

# YOUNG ISRAEL SHOMRAI EMUNAH

## SHABBOS SHORTS



Candle Lighting 7:25, not before 6:20 | Havdalah 8:26

Sponsored by **Bev Morris & Art Boyars** in memory of Bev's beloved mother, Evelyn G. Butler Morris, Chava Gittel Bas Shraga Feivel Ha Levi V'Michla Reichel on 6 Nissan and by the **Schore Family** L'yilu Nishmas their father/grandfather, Joel Schore (Avraham Yosef ben Tzvi Gavriel), whose Shloshim was on 2 Nissan and with tremendous gratitude to Rabbi Rosenbaum and the YISE community for their condolences, support, visits, Minyan attendance, and meals during Shiva.

### YISE Supports Israel

Our thoughts and prayers are focused on Israel. Please see the back of this sheet for various things you can do to support Israel.

### Mazal Tov

**Esther & Alan Baldinger** on the birth of a grandson, born to Yiscah & Rabbi Ezra Baldinger. Mazal Tov to grandparents Sorah Rivkah & David Goodman, and to the entire Baldinger and Goodman extended families. The Shalom Zachor will take place at 700 Bromley St, from 9:15 PM to 11:15 PM.

**Debby & Barry Greengart** on the birth of a great-granddaughter, Shoshana Bracha, born to Yehudis & Nossy Berlin of Lakewood, NJ. Mazal Tov to big-sister Leeba, grandparents Chavi & Benjy Markowitz and the entire extended family.

**Esther & David Hornestay** on the birth of a great-grandson, Yerachmiel Chaim, to Efrat & Avi Weschler of West Hempstead, NY, and to grandparents Shari & Rabbi Stuart Klammer of Ramat Beit Shemesh, Israel.

**Arleeta & Rabbi Dr. Ivan Lerner** on the birth of a great-granddaughter to their grandchildren, Yehudis (Bleeman) and Rabbi Hillel Miller. Mazal Tov to grandparents, D'vorah & Rabbi Shmuel Miller and Susie & Aaron Bleeman. Mazal tov to great-grandmother Ilene Miller.

### Kiddush Sponsors

**Hashkamah Kiddush** is sponsored by the **Hashkamah Minyan Kiddush Group**.

**Shul Kiddush** is sponsored by the **Shul Kiddush Group**.

**Sephardic Minyan Kiddush** is sponsored by **Shula & Popi Eloul**.

### Pesach Resources

**Mechiras Chametz** - Rabbi Rosenbaum will be available this week at the following times to arrange the sale of Chametz, no forms needed in advance:

- Sunday, April 14, after 7:30 Shacharis, approximately 8:10 AM (B)
- Monday, April 15, after Mincha/Maariv, approximately 8:00 (B)
- Tuesday, April 16, after Mincha/Maariv, approximately 8:00 (B)
- Wednesday, April 17, 11:30 AM (LBM)
- Thursday, April 18, 8:30 PM (S)
- Sunday, April 21, after 7:30 & 8:45 Shacharis, approx. 8:10 & 9:30 (B)
- Monday, April 22, 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.

**YISE Maos Chittim** - Rabbi Rosenbaum will be collecting to help those in financial need meet their Pesach expenses. Checks can be made out to **YISE Charity Fund**. Donations can be dropped off at the office or given to Rabbi Rosenbaum at Mechiras Chametz.

**Yad Yehuda Maos Chittim** - Donate now: [www.yadyehuda.org](http://www.yadyehuda.org) or mail checks to: Yad Yehuda Ma'ot Chittim, 9601 Colesville Road Silver Spring, MD 20901.

**Franco Foundation Maos Chittim** - Mail: 613 Bromley Street, Silver Spring, Maryland 20902 or Paypal: [https://www.paypal.com/donate/?hosted\\_button\\_id=VY3ZRL7PBKUBS](https://www.paypal.com/donate/?hosted_button_id=VY3ZRL7PBKUBS) or Zelle: 202-422-1021 or [thefrancofoundation@gmail.com](mailto:thefrancofoundation@gmail.com) or

Mail: 613 Bromley Street, Silver Spring, Maryland 20902

**Pesach Hospitality** - YISE Hospitality is working to coordinate Hachnosas Orchim on Pesach, for the Sederim as well as the other Yom Tov meals. If you can host or you would like to be hosted, email [hospitality@yise.org](mailto:hospitality@yise.org)

**Pesach Q&A WhatsApp Group** - Join our WhatsApp Q&A group with Rabbi Rosenbaum and Rabbi Postelnek. Get all your Pesach Halacha questions answered as well as access guides and information in preparation for Pesach. To join: <https://chat.whatsapp.com/Fx77v4uS08J1agMMU5WKQ>.

**Chametz Burning** - Monday, April 22, 9 - 11 AM at KMS. *see flyer*

**Post-Pesach Pizza** - Support YISE Youth and get a chance to eat the 1st & 2nd 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 Friday, April 19.

### Shabbos HaGadol Meals at YISE

Why cook for Shabbos? Let us cook for you. Come join us Shabbos HaGadol Dinner, Friday, April 19 and Lunch, Shabbos day, April 20.

**Sign up by Monday, April 15 at 12 noon**

[www.yise.org/prepesach](http://www.yise.org/prepesach). If you're interested in volunteering and/or sponsoring, please contact Sandie Thurman at 818-974-1471.

## Shabbos Schedule

**Minyan Locations:**

**B - Belonofsky Sanctuary, S - Social Hall, LBM - Large Beis Medrash,**

**SBM - Small Beis Medrash, H - The House**

**FRIDAY NIGHT:**

**Mincha/Maariv:**

6:05 (Plag, B)

7:25 (B), 7:15 (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), 7:20 (B),

7:20 (Sephardi, LBM)

**Maariv:** 8:26 (B)

**DIVREI TORAH:**

**8:45 Main Minyan** - Rabbi Yonatan Gorin

**9:15 Minyan** - Rabbi Postelnek

**Teen** - Rabbi Rosenbaum

**SHIURIM:**

**Hashkamah Minyan Gemara Shiur:** (SBM)

Rabbi Yitzhak Grossman

**Ohr HaChaim Chabura:** 8:55 (S)

Rabbi Postelnek

**Parasha Shiur before Mincha:** 6:20 (B)

Rabbi Rosenbaum

**Shiur between Mincha/Maariv:**

Rabbi Yitzchak Grossman

## Youth Announcements

**Teen Minyan** - 9:15 AM in The House, followed by Kiddush

**Shabbos Groups** - 10 AM until shul ends

- Toddler Group, under 2 with parent, Toddler Room
- Kinder Group, 2-5, upstairs behind the balcony
- Boys 6-9 & Girls 6-9 and 5th-6th Grade Girls, meet in lower lobby and walk to YGW

**Pesach Question & Answer Session with Rabbi**

**Rosenbaum** - Grades 4-8, Sunday, April 14 at 6 PM.

# Shabbos and Weekday Shiurim Sponsors

**Hashkamah Minyan Shiur** is sponsored by **Marilyn & Jonathan Fine** on the occasion of the Yahrzeits of their respective fathers, Perry Fine, Peretz ben Aryeh Labe, and Benjamin Zitomer, Binyamin ben Chayim Zalman and **David Jaray** in appreciation of Rabbi Grossman and all those who attend his shiur, and in memory of all those who have lost their lives in Israel. May Hashem bless Israel with complete and speedy victory and Brachos for the Israeli soldiers, hostages, students, and all of Israel.

**8:45 Minyan Drasha** is sponsored by **Bev Morris & Art Boyars** in honor of the marriage of their beloved Aharon Feldman, son of Chani & Rabbi Shmuel Feldman from Bracha Hes, daughter of **Arona (Hyatt) & Rabbi Amram Hes** and the granddaughter of **Sara & Rabbi David Hyatt**, A"H and by **Debby & Rabbi Barry Greengart** in memory of Barry's mother, Yuta bas Yosef A"H on her 14th Yahrzeit on 5 Nissan. SShe, together with Barry's father, raised generations of dedicated Shomrai Torah U'Mitzvos.

**Rabbi Hyatt's Gemara Shiur** was sponsored by **Marilyn & Jonathan Fine** on the occasion of the Yahrzeits of their respective fathers, Perry Fine, Peretz ben Aryeh Labe, and Benjamin Zitomer, Binyamin ben Chayim Zalman and **David Jaray** in appreciation of Rabbi Grauman and all those who attend his shiur, and in memory of Rabbi Hyatt, A"H and to all of those who have lost their lives in Israel. May their Neshamas have an Aliyah. Refuah Shlema to all those that are wounded and ill, and to all of those that have been traumatized in Israel during these times.

**Rabbi Rosenbaum's Gemara Shiur** was sponsored by **Marilyn & Jonathan Fine** on the occasion of the Yahrzeits of their respective fathers, Perry Fine, Peretz ben Aryeh Labe, and Benjamin Zitomer, Binyamin ben Chayim Zalman.

**The Lower Lobby coffee station** is sponsored this week by **Chaim Neustadter**.

## YISE Supports Israel

YISE invites members with family on active IDF duty to share their profiles at [announce@yise.org](mailto:announce@yise.org).

YISE maintains a community-wide Tehillim WhatsApp group. To join, visit [chat.whatsapp.com/GdkM5n3uJx44h8xFbwBE10](https://chat.whatsapp.com/GdkM5n3uJx44h8xFbwBE10). To submit names of soldiers serving in the IDF for tefilot, please send the soldier's Hebrew name and his/her mother's Hebrew name to [csimon@YISE.org](mailto:csimon@YISE.org).

We pray that our soldiers will return soon to their peacetime roles, and in the interim ask our members to daven and undertake other zechuyos on behalf of these and other IDF personnel defending Israel and our people.

**Knesset Member Dan Illouz** - spoke at YISE on Monday, April 8. Recording at <https://wp.yise.org/q-a-with-mk-dan-illouz/>.

**Tefilah** We gather in the Belonofsky Sanctuary on Sunday evenings after Mincha/Maariv for 15 minutes of communal Tehillim. Additionally, Tehillim are recited at each daily and Shabbos minyan. Rabbi Rosenbaum leads a daily 15-minute Zoom of Tehillim recital and study of the Sefer Mesilas Yesharim Sunday through Friday at 12:30 PM on **Zoom A**.

**Tzedaka** A list of charitable organizations is available at: <http://www.yise.org/israel-2023-10-11-small.pdf>

As we engage our efforts through tefilah, tzedakah and political action, let us also beseech Hashem daily to bring safety to the citizens of Israel, success to its military, and clarity to its leadership.

## Upcoming YISE Events

**Yom HaShoah v'Hagvurah** - Sunday, May 5 at 7:30 PM at KMS, featuring **Lew Sosnowik**, Dvar Torah by Rabbi Weinberg. *see flyer*

**Women's Unity Challah Bake** - An Evening of Inspiration and Unity featuring Giti Fredman. Thursday, May 9 at 7:30 PM at YISE sponsored by The Robin Niman Mikvah Education Fund of The Mikvah Emunah Society of Greater Washington. RSVP at [www.mikvahemunah.com](http://www.mikvahemunah.com). *see flyer*

**Save the Date: Important Security Briefing** - Wednesday, May 15 at 8:45 PM. Join us over Zoom for a one-hour session with our new security trainers, CSS (Community Security Service). No prior security background or knowledge is required; this is for everyone. Among other things, you'll learn how to recognize suspicious activity and how to reduce and respond to threats. It's more important now than ever, so be sure to mark your calendar. For more information, contact [stuartrosenthal@yise.org](mailto:stuartrosenthal@yise.org).

**Save the Date: Scholar-In-Residence - Rabbi Avishai David at YISE** - May 17-18. *see flyer*

**Zoom Connection details in the SHMA and at <https://wp.yise.org/zoom>. Flyers are available at <https://wp.yise.org/flyers>**

The Week Ahead		Sunday April 14 6 Nissan	Monday April 15 7 Nissan	Tuesday April 16 8 Nissan	Wednesday April 17 9 Nissan	Thursday April 18 10 Nissan	Friday April 19 11 Nissan	<b>Next Shabbos</b> April 19-20, 2024 12 Nissan 5784 Parashas Metzora/Shabbos Hagadol Candle lighting 7:31 not before 6:26 Havdalah 8:33 Friday Night: Mincha/Maariv: 6:10 (Plag, B), 7:35 (B) 7:25 (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), 7:05 (B), 7:00 (Sephardi, LBM) Shabbos Hagadol Drasha: 7:30 (B) Maariv: 8:33
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)	8:00	7:30	7:30	7:30	7:30	7:30	
Mincha/ Maariv	Ashkenazi (B)	7:35	7:35	7:35	7:35	7:35		
	Sephardi (LBM)	7:20	7:20	7:20	7:20	7:20		

Halachic Times: Latest Alos Hashachar 5:08 AM,

Earliest Talis and Tefilin: 5:38 AM, Latest Netz: 6:33 AM, Latest Krias Shema: 9:45 AM,

Earliest Mincha: 1:42 PM, Earliest Shkia: 7:45 PM, Latest Tzeis Hacoachavim 8:33 PM

**RABBI DOVID ROSENBAUM**  
**RABBI YOSEF POSTELNEK - ASST RABBI**  
**JOSH SEIDEMANN - PRESIDENT**

**NEXT SHABBOS SHORTS DEADLINE: WEDNESDAY, APRIL 17, NOON**  
**SUBMIT ITEMS FOR THE SHABBOS SHORTS TO: [ANNOUNCE@YISE.ORG](mailto:ANNOUNCE@YISE.ORG)**  
**[WWW.YISE.ORG](http://WWW.YISE.ORG) | 301-593-4465 | [OFFICE@YISE.ORG](mailto:OFFICE@YISE.ORG)**



## Shul Announcements

**Tehillim Insights WhatsApp Group** - Deepen your connection to Tehillim with short, meaningful messages from Rabbi Rosenbaum and Rabbi Postelnek. One Perek a day! Recordings and signup link at: <https://wp.yise.org/tehillim> *see flyer*

**Welcoming Committee!** If you would like to welcome a new person or family to your Shabbos table and the YISE community, email [welcome@yise.org](mailto:welcome@yise.org) with the subject "happy to welcome" and we will contact you for details.

**Mazal Tov on the Birth of Your Son or Daughter!** YISE can help organize meals. Contact Miriam Levson at 901-481-7133 or [miriamlevson@gmail.com](mailto:miriamlevson@gmail.com) or Rose Blynn at 410-522-8624 or [rab411@gmail.com](mailto:rab411@gmail.com) Send details to [announce@yise.org](mailto:announce@yise.org)

**Happy Birthday! Happy Anniversary!** Want to celebrate a birthday or anniversary? Email [office@yise.org](mailto:office@yise.org) for details.

**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](mailto:sethkatz@yise.org)

**Helping Hands Across Kemp Mill**, a part of YISE's Chesed Committee, provides assistance to families undergoing medical crises. 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](mailto:mskarlin@gmail.com) or Miriam Friedman, 301-754-1517, [mfriedman2@yahoo.com](mailto:mfriedman2@yahoo.com)

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

## Upcoming Community Programs & Listings

**Kemp Mill Toastmasters** - Wednesday nights, 8:00 PM - 9:15 PM. April 3, 17 in person in the YISE Social Hall. April 10 on Zoom, Meeting ID: 986 546 841, Passcode: 3671. No meetings April 17 or 24. See what Toastmasters is all about and find out how you can become a more confident communicator. Contact Manasseh Katz at [vpe@kempmilltoastmasters.com](mailto:vpe@kempmilltoastmasters.com) for more info.

**An evening to benefit Bonei Olam of Greater Washington** - Thursday, April 4 at 7:30 PM at Chabad of Silver Spring. Each year, Bonei Olam provides millions of dollars in financial assistance to cover the prohibitive costs of fertility treatment and medical procedures. This is a rare opportunity to learn about the organization from 3 unique perspectives. For more information, go to <http://boneiolam.org/greaterwashington>.

## Recurring Community Programs and Listings

**Friday Night Learning** - As a Zechus for Acheinu Kol Beis Yisroel, there will be a 30 minute learning Seder in the Yeshiva before Mincha on Leil Shabbos, Friday nights. All the Bnei HaYeshiva and men of the community are encouraged to attend. No matter where you daven, come to the Yeshiva Beis Medrash before Mincha and increase the merits of Klal Yisroel.

**Join the Buddy Network** - Do you live alone and want a buddy? Do you want to volunteer to be a buddy? Have a buddy check in during extreme weather or power outages. Make sure you have the basic necessities when you can't get out. Register at <https://goldennetwork.org/buddynetwork> For more info. call 301-732-1773 or email [director@goldennetwork.org](mailto:director@goldennetwork.org)

**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 9:30am at the home of Michelle Penn 816 Lambert Dr.. For more information, email [channahandjeff@gmail.com](mailto:channahandjeff@gmail.com) or call 773-219-5397.

**Zoom Shiurim with Rabbi Levy** - Monday through Friday on Zoom, Meeting ID: 636 563 5989. Alshich - 9:20 AM - 10:30 AM. Gemara Ribit 10:30 AM - 11:45 AM. Hilchot Lashon Hara 1:00 PM - 2:00 PM. Sunday Alshich 11:45 AM - 12:45 PM.

**TGN Program: Siddur Class** - In-Depth Analysis of the Siddur with Mrs. Esther Dziadek, Wednesday mornings, 9:00 AM to 10:00 AM, on Zoom B. For more information, call 301-732-1773 or email [director@goldennetwork.org](mailto:director@goldennetwork.org)

**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 [mblate@yeshiva.edu](mailto:mblate@yeshiva.edu)

**Dirshu** - Join Kollel Dirshu of Silver Spring, now studying Maseches Bava Basra, at YGW. Daily morning shiur by Rabbi Eli Reingold at 5:45 AM and evening shiur by Ranon Cortell and Pinchas Werner at 9:00 PM. Chavrusas also available during these times. For more info. and to join our program, contact Hirsh Komarow 301-633-6262 or [komarowh@gmail.com](mailto:komarowh@gmail.com)

**Women's Weekly Unity Gathering**. Tehillim, divrei chizuk, and learning at the KMS Beit Midrash, Sundays, 8:00-9:15 PM Women all around the Silver Spring community (and beyond) are called together to unite in Torah learning and tefillah. Every week, we will recite Tehillim and then a fabulous community leader will give us words of chizuk. Afterwards, everyone is invited to learn on their own or in a group. Open to girls and women of all ages. Contact Rachel Tor at [rachelctor@gmail.com](mailto:rachelctor@gmail.com) for more information.

**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. Email us at [barbara@getizun.org](mailto:barbara@getizun.org) or leave a phone message at 240-433-3944.

**Daf Yomi Shiur** currently meets at the YGW Boys' Campus. Weekdays also online via a WebEx video conference. Sunday 8:30 AM, Monday - Thursday 8:45 PM. Shabbos, 7:30 AM. Contact Judd Lifschitz at [lifschitz@srlaw.com](mailto:lifschitz@srlaw.com) for more info.

**Daily Halacha Program from Rabbi Eliyahu Reingold** Receive one every day in your inbox. Sign up at [dvarhalacha.com](http://dvarhalacha.com).

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

**\*April updates for Rabbi Rosenbaum's shiurim:**

**Sunday:** 12:30 PM Tehillim and Mesilas Yesharim shiur will not meet Sunday, April 7.

**Monday:** Parsha class will not meet Monday, April 8.

**Wednesday:** 11 AM Nach class will resume May 8 and 8 PM Women's Navi shiur will not meet April 10, April 24, and May 1.

## Sundays

**7:05 AM - 7:50 AM - Rabbi Yehoshua Levy's** Gemara Shiur, Masechet Chulin, in the **Franco Beit Midrash**

**9:30 AM - GWCK Sunday Kollel Brunch & Learn** Four great Shiurim to choose from, in the **Social Hall**

**9:30 AM - Rabbi Rosenbaum's** Mussar Study Group for Women (spiritual self-improvement), on **Zoom A**

**10:00 AM - Rabbi Tuvia Grauman -** Rabbi Hyatt's Gemara Shiur, on **Zoom C**

**\*12:30 PM - Rabbi Rosenbaum** Tehillim followed by a 15-min Shiur on the Sefer Mesilas Yesharim as a merit for Israel, on **Zoom A**

## Mondays

**6:35 AM - 7:22 AM - Rabbi Yehoshua Levy's** Gemara Shiur, Masechet Chulin, in the **Franco Beit Midrash**

**8:45 AM - The Golden Network Presents: Rabbi Barry Greengart's** Shiur for men & women studying Parashas Hashavua, on **Zoom B**

**\*9:30 AM - Rabbi Rosenbaum's** one chapter of Tehillim followed by a 15-min Shiur on the Parsha, on **Zoom A**

**12:30 PM - Rabbi Rosenbaum** Tehillim followed by a 15-min Shiur on the Sefer Mesilas Yesharim as a merit for Israel, on **Zoom A**

**8:00 - 9:00 PM Chavrusa Learning**, in the **Social Hall**. For more info contact Rabbi Levy at 240-423-8810

**8:45 PM SCP (Semichas Chaver Program)** for more information contact Rabbi Hillel Shaps: hshaps@gwckollel.org

## Tuesdays

**5:55 AM - Rabbi Rosenbaum's** Gemara Shiur for Men, on **Zoom A**

**6:35 AM - 7:22 AM - Rabbi Yehoshua Levy's** Gemara Shiur, Masechet Chulin, in the **Franco Beit Midrash**

**9:30 AM - Rabbi Rosenbaum's** one chapter of Tehillim followed by a 15-min Shiur on the Parsha, on **Zoom A**

**12:30 PM - Rabbi Rosenbaum** Tehillim followed by a 15-min Shiur on the Sefer Mesilas Yesharim as a merit for Israel, on **Zoom A**

**1:30 PM - Rabbi Yitzchak Scher's** Shiur for Men and Women "Profits from the Prophets" now studying Sefer Yehoshua, in-person, in the **Small Beis Medrash** and on **Zoom G**

**8:15 PM - 9:15 PM - CLAS Mrs. Sara Malka Winter** "Visions of the Prophets, Lessons & Insights from the Weekly Haftorah" for Women, on **Zoom D**

## Wednesdays

**6:35 AM - 7:22 AM - Rabbi Yehoshua Levy's** Gemara Shiur, Masechet Chulin, in the **Franco Beit Midrash**

**9:00 AM - The Golden Network Presents:** Mrs. Esther Dziadek's Siddur Class, on **Zoom B**

**9:30 AM - Rabbi Rosenbaum's** one chapter of Tehillim followed by a 15-min Shiur on the Parsha, on **Zoom A**

**\*11:00 AM - Rabbi Rosenbaum's** Nach Shiur - will resume May 8

**12:30 PM - Rabbi Rosenbaum** Tehillim followed by a 15-min Shiur on the Sefer Mesilas Yesharim as a merit for Israel, on **Zoom A**

**\*8:00 PM - Rabbi Rosenbaum's** Women's Navi Shiur, now learning Sefer Melachim, on **Zoom A**

**8:15 PM - 9:15 PM - CLAS Rabbi Yitzhak Grossman -** Reading Responsa for Men, on **Zoom E**

**8:30 PM - Rabbi Moshe Arzouan's** Advanced Gemara Shiur for Men, learning the third Perek of Masechet Bava Basrah, in the **Social Hall** and on **Zoom H - will resume after Pesach**

## Thursdays

**6:35 AM - 7:22 AM - Rabbi Yehoshua Levy's** Gemara Shiur, Masechet Chulin, in the **Franco Beit Midrash**

**9:30 AM - Rabbi Rosenbaum's** one chapter of Tehillim followed by a 15-min Shiur on the Parsha, on **Zoom A**

**12:30 PM - Rabbi Rosenbaum** Tehillim followed by a 15-min Shiur on the Sefer Mesilas Yesharim as a merit for Israel, on **Zoom A**

**8:15 PM - 9:15 PM - CLAS Rabbi Avraham Sussman** Yesodei Hatorah Gemara Skills Building for Men, on **Zoom F**

**8:15 PM - 9:15 PM - CLAS Rabbi Hillel Shaps** On the Same Page Gemara for Men, in the **Social Hall**

## Fridays

**5:55 AM - Rabbi Rosenbaum's** Gemara Shiur for Men, on **Zoom A**

**6:35 AM - 7:22 AM - Rabbi Yehoshua Levy's** Gemara Shiur, Masechet Chulin, in the **Franco Beit Midrash**

**9:30 AM - Rabbi Rosenbaum's** one chapter of Tehillim followed by a 15-min Shiur on the Parsha, on **Zoom A**

**12:30 PM - Rabbi Rosenbaum** Tehillim followed by a 15-min Shiur on the Sefer Mesilas Yesharim as a merit for Israel, on **Zoom A**

*Class times and locations as of March 28.*

*Please check <https://wp.yise.org/about/classes/> for updated info.*

## 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, password 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, password 161699

# KEMP MILL COMMUNITY **EREV PESACH** **CHAMETZ BURNING**

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

**MONDAY, APRIL 22, 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.



## **IF BURNING CHAMETZ AT HOME, FOLLOW THESE SAFETY PRECAUTIONS:**

- 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 finishes burning, don't put the remnants of the fire into the trash.
- Be aware of wind conditions, mulch and other flammable landscaping materials.
- If possible, create a buddy system when an older child is placed with a younger child.

Kemp Mill Synagogue and  
Young Israel Shomrai Emunah present

# Yom Hashoah V'Hagvurah

44th Annual Program



Featuring

**Lew Sosnowik**

Dvar Torah by Rabbi Brahm Weinberg

"Generations" Candle Lighting Ceremony



**Sunday, May 5th at 7:30 pm**  
**At KMS, 11910 Kemp Mill Road**

## **Join us IN PERSON**

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

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Volume 30, Issue 27

Shabbat Parashat Tazria

5784 - B"H

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

**The Sacrifices of Childbirth** - At the start of this parsha is a cluster of laws that challenged and puzzled the commentators. They concern a woman who has just given birth. If she gives birth to a son, she is "unclean for seven days, just as she is unclean during her monthly period." She must then wait for a further thirty-three days before coming into contact with holy objects or appearing at the Temple. If she gives birth to a girl, both time periods are doubled: she is unclean for two weeks and must wait a further sixty-six days. She then has to bring two offerings:

When her purification period for a son or a daughter is complete, she shall bring to the Priest, to the Communion Tent entrance, a yearling sheep for a burnt offering, and a young common dove, or a turtle dove for a sin offering. [The priest] shall offer [the sacrifice] before God and atone for [the woman], thus cleansing her of the blood coming from her womb. This law applies whether a woman gives birth to a boy or to a girl.

The problems are obvious. Why does she need to bring a sacrifice? We could understand if she had to bring a thanksgiving offering, giving thanks for her recovery and for her child. But that is not what she is commanded. Instead she must bring a burnt offering – normally brought for a serious offence – together with a sin offering. What, though, is her offence? What is her sin? She has just fulfilled the first command in the Torah, to "be fruitful and multiply". She has done nothing wrong. Why does she need atonement? Here are some of the suggestions of the commentators:

Rabbenu Bahya and Rabbi Shlomo Ephraim ben Aaron Luntschitz (Kli Yakar, 1550–1619) both suggest that the offerings recall the sin of Eve in Eden and her punishment from God that "I will make your pain in childbearing very severe; with pain you will give birth to children".

Ibn Ezra, following a suggestion in the Talmud, says that the woman during the anguish of labour may have thought or expressed ideas that were sinful or that she now regrets (such as vowing not to have future relations with her husband).

Nahmanides says that the sacrifices are a kind of "ransom" or relief offering for having survived the dangers of childbirth, as well as a form of prayer for a full recovery.

Sforno says that the woman has been intensely focused on the physical processes accompanying childbirth. She needs both time and the bringing of an offering to rededicate her thoughts to God and matters of the spirit.

Rabbi Meir Simcha of Dvinsk says that the burnt offering is like an *olat re'iyah*, an offering brought when appearing at the Temple on festivals, following the injunction, "Do not appear before Me empty-handed". The woman celebrates her ability to appear before God at the Temple.

Without displacing any of these ideas, we might however suggest another set of perspectives. The first is about the fundamental concepts that dominate

this section of Leviticus, the words *tamei* and *tahor*, normally translated as (ritually) "unclean/clean," or "defiled/pure." It is important to note that these words do not have the kind of resonance they bear in English. *Tamei* does not mean impure or defiled. It is a technical term meaning that one is in a condition that prevents him from entering the Tabernacle or Temple. *Tahor* means the opposite, that he may enter.

How are we to understand this? The Tabernacle, and at a later date, the Temple, were symbols of the presence of God within the human domain – at the heart of the camp during the wilderness years and at the centre of the nation during the years of the monarchy.

But they were only symbols, because in monotheism God is everywhere equally. The very concepts of place and time in relation to God are metaphorical. It is not that God is here rather than elsewhere but that we, as humans, feel His presence here rather than elsewhere. It was essential therefore that, from a human perspective, the experience of being in the domain of the holy was an experience of pure transcendence.

God is eternal. God is spiritual. We and the universe are physical and whatever is physical is subject to birth, growth, decline, decay, and death. It is these things that must be excluded from the Sanctuary if we are to have the experience of standing in the presence of eternity.

What therefore bars us from entering the holy is anything that reminds us or others of our mortality: the fact that we are born and will one day die. Contact with death or even birth has this effect. Both therefore debar the person who has had such contact from the domain of the holy. Special, though different, processes of purification had to be undergone both by those who had come into contact with the dead and by a mother who had given birth.

The same is true of anything that draws attention to our physicality. That is why, for example, people who suffered from the skin disease called *tzar'at* ("leprosy"), or the flow of menstrual blood or a seminal discharge, also had to undergo a rite of purification. Likewise, a priest with a physical blemish was disqualified from serving in the priesthood and was precluded from approaching the altar to offer the fire-offerings.

The woman who had just given birth was therefore *tame'a*, not because of the sin of Eve but because birth, like death, is a signal of mortality, which has no place in the Temple, the space set aside for consciousness of eternity and spirituality.

As for the burnt offering, this is a reminder of the binding of Isaac, and of the animal sacrificed as a burnt offering in his place.

I have argued elsewhere that the binding of Isaac was intended as a protest against the absolute power parents had over children in the ancient world – *patria potestas*, as it was called in Roman law. Essentially, the child was regarded as the property of his parents. A father had total legal power over a child, even to the extent of life and death. That was one reason why child sacrifice was so widely practised in the ancient world.

The Torah makes an implicit comment on this in its account of the name given to the first human child. Eve called him Cain – from the Hebrew meaning "ownership" – saying, "I have acquired a child

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through God". Treat your child as a possession and you may turn him into a murderer: that is what the text implies.

The narrative of the binding of Isaac is a statement for all time that parents do not own their children. The whole story of the birth of Isaac points in that direction. He was born when Sarah was already postmenopausal, incapable of having a child naturally. Isaac was clearly the special gift of God. As the first Jewish child, he became the precedent for all subsequent generations. The binding was intended to establish that children belong to God. Parents are merely their guardians.

That, in relation to the firstborn, was also the message of the tenth plague in Egypt. All firstborn were to have been priests in the service of God. Only after the sin of the Golden Calf did this role devolve on the tribe of Levi. The same idea lies behind the ritual of the redemption of the firstborn. Hannah dedicated her child, Samuel, to God, as did the wife of Manoah, mother of Samson. A mother brought a burnt offering, as did Abraham, in lieu of the child. By so doing she acknowledged that she was not the owner of the child, merely its guardian. In bringing the offering it was as if she had said: "God, I know I should dedicate this child entirely to Your service. Please accept this offering in his place."

As for the sin offering, there is a fascinating rabbinic passage that sheds light on it. It describes a conversation between God and the angels prior to the creation of man: When the Holy One, Blessed Be He, came to create man, He created a group of ministering angels and asked them, "Do you agree that we should make man in Our image?" They replied, "Sovereign of the universe, what will be his deeds?" God showed them the history of mankind. The angels replied, "What is man that You are mindful of him?" [Let man not be created]. God destroyed the angels.

He created a second group, and asked them the same question, and they gave the same answer. God destroyed them.

He created a third group of angels, and they replied, "Sovereign of the Universe, the first and second group of angels told You not to create man, and it did not avail them. You did not listen. What then can we say but this: The universe is Yours. Do with it as You wish." And God created man.

But when it came to the generation of the Flood, and then to the generation of those who built the Tower of Babel, the angels said to God, "Were not the first angels right? See how great is the corruption of mankind."

And God replied, "Even to old age I will not change, and even to grey hair, I will still be patient."

The angels were opposed to the creation of man because they knew in advance that of all life forms,

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By Alissa and Avi Ossip  
on the occasion of the yartzeit of  
Burton Mandelbaum, a"h

humans alone were capable of sinning and thus threatening the work of the Creator. The passage implies that God knew that humans would sin and yet persisted in creating humanity. This may explain the sin offering brought on the birth of a child.

The child will one day sin: "There is none on earth so righteous as to do only good and never sin," says Ecclesiastes. So a mother brings a sin offering in advance to atone, as it were, for any sin the child may commit while still a child, as if to say: "God, you knew humans would sin, yet still You created them and commanded us to bring new lives into the world. Therefore, please accept this sin offering in advance for any wrong my child may do."

Parents are responsible in Jewish law for sins their children commit. That is why, when a child becomes bar or bat mitzvah, a parent makes the blessing thanking God "for making me exempt from the punishment that might have accrued to me through this one."

Thus the sacrifices a woman brings on the birth of a child, and the period during which she is unable to enter the Temple, have nothing to do with any sin she may have committed or any "defilement" she may have undergone. They are, rather, to do with the basic fact of human mortality, together with the responsibility a parent undertakes for the conduct of a child, and an acknowledgement that every new life is the gift of God.

#### **Shabbat Shalom: Rabbi Shlomo Riskin**

**God, What Have You Done for Me Lately?** - "If a woman has conceived seed and born a male child: then she shall be unclean for seven days; as in the days of her menstrual sickness shall she be unclean." One of the greatest miracles of life is that of childbirth – and this Torah portion opens with the short state of impurity (bound up with the women's and child's close brush with death) and the much longer state of purity (because of the marvelous phenomenon of the continuity of life) which the mother must experience. And the Bible also commands the mother to bring two sacrifices (during Temple times): a whole burnt offering, symbolizing the fact that all of life ultimately belongs to God, and a sin offering, usually explained as being necessary in case the woman took an oath never to become pregnant again while experiencing the pain of childbirth. What is strange about all this is that the mother is not commanded to give a thanksgiving offering, the most likely sacrifice one would expect to find in such a situation!

There is yet a second question – specific to the thanksgiving offering. The general law regarding a thanksgiving offering is that it must be completely consumed on the day on which it is brought – one day and one night. The priests eat of it their allotted portion, those who bring it eat of it, and others in Jerusalem may be invited to eat of it – as long as it is consumed by the end of the first night. Since many wealthy people would bring especially generous thanksgiving offerings in accordance with their station in life, and since the meat had to be consumed in one day, Josephus records that there was always plenty of "barbecued" meat offered to residents of and pilgrims to Jerusalem in open "Kiddushes" free to everyone. This certainly added an extra incentive to travel to Jerusalem for the pilgrim festivals – good food, free of charge, was always in abundance! But the thanksgiving offering is merely one type of sacrifice subsumed under the more general category of peace offerings (shlamim) – and all of the other peace offerings, like those brought in payment of an oath, may be consumed for two days! Why only give the thanksgiving offering one day to be eaten?

I would like to suggest an answer to both questions, but we must first review the fascinating biblical account of Elijah the Prophet on Mount Carmel. You

will remember that Elijah, sorely vexed by the multitude of Israelites following the pagan god Baal, arranged for a daring contest in front of six hundred thousand Israelites, involving four hundred and fifty prophets of Baal versus the lone Elijah – on top of Mount Carmel. The prophets of each arranged their respective altars, the Baalists prayed, danced, sang and slashed their skin to their idol – but received neither answer nor response. Elijah turned heavenward: "Answer me O God, answer me . . . , and a fire from the Lord descended and consumed the whole burnt offering. . . The entire nation saw, fell on their faces and said, 'The Lord He is God, the Lord He is God' . . . and they slaughtered the false prophets of Baal".

The story, however, is not yet over. Ironically and tragically accurate is the response of Jezebel, wicked and idolatrous Queen of Israel, to Elijah: "At this time tomorrow I shall make your life like each of those [slaughtered prophets]". Why the next day, and not that very day? After all, the powerful and diabolical Queen Jezebel could just as easily have ordered an immediate execution for Elijah! But she understood that had she done so on the day of the miraculous occurrence, when Elijah was a national hero, she may well have faced a popular uprising. Tomorrow, however, one day later – by then, the miracle would have been forgotten, business would return to usual, and the wicked queen could do whatever she wanted to Elijah with impunity. Her words ring so true that Elijah flees to the desert and begs the Almighty to take his soul!

The Bible, as well as our own contemporary experiences, abound with supportive incidents to buttress Jezebel's insight. Only three days after the miracle of the splitting of the Reed Sea, the freed slaves again complain about the bitter waters at Mara. Only forty days after the phenomenal revelation at Sinai, the Israelites worship the golden calf – and the day after the miraculous Six Day War and the liberation of Jerusalem, the Jews in the Diaspora as well as in Israel largely returned "to business as usual." Indeed, Moshe Dayan, when he first visited the Western Wall, kissed its stones with such visible emotion that a reporter asked if he had become a "born-again Jew." Dayan honestly responded, "I was not religious yesterday and I will not be religious tomorrow. But at this moment, no one in Israel is more religious than I."

This is how Rabbi Naftali Zvi Yehuda Berlin, famed nineteenth century dean of the Volozhin Yeshiva, answered our questions. It is sadly not within the nature of most people to sustain our feelings of thanksgiving; we are generally only concerned with what God has done for us lately, now, today. We all too easily forget God's many bounties of yesterday – and certainly of last year and of five years ago. The offering for thanksgiving must therefore be consumed on the very day it was brought; by the next day, the feelings of gratitude will have dissipated. And since the woman may not offer a Temple sacrifice after childbirth until the periods of her impurity and purity have passed – forty days for a male child and eighty days for a female child – she cannot be expected to bring a thanksgiving offering such a long time after the birth. By then she may be so concerned with staying up at night and the vexations of a colicky offspring that the initial joy of birth may well have been forgotten.

#### **Yeshivat Har Etzion: Virtual Bet Midrash**

##### **Sicha of Harav Aharon Lichtenstein, z"l Sanctity and Impurity [Excerpt]**

"She [the mother of a newborn] shall not touch anything sacred nor enter the sanctuary, until her purification period is completed". What does the "sacred" have to do with purity and impurity? From a strict halakhic perspective, this verse teaches that

#### **Likutei Divrei Torah**

throughout the one or two-week period of impurity following childbirth, the mother assumes the status of a "nida" (menstruating woman), while during the subsequent days - the "days of purity" - her status is that of a "tevil yom" (a ritually impure individual on the final day of impurity, after immersion in the mikveh but before sunset). Like a "tevil yom," she may not eat teruma or sacrificial meat and may not enter the Mikdash, until the completion of the period of purification. This is the halakha that emerges from this verse. But conceptually, how are we to understand this apparent incompatibility of "sanctity" with "impurity"? Are these not two different orders?

Sefer Vayikra intermeshes both these worlds, that of sanctity (sacrifices and the like) and that of purity/impurity (the childbearing mother, those who experience bodily emissions, the leper, etc.).

The Jewish approach in this regard differs from the two other prevalent attitudes to this issue. The magical approach claims that there are in fact forces of sanctity and impurity inherent in the world, but they are primordial, embedded within the natural order. There are demons, evil spirits and the like, but man does not and cannot bring them into existence; they emerged together with the rest of creation. The scientific approach, by contrast, maintains that no forces of sanctity or impurity exist in the world whatsoever. No object can be seen as more sacred than the next, no given place can be considered holier than the next, and no quality of impurity can be attributed to corpses or anything else. Simply put, science outright rejects all these concepts.

Judaism disputes both positions. It rejects the scientific approach and insists upon the existence of sacred and profane, purity and impurity. It believes in a hierarchy of levels of sanctity and purity. On the other hand, it disputes the magical approach and sees all sanctity and impurity as emanating from man, not from nature. Man creates sanctity - he writes Torah scrolls and tefillin (and only with the proper intention in mind), he designates an animal as sacred for the purposes of sacrifices, and he even infuses specific periods of time with sanctity.

Rav Soloveitchik writes that Mount Sinai stands today bereft of any sanctity whatsoever; we do not even know where it is. By contrast, the most sacred site in the world for Jews is perhaps the Temple Mount, which received its sanctity from specifically human endeavors: it is the place where man reaches out to the Almighty. Mount Sinai lost its sanctity, as its kedusha emanated from God alone, not man.

The same principle holds true with regard to the Jewish concept of "tum'a," impurity. Natural objects which have not been touched by humans - such as live animals, plants, and raw materials - are not susceptible to halakhic impurity. Only people and objects designated for human use - utensils, foods, and liquids - can become impure. What more, gentiles cannot receive tum'a. Someone outside the realm of kedusha cannot experience tum'a, defilement. The process of purification requires a return to the natural order. An impure individual immerses in a natural water-source, either a fountain or another reservoir whose water has not been drawn by human beings, and an impure earthenware utensil must be broken into raw materials.

Jews were granted the possibility of reaching high levels of sanctity, they have many mitzvot and must adhere to a higher standard of values. But this is not given to us gratis. The elevated status of Am Yisrael carries with it tremendous responsibility, and one must ensure that he not diminish in any way the sanctity afforded to him. Anything in which we infuse kedusha must be guarded against tum'a. Herein lies the relationship between impurity and sanctity, a relationship that emerges throughout Sefer Vayikra.



This week's *Parashah* introduces the laws of *Tzara'at*, an affliction that the *Gemara* (*Arachin* 16a) identifies as a punishment for certain anti-social sins--most famously, speaking *Lashon Ha'ra*. R' Eliezer Kashtiel *shlita* (*Rosh Yeshiva* of Yeshivat Bnei David in Eli, Israel) observes: Of all forms of *Tum'ah* / ritual defilement, none has anywhere near as many verses devoted to it in the Torah as does the *Tum'ah* of *Tzara'at*. Likewise, none requires that the *Tamei* person be banished from the camp as a *Metzora* / person with *Tzara'at* is banished. Indeed, our Sages go so far as to say, "A *Metzora* is likened to a dead person," a statement not made about any other *Tamei* person.

R' Kashtiel continues: *Halachah* requires that a *Metzora* be banished from a walled city in *Eretz Yisrael*. A city's wall symbolizes that which protects it. We read in *Shir Ha'shirim* (8:10), "I am a wall," which our Sages interpret as a reference to Torah scholars, who are a city's true guardians. How so? Because Torah scholars care about the welfare the Jewish People, they devote their time and energy to bringing about unity, and they try to build bridges, notwithstanding the differences between individuals. That is what strengthens a community and gives it security. Hence, it is a "wall."

A *Metzora*--one who speaks *Lashon Ha'ra*--in contrast, does not know how to raise himself within the fabric of society. Instead, he feels the need to separate himself from it; to tear it apart. He seeks to divide, which destroys a city's security. Therefore, his place is outside the wall.

- Continued in box inside -

## Pesach

R' Gedaliah Silverstone *z"l* (1871-1944; rabbi in Belfast, Ireland and Washington, D.C.) writes: One might ask, "Why do we rejoice on *Pesach*? Seemingly, the Exodus is ancient history, and we are once again oppressed and persecuted by the nations of the world. We left a 400-year subjugation in Egypt only to endure subjugation for thousands of years more!" In support of this question, R' Silverstone notes the *Gemara's* teaching (*Megillah* 14a) that we do not recite *Hallel* on *Purim* because, even after the *Purim* miracle, we were still subjects of King Achashveirosh. Likewise, as current events leave no doubt, we are still subjugated by anti-Semitic nations and forces today! Why, then, do we celebrate *Pesach*?

R' Silverstone explains: Our redemption from Egypt gives us hope in our present exile. Our Sages say that Egypt was hermetically sealed, and no slave ever escaped from there successfully. Moreover, our Sages teach that *Bnei Yisrael* in Egypt had fallen to the forty-ninth and lowest level of *Tum'ah* / spiritual defilement. Nevertheless, our Father in Heaven took us out from there miraculously, "with a strong hand and an outstretched arm." This gives us hope in our bitter exile, when we hear of pogroms in Europe and *Eretz Yisrael* and of the rise of the Nazis *ym"y* in Germany and Austria, when we hear of our brethren suffering horrible forms of death that even Rabbi Amnon did not imagine when he composed *U'netaneh Tokef!* Widows and orphans sit and cry at their *Pesach Seders*: "This is the same bread of affliction that our ancestors ate in the land of Egypt!"

Despite all this suffering, R' Silverstone concludes, we know that *Hashem* redeemed us from Egypt with great wonders, and that knowledge gives us hope in the present exile. Therefore, we say wholeheartedly: "This year we are here, but next year we can be in *Eretz Yisrael*! This year we are slaves, but next year we can be free in *Eretz Yisrael*, which belongs to the People of *Yisrael* according to the Torah of *Yisrael*!"

(*Haggadah Shel Pesach Korban Pesach* p.5-6)

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(*Harav Eliyahu Moshe ben R' Yitzchak Dov a"h*)

– Continued from facing page –

R' Mintzberg explains: When a *Mitzvah* appears more than once in the Torah, it is not merely a repetition or an opportunity to add new details. Rather, the context teaches us about an entirely new aspect of the *Mitzvah*.

For example, R' Mintzberg writes, the *Mitzvah* of *Tzitzit* appears twice in the Torah. In one place, *Tzitzit* are presented as a tool to remind us of the *Mitzvot* and of the Exodus, as we read (*Bemidbar* 15:39-41), "It shall constitute *Tzitzit* for you, that you may see it and remember all the commandments of *Hashem* and perform them . . . I am *Hashem*, your *Elokim*, Who took you out from the land of Egypt . . ." When the *Mitzvah* is repeated, there is no mention of these ideas. Rather, we read (*Devarim* 22:11-12), "You shall not wear *Sha'atnez* / combined fibers, wool and linen together. You shall make for yourselves twisted threads on the four corners of your garment with which you cover yourself." There, the Torah is not trying to remind us of the other *Mitzvot* or of the Exodus. It is teaching us that there is a "Jewish look," which includes not wearing *Sha'atnez* and wearing *Tzitzit*.

Likewise, the two mentions of circumcision in the Torah are teaching two different aspects of the *Mitzvah*. The first time the *Mitzvah* appears, it is in the context of forming a *Brit* / covenant with *Hashem*--the *Brit Milah*. In our *Parashah*, there is no mention of a *Brit*. Rather, circumcision is presented in the context of the schedule of a "Jewish childbirth"--among other events that take place on day seven, day fourteen, etc. [R' Mintzberg goes on to explain in detail why different words and phrases and various aspects of the *Halachot* of circumcision are found in one context or the other.]

(Ben Melech Al Ha'Torah)

– Continued from front page –

R' Kashtiel continues: The *Gemara* cited above teaches that an army's success in war depends on the purity of the people's speech. For example, *Yisrael's* King Achav was so evil that he has no share in the World-to-Come. Nevertheless, say our Sages, his forces were victorious in battle because his subjects were not tale-bearers. They were idolators, yes, but they did not speak *Lashon Ha'ra*, and that great merit protected them.

The inner strength to avoid divisiveness and *Lashon Ha'ra* is more important to our success than any weapon, R' Kashtiel concludes. Achieving this requires us to rise above divisions and differences and not to highlight the differences between us. Rather, we must maintain clean mouths that bring only joy and encouragement to others and that speak only of positive things. This will be our wall. (R' Kashtiel spoke these words during the *Sheloshim* for Major Eliraz Peretz Hy"d, who was killed in Gaza on 11 *Nissan* 5770 / March 26, 2010, and who, R' Kashtiel said, embodied these qualities.)

(Nefesh Ha'Shabbat)

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

*Midrash Mechilta* teaches: We read (*Shmot* 15:1), "Az yashir / Then Moshe and *Bnei Yisrael* sang this song . . ." The *Gematria* of "Az" (אז) equals eight, acknowledging that the Splitting of the Sea occurred in the merit of *Brit Milah*, which is performed on the eighth day. Thus we read (*Tehilim* 136:13), "L'go'zer Yam Sufli'ge'zarim" / "[Give thanks] to Him Who divided the Sea of Reeds into parts." In Aramaic, a *Mohel* is called a "Gozer." [Until here from the *Midrash*]

R' Aharon Lewin z"l Hy"d (the *Reisher Rav*; killed in the Holocaust) explains: Another *Midrash* relates that when Moshe approached to split the Sea, the Sea refused to split. It said, "I should split for you? I am greater than you, for I was created on the third day and you were not created until the sixth day!" [Until here from the *Midrash*]

What did the Sea mean? asks R' Lewin. Was it Moshe's will that the Sea to split? It was *Hashem* who told Moshe to split the Sea! Apparently, R' Lewin explains, the Sea was arguing that *Hashem* should have spoken to the Sea directly, just as He did on the third day of Creation, when He established the boundaries between the seas and dry land.

*Midrash Tanchuma* relates that the Roman general Turnus Rufus asked Rabbi Akiva: If *Hashem* wants men to be circumcised, why did He not create them that way? Rabbi Akiva answered that *Hashem* wants man to play a role in perfecting himself. We learn from this, writes R' Lewin, that *Hashem* desires mankind's participation in the world--especially the participation of righteous people. That answers, as well, the Sea's argument: Why did *Hashem* tell Moshe to split the Sea instead of telling the Sea directly that it should split? Because *Hashem* desires mankind's participation.

According to this, R' Lewin adds, the *Midrash* is understanding the verse in *Tehilim* quoted above not as saying, "[Give thanks] to Him Who divided the Sea of Reeds into parts," but rather as saying, "[Give thanks] to Him Who divided the Sea of Reeds for those who are circumcised." [That is only the *Midrashic* interpretation, however. Based on grammatical rules, the *P'shat* remains as translated at first.] (Ha'drash Ve'ha'iyun)

R' Nosson Yehuda Leib Mintzberg z"l (1943-2018; rabbi and *Rosh Yeshiva* in Yerushalayim and Bet Shemesh, Israel) writes: Many commentaries wonder why our verse is not redundant, given that we already read (*Bereishit* 17:12), "At the age of eight days every male among you shall be circumcised."

– Continued on facing page –

# 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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## KAN POLL (Times of Israel 4/8/24)

	Current	12/19	1/22	4/8
Likud	33	18	16	21
Yesh Atid	24	15	14	14
National Unity	12	37	37	30
Shas	11	11	9	10
Religious Zionism	7	0	6	0
United Torah Judaism	7	7	7	7
Otzma Yehudit	6	8	8	10
Yisrael Beitenu	6	9	9	10
United Arab List	5	5	5	5
Hadash/Taal	5	5	5	5
Labor/Meretz	4	5	4	4
New Hope	0	0	0	4

## 'IDF LEFT KHAN YUNIS TO PREPARE FOR RAFAH' (Arutz-7 4/7/24)

Defense Minister Yoav Galant held an assessment on Sunday, together with the general director of the Ministry of Defense, Eyal Zamir, commander Major General Yaron Finkelman, and staff officers.

During the assessment, the Minister was presented with the main points of the operational activity in Khan Yunis and the Shifa Hospital area, as well as the operational preparation for the dismantling of the Rafah Brigade.

Earlier, the Minister of Defense toured the war room, which was established for the operational coordination with international organizations, together with the US Ambassador to Israel, Jack Lew. The two received an overview from IDF representatives and observed the operations being carried out.

"I have now completed a situational assessment at the Southern Command, while the forces are on the way out of Khan Yunis. The achievements of the 98th Division and its units are extremely impressive – targeting terrorists, destroying enemy targets, warehouses, weapons, underground headquarters, communication rooms – all these were carried out in a very impressive manner, and Hamas has stopped functioning as a military organization throughout the Gaza Strip," said Gallant.

He emphasized that "the forces are going out and preparing for their follow-up missions. We have seen examples of such missions in action in Shifa, and also for the follow-up mission in the Rafah area. We will reach a situation where Hamas does not control the Gaza Strip and does not function as a military framework that poses a risk to the citizens of the state of Israel."

## ISRAEL WOULD ALLOW 150,000 PALESTINIANS TO RETURN TO NORTHERN GAZA IN DEAL – REPORT (i24NEWS 4/10/24)

In ongoing truce and hostage release negotiations mediated in Cairo, Israel has reportedly agreed to concessions regarding the return of Palestinians to the northern region of the Gaza Strip.

However, Israeli officials believe that Hamas, the terrorist organization governing Gaza, is reluctant to strike a deal, according to sources familiar with the talks who spoke to Reuters.

Two officials with insight into the discussions have disclosed that under a proposal put forward by the United States, Israel would permit the return of 150,000 Palestinians to northern Gaza without subjecting them to security checks. In exchange, Hamas would be required to provide a list of female, elderly, and sick hostages still being held alive.

While Prime Minister Benjamin Netanyahu's office has declined to comment, Hamas stated on Tuesday that the latest proposal conveyed by Egyptian and Qatari mediators did not meet its demands. However, the group indicated

that it would examine the proposal before delivering a formal response.

Israeli officials have expressed the belief that Hamas is not yet prepared to reach an agreement.

Despite Israel's willingness to make concessions in the interest of establishing a temporary truce, Hamas' reluctance to accept the terms suggests that further negotiations may be necessary to achieve a resolution.

## 3 CHILDREN OF ISMAIL HANIYEH KILLED IN GAZA (Arutz-7 4/10/24)

Three of the children and several grandchildren of Ismail Haniyeh, the head of the political bureau of the Hamas terrorist organization, have been killed in an attack on a vehicle in the Gaza Strip.

The terrorist leader confirmed to Al Jazeera that his children were killed, saying that they were killed "on the way to the liberation of Jerusalem and Al-Aqsa Mosque" and that he was thankful "for the honor that my children and grandchildren are martyrs."

Haniyeh has 13 children, most of whom are in leadership or management positions in Hamas and the Gaza Strip. They live in the area of the Al-Shati camp west of Gaza City.

Haniyeh lives in Qatar and is estimated to be worth \$4 billion.

The three operatives that were struck are Amir Haniyeh, a cell commander in the Hamas military wing, Mohammad Haniyeh, a military operative in the Hamas terrorist organization, and Hazem Haniyeh, also a military operative in the Hamas terror organization.

The IDF later confirmed that IAF aircraft, directed by IDF and ISA intelligence, struck three Hamas military operatives that conducted terrorist activity in the central Gaza Strip.

The IDF confirmed that the three operatives are the sons of Ismail Haniyeh,

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Cong. Zichron R. M. Feinstein, Brooklyn, NY	Young Israel of Holliswood, NY
Delray Orthodox Synagogue, Delray Beach, FL	Young Israel of Houston, TX
East Denver Orthodox Synagogue, CO	Young Israel of New Hyde Park, NY
East Hill Synagogue, Englewood, NJ	Young Israel of North Woodmere, NY
Flatbush Park Jewish Center, Mill Basin, NY	Young Israel of New Rochelle, NY
Harvard University Library	Young Israel of Sharon, MA

YI Shomrai Emunah, Silver Spring, MD

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chairman of Hamas's political bureau.

Haniyeh has two brothers and eight sisters - three of his siblings are married to Bedouin Israeli citizens and live in Tel Sheva.

### **GALLANT: WE'LL FLOOD GAZA WITH FAR MORE THAN 500 TRUCKS OF AID PER DAY (JPost 4/10/24)**

Defense Minister Yoav Gallant on Wednesday announced what he called **"new major breakthroughs" that would jump the humanitarian aid going into Gaza** from around 200 trucks per day last week to over 500 trucks per day.

The increase in aid would come as part of five new initiatives, Gallant said.

The new initiatives include:

- **Implementing last Thursday's government decision to open up Ashdod Port** to increase the entry of goods and streamline security checks.

- **Implementing last Thursday's government decision to open up a new northern crossing** (reportedly Erez), which would provide a route to bring aid to northern Gaza and reduce pressure on the Kerem Shalom crossing.

- Boosting aid through Jordan with two routes, including cooperation with the Jordanian Air Force, for a total of 150 trucks.

- Establishing the coordination and deconfliction mechanism, which is part of a wider effort to increase cooperation with international organizations, implement lessons learned, such as the World Central Kitchen incident, and work with new partners.

- Other major projects, including working with the US on the JLOTS artificial island for absorbing and distributing maritime aid, COGAT working on infrastructure projects, such as water lines, and other meetings with new aid organizations.

**"These breakthroughs have a direct impact on the flow of aid," Gallant said.**

**"We plan to flood Gaza with aid, and we are expecting to reach 500 trucks per day" very soon. "It will also streamline security checks and strengthen our work with international partners."**

He also discussed how humanitarian aid has already spiked dramatically since last week.

**On Tuesday, "we saw a record number of 467 trucks, and air-dropped 303 packages," Gallant said. "Last month, the daily average was 213, and before that it was 170."**

Although Gallant said he was pushing for many of these new initiatives since his meetings in Washington on March 25-26, he has received much stronger backing from Prime Minister Benjamin Netanyahu since US President Joe Biden threatened the prime minister last Thursday.

Going forward, there will be four land crossings for aid: Nitzana, Kerem Shalom, Crossing 96, and the **"northern crossing," which is said to be Erez.**

Israel has already facilitated the delivery of 407,400 tons of humanitarian aid on over 21,638 trucks, Gallant said. There have been 62 air-drop missions that delivered 3,608 packages, he said.

There are seven working field hospitals and two in the planning stages (IMC and Red Cross), Gallant said.

**Despite these improvements, increasing aid will face challenges "in terms of securing and distributing aid," he said. "This is the result of Hamas threats and also the issue of planning for the day after Hamas."**

**"There are three bad options for the day after: Hamas controlling Gaza, Israel controlling Gaza, and total anarchy," Gallant said. "We need to create another option: to empower a local alternative. The humanitarian effort is key in empowering a local alternative."**

Defense sources have in the past accused Netanyahu of blocking initiatives to build local alternatives based on forces affiliated with Fatah in Gaza, including having the US train them in Jordan.

There was still no confirmation that Netanyahu has reversed himself on this issue given his general preference to weaken, or at least not strengthen, the Palestinian Authority.

### **NAHAL OZ RESIDENTS ALLOWED TO RETURN HOME FOR GOOD (Israel Hayom 4/10/24)**

Residents of the Nahal Oz community received notice Wednesday that they

can return to spend nights in the kibbutz, even if they do not work in essential services there. According to the announcement from the army, overnight stays have been approved for anyone over age 18 who wishes to do so. However, ancillary services such as healthcare, education, clubs, cultural activities, and community gatherings will remain closed for now.

"It's important to understand that the kibbutz's security rehabilitation is still an ongoing process," cautioned the notice. "The desired future security regime is still far from being implemented." It cited examples such as the camera network, security roads, and lighting upgrades that have yet to be completed in the kibbutz and surrounding area. The reserve force unit is also not operating at full capacity yet.

The area remains an active combat zone with frequent warfare noise from live security drills. "This has operational and emotional implications that must be considered, despite the approval to return overnight," the notice stated.

Any residents choosing to stay overnight must notify the security team in order to receive the required support and monitoring for their safety, which "is critical and not to be taken lightly." The infrastructure team must also be notified to coordinate home entry and rehabilitation assessment. Only updates about emergencies or unusual noises will be sent through a dedicated group.

Entry and exit rules remain unchanged, with the kibbutz open only to residents, volunteers, and coordinated professional tours. Communications, tourism related to the conflict, and cultural events are still prohibited.

"May these be good days ahead," the announcement concluded.

### **MOTHER OF SLAIN HOSTAGE CALLS TO REINSTATE IDF OFFICERS DISMISSED FOR GAZA AID WORKER DEATHS (YNet 4/10/24)**

The mother of an Israeli hostage who was killed by IDF fire in the Gaza Strip appealed to IDF Chief of Staff Herzl Halevi on Tuesday, calling him to reverse the dismissal of two IDF officers implicated in the killing of seven foreign aid workers in Deir al-Balah earlier this month.

In her letter, Iris Haim, whose son Yotam Haim was abducted to Gaza on October 7 and inadvertently killed by IDF forces along with hostages Samer Talalka and Alon Shamriz on December 15, took issue with their dismissal following the killing of World Central Kitchen (WCK) workers when the officers involved in her son's killing got off scot-free.

"This letter is not to appeal your professional decision. I am writing from the bottom of my heart about what the decision makes me feel as a mother," she wrote. Despite their personal grief, Haim reiterated her family's support for the troops, the army and the commanders and that they didn't demand anyone be dismissed, understanding that mistakes and collateral damage happen in war.

She noted the disparity in how her son and the other hostages' deaths were treated compared to the aid workers, suggesting it implied Israeli lives were valued less. "When foreign civilians are accidentally killed by IDF forces, the world cries out, including Poland's prime minister. Yotam, my son, also held Polish citizenship. It's interesting that the Polish citizen named Yotam Haim didn't really interest the Polish prime minister," she wrote.

"We didn't hear him share in our grief for a Polish citizen who was kidnapped and killed. He certainly didn't approach you to condemn the killing, right? Is my son's blood less valuable than that of foreign citizens? That seems to be implied by your decision."

"How can we continue to live here with this kind of message? How do you think I feel now? Me and my entire family?" Haim further wrote, emphasizing her family's faith in the army's ethical decisions and commitment to the country and the hostages.

Haim pressed Halevi to reinstate the dismissed officers and build up the military. "Mistakes happen in war, and the costs they bear are already insurmountable," she concluded.

### **ISRAELI SUPREME COURT TO REVIEW HAREDI CONSCRIPTION CASE IN JUNE (i24NEWS 4/10/24)**

The Israeli Supreme Court has announced that it will convene on June 2 to

hear a case concerning the conscription of ultra-Orthodox, or Haredi, men into the Israel Defense Forces (IDF), as reported by Channel 13.

This hearing comes in the wake of the expiration of a temporary cabinet measure that previously granted a blanket exemption to ultra-Orthodox yeshiva students, which lapsed on April 1.

The government has sought permission to obtain independent legal representation for the forthcoming hearing, rather than being represented by Attorney General Gali Baharav-Miara, who has faced significant opposition from many within the government.

This request underscores the contentious nature of the issue and the divergent viewpoints within the political landscape.

The hearing will be conducted by an expanded panel of nine judges, a notable departure from the standard three-judge panel typically assigned to most cases. This decision reflects the complexity and significance of the matter at hand.

The case stems from a court ruling in 2017, which declared the military service exemptions for Haredi yeshiva students as discriminatory and illegal.

Despite the government's efforts, including attempts to find alternative solutions, it has not yet fully complied with the court's ruling.

In March, Attorney General Baharav-Miara instructed the Defense Ministry and Education Ministry to initiate the drafting process for members of the ultra-Orthodox community.

Additionally, she cautioned against any efforts to continue funding yeshivas that harbor students avoiding military service.

#### SOURCES CONFIRM DEFENSE MINISTRY COMPUTERS HACKED (Israel Hayom 4/9/24)

A hacker group claimed a few days ago that they breached the computers of the Defense Ministry and managed to obtain sensitive information. The data has so far been published in various Telegram groups, but security sources confirmed to Israel Hayom Tuesday that there was indeed a breach into the ministry's computers. The officials refused to elaborate further, and the Defense Ministry declined to comment.

The attacking group posted on Telegram that it succeeded in stealing data from the Defense Ministry's computer systems and released a video purportedly showing how it managed to hack into various Defense Ministry systems and access the information contained within.

Among other things, the terrorists published several documents allegedly belonging to the Defense Ministry's communications and orders, offering the full data for sale on various forums in exchange for 50 bitcoins, equivalent to 12.5 million shekels.

Elsewhere, it was claimed that the terrorists stole extensive data but would not sell it unless Israel agreed to release 500 security prisoners. The Israeli security establishment refused to comment on the matter, but security sources did confirm to Israel Hayom that a breach of the ministry's systems occurred, without specifying whether the stolen data was indeed sensitive.

On Friday, hackers breached the systems of the Justice Ministry, with estimates suggesting the attackers managed to obtain hundreds of gigabytes of data, including information about Justice Ministry employees and official documents. Although the Justice Ministry denied an attack occurred, sources familiar with the matter told Israel Hayom that currently, around 100 gigabytes of sensitive data that appears to have come from the Justice Ministry are circulating online.

Although the Defense Ministry refused to comment on its breach, it can be assumed that an extensive investigation is underway by the relevant authorities in the wake of the intrusion into the ministry's computers. The goal is likely damage control as well as identifying and understanding what information was stolen from the systems and how much damage it could cause to Israel's security.

Addressing the reported cyber attack on its systems, the Israeli Defense Ministry issued the following statement: "The incident is known to the Defense Ministry. Authorized personnel from the Security Department, in cooperation with the Director of Security of the Defense Establishment, are

investigating the event. This involved publicly accessible websites. There is no risk to classified infrastructure and systems."

#### ISRAELIS COMMEMORATE BIBLE'S JORDAN RIVER CROSSING 3,300 YEARS AGO (JPost 4/10/24)

On Tuesday, the Jordan River crossings (Kasser Al-Yahud) hosted an event commemorating the historic crossing of the Jordan River by the Israelites approximately 3,300 years ago.

Led by the Jordan Valley Trustees Association, the ceremony not only honored a significant moment in Israel's history but also underscored the association's call to recognize the Jordan River crossings as a national heritage site and reaffirm Israeli sovereignty in the Jordan Valley.

Brig.-Gen. (Ret.) Uzi Dayan, chairman of the Jordan Valley Trustees Association, emphasized the importance of preserving historical sites such as the Jordan River crossings and highlighted their profound significance in connecting the Jewish people to the Land of Israel.

**"The site symbolizes the deep and historical connection of the Jewish people to the Land of Israel," Dayan stated, advocating for an annual state ceremony to commemorate the Israelites' crossing.**

The event drew participation from hundreds of individuals across the country who engaged in various activities, including a musical prayer service, guided tours in the Jericho area, and a symposium discussing the historical and cultural significance of the Jordan River crossings.

Collaborating with regional councils in the Jordan Valley and receiving support from organizations such as Magen David Adom, the Aliyah and Integration Ministry, the World Zionist Organization, and the Jordan Valley Trustees Association highlighted the potential for developing tourism in the region.

Dayan noted that the site attracts over 850,000 tourists annually and proposed the construction of hotels and visitor centers to accommodate the growing interest, which could provide employment opportunities for residents **and further establish Israel's presence in the Jordan Valley.**

According to biblical accounts and historical research, the crossing of the Jordan River by the Hebrews or Israelites is a pivotal moment in their journey to claim the Promised Land. As recounted in the Book of Joshua, after wandering in the wilderness for forty years, the Israelites, led by Joshua, stood on the eastern bank of the Jordan River, poised to enter the land of Canaan.

Mirroring the miraculous crossing of the Red Sea led by Moses, Joshua ordered the priests carrying the Ark of the Covenant to step into the waters of the Jordan. As they did, the river miraculously parted, allowing the Israelites to cross on dry ground, just as the slave generation had done 40 years earlier. **This event symbolized the fulfillment of God's promise to deliver the land to the Israelites and marked the beginning of their conquest and settlement of Canaan.**

Historical research corroborates elements of this biblical account, suggesting that the crossing of the Jordan River likely occurred at a shallow ford near the modern-day site of Kasser Al-Yahud. Archaeological evidence and geographical studies support the plausibility of such an event, with scholars proposing that the timing of the crossing coincided with the spring thaw when **the river's waters would have been at their lowest.**

#### ISRAELI MATHEMATICIAN WINS TURING AWARD (YNet 4/10/24)

The Turing Award, known as "the Nobel Prize of Computer Science," will be awarded to Prof. Avi Wigderson, a graduate of the Faculty of Computer Science at the Technion and a researcher at the Institute for Advanced Study (IAS) at Princeton University. The award is annually given by the ACM - the Association for Computing Machinery. He is the sixth Israeli to win this prestigious award.

Wigderson, born in Haifa, completed his bachelor's degree at the Faculty of Computer Science at the Technion. After completing his undergraduate studies in 1980, he pursued a master's and doctorate at Princeton, and today he serves as a researcher at the Institute for Advanced Study at the

prestigious university.

Over the years, he has published hundreds of articles and has won a series of awards and scholarships, including the Alon Fellowship, the Gödel Prize, the Knuth Prize, the Nevanlinna Prize, and the Abel Prize. In June 2023, Wigderson was awarded an honorary doctorate from the Technion, "for his significant contribution to computer science theory and discrete mathematics, including computational complexity theory, cryptography, expansive graphs, and more in appreciation for his long-standing ties with the Technion, which began with his undergraduate studies."

Technion President Prof. Uri Sivan congratulated Wigderson and said, "We are very proud of him being a Technion graduate and his long-standing ties with our research community. Last year, we awarded him an honorary doctorate for his groundbreaking contributions to a wide range of topics. Winning the Turing Award expresses the global recognition of Prof. Wigderson's exceptional contributions, and we congratulate him on this great honor and joy."

"Prof. Wigderson's immense contribution to the worlds of mathematics and computer science, which earned him international recognition, has now led to his selection for the Turing Award, the Nobel Prize of computer science. This is an excellent example of a graduate who completed his studies and has since dedicated his career to advancing human knowledge. As a brilliant researcher in both these fields, mathematics and computer science, there is no one more deserving of this award."

**IT'S NOT WHETHER NETANYAHU SHOULD GO, IT'S HOW** (David Horowitz, Times of Israel 4/10/24)

**Israel is not "a step away" from "total victory" over Hamas, and Prime Minister Benjamin Netanyahu knows it.**

As he has himself acknowledged, a quarter of the Hamas army is intact (in Rafah and central Gaza), as is most of its leadership, and 129 hostages abducted on October 7 are still held captive in Gaza.

**And Israel's capacity to take the steps actually necessary to dismantle Hamas and return the hostages is increasingly limited.**

**The IDF's proposal for the evacuation of Gaza noncombatants from Rafah and the major ground operation to tackle Hamas's last major stronghold — where four battalions, Yahya Sinwar and his would-be genocidal partners, and many of the hostages are located — has been rejected by the US as unworkable. Netanyahu claims to have set the date for the IDF's entry into Rafah. But without US practical and diplomatic support, no such operation can or will go ahead.**

**International public and political opposition to Israel's entire resort to war has grown inexorably from almost immediately after Hamas's invasion and barbaric massacre. There was diminishing tolerance almost from the get-go for the Jewish state's right to take on the terrorist-army-government that had invaded Israel and slaughtered its civilians — an intolerance fueled by Hamas supporters and apologists, embraced by antisemites, fanned by dangerous fools, indulged by feckless politicians.**

And as the months have passed, the Biden administration has shifted its **initial broadly supportive stance for Israel's obligation to destroy Hamas to increasingly deep and overt frustration over the civilian death toll in Gaza (while acknowledging that Hamas cynically places those civilians in harm's way), the humanitarian crisis in the Strip, the Netanyahu coalition's refusal to so much as substantively discuss how Gaza might be viably governed post-Hamas, and the prime minister and his coalition's rejection of the vision of a regionally integrated Israel. This is a vision that the administration is convinced is essential to Israel's very survival, but one that requires at least a readiness in principle to advance toward a two-state solution with a "reformed" Palestinian Authority.**

Amid reelection stresses, and growing pressure from part of the Democratic base, that frustration has increasingly centered personally on Netanyahu.

**The administration's hostility to and mistrust of him, and its conviction that he is compounding the pre-October 7 refusal to recognize Hamas's overt planning for the mass murder of Israelis with his mishandling of the post-**

October 7 war, has come to color its entire stance on the war. This was evidenced by the **non-veto of the UN Security Council's ceasefire resolution last month, Biden's call for a unilateral temporary ceasefire after the IAF's mistaken killing of seven World Central Kitchen aid workers last week, and the hints at limitations on vital munitions and other weapons supplies.**

As the prime minister who presided over years of a policy that tried to buy off Hamas even as the terror group built a war machine and publicly declared its every intention to use it, Netanyahu should, of course, have immediately acknowledged his responsibility for the worst catastrophe to befall modern Israel. He should, in the national interest, have set a timetable for a transition of power via a process designed, crucially, to minimize the disruption to the war against Hamas and to minimize political infighting inside Israel.

**But Netanyahu's psyche evidently allows for no acknowledgment of failure.**

He is convinced that everyone is to blame but himself — the military and intelligence establishments that misled him over Hamas's intentions in the years before October 7 and who failed to alert him in the weeks, days and hours before the invasion; the political adversaries who briefly unseated him for 18 months in 2021-2; the electorate that failed to adequately appreciate him and compelled him to then build a coalition with the messianic far-right; the media critics; the massed opponents of his legislative bid to radically constrain the judiciary; the defense minister who warned that the judicial overhaul was tearing apart Israeli society and emboldening Hamas and **Israel's other enemies...**

Therefore, as calls mount from within and without for Netanyahu to go, it remains a dismally safe bet that he will fight tooth and nail to do anything but. Instead, as has been his years-long strategy, he will brand anyone who questions his self-regarded peerless leadership as an enemy of Israel. The idea of a consensual move to early elections in September — as proposed by his oft-defeated rival Benny Gantz — is anathema to him. A handover to a **capable ally? No longer in perfect health, he won't even formally designate a deputy.**

And therefore, as was the case when he insisted on continuing to run the country while in the midst of a corruption trial, and as was the case when he pressed on with his assault on Israeli democracy and briefly fired that defense minister, so too, now, it falls to a potential few good men and women within his own coalition base to tell him that his presence is harming Israel, that his policies empowered and emboldened Hamas, and that far from being uniquely capable of ensuring Israel has the practical and diplomatic room to destroy Hamas, he is almost uniquely incapable of doing so.

But not only must they tell him this. In contrast to the cynical, sheep-like self-preservation they demonstrated during the judicial overhaul crisis, they must protect and serve the electorate they represent by organizing an orderly transition of power. In a 64-56 coalition, it does not take many people of integrity to put the interests of the country above self-interest and fear of the pro-Netanyahu machine.

Israel is in the midst of multiple crises — with a stalled war in the south; a potentially far worse conflict in the north, acute tensions in the West Bank, **Iran's multiple machinations, international hostility, no remotely competent public diplomacy, dysfunctional governance that continues to fail the citizenry at the most basic level, and an electorate riven over the Haredi community's exclusion from national service and much more besides. Directly responsible for some, Netanyahu undermines Israel's capacity to tackle all these crises.**

Again, it would be best for Israel were he to initiate his exit — however unjust he may erroneously believe it to be. Knowing he was leaving in a few months, he might just be liberated from his terror of the far-right tiger he rode back to power, and perhaps could even put together a mainstream government capable of forging a genuine strategy for completing the war and enabling a post-Hamas Gaza.

But if not by his own belated will, then, via due political process, his necessary departure needs to be achieved in a manner that helps Israel address what has been since October 7 a genuine existential crisis — **a manner, in other words, that gives Hamas and Israel's other circling enemies cause for concern and fear.**



# The Greater Washington Community Kollel SHABBOS DELIGHTS

## TORAH MINUTE

IN MEMORY OF RABBI KALMAN WINTER ZT" L

### Wakeup Signs

**Presented by Rabbi Moshe Sadwin, Kollel Adjunct**

Our Parsha discusses different forms of *tzara'as*, the skin malady that can bring *tumah* (ritual impurity) on a person. The standard form of a *tzara'as* affliction requires two separate seven day quarantine periods before definitively confirming the affected person to be impure. When the *tzara'as* affliction forms on a boil or a burn, however, there is only one seven day quarantine period before it we definitively confirm the affected person to be impure. Why is there such a difference?

Rav Dovid Feinstein explains that *tzara'as* is not an ordinary physical malady, but rather a Divine consequence for one of seven sins between man and his fellow man (see Arachin 16a). The purpose of *tzara'as* is to shock the victim into recognizing that that he or she has sinned, so that they will be moved to repent. If one does so, the *tzara'as* will disappear and the kohen who checks the *tzara'as* will pronounce them cured. If, however, the symptoms of contamination are not conclusive at the beginning, the kohen proclaims a period of quarantine, which is actually a probationary period for the affected person. This indicates to them that, while their sinful ways have not quite reached the point where they must be stricken by definitive *tzara'as*, nonetheless they are in need of a warning to repent. If the *tzara'as* condition appeared without any prior skin condition, they are granted two quarantine periods as opportunities to repent.

If the *tzara'as* affliction was preceded by a boil or burn, however, the prior condition itself constituted notice to the affected person that something was amiss in their conduct. They should have taken that condition as a warning to examine their deeds and correct them. Therefore, the one quarantine period they are given is, in essence, their "second chance," and if they fail to utilize it, they are not given another opportunity, but rather immediately declared impure.

While we don't have such blatant warning signs as *tzara'as* nowadays, its message is still relevant to us. The events that occur in our own lives and those of our nation are not random. Every occurrence could be utilized as a catalyst for personal introspection to grow and better ourselves.

**Wishing you a Good Shabbos!**

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## TABLE TALK

### Point to Ponder

***If one's flesh will have an inflammation on its skin... (13:18) If a person will have a burn from fire on his skin... (13:24)***

The type of tzara'as that develops after an inflammation and the type of tzara'as that develops after a burn are identical. Why did the Torah list them separately? To teach that if a person has a half size tzara'as from an inflammation and a half size tzara'as from a burn, they do not combine into one shiur (Rashi).

Any two items whose tuma are the same, combine to complete the required amount to transmit tuma (Me'ila 4:3).

Since the above two tzara'as types have the same halochos of tuma, why don't they combine?

### Parsha Riddle

***Why do snakes have spots?***

Please see next week's issue for the answer.

Last week's riddle:

***What halacha do a posek and a Kohen have in common?***

***Answer: Neither is allowed to drink wine before fulfilling their responsibilities. (It is reported that Rav Shmuel Salant would hurry through his Pesach Seder and then take a short nap to remove the effects of the wine so he could be available to answer questions.)***

## HATORAH V'HAMITZVAH

### HALACHA INSIGHTS FROM THE PARSHA

*Parashas Tazria* discusses various forms of tzara'as that afflict the human body or garments; *parashas Metzora* discusses tzara'as that afflicts a house. The Rambam explains:

*Tzara'as* is a collective term including many afflictions that do not resemble each other. For the whitening of a person's skin is called *tzara'as*, as is the falling out of some of the hair of his head or beard, and the change of the color of clothes or houses.

This change that affects clothes and houses which the Torah described with the general term of *tzara'as* is not a natural occurrence. Instead it is a sign and a wonder prevalent among the Jewish people to warn them against *lashon hora*, "undesirable speech." ... (*Tumas Tzara'as* 16:10)

The Ramban (*Vayikra* 13:47) writes similarly:

This [*tzara'as* of garments] is not in the natural order of things, nor does it ever happen in the world [outside Israel], and similarly leprosy of houses [is not a natural phenomenon]. But when Israel is wholly devoted to G-d, then His spirit is upon them always, to maintain their bodies, clothes and houses in a good appearance. Thus as soon as one of them commits a sin or transgression, a deformity appears in his flesh, or on his garment, or in his house, revealing that G-d has turned aside from him.

(It is difficult, however, to reconcile the Ramban's assertion here that *tzara'as* of garments and houses "is not in the natural order of things" with his declaration elsewhere (*Bamidbar* 5:20) that the *sotah* ritual is the **only** law of the Torah that involves a miracle, which implies that no form of *tzara'as* involves a miraculous occurrence.)

Many other commentators also assume that *tzara'as* of garments and houses are miraculous rather than natural phenomena (*Rabbeinu Bachya* 13:58; *Chinuch* #172; *Sforno* 13:47; *Kli Yakar* 13:47). The Rabbag, however, apparently understands that even these forms of *tzara'as* are natural phenomena (see Abarbanel 13:47).

PRESENTED BY  
RABBI YITZHAK GROSSMAN, ROSH CHABURAH

## KIDS KORNER

### Who Am I?

#### #1 WHO AM I?

1. I am mentioned at the Seder.
2. I take precedence over Shabbos.
3. I was first for 99.
4. I was also for 13.

#### #2 WHO AM I?

1. I am the first.
2. I am the seventh.
3. This year I am the eighth.
4. I am for redemption.

#### Last Week's Answers

**#1 Tor** (I am an alternative to pigeons, In Aramaic I am four legged, I appear twice in Megillas Esther, In the Midrash I am the sound of Moshiach.)

**#2 Eight** (I am after a week, I am for a bris, I was for the Mishkan, On Sukkos, I have my own Yom tov.)

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Shiur**

***Explanations and Insights to Enhance Your Seder!***

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