make use of them or misused them in his Jewish, religious life.

This special kind of lovable Rasha is fairly common nowadays. Large numbers of American Jews, so far from the fullness of a Torah-life, can surely not be described as the Chakham-type, for wisdom begins with the fear of the Lord. A community which has so prospered, which has achieved such fame and prestige, and whose sons have attained distinction in such a variety of fields, can surely not be categorized as Tam, much less as She-eino Yodeia Li'sheol. Certainly it cannot be characterized as Rasha, if by that we mean the conventional image of the vicious, G-dless, Jewish anti-Semite. We dare not level such an accusation against Jews who have demonstrated an almost unparalleled charitableness; who have helped so gallantly in the establishment and development of the State of Israel; who have constructed and supported so many synagogues and educational and philanthropic institutions. But they can, I believe, be identified with the Second Son, the Haggadah's Rasha, as we have described him.

Even a cursory examination will lead us to appreciate the similarity of the typical non-observant American Jew with the Second son. He still asks questions. He retains an interest in Jewish life. He identifies himself as a "son" in the Jewish family. The trouble is that he asks like an outsider instead of an insider. And why does he seem to stand apart, outside the orbit of the Torah life? Is it because of his philosophical convictions? Certainly not. The Jerusalem Talmud has interpreted the question of the Rasha in an almost contemporary vein: "why do you burden us with these troublesome observances every year? The Second Son is not a metaphysician. He merely likes his comfort and his convenience and does not want to be bothered. Shabbat and Kashrut, Passover and Sukkot--these are burdensome. And

that is why he removes himself from the community---not from the contemporary, organized Jewish community. That not! He supports the U.J.A. and buys Israel bonds and even builds synagogues. But he excludes himself from the historic community of Israel, from the Knesset Yisrael which was born in Egypt and weaned at Sinai and which includes the dead, the living, and the unborn. It is this holy community of Abraham and Isaac and Jacob and Moses and Rabbi Akiba and Maimonides and the Baal Shem from which he has excluded himself--because it is too inconvenient to observe mitzvo!

And why does our Second Son forfeit this precious heritage because of such trivial considerations? Because, the Haggadist tells us, kafar be-ikkar, he has denied that which is fundamental. He is not a heretic. He believes in G-d. But out of an acute and amazing religious ignorance he clings religiously to the secondary while dismissing the primary and fundamental as unimportant! He enshrines the secondary and even trivial, the tafel--how well American Rabbis are aware of some of our people's deep-seated loyalties to local customs which have no real source in either our Law or Tradition. Yet they will peremptorily reject the ikkar, true fundamentals, in favor of the subordinate principles. The scale of values has been inverted. Ignorance of Judaism has distorted the Second Son's perspective. So thoroughly uninformed is the Rasha, so pitiful is his failure of Chokmah or Jewish wisdom, that his whole sense of proportion is out of balance.

Maimonides must have had the same thing in mind when he authoritatively declared in his Code of Jewish Law that mi she-eino lo be-mishneh velo be-mikra velo be'derekh ertz, harei zeh be'chezkat rasha: one who has no relation with Talmud or Bible or derekh ertz may be presumed to be a Rasha (Hil. Eidut, 11:1). This does not mean that one must necessarily be an accomplished scholar to avoid characterization as a Rasha. It does mean that one must have some relationship with Jewish learning, some interest and connection with the sources of Jewish life and Tradition. If one does not have any kind of association with or training in these classical sources, and in addition is devoid of derekh ertz, of elementary manners and a measure of humility, then he is dubbed Rasha. The eminent physician has given us the correct diagnosis of the Second Son, of the contemporary Haggadah — Rasha: his religious and spiritual inadequacy stems from an insufficient diet of Torah study aggravated by a lack of derekh ertz, the typical American disdain for scholarship and irreverence towards ancient wisdom. And the cure: large doses of study taken regularly over long periods, preferably lasting a life-time.

The Rasha, therefore, must never be treated with disdain or enmity. We must approach him with understanding and sympathy. "Blunt his teeth," the Haggadah tells us. Argue with him, debate with him, teach him, educate him. Show him that his scale of values is completely distorted, that the argument from convenience is unworthy of an intelligent person. Dull the sharpness of his complaint by

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demonstrating the valuelessness of his prejudices. Teach him that questions about Judaism can be meaningfully answered only when they are asked with the reverence of an "insider," and not with the flippancy of an "outsider" to the Tradition. V'af ata hak'hei et shinav, bring your ata, your own self and personality into this dialogue. Teach by example. Establish friendly, warm, personal relations with him based upon a mutual personal respect and affection. Sooner or later he will realize that "ilu hayah sham lo hayah nig'al, that had he been there he would not have been redeemed," that the survival of Jewry — a desire he shares with all Jews throughout the ages — can never be attained through such an attitude; that if all Jews took his attitude — the posture of an "outsider," rejecting the fundamental for the trivial, excluding himself from the historic community of Tradition — our doom as a people and a communion would be sealed.

There are those who, in their zeal for Torah, are ready to exclude the Second Son from the Jewish family. They are willing to write off large numbers of our fellow-Jews — of this Rasha-type — and regard them as outside the fold. Such misguided zeal is doomed to well-deserved failure. Not only is it a dangerous attitude policy-wise, but it is an offense against the whole spirit of Torah. One commentator on the Haggadah explained it as follows: the passage on the Four Sons is preceded by the statement Barukh ha-makom . . . "Blessed is G-d, blessed is He; blessed is He Who gave the Torah to His people, blessed is He." Four times do we say Barukh or "blessed" — corresponding to each of the Four Sons. There is a blessing to be found in each of the four types of Jew — including the Rasha. Indeed, "blessed is He Who gave the Torah to His people Israel" — if instead of fulminating and excommunicating and excluding we will teach G-d's Torah to G-d's people, and thus overcome the tragic lack of Chokhmah, then we will have derived an even greater blessing. Learning, learning, and more learning — that is to be our answer to the problem of Rasha. That is the way of blessing for our people.

We have lost all too many Jews in our days to afford ourselves the questionable luxury of reading even more out of our ranks. Instead we must proceed with the confidence that no Jew who has truly plumbed the depths of Torah and heard in it the whisper of G-d's voice can ever knowingly desert it; that no Jew who has ever really perceived the beauty of Jewish living and encountered the mystery of the Creator in the context of its Tradition can ever remain indifferent. We must believe with all our hearts that it is a rare Jew who is a Rasha in the conventional sense; that most who appear so do so out of ignorance of Torah, as a result of insufficient religious education and stunted spiritual growth. Them we must welcome as one welcomes a long-lost brother, for despite their waywardness, we share together one fate, one people, one G-d. In that confidence must we proceed with the herculean educational tasks confronting us. Perhaps all we have said can best be summarized in the answer given by the Baal Shem Tov in the charming and profoundly significant tale told of this saint, the founder of Hasidism. A man whose son had left the fold of Judaism and deserted the ways of his father came to the Rabbi with tears in his eyes to complain of his bitter lot. With choked voice he asked, "Rabbi, I have done everything in my power to keep him righteous and observant. What more can I do now?"

The Baal Shem answered in three words — three words that deserve to become the foundation of Orthodoxy's philosophy and orientation in the modern world. He answered, "Love him more."

That is the key to the problem of the Second Son. Not denunciation but education. Not contempt but sympathy. And more than sympathy and

understanding, and certainly more than mere tolerance — love him more. [*Passover (April 24, 1959) 5719*]

Yeshivat Har Etzion: Virtual Bet Midrash

"And God Hardened Pharaoh's Heart" Based on a sicha by Harav Yehuda Amital - "In order that you will tell your children and your children's children of that which I PERFORMED in Egypt, and of the signs that I showed them, that you may know that I am God." (Shemot 10:2)

Rashi and the Ramban explain the phrase, "I performed in Egypt" (hit'alalti be-Mitzrayim), as meaning, "I played with Egypt," i.e. I toyed with them. Thus, the verse defines two things which a person must tell his children: a. how God "played" with the Egyptians, and b. the signs and wonders that God performed in Egypt, demonstrating His power.

A study of the Pesach Haggada reveals that, in fact, we discuss only the second point — we give thanks to God Who saved us from Egypt with signs and wonders, and we praise His strong arm. There is no mention in the Haggada of how God "played" with the Egyptians. This leads us to ask what exactly this "playing" refers to, and what its purpose was.

Reading the account at the beginning of Sefer Shemot, another question arises, concerning Moshe's running back and forth to Pharaoh. Moshe engages in negotiations with Pharaoh in which, inter alia, he proposes a limited three-day journey, and the question concerns who will go and who will remain. Why does Moshe need to engage in these negotiations? Does the Holy One really need Pharaoh's agreement in order to take Bnei Yisrael out of Egypt? "And it happened when Pharaoh sent out the nation..." — why the emphasis that Pharaoh sent them out? Why could Bnei Yisrael not have left Egypt quietly and peacefully during the plague of darkness, during which the Egyptians were unable to move?

To answer this, we must understand that Pharaoh had put himself in an unprecedented position: he saw himself as a god, doing as he wished, without being answerable to anyone. Regarding the Nile, he said, "The river is mine, and I have made it for myself". During the first five plagues, he hardened his heart and refused to let Bnei Yisrael go, although he saw that he was unable to stand up to the power of God.

This phenomenon in itself is most interesting, and Rav Yaakov Moshe Charlap once asked Rav Kook how it is possible for a person to reach a situation of "knowing his Master and nevertheless intending to rebel against Him." To deny God is one thing, but how can a person recognize God and have experienced His power, yet nevertheless rebel against Him and refuse His discipline? Rav Kook's answer was that a person's free choice can bring him even to this: if a person reaches a situation where his morality is perverted, then his logic likewise is affected and he will act in an illogical manner.

Even if Pharaoh had capitulated and decided to let Bnei Yisrael go, this would not have contradicted his ideology: he would have claimed that no one had forced him to send them out, but that he was his own master and that he had made his own decision at his own discretion. In order to prove that Pharaoh had been wrong and that no one can rebel against the Holy One and be his own master, it was necessary to harden Pharaoh's heart during the last five plagues, withholding his free choice so that he would act in accordance with God's will and not in accordance with his own. This is the meaning of the "playing" with Pharaoh, and this explains the negotiations with him and the running back and forth to him over and over: God wanted to show Pharaoh that he was nothing more than a pawn in the Divine plan, and that God was able to remove the free choice from someone who had undertaken to rebel against Him.

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The Rambam, in the last chapter of his "Shemonah Perakim," writes as follows: "You may ask why he (Moshe) asked of him (Pharaoh) to send out Israel time after time, but he (Pharaoh) was prevented from doing so and the plagues befell him but he was steadfast in his refusal... surely there was no point in asking him (Pharaoh) something that he was unable to do!

But this too was done out of God's wisdom, to show him that if God chose to cancel his free choice, then He would do so. He said to him, 'I will demand of you to send them out, and if you were to send them out, you would be saved. But you will not send them until you are destroyed.' ... This was also a great sign for all of humanity, as we read, 'In order that My Name be told throughout the land' (Shemot 9:16) — that it is possible for God to punish a person by preventing him from being able to do something, and for the person thereby to know and to be unable to bring himself back to that choice."

This was an important lesson that was also learned from the exodus. It is not mentioned at the Seder since it is not connected to the salvation of Am Yisrael, but it is important in its own right. We learn from this that a person who degenerates morally can deteriorate from the level of a human to the level of an automaton. He may perform illogical actions and lose control of his own conduct; in fact, his free choice has been removed from him. This is both a consequence of his immoral behavior and attitudes, as well as a punishment for them. Only conscious moral improvement can prevent this eventuality.

[Summarized by Matan Glidai Translated by Kaeren Fish]

Dvar Torah: Chief Rabbi Ephraim Mirvis

How can we guarantee our Jewish survival? We will give an answer to this question at the seder table. We will raise our cups and declare: "Vehi she'amda la'avoteinu velanu." — "It is this which has stood by our ancestors and us."

We recognize that it wasn't only Pharaoh in Egypt who sought to annihilate us but that sadly this has been a recurring theme of our history. "HaKadosh Baruch Hu matzileinu miyadam." — Almighty God has always saved us.

But when we say the word 'vehi' — 'it is this' which has stood by us. What is the 'this' that 'vehi' refers to? Many of our commentators answer with reference to the song Echad Mi Yodea (Who Knows One?) at the end of the Haggadah.

So let's have a look at the four letters of 'vehi':

והיא
ו – Vav is six and that stands for the Shisha Sidrei Mishnah, the Six Orders of the Mishnah which is the Talmud.

ה – Hey is five, representing the Chamisha Chumshei Torah, the Five Books of the Torah.

י – Yud is ten and that represents the Asarah Dibraya, the Ten Commandments, and finally,

א – Alef of course is one, representing God.

And it's true. This is what has saved us! It's Hashem. It's our obedience to the ten commandments. It's our awareness of everything in the Torah, and it's our study of the Talmud which have guaranteed our Jewish survival.

But notice the order of the four. You see, everybody knows that we believe in one true God. Fewer people than that can tell you what the Ten Commandments are. Fewer than that know that there are 613 commandments and are aware of everything in the Torah and even fewer than that have studied Talmudic texts.

'Vehi' teaches us that when it comes to guaranteeing our Jewish survival, Jewish education must be our top priority and we need to deepen our knowledge. We must have an awareness of Talmudic texts, followed by the Torah, an awareness of the Ten Commandments and of course we must believe in

Hashem. The deeper and more comprehensive our knowledge, the greater will be our Jewish awareness and the stronger our Jewish identity.

So therefore, a great lesson of the Pesach Seder is not just that we should have a lovely and inspirational evening in its own right, but also that it should inspire us to study more throughout the whole year. That's why the passage immediately after "Vehi she'amda" starts with the words, "Tze uleamad" – "Go out and learn". That should be our motto for Pesach: Tze uleamad: let's appreciate that our commitment to Jewish study and to Jewish education must be a feature throughout the entire year, because the greater the quality of our education, the greater our chances of Jewish survival.

Rabbi Dr. Nachum Amsel

Encyclopedia of Jewish Values*

No Seder In The Seder - The name of the entire process for the first night of Pesach (and the second night as well, outside of Israel) is called the SEDER, which mean "order." This name clearly implies that all of the Mitzvot, rituals, symbols and Tefilot-prayers of the Hagaddah are arranged in a particular and meticulous sequence, just as the name for the Jewish prayer book, Siddur, also implies a specific order and arrangement.

And, yet, even a cursory analysis shows that there seems to be no particular organized arrangement to the events and process of the Hagaddah, especially when compared to the "order" of the Shabbat evening or other Yom Tov Festival evening meals. Normally, at each Shabbat or holiday meal, the first ritual of the evening is the Kiddush recited over wine. Then, traditionally, Jews ritually wash for bread, Challah, or, on Pesach, for Matzah, and recite a prayer over this ritual washing. This washing is followed by the Beracha-prayer over the Challah or Matzah, and the entire meal is then eaten in earnest. But on Pesach night, while the meal seems to start off in a similar manner -- with Kiddush followed by ritual washing -- there is no blessing at all following the washing. Then the bread (Challah or Matzah) is not eaten. Rather, a green vegetable is eaten instead. While we would normally expect the full meal to now be served, nothing more is eaten for an entire hour or longer. Rather, in the next paragraph, we invite people to join our Seder. Why invite them now when there is no chance anyone will join us at this point? This also seems to make no sense and is "out of order" of any logical sequence (This specific question will be discussed below in detail). Then four questions are asked but are never specifically answered. Many verses are recited, but without any apparent order to join them thematically. What is really going on here? Why was each of these steps in the structure of the Hagaddah instituted by the Rabbis? Why does there seem to be no order, and no connection between the different parts of the Hagaddah? Are these merely just a series of rituals, prayers and verses, or is there any justification for the name "SEDER"?

In order to understand that the entire evening is indeed arranged in a particular order – SEDER – one must first be cognizant of four overriding fundamental principles that helped guide the Rabbis in assembling the Hagaddah and its contents and sequence.

PRINCIPLE #1 – Pass It Down To The Children – Pesach is the only holiday in which the Torah itself commands that the children must be involved. While the Rabbis and parents have always found ways to involve the children in every Jewish celebration, Pesach is the only festival where the children are mandated to be part of the action. The Torah commands parents to pass down the story and values of the Exodus to their children (Exodus 13:8). Therefore, the Rabbis instituted many aspects

of the Seder specifically in order to fulfill this commandment, and in order to keep the children interested and active participants in the Seder. The Talmud gives us many examples of this: the importance of instituting certain actions, only so that the children will keep awake (Pesachim 109a). It instituted certain rituals, such as eating the green vegetable and dipping it, only so that children will notice that tonight is different (Pesachim 114b). It inserted certain actions into the Seder only so that these will prompt the children to ask (Pesachim 115b) and even "stealing the Afikoman" (Pesachim 109a) was acceptable, in order to ensure their constant involvement and being awake throughout the proceedings. These ideas are codified as part of Jewish law (Shulchan Aruch, Orach Chaim 472). The entire question and answer format that is the essence of the Seder was devised so that there will be dialogue between children and parents and so that the ideas and values of the Pesach story should be properly transmitted (Shulchan Aruch, Orach Chaim 473:7).

PRINCIPLE #2 –Each Person Should Feel As If He Or She Personally Left Egypt – For the Jew, it is not sufficient to merely understand the story of the Egyptian Exodus as an historical fact. Rather, every Jew must feel the Exodus story as well. A person cannot possibly feel the exhilaration of freedom from slavery without first feeling the great pain of servitude. Thus, the words and rituals of the Hagaddah are an attempt to elicit a visceral response and an emotional reaction, and not merely a memory. If the Hagaddah remains a history lesson or even a once a year re-creation of an event that occurred 3000 years ago, then the purpose of the Mitzvah on Seder night has not been achieved. Although it is important not to forget what happened, the Hagaddah experience is meant to be so much more than that. Thus, many of the texts and rituals were instituted specifically to help us feel the experience of slavery, followed by the redemption and G-d's miracles. These events did not only happen "then" to "them", but are happening to each of us today.

PRINCIPLE #3 – צא ולמד Go "Out" And Learn – The Hagaddah tells us to "go out and learn". Go out from where? Some explain that we are obligated to go "out" of the simple meaning of the text of the Hagaddah. It is not sufficient to simply say the words and understand the meaning of the Hagaddah's terminology. The Rabbis who wrote the Hagaddah wished for use to delve deeper, and comprehend the values and ideas more profoundly. The Rabbis embedded hidden meanings in the Hagaddah and the Seder. It is our responsibility to delve into these ideas, discuss them, and discover a little more each year, in order to understand and discuss the concepts that are fundamental to our lives as Jews. These deeper lessons of the Hagaddah impact our heritage, our day to day living and our survival as Jews.

PRINCIPLE #4 – The Hagaddah Is A Class In The Oral Law – The entire Hagaddah is one long "class" in Oral Law. According to Rabbi Yosef Dov Soloveitchik (1903-1993), the Mitzvah on Pesach night of Sippur Yetziat Mitzrayim, telling over the Exodus story, is identical to the Mitzvah and practice of Talmud Torah, the study of Torah, specifically Derash or Oral Law. Like any Talmud class or page of Talmud, the format must be one of question and answer, a format that must be adhered to, even if no children are present (Shulchan Aruch, Orach Chaim 473:7). If the commandment were the study of the Written Law, then the first four Torah portions of Shemot-Exodus would be read on this night, but the Rabbis chose not to include these Torah texts. Rather, it is the exposition of Oral Law, deducing ideas and Jewish law based on specific

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wording and implications of the text, that is present in the Hagaddah. One of the main foci of this is a rather obscure text, "ארמי ארוב אבי" – A wandering Aramean was my father" (Deuteronomy 26:5) which the Mishna requires us to "expound upon completely" (דורש כל הפרשה כולה) on Seder night, the classic language of learning the Oral Law. Many of the obscure verses quoted (regarding the number of plagues at the Sea (50, 200, 250) remind us of the Talmudic exposition of verses.. And like Principle #3, the study of Oral Law encourages the Jew to delve deeper, to add his or her own understanding, and to examine each point from various perspectives.

If a person approaches Pesach night by understanding these four fundamental themes of the Hagaddah, then suddenly there is Seder, an order to the various components of the Hagaddah. Each part of the Hagaddah demonstrates one or more of these fundamental principles and weaves what should be an all-encompassing experience for the Jew at the Seder. In fact, the seder, the order, that slow-build structure from the first step, Kiddush, to the fifteenth and last step, Nirtzah, is carefully constructed. This 15 step procession is not accidental. There are 15 parallel steps in the Temple that lead to the inner courtyard. So, too, there are 15 steps, מַעְלוֹת in Hebrew, written by the architect of the Temple, King David, in his 15 Psalms called Maalot-steps (Psalms 121-134). And finally, the 15 steps of the Exodus are enumerated in the most famous of Pesach night songs -- Dayenu. Immediately before the singing, the Hagaddah tells (or asks) us how many "steps-מַעְלוֹת" took place in the process of the Exodus from Egypt. Immediately after the song, the Hagaddah lists each step in the process from the Exodus from Egypt to the giving of the Torah.

Thus, we see that the Seder is indeed a proper and pre-planned structure with a definite order. If we let these four Fundamental Principles guide us through the Hagaddah, then we will not only discover the order of the evening, but also discover much about ourselves and our Judaism.

***This column has been adapted from a series of volumes written by Rabbi Dr. Nachum Amsel "The Encyclopedia of Jewish Values" Ohr Torah Stone Dvar Torah**

Pesach and the Search for Personal Freedom - Rabbi Jeremy Bruce

What is the essence of Pesach? What transformative idea can we take away from this time of year? To answer this question I would like to begin by noting that our sages gave the Jewish festivals a number of names that reflect different aspects of the holiday. Sukkot is known as Z'man Simchateinu – the time of our happiness, Shavuot is Z'man Matan Torateinu, the time of the giving of the Torah and Pesach is Z'man Cheruteinu – the celebration of our freedom.

On one level it is obvious why Pesach is the celebration of freedom. Every year we commemorate the Exodus from Egypt and the national birth and independence of our people. However this does not imply that Pesach is simply a history lesson or even an opportunity to express our gratitude to G-d for saving us. While Pesach certainly is a time of Jewish national celebration and thanksgiving it also has a much more personal message.

One of the most powerful and impactful lines in the Hagaddah is

בְּלִילֵי דֹר וְדֹר חֵיב אָדָם לְרַאוֹת אֶת-עַצְמוֹ כְּאִלּוּ הוּא יָצָא מִמִּצְרַיִם
In every generation a person is obligated to see themselves as though they had just left Egypt.

This reminds us that Pesach in general, and the Seder night in particular, are meant to transform us personally. Pesach is not simply a commemoration. It is a re-enactment – a re-living of the experience in the here and now. We are obligated to make the

Pesach experience of freedom deeply relevant to our lives.

Although this is a beautiful idea, I have always been troubled with the question of how realistic this expectation is for the contemporary Jew, especially those of us who are blessed to live in freedom and comfort. If we are honest with ourselves, can we really imagine what it was like to be a slave who has been emancipated from bondage that has afflicted our people for hundreds of years?

If so, how can we fulfill this clear obligation to actually see ourselves as emancipated slaves on the night of Pesach?

The Ramchal – Rabbi Moshe Chayim Luzzatto, the 18th century Italian philosopher and kabbalist – attempts to answer this question with a reconceptualization of Jewish time. For the Ramchal, time is not simply linear, moving inexorably from past to present to future; rather, time is cyclical in nature. Each and every festival is not merely a commemoration of a past event but an actual reliving of that time. Somehow we actually touch and re-experience what happened so many years ago. During Pesach we are able to access the spiritual energy of freedom that exists at this time of year. In this sense, we really do relive the Exodus from Egypt.

All well and good, but we still have to respond to my earlier question of how relatively free and prosperous 21st century Jews are meant to truly experience slavery before becoming free?

The Zohar tells us the root of the word Mitzrayim, Hebrew for Egypt, is Mei Tzarim meaning narrow straits or confinement. This means that the Hebrew word for Egypt, Mitzrayim, itself means slavery or in more contemporary language a dead end or cul-de-sac.

Although none of us, thank God, have experienced slavery, many have experienced times of great personal difficulty and trauma. Times when things have not gone our way or times when our hopes and dreams have been curtailed. Perhaps it's a prized position that we didn't obtain or some other form of disappointment in our lives.

Sometimes these setbacks can cause immense amounts of resentment and they can really hold us back. In this sense every one of us can see ourselves as enslaved, constrained and limited. And these restrictions can sometimes prevent us from achieving our God given potential.

What should we do? How do we get out of this dead end? What does Judaism teach us about these situations?

In a most profound way I believe that the Haggadah also answers this question. At the start of the Seder we read the famous declaration of Ha Lachma Anya: This is the bread of affliction that our forefathers ate in the land of Egypt. Let all who are hungry come and eat. Let all who are needy come and celebrate Pesach....Now we are slaves, next year may we all be free.

This statement also emphasizes that in some way all of us remain in slavery or in some form of personal constraint or limitation. But it also offers us a clear path to freedom!

According to the Haggadah we can free ourselves and move to a place of tranquility by reaching out and offering our help to others. It is through this almost counterintuitive approach that we escape our constraints. To become free we must shift our focus and ask how can I help another? How can I relieve their pain? What could I do to make the world a better place for a family member, friend, or co-worker? As Soren Kierkegaard, the 19th century Danish philosopher, puts it 'the door to happiness opens outwards.'

As I reflect on my time at Yeshivat Hamivtar and the Straus Rabbinical Seminary, I recall that this was

a theme emphasized by my inspirational teachers. Learning Torah and becoming a Jewish leader was never simply about acquiring knowledge or religious expertise; rather, we were taught that the true role of a rabbi or Jewish leader is to transform the world inspired by the depths of Torah and Judaism.

May we all be blessed with a Chag Kasher V'Sameach, a happy and kosher Passover, and be inspired by the energy of this time to create a better world for those around us!

Dvar Torah: TorahWeb.Org

Rabbi Eliakim Koenigsberg: Everlasting Faith

The Torah reading for the seventh day of Pesach describes the miraculous splitting of the sea and the song that Klal Yisrael sang afterward. One would imagine that the reading would end with the words of Miriam exhorting the women to praise and sing to Hashem. And yet we read five more pesukim which depict how after kriyas yam suf, the Jewish people traveled for three days in the desert without water. Finally, they come to Marah, but they are not able to drink the bitter waters there; so they complain, and Hashem shows Moshe how to sweeten the water. Why do we end with this seemingly extraneous passage? It does not seem to be a fitting conclusion to kriyas yam suf and the shiras hayam.

What is even more intriguing is how just three days after witnessing the great miracle of kriyas yam suf, the Jewish people complained about water. Chazal comment that even a maidservant saw divine revelation at the sea that prophets were not able to behold. The Ramban explains that they merited such a vision because "they had faith in Hashem and Moshe, His servant" and they jumped into the sea. How did Klal Yisrael lose their faith so quickly that they complained about the lack of drinkable water?

The Ramban (Ha'emunah V'Habitachon, 19) writes that when a person experiences a spiritual awakening, he should concretize his feelings by doing something substantive, to translate his emotion into action. He suggests that this is the deeper meaning of the posuk, "If you arouse or awaken the love until you desire it - ad shetech'patz". Shlomo HaMelech is advising Klal Yisrael that when you have an intense feeling of ahavas Hashem, you should turn that emotion into something substantive, like an object (a cheftetz); crystalize your feelings and transform them into meaningful action. In that way, your emotion will not be just a fleeting passion, rather it will leave a lasting and permanent impression.

Since Klal Yisrael never concretized their emotional experience at the yam suf into something substantive, their spiritual high evaporated in just three days of wandering in the desert. Hashem responded by giving them mitzvos - "There he established for [the nation] a law and a rule - chok u'mishpat". Rashi explains that chok refers to the mitzvos of Shabbos and para aduma. Why was Shabbos the first mitzvah that Klal Yisrael received in Marah?

The mitzvah of Shabbos is designed to strengthen our emunah in Hashem (see introduction to Mishna Berura). One who observes Shabbos testifies to the fact that Hashem created the world and that He took Klal Yisrael out of Mitzrayim. This is also the purpose of the mitzvos associated with the yom tov of Pesach in general and the seder night in particular - to reinforce the idea of hashgachas Hashem, that Hashem is constantly orchestrating the events of history and of our personal lives.

Klal Yisrael witnessed the ten plagues in Mitzrayim. They saw Hashem's omnipotence, His total control over Pharaoh and his people. This heightened sense of emunah in Hashem reached its pinnacle at the yam suf when they saw the precise divine retribution, the midah k'neged midah, that Hashem meted out to the Egyptians for their

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persecution of Klal Yisrael (see Netziv, Shemos 14:31). And yet, because these feelings of emunah were not grounded in mitzvos, in substantive actions, they were not lasting. That is why Hashem gave them the mitzvah of Shabbos which reinforces the concept of emunah, so that by observing Shabbos they would be able to crystalize their feelings of faith into something real and give them a sense of permanence.

Thus, the story of Marah is actually a fitting conclusion to kriyas yam suf because it was at Marah that Klal Yisrael received the mitzvah of Shabbos, the necessary cheftetz, the vessel, through which they would be able to concretize the emunah they felt at the yam suf and transform that emotion into an enduring legacy.

It has been a little over two years since our emunah has been tested and hopefully strengthened by the COVID pandemic. Chazal say that thunder was created to straighten the crookedness of the heart (Brachos 59a). Hearing a sudden clap of thunder shocks a person and it reminds him of Hashem's omnipotence. The same is true with a global pandemic. But the story of Marah teaches us that the way to ensure that our heightened sense of emunah continues to inform and guide our lives is by concretizing it with a renewed commitment to Torah study and mitzvah observance. When we turn our spiritual emotion into something substantive, we infuse it with a sense of permanence, and we elevate ourselves in the process.

Last Days of Pesach By Rabbi Shlomo Riskin

"You shall observe the month of the springtime and perform the Passover offering for the Lord your God, for in the month of springtime the Lord your God took you out of Egypt at night." The first month in the Jewish calendar is the month of Nisan, the time of the emergence of the independent nation. The seventh month is the month of Tishrei, the anniversary of the creation of the human being. The major Jewish holidays occur in or near these two major periods: Passover and Shavuos in the former; Rosh Hashanah, Yom Kippur, and Sukkot in the latter. The first group of holidays is characterized by its emphasis on the particular—on historical events of relevance only to the Jewish people, namely emancipation from Egyptian bondage and the revelation at Mount Sinai.

The holidays of the second group, however, contain universal themes and occur appropriately in the month when man was created. Both are part of the Jew's life-cycle. By making reference in this Kiddish to both the creation of the world and the Exodus from Egypt, we affirm that there is no conflict between the two.

The Bible opens with the Lord of the universe creating a world designed for all humanity and with instructions applicable to every individual. After the major Divine disappointments, first in Adam, then in Noah, the Almighty decides, as it were, to create a family out of which would be forged a "holy nation and kingdom of priests." This nation would by its example inspire the world to accept God's teachings. Hence at the very moment of his election, Abraham is promised by God that "all the families of the earth shall be blessed" through him. From the elevation of a particular people will follow the elevation of an entire peoplehood. (*Excerpt*)

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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PANELS POLITICS POLL (Arutz-7 4/8/22)

	Current Knesset	Poll
Likud	29	37
Yesh Atid	17	18
Shas	9	7
Blue and White	8	7
Yamina	7	5
Labor	7	6
United Torah Judaism	7	7
Yisrael Beiteinu	7	5
Religious Zionist	7	9
Joint List	6	6
New Hope	6	4
Meretz	6	5
Ra'am	4	4

BENNETT SAYS HIS PARTY REMAINS LOYAL TO GOVERNMENT, NO ELECTIONS IN OFFING (Ha'aretz 4/11/22)

Prime Minister Naftali Bennett remained resolute about the state of his fraying coalition in a series of interviews with Israel's main television stations on Monday.

Speaking to Channel 13 News, Bennett said that all members of his Yamina party and the heads of all the parties in the governing coalition "are committed to the government" and that he won't cooperate with opposition leader Benjamin Netanyahu (Likud). The government will continue "showing that people from the Zionist left and the right can work together," he added.

The prime minister also said that he does not predict that elections are imminent. "I don't believe that we need elections now or that there will be elections now," he told Channel 12 News. The establishment of his unity government last June staved off a fifth election in over two years.

"There is a consensus in my party and in the coalition that going to the polls is a disaster. We are at a crossroads: Do we unite and overcome the problems, or do we return to paralysis? It was not an easy week," Bennett continued.

He also reiterated his claim that pressure from Netanyahu and Religious Zionist leader Bezael Smotrich was behind Idit Silman's defection last week, which left the coalition short of a majority.

Regarding Joint List Chairman Ayman Odeh's statements urging Israeli Arabs not to serve in the security forces, Bennett said he considered Odeh's remark "a criminal offense." Though his coalition lacks a majority, Bennett ruled out cooperating with the Joint List, which he said "isn't a legitimate ally." Likud said in response that "Bennett, who broke all his promises to his voters, continued his incessant lying this evening. This week, Bennett lost his Knesset majority, so he's spreading lies against Idit Silman, who, unlike him, remained loyal to the principles she was elected on. Bennett understands that his story is over."

BENNY GANTZ, GIDEON SA'AR COULD RUN TOGETHER IF GOVERNMENT COLLAPSES (JPost 4/14/22)

Defense Minister Benny Gantz and Justice Minister Gideon Sa'ar could run in a joint list in Israel's next elections, which could happen sooner rather than later due to the current crisis within the coalition, KAN News reported on Wednesday.

Sa'ar's New Hope faction, which barely crosses the 3.25% threshold in recent polls, would be given a lifeline by the defense minister's Blue and White party.

Politicians within the government are reportedly resigned to the premature collapse of the government, which seems impending due to the resignation of coalition chairwoman MK Idit Silman last week.

According to the report, Gantz believes New Hope's list could add valuable expertise to his relatively inexperienced list and help position his faction as a right-leaning center movement.

Multiple reports, spanning from before the last election in March 2023 to current day, stated Blue and White could merge with New Hope and even Prime Minister Naftali Bennett's Yamina party to form a large center-right bloc in the Knesset to counter opposition head Benjamin Netanyahu's Likud faction, the largest in the Knesset.

In response to KAN News' report, sources close to Gantz said he "is not thinking about the next election cycle and hopes the government will continue to function."

New Hope, however, denied the report, stating it will "run independently."

LAPID: IF WE DO IT RIGHT, THIS GOV'T WILL BE HERE NEXT PASSOVER AS WELL (JPost 4/14/22)

This government will be here next Passover as long as the coalition crisis is managed correctly, Foreign Minister Yair Lapid told reporters as he explained that it was possible to continue to operate without a Knesset majority.

"The current political crisis is not easy, but it can be managed. If we work correctly, this government will be here next Passover and the one after that. It will not be simple, but we will make it happen.

"This is an excellent government, and every effort will be made to ensure that it continues," Lapid said.

"There were governments in Israel with far less than 60 seats that did great things," Lapid said.

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

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Lapid told reporters that the government could remain stable at 60, particularly since the right-wing block headed by Likud party leader and former prime minister Benjamin Netanyahu only had 54 seats.

Lapid told reporters that he believed that it was possible, when relevant, to rely on the Joint List from the opposition to pass legislation.

"The Joint List won't be part of the government or the coalition," Lapid said, adding, however, that "we will continue to work with it in the Knesset, just as everyone has for all these years."

Past governments led by Netanyahu also did this, Lapid said.

"I won't allow for a situation where Netanyahu cooperates with them on a daily basis then informs us that it is forbidden to. If he thinks that this will be successful then he doesn't know me," Lapid said.

"Yes we will work with the Joint Lists for votes [to advance legislation], all the factions and all the government have done this," he added.

Lapid said he believes that the government, which is made up of parties from the Left, Center, and Right, could find a way to make compromises with respect to issues that were important to the right-wing voters.

When asked he noted as he has in the past, his opposition to the authorization of a yeshiva on the West Bank Evyatar hilltop even though Bennett has already promised to take this step.

"If it were up to me, it [the yeshiva] will not be built, but not everything is up to me. We will hold a conversation on this, as we do on all matters," Lapid said.

He said that he was checking into the legal possibility of approving a one-year budget rather than a two year.

The government, he added, has enough support to pass a budget.

POLICE ARREST 4 JEWS PLANNING TO SACRIFICE PASSOVER OFFERING ON TEMPLE MOUNT (YNet 4/14/22)

Israel Police on Wednesday arrested four Jewish residents of Jerusalem and the West Bank who allegedly intended to enter the Temple Mount illegally on Passover in order to offer a sacrifice and disturb the site's status quo.

According to the police, the four suspects — all in their 20s — were influenced by the Returning to the Mountain movement, which announced last week it is offering monetary rewards to all Jews arrested while attempting to offer a sacrifice on the Temple Mount — according to biblical practices — during the holy month of Ramadan.

The police added that a young goat — believed to be the intended offering — was found at the home of one of the suspects, who were all taken in for questioning at the Jerusalem District Police Station.

"In recent days, false publications have been circulating on social media about the Temple Mount and the holy places, as well as posts encouraging extremists to be arrested by the police in an attempt to reach the Temple Mount and act illegally," the police said in a statement.

"Israel Police is operating in Jerusalem and other districts alongside all security bodies, around the clock, overtly and covertly, against anyone who tries to disturb the order and act in violation of the status quo on the Temple Mount and other holy places around the city."

The police further called on the public "not to give a stage... to extreme fringes that try or call for disturbing order and law. The status quo on the Temple Mount and in other holy places in the city of Jerusalem has been and will continue to be preserved at all times."

The Returning to the Mountain movement issued a statement in response to the police's preventive arrests: "The police boasts it is granting freedom of worship to all religions but the reality is shameful."

"The police dance to the sounds of Hamas' flute and brutally arrest any Jew who thinks of observing the holiday — the Passover sacrifice. Any efforts by the police will be in vain. We will arrive [to the Temple Mount] on the eve of Passover in order to offer a Passover sacrifice."

On Wednesday, President Isaac Herzog refuted claims that Jews were planning to offer a sacrifice on the Temple Mount.

"In recent days, false publications have been circulating on social media about the Temple Mount and the holy places. I want to take the stage and make it clear — these are lies," said Herzog at the Iftar dinner breaking the

Ramadan fast held at his residence in Jerusalem.

Palestinian Authority Chairman Mahmoud Abbas, on his part, issued a warning last week, according to which any such act by Jews on the Temple Mount will lead to "a severe escalation that cannot be controlled."

At the same time, the Gaza Strip's Hamas terrorist group announced that it was monitoring the matter closely, adding that "offering a sacrifice and harming the al-Aqsa Mosque is crossing a red line."

POLICE CHIEF DENIES RESPONSIBILITY FOR MOUNT MERON DISASTER (Israel Hayom 4/12/22)

Police Commissioner Yaakov Shabtai testified before a commission of inquiry into the Mount Meron tragedy on Monday, explaining that an engineering failure was the cause of the disaster and that it was therefore not his fault.

"I'm not ignoring the issue of overcrowding, but the failure begins with an engineering failure... Without the engineering failure, no disaster would have happened," he said.

Shabtai's hearing came after hours of testimony regarding the May 2021 Meron disaster that killed 45 people and injured at least 150.

"The police chief is not going to go and check every bridge, every crossing and every path," he said. "Just because the police served as the responsible adult in the room, when nobody else would, does not make me responsible... I knew that nobody wanted to take responsibility. So I was involved so that the event did not fall to pieces."

ISRAEL 'ATTRACTIVE DESTINATION' FOR RUSSIAN OLIGARCHS, LEGAL EXPERTS SAY (YNet 4/9/22)

With its unique tax benefits and lack of sanctions law, Israel is an attractive destination for Russian oligarchs and a growing number have expressed an interest in moving to the country, according to legal experts.

Pinhas Rubin is the chairman and the head of Gornitzky & Co., one of the largest law firms in Israel. The firm is very well-connected to oligarchs from Ukraine and Russia and has recently received inquiries from individuals wishing to move to Israel.

Israel is a tax haven not only for Ukrainians or Russians but for "the entire world," Rubin said. This is mainly because of a law that has been dubbed the "Milchan Law," named after billionaire Arnon Milchan, which provides a tax exemption on overseas income for Jewish immigrants that are eligible under the Law of Return.

Rubin, who was one of the law's primary architects, said that these tax benefits ultimately serve to encourage oligarchs to come to Israel.

"If a foreign national, whose business and fortune are abroad, immigrates to Israel and becomes a tax resident, he will not be taxed on his foreign assets and their income, or from their sale, for 10 years," he said.

Rubin — who prefers to call wealthy individuals "activists of capital" rather than oligarchs, a term that he views as having overly negative connotations — believes that ultimately sanctions will not hinder them from immigrating to Israel because the majority are not on a US sanctions list.

"I really hope and expect, although it's not a given, that when very wealthy individuals buy a huge villa here, they will have new friends and become part of the community in Israel," Rubin related. "They'll also invest in Israel. It will be a boon to the Israeli economy."

Israel currently has no laws in place to implement the kind of sanctions that have been imposed on Russia by the West. The Israeli government has said that it will ensure the country will not be used as a tax haven for those seeking to evade them but has so far not gone into detail about its efforts in this regard.

In fact, the lack of a legislative framework is one of the primary reasons Israel is viewed as a particularly attractive destination for wealthy immigrants, according to Michal Khaikin, a paralegal at Nimrod Yaron & Co., a firm that helps new immigrants plan their taxes if they meet the conditions set forth by the Law of Return.

"Without a shadow of a doubt, Israel is a practical destination for oligarchs from around the world, including those from Russia, who are currently

experiencing international sanctions," Khaikin explained. "Currently, in Israel, there is no sanctions law that does exist in other countries, a law that taxes the policy of imposing sanctions and how they are implemented."

Khaikin revealed that her firm had received several inquiries from Ukrainians and others in "ex-Soviet nations" requesting their services in the matter.

"Israel is a bubble of economic stability because of the stable status of the Israeli shekel, which justifies interest in Israel," she said.

GOVERNMENT APPROVES FIRST HIGH-TECH HUB IN EAST JERUSALEM (Israel Hayom 4/10/22)

The government approved on Sunday the construction of two new technology and innovation quarters in Jerusalem, with one of them being the first-ever to be built in east Jerusalem.

The joint decision, was presented to the government, was made by Housing and Construction Jerusalem Affairs Minister Ze'ev Elkin and Innovation, Science and Technology Minister Orit Farkash-Hacohen.

The other tech hub, according to their plan, will be located in the western part of the city.

The purpose of the initiative is to strengthen the high-tech and biotech industries in the capital, which presently employ just 7% of the city's residents, create a united and quality urban space between the city's east and west, and integrate various populations in these fields, such as the ultra-Orthodox and Arabs.

Jerusalem is currently home to some 400 high-tech companies, venture capital funds, and more.

"The establishment of the innovation quarters will create a space that will provide more quality employment opportunities for the various populations in the city, and strengthen Jerusalem's economy," said Elkin.

Farkash-Hacohen said: "Our vision is to expand high-tech to as many areas as possible in the country."

ISRAELI MATHEMATICS TEAM PLACES 9TH IN THE WORLD (JPost 4/13/22)

The Israeli team at the European Girls' Mathematical Olympiad (EGMO) made their country proud this week, with each of the four members of the team bringing home a medal.

This year's EGMO occurred in Hungary, with 56 countries participating, a total of 222 contestants overall. The Israeli team ranked ninth overall, and the team captain, Nogah Friedman, ranked third in the world.

Their success is particularly meaningful given recent initiatives to involve more women in Israel in STEM and hi-tech. To that point, President of the Weizmann Institute Professor Alon Chen said, "I hope that this achievement will lead more girls to show interest in scientific professions."

The competition took place over the course of two days. Each day, the students took a 4.5-hour exam consisting of three extremely challenging questions in Algebra, Combinatorics, Geometry and number theory.

2022 marks Israel's seventh year participating in the EGMO, which itself began in 2012. This year's Israeli delegation won four medals: Friedman, from Rehovot, won gold; Noga Labin from Tel Aviv won bronze; Ya'ara Shulman and Tamar Pe'er from Herzeliya also won bronze medals.

Education Minister Yifat Shasha-Biton offered congratulations to the victorious young women saying, "you are a great [source of] pride to the Israeli team, to the Israeli education system and to the entire country. This unprecedented achievement you have reached is inspiring, and I hope it will bring in many more students who will want to follow the same path."

ISRAELI ARMS EXPORTS SPIKE 30%, HIT ALL-TIME HIGH (Ha'aretz 4/12/22)

Israel's defense exports hit an all-time high in 2021, coming to \$11.3 billion, the Defense Ministry said on Tuesday.

Also for the first time, the ministry's statement detailed the percentage of these exports that went to the Gulf States that have peace treaties with Israel – seven percent.

Altogether, defense exports were up 30 percent in 2021 compared to the previous year, when they totaled \$8.55 billion.

Europe accounted for the largest share of Israel's defense exports last year, 41 percent. And that was before Russia's invasion of Ukraine, which is expected to increase defense exports to the continent even further.

Asia and the Pacific accounted for another 34 percent and North America for 12 percent. South America and Africa accounted for three percent each.

Missiles, rockets and aerial defense systems comprised 20 percent of last year's exports. Training services accounted for 15 percent, drones for nine percent, radar and electronic warfare nine percent, manned aircraft and electronic systems for planes nine percent, firing and launching equipment seven percent, and intelligence, information and cyber four percent.

Over the past two years, Israel's defense exports have surged by 55 percent, according to Yair Kulas, the head of the ministry's International Defense Cooperation Directorate, known by its Hebrew acronym SIBAT.

"Looking ahead, the war in Ukraine, alongside the Abraham Accords, creates high demand for Israeli systems on the leading edge of technology," he added, referring to Israel's peace agreements with the United Arab Emirates and Bahrain. "The Defense Ministry is working together with the industries to continue this trend of export growth and even intensify it."

CANADIAN-BORN FOUNDER OF SHALVA TAPPED TO LIGHT INDEPENDENCE DAY TORCH (Arutz-7 4/11/22)

Kalman Samuels left behind university scholarships in Canada to explore his Jewish roots in Israel and wound-up making Aliyah and trudging through inconceivable personal challenges to become one of Israel's most celebrated visionaries.

"Who would have dreamed thirty-two years ago, when my wife and I founded Shalva; that I would light a torch on Israel's Independence Day? Clearly dreams never dreamed continue to unfold," says Samuels; alluding to his published memoir which tells the incredible story of raising his son Yossi and creating Shalva an organization of people with disabilities which has become a beacon of hope for the State of Israel and the world at large.

In a phone call received this afternoon, Kalman Samuels was congratulated by Hili Tropper, Israel's Minister of Culture and Sport for being chosen to light a torch in Israel's 74th Independence Day torch-lighting ceremony.

Samuels is the President of Shalva-The Israel Association for Care and Inclusion of Persons with Disabilities; an organization which he founded with his wife Malki in 1990; motivated by their personal experience raising their son Yossi, who was rendered blind, deaf, and physically disabled after receiving a faulty DPT vaccine in his infancy.

With unwavering devotion, Kalman changed his life's course to fulfill his wife's personal promise to help others; which resulted in the flourishing Shalva organization that provides rehabilitative care to children and adults with disabilities and their families throughout the lifecycle and has created groundbreaking opportunities for workplace and social inclusion.

Little did Kalman Samuels know that thirty years after its founding, his life's work- the Shalva organization would become a national center serving thousands of individuals with disabilities and their families, having transformed the landscape of Israeli social services; as a trailblazing leader in advancing the care and inclusion of people with disabilities globally.

"The amazing center of Kalman and his wife, Malki has become a magnet for people from across Israel and around the world, and it positions the State of Israel and Jerusalem as a flagship center of inclusion, care and human dignity," said representatives of Israel's Ministry of Culture.

Ever since 1949, and officially instituted in 1950, Israel marks the closing of Yom Hazikaron, Memorial Day for fallen soldiers and victims of terror, and transitions to the opening of Yom Haatzmaut, Independence Day, with an official torch-lighting ceremony.

The annual ceremony is held on Mt. Herzl in Jerusalem, at the burial site of Theodor Hertzl and is attended by over 5,000 government ministers, members of the Knesset, IDF veterans and diplomatic dignitaries.

The ceremony highlight is the lighting of twelve torches, symbolizing the

biblical twelve tribes, which are lit by select citizens who have made remarkable contributions to Israeli society. Dignified and festive at once, the ceremony is accompanied by music, dance performances and fireworks; and is broadcast on Israel's main television and radio channels viewed by millions of Israelis across the country. The torch lighting ceremony is directed by the Israeli Government's Ministry of Culture and Sport and this year's theme is "An outstretched hand in brotherly and sisterly love."

ISRAEL FINALLY HAS AN ANTISEMITISM ENVOY (Editorial, JPost 4/11/22)

Antisemitism is a disease that's not going away in the United States or Europe.

As reported in Sunday's Post, antisemitic hate crimes in New York City were up a startling 92% in March 2022 compared to the same month in 2021, according to new data released by the New York City Police Department.

A total of 23 hate crimes against Jews were reported in the city during the month, 11 more than were reported in March 2021.

A report issued late last year by the American Jewish Committee found that nearly one out of every four Jews in the US had been the subject of antisemitism over the previous year.

Seventeen percent of respondents in the committee's survey said they had been the subject of an antisemitic remark in person, while 12% said they were the victim of an antisemitic remark online.

As the situation continued to cause alarm, US legislators last month finally approved the Biden administration's nomination for special envoy to monitor and combat antisemitism – the esteemed Prof. Deborah Lipstadt.

Lipstadt's credentials are undisputed. She's a professor of modern Jewish history and Holocaust studies at Emory University in Atlanta, and was the founding director of the Institute for Jewish Studies. She is also an author of eight books, including *The Eichmann Trial*; *Holocaust: An American Understanding*; *Antisemitism: Here*.

When presenting her nomination to the Senate floor, Sen. Jon Ossoff (D-Georgia), stressed the urgency of the situation, both in the US and globally.

"This isn't ancient history, this is recent history," he said. "And, right now, as we speak, the scourge of antisemitism is rising again in this country and around the world. If we mean the words 'never again,' then at long last, let's confirm Deborah Lipstadt to fight antisemitism on behalf of the United States."

Israel, which touts itself as the representative and protector of world Jewry, has also decided to take a more active role in fighting this scourge. On Monday, Foreign Minister Yair Lapid announced that entertainer and pro-Israel advocate Noa Tishby was going to be the country's inaugural 'Special Envoy for Combating Antisemitism and the Delegitimization of Israel.'

Not a celebrated academic like Lipstadt, or a retired politician or military hero like so many Israeli government appointees, Tishby is a left-field choice, but one that makes sense.

Born and raised in Tel Aviv, Tishby has become a high-profile and articulate advocate for Israel within the US entertainment industry in Los Angeles, where she divides her time.

Media savvy and a strong presence on social media, Tishby is the author of the well-received and irreverent book *Israel: A Simple Guide to the Most Misunderstood Country on Earth* where she tells the story of Israel and Zionism and tackles long-held myths about the country.

Rather than sticking to the staid tried and true, the appointment of Tishby signifies an attempt by Israel to reach a different audience than it usually targets, one that utilizes the media platforms that most under-30s exclusively use – from TikTok to Instagram.

Part of her job will be to focus on progressive circles and on strengthening ties with minority communities around the world in order to build a mutual front against racism and extremism.

She will work with allied communities and foreign governmental organizations, elected officials and social media groups to fight this battle. She will also represent the foreign minister at official events and

international forums dealing with antisemitism and delegitimization.

Undoubtedly, there are those who will say that appointing a 'celebrity' to a post to which the US has appointed a serious thinker is wrong.

But, with antisemitism spiraling out of control, and with the distinction between anti-Israel delegitimization and Jew-hatred increasingly blurred, all efforts – both inside and outside the box – should be implemented.

We welcome Tishby – who has been part of the fight in an unofficial capacity for years – as Israel's first special envoy to combat antisemitism. She has her work cut out for her.

PALESTINIAN TERROR IS NOT 'SENSELESS' (David Suissa, Israel Yahom 4/11/22)

How many times have we heard Western voices call terror acts "senseless"? We heard it again last week after a Palestinian terrorist murdered three Israelis and injured several others on trendy Dizengoff Street in Tel Aviv.

After saying that "Americans are, once again, grieving with the Israeli people in the wake of another deadly terrorist attack," Secretary of State Antony Blinken added that the US "stands resolutely in the face of senseless terrorism and violence."

But is the violence really senseless, Mr. Blinken?

It may be for you, but it's not for the terrorists. They think their terror has a purpose. If you despise Jews and think they don't belong in the Middle East, killing them gives you purpose. If it makes you sick to see Jews you hate having fun in a cool city like Tel Aviv, killing them gives you purpose. And if you fall for the propaganda from your corrupt leaders that Jews will soon take over your holy Temple Mount in Jerusalem, killing Jews is anything but senseless.

Since the birth of Israel 74 years ago, virtually every act of violence against the Jewish state has been connected to an overarching belief among Palestinians that Jews don't belong in this region, regardless of any legitimate claims of a Jewish connection to the land.

In spreading the propaganda of Jews as foreigners and land thieves, Palestinian leaders know that nothing fires up the masses like Jerusalem, Israel's biblical heartbeat.

"We welcome every drop of blood spilled in Jerusalem. This is pure blood, clean blood, blood on its way to Allah. With the help of Allah, every martyr will be in heaven, and every wounded will get his reward."

Those fighting words were uttered on Sept. 26, 2015 by Palestinian Authority President Mahmoud Abbas, whom many consider Israel's "peace partner."

Two weeks later, on Oct. 1, Palestinian terrorists murdered an Israeli couple, Eitam and Naama Henkin, in cold blood in front of their four children, who ranged in age from nine years old to four months.

Did these terrorists believe the murders were senseless? I doubt it.

The fundamental problem with characterizing terror as senseless is that it lets you off the hook. By depersonalizing the violence, by ignoring its root, you turn it into a terrible but generic crime where everyone is treated the same.

But Palestinian terror against Israelis is no generic crime. It is intentional violence rooted in a deep, singular hatred. This truth may make sophisticated diplomats like Secretary Blinken uncomfortable, but that won't make it go away. Until Western leaders have the courage to connect Palestinian terror to the anti-Jewish and anti-Zionist propaganda that emanates from every nook and cranny of Palestinian society, peace and reconciliation will remain delusional pipe dreams.

If the United States is serious, in other words, about "standing resolutely" against terror, it will have to connect the dots of terror and Jew-hatred.

Until then, we'll be left with empty reactions like, "This has to stop!" That tweet came from US Ambassador to Israel Tom Nides, who added after the Tel Aviv attacks that he was "horrified to see another cowardly terror attack on innocent civilians."

I can assure you, Mr. Nides, that the large crowds in Gaza and the West Bank who celebrated the Tel Aviv attacks did not consider the terrorist a coward, and they certainly didn't see the murders as "senseless."

It is the treating of intentional terror as senseless that is really senseless.



The Greater Washington Community Kollel

SHABBOS DELIGHTS

TORAH MINUTE

IN MEMORY OF RABBI KALMAN WINTER ZT"l

Onward!

Presented by Rabbi Zacharia Schwartz, Kollel Adjunct

The Midrash relates that as the Jewish people were trapped between the Egyptian army and the Red Sea, a heavenly tribunal was taking place, in order to determine whether the Jews should be saved. The prosecuting angel came before Hashem and declared "The Jews served idols in Egypt just like the Egyptians – why should they be saved?" Unfortunately, the angel's claim was true, and Hashem conceded that the Jews could not justly be favored over the Egyptians. But Hashem said to Moshe, "Tell the Jews to just keep moving into the sea, that will be the secret to their salvation." And so it was, when Nachshon ben Aminadav went forward into the sea, it split, allowing the Jews to walk through to safety.

What was it about marching into the sea that caused the prosecuting angel's accusation to be overridden? I once heard the following explanation from Rabbi Fischel Schachter. When a human being who experiences fear, worry, and uncertainty can push past all of this and put his or her trust in Hashem, no angel can prosecute against him or her. The reason is because angels can't relate to such challenges and what it takes to overcome them.

Whether it be in regards to our own personal lives or the world at large, there is never a shortage of things to worry about. Let us, however, take the opportunity of Pesach to remind ourselves of how much Hashem cares for us and how close we are to Him, and may we move ahead towards fulfilling our mission and goals, knowing that we are in His hands.

Wishing you a Good Shabbos and a Good Yomtov!

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TABLE TALK

Point to Ponder

You shall not eat bread or roasted kernels... until this very day, until you bring the offering of your G-d... (Parshas Emor 23, 14)

The first year that Bnei Yisrael entered Eretz Yisrael, all grain was forbidden as chodosh (new grain) since they had not brought the Korban Omer. Therefore, they were unable to eat matzah on Pesach. Why is this so? The positive command to eat matzah should override the prohibition of eating Chodosh, as a positive command overpowers a negative prohibition? (Yerushalmi)

How would the positive command to eat matzah overpower the negative prohibition. When one fulfills a positive mitzva in face of a negative prohibition he must fulfill the positive mitzva before or as he transgresses the negative prohibition. In regard to the case of matzah, the fulfillment of eating matza is only fulfilled after eating a k'zayis, while the prohibition of eating the new grain is transgressed with merely a half of a k'zayis (see Yoma 74a).

Parsha Riddle

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

Please see next week's issue for the answer.

Last week's riddle:

**What does eating Matzah have in common with a house with tzara'as?
Answer: The amount of time one must be inside of a house with tzara'as in order to contract tumah is the amount of time it takes to eat a "pras", which is the same amount of time one has to eat the proper shiur of matzo at the seder.**

HATORAH V'HAMITZVAH

HALACHA INSIGHTS FROM THE PARSHA

The *haftarah* for the eighth day of Passover in the Diaspora, from the book of Isaiah, discusses the eventual coming of the Moshiach and the great redeemer's character, including the following depiction (11:3):

He will be imbued with a spirit (*va-haricho*) of fear for Hashem; and will not need to judge by what his eyes see nor decide by what his ears hear.

The word *va-haricho* is difficult to translate, and the commentaries offer a variety of different interpretations (the above, by ArtScroll, follows R. Isaiah di Trani the Elder). Furthermore, the precise meaning of the second half of the verse and its connection to the first half are also not entirely clear.

The Talmud (Sanhedrin 93b) offers two explanations of the word *va-haricho*, including the remarkable idea that the Moshiach will "smell and judge" (*morach ve-da'in*), i.e., he will resolve disputes via his sense of smell, and thus "will not need to judge by what his eyes see nor decide by what his ears hear." The Talmud proceeds to relate that when Bar Koziva (Bar Kochba) claimed to be the Moshiach, the Sages tested whether he was able to "smell and judge," and when they saw that he could not, "they killed him."

Rambam (*Melachim* 11:3), however, apparently denies that Bar Koziva was challenged to "smell and judge" and rejects the idea that the Jews ever abandoned their belief in his Messianic character during his lifetime, and certainly the claim that they turned on him and executed him:

[R. Akiva] and all the Sages of his generation considered [Bar Koziva] to be the Messianic king until he was killed because of sins. Once he was killed, they realized that he was not the Moshiach. The Sages did not ask him for any signs or wonders.

Raavad indeed objects that Rambam's account conflicts with the Talmudic one. Rambam's defenders offer a variety of justifications for his rejection of the Talmudic account, including the fact that the Talmud itself contains an alternate interpretation of the word *va-haricho*; the existence of a conflicting Midrashic account of Bar Koziva's demise (*Eichah Rabbah* 2:4); and Rambam's acceptance of the (disputed) Talmudic doctrine that "The only difference between this world and the messianic era is subjugation of the exiles" (but the laws of nature will continue to govern the world – *Shabbas* 63a) (*Kesef Mishneh, Lechem Mishneh, Radvaz*).

PRESENTED BY

RABBI YITZHAK GROSSMAN, ROSH CHABURAH

KIDS KORNER

Who Am I?

#1 WHO AM I?

1. My half is almost whole.
2. At night I am for some.
3. I am split in the Order.
4. Don't confuse me with sleeping on the roof.

#2 WHO AM I?

1. I am a talking mouth.
2. I jumped.
3. I could be a korban.
4. I could be your brother.

Last Week's Answers

#1 Tzara'as (I could make you homeless, I could destroy your house, I could get you shaved, I could ruin your clothes.)

#2 Bedikas Chametz (I start the burning, I am a check, but can't be cashed, No torches allowed, I am a night activity.)

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

The Kollel's classes will resume Sunday, May 1.

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