

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

April 9 - 10, 2021 - 28 Nissan 5781 - Parshas Shemini/Mevorchim Hachodesh

Light Candles by 7:21 - Havdalah 8:22

The Shabbos Shorts is sponsored this week by Jack Calman to commemorate the 6th Yahrzeit of his beloved mother, Ruth Calman, Z"L, and by Bev Morris & Art Boyars in honor of Ivan & Arleeta Lerner in gratitude for their friendship and caring of their beloved family.

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 7:21
- Mincha: 6:00, 7:25, 7:20 (Sephardi)

If you Daven Kabbalos Shabbos prior to Shkia (7:39 PM), it is preferable to Daven Mincha prior to Plag (6:18 PM).

Shabbos Day:

One may say the entire text of the blessing of Birkas Hachodesh even when alone. Rosh Chodesh Iyar is on Monday & Tuesday. The Molad will be Monday morning, 47 minutes and 6 Chalakim after 7, Jerusalem time.

- Shacharis: 7:00, 9:00, 9:30, 8:30 (Sephardi)
- Mincha: 2:30, 5:00, 7:20, 7:15 (Sephardi)
- Shabbos ends/Maariv: 8:22

Mazal Tov

- **Tzivia Bramson** on the birth of a great-grandson, Zev Nuta Getzel, to Rivky & Eliyahu Landman, daughter of Libby Waidenbaum.
- **Janet Deneroff** on the engagement of her son, Seth Deneroff, to Jenny Rosen, daughter of Dr. Sharon & Eric Rosen of Teaneck, NJ. An extra special Mazal Tov to grandparents Marilyn & Louis Dauber of Las Vegas, Nevada and Edythe & Rabbi Gabriel Maza of Deer Park, NY.
- **Sarah & Matthew Karlin** on the birth of a boy, Eliezer Aharon. Mazal Tov to the big brothers, Yakov Gedaliah, Akiva, Meir and Betzalel, the grandparents, **Melanie & Sandy Karlin** and Leo & Marjorie Sushner, the great-grandparents, Dolores & Len Schwartz and Trudi & Merv Levin and to all of the aunts, uncles and cousins.
- **Jessica & Kalman Knizhnik** on the birth of a girl. Mazal Tov also to big brother Avi.
- **Lois & Sid Meyers** on the birth of a great-grandson. Parents are Shoshana & Moshe Gleich of Monsey, NY, and grandparents are Jessica & Rabbi Yekusiel Strauss of Fallsburg, NY.
- **Brenah & Avi Siegel** on the birth of a girl. Mazal Tov to brothers Pace and Jacob, grandparents **Joyce & Nino Srouer** and Diane & Steve Siegel, and Phyllis Siegel, Z"L, and the Aunts and Uncles **Eliana & Merric Srouer** and Randi & Jonny Mass.
- **Low Sosnowik** on the engagement of his granddaughter, Dorit Zahava Sosnowik, to Ben Gelman of Woodmere, NY. Mazal Tov to Dorit's parents, Debbie (Rubin) & Dr. David Sosnowik.
- **Kitty Wertheimer** on the birth of a great-granddaughter, daughter of Iris & Rafi Cohen. Mazal Tov to grandparents, Irene & Barry Wertheimer and Yvonne & David Cohen, and to Iris and Rafi's siblings.

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.

YISE Youth Announcements

Fostering Friendships in Young Children and Other Life Skills - Presented by YISE Youth Committee. Featuring Anne Ciner, Psy.D., Sunday, April 18, 8:30 PM on **Zoom A**. *See flyer for details.*
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. *See flyer for details.*

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.*

Condolences

- **Teresa Berman** on the passing of her brother, Daniel Josephson. Teresa is observing Shiva through Monday morning. She can be reached during Shiva on her cell phone, 347-525-4040.
- **Jerry Kaminetzky** on the passing of his sister, Phyllis Rand. Jerry is observing Shiva through Wednesday morning. He can be reached during Shiva on his home phone, 561-338-5040, or on his cell phone, 561-400-7072.
- **Esther Kantz** on the passing of her husband, Sanford Kantz, and Yael Faleder and Sarah Reiss on the passing of their father. The funeral took place in Israel. Shiva is being observed in Israel at the home of Sarah Reiss, through Monday morning. The family can be reached during Shiva at 058-641-6613. Yael can be reached during Shiva by email at yaelfaleder@gmail.com or by WhatsApp at 301-706-7551.
- **Sima Soskin** on the passing of her mother, Estelle Rosen. Sima is observing Shiva through Tuesday morning. She can be reached during Shiva at 301-928-1229. Those wanting to know further Shiva details can also call that number.

Commemoration of the Eleventh Yahrzeit of Rav Gedaliah Anemer, ZT"L

Please join YISE as we mark the 11th Yahrzeit of Morenu Harav Gedaliah Anemer, ZT"L, on the second day of Rosh Chodesh Iyar, Tuesday, April 13, at 1:00pm on Zoom.

Zoom ID: 416 963 9000, phone 301-715-8592, password 492019

Mishnayos will be learnt and brief words of memory shared.

Those interested in sponsoring can contact Simi Franco at office@yise.org

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**, will resume April 26:
 - Mondays: Mrs. Sara Malka Winter - Parsha Journeys
 - Tuesdays: Mrs. Sara Malka Winter - Bereishis in-Depth
 - **Semichat Chaver Program** - YISE and GWCK invite men of the community to participate in SCP - a popular and innovative international Halachic study program. Presented by Rabbi Hillel Shaps. Tuesdays at 9:00 PM on Zoom. New session begins April 20. Registration required at gwckollel.org/scp New topic: Selected Melachos of Shabbos. For more information please contact Rabbi Shaps at hshaps@gwckollel.org
 - **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 Maseches 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 F: ID: 978 8156 7874, password RabbiHyatt |
| Zoom B: ID: 349 754 2180, password Learn | Zoom G: ID: 539 496 3506, password ygwarz |
| Zoom C: ID: 746 455 2195, password Learn | Zoom H: ID: 713 7408 5130, password 045079 |
| Zoom D: ID: 601 853 4021, password Winter | Zoom I: ID: 269 840 3648, password online Pearls, phone 621690 |
| Zoom E: ID: 970 1398 4837, password 613 | |

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 to sponsor. Thank you for your support.

Thank you to this past week's Shiurim sponsors:

Rabbi Rosenbaum's Erev Shabbos Drasha

- **Laurie & Stuart Cohen** to commemorate the Yahrzeit of Stuart's mother, Roberta Cohen, Chiyah Rochel bas Yehudah Laib.

YISE Programs and Listings

41st Annual Yom Hashoah v'Hagvurah Program - Featuring Irma Pretsfelder. Sunday, April 11, 7:30 PM on **Zoom A**. Presented by YISE & KMS. See flyer for details.

Come Join Rabbi Koss's Monthly Jewish History class on Zoom! Bikur Cholim of Greater Washington and the YISE Cheshed Committee: Rabbi Koss will be speaking on a topic in Jewish history, Monday, April 12, from 2:00 PM - 3:00 PM on **Zoom A**. For more information, contact Miriam Friedman at mfriedman2@yahoo.com

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. Register by ordering your Ben Yehuda appetizer at <https://www.yise.org/trivia> Questions? Contact social@yise.org See flyer for details.

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

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

Birkas Ha'ilanos - Blessing for Blossoming Trees - There are currently blossoming trees in the backyard of the home of the Mond family, 812 Hyde Ct. The Mond family has given permission to the community to enter their backyard through the gate at the end of the driveway in order to make this Bracha. There is a sign near the tree with the bracha in it.

Sulam 9th Annual Linda Silverman Kahan, A"H, Virtual Memorial Lecture - Sunday, April 11, 10:00 AM on Zoom. All proceeds will benefit Sulam, the only Jewish special education program in the DC area. A generous Sulam donor has agreed to match every dollar raised. The event will feature guest speaker Dr. Joshua Milner on the topic "Judaism, Immunology and the Pandemic: The Road Ahead." To register, go to: <https://www.sulam.org/lkml2021>

JCRC Community Yom Hashoah Commemoration - Online on Sunday, April 11, 1:00 PM. Keynote speaker Elisha Wiesel, son of Elie Wiesel. For more details and to register, go to <https://www.jcouncil.org/events/2021-community-wide-yom-hashoah-commemoration>

A Time for Unity! - Special speaker series, Monday evening April 12 and Sunday evenings April 18 - May 9, 8:00 PM - 9:00 PM, online at chabad-silver-spring.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. This Monday, April 12, Rabbi Yankel Greiniman, Silver Spring Jewish Center.

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_n6jNGqUpTpCN6ikCabUutA

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@srlslaw.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 11

Monday, April 12
Rosh Chodesh

Tuesday, April 13
Rosh Chodesh

Wednesday
April 14

Thursday, April 15
Yom Haatzmaut

Friday
April 16

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/Tuesday/Thursday 6:15 AM/6:35 AM/8:45 AM; Wednesday/Friday 6:15 AM/6:55 AM/8:45 AM. Mincha/Maariv: Sunday - Thursday: 7:30 PM.

Halachic Times: Latest Alos Hashachar 5:14 AM, Earliest Talis and Tefilin: 5:43 AM, Latest Netz: 6:38 AM, Latest Krias Shema: 9:48 AM, Earliest Mincha: 1:43 PM, Earliest Shkia: 7:41 PM, Latest Tzeis Hacoachavim: 8:30 PM

Next Shabbos

April 16 - 17, 2021 - 5 Iyar 5781

Parshas Tazria/Metzora

Light Candles: 7:28

Havdalah: 8:30

Next Shabbos Shorts Deadline: Wednesday, April 14 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 through Thursday 9:00 AM - 5:00 PM, Friday 2:00 PM

Rabbi Dovid Rosenbaum

Yale Ginsburg - President

Simi Franco - Office Manager

A Quick Thought on the Parsha from Rabbi Rosenbaum

Shemini:

Terrible Challenge, Wonderful Opportunity

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

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

The *midrashim* capture a very dramatic scene at the beginning of this week's *parasha*. Aharon HaKohen was centrally involved in the sin of the *עגל הזהב*, the golden calf, and at the beginning of this week's *parasha*, he brings personal *korbanos* offerings, and offerings on behalf of the Jewish people. One of the primary focal points of the offerings, is a sin offering for the golden calf. The *midrashim* discuss Aharon HaKohen's great trepidation in bringing these offerings. Who is he to bring these offerings? How can he represent the Jewish people in asking G-d for forgiveness, he himself is tainted by the sin? Besides the trepidation with even coming forward to bring the offering, what will be G-d's reaction? In fact, we are told in the *medrash* that after he brought the offering, it is clear in the *pesukim*, a flame did not come down from heaven after he brought these offerings. The flame would normally be a sign of acceptance of the offering, and he and Moshe together went to pray to Hashem that Hashem should accept the offerings. But in the context of the *medrash*, imagine it's not only a fear before he brings the offering. After he's brought the offering, it seems G-d hasn't accepted it. Ultimately, of course, the flame did come down from heaven.

The *Sfas Emes* connects this moment in Aharon's life, with another famous aspect of Aharon's life. But before we go on to the other famous aspect, let's just think about this for one second. What word would we use to capture the emotions of Aharon in the moment? I said trepidation, fear. The *Sfas Emes* uses another term which is *בושה*, a sense of shame. Fine, Aharon HaKohen had a great sense of shame. It might have been easier to just not go, to just not bring the offerings, but he overcame that sense of shame to do it.

Famous *Mishna* regarding Aharon HaKohen says he was *אוהב את הבריות*, he loved people, and he brought them close to the service of G-d, to the Torah. How did he bring them close to the service of G-d? Variations on it, but the classic approach to the Rabbinic literature, is that Aharon HaKohen acted with so much love towards people, such affection for them, such regard for them, that a person would say to themselves, if the great Aharon HaKohen thinks so highly of me, how can I sin in this way, how can I sin in that way, and they'd be ashamed in front of the great Aharon HaKohen to still live a sinful life, whether or not he could see their sins. And therefore, it was their sense of shame, how could they taint themselves, how could they have the shame of not living up to the great picture that the wonderful Aharon had of them.

The *Sfas Emes* makes a connection. He says Aharon HaKohen was able to inspire people to be better by not intentionally shaming them but in an indirect way, the positive impact of being ashamed allowed Aharon HaKohen to inspire people to improve. And Aharon HaKohen, in his own life, had a moment of terrible shame when he brought the *korbanos* but he did it anyway. Says the *Sfas Emes*, he merited the ability to impact these people in such a significant way, turning shame in a positive sense, in the merit of the fact that he followed through on the offerings in spite of the feeling of shame. That carries with it such a remarkable lesson that so many times in life we find ourselves in an experience and we say, why do I have to experience this, and sometimes if we just push forward, our overcoming that challenge is a merit for so much meaning and so much blessing in our lives.

Have a wonderful Shabbos!

41st Annual
Yom Hashoah v'Hagvurah Program
Featuring

Irma Pretsfelder

Mrs. Irma Wertheim Pretsfelder is a German-born Holocaust survivor, born in 1926. She and her family endured increasing persecutions during the rise of Hitler, starting in 1933. After traumatic experiences during and after Kristallnacht, Mrs. Pretsfelder emigrated to England with her parents, leaving close relatives behind who subsequently perished. Their English wartime experience included labor on rural farms for extremely low wages and internment on the Isle of Man. Her father, already in failing health, died at age 54, after hearing the news of his only son's death in the American army in 1945. Mrs. Pretsfelder and her mother immigrated to the US soon after the war. Mrs. Pretsfelder met and married her husband, Louis Pretsfelder in Baltimore and they raised their family there.



Dvar Torah by Rabbi Dovid Rosenbaum
"Generations" Candle Lighting Ceremony

Sunday, April 11th, 2021
7:30 pm

Zoom ID: 416 963 9000 Pwd: 492019

<https://us02web.zoom.us/j/4169639000?pwd=Q1lKU2N2TVo1d0pnQ0lHQ2g0YXg2Zz09>



Co-Sponsors:
Berman Hebrew Academy • Ohr HaTorah
Sulam • Torah School of Greater Washington
Woodside Synagogue • Yeshiva of Greater Washington

Children grades 6 and above are encouraged to attend with their parents.

ASL interpreter and/or captioning will be available for this program.



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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COMMUNITY KOLLEL
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YOUNG ISRAEL
SHOMRAI EMUNAH
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SEMICHAT CHAVER PROGRAM



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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





YISE YOUTH COMMITTEE PRESENTS:



"FOSTERING FRIENDSHIPS IN YOUNG CHILDREN AND OTHER ESSENTIAL LIFE SKILLS"

Featuring:
Anne Ciner, Psy.D.
Educational Consultant-Mentor

APRIL 18TH @ 8:30 PM

Zoom ID: 416 963 9000, password 492019



YISE Youth Presents our 5th annual:

Lag Ba'Omer family climbing at The Adventure Park at Sandy Spring

When: Lag Ba'Omer on Thursday, April 29th from 5:30-9:00pm

Where: The Adventure Park at Sandy Spring.

Who: Open to climbers ages 5 and up (5-6 yr. olds must climb with an adult).

*Due to Covid restrictions, we are allowed a max of 40 climbers and 10 adult non-climbers (observers), so only adults with children below age 10 can sign up to climb in order to leave as many climbing slots open for kids. For more info, contact bkugler@yise.org.

Cost: Normal ticket prices are usually \$50, but we get a group rate of \$36 per person which includes a free pair of climbing gloves for each participant.

RSVP to bkugler@yise.org by April 14th with:

- Legal names of all participants
- Birth dates (MM/DD/YYYY)
- How you are paying (yise.org or check) **and wait for confirmation of your RSVP before paying**

Payment options:

- Mail a check to the shul made payable to YISE.
- Go to yise.org, click on the "donate" tab, (\$36).
- **In both cases, put "ropes course" in the note.**
- **Spots are very limited and will go fast. This is first come, first served.**

*All participants must fill out a waiver online before arriving at the park

Website: <http://sandyspringadventurepark.org/>



JULY 5 - AUGUST 13

Preschool *Division*

.....
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**Torah-Based,
Safe and Nurturing**
Known for excellent staff,
profound commitment to
safety and a creative and
joyous attitude towards
learning and discovery!
Daily Specials

Elementary *Division*

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Shabbat Parashat Shemini

5781 - B"H

Covenant and Conversation

Rabbi Jonathan Sacks, z"l

Reticence vs. Impetuosity - It should have been a day of joy. The Israelites had completed the Mishkan, the Sanctuary. For seven days Moses had made preparations for its consecration. Now on the eighth day – the first of Nissan – one year to the day since the Israelites had received their first command two weeks prior to the Exodus – the service of the Sanctuary was about to begin. The Sages say that in Heaven it was the most joyous day since Creation.

But tragedy struck. The two elder sons of Aaron “offered a strange fire that had not been commanded” and the fire from heaven that should have consumed the sacrifices consumed them as well. They died. Aaron’s joy turned to mourning. “Vayidom Aharon” meaning, “And Aaron was silent.” The man who had been Moses’ spokesman could no longer speak. Words turned to ash in his mouth.

There is much in this episode that is hard to understand, much that has to do with the concept of holiness and the powerful energies it releases that, like nuclear power today, could be deadly dangerous if not properly used. But there is also a more human story about two approaches to leadership that still resonates with us today.

First there is the story about Aaron. We read about how Moses told him to begin his role as High Priest. “Moses [then] said to Aaron, ‘Approach the altar, and prepare your sin offering and burnt offering, thus atoning for you and the people. Then prepare the people’s offering to atone for them, as God has commanded’”.

The Sages sensed a nuance in the words, “Approach the altar,” as if Aaron was standing at a distance from it, reluctant to come near. They said: “Initially Aaron was ashamed to come close. Moses said to him, ‘Do not be ashamed. This is what you have been chosen to do.’”

Why was Aaron ashamed? Tradition gave two explanations, both brought by Nachmanides in his commentary to the Torah. The first is that Aaron was simply overwhelmed with trepidation at coming so close to the Divine Presence. The second is that Aaron, seeing the “horns” of the altar, was reminded of the Golden Calf, his great sin. How could he, who had played a key role in that terrible event, now take on the role of atoning for the people’s sins? That surely demanded an innocence he no longer had. Moses had to remind him that it was precisely to atone for sins that the altar had been made; and the fact that he had been chosen by God to be High Priest was an unequivocal sign that he had been forgiven.

There is perhaps a third explanation, albeit less spiritual. Until now Aaron had been in all respects second to Moses. Yes, he had been at his side throughout, helping him speak and lead. But there is vast psychological difference between being second-in-command and being a leader in your own right. We probably all know examples of people who quite readily serve in an assisting capacity but who are terrified at the prospect of leading on their own.

Whichever explanation is true – and perhaps they all are – Aaron was reticent at taking on his new role, and Moses had to give him confidence. “This is what you have been chosen to do.”

The other story is the tragic one, of Aaron’s two sons, Nadav and Avihu, who “offered a strange fire, that had not been commanded.” The Sages offered several readings of this episode, all based on a close reading of the several places in the Torah where their death is referred to. Some said they had been drinking alcohol. Others said that they were arrogant, holding themselves up above the community; this was the reason they had never married.

Some say that they were guilty of giving a halachic ruling about the use of man-made fire, instead of asking their teacher Moses whether it was permitted. Others say they were restless in the presence of Moses and Aaron. They said: when will these two old men die and we can lead the congregation?

However we read the episode, it seems clear that they were all too eager to exercise leadership. Carried away by their enthusiasm to play a part in the inauguration, they did something they had not been commanded to do. After all, had Moses not done something entirely on his own initiative, namely breaking the tablets when he came down the mountain and saw the Golden Calf? If he could act spontaneously, why not they?

They forgot the difference between a Priest and a Prophet. As we have seen in previous Covenant & Conversations, a Prophet lives and acts in time – in this moment that is unlike any other. A Priest acts and lives in eternity, by following a set of rules that never change. Everything about “the holy,” the realm of the Priest, is precisely scripted in advance. The holy is the place where God, not man, decides.

Nadav and Avihu failed fully to understand that there are different kinds of leadership and they are not interchangeable. What is appropriate to one may be radically inappropriate to another. A judge is not a politician. A King is not a Prime Minister. A religious leader is not a celebrity seeking popularity. Confuse these roles and not only will you fail, you will also damage the very office you were chosen to hold.

The real contrast here, though, is the difference between Aaron and his two sons. They were, it seems, opposites. Aaron was over-cautious and had to be persuaded by Moses even to begin. Nadav and Avihu were not cautious enough. So keen were they to put their own stamp on the role of priesthood that their impetuosity was their downfall.

These are, perennially, the two challenges leaders must overcome. The first is the reluctance to lead. Why me? Why should I get involved? Why should I undertake the responsibility and all that comes with it – the high levels of stress, the sheer volume of work, and the never-ending criticisms leaders always have to face? Besides which, there are other people better qualified and more suited than I am.

Even the greatest were reluctant to lead. Moses at the Burning Bush found reason after reason to show that he was not the man for the job. Isaiah and Jeremiah both felt inadequate. Summoned to lead, Jonah ran away. The challenge really is daunting. But when you feel as if you are being called to a task, if you know that the mission is necessary and important, then there is nothing you can do but say, Hineni, “Here I am.” In the words of a famous book title, you have to “feel the fear and do it anyway.”

The other challenge is the polar opposite. There are some people who see themselves as rightful leaders.

They are convinced that they can do it better than anyone else. We recall the famous remark of Israel’s first President, Chaim Weizmann, that he was head of a nation of a million presidents.

From a distance it seems so easy. Isn’t it obvious that the leader should do X, not Y? Homo sapiens contains many back seat drivers who know better than those whose hands are on the steering wheel. Put them in a position of leadership and they can do great damage. Never having sat in the driver’s seat, they have no idea of how many considerations have to be taken into account, how many voices of opposition have to be overcome, how difficult it is at one and the same time to cope with the pressures of events while not losing sight of long-term ideals and objectives. The late John F. Kennedy said that the worst shock on being elected President was that “when we got to the White House we discovered that things were as bad as we’d been saying they were.” Nothing prepares you for the pressures of leadership when the stakes are high.

Overenthusiastic, overconfident leaders can do great harm. Before they became leaders they understood events through their own perspective. What they did not understand is that leadership involves relating to many perspectives, many interest groups and points of view. That does not mean that you try to satisfy everyone. Those who do so end up satisfying no one. But you have to consult and persuade. Sometimes you need to honour precedent and the traditions of a particular institution. You have to know exactly when to behave as your predecessors did, and when not to. All this calls for considered judgement, not wild enthusiasm in the heat of the moment.

Nadav and Avihu were surely great people. The trouble was that they believed they were great people. They were not like their father Aaron, who had to be persuaded to come close to the altar because of his sense of inadequacy. The one thing Nadav and Avihu lacked was a sense of their own inadequacy.

To do anything great we have to be aware of these two temptations. One is the fear of greatness: who am I? The other is being convinced of your greatness: Who are they? I can do it better. We can do great things if (a) the task matters more than the person, (b) we are willing to do our best without thinking ourselves superior to others, and (c) we are willing to take advice, the thing Nadav and Avihu failed to do.

People do not become leaders because they are great. They become great because they are willing to serve as leaders. It does not matter that we think ourselves inadequate. Moses did. So did Aaron. What matters is the willingness, when challenge calls, to say, Hineni, “Here I am.”

Shabbat Shalom: Rabbi Shlomo Riskin

“And fire came out from before the Lord and consumed (the two sons of Aaron) and they died before the Lord” The celebration of the dedication of the Sanctuary, Aaron’s greatest triumph, turned tragedy. And one of the deepest Biblical mysteries is the reason why God Himself sent down a fire to consume them. Why?

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The Midrash attempts to provide an explanation: "It seems impossible to understand why God would have caused them to die. And then comes the explanation in the verse which appears immediately after this incident; 'And the Lord said to Aaron saying, do not drink wine or mead, neither you nor your sons with you, when you enter into the Tent of Meeting so that you do not die. It is an eternal statutes for your generations so that you may distinguish between the holy and the profane, between the impure and the pure'"

Apparently the Midrash is teaching that Nadav and Avihu were given this capital punishment because they had brought a fire unto God which had not been commanded while having become intoxicated with wine. From this perspective, wine – which removes the ability of the individual to distinguish between the Holy and the profane, between the pure and the impure – can lead to evil action and can bring about tragic consequences. And indeed at least according to one Rabbi Meir's view in the Talmud (B.T. Sanhedrin 70A, 70B), "The fruit from which Adam ate was the fruit of the vine because there is nothing which brings greater woe to the individual than wine". And of course it was Noah's planting of the vineyards which caused him to become drunk; The Midrash even goes so far as to suggest that Satan was Noah's partner and convinced him to plant a vineyard and drink from its fruit.

At the same time however we have just concluded the festival of Passover who's first Seder night is punctuated by four cups of the wine which symbolizes redemption. The Talmud goes on to teach "There is no joy without wine since 'wine gladdens the heart of humanity'" And further enjoins that we 'Remember (the Sabbath day) on wine' both at the inception of the Sabbath day by means of the Kiddush and at the closing of the Sabbath day by means of Havdallah. Is it not strange that the very wine which has the capability of causing forgetfulness and debauchery drunkenness can also be used as a means towards understanding and distinguishing. After all the very reference to Havdallah (separation between the Holy and the profane) is placed in the blessing in which we ask God to provide us with understanding and the ability to distinguish. In the words of our Sages, "If there is no knowledge how is it possible to distinguish between night and day, the Sabbath and the rest of the week, the holy and the profane. And the blessing of Havdallah is specifically recited over wine!"

The Talmud links wine with the Hebrew word Tirosh which is usually translated as grape; the Hebrew Rosh means head and the Hebrew Rash means poverty. If the individual who drinks the wine has merit, he will become a head; if not he will become a pauper. Wine therefore can lead the individual in two very opposite and even antithetical directions. It depends on the individual drinking the wine.

Maimonides, who first establishes the fact that the joy of the festival must be expressed through meat and wine, goes on to distinguish between drunken frivolity and joyous festivity "Drunkenness and much frivolity and levity is not rejoicing but is foolish hooliganism". We were not commanded to be foolish hooligans but rather to be joyous servant in the service of the creator of all things. The Bible even states that "curses will come upon us because 'you did not serve the Lord your God in joyousness and good heartedness'".

And later on, at the end of his Laws of the Lulav "the joy with which the individual must rejoice is by means of the doing of the commandments and loving the Lord; such joy is a great act of divine service".

Rabbi Joseph B. Soloveitchik magnificently explains that the more energy the human being

expends, the greater will be the sanctity and the deeper will be the joy. Ordinary juice is extracted from the fruit merely by squeezing it, wine is produced by the vine only by a long and arduous process, and therefore wine demands a separate and unique blessing. Apparently Nadav and Avihu, at least according to the Midrash we cited previously, went into the Tent of Meeting of the Sanctuary having already been intoxicated "You shall not drink wine or mead when you come into the Tent of Meeting" The Sabbath wine on the other hand is a very different experience. We are commanded to "make (Laasot)" the Sabbath, and when we hold aloft the wine goblet of Havdallah it is after we have spent at least most of Friday in preparation for the holy day. Wine which is drunk before one has expended energy and accomplished an ideal will lead to drunkenness; only wine which comes to express an inner state of sanctity and accomplishment as a result of successful human effort will lead to great joy. In the words of one of my great teachers Rav Poleyoff: "If you are empty inside and expect the wine to put in the joy, the wine will only lead to forgetfulness and drunkenness; but if you are filled inside with a deep sense of self worth and accomplishment – and you see the wine as an expression of your own state of human happiness – then the wine will lead to true rejoicing, sanctity and remembrance of the Divine."

Dvar Torah: TorahWeb.Org

Rabbi Ahron Lopiansky

The Eighth Day - There are some parshios that seem to have little "luck". One such parsha is Parshas Shmini, which usually follows Pesach, making it feel very anticlimactic - sort of a side note to days of such import. The beginning of the parsha, which deals with korbanos, also does not ignite much interest. But this is the most profound moment in the history of Hashem's bond with Klal Yisroel. After building the parts of the Mishkan, erecting the structure and spending seven days offering sacrifices, on the eighth day the Divine Presence finally descends on the Mishkan to become a permanent presence in the Jewish nation.

The structure of this sequence of events is not seen as an "eight day" enterprise, rather it is a unit of seven days followed by an "eight day". It is as if there are two phases need to bring about the presence of the "Shechina".

Let us point to two parallels. First, in the classic primer for avodas Hashem, the Mesilas Yesharim, The Ramchal describes all the rungs in the ladder of avodas Hashem. At each step, he describes in detail "the rung" itself, the ways in which one acquires it, and how one stays away from pitfalls. When he comes to the last rung, i.e. kedusha, there is a remarkable change. He starts by saying that kedusha is a twofold entity; it starts with human endeavor, but ends with a Divine bestowal of that kedusha.

Second, the Rambam, in a different frame, has a very similar concept. In chapter seven of Hilchos Yesodei HaTorah he describes the development of a navi. He discusses all of the character traits that he must develop in himself, and if done properly, Ruach Hakodesh is immediately bestowed upon him. However, this is still not nevuah. After further preparation he waits for the Divine Presence, which is nevuah, which may or may not happen.

In both the Ramchal and Rambam we find the same structure of a person's avodas Hashem: many rungs that depend solely on man's avodah, followed by the final step which is a display of Hashem's participation [though there seems to be somewhat of a disagreement whether kedusha or nevuah is that last rung.]

The reason for this two stage reality is that it is up to a person to develop his own character and thus

Likutei Divrei Torah

make himself worthy of bearing the Divine Presence. But the "Divine Presence" is the "other", and I cannot force it to come, no matter what I do.

This same dichotomy also is what distinguished the seven days from the eight day. Seven days represent the human effort to be fully mekadesh oneself, but that by itself is not the Divine Presence. The Divine Presence is marked by the acceptance of the sacrifices by Hashem, expressed as the fire coming down and consuming the sacrifices. This is analogous to when I present a gift to a loved one - I can put all of my effort into making the gift as beautiful and meaningful as possible, but it is up to the other person to accept the gift and thus "complete the circuit".

Perhaps this was the reason that Aharon was so reluctant to perform his duties, because of what he felt to be his character shortcomings [i.e. the sin of the golden calf.] Had this avodah been presented as just an obligation, he would not have resisted. After all, no one has the right to demur at doing what he is supposed to do simply because he feels he is not a big enough tzaddik! Rather, Aharon's protest was that if the goal of that day's avodah was to have Hashem accept the sacrifices and show how pleased He is with us, Aharon felt fearful that his shortcomings would interfere.

Is this second phase of kedusha / nevuah totally passive, or does it require something of us? Let us go back to the analogy of a gift to a person whose closeness we desire. It is important that gift be as nice as can be. But if I present it to the other person as a demand or imposition, i.e. "look at how I'm treating you, you have no choice but to be my friend", it is a turnoff for the other person. The most important ingredient for the gift to be accepted is an air of humility and an expression that it is my profoundest hope that you deem me fit to be close to you. One cannot "bully" his way into Hashem's presence.

The Chofetz of Lublin [also quoted in the name of the Ba'al Shem Tov] expressed this most succinctly in the words of Chazal, "Moshe told [Aharon], 'why are you embarrassed [to bring the sacrifice], for you have been chosen to do so [lekach nivcharta]'" The Chofetz reads this as, "you have been chosen for this very reason [lekach nivcharta]", i.e. your humility and lack of a sense of entitlement!

The totality of avodas Hashem thus requires of us two, almost opposite, approaches. The first is an "im ain ani li mi li" attitude, i.e. that everything stands on my, and only on my, efforts; combined with an extraordinary humility of "u'k'she'ani latzmi mah ani". Then, and only then, do we merit that the Shechina "resides on our handiwork."

R'Baz and the Racham: Rabbi Eliyahu Safran

My brother, Rabbi Bezalel Safran, explained a passage in our grandfather's She'elot U'tshuvot R'Baz and added that when we recite the Birkat HaChodesh, the Blessing of the New Month, we ask God to grant us a new month filled with goodness, sustenance, love of Torah and fear of Heaven and so much more. We then add a prayer beseeching God, "May He Who performed miracles for our ancestors ... speedily redeem us ...". We then turn to God and cry out with fervor, Chaveirim kol Yisrael – for all Israel are united in fellowship! All Jews are chaveirim. As my grandfather explained, racham denotes love, fraternity, peace, togetherness. We pray for God to redeem us, to show His love and compassion to us. Our prayer can only be realized when love pervades every aspect of the Jewish people and Jewish life throughout the world. So, we proclaim, chaveirim kol Yisrael – we are all chaveirim! Now, we are saying, the geula can come.

תשפ"א

In this week's *Parashah*, we read about the dedication of the *Mishkan*. As the opening verses describe, that event was characterized by sacrifices donated by *Bnei Yisrael* as a whole.

R' Nosson Yehuda Leib Mintzberg z"l (1943-2018; rabbi and *Rosh Yeshiva* in Yerushalayim and Bet Shemesh, Israel) notes that the *Mishkan's* dedication is described again in *Parashat Naso*, but there the focus is on the sacrifices offered by the *Nesi'im* / the leaders of the individual tribes. Similarly, R' Mintzberg observes, when the census of *Bnei Yisrael* is described in *Parashat Bemidbar*, we find that the entire nation was counted as one and also that each tribe was counted separately. Likewise, when Yaakov Avinu blessed his sons before his death, as related in *Parashat Va'yechi*, he blessed each son separately and then blessed all his sons collectively.

R' Mintzberg explains: The blessing that Yaakov gave each of his sons reflects each tribe's unique nature and each tribe's separate covenant with *Hashem*. On the one hand, our "wealth" as a nation comes from being made up of unique tribes. On the other hand, Yaakov had to bless his sons collectively so that each tribe would possess at least a bit of each other tribe's nature, without which no tribe could be considered "complete." Otherwise, we would be twelve separate tribes, not a nation.

Likewise, the two descriptions of the *Mishkan's* dedication teach us that when *Hashem* rested his *Shechinah* / Divine Presence among us, He did so for two reasons: because of the qualities of the nation as a whole and because of the character of each tribe separately. (*Ben Melech: Bereishit* III p.383)

Tefilah

This year, we will iy"H devote this space to discussing various aspects of our prayers. This week, we begin to examine the practice of "Shuckling" / swaying while praying or studying Torah.

Rabbi Abba said: I asked Rabbi Shimon bar Yochai: Why do Jewish People sway when they study Torah, even without being taught to do so? Indeed, they cannot be still!

Rabbi Shimon responded, "You have reminded me of a great thing that people do not know and do not pay attention to," and he cried a little bit. Then he explained: It is written (*Mishlei* 20:27), "From the candle of *Hashem* is Man's soul." Just as the flame of a candle is not still for a moment, so the righteous should never cease to "remind" *Hashem* of the Jewish People's suffering. And, just as the flame of a candle moves this way and that way, so, when one utters a word of Torah, his soul "catches fire" and he cannot be still. Therefore, he sways this way and that way like a candle flame.

(*Zohar, Pinchas* 118b, as explained by *Matok Mi'dvash*)

R' Yehuda Halevi z"l (Spain and *Eretz Yisrael*; approx. 1075-1141): The Khazar king asked the Jewish wise man, "Do you know why Jews sway when they read Hebrew?"

The wise man responded: Some say it is because of "innate fervor" [see below]. However, I think it is because it allows many people--even ten--to share one book. For this same reason, our books are large. This allows one person to lean forward to read, then to move back so someone else can lean forward, and so on. Over time, this became habit. (*Kuzari* II 79-80)

R' David Cohen z"l (1887-1972; a leading instructor at Yeshivat Merkaz Ha'Rav; known as the "*Nazir*") suggests that R' Yehuda Halevi felt his readers needed a rational explanation for the practice of swaying. Nevertheless, by referring to "innate fervor," he alluded as well to the idea expressed in the above passage from the *Zohar*. (*Ha'Kuzari Ha'mevo'ar*)

- Continued in box inside -

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"Speak to *Bnei Yisrael*, saying: These are the creatures that you may eat from among the animals that are upon the earth. Everything among the animals that has a split hoof, which is completely separated into double hooves, and that brings up its cud--that one you may eat. But this is what you shall not eat from among those that bring up their cud or that have split hooves: the camel . . . and the hyrax . . . and the hare, for it brings up its cud, but its hoof is not split--it is unclean to you. And the pig, for its hoof is split and its hoof is completely separated, but it does not chew its cud--it is unclean to you." (11:2-7)

R' Eliyahu z"l (1720-1797; the *Vilna Gaon*) writes: The *Gemara* (*Chullin* 59a) teaches that birds that hold their prey in their claws and lift it to their mouths are not kosher. The reason, commentaries explain, is that a person takes on the characteristics of what he eats. If a person would eat in this manner, it would suggest that he is in a panic to eat before his food is taken from him, meaning that he is not at peace with his situation; he is not satisfied with what he has. This shows a lack of *Emunah* / faith in *Hashem*.

In a four-legged animal, continues the *Vilna Gaon*, chewing the cud represents the trait of being satisfied with what one has. Likewise, having split hooves is a sign of an animal that does not lift its food; rather, it eats off the ground or from a trough, unlike a non-kosher bird. Therefore, these are the traits of kosher animals.

The *Vilna Gaon* adds: In our verses, an animal that chews its cud is referred to as "*Ma'aleh gerah*." "*Gerah*" also is the name of a small coin, a twentieth of a *Shekel* (see *Shmot* 30:13). He explains: It is easy to be satisfied with what one has when one has a lot. In contrast, a *Gerah* is a relatively small amount--specifically, what a poor couple (husband and wife) would eat in a day. One who is satisfied even with that small amount deserves to be praised as someone who is satisfied with what he has. On the other hand, say our Sages, if one has enough food for today, and he worries about what he will eat tomorrow, he is considered to be lacking *Emunah* to some degree. (*Beurei Aggadot: Savei D'vei Atuna*)

R' Shmuel Meltzen z"l (mid-19th century; *Maggid* in Slutsk, Belarus) writes, based on the foregoing commentary of the *Vilna Gaon* (including portions not quoted above): The root of all sins is the trait of *Chemdah* / the desire for tangible possessions. This is indicated by the fact that the *Aseret Ha'dibrot* / Ten Commandments culminate in "*Lo Tachmod*" (from the same root as "*Chemdah*") / "You shall not desire . . ." The opposite of "*Chemdah*" is "*Histapkut*" / being satisfied with what one has. This is the foundation of the whole Torah. (*Even Sheleimah* 3:2)

"Moshe said to Aharon and to his sons Elazar and Itamar, 'Do not leave your heads unshorn and do not rend your garments that you not die and He will become wrathful with the entire assembly; and your brethren the entire House of Israel shall bewail the conflagration that *Hashem* ignited'." (10:6)

R' Yaakov Sakly z"l (Spain; 14th century) writes: From here we learn that one must mourn his dead. From the fact that Aharon and his sons were told not to tear their garments or grow their hair, we learn that other mourners should do those things. Likewise, one must bury his dead and honor the deceased in other ways. The *Gemara* (*Megilah* 3b) teaches that burying the dead supersedes even the *Mitzvah* of Torah study.

Yet, continues R' Sakly, we seem to find a contrary attitude expressed elsewhere in the Torah--specifically, in the law that contact with a corpse causes the strictest form of *Tum'ah* / spiritual impurity. This seems to indicate that the Torah wishes to distance us from the deceased.

In reality, though, there is no contradiction. R' Sakly explains: . . . The third reason why we honor the remains of the deceased is that doing so reinforces the common person's belief in *Techiyat Ha'metim* / Resurrection of the Dead, which is a foundation of the Torah. When they see that human remains are handled and buried respectfully, they believe that the soul will one day return to that body.

At the same time, one could mistakenly think that the final honor shown the deceased is the ultimate reward that a person receives. Therefore, the Torah decrees *Tum'ah* on the remains to remind us of the eternity of the pure soul, unlike the body. (*Torat Ha'mincha*)

- Continued from back page -

R' Moshe Sofer z"l (1762-1839; rabbi and *Rosh Yeshiva* in Pressburg, Hungary) writes: The prophet Achiyah Ha'shiloni cursed the people of *Yisrael* (i.e., the Ten Tribes that seceded from the Davidic dynasty): "For *Hashem* will smite *Yisrael* as a reed sways in the water" (*Melachim I* 14:15). The *Gemara* (*Sanhedrin* 105b-106a) observes, however, that there is a blessing concealed within this curse: Just as a reed regrows when it is cut, and it has strong roots such that all the winds in the world can make it sway but cannot uproot it--rather, when the winds cease, the reed is left standing as it was--so are the Jewish People when the *Yetzer Ha'ra* attempts to overcome them.

It seems to me, R' Sofer continues, that this is why we sway when we study Torah and pray, while our feet remain firmly planted in one place: to indicate that all the forces in the world will not move us away from our holiness. (*Torat Moshe: Bemidbar* 24:14)

ISRAEL REPORT

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ISRAELI DATA SHOWS WORLD'S JEWISH POPULATION NOW AS HIGH AS IN 1925 (YNet 4/6/21)

The world's Jewish population is now as high as it was back in 1925, according to a report published Tuesday by the Israel Central Bureau of Statistics.

According to the report, as of December 2019, the number of Jews alive around the world stands at 14.8 million.

The data, which was released ahead of Thursday's Holocaust Remembrance Day, show that on the eve of World War II in 1939, world's Jewish population stood at 16.6 million, including 449,000 (about 3%) who were living in Mandatory Palestine.

In the years following the war, the population dropped significantly due to the genocide committed by the Nazi regime on the Jewish population in Europe.

In 1948, the year of Israel's official establishment, the global Jewish population stood at 11.5 million, including 650,000 (6%) who lived in the newly-founded Jewish state at the time.

According to the CBS, by the end of 2020 at least 180,000 Jews who survived the Holocaust were still living in Israel.

Based on the CBS data, 12.3 million Jews (about 83%) reside either in Israel or the United States. At least 6.8 million (46% of world's Jewry) live in Israel and 5.7 million in the U.S.

In addition, 448,000 Jews live in France, 393,000 in Canada, 292,000 in the UK, 180,000 in Argentina, 155,000 in Russia, 118,000 in Germany and another 118,000 in Australia.

SIRENS WAIL AS ISRAEL REMEMBERS VICTIMS OF THE HOLOCAUST (YNet 4/8/21)

Israelis on Thursday observed two-minute silence as sirens wailed across the country in remembrance of the six million Jewish victims of the Holocaust.

At 10am all pedestrians, traffic and public transport stood in place with their heads bowed.

In homes and businesses, people stopped what they were doing to pay homage to the victims of the Nazi genocide, in which a third of world Jewry was annihilated.

Holocaust Remembrance Day will end with a ceremony at 4:45pm at the Ghetto Fighters' Museum at Kibbutz Lohamei HaGheta'ot in northern Israel, which was founded by Holocaust survivors in 1949.

This year's closing ceremony is themed "Last of Kin," and focuses survivors who immigrated to Israel after their entire families were exterminated by the Nazis and their collaborators, who then perished in the defense of the country.

There are currently 174,500 Holocaust survivors still alive in Israel.

MINISTER LITZMAN: 'WE'LL ONLY WORK WITH NETANYAHU, THERE MIGHT NOT BE A GOVERNMENT' (Arutz-7 4/7/21)

Housing Minister Yakov Litzman (United Torah Judaism (UTJ)) on Wednesday morning said he believes that the political jam will lead to fifth elections, but that his party will work only with Israeli Prime Minister Binyamin Netanyahu.

He also emphasized that a partnership between Yesh Atid chair MK Yair Lapid and Yisrael Beytenu chair MK Avigdor Liberman is "worse" than a partnership with the Arab parties.

In an interview with Kol Barama Radio, Litzman said: "I spoke yesterday with [Religious Zionism Chairman MK Bezalel] Smotrich, and I understood that there are options for a solution."

"It is clear that we are only going to go with Netanyahu. With the ego that there is today, it is not certain that he will succeed in forming a government."

Regarding possible partnerships, Litzman said: "I don't know about a connection with the Arab parties, but I know that a partnership with Liberman and Lapid is even worse."

REPORT: ISRAEL CONFIRMS STRIKING IRGC-LINKED SPY SHIP IN RED SEA (Israel Hayom 4/7/21)

Israel informed the United States it struck Saviz, an Iranian-flagged ship, in the Red Sea on Tuesday, Saudi news network Al Arabiya reported on Wednesday, citing a report in The New York Times. The attack reportedly came in retaliation for earlier Iranian strikes on Israeli vessels, as the maritime shadow war between the Jewish state and the Islamic republic has been slowly coming to light.

The Saviz, long known to the international intelligence community as a spy ship operated by Iran's powerful Revolutionary Guard Corps, was attacked in the Red Sea by limpet mines attached to the hull, Iranian media reported.

"The vessel Iran Saviz has been stationed in the Red Sea for the past few years to support Iranian commandos sent on a commercial vessel (anti-piracy) escort missions," the Tasnim news agency said.

According to Al Arabiya, the Saviz is officially listed as a general cargo vessel. However, the Combating Terrorism Center at the United States Military Academy described the 'Saviz' in a report as the "Iranian mother ship on station located in Eritrea's contiguous waters."

It said: "The ship has signals intelligence domes and antennae. It is visited by all Iranian ships moving through the Red Sea, nominally to coordinate anti-piracy measures."

Iran's Foreign Ministry confirmed Wednesday that the Saviz had been targeted in the Red Sea. "The explosion occurred on Tuesday morning near the Djibouti coast and caused minor damage with no casualties. The vessel was a civilian ship stationed there to secure the region against pirates,"

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Foreign Ministry spokesman Saeed Khatibzadeh said., adding the incident "is under investigation."

ISRAELI LAWMAKER DIDN'T WANT TO SIT NEXT TO WOMEN. THE KNESSET LET HIM (Ha'aretz 4/6/21)

The Knesset secretariat let an ultra-Orthodox lawmaker switch seats during Tuesday's swearing-in ceremony so that he would not have to sit between two women.

The secretariat has always determined seating arrangements, but until now its criteria for doing so never included the gender of the legislators.

While the ceremony was taking place, several human rights groups protested outside the Knesset against "the attempt to form a government with parties that promote hatred of women and the LGBTQ community."

The Knesset member in question claimed that his request to switch seats stemmed from considerations of Jewish law. But many religious Zionist and ultra-Orthodox lawmakers do not insist on this, and in any case, the justification seems dubious given that due to the coronavirus regulations, each lawmaker was separated from the others by an empty chair.

Knesset members said this issue has arisen only in the last few years.

The Knesset's director general, Samy Bakalash, said the legislator "asked that he not be seated between women, and there was no intention of hurting anyone here ... We found another MK who wasn't bothered by this, and the two changed places."

Knesset members' permanent seat assignments are determined only after a government is formed, based on whether they are part of the coalition or the opposition. But during the swearing-in ceremony, seats assignments are usually based on the size of the party.

Asked whether the Knesset had discussed the lawmaker's request not to be seated between two women, Bakalash said, "It's natural to take a Knesset member's beliefs into account and to honor them. Our message is one of understanding and respect for everyone."

He added that the request "didn't spark any debate. This was done out of love and understanding."

Shas and United Torah Judaism, the two ultra-Orthodox parties, do not allow women on their tickets, though this rule has been challenged by ultra-Orthodox women and petitions to the High Court of Justice. The fact that the current Knesset also includes the Noam party – which is part of the Religious Zionism joint ticket, but shares many ultra-Orthodox attitudes toward women – will merely intensify the battle over women's rights and their place in the public arena.

"As long as the law allows women to be treated as a 'modesty hazard,' some people will do so," Labor Party chairwoman Merav Michaeli said Tuesday. "It's inconceivable that women constitute barely a quarter of Knesset members. It's inconceivable that parties are entitled to exclude women entirely. We must legislate our equality."

Meretz lawmaker Tamar Zandberg said this was a "troubling request that attests to growing fundamentalism in the Knesset. There have been ultra-Orthodox and religious people in the Knesset since the founding of the state, but only when Kahanism, chauvinism and LGBT-phobia entered through the front door have requests like this become legitimate."

Dana Meitav, the executive director of the Israel Women's Network, said there is "nothing surprising in this humiliating demand by a Knesset member not to sit between women. This happened at exactly the same time as we were standing outside the swearing-in ceremony to protest the moral low and the real danger of forming a 'government of hatred.'"

"This is a slippery slope that enables people with benighted, unacceptable views to hold their heads high in the Knesset," she added. "From there, this destructive agenda will continue percolating through the general public."

Following the March 2019 election, Shas' Michael Malkieli asked to switch seats to avoid sitting next to Likud's Osnat Mark. After this became public knowledge, he claimed that one of his aides had submitted the request – but didn't retract it.

The Knesset said in a statement that "As in the past, the Knesset secretariat received dozens of requests from various MKs" about the seating arrangements. "Some were accepted and others weren't. Just as we have in the past, we won't comment on any specific case."

ISRAEL'S HOLOCAUST SURVIVOR POPULATION DWINDLING DAILY (Israel Hayom 4/7/21)

Since Holocaust Remembrance Day in 2020, which fell after the COVID pandemic reached Israel and was most fatal to older Israelis, 14,264 survivors have died, an average of 41 per day.

At the beginning of 2020, the government counted some 192,000 survivors living in Israel, a number that for the first time included Jews from North Africa and the Middle East who were victims of persecution linked to the Nazis.

According to the ministry data, 83% of the survivors are over 80, with an average age of 84.5. Another 18%, some 31,000, are over 90, and 900 have reached 100. Some 60% of the survivors recognized by the authority are women.

Slightly over two-thirds (64%) were born in Europe, with natives of the former USSR comprising 36%. Another 12% (25,000) were born in Romania; and 5.5% (9,600) were born in Poland. Nearly 10,000 others were born in Bulgaria, Hungary, and Germany.

Thirty-six percent of the survivors were born in Asia and north Africa, including 32,000 Jews from Morocco and Algeria who were targeted by antisemitic attacks and various restrictions under the Vichy regime. Another 11% were born in Baghdad and experienced the riots that spread through Iraq in mid-1941, and 7% were born in Tunisia and Libya, both of which enacted race laws and sent Jews to forced labor camps.

Haifa is home to the largest population of survivors: 12,100, followed by Jerusalem (10,800), Tel Aviv (9,500), Ashdod (8,700), Netanya (8,500), Beersheba (7,600), Petah Tikva (7,000), and Rishon LeZion (6,900).

According to the numbers, there were 14.8 million Jews in the world in 2019, 1.8 million fewer than in 1939 on the eve of World War II, and 3.3 million more than there were in 1948.

Israel remains the country with the largest number of Jews in the world (6.8 million), followed by the United States (5.7 million), France (448,000), and Canada (393,000).

Israel's Holocaust Remembrance Day celebrations begin on the evening of Wednesday, April 7, 80 years after the start of the Holocaust.

State events begin with a ceremony at Yad Vashem Memorial in Jerusalem at 8 p.m. Both President Reuven Rivlin and Prime Minister Benjamin Netanyahu will participate.

CORONAVIRUS RAGES IN GAZA, WITH RECORD TALLY OF NEW DAILY CASES (YNet 4/7/21)

As coronavirus appears to be in decline in Israel, in the Gaza Strip the pandemic has seen a dramatic surge, with a record number of new daily cases diagnosed in the Palestinian enclave on Tuesday.

Gaza's Health Ministry reported on Wednesday that 1,916 new coronavirus cases have been diagnosed a day earlier out of only 5,000 tests conducted. This is the highest number of new daily cases since the start of the outbreak in the Strip.

Due to limited testing, Gaza's health authorities believe the actual number of daily cases is four times higher than the official figure.

In addition, about 300 patients are hospitalized in intensive care units across the Strip. Medical staff has said if the situation doesn't improve, hospitals would be forced to stop accepting young patients due to overcrowding.

Due to surge in infections, the Hamas terror group that rules Gaza, has decided to impose several new restrictions, including the shuttering of the education system, as well as increased enforcement on the streets.

These measures are a continuation of the restrictions imposed last week, including the closure of venues, a ban on gatherings, as well as a night curfew that starts at 9pm every evening.

At the same time, Hamas has launched an aggressive awareness campaign about the consequences of the pandemic and risks of catching COVID.

The campaign includes, among other things, informational videos showing coronavirus patients in hospitals, patients being resuscitated and images from the funerals of 642 people who died from the pathogen in the Strip.

Around 20,000 coronavirus vaccine doses from the UAE arrived in Gaza today, a delivery reportedly orchestrated by a rival of Palestinian president Mahmud Abbas three months before scheduled Palestinian elections.

The vaccine-needy enclave has thus far received around 100,000 doses from Russia, the United Arab Emirates, UN's COVAX program as well as Israel.

Despite this, only around 25,000 out of Gaza's two million citizens have been inoculated.

Meanwhile, Israel is preparing to inoculate 7,000 Palestinian merchants from the Gaza Strip, who regularly pass through Israel and the West Bank.

According to the outline, which has not yet been approved, Qatar will be the entity that will fund the purchase of 14,000 vaccine doses - two per merchant - from pharma giant Pfizer.

COVID INFECTION RATE FALLS TO LOWEST LEVEL SINCE MAY 2020 (Arutz-7 4/7/21)

A total of 303 new cases of the coronavirus were diagnosed across Israel Tuesday, according to data released by the Health Ministry Wednesday morning.

Just 0.5% of tests conducted Tuesday came back positive, down from 0.7% of tests carried out Monday. That is the lowest level recorded since May 24th last year, when the percentage of tests coming back positive hit 0.4%.

There are now just 4,888 known active cases of the virus in Israel, of which 481 are being treated in hospitals.

Of those 481 hospitalizations, 309 patients are in serious condition. That is down from 314 seriously ill patients on Tuesday, and marks the lowest number since February 12th of this year, when there were 293 patients in serious condition.

Infection coefficient rose to 0.79 as of March 27th, the latest date for which information on the coefficient is available due to the 10-day delay between the date of actual infection and test results. That is up from 0.78 the day before, but remains far below the 1.0 R reproduction rate, which marks the level of spread needed for the virus to maintain a stable number of infections in a population.

The infection coefficient last topped 1.0 on February 24th, when it hit 1.02, before falling sharply.

The total number of coronavirus-related fatalities now stands at 6,261, including five deaths Tuesday.

Thus far, 5,286,023 Israelis have received at least one dose of the vaccine, or 56.84% of the population, with 52.46% of, or 4,878,839 people having received two doses.

ISRAELI AIR FORCE GETS NEW SPY PLANE, CONSIDERED THE MOST ADVANCED OF ITS KIND (Ha'aretz 4/5/21)

The Air Force received the new Oron spy plane, considered to be the most advanced plane of its kind in the world, on Sunday.

The new plane will be part of the Air Force's 122nd Squadron, also known as the Nachshon Squadron.

The plane - a modified Gulfstream G550 bizjet - is equipped with artificial intelligence technology and is notable for its excellent flight capabilities and low maintenance costs. The plane will be equipped with advanced radar made by Israel Aerospace Industries, as well as with other advanced intelligence-gathering systems, providing new capabilities in terms of coverage in all types of weather and in any level of visibility. The plane is designed to give the Air Force a comprehensive picture of an area in real time, including the mapping of enemy ground forces.

The development of the plane took eight years, with the participation of the joint Defense Ministry and Israel Defense Forces research and development

body, the Air Force, Military Intelligence, the navy and Israel Aerospace Industries. The Oron is meant to allow combined arms divisions to operate more effectively by getting a real-time reading of a situation made available simultaneously to different branches of the military. This is consistent with a change in strategy currently being undertaken by the military, consisting of an increase in coordination between different branches of the military on the battlefield.

Israel Air Force will get its new weapons. But an entire year was squandered Air Force commander Maj. Gen. Amikam Norkin defined the acquisition of the new plane as a "move reflecting a vision that embraces advanced intelligence-gathering capabilities that are compatible with today's battlefield, allowing for operations in a wide range of theaters."

MADE IN ISRAEL: INTEL'S NEW ICE LAKE PROCESSOR'S CORE (JPost 4/7/21)

The core of Intel's new Ice Lake processor for cloud servers was developed at the company's Israeli headquarters, and manufacturing is being done at the company's Kiryat Gat facility.

The new third-generation Xeon server processors are considered a significant upgrade from previous processors, with up to 46% better performance, the company said.

The processor includes a number of other technologies developed in Israel, including cybersecurity technology for protection against hackers, as well as another chip, code-named Columbiaville, which allows data to be transferred between servers at speeds of up to 200 gigabits per second, the company said. The development of these processor cores was done by the Compute group of Intel Israel. More than a billion cores of the processor have been installed in various cloud services since 2013, Intel said.

Israeli web advertising giant Taboola and Kfar Saba-based Lightbit labs are among the first companies using the new technology, Intel said.

The new processor is the latest in a long list of technologies that Intel has developed in Israel in its 47 years here. Previous high-profile Israeli innovations include the Pentium MMX processor in 1993, the Centrino processor (which helped solidify widespread use of WiFi networks) in 2003, and the Intel Core i9-9900K - known as the world's best gaming processor - in 2018.

In January, Intel introduced a new system that allows people to withdraw money from ATM machines by facial recognition, designed at the chipmaker's development center in Haifa, the company said. The company employs some 13,700 workers across five centers in Israel, including at Mobileye, which it acquired for \$15.3b. in 2017.

ISRAEL IS SENDING THE U.S. A CLEAR MESSAGE ON IRAN (Ron Ben Yishai, YNet 4/7/21)

The talks in Vienna that began Tuesday on the U.S. return to the Iran nuclear agreement are directly connected to the same day attack on an Iranian vessel in the Red Sea that has been attributed to Israel.

Both Tehran and Jerusalem are signaling to Washington that the Middle East must be higher up on U.S. President Joe Biden's list of priorities and that if untreated, the conflict between Israel and Iran could escalate to all-out war.

The Iranian Foreign Ministry on Wednesday confirmed that the vessel had been attacked and "caused minor damage with no casualties." An investigation is underway, it said.

The vessel that was hit, the Saviz, is actually a floating naval base for the Iranian Revolutionary Guard Corps in the Red Sea, off the coasts of Yemen and Djibouti - whatever Iran says to the contrary.

Tasnim, the Iranian news agency linked to the Revolutionary Guard, said Tuesday that the Saviz was there to "support Iranian commandos sent on commercial vessel (anti-piracy) escort missions."

Saviz was actually in the area to protect Iranian ships in the Red Sea and to grant fast-moving Revolutionary Guard commando boats the freedom of movement to carry out objectives in line with Tehran's interests.

These boats are kept onboard the Saviz for use by the commando forces who protect Iranian oil tankers and vessels smuggling weapons as they make their way to Syria and Lebanon through the Suez Canal, whilst mindful of Israeli forces in the area.

The vessel also acts as an intelligence base, monitoring Saudi vessels that are enforcing a maritime embargo on Iranian-backed Houthi rebels in Yemen and preventing humanitarian aid from reaching them.

It largely remains off the Yemeni coast, some 1,600 kilometers (994 miles) south of Israel.

The Saviz suffered serious damage in Tuesday's attack, far more than was caused in other attacks on Iranian vessels attributed to Israel as they transported oil and arms to both Syrian and Lebanon.

The damage to the Saviz was below water level, briefly preventing it from moving, but not sinking it.

It is probable that the damage requires the ship to be towed for repairs to a port big enough to accommodate it, most likely in Iran. And weeks if not months will pass before such an operation can take place.

The attack marks an escalation in the ongoing covert war being waged at sea between Israel and Iran.

The aim of the attack was threefold:

1. To retaliate for an Iranian attack on an Israeli-owned cargo ship in the Arabian Sea last month.
2. To show the Iranians that Israel has the upper hand in the waters of the Red Sea and the Mediterranean, and that Tehran would be wise to refrain from efforts to attack its navy or Israeli-owned vessels anywhere near their shores, including in the Persian Gulf, the Gulf of Oman and the Arabian Sea. Iran must also end efforts to smuggle oil and arms to Syria and Lebanon.
3. To clarify to the United States that Israel will continue its relentless fight against Iran's subversive actions in the region, whether it is in Syria, Lebanon, Iraq and Yemen, even if the U.S. is attempting to rebuild relations with the Islamic Republic.

Israel has come to understand that Washington is hoping to de-escalate their conflict with Iran at almost any cost so that the administration can focus its attention on the coronavirus pandemic, infrastructure and adversarial relations with China and Russia.

The Iranian nuclear program is a nuisance to the Americans. Biden has committed to preventing a nuclear Iran and his administration is concerned that if Tehran continues to develop its atomic capabilities, Israel might launch a strike against it. This would certainly lead to a war that the U.S. would be dragged into it whether it likes it or not.

To avoid this, the administration is prepared to make significant concessions to the Iranians in order to entice them back to the negotiating table and abiding by the nuclear deal that former president Donald Trump walked away from in 2018.

Officials in Israel are concerned. The country's intelligence agencies observed that the Iranians are not attempting to produce nuclear weapons at the moment but do want to be a nuclear threshold state. The Vienna talks, which are expected to last a few months, will help them with this goal.

Israel wants to stop the Iranians from fulfilling their plan, but is facing serious obstacles.

The current government has little to no sway over Washington's foreign policy decisions and officials in Jerusalem are watching with concern as America appears ready to be humiliated by Iran as long as it returns to the 2015 agreement.

Even it could affect the Vienna talks, Israel and the U.S. must be on the same page about the next diplomatic steps should Iran keep pushing ahead with its nuclear program. But such discussions have not even begun.

Meanwhile, Iran's economy has rebounded thanks to covert oil sales to China and Russia and its leaders no longer fear the sanctions imposed on the country.

In fact, Iran inches closer every day to becoming a nuclear threshold state.

HOLOCAUST REMEMBRANCE DAY: REMEMBER, APPRECIATE ISRAEL (Editorial, JPost 4/8/21)

The cardinal imperative of Holocaust Remembrance Day is, as its name indicates, to remember.

To remember the murdered Six Million yourself, and to compel others to do the same.

To remember so that lives so cruelly snuffed out on earth do not vanish as well from people's minds. To remember so that names and faces can be put to numbers. To remember man's inhumanity to man in the hope – so far in vain – that remembering these inhumanities will prevent their repetition.

Holocaust Remembrance Day is also a platform from which to remind the world how it has treated the Jew, and to what horrifying depths the curse of antisemitism can lead. Here, too, the hope is that the very act of remembering can have a curative effect, and that remembering itself may lead to the eradication of antisemitism from the human mind. If only it was so easy.

This year, with Israel in the grips of a self-imposed political paralysis, Holocaust Remembrance Day also can serve another purpose: force the nation to look inward and put its problems in perspective, to gauge what is truly important, and what much less so.

As difficult as things may seem in the Jewish state now, or seemed yesterday, or may seem tomorrow, Europe's Jews would have done anything in the world in the 1940s – anything in the world – to trade their woes and troubles and pain for the ones we face here today.

Holocaust Remembrance Day – among its other functions – serves as an invaluable annual reminder to the Jewish people, especially those of its members living in Zion, not to lose the forest for the trees, not to get so wrapped up in the daily adversity and problems that come with the running of an independent sovereign state as to lose sight of the bigger picture.

And the bigger picture is that after 2,000 years of exile, after having sojourned from 1939 to 1945 in the belly of the Valley of Death, the Jewish people is now replanted in its homeland and in charge of its fate and destiny. It's not always easy being in charge of your own fate and destiny; it is often an unforgiving task that demands uncomfortable actions and trade-offs not necessary when others are in charge of your fate; but it beats the alternative.

Holocaust Remembrance Day is a day to remember the alternative, to remember what happened to the Jews in Europe in the previous century, and through that simple act of remembering to better appreciate our lives now in the Jewish state in this century.

President Reuven Rivlin articulated this sentiment well during comments he made Tuesday when giving Prime Minister Benjamin Netanyahu the mandate to form the next government.

Rivlin related how last week former Supreme Court president Aharon Barak came to the President's Residence and told his tale of survival as a young boy living behind the wall in the home of a Lithuanian farmer.

Barak, Rivlin said, kept his composure throughout the telling of this harrowing tale, which included the "most terrible and dreadful moments of the selection of children in the ghetto."

Barak's voice only wavered, Rivlin recounted, when he described meeting soldiers of the Jewish Brigade wearing a badge of the blue and white flag.

"The State of Israel is not to be taken for granted," Rivlin said. "We hold – you the citizens of Israel hold – [in hand] the greatest treasure of the Jewish people."

That the Jewish people should not take the existence of the State of Israel for granted is an obvious sentiment. But, as Menachem Begin once famously quipped, even the obvious needs to be restated from time to time.

It is human nature not to fully appreciate everyday wonders until they are gone: being able to walk, until you can't; being able to see, until you go blind; being able to bend, until your back goes out.

So, too, it is difficult to appreciate the wonder and miracle of the Jewish state unless you step back and remember what things looked like without it. Holocaust Remembrance Day, among its other messages, commands us to do just that.



The Greater Washington Community Kollel SHABBOS DELIGHTS

TORAH MINUTE

IN MEMORY OF RABBI KALMAN WINTER ZT"L

Presented by Rabbi Menachem Winter, Rosh Kollel
From our archives

After the seven days of inauguration concluded, Aharon and his sons were to assume the role as Temple priests, uniquely responsible for the Temple service. A special service was delineated to consecrate the Kohanim in their new status. Moshe commands Aharon to "draw near" to the Altar and begin the prescribed service. Seemingly, Moshe sensed Aharon was hesitant and felt the need to call to Aharon to come forward. The Midrash, cited by Rashi, explains that Aharon felt unworthy and ashamed to approach G-d in the Divine service. Did he not, after all, have a role in the sin of the Golden Calf? Moshe called to Aharon to reassure him and tell him "Do not be ashamed to step forward. You were chosen for this."

Simply, Moshe was encouraging Aharon to set aside his reservations; after all, G-d himself chose him for this task. The commentators, however, see a deeper message being conveyed. Moshe was telling Aharon that it was specifically on account of his humility that G-d had chosen him for the High Priesthood. G-d treasures the humble and it is them that He chooses as His agents.

This insight serves as a guide and encouragement in our own lives. Besides the Mitzvos that we all share, each of us is graced with a unique set of talents and qualities. These special abilities present us with our very own "Temple" of service. We may, however, feel unworthy to step forward and actualize our gifts in the service of G-d, our neighbors, and communities. To this, we should hear the charge of Moshe to strengthen ourselves and step forward, not in spite of our humility, but because of it.

Wishing you a Good Shabbos!

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TABLE TALK

Point to Ponder

...you shall eat in a pure place, you and your sons and daughters with you... (10, 14)

Pinchas was born before Aharon was anointed as a Kohen and therefore did not become a Kohen at birth. The Kehuna (Priesthood) was only hereditary to those children born after their father had been anointed as a Kohen. (Zevachim 101b)

How was it permissible for the daughters of Aharon to eat from the sacrifices of the Eighth Day of Miluim? Because 1) They were not anointed as Kohanim 2) They couldn't be considered a daughter of a Kohen (which would permit them to eat kodshim) because they were born prior to Aharon being anointed, as Aharon had only been anointed at the beginning of the Days of Miluim, which was merely a week earlier. If so, how could they eat from the Korbanos?

Parsha Riddle

When did a non-kohen perform the Avoda (Temple Service)?

Please see next week's issue for the answer.

Last week's riddle:

In which way is Chol HaMoed stricter than Shabbos or Yom Tov?

Answer: 1) It is forbidden for a person to have a non-Jew do work on his property on Shabbos or Yom Tov. However, if the property is outside of the T'chum (the distance outside of the city that a person is permitted to walk on Shabbos or Yom Tov) then it is permissible for a non-Jew to work on it because no one will see him working. However, on Chol HaMoed when people are permitted to travel, the non-Jew will be seen doing the work on the Jewish property and therefore it is forbidden. 2) One who desecrates Chol HaMoed does not have a portion in Olam Haboh. (Avos 3, 15)

HATORAH V'HAMITZVAH

HALACHA INSIGHTS FROM THE PARSHA

Parashas Shemini contains some of the basic laws of kashrus: the rules and enumerated lists governing which animals, birds, fish, and crawling things may be eaten, and which may not.

In our day, there is an increased consciousness of, and concern for, the welfare of animals raised for food. Over the last century, *halachic* authorities have grappled with the permissibility of various seemingly cruel practices involved in the raising of animals for food.

Forced molting is the practice of artificially provoking a flock to molt simultaneously, typically by depriving it of food and water for extended periods, in order to increase egg production, egg quality, and profitability of flocks in their second or subsequent laying phases. The *Shevet ha-Levi* (2:7) is firmly opposed to this "extremely cruel" practice; the *Minchas Yitzchak* (6:145) considers it technically permitted but unethical, and R. Avraham Hillel Goldberg (*Ha'aretz u-Mitzvoseha* p. 437) condones it due to the economic benefits involved, and to the curious assumption that it cannot really constitute cruelty since farmers "worry constantly about the sustenance, comfort, and welfare of animals."

Veal calves are sometimes denied access to any solid feed and limited to a liquid diet, and raised in "close-confinement" systems, severely curtailing their freedom of movement. R. Moshe Feinstein (*Igros Moshe* EH 4:92) forbids such practices, since although it is permitted to cause an animal pain for the sake of human benefit, the advantage of veal produced by such methods is not substantial but merely cosmetic and superficial, and thus does not justify the infliction of suffering upon the animals.

R. J. David Bleich (*Tradition* 40.4 p. 82), however, suggests that R. Moshe "seems to have been provided with less than complete information," since although "[s]ome consumers do indeed prefer formula-fed veal because of its whiteness," there are substantial benefits involved as well: "[F]eeding calves formula rather than grass or grain significantly reduces the cost of producing veal," and the taste of grass or grain-fed veal is "entirely different" from that of formula-fed veal. R. Bleich concedes, however, that "[w]hether the economic and / or gastronomical benefit is sufficient to warrant the incremental discomfort caused the calves is another matter."

R. Moshe's son-in-law R. Dr. Moshe D. Tendler has suggested that modern improvements to the humaneness of veal production may possibly alleviate R. Moshe's concerns (*Baltimore Jewish Life* / STAR-K).

PRESENTED BY

RABBI YITZHAK GROSSMAN, ROSH CHABURAH

KIDS KORNER

Who Am I?

#1 WHO AM I?

1. I am for the covenant.
2. I was for the covenant.
3. I am for an extra yomtov.
4. I name this week.

#2 WHO AM I?

1. I don't measure weight.
2. I am fishy business.
3. I am a sign of purity.
4. I am not for climbing a cliff.

Last Week's Answers

#1 Karpas (I can mean hard work, Less than an olive, Wash for me, Don't confuse me with your salary.)

#2 Maror (For some I am green, For some I am white, Dip me, Try not to cry.)

KOLLEL BULLETIN BOARD

Unraveling the Navi
with Rabbi Hillel Shaps
begins the Book of
Melachim (Kings) this
Sunday morning!

There's something for everyone in our
Virtual Beis Midrash
Classes resume, Sunday, April 11!

Visit gwckollel.org for a full list of classes and links

Rabbi Yosef Musicante's
class will begin a new
topic this Tuesday!
Aggadata: Exploring the
depth and significance of
Aggadah in the Talmud.