

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

March 18 - 19, 2022 - 16 Adar II 5782 - Tzav

Light Candles by 7:00 - Havdalah 7:59

The Shabbos Shorts is sponsored this week by Manasseh Katz in gratitude to Hashem and thanks to his wife, his not-so-evil twin, Rabbi Rosenbaum, Bikur Cholim of Greater Washington, all the doctors and nurses at George Washington University Hospital and all the other friends and family who helped in so many ways in his recent (not related in any way to COVID-19) illness.

Mazal Tov

- **Vivian & Arnie Kirshenbaum** on the birth of a great-granddaughter, Batsheva Malka, born to Bailey & Yakov Maler of Lincolnwood, Illinois. Mazal Tov to grandparents Shanie & Billy Bokor and Haskell Garfinkel.
- **Rebbetzin Atara & Rabbi Dovid Rosenbaum** on the Bar Mitzvah of their son Yosef, Mazal Tov to grandparents **Judy & Rabbi Roy Rosenbaum** and Sarah & Emil Braun and to siblings Gedaliah, Moshe, Rachel, and Miriam.
- **Kitty Wertheimer** on the marriage of her grandson, Ari Wertheimer, son of Irene & Barry Wertheimer, to Mollie Markowitz, daughter of Suri & David Markowitz. The wedding took place on Sunday, March 13, in Miami. Mazal Tov also to siblings and the extended family.

Condolences

- **Bertha Spiro** on the passing of her sister, Fannie Lapidot. Bertha is observing Shiva at her home, 11212 Healy Street, through Sunday morning.

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 7:00, and not before 6:02
- Mincha: 5:45 (Plag, B), 7:00 (B), 6:50 (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), 6:55 (B), 6:50 (Sephardi, LBM)
- Shabbos ends/Maariv: 7:59

Divrei Torah:

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

Kiddush Sponsors:

- Hashkamah Minyan Kiddush is sponsored by the **Weill family** L'ilui Nishmat Harav Avigdor Ben Eliezer Chanoach, Z"L, Rabbi Avigdor Weill, whose Yahrzeit is 16 Adar II.
- 8:45/9:15/Sephardic Minyan/Teen Minyan Kiddush is sponsored by **Rebbetzin Atara & Rabbi Dovid Rosenbaum** in honor of the Bar Mitzvah of their son Yosef.

YISE Youth Announcements

Shabbos Groups this Shabbos, March 19, 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 Talva 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.

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**, will resume Monday, March 21.
 - **Rabbi Rosenbaum's** Mussar Study Group for Women (spiritual self-improvement), Sundays at 9:30 AM, **Zoom A**, will resume Sunday, March 27.
 - **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**.
 - **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 Postelnek.

Purim Spiel - Purim is over but you're not quite ready for Pesach? Join us for the 2022 YISE Purim Spiel at <https://wp.yise.org/spiel>

Shatzer 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.org/shabbaton> *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.

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. Upper School students can receive community service hours. Great for all ages! Good Deeds Day 2022 is produced in partnership with The Jewish Federation. Our park cleanup project is organized by Chabad of Silver Spring, KMS, Ohr HaTorah, YISE, Berman, TSGW, YGW Boys' MS, and Ben Yehuda Pizza in conjunction with Montgomery Parks. 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

Come Join Rabbi Koss's Monthly Jewish History class on Zoom! Bikur Cholim of Greater Washington and the YISE Chesed Committee: Rabbi Koss will be speaking on a topic in Jewish history, Monday, 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.

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. Masks optional. 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.*

Save the date! GWCK Shabbaton at YISE! Shabbos Parshas Tazria, April 1-2. Community Friday Night Seudah and Oneg Shabbos! Inspiring Divrei Torah and Lectures! Uplifting Tefillos! Stay tuned for more 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 Chesed Committee. The program helps members undergoing serious medical crises. We are always looking for volunteers to help. To be a part of this program by helping with meals, visitation, shopping, childcare, etc., contact:

Melanie Karlin, 301-681-4740, mskarlin@gmail.com or Miriam Friedman, 301-754-1517, mfriedman2@yahoo.com

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

- **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 Shabbos Morning Drasha

- **Simi & Sammy Franco** in honor of Yosef Rosenbaum's Bar Mitzvah and wishing a Mazal Tov to Rabbi & Mrs. Dovid Rosenbaum and Rabbi & Mrs. Roy Rosenbaum.
- **Jeffrey & Sharon Augenbaum** and family L'ilui Nishmas Moshe Yosef Ben Aron Yaakov, Murray Augenbaum, on the Shloshim of his Petira.

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

Premarital Counseling: Building the Foundation For a Happy Home - Fostering and Facilitating Good Communication Before Marriage. Presented by Bikur Cholim of Greater Washington. Speakers: Richard "Pinny" Roth and Rabbi Eliyahu Reingold. A free educational event for men and women of all ages and stages via Zoom. Sunday, March 20, 11:00 AM. A program of the BCGW Healthy Communities Initiative. Register at: <https://us02web.zoom.us/join/zoom/register/ZMsc-2vqT4vGN0HMF2tzc4ybwqq6wiczpeE>

Kemp Mill Toastmasters - Wednesday, March 23, 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

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>

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 a 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

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 8:00 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.

YGW Koll Zichron Amram Machshava - Probing Jewish Thought Through the Works of Rav Yitzchak Hutner, ZT"L, with Rabbi Eliyahu Reingold, Rosh Kolllel, 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 Kolllel 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 20	Monday March 21	Tuesday March 22	Wednesday March 23	Thursday March 24	Friday March 25
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)	7:10	7:10	7:10	7:10	7:10	See Shabbos schedule
	Sephardi (LBM)	7:00	7:00	7:00	7:00	7:00	
Halachic Times: Latest Alos Hashachar 5:52 AM, Earliest Talis and Tefilin: 6:20 AM, Latest Netz: 7:12 AM, Latest Krias Shema: 10:08 AM, Earliest Mincha: 1:47 PM, Earliest Shkia: 7:20 PM, Latest Tzeis Hacoachavim: 8:06 PM							

Next Shabbos

March 25 - Next, 2022 - 23 Adar II 5782

Parshas Shemini/Parah/Mevorchim Hachodesh

Friday Night:

- Light Candles by 7:07
- 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)
- Mincha: 2:30 (B), 5:00 (B), 7:00 (B), 7:00 (Sephardi, LBM)
- Shabbos ends/Maariv: 8:06

Next Shabbos Shorts Deadline: Wednesday, March 23 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 Postelnek

Tzav 5782:

A Jew Must be Lit!

Video available at <https://wp.yise.org/shabbos>

Already at a young age, the Sfas Emes, Rabbi Yehudah Aryeh Leib Alter, had a novel interpretation of a pasuk. He approached his grandfather, Rabbi Yitzchak Meir (the author of the Chidushei HaRim) and read the verse: “אֵשׁ תָּמִיד תִּהְיֶה עַל הַמִּזְבֵּחַ לֹא תִכָּבֶה” “A continuous fire shall burn upon the altar; it shall not go out (Vayikra 6:6).” He explained this verse refers not only to the fire that burned on the altar, but also to the fire that burned within the heart of the Kohen; “The fire of the altar must be lit *in him*” – *he* must be inspired in his service of Hashem.

Similarly, at the start of Vayikra (1:9), the Ramban teaches us the main intention a person must have when bringing a sacrifice is that it’s being offered and slaughtered in his stead. Through this intention and focus, a person gains atonement as his sacrifice is consumed on the altar. The physical sacrifice must certainly be offered, and the fire must surely continuously burn, but equally important is that the people involved have positive intentions and be inspired to connect and serve Hashem.

Many commentaries (such as the Ibn Ezra, Netziv, and even the Magid of Mezritch!) express confusion when it comes to the wording of our above verse. It begins, “A continuous fire must burn,” and then ends, “it shall not go out.” If we are told the fire must remain lit, don’t we know that it can’t be allowed to go out? Why does the verse seemingly repeat itself?

The Magid of Mezritch explains so beautifully – if a person is a growth-oriented person and is generally looking to grow and be inspired, there may be times when his fire sputters or dims, but “לֹא תִכָּבֶה – it will not go out”! As the Sifra comments: the fire was always lit “אף בשבת אף בטומאה” – even on Shabbos and even during ritual impurity.” Once ignited, that fire has the power to remain lit not only during tranquil times but even in confusing and polluted moments, even during the daily grind of life. It may dim, but it won’t go completely out.

Interestingly, the word ישראל has a Gematria (numerical value) of 541. If you remove the Aleph and the Shin from ישראל, you’re left with the numerical value of 240. In other words, if you take the אש, the fire out of ישראל, of a Jew, you’re left with the value of 240 which is the same numerical value as עמלק! You’re left with the nation Amalek who screams: there is no G-d. There’s no reason to connect or feel inspired. It’s ok to remain cold and apathetic!

If you take the fire out of a Jew, you’re left with dispassion and apathy. A Jew must be lit! A Jew must be on fire!

Friends, Purim might be over, but the inspiration and excitement from Purim doesn’t have to end. Let’s each try to find something that inspires and elevates our daily life and grab onto it for the next thirty days, the days leading to Pesach when we will have opportunity to light another fire, a fire to burn our Chametz.

Have an amazing Shabbos!

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.



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.



**RESERVE
NOW!**
Space
limited

GREATER WASHINGTON COMMUNITY KOLLEL



Shabbos of Inspiration

at Young Israel Shomrai Emunah

Shabbos Parshas Tazria, Apr. 1-2



**Sponsorship
Opportunities
Available**

\$5,000.....Platinum
\$1,000..Shabbaton
\$500.....Tefillah
\$180....Seudah
\$75.....Gold

Program Highlights

Inspiring tefillas

Friday Night & Shabbos Day

and zemiros by
special guest baal
tefillah and singer

**URI
DAVIDI**



Delicious and elegant FRIDAY NIGHT FAMILY DINNER

(approx. 7:00pm)

Adult \$27 | Child (3-8) \$14
Under 3: free

To reserve visit
gwckollel.org/shabbaton

Following the
Friday night meal
and OPEN TO ALL!

Mini-Learning Sessions

and a

Ruach-filled Oneg Shabbos!

including a delicious
dessert buffet and hot
Oneg delights!

Throughout
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Volume 28, Issue 25

Shabbat Parashat Tsav

5782 - B"H

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

Violence and the Sacred - Why sacrifices? To be sure, they have not been part of the life of Judaism since the destruction of the Second Temple, almost two thousand years ago. But why, if they are a means to an end, did God choose this end? This is, of course, one of the deepest questions in Judaism, and there are many answers. Here I want explore just one, first given by the early fifteenth-century Jewish thinker, Rabbi Joseph Albo, in his *Sefer HaIkkarim*.

Albo's theory took as its starting point not sacrifices but two other questions. The first: Why after the Flood did God permit human beings to eat meat? (Gen. 9:3-5). Initially, neither human beings nor animals had been meat eaters. What caused God to, as it were, change His mind? The second: What was wrong with the first act of sacrifice, Cain's offering of "some of the fruits of the soil"? God's rejection of that offering led directly to the first murder, when Cain killed Abel. What was at stake in the difference between the offerings Cain and Abel each brought to God?

Albo believed that killing animals for food is inherently wrong. It involves taking the life of a sentient being to satisfy our needs. Cain also knew this to be true. He believed there was a strong kinship between humans and other animals. That is why he offered not an animal sacrifice, but a vegetable one. His error, according to Albo, is that he should have brought fruit, not vegetables – the highest, not the lowest, of non-meat produce. Abel, by contrast, believed that there was a qualitative difference between people and animals. Had God not told the first humans: "Rule over the fish of the sea and the birds of the air and over every living creature that moves in the ground"? That is why Abel brought an animal sacrifice.

Once Cain saw that Abel's sacrifice had been accepted while his own was not, he reasoned thus: if God, who forbids us to kill animals for food, permits and even favours killing an animal as a sacrifice, and if, as Cain believed, there is no ultimate difference between human beings and animals, then I shall offer the highest living being as a sacrifice to God, namely my brother Abel. According to this reasoning, says Rabbi Albo, Cain killed Abel as a human sacrifice.

That is why God permitted meat-eating after the Flood. Before the Flood, the world had been "filled with violence." Perhaps violence is an inherent part of human nature. If humanity were to be allowed to exist at all, God would have to lower His demands. Let humans kill animals, He said, rather than killing human beings – the one form of life that is not only God's creation but also in God's image. Hence the otherwise almost unintelligible sequence of verses after Noah and his family emerge on dry land: Then Noah built an altar to the Lord and, taking some of all the clean animals and clean birds, he sacrificed burnt offerings upon it. The Lord smelled the pleasing aroma and said in His heart, "Never again will I curse the ground because of man, even though every inclination of his heart is evil from childhood..."

Then God blessed Noah and his sons, saying to them... "Everything that lives and moves will be food for you. Just as I gave you the green plants, I now give you everything... Whoever sheds the blood of man, by man shall his blood be shed; for in the image of God has God made humanity."

According to Albo, the logic of the passage is clear. Noah offers an animal sacrifice in thanksgiving for having survived the Flood. God sees that human beings need this way of expressing themselves. They are genetically predisposed to violence ("every inclination of his heart is evil from childhood"). If society are to survive, humans will need to be able to direct their violence towards non-human animals, whether as food or sacrificial offerings. The crucial line to be drawn is between human and non-human. The permission to kill animals is accompanied by an absolute prohibition against killing human beings, "for in the image of God has God made humanity."

It is not that God approves of killing animals, whether for sacrifice or food, but that to forbid this to human beings, given their genetic predisposition to bloodshed, is utopian. It is not for now but for the end of days. Until then, the least bad solution is to let people kill animals rather than murder their fellow humans. Animal sacrifices are a concession to human nature. Sacrifices are a substitute for violence directed against humankind.

The contemporary thinker who has done most to revive this understanding is French-American literary critic and philosophical anthropologist René Girard, in such books as *Violence and the Sacred*, *The Scapegoat*, and *Things Hidden Since the Foundation of the World*. The common denominator in sacrifices, he argues, is: "...internal violence – all the dissensions, rivalries, jealousies, and quarrels within the community that the sacrifices are designed to suppress. The purpose of the sacrifice is to restore harmony to the community, to reinforce the social fabric. Everything else derives from that.

The worst form of violence within and between societies is vengeance, "an interminable, infinitely repetitive process." This is in line with Hillel's saying, on seeing a human skull floating on water: "Because you drowned others, they drowned you, and those who drowned you will in the end themselves be drowned."

There is no natural end to the cycle of retaliation and revenge. The Montagues keep killing and being killed by the Capulets. So do the Tattaglias and the Corleones, and the other feuding groups in fiction and history. It is a destructive cycle that has devastated whole communities. According to Girard this was the problem that religious ritual was developed to resolve. The primary religious act, he says, is the sacrifice, and the primary sacrifice is the scapegoat. If tribes A and B, who have been fighting, can sacrifice a member of tribe C, then both will have sated their desire for bloodshed without inviting revenge, especially if tribe C is in no position to retaliate. Sacrifices divert the destructive energy of violent reciprocity.

Why then, if violence is embedded in human nature, are sacrifices a feature of ancient rather than modern societies? Because, argues Girard, there is another and more effective way of ending vengeance: Vengeance is a vicious circle whose effect on primitive societies can only be surmised. For us the circle has been broken. We owe our good fortune to one of our social institutions above all: our judicial system, which serves to deflect the menace of vengeance. The system does not suppress vengeance; rather, it effectively limits itself to a single act of reprisal, enacted by a sovereign authority specialising in this particular function. The

decisions of the judiciary are invariably presented as the final word on vengeance.

Girard's terminology here is not one to which we can subscribe. Justice is not vengeance. Retribution is not revenge. Revenge is inherently I-Thou, or We-Them. It is personal. Retribution is impersonal. It is no longer the Montagues versus the Capulets, but both under, the impartial judgement of the law. But Girard's substantive point is correct and essential. The only effective antidote to violence is the rule of law.

Girard's theory confirms the view of Albo. Sacrifice (as with meat-eating) entered Judaism as a substitute for violence. It also helps us understand the profound insight of the Prophets that sacrifices are not ends in themselves, but part of the Torah's programme to create a world redeemed from the otherwise interminable cycle of revenge. The other part of that programme, and God's greatest desire, is a world governed by justice. That, we recall, was His first charge to Abraham, to "instruct his children and his household after him to keep the way of the Lord by doing what is right and just".

Have we therefore moved beyond that stage in human history in which animal sacrifices have a point? Has justice become a powerful enough reality that we no longer need religious rituals to divert the violence between human beings? Sadly, the answer is no. The collapse of the Soviet Union, the fall of the Berlin Wall, and the end of the Cold War, led some thinkers to argue that we had reached "the end of history." There would be no more ideologically-driven wars. Instead the world would turn to the market economy and liberal democracy.

The reality was radically different. There were waves of ethnic conflict and violence in Bosnia, Kosovo, Chechnya, and Rwanda, followed by even bloodier conflicts throughout the Middle East, sub-Saharan Africa, and parts of Asia. In his book *The Warrior's Honour*, Michael Ignatieff offered the following explanation of why this happened:

The chief moral obstacle in the path of reconciliation is the desire for revenge. Now, revenge is commonly regarded as a low and unworthy emotion, and because it is regarded as such, its deep moral hold on people is rarely understood. But revenge – morally considered – is a desire to keep faith with the dead, to honour their memory by taking up their cause where they left off. Revenge keeps faith between generations...

This cycle of intergenerational recrimination has no logical end... But it is the very impossibility of intergenerational vengeance that locks communities into the compulsion to repeat...

Reconciliation has no chance against vengeance unless it respects the emotions that sustain vengeance, unless it can replace the respect entailed in vengeance with rituals in which communities once at war learn to mourn their dead together. Michael Ignatieff, *The Warrior's Honour: Ethnic War and the Modern Conscience*.

Far from speaking to an age long gone and forgotten, the laws of sacrifice tell us three things as important now as then: First, violence is still part of human nature, never more dangerous than when

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combined with an ethic of revenge. Second, rather than denying its existence, we must find ways of redirecting it so that it does not claim yet more human sacrifices.

Third, the only ultimate alternative to sacrifices, animal or human, is the one first propounded millennia ago by the Prophets of ancient Israel, few more powerfully than Amos: Even though you bring Me burnt offerings and offerings of grain, I will not accept them... But let justice roll down like a river, And righteousness like a never-failing stream.

Shabbat Shalom: Rabbi Shlomo Riskin

It has often been said that if an individual were to be incarcerated for his evil thoughts, no one would be living outside of a penitentiary. Jewish law strongly corroborates this piece of conventional wisdom:

“Thoughts or emotions (dvarim shebalev) are not of significance,” since only a person’s actions, and not his/her fanciful imaginings, create culpability.

However, this week’s Torah reading, which continues our journey into the remote world of ritual sacrifices, specifies an exception from this “common sense” rule of the paramount importance of accomplished deed over intentional design.

According to the text, the peace offering must be eaten on the same day of the sacrifice. When the peace offering is brought to fulfill a vow, then the time period for eating it is extended to the next day, but not to the day after that. Therefore, if any of the flesh of the sacrifice of his feast-offering should be eaten at all on the third day, it shall not be accepted... it shall be an abomination (pigul) and the soul that eats it shall bear his iniquity.”

Rashi’s comment, based on the Talmudic interpretation, expands the waves of the ‘pigul-effect’ to include thought as well as action—not only is it forbidden to eat a peace offering on the third day, but merely thinking at the time of the sacrifice that one will eat it on the third day disqualifies it from being brought as a valid offering.

And since our prayers are linked to the sacrificial ritual – one view in the Talmud maintains that the three statutory prayers we recite each day correspond to the morning sacrifices, afternoon sacrifices, and evening incense (B.T. Berachot 26a) – it is no wonder that almost all our Sages insist that improper thoughts or even a lack of internal devotion will disqualify the prayer, no matter how carefully the words may be articulated. Why are prayers and sacrifices so inextricably bound up with the thoughts of the individual, whereas in the case of most other commandments, the rule of thumb is that “Divine ordinances do not require internal intent (kavannah)?

Perhaps the answer to this question can be found in the Midrash Rabbah, which reports how a pagan once confronted the great sage Rabban Yochanan Ben Zakai about the Biblical commandment of the ‘red heifer,’ the special portion which we also read this Sabbath arguing that it resembled sorcery. “You bring a cow, and burn it and grind it up and then take the ashes; if one of you has been defiled by death, you then sprinkle two or three drops on him and you declare him pure!” Even stronger, while the ashes of this red heifer purify the impure, another individual who touches those ashes becomes defiled by them! His students balked at the simplistic response their Master gave to the pagan: “Our Master, you pushed him away with a reed, but what do you say to us?”

The great Sages responded as follows: “By your lives it’s not death that defiles, and it’s not water that purifies. It is rather the Holy One blessed be He who declares, ‘I made my statutes, I have decreed my decrees.’”

Now, I believe that Rabban Yechonah Ben Zakai is saying something far more profound than merely expressing the arbitrary nature of the commandments. Let us look at another comment found in Midrash Tanhuma B’Shallah and a

fascinating insight will hopefully emerge: “There were three things over which the Israelites protested, because they brought suffering and tribulation: the incense, the Holy Ark, and the staff. The incense is an instrument of tribulation, because it caused the death of Nadav and Avihu; therefore, God informed Israel that it is also an instrument of atonement on the Day of Forgiveness. The Holy Ark is an instrument of tribulation, because when Uzzah touched it, he was immediately struck down; therefore, God informed Israel that it is also an instrument of blessing of Oved Edom the Gittite. The staff is an instrument of tribulation, because it brought the plagues upon Egypt; therefore, God informed Israel that it is also an instrument of blessing when Moses did miracles with it.”

In effect, the midrash is explaining that objects – staffs, incense, a holy ark, sacrifices, words of prayer – are not necessarily sacred in themselves. Their purpose is to bring one closer to God; in order for this purpose to be realized, the individual must wholeheartedly utilize them to bring him/her closer to God. As far as ritual objects are concerned, it is not the object that is intrinsically holy, but it is rather what one does with it and how one relates to it in thought and intent that creates the holiness. Therefore, the very same ashes of the red heifer can purify or defile, just as the very same Holy Ark can bring death or blessing—depending on the purpose for which it is utilized.

That is as far as ritual objects are concerned; the situation is radically different concerning ethical actions. When an individual gives charity, or extends a loan, to a person in need, the intent of the donor is of little or no account; his action is intrinsically significant, no matter the motivation. Hence, the Talmud rules that “a person who says ‘I am giving a sum of money to charity so that my son may live’ is still considered a completely righteous individual (zaddik gamur)”.

Jewish theology is here teaching a critical lesson. The goal of Judaism, is ethical and moral action, to walk in God’s ways—just as He is compassionate, so must we be compassionate” etc. Acts of compassion are intrinsically sacred; they are the very purpose of our being. The purpose of ritual, on the other hand, is in order to bring us close to the God of compassion, a means to an end. “You shall build me a Sanctuary, in order that I may dwell in your midst,” commands God. Therefore, only rituals that are accompanied with proper intent will lead to the desired end and will therefore have eternal significance.

Rabbi Dr. Norman J. Lamm’s Derashot Ledorot

“The Inside Story” [Excerpt] - ... When it comes to religion, especially Judaisms, the difference between those within the Temple and Torah and those without it is pronounced. More than once do I recall being introduced to a well-meaning stranger as an Orthodox Jew. To my infinite annoyance, there spreads on the face of the stranger the look of incredulosity, and he says: “Orthodox—and you so young?” As if Torah were an affliction brought on by old age, a kind of spiritual geriatrics. How frustrating and often how futile to have to explain that to be “frum” is not to be a fossil, and to be religious is not to be a relic. How amusing and yet how tragic to have to explain that we observe Torah not because parents force us or circumstances coerce us but because we love and desire to live a meaningful Jewish life “before the Lord.”

No doubt many have had similar experiences. Someone learns you are an observant Orthodox Jew, and he clucks his tongue in sympathy, feeling genuinely sorry for you, and responds in a half-admiring and half-pitying tone: “You observe the Sabbath, with all its restrictions? And we must explain: Sabbath is for us not a day of gloom and

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restriction, but one of עונג, unadulterated joy, when an ordinary observant Jew can experience יתרה בשמחה, the “additional soul” that comes from a day of pure rest and re-creation, when we feel liberated from the tyranny of all the pettiness that surrounds us during the week. Or someone discovers that you believe in and practice the laws of “family purity.” And again the incredulous reaction, with a mixture of pity and admiration: “You really practice these ascetic regulations denying your basic drives?” And we have to explain so patiently: No, it is not asceticism, but a healthy and vital self-discipline, which ennobles the animal within us and purifies and sublimates it, and makes of marriage a dream, not a nightmare. So, we observe Kashrut and we expect no awards and want no sympathy for it. It simply is part of our life of קדושה, the practical program of Jewish holiness and differentness. And the very fact of the observance of Kashrut away from home, with all the minor inconveniences it entails, that by itself gives us the feeling of being at home everywhere!

Indeed in every area of life, the outsider sees not only size and number rather than content and quality, the conventional rather than the moral, the fashionable rather than that which is indeed dignified, opinions rather than ideas. He beholds a synagogue and can see only the membership and budget and activities and aesthetics. But he lacks that which the insider knows in the depths of his being: the heights of joy, the touch of mystery and grandeur, the whisper of the echo of the sound of the voice of God. No, we are not walled in the sanctuaries; we are welling up with hope, with courage.

For לפני ה', “before the Lord,” means that in this society which suffers such a solitude we do not experience that oppressive loneliness, for even if man abandons and neglects us, we know that God is with us. In this automated society with its tyranny of numbers and progressive depersonalization, this means that man, unlike so many of our new products, is not disposable and replaceable. It means that we have a function in the divine economy and a purpose in life. This indeed is the secret and reward of a genuine Jewish life!

Therefore, in order to avoid this misleading conclusion about Jewish life, what must we do?

First, we must affix the mezuzah on the לשכח פרהדרין; that is, we must do all we can to inform those not heretofore exposed to Jewish life, the outsiders, of the particular quality of Jewish experiences. We must present it as dignified, decorous, and esthetic.

Secondly, we who are insiders must reassure ourselves. For a minority generally tends to adopt a view of itself held by the majority, the outsider. It must never become the standard way of self definition. It is self-destructive always to view oneself through the eyes of others. I know too many observant Jews who always prefer to see themselves as others see us. When that happens, we begin to apologize for our beliefs, for our heritage, for our very selves; then we wallow in self-pity about the heavy burden that destiny has fated for us; then we begin to abandon real Judaism for what has been called “symbolic Judaism,” with its few ceremonies for special events and an occasional synagogue attendance—but nothing more. So let us remember: no apologies and no self-pity! We are not captive in the sanctuary of Judaism—we are its custodians. Torah is for us not a burden but a blessing.

Finally, while we are not missionaries, we ought to invite our fellow Jews who look in from without—to come in. As the Psalmist declares: עֲמֹד וראו כי טוב ה', “taste and see that the Lord is good.” It is not enough just to see—one must also “taste.” Here, לפני ה', before the Lord, you will discover that you are not in a prison, but in a palace full of pure spiritual pleasures and exquisite delights and the joy of life.

This week's *Parashah* continues to discuss the laws of the *Korbanot* / sacrificial offerings. We read (7:37), "This is the *Torah* / law of the *Olah* / burnt-offering, the *Mincha* / meal-offering, the *Chatat* / sin-offering, and the *Asham* / guilt-offering . . ." R' Yissachar Dov Rokeach z"l (1851-1926; *Belzer Rebbe*) asks: If a person were to bring an *Olah* and a *Chatat* together, the *Chatat* would be offered first! (An *Olah* is a voluntary offering--a gift to *Hashem*, so-to-speak. Before one can give a gift to the King, he must appease the King, which is the function of a *Chatat*.) Why, then, is the *Olah* listed first in our verse?

The *Belzer Rebbe* answers: The *Zohar* teaches that, if a person toils in Torah study at night, the Torah will reveal to him the areas in which he needs to improve. Otherwise, say our Sages, "A person cannot see his own blemishes." [The original context of this expression is the *Mishnah* (*Nega'im* 2:5) teaching that a *Kohen* who has signs of *Tzara'at* must go to a different *Kohen* for "diagnosis." Later Sages apply this expression to the difficulty a person has seeing his own faults.]

The *Gemara* (*Menachot* 110a) derives from our verse, "This is the *Torah* . . ." that, in the absence of the *Bet Hamikdash*, our studying about the *Korbanot* takes the place of offering them. Says the *Belzer Rebbe*: When a person sits down to learn the laws of the *Korbanot*, he will not choose to learn about the *Chatat* / sin offering, since he does not see his own blemishes. Rather, he will learn about the *Olah*, which is a voluntary "gift." That is why the *Olah* is mentioned first in our verse. Once he toils in the *Torah* of the *Olah*, he will become aware of his obligation to bring a *Chatat* as well--as hinted to by the *Zohar* quoted above. Therefore, the *Chatat* is mentioned later. (*Lekket Imrei Kodesh*)

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 sixth of these benefits is as follows:

The benefit of *Bitachon* in this world is that a person who has *Bitachon* has peace of mind and is free from worries. He lives tranquilly, undisturbed and untroubled about whether his desires are being fulfilled. Thus it is written (*Yirmiyahu* 17:7-8), "Blessed is the man who trusts in *Hashem*, then *Hashem* will be his security. He will be like a tree that is planted near water, which will spread its roots alongside brooks [and will not see when heat comes, whose foliage will be ever fresh, who will not worry in years of drought and will never stop producing fruit]."

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

The first benefit of *Bitachon* that R' Bachya identified also related to having peace of mind. R' Chaim Avraham Katz z"l (Mogilev, Belarus; died 1804) explains: Until now, R' Bachya was discussing how *Bitachon* can improve a person's spiritual life--for example, by giving him peace of mind so he can focus on studying Torah and performing *Mitzvot*. Here, R' Bachya is showing how *Bitachon* benefits a person in this world--aiding his physical and mental health.

(*Pat Lechem*)

R' Mattisyahu Solomon *shlita* (*Mashgiach Ruchani* of the Lakewood Yeshiva) observes: People spend a lot of money on vacations to distant places in search of peace of mind. In reality, the way to acquire peace of mind is by developing *Bitachon*.

(*Matnat Chelko*)

R' Shlomo Moshe Amar *shlita* (former *Sefardi* Chief Rabbi of Israel, now *Sefardi* Chief Rabbi of Yerushalayim) writes: When you rely on another human, you can never be sure he will keep his word. He may trick you or lie to you, and even if he does not, he himself is dependent on other people. Only *Hashem* is free from these obstacles and, therefore, can be relied on without reservations.

(*Be'chasdecha Batachti*)

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Thirty Days Before Pesach . . .

The Book of *Shmot*, which describes our exile in Egypt and the Exodus from there, begins, “And these are the names of *Bnei Yisrael* who were coming to Egypt . . .” Why, asks R’ Reuven Sasson *shlita* (rabbi and *Rosh Yeshiva* in Ramat Ha’sharon, Israel), is this repeated, after we already read (*Bereishit* 46:8), “And these are the names of *Bnei Yisrael* who were coming to Egypt”?

R’ Sasson explains: The opening verse of *Shmot* is not simply cataloging the names of Yaakov’s sons. Rather, the Torah is revealing the purpose of the exile in Egypt. Our Sages teach that a person’s name represents the essence of his soul. [Our Sages say that parents experience *Ruach Ha’kodesh* / Divine Inspiration when naming their children.] The names of Yaakov’s sons, which became the names of the Twelve Tribes, represent the souls of all the Jewish People--the essence of what we are supposed to be. (That those names carry great meaning is evident, writes R’ Sasson, from the fact that they were engraved on the stones of the *Kohen Gadol*’s Breastplate.)

R’ Sasson continues: The purpose of descending to Egypt was to uncover the essence that the Tribes’ names represent. Ever since the sin of Adam Ha’rishon, mankind’s souls increasingly became sullied by pre-occupation with the physical world. R’ Yitzchak Luria *z”l* (“*The Arizal*”; 1534-1572) teaches: Just as gold and silver must pass through fire time-after-time until all their impurities are removed, so the souls of *Bnei Yisrael* had to pass through the harsh enslavement in Egypt to be purified. (See *Devarim* 20:4--“But *Hashem* has taken you and withdrawn you from the iron crucible, from Egypt . . .”) Little by little, the harsh physical enslavement stripped away *Bnei Yisrael*’s attachment to this world until their essence shone like highly polished gold, just as one beats a kernel of wheat to uncover the edible part inside.

Thus, concludes R’ Sasson, The Torah lists the names of Yaakov’s sons again to emphasize that they came to Egypt to reveal what those names represent--the true essence of what man is meant to be.

(*Haggadah Shel Pesach B’ohr Panecha* p.17)

“This is the law of the *Olah* / burnt-offering--it is the *Olah* on *Mokdah* / its pyre . . .” (6:2)

Rabbeinu Yoel *z”l* (Germany; approx. 13th century) writes: We learn from here that the *Korban Tamid*, the daily *Olah* offering, should be the first offering of the day, for the word “*Mokdah*” has the same letters as “*Kedumah*” / “earliest.”

(*Rimzei Rabbeinu Yoel*)

“He shall remove the ash to the outside of the camp, to a pure place.” (6:4)

R’ Yosef Tendler *z”l* (1932-2012; *Menahel* of Mechinas Ner Israel in Baltimore, Maryland) observes: Perhaps the Torah commanded that Aharon and his sons be the ones who take the ashes from the *Mizbei’ach* / Altar to the “dump” to teach us that no act is dirty or degrading if it is part of a *Mitzvah*. Just as parents clean their soiled children and do not think it is beneath them--rather, they do it lovingly--so we should approach every *Mitzvah* of *Hashem*.
(*Od Yosef Chai*)

“And from the basket of *Matzot* that was before *Hashem* he took one *Matzah* loaf, one oily bread loaf, and one wafer, and placed them on the fats and on the right thigh [of the ram offering]. He put it all on Aharon’s palms and on the palms of his sons . . . Then Moshe took them from their palms and caused them to go up in smoke on the *Mizbei’ach* . . .” (8:26-28)

Rashi *z”l* comments on the last of these verses: Moshe was officiating during the seven days of installation in a white garment.

R’ David Cohen *shlita* (*Rosh Yeshiva* of the Chevron Yeshiva in Yerushalayim) asks: The entire chapter has been describing, step-by-step, how Moshe officiated during the installation of Aharon and his sons as *Kohanim*. Why did *Rashi* wait until now to inform us that Moshe was officiating at that time? Also, what is the significance of Moshe’s officiating in a white garment?

R’ Cohen explains: One might have thought that Moshe officiated during the installation of the *Kohanim* only because there were not yet any *Kohanim* to officiate. If that were the reason, however, Moshe would not have placed the sacrificial limbs on the Altar; he would have let that part of the service wait until there were *Kohanim* able to perform it. That would have been consistent with the general practice in the Temple, that placing sacrificial limbs on top of the altar is not a priority and can wait for a convenient time--even nighttime. (In contrast, priority portions of the sacrificial service, such as placing the blood on the altar, can never be postponed until nighttime.)

Because our verse relates that Moshe did place the offering on the altar, and did not wait, *Rashi* is forced to explain that Moshe was officiating by design during the seven days of installation. Moshe was not doing so because there were no *Kohanim*, but rather because that was *Hashem*’s Will [for whatever reason]. The proof that Moshe was not serving in the capacity of a substitute *Kohen* is the fact that he did so wearing one white garment, not the four priestly garments.
(*Lekach David*)

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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BENNETT THE 'PRIMARY MEDIATOR' BETWEEN RUSSIA AND UKRAINE (Arutz-7 3/16/22)

Prime Minister Naftali Bennett has been the primary international mediator in talks between Russia and Ukraine, The Financial Times reported on Wednesday, citing three people familiar with the matter. According to the report, Bennett took on this role following his visit to Moscow on March 5, with back-to-back talks with both leaders as recently as two days ago.

The report also said that Ukraine and Russia have made significant progress on a tentative peace plan including a ceasefire and Russian withdrawal if Kyiv declares neutrality and accepts limits on its armed forces, according to five people briefed on the talks.

Ukrainian and Russian negotiators discussed the proposed deal in full for the first time on Monday, said two of the people. The 15-point draft considered that day would involve Kyiv renouncing its ambitions to join NATO and promising not to host foreign military bases or weaponry in exchange for protection from allies such as the US, UK and Turkey, the people said.

Although Moscow and Kyiv both said they had made progress on the terms of a deal, Ukrainian officials are skeptical that Russian President Vladimir Putin is fully committed to peace and worry that Moscow could be buying time to regroup its forces and resume its offensive.

ZELENSKY ADVISER SAYS PEACE TALKS IN JERUSALEM 'REALISTIC' (YNet 3/14/22)

Ukrainian President Volodymyr Zelensky's adviser said on Monday it is "realistic" for negotiations to end the war in Ukraine to take place in Israel's capital of Jerusalem.

Oleksiy Arestovych told Ynet that Zelensky has personally proposed to hold the talks in Jerusalem, seeing as Israel has good relations with both Ukraine and Russia.

"There is certain progress regarding the talks between the two countries, and if president Zelensky says it is an option, it would probably happen. If the Russians would not agree to this, it wouldn't be considered as a possibility in the first place," Arestovych said.

He added that he can't elaborate on the latest developments in the talks between the countries, but said one of the conditions for ceasefire is the full withdrawal of Russians from Ukraine, as it was before the invasion. He added the status of the separatist regions in Donbas and the Crimean Peninsula will be discussed later in the negotiations.

Arestovych also said that Zelensky has changed view that Israel is not involved enough in helping Ukraine after progress was made in peace talks following the Israeli mediation. "We feel that Israel is more involved in the talks, and we really appreciate the effort."

RUSSIA BANS 2 ISRAELI NEWS SITES (JPost 3/16/22)

Russia has blocked Israeli news websites in its continuing ban of media outlets amid its ongoing war in Ukraine.

The Israeli sites banned were that of Channel 9, a Russian-language Israeli channel, and Vesti, the Russian-language site belonging to Yediot Aharonot. These two are among the many foreign news sites Russia has blocked as the state's communication regulator works to control what information is being spread about the ongoing conflict with Ukraine, chief among them being that it should not be called a war or invasion but a military operation. However, this is the first time that Israeli sites have been blocked.

Several countries worldwide have banned Russian state media outlets such as Channel 1, Russia Today (RT) and Sputnik. However, no Russian media

sites have been banned in Israel thus far.

ISRAEL ANNOUNCES SUBSISTENCE PROGRAM FOR UKRAINIAN REFUGEES (YNet 3/16/22)

The Welfare Ministry announced on Wednesday it would expand aid and services offered to refugees fleeing the war in Ukraine.

The state would provide refugees with temporary shelter, food and other forms of material assistance and access to medical care and education and social services.

Almost three weeks since fighting first broke out in Eastern Europe, Welfare Minister Meir Cohen said that his ministry would cooperate with civil society groups to facilitate aid for incoming refugees. Cohen also promised to add more Russian-speaking representatives at the ministry's 118 hotline.

The program is designed to provide primary emergency assistance to asylum seekers until they receive official refugee status and a work permit, or until they return to their country of origin.

The Welfare Ministry estimates that the cost of assistance will hover around NIS 1,000 (\$310) per refugee, depending on the dynamic nature of the situation. The program will focus on the elderly population, children and teenagers at risk, people with disabilities, and families.

AT ISRAEL'S AIRPORT, UKRAINIAN IMMIGRANTS PREPARE TO START THEIR LIVES AGAIN (Ha'aretz 3/16/22)

Kate Sohorokova stood red-faced from weeping near Terminal 1 at Ben-Gurion International Airport, oblivious to the dozens of Orthodox high-school girls who had come to give a happy welcome to the immigrants. "I'm just a bit tired," she explained, flanked by her baby son and young daughter, just as the days-long journey from Ukraine to Israel was ending.

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Since the war started in Ukraine, Terminal 1 at Ben-Gurion International Airport has been turned into a preliminary absorption center for olim – those eligible to migrate to Israel under the Law of Return.

In one room, soldiers from the Home Front Command keep track of the flight board. In another, they assign hotel rooms. Eight hundred immigrants from Ukraine are already living in hotels, out of 12,000 beds allocated.

On Monday, two dozen new arrivals were seen in the absorption hall, along with plastic chairs, sandwiches, a coffee corner, and a play area for children. Aliyah and Integration Ministry staff and Home Front Command personnel ran around among those waiting and tried to help, a kind of mirror image of what happened at the airport on the first days when letting in non-Jewish refugees. The immigrants sat waiting to have their names called, and begin the process of receiving citizenship. Most of them were exhausted, and one needed help after he almost fainted.

"I came to find a new place for my son, he's a musician," Sohorokova, from the area of Mykolaiv in southern Ukraine, told Haaretz. "I'm full of life and young. I want to start over," she added. A single parent to 17-year-old Misha, she said he plays the drums and dreams of becoming a DJ. "We both only started to stand on our own two feet financially over the past year. It will take time to rebuild everything," she said.

In Ukraine, Sohorokova was a fashion designer, and she hopes she can find similar work in Israel. Her family stayed behind in Ukraine.

"My father said he'd rather die in his own home rather than on the way to the border. He feels that he's not healthy enough to make the trip. The bombings there began over the last few days and yesterday he told me it was hard for him to understand how until two weeks ago he had hopes and dreams and now he's preoccupied with finding food and surviving," she added.

This week, the number of immigrants from Ukraine and Russia who have arrived since the war began is expected to reach a new high. Some 400 immigrants came through the absorption hall on Monday, and more than 2,000 are expected to arrive this week. According to the Aliyah Ministry, 4,110 immigrants arrived as of Monday morning, 2,460 of them from Ukraine and the rest from Russia and other countries in the region.

The government views the newcomers from Ukraine and Russia as an opportunity to spur economic growth. A senior official in one of the ministries overseeing the integration of the immigrants told Haaretz that 93 percent of the women and 84 percent of the men are in the workforce. "This is a crazy number in terms of productivity. If we'll know how to integrate them, it will be a miracle for the country."

But to ensure the expectations don't end in disappointment, the government has to prepare appropriately.

On Monday, the cabinet approved a national plan for housing the immigrants, and it plans to take between 30,000 to 50,000 immigrants. The plan includes rent assistance and renovating apartments owned by the Construction and Housing Ministry. A team of directors of various government ministries will be established to move ahead with housing solutions for the immigrants.

The Housing Ministry wants as few as possible new immigrants to remain in temporary housing and to be able to assist them in moving to cities. The intention is therefore to put together a plan for rental assistance for immigrants living with relatives and those who move to their own apartments. A month ago, when the Russian forces geared up for the invasion, the Aliyah and Integration Ministry asked the Housing Ministry to take stock of its available properties in which the new arrivals could be housed – a decision that saved precious time.

Aliyah and Integration Minister Pnina Tamano-Shata, who realizes that integrating the olim is the greatest challenge of her term, is trying not to repeat the mistakes made in integrating the immigrants from the former Soviet Union in the 1990s. According to Tamano-Shata, one thing that will prevent this is the desire of many local authorities to help the newcomers.

ISRAEL PROVIDES SIX MEGA-GENERATORS TO LVIV, UKRAINE (JPost 3/16/22)

Israel provided six mega-generators to Lviv, Ukraine on Tuesday which will

help to ensure the continuous supply of electricity to hospitals and infrastructure in the city.

Israel's deputy ambassador to Ukraine, Yoav Bistrisky, transferred the generators to deputy mayor of Lviv, Andriy Moskalenko on Tuesday.

The generators were provided by the Foreign Ministry through its MASHAV aid agency, with the help of a number of Israeli embassies throughout Europe.

"The transfer of the generators to the city of Leviv will help the authorities deal with the difficult humanitarian situation created by the arrival of hundreds of thousands of refugees," said Israel's Ambassador to Ukraine Michael Brodsky. "At this difficult time, Israel continues to help the people of Ukraine - a field hospital will soon be established in the area for the treatment of refugees."

IN A FIVE YEAR FIRST, ISRAEL WON'T IMPOSE PURIM CURFEW ON THE WEST BANK, GAZA (Ha'aretz 3/16/22)

Israel won't enforce a curfew in Gaza and the West Bank during the Purim holiday for the first time in five years.

Defense Minister Benny Gantz announced the decision on Wednesday, citing the fact that Purim starts on Wednesday, a day of relatively light traffic at checkpoints since most Palestinian workers have already crossed into Israel. The other reported reason is to avoid economic losses by closing the checkpoint on a business day.

The decision, made public following a security assessment, comes after the government announced a series of moves aimed at easing the lives of Palestinians from the West Bank working in Israel. Israel also plans to remove bureaucratic barriers to those seeking jobs within the country.

Over the last several years, Israel imposed a curfew on the West Bank during Passover, Purim and the fall holidays, barring Palestinians from crossing checkpoints except in the case of humanitarian emergencies.

Senior Israeli army officials hailed the security coordination with Palestinian security bodies as effective and greatly improved.

Since the current government was established, Gantz has taken several steps to ease conditions for the Palestinian economy. Last week the Coordinator of Government Activities in the Territories (COGAT) announced an additional 2,000 work permits in Israel for Gaza residents, raising the total current number to 12,000. In addition, a further increase of the quota to 20,000 is also being considered.

In another step to strengthen the Palestinian Authority, Israel registered 4,000 Palestinians in the Palestinian population registry for the first time in a decade. This move allows those Palestinians to hold a Palestinian ID card and move more freely around the West Bank.

The army has recently expressed concern over a deteriorating security situation in the West Bank and Jerusalem ahead of the Passover and Ramadan holidays, and following several deadly incidents between Israeli soldiers and Palestinians in the West Bank.

On Tuesday two Palestinians were killed by undercover Israeli soldiers in the northern and central West Bank.

Last week, Foreign Minister Yair Lapid met with King Abdullah II of Jordan due to tensions in Jerusalem and the Hashemite Kingdom's role in managing the al-Aqsa Mosque compound. "We have agreed to work together to reduce tensions and promote understanding," Lapid said following the meeting.

The Jordanian Palace said that in his conversation with Lapid, the King emphasized the importance of maintaining the status quo in the city, and stopping all unilateral actions which harm the two-state solution.

BENNETT LAUDS 'WARMING TIES' WITH EGYPT AS DIRECT FLIGHTS EXPANDED (Arutz-7 3/16/22)

Israel and Egypt agreed Wednesday to expand air travel between the two countries, expanding the number of direct flights.

Among the steps to be taken under the agreement is the establishment of a new route between Israel's Ben Gurion International Airport and Sharm el-Sheikh in the southern Sinai Peninsula.

Flights on the new route are expected to begin next month, during the Passover festival.

The deal to expand air travel between Israel and Egypt was reached between Prime Minister Naftali Bennett and Egyptian President Abdel Fattah el-Sisi during their meeting in Sharm el-Sheikh last September.

Over the last few days, details of the plan were put together, with the arrangement finalized on Tuesday.

Bennett touted the deal, calling it a step towards "warming ties" between the two countries.

"This is another step towards warming ties with the peace deal between Israel and Egypt. Cooperation between our two countries is expanding in many areas, and that contributes to both of our peoples and to the stability of the region."

"Therefore, both sides need to invest in strengthening these ties, and that is what we are doing."

EMIRATES AIRLINES TO LAUNCH DIRECT FLIGHT TO ISRAEL IN JUNE (Israel Hayom 3/16/22)

The United Arab Emirates' largest airline will launch daily services to Israel in the summer, Israel Hayom learned Wednesday. The announcement comes nearly two years since the Abraham Accords established official ties between the two countries.

Emirates will begin flights to Tel Aviv on June 23, 2022. The first such flight, labeled EK931, is expected to depart from Dubai at 3:50 PM and touch down at Ben-Gurion International Airport at 6:00 PM local time, according to the Emirates News Agency (WAM).

Though the service's initial debut was planned back in December, the spread of the Omicron variant of the coronavirus prompted delays.

"We look forward to finally welcoming customers onboard our flights to and from Tel Aviv this summer, and offer them substantial connectivity to and through our Dubai hub," the airline's Chief Commercial Officer Adnan Kazim said, WAM reported.

The official said that the flights aim to expand on commercial opportunities and bolster relations between both states.

"Emirates is committed to creating new opportunities for business and tourism, and strengthening the bilateral ties between the UAE and Israel," Kazim explained.

Flights on this new service will also include around 20 tons of cargo capacity on each plane, which will provide "channels for Israeli businesses and start-ups to export products," according to WAM.

Kazim envisioned a bright future for the new service, and expressed his gratitude to the state officials who made it possible.

"We are confident that our new services will have a positive impact on enhancing Israel's connectivity to a wealth of global destinations, and we thank the UAE and Israeli authorities for their ongoing support in making this service possible," he said.

THE GOV'T SUPPORTS NIXING ADOPTION DISCRIMINATION AGAINST LGBTQ+ PARENTS (JPost 3/17/22)

Justice Minister Gideon Sa'ar and Welfare and Labor, Social Affairs and Social Services Minister Meir Cohen support getting rid of the discrimination against LGBTQ+ people in the adoption system, the Israeli state told the High Court of Justice on Wednesday.

The issue of discrimination against LGBTQ+ couples in adoption has been debated in the High Court for five years at various opportunities, and the government that committed to fixing the situation has not done so. A petition submitted by Israel's LGBT Task Force, the Israel Religious Action Center, Open House Jerusalem and two male couples who were pushed to the end of the "waiting list" to adopt children demanded that the government repair the discrimination against LGBTQ+ couples who cannot adopt children as the situation stands today.

In 2017, the state told the High Court that homosexual families are irregular which can "put extra weight on the children" that are adopted. This led to a

massive protest that year. After the protest, the state admitted to the High Court that the adoption law discriminates against LGBTQ+ couples unreasonably and committed to amending it. In the past five years, the law has not yet been amended.

"The absurd discrimination against the LGBTQ+ community in adopting children needs to be canceled immediately," said Chairwoman of Israel's LGBT Task Force Hila Pe'er. "After years of avoidance and rejections from the government, the High Court must get involved and work toward canceling the discrimination that sees LGBTQ+ parents as second-rate citizens."

"The government committed to amending the adoption law in 2017 to allow adoption for any couple regardless of its sexual orientation; however, the discrimination against the LGBTQ+ community in adoption continues," said the Director of the Israel Religious Action Center and the lawyer representing the petitioners, Orly Erez-Lahovski. "A situation in which LGBTQ+ couples are denied the right to be parents and have a family is unbearable in a democratic country. Considering the state's announcement, we expect the High Court to get involved and stop the discrimination without any more delays."

OFFICIALS CLOSELY MONITORING NEW COVID STRAIN IDENTIFIED IN ISRAEL (Israel Hayom 3/16/22)

A new coronavirus mutation has been identified in Israel, the Health Ministry reported Wednesday morning, saying it is a combination of the BA1 strain (Omicron) and its subvariant, BA2 (sometimes referred to as "stealth Omicron").

Officials identified two such cases when testing arrivals at Ben-Gurion International airport. No other country has reported similar cases.

Both individuals exhibited light symptoms, including fever, headache, and muscle pain. Neither required special medical attention.

The ministry said it was closely monitoring the strain.

Coronavirus Commissioner Salman Zarka said about the strain, "This phenomenon occurs when two new strains meet, they reproduce and take traits from both strains. The infection most likely happened in Israel. A young woman infected a baby and her parents. The two flew abroad and when they returned, their test results at Ben-Gurion airport were tested for new variants, which is when the new strain was revealed."

When asked about the severity of the new mutation, Zarka said, "Omicron is very contagious compared to the Delta, it is still here and the reproduction rate began to rise even before the new strain [was detected.] Those who got infected have recovered already, and until now we have seen a light disease ... We continue to monitor the phenomenon, but at this stage, we are not very concerned about the new mutation."

Due to the recent increase in the reproduction rate, Zarka called on the Israeli public to don masks indoors, follow health guidelines, and get vaccinated.

On Wednesday morning, the Health Ministry reported 6,310 new cases. Altogether, 57,708 Israelis were screened for the virus in the past 24 hours, which puts the infection rate at 10.93%.

There are 37,557 active cases in the country with 789 patients hospitalized. Of those, 335 are in serious condition.

Thus far, 736,786 Israelis have been vaccinated with four doses, 4,469,410 with three, 6,124,888 with two, and 6,700,861 have received one shot.

Israel has reported 3,734,462 cases, including 10,401 deaths, since the outbreak of the pandemic in March 2020.

EXODUS OF RUSSIAN JEWS: THE MAP OF EUROPEAN JEWRY TO CHANGE DRAMATICALLY (Zvika Klein, JPost 3/16/22)

The crisis in the region of the FSU countries, especially Ukraine and Russia, may have dramatic effects on the size and types of Jewish communities in Europe as we knew it at the beginning of 2022: not only are Ukrainians fleeing for their lives, but also Russian Jews who are afraid of a modern-day "Iron Curtain" that was in effect till 1991.

I spoke to many Russian Jewish leaders in the past week, in face-to-face conversations in neighboring countries since it is too dangerous for them to speak about these sensitive topics through regular communications systems. Many of them are sure they are being followed and tapped, frightened and fearful for the lives of their families and friends.

"Ninety percent of the young Jews in our communities are either out of Russia or want to leave," said one of the Russian Jewish community leaders this week in Poland. "They see no future in Russia. It is sad since we've been building amazing infrastructure for the past 30 years – and now it may all be demolished."

A senior Western European rabbi who has deep ties to the FSU communities said "The Ukraine Jewish community is done. Finished. The big question is: will the Russian Jewish community also fall apart? The way it's looking now, there is a good chance that at least 100,000 Jews will leave – if not more."

If you ask any demographer how many Jews live in Ukraine and in Russia, you'll get different answers. According to Prof. Sergio Della-Pergola, the veteran Jewish world demographer, there are approximately 150,000 Jews in Russia, and 43,000 in Ukraine. These numbers are what Della-Pergola calls "core Jewish," but if we check who is Jewish according to the Law of Return, there are about 200,000 Ukrainian Jews and about 400,000 Russian Jews.

Russian Jews on the ground repeatedly talk about how "their life has changed." If you are a pensioner you can still buy some food in the supermarket, but there is a limit in some cities – between five and 10 items per person. Even basic foods or supplies are becoming an issue. Most stores are closed, and many supermarkets are running out of products from western world countries.

The worst issue, according to sources, is the lack of medication: literally within 24 hours, medication disappeared from the pharmacies because there are state controls of pricing. At the same time, the private market does not want to sell the medicine at its current value. Nowadays, you can obtain medicine in Russia only on the black market. These are major challenges.

Many people, especially in the Jewish community, talk of the need for psychological support. They have friends and family in Ukraine, and don't understand why their president, Vladimir Putin, is attacking innocent civilians or even just invading Ukraine. They don't get it – and they definitely don't support it.

YOUNG PEOPLE who have been part of the middle class of Russia have been, in many cases, working for international companies – yet now everything is being cut off. "Most of the companies are leaving Russia, so we already have a very high level of unemployment rate in many Jewish communities," said one of the Jewish leaders. "And this is only the beginning."

Another Russian Jewish leader said he was concerned "because our status in Russia can be under question. We try not to speak openly about these topics because our work in Russia is important for the Jewish people. And we would like to continue our work."

The assumption is that everything is being monitored, including zoom calls and various online social media platforms, and thus communication with the outside world is complicated.

"Anything related to the current situation in Ukraine is absolutely not mentioned," said a Jewish leader. "We want to ensure the safety of our community members on the ground. Today, anybody in Russia who says the word 'war' about Ukraine is in big trouble. This is basically a crime."

The ruble crumbled. Products in supermarkets are mostly from the West. And that is why prices are in dollars. Prices are dramatically higher.

A source who is close to the Russian Jewish community said that there are many community members who have left for good to countries in the region or to Israel.

"Many have already fled to the communities around Russia: Armenia, Azerbaijan, Georgia, Estonia, Latvia and other countries. Yet so far, the ones leaving are people who have the means to immigrate immediately. If they have a visa to leave toward the European Union or other countries, they've probably done that already."

Jewish community leaders acknowledge that the number of Russian Jews leaving the country is likely growing. There is already a major wave of Jews leaving Russia for Israel, with close to 2,000 doing so in the past three weeks.

"It seems now that the Jewish map of Europe, at least of Eastern Europe, will be changed very much in the next few years," said a senior Jewish organization figure. "Many Jewish communities are eager to accept refugees in Europe and around the world. We're living in historical times from the perspective of Jewish communities, and this period of enthusiasm and thirst for Jewishness, which started in the 1990s."

ON UKRAINE AID, ISRAEL HAS NOTHING TO APOLOGIZE FOR (Ariel Kahana, Israel Hayom 3/14/22)

Despite the atrocities carried out by the Ukrainians for centuries against the Jews, our hearts are filled with mercy when we see their children suffering. Yet the question that must be asked in light of the war is: What benevolence is expected of the Jewish state?

This is not the first time Israel has faced such a dilemma. Less than a decade ago, a genuine genocide was carried out across our northern border, then too, with Russia's involvement. While our neighbor Jordan took in millions of Syrian refugees, no one expected Israel to let them into our gates. Is the blood of the Ukrainians any redder than that of the Jordanians?

In that war, Israel did wonders when it sent in humanitarian aid and treated hundreds of wounded Syrians. Similarly, the country's emissaries in Ukraine, as well as private citizens, are helping refugees on inspiring scales.

Soon, the state will even operate a field hospital in the region. To this diverse activity, we can add the heroic and costly operation to bravely rescue many thousands of Jews and Israelis from the inferno. In addition, beyond what all of Ukraine's neighboring countries have done, Israel has also authorized the immigration of 25,000 Ukrainians ineligible for citizenship according to the Law of Return.

In recent days, thousands of Ukrainians residing illegally in Israel received notification that they would be allowed to settle in the Jewish state. Detention centers freed illegal residents from Ukraine who to date have preferred Israeli prison to freedom in their land. Such is Israel, which finds it difficult to deport even those who by law should not be here.

Israel is such because in accordance with its self-definition and a UN resolution it is a Jewish and therefore merciful state. It is precisely because of this, that the country's leaders, including the High Court, maintain its nationalist Jewish character.

This is the historic objective of the country. The persecution and threats of extermination Jewish people around the world continue to face is unlike anything any other people has ever faced. This is the right side of history the country's leaders must ensure they are on.

Therefore, even under painful circumstances, we must remember that this is not a state of all the world's citizens, and we don't need to apologize for that. Israel is also a small country with a small population. Also, what is the alternative? For us to take in 50,000 people every time war breaks out in Myanmar? Yemen? Iraq? Afghanistan? Ethiopia?

The Jewish heart yearns to help out, but the mind understands there must be limits. Under these circumstances, despite all the pain, we must not take in tens of thousands of non-Jewish Ukrainian refugees who have no ties whatsoever to Israel.

We've taken in 25,000. We will take in hundreds of thousands who are eligible according to the Law of Return. We are providing humanitarian aid, and our leaders are working to make peace. This is how a Jewish state is expected to behave.

On a personal note, don't preach to me about the Holocaust. I'm a second-generation survivor of the Holocaust in Transnistria. An aunt I never met was murdered by Ukrainians who bashed her head on a rock when she was six months old. I can make do my own historical math.



The Greater Washington Community Kollel SHABBOS DELIGHTS

TORAH MINUTE

IN MEMORY OF RABBI KALMAN WINTER ZT"L

Preparing For Takeoff

Presented by Rabbi Zacharia Schwartz, Kollel Adjunct

“From the entrance of the tent of meeting they shall not leave for seven days...” (8:33)

I once heard that an integral part of astronaut training, and one that many fail, is the need to spend a substantial amount of time quarantined with other candidates in a room without becoming hostile towards one another. After all, a space flight would require the astronauts to spend a long time together in a confined space and work in harmony to achieve their mission. Although I cannot vouch for the authenticity of this information, the concept that it takes a lot of work to be consistently kind and loving to those with whom we spend the most time is certainly true.

Perhaps this idea is part of why in our Parsha, Aharon and his sons had to remain together in the Mishkan for seven days straight in preparation for their assuming the role of Kohanim and for the inauguration of the Mishkan. While on its surface the Mishkan may appear to have been a place of ritual worship, the purpose of the Mishkan was actually to bring together the Jewish people in service of Hashem, and to bring closeness between Hashem and the Jewish people. Therefore, perhaps, Aharon and his sons, who would facilitate these relationships, were required to set aside time to work on their own interpersonal relationships in preparation for this most important mission.

Wishing you a Good Shabbos!

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Point to Ponder

If the fifteenth of Adar falls out on Shabbos, the cities that are walled from the days of Yehoshua read the Megilla and distribute money for the poor on Friday. However, on Shabbos, the day of Purim, they read the Torah reading for Purim and eat the Purim seudah on Sunday. (Orach Chaim 688, 6)

Why do we not recite Hallel on Purim? Rav Nachman answers that since we read the megilla on Purim, the reading is the Hallel of Purim. (Megilla 14a)

According to this reasoning, if one does not hear the megilla on Purim, he must recite Hallel. (M'eiri ibid)

When the fifteenth of Adar falls out on Shabbos, since it is the day of Purim for walled cities and they are not reading the megilla, why don't they say Hallel?

TABLE TALK

Parsha Riddle

How many children did Haman have?

Please see next week's issue for the answer.

Last week's riddle:

When would someone be obligated to fast Taanis Esther on the 12th of Adar?

Answer: If Purim falls on Sunday, Taanis Esther is on the previous Thursday, the eleventh of Adar. Someone who attends a bris on Thursday is supposed to fast on Friday, the twelfth instead.

HATORAH V'HAMITZVAH

HALACHA INSIGHTS FROM THE PARSHA

Parashas Tzav (7:11-15) contains the laws of the thanksgiving-offering. The Talmud (Berachos 54b) declares that "Four must offer thanks to G-d." Rambam (Berachos 10:8) understands this to refer to the thanksgiving-blessing (*birchas ha-gomel*), but Rashi (on our *parashah*) apparently understands it to refer to the thanksgiving-offering (although he presumably agrees that the Talmud is also referring to *birchas ha-gomel*, as is evident from the continuation of the passage).

One of the four who must offer thanks is "one who was ill and recovered." Halachic authorities have generally assumed that a woman who survives and recovers from childbirth is in this category (see, e.g., *Beis Yosef* OC 219), but on the other hand, in many communities women did not generally recite the blessing at all, on any occasion. This custom is perplexing, since it seems obvious that the obligation to recite the blessing is incumbent equally upon women as upon men. A variety of rationales for the custom have been suggested, including the following:

* *Birchas ha-gomel* is not a mandatory but merely an elective blessing (and so women chose not to recite it – *Magen Avraham*).

* Since *birchas ha-gomel* must be recited in the presence of ten men, it may not be incumbent upon women, since doing so is incompatible with feminine modesty (*Halachos Ketanos* 2:161, *Aruch ha-Shulchan* se'if 6, *Shut. Minchas Shlomo* 2:60:10).

* With regard to childbirth in particular, some suggest that *birchas ha-gomel* is recited only upon surviving danger that can be understood as a consequence of sin, but not that which is part of the natural order of the world (*Shut. Har Tzvi* OC 113), or a consequence of a *mitzvah* that we are commanded to perform and that necessarily entails danger, such as bearing children (insofar as it is assumed that childbirth is inevitably dangerous – *Shut. Mateh Levi* 2:OC:8).

Additionally, some have the custom that a husband recites the blessing on his wife's behalf (*Beis Yosef*, *Mishneh Berurah* s.k. 17).

The above notwithstanding, however, the position of numerous authorities is that a woman should indeed recite the blessing, and do it herself, ideally in the presence of ten men, but at least in the presence of women and / or one man (see, e.g., R. Dr. Ari Zivotofsky, *What's the Truth about ... A Woman Bentsching Gomel?* Jewish Action Summer 2015).

PRESENTED BY

RABBI YITZHAK GROSSMAN, ROSH CHABURAH

KIDS KORNER

Who Am I?

#1 WHO AM I ?

1. My name is my number.
2. I have two letters.
3. I inspire *zerizus*.
4. I contain the last week's laws.

#2 WHO AM I ?

1. I can be for Pesach.
2. I am for the owner.
3. I can be for thanks.
4. I can be for peace.

Last Week's Answers

#1 Amalek (I did a cold job, My descendant was not wilderness food, Weakness gave me strength, I "am a lick.")

#2 Kometz/Kemitzah (I am your finger, I hold flour, Don't daven with me, I defeated Haman's money.)

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