

Young Israel Shomrai Emunah - Shabbos Gadol

March 31 - April 1, 2023 - 10 Nissan 5783 - Parshas Tzav/Shabbos Hagadol
Light Candles by 7:12 - Havdalah 8:12

The Shabbos Shorts is sponsored by **Laurie Bassan Cohen & Stuart Cohen** in honor of **Dr. Ken Jacobson** receiving the E.B. Hershberg Award for Important Discoveries in Medicinally Active Substances from the American Chemical Society

and by **Nechama & Ted and Eli Goodman**, who are grateful for the Zechut of living in Eretz Hakodesh and remain grateful to **Rabbi Dovid & Rebbetzin Atara Rosenbaum** and the YISE community for their Gemilut Chassadim and Oskim B'Tzarchay Tzibur over the many years they were part of the community, 2007 - June 2021, and even earlier when their Bechor attended the Yeshiva as an out-of-towner, 1996 - 2000. Regrettably, they didn't get to say a proper Shalom to many people. They hope to see everyone again in Israel soon. Leshanah Hazeh B'Yerushalayim Habenuyah!

Mazal Tov

- **Leora & Aaron Kor** on the birth of a son, Moshe Aryeh. Mazal Tov to big siblings, Ezra and Atara.
- **Dr. Ken Jacobson** on receiving The E. B. Hershberg Award for Important Discoveries in Medicinally Active Substances from the American Chemical Society.
- **Lea & Paul Lieberman** on the marriage of their grandson Daniel Brandsdorfer to Erica Marsel, daughter of Dr. & Mrs. Scott Marsel, in Orlando, FL on March 23, Rosh Chodesh Nissan. Mazal Tov to Danny's parents, Rochelle Lieberman and Mark Brandsdorfer and to Danny's siblings Julia and Jessica Brandsdorfer.
- **Ruthie & David Rider** on the birth of twin grandchildren, a boy and a girl, to their children Yudi & Rachel Benamou, and to their big brother, Yaakov Meir. Mazal Tov to the Benamou, Laury & Rider Families, and especially to the great-grandparents. The Shalom Zachor will take place on Friday night at the home of Adina & Binyamin Tuross, 915 Lamberton Drive, from 8:45 PM - 9:45 PM.

Condolences

- **David Hornestay** on the passing of his brother, Moyshe Hornestay.

Shabbos Schedule

Minyan locations are B = Belonofsky Sanctuary, S = Social Hall,
LBM = Large Beis Medrash, SBM = Small Beis Medrash,
H = The House

Friday Night:

- Light Candles by 7:12, and not before 6:11
- 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, H)
- Mincha: 2:30 (B), 5:00 (B), 6:45 (B), 6:40 (Sephardi, LBM)
- Shabbos ends: 8:12

Divrei Torah/Shiurim:

- Hashkamah Minyan Gemara Shiur Rabbi Roy Rosenbaum
- Pre-9:15 Minyan Chabura Rabbi Postelnik
- Shabbos Hagadol Drasha 7:10 PM Rabbi Rosenbaum

Kiddush Sponsors:

- The Hashkamah Minyan Kiddush is sponsored by the **Hashkamah Kiddush Group**.
- The Shul Kiddush is sponsored by **Rachel & Yudi Benamou** and **Ruthie & David Rider**, in honor of the naming of their new daughter and granddaughter, and in commemoration of the Yahrzeit of their mother, grandmother and great-grandmother, Bernice Kestenbaum, Bracha Bat Chaim, Z"l.

YISE Youth Announcements

Teen Minyan - The Teen Minyan, led by Rabbi Moshe Holzer, meets at 9:15 AM every Shabbos in The House next to the Shul. Kiddush is served after Davening. The Teen Minyan will NOT meet over Pesach.

Shabbos Groups this Shabbos, April 1, 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 to the Yeshiva. For more information, contact Debbie Katz at dkatz@yise.org

Shabbos Group for 5th and 6th Grade Girls will meet inside The House promptly at 10:00 AM.

Junior Congregation for boys in grades 4 - 6 with Jay Marcus. Meet in the Lower Lobby at 9:55 and walk to the Yeshiva at 10:00.

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 2. See flyer for details.

Bedikas Chametz - YISE Youth wants your help at the Shul (and you can bring your Zeide, too!). Meet in the upstairs lobby on Tuesday, April 4, at 9:00 PM. All YISE Youth are invited to help, but boys and girls beneath the age of Bar/Bas Mitzvah must be accompanied by an adult or older sibling. We will disperse through the shul to look for Chametz with flashlights and paper bags. We will search the pews; youth rooms; toddler room; Beis Medrash; and coatroom. Be bold and help us search The House, too! For more information, please contact Josh Seidemann at jseidemann@yise.org

Pesach Storytime with Bracha Goetz - YISE Youth and The Goetz Bookshop & Publishing House invite the Silver Spring community to a FREE Choi Hamoed Pesach Storytime with Bracha Goetz! Experience an inspiring presentation from the author of 41 Jewish children's books - now here from Israel! The whole family can enjoy hearing Bracha Goetz read one of her newest releases - with a Q & A for all ages! Plus Arts & Crafts activities for children too! The Bracha Goetz book collection will be available for purchase. And there's even a special grandparent discount for books purchased at the program. Mark your calendars so we can welcome you from 11:30 AM- 12:30 PM on Sunday, April 9, 2nd day of Choi Hamoed, at YISE. See flyer for details.

Boys Shiur - Rabbi Rosenbaum will resume his Shabbos afternoon shiur for 5th and 6th grade boys at 5:30 PM in the Social Hall, beginning April 22. Bring your best questions! See flyer for details.

Yahrzeit of Rav Anemer

We will be commemorating the 13th Yahrzeit of Harav Anemer, ZT"ל, with a Shalosh Seudos on his Yahrzeit, 1 Iyar, April 22.

If you would like to sponsor, please contact Simi Franco at office@yise.org or 301-593-4465, ext. 103.

Thank you to the Shiurim Sponsors for this Past Week:

Hashkamah Minyan Gemara Shiur

- **David Jaray** in honor of Rabbi Grossman and all those who attend his Shiur.
- **Esther & David Hornestay** in memory of David's brother, Matthew Hornestay, Moyshe Mordechai Ben Avraham Aryeh Hakohen, Z"ל.

Rabbi Hyatt's Gemara Shiur

- **David Jaray** in memory of Rabbi Hyatt, Z"ל, and in honor of Rabbi Grauman and all those who attend his Shiur and in memory of parents, Avraham Ben Tzvi HaLevi & Ada Bas Menachem Aryeh, Z"ל, and Rabbi Hillel & Mrs. Myrna Klavan, Z"ל.
- **Esther & David Hornestay** in memory of David's mother, Hinda Rivka Bas Chaim, Z"ל, whose Yahrzeit is the 4th of Nisan.

Shabbos Hagadol Drasha

- **Debi & Max Rudmann** to commemorate the upcoming Yahrzeit of Debi's mother, Bubby Irma Charles, Chaya Rivka Bas Leibel, and Debi's brother, Moshe Baruch Ben Zev HaCohen, and the first Yahrzeit of Nissy Moskowitz's mother, Frida Moskowitz, Frida Bas Yitzchok, Z"ל.
- **Ruthie & David Rider** in memory of Ruthie's mother, Bernice Kestenbaum, Bracha Bat Chayim, Z"ל, on her Yahrzeit, 10 Nissan.

Dvar Torah Dedications/ Sponsor a Shiur

YISE continues to offer a number of different in-person and virtual 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.

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
- Hashkamah Minyan Gemara Shiur, Shabbos Morning

2. Sponsorship of the Morning and Evening Tehillim and Parsha/Halacha Shiurim together is available for \$25.

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

4. Yom Tov Drashas are available for sponsorship of \$72 each.

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

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.

Weekday Shiurim

Options for in-person and remote learning are listed below.

For the latest list and times, go to:

<https://wp.yise.org/remote-learning-schedule/>

- **Rabbi Rosenbaum's** Mussar Study Group for Women (spiritual self-improvement), Sundays at 9:30 AM, **Zoom A**, *will resume on Sunday, April 16.*
- **Rabbi Rosenbaum** - Daily - one chapter of Tehillim, followed by a 15-minute Halacha Shiur. Sunday through Thursday, 6:30 PM, **Zoom A**, *will not take place on Wednesday, April 5, or Thursday, April 6.*
- **Rabbi Rosenbaum** - Daily - one chapter of Tehillim followed by a 15-minute Shiur on the Parsha. Monday through Friday, 9:30 AM, **Zoom A**, *will not take place on Wednesday, April 5 through Friday, April 7.*
- **Rabbi Rosenbaum's** Gemara Shiur for Men, Tuesdays and Fridays, 6:00 AM, **Zoom A**, *will not take place on Friday, April 7.*
- **Rabbi Rosenbaum's** Nach Shiur, Wednesdays at 11:00 AM, now learning Mishlei, **Zoom A**, *will resume on Wednesday, April 19.*
- **Rabbi Rosenbaum's** Women's Navi Shiur, now learning Sefer Shmuel, Wednesdays at 8:00 PM, **Zoom A**, *will resume on Wednesday, April 19.*
- **GWCK Sunday Kollel Brunch and Learn for Men** - Sunday mornings, 9:30 AM breakfast, 9:45 AM, *will resume on Sunday, April 23.*
- **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, *will resume on Monday, April 17.* For more info., contact Rabbi Hillel Shaps, hshaps@gwckollel.org 347-869-9361.
- **SCP (Semichas Chaver Program)** - Tuesdays at 8:45 PM at YISE. Join the fastest growing Halacha learning program in the world! Register online at <https://thegreaterwashingtoncommunitykollel.com/scp> New Semester begins Tuesday, May 2. *See flyer for details.*
- **Rabbi Yehoshua Levy's** Gemara Shiur, Masechet Chulin, Sunday through Friday, 6:35 AM - 7:22 AM, in the Franco Beit Midrash.
- **Chavrusa Learning** - Monday nights in the Social Hall, 8:30 PM - 9:30 PM. For more information, contact Rabbi Levy at 240-423-8810, *will resume after Pesach.*
- **The Golden Network Presents: Rabbi Barry Greengart's** Shiurim for men & women, Mondays at 8:45 AM, studying Parashas Hashavua, **Zoom B**, *will resume on Monday, April 17.*
- **Rabbi Yitzchak Scher's** Shiur for Men and Women, Tuesdays, 1:30 PM, "A Second Look - Stories in the Torah from a Deeper Perspective", in-person in the Small Beis Medrash and on **Zoom G**, *will resume on Tuesday, April 18.*
- **Rabbi Moshe Arzouan's** Advanced Gemara Shiur for Men, learning Maseches Bava Metzia, Daf 3a. Wednesday evenings at 8:00 PM on **Zoom H**, *will resume on Wednesday, April 19.*

Connection Details: Go to <https://zoom.us/join/> and enter the meeting ID, or call 301-715-8592 or 929-205-6099 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: 833 3477 1595, password RabbiHyatt

Zoom D: ID: 601 853 4021, passcode Winter (phone 667362)

Zoom E: ID: 746 455 2195, password Learn

Zoom F: ID: 803 356 4156, password Learn

Zoom G: ID: 713 7408 5130, password 045079

Zoom H: ID: 849 3898 4989, passcode 161699

YISE Programs and Listings

Pre-9:15 Minyan Chabura - A weekly Chabura on the Parsha. Delve into the deeper dimensions of the Parsha and Holidays by learning the Kedushas Levi's weekly insights. Begins at 8:55 AM Shabbos morning. This week's Shiur will be led by Rabbi Postelnick.

Hashkamah Minyan Gemara Shiur - Following the Hashkamah Minyan, learning Maseches Sanhedrin, in the Small Beis Medrash. This week's Shiur will be led by Rabbi Roy Rosenbaum.

New Shabbos Shiur - Rabbi Rosenbaum gives a text-based Parsha shiur 45 minutes before the last Mincha in the Belonofsky Sanctuary. *The Shiur will resume on Shabbos, April 15.*

Good Deeds Day Park Cleanup was a success, with 57 people helping, including many from YISE.

Nominations Open - The YISE Nominating Committee has been appointed and will be accepting nominations for both officers and trustees for the election in May. Contact stuartrosenthal@yise.org with your nominations/self-nominations.

Yom HaShoah v'Hagvurah Program - Featuring Rachel (Rae) Goldfarb. Sunday, April 16, 7:30 PM on **Zoom A**. Mincha 6:30 PM and Maariv 9:30 PM at YISE. *See flyer for details.*

Shalosh Seudos - To sponsor, contact Simi Franco at 301-593-4465, ext. 103, or office@yise.org Volunteers are needed to set up and clean up. Contact Ethan Cohen at ecohen@yise.org to be part of the rotation.

Online YISE Cholim List - Go to <https://wp.yise.org/cholim> to add a name to the list. The list is used at the 8:45 Minyan on Monday, Thursday, and Shabbos. For questions about Mi Sheberach guidelines, contact Rabbi Rosenbaum. For other questions, contact Seth Katz at sethkatz@yise.org

Helping Hands Across Kemp Mill, a part of YISE's Chesed Committee, provides assistance to families undergoing medical crises. There is a current need for 2 people in the community for meals on Pesach starting Thursday, April 6, through Saturday, April 8. Please sign in to your Helping Hands account to volunteer. If you do not have a Helping Hands account, or if you have any questions, please contact: Melanie Karlin, 301-681-4740, mskarlin@gmail.com or Miriam Friedman, 301-754-1517, mfriedman2@yahoo.com

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

Pesach Preparations

Mechiras Chametz - Rabbi Rosenbaum will be available at the following times this week to arrange the sale of Chametz:

- Sunday, April 2, after 7:30 and 8:45 Shacharis (B)
- Monday, April 3, 8:30 PM - 9:15 PM (SH)
- Wednesday, April 5, after each of the Siyumim at the Ashkenazi Minyanim

If these times are not convenient for you, please feel free to contact Rabbi Rosenbaum at 301-593-4465 ext. 105 to make other arrangements.

Talis Box Cleanup Time - Please remove any Chametz from your Talis box before Pesach.

Call for Pesach Hosts and Guests - Do you have an extra seat at your Seder? Or are you looking for a host? Pesach can be a challenging time of the year for many folks who may be single, have out-of-town family, etc. The YISE Hospitality Committee helps match these guests with hosts. Contact hospitality@yise.org if you are able to host a meal, provide a bed, or both, or if you are a guest in need of a host.

Chametz Dumpster will be available at YISE from Monday, April 3, in the afternoon, through Wednesday, April 5, at 6:45 AM. Do NOT put anything in the Dumpster other than Chametz items. Please separate your non-Chametz trash and save it for your regular county trash pickup. Please do not put any trash or recyclables in the small containers in the rear of the driveway. The Dumpster is sponsored by KMS, Ohr Hatorah, YISE and Chabad of Silver Spring.

Erev Pesach Siyumim are sponsored by Devorah Shechter and family in commemoration of the 11th Yahrzeit of her father, Emanuel Yitzchak Ben Chaim HaLevi Z"l on the 14th of Nissan. May his Neshama have an Aliyah.

Chametz Burning at KMS on Wednesday, April 5, Erev Pesach, from 9:00 AM to 11:00 AM. *See flyer for details.*

Neilas Hachag - Join us between Mincha and Maariv on Thursday, April 13, in the Social Hall for Divrei Torah, singing, and shmoozing with friends as we experience the closing moments of Pesach.

Pesach Schedule

Complete Schedule will be in the Pesach Shorts next week.

Erev Pesach - Wednesday - April 5

Shacharis	6:15 AM/6:40 AM/8:45 AM
Shacharis - Sephardi	7:30 AM
<i>Each Ashkenazi minyan will be followed by a Siyum.</i>	
Finish eating chometz by	10:36 AM
Recite Kol Chamira by	11:53 AM
Light Candles	7:17 PM
Mincha/Maariv - Sephardi	7:15 PM
Mincha/Maariv	7:20 PM
Seder starts after	8:17 PM

Remember to make an Eruv Tavshilin.

Yom Tov - Thursday - April 6

Hashkamah	7:00 AM
Sephardi	8:30 AM
Main Minyan	8:45 AM
9:15 Minyan	9:15 AM
Mincha/Maariv - Sephardi	7:15 PM
Mincha/Maariv	7:20 PM
Light Candles after	8:18 PM

On the second night of Yom Tov, items may not be brought from home somewhere else, nor may any other acts of preparations be made for the second night before the posted candle lighting time.

Yom Tov - Friday - April 7

Hashkamah	7:00 AM
Sephardi	8:30 AM
Main Minyan	8:45 AM
9:15 Minyan	9:15 AM
Early Mincha	6:05 PM

Plag Hamincha/	
Earliest Candle Lighting	6:16 PM
Light Candles	7:19 PM
Mincha/Maariv - Sephardi	7:15 PM
Mincha/Maariv	7:20 PM

Shabbos Chol Hamoed - April 8

Hashkamah	6:45 AM
Sephardi	8:00 AM
Main Minyan	8:45 AM
9:15 Minyan	9:15 AM
Early Mincha 1	2:30 PM
Early Mincha 2	5:00 PM
Mincha/Maariv - Sephardi	7:10 PM
Mincha/Maariv	7:15 PM
Shabbos Ends	8:20 PM



Community Programs & Listings

Kidney Donation Needed - Mr. Gerry Segelman, father of Micah Segelman, is in need of a kidney transplant. If you would consider being a kidney donor, please contact Rabbi Chaim Steinmetz at Renewal for more information at csteinmetz@renewal.org or 718-431-9831 ext 209.

Torah Tournament for Women Join fellow women from across Kemp Mill on Sunday, June 11, for a one-night, all-out Torah Tournament featuring friendly competition, engaging challenges, prizes, and fun for all! Sunday, April 23, is the LAST CALL to form a team to learn assigned Torah text and compete against other teams for the title of Tournament Champion! Non-competitors are encouraged to join the Tournament as live audience. Go to: <https://forms.gle/L1HokQjN14VzWR3V8> to sign up.

Rays of Wisdom - Life Lessons From Pirkei Avos - Greater Washington Community Kollel invites women of the community to a weekday morning text-based Chaburah led by Mrs. Channah Cohen. Mondays at 9:30 AM in Kemp Mill. To be added to a list for information and weekly location, email channahandjeff@gmail.com or call 773-219-5397.

The Franco Foundation Maos Chittim - This year will you be ready to say: "Let all who are hungry come and eat"? Before Pesach it is customary to collect Maos Chittim (literally money for wheat) to distribute to the needy to purchase necessities for the festival. The Franco Foundation can help you fulfill the mitzvah of Maos Chittim. The Foundation helps our brethren in the Washington area with the essentials of food, clothing, and shelter. Please help by sending your tax-deductible contribution, earmarked Maos Chittim, to: Franco Foundation, c/o Allan Franco, 613 Bromley Street, Silver Spring, MD 20902, or make donations through PayPal to thefrancofoundation@gmail.com or at this link: https://www.paypal.com/donate/?hosted_button_id=XGR4MC99NG2RW or you can email Allan at thefrancofoundation@gmail.com if you know of individuals or families that need assistance.

"Let all who are hungry come and eat" - Partner with Yad Yehuda to ensure that our friends and neighbors in need have sufficient food for Pesach! Contribute NOW to Yad Yehuda's Ma'ot Chittim Fund to support our community members before Pesach. 100% of the money collected will be distributed to local individuals and families in need. Donate online at www.yadyehuda.org or mail checks to: Yad Yehuda of Greater Washington, 812 Hyde Court, Silver Spring, MD 20902.

Please help our community complete these Siyumim:

Mishnayos for the 1st Yahrzeit of **Noah Roitman**, Noah Ben Shalom Yaakov, January 4, 23 Tevet - <https://www.lzechernishmas.com/signup.php?id=11081>

Mishnayos for the 1st Yahrzeit of **Natalie Gabai**, Nechama Naomi Bat Leib, December 21, 9 Tevet - <https://www.lzechernishmas.com/signup.php?id=11044>

Mishnayos for the 1st Yahrzeit of **Jerry Snyder**, Yehoshua Ben Binyamin, December 21, 9 Tevet - <https://hadranalach.com/2612>

Tanach for the 1st Yahrzeit of **Marion Baras**, Miriam Bas Menachem, January 1, 20 Tevet - <http://hadranalach.com/2626>

Kemp Mill Toastmasters - Wednesday, April 19, 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 president@kempmilltoastmasters.com for more info. Zoom meeting ID: 986 546 841, password: 3671

Sulam Gala - Save the date! Sulam is celebrating 25 years of inclusion honoring Denny and Debra Berman and Sharon Freundel. Monday, May 22 at the Rockville Hilton.

Alshich on the Parsha with Rabbi Levy - Shabbat afternoon between Mincha and Maariv in the Franco Beit Midrash.

Zoom Shiurim with Rabbi Levy - Monday through Friday on Zoom, Meeting ID: 636 563 5989. Alshich - 9:20 AM - 10:15 AM. Gemara Ribit 10:15 AM - 11:30 AM. Hilchot Lashon Hara 12:45 PM - 1:45 PM.

In G-d We Trust - Exploring the relationship and balance between Relying on G-d/Bitachon & Human Endeavor/Hishtadlus, based on the teachings of 11th century scholar, Rabbeinu Bachya's Treatise on Trust - Shaar Habitachon. Wednesdays, 12:15 PM - 1:00 PM on Zoom, Presented by Rabbi Hillel Shaps. To register, visit <https://linksgw.org/classes>

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, currently learning Bava Metzia. 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.

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

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. 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, 1-1/2 hours before the latest YISE Mincha in the Yeshiva.

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 2	Monday April 3	Tuesday April 4	Wednesday, April 5 Erev Pesach	Thursday, April 6 Pesach	Friday, April 7 Pesach
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, 6:40, 8:45	<i>See Pesach schedule.</i>	
	Sephardi (LBM)	7:30	7:30	7:30	7:30		
Mincha / Maariv	Ashkenazi (B)	7:20	7:20	7:20	<i>See Pesach schedule.</i>		
	Sephardi (LBM)	7:15	7:15	7:15			

Halachic Times: Latest Alos Hashachar 5:30 AM, Earliest Talis and Tefilin: 5:59 AM, Latest Netz: 6:52 AM,
Latest Krias Shema: 9:56 AM, Earliest Mincha: 1:44 PM, Earliest Shkia: 7:32 PM, Latest Tzeis Hacochavim 8:20 PM

Shabbos after Pesach

April 14 - 15, 2023 - 24 Nissan 5783
Parshas Shemini/Mevorchim Hachodesh

Friday Night:

- Light Candles by 7:26, and not before 6:21
- Mincha: 6:05 (Plag, B), 6:30 (B), 7:30 (B), 7:15 (Sephardi, LBM)

Shabbos Day:

- Shacharis: 7:00 (B), 8:45 (B), 9:15 (S), 8:00 (Sephardi, LBM)
- Mincha: 2:30 (B), 5:00 (B), 7:25 (B), 7:20 (Sephardi, LBM)
- Shabbos ends/Maariv: 8:27

Next Shabbos Shorts Deadline: Monday, April 3, at 12 Noon

There will not be a Shabbos Shorts on Chol Hamoed Pesach.

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 Email: office@yise.org

Website: www.yise.org

Office Hours: Monday/Tuesday: 9:00 AM - 5:00 PM

Wednesday: 9:00 AM - 2:00 PM,

Closed Thursday/Friday

Rabbi Dovid Rosenbaum Yale Ginsburg - President
Rabbi Yosef Postelnick - Asst. Rabbi Simi Franco - Office Manager

KEMP MILL COMMUNITY EREV PESACH

CHAMETZ BURNING

CO-SPONSORED BY: YISE • OHR HATORAH • CHABAD OF SILVER SPRING • KMS

WEDNESDAY, APRIL 5, 9:00-11:00 AM
AT KMS, 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.

! *(Warning symbol)*

YOU COULD EAT THE FIRST PIZZAS AFTER PESACH!

**SUPPORT YISE YOUTH AND GET A CHANCE TO
EAT THE FIRST AND SECOND PIZZAS OUT OF
BEN YEHUDA'S OVEN AFTER PESACH!**

2 PIES! 2 WINNERS!

\$10 DONATION = 1 CHANCE TO WIN
\$18 DONATION = 2 CHANCES TO WIN

TO PARTICIPATE, GO TO
[HTTPS://WP.YISE.ORG/DONATE](https://wp.yise.org/donate)
IN THE DESCRIPTION, ENTER THE WORD "PIZZA"

DEADLINE TO PARTICIPATE IS
SUNDAY APRIL 2 AT 9PM

WINNERS WILL BE ANNOUNCED BY APRIL 3

THANK YOU FOR SUPPORTING THE YISE YOUTH PROGRAM!

BEN YEHUDA PIZZA

Photo credit: Ben Yehuda Pizza

YISE YOUTH AND THE GOETZ BOOKSHOP &
PUBLISHING HOUSE
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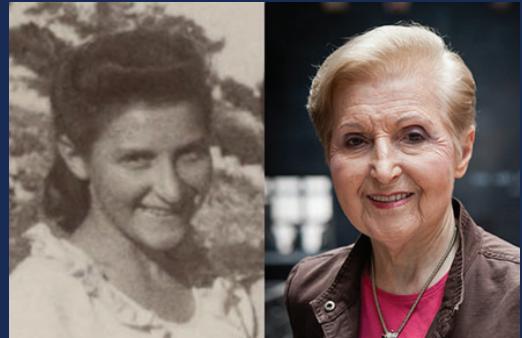
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via the Internet

Volume 29, Issue 24

Shabbat HaGadol - Parashat Tsav

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

The Courage of Identity Crises - Good leaders know their own limits. They do not try to do it all themselves. They build teams. They create space for people who are strong where they are weak. They understand the importance of checks and balances and the separation of powers. They surround themselves with people who are different from them. They understand the danger of concentrating all power in a single individual. But learning your limits, knowing there are things you cannot do – even things you cannot be – can be a painful experience. Sometimes it involves an emotional crisis.

The Torah contains four fascinating accounts of such moments. What links them is not words but music. From quite early on in Jewish history, the Torah was sung, not just read. Moses at the end of his life calls the Torah a song. Different traditions grew up in Israel and Babylon, and from around the tenth century onward the chant began to be systematised in the form of the musical notations known as ta'amei ha-mikra, cantillation signs, devised by the Tiberian Masoretes (guardians of Judaism's sacred texts). One very rare note, known as a shalshelet (chain), appears in the Torah four times only. Each time it is a sign of existential crisis. Three instances are in the book of Genesis. The fourth is in our parsha. As we will see, the fourth is about leadership. In a broad sense, the other three are as well.

The first instance occurs in the story of Lot. After Lot separated from his uncle Abraham he settled in Sodom. There he assimilated into the local population. His daughters married local men. He himself sat in the city gate, a sign that he had been made a Judge. Then two visitors come to tell him to leave, for God is about to destroy the city. Yet Lot hesitates, and above the word for "hesitates" – *vayitmamah* – is a shalshelet.. Lot is torn, conflicted. He senses that the visitors are right. The city is indeed about to be destroyed. But he has invested his whole future in the new identity he has been carving out for himself and his daughters. The angels then forcibly take him out of the city to safety – had they not done so, he would have delayed until it was too late.

The second shalshelet occurs when Abraham asks his servant – traditionally identified as Eliezer – to find a wife for Isaac his son. The commentators suggest that Eliezer felt a profound ambivalence about his mission. Were Isaac not to marry and have children, Abraham's estate would eventually pass to Eliezer or his descendants. Abraham had already said so before Isaac was born: "Sovereign Lord, what can You give me since I remain childless and the one who will inherit my estate is Eliezer of Damascus?". If Eliezer succeeded in his mission, bringing back a wife for Isaac, and if the couple had children, then his chances of one day acquiring Abraham's wealth would disappear completely. Two instincts warred within him: loyalty to Abraham and personal ambition. The verse states: "And he said: Lord, the God of my master Abraham, send me...good speed this day, and show kindness to my master Abraham". Eliezer's loyalty to Abraham won, but not without a deep struggle. Hence the shalshelet.

The third shalshalet brings us to Egypt and the life of Joseph. Sold by his brothers as a slave, he is now working in the house of an eminent Egyptian,

Potiphar. Left alone in the house with his master's wife, he finds himself the object of her desire. He is handsome. She wants him to sleep with her. He refuses. To do such a thing, he says, would be to betray his master, her husband. It would be a sin against God. Yet over "he refused" is a shalshelet, indicating – as some rabbinic sources and mediaeval commentaries suggest – that he did so at the cost of considerable effort. He nearly succumbed. This was more than the usual conflict between sin and temptation. It was a conflict of identity. Recall that Joseph was living in a new and strange land. His brothers had rejected him. They had made it clear that they did not want him as part of their family. Why then should he not, in Egypt, do as the Egyptians do? Why not yield to his master's wife if that is what she wanted? The question for Joseph was not just, "Is this right?" but also, "Am I an Egyptian or a Jew?"

All three episodes are about inner conflict, and all three are about identity. There are times when each of us has to decide, not just "What shall I do?" but "What kind of person shall I be?" That is particularly fateful in the case of a leader, which brings us to episode four, this time with Moses in the central role.

After the sin of the Golden Calf, Moses had, at God's command instructed the Israelites to build a Sanctuary which would be, in effect, a permanent symbolic home for God in the midst of the people. By now the work is complete and all that remains is for Moses to induct his brother Aaron and Aaron's sons into office. He robes Aaron with the special garments of the High Priest, anoints him with oil, and performs the various sacrifices appropriate to the occasion. Over the word *vayishchat*, "and he slaughtered [the sacrificial ram]" there is a shalshelet. By now we know that this means there was an internal struggle in Moses' mind. But what was it? There is not the slightest sign in the text that suggests that he was undergoing a crisis.

Yet a moment's thought makes it clear what Moses' inner turmoil was about. Until now he had led the Jewish people. Aaron had assisted him, accompanying him on his missions to Pharaoh, acting as his spokesman, aide and second-in-command. Now, however, Aaron was about to undertake a new leadership role in his own right. No longer would he be one step behind Moses. He would do what Moses himself could not. He would preside over the daily offerings in the Tabernacle. He would mediate the avodah, the Israelites' sacred service to God. Once a year on Yom Kippur he would perform the service that would secure atonement for the people from its sins. No longer in Moses' shadow, Aaron was about to become the one kind of leader Moses was not destined to be: a High Priest.

The Talmud adds a further dimension to the poignancy of the moment. At the Burning Bush, Moses had repeatedly resisted God's call to lead the people. Eventually God told him that Aaron would go with him, helping him speak. The Talmud says that at that moment Moses lost the chance to be a Priest: "Originally [said God] I had intended that you would be the Priest and Aaron your brother would be a Levite. Now he will be the Priest and you will be a Levite."

That is Moses' inner struggle, conveyed by the shalshelet. He is about to induct his brother into an office he himself will never hold. Things might have

In memory of Anna Hornestay, a"h,
(Hinda Rivka bas Chaim,
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been otherwise – but life is not lived in the world of "might have been." He surely feels joy for his brother, but he cannot altogether avoid a sense of loss. Perhaps he already senses what he will later discover, that though he was the Prophet and liberator, Aaron will have a privilege Moses will be denied, namely, seeing his children and their descendants inherit his role. The son of a Priest is a Priest. The son of a Prophet is rarely a Prophet.

What all four stories tell us is that there comes a time for each of us when we must make an ultimate decision as to who we are. It is a moment of existential truth. Lot is a Hebrew, not a citizen of Sodom. Eliezer is Abraham's servant, not his heir. Joseph is Jacob's son, not an Egyptian of loose morals. Moses is a Prophet, not a Priest. To say 'Yes' to who we are, we have to have the courage to say 'No' to who we are not. Pain and struggle is always involved in this type of conflict. That is the meaning of the shalshelet. But we emerge less conflicted than we were before.

This applies especially to leaders, which is why the case of Moses in our parsha is so important. There were things Moses was not destined to do. He would never become a Priest. That task fell to Aaron. He would never lead the people across the Jordan. That was Joshua's role. Moses had to accept both facts with good grace if he was to be honest with himself. And great leaders must be honest with themselves if they are to be honest with those they lead.

A leader should never try to be all things to all people. A leader should be content to be who they are. Leaders must have the strength to know what they cannot be if they are to have the courage to be truly their best selves.

Shabbat Shalom: Rabbi Shlomo Riskin

The Sabbath before Pesach is called "The Great Sabbath" (Shabbat Hagadol) after the last verse of the reading from the prophets (haftara) for that day: "Behold I send you Elijah the Prophet before the coming of the great and awesome day of the Lord" – the day of Redemption. It is certainly logical that Elijah, the herald of the redemption, features before Pesach – the "time of our freedom" and redemption from Egyptian servitude.

But what kind of person is Elijah, who will be the "messenger of good news, salvation and comfort" (Grace after Meals)? The biblical Elijah was a zealot who slaughtered prophets of Baal after a contest at Mount Carmel, and challenged God to punish the Israelites for having rejected His covenant and allowed Jezebel to murder the Lord's prophets. But somehow in Talmudic and folk tradition, Elijah morphs into a benign, grandfatherly figure who drinks from a special goblet at everyone's Seder table, graces every newborn male baby with his presence at their circumcision and frequently appears as a deus ex machina to teach important lessons and save people's lives at critical moments.

Just when, why and how did this fiery fanatic become a venerable sage? Let us look again at the biblical text and I believe we'll discover the dynamics of the process.

Elijah lives in Israel under the idolatrous monarchy of Ahab and Jezebel, Baal devotees who murdered the prophets of the Lord. The wrath of God is

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expressed in the form of a drought which wreaks havoc on the land. Elijah stages a Steven Spielberg-style extravaganza: He convinces King Ahab to invite all the Israelites to the foot of Mount Carmel, where he has the 450 prophets of Baal choose a bull. Elijah takes another bull, and each animal is cut in half and placed on an altar without a fire – one altar to God and one to Baal. The victor will be the person whose altar is graced by fire from on high.

After the better part of a day of fruitless prayers, incantations and orgiastic immolations by the prophets of Baal, Elijah drenches his offering in water and then calls out to God. A fire descends from heaven, consuming his offering together with the wood, the stones, the water and the earth. The Israelites cry out: "The Lord! He is God!"

Elijah then slaughters the prophets of Baal, clouds gather and a great rain comes down. Elijah is exultant, until he receives a message from Queen Jezebel, who vows that "at this time tomorrow I shall make your soul like one of those [prophets of Baal]."

Elijah is shocked that she does not repent or seek forgiveness for her idolatrous ways. Yet he also understands the shrewdness in her words. After 24 hours, she shall have him killed! Why not immediately? Because it will take the Israelites only 24 hours to forget the immediacy of the miracle. After only one day, the Israelites will forget about God and allow the wicked queen to destroy His only remaining prophet.

Elijah escapes to Beersheba and asks God to take his soul. An angel provides him with food and sends him on a 40-day journey to Mount Sinai. When he arrives, God asks why he has come, and he responds: "I have been a zealot; yes, a zealot for the Lord God of hosts, because the Israelites have forsaken Your covenant; they have destroyed Your altars, they have killed Your prophets and they now seek to take my life as well, I who am now left alone".

Elijah understands that despite the great miracle he wrought at Mount Carmel, no one has repented, nothing has changed, and his life is in danger.

God then sends Elijah a vision: a great, powerful wind, but the Lord is not in the wind; an earthquake, but the Lord is not in the earthquake; a fire, but the Lord is not in the fire. And after the fire comes a still, silent sound – the voice of the Lord.

God is telling His prophet that people aren't moved in the long term by miracles on a mountain – whether Mount Sinai or Mount Carmel – and that the Israelites will not be forced into submission by dire punishments. After the first revelation at Sinai, they worshiped the Golden Calf, and after the revelation at Mount Carmel, they didn't repent of their idolatry, despite their shouts of "The Lord! He is God!"

The Israelites will be moved only by learning of God's second revelation at Sinai – the glimpse He shared with Moses into His divine essence by the still, small voice of kindness and understanding, by the God of love and forgiveness.

And this is precisely what Malachi says at the conclusion of his prophecy. There is the possibility that "the end of days" will be awe-some and awe-ful, replete with war, destruction and the bare survival of the faithful remnant; but the preferred possibility is that the end of days come as a result of national repentance for ignoring the voice of God, and the return of Israel to our heavenly Father in love and gratitude rather than out of fear. Elijah must "turn back the hearts of the parents to their children and the hearts of the children to their parents" with the still, silent sound of unconditional love. God does not want to "strike the land with utter destruction" at the end of days.

The rabbis of the Midrash go one step further. God is teaching Elijah that the prophet wanted to punish Israel only because he grossly misjudged them when he said, "They rejected Your covenant." Elijah will be "taken to heaven", but he will have to shuttle

between heaven and earth, he will attend every Pesach Seder where Jews celebrate God's promise of redemption, and be present at every circumcision where Jews demonstrate their willingness to shed blood for the covenant. The prophet will transform his people not by judging (or misjudging) them, but only by loving them with the still, small sound of our Father's unconditional love.

The opening words of the Book of Vayikra, tell us that God first called to Moses and communicated to him a specific message concerning the sacrificial offerings of the Sanctuary. Why this double language of "calling" first and then "speaking" afterwards? Why not cut to the chase: "And the Lord spoke to Moses from the Tent of Meeting"?

The Talmudic sage Rabbi Musia Rabbah, in Tractate Yoma, explains that the Bible is giving us a lesson in good manners: before someone commands another to do something, he must first ask permission to give the order. He even suggests that before someone begins speaking to another, one must ascertain that the person wishes to hear what he has to say. With great beauty, the rabbis suggest that even God Himself follows these laws of etiquette when addressing Moses; asking his permission before speaking to or commanding him.

The Ramban (Nachmanides) takes a completely opposite view, limiting this double language of addressing to the Sanctuary specifically: "this (seemingly superfluous language of first calling and then speaking) is not used elsewhere (where God is addressing Moses); it is only used here because Moses would not otherwise have been permitted to enter the Tent of Meeting, would not otherwise have been permitted to be in such close proximity to the place where the Almighty was to be found".

From this second perspective, it is Moses who must first be summoned by God and receive Divine permission before he dare enter the Sacred Tent of Meeting of the exalted Holy of Holies.

This scenario helps us understand God's relationship – and lack thereof – with the Israelites in general and with Moses in particular. You may recall that the initial commandment to erect a Sanctuary was in order for the Divine Presence to dwell in the midst of the Israelite; such a close identity between the Divine and the Israelites on earth would signal the period of redemption. This would have been a fitting conclusion to the exodus from Egypt.

Tragically, Israel then sin with the Golden Calf and God immediately informs them that "I cannot go up in your midst because you are a stiff-necked nation, lest I destroy you on the way". Only if the Israelites are worthy can God dwell in their midst. If they forego their true vocation as a "sacred nation and a Kingdom of priest-teachers" while God is in such close proximity to them, then this God of truth will have to punish and even destroy them. He will therefore now keep His distance from them, retaining His "place", as it were, in the supernal, transcendent realms, and sending His "angel-messenger" to lead them in their battles to conquer the Promised Land.

As a physical symbol of the concealment – or partial absence – of the Divine (hester panim), Moses takes the Tent of Meeting and removes its central position in the Israelite encampment, to a distance of 2000 cubits away. He then remonstrates with God arguing that the Almighty had promised to show His love by means of His Divine Name, to reveal to him His Divine attributes; and to accept Israel as His special nation. In other words, Moses argues that that He, God – and not an angel-messenger – must reveal His Divine ways and lead Israel.

God then responds that indeed "My face will lead – I, Myself and not an angel-messenger – and "I shall bring you (you, Moses, but not the nation) to your ultimate resting place". Moses is not satisfied,

Likutei Divrei Torah

and argues that God Himself – His "face" and not His angel-messenger – must lead not only Moses but also the nation! Otherwise, he says, "do not take us (the entire nation) out of this desert". And finally, God agrees that although He cannot be in the midst of the nation, He can and will lead them, stepping in whenever necessary to make certain that Israel will never disappear and will eventually return to their homeland.

God may not be completely manifest as the God of love in every historical experience of our people, and will not yet teach the world ethical monotheism. Israel remains a "work-in-progress" with God behind a cloud and "incommunicado". Our nation, albeit imperfect, still serves as witnesses that the God of love and compassion exists, and orchestrates historical redemption through Israel. God is "incorporated," incorporealized, in Israel, the people and the land.

What God leaves behind even when He is in a cloud are the two newly chiseled tablets of stone – His Divine Torah with the human input of the Oral Law – as well as His thirteen "ways" or attributes: God's spiritual and emotional characteristics of love, compassion, freely given grace, patience, kindness, etc.. And when individuals internalize these attributes – imbue their hearts, minds and souls with love, compassion, kindness, grace and peace – they cause God to become manifest, enabling them to communicate with God "face to face", like Moses. Then the cloud between Moses' Active Intellect and God's Active Intellect disappears, and Moses is enabled to teach and understand God's Torah.

And so, Vayikra opens when God perceives that Moses has reached the highest spiritual level achievable by mortals, the cloud is removed from the Tent of the Meeting and God invites Moses to enter it and receive more of those Divine Emanations which comprise our Bible. *[Excerpt]*

The Person in the Parsha: R. Tzvi Hersh Weinreb

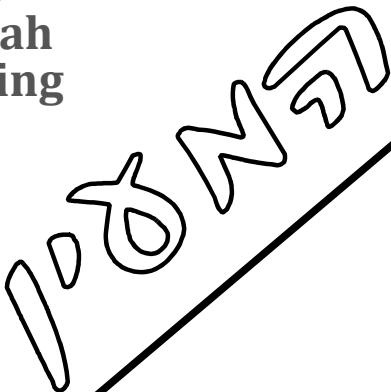
Gratitude, Not Solitude - Gratitude is a primary religious value. Many early Jewish philosophers consider gratitude to be the basis of our entire religion. Recognizing God's blessings and acknowledging them is the foundation of religious devotion. As important as gratitude expressed to God in moments of devotion is, our tradition further insists that we express gratitude to others in our lives that have helped us.

But there is an aspect of gratitude that is less commonly recognized. It is the power of public expression of expressing gratitude, of doing so in a social forum, thereby inviting others to share in one's personal feelings of thankfulness.

The Rabbis explain that the thanksgiving offering, the korban todah, is to be given by a person who has successfully emerged from a great trial. As an expression of gratitude, he is to bring the animal offering together with a total of forty breads, ten from each species, and donate one of each species to the priest. That leaves him with the meat of an entire animal plus a total of thirty-six breads, all of which must be consumed before dawn of the next day. Can he possibly consume all that food himself?

To this, Don Isaac Abarbanel comments: "There was no way he could consume all this himself in such a short time. Obviously, the Torah encouraged him to invite his family, friends, and acquaintances to join him in feasting and in rejoicing. In this assembly, they would ask him to tell his story and question him about what prompted his thanksgiving feast. Thus, he would relate to them the miracles and wonders which God had bestowed upon him, and together all would join in praise of God, in a communal expression of thanksgiving and song."

[Excerpt]



This week's *Parashah* continues to discuss the *Korbanot* / sacrificial offerings. A *Midrash* notes that Noach offered *Korbanot* and the Jewish People offer *Korbanot*. Which is more beloved to *Hashem*? asks the *Midrash*. It answers: Since *Hashem* commands Moshe (*Vayikra* 6:2), "This is the law of the *Olah* / burnt offering," we know that our offerings are more beloved. Thus it is written (*Malachi* 3:4--from the *Haftarah* read today in honor of *Shabbat Ha'gadol*), "Then the offering of Yehuda and Yerushalayim will be pleasing to *Hashem* . . ." [Until here from the *Midrash*]

R' Avraham Yitzchak Hakohen Kook z"l (1865-1935; first *Ashkenazic* Chief Rabbi of *Eretz Yisrael*) explains: After Noach offered *Korbanot*, *Hashem* promised that the laws of nature would never again be suspended as they had been during the Flood. Thus, He initiated a world where a person could achieve physical and intellectual perfection within the bounds of the natural order.

When *Hashem* gave the Torah, He initiated a different type of world--one where a person can achieve supernatural perfection based on prophetic revelation. Only we were commanded to bring *Korbanot*; Noach was not. And, while Noach's offerings are called "sweet-smelling" (*Bereishit* 8:21), only the *Korbanot* that *Bnei Yisrael* offer are called "sweet smelling" and also "My bread" (*Bemidbar* 28:2). A smell is a passing interaction, while bread involves an integration of one thing (the food) into another (the one eating). Our sacrifices bring us closer to *Hashem* than Noach's could have brought him--they are pleasing to *Hashem*. (*Midbar Shur*)

Tzav נז

Shabbat Ha'gadol

The *Zohar* teaches that *Bnei Yisrael* in Egypt sank to the penultimate 49th "Gate" or level of *Tum'ah* / impurity. Commentaries add that, had they fallen to the 50th level, they would have been unredeemable.

Why did *Hashem* wait until *Bnei Yisrael* had nearly hit rock bottom before taking them out of Egypt? R' Yaakov Moshe Charlap z"l (1882-1951; rabbi of Yerushalayim's Sha'arei Chessed neighborhood and *Rosh Yeshiva* of *Yeshivat Mercaz Harav*) explains:

Hashem wanted to reveal the hereditary holiness of every Jew. The Egyptians wished to strip us of our special character, but they could not uproot the holiness that is our heritage, R' Charlap writes. Certainly we can be, and often are, affected negatively by our surroundings--as were *Bnei Yisrael* in Egypt. Still, beneath any coarseness, rust, or tarnish (so-to-speak) that may appear on our outsides lies a hidden "point" of holiness that is hereditary and cannot be extinguished. By waiting to redeem us until we had fallen to the 49th Gate of Impurity, *Hashem* was teaching that we still merit to be redeemed even if that "point" is all that remains. (On the visible level, writes R' Charlap, the preservation of this "point" of holiness was reflected in *Bnei Yisrael*'s maintaining their own language, names, and dress throughout their exile in Egypt.) [Ed. note: Unlike the commentaries referred to above, R' Charlap appears to understand that falling to the 50th level of impurity and being unredeemable is an impossibility, which is what *Hashem* was teaching by redeeming us when we reached the 49th level.]

- *Continued in box inside* -

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Pesach

"Had not the Holy One, Blessed is He, taken out forefathers out from Egypt, then we, our children, and our children's children would have remained enslaved to Pharaoh in Egypt."

(From the *Pesach Haggadah*)

Many commentaries wonder how we can make such a statement. Even if *Hashem* had not taken our forefathers out of Egypt, perhaps Pharaoh would have freed that generation or a later one, or another king would have conquered Egypt and freed our ancestors!

R' Yitzchak Shmelkes z"l (1828-1906; rabbi of Lvov, Galicia) explains: Egypt practiced a caste system. There was a priestly caste, a royal caste, a military caste, a tradesmen's caste, and so on. Lowest of all, was the slave caste--and it was there that *Bnei Yisrael* were classified. As in other societies with such systems, an Egyptian could not move from one caste to another. Thus, even if Pharaoh had freed our ancestors from physical labor, they would still be members of the slave caste and so would we, their descendants thousands of years later. In name and social standing, we would, forever, be slaves to Pharaoh in Egypt.

R' Shmelkes continues: The Egyptian's caste system was intimately connected with their belief in astrology. A person was born under a certain star and into a certain family, and that determined his fate. This is what Pharaoh meant when he said to Moshe (*Shmot* 10:10), "See that evil is opposite your faces." *Rashi* z"l explains based on a *Midrash*: "There is a certain star whose name is 'Evil.' Pharaoh said to Moshe and Aharon: 'Through astrology, I see a star rising towards you in the wilderness where you wish to proceed. It is an emblem of blood and slaughter'." Pharaoh was saying: You are doomed by the stars and you cannot escape.

When *Hashem* redeemed us from Egypt, He took us out from more than physical slavery. He redeemed us spiritually and taught us not to see the world the way the Egyptians did. He taught us that man is a ladder standing on earth, but his head can be in the Heavens. He taught us that a fool can be born into a family of geniuses, and a genius can be born into a family of fools. Indeed, our Sages take pains to point out that Torah scholarship is not hereditary. Rather, say our Sages, a person has three names: the name by which *Hashem* calls him, the name his parents gave him, and the name he makes for himself. Of all of these, the name man makes for himself is the most beloved. It is because we do not believe as the Egyptians did that we have a *Mitzvah* of *Chessed* / performing acts of kindness, R' Shmelkes writes. If a person is doomed by the stars and by the caste into which he was born, why bother helping him? The Exodus teaches us that such a viewpoint is incorrect. (Bet Yitzchak: *Orach Chaim, Tzalot Ha'bayit* 3)

Shabbat Ha'gadol

"Behold--I send you Eliyahu the prophet, before the *Gadol* / great and *Nora* / awesome day of *Hashem*." (*Malachi* 3:22)

There is a dispute between the Sages of the *Mishnah* Rabbi Eliezer and Rabbi Yehoshua. The former says that the ultimate redemption will occur in *Tishrei*, while the latter says it will occur in *Nissan*.

R' Gedaliah Silverstone z"l (1871-1944; rabbi in Belfast, Ireland and Washington, D.C.) writes in the name of R' Menachem Nochum Kaplan z"l (1811-1879; popularly known as "Reb Nachumke of Horodna"): Our verse is teaching that either way, Eliyahu Ha'nabi will herald the redemption. The "great" day is *Shabbat Ha'gadol*--originally, as this year, the 10th of *Nissan*. The "awesome" day is *Yom Kippur*--the 10th of *Tishrei*.

(*Haggadah Shel Pesach Korban Pesach* [2nd ed.] p.6)

- Continued from back page -

R' Charlap continues: Even the *Rasha* / wicked son of the *Haggadah* has this hereditary point of holiness within him; otherwise, he would not be at the *Seder* asking questions (see below). Thus, our work on the *Seder* night is similar to the mission of Eliyahu Ha'nabi described in today's *Haftarah* (*Malachi* 3:23), "He shall restore the heart of fathers to children and the heart of children to their fathers."

(*Haggadah Shel Pesach Mei Marom: Shabbat Ha'gadol*)

How can the above attitude be reconciled with the *Haggadah*'s uncompromising response to the *Rasha*? R' Charlap writes:

The *Rasha* has no conception of *Mitzvot*, even after setting in *Eretz Yisrael*, and he therefore asks: "Of what purpose is this work to you?" Someone who lives in *Eretz Yisrael* and does not value *Mitzvot* is [currently] a *Rasha*, writes R' Charlap. Therefore: "Blunt his teeth and tell him, 'If you had been there, you would not have been redeemed'." Had he been in Egypt, he would have died during the plague of darkness (see *Rashi* z"l to *Shmot* 13:18).

However, R' Charlap continues, once he did leave Egypt and enter *Eretz Yisrael*, it is impossible for the *Rasha* to remain separated from the Jewish People forever. Whether he likes it or not, he is destined to repent. This explains why *Bnei Yisrael* bowed to *Hashem* joyously when they heard that they would have children in *Eretz Yisrael*--even though they were informed that some of those children would be wicked (see *Rashi* to *Shmot* 12:27). *Eretz Yisrael* has the power to purify and refine even the wicked and to return them to *Hashem* and His Torah.

(*Ibid* p.32)

ISRAEL REPORT

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Issue 1353 • March 31, 2023 • 9 Nisan 5783

JUDICIAL REFORM TALKS CONTINUE, BUT ISRAELIS PESSIMISTIC
(Arutz-7 3/29/23)

President Isaac Herzog held consultations with lawmakers from the United Arab List (Ra'am), Hadash-Ta'al, and Labor Party factions Wednesday, as part of his effort to broker a compromise on judicial reform.

Negotiating teams from the Coalition and the Opposition, including the Likud, Yesh Atid, and National Union factions met for their first round of talks at the President's residence Tuesday night, a day after Prime Minister Netanyahu announced that the government is pausing the judicial reform plan.

Despite the agreement of both sides to sit down for negotiations, however, most Israelis are pessimistic regarding the prospects for the talks, according to a new poll.

The survey, conducted by Panels Politics, found that just 41% of Israelis believe there is a realistic chance the talks will yield a compromise agreed upon by both sides. Fifty-two percent, by comparison, believe there is no chance whatsoever for a compromise.

Left-wing respondents – who were the group most likely to oppose the judicial reform – were the most pessimistic, with 74% of them saying they believe the talks have no chance of leading to a compromise.

Religious respondents – a demographic group which has strongly supported the reform – were also largely pessimistic about the chances for a compromise, with 61% saying the talks will not result in a deal.

Likud voters were the most optimistic, with 54% believing there is a chance for a deal, while Yesh Atid voters were the least optimistic, with 66% believing there is no chance of a compromise.

Nearly half (41%) of respondents also were unable to find any area of the reform in which they were willing to compromise.

WHO IS ON STRIKE IN PROTEST OF LEGISLATION TO OVERHAUL JUDICIARY (Ynet 3/27/23)

After the announced general strike by Israel's largest labor union Histadrut, major sectors of the public sector were shuttered in protest of the government's legislative push to change the judicial system and the firing of outgoing defense minister Yoav Gallant after he warned of repercussions to Israel's security.

Head of the Federation of Local Authorities, himself a member of the ruling Likud, Haim Bibas said the rift in Israeli society had nearly crossed the point of no return.

"We call on the prime minister to immediately halt his legislative push to overhaul the judiciary and reinstate defense minister Gallant," he said. Netanyahu must recalibrate his path and enter immediate dialogue to bring about a broad agreement and preserve the unity of the country," he said.

For the first time, employers in the business sector have said they too would join the strike with malls around the country announcing their doors would be shut as of noon on Monday.

"We must not stand on the sidelines while the country is burning," Dana Azrieli owner and chairperson of Azrieli Group said. "this legislation tearing us apart must stop. We are all one," she said.

AFTER JUDICIAL REFORM TURMOIL, RIGHT-WING BLOC TAKES HIT IN ELECTION POLLS (i24NEWS 3/28/23)

If elections were held today, Benjamin Netanyahu would be unable to form a new government.

That's according to two surveys from Israeli television channels, which see most of the Likud party votes redistributed to Benny Gantz's National Unity

party.

Amidst the chaos of the judicial overhaul and the ensuing protests, Prime Minister Netanyahu's Likud party would drop by 7 seats. Still the largest party with 25 seats, but unable to form a coalition with the current mix of parties. Likud, Religious Zionism-Jewish Power list, and the ultra-Orthodox parties of United Torah Judaism and Shas, would receive only 53 or 54 seats - far from the 61 majority required to form a coalition.

National Unity, Yesh Atid, Labor, Meretz, Yisrael Beiteinu and Ra'am, the current opposition parties and members of the previous short-lived government, would have the required 61 seats.

Benny Gantz's National Unity would jump to become the third, or even second largest party in the Israeli Parliament, Knesset, overtaking Opposition leader Yair Lapid's Yesh Atid party. National Unity would receive 23 seats according to Channel 12 News, and 21 seats according to Kan News, a massive rise from their current 12. According to both polls, Yesh Atid would be reduced to 22 seats from their current 24.

BEN GVIR'S 'NATIONAL GUARD' – A LEGIT FORCE OR POLITICAL MOVE? (i24NEWS 3/29/23)

Israel's Prime Minister Benjamin Netanyahu has promised his far-right National Security Minister Itamar Ben Gvir control over a new "National Guard" – a body with vague responsibilities and a leadership appointment that has many on edge.

After months of nationwide protests over the Israeli government's controversial judicial overhaul, Netanyahu announced that the legislation was temporarily put on hold. But in order to make that happen without causing his own coalition to break up, the Israeli premier gave Ben Gvir his own security force to reportedly fight crime in exchange for the firebrand minister's pledge

Israel Report is a Student Publication of
Yeshiva University High School for Boys

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to not quit the coalition... for now.

Earlier this week, Ben Gvir circulated a letter to media outlets, signed by Netanyahu, vowing to form the new "National Guard" within the National Security Ministry during the next cabinet meeting on Sunday. He said he would form a committee that would submit a proposal to the cabinet within 60 days, on how to establish the force.

On Wednesday night, protesters demonstrated outside city police stations calling for one police force.

Netanyahu's decision to assign his far-right minister with his own force was criticized by Police Commissioner Kobi Shabtai. "This cannot be the Ben-Gvir guard force or a private militia," sources close to the commissioner said. "A national guard force must operate under the authority of the police," the said. Ben-Gvir and Shabtai had clashed over the conduct of the police during mass demonstrations, with the commissioner being accused of treating the "anarchists," as the minister called them, too softly.

After he attempted to intervene in police operations, Ben-Gvir was warned by Attorney General Gali Baharav Miara, that he was violating the law by overstepping his authority.

It's not fully clear what the newly announced body will do. Ben Gvir claimed it will be used to combat crime with a focus on offenses emanating from within the Arab-Israeli community, or "extortion in areas with criminal organizations and mixed cities," as he put it.

He pointed to examples of situations that the Guard would handle, such as what happened during Operation "Guardian of the Walls" in May 2021, when extremist factions in the Arab-Israeli and Jewish sectors rioted against each other in mixed cities across Israel, against the backdrop of rocket firing between Gaza's Hamas terror group and Israel's military.

Sources close to Ben Gvir have said he was planning a proposal for a security force with a budget worth about \$280 million comprising of some 2,000 officers, equipped with weapons and dubbed as "combat police."

Ben Gvir claimed that "the last government had tried to build this force, but did not succeed. They had passed an initial budget of \$392 million for around 1,800 employees" – referring to a plan by former Israeli prime minister Naftali Bennet to create a force composed of active-duty soldiers, reserve officers, and volunteers trained by the Border Police.

BEN-GVIR'S 'MILITIA' WILL SABOTAGE DE-ESCALATION EFFORTS, PALESTINIANS WARN (JPost 3/29/23)

The establishment of a national guard force in Israel will sabotage efforts to de-escalate tensions between Israel and the Palestinians, Palestinians warned on Wednesday.

Earlier this week, Prime Minister Benjamin Netanyahu and National Security Minister Itamar Ben-Gvir reached agreement on the force, which is expected to be approved by the cabinet next week.

The new force will focus on fighting criminal organizations, especially in the Arab-Israeli sector, a spokesman for Ben-Gvir said Tuesday.

Palestinians fear that the new force will also operate in the West Bank.

The Palestinian Authority described the proposed force as a "militia" and said it "raises many fears about its role against the Palestinians."

In a statement, the Palestinian Ministry of Foreign Affairs accused Ben-Gvir, who will be responsible for the national guard force, of "racism" and "malevolence."

"giving these criminals a legal cover so that they would not be prosecuted is a public legitimization of killing and committing more massacres and acts of bullying against Palestinians and their properties."

The ministry accused Netanyahu of "unleashing" Ben-Gvir against the Palestinians and warned that the move would "spark and intensify the conflict, thus sabotaging any effort to stop the escalation and achieve calm." Rouhi Fattouh, chairman of the Palestine National Council, the legislative body of the Palestine Liberation Organization (PLO), said Netanyahu's agreement to establish the new force, which will report to Ben-Gvir, would "grant legitimacy to the settler gangs and serve as an arm of the right-wing fascist government to terrorize the Palestinians and steal their properties."

Fattouh, who some Palestinians consider to be a potential successor to PA President Mahmoud Abbas, also said the new force would not be different than settler groups such as the hilltop youth, whose members are often accused of violent attacks against Palestinians in the West Bank.

He warned that "giving these criminals a legal cover so that they would not be prosecuted is a public legitimization of killing and committing more massacres and acts of bullying against Palestinians and their properties."

Fattouh called on the international community to designate the Israeli national guard force as a terrorist organization.

The Palestinian ruling Fatah faction warned that the decision to establish the new force would have "grave consequences and lead to an unprecedented escalation against the Palestinian people."

Osama Qawassmeh, a Fatah spokesman in the West Bank, described the new force as a "militia" and said the Israeli government was planning to step up its measures against the Palestinians. He urged the international community to take a "firm stance" against the Israeli move.

PLO Executive Committee member Saleh Ra'fat denounced the decision to establish the new force as "dangerous" and said its main mission would be to expel the Palestinians from their homes, cities and villages.

YESH ATID CALLS FOR CREATION OF ISRAELI CONSTITUTION (Arutz-7 3/28/23)

The Yesh Atid party stated following the first round of negotiations on the judicial reforms at the President's Residence this evening (Tuesday) that its negotiating team called for "significant reforms" during the meeting, including the creation of a constitution for the State of Israel.

"We told the president that in the 75th year of the State of Israel, we can make a real change — not just cosmetic fixes, but a widely agreed upon constitution based on the values of the Declaration of Independence," the delegation said in a statement.

The delegation also stated that it "seeks a broad consensus of public representatives to reflect a national consensus of the citizens of Israel."

The Yesh Atid delegation met with delegations from the Likud and National Unity parties at 7:30 pm Tuesday evening at the President's Residence. The delegation was comprised of MK Orna Barlev, MK Karin Elharar, a former director of the Prime Minister's Office, Naama Shultz, and attorney Oded Gazit.

The National Unity party negotiating team consisted of MK Gideon Sa'ar, MK Yehiel Tropper, MK Orit Farkash-Hacohen, and attorney Ronen Aviani.

The Likud party's negotiating team consisted of Minister Ron Dermer, government secretary Yossi Fuchs, and Dr. Aviad Bakshi, the director of the legal department in the Kohelet Policy Forum.

The President's Office said that the meeting lasted an hour and a half and was "conducted in a positive spirit."

President Herzog will meet with negotiating teams from the other political parties later this week. Tomorrow he will meet with representatives of the Labor and Yisrael Beytenu parties.

The negotiations began after Prime Minister Benjamin Netanyahu announced last night (Monday) that the judicial reform legislation would be frozen until the Knesset's summer session.

LAPID SLAMS NETANYAHU FOR EATING IN NON-KOSHER RESTAURANT IN LONDON (Arutz-7 3/25/23)

Prime Minister Benjamin Netanyahu and his wife Sara were filmed eating at a non-kosher restaurant in London on Friday night, over Shabbat.

The Netanyahus were filmed sitting down to eat at the Gordon Ramsey's River Restaurant in London's Savoy Hotel, where they are staying during their diplomatic visit to Britain. A piece of lobster, a non-kosher animal, can also be seen in the video, though at a different table.

Opposition leader Yair Lapid criticized Netanyahu's choice of restaurant on Twitter. **"There is no limit to Netanyahu's hypocrisy: He eats in a non-kosher restaurant and then runs home to vote for the hametz law,"** he wrote.

Yisrael Beytenu MK Yulia Malinovsky also criticized Netanyahu for eating at a lobster restaurant while his coalition is pushing a bill barring the bringing of chametz into Israeli hospitals over Passover, writing: The country is burning and the 'royal' couple eats at a Michelin restaurant on all of our dime."

Netanyahu met with British Prime Minister Rishi Sunak and British Home Secretary Suella Braverman to discuss the Iranian nuclear threat and the British-Israeli alliance.

During his visit, dozens of Israelis living in London protested outside 10 Downing Street against the Israeli government's planned judicial reforms. The protestors held banners calling Netanyahu "Dictator on the run," and signs vowing to defend Israeli democracy.

ISRAEL LAUNCHES OFEK 13 SATELLITE INTO SPACE (Israel Hayom 3/29/23)

The Defense Ministry together with Israel Aerospace Industries on Wednesday successfully launched the Ofek 13 satellite into space, the ministry's statement said.

Ofek 13 is an observation satellite with advanced capabilities. Once it enters the orbit, it will undergo a "series of tests to ensure its propriety and performance levels," the ministry said.

"The IMoD Space and Satellite Administration in the Directorate of Defense Research & Development (DDR&D), the Israel Defense Forces (IDF), and Israel Aerospace Industries (IAI) successfully launched the Ofek 13 satellite into space at 02:10 IST today [Wednesday]. The launch took place at a test site in central Israel using a Shavit launcher," the statement said.

The IMoD Space and Satellite Administration has led the development and production of the satellite and its launcher. The IDF's 9900 Intelligence Unit and the Israeli Air Force also participated in the development process. The launch engines were developed by Rafael Advanced Systems and Tomer, a government-owned company, the defense ministry statement added.

AZERBAIJAN OPENS TEL AVIV EMBASSY, ISRAEL SEEKS TIGHTER ANTI-IRAN TIES (JPost 3/29/23)

Azerbaijan became the first Shia Muslim country to open an embassy in Israel on Wednesday, as the Jewish state looks to tighten military ties between the two countries against Iran.

"Israel and Azerbaijan share the same perception of the Iranian threats," Foreign Minister Eli Cohen told his Azerbaijani counterpart Jeyhun Bayramov when they met in his Jerusalem office, hours before the embassy's opening reception.

"Israel and Azerbaijan share the same perception of the Iranian threats," Cohen said, adding that the Islamic Republic "threatens both our regions and destabilizes the entire Middle East."

Azerbaijan, which borders both Russia and Iran, choose to increase its public alliance with Israel precisely at a time when its two neighbors, Moscow and Tehran, are strengthening their military ties.

Azerbaijan and Israel have a strong history of military cooperation, the country is considered a possible landing site for IDF aircraft in any potential military strike against Iranian nuclear facilities.

Azerbaijan's first-ever ambassador to Israel Mukhtar Mammadov, has already clarified to The Jerusalem Post that the IDF cannot use his country to refuel its planes in any military attack against Iran's nuclear faculties.

Cohen, however, underscored the importance of a military alliance between the two countries, when he met with Bayramov.

"We must act together to prevent Iran from achieving nuclear capabilities," Cohen said. "The way to do it is by using political and economic tools while at the same time formulating a reliable and decisive military threat."

Israel was one of the first countries to recognize Azerbaijan's independence in 1991. It formed diplomatic ties with it in 1992 and opened an embassy there a year later.

Cohen spoke about the importance of strengthening the relationship, particularly their financial ties, as he explained that he planned to lead an economic delegation to Baku next month.

"The opening of the Azeri embassy in Israel is further evidence of the strengthening of relations between our countries. Azerbaijan is a Muslim country, and its strategic location makes the relationship between us of great importance and great potential," Cohen said.

Bayramov did not mention Iran, during his joint press conference with Cohen. Bayramov said that with the opening of the embassy, the two countries had entered a new improved phase in their relationship, particularly with respect to increased economic ties. He noted that 114 Israeli companies operated in his country, which provides Israel with 30% of its oil.

"There is a huge potential for Israel to bring its advanced technology to Azerbaijan" which is "keen to attract innovation and artificial intelligence-based investments," Bayramov said. He added that Azerbaijan was particularly interested in Israeli agriculture and water technology.

INDONESIA STRIPPED OF HOSTING UNDER-20 WORLD CUP DUE TO ANTI-ISRAEL STANCE (Israel Hayom 3/30/23)

Indonesia was stripped of hosting rights for the Under-20 World Cup on Wednesday only eight weeks before the start of the tournament amid political turmoil regarding Israel's participation.

FIFA said Indonesia was removed from staging the 24-team tournament scheduled to start on May 20 "due to the current circumstances" without specifying details. The decision followed a meeting in Doha, Qatar between Indonesian soccer federation president Erick Thohir and Gianni Infantino, the president of FIFA, soccer's world governing body.

Israel qualified in June of last year for its first Under-20 World Cup. But the country's participation in the official draw for tournament groups, scheduled to be held Friday in Bali, provoked political opposition this month. Indonesia is the world's most populous Muslim-majority nation and does not have formal diplomatic relations with Israel, while publicly supporting the Palestinian cause.

Indonesia's host status for the tournament was cast into doubt last Sunday when FIFA postponed the draw. It is unclear who could now host the tournament, which was scheduled to be played in six stadiums in Indonesia. Argentina, which did not qualify for the tournament, is reportedly interested in hosting.

"A new host will be announced as soon as possible, with the dates of the tournament currently remaining unchanged," FIFA said.

The Indonesian soccer federation could be further disciplined by FIFA. A suspension could remove Indonesia from Asian qualifying for the 2026 World Cup. The continental qualifiers start in October. FIFA seemed to remove all blame Wednesday from Thohir, the former president of Italian club Inter Milan – the team Infantino supports – and a former co-owner of the Philadelphia 76ers.

FIFA staff will continue to work in Indonesia in the months ahead, the governing body said, "under the leadership of President Thohir."

Thohir said as a member of FIFA, Indonesia had little choice but to accept the decision.

"I have tried my best," he said in a statement. "After delivering a letter from President Joko Widodo and discussing it at length with the President of FIFA, Gianni Infantino, we must accept FIFA's decision to cancel the holding of the event that we are both looking forward to."

He said although he'd conveyed all the concerns and hopes of Indonesia's president, soccer lovers as well as the players from the Under-20 Indonesian national team, "FIFA considered that the current situation cannot be continued." Soccer and public authorities in Indonesia agreed to FIFA's hosting requirements in 2019 before being selected to stage the 2021 edition of the Under-20 World Cup. The coronavirus pandemic forced the tournament to be postponed for two years.

But Indonesian President Joko Widodo said Tuesday evening that his administration objected to Israel's participation. He told citizens that the country agreed to host before knowing Israel would qualify. However, the removal of the hosting rights by FIFA has raised concerns within Indonesian soccer.

Arya Sinulingga, an executive committee member of Indonesia's national soccer association PSSI, was concerned about further repercussions.

"This is a sign that we are not able to carry out what has been asked (by FIFA) ... among other things that there should be no discrimination," Sinulingga said in an interview with a local television. "What we are most worried about right now is that we will be ostracized from international events, especially from world soccer activities."

He said that "it can happen and it will be very detrimental to us in many ways."

"We have something that is bigger than losing our right to host the Under-20 World Cup. We have to face it in the near future, and that could effect the future of our sport," Sinulingga said. "We are now fighting not to get sanctioned, but people should know ... this is too hard."

Israel qualified for the tournament by reaching the semifinals of the Under-19 European Championship. The team went on to lose to England in that final. Israel plays in Europe as a member of UEFA after leaving the Asian Football Confederation in the 1970s for political and security reasons.

FIFA bills the men's Under-20 World Cup as "the tournament of tomorrow's superstars." Diego Maradona, Lionel Messi and Paul Pogba are previous winners of the official player of the tournament award, and Erling Haaland was the top scorer at the 2019 edition.

A QUIET CRISIS: RESERVISTS' REFUSAL TO SERVE COULD UPEND ISRAELI ARMY (Amos Harel, Ha'aretz 3/24/23)

Nothing is final yet. All options are open. But if the legislation for overthrowing the legal system is stopped, Thursday night might be remembered as the night the campaign to save Israel's democracy began. If this happens, it will be something of a paradox: Israeli society will owe a great deal to the military.

In the last two months, reservists in the Israel Defense Forces have gone much farther than they could have imagined. With heavy hearts they've halted their service to protest the legislation to **overturn Israel's system of government**.

Other people from the military – senior officers in the General Staff and to a certain extent Defense Minister Yoav Gallant – have helped. They've warned about the damage to the IDF, but also about the new strategic situation forming in the Middle East.

Prime Minister Benjamin Netanyahu's planned changes to Israel's democratic system were met by fierce opposition from the very beginning. The protest movement grew and grew and ignited all other steps for halting the legislation.

It all accumulated: fears of enormous economic damage, condemnation in Europe and the United States, and perhaps most importantly, the mounting protest by IDF reservists.

About a month ago, Haaretz reported on the worries at the top of the IDF as the protest wave swept through reservists in the air force, gradually expanding to other key groups including special ops and Military Intelligence. And now hundreds of reserve pilots and navigators have put their service on hold.

Very quickly they were joined by drone operators and reserve officers in sensitive posts in the air force. This week, for the first time, the air force canceled a training exercise – not a large one – of the operations unit because reservists chose not to report. Intelligence troops also escalated their effort.

If the legislation isn't halted, there are signs that next week career special operations soldiers might resign. On Thursday, defense workers held their first demonstration – outside a plant of Rafael Advanced Defense Systems in the Galilee. Retirees of Rafael and Elbit Systems headed the protest, but current employees also took part.

And contrary to the right's claims, the protest has spread gradually to the less hallowed units like the infantry, armor and artillery. They're feeling a 10 to 15 percent drop in people reporting for service in the West Bank. Even if

excuses were given, it was clear that these were casualties of the constitutional crisis.

Gallant and Chief of Staff Herzl Halevi are well aware of all this and have warned Netanyahu about the consequences.

The main focus from the beginning has been the air force, which greatly relies on experienced, dedicated reservists from headquarters on down to fighter pilots. However short, any pause by hundreds of officers is damaging. If veteran reserve pilots stay away, their fitness will decline and the corps will somehow have to do without them. But there's no substitute.

Gallant and Halevi are also concerned about the moral repercussions. The disagreements are tearing up the reserve units amid fears that solidarity will be eroded – damage that would be very hard to repair.

As was inevitable, the controversy is spilling over into the regular army. A reporter for Channel 12 News this week accompanied families of new recruits to the induction center. The political divide was clear. Inductees headed for the Golani infantry brigade and the hesder yeshiva program, which combines religious studies with military service, expressed support for Netanyahu and **lambasted the "refusenik pilots."**

The next day, opposite views were voiced by inductees of the Nahal infantry brigade, though in both call-ups, no problems were voiced about motivation to serve. By its nature, television sharpens such differences. Still, in brigades **they're talking about "our" units and "their" units. This is another reason for David Ben-Gurion to turn over in his grave.**

On Tuesday, Netanyahu and Gallant visited the national induction center. Two things were unusual: neither the IDF chief of staff nor his deputy was there, and the media wasn't invited.

The visit was timed to coincide with the induction of the Golani Brigade, and the media received only a very short clip, sent out by the offices of the top brass. Maximum control to prevent snafus.

Gallant ramped up the pressure in his conversations with Netanyahu. At the beginning of the week, when the prime minister was promoting slightly softened legislation that the opposition and protesters justifiably didn't buy, he justified this pivot by arguing that the defense minister was threatening to resign.

That wasn't totally accurate. Gallant proposed freezing the legislation until after Passover to buy time for talks and was rebuffed. But Netanyahu exploited the defense minister's reservations to focus on changing the composition of the Judicial Appointments Committee.

Then in the late afternoon Thursday, Channel 12's Amit Segal reported that Gallant would hold a press conference in the evening and call for a freeze to the legislation. It also emerged that Netanyahu would speak 30 minutes later. The immediate suspicion was that the two had coordinated their announcements: Gallant would call for a halt and Netanyahu would climb down, with both citing security reasons.

But then suspicions were raised that Netanyahu was using Gallant to float trial balloons. The reports enraged Likud lawmakers who side with Justice Minister Yariv Levin, the leader of the judicial overhaul. Netanyahu called Gallant into an urgent meeting. The press conference, if it was really planned, was canceled.

Veteran political observers will **recall Netanyahu's similar last-minute farces.** In late 2015, when Netanyahu was deciding who should be the next Mossad chief, he retreated from his plan to appoint Candidate N. and announced Yossi Cohen. For a few days in March 2016 he ignored Elor Azaria, the soldier who shot dead a Palestinian assailant who was already lying motionless on the ground. But suddenly Netanyahu displayed admiration for Azaria's family after polls showed that right-wingers were siding with the soldier.

And there was the strange case of the compromise that then-National Security Adviser Meir Ben-Shabbat reached with the United Nations, with **Netanyahu's blessing, to resettle African asylum seekers. The plan was abandoned hours after it was publicized, under pressure from Netanyahu's son Yair and other advisers after right-wingers campaigned against it on social media.**



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Dignification Through Obfuscation

Presented by Rabbi Zacharia Schwartz, Kollel Adjunct

In this week's Parsha, the Torah continues the theme of Sefer Vayikra and teaches us many detailed laws as to how the various sacrificial offerings are to be brought. We quickly see the importance that the Torah gives to every last detail of the Temple service, including the side of the altar on which an offering is to be *schechted*. To this end, it is interesting to note that when the Torah specifies the area in which a *Chatas* (Sin Offering) must be *schechted*, rather than describing it in terms of north, south, east, or west of the altar, as it does for the other offerings, it describes it as "the place in which the *Olah* (Elevation Offering) is to be *schechted*, the *Chatas* is to be *schechted*." (6:18) Why does the Torah describe the location in this fashion?

Rabbeinu Bachaya explains that the Torah here is actually imparting the reason behind why the *Chatas* is prepared in that specific place. He explains that because a *Chatas* is brought to atone for committing a sin, it would be embarrassing for someone bringing such an offering if onlookers would know what type of offering it was. Therefore, the Torah requires that both the *Chatas* and *Olah* offerings be *schechted* in the same place so that it should not be apparent what type of offering it is.

We see from here how important it is to do whatever possible to preserve another person's dignity. If the Torah takes such care to protect even a sinner from embarrassment, how much more so is it incumbent on us to do the same for all those around us.

Wishing you a Good Shabbos and a Good Yom Tov!

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TABLE TALK

Point to Ponder

It was a portion for Moshe... (8:29)

Moshe had the status of a kohen, allowing him to eat the karbanos (Zevachim 101b).

Yisro, the father-in-law of Moshe, took Tzipporah, the wife of Moshe, after she had been sent away /shilucheha (Yisro 18:3).

The word sent away / shilucheha teaches that Moshe divorced his wife when he left Yisro's house (Mechilta).

How was Moshe allowed to take his wife back when she returned with Yisro? A Kohen is not allowed to marry a divorcee!

HATORAH V'HAMITZVAH

HALACHA INSIGHTS FROM THE PARSHA

Parshas Tzav contains several commands regarding foodstuffs, garments, and utensils that come into contact with the flesh or blood of a sin-offering:

Whatever touches its flesh becomes holy; and if its blood is sprinkled upon a garment, whatever it has been sprinkled upon you shall wash in a holy place. An earthenware vessel in which it was cooked shall be broken; but if it was cooked in a copper vessel, that should be purged and rinsed in water (6:20-21)

The Abudraham (*Simanei Parashiyos Mechubaros va-Chalukos*) states that during a non-leap year, parshas Tzav is always read on the Sabbath before Passover (*Shabbas ha-Gadol*), and he explains that this is because this *parashah* (in the verses we have cited) discusses *hagalas keilim* (the "kashering" of vessels), a topic which must be brought to people's attention before Passover.

From the distinction between copper vessels, which need not be broken but are simply to be purged and rinsed, and earthenware vessels, which must be broken, the Talmud (*Pesachim* 30b) derives the important principle that earthenware vessels "will never leave their defective status," i.e., they can never be kashered: if they have absorbed non-kosher food, they can no longer be used at all, and if they have absorbed chametz, they cannot be used on Passover.

Halachic authorities have debated the status of various materials, whether they are considered "earthenware" and cannot be kashered, or are similar to copper and may be kashered (or perhaps do not even need kashering at all). Several centuries ago, Sephardic authorities recorded various customs and opinions regarding porcelain, which "is fired at a higher temperature than earthenware so that the body can vitrify and become non-porous." (Wikipedia) (*Keneses ha-Gedolah YD Tur* 26, *Machazik Berachah OC end of 451*).

Authorities of the past century and a half have debated the status of plastic and synthetic materials. While R. Moshe Feinstein asserts that synthetic materials cannot be kashered (*Igros Moshe OC* 2:92), at least for Passover use (regarding which we are often stricter than kashering at other times), many others rule that they can, even for Passover use (*Seridei Eish* 2:160, *Minchas Yitzchak* 3:67, *Tzitz Eliezer* 4:6), and R. Yosef Eliyahu Henkin rules that plastic does not even need to be kashered, since it is smooth and does not absorb (Gray Matter II, Pesach, Kashering Dishwashers for Pesach).

PRESENTED BY

RABBI YITZHAK GROSSMAN, ROSH CHABURAH

Parsha Riddle

Why is Shabbos HaGadol called Shabbos HaGadol?

Please see next week's issue for the answer.

Last week's riddle:

Where in this parsha is the source for what we call "the pinteles Yid" / the secret spark within every Jew?

Answer: A karban must be brought willingly. Yet a person who refuses to bring a karban can be forced until he says "I want to bring it", since deep down every Jew really wants to do what Hashem wants him to do (Kiddushin 50a).

KIDS KORNER

Who Am I?

#1 WHO AM I ?

1. Mouth speak.
2. Jump over.
3. I am the first.
4. I create Order.

#2 WHO AM I ?

1. I am big, not really.
2. I precede the spring holiday.
3. Say "Telling"
4. Sheepish celebration.

Last Week's Answers

#1 Adam Harishon (I was not born, I could not steal, I am named for my source, I was a person.)

#2 Semicha/Leaning on a Karban (I am not a lien, I am for a karban, I do not give you the title Rabbi, Use all your weight.)

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