

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

April 1 - 2, 2022 - 1 Nissan 5782 - Tazria/HaChodesh/Rosh Chodesh

Light Candles by 7:13 - Havdalah 8:14

The Shabbos Shorts is sponsored this week by **Lucy Benisti and Bernie Blitzstein** in commemoration of the 7th Yahrzeit of Selma Blitzstein, Schlama Bas Dov Ber, Z"l, on the 5th of Nissan, of the 30th Yahrzeit of Maryse Benisti, Maisie Ida Bas Shimon, Z"l on the 10th of Nissan and of the 21st Yahrzeit of Nathan Blitzstein, Nassan Ben Shaul HaLevi, Z"l, on the 17th of Nissan and by the **Bramson Family** to commemorate the Yahrzeit of Arnie Bramson, Alexandar Ziskind Ben Yehuda Leib HaLevi Z"l.

Mazal Tov

- **Hadassah & Abie Franco** on the Bat Mitzvah of their daughter, Simi Franco. Mazal Tov also to grandparents Howard Elling and **Simi & Sammy Franco** and to great-grandmothers **Dottie Franco** and **Janet Rottenberg** and to Simi's siblings, Rena, Devorah and Sammy. Mazal Tov to all of the Elling and Franco aunts, uncles and cousins.
- **Fay Kasser** on the birth of a granddaughter, Rivkah Tziviva, to Shira & Moshe Kasser of Rechovot and to siblings Avi, Ayelet, Shoshana and Yisroel.
- **Moshe & Rose Litwack** on the birth of their daughter, Orly Sarah. Mazal Tov to siblings Eliezer, Rivkah, Yaffa, Shifra and Azarya, grandparents Giliyah & David Litwack and Ms. Terry Blynn and Mr. Ian Blynn, and to all of the aunts, uncles and cousins.

GWCK Shabbos of Inspiration

Thank you to Rabbi Menachem Winter, the Rabbis and families of the GWCK, and Uri Davidi for all the efforts they have put in to a very special Shabbos. We so look forward to a special Shabbos together!

- Following dinner (reservations required), Oneg Shabbos open to all, 9:00 PM, with Shiurim, dessert and a Kumzitz.
 - Shiurim throughout Shabbos
 - Special guest Baal Tefillah Uri Davidi
- See flyer for details.

Shabbos Schedule

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

Friday Night:

- Light Candles by 7:13, and not before 6:12
- Mincha: 5:55 (Plag, B), 7:15 (B), 7:05 (Sephardi, LBM)

Shabbos Day:

- Shacharis: 7:00 (B), 8:45 (B), 9:15 (S), 8:00 (Sephardi, LBM), 9:15 (Teen Minyan, SBM)
- Mincha: 2:30 (B), 5:00 (B), 7:10 (B), 7:05 (Sephardi, LBM)
- Shabbos ends/Maariv: 8:14

Divrei Torah:

- 8:45 Main Minyan Rabbi Menachem Winter
- 9:15 Rabbi Hillel Shaps
- Sephardi Minyan Rabbi Yitzchak Mandel
- Shiur before Mincha 6:15 (B) Rabbi Hillel Shaps
- Haggadah Journey: Finding the Key to Redemption - for men and women.
- Shiur after Mincha (B) Rabbi Yitzhak Grossman

Kiddush Sponsors:

- Hashkamah Minyan Kiddush is sponsored by the Hashkamah Minyan Kiddush Group.
- 8:45/9:15/Sephardic Minyan/Teen Minyan Kiddush is sponsored by **Moshe & Rose Litwack** in honor of the birth of their daughter Orly Sarah and **Naomi & Rabbi Hillel Shaps** in honor of the birth, two years ago, of their daughter Tova.

Weekday Shiurim

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

- **Rabbi Rosenbaum** - Daily - one chapter of Tehillim followed by a 15-minute Shiur on the Parsha. Monday through Friday, 9:30 AM, **Zoom A**.
 - **Rabbi Rosenbaum** - Daily - one chapter of Tehillim, followed by a 15-minute Halacha Shiur. Sunday through Thursday, 6:30 PM (note new time), **Zoom A**.
 - **Rabbi Rosenbaum's** Mussar Study Group for Women (spiritual self-improvement), Sundays at 9:30 AM, **Zoom A**.
 - **Rabbi Rosenbaum's** Gemara Shiur for Men, Tuesdays and Fridays, 6:00 AM, **Zoom A**.
 - **Rabbi Rosenbaum's** Nach Shiur, Wednesdays at 11:00 AM, now learning Mishlei, **Zoom A**, 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**.
 - Rabbi Hillel Shaps - Unraveling the Navi: Melachim Aleph
 - **Rabbi Tuvia Grauman** - Rabbi Hyatt's Gemara Shiur, Sundays at 10:00 AM, **Zoom C**.
 - **GWCK presents CLAS (Community Learning at Shomrai)** - 8:15 PM - 9:15 PM. For more info., contact Rabbi Hillel Shaps, hshaps@gwckollel.org 347-869-9361.
 - 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
 - Tuesdays: Mrs. Sara Malka Winter - Sefer Bereishis
 - **SCP (Semichat Chaver Program)** - Tuesdays at 8:45 PM. A new semester began on October 19. Join the fastest growing Halacha learning program in the world! Now back in person at YISE. Register at gwckollel.org/scp
 - **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 Maseches Bava Kama 7th perek Merubah. Wednesday evenings, 8:20 PM (note new time), **Zoom G**.
- Connection Details:** Go to <https://zoom.us/join/> and enter the meeting ID, or call 301-715-8592 and enter the meeting ID & password:
Zoom A: ID: 416 963 9000, password 492019
Zoom B: ID: 970 1398 4837, password 613
Zoom C: ID: 978 8156 7874, password 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 ygwarz
Zoom H: ID: 803 356 4156, password Learn
Zoom I: ID: 601 853 4021, password Winter

YISE Programs and Listings

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 week's Shiur will be given by Rabbi Postelnek.

Seeing the Hand of Hashem...In Nature - A lecture series presented by the YISE Meaningful Tefilah Project. Second lecture, "In Human Biology and Physiology," with Dr. Aaron Cypess from NIH took place on Sunday, March 27. Previous lectures are posted on yise.org

Do a Mitzvah! Join our park cleanup any time on Sunday, April 3, 11:30 AM - 1:30 PM! Meet at the steps near CVS in the Kemp Mill Park. Bags, gloves, and t-shirts will be distributed. Great for all ages! Good Deeds Day 2022 is produced in partnership with The Jewish Federation. Volunteers will receive a discount voucher for Ben Yehuda Pizza to be used on April 3. Volunteers needed to hand out t-shirts, gloves, and bags. For more information, contact: Miriam Friedman at mfriedman2@yahoo.com See flyer for details.

Come Join Rabbi Koss's Monthly Jewish History class on Zoom! Bikur Cholim of Greater Washington and the YISE Chessed Committee: Rabbi Koss will be speaking on a topic in Jewish history, Monday, April 4, from 2:00 PM - 3:00 PM on **Zoom A**. For more information, contact Miriam Friedman at mfriedman2@yahoo.com

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.

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>

Coping with Memory Loss - Virtual panel discussion took place on Sunday, March 27. Recording available online at <https://wp.yise.org/coping-with-memory-loss>

Volunteers Are Needed Weekly to help with Kiddushes. If you can help, please contact Simi Franco at office@yise.org or 301-593-4465 x403.

Helping Hands Across Kemp Mill is a part of YISE's Chessed 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>

Happy Birthday! Happy Anniversary!

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

Dvar Torah Dedications/Sponsor a Shiur

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

Sponsoring a Shiur or other Torah learning is a meaningful way to commemorate a Yahrzeit or honor a loved one. Sponsorships are also a great way to celebrate a Simcha or any other milestone, while helping YISE at a time when many of the Shul's other sources of revenue are not available.

1. The following individual Shiurim are available for sponsorship at \$18 (per day):
 - Daily Morning (Monday through Friday) Tehillim and Parsha Shiur
 - Daily Evening (Sunday through Thursday) Tehillim and Halacha Shiur
 - Rabbi Rosenbaum's Sunday Morning Mussar Study Group for Women
 - Rabbi Rosenbaum's Tuesday or Friday Morning Gemara Shiur for Men
 - Rabbi Rosenbaum's Wednesday Morning Nach Shiur
 - Rabbi Rosenbaum's Wednesday Night Navi Shiur for Women
 - Rabbi Grauman - Rabbi Hyatt's Gemara Shiur, Sunday Morning
2. Sponsorship of the Morning and Evening Tehillim and Parsha/Halacha Shiurim together is available for \$25.
3. The 8:45 and 9:15 Shabbos Drashas are both available for sponsorship at \$54 each.

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.
- Chani & Jay Parness in memory of Rabbi Hyatt, Z"L.

Rabbi Rosenbaum's Tehillim/Parsha/Halacha

- Rochelle Dimont and family in memory of Chayim Dimont, Chayim Ben HaRav Avraham Mordechai.

Rabbi Rosenbaum's Navi Shiur

- Zach & Adina Neumann in commemoration of the 2nd Yahrzeit of Adina's father, Dr. Judah Goldwasser, Yehuda Meir Ben Mordechai Gimpel, Z"L on the 27th of Adar. He led the Nach shiur in Woodside that went strong for over 20 years.

8:45 Minyan Drasha

- Daniel Ratner to commemorate the Yahrzeit of his father, Mordechai Ben Moshe Z"L.
- Sandie Thurman to commemorate the Yahrzeit of her mother, Etel Bas Yisrael Z"L.

Pesach - YISE and Beyond!



- **Mechiras Chometz** - Rabbi Rosenbaum will be available to arrange the sale of Chametz at Shul at the following days and times:
 - Sunday, April 3, after Mincha/Maariv in the Belonofsky Sanctuary
 - Monday, April 4, after Mincha/Maariv in the Belonofsky Sanctuary
 - Tuesday, April 5, Noon in the Small Beis Medrash
 - Thursday, April 7, after Mincha/Maariv in the Belonofsky Sanctuary
 - Sunday, April 10, after 8:45 Shacharis in the Belonofsky Sanctuary
 - Monday, April 11, after Mincha/Maariv in the Belonofsky Sanctuary
 - Tuesday, April 12, 8:30 PM in the Social Hall
 - Wednesday, April 13, Noon in the Small Beis Medrash
 - Friday, April 15, after each Ashkenazi Siyum

If these times are not convenient for you, please feel free to contact Rabbi Rosenbaum at 301-593-4465 ext. 405 to make other arrangements.

- **Youth Pesach Art Contest** - Thank you to everyone who submitted their wonderful Pesach-themed artwork! The 3 lucky raffle winners are: Zahava Simon, Bina Chlewicki, and Shlomo Dollman - CONGRATS! Stay tuned for our lower lobby display of ALL the beautiful art entries!
- **Pesach Food Drive** - Help our neighbors in need celebrate Pesach by donating to the Capital Kosher Pantry. Drop-off at YISE and other locations in the area. All food items should be labeled as Kosher for Passover. Please drop-off or ship to arrive by Monday, April 4. *See flyer for details.*
- **Ask the Rabbi** - Come join our virtual, interactive monthly program featuring different Halachic Topics! This month's topic: Pesach. The first hour is for Shailos submitted in advance and the last 30 minutes is for Q & A. Times may vary depending on Shailos. Send in your questions about Pesach to: AskTheRabbi@yise.org by Sunday, April 3. The program will take place on Tuesday, April 5, 8:15 PM - 9:45 PM on **Zoom**. A. For more information and to submit questions by phone or anonymously, contact Miriam Friedman at 301-754-1517 or mfriedman2@yahoo.com. To sponsor the program, please contact the YISE office. *See flyer for details.*
- **Post-Pesach Pizza** - Support YISE Youth and get a chance to eat the first and second pizzas from Ben Yehuda Pizza after Pesach. 2 pies, 2 winners! \$10 for 1 chance to win, \$ 18 for 2 chances to win. To participate, go to <https://wp.yise.org/donate> and put "Pizza" in the description. Deadline April 13. *See flyer for details.*
- **Shmurah Matzah** - The deadline was Monday, March 28. Watch your email for pickup details. Contact the YISE office if you have questions about your order.
- **Hospitality** - Once again it is our privilege to help bring people together for Yom Tov. Please sign up as a guest or host by contacting hospitality@yise.org
- **Maos Chittim** - Let All Who Are Hungry Come and Eat - Help local families and individuals, struggling to make ends meet:
 - **YISE Charity Fund** - People who would like Rabbi Rosenbaum to distribute Tzedakah for Pesach on their behalf can give cash or checks made out to YISE Charity Fund to him (also at Mechiras Chometz) or drop off at the YISE office. Please do not donate via PayPal.
 - **Yad Yehuda of Greater Washington** assists individuals and families year-round in our region. To donate, please click on the Maos Chittim banner at www.yadvehuda.org
- **Chometz Dumpster** - A Dumpster will be available from Wednesday April 13 through Thursday April 14 at midnight at YISE. Please do not use this Dumpster for anything but Chometz type of items. Please do not use the regular (smaller) Shul Dumpster. Please do not park in the driveway on Friday until the Dumpster has been taken away.
- **Community Chametz Burning** - Erev Pesach, Friday, April 15, 9:00 AM - 11:00 AM at KMS. Chametz in paper bags/napkins only. Montgomery County Fire & Rescue will be on hand to display their fire-fighting and EMS equipment. *See flyer for details.*
- **Pre-Pesach Car Cleaning** - The YGW boys' class of 2023 presents a car wash at 1216 Arcola Avenue on April 3 from 1:00 PM to 4:00 PM and on April 10 from 10:00 AM to 5:30 PM. Cars - \$40, Minivans - \$55, Vans - \$70. For more information contact ygwseiors2023@gmail.com
- **Passover Car Cleaning to Benefit the Mikvah Emunah Society** -Special discounted prices on car detailing with Shine My Ride by Empire. A portion of the proceeds will benefit the MES. Interior Spruce - Cars - \$45, Minivans - \$65. Deluxe Interior Detail - Cars \$120, Minivans \$175. Child car seats \$20 per seat. Located at 5006 Howard Ave., Beltsville, MD. Mobile service available (minimum 2 cars for Interior Spruce mobile service). Exterior wash \$30, wash & wax \$75. To book an appointment, email sales@shinemyrider.com or call 240-965-6095. For more information (not to book appointments), contact Rhonda Lehman rhonda.socialworker@verizon.net or call 301-351-1725.

YISE Youth Announcements

Shabbos Groups this Shabbos, April 2, from 10:00 AM until Shul ends. Age 18-36 months (Mommy + me) in the toddler room off the Lower Lobby. Ages 2-5 years (drop off) in the room behind the balcony. Ages 6-9 years will meet at Shomrai and walk over to the Yeshiva. For more information, contact Talya Miller, YISE Youth groups coordinator, at tmiller@yise.org

Sky Zone - All teen boys are invited to a Motzei Shabbos event, leaving from YISE April 2, 9:00 PM for Sky Zone Gaithersburg. \$ 10 per person. RSVP to Rabbi Holzer 305-922-1951. *See flyer for details.*

From Kemp Mill to the IDF - Hear from two different Kemp Mill residents who are now serving in the Israel Defense Forces. Recording available at <https://wp.yise.org/idf>

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.

Community Programs & Listings

Kemp Mill Toastmasters - Wednesday, April 6, 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.

Siyum Tanach for our friend and mentor Avi West, Z"L, is almost completely (91%) signed-up. Small portions of Tehillim and Yirmiya remain. The target completion date is the Yahrzeit, August 22, 2022, 25 Av, 5782. Sign up and let your friends know at <http://hadranalach.com/2090>

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. The next Shiur is planned for Sunday, April 3.

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 Birkat Hamazon with Mrs. Esther Dziadek, Wednesday mornings, 9:30 AM to 10:30 AM, on Zoom B. For more information call 301-732-1773 or email director@goldennetwork.org

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@slslaw.com to be added to the invite list. Sunday 8:30 AM, Monday - Thursday 9:00 PM.

Shabbos in-person at 7:30 AM in the YISE Social Hall.

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

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

The Week Ahead		Sunday April 3	Monday April 4	Tuesday April 5	Wednesday April 6	Thursday April 7	Friday April 8
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)	7:20	7:20	7:20	7:20	7:20	See Shabbos schedule
	Sephardi (LBM)	7:10	7:10	7:10	7:10	7:10	
<p>Halachic Times: Latest Alos Hashachar 5:28 AM, Earliest Talis and Tefilin: 5:57 AM, Latest Netz: 6:50 AM, Latest Krias Shema: 9:55 AM, Earliest Mincha: 1:44 PM, Earliest Shkia: 7:33 PM, Latest Tzeis Hacoachavim: 8:21 PM</p>							

Next Shabbos

April 8 - 9, 2022 - 8 Nissan 5782

Parshas Metzora/Shabbos Hagadol

Friday Night:

- Light Candles by 7:20, but not before 6:17
- Mincha: 6:00 (Plag, B), 7:20 (B), 7:10 (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), 6:50 (B), 6:45 (Sephardi, LBM)
- Shabbos ends/Maariv: 8:21

Next Shabbos Shorts Deadline: Wednesday, April 6 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:

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

Tazria/HaChodesh 5782:

We Are What We Think

We're told in this week's Parsha of the מצרע, of the individual suffering from an infliction that the commentators point out is brought on by sinful activities by the individual. And it is a fascinating period of time for the person. The person goes into isolation and there are different offerings the person brings when the period of צרעת is ultimately over, and the Gemara teaches us that the sin which is most famously connected with the punishment of צרעת is לשון הרע, speaking ill of other people. And if you look closely at the treatment while the person has צרעת and the process of bringing sacrifices after his צרעת is over, there are various connections with his interactions with people and his being separated from people and those all seem to speak to the concept of making the person think more about how he treats people and how he speaks about people.

But there is another very interesting symbolism that comes up in different ways with the צרעת process, which is the issue of גאווה, the issue of haughtiness. The most famous, I think, example of haughtiness being symbolized in the צרעת process is at the end of the period of צרעת there are offerings brought and the blood from the offerings is sprinkled upon the individual who had צרעת and the blood is held in a combination of wood from a cedar tree and from a hyssop tree. The Medrash says that the cedar tree is known as a tall and mighty tree and hyssop is thought of as being a relatively simple tree and the image is that this person has acted too much like a cedar and needs to act more like a hyssop and needs to be a person of greater humility.

I think it is an interesting thing to reflect on. Through this imagery and others like it, the Torah is teaching us that when we want to correct inappropriate activity, it's not only about the act, it's not only about thinking about repercussions of the act, it's about thinking about how I think and how I feel. The message seems to be that if a person would tell him or herself from today until tomorrow no more לשון הרע, no more לשון הרע, no more לשון הרע, it might be helpful, but truth be told it's probably not enough. And not just to think about what I am not going to say or what I am not going to do, but to try and see the world through a different vantage point, to try to view other people in a more warm, compassionate, non-judgmental way. If I live my life with גאווה, with haughtiness, that means when I interact with people all these thoughts and impressions float into my mind. I'm going to have a really hard time not sharing all those thoughts. The core is not to focus on what I am not going to say, but to focus on how I am not going to think and how I am not going to feel and more importantly how I will think and feel to see the beauty in each and every human being, to see the צלם אלקים, the G-dliness in each and every soul. I think it carries with it a worthwhile thing to reflect on. In a broad sense we need to understand that the way to improve ourselves in all kinds of aspects of life is not only to focus on the action, but to focus on the causes bringing me to the action. But specifically we talk so much about not saying לשון הרע and then this hour I won't say לשון הרע this time and this person I won't say לשון הרע about, but I think most of the time we focus on it as a prohibited activity. To really try to work on being a person of greater kindness not only in action but in how I look at you and how I look at him, and how I look at her, the more charity with which I view people, the kinder I will be towards them and the kinder I'll be when I am speaking about them or maybe about them or maybe not about them.

We have Rosh Chodesh Nisan this Shabbos. Rosh Chodesh Nisan in a sense is the most special month in the Jewish calendar because it is where it all began. In the month of Nisan of course with the holiday of Pesach is when the Jewish people are redeemed from Egypt, and more than being redeemed from Egypt we took this remarkable spiritual catapult. We were this lowly slave nation. Famous idea we were on the lowest of levels of ritual spiritual impurity and somehow over a matter of weeks G-d brought us to the point that we were ready to accept his holy Torah. Rosh Chodesh in general is a time for renewal and Nisan in particular is a time yes to celebrate our spiritual freedom but to also recognize our remarkable ability and potential to become completely different people if that we only work on it and we turn to G-d and ask him for his assistance, which he is so happy to benevolently to share with us. May all of us have a wonderful month to come and a wonderful Pesach holiday but may we tap into this ability to really renew and reinvigorate ourselves in every sense of the word.

Have a wonderful Shabbos and a wonderful month.

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9:15 Minyan

Dvar Torah: Rabbi Hillel Shaps

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6:15pm - Shiur before Mincha
Haggadah Journey: Finding the Key to Redemption
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Rabbi Yitzhak Grossman

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WHO: TEEN BOYS

WHEN: APRIL 2ND, 9 PM

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Good Deeds Week
April 3-10, 2022

ת"סג

Come do a Mitzvah!
Join a Park Cleanup!
Great for all ages!

Clean the Kemp Mill Park or Sligo Creek Park.

Bags, gloves, and t-shirts will be distributed. Upper School students can receive community service hours.

Our Park Cleanup project is organized by Chabad of Silver Spring, KMS, Ohr HaTorah, YISE, Berman, TSGW, YGW Boys' MS, and Ben-Yehuda Pizza in conjunction w/Montgomery Parks.

DATE:

**Sunday,
April 3,
2022**

WHERE:

Meet at the steps
near CVS in the
Kemp Mill Park
(Kemp Mill Shopping
Center)

TIME:

Show up anytime
between
11:30AM -1:30PM

CONTACT:

Miriam Friedman
for more
information at
mfriedman2@yahoo.com



ASK the RABBI

Come join our virtual, monthly interactive program featuring different Halachic topics!

Topic: **Pesach**



פסח
שמחה



The first hour is for Shailos submitted in advance and the last 30 minutes is for Q & A. (Please note that this may vary depending upon the Shailos.)

Send in your questions about Pesach to: AskTheRabbi@yise.org by Sunday, April 3.

When: Tuesday, April 5, 8:15 PM - 9:45 PM

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

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

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

To sponsor the program, please contact the YISE office.

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Food donations should be shelf-stable, in factory-sealed containers, and within the use-by date

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- Dried Fruit and Nuts
- Kedem Grape Juice
- Honey
- Tea Lights
- Shabbos Candles
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- Heavy-Duty Aluminum Foil
- Ziploc Bags

All food items should be labeled as Kosher for Passover.

DROP-OFF LOCATIONS

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 - Moti's Market
 - Kemp Mill Synagogue (outdoor bin)
 - Young Israel Shomrai Emunah (outdoor bin)
 - Capital Kasher Pantry
1. Place in our parking lot collection bin
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 2. Ship to: Capital Kasher Pantry
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IN THE DESCRIPTION, ENTER THE WORD "PIZZA"

DEADLINE TO PARTICIPATE IS APRIL 13 AT 9PM

WINNERS WILL BE ANNOUNCED BY APRIL 14



THANK YOU FOR SUPPORTING THE YISE YOUTH PROGRAM!



Community Chametz Burning

Co-Sponsored by: YISE, Ohr HaTorah, Chabad of Silver Spring, and KMS
Erev Pesach, Friday, April 15th, 9:00 - 11:00 am
at Kemp Mill Synagogue, 11910 Kemp Mill Road



Please only bring pieces of chametz wrapped in paper bags or napkins.
Aluminum foil/plastic wrapping/rubber will NOT be allowed in the fire.
Larger chametz items should be disposed of in another manner.

IF BURNING CHAMETZ AT HOME, FOLLOW THESE SAFETY PRECAUTIONS:

- Adults should supervise children closely at all times! Children should not stand too close to the fire.
- While the fire is burning, never add flammable materials to cause the fire to flare up, such as gasoline or lighter fluid.
- When the Chametz has finished burning, do not pour the remnants of the fire into the trash.
- Be aware of weather and wind conditions, mulch and other flammable landscaping materials.
- If possible, create a buddy system when an older child is placed with a younger child.



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Yom HaShoah v' Hagvurah

42nd Annual Program



Featuring
Irene Fogel Weiss

Dvar Torah by Rabbi Brahm Weinberg

"Generations" Candle Lighting Ceremony



Sunday, May 1st at 7:30 pm

Children in grades 6 and up are encouraged to attend with parents.

An ASL interpreter will be available for this program.

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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.

Likutei Divrei Torah

Gleanings of Divrei Torah on Parashat Hashavuah
via the Internet

Volume 28, Issue 27

Shabbat Parashat Tazria - HaChodesh

5782 - B"H

Shabbat Shalom: Rabbi Shlomo Riskin

The major subject of this week's as well as next week's Torah portion is ritual purity and impurity (tuma and tahara) – to the modern mind, one of the most esoteric and puzzling aspects of our Scriptures.

What is even more disturbing is that, in the very midst of the Biblical discussion of a childbearer's state of impurity comes the command of circumcision—a subject that has little to do with the matter at hand. Its proper placement belongs in the book of Genesis, when the Almighty entered into a covenant with Abraham through the ritual of circumcision. Yet the Bible here records: "When a woman conceives and gives birth to a boy, she shall be ritually impure for seven days, just as she is impure during the time of separation when she has her period. On the eighth day (the child's) foreskin shall be circumcised, then, for thirty-three additional days, she shall sit on blood of purity."

Why is the command of circumcision placed right in between the impure and pure periods following childbirth? Our Sages specifically derive from this ordinance that the ritual of circumcision overrides the Sabbath: "On the eighth day, (the child's) foreskin shall be circumcised – even if it falls out on the Sabbath". Why express this crucial significance of circumcision within the context of ritual impurity? Is there a connection?

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

It seems to me that there is a more profound connection. When a woman is in a state of ritual impurity, she and her husband are forbidden from engaging in sexual relations until she immerses in a mikveh (ritual bath of rain or spring water). Obviously, this restriction demands a great deal of self-control and inner discipline. The major symbol which graphically expresses the importance of mastering one's physical instincts is the command of circumcision: even the sexual organ itself, the physical manifestation of the male potency and the unbridled id, must be tempered and sanctified by the stamp of the divine.

A well-known midrash takes this one step farther: "Turnus Rufus the wicked once asked Rabbi Akiva: Whose works are better, the works of God or the works of human beings? He answered him, the works of human beings... (Turnus Rufus) said to him, why do you circumcise? (Rabbi Akiva) said, I knew you were asking about that, and therefore I anticipated (the question) and told you that the works of human beings are better. Turnus Rufus said to him: But if God wants men to be circumcised, why does He not see to it that male babies are born already circumcised? Rabbi Akiva said to him... It is because the Holy One Blessed be He only gave the commandments to Israel so that we may be purified through them".

Rabbi Yitzhak Arama (author of the Akedat Yitzhak Biblical Commentary) explains this to mean that there are no specific advantages or necessary rationalizations for doing the commandments; they

are merely the will of God, and we must see that as being more than sufficient for justifying our performance of them.

It seems to me, however, that the words of the midrash as well as the context of the commandment reveal a very different message. The human being is part of the physical creation of the world, a world subject to scientific rules of health and illness, life and death. The most obvious and tragic expression of our physicality is that, in line with all creatures of the universe, we humans as well are doomed to be born, disintegrate and die. And therefore, the most radical example of ritual impurity is a human corpse (avi avot hatuma); an animal carcass, a dead reptile, and the blood of the menstrual cycle (fall-out of the failed potential of fertilization) likewise cause ritual impurity. A woman in childbirth has a very close brush with death—both in terms of her own mortality and during the painful anguished period preceding the moment when she hears the cry of a healthy, living baby.

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

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

And this is also what our Sages were trying to convey when they taught that circumcision overrides the Sabbath. The Sabbath testifies to God's creation of the world: impressive but imperfect, awesome but awful, terrific but tragic. Circumcision testifies to the human being's challenge to redeem himself and perfect the world. Indeed, circumcision overrides the Sabbath.

The Person in the Parsha: R. Tzvi Hersh Weinreb

My Earliest Memory - Have you ever been asked the question, "What is your earliest memory?" I have been asked that question many times. There was a time, long ago, when I was a graduate student in psychology, when that question was posed. The answer was considered very revealing of the respondent's deeper psyche.

Such exceptionally early memories were known in psychoanalytic circles as "screen memories" and were considered quite significant diagnostically. The scientific significance of such memories is now considered to have no basis, but they are certainly interesting and make for great conversation.

Sponsored by David & Esther Hornestay
on the occasion of the yahrzeit of David's mother,
Anna Hornestay, a"h (Hinda Rivka bas Chaim)

Avoid Disappointment! Reserve dedications as soon as possible. Please note that due to my schedule, dedications for the weeks after after Pesach through Shavuot will need to be submitted now. It may be difficult for me to add them later during this period. Thank you for your encouragement and support of Likutei Divrei Torah.
sgreenberg@jhu.edu

Considering the question posed, I had a clear image of my first memory. I was standing outside a brick building, looking up at my father, may he rest in peace, surrounded by a small crowd of other men. Everyone was looking at the moon.

This may have been my first experience, at age three or four, of Kiddush Levana, the monthly ceremony during which the congregation exits the synagogue and acknowledges the first appearance of the new moon.

I have another memory of the religious significance of this ceremony. I remember being told that the Hebrew word for "month" is "chodesh" and the Hebrew word for "new" is "chadash." It was then that I learned of the significance of the new moon which commences a new month, and became aware for the first time that the Jewish people follow the lunar, not solar, calendar.

This week, we read the Torah portion of Tazria. But since it is also the very last Sabbath before the new moon of the month of Nisan, the month of Passover and spring time and the beginning of the new calendar year, we will also read an additional portion from Exodus 12:1-20, known as Parshat HaChodesh. Famously, according to Rashi, these verses are the true beginning of the Torah.

The theme of newness and the constant potentiality for renewal is the central theme this Shabbat. It is also the central theme in the Jewish calendar, and, one might say, in Jewish tradition in general. The symbolism of the moon constantly renewing itself is coupled this week with the symbolism of springtime and nature's renewal.

This Shabbat, we herald the approaching holiday of Passover, but not as a holiday of freedom and redemption. Not just yet. This week, we recognize that Passover is chag ha'aviv, the festival of springtime. Passover has a myriad of symbolic meanings, one of which is the perennial opportunity for personal and national rejuvenation.

When I focus on my earliest memory with extra effort, I remember what the men who surrounded me under that moon so long ago were saying to each other. Each man addressed three others with the traditional Jewish greeting, "Shalom aleichem." I remember being puzzled by why Daddy was greeting friends that he saw daily with this special welcome, generally reserved for those whom one hadn't seen in a while.

I didn't ask him about it then; after all, it was still the era when "children were to be seen and not heard". But I have since answered the question for myself, and have explained it to my children and to my students as follows:

"The new moon is a symbol for renewal. It is a time for each of us personally to begin again, to forget

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past mistakes, to 'turn over a new leaf'. It is also a time for us to renew and recharge our relationship with others. It is a time to begin a new slate, to forgive each other, and to appreciate each other anew. Hence, we greet at least three friends, even old friends, with a 'Shalom aleichem,' as if they were newcomers in our lives."

And so, the supplemental reading this week teaches us about newness, and about, to borrow Lincoln's famous phrase, "...a new nation, conceived in liberty..." Is there any connection between the supplemental Parshat HaChodesh and this week's main Torah portion, Tazria?

I would say so, for this week's Torah portion begins, "Speak to the children of Israel, saying: 'If a woman conceives and bears a male child, she shall be unclean seven days...and on the eighth day, the flesh of his foreskin shall be circumcised.'" The opening theme this week is also one of a new beginning, of a birth of a new baby. It is a time for the celebration of the entry of a new member into the Jewish people.

Hence, there is surely a connection between Tazria and Parshat HaChodesh. They both adumbrate the centrality of the new in our tradition.

It is at this point that you, dear reader, might well ask, "If we are celebrating not just newness in general, but the arrival of a new human being into this world and of a new member of the Jewish faith, then why does the mother enter the realm of tumah, ritual uncleanness? Should she not, rather, enter the realm of kedushah v'taharah, sanctity and cleanness?"

I found a most thought-provoking answer to this oft-asked question recorded in the name of that most profound of the Chassidic masters, Rabbi Mendel of Kotzk. He cites the passage in the Talmud which states that the "keys of childbirth" are kept by the Almighty Himself. It is He who presides, as it were, over "labor and delivery." Once the baby is born, His Presence departs as well. Just as when the soul of man departs, tumah descends, so too when the Divine Spirit departs, tumah ensues.

The Kotzker once again teaches a very deep, albeit existentially pessimistic, lesson. Perhaps one must be Rabbi Mendel of Kotzk to truly understand why he forces us to face darkness even at the moment of joyous celebration of birth.

For most of us, on the other hand, this week's lesson is of light, and not of darkness. It is an occasion to contemplate all that is new in our natural and interpersonal environments, especially at this time of year. It is an opportunity to seize the moment by taking advantage of the constantly available potential for renewal of ourselves and of our friendships and relationships.

Is this just a Jewish message? Of course not. It is a message for all of humanity. And it is so well expressed by the famous adventurer and explorer of the sea, Jacques-Yves Cousteau, in his book *The Silent World*, when he writes: "Sometimes we are lucky enough to know that our lives have been changed, to discard the old, embrace the new, and run headlong down an immutable course. It happened to me at Le Mourillon on that summer's day, when my eyes were opened to the sea."

This Shabbat, our eyes open to a different kind of sea. May we embrace the new and run, headlong and happy, down a different and better course.

Dvar Torah: Chief Rabbi Ephraim Mirvis

When Jewish people are born we are already looking forward to the Bar/Bat Mitzvah and the wedding.

The actual mitzvah to perform a brit, is given in the parasha of Tazria. And once we have performed this mitzvah and we have given a name to the baby, we say a prayer, "k'sheim shenichnas la'brit", in the

same way that this child has entered into the covenant with Hashem, "ken yikanes l'torah l'chupah ul'ma'asim tovim", so too, may he come to Torah – which is Bar Mitzvah, Chupah – stand under the chupah as a married man, and engage in 'ma'asim tovim' – acts of kindness. And for girls, we have a similar prayer.

I think we can all understand this. We live for simchas. God forbid, on sad occasions we greet people by saying 'please God, we should meet on simchas', how much more so on happy occasions! Once we are blessed with a child, we look forward to the next stage and the stage after that, to always celebrate important milestones in their lives.

But I have a question. Isn't the order wrong? Torah, which is Bar/Bat Mitzvah, Chupah – wedding, and only afterwards 'ma'asim tovim'. Surely the 'ma'asim tovim', the good deeds should come right at the beginning, because we want this child to grow up, immersed in a world of loving kindness, from the word 'go'.

Of course that is the case. But this particular order adds another dimension to 'ma'asim tovim', to acts of kindness. It tells us that it is when one is married that one is provided with the thrilling experience of a partner to perform acts of loving kindness alongside. Within one's home, one can generate so much hospitality and so much chessed (acts of kindness) to the world.

Then there is a further lesson. 'Ma'asim tovim' relates specifically to those who have stood beneath a chupah because once married, they need to dedicate themselves to kind deeds towards their spouse and members of their family. Hence two of the Ten Commandments which relate to infidelity; not to covet the spouse of another person, and not to commit adultery. On the tablets, the 'issur', the prohibition of adultery comes alongside idolatry, indicating that when one is unfaithful towards one's spouse, it's analogous to being unfaithful to the Almighty.

Therefore, at the very earliest moments of a child's life, we bless them: may God bless and protect you to enable you to lead a life full of Torah and mitzvot, to stand one day under a chupah and always to be an outstanding individual full of 'ma'asim tovim' (kind deeds) for all. But let's start at home – with that loyalty and kindness to the members of one's family – to be faithful and loyal to those who are part of your mishpacha.

Yes, it is true. Rosh Hashanah takes place at the commencement of the seventh month of the year. This anomaly is a feature of our Jewish calendar thanks to a portion in the book of Shemot, which we will be reading this coming shabbat – Parshat HaChodesh. The Torah says: "HaChodesh hazeh lachem rosh chadashim" – "This month of Nissan shall be for you the head of the months of the year."

So Nissan starts the months of the year while Tishrei starts the year itself.

Freedom - Why is Nissan so central and significant for us? It is because in this month we attained our freedom from slavery in Egypt. This unusual phenomenon on our calendar comes to teach us four important lessons:

First of all, 'zecher lemaasei Bereishit' – remembering the acts of creation – takes us back to the commencement of life on earth. In a similar way, 'zecher leytziat Mitzrayim', remembering the Exodus from Egypt, during Nissan, takes us back to the commencement of the Jewish nation.

Secondly, we are reminded here of the greatness of Hashem, who against the odds was able to deliver our people. And as is very often the case, Hashem asks us to have 'bitachon', trust in Him. He also calls upon us to do 'hishtadlut' – to try our best to attain

Likutei Divrei Torah

our own freedom. Moshe went back to Egypt; he stood before Pharaoh; he devised a plan – and all the miracles that transpired in Egypt for our people came about in the context of the Jewish people trying our best.

The third lesson – the month of Nissan, reminds us of the persecution of our people in Egypt. Here, there is a call for us always to speak out; to try our utmost to neutralise the forces of persecution and never to be silent when we witness the suffering of others. Here too there is a further reminder that no nation on earth, however powerful, should ever presume that it can indefinitely persecute innocent people, because ultimately history shows us that what is right will prevail.

The fourth lesson – we attained our freedom from Egypt in Nissan not merely just to exist as a people but as a means towards leading a responsible way of life. That is why the counting of the Omer serves as a bridge between Pesach and Shavuot – taking us from Nissan through to Mount Sinai where we received the Torah. We are privileged not just to have a physical existence – to have something to live with – but in addition, to have something wonderful to live for. And as a result, thanks to our Torah, we can inspire others and have a joyous and meaningful life always.

Nissan - So yes, it is true. Rosh Hashanah takes place in the seventh month of the year but Nissan is the head of the months of the year, and from Shabbat Parshat HaChodesh we learn so many important lessons for our lives.

Rabbi Dr. Nachum Amsel

Encyclopedia of Jewish Values* [Excerpt]

Specific Jewish Obligation To Have Children-

This Mitzvah became a uniquely Jewish commandment when the Torah was given, and today there is a specifically Jewish commandment to have Jewish children. This can be demonstrated by an interesting law codified by Rambam. If a person converts to Judaism and his non-Jewish children convert with him, he is not obligated to have any more children after conversion. However, if his non-Jewish children do not convert, then this convert is obligated to have additional children, to fulfill the commandment to procreate as a Jew.

Because of many massacres and bloodshed, the Jewish population that should today have been in the hundreds of millions, there are less than fifteen million Jews in the world. Of course, there were always some Jews who assimilated and converted, but the vast majority of "lost" Jewish population is due to the intentional killing of so many Jews. If each couple today has only three children, and those three children have three children, etc., it will take but fifteen generations for 2.4 million Jews to be born – to one family. Therefore, Jews have a special obligation to "right the balance" after all the Jews who were killed throughout history and increase the Jewish population of the world. Through this act of not having enough "replacement" children (2.2) and contributing to the diminishing world Jewish population, many Jews today are themselves accomplishing what others have tried to do for generations, i.e., limit or even eliminate Jews from the world. The Talmud acknowledges that even at that time, there were some Jews who were afraid to have children, thus diminishing the Jewish population in the world. On this passage, the Tosafot state that having only two children will eventually wipe out the Jewish population and the Jewish people.

Specifically, in our generation, the generation following the Holocaust, some believe that Jews have an "extra" obligation to have children to try to restore, in some small way, the Jewish population so brutally destroyed in the Holocaust. *Adapted from "The Encyclopedia of Jewish Values" available from Urim and Amazon.

The second half of last week's *Parashah* identified which animals, birds, and fish are or are not kosher, and the *Parashah* ended by discussing the *Tum'ah* / ritual impurity transmitted by certain animals. In this week's *Parashah*, the Torah turns to discussing *Tum'ah* in or from the human body. *Rashi z"l* quotes *Midrash Rabbah*: "Rabbi Simlai said, 'Just as man was formed after the animals and birds at the time of Creation, so his laws are presented after the laws of animals and birds.'" Elsewhere, *Midrash Rabbah* teaches: If a person merits, he is told, "You are before the angels." If a person does not merit, he is told, "The animals are before you."

R' David Cohen *shlita* (*Rosh Yeshiva* of the Chevron Yeshiva in Yerushalayim) explains: Angels are very spiritual, and animals are very earthy, but both are static, having no free choice to change their level. Man, in contrast, is a composite of an earthly body and a Heavenly soul. If he puts his soul first, he surpasses the angels (he is "before" them), for they did not work to reach their spiritual level, while he did. If man makes his body primary, he is lower than the animals (they are "before" him), because they cannot help being animals, while he has lowered himself by choice.

This, explains R' Cohen, is the significance of man's Torah being "after" the animal's Torah, as *Rashi* writes. *Tum'ah* is a function of man's earthly nature; the soul can never be *Tamei*. *Tum'ah*--especially the *Tum'ah* of *Tzara'at* discussed in our *Parashah*--comes about when a person lowers himself and is "after" the animals. Therefore, it is appropriate that its laws be presented after the laws of *Tum'ah* associated with animals. (*Lekach David*)

Bitachon

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

Rabbeinu Bachya ibn Pekudah z"l (*Saragossa, Spain; early 11th century*) lists ten benefits of *Bitachon*. The eighth of these benefits is as follows:

Another advantage of *Bitachon* is emancipation of the soul and body from wearying and exhausting occupations. Also, one can avoid serving rulers, enforcing their laws, and oppressing their subjects. [In more modern terms, a person with *Bitachon* does not worry about ingratiating himself with government officials.] One who trusts in *Hashem* chooses a source of livelihood that offers the body more rest, helps him acquire a good name, affords him leisure for reflection, is more conducive to fulfilling his religious duties, and is in harmony with his beliefs. This comes about when one understands that his choice of profession neither increases his material wealth nor decreases it; rather, that occurs by *Hashem's* decree, as we read (*Tehilim* 75:7-8), "For not from the east nor from the west, and not from the wilderness is one lifted up; it is G-d who judges--humbling one and elevating another." Also we read (*Tehilim* 23:2), "He makes me lay down in green pastures; He guides me beside calm waters."

(*Chovot Ha'levavot: Sha'ar Ha'bitachon*, Introduction)

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Thirty Days Before Pesach . . .

“If Hashem had not taken our fathers out of Egypt, then we, our children, and our children’s children would remain enslaved to Pharaoh in Egypt.”

Many commentaries ask regarding this passage in the *Haggadah*: Thousands of years have passed since the time of the Exodus. Egypt has been invaded and changed rulers many times. Empires have risen and fallen. Can we really say that we would still be slaves to Pharaoh in Egypt if not for the Exodus?

R’ Meshulam David Soloveitchik *shlita* (1921-2021; *Rosh Ha’yeshiva* of the Brisk Yeshiva in Yerushalayim) explains: The author of the *Haggadah* does not mean that we would necessarily be in Egypt still. However, the purpose of the Exodus was not just to take us out of Egypt; it was to change our status from slaves of Pharaoh to servants of Hashem. Had Hashem not taken us out of Egypt, we might very well have been freed or escaped when another power invaded Egypt. But, we would not have had the opportunity to become servants of Hashem. We would have remained, forever, on the low spiritual level of “slaves to Pharaoh in Egypt.”

R’ Soloveitchik adds: Later in the *Haggadah* we read, “One is obligated to regard himself as though he himself had actually gone out from Egypt.” This means that a person should not merely see himself as a free person; rather, he should see himself as a person who has become a servant of Hashem, for that was the purpose of the Exodus.

(*Haggadah Shel Pesach Mi’bet Levi* p.115)

R’ Aharon David Goldberg *shlita* (*Rosh Hayeshiva* of the Telshe Yeshiva in Cleveland, Ohio) offers another answer: In the natural order of things, it is not so unusual for slaves to rebel against their masters and free themselves. However, the Jewish People are not governed by the “natural order.” In fact, if it were left to the laws of nature, we could not even exist. This is the lesson Hashem taught Avraham in the verse (*Bereishit* 15:5), “He took him outside, and said, ‘Gaze, now, toward the Heavens, and count the stars if you are able to count them!’ And [Hashem] said to him, ‘So shall your offspring be!’” The *Gemara* (*Shabbat* 156a) learns from this verse that the Jewish People have no *Mazal*, *i.e.*, we are not ruled by the “stars.” Thus, if Hashem had not taken our ancestors out of Egypt, then we, our children, and our children’s children would, in fact, have remained enslaved to Pharaoh in Egypt; we would never have been saved from Egypt if not for Hashem’s disruption of the world’s natural order.

(*Haggadah Shel Pesach Shirat David* p.65)

“If a person will have on the skin of his flesh a *S’eit*, or a *Sapachat*, or a *Baheret*, and it will become a *Nega Tzara’at* / *Tzara’at* affliction on the skin of his flesh; he shall be brought to Aharon Ha’kohen, or to one of his sons the *Kohanim*.” (13:2)

R’ Nosson Yehuda Leib Mintzberg *z”l* (1943-2018; rabbi and *Rosh Yeshiva* in Yerushalayim and Bet Shemesh, Israel) writes: Many commentaries emphasize that *Tzara’at* is not a natural skin condition or a symptom of a physical illness; after all, clothing and houses cannot get sick, but they can have *Tzara’at*. Rather, as R’ Moshe ben Maimon *z”l* (*Rambam*; 1135-1204; Spain and Egypt) writes: It is a sign and a wonder that Hashem did among the Jewish People when they merited such clear communication, to inform them when He was punishing them and distancing them.

R’ Mintzberg continues: Perhaps this is why *Tzara’at* is called a “*Nega*,” a word related to the word “*Negi’ah*” / “touching.” A person gets *Tzara’at* when Hashem “touches” him, *i.e.*, when He reaches out to convey His displeasure with the person. The *Gemara* (*Arachin* 16a) and *Midrash Rabbah* identify as many as ten sins that are punishable by *Tzara’at*, the best known and most common of them being speaking *Lashon Ha’ra*.

(*Ben Melech Al Ha’Torah*)

R’ Elizer Kashtiel *shlita* (rabbi and *Rosh Yeshiva* in Eli, Israel) writes: The Torah devotes far more space to the *Tum’ah* of *Tzara’at* than to any of the other forms of *Tum’ah* that exist. In addition, *Tzara’at* is the only *Tum’ah* that requires a person to be banished from the city. And, our Sages say, “A *Metzora* (a person with *Tzara’at*) is like a dead person”—a harsh statement is not made about any other form of *Tum’ah*!

R’ Kashtiel explains: It is not all cities that a *Metzora* is banished from; only walled cities. A wall is a city’s protection. Our Sages refer to Torah scholars as a city’s “wall,” for they, too, protect a city. What attribute of Torah scholars is it that offers this protection? It is the fact that, through studying Torah, people of different backgrounds and natures can find common ground. This unites the people of a city and protects them.

R’ Kashtiel continues: A *Metzora* [who was stricken because he spoke *Lashon Ha’ra*] does the opposite—he divides people and, thereby, strips them of the protection that unity offers. Therefore, his place is outside the wall, stripped of the protection that his behavior deprived others of.

R’ Kashtiel concludes: More than from any weapons system, our national strength comes from constantly striving to rise above our differences and to develop great love for each other.

(*B’nefesh Ha’Shabbat*)

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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ISRAELIS THINK NETANYAHU WOULD HANDLE TERROR WAVE BETTER THAN BENNETT (Arutz-7 3/31/22)

A new poll conducted by Professor Camil Fuchs and published Wednesday by Channel 13 News finds that most Israeli citizens are very afraid of what is happening in the country.

Participants in the poll were asked to rate their sense of personal security these days on a scale of 1 to 10. The results are alarming: A quarter of respondents answered 1 - very uncertain, compared to only 2 percent who answered 10 - very confident. The average among all respondents was only 4.12 out of 10. Among all Jews, the average score was 4.07 and among non-Jews it was even higher - 4.43 out of 10.

Poll participants were also asked whether they are avoiding basic activities such as using public transportation, spending time in a mall or visiting other crowded places. The majority, 60 percent of respondents, replied that they are continuing with their normal routines. 37 percent responded that they have been avoiding such activities. In this answer, there is a significant gap between Jews and non-Jews who responded to the survey. 48 percent of non-Jews who participated in the survey avoided basic activities in their daily routine, compared with 35 percent of all Jews.

Is the government handling the current wave of terrorism well? 68 percent of respondents replied that the government is not handling the wave of terrorism well overall, compared to only 15 percent who replied that the government is handling it well. Among non-Jews, 37 percent responded that the government is handling the wave of terrorism well and only 12 percent among all Jews responded in this manner.

On the question of who between Naftali Bennett and Benjamin Netanyahu could better handle the wave of terrorism, the poll shows a decisive victory for Netanyahu. 40 percent of respondents replied that Netanyahu would better handle the terror wave, compared with only 12 percent who said Bennett would better handle the terror wave. 17 percent answered that both are equally capable and 20 percent answered that neither of them could do so properly.

The last question in the poll examined the position of Israelis regarding the policy on easing restrictions for Palestinian Arab workers. 59 percent of all respondents answered that they oppose easing the restrictions, compared to only 24 percent who said they support the move.

MINISTERIAL COMMITTEE APPROVES NEW DEFENSE PLAN FOR NORTHERN ISRAEL (Israel Hayom 3/24/22)

The Israeli Ministerial Committee on Procurements approved a new defense plan for northern Israel worth hundreds of millions of dollars, Kan News reported on Sunday.

The regional active defense plan involves creating a significant boost to the area's ability to deal with missile and rocket attacks through local command and control centers. It involves the purchases of Iron Dome interceptor missiles and radars, among other equipment.

"A similar maneuver was approved and implemented a few years ago in the southern area at a cost of NIS 140 million," noted the report. "Now, the price estimate is higher to enable a better means of dealing with the existing threats. The approval also includes underground command and control systems for operating the systems."

The plan is designed to cope with threats from Iran, its proxy Hezbollah and other hostile elements near the border.

Earlier this month, the Israel Defense Forces released information about the interception of two Iranian UAVs en route to Israel from the east and the

south carrying firearm deliveries for Palestinian terror groups. They were downed last year with F-35 jets that fired missiles.

Wednesday saw the Israeli Air Force take possession of the now operational Sky Dew aerial threat warning system, which will be used to detect advanced airborne threats and will join the corps' monitoring framework.

The system comprises a blimp that flies at a high altitude and is equipped with radar and detection systems that cover a wide area in all directions. Sky Dew is one of the world's largest such alert systems and it contains a number of sensors to detect some of the sky's greatest dangers from a high altitude.

In an event attended by a number of defense officials, the balloon was formally transferred from Israel's Defense Ministry to the IAF.

Moshe Patel, the head of Israel's Missile Defense Organization, said that the alert system will "change reality."

"The Sky Dew system was a challenging mission that we set for ourselves about a decade ago and it is being handed over to the air force today in preparation for its transformation into an operational warning system," he explained.

Sky Dew is planned to deploy in Israel's north to monitor threats along the border there. In recent weeks, drones crossing into Israel's airspace from nearby Lebanon have prompted alarm from Israel's officials.

"The aerial detection balloon will sail at high altitude, will observe long distances and will allow maximum detection capability of advanced threats from different directions," Patel said.

ILLEGAL PALESTINIAN WORKERS IN ISRAEL ARE AT HEART OF THE TERROR ATTACK (JPost 3/30/22)

The perpetrator of Tuesday's terror attack in Bnei Brak, Dia Hamarsha, had been working illegally at a construction site in the city.

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An eyewitness told Channel 7 News that a nearby building housed dozens of illegal construction workers, and Hamarsha could very well have chosen that spot for the attack simply because he worked there. Residents in the area constantly complained about the illegal workers, but the police did not take action, the eyewitness said.

In 2020, 80,000-90,000 Palestinians officially worked in Israel, and 30,000-40,000 in Israeli settlements. The International Labor Organization estimated that around 26,000 Palestinians worked illegally in Israel and the settlements. An investigation by N12 reporter Gilad Shalom in December found that tens of thousands of Palestinians from the West Bank enter Israel daily through holes in security fences, and the IDF largely turns a blind eye.

According to Israeli law, Palestinians from the West Bank who wish to work in Israel need to possess a permit known as a Tasrih, which allows them to cross into Israel and work. Employers are also required to obtain permits in order to employ them. It is illegal to employ, house or transport workers without a permit, but the punishments for these offenses are usually not harsh and do not include jail time.

The work permits are distributed by the District Coordination and Liaison, a branch of the IDF's Coordinator of Government Activities in the Territories, and are strictly regulated in order to ensure that terrorists are kept out.

Until 2016, each worker's permit was linked to a specific employer. This led to widespread exploitation and a black market to obtain permits.

The government decided in 2016 on a reform that would allow workers to switch jobs, and prohibited them from being hired by employment agencies. However, the reform was not enforced until September 2020 after civil rights NGOs turned to the High Court of Justice. To date, it has been implemented for workers in the construction sector alone, who are estimated to constitute 75% of the total number.

The problem, however, is that demand far outstrips supply. Palestinians make up the bulk of Israel's construction workers, and higher employment rates of Palestinians in the West Bank usually translate into less terror.

This leads to absurd situations where the IDF turns a blind eye, but the police are forced to allocate resources to chase them down.

The issue is not new, but a solution is not in sight. In police operation "Peak 1" that took place between March 9 and 11, nearly 6,000 border police officers arrested 678 people involved in the illegal Palestinian labor market, including 584 workers, 76 people suspected of transporting them, 11 employers and seven hosts.

Peak 1 was part of a larger campaign called "Safe Track," which was launched in October to decrease crime in the Arab sector.

In the wake of Tuesday's attack, the police arrested another 49 Palestinians illegally in Israel on Wednesday, and began criminal investigations against three business owners who employed them, and against drivers of four vehicles being used to transport them.

Defense Minister Benny Gantz was asked at a news conference on Wednesday whether Israel did not do enough to solve the issue. Gantz promised to work to close the gaps in the fence, but framed it as part of the general effort to close off Israel's borders and not as a unique problem, indicating that a serious policy reassessment was not in the offing.

POLICE TO PERMIT BEN GVIR TO ENTER TEMPLE MOUNT (Arutz-7 3/30/22)

Jerusalem District Police Commander Doron Turgeman decided on Wednesday, following an assessment of the situation, that the chairman of the Otzma Yehudit Party, MK Itamar Ben Gvir, will be permitted to ascend the Temple Mount on Thursday.

However, there will be another assessment of the situation on Thursday morning. Prime Minister Naftali Bennett can use his authority and prevent Ben Gvir from ascending the Temple Mount, but it appears as though Bennett is not expected to intervene in the police decision.

Ben Gvir normally ascends the Temple Mount on the eve of every Rosh Chodesh. He plans to enter through one of the other entrances to the compound in case he is not given a permit, and hand over to the police the

responsibility for the situation in the event of clashes.

In a recorded conversation with an activist of Otzma Yehudit published on Wednesday, Ben Gvir is heard saying: "Every Rosh Chodesh eve I go up to the Temple Mount. Do you want to set conditions? I am willing to accept your conditions and I will arrive in a coordinated manner. But I'm afraid they're waiting and waiting so I cannot file an appeal with the Supreme Court against such an illegal decision. That is why I think they're trying to trick me. There are ten active gates on the Temple Mount and they will find me there. If things get out of hand, it will only be Bennett and Barlev's fault."

Wednesday's decision comes a day after Kan 11 News reported that Public Security Minister Omer Barlev had asked the head of the Israel Security Agency (Shin Bet) to provide an opinion that would prevent Knesset members from ascending the Temple Mount during the month of Ramadan.

SETTLER LEADERS LAUNCH CAMPAIGN CALLING TO TOPPLE GOVERNMENT (YNet 3/27/22)

Settler leaders launched a campaign Sunday to bring down the coalition and force a new round of elections due to what they deem as biased government policies vis-à-vis construction in the West Bank.

The heads of the Yesha Council — an umbrella organization of municipal councils of Jewish settlements in the West Bank — said that the move was prompted by the government's decision to "freeze" Jewish construction in the West bank, all while effectively ignoring any illegal Arab construction.

"I supported [the government's] lines when it was established," said David Elhayani, the chairman of the Yesha Council, during a press conference launched in front of the Jerusalem office of Prime Minister Naftali Bennett — himself a former chairman of the Yesha Council.

"The agreements said that the status quo would be preserved as it had in the past. Elhayani added that "recently, it became clear to us that Defense Minister Benny Gantz violated all coalition agreements, and in fact froze all [construction] plans. This reality cannot continue," said Elhayani.

The Yesha chair accused Gantz of ceding Israeli territory to the Palestinians and endangering national security. "Thus this government has no right to exist and should be toppled," he concluded.

The head of the Shomron Council in the northern West Bank, Yossi Dagan, added: "The government is destroying [the Homesh outpost] and freezing construction in the West Bank, all while abandoning the Negev. Such a government will fall."

The settler leaders added that the Civil Administration's planning committee — which issues construction permits in the West Bank on behalf of the Israeli government — has not convened in several months.

In addition, the Yesha heads claim that the Defense Ministry's policy regarding the demolition of illegal outposts has become more aggressive.

"The prime minister was once the director-general of the Yesha Council... I remember him explaining how very important construction is in the West Bank," said Yesha Council Director Yigal Dilmoni, who added that the settler movement "will not give up until the freeze is over or until the government falls."

1,000 YOUNG ISRAELIS MARCH IN TEL AVIV ON DAY OF GLOBAL CLIMATE PROTESTS (Ha'aretz 3/25/02)

Some 1,000 young Israelis marched in Tel Aviv on Friday as part of a global environmental protest coordinated by the Fridays for Future organization.

"Tomorrow is the day!" Swedish environmental activist Greta Thunberg tweeted on Thursday, attaching a poster for a "global climate strike" to be held on Friday. The Tel Aviv demonstrators called for Israel to pass laws requiring government authorities to act to cut greenhouse gases and to prepare for the worsening climate crisis.

One protester held a sign in Hebrew proclaiming that "the climate crisis is already here." Another read: "If the world has no future, why be a student" (which rhymes in Hebrew), and yet another stated: "An entire generation is demanding a future."

"We've gathered here because the future generation deserves safety, and

the Israeli government isn't bothering to create change. This is the last chance, and a climate change law is essential to stop this crisis," said 16-year-old march participant Hadas Shlomi of Afula.

The Earth's average temperature has already risen by 1.1 degrees Celsius (2 degrees Fahrenheit) since 1880, and greenhouse gas emissions have been on the increase. In the current decade alone, the forecast is for a 14 percent increase in greenhouse gas emissions.

Despite declarations by world leaders at the UN Climate Change Conference in November in Glasgow, the countries of the world aren't even close to attaining the targets that the conference set – limiting the average global temperature increase to 1.5 degrees Celsius over pre-industrialization levels. Scientists have warned that if that limit is exceeded, there will be a substantially greater risk of catastrophic climate events.

Just days ago, UN Secretary General Antonio Guterres said that the countries of the world were "sleepwalking to climate catastrophe." He took particular aim at countries that are looking for substitutes for Russian oil, gas and coal through the use of their own polluting energy sources, which he said is only making the situation worse.

In Israel, the comptroller general's office has issued a harsh report on Israel's preparations for climate change, which it described as "ranging between lagging and zero." The report, which was released in October by State Comptroller Matanyahu Englman, described widespread failings to prepare for the climate crisis and warned that the country's citizens are in danger.

Experts around the world say that putting a halt to the crisis requires curbing the use of fossil fuels more quickly and shifting to renewable energy sources such as solar and wind power.

ISRAELIS OPPOSE PROVIDING UKRAINE WITH MILITARY AID (Israel Hayom 3/28/22)

The majority of Israelis are opposed to providing Ukraine with military aid, such as the Iron Dome missile defense system, a new survey by the Israel Democracy Institute has found.

The survey, released on Friday, only a few days after Ukrainian President Volodymyr Zelenskyy called for military assistance from the Jewish state, found that 67% of Israelis were opposed to the move, 22% would support the transfer of weapons and 10 percent were unsure.

On the other hand, Israelis said "it would be better if Western countries intervened militarily against Russia" rather than solely implementing economic and other sanctions. Forty-four percent said the West should take military action in the area.

The survey was taken by IDI's Viterbi Family Center for Public Opinion and Policy Research with the aim of understanding the stances of Israelis on the conflict. The survey included both native-born Israelis and immigrants from the former Soviet Union (FSU).

Some 73% of Israelis said they were following the conflict at least to a "fairly large extent," with 25% reporting that events between Russia and Ukraine are affecting their lives on a personal level.

Nearly 32% of FSU immigrants said they still have close relatives in Russia, and 22% said they had close relatives living in Ukraine.

When asked how Israel is doing in its response to the conflict, and where the country should aim its support efforts, 76% of Jewish respondents said that Israel should prioritize humanitarian aid for Jews in the conflict zone; only 27% of Arabs said they felt the same way.

There are vast differences between political camps, the survey found: While less than half (48%) of the left said Israel should prioritize the Jews, 72% in the center and 83% on the right said Jews should be prioritized.

Almost half (48%) of Israelis think the scale of the humanitarian aid being provided by Israel to Ukraine is appropriate, nearly a quarter (23%) think it is too little and just over a tenth (12%) say it is too much. The rest do not know.

Moreover, 24% of Israelis said that they personally contributed assistance to Ukrainian citizens, either through financial or equipment donations or by other means.

When it comes to taking in Ukrainian refugees, there are once again big differences between political camps.

Collectively, 44% of Israelis support absorbing refugees regardless of religion. However, less than 31% of people on the right want to take in non-Jews, compared to just over 60% in the center and 74% on the left.

The more religious people are, the less likely they are to want to open the borders, the survey found. Only 6% of ultra-Orthodox support an open border policy, compared to 20% of National Religious Jews, 35% of traditional-religious and 60% of secular Israelis.

Finally, although the majority of Israelis believe the war has nothing to do with Israel but was instigated by and is the responsibility of Russian President Vladimir Putin, Israelis are concerned the escalation will negatively impact them and their country.

More than 34% said the war would harm Israel's regional-strategic security situation, and 61% said it would negatively affect Israel's economy.

The message Israelis are almost unanimously taking from the Russia-Ukraine war, the survey found: Israel can only rely on itself.

Eighty-nine percent of Jewish Israelis agree that the events in Ukraine should teach Israel that it cannot rely on international bodies to maintain its security and that the country can only rely on itself for defense, according to the survey.

UKRAINIAN WINS JERUSALEM MARATHON AFTER ESCAPING RUSSIAN INVASION (Ha'aretz 3/25/22)

Ukrainian runner Valentyna Veretska won the women's race of Jerusalem Marathon on Friday, shortly after escaping the war in her home country.

32-year-old Veretska is a Ukrainian champion in field racing and has won three international marathons in recent years. She fled Ukraine one month ago with her eleven-year-old daughter, and currently lives in Krakow, Poland with a host family.

Veretska received a special invitation from the Jerusalem Municipality, the organizer of the Jerusalem Marathon, about a week ago.

"When I received the invitation from the marathon in Jerusalem, it opened my eyes, I realized that I could defend Ukraine, but not in Ukraine. I did not think at all about the difficulty and the need to breathe, I just thought I had to do it for the world to hear my voice", she told Haaretz. She finished the race in 2:45:54.

The rest of her family remains in hiding in Ukraine near the city of Kherson. Her husband is currently taking part in the war effort, while her parents and sister are hiding underground.

"Sometimes I get a message from my sister or my mom that they are online, and I call. My sister tells me they are fine, but I hear she is crying, she tries not to cry, but I feel she is crying, I hear everyone."

"Five days ago I found out our house was destroyed, we'll have to start life from scratch now," Veretska said.

The men's winner was 33-year-old Agadi Guadi, who finished the course in 2:37:17.

COURT UPHOLDS DECISION TO AWARD ISRAEL PRIZE TO PRO-BOYCOTT MATHEMATICIAN (YNet 3/29/22)

The Supreme Court on Tuesday, ruled that Education Minister Yifat Shasha-Biton must act on the recommendation of the Israel Prize committee and award Professor Oded Goldreich the prize for his work in the field of mathematics and computer science.

The minister upheld her predecessor's decision to deny the professor his prize for 2020/2021, after he called on the EU to halt funding for an Israeli university located in the West Bank.

Shasha-Biton's decision was appealed by the prize committee and a final ruling had now been issued.

"I hope that this [ruling] will at least slightly repair the damage caused to freedom of expression and to the prestige of the Israel Prize," Goldreich said in response.

Goldreich had signed a petition calling for the boycott of Ariel University on the West Bank, to appeal to the German Parliament to call revoke a decision to call the Boycott, Divest, Sanctions (BDS) movement, anti-Semitic.

Then-Education Minister Yoav Galant refused to award the professor a prize for his academic achievements were claiming his scientific achievements were offset by his support of the BDS and his undermining of an Israeli academic research institution.

As a result, Goldreich did not participate in the Israel Prize ceremony that year but was awarded an alternative prize by colleagues in an unofficial ceremony a number of days earlier.

When Galant's decision was appealed by the prize committee, the court having received the opinion of then Attorney General Avichai Mandelblit, refused to uphold it but ruled that the next minister would ultimately decide the matter.

After Shasha-Biton refused to reverse Galant's decision, an appeal was once again put before the court.

Shasha-Biton on Tuesday said in response to the ruling that despite her disappointment with it, she would honor the court's decision.

"The Supreme Court could have decided on the matter when it was first put before it, but once it chose to pass the decision to me, it was only right that it would honor my decision," she said.

"A person who calls for a boycott of an Israeli academic institution is not worthy of a national award, regardless of his achievements, or his political views. I object to the decision of the Supreme Court, but I will honor it"

The majority opinion was written by Justice Yael Vilner, and joined by Justice Yitzhak Amit.

Vilner wrote that the court accepted the opinion of the former attorney general. She also noted that Goldreich signed a petition in which the European Union was asked to implement its policies and to refrain from collaborating with academic institutions in the West Bank, a policy, which was explicitly included in the scientific cooperation agreement signed by the Israeli government with the EU.

That agreement, which was first approved in 2014 and then again last December, stated that Israel agreed to exclude the West Bank from any cooperation with the EU.

In her verdict, Vilner wrote the Israel Prize was given based on obvious professional considerations, and determined that non-professional considerations, such as the statements of candidates in the context of moral values, may only be relevant in extreme cases.

She also wrote that in the past, the prize was awarded to candidates due to their professional achievements and despite offensive and outrageous statements on their part and that the case before the court constituted the first time in which an Education Ministers decides to reject the recommendations of the prize committee on the basis of non-professional considerations.

Justice Noam Sohlberg - a conservative appointment made by then Justice Minister Ayelet Shaked, wrote in his minority opinion that there was no legal cause for the court's intervention in the decision of the Education Minister.

"Even if the court genuinely believes that a better, smarter, or more appropriate decision could have been made by the minister, it should not be allowed to reverse her decision."

ISRAEL, UK BECOMING CLOSER THAN EVER (Keith Black, JPost 329/22)

Israel is often perceived as a nation standing alone, firm against a hostile sea of determined enemies, depending only on her own resources and the support of the US to survive as a sovereign nation. Yet, any analysis of the relationship between the United Kingdom and Israel shows a series of interwoven interests and of mutual support in many fields.

Israel has a loyal and engaged friendship with this country, a relationship that is infrequently recognized as being of immense benefit to both.

The recently-signed memorandum of understanding between Israel and the UK clearly describes a roadmap that will enhance and deepen cooperation

across many areas. From increased diplomatic consultations, further cooperation in defense and security, a UK-Israel innovation summit and plans for a new free trade agreement, this roadmap is extremely ambitious and will elevate the current relationship to new levels.

Its focus on technology, health, cyber where Israel will become a Tier One partner, and on science is testament to the global leadership position Israel holds in many digital, medical and new economy fields, and through exchange, cooperation and deeper connectivity, so each country will benefit from enhanced productivity and faster economic growth.

Collaboration on climate innovation will assist both countries, as well as the wider global community in achieving Net Zero target following COP26 and there is a wider Development track supporting development of low and middle income countries.

The memorandum is a great testament to the friendship and shared outlook of both countries and will deliver enormous benefits over the next 10 years, as it builds on current levels of trade currently worth nearly £5 billion (NIS 21.2 b.). UK businesses will have opportunities in healthcare, education, the development of Tel Aviv's new metro project and in many other commercial fields. The roadmap also recognizes the need for further collaboration on the 2000 United Nations Security Council Resolution 1325 on women, peace and security and on the wider issue of gender equality. It is a truly broad and far reaching agreement.

As the UK and Israel relationship is elevated to a strategic partnership, so do further opportunities to work together will develop. The recent creation of the UK Abraham Accords group is a great example of how the UK can play an extremely valuable role in bringing peace and prosperity to the wider Middle East. As former foes forge peace, plans are afoot for the UK to enter three-way joint ventures with the UAE and Israel. Liam Fox MP who recently led a delegation to the UAE is determined that the UK could play "an important role in expanding the accords" and the visit which included members of the three main British political parties has established new areas of communication and cooperation between Israel and the Abraham Accords countries and was a great success.

Whilst recognizing the need for peace in the Middle East and the need for a two-state solution, the UK has not been naïve in its approach to the conflict. Last December, Home Secretary Priti Patel passed legislation declaring that the political wing of Hamas should be declared a terrorist organization, which brings it into line with the already proscribed military wing. This proscription is also aimed at reducing the evil of antisemitism, propagated by Hamas. And during the last Gaza conflict, the British government recognized the threat that Israel was under when attacked by missiles from Gaza. James Cleverly the, Middle East minister, was very clear that Israel has a "legitimate right to defend itself."

The UK is equally robust in trying to ensure that Iran does not go nuclear and last November the Foreign Secretary Liz Truss wrote together with Yair Lapid that both countries will "work night and day" to prevent Iran from becoming a nuclear power. All these actions are concrete evidence of the extremely supportive relationship this country has with Israel, and whilst it may under certain situations urge compromise and restraint, it is as a critical friend and well-meaning ally that its comments are heard.

For over 100 years since 1917 when the British government signed the Balfour Declaration supporting the establishment of a national home for the Jewish people, this country has had a special relationship with this part of the Middle East. It is true that the relationship has not always been smooth and, especially in the pre-state years, was a cause of much conflict. Yet, since the establishment of Israel, the relationship has been on an upwards trajectory.

It is now firmly established to both countries mutual benefit and shared interest over so many areas. During these uncertain geopolitical times, it is more critical than ever that the ties that bind democratic liberal countries are cemented into relationships of enduring value and joint commitment to each other's peace and prosperity. Our shared moral values will allow Israel and her neighbors to look forward to a future where people can live better, healthier, longer and happier lives.



The Greater Washington Community Kollel

SHABBOS DELIGHTS

TORAH MINUTE

IN MEMORY OF RABBI KALMAN WINTER ZT" L

Conceiving the Inconceivable

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

When a woman conceives and gives birth to a male, she shall be ritually impure for seven days... and on the eighth day, the flesh of his foreskin shall be circumcised. (12:2-3)

The Parsha begins by teaching the laws of *tumah* (ritual impurity) associated with giving birth. When a woman gives birth to a male, she will be *tameh* for seven days followed by thirty-three days where she is not rendered impure (by Torah law) from any menstrual-like bleeding. When a woman gives birth to a female, she will be *tameh* for fourteen days, followed by sixty-six days where her bleeding will not render her impure. Since it is clear that this state of impurity only takes effect when she actually gives birth and not at the point of conception, why does the Torah need to state "when a woman conceives and gives birth?" It would have been sufficient to say, "when a woman gives birth." Furthermore, why does the Torah interrupt these laws with the law of circumcision?

Rav Yosef Salant (Be'er Yosef) explains, based on the Midrash, that the Torah mentions conception when discussing the laws relating to birth in order to highlight the tremendous kindness G-d performs for each person during the fetal development stage. Each and every one of us was conceived from a tiny drop that grew, developed, and formed through the miraculous period of gestation. By G-d's good grace, the fetus's every need was provided until it was ready to emerge pure and complete. Before the Torah instructs us in the laws pertaining to the protection of our ritual purity, *tumah* and *tahara*, it first reminds us how G-d protected us while we were in our mothers' wombs.

This lesson can also help us achieve a greater appreciation for the *mitzvah* of circumcision and explain its placement here. The Midrash recounts how the Roman, Tournosrufos, asked Rabbi Akiva the following: if it was true that G-d desires that male babies be circumcised, why didn't He create them that way? Rabbi Akiva responded that G-d wanted to provide us the opportunity to perfect ourselves. When one contemplates the process of development between conception and birth one can take to heart the message of Rabbi Akiva. G-d has performed such a miraculous act by developing all of the baby's organs and limbs; why *does* He leave one area imperfect? Surely, it is to teach us that it is our job to perfect ourselves.

Through contemplating the wonders of G-d's creations, and in particular the miracle of pregnancy and birth, we should be filled with awe and appreciation and reminded of our ongoing mission to constantly improve and perfect ourselves.

Wishing you a Good Shabbos!

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TABLE TALK

Point to Ponder

If there shall be tzoraas affliction on a garment, in a woolen garment or a linen garment.... (13, 47)

One may think that garments made from other materials, such as camel wool, can receive tzoraas. Therefore, the verse specifies only from sheep wool or linen. (Toras Kohanim)

If one mixes camel wool and sheep wool together and makes a garment, if the majority of the wool is from the camel, the garment will not be able to receive tzoraas. (Negoyim 11, 2)

The Ran (Nedarim 52a) rules that when two permissible items are mixed, the minority item does not lose its identity to the majority. If so, why would the minority sheep wool lose its identity to the majority camel wool and lose its ability to receive tzoraas? (Rav Akiva Eiger 189)

Parsha Riddle

Which page in the Vilna Shas has no gemara on it?

Please see next week's issue for the answer.

Last week's riddle:

Why would the mitzvah of reading Parshas Parah be a Torah obligation? Answer: We are commanded in the Torah to remember the sin of the golden calf. Since it would be disgraceful for Bnei Yisrael to read about the golden calf, the reading of the Para Adumah, which was an atonement for that sin is a reminder of it. (Yalkut Hagershuni Orach Chaim 685)

HATORAH V'HAMITZVAH

HALACHA INSIGHTS FROM THE PARSHA

From our archives

In Parshas Tazria, the Torah decrees that one afflicted with Tzara'as (commonly translated as leprosy) "shall put a covering upon his upper lip" and "shall dwell alone; without the camp shall his habitation be" (Leviticus 13:45-46). Some commentators understand these instructions epidemiologically: leprosy is contagious, so the leper is quarantined and covers his face to prevent its transmission to others (Va'Yikra Rabbah Metzora 16:3; Ramban 12:15 and 14:7; R. Yosef Bechor Shor 13:46, Minchah Belulah 13:45-46).

Medieval halachic authorities consider the question of the appropriate reaction to plague epidemics; the consensus rejects the fatalistic attitude of passivity in the face of Divine Providence and encourages flight from infested areas (Shut. Ha'Rashbash 195; Shut. Maharil41:1).

There is debate over whether the commandment to visit the sick applies even to those afflicted with serious, contagious diseases; some insist that it generally does (Shut. Ha'Rema#20), while others consider this untenable, and record the prevailing custom that only specially designated attendants, who were well compensated for their services, would visit those afflicted by plague (Shulchan Gavoa'ah yoreh de'ah 3:335:1).

It is reported that during a cholera epidemic in 1831, Rav Akiva Eger braved the danger of contagion and entered infested areas in order to provide aid and comfort to the afflicted, and that his heroism was officially recognized by the Prussian King Frederick William III. Rav Shmuel Ha'Levi Vosner infers from this that physicians that are able to aid the sick may not shirk their duty in spite of the risk of contagion, although they should, of course, take all possible precautions to avoid contagion (Shut. Shevet Ha'Levi 8:251:7); this is the opinion of other contemporary authorities as well (Shut. Tzitz Eliezer 9:17:5; Nishmas Avraham yoreh de'ah 335:8[22]).

PRESENTED BY
RABBI YITZHAK GROSSMAN, ROSH CHABURAH

KIDS KORNER

Who Am I?

#1 WHO AM I?

1. My renewal and the Menorah were similar.
2. I fill up halfway.
3. I make you give "Shalom."
4. My complaining made me small.

#2 WHO AM I?

1. I lock you up.
2. I make a treasure hunt.
3. Wash your clothes.
4. Visit the barber.

Last Week's Answers

#1 Parah Adumah/Red Heifer (I clean up, My translation is like "annul," I am similar to Esav, The egg's middle is not my prohibition.)

#2 Chazir/Pig (My appearance is kosher, I am not "return," My eating prohibits yours, I could also mean "fress.")

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at Young Israel Shomrai Emunah
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