

Young Israel Shomrai Emunah - Shabbos Gadols

April 8 - 9, 2022 - 8 Nissan 5782 - Metzora/Shabbos Hagadol

Light Candles by 7:20 - Havdalah 8:21

The Shabbos Shorts is sponsored this week by **Sara Hyatt & family** in appreciation to the community for all their Tefillos, nursing home visits, and good wishes. We are also grateful to all of those who helped with Shiva preparation, who came to Minyan, and who made contributions and helped with meals. May we always share in Simchas.

The Shabbos Shorts is also sponsored anonymously in recognition of Michael Shimoff and his group of volunteers for spearheading the YISE expansion project.

Mazal Tov

- **Debby & Rabbi Barry Greengart** on the marriage of their granddaughter, Yehudis Markowitz, to Nossy Berlin, son of Feigy and Rabbi Shraga Berlin of Scranton, PA.
- **Susan & Rabbi Saul Koss** on the engagement of their grandson, Levi Guttman, son of R' Simmy and Miriam ZT"L Guttman of Milwaukee to Esti Meister of Milwaukee.
- **Judy & David Marwick** on the Bar Mitzvah of their grandson, Akiva Yehudah, son of Chana & Josh EvenChen of Maale Adumim.

Condolences

- **Alan Broder**, Bruce Broder and Sharie Zwilling on the passing of their father, **Sol Broder**, and **Zahava Bensimon** and **Moshe Broder** on the passing of their grandfather. A recording of the funeral service is online at: <https://wp.vise.org/sol-broder-funeral> Sign up for a Siyum Mishnayos for the Shloshim, May 3, at http://hadranalach.com/index.php?action=mt_view&id=2311
- **Eli & Lisa Landy** on the passing of their son, Ariel Landy, and Yosef Landy, Amitai Landy, and Leora Finkelstein on the passing of their brother. Shiva is being observed at the Landy home, 715 North Belgrade Road, through Wednesday morning. Shacharis Sunday 7:00 AM, Monday 6:45 AM, Tuesday/Wednesday 7:00 AM. Mincha/Maariv Sunday/Monday/Tuesday 7:20 PM. The family requests no visitors 1:00 PM - 2:30 PM, 6:00 PM - 7:00 PM or after 9:30 PM. The family requests attendees at the Minyanim wear masks.

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 7:20, and not before 6:17
- Mincha: 6:00 (Plag, B), 7:20 (B), 7:10 (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), 6:50 (B), 6:45 (Sephardi, LBM)
- Shabbos ends/Maariv: 8:21

Divrei Torah:

- Teen Minyan Rabbi Postelnek
- Shabbos Hagadol Drasha after Mincha Rabbi Rosenbaum

Kiddush Sponsors:

- Hashkamah Minyan Kiddush is sponsored by the Hashkamah Minyan Kiddush Group.
- 8:45/9:15/Sephardic Minyan/Teen Minyan Kiddush is sponsored by the 8:45 Minyan Haimish Kiddush Group.

Weekday Shiurim

Options for remote learning are listed below. For the latest list and times, go to: <https://wp.vise.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**, will not take place on Friday, April 15.
 - **Rabbi Rosenbaum** - Daily - one chapter of Tehillim, followed by a 15-minute Halacha Shiur. Sunday through Thursday, 6:30 PM (note new time), **Zoom A**.
 - **Rabbi Rosenbaum's** Mussar Study Group for Women (spiritual self-improvement), Sundays at 9:30 AM, **Zoom A**, will resume Sunday, May 1.
 - **Rabbi Rosenbaum's** Gemara Shiur for Men, Tuesdays and Fridays, 6:00 AM, **Zoom A**, will not take place on Friday, April 15.
 - **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**, will resume Wednesday, April 20.
 - **GWCK Sunday Kollel Brunch and Learn for Men** - Sunday mornings, 9:30 AM, **Zoom F**, will resume Sunday, May 1.
 - 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. All Shiurim are on Pesach break and will resume the week of May 2.
 - 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, will resume Monday, May 9.
 - Tuesdays: Mrs. Sara Malka Winter - Sefer Bereishis, will resume Tuesday, May 10.
 - **SCP (Semichat Chaver Program)** - Tuesdays at 8:45 PM. Join the fastest growing Halacha learning program in the world! Now back in person at YISE. Register at gwckollel.org/scp New semester starting after Pesach on Tuesday, May 3.
 - **Rabbi Yehoshua Levy's** Gemara Shiur, Masechet Chulin, Sunday through Friday, 6:35 AM - 7:20 AM, in the Franco Beit Midrash.
 - **The Golden Network Presents: Rabbi Barry Greengart's** Shiurim for men & women, Mondays at 9:00 AM, studying Parashas Hashavua, **Zoom B**, will resume after Pesach.
 - **Rabbi Yitzchak Scher's** Shiur for Men and Women, Tuesdays, 1:30 PM, "A Second Look - Stories in the Torah from a Deeper Perspective", **Zoom E**.
 - **Rabbi Moshe Arzouan's** Advanced Gemara Shiur for Men, learning Maseches Bava Kama 7th Perek Merubah. Wednesday evenings, **Zoom G**, will resume after Pesach.
- 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.

Seeing the Hand of Hashem...In Nature - A lecture series presented by the YISE Meaningful Tefilah Project. Third lecture, "In Biochemistry and Genetics," with John Golin will be on Sunday, May 8, 10:30 AM on **Zoom A**. Previous lectures are posted on yise.org

Did a Mitzvah! Thank you to everyone who helped make the Kemp Mill Park and Sligo Creek Park cleanup such a success! We had 58 volunteers in all age ranges help with Sunday's cleanup!

Yom HaShoah V'Hagvurah - 42nd annual program, featuring Irene Fogel Weiss. Presented by YISE and KMS on Zoom, Sunday, May 1, 7:30 PM, Meeting ID 655 813 1022, passcode 365636. Early Mincha at 5:00 PM and late Maariv at 9:30 PM at YISE. *See flyer for details.*

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

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

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>

Happy Birthday! Happy Anniversary!

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

Dvar Torah Dedications/Sponsor a Shiur

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

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.

4. **Yom Tov Drasha Sponsorships are \$72 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 Hornestay** for the Yahrzeit of his mother, Anna Klayman Hornestay, Hinda Rivka Bas Chaim, A"H, on the 4th of Nissan.
- **David Jaray** in memory of Rabbi Hyatt, Z"L, and in honor of Rabbi Grauman and all those who attend his Shiur.
- **Chani & Jay Parness** in memory of Rabbi Hyatt, Z"L.

Rabbi Rosenbaum's Tehillim/Parsha/Halacha

- **Debi & Max Rudmann** to observe the Shloshim of Claire Marwick, mother of David Marwick.

Rabbi Rosenbaum's Pre-Pesach Shiur

- **Janet Rottenberg, Mindy & Shmuel Tolchinsky, Simi & Sammy Franco and Jerry Rottenberg** in commemoration of the Yahrzeit of Mel Rottenberg, Menachem Mendel Ben Tzvi Yehuda, Z"L, whose Yahrzeit is the 9th of Nissan.

Shabbos Hagadol Drasha

- **Ruthie Rider** in commemoration of the 36th Yahrzeit of her mother, Bracha Bas Chaim, Z"L, on the 10th of Nissan.
- **Bev Morris, Burton Morris and Elayne Mayerfeld** in memory of their beloved mother, Evelyn G. Butler Morris, Chava Gittel Bas Shraga Feivel Ha Levi V'Michlah Reichel on her Yahrzeit on the 6th of Nissan.
- **Tenise & Joel Becker** for a safe trip back and forth from Eretz Yisroel for Yitzi & Hadassah Becker and family.

Pesach Schedule

Erev Pesach – Friday - April 15

Shacharis	6:15 AM/6:40 AM/8:45 AM
Shacharis - Sephardi	7:30 AM
<i>Each Ashkenazi minyan will be followed by a Siyum.</i>	
Finish eating chometz by	10:28 AM
Recite Kol Chamira by	11:48 AM
Light Candles	7:27 PM
Mincha/Maariv	7:30 PM
Seder starts after	8:27 PM

Yom Tov - Shabbos - April 16

Hashkamah	7:00 AM
Sephardi	8:00 AM
Main Minyan	8:45 AM
Youth Minyan	9:15 AM
9:15 Minyan	9:15 AM
Early Mincha 1	2:30 PM
Early Mincha 2	5:00 PM
Mincha/Maariv - Sephardi	7:20 PM
Mincha/Maariv	7:25 PM
Light Candles after	8:28 PM

Yom Tov - Sunday - April 17

Hashkamah	7:00 AM
Sephardi	8:00 AM
Main Minyan	8:45 AM
Youth Minyan	9:15 AM
9:15 Minyan	9:15 AM
Early Mincha	2:30 PM
Mincha/Maariv	7:30 PM
Yom Tov Ends	8:30 PM

Chol Hamoed - Monday/Tuesday/Wednesday - April 18/19/20

Shacharis	6:00 AM/6:30 AM/7:35 AM/8:45 AM
Shacharit - Sephardi	7:30 AM
Mincha/Maariv - Sephardi	7:30 PM
Mincha/Maariv	7:35 PM

Erev Yom Tov - Thursday - April 21

Shacharis	6:00 AM/6:30 AM/7:35 AM/8:45 AM
Shacharit - Sephardi	7:30 AM
Early Mincha/Maariv	6:15 PM
<i>Remember to make an Eruv Tavshilin.</i>	
Plag Hamincha/Earliest Candle Lighting	6:27 PM
Mincha/Maariv - Sephardi	7:15 PM
Light Candles	7:33 PM
Mincha/Maariv	7:35 PM

Yom Tov - Friday - April 22

Hashkamah	7:00 AM
Sephardi	8:00 AM
Main Minyan	8:45 AM
Youth Minyan	9:15 AM
9:15 Minyan	9:15 AM
Early Mincha	2:30 PM
Early Mincha/Maariv	6:15 PM
Plag Hamincha/Earliest Candle Lighting	6:27 PM
Mincha/Maariv - Sephardi	7:15 PM
Light Candles	7:34 PM
Mincha/Maariv	7:35 PM

Yom Tov - Shabbos - April 23

Hashkamah	6:45 AM
Sephardi	8:00 AM
Main Minyan	8:45 AM
Yizkor no earlier than	10:30 AM
Youth Minyan	9:15 AM
9:15 Minyan	9:15 AM
Early Mincha 1	2:30 PM
Early Mincha 2	5:00 PM
Mincha/Maariv - Sephardi	7:25 PM
Mincha/Maariv	7:30 PM
Shabbos Ends	8:36 PM

Chometz which was sold for Pesach may be used after 9:45 PM.

Pesach - YISE and Beyond!



- **Mechiras Chometz** - Rabbi Rosenbaum will be available to arrange the sale of Chometz at Shul at the following days and times:

- Sunday, April 10, after 8:45 Shacharis in the Belonofsky Sanctuary
- Monday, April 11, after Mincha/Maariv in the Belonofsky Sanctuary
- Tuesday, April 12, 8:30 PM in the Social Hall
- Wednesday, April 13, Noon in the Small Beis Medrash
- Friday, April 15, after each Ashkenazi Siyum

If these times are not convenient for you, please feel free to contact Rabbi Rosenbaum at 301-593-4465 ext. 405 to make other arrangements.

- **Ask the Rabbi** - A recording of the Pesach Q & A is available online at <https://wp.yise.org/ask-the-rabbi>

- **Post-Pesach Pizza** - Support YISE Youth and get a chance to eat the first and second pizzas from Ben Yehuda Pizza after Pesach. 2 pies, 2 winners! \$10 for 1 chance to win, \$ 18 for 2 chances to win. To participate, go to <https://wp.yise.org/donate> and put "Pizza" in the description. Deadline April 13. See flyer for details.

- **Shmurah Matzah** - If you did not pick up your Matzah yet, please contact Simi Franco at 301-593-4465 x403 or simi@yise.org to arrange pickup.

- **Hospitality** - Once again it is our privilege to help bring people together for Yom Tov. Please sign up as a guest or host by contacting hospitality@yise.org

- **Maos Chittim** - Let All Who Are Hungry Come and Eat - Help local families and individuals, struggling to make ends meet:

- **YISE Charity Fund** - People who would like Rabbi Rosenbaum to distribute Tzedakah for Pesach on their behalf can give cash or checks made out to YISE Charity Fund to him (also at Mechiras Chometz) or drop off at the YISE office. Please do not donate via PayPal.

- **Yad Yehuda of Greater Washington** assists individuals and families year-round in our region. To donate, please click on the Maos Chittim banner at www.yadyehuda.org

- **Franco Foundation** - Helping Our Community from within Our Community. This year will you be ready to say: "Let all who are hungry come and eat"? COVID-19 and inflationary pressures have increased requests to the Franco Foundation for financial assistance, and not just at Pesach. Send your generous tax-deductible contribution, earmarked Maos Chittim, to The Franco Foundation, 613 Bromley Street, Silver Spring, MD 20902, or donate through PayPal to thefrancofoundation@gmail.com

- **Chometz Dumpster** - A Dumpster will be available from Wednesday, April 13, through Thursday, April 14, at midnight at YISE. Please do not use this Dumpster for anything but Chometz type of items. Please do not use the regular (smaller) Shul Dumpster. Please do not park in the driveway on Friday until the Dumpster has been taken away.

- **Community Chometz Burning** - Erev Pesach, Friday, April 15, 9:00 AM - 11:00 AM at KMS. Chometz in paper bags/napkins only. Montgomery County Fire & Rescue will be on hand to display their fire-fighting and EMS equipment. See flyer for details.

- **Pre-Pesach Car Cleaning** - The YGW boys' class of 2023 presents a car wash at 1216 Arcola Avenue on April 10 from 10:00 AM to 5:30 PM. Cars - \$40, Minivans - \$55, Vans - \$70. For more information contact ygwsejuniors2023@gmail.com

- **Passover Car Cleaning to Benefit the Mikvah Emunah Society** - Special prices on car detailing with Shine My Ride by Empire. A portion of the proceeds will benefit the MES. Interior Spruce - Cars \$45, Minivans \$65. Deluxe Interior Detail - Cars \$120, Minivans \$175. Child car seats \$20 per seat. Located at 5006 Howard Ave., Beltsville, MD. Mobile service available (minimum 2 cars for Interior Spruce mobile service). Exterior wash \$30, wash & wax \$75. To book an appointment, email sales@shinemyrider.com or call 240-965-6095. For more information (not to book appointments), contact Rhonda Lehman rhonda.socialworker@verizon.net or call 301-351-1725.

YISE Youth Announcements

Shabbos Groups this Shabbos, April 9, 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 Talya Miller, YISE Youth groups coordinator, at tmiller@yise.org

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

Kemp Mill Toastmasters - Wednesday, April 20, 8:00 PM - 9:15 PM. See what Toastmasters is all about and find out how you can become a more confident communicator. Contact Manasseh Katz at secretary@kempmilltoastmasters.com for more info. Zoom meeting ID: 986 546 841, password: 3671

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

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

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

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

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

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

TGN Program: Siddur Class - In-Depth Analysis of the Siddur with Mrs. Esther Dziadek, Wednesday mornings, 9:30 AM to 10:30 AM, on Zoom B, will resume after Pesach. For more information call 301-732-1773 or email director@goldennnetwork.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 April 10	Monday April 11	Tuesday April 12	Wednesday April 13	Thursday April 14	Friday, April 15 Erev Pesach
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, 6:40, 8:45
	Sephardi (LBM)	7:30	7:30	7:30	7:30	7:30	7:30
Mincha / Maariv	Ashkenazi (B)	7:30	7:30	7:30	7:30	7:30	See Shabbos schedule
	Sephardi (LBM)	7:20	7:20	7:20	7:20	7:20	
Halachic Times: Latest Alos Hashachar 5:16 AM, Earliest Talis and Tefilin: 5:45 AM, Latest Netz: 6:39 AM, Latest Krias Shema: 9:49 AM, Earliest Mincha: 1:43 PM, Earliest Shkia: 7:40 PM, Latest Tzeis Hacoachavim: 8:28 PM							

Next Shabbos Shorts Deadline: Wednesday, April 13 at 12 Noon

There will not be a Shabbos Shorts for the last days of Pesach.

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

Office Phone: 301-593-4465 Office Fax: 301-593-2330 Eruv line: 301-593-5561 E-Mail: office@yise.org Website: www.yise.org

Office Hours: Monday - Thursday: 9:00 AM - 5:00 PM, Closed Friday - Erev Pesach

Rabbi Dovid Rosenbaum

Yale Ginsburg - President

Rabbi Yosef Postelnek - Asst. Rabbi

Simi Franco - Office Manager

A Quick Thought on the Parsha from Rabbi Postelnek

Metzora/Shabbos Hagadol 5782:

Buried Treasure and a Hidden Message

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

The last case of Tzaraas we are taught is Nigei Batim, Tzaraas that occurs on one's house. Hashem tells us (Vayikra 14:34), "When you come to the land of Canaan, which I am granting to you as a possession, and I give a disease of Tzaraas upon a house in the land of your possession."

Noting the language of "I give" as opposed to "I will afflict you" or "you will find a lesion", Rashi understands the Tzaraas on the house is actually a positive development. He cites the Midrash (Vayikra Raba 17:6) that explains the Amorites hid their treasures in the walls of their homes in order that the Jews wouldn't acquire them when conquering Israel. Therefore, Hashem would afflict the home with Tzaraas, it would be knocked down, and the wealth would be discovered.

At first glance, this makes no sense. We know based on the Gemara (ערכין טז.) that Tzaraas is a punishment for Lashon Hara, stinginess, theft, etc. What type of punishment is this?! Yes, my house falls down... but I strike it rich! Why is Hashem seemingly rewarding poor behavior??

Based on the Kli Yakar (14:34), perhaps we can suggest the following explanation:

As we said before, one reason for Tzaraas comes from a person being stingy. He doesn't lend out to others and pretends to be unable to afford charitable contributions or donations. He followed the regular laws of nature and common sense that dictate that giving charity or lending one's items will cause a person to suffer a decline in his wealth. He believed that being stingy would protect his wealth.

Therefore, Hashem tells us what will ultimately happen is that he will come to have Tzaraas on his house. This will force him to remove all of his belongings outside on the street prior to the Kohen coming and declaring his house impure. Meanwhile, his neighbors will see he really did have the items they asked him to borrow or donate. And ultimately, he'll suffer the large financial loss of his home.

The reason for Tzaraas on one's home is to educate a person that he has to improve himself. The root of the problem is that the person thinks, "it is all mine, I'm not giving it away to anyone else." Such an attitude usually takes place when a person works hard for something, after which he finally gets paid and sees the fruit of his labor - thinking it is HIS money, not for anyone else.

Hashem is trying to tell us that if someone receives Tzaraas he will have to dismantle his house and by doing so he may find a treasure of money. Such a person, who breaks down his house due to Tzaraas, cannot take credit for the riches that are found in the walls. It is quite obvious that it is a present from Hashem.

Not only is this person presented with new wealth hidden within his broken walls, but more importantly he's given the opportunity to demonstrate he's learned his lesson. Hashem essentially tells this person, "I know you can do better. Don't view this experience as a punishment, but rather as a chance to try again."

And this reason holds true even if the original transgression was Lashon Hara. In the end, it's a message from Hashem that there is gold inside everyone. The same person you spoke of poorly has so many beautiful and positive qualities that you just didn't care to see.

Ultimately, what we can learn from Nigei Batim is that Hashem cares about us very much and wants us to grow. Even afflictions and difficult moments are opportunities to effect change in our lives through Hashem's hidden blessings and messages.

Have an amazing Shabbos!



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Irene Fogel Weiss was born in 1930 in Bótrágy, Czechoslovakia. In 1939, her town came under Hungarian rule. Beginning in May 1944, nearly 425,000 Jews, including Irene and her family, were deported from Hungary to Auschwitz-Birkenau. Irene was only 13 years old. In January 1945, after 8 months of slave labor in Birkenau, Irene, her older sister, and two aunts were forcibly evacuated on foot from Auschwitz. Four months later, they were liberated by the Russian Army from a concentration camp inside Germany. In 1947, Irene, her sister and one aunt immigrated to New York. Irene married Martin Weiss in 1949 and they raised their family in Northern Virginia. Irene is a frequent speaker about her Holocaust experiences at the US Holocaust Memorial Museum. She has 3 children, 6 grandchildren and 3 great grandchildren.

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With introductory remarks by Rabbi Dovid Rosenbaum



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

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

With introductory remarks by Rabbi Yosef Potelnek



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Likutei Divrei Torah

Gleanings of Divrei Torah on Parashat Hashavuah
via the Internet

Volume 28, Issue 28

Shabbat Hagadol - Parashat Metzora

5782 - B"H

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

The Power of Praise - From time to time couples come to see me before their wedding. Sometimes they ask me whether I have any advice to give them as to how to make their marriage strong. In reply I give them a simple suggestion. It is almost magical in its effects. It will make their relationship strong and in other unexpected ways it will transform their lives.

They have to commit themselves to the following ritual. Once a day, usually at the end of the day, they must praise the other for something the other has done that day, no matter how small: an act, a word, a gesture that was kind or sensitive or generous or thoughtful. The praise must be focused on that one act, not generalised. It must be genuine: it must come from the heart. And the other must learn to accept the praise.

That is all they have to do. It takes at most a minute or two. But it has to be done, not sometimes, but every day. I learned this in a most unexpected way.

I have written before about the late Lena Rustin: one of the most remarkable people I have ever met. She was a speech therapist specialising in helping stammering children. She founded the Michael Palin Centre for Stammering in London, and she had a unique approach to her work. Most speech therapists focus on speaking and breathing techniques, and on the individual child (those she worked with were on average around five years old). Lena did more. She focused on relationships, and worked with parents, not just children.

Her view was that to cure a stammer, she had to do more than help the child to speak fluently. She had to change the entire family environment. Families tend to create an equilibrium. If a child stammers, everyone in the family adjusts to it. Therefore if the child is to lose its stammer, all the relationships within the family will have to be renegotiated. Not only must the child change. So must everyone else.

But change at that basic level is hard. We tend to settle into patterns of behaviour until they become comfortable like a well-worn armchair. How do you create an atmosphere within a family that encourages change and makes it unthreatening? The answer, Lena discovered, was praise. She told the families with which she was working that every day they must catch each member of the family doing something right, and say so, specifically, positively and sincerely. Every member of the family, but especially the parents, had to learn to give and receive praise.

Watching her at work I began to realise that she was creating, within each home, an atmosphere of mutual respect and continuous positive reinforcement. She believed that this would generate self-confidence not just for the stammering child but for all members of the family. The result would be an environment in which people felt safe to change and to help others do so likewise.

I filmed Lena's work for a documentary I made for BBC television on the state of the family in Britain. I also interviewed some of the parents whose children she had worked with. When I asked them whether Lena had helped their child, not only did each of them say 'Yes' but they went on to say that she had helped save their marriage. This was extraordinary. She was, after all, not a marriage guidance counsellor but a speech therapist. Yet so powerful was this one simple ritual that it had massive

beneficial side effects, one of which was to transform the relationship between husbands and wives.

I mention this for two reasons, one obvious, the other less so. The obvious reason is that the sages were puzzled about the major theme of Tazria-Metzora, the skin disease known as tsaraat. Why, they wondered, should the Torah focus at such length on such a condition? It is, after all, not a book of medicine, but of law, morality and spirituality.

The answer they gave was that tsaraat was a punishment for lashon hara: evil, hateful or derogatory speech. They cited the case of Miriam who spoke negatively about her brother Moses and was struck by tsaraat for seven days. They also pointed to the incident when at the burning bush Moses spoke negatively about the Israelites and his hand was briefly affected by tsaraat.

The sages spoke more dramatically about lashon hara than any other offence. They said that it was as bad as committing all three cardinal sins: idolatry, incest and murder. They said that it kills three people: the one who says it, the one he says it about and the one who listens to it. And in connection with Tazria-Metzora, they said that the punishment fitted the sin. One who speaks lashon hara creates dissension within the camp. Therefore his punishment as a metzora (a person stricken with tsaraat) was to be temporarily banished from the camp.

So far, so clear. Don't gossip. Don't slander. Don't speak badly about people. Judaism has a rigorous and detailed ethics of speech because it believes that "Life and death are in the power of the tongue".

Judaism is a religion of the ear more than the eye; of words rather than images. God created the natural world with words and we create or damage the social world with words. We do not say, "sticks and stones may break my bones but words will never harm me." To the contrary, words can cause emotional injuries that are as painful as physical ones, perhaps more so.

So Lena Rustin's rule of praise is the opposite of lashon hara. It is lashon hatov: good, positive, encouraging speech. According to Maimonides, to speak in praise of people is part of the command to "love your neighbour as yourself." That is straightforward.

But at a deeper level, there is a reason why it is hard to cure people of lashon hara, and harder still to cure them of gossip in general. The American sociologist Samuel Heilman wrote an incisive book, *Synagogue Life*, about a Modern Orthodox congregation of which, for some years, he was a member. He devotes an entire lengthy chapter to synagogue gossip. Giving and receiving gossip, he says, is more or less constitutive of being part of the community. Not gossiping defines you as an outsider.

Gossip, he says, is part of "a tight system of obligatory exchange." The person who scorns gossip completely, declining to be either donor or recipient, at the very least "risks stigmatisation" and at the worst "excludes himself from a central activity of collective life and sociability." In short, gossip is the lifeblood of community.

Now, not only Heilman but probably every adult member of the community knew full well that gossip is biblically forbidden and that negative speech, lashon hara, is among the gravest of all sins. They also knew the damage caused by someone who gives

more gossip than he or she receives. They used the Yiddish word for such a person: a yenta. Yet despite this, argued Heilman, the shul was in no small measure a system for the creation and distribution of gossip.

Synagogue Life was published 20 years before Oxford anthropologist Robin Dunbar's famous book, *Grooming, Gossip and the Evolution of Language*. Dunbar's argument is that, in nature, groups are held together by devoting a considerable amount of time to building relationships and alliances. Non-human primates do this by "grooming," stroking and cleaning one another's skin (hence the expression, "If you scratch my back, I'll scratch yours"). But this is very time-consuming and puts a limit on the size of the group.

Humans developed language as a more effective form of grooming. You can only stroke one animal or person at a time, but you can talk to several at a time. The specific form of language that bonds a group together, says Dunbar, is gossip – because this is the way members of the group can learn who to trust and who not to. So gossip is not one form of speech among others. According to Dunbar, it is the most primal of all uses of speech. It is why humans developed language in the first place. Heilman's account of synagogue life fits perfectly into this pattern. Gossip creates community, and community is impossible without gossip.

If this is so, it explains why the prohibitions against gossip and lashon hara are so often honoured in the breach, not the observance. So common is lashon hara that one of the giants of modern Jewry, R. Yisrael Meir ha-Cohen (the Chofetz Chaim) devoted much of his life to combatting it. Yet it persists, as anyone who has ever been part of a human group knows from personal experience. You can know it is wrong, yet you and others do it anyway.

This is why I found Lena Rustin's work to have such profound spiritual implications. Her work had nothing to do with gossip, but without intending to she had discovered one of the most powerful antidotes to lashon hara ever invented. She taught people to develop the habit of speaking well of one another. She taught them to praise, daily, specifically and sincerely. Anyone who uses Lena's technique for a prolonged period will be cured of lashon hara. It is the most effective antidote I know.

What is more, her technique transforms relationships and saves marriages. It heals what lashon hara harms. Evil speech destroys relationships. Good speech mends them. This works not only in marriages and families, but also in communities, organisations and businesses. So: in any relationship that matters to you, deliver praise daily. Seeing and praising the good in people makes them better people, makes you a better person, and strengthens the bond between you. This really is a life-changing idea.

Shabbat Shalom: Rabbi Shlomo Riskin

"This shall be the law of the leper in the day of his cleansing, he shall be brought unto the priest" In the opening of this week's portion of Metzora, the Torah introduces us to the law commanding a person to go to the priest who determined the nature of his 'plague of leprosy' (nega tzara'at). If the scab was

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diagnosed as qualifying, the development of the disease required the constant inspection of the priest.

Metzora provides the complex details of the purification process once the disease is over. This ritual requires two kosher birds, a piece of cedar, crimson wool, and a hyssop branch. One bird is slaughtered while the other is ultimately sent away. But this is only the beginning of a purification process that lasts eight days, culminating in a guilt offering brought at the Holy Temple. Only after the entire procedure was concluded could a person be declared ritually clean.

But if this all sounds foreign, complicated and involved, the Biblical concepts appear even stranger when we discover that this “plague of leprosy” is not limited to humans: “God spoke unto Moses and Aaron, saying: ‘When you come to the land of Canaan, which I give to you as an inheritance, and I put the plague of leprosy in a house of the land of your possession, then he that owns the house shall come and tell the priest.’” (

How are we to understand that the very same malady – *nega tzara’at* – that describes what is generally referred to as a leprous ailment of a human being, has the power to also afflict the walls of a house? A person is one thing, but a house suffering a plague of leprosy?!

When we examine the text, we find an interesting distinction between these two species of *tzara’at*. “The plague of leprosy” that strikes people is presented in straight-forward terms: “If a person shall have in the skin a swelling, a scab, or a bright spot, and it be in the skin of his flesh the plague of leprosy.”

But the plague that strikes houses is introduced by an entirely different concept: “When you come to the land of Canaan, which I am giving to you as an inheritance, I will put the plague of leprosy.”

Why is the commandment of the plagued house placed in the context of the Land of Israel? If indeed the disease can descend upon houses, why only the houses in the Land of Israel?

A third element to consider are the differences in the visible aspects of these two diseases. Regarding the person himself, the Torah speaks of a white discoloration, but as far as the house is concerned, if a white spot appeared on the wall, nothing would be wrong.

“Then the priest shall command that they empty the house... and he shall look at the plague and behold, if the plague be in the walls and consists of penetrating streaks that are bright green or bright red...”

We must keep in mind that the translation a “plague of leprosy” is inadequate. Biblical commentaries ranging from the 12th century Ramban to the 19th century Rabbi Samson Raphael Hirsch claim that *nega tzara’at* cannot possibly be an illness in the classic sense; for if that were true, why would the Torah assign the ‘medical’ task of determining illness to a priest? Priests were teachers and keepers of the religious tradition – not doctors or medical experts.

If *nega tzara’at* is a spiritual illness – a metaphor for the state of the soul – then just as one soul is linked to one body, the souls of the members of a family are linked to the dwelling where they all live together. And the walls of a house certainly reflect the atmosphere engendered by its residents. A house can be either warm or cold, loving or tense. Some houses are ablaze with life, permeating Jewishness and hospitality: mezuzot on the doorposts, candelabra, menorahs and Jewish art on the walls, books on Judaism on the shelves, and place-settings for guests always adorning the table.

But in other homes, the silence is so heavy it feels like a living tomb, or the screams of passionate red-

hot anger which can be heard outside frighten away any would-be visitor, or the green envy of the residents evident in the gossip they constantly speak causes any guest to feel uncomfortable.

Why should this “disease” be specifically connected to the Land – or more specifically, to the people of Israel?

To find the unique quality of Israel all we have to do is examine the idea of Beit Yisrael, the House of Israel. The nature of a household is that as long as there is mutual love and shared responsibility, then that house will be blessed and its walls won’t be struck with a plague of leprosy. To the extent that the covenant of mutual responsibility is embraced by the people, then the house of Israel will be blessed.

We must act toward each other with the same morality, ethics and love present in every blessed family. If not, a *nega tzara’at* awaits us. And our holy land of Israel is especially sensitive to any moral infraction.

The Person in the Parsha: R. Tzvi Hersh Weinreb

Shabbat HaGadol as Independence Day - I remember well when the age at which one could vote or drink was 21. From my perspective when I was a child, and frankly eager to do these things, it seemed to be an injustice to set the age bar so high. 21 seemed a long way off.

As time progressed, the age for all of these things became lower and lower. By that time, I was well past the age of 21 and was critical of allowing children these privileges prematurely.

That’s just one example of how our perspective changes with regard to the age-old question of who is a child and who is an adult. At what age does one pass from the status of a minor into majority?

From the point of view of Jewish religion things seem quite clear. Traditionally, boys become men at age 13. Recognizing that females mature earlier, our rabbis defined age 12 as the age of majority for a girl.

So it is with regard to the performance of mitzvot and other religious functions. A girl celebrates her bat mitzvah at age 12, and boys wear tefillin and are counted as part of a minyan at age 13. Before the age of 13 he is a *katan*, a minor. Afterwards, he is a *gadol*.

Gadol can mean adult, or it can mean large or great.

This Shabbat, the last one preceding Passover, is known as Shabbat HaGadol. How are we to translate it? Is it the adult Shabbat, the large Shabbat, or perhaps the great Shabbat? Or does the word *gadol* mean something entirely different in this context?

Many have a custom to do a preliminary reading of the Passover Haggadah on this Shabbat. Those of us who do so, and I count myself among them, will have an opportunity not just to read the ancient words but to study some commentary upon them. Thus, we will have the opportunity to familiarize ourselves with one of the dozens of haggadot on the market.

I would like to recommend one in particular, called *The Royal Table*, written by Rabbi Norman Lamm. I recommend this work in its entirety, but I would like to draw your attention to his creative approach to the meaning of the word *gadol*, and not just in the context of Shabbat HaGadol.

Rabbi Lamm points out that in the Talmud, *katan* does not always mean minor, nor does *gadol* invariably connote an adult. In certain contexts, Rabbi Lamm informs us, a person’s status is not a question of age but a question of independence. In the words of the Talmud, “A *katan* who does not rely upon his father’s table is a *gadol*. A *gadol* who is dependent upon his father is a *katan*.”

This piece of Talmudic wisdom allows us a definition of *gadol* with entirely new vistas of insight and understanding. A *gadol* is someone who is self-

Likutei Divrei Torah

reliant, who can stand on his own two feet, not just intellectually but in every other sense as well.

Thus, Rabbi Lamm teaches us that this Shabbat is called HaGadol because it marks our independence as a people. It was on this day that we were able to demonstrate to our Egyptian slave masters that we no longer feared them and were about to declare ourselves religiously, culturally, and physically independent.

I find myself taking the implications of Rabbi Lamm’s insights much further than he does. Nowadays, we refer to those Torah sages whose authority we revere and to whom we look for guidance as *gedolim*“, the plural of *gadol*.

I have often struggled with the question, as I am sure many of you do, as to what makes a *gadol*. Is it just his piety and erudition? Surely these are the necessary prerequisites for the status of *gadol*.

But reflection upon the great sages of Jewish history reveals that the outstanding *Gedolim* of the generations had streaks of independence, which they asserted in unique and often courageous ways.

Take Maimonides, the Rambam. His Torah scholarship and personal spirituality were unparalleled. Yet he embarked, quite intentionally, upon many new paths in his life. He undertook significant positions of community leadership, delved into areas of study of which his own teachers never knew, and did not fear to express his independence of thought even when he differed from some of his predecessors.

Or consider Rabbi Moshe Sofer, known as the Chatam Sofer, who is generally thought to have been an ardent traditionalist. Yet he too demonstrated great independence when he formulated his own approach to combating the heretical movements of his time. He invented new ways to fight old battles.

The Chofetz Chaim and Rav Moshe Feinstein, to take two twentieth century *gedolim*, did not merely mimic their teachers and peers but undertook new approaches, new emphases, and dealt with unprecedented issues relying upon their profound scholarship for sure, but also were confident in their independent judgment. Rav Moshe even committed to writing some of his thoughts about the necessity of a *posek*, a halachic decisor, not to fear to express his independent thoughts when he was confident that they were correct.

Shabbat HaGadol gives us the opportunity to cherish our independence in so many ways. We must never abandon our Torah and tradition, but we must realize that there is a place for independence when it is appropriate.

Passover is the holiday of freedom and independence. Our sages teach us that no one is as free as he who studies Torah deeply. Independence of thought and creativity are values which are cherished by our tradition, and Passover is the time for us to celebrate those values.

Rabbi Dr. Nachum Amsel

The Danger Of Improper Speech [Excerpt]

It has been said that the pen (or the spoken word) is mightier than the sword. However, Judaism does not compare the pen (or tongue) to a sword but, rather, to an arrow. Why is this so? How is an arrow different conceptually from a sword? According to the Midrash, unlike a sword, an arrow, once released cannot be stopped, while a sword can be retracted until the very last instant, before hitting the target. A spoken word is like the arrow, not the sword, since, once it is uttered, cannot be retrieved. Evil speech is also analogous to an arrow because an arrow, although aimed at one target, can easily go astray and inadvertently hurt an unintended victim. Because of its proximity, a sword almost never misses its intended victim. *Lashon Hara*, evil speech, like the arrow, although intended for one victim, often inadvertently hurts someone else.

The *Shabbat* before *Pesach* is known as "*Shabbat Ha'gadol*" / "the Great *Shabbat*" because of the miracle that happened on that day. Before the Exodus, *Hashem* commanded (*Shmot* 12:3), "On the tenth of this month they shall take for themselves--each man--a lamb or kid for each father's house, a lamb or kid for the household." *Midrashim* relate that the 10th of *Nissan* that year fell on *Shabbat*. When the Egyptians saw *Bnei Yisrael* setting aside lambs, which the Egyptians venerated as gods, the Egyptians asked, "What are these for?" *Bnei Yisrael* answered, "On the 14th of *Nissan*, we will slaughter these lambs as offerings to *Hashem*." The Egyptians wanted to object, but, miraculously, they were powerless to do so. That miracle, which occurred on the *Shabbat* before *Pesach*, is commemorated on *Shabbat Ha'gadol*.

Shabbat Ha'gadol is marked by a special *Haftarah*. R' Gedaliah Nadel z"l (1923-2004; farmer, construction contractor, *Rosh Kollel*, and one of the leading *Halachic* authorities in Bnei Brak, Israel) explains that the connection between that *Haftarah* and the occasion is in the verses (*Malachi* 3:23-24), "Behold! I send you Eliyah the prophet, before the great and awesome day of *Hashem*. He shall restore the heart of fathers to [their] children and the heart of children to their fathers..." Before the Exodus could occur, *Bnei Yisrael* needed to be redeemed from their spiritual subjugation to the Egyptians, so they were commanded to take lambs--Egyptian gods--as *Korbanot* in plain sight of their former masters. Likewise, we are subjugated spiritually to the cultures of the nations in whose midst we live. Before we can experience the Final Redemption, Eliyahu Ha'navi will come to awaken our hearts so that parents and children, all generations together, will be prepared to accept the lifestyle and culture that *Hashem* intends for us to have. Only then can we be redeemed. (*B'torato Shel R' Gedaliah* p.196)

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 final pair of these benefits is as follows:

Another benefit is that a person will have less heartache because of business matters. For example, if there is a delay in a transaction or he is unable to collect a debt or he becomes ill, he will not worry because he knows that *Hashem* takes care of his affairs better than he could do himself. Likewise, *Hashem* makes better choices for a person than he is capable of making for himself. Thus, we read in *Tehilim* (62:6), "My soul! Wait quietly for *Elokim* alone, for my hope comes from Him."

The final benefit is being happy no matter where life leads a person, even if it leads him somewhere that is against his nature. This happiness comes from trusting that *Hashem* does only what is best for a person--as a mother bathes, diapers, bundles, and unbundles her child against his will. In this vein, King David said (*Tehilim* 131:2), "I swear that I stilled and silenced my soul, like a nursing child at his mother's side, like the nursing child is my soul"--cared for by *Hashem*.

[*Rabbeinu Bachya* concludes his introduction by laying out a roadmap for the rest of his work--beginning with an answer to the question: "What is *Bitachon*?" We will tackle that question in our next issue, which will appear after *Pesach* *iy"H*.]

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

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Thirty Days Before Pesach . . .

Hashem said, “You sold Yosef as a slave! I swear by your lives that you will recite every year, ‘We were slaves to Pharaoh in Egypt’.”

(*Midrash Tehilim*)

R’ Shlomo Kluger z”l (1785-1869; rabbi of Brody, Galicia) asks: If the *Midrash* is teaching that our ancestors were enslaved in Egypt as a punishment for Yosef’s brothers selling him, let the *Midrash* say so! Why does the *Midrash* focus on our annual recitation of “We were slaves to Pharaoh in Egypt”?

R’ Kluger explains: The *Gemara* (*Nedarim* 32a) teaches that slavery was decreed on Avraham’s descendants either because Avraham questioned Hashem’s promise to give *Eretz Yisrael* to Avraham’s descendants, or because Avraham impressed Torah scholars into service to fight the Four Kings. Nevertheless, the commentator, R’ Moshe Alsheich z”l (1508–1593; Tzefat, *Eretz Yisrael*), attributes our ancestors’ slavery to the sale of Yosef.

It would appear, writes R’ Kluger, that both factors contributed to our enslavement. The decree that Avraham’s descendants would be enslaved was due to one or the other of Avraham’s errors that the *Gemara* identifies. However, there is still a technical problem to be resolved, *i.e.*, that the Torah does not recognize a gentile’s ownership of a Jewish slave. How, then, could the Egyptians own *Bnei Yisrael* and enslave them?

R’ Kluger answers: Commentaries write that Yosef and his brothers disagreed about whether they--living, as they did, before the Torah was given--were Jews or gentiles: Yosef claimed they were not Jewish, while his brothers claimed that they were Jewish. [The practical *Halachic* impact of this difference of opinions is beyond the scope of this space.] But, observes R’ Kluger, if Yosef’s brothers held that they were Jewish, how could they sell Yosef--who also was Jewish according to them--to gentiles as a slave? Only if Yosef was a gentile could he be enslaved by a gentile! Thus, by selling Yosef, his brothers acknowledged that they were not yet Jewish, and that their descendants, *Bnei Yisrael*, also could be enslaved by gentiles before the Torah was given. Therefore, says Hashem: Because you sold Yosef as a slave, you will have to admit that you were slaves to Pharaoh in Egypt.

(*Haggadah Shel Pesach Ma’asei Yedei Yotzer* p.84)

One of the elements of the *Metzora*’s sacrifice described in our *Parashah* is an *Ezov*, a type of grass. Our Sages teach that it must be a plain *Ezov*, not an “*Ezov Romi*,” nor an “*Ezov Kuchli*,” and not any other type of *Ezov* that has an adjective modifying its name.

R’ Moshe Sternbuch *Shlita* explains that the lowly grass represents humility. True humility is “plain,” with no conditions (*i.e.*, the adjectives). It is not “*Romi*” (“high”), *i.e.*, a false humility. It is not “*Kuchli*” (“makeup”--from “*Kechol*,” a type of eye shadow), *i.e.*, something that one “puts on” for others to see.

(*Ta’am Vada’at*)

“When you arrive in the land of Canaan that I give you as a possession, and I will place a *Tzara’at* affliction upon a house in the land of your possession, the one to whom the house belongs shall come and declare to the *Kohen*, saying, ‘Something like a *Nega* / affliction has appeared to me in the house’.” (14:34-35)

The *Mishnah* (*Nega’im* 12:5) teaches: Even if the owner of the house is a Torah scholar and knows for certain that the *Nega* is *Tzara’at*, he should not say, “A *Nega* has appeared in my home.” Rather, he should say, “Something like a *Nega* has appeared in the house.” [Until here from the *Mishnah*]

Why? R’ Gershon Shaul Yom Tov Lipmann Heller z”l (Central Europe; 1579-1654) explains in his *Mishnah* commentary: Only the *Kohen* has the *Halachic* standing to make a binding determination that a house has *Tzara’at*. Since the owner’s statement that the house has *Tzara’at* would have no consequence, why should he make such a statement, when he could, instead, imitate the fine character trait of saying, “I don’t know”? Alternatively, he writes, the owner should not declare that his house has a *Nega* so that the *Kohen* will not rush to judgment and declare the house *Tamei*.

(*Tosefot Yom Tov*)

R’ Chaim Zaichyk z”l (1906-1989; *Rosh Yeshiva* of Yeshivat Bet Yosef-Novardok in Buchach, Poland; later in Israel) observes: The fear expressed by the *Tosefot Yom Tov* that the *Kohen* will be influenced by a homeowner saying, “A *Nega* has appeared in my home,” rather than, “Something like a *Nega* has appeared in my home,” reflects how much a person is influenced by the views of his friends, by his surroundings, and by popular opinion. Popular opinion puts tremendous pressure on a person’s thoughts, and he is not easily or often liberated from that pressure. There are people with very refined natures [which would have influenced them to act a certain way], but who don’t have the strength to go against the stream. There also are people who are simply afraid: “What will people say?”

R’ Zaichyk continues: This is exactly why the *Metzora* is required to sit in seclusion outside of the camp or city. His sin of *Lashon Ha’ra* resulted from succumbing to the pressures that society places upon a person--*i.e.*, competition, jealousy, and the desire for honor. Therefore, he is given an extended period to reflect on, and shake off, these negative impacts that his community has had on him.

R’ Zaichyk adds: Excessive deference to peer pressure stunts a person’s Torah study and spiritual growth. Improving one’s *Middot* / character traits requires courage, which means bucking peer pressure and stepping outside one’s comfort zone. Similarly, relearning the stories of *Tanach* as adults and shedding the childish conceptions of those events that was taught in *Cheder* or elementary school requires stepping outside one’s comfort zone. Worrying about “what people will say” prevents this growth. (*Torat Ha’nefesh*)

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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COALITION CHAIR IDIT SILMAN BOLTS (Arutz-7 4/6/22)

The Bennett government suffered a major political blow Wednesday, with coalition chairwoman Idit Silman announcing her departure from the coalition. Silman, a member of Prime Minister Naftali Bennett's Yamina faction, said early Wednesday morning that she will no longer stay in the narrow coalition government, announcing her resignation.

The coalition chairwoman cited deep ideological differences with the government's left-wing partners, including the Meretz and Labor factions.

"I cannot [continue] any longer," Silman said. "I tried unity."

"I worked hard for the present coalition. Unfortunately, I won't be able to support harming the Jewish character of the State of Israel and the Jewish people. You aren't aware of everything, because I tried doing things quietly."

"My values and where I came from do not let me continue on this path. I am ending my membership in the coalition, and I will continue to try to convince my friends [in the coalition] to come home and form a right-wing government. I know that I am not the only one who feels like this."

"We can form a new government already, in the current Knesset."

Silman's departure comes just days after she levelled an ultimatum against Health Minister and Meretz faction chief Nitzan Horowitz, demanding that the ban on hametz (leavened bread) be maintained in hospitals.

Silman is expected to send Prime Minister Bennett a formal resignation letter later on Wednesday.

Without Silman in the coalition, the government will lose its majority in the Knesset, falling from 61 seats to 60, potentially enabling the Opposition to veto any coalition bills.

MK Ketzi Shitrit (Likud) offered support to Idit Silman following her unexpected announcement.

"We were redeemed through miracles and will be redeemed through wonders and miracles in the future to come," Shitrit quoted the Biblical verse referring to the Jewish People's liberation from slavery in Egypt and the upcoming Passover holiday.

"Much praise to my friend, Idit Silman, on this courageous decision," she added.

Chairman of the Religious Zionism party, MK Bezalel Smotrich, lauded Silman's decision, calling it the 'dawn of a new day'.

"This is the dawn of a new day - the beginning of the end for Bennett's non-Zionist left-wing government and the Islamic Movement, and its replacement by a Jewish, Zionist coalition. Much praise to MK Silman for the courage to do the difficult but right thing that needed to be done...", said Smotrich in praise of the MK's move.

Silman was born in Rehovot, and was educated at Ulpana Tzfira and the Wingate Institute. She headed the marketing department of the Kupat Cholim Clalit health fund and led the National Religious women's organization Emunah's branch in Rehovot. She is married, and has three children.

HAMAS WARNS ISRAEL 'WILL PAY' FOR FM LAPID'S VISIT TO DAMASCUS GATE (Israel Hayom 4/4/22)

Foreign Minister Yair Lapid visited security forces near Damascus Gate in the Old City of Jerusalem on Sunday to thank them for their service and express the country's appreciation.

Arab media characterized the visit as one in which Lapid "stormed the Bab al-Amud [Damascus Gate] area" – meaning he dared to set foot there.

Gaza's ruling Hamas terrorist organization, which is backed by Iran, warned that "the storming of the Damascus Gate by the Foreign Minister of the Zionist enemy, Yair Lapid, is a dangerous escalation and the occupation will

be responsible for its consequences. We and our people pledge to protect Jerusalem and Al-Aqsa Mosque."

It was the second night in a row that Arabs rioted in the Old City of Jerusalem as night fell and the second fast of the Islamic holy month of Ramadan drew to a close. Rioters hurled bottles, rocks and other objects at Israeli police officers who were stationed at the site to ensure a peaceful ascent to the Temple Mount compound for prayers at the Al-Aqsa Mosque.

One police officer was wounded, according to Israel Police.

Similar violence broke out Saturday night, with one police officer wounded after being hit in the head by a bottle hurled by a rioter.

UKRAINE'S EUROVISION REPRESENTATIVES TO PERFORM IN ISRAEL FOR REFUGEES (JPost 4/3/22)

Ukraine's representatives in the upcoming Eurovision Song Contest in Italy will perform in Israel this week in a benefit event for Ukrainian refugees.

Kalush Orchestra, a Ukrainian rap group considered favorites to win this year's Eurovision according to betting markets, became the 24th act confirmed for the Israel Calling event, held as a promo for the song contest.

Established in 2016, Israel Calling was held annually until 2019. Attempts to resurrect the event in 2020 were abandoned as the Eurovision Song Contest was canceled due to the COVID-19 pandemic.

Now, after four years, Israel Calling has returned and will feature the Ukrainian group whose participation in the event was organized by the Jewish Agency, according to KAN News.

The Eurovision performers, hailing from 24 different countries, will spend four days in Israel during which they will visit Jerusalem and take part in a gala event in Tel Aviv, in addition to the live concert.

During their planned four-day stay in Israel, Kalush Orchestra will also

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

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perform in an event organized for Ukrainian refugees, the report added. Israel Calling is the brainchild of Israeli producer Tali Eskholi in cooperation with the Foreign Ministry, Tourism Ministry and the Tel Aviv Municipality. The Israel Calling concert will be held in Tel Aviv's Menora Mivtachim Arena on Thursday, April 7.

ISRAELI RESEARCHER'S HUMMUS CHICKPEAS SPROUT IN SPACE (YNet 4/5/22)

The humus chickpeas launched into space as part of an Israeli researcher's experiment have successfully sprouted in what looks to be a technological breakthrough. The experiment, conducted in cooperation with NASA began in February when 28 chickpeas were launched to the International Space Station to study the sprouting of a seed in space.

Founder and CEO of Aviv Labs Dr. Yonatan Winetraub said as of now, 26 out of 28 carefully selected chickpea seeds from Israel have sprouted. "I am pleased to announce that the experiment has succeeded far past our expectations," Dr. Winetraub said.

"I am proud to announce that for the first time in history, hummus seeds were able to germinate and grow in space, and we have paved the way for a nutritional future in space, and later on the moon and even Mars," he said.

Winetraub, 35, is one of the founders of SpaceIL, an Israeli organization that attempted to land the Beresheet spaceship on the moon. The landing was partially successful with the vessel crash-landing on the moon's surface on April 11, 2019.

"We have set a number of goals for the experiment, including the construction of a tiny greenhouse, which can be used on a flight to the moon using a dedicated test box, sprouting hummus grains in zero gravity, and growing the chickpeas in a gel for two weeks," Winetraub described.

Winetraub also connected young space enthusiasts to help him with his project, with Israeli students from 1,000 classrooms growing chickpeas in boxes they have constructed and served as a control group to compare the processes of cultivating chickpeas with gravity versus those grown in space without it.

"Not only did our hummus seeds successfully germinate in space, with 26 out of 28 specially selected strain of chickpeas, but it also seems that the growth rate of the roots in the early days was much faster than the rate of growth on earth. The growth rate has also surprised us, and we will continue to explore this in-depth along with the data we get from NASA and the seeds that will return to earth later," he said.

The plants inside the white metal box that was sent to space are currently refrigerated until they are brought down to Earth in June.

Alongside the main goals of the project, Aviv Labs also had high-risk objectives, as the most prominent of them was the growth of the chickpeas for four weeks until it filled the entire greenhouse with leaves and stems.

"The growth of the hummus grains is a partial success because not all stems grew upward, and at some point, the growth stopped. We speculate that the reason for this lies in the accelerated growth of bacteria in space compared to earth and the sensitivity of the strain to the lack of gravity, but we will know more when the chickpeas will return to earth," Dr. Winetraub said.

Dr. Winetraub and his fellow scientists don't plan to stop at the International Space Station. "We aim for a follow-up experiment, we strive to grow hummus on the moon, and the fact that there is a sixth of gravity versus zero gravity in space will be in our favor, and it will probably help the hummus stems to grow in the right direction," he added.

"We are planning to send a similar greenhouse box directly to the moon, thus hummus may become the first food to grow on an extraterrestrial celestial body. As an intermediate stage, we will launch the greenhouse in June, without the hummus this time, on a six-month journey around the earth, an experiment in which we will test if it works properly when exposed to cosmic rays and vacuum over time. It would be an important step on the way to the moon because the environment there is much more hostile than the one in the space station."

Dr. Winetraub also addressed the primary goal of the experiment, to grow

extraterrestrial food for manned missions on other planets. "If space is challenging nutritionally, then the moon and Mars are even more challenging. "When future colonies are established, they will have to use plants for food, and recycling of air and water. Because of the vast distances, we cannot send supply vessels to distant colonies. Therefore, it is very important to grow high nutritional-value plants, and in a much faster growth phase than on earth. The hummus can be a food for future pioneers on the way to the moon and Mars, and it is known that where there is hummus there is life."

UAE SENTENCES ISRAELI WOMAN TO DEATH FOR COCAINE POSSESSION (Israel Hayom 4/5/22)

A court in the United Arab Emirates has sentenced an Israeli woman to death for possession of approximately 0.5 kg. (1 pound) of cocaine, Channel 12 News reported Tuesday.

The woman was arrested approximately a year ago.

The Foreign Ministry confirmed the report, saying it was familiar with the woman's case and was handling it through Israel's mission to the UAE.

Under UAE law, drug traffickers can face the death penalty, especially if they are caught with large quantities of drugs. However, thus far, the UAE has never executed any drug trafficker, who are usually sentenced to decades-long prison terms.

According to Channel 12 News, the woman's defense attorney plans to appeal the sentence.

RUSSIAN OLIGARCH AND FORMER NBA TEAM OWNER MAKES ALIYAH (YNet 4/4/22)

Jewish Russian billionaire and former owner of NBA team the Brooklyn Nets, Mikhail Prokhorov, has made Aliyah and became an Israeli citizen, Ynet has learned on Monday.

The 56-year-old businessman arrived in Israel several days ago on a private jet from Switzerland and has since filed all the required paperwork to become a citizen of the Jewish state.

Under the country's Law of Return, Jews, their immediate family and grandchildren have the right to relocate to Israel and acquire Israeli citizenship.

Prokhorov's net worth is estimated at around \$13.8 billion and unlike many other Russian oligarchs harboring close ties to President Vladimir Putin, he has not been hit with punitive sanctions by the West in the wake of the Russian invasion of Ukraine.

Prokhorov has played a key role in the proliferation of electric vehicles in Russia and is a co-founder of Russian hybrid electric car venture Yo-Mobile.

He was also the owner of the New York City-based basketball team for a decade between 2009 and 2019.

A recent New York Post report claimed that the billionaire gave up ownership of the NBA franchise partly because of pressure from Putin, serving as kind of a litmus test for loyalty in the face of Western sanctions following Moscow's annexation of the Crimean Peninsula in 2014.

Prokhorov has also had a short stint in politics, having run for the presidency in the March 2012 election against Putin but garnered only 8% of the vote.

Prokhorov's relations with Putin soured after the launch of his presidential bid despite qualifying he did not oppose the Russian leader but only offered himself as an alternative.

The rivalry between the two escalated in 2016 when Onexim — a media group owned by Prokhorov — published details pertaining to shady financial dealings involving Putin's son-in-law. In response, the tax authorities and the federal police raided the company's offices.

WHY DO U.S. JEWS JOIN THE ISRAELI ARMY? NEW STUDY OFFERS SURPRISING ANSWERS (Ha'aretz 4/5/22)

At any given time, around 1,200 American Jews serve in the Israeli army, roughly a third of them the children of Israelis. The conventional wisdom is that these volunteer soldiers are motivated by Zionist ideals and a desire to show solidarity with their brothers and sisters in Israel.

A new academic study suggests that this isn't necessarily the case.

In fact, it found that many joined because they weren't performing well in school and didn't feel ready for college. They saw service in the Israeli military as something meaningful to do while mapping out their lives – effectively an extended gap-year program.

These young volunteers were motivated, according to the study published in the latest edition of peer-reviewed journal *Sociological Forum*, “by a search for belonging, opportunities and struggles of meeting conventional middle-class goals in the U.S.”

Ideological motives “were mostly subsidiary” for them, concluded the study, the first to delve into the motivations of American Jews who join the Israel Defense Forces.

Lior Yohanani, a doctoral student in sociology at Rutgers University and the author, based his findings on interviews with 55 second-generation Israeli Americans who had either joined the Israeli army or been active in the Israeli Scouts (tzofim), a popular youth movement for children of Israelis living in the United States. Most grew up in nonreligious and highly educated homes.

Yohanani also interviewed eight officials in the Israeli Scouts and Garin Tzabar, an offshoot of the movement that provides orientation and support services to so-called lone soldiers during their military service.

The study was undertaken as part of Yohanani's doctoral dissertation, which also explores the impact of IDF service on the desire to settle permanently in Israel among people with families abroad. Yohanani also considers the role played by certain organizations in recruiting army volunteers from the United States, home to the largest Israeli expat community in the world.

American Jews account for about one-third of the lone soldiers in the Israeli military at any given point. Another third come from the former Soviet countries.

Yohanani's interviewees consisted of three groups: Israeli Americans who served in the army and had been active in the Israeli Scouts (and therefore were presumably more connected to their Israeli identity), Israeli Americans who served in the army but had not been active in the Scouts or any other Zionist youth movement, and Israeli Americans who had been active in the Scouts but opted not to join the IDF.

About two-thirds of those who enlisted in the Israeli army said they felt unready or unwilling to go to college after graduating from high school. “Unlike other Americans, they had another path available, which allowed them to question the American straight-to-college path,” the study noted. “IDF service served as a means to delay decision-making about future life, take time off and mature.”

About a quarter of enlistees said their poor performance at school had pushed them toward service in the IDF. This was particularly true among those who had not joined the Israeli Scouts or any other Zionist youth movement.

Some respondents in this group cited a serious life crisis such as mental health issues or drug abuse as the factor behind their decision to enlist. “Such circumstances prompted the need for a new beginning, and IDF service was a place to gain discipline and learn how to handle stress in a supervised and protective environment,” the study found.

Respondents who had been active in the Israeli Scouts were more likely to cite their disillusionment with American college life as a reason for joining the Israeli army. “They associated college life negatively with frat houses, parties and drinking,” the study added.

“This was often coupled with a broader dissatisfaction with American culture and way of life. College was deemed as being more of the same, an extension of high school, where you do not venture too far from your comfort zone. They found the prospect of going to college just because everyone else does dull. Joining the IDF, on the other hand, was adventurous and authentic and an opportunity to grow up, gain personal skills and independence.”

More than three-quarters of enlistees said they saw their IDF service as a ticket into Israeli society. This was especially true among those who planned to settle permanently in Israel. The others tended to see their IDF service as

an insurance policy letting them return whenever they wanted and still feel part of Israeli society.

While the respondents were well aware of the army's importance for Israel's national security, they rarely mentioned this as a reason for enlisting. About half of enlistees, however, said they were driven by a sense of fairness and commitment to Israel and its people, presumably because their peers in Israel are obligated to serve.

Most of those who enlisted had little interest in Israeli politics and lacked basic knowledge about the country, “sometimes, on simple matters (to Israelis) such as Israel's borders, or the difference between Arab-Palestinian citizens of Israel and Palestinians in the West Bank and Gaza,” the study found.

Among respondents who did not join the army, about half said they had considered doing so and about a quarter said they felt guilty for staying out. Almost all said they thought college would serve them better than a stint in the IDF, and the vast majority said they knew exactly what they wanted to study.

ISRAEL'S INTEGRATION TO 'NEW MIDEAST' COMES WITH A PRICE (Nahum Barnea, YNet 4/1/22)

It was genius move on the part of Foreign Minister Yair Lapid to host the Negev Summit at Sde Boker, not least because it is a burial place of David Ben-Gurion and his wife Paula.

Had he offered to hold the historic regional event in Jerusalem, the Arab foreign ministers would not have come. Had he offered to host it in Tel Aviv or Eilat, it would have drawn criticism towards him from right-wing members of the public and lawmakers.

It is too early to tell if the summit was in fact historic. But, it was definitely a major step in Israel's struggle for the Americans to stop easing sanctions on Iran, including the rumored removal of the Islamic Revolutionary Guard Corps from its notorious terror list.

According to sources, the decision on this matter has been postponed than to the Israeli and Saudi Arabia pressure as well as criticism from some members of the U.S. Congress.

In addition, U.S. Secretary of State Antony Blinken has made something else clear to Israeli officials during his appearance at the summit: The American government now fully trusts Prime Minister Naftali Bennett to mediate between Russia and Ukraine. He apparently is willing to withstand Israel's criticism about U.S. not implementing some of the sanctions on Iran as long as Bennett continues his mediation efforts.

As far as the summit goes, it is not as groundbreaking as Israeli politicians want us to believe. Meetings between Israel and some Sunni countries happened in the past and included officials ranked much higher than foreign ministers.

In March 1996, in the Egyptian city of Sharm el-Sheikh the "Summit of Peacemakers" was held, but its real purpose was to assist Shimon Peres in the upcoming elections - which he didn't win.

In June 2003, the Aqaba Summit was held to help Ariel Sharon thwart the Second Intifada. In November 2007, the Annapolis Conference was convened to give a back-to-back draft of negotiations between former Prime Minister Ehud Olmert and Palestinian President Mahmoud Abbas.

At the current Negev Summit, Israel is no longer a guest or an observer. It is now a major player, and its acceptance in the regional club is no longer depends on the approval of Americans. On the contrary, the Americans are Israel's guests now.

Another positive outcome of this summit is the decision of Egyptian President Abdel Fattah Al-Sisi to send his foreign minister to attend it. Egypt seeks to join the the Abraham Accords for economic reasons since it is in need of investments from the Emirates and Israel, but also for security and political reasons.

It is true that the peace treaty with Egypt has existed for 43 years, but the normalization agreement with the Gulf States has breathed a new life into it.

These developments were a result of much less positive ones. First of all, the impending revival of the nuclear agreement with Iran, and second, American political withdrawal from the Middle East. The concern of Iran becoming a nuclear threshold, as while free of international sanctions and encouraging regional terrorism, is what has brought the Sunni states closer to Israel.

While Israel can't provide these countries the same protections as the U.S., it is still the most powerful country in the region, it has links to the U.S. Congress, and most importantly, Israel has the military ability to strike Iran at any point.

Saudi Arabia is also expected to join this alliance in the future. That is why the Israeli government rushed to condemn the recent attack on Saudi targets, carried out by the Houthi rebels in Yemen.

Someone who is unlikely to join the summit next year are the Palestinians. As far as Bennett and Lapid are concerned, that's good news. But, as we sadly learned over the past week, the Palestinians have their own way, usually a violent one, of forcing themselves into every discourse.

And while they were not around the political table at the summit, they were in Hadera, Be'er Sheva, and Bnei Brak.

So, not only the beautiful landscape of Sde Boker is part of the new Middle East, but terrorism as well.

HAMETZ WARS: ISRAEL'S ANNUAL UNNECESSARY PRE-PASSOVER DEBATES (Herb Keinon, JPost 44/22)

The latest installment in Israel's perpetual war over bread and leavened products (hametz) on Passover is so unnecessary on so many levels that it is difficult to know where to start.

Indeed, this is a perpetual war because for decades, before almost every Passover, a battle erupts somewhere in the country over hametz, food forbidden to Jews by biblical law during the seven-day holiday.

Skirmishes over the issue led in 1986 to the passage of a law, popularly known as the Hametz Law, prohibiting businesses on Passover from publicly displaying "bread, rolls, pita or any other leavened flour products." This law, which was passed when four religious parties held 12-seats in the Likud-Labor national unity government, does not apply to towns or neighborhoods where the majority of the residents are not Jewish.

But rather than putting an end to the pre-Passover disputes, this law only intensified them, as battles flared up in various municipalities over whether municipal inspectors should or would enforce it. A staple of Jerusalem's secular-religious battles for years was whether an Arab baker in the Jewish Quarter of Jerusalem's Old City should be able to sell pita.

In 2008, a Jerusalem Municipal Court ruled that grocery stores and restaurants can sell leavened food inside shops because, according to this ruling, the 1986 law banned the display of hametz in public areas but not its sale inside stores and restaurants.

The hametz wars carried on, swirling just before every Passover over issues such as whether hametz should be permitted to be brought into army bases and, more recently, into hospitals.

In April 2020, the High Court of Justice ruled that hospitals cannot ban patients and visitors from entering their premises with hametz during the holiday. These hametz battles have become as much a pre-Passover ritual in Israel as, well, pre-Passover cleaning itself.

This year is no exception.

On Sunday, Yamina MK Idit Silman, who is both the coalition whip and chairman of the Knesset's Labor, Welfare and Health Committee, took Health Minister Nitzan Horowitz to task for sending a letter to the directors of the country's hospitals demanding they abide by the High Court ruling.

Why was such a letter needed? Ynet reported that Hadassah Hospital in Jerusalem was looking for ways to bypass the court's ruling by asking employees not to bring non-kosher for Passover food into the hospital and having security guards politely ask the same of all visitors.

The whole saga, however, is a chronicle of things that simply did not need to be.

The vast majority of Jews in this country, some 70%, do not eat hametz on Passover. The vast majority of the 30% who do are not going to do it demonstratively in front of someone who will find it offensive. That's just basic consideration and good common sense, which most people have.

This also explains why until the middle of the last decade, the issue of bringing hametz into the hospitals was not much of an issue. All the hospitals in the country are kosher, just as all the kitchens in the army are kosher, so that everyone can eat in them.

When United Torah Judaism's Ya'acov Litzman became health minister in 2015, however, the fact that the hospital kitchens were kosher for Passover was not enough. He wanted to keep hametz out of the hospitals entirely, and security guards at hospital entrances were instructed to keep people from visiting if they were bringing in hametz, and sometimes searched bags to make sure they were not.

THIS UNNECESSARY stringency led to an unnecessary appeal to the court in 2018 by an organization waving the banner of freedom from religion. All of a sudden the question of not eating a sandwich demonstratively in the face of someone who might be offended by that act in a hospital went from one of basic courtesy and respect into a major religion-state issue, with the court ruling on the side of those who want to keep the state from mandating any and all religious strictures.

The pity here is that the courts had to get involved in something – again – that just should have been good common sense. Yes, public kitchens need to be kosher, and on Passover they need to be kosher for Passover, so the entire public can eat in them. No, the state should not dictate what a person puts in his mouth outside those kitchens.

The next level of things that didn't need to happen in this saga was Hadassah Hospital's directive on how to bypass the law. If there is a Supreme Court decision, one would expect the country's institutions, including its hospitals, to heed the court's rulings.

That unnecessary act was compounded by Horowitz's letter, which smacked of a man just looking for a fight or, rather, playing to his audience. For Horowitz's audience, which happens to be Meretz voters, this issue, like all religion-state issues, is of utmost importance. Horowitz was able to gain political capital by writing to all hospital heads and turning this into a matter of high principle, rather than just speaking quietly to the head of Hadassah.

And then Silman – who recently has become an outspoken guardian of the religious status quo, coming out recently against an egalitarian section at the Western Wall – upped the ante, threatening a coalition crisis over this matter which she said was for her a cardinal issue.

Although she was right in saying that Horowitz should have had enough consideration for his coalition partners not to press on an issue he knows is important to them – this coalition only survives if each partner understands that there are certain red lines for the others – she was out of line in evoking the Holocaust.

"People during the Holocaust fasted on Passover in order not to eat hametz, and a minister in the State of Israel, in a coalition like ours, unfortunately, says we should let hametz in," she said with much hyperbole. The Holocaust need not be summoned as a debate point in every issue.

None of this should have happened. Not the search for hametz in bags of guests going into hospitals; not the appeal to the High Court of Justice; not the court's decision; not efforts by hospitals to bypass that decision; not the way Horowitz dealt with the matter; and not Silman's overheated rhetoric.

Not every issue has to be blown up into one of high principles. Some things can just be left alone and be solved through common sense and basic consideration. How many Jews are going to smuggle a baguette into a hospital room and demonstratively eat it near the sickbed of a religious Jew?

At a time when the country is facing a new wave of terrorism, what it needs is a unified government focused on defeating that – not one where its coalition partners are quibbling about hametz to win points with their respective constituencies. At a time when the country is facing a new wave of terrorism, it needs a sense of unity and solidarity – not a religion-state crisis that will do nothing but divide.



The Greater Washington Community Kollel SHABBOS DELIGHTS

TORAH MINUTE

IN MEMORY OF RABBI KALMAN WINTER ZT"L

Ill-gotten Riches

Presented by Rabbi Moshe Sadwin, Kollel Adjunct

When you arrive in the land of Canaan... I will place a Tzara'as affliction upon a house in the land of your possession. (14:34)

Our Parsha discusses the Tzara'as affliction that can develop on the walls of one's house, which results in the demolition of the house. The Midrash, quoted by Rashi, explains the proverbial "silver lining" of this affliction. The previous inhabitants of the land before the Jewish nation inherited it, Canaanites, hid their valuables in the walls of their homes. These valuables would have remained undiscovered had Hashem not placed the Tzara'as affliction on the wall. When the wall was demolished due to the affliction, the great treasure was discovered.

This Midrash is difficult to understand. Tzara'as is a punishment for sinful behavior (see Arachin 15b-16a), especially hurtful speech, haughtiness, and stinginess. Does the Midrash mean to suggest that the homeowner would not have discovered the treasures if they would have been careful with their speech and deeds, and only became wealthy because they did not act in the proper way?

Rav Pam answers that not every house held a treasure within its walls (or else everyone would just demolish their home immediately upon moving in!). Only those destined to become rich in any case were providentially given such homes. If such a person was worthy, their predestined wealth would have come to them easily and honorably. But, if they were sinners, they would still receive the wealth destined for them, but that wealth would come in a shameful way – such as having their homes publicly demolished due to Tzara'as. Had they been careful about acting and speaking properly they would not have had to go through such trouble to receive the riches.

We learn from here a vital lesson. A person should not think that their only recourse is to act improperly or to fight over money. Each person will receive what is destined for them. If they act properly, they will get it honorably, but if not, they will only get it through shame and hardship. Acting dishonestly will change nothing for the better.

Wishing you a Good Shabbos!

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TABLE TALK

Point to Ponder

K'nega (Something like an affliction) has appeared to me in the house... (14:35)

A man or woman in whom there will be nega (an affliction)... (Tazria 13:29)

If there will be tzara'as nega (affliction) on a garment... (Tazria 13:47)

Why does the Torah use the word "like a" in reference to the tzara'as of the house?

Parsha Riddle

What does eating Matzah have in common with a house with tzara'as?

Please see next week's issue for the answer.

Last week's riddle:

Which page in the Vilna Shas has no gemara on it?

Answer: Nazir 33b

HATORAH V'HAMITZVAH

HALACHA INSIGHTS FROM THE PARSHA

The end of *parashas Metzora* sets forth the laws of *niddah* and *zavah*. While this *parashah* includes only the laws of *tumah* and *taharah* (ritual impurity and purity), which have very limited applicability in contemporary times, the succeeding *parashiyos* of *Acharei Mos* (18:19) and *Kedoshim* (20:18) add a prohibition against, and punishment for, marital relations with a woman who is a *niddah* or *zavah*, which remain central to observant Jewish life today.

It is rather surprising that the most publicly visible and iconic of the laws of *niddah* and *zavah*, the requirement of *mikvah* immersion in order to return to a state of purity, is actually nowhere explicit in the Biblical text. While bathing or immersing in water – unequivocally understood in the Oral Law to refer to *mikvah* immersion – is mentioned in the Written Torah in various other contexts of *tumah* and *taharah*, it is strikingly absent from the discussions in these three *parashiyos* of the laws of *niddah* and *zavah* (see *Tosafos Yevamos* 47b s.v. *be-Makom*). This puzzling absence notwithstanding, our tradition unanimously insists on *mikvah* immersion as the *sine qua non* of emerging from *niddah* and *zavah* status. As Rambam declares (*Issurei Biah* 11:16):

A woman does not ascend from her state of ritual impurity and cease being considered as an *ervah* until she immerses herself in a *mikvah* that is halachically acceptable while there are no substances intervening between her flesh and the ... water

If, by contrast, she washes in a bath – even if all the water in the world passes over her – her state is the same after washing as before washing [and a man who engages in relations with her is liable] for *kereit*. For there is no way of ascending from a state of ritual impurity to one of purity except through immersing in the waters of a ... *mikveh*, a spring, or a sea which is like a spring

Rambam's emphatic insistence that a woman's status does not change "even if all the water in the world passes over her" is an allusion to a vehement campaign he led against a custom that he decries as heretical, sinful, and evil, but which he records as being ubiquitous among Egyptian Jewish women in his time, to substitute the pouring of water over themselves (either by themselves or by their friends) for *mikvah* immersion (*Shut. ha-Rambam* [5720] #242).

PRESENTED BY

RABBI YITZHAK GROSSMAN, ROSH CHABURAH

KIDS KORNER

Who Am I?

#1 WHO AM I?

1. I could make you homeless.
2. I could destroy your house.
3. I could get you shaved.
4. I could ruin your clothes.

#2 WHO AM I?

1. I start the burning.
2. I am a check, but can't be cashed.
3. No torches allowed.
4. I am a night activity.

Last Week's Answers

#1 The moon (My renewal and the Menorah were similar, I fill up halfway, I make you give "Shalom," My complaining mad me small.)

#2 Tzara'as (I lock you up, I make a treasure hunt, Wash your clothes, Visit the barber.)

KOLLEL BULLETIN BOARD

Greater Washington Community Kollel wishes all of its friends, supporters, participants, and the entire community, a good Yom Tov!

The Kollel's classes will resume Sunday, May 1.

