

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

April 23 - 24, 2021 - 12 Iyar 5781 - Parshas Acharei Mos/Kedoshim

Light Candles by 7:35 - Havdalah 8:37

The Shabbos Shorts is sponsored this week by Jerry Kaminetzky & family to express their heartfelt appreciation to Rabbi Dovid Rosenbaum & the YISE community for their support during Jerry's bereavement on the sudden passing of his sister, Phyllis Rand, Z"L, and by Abby & Chaim Tor on their retiring in southern Florida. They want to thank YISE's staff and members. They appreciate the great experience & the learning they gained during 23 years in YISE. It was an experience to participate in the Shul's administration, as well as being part of prayers. It was a great experience to be a part of the Sephardi Minyan in the Ashkenazi Shul. They hope to keep in touch.

Mazal Tov

- **Dr. Caroline & Eric Namrow** on the engagement of their son, Jacob, to Shevi Berelowitz, daughter of Sara & Dr. Daniel Berelowitz of Jerusalem. Mazal Tov to siblings Zev, Dalya, Chani, and Yossi, as well as to grandparents Phyllis Namrow of Bethesda and Stephen Waldenberg of Leeds, UK.
- **Debi & Max Rudmann** on the birth of a granddaughter, Dalia Shoshana. Parents are Ateret & Yosef Feldman of Baltimore. Mazal Tov also to aunt and uncle **Elyse & Haim Gabay**, uncle Aaron Paine, grandparents Leah & Eli Feldman, and the entire family.
- **Lynn & Aron Trombka** on the birth of a granddaughter, Tair Tziyon, born to Elana & Yosie Friedman of Stamford, CT.

Condolences

- **Manasseh Katz** and **Seth Katz** on the passing of their father, Howard Katz. Shiva is being observed through Tuesday morning. Zoom: Meeting ID: 886 4014 4660 Passcode: 2021 Motzei Shabbos 9:30 PM - 11:00 PM and Sunday/Monday 12 Noon - 1:00 PM and 8:30 PM - 10:00 PM. Phone: Manasseh - 301-674-3785, Seth - 301-674-3749. Email: shiva@smartcomputerinc.com
- **Melvin Farber** on the passing of his brother, Jack Farber. Shiva is being observed through Tuesday morning. Melvin can be reached during Shiva at 240-461-2830.

Shabbos Schedule

Limited Minyanim are now taking place at YISE under Montgomery County's Phase 2 guidelines. **All Minyanim require advance registration and confirmation.** If you are interested in attending Minyanim and have not registered, please go to <https://www.yise.org/minyan> If you are registered for a Minyan and are unable to attend at that time, please do not go to a different Minyan. If you have any questions, please contact minyan@yise.org

Friday Night:

- Light Candles by 7:35
- Mincha: 6:10, 7:35, 7:30 (Sephardi)

If you Daven Kabbalas Shabbos prior to Shkia (7:53 PM), it is preferable to Daven Mincha prior to Plag (6:28 PM).

Shabbos Day:

- Shacharis: 7:00, 9:00, 9:30, 8:00 (Sephardi)
- Mincha: 2:30, 5:00, 7:30, 6:55 (Sephardi)
- Shabbos ends/Maariv: 8:37

YISE Youth Announcements

Fostering Friendships in Young Children and Other Life Skills - Presented by YISE Youth Committee. Featuring Anne Ciner, Psy.D. Recording available at <https://wp.yise.org/fostering-friendships/>
Lag Ba'Omer at Sandy Spring Adventure Park - Thursday, April 29, 5:30 PM - 9:00 PM. RSVP to bkugler@yise.org by April 14. **Sold out!**
Camp Shomrai is back for another fun-filled summer with programming for children in preschool through ninth grade! Camp runs from July 5th through August 13th. For more info or to register online, visit our website at <https://Campshomrai.org> See flyer for details.

Weekday Shiurim

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

- **Rabbi Rosenbaum** - Daily - one chapter of Tehillim followed by a 15-minute Shiur on the Parsha. Sunday through Friday 8:30 AM - **Zoom A**.
 - **Rabbi Rosenbaum** - Daily - one chapter of Tehillim, followed by a 15-minute Halacha Shiur. Sunday through Thursday 7:00 PM - **Zoom A**.
 - **Rabbi Rosenbaum's** Mussar Study Group for Women (spiritual self-improvement), Sundays at 9:30 AM, **Zoom A**.
 - **Rabbi Rosenbaum's** Gemara Shiur for Men, Tuesdays and Fridays, 6:00 AM, **Zoom A**.
 - **Rabbi Rosenbaum's** Nach Shiur, Wednesdays at 11:00 AM, **Zoom A**.
 - **Rabbi Rosenbaum's** Women's Navi Shiur, now studying Sefer Yehoshua, Wednesdays at 8:00 PM, **Zoom A**.
 - **GWCK Sunday Kollel Brunch and Learn for Men and Women** - Sunday mornings, 9:30 AM.
 - Unraveling the Navi with Rabbi Hillel Shaps, **Zoom B**.
 - **Rabbi Tuvia Grauman** - Rabbi Hyatt's Gemara Shiur, Sundays at 10:00 AM, **Zoom F**.
 - **Rabbi Yonatan Zakem's** Shiur for men & women, Pearls of Prayer, exploring the depth and meaning of our daily prayers. Sunday evenings, **Zoom I**.
 - **GWCK presents CLAS (Community Learning at Shomrai)** - 8:15 PM - 9:15 PM (except as noted). For more info, contact Rabbi Hillel Shaps, hshaps@gwckollel.org 347-869-9361.
 - For Men & Women - **Zoom C** (except as noted):
 - Mondays: (for men only) Rabbi H. Shaps, On the Same Page Gemara, **Zoom B**.
 - Tuesdays: Rabbi Winter - Torah Topics
 - Wednesdays: Rabbi Grossman - Reading Responsa
 - Thursdays: Rabbi Grossman - Parshas Hashavua, 9:00 PM.
 - For Women - **Zoom D**
 - Mondays: Mrs. Sara Malka Winter - Parsha Journeys
 - Tuesdays: Mrs. Sara Malka Winter - Bereishis in-Depth
 - **Semichat Chaver Program**, Tuesdays at 9:00 PM with Rabbi Hillel Shaps. For more information, please contact Rabbi Hillel Shaps: hshaps@gwckollel.org **New session began April 20.** Registration required at gwckollel.org/scp See flyer for details.
 - **The Golden Network Presents: Rabbi Barry Greengart's** Shiur on Daily Halachos for men & women, Tuesdays 9:15 AM, **Zoom E**.
 - **Rabbi Yitzchak Scher's** Shiur for Men and Women, Tuesdays, 1:30 PM, "A Second Look-Stories in the Torah from a Deeper Perspective", **Zoom H**.
 - **Rabbi Moshe Arzouan's** Advanced Gemara Shiur for Men, learning Masseches Gittin on Wednesday evenings, 8:00 PM, **Zoom G**.
- Connection Details:** Go to <https://zoom.us/join/> and enter the meeting ID, or call 301-715-8592 and enter the meeting ID & password:
Zoom A: ID: 416 963 9000, password 492019
Zoom B: ID: 349 754 2180, password Learn
Zoom C: ID: 746 455 2195, password Learn
Zoom D: ID: 601 853 4021, password Winter
Zoom E: ID: 970 1398 4837, password 613
Zoom F: ID: 978 8156 7874, password RabbiHyatt
Zoom G: ID: 539 496 3506, password ygwartz
Zoom H: ID: 713 7408 5130, password 045079
Zoom I: ID: 269 840 3648, password online Pearls, phone 621690

YISE Programs and Listings

Family Trivia Night - Sunday, April 25, 8:30 PM. Fun for all ages. You don't want to miss this fun & delicious YISE pre-Lag-B'omer Event! 1st, 2nd and 3rd prizes awarded. The registration deadline for ordering your Ben Yehuda appetizer has passed. Pickup on Sunday 6:30 PM - 8:30 PM. If you have not registered, you can still participate in the Trivia Night. Contact social@yise.org See flyer for details.

Financial Strategies for Parents - Learn about programs and assistance available to help with the costs of childcare and tuition. Tuesday, April 27, 8:15 PM - 9:15 PM on **Zoom A**. Hosted by YISE in partnership with Izun. See flyer for details.

Ask The Rabbi! Come join our virtual, interactive monthly program featuring Halachos of Shabbos and holidays! This month's topic: Yom Tov. How do I use my oven on Yom Tov? What may I do on the first day of Yom Tov for the second day? Tuesday, May 4, 8:30 PM - 9:30 PM on **Zoom A**. The first 45 minutes are for Shailos submitted in advance and the last 15 minutes are for Q & A. Send in your questions related to Yom Tov to: AskTheRabbi@yise.org by Sunday, May 2. For more information or to submit questions by phone, contact Miriam Friedman, 301-754-1517 or mfriedman2@yahoo.com To sponsor the Shiur, contact office@yise.org

COVID-19 Updates

- **Outdoor Minyan** - If you are interested in a Shabbos morning outdoor Minyan without a tent, subject to weather conditions, please email Ari Elias-Bachrach at outdoor@yise.org The outdoor Minyan location has changed - details will be sent with registration.
- **Minyan Changes** - We are making changes to the Minyan schedule to accommodate as many members as possible. Watch your email for details and make sure to check your email every Friday morning to get your personalized Minyan schedule for the following week.
- Advance registration for Minyanim is **required** and space is limited. Go to <https://www.yise.org/minyan> to register. If you have changes to your original registration form, please send an email to minyan@yise.org with details.
- The Shul office is still open, but hours may vary.

Let us Daven to Hashem to keep all of us in good health and to return our lives to normal as soon as possible. In protecting each other as we navigate this unfolding situation, may we grow stronger as individuals and as a community.

Happy Birthday! Happy Anniversary!

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

Dvar Torah Dedications/Sponsor a Shiur

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

Our current limited ability to Daven with a Minyan and to say Kaddish is difficult and a challenge. However, sponsoring a Shiur or other Torah learning is a meaningful way to commemorate a Yahrzeit or honor a loved one. Sponsorships are also a great way to celebrate a Simcha or any other milestone, while helping YISE at a time when many of the Shul's other sources of revenue are not available.

1. The following individual Shiurim are available for sponsorship at \$18 (per day):

- Daily Morning (Sunday through Friday) Tehillim and Parsha Shiur
- Daily Evening (Sunday through Thursday) Tehillim and Halacha Shiur
- Rabbi Rosenbaum's Sunday Morning Mussar Study Group for Women
- Rabbi Rosenbaum's Tuesday or Friday Morning Gemara Shiur for Men
- Rabbi Rosenbaum's Wednesday Morning Nach Shiur
- Rabbi Rosenbaum's Wednesday Night Navi Shiur for Women
- Rabbi Grauman - Rabbi Hyatt's Gemara Shiur, Sunday Morning

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

3. The Pre-Shabbos Drasha video is available for sponsorship at \$54.

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

Thank you to this past week's Shiurim sponsors:

Rabbi Rosenbaum's Tehillim/Parsha/Halacha Shiur

- **Steve Kalin** in honor of Rabbi Rosenbaum.
- **Judy & Louis Morris** in memory of Judy's brother, Raphael Ostrovsky, HaRav Rephael ben Akiva, Z"l, whose Yahrzeit is the 9th of Iyar.
- **Judy & Louis Morris** in honor of the Yahrzeit of Judy's mother, Helen Ostrovsky, Hinda Kayla bas Yoel Yitzchak Zelig, whose Yahrzeit is the 12th of Iyar.
- **Jay Rogal and Debbie Rogal** to commemorate the Yahrzeit of Jay's father and Debbie's grandfather, Amiel Rogal, on the 7th of Iyar.
- **Hannah & Robert Klein** in memory of Howard Katz, Z"l, an inspiring pillar of our Shul.

Rabbi Rosenbaum's Nach Shiur

- Refuah Shlema to Sarah Haya bas Hinda

Rabbi Rosenbaum's Mussar Shiur

- Refuah Shlema to Chana bas Rosa

Rabbi Hyatt's Gemara Shiur

- **David Jaray** in honor of a Refuah Sheleimah to Rabbi Hyatt and in honor of Rabbi Grauman and all those that attend his Shiur.

Rabbi Rosenbaum's Erev Shabbos Drasha

- **Abby & Chaim Tor** on the 26th Yahrzeit of Chaim's father, Yosef ben Daniel v' Rivka on the 17th of Iyar.

YISE Programs and Listings (continued)

April Hamizrachi Magazines - Limited quantity available. If you are interested in getting one, please email office@yise.org

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

Update: Being Social. In the past few months, YISE's Social Committee has organized a range of programs to bring us together virtually - Trivia Night, Painting, a Purim Shpiel... We have also expressed our thanks to the Holy Cross Hospital health workers and treated the Wheaton Rescue Squad to a special dinner. A second Trivia night is scheduled for Sunday, April 25. Watch for details. Want to help? Please contact social@yise.org

Registration for Shomrai Preschool 2021-2022 is now open! We are excited to be offering a Torah-rich, child-centered program for children entering 2 year-old Nursery - 4 year-old Pre-K. School day runs from 8:30 AM - 3:00 PM. Extended care options available from 7:30 AM -8:30 AM and 3:00 PM - 6:00 PM. Register early for maximum savings! Visit our website for tuition rates and online registration at <https://preschool.yise.org/registration> For more information about the program email Sarah Dollman at director@yise.org See flyer for details.

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

The Rachel Bassan Horwitz Fund is used for medical needs in our area, elsewhere in the US, and in Israel. In order to continue this much-needed medical fund, your financial help is needed! Tax-deductible contributions may be made payable to: YISE Charity SPECIAL Fund, c/o Norma Burdett, 11720 Lovejoy St., Silver Spring, MD 20902. Earmark: Bassan Fund. For more info: Norma Burdett, 301-593-5964 or Pearl Bassan, 301-649-3137.

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

Community Programs & Listings

A Time for Unity! - Special speaker series, Sunday evenings through May 9, 8:00 PM - 9:00 PM, online at chabadsilverspring.com/zoom As we look forward to Shavuot, the season of the giving of our Torah, let us come together and find inspiration in the words of the Torah. Chabad of Silver Spring will be hosting distinguished rabbis again this year during the weeks between Pesach and Shavuot.

The Yad Yehuda Clothing Exchange has available hours for all members of the community to shop at no cost this Sunday from 10:00 AM - 12 Noon. This is an opportunity for people to come and shop for beautiful, Tzanua clothing in our well-equipped showroom, while wearing masks and maintaining social distancing. Everyone must be in good health and not have been in contact with someone who tested positive for COVID-19. If you have any questions or would like to make an appointment for another day, please contact ncarmel@yadyehuda.org

Yad Yehuda Donation Policy Update - Many unsolicited items are being dropped off at Yad Yehuda's office. We incur costs to dispose of those items. Please do not drop off: clothing/shoes/coats, household and baby items, electronics, books, Judaica/sheimos. Donations of non-perishable food for the Capital Kosher Pantry are welcomed and appreciated.

The Mikvah Emunah Society and The Robin Niman Mikvah Education Fund present "Pelvic Health Throughout a Woman's Lifespan", an educational evening for women only via Zoom, on Tuesday, April 27 at 8:30 PM. Featuring guest speakers Diana Melnick, MA, RP, and Sara Klein, PT. Meeting ID: 827 3403 6163 / Passcode: 628955. See <https://mikvahemunah.com/2021/04/14/pelvic-health-throughout-a-womans-lifespan/> for the full flyer.

Kemp Mill Toastmasters - Wednesday, April 28, 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 vppr@kempmilltoastmasters.com for more info. Zoom meeting ID: 986 546 841, password: 3671

Penetrating Thoughts and Practical Perspectives - Thoughts on life, Torah and Middos. Based on Michtav M'Eliyahu, from Rav Eliyahu Dessler, Z"l. Mondays, 9:00 PM - 9:30 PM, with Rabbi Yitzchak Scher. Zoom - Meeting ID: 736 4190 7086, Passcode: torah. Presented by YGW Kollel Zichron Amram. For more information, contact Rabbi Moshe Chaim Blate at 404-273-3392.

What Happened at Sinai: An Exploration of the Sinai Revelation and the Ten Commandments - Wednesdays, 8:00 PM on Zoom. Presented by Rabbi Hillel Shaps. Join any time! No cost. Zoom info and registration at linksgw.org/classes

Remote Night Shiurim from YGW - Sunday 8:30 PM - 9:15 PM, Rabbi Moshe Chaim Blate; Monday/Wednesday 9:00 PM - 9:30 PM, Rabbi Ahron Lopiansky; Tuesday/Thursday 9:00 PM - 9:30 PM, Rabbi Eliyahu Reingold. Register at https://zoom.us/webinar/register/1715843153121/WN_n6jNGqUpTpCN6kCabUuTA

Daf Yomi Shiur currently meets online via a WebEx video conference. There is still room for a few more participants. Anyone interested may email Judd Lifschitz at lifschitz@slslaw.com to be added to the invite list. Sunday 8:30 AM, Monday - Thursday 9:00 PM.

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

Kemp Mill Village is providing friendly phone calls and limited deliveries during the pandemic. Call 1-833-KMV-20902 to request service or to volunteer. See kempmillvillage.org for more information.

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

The Week Ahead

Sunday
April 25

Monday, April 26
Pesach Sheni

Tuesday
April 27

Wednesday
April 28

Thursday
April 29

Friday, April 30
Lag Ba'Omer

Limited Minyanim will take place at YISE next week, **advance registration and confirmation required**. You are encouraged to Daven at home at the same time as a Minyan at YISE. Shacharis: Sunday 6:30 AM/7:30 AM/8:45 AM; Monday/ Thursday 6:15 AM/6:45 AM/8:45 AM; Tuesday/Wednesday/Friday 6:15 AM/6:55 AM/8:45 AM. Mincha/Maariv: Sunday - Thursday: 7:45 PM.

Halachic Times: Latest Alos Hashachar 4:50 AM, Earliest Talis and Tefilin: 5:21 AM, Latest Netz: 6:18 AM, Latest Krias Shema: 9:37 AM, Earliest Mincha: 1:41 PM, Earliest Shkia: 7:55 PM, Latest Tzeis Hacoachavim: 8:45 PM

Next Shabbos

April 30 - May 1, 2021 - 19 Iyar 5781

Parshas Emor

Light Candles: 7:42

Havdalah: 8:45

Next Shabbos Shorts Deadline: Wednesday, April 28 at 12:00 Noon

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

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

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

Office Hours:

Monday - Thursday 9:00 AM - 5:00 PM, Friday 9:00 AM - 2:00 PM

Rabbi Dovid Rosenbaum

Yale Ginsburg - President

Simi Franco - Office Manager

A Quick Thought on the Parsha from Rabbi Rosenbaum

Acharei Mos/Kedoshim:

How Could Hashem Expect Holiness From Me?

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

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

A *Pasuk* in this week's *Parsha* probably brings many of us up a bit short. The second *Parsha* begins *קדושים תהיו*, that you need to be, we the Jewish people, are instructed by G-d to be holy people. Surely many of us look at that *Pasuk*, that commandment, and wonder to ourselves, is that talking to me? Really? Follow the rules, okay, perfect I'm not. Try to do some *mitzvos* sure. But holy person, that's other people. The *Sfas Emes* says that the *Pasuk* of course in addition to being an instruction is also an assurance, and the assurance is that we have the capacity to truly attain sanctity. The *Sfas Emes* makes, among other comments, three different points as to how it really is relevant to us.

The first point he makes is connected to the end of the *Pasuk* *כי קדוש אני ה' אלוהיכם*, that I Hashem your G-d am holy. It's possible for me to ask you to be holy because I am holy and of course as we know all of mankind is created with *צלם אלקים*, with a certain godliness and we certainly believe that there is a unique bond between G-d and the Jewish people. So G-d is not asking us to tap into sanctity from nowhere, to create something from nothing. G-d is instructing us to connect to the sanctity that is in the connection that we already have with him. One point.

Another point is the *Sfas Emes* reminds us that every single *mitzvah* that we do brings us more sanctity. Such a foreign concept! *Sfas Emes* says we say it every time we make a *beracha* on a *mitzvah*. *ברוך אתה ה' אלקינו מלך העולם אשר קדשנו במצותיו*, that sanctified us with his commandments and commanded us to do x, y, z. The *Sfas Emes* says you see that every time we do a *mitzvah*, obviously we can do a *mitzvah* better, we can do a *mitzvah* with more focus, we can do a *mitzvah* with more attention to detail, with more thoughtfulness, but every time we do a *mitzvah* we are tapping into *kedusha*.

One more point the *Sfas Emes* makes is the *medrash* says that we learn from the language in the *Pasuk* that Moshe is instructed to tell all of the Jewish people this section of *קדושים תהיו*, that this entire section was said at *Hakel*, was read at *Hakel*. *Hakel* is when all the Jewish people got together, every seven years, and the king in the courtyard at the *Beis HaMikdash* would read through different sections of the *Torah*. The *Sefas Emes* suggests that the fact that this is part of the section read implies an important lesson, that part of tapping into sanctity is tapping into the nation of Israel. That the more we are connected to other Jews, and presumably other Jews doing *mitzvos* together, the more we are tapping into a remarkable force that really is driven by sanctity. So whether it be our connection to G-d, whether it be our fulfillment of his *mitzvos*, whether it be our connection to the people as a whole, and obviously ideally all of these things all intersecting with each other, we truly can become *קדושים*, people of great sanctity.

Have a wonderful *Shabbos*!



YISE PRESENTS

FUN FOR
ALL AGES

FAMILY TRIVIA NIGHT

SUNDAY, APRIL 25TH

8:30PM - VIRTUALLY!

1st, 2nd, and 3rd place prizes awarded!

ZOOM ID: 416 963 9000

PASSWORD: 492019

**You won't want to miss this fun &
delicious YISE pre-Lag B'omer event!**

Order your Ben Yehuda appetizer here!

<https://www.yise.org/trivia>

.....
Pizza bombs, Garlic knots, Mini calzones, & sauce

\$7.00 - individual (7pc)

\$12.50 - couple (15pc)

\$16.00 - family (25pc)

Questions? Contact social@yise.org



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- Bring the learning home to your Shabbos table with engaging materials!
- Receive a Semichat Chaver Certificate of Achievement, signed by HaRav Hershel Schachter, and Chief Rabbi Shlomo Amar, after successfully passing a written exam at the end of each topic.
- Celebrate your accomplishment with your family and friends!

**WHAT SHOULD YOU DO
IF YOU DROP SOME
CHOLENT ON YOUR
SHABBOS SUIT?
IS IT PERMITTED TO
SELECT YOUR FAVORITE
VEGETABLES FROM
YOUR SALAD?
NEXT TOPIC:
SELECTED
MELACHOS OF
SHABBOS
BEGINS: APRIL 20**

Now on



**Presented
by**



**Rabbi
Hillel
Shaps**

Men's
Programming

TUESDAYS @ 9:00PM

**ZOOM info and
registration at
gwckollel.org/scp**

For more information, please contact:
Rabbi Hillel Shaps,
hshaps@gwckollel.org



לעילוי נשמת החבר שלמה מיכאל בן מאיר שטראוס



ASK the RABBI

Come join our virtual, monthly interactive program featuring different Halachos of Shabbos and Holidays!

Topic: *Yom Tov*



The first 45 minutes are for Shailos submitted in advance and the last 15 are for Q & A.

- ***How do I use my oven on Yom Tov?***
- ***What may I do on the first day of Yom Tov for the second day?***

Send in your questions about Yom Tov to: AskTheRabbi@yise.org by Sunday May, 2.

When: Tuesday, May 4, 8:30 PM – 9:30 PM

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

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

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

FINANCIAL STRATEGIES *for Parents*



**Learn about programs and assistance
available to help with the costs
of childcare and tuition**

Tuesday, April 27th • 8:15–9:15 pm

<https://zoom.us/join/>
ID 416 963 9000 Password 492019
or Call 301-715-8592

HOSTED BY YISE IN PARTNERSHIP WITH IZUN





JULY 5 - AUGUST 13

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FOR MORE INFORMATION

Visit our website: www.campshomrai.org
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Gleanings of Divrei Torah on Parashat Hashavuah
via the Internet

In gratitude to Elliot and Debbie Gibber
for their love and commitment to our beloved family
Bev Morris and Art Boyars

Volume 27, Issue 27

Shabbat Parashat Acharei Mot-Kedoshim

5781 - B"H

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

Sprints and Marathons - It was a unique, unrepeatable moment of leadership at its highest height. For forty days Moses had been communing with God, receiving from Him the Law written on tablets of stone. Then God informed him that the people had just made a Golden Calf. He would have to destroy them. It was the worst crisis of the wilderness years, and it called for every one of Moses' gifts as a leader.

First, he prayed to God not to destroy the people. God agreed. Then he went down the mountain and saw the people cavorting around the Calf. Immediately, he smashed the tablets. He burned the Calf, mixed its ashes with water and made the people drink. Then he called for people to join him. The Levites heeded the call and carried out a bloody punishment in which three thousand people died. Then Moses went back up the mountain and prayed for forty days and nights. Then for a further forty days he stayed with God while a new set of tablets was engraved. Finally, he came down the mountain on the tenth of Tishri, carrying the new tablets with him as a visible sign that God's covenant with Israel remained.

This was an extraordinary show of leadership, at times bold and decisive, at others slow and persistent. Moses had to contend with both sides, inducing the Israelites to do teshuvah and God to exercise forgiveness. At that moment he was the greatest ever embodiment of the name Israel, meaning one who wrestles with God and with people and prevails.

The good news is: there once was a Moses. Because of him, the people survived. The bad news is: what happens when there is no Moses? The Torah itself says: "No other Prophet has risen in Israel like Moses, whom the Lord knew face to face". What do you do in the absence of heroic leadership? That is the problem faced by every nation, corporation, community and family. It is easy to think, "What would Moses do?" But Moses did what he did because he was what he was. We are not Moses. That is why every human group that was once touched by greatness faces a problem of continuity. How does it avoid a slow decline?

The answer is given in this week's parsha. The day Moses descended the mountain with the second tablets was to be immortalised when its anniversary became the holiest of days, Yom Kippur. On this day, the drama of teshuvah and kapparah, repentance and atonement, was to be repeated annually. This time, though, the key figure would not be Moses but Aaron, not the Prophet but the High Priest.

That is how you perpetuate a transformative event: by turning it into a ritual. Max Weber called this the routinisation of charisma. A once-and-never-again moment becomes a once-and-ever-again ceremony. As James MacGregor Burns puts it in his classic work, *Leadership*: "The most lasting tangible act of leadership is the creation of an institution – a nation, a social movement, a political party, a bureaucracy – that continues to exert moral leadership and foster needed social change long after the creative leaders are gone."

There is a remarkable Midrash in which various Sages put forward their idea of klal gadol ba-Torah, "the great principle of the Torah." Ben Azai says it is the verse, "This is the book of the chronicles of man: On the day that God created man, He made

him in the likeness of God"). Ben Zoma says that there is a more embracing principle, "Listen, Israel, the Lord our God, the Lord is one." Ben Nannas says there is a yet more embracing principle: "Love your neighbour as yourself." Ben Pazzi says we find a more embracing principle still: "The first sheep shall be offered in the morning, and the second sheep in the afternoon" – or, as we might say today, Shacharit, Mincha and Maariv. In a word: "routine". The passage concludes: The law follows Ben Pazzi.

The meaning of Ben Pazzi's statement is clear: all the high ideals in the world – the human person as God's image, belief in God's unity, and the love of neighbours – count for little until they are turned into habits of action that become habits of the heart. We can all recall moments of insight or epiphany when we suddenly understood what life is about, what greatness is, and how we would like to live. A day, a week, or at most a year later the inspiration fades and becomes a distant memory and we are left as we were before, unchanged.

Judaism's greatness is that it gave space to both Prophet and Priest, to inspirational figures on the one hand, and on the other, daily routines – the halachah – that take exalted visions and turn them into patterns of behaviour that reconfigure the brain and change how we feel and who we are.

One of the most unusual passages I have ever read about Judaism written by a non-Jew occurs in William Rees-Mogg's book on macro-economics, *The Reigning Error*. Rees-Mogg (1928-2012) was a financial journalist who became editor of *The Times*, chairman of the Arts Council and vice-chairman of the BBC. Religiously he was a committed Catholic.

He begins the book with a completely unexpected paean of praise for halachic Judaism. He explains his reason for doing so. Inflation, he says, is a disease of inordinacy, a failure of discipline, in this case in relation to money. What makes Judaism unique, he continues, is its legal system. This has been wrongly criticised by Christians as drily legalistic. In fact, Jewish law was essential for Jewish survival because it "provided a standard by which action could be tested, a law for the regulation of conduct, a focus for loyalty and a boundary for the energy of human nature."

All sources of energy, most notably nuclear energy, need some form of containment. Without this, they become dangerous. Jewish law has always acted as a container for the spiritual and intellectual energy of the Jewish people. That energy "has not merely exploded or been dispersed; it has been harnessed as a continuous power." What Jews have, he argues, modern economies lack: a system of self-control that allows economies to flourish without booms and crashes, inflation and recession.

The same applies to leadership. In *Good to Great*, management theorist Jim Collins argues that what the great companies have in common is a culture of discipline. In *Great By Choice*, he uses the phrase "the 20-Mile March" meaning that outstanding organisations plan for the marathon, not the sprint. Confidence, he says, "comes not from motivational speeches, charismatic inspiration, wild pep rallies, unfounded optimism, or blind hope." It comes from doing the deed, day after day, year after year. Great companies use disciplines that are specific, methodical and consistent. They encourage their people to be self-disciplined and responsible. They do not over-react to change, be it for good or bad.

They keep their eye on the far horizon. Above all, they do not depend on heroic, charismatic leaders who at best lift the company for a while but do not provide it with the strength-in-depth they need to flourish in the long run.

The classic instance of the principles articulated by Burns, Rees-Mogg and Collins is the transformation that occurred between Ki Tissa and Acharei Mot, between the first Yom Kippur and the second, between Moses' heroic leadership and the quiet, understated priestly discipline of an annual day of repentance and atonement.

Turning ideals into codes of action that shape habits of the heart is what Judaism and leadership are about. Never lose the inspiration of the Prophets, but never lose, either, the routines that turn ideals into acts and dreams into achieved reality.

Shabbat Shalom: Rabbi Shlomo Riskin

"Speak to the entire congregation of the People of Israel and say to them: 'You shall be holy, for I the Lord your God am holy.' What does it mean to be holy? In our generation, the emotionally-charged observance of Yom Hazikaron – when we honor the memories of those who have lost their lives defending the State of Israel – provide poignant answers to this ancient question.

I would like to offer some context for this matter by citing a teaching from Rabbi Yechezkel "Chatzkel" Abramsky, z"l, legendary sage and rabbinical judge of London and Jerusalem. He taught that three aspects of our ethnicity create Jewish identity: belonging to a special nation, a special religion, and a special holy community. These three elements are expressed in the Tahanun supplication that we recite after the daily Shemoneh Esrei prayer.

The first element is reflected in the words: "Guardian of Israel, guard the remnant of Israel, and do not destroy Israel, those who recite 'Shema Yisrael'." Fascinatingly, the prayer speaks of "Israel" and not of "Jews", of our national heritage rather than of our religious faith. Israel is, after all, the name of our common patriarch, Yisrael; it is the special term for our national homeland – and a nation is a family writ large! Nations developed from families, and so we are the Children of Israel!

We begin this prayer by entreating the Almighty to preserve also those Jews who do not identify with a traditional code of conduct or a commitment to a particular faith or set of beliefs. It is enough that they are citizens of the State of Israel, or diaspora Jews who identify with the "Jewish family" in times of crisis. This is the covenant of Jewish peoplehood that God established with Abraham and Sarah and their descendants.

The prayer continues: "Guardian of a unique people, guard the remnant of a unique people, and do not destroy a unique people, who declare Your Name one and unique, the Lord our God is one and unique."

In this second stage of the prayer, we ask for the preservation also of those who see themselves as "Jews" in addition to being Israelis, those who live a unique traditional lifestyle of Sabbath, festivals and kashrut, and those who are committed to faith in one God. These Jews express the covenant at Sinai, the

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special religious beliefs and way of life that make Jews a singular and unique people.

The prayer concludes with the highest stage of love, “Guardian of a sacred people, guard the remnant of a sacred people, and do not destroy a sacred people, who triplicate with three sanctities before the Sacred One.” This is the final and highest aspect of our ethnicity: in addition to our being a nation and a religion – Jews and Israelis, bound up together with a family-nation-state and committed to a system of traditions and beliefs – we must also strive to be truly close to our loving God, to be holy and sacred, God-like in words and deeds, devoid of egocentricity even to the extent of martyrdom for the sake of God and Israel.

This is the very first commandment of this week’s Torah reading of Kedoshim: “you shall be holy.” What does this mean? Yosef Goodman, z”l, son of my beloved friends, Mordechai and Anne Goodman, demonstrated how to answer this question.

In early 2006, Yosef, a member of an elite IDF unit, was participating in an army training maneuver at the Nitzanim base near the city of Ashdod. While jumping out of an army plane, Yosef’s parachute became entangled with the parachute of his unit commander, a war hero who had saved many Jewish lives and who was central to our military victories.

If Yosef did nothing, chances were that they would both be killed as the plane crashed to the ground, but there also was a small possibility that they both would live. Yosef, however, – in a split second decision – opted to disentangle his parachute from that of his commanding officer, thereby saving the life of the commander, but catapulting him to certain death on the ground below. At the funeral on Har Herzl, the head of the unit praised Yosef, calling him a fearless soldier who showed everyone the meaning of selfless Zionism. Yosef, z”l, acted above and beyond what Jewish law expected of him, but he certainly was a holy Jew, close to God Himself.

Who is holy? Roi Klein, z”l, a young married father of two, who loved his nation, his land and his Torah with all his heart and soul. In the Second Lebanon War in the Summer of 2006 against Hizbullah, Roi found himself in the town of Bint Jbeil removing armaments with his army reserve unit. He was standing near the entrance to a building when a terrorist threw a grenade that landed near him. Klein yelled out to his men, “Klein is dead! Klein is dead!” and, while proclaiming “Shema Yisrael!”, jumped on the live grenade, muffling the explosion with his body and saving the lives of all of his fellow soldiers. Roi, z”l, too is a kadosh, a holy Jew.

Please, God, preserve all members of the Jewish nation: the Jews who have only the most basic of Jewish ethnic ties, those who also have deep Jewish religious ties, and especially those who have attained a degree of God-like holiness! Preserve all members of the Jewish nation, for each of us has the capacity to strive for holiness!

Dvar Torah: Chief Rabbi Ephraim Mirvis

You can live forever. This is the conclusion of Targum Unkalus, the Aramaic translation of the Torah. In its comment on an important verse in Achrei Mot. ‘Asher ya’aseh otam adam, vachai bahem’ – the mitzvot are given to us so that we ‘perform them in order to live through them’. The Targum explains: ‘Vachai bahem’ – ‘and live through them’ means ‘Vayaichei behon chaye alma’ – ‘you will enjoy an eternal existence’. The Targum wants us to know that this physical existence on earth is not our only life. If one lives a good and upright life then the neshama, the soul, continues to live on into ‘chaye alma’ – the world to come.

The Chidushei Harim gives a very different peirush. He says: ‘Vachai Bahem’ – ‘you should live through them’ means you will get a life through the

mitzvot. Such is the beauty of the performance of the mitzvah, such is the incredible nature of the experience, that through mitzvot, we will have added quality of life, added fulfillment joy and happiness. But the definitive peirush must be that of our sages in the Gemara: ‘vachai beham v’lo yamut bahem’ – ‘the mitzvot should not cause any death’. The Talmud wants us to know that, God forbid, the fulfillment of a mitzvah should never cause a threat to human life. We are of course familiar with the three cardinal sins, but apart from them, there is nothing that transcends the importance of the sacred nature of life. Not Shabbat, not Yom Tov, not kashrut and right now in an extraordinary fashion we are finding that just about the entire Jewish world is fulfilling this mitzvah of ‘V’chai Bahem’. At this time we pray that the almighty will bless us all, that please God we will benefit from V’chaye alma – eternal life. May Hashem also bless us that we will have fulfillment and happiness always and at this very trying and troubling time, may Hashem bless us so that every human being on earth will enjoy good health, and that this challenging time will be over very soon.

OTS Dvar Torah - Esti Honig

Friends, Jews, Countrymen, Lend Me Your Ears!

Parashat Kedoshim starts much the way several other paragraphs in Sefer Vayikra start, “וידבר ה' אל משה לאמר”, Hashem spoke to Moshe, saying. But what follows does change the common pattern, for Moshe is told to tell the subsequent words not to Aharon, or the Kohanim, or to B’nei Yisrael, but to “כל עדת בני ישראל” – the whole congregation of the Children of Israel. The only other place that a mitzvah is specifically told to the whole congregation of Israel is the mitzvah of Korban Pesach. Chazal already noticed this occurrence, and Torat Kohanim on this passuk states that this section of the Torah was transmitted in full assembly – every member of the congregation of Israel was there. This is in contrast to the rest of the Torah, where Hashem would teach Moshe, Moshe would then teach it individually, in turn, to Aharon, to Aharon’s sons, to the elders, and only then to all of Yisrael. Rashi, quoting the same Torat Kohanim, explains that this is because most of the fundamental teachings of the Torah are “הלכות” – dependent on it, or contained in it. It is unclear whether this refers merely to the next passuk – the mitzvah of “קדושים תהיו” – Be Holy, or if it refers to the entire section. And looking through the chapter, one begins to see the reason for it being so fundamental. While the chapter may begin with the overarching mitzvah of being holy, and continue with the esoteric laws of leftover meat korbanot, it contains so many of the laws that are fundamental to the way that we interact with each other, both as individuals and as a society. These include laws such as supporting the less fortunate, honesty, business ethics, judicial integrity, and so on, all culminating with the famous “great principle” – “וואהבת לרעך כמוך” – Love your neighbor like yourself.

While not all of the mitzvot in this perek are interpersonal, throughout there is an emphasis on the relationships between people. Ten times there is a mitzvah that is specifically phrased in terms of behavior toward another. “An other” is described in 4 different ways: a member of your **עם** (nation or people), **עמית** (neighbor or kinsman), **רע** (fellow or friend), and **אה** (brother). It is clear that these are all talking about the same groups of people – your fellow humans. Indeed, in most translations that I have seen, there is not even a specific definition for each term, they are used interchangeably. Rav Samson Raphael Hirsch, however, points out a progression both in the content of the mitzvot and in the way that each “fellow” is referred to in the various mitzvot.

Likutei Divrei Torah

He notes that this progression begins with the mitzvah of “לא תלך רכיל בעמך” – You shall not go about as a talebearer among thy people. Here, he says, the people are looked at as separate **עמים** – each household is its own closed off circle, and a person must not breach those separate circles by bearing tales from one to another.

The Torah continues from there with the prohibition of “לא תעמוד על דם רעך” – You shall not stand inactive by the blood of your neighbor. Rav Hirsch explains that it’s not enough to refrain from actively bearing tales and breaching circles, but we must actively come to the rescue of someone in need. Here, he relates the word “רעך” – neighbor, friend, fellow, to the **רועה** – the shepherd. The job of the shepherd is to protect and help the sheep find pasture and sustenance. It is not enough to refrain from harming our fellow, since he is not just a member of another closed circle, but a **רע** – one whom we should be trying to protect and help to grow as a shepherd does for his sheep.

The Perek continues with “לא תשנא את אחיך בלבבך” – You shall not hate your brother in your heart.

Beyond instructing our actions, the injunctions extend to our feelings as well. No matter what the other person has done to lose their status as a **רע**, we must still recognize him as an **אה** – a brother, children of the same Father – of God. And even if you would otherwise hate this other person, maybe even with good reason, don’t allow yourself to feel that hatred, because you both come from the same “divine descent.”

In order to help us not feel that enmity towards another, we are also instructed that if we feel there is something lacking in someone else, “הוכח תוכיח את” – repeatedly rebuke your neighbor. Rav Hirsch here points out that the connotation of **עמית** is someone who is equal – for we cannot even think about admonishing someone else if we feel that we are superior to them.

Even if we feel that we have reached out and extended ourselves to another person, and been continually rebuffed, we must still make sure to “לא תקום ולא תטור את בני עמך” – to not take revenge or bear a grudge against the children of your people. We must think of the other as **עמינו** – we are members of the same nation, the nation of **ה'.** We are all parts of that nation and just as God demands that we do other mitzvot, God also demands that we work on our own feelings towards others.

All of these mitzvot regarding the way we act towards each other culminate in the famous “ואהבת” – “Love your neighbor like yourself. This directive has nothing to do with any particular qualities of this other person, but Hashem has charged us to find in every other person a “מרעה” – “the furthering of his own well-being, the condition for his own happiness in life”. When we rejoice at the good things that happen to our fellow, when we are sad at the tragedies that befall him, we depend upon each other’s wellbeing. To accomplish this, we must see ourselves as a Creation of God, and one of many, then we will be able to look towards all those other creations and care for the well-being of all of them equally.

At each step of the way, Hashem guides us to look at ourselves and how we fit in with the people around us. Some of our behavior is dependent on their behaviors, but we must learn to look at ourselves not just among other people but as among all the children of Hashem. With the common life mission that has been given to us as such, we can embrace the well-being of all those around us, and look out for their welfare as our own, independent of their actions. This fundamental truth and basis of society must be commanded directly to all of Yisrael together – **אל כל עדת בני ישראל**.

תפילה

In the first of this week's two *Parashot*, we read of the *Avodah* / service that the *Kohen Gadol* performed in the *Kodesh Ha'kadashim* / Holy of Holies on *Yom Kippur*. The *Gemara* (*Yoma* 53b) relates that, upon exiting the *Kodesh Ha'kadashim*, the *Kohen Gadol* would recite a prayer that included the words: "May this year be rainy ... and may the prayers of travelers not come before You." *Rashi* z"l explains that the *Kohen Gadol* was praying: "Do not accept the prayers of travelers who ask that it not rain."

R' Ben Zion Neshet *shlita* (one of the senior rabbis in Tel Aviv, Israel) asks: During the winter, all of the Jewish People--especially the farmers and other inhabitants of *Eretz Yisrael* who are dependent on rain for food and drinking water--pray that it will rain. Why would the competing prayer of an individual traveler have a chance of being answered such that the *Kohen Gadol* had to ask *Hashem* that the traveler's prayer be rejected?

R' Neshet answers: This teaches us the power of a sincere prayer. While the farmers are praying for rain, they are, at the same time, making contingency plans in the backs of their minds in case it doesn't rain. Such a prayer is less accepted by G-d, because the one person saying it is not placing himself completely in G-d's hands. Not so the prayer of a person walking along a lonely country road when storm clouds are forming. He knows that he has nowhere to turn but to *Hashem*, and he prays with a sincerity born of desperation that gives his prayer special power. – **Continued in box inside** –

Tefilah

This year, we will iy"H devote this space to discussing various aspects of our prayers.

R' Eliezer Ginsburg z"l (1949-2017; *Mashgiach Ruchani* of the Ponovezh Yeshiva in Bnei Brak, Israel) writes: We read (*Devarim* 4:7), "For which is a great nation that has an *Elokim* Who is close to it, as is *Hashem*, our *Elokim*, whenever we call to Him?" The clear message of this verse is that having a relationship with the Creator in which we know He is close to us and we can, and do, pray to Him is a particular distinction of the Jewish People. Commitment to prayer is an identifying characteristic of a member of the Jewish People. This obligates us to take this amazing thing--prayer--very seriously, to strengthen it, and to practice it in the most honorable and appropriate manner.

When a person prays, he declares, in effect: "I believe in *Hashem*." This is the overarching meaning of all prayer. Prayer is a Jew's foundation because it makes a statement: "I believe in the Creator." It follows that one who does not value prayer appropriately is missing a foundational element of what it means to be Jewish.

Prayer is at our nation's foundation, for our root is the Patriarchs, and they established prayer: Avraham established *Shacharit*, Yitzchak--*Mincha*, and Yaakov--*Ma'ariv* (*Berachot* 26b). [Ed. note: Implied in this is that we should take note that the founders of our nation considered establishing prayers to be part of their mission as founders, so central is prayer to who we are.] One who prays declares: My roots come from the Patriarchs; I am a child of Avraham, Yitzchak, and Yaakov. One who does not have the proper respect for prayer is, G-d forbid, declaring the opposite.

(*Mesilot Chochmah U'mussar: Michtevai Hadrachah* p.121)

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"You shall not take revenge and you shall not bear a grudge against the members of your people . . ." (19:18)

Rashi z"l explains: What is "bearing a grudge"? If Reuven says to Shimon [both illustrative names], "Lend me your hatchet," and Shimon refuses, and on the next day, Shimon says to Reuven, "Lend me your sickle," and Reuven replies, "Here it is! I am not like you, who would not lend to me"--that is called "bearing a grudge," because Reuven retains enmity in his heart, even if he does not actually avenge himself. [Until here from *Rashi*]

In the days of King David, there was a famine for three years. King David inquired of *Hashem* why this was occurring, and *Hashem* responded (*Shmuel II* 21:1), "It is for Shaul and for the House of Blood." The *Gemara* (*Yevamot* 78b) explains: "For Shaul"--who was not eulogized properly, "and for the House of Blood"--because Shaul killed the *Givonim*. The *Gemara* asks: At the same time, *Hashem* stood up for Shaul's honor and mentioned his sin?! Yes! the *Gemara* answers. When a person is judged, his good deeds are mentioned along with the bad. [Until here from the *Gemara*]

R' Yerachmiel Shulman z"l Hy"d (*Menahel Ruchani* of the *Bet Yosef*-Novardok Yeshiva in Pinsk, Poland; killed in the Holocaust) writes in the name of R' Yisrael Lipkin z"l (1810-1883; "R' Yisrael Salanter"; founder of the *Mussar* movement): Human nature is exactly the opposite. When Reuven asks Shimon for a favor, Shimon reminds Reuven how Reuven hurt him, and then refuses to do the favor. In contrast, *Hashem* "remembers" a person's good deeds specifically when He is recalling that person's mistakes. We are supposed to emulate *Hashem*. Specifically when we are rebuking a person for his offense, we must show him extra honor because of whatever Torah learning he has done or the good deeds he has performed.

Strengthening the message, R' Shulman notes that the failure to eulogize Shaul properly happened chronologically after he killed the *Givonim*. Nevertheless, *Hashem* mentioned Shaul's honor before mentioning his sin.

(*Peninei Ha'shlaimut: Sha'ar Ha'savlanut* 1:8)

- Continued from front page -

R' Neshet continues: This is what King David meant when he said (*Tehilim* 118:5), "From the straits I called upon G-d; G-d answered me with expansiveness." Because I was in dire straits, He answered me. This also is why we read (*Shmot* 2:23), "During those many days, the king of Egypt died, and *Bnei Yisrael* groaned because of the work, and they cried out. Their outcry because of the work went up to the *Elokim*." The repetition of the phrase "because of the work" emphasizes that their prayer was answered because it originated from desperation.

(*Haggadah Shel Pesach Shir Tziyon* p.69)

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

Midrash Tanchuma relates that Aharon's sons, Nadav and Avihu, died because they said, "When will those old men [Moshe and Aharon] die so that we can lead the nation?" [Until here from the *Midrash*]

How can this be? Even the most crass person does not speak that way about his father and uncle, and Nadav and Avihu were not crass people; they were among the greatest *Tzaddikim* of the generation (see *Rashi* to *Vayikra* 10:3)!

R' Noach Weinberg z"l (1930-2009; founder and *Rosh Yeshiva* of *Aish Ha'Torah*) explains: Nadav and Avihu's comment reflected their eagerness for their turn to lead because they wanted to serve *Hashem* and the Jewish People. But, precisely that was their sin! Why did they need to wait until their elders died to begin using their talents? They should have found ways to start using their G-d-given talents immediately!

(Quoted in *48 Derachim L'Chochmah* p.2)

The Torah reading for *Yom Kippur* begins with the above verse, which is the beginning of the Torah's description of the *Yom Kippur Avodah* / Temple service. However, the reference to the sons of Aharon is not coincidental. R' Yisrael Meir Kagan z"l (the *Chafetz Chaim*; died 1933) explains:

The *Zohar* teaches: "If one feels pain over the deaths of the sons of Aharon, or cries for them, all of his sins will be forgiven." The point, writes the *Chafetz Chaim*, is that these feelings will inspire a person to repent. "If the cedars have caught fire, what will the hyssops that grow out of the wall say?" [This quote is a proverb originating from the eulogy given for one of the Talmudic Sages (see *Mo'ed Kattan* 25b), meaning: If even great people cannot escape judgment for their sins, what can ordinary people expect? Therefore, repent!] (Mishnah *Berurah* 621:2)

R' Eliezer Papo z"l (1785-1827; rabbi in Sarajevo) writes: One is obligated to feel pain for the passing of *Tzaddikim*--even those who passed away generations ago [as stated in the above-quoted *Zohar*. In addition to the reason given above,] one who mourns the loss of *Tzaddikim* participates in the "pain of the *Shechinah*," so-to-speak. G-d wants to share His limitless bounty with the world and is, so-to-speak, disappointed when our sins do not allow that. Therefore, He "misses" the righteous who have passed away. (Peleh Yo'etz: *Tza'ar*)

ISRAEL REPORT

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PRESIDENT RIVLIN EXPECTED TO HAND MANDATE DIRECTLY TO KNESSET (Arutz-7 4/21/21)

Prime Minister Benjamin Netanyahu has two weeks remaining from his 28-day mandate for secure majority backing in the Knesset for a new government, but has yet to make significant progress in breaking the ongoing political stalemate.

According to a report Wednesday morning in Israel Hayom which cited officials close to the president, should Netanyahu fail to build a new government by the end of the 28-day mandate, President Reuven Rivlin is expected to hand over the mandate directly to the Knesset, without nominating a second candidate.

Before he finalizes his decision, however, Rivlin will likely hold telephone consultations with Knesset faction leaders to receive an update on the situation in the Knesset regarding support for the various candidates for the premiership.

Should the Knesset receive the mandate and fail to select a prime minister within the time allotted, the 24th Knesset will be dissolved and Israel will hold its fifth general election in just over two years.

Alternatively, Prime Minister Netanyahu could request a 14-day extension of his mandate to form a government.

Should he do so, Netanyahu will likely be asked to provide details of his plan to form a new government, and why it has a good chance of succeeding.

ISRAEL STRIKES NEAR DAMASCUS AFTER SYRIAN MISSILE LANDS NEAR DIMONA NUCLEAR REACTOR (JPost 4/22/21)

Israel and Syria exchanged missile attacks early Thursday morning after Damascus launched an advanced surface-to-air missile that landed all the way in the Negev Desert.

Alarms sounded in Abu Qrenat near Dimona in the South. Syria fired the missile in response to what it claims was an Israeli Air Force bombing near Damascus. Israel frequently strikes Syria to prevent Iranian entrenchment in the country as well as weapons shipments to Hezbollah in Lebanon.

Reports from across the country, including central Israel and Jerusalem, spoke of "loud explosions" that "shook the houses."

Early reports indicated that the explosion was the result of a Patriot missile battery - a missile defense system - responding to the firing of the missile into Israel. The IDF later confirmed the reports.

"Due to a surface to air missile entering Israeli territory, air defense systems were activated," a statement by the IDF read, noting that the IDF was still investigating the incident.

The Patriot was reportedly launched from near the city of Dimona, not far from the location of Israel's secretive nuclear reactor.

The military said that in response to the launch, it attacked several missile batteries in Syria, including the one that fired the projectile that struck its territory.

Syria's state news agency said Syrian air defenses intercepted the Israeli attack that targeted areas in the Damascus suburbs.

"Air defenses intercepted the rockets and downed most of them," the agency said.

However, four soldiers were injured in the attack and some material damage took place, it said.

A Syrian military defector said the Israeli strikes targeted locations near the town of Dumair, some 40 km northeast of Damascus, where Iranian-backed militias have a presence. It is an area that Israel has hit repeatedly in past attacks

It was unclear at first where the missile was launched from. Several indications pointed to the missile being launched from Iraq, while according to other reports, it came from the city of Daraa in southern Syria following an Israeli airstrike.

SUDAN REPEALS ISRAEL BOYCOTT LAW AMID NORMALIZATION EFFORTS (YNet 4/21/21)

Sudan on Monday abolished a decades-old law on boycotting Israel, part of efforts to establish normal ties with the Jewish state.

A bill was approved at a joint meeting of Sudan's ruling Sovereign Council and cabinet that annuls the 1958 law. The law had forbidden diplomatic and economic ties with Israel, Justice Minister Nasredeen Abdulbari said in a Twitter post.

Sudan is on a fragile path to democracy after a popular uprising led the military to overthrow longtime autocrat Omar al-Bashir in April 2019. The country is now ruled by a joint military and civilian government that seeks better ties with Washington and the West.

The cabinet approved the bill that repealed the old law earlier this month. The Cabinet also affirmed Sudan's endorsement of the establishment of an independent Palestinian state as part of a two-state settlement to the Arab-Israeli conflict.

Monday's measure would allow Sudanese to do business with Israelis. It would also allow Sudanese to visit relatives living in the Jewish state. There are at least 6,000 Sudanese in Israel.

Under the 1958 law, violators could be punished to up to 10 years in prison and ordered to pay a fine.

The law mirrored pan-Arab politics in the 1950s and 1960 that largely supported the prohibition of dealings with Israel and Israelis.

But the situation in the Middle East changed in the late 1970s when Egypt, the Arab World's most populous country, signed a peace treaty with Israel. Jordan also established diplomatic ties with Israel in the 1990s.

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Sudan became the third Arab state to agree to normalize ties with Israel last year in a deal brokered by the Trump administration. Khartoum signed the agreement on Jan. 6 during a visit to Sudan by then-U.S. Treasury Secretary Steven Mnuchin.

Establishing diplomatic ties with Israel was an incentive for the Trump's administration to remove Sudan from the U.S.'s list of state sponsors of terrorism.

The Trump administration also announced diplomatic pacts last year between Israel and the United Arab Emirates and Bahrain. Morocco also established diplomatic ties with Israel.

The agreements are all with countries that are geographically distant from Israel and have played a minor role, if any, in the Arab-Israeli conflict.

The Israel-Sudan deal, however, is deeply symbolic. Khartoum hosted the historic Arab League summit after the 1967 Mideast War. The conference approved a resolution that became known as the "three no's" — no peace with Israel, no recognition of Israel and no negotiations.

Sudan also had close ties with Israeli enemies like the Hamas and Hezbollah militant groups.

FACING IRAN THREAT AT SEA, ISRAEL WORKING TO CHANGE GLOBAL NAVAL WARFARE RULES (Ha'aretz 4/21/21)

Israeli defense officials are working with various international agencies to draft updated guidelines regarding disputes and laws of war in the naval arena. This comes as tensions are on the rise in the Persian Gulf; in recent months, several attacks on Israel-owned commercial ships were attributed to Iran.

Over the past few months, officers from the international law department of the IDF Military Advocate General's Corps have been attending meetings and professional conferences with colleagues from all over the world to accurately define the operational challenges the military faces in various arenas, particularly at sea.

The parties have been drafting an update to the San Remo Manual, which was written in 1994 by a group of experts on international warfare. The manual serves as an international legal document that applies to armed conflicts at sea. For example, it was used by former Israeli Justice Jacob Turkel as a basis for his investigation into the Israeli raid of a Gaza-bound flotilla from Turkey in 2010.

The manual includes mention of military action against civilian vessels. Article 67 states that merchant vessels flying the flag of neutral states cannot be attacked unless they "are believed on reasonable grounds to be carrying contraband or breaching a blockade, and after prior warning they intentionally and clearly refuse to stop, or intentionally and clearly resist visit, search or capture."

Defense agencies have long warned that Iran and its proxy groups are exploiting loopholes in international naval law, particularly when it comes to civilian commercial vessels, with some officials saying it is difficult to force a suspect ship to dock at a port for inspection. In a situation in which a ship is suspected of having military ambitions, officials seeking to inspect it require concrete evidence, including information about its occupants and cargo.

The challenge to defense agencies comes in cases where an enemy is attempting to smuggle weapons on merchant vessels or to attack foreign ships. Smuggling has been conducted not infrequently by loading weapons and fighters in the middle of the sea.

During his visit to Germany in March, IDF Chief of Staff Lt. Gen. Aviv Kochavi raised the issue with President Frank-Walter Steinmeier. "We are in an era of new wars that have great complexity," Kochavi said. During the Institute for National Security Studies conference in January, Kochavi also referenced a need to update the laws of war to fit current realities. "It is essential to match the patterns of war, thinking and international law to the manner in which we should and are entitled to fight," he said.

"We do not intend to say goodbye to the values of the Israel Defense Forces, or from the values of the Jewish people or from international law. But these values were not only meant to prevent harm to uninvolved parties on the

other side. These values were also meant to allow us to protect our citizens."

IAF COMPLETES EXERCISE WITH GREECE, 'PRACTICES CHALLENGING SCENARIOS' (JPost 4/22/21)

As the Middle East tracks Iranian and Turkish efforts to expand their impact in the region, the IAF completed a joint exercise with foreign air forces in Greece.

The exercise, "Iniohos," was a two-week drill that included practicing various scenarios.

"We maintained our cooperation with foreign countries and practiced different scenarios that could be a common challenge to us," Capt. O., an F15i pilot, told The Jerusalem Post.

"Maintaining this cooperation was a major goal for us. It started by drinking coffee together and continued with flying together and reviewing our performances afterward. It has great strategic importance," he said.

"The joint missions were carried out in English, and according to the common phrases used by NATO forces," O. said.

"We also had to fly in areas we don't know, and terrains we don't have in Israel, such as areas with high mountains," he added.

This benefited the IAF. Training in a foreign language and in an unknown area meant conditions had to be learned quickly.

"We have here tools that allow us to practice fighting against enemies that we don't have back home, so it allowed us to have a high-quality exercise," O. said.

O. said that many countries participated in the drill, but only Greece, Israel, Spain, the US and the UAE deployed jet fighters.

Asked how it feels to train with the Emirates, less than a year after a peace accord was signed by the two countries, O. said: "We feel the closeness and the warmth. However, we don't have a specific exercise with them. We would like to do it someday in the future, but for now we see them as [just] one of the countries in the exercise here."

Though the exercise started last week, Israel joined it only on Sunday, due to Remembrance Day and Independence Day last week.

O. said that "the Greeks invested a lot in this drill, and we felt that they looked forward to our arrival in the second week of it. We have strong and warm relations with them, and we are treated well.

"I feel that our pilots gain a lot from this exercise," he said.

ISRAEL'S ASTRAZENECA DOSES COULD BE DIVERTED TO OTHER COUNTRIES (Israel Hayom 4/21/21)

Israeli authorities are grappling with a surplus of COVID-19 vaccines, and have started talks with AstraZeneca's over the rerouting of the doses purchased to other countries, national coronavirus commissioner Professor Nachman Ash said Wednesday.

"We are trying to find the best solution. After all, we don't want the doses to arrive only to have them get thrown out right away," Ash told Army Radio.

He said that with Israel having secured enough doses through 2022 with other manufacturers, it no longer needed the 10 million doses from AstraZeneca.

"They can certainly be used in other places in the world. At the moment, we are trying to find, along with the company, the best way to do this," he said.

In his remarks, Ash made no reference to the suspected linkage between the AstraZeneca vaccine and rare cases of blood clots in some of its recipients in Europe. Many countries there resumed administering it after the European Union's drug watchdog said benefits outweighed risks.

Israel cast a wide net last year when it tried to secure vaccine doses at the height of the pandemic and pre-ordered from multiple vaccine producers, and chiefly from Pfizer/BioNTech, launching one of the world's swiftest rollouts.

ISRAELI ECONOMIST: ENCOURAGING HIGH BIRTH RATE HURTS THE ECONOMY (Arutz-7 4/21/21)

An Israeli economist warned that subsidies for large families could endanger

the future of Israel's infrastructure and economy, urging the government to cut back on spending aimed at maintaining Israel's relatively high birthrate. Speaking on Kan Tuesday, Prof. Omer Moav, who teaches economics at IDC Herzliya, said that Israel's natural growth rate, one of the highest in the industrialized world, could make it difficult for Israelis to maintain their standard of living in the future.

"If we want to maintain our position, we need to expand infrastructure by 2% per year," said Moav. "But we don't want to just maintain our position, we want to improve it, and that will require massive investment, particularly in public transportation, in order to keep up with other developed nations."

Moav said Israel could cut spending on subsidies for large families in order to curb the natural growth rate – in particular among haredi Jews.

"The very high birthrate, which is concentrated in certain sectors, is a very serious economic challenge which we need to address."

"Recent studies have shown that the average haredi family gets in terms of state funding for education, healthcare, and welfare approximately 5,000 shekels (\$1,535) more per month from the government than they pay in taxes."

"That means that there is a population which is growing which is in turn increasing the burden on taxpayers."

"We must decide whether we want to be a developed country or a poor country with lots of kids. I'm not going to argue about it. Maybe I'll go live somewhere else."

"Fertility isn't just a function of culture, values, or religion – it's also a function of incentives. The sober assessment is that we have no choice but to understand that we cannot continue to subsidize high birthrates and fund children. We need to cut the child allowance payments and most definitely end them for children after the third child."

POLICE CALLED AS BNEI BRAK YESHIVA BRAWL TURNS VIOLENT (YNet 4/21/21)

A long-simmering feud between two factions at one of Israel's most prestigious yeshivas (religious seminaries) erupted into physical violence Tuesday, with police being called to separate the brawlers.

At least two people were hospitalized at Sheba Medical Center after members of the two factions at the Ponevezh Yeshiva in Bnei Brak, known as the "terrorists" and the "haters," came to blows.

The row began after evening prayers Monday and descended into violence after afternoon prayers Tuesday.

One of those who required medical treatment for minor injuries was Rabbi Aryeh Leib Kahaneman, the son of yeshiva dean Rabbi Eliezer Kahaneman. The other was a student who required treatment after he was hit by pepper spray.

The yeshiva has been at the center of a power struggle for many years between the two factions of the same Lithuanian non-Hassidic ultra-Orthodox sector.

The yeshiva is essentially two seminaries in one, with each faction living in separate quarters but studying and dining together.

While both sides have long observed a sensitive status quo over the division of seating in the study hall and roles allocated during prayers, the more moderate "haters" were absent during the pandemic as they observed health regulations.

The return of the "haters" once regulations were lifted last week led to tensions with the "terrorists" who are part of the more extreme Jerusalem faction of the Lithuanian ultra-Orthodox community and who had effectively taken over the yeshiva in the absence of their rivals.

Once studies resumed, the row over the allocation of places resurfaced and this time degenerated into physical violence after the "terrorists" refused to allow the "haters" to reclaim their places.

The power struggle at the yeshiva began in 1999, when its previous dean, Rabbi Avraham Kahaneman, became unable to perform his duties.

His son Rabbi Eliezer Kahaneman and his son-in-law Rabbi Shmuel Markovitz then each claimed leadership of the yeshiva, causing the split.

Rabbi Aryeh Leib Kahaneman was lightly hurt in the clashes

The conflict previously reached a peak in January 2015 when an unprecedented 30 yeshiva students were arrested, almost all of them from the "terrorists" faction.

The arrests shone light for the first time on what has become one of the most brutal conflicts in the Lithuanian sector, with violence, vandalism and arson being used as both sides fight for control.

NATURAL GAS IN ISRAEL MUCH CHEAPER THAN IN MOST OF WESTERN WORLD (Israel Hayom 4/16/21)

The cost of natural gas in Israel is among the lowest in western countries, standing at \$4.80 per BTU, compared to nearly \$7 per BTU in France, the Netherlands, and Germany, according to data from the Energy Ministry and international organizations processed by the Association of Oil and Gas Exploration Industries in Israel.

In England, Italy, Japan, and South Korea the cost of one BTU of natural gas is over \$7.

Australians pay a rate similar to the cost of natural gas in Israel, and only the US provides gas at lower cost – slightly below \$3 per BTU.

IN FIRST, ZIONIST YOUTH MOVEMENT IN U.K. TO BOYCOTT ISRAELI AMBASSADOR (Ha'aretz 4/21/21)

Rarely, if ever, before has a Zionist youth movement boycotted an event featuring an Israeli ambassador.

But tonight, Noam, the youth movement affiliated with Conservative-Masorti Judaism, will be doing just that: Its members are refusing to participate in an online conversation, scheduled for this evening, with Tzipi Hotovely, the Israeli ambassador to the United Kingdom, because of her political and religious views. The event is being sponsored by Masorti Judaism in the U.K., its parent movement.

Hotovely, an Orthodox member of Likud, was a political appointee of Prime Minister Benjamin Netanyahu and holds far-right positions.

Noam had urged leaders of the Masorti movement in the U.K., in a written appeal, to cancel the event, citing Hotovely's "racist and anti-pluralistic views." After the appeal was rejected, leaders of the youth movement resolved to hold their own protest meeting – a "counter-event," as they termed it – which will take place at the same time and include Palestinians, representatives of Israel's minority communities and Israelis active in fighting racism.

"We are a Zionist youth movement," Noam said in a statement, explaining its decision to boycott the event with Hotovely. "We believe in the importance of engaging with Israel as it is, with all the joys and challenges which come with that. Despite this, we feel that Hotovely's comments are beyond the pale."

The statement noted that Hotovely has "consistently refused to recognize Palestinian heritage" and that she had also invited Lehava – a highly controversial organization dedicated to fighting intermarriage between Jews and Arabs – to speak at the Knesset.

In their statement, Noam leaders also expressed deep concerns about remarks made in the past by Hotovely about non-Orthodox Judaism. "We do not want to listen to and applaud a woman who has denigrated our Judaism, saying we have 'decided to take the shell and name of Judaism, all of the customs and tradition and to empty the meaning from them,'" the statement said. "To reward her with a platform after these hurtful comments is a deep humiliation for our community."

This is the first time that a protest has been staged against Hotovely since she took office last August. It had been anticipated, however, that her appointment would ignite opposition in certain quarters of the British Jewish community.

According to an announcement published by the Masorti movement, the event with Hotovely, being billed as an "honest conversation," will include "hot topics such as the recent elections, the peace process, religious pluralism, and issues in Israeli society."

It is the first event that Masorti Judaism is holding with Hotovely, and according to Matt Plen, chief executive of the movement in the U.K., about 200 participants were expected to attend. He said the Israeli embassy had initiated the idea.

"As a politically diverse, non-partisan movement, we want to meet with, listen to and debate with a wide range of political figures," Plen said. "Hosting a speaker does not necessarily mean we agree with them. We hope Masorti members will use this opportunity to pose their questions directly to the ambassador."

Nonetheless, he said he was "proud" that the Masorti youth movement had "thought about this issue critically and creatively" and was organizing an alternative educational event.

Lucy Cohen, Noam director in the U.K., said the decision to boycott the event had been consensual. "We haven't had really any pushback on it," she said. "If anything, we've only had members and alumni contact us to thank us and say they were proud. The feedback has been incredibly positive."

Before resolving to boycott the event, Cohen said, Noam leaders had consulted with representatives of other youth movements in the U.K. who had participated in gatherings with Hotovely.

"What we heard is that people didn't feel the ambassador particularly engaged with questions being asked in a way that felt meaningful to them, so we just decided that it wasn't the right decision for us to attend this time."

Masorti Judaism is one of the smaller streams in the U.K. with an estimated 6,500 members. Its youth movement – also one of the smaller Zionist youth movements in the U.K. – has about 500 members.

Asked for comment about the decision to boycott Hotovely, the Israeli Foreign Ministry spokesman said: "Our embassy in London is aware of the issue. We don't think we need to respond."

NETANYAHU IS LOSING HIS MAGIC TOUCH (Limor Livnat, YNet 4/21/21)

Nearly all political red lines were crossed long ago in Prime Minister Benjamin Netanyahu's quest for survival.

Netanyahu demeaned and marginalized both Blue & White leader Benny Gantz and the Basic Laws that are the building blocks of the state when he needed a viable coalition after the March 2020 elections.

This disregard for Israel's institutions continues today when the prime minister who is on trial for corruption refuses to appoint a justice minister or allow other critical positions to be filled for the benefit of all Israelis.

Now Netanyahu seems to have his sights set on controlling the presidency. He planned to prevent the election of a new president when Reuven Rivlin's term ends in June, intending to see the role filled by Knesset Speaker Yariv Levin, who would become acting president under Israeli law.

Should that position indeed be filled by Levin, a loyal ally to and enabler of Netanyahu, he would be able to grant clemency to the prime minister and others that the Netanyahu family deems worthy.

His hand-picked attorney general Avichai Mandelblit, a religious right-winger whose father was a member of the pre-state Irgun underground paramilitary, is under constant attack from Netanyahu and his cronies because he dared to indict the prime minister for fraud, bribery and breach of trust.

After four rounds of elections in two years, Netanyahu still cannot cobble together a coalition despite his party winning more votes than any other. And so his latest play was to try to change Israel's election laws.

The Likud party and other members of the outgoing government came up with a plan to hold elections just for the premiership, hoping a Knesset majority would fast-track this legislation, which is solely to benefit one man who is now standing trial.

But that play failed as well. On Monday, the Knesset thwarted Likud's bid to head the all-important Knesset Arrangements Committee, which controls the legislative agenda in parliament until the formation of a new government, including determining who sits on the rest of the parliamentary committees.

The prime minister's desperate attempts to do anything to form a new coalition, including courting both the extreme-right Religious Zionist party and the Islamist Ra'am party, led to his defeat.

Netanyahu, who vowed ahead of the March 23 elections to never rely on Arab votes to build a government, began negotiations with Ra'am soon after the polls closed. After all, his aim was to remain prime minister at all costs.

Netanyahu mistakenly believed that he had Ra'am's support in the bag.

But it turned out that Ra'am leader Mansour Abbas used his newfound power as coalition kingmaker to deny Likud control over the Arrangements Committee. His message was clear: I will not be taken for granted.

Likud's defeat Monday is proof that one can only fool some of the people some of the time and it is unwise to underestimate purported political partners.

The prime minister it seems has no rabbits left in his hat.

SHARP POLITICAL TURN AHEAD? (Mati Tuchfeld, Israel Hayom 4/20/21)

Monday's dramatic vote on the makeup of the key Knesset Arrangements Committee, which saw Prime Minister Benjamin Netanyahu's rivals deliver him a stinging defeat was something of a plot twist in Israeli politics.

It demonstrated that what once was will not come to pass again and that the so-called "pro-change" bloc had an actual, tangible chance of forming a coalition and ousting Netanyahu.

Netanyahu has 14 days before his mandate expires. Barring any more political drama, Israel is about a month away from seeing a government led by Yesh Atid leader Yair Lapid and Yamina leader Naftali Bennett come to power.

It is still unclear what made Ra'am leader Mansour Abbas join forces with Lapid on Monday and sink the vote on the makeup of the committee that determines the legislative agenda in the new parliament until a new government is formed.

Was it indeed Lapid who convinced him to toe the line or was it New Hope leader Gideon Sa'ar? Or, could it be that Abbas has really had enough with Religious Zionist Party leader Bezalel Smotrich's verbal assaults and the resounding silence on Netanyahu's part over the issue?

One thing is clear: Ra'am's leader is not the political wallflower we thought he was. He will not endorse a government only to take a back seat in it, and he will not downplay his presence to please any right-wing hawk who doesn't want to admit he needs the Islamist party's political support. Abbas plans to demand the respect he deserves and the political partnership and achievements that go with it. Only time will tell whether that complicates things or simplifies them.

While Abbas' vote – or rather, abstention in the vote – was all the proof Smotrich needed to say Netanyahu's courting of Ra'am was a huge mistake, for Netanyahu it proved just the opposite: that Abbas must be treated with the same respect he offers; that he needs to be appreciated for putting aside the Arab-Jewish issue and offered significant achievements to show for his efforts; but mostly, it showed Netanyahu that he should strike a partnership with Ra'am, even if it is not offered a government seat.

The loser of the past 24 hours is Bennett. What began as an impressive demonstration of muscle-flexing vis-à-vis Netanyahu, ended in making a bizarre deal followed by a mutual downfall.

Netanyahu has blamed Smotrich for torpedoing the formation of a right-wing government but if anything, it is the prime minister who dropped the ball.

If there is one sector that Netanyahu specializes in dealing with, it is the national-religious public. His influence on rabbis, activists and key figures in this sector is enormous. So much so that one of the main reasons that Bennett broke from Habayit Hayehudi to form the New Right party was his desire to curb the influence of rabbis whom Netanyahu was always able to get to first.

However, since being tasked with forming the government two weeks ago, Netanyahu has done nothing to shore up support among national-religious constituents. Then again, he has 14 days to go and contrary to reports and rumors, he has no intention of returning the mandate ahead of time.

Two weeks in politics are an eternity. Even if at the moment, it seems that nothing will happen during this period of time.



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

Parshas Acharei-Mos opens with the description of the unique Temple service performed by the Kohen Gadol (High Priest) on Yom Kippur. As part of the service, Aharon is commanded to take two goats and draw lots to determine which would be "for Hashem" – and be brought as a sin-offering on the altar, and which would "for Azazel" – bearing the sins of the people and cast over a cliff in the desert.

The Talmud (Shavuos 13b) teaches that the goats were supposed to be similar to each other in appearance, height, and value. Rabbi Moshe Mordechai Epstein derives an important lesson in raising children from this requirement. Imagine two trains parked next to each other at a train station. They can be equal in size and speed, but if one's track is angled in a slightly different direction than the other, then in short time the two trains will end up miles apart.

The same can be said for our children. We may observe two people who appear completely different. One maintains a strong connection to his or her Jewish roots while the other is very distant. If we look back, however, we may find that as children, they were of similar ability and temperament, both approaching life with similar passion and zeal. How did they end up in such different places? It could be that at the outset of their journey, one of them was pointed in a slightly different direction and the gap only widened as they grew older.

The word "chinuch" – often translated as "education" -- actually means "dedication." Some things are, of course, beyond our control, but we often have the choice to what extent we wish to dedicate our children "for Hashem." The education we choose for them, the values we promote, the influences we surround them with, and the love that we shower upon them all go a long way in guiding our children along the proper path.

May we all merit to raise healthy and happy children who grow up to live lives dedicated "for Hashem."

Wishing you a Good Shabbos!

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Point to Ponder

TABLE TALK

Parsha Riddle

You should rise in honor of the old... (19, 32)

One may think that he should rise for an older person even in a restroom or bathhouse, therefore it says, "you should rise in honor," which teaches that one should only rise when it is an honorable situation. (Kiddushin 32b)

It is forbidden to perform a mitzva in an unclean place. (Biur Halacha 588)

Why is it necessary to have a special verse to exclude the mitzva of rising for an older person in unclean places, since they should have been excluded due to the general prohibition mentioned by the Biur Halacha?

You shall not eat over the blood... (19:26)
Besides the prohibition to eat meat while there is blood in it, what other prohibition is derived from this verse?

Please see next week's issue for the answer.

Last week's riddle:

How does Bris Mila relate to the laws of tumah and tahara (purity and impurity)?

Answer: One reason a bris is performed on the eighth day is so that the mother will no longer be tameh (spiritually impure) from having given birth.

HATORAH V'HAMITZVAH

HALACHA INSIGHTS FROM THE PARSHA

Parashas Kedoshim (19:18) contains the Torah's version of the Golden Rule, the commandment to "love your fellow as yourself." R. Akiva (*Sifra*) declares this to be "a great principle of the Torah," and Hillel the Elder (*Shabbas* 31a) characterizes the seemingly related rule of "that which is hateful to you do not do to another" as "the entire Torah."

Beyond a general exhortation to love others and treat them as one would want others to treat oneself, *halachic* authorities have occasionally invoked this verse to prohibit particular forms of conduct:

- R. Chaim Palagi suggests various possible rationales for R. Gershom's ban on reading the correspondence of others, including the commandment to "love your fellow as yourself," along with Hillel's rule of "that which is hateful to you do not do to another." (*Shut. Chikei Lev YD #49*)
- The *Chofetz Chaim* (Introduction, *Esin* 2) writes that one who relates or accepts slander (*lashon ha-ra*) or gossip (*rechilus*) violates the commandment to "love your fellow as yourself" (among many others), since "it is very clear that he does not love (the subject of his speech) at all, and he certainly does not fulfill (the imperative to love him) 'as yourself'."
- R. Yitzchok Zilberstein rules that although it is uncertain whether cutting in line constitutes actual theft or tortfeasance, one who does so "certainly violates (the commandment to) 'love your fellow as yourself,' since just as everyone desires that people not cut ahead of him in line, so, too, should he be particular not to cut ahead of others." (*Chashukei Chemed Sanhedrin* pp. 59-60)
- R. Shlomo Aviner rules that although *halachic* authorities debate whether photographing someone against his will is absolutely prohibited, either as theft or for other reasons, it certainly violates the commandment to "love your fellow as yourself." (shlomo-aviner.net/index.php/רצונו_מאמר)

It would seem, however, that invoking the commandment to "love your fellow as yourself" to create a new prohibition is problematic: after all, the entire body of Jewish civil law (*choshen mishpat*) consists of distinctions between interpersonal conduct which is prohibited and that which is permitted, and the latter is permitted despite the fact that the person engaging in such conduct would often prefer that the other party not do so were the situation reversed!

PRESENTED BY

RABBI YITZHAK GROSSMAN, ROSH CHABURAH

KIDS KORNER

Who Am I?

#1 WHO AM I?

1. I am the soul.
2. I was the first of ten.
3. Salt me out.
4. I am not "read."

#2 WHO AM I?

1. I could be a beard.
2. I could be old.
3. I could be learned.
4. I make you upstanding.

Last Week's Answers

#1 Tzaraas (I stopped travel, I separate, I am a treasure hunt, I am bad in the middle.)

#2 Nekeiva/Woman (I cause double, I came from man, Man comes from me, I am not bound by time bound.)

KOLLEL BULLETIN BOARD

Women's Classes with Mrs. Sara Malka Winter resume this week!

Monday:

Parsha Journeys

8:15pm

Tuesday:

Sefer Bereishis: An In-depth Study

8:15pm

Zoom info at gwckollel.org

