

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

March 25 - 26, 2022 - 23 Adar II 5782 - Shemini/Parah/Mevorchim Hachodesh

Light Candles by 7:07 - Havdalah 8:06

The Shabbos Shorts is sponsored this week by **Adina & Zach Neumann** in commemoration of the 2nd Yahrzeit of Adina's father, Dr. Judah Goldwasser, Yehuda Meir Ben Mordechai Gimpel, Z"L, on the 27th of Adar, and by **Sahra & Yale Ginsburg** thanking Stuart Cohen for his beautification of our Shul with his annual planting of flowers outside the Shul.

Mazal Tov

- **Martin & Arielle Katz** on the birth of a son, Reese Linken, Reuel Simcha. Mazal Tov also to grandmother **Sharon Freundel**.
- **Susan & Rabbi Saul Koss** on the birth of a great-granddaughter, Becki (Rivka Devorah) to Tovi & Eliyahu Koss of Bnai Brak and to grandparents Miri & Rabbi Reuven Koss of Netivot.
- **Debra & Arthur Sapper** on the birth of a granddaughter to their children Sarah & Rabbi Dovid Brotsky of Cincinnati, OH.

Condolences

- Janet Spector and Rabbi Michael Bramson on the passing of their mother, **Rosalyn (Roz) Bramson**. The funeral took place in Israel on Sunday night.
- **Julie Malka** on the passing of her mother, Martha Klein. The funeral will take place on Sunday in Norwich, CT. Additional details will be sent when available.

Shabbos Schedule

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

Friday Night:

- Light Candles by 7:07, and not before 6:07
- Mincha: 5:50 (Plag, B), 7:10 (B), 7:00 (Sephardi, LBM)

Shabbos Day:

- Shacharis: 7:00 (B), 8:45 (B), 9:15 (S), 8:00 (Sephardi, LBM), 9:15 (Teen Minyan, SBM)
- Mincha: 2:30 (B), 5:00 (B), 7:00 (B), 7:00 (Sephardi, LBM)
- Shabbos ends/Maariv: 8:06

Divrei Torah:

- 8:45 Main Minyan Rabbi Postelnek
- 9:15 Rabbi Rosenbaum
- Shiur after Mincha Rabbi Rosenbaum

Kiddush Sponsors:

- Hashkamah Minyan Kiddush is sponsored by **Chaim Neustadter** in appreciation of the entire "Lew Crew" and on the occasion of the Yahrzeit of his father, Israel Neustadter, Yisroel Reuven Ben Alexander Sender, Z"L.
- 8:45/9:15/Sephardic Minyan/Teen Minyan Kiddush is sponsored by **Dolores Schwartz** and **Melanie & Sandy Karlin** & family in honor of the 90th birthday of their husband, father, grandfather and great-grandfather, Len Schwartz.

YISE Youth Announcements

Shabbos Groups this Shabbos, March 26, from 10:00 AM until Shul ends. Age 18-36 months (Mommy & me) in the toddler room off the Lower Lobby. Ages 2-5 years (drop off) in the room behind the balcony. Ages 6-9 years will meet at Shomrai and walk over to the Yeshiva. For more information, contact Talia Miller, YISE Youth groups coordinator, at tmiller@yise.org

From Kemp Mill to the IDF - Hear from two different Kemp Mill residents who are now serving in the Israel Defense Forces. Sunday, March 27, 1:30 PM on **Zoom A**. RSVP very helpful but not required dkatz@yise.org See flyer for details.

Pesach Cartoon Contest - All children ages 4 and up are invited to submit a Pesach artwork or cartoon! Each child will be entered into our raffle for a \$25 Amazon gift card! 3 chances to win! Submit your artwork with your name and age to LKOR@yise.org The deadline is Tuesday, March 29. See flyer for details.

Weekday Shiurim

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

- **Rabbi Rosenbaum** - Daily - one chapter of Tehillim followed by a 15-minute Shiur on the Parsha. Monday through Friday, 9:30 AM, **Zoom A**.
 - **Rabbi Rosenbaum** - Daily - one chapter of Tehillim, followed by a 15-minute Halacha Shiur. Sunday through Thursday, 6:30 PM (note new time), **Zoom A**.
 - **Rabbi Rosenbaum's** Mussar Study Group for Women (spiritual self-improvement), Sundays at 9:30 AM, **Zoom A**.
 - **Rabbi Rosenbaum's** Gemara Shiur for Men, Tuesdays and Fridays, 6:00 AM, **Zoom A**.
 - **Rabbi Rosenbaum's** Nach Shiur, Wednesdays at 11:00 AM, now learning Mishlei, **Zoom A**, will resume Wednesday, April 27.
 - **Rabbi Rosenbaum's** Women's Navi Shiur, now learning Sefer Shmuel, Wednesdays at 8:00 PM, **Zoom A**.
 - **GWCK Sunday Kollel Brunch and Learn for Men** - Sunday mornings, 9:30 AM, **Zoom F**.
 - Rabbi Hillel Shaps - Unraveling the Navi: Melachim Aleph
 - **Rabbi Tuvia Grauman** - Rabbi Hyatt's Gemara Shiur, Sundays at 10:00 AM, **Zoom C**.
 - **GWCK presents CLAS (Community Learning at Shomrai)** - 8:15 PM - 9:15 PM. For more info., contact Rabbi Hillel Shaps, hshaps@gwckollel.org 347-869-9361.
 - For Men:
 - Mondays: Rabbi Hillel Shaps - On the Same Page Gemara - in person (Social Hall) and on **Zoom F**.
 - Wednesdays: Rabbi Yitzhak Grossman - Reading Responsa - **Zoom D**.
 - Thursdays: Rabbi Avraham Sussman - Yesodei Hatorah Gemara Skills Building - **Zoom H**.
 - For Women - **Zoom I**
 - Mondays: Mrs. Sara Malka Winter - Parsha Journeys
 - Tuesdays: Mrs. Sara Malka Winter - Sefer Bereishis
 - **SCP (Semichat Chaver Program)** - Tuesdays at 8:45 PM. A new semester began on October 19. Join the fastest growing Halacha learning program in the world! Now back in person at YISE. Register at gwckollel.org/scp
 - **Rabbi Yehoshua Levy's** Gemara Shiur, Masechet Chulin, Sunday through Friday, 6:35 AM - 7:20 AM, in the Franco Beit Midrash.
 - **The Golden Network Presents: Rabbi Barry Greengart's** Shiurim for men & women, Mondays at 9:00 AM, studying Parashas Hashavua, **Zoom B**, will resume after Pesach.
 - **Rabbi Yitzchak Scher's** Shiur for Men and Women, Tuesdays, 1:30 PM, "A Second Look - Stories in the Torah from a Deeper Perspective", **Zoom E**.
 - **Rabbi Moshe Arzouan's** Advanced Gemara Shiur for Men, learning Maseches Bava Kama 7th perek Merubah. Wednesday evenings, 8:00 PM, **Zoom G**.
- Connection Details:** Go to <https://zoom.us/join/> and enter the meeting ID, or call 301-715-8592 and enter the meeting ID & password:
- Zoom A: ID: 416 963 9000, password 492019
Zoom B: ID: 970 1398 4837, password 613
Zoom C: ID: 978 8156 7874, password RabbiHyatt
Zoom D: ID: 746 455 2195, password Learn
Zoom E: ID: 713 7408 5130, password 045079
Zoom F: ID: 349 754 2180, password Learn
Zoom G: ID: 539 496 3506, password ygarwz
Zoom H: ID: 803 356 4156, password Learn
Zoom I: ID: 601 853 4021, password Winter

YISE Programs and Listings

Pre-9:15 Minyan Chabura - A weekly Chabura in the Nesivos Shalom on the Parsha. Delve into the deeper dimensions of the Parsha and Holidays by learning the Nesivos Shalom's weekly insights. Begins at 8:55 AM Shabbos mornings in the Social Hall. This week's Shiur will be given by Rabbi Rosenbaum.

Shatzet Matzah - Order Matzah at <https://www.yise.org/matzah> Regular, Whole Wheat, Spelt or Oat Shmurah Matzah - \$29.00 per pound. Order by March 28, 12 Noon. Pickup at YISE - details to be determined - watch your email for details.

Seeing the Hand of Hashem...In Nature - A lecture series presented by the YISE Meaningful Tefilah Project. Second lecture, "In Human Biology and Physiology," Dr. Aaron Cypess from NIH will speak about "The Science Behind Asher Yatzar, the Most Frequently Recited Bracha," Sunday, March 27, 8:00 PM on Zoom. *See flyer for details.* Previous lectures are posted on yise.org

GWCK Shabbos of Inspiration at YISE! April 1 - 2. Tefillos led by singer Uri Davidi, Divrei Torah and lectures by GWCK Scholars, Community Friday night dinner and Oneg Shabbos. Dinner registration at <http://gwckollel.com/shabbaton> The deadline to reserve is Sunday, March 27, 11:00 PM. *See flyer for more details.*

Nominations Open - The YISE Nominating Committee will be preparing a slate of officers and directors to be voted on at the Shul's annual election meeting in May. Nominations and self-nominations may be submitted to stuartrosenthal@yise.org through April 1.

Pesach Food Drive - Help our neighbors in need celebrate Pesach by donating to the Capital Kosher Pantry. Drop-off at YISE and other locations in the area. All food items should be labeled as Kosher for Passover. Please drop-off or ship to arrive by Monday, April 4. *See flyer for details.*

Do a Mitzvah! Join our park cleanup any time on Sunday, April 3, 11:30 AM - 1:30 PM! Meet at the steps near CVS in the Kemp Mill Park.

Bags, gloves, and t-shirts will be distributed. Great for all ages! Good Deeds Day 2022 is produced in partnership with The Jewish Federation. Volunteers will receive a discount voucher for Ben Yehuda Pizza to be used on April 3. Volunteers needed to hand out t-shirts, gloves, and bags.

For more information, contact: Miriam Friedman at mfriedman2@yahoo.com *See flyer for details.*

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

Ask the Rabbi - Come join our virtual, interactive monthly program featuring different Halachic Topics! This month's topic: Pesach. The first hour is for Shailos submitted in advance and the last 30 minutes is for Q & A. Times may vary depending on Shailos. Send in your questions about Pesach to: AskTheRabbi@yise.org by Sunday, April 3. Tuesday, April 5, 8:15 PM - 9:45 PM on **Zoom A**. For more information and to submit questions by phone or anonymously, contact Miriam Friedman at 301-754-1517 or mfriedman2@yahoo.com To sponsor the program, please contact the YISE office. *See flyer for details.*

Kashrus in the Kitchen - Learn the background and practical laws of Kashrus. Tuesdays, 8:15 PM - 9:00 PM, at the home of David & Tamara Goodman: 11611 Kemp Mill Road. Given by Rabbi Postelnek. For questions or to join the WhatsApp group, contact Rabbi Postelnek at 571-340-0227 or rypostelnek@yise.org Recordings available at <https://wp.yise.org/kashrus-kitchen>

Coping with Memory Loss - Please reserve Sunday, March 27, 11:00 AM, for a virtual panel discussion: Diagnosing, Treating, and Providing Care at Different Stages. Dr. Lynn Deutsch (geriatric psychiatrist); Mary Ann Buckley (care manager); Karen Miller (recreation activities specialist); a caregiver; and YISE's Rabbi Dovid Rosenbaum. This is part of Bikur Cholim of Greater Washington's Healthy Communities Initiative. *See flyer for details.*

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

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

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

Dvar Torah Dedications/Sponsor a Shiur

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

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

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

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

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

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

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

Thank you to the Shiurim Sponsors for this Past Week:

Rabbi Hyatt's Gemara Shiur

- **Michael Hourwitz** in memory of Rabbi Hyatt, Z"L, and in honor of Rabbi Grauman and all the Talmidim of Rabbi Hyatt's shiur.
- **David Jaray** in memory of Rabbi Hyatt, Z"L, and in honor of Rabbi Grauman and all those who attend his Shiur.
- **Chani & Jay Parness** in memory of Rabbi Hyatt, Z"L.

Rabbi Rosenbaum's Tehillim/Parsha/Halacha

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

Rabbi Rosenbaum's Navi Shiur

- **Debbie Rogal** in memory of Roz Bramson, who was an enthusiastic participant in the Shiur from its inception until she moved from Silver Spring, and with whom I had the pleasure of learning Torah in various settings for many years.

8:45 Minyan Drasha

- **Dr. Lynn & Dr. Stephen Deutsch** to commemorate the Yahrzeit of Stephen's mother, Rivka bas Yisroel.

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@vise.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.

COVID-19 Updates

- The YISE Board has mandated that everyone 16 and older who is medically eligible for an FDA-approved COVID-19 vaccine must be **fully vaccinated for COVID-19 in order to enter the Shul building.**
 - Masks are now optional for adults and children.
 - There are no social distancing requirements in the YISE building.
 - The Shul office is still open, but hours may vary.
- Let us Daven to Hashem to keep all of us in good health and to return our lives to normal as soon as possible. In protecting each other as we navigate this unfolding situation, may we grow stronger as individuals and as a community.

Community Programs & Listings

Linda Silverman Kahan 10th Yahrzeit Memorial Lecture and Brunch - Featuring Guest Speaker Eliot Cohen, Starting with Shylock: How Shakespeare Teaches Empathy. Sunday, March 27, 10:00 AM - 11:30 AM. For more information and to register, visit <https://www.sulam.org/lkm22>

The Capital Closet (formerly The Clothing Exchange) will be open to this community this Sunday, March 27, 10:00 AM - 12 Noon. Come peruse our beautiful, curated selection of clothing for men, women and children for the last time before Pesach. Our address is 1910 University Blvd, West in Silver Spring. We're in the brick house at the back of the parking lot. *Masks are required in The Capital Closet. There is no charge for items in The Capital Closet, but donations to Yad Yehuda are always appreciated. For more information contact: ncarmel@yadyehuda.org

A Night of Unity and Song - The Torah School of Greater Washington invites all women and girls of the Greater Washington and Baltimore communities to join us for an evening of music and inspiration, Sunday, March 27, 7:00 PM, at Berman Hebrew Academy. Renowned music stars Shaindy Plotzker and Aliza Loeb will perform, along with the Shiras Hayam Girls Choir. For tickets and sponsorship opportunities, please visit: www.tsgw.org/nightofunity

Kemp Mill Toastmasters - Wednesday, March 30, 8:00 PM - 9:15 PM. See what Toastmasters is all about and find out how you can become a more confident communicator. Contact Manasseh Katz at secretary@kempmilltoastmasters.com for more info. Zoom meeting ID: 986 546 841, password: 3671

Challah Bake - Sunday, May 1, Rosh Codesh Iyar, 11:00 AM at the KMS tents with the Mikvah Emenah Society of Greater Washington. A morning of song, dance, learning, inspiration and unity as we each mix, knead and shape our own Challah. Light refreshments will be served. Women only - students welcome. Registration required and space is limited. RSVP at www.mikvahemunah.com by April 10. Featuring Tzippy Levin and the Simcha Steps team.

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

Women's Online Shiur with Rabbi Yehoshua Levy - Free 1-hour shiur on Zoom on the first and third Sundays of each month at 8:30 PM (new time). Topic: Eishet Hayil, with principles from Mesilat Yesharim and weekly Sidra. In English. All levels of ability are welcome. You needn't attend every Shiur, but RSVPs are requested. Contact Shiur Coordinator at womensshiur@gmail.com for details. The next Shiur is planned for Sunday, April 3.

YGV Kollel Zichron Amram Machshava - Probing Jewish Thought Through the Works of Rav Yitzchak Hutner, Z"L, with Rabbi Eliyahu Reingold, Rosh Kollel, Sundays at 8:00 PM on Zoom, Meeting ID: 825 0731 6850, Passcode: 1216613. For more information, contact Rabbi Moshe Chaim Blate at 404-273-3392.

Dirshu - Please join Dirshu as it began Bava Metzia on December 20. Shiur options at YGW: Monday - Friday, 5:45 AM (R. Reingold) or Monday - Thursday, 9:00 PM - 10:00 PM (R. Cortell/R. Werner). About 2.5 Daf covered each week.

Parsha Explorations with Rabbi Yitzhak Grossman - Presented by the Greater Washington Community Kollel and Kemp Mill Synagogue, Sunday evenings, 7:30 PM at KMS and on Zoom, Meeting ID: 655 813 1022, Passcode: 365636. For men and women.

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

Help our Senior Neighbors - What if you had to give up your car keys and depend on someone else to get you where you needed to go? This is happening to more and more of our senior neighbors. Consider volunteering with the Senior Connection to drive seniors to medical appointments, shopping, etc. Training and liability coverage are provided, and you can set your own volunteering schedule. COVID-19 precautions are followed for the health of drivers and riders. Contact volunteer@seniorconnectionmc.org, call 301-962-0820 or visit www.seniorconnectionmc.org for more info.

Newly married? Growing family? Just need a budget check-up? IZUN is a community resource that provides free and confidential coaching to help you examine your budget and achieve financial stability. Go to <https://getizun.org> or email us at barbara@getizun.org

Daf Yomi Shiur currently meets online weekdays via a WebEx video conference. There is still room for a few more participants. Anyone interested may email Judd Lifschitz at lifschitz@slslaw.com to be added to the invite list. Sunday 8:30 AM, Monday - Thursday 9:00 PM. Shabbos in-person at 7:30 AM in the YISE Social Hall.

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

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

The Week Ahead		Sunday March 27	Monday March 28	Tuesday March 29	Wednesday March 30	Thursday March 31	Friday April 1
Shacharis	Ashkenazi (S, B, B)	6:30, 7:30, 8:45	6:15, 6:45, 8:45	6:15, 6:55, 8:45	6:15, 6:55, 8:45	6:15, 6:45, 8:45	6:15, 6:55, 8:45
	Sephardi (LBM)	7:30	7:30	7:30	7:30	7:30	7:30
Mincha / Maariv	Ashkenazi (B)	7:15	7:15	7:15	7:15	7:15	See Shabbos schedule
	Sephardi (LBM)	7:05	7:05	7:05	7:05	7:05	

Halachic Times: Latest Alos Hashachar 5:40 AM, Earliest Talis and Tefilin: 6:08 AM, Latest Netz: 7:01 AM, Latest Krias Shema: 10:01 AM, Earliest Mincha: 1:45 PM, Earliest Shkia: 7:27 PM, Latest Tzeis Hacoachavim: 8:14 PM

Next Shabbos

April 1 - 2, 2022 - 1 Nissan 5782

Parshas Tazria/HaChodesh/Rosh Chodesh

Friday Night:

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

Shabbos Day:

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

Next Shabbos Shorts Deadline: Wednesday, March 30 at 12 Noon

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

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

Eruv line: 301-593-5561 E-Mail: office@vise.org

Website: www.vise.org

Office Hours:

Monday - Thursday: 9:00 AM - 5:00 PM

Friday: 9:00 AM - 2:00 PM

Rabbi Dovid Rosenbaum

Yale Ginsburg - President

Rabbi Yosef Postelnek - Asst. Rabbi

Simi Franco - Office Manager

A Quick Thought on the Parsha from Rabbi Rosenbaum

Shemini/Parah 5782:

When We Come Up Short

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

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

We have in this week's *Parsha* a very interesting *Pasuk*. When it's time for *Aharon*, the *Kohen Gadol*, to bring special offerings on his first day of service in the *Mishkan*, *Moshe* says to him קרב, come close to the altar and various *Midrashim* talk about the fact that *Moshe* had to urge *Aharon* to come forward. And the two most famous *Medrashim*, to the best of my knowledge, is one cited by *Rashi*. *Rashi* basically says the *Medrash* that *Aharon* saw an image that evoked recollections of the Golden Calf to him at the מזבח, at the altar. And *Aharon* was tremendously reluctant to go forward because how can I go and bring these offerings on behalf of myself, the Jewish people after I've had this terrible role in the sin of the Golden Calf. And *Moshe* says to him, go forward, you can do it.

There's another *Medrash* cited by the *Ramban*. The *Ramban* cites a *Medrash* that gives a משל, a parable that there was a woman who had just married the king, and it was time for her to go into the king, and she was reluctant to go into the king. And her sister said to her, הגם דעתך, you have to be a little bit haughty. The reason why you married the king was to interact with him and you've got to go in. So too says the *Medrash*, *Aharon* was reluctant to go in and serve G-d in the *Mishkan* and bring the offerings on behalf of the Jewish people, and *Moshe* his brother said to him הגם דעתך, you have to think highly of yourself and go in and do it.

Clearly both of these *Midrashim* are addressing a sense of not being worthy, and the truth is we grapple a lot with this in our lives, whether it be with our relationships with G-d or whether it be in our relationships with other people. I've done this, I've done that. Who am I to do this? Who am I to do that? How can I be so brazen? And sometimes we need to nudge ourselves or someone else needs to nudge us and sometimes we have to have a little more confidence. הגם דעתך.

Reb *Moshe Feinstein* makes a very interesting observation regarding the second *Medrash*, the parable involving the spouse of the king, and he says that there's a very deep point being conveyed in that *Medrash*. It's not just a cute משל. You know many of us if we felt that we were not up to snuff in our service of G-d we might be reluctant to represent the nation in some way, do a *Mitzvah* in some way, because we might think to ourselves, who am I? And many times the response that we need to say back to ourselves is no, you still have an obligation, G-d is still interested in your *Mitzvos*, etc. Rav *Moshe* says that the message of this parable is not just that G-d is still interested in you, G-d is like our spouse. G-d loves us. It's not that we are just acceptable to G-d, it's not just that we have a mission before G-d, G-d loves us. And that's a very important piece to think about, that G-d knows our shortcomings, that G-d is a fair judge. But besides all of that, imagine a parent, a child, maybe even more a spouse to another spouse, a dear friend, that desperately wants us to succeed and so strongly sees our goodness, if that we only tap into it ourselves. That's how G-d sees us. We always need to remember that.

Have a wonderful Shabbos!

Coping with Memory Loss

The number of Americans living with Alzheimer's and other forms of dementia is growing rapidly. The isolation resulting from the pandemic has taken a devastating toll on those suffering from these diseases and also on their caregivers. How can we best cope with the effects of memory loss on us and our loved ones?

We have convened a panel to address:

- **Detecting, diagnosing and treating different types of memory loss**
- **Knowledge and skills that families need as dementia overwhelms relationships**
- **Services and resources available to provide care at home and outside**
- **Halachic and spiritual aspects of caregiving**

Speakers: Rabbi Dovid Rosenbaum, Young Israel Shomrai Emunah; Dr. Lynn Deutsch, geriatric psychiatrist; Mary Ann Buckley, Corewood Care Management director; Karen Miller, Manager, Kensington Clubs, JCA; Debbie W. Sokobin, Caregiver.

Sunday, March 27, 2022
11 a.m. to 12:15 p.m.

To join, visit [Zoom.com](https://zoom.us) and enter: ID: 416-963-9000 Password: 492019

To join by phone, dial 301-715-8592 and enter ID and password

Organized by Bikur Cholim of Greater Washington and Young Israel Shomrai Emunah; co-sponsored by Kemp Mill Synagogue, Silver Spring Jewish Center, Kehilas Ohr Hatorah of Silver Spring, Southeast Hebrew Congregation, and Chabad of Silver Spring.



YISE YOUTH PRESENTS



FROM KEMP MILL TO THE IDF

FEATURING:

ADAM TOWLER, 24
AYELET LICHT, 19

MODERATED BY

MS. DEVORA HORNSTEIN

**HEAR FROM TWO
KEMP MILL RESIDENTS
WHO ARE NOW SERVING IN THE
ISRAEL DEFENSE FORCES**

SUNDAY, MARCH 27

1:30PM

ZOOM ID: 4169639000

PASSWORD: 492019

**DON'T MISS THIS RARE OPPORTUNITY TO MEET
OUR OWN LONE SOLDIERS!**

PERFECT FOR AGES 9-99

RSVP helpful but not required dkatz@yise.org

Seeing the Hand of *Hashem*... *In Nature* *In History* *In Our Own Lives*

A lecture series presented by the Meaningful Tefilah Project
at Young Israel Shomrai Emunah

Part I. In Nature

Three virtual lectures



Sunday, February 27, 8 p.m.:

In Astronomy and Physics

"Mesader es hakochavim: Bringing Order Out of Chaos in the Heavens"

Jeremy Schnittman, Ph.D. (NASA)



Sunday, March 27, 8 p.m.:

In Human Biology and Physiology

"The Science Behind Asher Yatzar, the Most Frequently Recited Bracha"

Aaron M. Cypess, M.D., Ph.D., M.M.Sc. (NIH)



Sunday, May 8, 10:30 a.m.:

In Biochemistry and Genetics

"'Ma Rabu Maasecha' at the Submicroscopic Level: How Enzymes Work"

John Golin, Ph.D. (YU and CUA)

Zoom ID: 416-963-9000

password: 492019

To register and receive reminders,
send your email address to stuartrosenthal@yise.org

Co-sponsored by Kemp Mill Synagogue.



**RESERVE
NOW!**
Space
limited

GREATER WASHINGTON COMMUNITY KOLLEL



Shabbos of Inspiration

at Young Israel Shomrai Emunah

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Volume 28, Issue 25

Shabbat Parashat Shemini - Parah

5782 - B"H

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

Limits - The story of Nadav and Avihu, Aharon's two eldest sons who died on the day the Sanctuary was dedicated, is one of the most tragic in the Torah. It is referred to on no less than four separate occasions. It turned a day that should have been a national celebration into one of deep grief. Aharon, bereaved, could not speak. A sense of mourning fell over the camp and the people. God had told Moshe that it was dangerous to have the Divine Presence within the camp, but even Moshe could not have guessed that something as serious as this could happen. What did Nadav and Avihu do wrong?

An exceptionally broad range of interpretations have been given by the Sages. Some say that they aspired to lead the people and were impatiently waiting for Moshe and Aharon to die. Others say that their sin was that they never married, considering all women to be unworthy of them. Others attribute their sin to intoxication. Others again say that they did not seek guidance as to what they should do and what they were not permitted to do on this day. Yet another explanation is that they entered the Holy of Holies, which only the High Priest was permitted to do.

The simplest explanation, though, is the one given explicitly in the text. They offered "strange fire that was not commanded." Why should they have done such a thing? And why was it so serious an error?

The explanation that makes most sense psychologically is that they were carried away by the mood of the moment. They acted in a kind of ecstasy. They were caught up by the sheer excitement of the inauguration of the first collective house of worship in the history of Avraham's children. Their behaviour was spontaneous. They wanted to do something extra, uncommanded, to express their religious fervour.

What was wrong with that? Moshe had acted spontaneously when he broke the tablets after the sin of the Golden Calf. Centuries later, David would act spontaneously when he danced as the Ark was brought into Jerusalem. Neither of them was punished for their behaviour, (although Michal did reprimand her husband David after his dance). But what made Nadav and Avihu deserve so severe a punishment?

The difference was that Moshe was a Prophet. David was a King. But Nadav and Avihu were Priests. Prophets and Kings sometimes act spontaneously, because they both inhabit the world of time. To fulfil their functions, they need a sense of history. They develop an intuitive grasp of time. They understand the mood of the moment, and what it calls for. For them, today is not yesterday, and tomorrow will be different again. That leads them, from time to time, to act spontaneously because that is what the moment requires.

Moshe knew that only something as dramatic as shattering the tablets would bring the people to their senses and convey to them how grave was their sin. David knew that dancing alongside the Ark would express to the people a sense of the significance of what was happening, that Jerusalem was about to become not just the political capital but also the spiritual centre of the nation. These acts of precisely judged spontaneity were essential in shaping the destiny of the people.

But Priests have a different role altogether. They inhabit a world that is timeless, ahistorical, in which

nothing significant changes. The daily, weekly and yearly sacrifices were always the same. Every element of the service of the Tabernacle was bound by its own detailed rules, and nothing of significance was left to the discretion of the Priest.

The Priest was the guardian of order. It was his job to maintain boundaries, between sacred and secular, pure and impure, perfect and blemished, permitted and forbidden. His domain was that of the holy, the points at which the infinite and eternal enter the world of the finite and mortal. As God tells Aharon in our parsha: "You must distinguish between the sacred and the profane, and between the unclean and the clean; and you must teach the Israelites all the laws which the Lord has imparted to them through Moshe." The key verbs for the Kohen were *lehavdil*, to distinguish, and *lehorot*, to teach. The Kohen made distinctions and taught the people to do likewise.

The priestly vocation was to remind the people that there are limits. There is an order to the universe and we must respect it. Spontaneity has no place in the life of the Priest or the service of the Sanctuary. That is what Nadav and Avihu failed to honour. It might have seemed like a minor transgression but it was in fact a negation of everything the Tabernacle and the Priesthood stood for.

There are limits. That is what the story of Adam and Eve in the Garden of Eden is about. Why would God go to the trouble of creating two trees, the Tree of Life and the Tree of Knowledge, from which human beings are forbidden to eat? Why tell the humans what the trees were and what their fruit could do? Why expose them to temptation? Who would not wish to have knowledge and eternal life if they could acquire them by merely eating a fruit? Why plant these trees in a garden where the humans could not but help see them? Why put Adam and Eve to a test they were unlikely to pass?

To teach them, and us, that even in Eden, Utopia, Paradise, there are limits. There are certain things we can do, and would like to do, that we must not do.

The classic example is the environment. As Jared Diamond has documented in his books, *Guns, Germs and Steel*, and *Collapse*, almost wherever human beings have set foot, they have left a trail of destruction in their wake. They have farmed lands to exhaustion and hunted animals to extinction. They have done so because they have not had, embedded in their minds and habits, the notion of limits. Hence the concept, key to environmental ethics, of sustainability, meaning limiting your exploitation of the Earth's resources to the point where they can renew themselves. A failure to observe those limits causes human beings to be exiled from their own garden of Eden.

We have been aware of threats to the environment and the dangers of climate change for a long time, certainly since the 1970s. Yet the measures humanity has taken to establish limits to consumption, pollution, the destruction of habitats and the like have, for the most part, been too little, too late. A 2019 BBC survey of moral attitudes in Britain showed that despite the fact that a majority of people felt responsibility for the future of the planet, this had not translated into action. 71 percent of people thought that it is acceptable to drive when it would be just as easy to walk. 65 percent of people thought it acceptable to use disposable cutlery and plates.

In *The True and Only Heaven*, Christopher Lasch argued that the scientific revolution and the Enlightenment endowed us with the belief that there are no limits, that science and technology will solve every problem they create and the earth will continue indefinitely to yield its bounty. "Progressive optimism rests, at bottom, on a denial of the natural limits on human power and freedom, and it cannot survive for very long in a world in which an awareness of those limits has become inescapable." Forget limits and eventually we lose paradise. That is what the story of Adam and Eve warns.

In a remarkable passage in his 1976 book on inflation, *The Reigning Error*, William Rees-Mogg waxed eloquent about the role of Jewish law in securing Jewish survival. It did so by containing the energies of the people – Jews are, he said, "a people of an electric energy, both of personality and of mind." Nuclear energy, he says, is immensely powerful but at the same time needs to be contained. He then says this: In the same way, the energy of the Jewish people has been enclosed in a different type of container, the law. That has acted as a bottle inside which the spiritual and intellectual energy could be held; only because it could be held has it been possible to make use of it. It has not merely exploded or been dispersed; it has been harnessed as a continuous power ... Contained energy can be a driving force over an indefinite period; uncontrolled energy is merely a big and usually destructive bang. In human nature only disciplined energy is effective.

That was the role of the Kohen, and it is the continuing role of halachah. Both are expressions of limits: rules, laws and distinctions. Without limits, civilisations can be as thrilling and short-lived as fireworks. To survive they need to find a way of containing energy so that it lasts, undiminished. That was the Priest's role and what Nadav and Avihu betrayed by introducing spontaneity where it does not belong. As Rees-Mogg said, "uncontrolled energy is merely a big and usually destructive bang."

I believe that we need to recover a sense of limits because, in our uncontrolled search for ever greater affluence, we are endangering the future of the planet and betraying our responsibility to generations not yet born. There are such things as fruit we should not eat and fire we should not bring.

Shabbat Shalom: Rabbi Shlomo Riskin

"And Aaron was silent – 'VaYidom Aharon' In the midst of the joyous celebration dedicating the desert Sanctuary, fire came out from before the Lord and devoured Nadav and Avihu, the two sons of Aaron, the High Priest. "And Moses said to Aaron, 'that is what the Lord has said, saying that through those closest to Me shall I be sanctified...'. Rashi quotes the following words which the rabbis attribute to Moses: "Moses said to Aaron, 'Aaron my brother, I know that this Temple Sanctuary will have to be sanctified by beloved friends of the Divine, and I thought that it would be either through you or through me. Now I see that they (Nadav and Avihu) were greater than both me and you...'"

According to this view, Nadav and Avihu were saintly individuals; worthy of being sacrificed on the altar of the desert Sanctuary, "VaYidom Aharon" – Aaron silently acquiesced to God's will. But why

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did the desert Sanctuary, and by extension any great advance of the Jewish nation, have to be dedicated by the deaths of great Jewish personalities? Why must the pages of our glorious history be drenched in the blood of holy martyrs and soaked by the tears of mourners they leave behind?

The only answer I can give to this agonizing question of lamah – why? – is the one word answer that our Israeli children like to give to our questions about why they do what they do: “kakha” – that is just how it is. Why must sacrifice be a necessary condition for redemption?

The pattern may be discerned as far back as the Covenant between the Pieces, in which God guarantees Abram eternal seed and the land of Israel. After this, a great fear descends upon Abram as he is told that his seed will be strangers in a strange land where they will be afflicted and enslaved until they leave, freed and enriched. God then commands Abram to circumcise himself and his entire male household. The blood of the covenant is thus built into the very male organ of propagation; the price of our nationhood is blood, sacrifice and affliction.

At our Passover Seder, the celebration of our national birth, we retell the tale of our initial march from servitude to freedom in the words of the fully liberated Jew bringing his first fruits to the Holy Temple in Jerusalem: “My father, (Jacob), was almost destroyed by the Aramean (Laban), and he went down to Egypt, and he became there a great mighty and populous (rav) nation”. The author of the Passover Haggadah then explicates the text with the description presented by the prophet Ezekiel:

“I caused you to be populous (revavah) even as the vegetation of the field, and you did increase and grow up and you came to excellent beauty. Your breasts were fashioned and your hair was grown – yet you were naked and bare”.

The Hebrews in Egypt were numerous and powerful, but empty and bare of merit, of true character and courage. To achieve this, they had to undergo the suffering of Egyptian enslavement, having their male babies cast into the Nile. They had to place their lives on the line by sacrificing the “god” of the Egyptians to the God of Israel and the world. They had to place the blood of this sacrifice on their doorposts and they had to undergo circumcision, to demonstrate their readiness to shed blood for freedom, for independence, and for their right to worship God in their own way.

With all of this in mind, the author of the Haggadah returns to Ezekiel: “And I passed over you, and I saw that you were rooted in your blood, and I say to you by that blood shall you live (the blood of circumcision).”

It is your willingness to sacrifice for your ideals that make you worthy of emulation, that made you a special and “chosen” people! And so the author of the Haggadah then returns to Biblical description of Hebrew suffering in Egypt, a suffering which was meant to teach us to “love the other, the stranger, because you were strangers in the land of Egypt.”

Rabbi Yisrael Prager tells how a Nazi guard in the Vilna ghetto interrupted a secret nocturnal matzoh baking, causing the blood of the Jewish victims to mix with the dough of the baking matzot. The Rabbi cried out, “Behold we are prepared and ready to perform the commandment of the blood of the paschal sacrifice, the blood of the matzot which symbolize the paschal sacrifice!” As he concluded his blessing, his blood too was mixed with the baking matzot.

Lamah? Why such necessary sacrifice? Kakha, because so it is, because such is the inscrutable will of the Almighty. And “ashreiha’am she kakhah lo”, happy is the nation that can say kakhah, happy is the nation which understands that its sacrifices are for the sake of the Almighty, for the purification of their nation, for the world message that freedom and the

absolute value that every human being is created in God’s image. And that these are values worth fighting for, values worth committing blood for. May it be God’s will that we now begin our exit from enslavement and our entry into redemption, for us and the entire world.

Derashot Ledorot: Rabbi Dr. Norman J. Lamm

Moving Beyond Respect - In today’s portion we read of the tragedy that struck Aaron, the High Priest of Israel, when his two sons were devoured by a fire from the Lord when they ministered in the Temple and changed part of the regulations. We read that Aaron was silent at the time of this tragedy. Probably the grief, the inner protest, was too overwhelming for him to say anything at all. At this moment Moses turns to his mourning brother and says to him, “Through those who are close to me will I be sanctified (ekadeish), and before the entire people will I be honored (ekaveid)”. What is it that Moses told his brother, and that he wished to impart to all posterity, at this time?

There are two concepts that are mentioned by Moses: kedusha, holiness, and kavod, honor or respect. Both of these are worthy Jewish goals deserving of our highest aspirations. Yet, they are not equal to each other – one is a higher level than the other. Kavod, honor, refers to an attitude that is external to the soul. I honor or respect somebody, but that does not necessarily mean that I subscribe to his opinions. I admire or give reverence to a great musician, although I may be absolutely flat and monotone. It is an external act of courtesy, a gesture that is sincere but does not involve my whole personality. Kedusha, holiness, contrariwise, implies an inner transformation, a total commitment and dedication of the entire personality toward the transcendent goal for which it strives. One can give kavod without being changed within. One cannot achieve kedusha until one has undergone a complete spiritual metamorphosis.

Now, kavod is something that the masses are capable of. Kedusha is something which only the initiates are capable of and obligated to achieve. Isaiah proclaims even as we do thrice daily, “Holy holy holy is the Lord of Hosts, the world is full of his kavod.” The Lord of Hosts, He who is above and beyond the world, is in His essence kadosh, holy. That is the highest realm and the highest level. But insofar as kol ha’aretz, the entire world, ordinary people, are concerned, all they can perceive is kavod, honor or respect.

Respect is a noble, good virtue. But it is antiseptic, it does not require the involvement of one’s inner self. Sanctity, on the other hand, is a higher, deeper, profounder commitment. Therefore Moses said, “Before the entire people will I be honored,” will I receive kavod. For ordinary people it is sufficient that they come into the Temple and minister, that they pray, that they observe the decorumness that is so appropriate in a House of God. For ordinary Jews, an attitude of kavod is about all that one can require of them. But when it comes to kerovai, those who are close to God, then kavod is not by any means sufficient; then only the transcendent and lofty goal of kedusha, holiness, is worthwhile.

This, indeed, is what Moses told his brother Aaron. You may in your heart of hearts feel aggrieved – after all, your sons were ministering to God in the Temple, their heart was in the right place; so what if they changed a part of the service? The answer is: An attitude of kavod, honor for God, is sufficient for ordinary people. For priests, for the children of Aaron, however, kavod is never enough. From them I expect a total dedication, the uncompromising commitment to kedusha, to holiness. If your sons failed, it is because as kerovim, those close to God, they have failed to aspire to higher kedusha.

Likutei Divrei Torah

This is part of our problem in American Jewish life today. We suffer from what Prof. Abraham Joshua Heschel has called “a theology of respect.” People come into the synagogue and they respect it – therefore they need not learn from it. They respect Torah, they respect Judaism, they respect religious people, they respect rabbis. And therefore the whole thing is externalized, it never penetrates within their hearts and souls. What is required is a sense of kerovai, of being close to God and therefore setting up as our ideal goal not only kavod but kedusha. In recent years, with the so-called return to religion that we have witnessed, it has often seemed to me that as religion has become respectable, it has tended to become unholy; with its gain in prestige and external acceptance, it has lost some of its passion, its power of criticism, its totality, its involvement with mankind’s most basic and fundamental destiny.

The haftara of this week indicates the same idea. We read of the Ark being taken captive by the Philistines and then being recaptured by David. David was overjoyed at the return of the Ark to the Camp of Israel: “and David danced with all his might. His sense of joy and thrill was excited by this great event, and so he responded in a blazing passion of holiness, realizing in practice the words he was to write later in the Psalms, “All my bones say: ‘Lord who is like unto thee?’”. And then we read, in one verse “The Ark of the Lord was brought to the city of David” – the great and wonderful moment when the holiness of the ages was stamped indelibly upon the city of Jerusalem – “and Michal the daughter of Saul watched from beyond the window.” What a difference is revealed in the contrast between the attitude of David and that of his wife, the princess Michal! While David is involved with his people in the holy undertaking, she, the princess, heiress to the aristocratic traditions of her family, stands far and distant, remote and removed behind the pane of glass, watching her husband David involved with his people and with his joy and with his faith – “and she despised him in her heart”. She could not abide the whole theme of David dancing about the Ark. And so when her husband comes home to bless his home, she releases a torrent of abuse and reproach at him. How can you, she cries, dance there as though you were one of the commoners, with the maids and the servants and all the ordinary people? The whole corruptness of her attitude is revealed in two words in her first sarcastic barb at her husband: “ma nikhbad, what kind of honor, of respect, is it for the King of Israel to act the way you have?!”

This was the undoing of Michal the daughter of Saul. She was limited in her horizons. She could not see beyond the level of kavod. She was forever sealed off from a vision of kedusha...

This must be our understanding, our duty and our ambition. It is important that our synagogues possess the element of kavod – of courtesy, of respect, of honor, of decorum. But it is far more important that they attain, as well, the ideals of kedusha – true devoutness, piety, and love of Torah.

When people come into a synagogue and listen to a sermon and they “enjoy” it – that is the level of kavod. When they are disturbed by it to the point of feeling they want to do something – then they are on their way to kedusha.

The rabbi who strives to institute decorum, respectability, and honor in his congregation, has made the steps towards kavod – an absolute prerequisite for a decent service. But that is not enough. The next step must be holiness, the establishment of a kehilla kedosha, a holy community. To be “inspired” by a synagogue, the services, and the sermon – that is kavod. To be moved by them to obey the message, to follow their line of thinking, to live the life of Torah – that is the beginning of the beginning of a life of kedusha, a life of holiness.

שמיני

שמיני

In this week's *Parashah*, the Torah teaches which animals may be eaten and which may not. Commentaries note that we seem to find conflicting attitudes within the Torah itself, and also in the words of our Sages, towards eating meat. Before the Flood, mankind was forbidden to eat animals. After the Flood, mankind was permitted to eat animals. After the Torah was given, we are permitted to eat some animals, but not others. Even regarding animals that may be eaten, the *Gemara* (*Bava Metzia* 85a) relates that the Sage Rabbi Yehuda Ha'nasi, the editor of the *Mishnah*, was punished with intestinal disease for saying to a calf, "You were created to be slaughtered as food!"

R' Yaakov Filber *shlita* (Yeshivat Merkaz Ha'rav in Yerushalayim) writes: R' Yosef Albo *z"l* (Spain; 1380-1444) explains that killing animals has a negative influence on man's character; therefore, it was prohibited originally. However, mankind misunderstood and thought that eating meat was prohibited because mankind is no better, no more significant in the big picture, than animals. This mistaken attitude led mankind to abandon its lofty calling, which, in turn, led to the Flood. To correct this, *Hashem* permitted mankind to eat meat after the Flood. After the Torah was given, the Torah elevates us so we will not think that we are no better than animals, so some animals were again prohibited to us.

Why, then, are all animals not prohibited? R' Filber quotes R' Avraham Yitzchak Hakohen Kook *z"l* (1865-1935; first *Ashkenazic* Chief Rabbi of *Eretz Yisrael*) who explains: Until mankind has perfected itself, until individuals no longer engage in petty fights with their relatives, until nations no longer seek to destroy each other, we have enough work to do without worrying about "animals' rights." One who thinks he has time to focus on the morality of eating animals is overlooking the need to tackle more serious and urgent character failings. (*Chemdat Ha'yamim*)

Bitachon

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

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

Having *Bitachon* saves a person from feeling a need to travel to distant places, which exhausts the body and hastens a person's end.

R' Bachya continues: It is told that a certain pious man traveled to a distant land in his youth in search of his sustenance. There, he met an idolator, and he remarked to the idolator, "How misguided and ignorant are your ways!"

The idolator asked him, "Whom do you serve?"

The pious man answered, "I serve the Creator, Who is all-capable, and Who sustains all, like no other."

The idolator retorted, "Your actions contradict your words."

"How so?" asked the pious man.

The idolator answered, "If what you say is true, your G-d would sustain you at home just as He does here, and you would not trouble yourself to travel to this distant land in search of sustenance."

The pious man acknowledged the correctness of this argument and went home, and he never left his town again.

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

R' Yaakov Niman *z"l* (*Rosh Yeshiva* of Yeshivat Ohr Yisrael in Lida, Poland and Petach Tikvah, Israel; died 1983) asks: Perhaps it was decreed that a person wander far from his home as an atonement for his sins, and he does not deserve to receive his sustenance at home?!

He answers: When a person who has *Bitachon* sees that he is having trouble earning a living at home, he considers the possibility that it is because of his sins. Then, he undertakes a full repentance and obviates the need to wander in exile as an atonement.

- Continued in box inside -

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Thirty Days Before Pesach . . .

R' Leib Mintzberg z"l (1943-2018; rabbi and Rosh Yeshiva in Yerushalayim and Bet Shemesh, Israel) writes: We find *Pesach* described in two different ways in the Torah. Some passages focus on the day of the Exodus--for example (*Shmot* 12:14-18):

"This day shall be a remembrance for you and you shall celebrate it as a festival for Hashem . . . On the first day shall be a Mikra Kodesh / holy convocation and on the seventh day shall be a Mikra Kodesh for you . . . You shall observe this day for your generations as an eternal decree. On the first day, on the fourteenth day of the month in the evening shall you eat Matzot, until the twenty-first day of the month in the evening."

Other verses seem to focus on the season and do not even mention the day of the Exodus--for example (*Devarim* 16:1, 8):

"You shall observe the month of springtime and perform the Pesach-offering to Hashem, your Elokim, for in the month of springtime, Hashem, your Elokim, took you out of Egypt at night. . . For a six-day period you shall eat Matzot and on the seventh day shall be an assembly to Hashem, your Elokim; you shall not perform any labor."

R' Mintzberg explains: There are two different aspects to *Pesach*. On the one hand, *Pesach* commemorates the miracle of the Exodus. That miracle occurred on a specific day, and it therefore is commemorated on a specific day. Thus, the above passage from *Shmot* focuses on the first day of *Pesach*. (The verses also mention the seventh day to teach that the miracle was so great that it should be commemorated for seven days.) On the other hand, *Pesach* commemorates our state of being free. A state of being is not connected with a specific day; it is ongoing. Therefore, the passage from *Devarim* focuses on the season and does not even mention the first day of *Pesach*. Instead, the Torah mentions the seventh day of *Pesach*, which is the climax of our celebration of our freedom.

R' Mintzberg notes that this explains a difference between how our Sages discuss Chanukah and Purim. Regarding Chanukah, which commemorates a very open miracle, our Sages use the phrase, "They were established as days of praise and thanksgiving." Since a specific miracle can be identified, the celebration can be limited to specific days. In contrast, Purim commemorates a hidden miracle, a series of events that one could attribute to political machinations and intrigue. Thus, we find that the Purim celebration encompasses not just a day, but a "season," as in the statement: "When *Adar* arrives, we increase our joy," and as *Megillat Esther* says, "The month that turned from sorrow to joy."

(*Ben Melech: Yemei Ha'Purim* No.1)

"But this is what you shall not eat from among those that bring up their cud or that have split hooves: the camel, for it brings up its cud, but its hoof is not split--it is unclean to you; and the hyrax, for it brings up its cud, but its hoof is not split [literally, 'It will not split']--it is unclean to you; and the hare, for it brings up its cud, but its hoof is not split [literally, 'It did not split']--it is unclean to you." (11:4-6)

Regarding the camel, the Torah uses the present tense ("its hoof is not split"); regarding the hyrax, the verse uses the future tense ("its hoof it will not split"); and, regarding the hare, the it uses the past tense ("its hoof it did not split"). Why?

R' Chaim Kanievsky z"l (1928-2022; Bnei Brak, Israel) explains: *Midrash Rabbah* states that the four non-kosher animals mentioned in the Torah--these three, plus the pig--represent the four primary nations that oppressed the Jewish People: Babylon (camel), Persia (hyrax), Greece (hare), and Rome (pig). A careful study of the verses of the Prophets and related teachings of our Sages reveals that the kingdom of Bavel (Babylon) existed as a world power only for the short time that it oppressed the Jewish People; thus, the verse alludes to it in the present tense. (It existed only for a brief "present.") Greece was a significant nation long before it expressed the Jewish People, but not for very long afterward; thus, it is alluded to in the past tense. (Its past was longer than its "present" or its "future.") Persia had almost no past before it oppressed the Jewish People, but it will continue to play a role in the world until *Mashiach* comes; thus, it is alluded to in the future tense. (Ta'ama D'kra)

- Continued from back page -

R' Niman continues in the name of his teacher, R' Nosson Zvi Finkel z"l (1849-1927; the *Alter* of Slabodka): When a person goes outdoors and is uncomfortable in the sun and heat, he gets upset. He is right to be upset. *Hashem* wants man to be comfortable and happy, and it is only because of the sin of Adam Ha'rishon [and our continuing sins] that we experience discomfort. [Until here from the *Alter* of Slobodka.]

R' Niman concludes: If we would purify our hearts and come closer to *Hashem*, we would not suffer from everyday nuisances, as the *Mishnah* (*Avot* 3:5) teaches, "If one takes upon himself the yoke of the Torah, the yoke of government and the yoke of worldly concerns are removed from him." On the other hand, if a person does not correct his ways, yet he tells himself that *Hashem* will give him whatever he wants because he has *Bitachon*, he is misguided. In fact, *Hashem* will be doing him a favor by not fulfilling his desires, so that he will receive an atonement.

(*Darchei Mussar* p.351)

ISRAEL REPORT

To provide greater exposure to primary Israeli news sources and opinions in order to become better informed on the issues, and to gain a better understanding of the wide range of perspectives that exist in Israeli society and politics.

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TERROR ATTACK: FOUR KILLED IN BE'ER SHEVA STABBING ATTACK (Arutz-7 3/22/22)

Four people were murdered Tuesday afternoon in a mixed stabbing-ramming terror attack near the BIG shopping center on Derech Hevron Street in Be'er Sheva. Two additional victims were moderately injured in the attack, and were evacuated to the city's Soroka Medical Center.

Initial police investigations show that the terrorist arrived at the gas station on Derech Hevron in Be'er Sheva, with a knife in hand. There, he stabbed a woman. Later, he arrived at the nearby commercial center, rammed a bicycle rider with his vehicle, and immediately afterwards exited the vehicle and went on to stab several other passersby.

A bus driver who was at the scene succeeded in neutralizing the terrorist, who was later declared dead at the scene.

According to police sources, the terrorist is an Arab Israeli citizen who lives in the Bedouin Arab town of Hura and was known in the past to be a supporter of ISIS. The terrorist, who has been identified as Mohammad Jalab Abu al-Quian, was shot and killed at the scene.

According to Maariv, the terrorist had joined ISIS and was recently released from a 5 year prison term.

An eyewitness said, "The terrorist jumped on the first woman he saw and stabbed her. He left her and moved to others, and began stabbing them. A bus driver arrived at the scene and caught him."

Magen David Adom (MDA) said, "At 4:15p.m. MDA's Negev hotline received a report regarding a number of wounded on Derech Hevron and Yitzhak Naftha Street in Be'er Sheva. MDA paramedics are at the scene providing medical treatment to a number of people suffering various levels of injury, including serious."

"MDA paramedics at the scene are declaring the death of a woman aged about 40 and evacuating to Soroka Medical Center three victims, including a man of about 60 and a woman of about 35 in critical condition, and a woman of about 40 in moderate condition," an MDA update read.

A statement from Soroka read: "In the trauma room at the Soroka Center for Emergency Medicine we are now treating two women from the Be'er Sheva stabbing attack. Both of them are considered to be in serious condition and suffer stab wounds to their backs. The trauma room staff is prepared with reinforcements to provide solutions for others who were injured, if such people arrive."

Dr. Dan Schwarzfuchs, Soroka's Deputy Director, told Galei Zahal, "We received a notice of an incident with a large number of victims. People came to us with very serious wounds. One arrived lifeless, and two others in critical condition. We did everything we could, but we did not succeed."

IN KNESSET ADDRESS, ZELENSKY CALLS ON ISRAEL TO HELP STOP RUSSIA'S 'FINAL SOLUTION' (YNet 3/20/22)

From his shelter in bombarded capital Kyiv, Ukrainian President Volodymyr Zelensky spoke before the Knesset via a video link on Sunday as his country reels under a Russian invasion and urged Israel to help his country fight the onslaught on his country, which he compared to Nazi Germany's genocide of the Jewish people in World War Two.

Zelensky opened his remarks by paraphrasing Israel's Ukrainian-born fourth prime minister Golda Meir.

"We want to live alongside our neighbors, they want to see us dead, so that doesn't leave a lot of room for compromise," he said.

The Ukrainian leader then sought to draw a comparison between Russia and the Nazis, noting that date of Russia's invasion of Ukraine — February 24 —

was also the date on which the Nazi party was founded in Germany in 1920. "Listen to the language the Kremlin uses, they use the terminology of the Nazi Party. They called it the 'final solution' to the Jewish question. You remember well, I'm sure, you'll never forget," he said.

"Now Moscow uses the words 'final solution' again regarding us, Ukraine. We see this on their official websites, there are quotes in the Russian media. This is what was said in Moscow. Without the war against Ukraine, they could not have secured the final solution to their security, just as was said 80 years ago."

The speech was broadcast live on television, online, and Tel Aviv's Habima Theater Square before a crowd of over a thousand people.

At the beginning of the virtual address, Knesset Speaker Mickey Levy introduced Zelensky with most MKs in attendance despite Knesset being on its winter recess. Members of the Joint List Party chose to be absent from the call, saying they did not wish to pick a side in the ongoing conflict between Ukraine and Russia.

Israel apparently did not ask Zelensky, who is Jewish, to refrain from any problematic comparisons to the Holocaust, which he ultimately made.

A senior Israeli official claimed in a conversation with the Ynet's sister publication Yedioth Ahronoth that "they won't tell a leader of a state that is under attack what is allowed or forbidden to say - freedom of speech is sacred value".

In addition, the Ukrainian president torched Israel for its reluctance to join the international sanctions against Russia and provide the Ukrainians with military assistance, namely its refusal to sell Kyiv its Iron Dome missile defense system.

"Everybody knows that your missile defense systems are the best and that you can definitely help our people, save the lives of Ukrainians, of Ukrainian

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Young Israel of Houston, TX
Young Israel of New Hyde Park, NY
Young Israel of North Woodmere, NY
Young Israel of New Rochelle, NY
Young Israel of Sharon, MA
YI Shomrai Emunah, Silver Spring, MD

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Jews," he said.

"We can ask why we can't receive weapons from you, why Israel has not imposed powerful sanctions on Russia or is not putting pressure on Russian business. Either way, the choice is yours to make, brothers and sisters, and you must then live with your answer, the people of Israel."

Zelensky's associates said he was excited about this speech, which he made in Ukrainian with simultaneous translation.

The video address was monitored and the Knesset tech personnel ensured that only lawmakers were present during the video call, fearing Russian hackers would try to sabotage the broadcast.

Prime Minister Naftali Bennett and Foreign Minister Yair Lapid also watched the address live. President Isaac Herzog was not able to watch the speech due to his state visit to France, where he is set to attend a memorial service for an attack on a Jewish school in Toulouse in 2012 and meet French President Emmanuel Macron.

US OFFERING \$1 MILLION TO REPORT ON ISRAELI HUMAN RIGHTS VIOLATIONS (JPost 3/23/22)

The US State Department has offered a grant of up to \$987,654 for projects that include reporting human rights violations by Israel, raising concern about the potential for abuse by organizations seeking boycotts, sanctions and international law tribunals against Israel.

The Bureau of Democracy, Human Rights and Labor (DRL) announced "an open competition for projects that strengthen accountability and human rights in Israel and the West Bank and Gaza" last month, thought to be the first of its kind from Washington.

The proposals are meant to "collect, archive and maintain human rights documentation to support justice and accountability and civil society-led advocacy efforts, which may include documentation of legal or security sector violations and housing, land and property rights."

The projects can also "take meaningful action in pursuing truth, accountability and memorialization; and/or provide psychosocial support to survivors of atrocities."

DRL will favor projects led by local organizations with a proven ability to implement programs in Israel, the West Bank and Gaza.

The contest rules state that applications cannot "reflect any type of support for any member, affiliate or representative of a designated terrorist organization." Projects that directly benefit foreign militaries or paramilitary groups will not be considered, either.

Applicants must pass vetting to evaluate the risk that the funding will go to terrorists or their supporters, the State Department website says.

Prof. Gerald Steinberg, Director of NGO Monitor, which tracks funding for NGOs dealing with Israel-related issues, said he has never seen a US funding announcement of this kind.

US funding "generally was not for these more political NGOs under the headings of human rights," he said.

Steinberg wrote a letter to US Secretary of State Antony Blinken saying that NGO projects of the kind described "are exploited for campaigns targeting Israel. These grantees lobby the International Criminal Court and UN frameworks - such as biased Commissions of Inquiry - to sanction Israel, promote BDS and use the 'apartheid' label."

The Biden administration has opposed the ICC investigation of Israel, the use of "apartheid" to describe Israel and the UN Commission of Inquiry against Israel.

"In light of the Biden Administration's repeated rejection of such campaigns, we call on the State Department to reconsider this program," Steinberg wrote. "If however the NOFO [notice of funding opportunity] proceeds, the application of clear and rigorous safeguards will be necessary to ensure that taxpayer funds are not provided to organizations advancing a discriminatory, anti-Israel agenda under the façade of accountability and human rights."

According to Steinberg, "the language [of the NOFO] is reflective of what European governments use to justify funding organizations like Al Haq and Breaking the Silence," Palestinian and Israeli human rights organizations,

respectively, that have advocated for boycotts of Israel and for Israeli officials to be tried for war crimes.

"It's hard to see any other explanation for this type of grant," he said.

Such human rights organizations targeting Israel are "an industry on the order of at least \$50 million to Israel and Palestinian groups from European governments, plus there is UN support. It's even more if you include Human Rights Watch and Amnesty" – which have accused Israel of being an apartheid state – "and this funding could, in theory, go to them," Steinberg said.

Blinken recently met with Human Rights Watch Executive Director Kenneth Roth and Amnesty's Secretary-General Agnes Callamard, releasing only a brief tweet in which he said: "We support the important work of human rights defenders." He commended their work in a speech about the genocide of the Rohingya in Myanmar.

SINGAPORE TO OPEN EMBASSY IN ISRAEL FOR THE FIRST TIME (YNet 3/21/22)

Singapore plans to open an embassy in Israel for the first time since the two countries formed official ties decades earlier.

On Monday, Foreign Minister Yair Lapid met with his Singaporean counterpart Vivian Balakrishnan and the official informed Lapid that the government intends to officially open an embassy in Tel Aviv.

The two states first established diplomatic relations back in 1965, and though Israel opened its Singapore embassy back in 1968, the city-state did not reciprocate — instead opting for an honorary consulate in Tel Aviv.

Lapid welcomed the news of establishing an official embassy, and explained that the announcement reflects the strong bilateral ties shared by Israel and Singapore.

"Singapore's decision is further evidence of the positive and special relations between the two countries," the foreign minister said on his official Twitter account.

Israel and Singapore already cooperate in a number of areas — including in technology, trade and investment — and the city-state's foreign ministry said that establishing an official embassy will "strengthen" these partnerships.

Balakrishnan additionally signed a memorandum of understanding with Technology Minister Orit Farkash-Hacohen to pave the way for cooperation between the two states in the field of artificial intelligence, according to a press release from Singapore's foreign ministry.

During his visit, Balakrishnan also met with a number of Palestinian Authority officials, and announced that Singapore will open a representative office in Ramallah to help coordinate assistance to the PA.

MOROCCO AND ISRAEL TO COOPERATE IN CIVILIAN AEROSPACE PROJECTS (JPost 3/23/22)

Israel and Morocco signed an agreement on Wednesday to cooperate in civilian aerospace projects as the two countries push for closer economic ties after resuming their diplomatic relationship last year.

Moroccan Industry Minister Ryad Mezzour said the agreement would cover potential projects in innovation and airplane maintenance and transformation after a signing ceremony in Rabat with Israeli Aerospace Industries (IAI) chief Amir Peretz.

There were no details on specific projects that the agreement might lead to, or on the size of investments that it might cover.

In November, Israel and Morocco agreed a defense pact covering intelligence and cooperation in military industries and procurement. Israeli media reported that Morocco wants to buy Israeli-made drones and other arms.

Peretz said IAI's current agreement with Morocco was purely civilian.

Moroccan aerospace exports rose by 22% last year to the pre-pandemic level of 1.54 billion dirhams (\$ 1.6 bln), as manufacturers diversified into high-tech engine areas.

Morocco's government has encouraged investment in the country by aerospace suppliers in recent years, hoping to match its success in car

manufacturing, creating hubs to shorten supply chains and share expertise. Israel said last month it wanted to boost trade with Morocco to \$500 million a year from \$130 million a year. Morocco is seeking Israeli investment in the automobile, agriculture, textiles and renewable energy industries. Next week representatives from Israeli business and export organizations will visit to discuss investment opportunities, the Israeli mission in Rabat said.

NETANYAHU CONTINUES TO REFUSE TO RECEIVE UPDATES FROM BENNETT (Arutz-7 3/22/22)

Opposition leader Benjamin Netanyahu continues to refuse to receive political and security updates from Prime Minister Naftali Bennett.

However, according to a report by Channel 12 News' Dafna Liel on Wednesday, amid the war in Ukraine and the nuclear talks with Iran, Bennett's military secretary Avi Gil arrived at Netanyahu's office in the Knesset to update him on the latest developments. The meeting was held two weeks ago and was initiated by Bennett, according to Liel.

Journalist Shalom Yerushalmi previously reported that Netanyahu had not met with Prime Minister Bennett since the formation of the government nine months ago. This deprives him of receiving first-hand information, which he is entitled to receive by law.

"There is no opposition leader who did not come to the Prime Minister to receive a political-security update. In a country where security tensions are high, sensitive information may also dictate the opposition's responses in times of crisis. This is a national responsibility that goes beyond the relations between the Prime Minister and the chairman of the opposition," wrote Yerushalmi.

ISRAEL MUST GIVE UKRAINIAN REFUGEES 48 HOURS TO APPEAL DEPORTATION, COURT RULES (Ha'aretz 3/23/22)

A court on Tuesday ordered Israel's Population Authority not to deport any Ukrainian refugees without giving them 48 hours to appeal the ruling.

In an interim injunction, Tel Aviv District Court Judge Michal Agmon Gonen also ruled that the state must inform every Ukrainian refugee, in his or her language, that they are entitled to consult with an attorney and to appeal a decision to deport them.

Agmon-Gonen ordered another hearing on the issue for Sunday, but said it would be obviated should the Population Authority adopt her injunction as policy.

In addition, she awarded a further 48 hours to a refugee whose asylum request was denied, so that he may appeal the decision to the district court.

The hearing was held following the Population Authority's refusal to allow entry to a boy, 14, and his sister, 18, whose mother is in Israel illegally.

At the hearing, Agmon-Gonen criticized administrative appeal court Judge Asaf Noam, who heard the case of the two, noting that he held the hearing ex-parte, without appointing a custodian for the child, and without requesting the Population Authority's response.

After the appeal to the district court, the Authority decided to allow the minor and his sister to enter the country. Attorneys Nimrod Avigal and Ronit Mizrahi Sarig, from the HIAS refugee aid organization, requested to expand the hearing and argued that only a minority of all those arriving from Ukraine and denied entry manage to appeal or take other legal action before the deportation is carried out.

The attorneys for the minor and his sibling said in response: "The deportation of children fleeing war because their mother, who is in Israel, is not a citizen – is an inhumane act and contrary to the convention on the rights of the child. The fact that the deportation is immediate, forcing us to appeal it in the pre-dawn hours, prevents judicial oversight and our ability to provide legal aid. We hope that the Authority will amend its procedures as per the court's recommendation."

'TECH FOR HUMANITY': ISRAELI STARTUP DEVELOPING UNIVERSAL BLOOD AWARDED IN DUBAI (Israel Hayom 3/23/22)

Israeli startup RedC Biotech was awarded Tuesday \$500,000 at the first-

ever Aviram Awards – Tech for Humanity contest held in Dubai, the United Arab Emirates.

RedC Biotech was founded in 2015 by Ari Gargir. The company is developing universal red blood cells for transfusions, which can be suitable for any patient, thereby revolutionizing the field by lowering prices and eliminating dependence on blood donations.

The awards were organized by Israel's Aviram Family Foundation and Forbes for innovative Middle East startups.

The foundation was established in 2011 by Israeli entrepreneur Ziv Aviram, the innovator of Mobileye driving technology.

In 2017, Intel purchased Mobileye for \$15.3 billion, the highest-value acquisition of an Israeli company to date.

ISRAEL UNVEILS ITS FIRST EVER QUANTUM COMPUTER (YNet 3/23/22)

Israel on Tuesday unveiled its first ever quantum computer, developed by researchers at one of the country's prestigious universities.

A research team at the Weizmann Institute of Science is behind the development of WeizQC, one of only 30 computers of this kind in the world.

What differentiates quantum computers from regular ones is that they're not subject to the laws of physics, rather to the rules of quantum physics, or "qubits".

This essentially means that a quantum computer can calculate certain computational problems much faster and more efficiently than classical computers.

"Quantum computing is a promising technological-scientific breakthrough that up until a few years ago, was exclusive to universal research labs," said Prof. Roee Ozeri, one of the pioneers of quantum computing expertise in Israel.

"The rapid race of development of quantum computing began eight years ago, and today has huge corporate competitors such as Google, Amazon, and IBM, alongside world powers such as China, the U.S., and EU."

The name WeizQC is meant to be a tribute to the first ever computer in Israel - WEIZAC, developed 67 years ago. WeizQC is one of ten quantum computers that uses "pigeon trap" technology.

WeizQC takes error correction technology one step forward by leaving behind commonly used light sensors, and replacing them with camera-based scanning systems.

The quantum computer developed in Prof. Ozeri's lab includes an impressive five qubits, placing it in the same playing field as IBM's computers.

The Israeli team at the Weizmann Institute includes Dr. Tom Manovitz, Yotam Shapira, Lior Gazit, Dr. Nitzan Akerman, as well as researchers and students belonging to the Prof. Ozeri's lab in the department of physics of complex systems.

The theoretical initiative of the project was headed by Prof. Ady Stern from the department of condensed matter physics.

ISRAEL'S WOMEN'S HOCKEY TEAM MAKES HISTORIC WORLD CHAMPIONSHIPS DEBUT (Israel Hayom 3/23/22)

The Israeli women's ice hockey team made its historic international debut on Tuesday at the 2022 IIHF Ice Hockey Women's World Championship for Division III in Belgrade, Serbia.

The Israeli squad, coached by Boris Mindel and Boris Kotler, lost 5-1 to Bosnia after quickly falling behind 3-0 in the first period.

Israel's historic first goal was scored by defender Chen Kotler at the 25-minute mark of the second period.

The team will play its key second match on Thursday against Estonia, which last played in the World Championships in 2008.

"It was an incredible, historic event that we were able to represent Israel for the first time at the World Championship," said Kotler, who as stated scored team Israel's first-ever goal in the competition.

"I couldn't have imagined scoring the first goal in our history. I hope we do well in the next matches and that we represent Israel with dignity," she said.

Iran, which was due to face off against Israel at the competition, withdrew

from the event earlier this month to avoid competing against Israel.

Levav Weinberg, chairman of the Ice Hockey Federation of Israel, said, "We put politics aside. What we care about is promoting the sport. You can see that in our team, which is made up of [women of] four religions, and we do our utmost to win."

IN WAKE OF DEADLY ATTACK, ISRAEL MUST REGAIN SOVEREIGNTY OVER THE NEGEV (Yossi Yehushua, YNet 3/23/22)

Mohammad Abu al-Kian, who killed four in a stabbing attack in Be'er Sheva on Tuesday acted alone and was not helped by a terror infrastructure, at least according to the preliminary police probe. His killing spree was carried out with only a knife.

But the story of southern Israel is greater than one man's murderous killing spree. It is further proof that Israel has lost its sovereignty over the Negev.

Political pundits wasted no time on Tuesday to point fingers at their opponents, blaming them for the violence of Bedouin crime gangs. But the truth must be told. The Negev had been ignored long before the current government came into power.

Residents of the south have for awhile felt a declining sense of security and a rise in violent crime, which peaked last May during the operation in the Gaza Strip and tensions over the Al-Aqsa Mosque, when rioting broke out in mixed - Jewish and Arab - areas.

Rioting and violent attacks perpetuated by Bedouins included stone throwing, the blocking of main roads and a general rise in crime, such as theft.

The May riots and the consequent violence were a wake-up call, which showed that too little was done to eliminate terror, violence and criminality in Israel's Arab sector in general, and among Bedouins in particular.

One needs only to see the social media posts of that time and listen to Israelis living in Be'er Sheva to realize just how fearful the residents of the south are.

For the government to regain its sovereignty in the south, the police must increase its presence there, call in Border Police reserves and exhibit a show of force in order to give citizens back a sense of security.

That is the responsibility of the entire government, which has failed to even allot a sufficient budget to deploy enough forces to the area.

The police must eradicate the causes of terror and criminal violence, it must prevent the use of illegally obtained weapons and must cooperate with the IDF to achieve that goal.

According to officials, drug smuggling across the Egyptian and Jordanian borders by Bedouin crime gangs yielded NIS 4 billion two years ago and NIS 1.4 billion this year.

Contrary to some reports, the source of weapons used by criminals was no longer theft from IDF bases. This year only four such incidents were reported, as opposed to 80 in the past couple of years.

The IDF stepped up to the challenge and was more successful in preventing such thefts.

Most weapons arrive from across the borders. Last Friday, 34 guns brought in from Jordan were seized from smugglers and the IDF estimates at least 1,000 guns have been smuggled into the country recently to be used in acts of terror in the West Bank and criminal activity in the Bedouin sector.

Tuesday's terror attack cannot be explained by proximity to the holy month of Ramadan, which has not even begun but is also expected to yield violence.

Security forces must prepare for an outbreak of violence, increase their alert level and beef up their forces.

They must prepare for copycat attacks egged on by the "success" of Abu al-Kian's killing spree.

But most importantly, police and the government must see the security challenges of the south clearly regardless of political affiliations.

ISRAEL'S FIELD HOSPITAL IN UKRAINE IS A SOURCE OF PRIDE (Editorial, JPost 3/22/22)

The establishment of Israel's field hospital in the town of Mostyska in western Ukraine yesterday should be a source of pride for all Israelis. The fact that

tiny Israel is the first country to operate a field hospital in the war-torn country is a big deal and a testament to the Jewish state's mission in the world – helping those in need, saving lives, healing the wounded and training others. It also reflects the Jewish precept of tikkun olam – mending the world. The field hospital, which will serve Ukrainian refugees and locals, and will train local medical teams in telemedicine and field medical care, has been named "Kohav Meir" (Shining Star) after former prime minister Golda Meir, who was born in Ukraine and founded the Foreign Ministry's Agency for International Development Cooperation (Mashav), which is leading the project.

Prime Minister Naftali Bennett put it succinctly at the send-off ceremony for the delegation on an El Al flight that took off on Monday from Ben-Gurion Airport. "The people of Israel and the Israeli public can be proud of the contribution and the assistance of the State of Israel to the citizens of Ukraine," he declared. "Be proud of all the actions that the State of Israel is doing: Shipments of medicine, establishing a field hospital, actions in other areas – there are not many countries acting on such a scale."

The field hospital was established with an investment of approximately NIS 21 million and can meet the medical needs of dozens of patients on a daily basis. A joint effort of the Foreign Ministry, the Health Ministry and Sheba Medical Center, it is being funded by the Israeli government, Charles and Lynn Schusterman Family Philanthropies and the Joint Distribution Committee.

Israel has gained a worldwide reputation for helping other countries in crisis and distress. Since the inception of its foreign aid programs 10 years after the founding of the state almost 74 years ago, Jerusalem has adopted an official humanitarian aid agenda, providing vital relief to more than 140 countries, including some with which it does not have diplomatic relations. Through various governmental organizations such as Mashav, and nongovernmental organizations such as IsraAID, Israel also has a longstanding tradition of coordinating relief to alleviate disease, hunger and poverty.

In the last 26 years, the ministry says, Israel has dispatched 15 aid missions to countries afflicted by natural disasters. Upon arrival, IDF doctors have set up field hospitals in these countries, providing medical care to thousands of people in affected areas and saving many lives.

"A first response team after the devastating Haiti earthquake; decades of humanitarian assistance and capacity building in Africa; emergency medical aid and transfers into Gaza: the Israeli government and its people show exemplary levels of humanitarian aid, both internationally and locally," the Foreign Ministry says. "Israel has a heightened sense of humanitarian awareness and responsibility."

With aid teams ready to respond in the wake of natural or man-made disasters anywhere in the world, Israeli efforts have included a field hospital in Turkey after its 1999 earthquake, relief to New Orleans after Hurricane Katrina, and first response aid in the wake of the 2004 tsunami centered in Indonesia. Following the 2005 earthquake in Kashmir, the Israeli Flying Aid group sent a mission to provide supplies and shelter to thousands of families and in 2009, Israel medical teams offered relief to storm victims in the Philippines.

Israel's 200-strong team was the first on the scene in 2010 after an earthquake hit Haiti, helping to save thousands of people. In 2011, following the devastating earthquakes in Japan, Israel was one of the first countries to send a medical team and set up a field clinic. These are just a few examples of Israel helping countries around the world.

"By tragic circumstance, Israel is a world leader in handling mass casualties," the Foreign Ministry says. "No other country can dispatch search and rescue teams and field hospitals as fast and effectively."

In these dark days in Ukraine, Israel is indeed serving as a "Shining Star" by leading the world in the Kohav Meir field hospital. It is also fulfilling Isaiah's prophetic vision of the people of Israel serving as an Or la'Goyim – "a light unto the nations."



The Greater Washington Community Kollel SHABBOS DELIGHTS

TORAH MINUTE

IN MEMORY OF RABBI KALMAN WINTER ZT"L

It is an honor to present this week's Torah Minute from our archives. The following was penned by our founder, Rabbi Kalman Winter ZT"L.

In this week's portion of Shemini, the Torah records (10:16): "Moshe inquired insistently about the he-goat of the sin offering, for behold it had been burned! And he was wrathful with Elazar and Itamar, Aharon's remaining sons..."

Moshe was angry that the sacrificial offering for the new month was burnt rather than eaten. Aharon and his sons, Elazar and Itamar, reasoned that, given that they were in a state of mourning after the deaths of Aharon's other sons, Nadav and Avihu, they were not permitted to eat of the sacrifice. In the ensuing debate between Moshe and his brother Aharon, the Torah concludes (10:20): "Moshe heard and it found approval in his eyes."

Rashi, quoting the Medrash, says that when Moshe heard Aharon's reasoning, he conceded that his brother was correct. Moshe was not ashamed to admit his error. He had been so certain of his own logic that the conduct of Aharon and his sons brought him tremendous distress and made him angry at their failure to eat of the sacrifice. Ever the man of humility and truth, however, Moshe kept an open mind throughout. Not only did he accept and embrace their position in the end, but he took personal joy in their success at determining the correct approach of burning the sacrifice.

The Torah recounts Moshe's reaction to teach us that his emotional and intellectual response was of equal importance to the law itself. One of our greatest daily challenges is the opportunity to acknowledge that we have erred. "I'm sorry" are two of the most difficult words to utter. The ability to listen with an open heart and mind to the thoughts and feelings of another, and to be so nimble as to change positions in the process, is the hallmark of personal greatness and accomplishment. Such a man was Moshe, who was able to change course seamlessly on both a conceptual and an emotional level. The Torah's record of his conduct is intended to be a teachable moment which challenges all of us to emulate the fine and noble precedent of our exalted leader, Moshe.

Wishing you a Good Shabbos!

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TABLE TALK

Point to Ponder

And the pig, its hoof is split and is completely separated, but it does not chew its cud – it is unclean for you. (11, 7)

Why is the pig named *chazir*? In the future, Hashem will be *chozer* / return it to B'nei Yisrael, by permitting them to eat it. (Rabbeinu B'chaya)

One of the foundations of Jewish belief is that the Torah does not change (Rambam Thirteen Principles of Faith). If so, how can the Torah's prohibition regarding eating pig cease to exist?

Parsha Riddle

Why would the mitzvah of reading Parshas Parah be a Torah obligation?

Please see next week's issue for the answer.

Last week's riddle:

How many children did Haman have?

Answer: Either 30, 70, 100 or 208 (Megilla 15b and Piyut Parshas Zachor)

HATORAH V'HAMITZVAH

HALACHA INSIGHTS FROM THE PARSHA

In *parashas Shemini*, Aharon's sons Nadav and Avihu are consumed by a fire from Hashem after bringing "an alien fire" before Him. Subsequently, Hashem commands:

Do not drink intoxicating wine, you and your sons with you, when you come to the Tent of Meeting, that you not die – this is an eternal decree for your generations (10:9).

There are *midrashic* opinions that infer from this juxtaposition that Aharon's sons were punished for entering the Tent of Meeting while intoxicated (*Vayikra Rabbah* 12:1,5). An obvious difficulty with this is that if the prohibition against entry while intoxicated had not been issued until after the death of Aharon's sons, then why were they punished for its violation?

The Rosh resolves this problem by invoking the exegetical principle that passages in the Torah are not always arranged in chronological order (*ein mukdam u-me-uchar ba-Torah*), and the prohibition against entry while intoxicated, along with all the laws of the sacrificial service, were actually issued earlier, before the commencement of the service, despite being recorded afterward in the Torah (*Shut. ha-Rosh* 13:22).

The Radvaz suggests that even if the prohibition had not yet been issued, the impropriety of appearing before Hashem while intoxicated is self-evident:

Is there a greater disrespect for [the honor] that is due to Hashem than to appear before Him having drunk wine? Is it not the case that if one appears before a king of flesh and blood, he will be punished, so *a fortiori* before the King, the King of Kings, may He be blessed (*Shut. Radvaz* 2:615).

Following the prohibition, the Torah continues: In order ... to teach the Children of Israel all the decrees that Hashem had spoken to them through Moshe.

Accordingly, the Talmud rules: **If one drank a quarter-log of wine, he may not issue a halachic ruling** (*Eruvin* 64a)

It is related that on Passover night, when everyone would drink the Four Cups of wine, the great Jerusalemite rabbi R. Shmuel Salant would race through the Seder and then take a brief nap, in order that there should subsequently be someone in Jerusalem able to issue *halachic* rulings. (This is based on the Talmudic rule in this context that even a minimal amount of sleep dispels the effects of wine.)

PRESENTED BY

RABBI YITZHAK GROSSMAN, ROSH CHABURAH

KIDS KORNER

Who Am I?

#1 WHO AM I?

1. I clean up.
2. My translation is like "annul."
3. I am similar to Esav.
4. The egg's middle is not my prohibition.

#2 WHO AM I?

1. My appearance is kosher.
2. I am not "return."
3. My eating prohibits yours.
4. I could also mean "fress."

Last Week's Answers

#1 Tzav (My name is my number, I have two letters, I inspire zerizus, I contain the last week's laws.)

#2 Shelamim/Peace Offering (I can be for Pesach, I am for the owner, I can be for thanks, I can be for peace.)

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GREATER WASHINGTON COMMUNITY KOLLEL



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at Young Israel Shomrai Emunah
Shabbos Parshas Tazria, Apr. 1-2

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