

Young Israel Shomrai Emunah - Shabbos Shorts ד"ר

March 10 - 11, 2023 - 18 Adar 5783 - Parshas Ki Sisa/Parah

Light Candles by 5:51 - Havdalah 6:51

The Shabbos Shorts is sponsored by **Melanie & Sandy Karlin** in memory of Sandy's father, Charles R. Karlin, Betzalel Reuven Ben Rephael Shlomo, Z"L, on his 6th Yahrzeit, 22 Adar, and by **Ruthie & Bill Konick** in honor of **Marvin Konick's** 100th birthday.

Mazal Tov

- **Gigi & Jerry Kaminetzky** on the birth of a great-granddaughter, Reva Baila (Bailey), daughter of Jessica & Yehuda Ordan of Far Rockaway, NY. Mazal Tov to grandparents Anna & Shimon Kaminetzky of Atlanta, GA.
- **Vivian & Arnie Kirshenbaum** on the birth of a great-grandson, Shalom Mordechai, to grandchildren Ayala & Dov Garfinkel of Beitur, Israel. Mazal Tov to the Garfinkel, Kirshenbaum and Rosenblum Families.
- **Vivian & Arnie Kirshenbaum** on the Bar Mitzvah of their grandson, Chaim Diamond, son of Rachel & Mordecai Diamond of Monsey, NY. Mazal Tov to all of the relatives.
- **Ruchie & Rabbi Eli Reingold** on the birth of a grandson to their son and daughter in law, Batsheva & Elazar Reingold of Yerushalayim.
- **Dolores & Len Schwartz** on their 65th wedding anniversary.

Health Policy

- People experiencing symptoms of COVID-19 or other transmissible illnesses should not attend prayer, learning, social or other events at the Shul.
- If you have tested positive for COVID-19, please follow CDC guidelines before returning to Shul.

Shabbos Schedule

*Minyan locations are B = Belonofsky Sanctuary, S = Social Hall,
LBM = Large Beis Medrash, SBM = Small Beis Medrash, H = The House*

Friday Night:

- Light Candles by 5:51
- Mincha: 5:55 (B), 5:45 (Sephardi, LBM)

Shabbos Day:

- Shacharis: 7:00 (B), 8:45 (B), 9:15 (S), 8:00 (Sephardi, LBM), 9:15 (Teen, H)
- Mincha: 2:30 (B), 5:50 (B), 5:45 (Sephardi, LBM)
- Shabbos ends: 6:51

Divrei Torah/Shiurim:

- | | |
|---------------------------------|------------------------|
| • 8:45 Main Minyan | Rabbi Rosenbaum |
| • 9:15 Minyan | Rabbi Postelnik |
| • Hashkamah Minyan Gemara Shiur | Rabbi Yitzhak Grossman |
| • Pre-9:15 Minyan Chabura | Rabbi Postelnik |
| • Shiur after Mincha | Rabbi Postelnik |

Kiddush Sponsors:

- The Hashkamah Minyan Kiddush is sponsored by **Chaim Neustadter** on the Yahrzeit of his father, Yisroel Reuven Ben Alexander Sender, Israel Neustadter, Z"L.
- The Shul Kiddush is sponsored by **Ruthie & Bill Konick and family** in honor of Marvin Konick's 100th birthday.
- The Sephardic Minyan Kiddush is sponsored by **Michelle & Yoni Goldstein**, along with Ariela and Don Goldstein, in commemoration of the Hilula/Yahrzeit of Yoni's grandfather, Sol Goldstein.

Remember to change your clocks "Spring Forward" one hour on Motzei Shabbos.

YISE Youth Announcements

Teen Minyan - The Teen Minyan, led by Rabbi Moshe Holzer, meets at 9:15 AM every Shabbos in The House next to the Shul. Kiddush is served after Davening.

Shabbos Groups this Shabbos, March 11, 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 to the Yeshiva. For more information, contact Debbie Katz at dkatz@yise.org

Shabbos Group for 5th and 6th Grade Girls will meet inside The House promptly at 10:00 AM.

Junior Congregation for boys in grades 4 - 6 with Jay Marcus. Meet in the Lower Lobby at 9:55 and walk to the Yeshiva at 10:00.

Dor L'Dor - The Family Chevrusah-style Learning in a fun environment! The last session of the season will take place this Motzei Shabbos, March 11, 8:00 PM in the Social Hall. This Dor L'Dor is sponsored by Debi & Max Rudmann in honor of the Yahrzeits of Debi's mom, "Bubby" Irma Charles, Chaya Rivka Bas Leibel, and Debi's brother, Rabbi Moshe Baruch Charles, Moshe Baruch Ben Natan HaKohen. *See flyer for details.*

YISE Programs and Listings

Pre-9:15 Minyan Chabura - A weekly Chabura on the Parsha, now learning the Kedushas Levi. Delve into the deeper dimensions of the Parsha and Holidays by learning the Kedushas Levi's weekly insights. Begins at 8:55 AM Shabbos morning. This week's Shiur will be led by Rabbi Postelnik.

Hashkamah Minyan Gemara Shiur - Following the Hashkamah Minyan, learning Maseches Sanhedrin, in the Small Beis Medrash. This week's Shiur will be led by Rabbi Yitzhak Grossman.

Seeing the Hand of Hashem in Modern History with Rabbi Rosenbaum, presented by the Meaningful Tefilah Project. Recording available at <https://wp.yise.org/hand-of-hashem>

New Shabbos Shiur - Beginning next Shabbos, March 18, Rabbi Rosenbaum will give a text-based Parsha shiur 45 minutes before the late Mincha in the Belonofsky Sanctuary.

Ask the Rabbi - Come join our virtual, interactive monthly program featuring different Halachic topics! This month's topic, Pesach, will take place on Tuesday, March 21, 8:00 PM - 9:30 PM on **Zoom A**. The first hour is for Shailos submitted in advance and the last 30 minutes is for Q&A. This month's Ask the Rabbi is sponsored by Delia Weiss and family and Miriam & Steve Friedman and family in loving memory of Dr. George Weiss, Gedalya Chaim Ben Avraham Moshe, Z"L, on the occasion of his 6th Yahrzeit. For more information, contact Miriam Friedman at mfriedman2@yahoo.com *See flyer for details.*

Good Deeds Day Park Cleanup in the Kemp Mill Park. Do a Mitzvah! Join our park cleanup any time on Sunday, March 26, from 12:00 Noon - 2:00 PM. Meet at the steps near CVS. Bags and gloves will be distributed. Great for all ages! Community Service hours available. Good Deeds Day 2023 is produced in partnership with The Jewish Federation. Volunteers will get 10% off at Ben Yehuda Pizza on March 26. Volunteers needed to hand out gloves and bags. For more information, contact Miriam Friedman at mfriedman2@yahoo.com Sponsored by YISE, KMS, Berman, YGW, Chabad of Silver Spring and Ben Yehuda Pizza in conjunction with Montgomery Parks. *See flyer for details.*

Thank you to the Shiurim Sponsors for this Past Week:

Hashkamah Minyan Gemara Shiur

- **David Jaray** in honor of Rabbi Grossman and all those who attend his Shiur.

Rabbi Hyatt's Gemara Shiur

- **David Jaray** in memory of Rabbi Hyatt, Z"l, and in honor of Rabbi Grauman and all those who attend his Shiur and in memory of parents, Avraham Ben Tzvi HaLevi & Ada Bas Menachem Aryeh, Z"l, and Rabbi Hillel & Mrs. Myrna Klavan, Z"l.

Rabbi Rosenbaum's Tehillim/Parsha/Halacha Shiur

- **Sheila Gaisin** in commemoration of the recent Yahrzeits of her dear parents, Leon Millman & Nora Millman.
- **Judy & David Marwick** on the occasion of **Marvin Konick's** 100th birthday on March 11.

Rabbi Rosenbaum's Mussar Shiur

- **Leah Paretzky** in commemoration of the Yahrzeit of her father-in-law, HaRav Mordechai Aryeh Ben Koppel.

8:45 AM Shabbos Drasha

- **Bev Morris & Art Boyars** in honor of **Josh Breistein**, whose service to YISE goes way beyond professionalism.
- **Bev Morris & Art Boyars** in honor of **Simi Franco**, whose service to YISE goes way beyond professionalism.
- **The Gimbel Family** L'iluy Nishmas Yonah's grandparents, Yehuda Ben Chaim and Baila Yenta Bas Yitzchak Isaac, on their upcoming Yahrzeits on the 22nd and 26th of Adar.
- **Susan & Rabbi Saul Koss** in honor of **Marvin Konick's** 100th birthday.
- **Jeffrey & Sharon Augenbaum** and family in memory of Jeff's father, Murray Augenbaum, Moshe Yosef Ben Aharon Yaakov, on the occasion of his first Yahrzeit on 16 Adar.

Dvar Torah Dedications/ Sponsor a Shiur

YISE continues to offer a number of different in-person and virtual 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.

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
 - Hashkamah Minyan Gemara Shiur, Shabbos Morning
2. Sponsorship of the Morning and Evening Tehillim and Parsha/Halacha Shiurim together is available for \$25.
3. The 8:45 and 9:15 Shabbos Drashas are both available for sponsorship at \$54 each.

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

YISE Programs and Listings (continued)

Monthly Shalosh Seudos - To sponsor, contact Simi Franco at 301-593-4465, ext. 103, or office@yise.org. Volunteers are needed to set up and clean up. Contact Ethan Cohen at ecohen@yise.org to be part of the rotation. *See flyer for details.*
Rabbi Koss's Jewish History Class will NOT meet in the month of April this year. Chag Kasher Visameach.

Online YISE Cholim List - Go to <https://wp.yise.org/cholim> to add a name to the list. The list is used at the 8:45 Minyan on Monday, Thursday, and Shabbos. For questions about Mi Sheberach guidelines, contact Rabbi Rosenbaum. For other questions, contact Seth Katz at sethkatz@yise.org

Helping Hands Across Kemp Mill, a part of YISE's Chesed Committee, provides assistance to families undergoing medical crises. For information, please 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 <https://audio.yise.org>

Weekday Shiurim

Options for in-person and remote learning are listed below.

For the latest list and times, go to:

<https://wp.yise.org/remote-learning-schedule/>

- **Rabbi Rosenbaum's** Mussar Study Group for Women (spiritual self-improvement), Sundays at 9:30 AM, **Zoom A**.
 - **Rabbi Rosenbaum** - Daily - one chapter of Tehillim, followed by a 15-minute Halacha Shiur. Sunday through Thursday, **6:30 PM (note new time)**, **Zoom A**, will not meet on Sunday, March 12, or on Thursday, March 16.
 - **Rabbi Rosenbaum** - Daily - one chapter of Tehillim followed by a 15-minute Shiur on the Parsha. Monday through Friday, 9:30 AM, **Zoom A**.
 - **Rabbi Rosenbaum's** Gemara Shiur for Men, Tuesdays and Fridays, 6:00 AM, **Zoom A**.
 - **Rabbi Rosenbaum's** Nach Shiur, Wednesdays at 11:00 AM, now learning Mishlei, **Zoom A**.
 - **Rabbi Rosenbaum's** Women's Navi Shiur, now learning Sefer Shmuel, Wednesdays at 8:00 PM, **Zoom A**.
 - **GWCK Sunday Kollel Brunch and Learn for Men** - Sunday mornings, 9:30 AM breakfast, 9:45 AM. Shiurim:
 - Illuminating Inquiries in Halacha - Rabbi Yitzchak Mandel
 - Judaism 102: Fundamentals for the Experienced Jew - Rabbi Hillel Shaps
 - Navigating Navi: Sefer Yehoshua - Rabbi Yitzhak Grossman
 - Parsha Perspectives: An Exploration of Engaging Parsha Topics - Rabbi Menachem Winter
 - **Rabbi Tuvia Grauman** - Rabbi Hyatt's Gemara Shiur, Sundays at 10:00 AM, **Zoom C**.
 - **GWCK presents CLAS (Community Learning at Shomrai)** - 8:15 PM - 9:15 PM. For more info., contact Rabbi Hillel Shaps, hshaps@gwckollel.org 347-869-9361.
 - For Men:
 - Mondays: Rabbi Hillel Shaps - On the Same Page Gemara.
 - Wednesdays: Rabbi Yitzhak Grossman - Reading Responsa - **Zoom E**.
 - Thursdays: Rabbi Avraham Sussman - Yesodei Hatorah Gemara Skills Building - **Zoom F**.
 - For Women:
 - Mondays: Mrs. Sara Malka Winter - Parsha Journeys - **Zoom D**.
 - **SCP (Semichas Chaver Program)** - Tuesdays at 8:45 PM at YISE. Join the fastest growing Halacha learning program in the world! Register online at <https://thegreaterwashingtoncommunitykollel.com/scp>
 - **Rabbi Yehoshua Levy's** Gemara Shiur, Masechet Chulin, Sunday through Friday, 6:35 AM - 7:22 AM, in the Franco Beit Midrash.
 - **Chavrusa Learning** - Monday nights in the Social Hall, 8:30 PM - 9:30 PM. For more information, contact Rabbi Levy at 240-423-8810.
 - **The Golden Network Presents: Rabbi Barry Greengart's** Shiurim for men & women, Mondays at 8:45 AM, studying Parashas Hashavua, **Zoom B**.
 - **Rabbi Yitzchak Scher's** Shiur for Men and Women, Tuesdays, 1:30 PM, "A Second Look - Stories in the Torah from a Deeper Perspective", in-person in the Small Beis Medrash and on **Zoom G**.
 - **Rabbi Moshe Arzouan's** Advanced Gemara Shiur for Men, learning Maseches Bava Metzia, Daf 3a. Wednesday evenings at 8:00 PM on **Zoom H**.
- Connection Details:** Go to <https://zoom.us/join/> and enter the meeting ID, or call 301-715-8592 or 929-205-6099 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: 833 3477 1595, password RabbiHyatt
 Zoom D: ID: 601 853 4021, passcode Winter (phone 667362)
 Zoom E: ID: 746 455 2195, password Learn
 Zoom F: ID: 803 356 4156, password Learn
 Zoom G: ID: 713 7408 5130, password 045079
 Zoom H: ID: 849 3898 4989, passcode 161699

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.

Community Programs & Listings

Kidney Donation Needed - Mr. Gerry Segelman, father of Micah Segelman, is in need of a kidney transplant. If you would consider being a kidney donor, please contact Rabbi Chaim Steinmetz at Renewal for more information at csteinmetz@renewal.org or 718-431-9831 ext 209.

TGN Lunch and Learn - Wednesday, March 22, 11:45 AM - 1:00 PM at YISE. For more information or to RSVP by March 15, contact Rabbi Shmuel Leigh: 301-732-1773 or director@goldennetwork.org

Israeli Folk Dancing for Women – Wednesday at KMS. Beginners - 7:45 PM - 8:45 PM, Advanced Beginners/Intermediate - 9:00 PM - 10:00 PM. Fee: \$5. For more information, contact womendance613@gmail.com

Rays of Wisdom - Life Lessons From Pirkei Avos - Greater Washington Community Kollel invites women of the community to a weekday morning text-based Chaburah led by Mrs. Channah Cohen. Mondays at 9:30 AM in Kemp Mill. To be added to a list for information and weekly location, email channahandjeff@gmail.com or call 773-219-5397.

Please help our community complete these Siyumim:

Mishnayos for the 1st Yahrzeit of **Noah Roitman**, Noah Ben Shalom Yaakov, January 4, 23 Tevet - <https://www.lzechernishmas.com/signup.php?id=11081>

Mishnayos for the 1st Yahrzeit of **Natalie Gabai**, Nechama Naomi Bat Leib, December 21, 9 Tevet - <https://www.lzechernishmas.com/signup.php?id=11044>

Mishnayos for the 1st Yahrzeit of **Jerry Snyder**, Yehoshua Ben Binyamin, December 21, 9 Tevet - <https://hadranalach.com/2612>

Tanach for the 1st Yahrzeit of **Marion Baras**, Miriam Bas Menachem, January 1, 20 Tevet - <http://hadranalach.com/2626>

Kemp Mill Toastmasters - Wednesday, March 15, 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 president@kempmilltoastmasters.com for more info. Zoom meeting ID: 986 546 841, password: 3671

Crisis Diplomacy and the Two-Minute Football Drill - Linda Silverman Kahan memorial lecture and brunch, Sunday, March 26, 10:00 AM at Kemp Mill Synagogue. Featuring guest speaker Ambassador Daniel C. Kurtzer. Couvert \$54 per person. To register and for sponsorship information, visit <https://www.sulam.org/lkm2023>

Alshich on the Parsha with Rabbi Levy - Shabbat afternoon between Mincha and Maariv in the Franco Beit Midrash.

Zoom Shiurim with Rabbi Levy - Monday through Friday on Zoom, Meeting ID: 636 563 5989. Alshich - 9:20 AM - 10:15 AM. Gemara Ribit 10:15 AM - 11:30 AM. Hilchot Lashon Hara 12:45 PM - 1:45 PM.

In G-d We Trust - Exploring the relationship and balance between Relying on G-d/Bitachon & Human Endeavor/Hishtadlus, based on the teachings of 11th century scholar, Rabbeinu Bachya's Treatise on Trust - Shaar Habitachon. Wednesdays, 12:15 PM - 1:00 PM on Zoom, Presented by Rabbi Hillel Shaps. To register, visit <https://linksgw.org/classes>

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, currently learning Bava Metzia. 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.

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**. For more information call 301-732-1773 or email director@goldennetwork.org

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. 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, 7:30 AM in the YISE Social Hall.

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

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

The Week Ahead		Sunday March 12	Monday March 13	Tuesday March 14	Wednesday March 15	Thursday March 16	Friday March 17
Shacharis	Ashkenazi (S, B, B)	6:30, 7:30, 8:45	6:15, 6:45, 8:45	6:15, 6:55, 8:45	6:15, 6:55, 8:45	6:15, 6:45, 8:45	6:15, 6:55, 8:45
	Sephardi (LBM)	7:30	7:30	7:30	7:30	7:30	7:30
Mincha / Maariv	Ashkenazi (B)	7:00	7:00	7:00	7:00	7:00	See Shabbos schedule
	Sephardi (LBM)	6:50	6:50	6:50	6:50	6:50	
Halachic Times: Latest Alos Hashachar 6:05 AM, Earliest Talis and Tefilin: 6:33 AM, Latest Netz: 7:25 AM, Latest Krias Shema: 10:15 AM, Earliest Mincha: 1:49 PM, Earliest Shkia: 7:11 PM, Latest Tzeis Hacoachavim 7:58 PM							

Next Shabbos

March 17 - 18, 2023 - 25 Adar 5783
Parshas Vayakhel-Pekudei/Hachodesh

Friday Night:

- Light Candles by 6:58, and not before 6:02
- Mincha: 5:45 (Plag, B), 7:00 (B), 6:55 (Sephardi, LBM)

Shabbos Day:

- Shacharis: 7:00 (B), 8:45 (B), 9:15 (S), 8:00 (Sephardi, LBM), 9:15 (Teen, H)
- Mincha: 2:30 (B), 6:50 (B), 6:50 (Sephardi, LBM)
- Shabbos ends/Maariv: 7:58

Next Shabbos Shorts Deadline: Wednesday, March 15, at 12 Noon

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

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

Eruv line: 301-593-5561 Email: office@yise.org

Website: www.yise.org

Office Hours:

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

Friday: 9:00 AM - 2:00 PM

Rabbi Dovid Rosenbaum

Yale Ginsburg - President

Rabbi Yosef Postelnek - Asst. Rabbi Simi Franco - Office Manager



YISE YOUTH PRESENTS

Dor L'Dor

SATURDAY 19 NOVEMBER 2022

7:00 PM

SATURDAY 3 DECEMBER 2022

7:00 PM

SATURDAY 10 DECEMBER 2022

7:00 PM

SATURDAY 31 DECEMBER 2022

7:00 PM

SATURDAY 14 JANUARY 2023

7:15 PM

SATURDAY 28 JANUARY 2023

7:30 PM

SATURDAY 11 FEBRUARY 2023

7:45 PM

SATURDAY 25 FEBRUARY 2023

8:00 PM

SATURDAY 11 MARCH 2023

8:00 PM



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**FAMILY
LEARNING
2022-23**

Please email mshimoff@yise.org
if you would like to sponsor

YISE PURIM *Mesiba*
2023

**THANK YOU TO ALL OUR
GENEROUS SPONSORS!**

PLATINUM

Anonymous

GOLD

Judy & David Marwick

SILVER

Ben Yehuda Pizza

Carol & Tuvia Lazar

RUBY

Simi & Sammy Franco

Sahra & Yale Ginsburg

Nancy & Bruce James

Debbie & Marc Katz

Rachelli & Craig Simon

EMERALD

Joyce Dworsky & Nino Srourr

Barbara Price

ASK the RABBI

Come join our virtual, monthly interactive program featuring different Halachic topics!

Topic: **Pesach**



The first hour is for Shailos submitted in advance and the last 30 minutes is for Q & A. (Please note that this may vary depending upon the Shailos.)

■ If I cannot be at the table for the entire seder, what are the most important parts that I should not miss?

■ What should I do if I find chametz in my home on Pesach?

■ What happens if I forgot to prepare an Eruv Tavshilin?

Send in your questions about Pesach to: AskTheRabbi@yise.org by Sunday, March 19.

When: Tuesday, March 21, 8:00 PM - 9:30 PM

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

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

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

This month's Ask the Rabbi is sponsored by Delia Weiss and family and Miriam & Steve Friedman and family in loving memory of Dr. George Weiss, Gedalya Chaim Ben Avraham Moshe, Z"l, on the occasion of his 6th Yahrzeit.



Young Israel Shomrai Emunah of Greater Washington

Shalosh Seudos / Seudah Shlishit Program

Upcoming Dates:

February 4, 2023

February 11, 2023

March 4, 2023

March 25, 2023

May 6, 2023

June 3, 2023

Full sponsorships start at \$350

To sponsor, please contact the Shul Office at office@yise.org or 301-593-4465, ext. 103

You may also contribute to the new

Shalosh Seudos Group

These funds go toward supporting the Shalosh Seudos meal when a full sponsor is not available

To join the **Shalosh Seudos Group**, please contact the Shul Office at office@yise.org or 301-593-4465, ext. 103

Volunteers are also needed to assist with setup and cleanup
Please contact Ethan Cohen at ecohen@yise.org to volunteer

We look forward to seeing you at YISE!



Come do a Mitzvah! Join a Park Cleanup!

Clean the Kemp Mill Park or Sligo Creek Park. Great for all ages!

Bags & gloves will be distributed. US students can receive community service hours.

Park Cleanup project is organized by:

*Chabad of Silver Spring, KMS, YISE, Berman, YGW Boys' MS, & Ben-Yehuda
Pizza in conjunction with Montgomery Parks*

Date:

Sunday, March 26

Time:

**Show up any time between
12 – 2 PM**

Where:

**Meet at the steps near CVS in
the Kemp Mill Park (Kemp Mill
Shopping Center)**

Contact:

**Miriam Friedman for more
information at**

mfriedman2@yahoo.com



Likutei Divrei Torah

Gleanings of Divrei Torah on Parashat Hashavuah

via the Internet Note:

Avoid Disappointment - Reserve Dedications Now!

In memory of
Miriam Dreeben, a"h
(Miriam Bat Chaim Yirmiyahu Halevi)
20 Adar

Volume 29, Issue 21

Shabbat Parashat KiTisa - Parah

5783 - B"H

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

Can there be Compassion without Justice? - At the height of the drama of the Golden Calf, a vivid and enigmatic scene takes place. Moses has secured forgiveness for the people. But now, on Mount Sinai yet again, he does more. He asks God to be with the people. He asks Him to "teach me Your ways," and "show me Your glory". God replies: "I will cause all My goodness to pass in front of you, and I will proclaim My Name, the Lord, in your presence ... I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion. But," He said, "you cannot see My face, for no one may see Me and live."

God then places Moses in a cleft in the rock face, telling him he will be able to "see My back" but not His face, and Moses hears God say these words: "The Lord, the Lord, the compassionate and gracious God, slow to anger, abounding in love and faithfulness, maintaining love to thousands, and forgiving wickedness, rebellion and sin. Yet He does not leave the guilty unpunished. This passage became known as the "Thirteen Attributes of God's Mercy."

The Sages understood this episode as the moment in which God taught Moses, and through him all future generations, how to pray when atoning for sin. Moses himself used these words with slight variations during the next crisis, that of the spies. Eventually they became the basis of the special prayers known as Selichot, prayers of penitence. It was as if God were binding himself to forgive the penitent in each generation by this self-definition. God is compassionate and lives in love and forgiveness. This is an essential element of Jewish faith.

But there is a caveat. God adds: "Yet He does not leave the guilty unpunished." There is a further clause about visiting the sins of the parents upon the children which demands separate attention and is not our subject here. The caveat tells us that there is forgiveness but also punishment. There is compassion but also justice.

Why so? Why must there be justice as well as compassion, punishment as well as forgiveness? The Sages said: "When God created the universe He did so under the attribute of justice, but then saw it could not survive. What did He do? He added compassion to justice and created the world."

This statement prompts the same question. Why did God not abandon justice altogether? Why is forgiveness alone not enough?

Some fascinating recent research in diverse fields from moral philosophy to evolutionary psychology, and from games theory to environmental ethics, provides us with an extraordinary and unexpected answer.

The best point of entry is Garrett Harding's famous paper written in 1968 about "the tragedy of the commons." He asks us to imagine an asset with no specific owner: pasture land that belongs to everyone (the commons), for example, or the sea and the fish it contains. The asset provides a livelihood to many people, the local farmers or fishermen. But eventually it attracts too many people. There is over-pasturing or overfishing, and the resource is depleted. The pasture is at risk of becoming wasteland. The fish are in danger of extinction.

What then happens? The common good demands that everyone from here on must practice restraint. They must limit the number of animals they graze or the number of fish they catch. But some individuals are tempted not to do so. They continue to over-pasture or overfish. They justify to themselves that the gain to them is great and the loss to others is small, since it is divided by many. Self-interest takes precedence over the common good, and if enough people act on these instincts, the result is disaster.

This is the tragedy of the commons, and it explains how environmental catastrophes and other disasters occur. The problem is the free rider, the person who pursues their self-interest without bearing their share of the cost of the common good. Because of the importance of this type of situation to many contemporary problems, they have been intensively studied by mathematical biologists like Anatol Rapoport and Martin Nowak and behavioural economists like Daniel Kahneman and the late Amos Tversky.

One of the things they have done is to create experimental situations that simulate this sort of problem. Here is one example. Four players are each given \$8. They are told they can choose to invest as much or as little as they want in a common fund. The experimenter collects the contributions, adds them up, adds 50% (the gain the farmer or fisherman would have made by using the commons), and distributes the sum equally to all four players. So if each contributes the full \$8 to the fund, they each receive \$12 at the end. But if one player contributes nothing, the fund will total \$24, which with 50% added becomes \$36. Distributed equally it means that each will receive \$9. Three will thus have gained \$1, while the fourth, the free rider, will have gained \$9.

This, though, is not a stable situation. As the game is played repeatedly, the participants begin to realise there is a free rider among them even if the experiment is structured so that they don't know who it is. One of two things then tends to happen. Either everyone stops contributing to the fund (i.e. the common good) or they agree, if given the choice, to punish the free rider. Often people are keen to punish, even if it means that they will lose thereby, a phenomenon sometimes called "altruistic punishment."

Some have linked participants to MRI machines to see which parts of the brain are activated by such games. Interestingly, altruistic punishment is linked to pleasure centres in the brain. As Kahneman puts it: "It appears that maintaining the social order and the rules of fairness in this fashion is its own reward. Altruistic punishment could well be the glue that holds societies together."

This, though, is hardly a happy situation. Punishment is bad news for everyone. The offender suffers, but so do the punishers, who have to spend time or money they might otherwise use in improving the collective outcome. And in cross-cultural studies, it turns out to be people from countries where there is widespread free-riding who punish most severely. People are most punitive in societies where there is the most corruption and the least public-spiritedness. Punishment, in other words, is the solution of last resort.

This brings us to religion. A whole series of experiments has shed light on the role of religious

practice in such circumstances. Tests have been carried out in which participants have the opportunity to cheat and gain by so doing. If, without any connection being made to the experiment at hand, participants have been primed to think religious thoughts – by being shown words relating to God, for example, or being reminded of the Ten Commandments – they cheat significantly less. What is particularly fascinating about such tests is that outcomes show no relationship to the underlying beliefs of the participants. What makes the difference is not believing in God, but rather being reminded of God before the test. This may well be why daily prayer and other regular rituals are so important. What affects us at moments of temptation is not so much background belief but the act of bringing that belief into awareness.

Of much greater significance have been the experiments designed to test the impact of different ways of thinking about God. Do we think primarily in terms of Divine forgiveness, or of Divine justice and punishment? Some strands within the great faiths emphasise one, others the other. There are hellfire preachers and those who speak in the still, small voice of love. Which is the more effective?

Needless to say, when the experimental subjects are atheists or agnostics, there is no difference. They are not affected either way. Among believers, though, the difference is significant. Those who believe in a punitive God cheat and steal less than those who believe in a forgiving God. Experiments were then performed to see how believers relate to free-riders in common-good situations like those described above. Were they willing to forgive, or did they punish the free-riders even at a cost to themselves. Here the results were revelatory. People who believe in a punitive God, punish people less than those who believe in a forgiving God. Those who believe that, as the Torah says, God "does not leave the guilty unpunished," are more willing to leave punishment to God. Those who focus on Divine forgiveness are more likely to practice human retribution or revenge. The same applies to societies as a whole. Here the experimenters used terms not entirely germane to Judaism: they compared countries in terms of percentages of the population who believed in heaven and hell. "Nations with the highest levels of belief in hell and the lowest levels of belief in heaven had the lowest crime rates. In contrast, nations that privileged heaven over hell were champions of crime. These patterns persisted across nearly all major religious faiths, including various Christian, Hindu and syncretic religions that are a blend of several belief systems."

This was so surprising a finding that people asked: in that case, why are there religions that de-emphasise Divine punishment? Azim Shariff offered the following explanation: "Because though Hell might be better at getting people to be good, Heaven is much better at making them feel good." So, if a religion is intent on making converts, "it's much easier to sell a religion that promises a Divine Paradise than one that threatens believers with fire and brimstone."

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It is now clear why, at the very moment He is declaring his compassion, grace and forgiveness, God insists that He does not leave the guilty unpunished. A world without Divine justice would be one where there is more resentment, punishment, and crime, and less public-spiritedness and forgiveness, even among religious believers. The more we believe that God punishes the guilty, the more forgiving we become. The less we believe that God punishes the guilty, the more resentful and punitive we become. This is a totally counterintuitive truth, yet one that finally allows us to see the profound wisdom of the Torah in helping us create a humane and compassionate society.

Shabbat Shalom: Rabbi Shlomo Riskin

“When you lift up the heads of the children of Israel to count them (in a census), let each one give an atonement offering for his soul when they are counted, so that there not be a plague in the counting of them” This opening verse of our Biblical portion teaches that it is forbidden to take a number count of the Israelites – a census activity which Jewish organizations are constantly involved in doing. This prohibition is reinforced by the prophet Hosea, when he declares: “The number of the children of Israel shall be as the sands of the sea, which cannot be numbered and cannot be counted...” And historically even King David learned the bitter lesson of the power of this command, when – against the will of his Chief Commander Joab – he ordered a census, and the Israelites suffered a plague.

Why can't we count Jews? What is the meaning of “give an atonement offering for his soul”? And didn't Hosea realize that we are not now – and were not in his day nor in any other time in Jewish history – as numerous as the sands of the sea?

The answer is to be found in a very strange incident during the judgeship of Gideon, great leader of Israel, against the Midianite enemy, which is cited by Chief Rabbi Sacks in his “Covenant and Conversation”. God encourages war against Midian, Gideon assembles 32,000 soldiers, and God says they are too many for Him to place Midian in their hands (sic)! Gideon allows exemption for those who are frightened and wish to return home; only 10,000 remain. God believes that there are still too many and orders Gideon to take his men to a waterway and have them drink. Ninety-seven hundred kneeled down on their knees to drink and three hundred lapped up the water with their hands, remaining in an upright position. God has Gideon wage the battle only with the 300 who did not kneel – with those soldiers who understood that it is only permissible to kneel before God. Even though the opposing Midianite forces were “innumerable (unable to be counted) like the sand at the edge of the sea in large quantity”, the small band of 300 – waging a surprise nocturnal battle accompanied with great victorious sounds of the Shofar – won the day!

The message is indubitably clear. A census presupposes that in battle and when compared to other nations, there is strength in numbers, numbers count. The Divine commandment forbidding a census comes to teach that if God is with Israel, then numbers become totally unimportant; to be alone with God is to always be with a majority of one. And to be with God means to be righteous, to be committed to the cause, to believe in oneself, in one's nation and one's mission.

A small band of dedicated people willing to sacrifice one's life to a Divine cause – such as a Jewish homeland poised and inspired to teach the world about a God of love, morality, pluralism and peace – is automatically as numerous as the sands at the edge of the shores of the sea. Such an army is as united as are the sands of the sea, and such an army contains soldiers each of whom is willing to give up his life (soul) as an atonement for God. That is why we

successfully defeated all of the Arab hordes with a population of barely 600,000 in our War of Independence. Jews who lack the faith to risk their lives meaningfully in a just war for the sake of peace may well find that their lives will be taken absurdly by plague, God forbid.

And if our Biblical portion begins by teaching that it is forbidden to count Jews in a census for the sake of comparison to other nations, it continues on to teach that nevertheless, every single Jew within Israel certainly does count. Moses is atop Mt. Sinai (or in the supernal heavens) receiving the Decalogue of morality from God, while the panicking Israelites – having expected their great prophet to return on the fortieth day when he planned his return for the forty-first day – are worshipping the golden calf. God commands Moses: “Get down, because your nation whom you took up from the land of Egypt is acting perversely”

The Sages expand on God's words: “Get down from our exalted state. I only gave you greatness because of your nation. Now that your nation is sinning, what do I need you for?” Picture the scene: here is the greatest Kollel in history, with the Almighty as Rosh HaYeshiva and Moses as disciple (avrech). Nevertheless, God explains that He did not enter into a covenant with the elite, most dedicated Jewish scholars; no, God entered into a covenant with every single Jew, from the elders and judges to the choppers of wood and the drawers of water.

Just as a Holy Torah Scroll is invalidated by a single letter which is missing, so is Knesset Yisrael invalidated if even one Jew is disaffected. Moses must go down to his errant nation and lift up each of the Israelites, restore every Jew to the commitment of the Divine message and mission. Yes, the Jews must not be counted, but each and every Jew certainly counts!

The Person in the Parsha: R. Tzvi Hersch Weinreb

Little Did I Know - Birthdays are important, and the older one gets, the more important he becomes. With age, birthdays begin to stimulate ambiguous feelings. On the one hand, every birthday is cause for celebration. Another year of life and accomplishment has gone by, and a new year full of hope and great possibilities is about to begin. There is much to be thankful for. On the other hand, one can no longer deny that he is getting older. Sadly, some who we celebrated with last year are no longer around to celebrate with us this year.

Birthdays bring back memories of the past. The memories themselves are sometimes wonderful, but sometimes remind us of tragic experiences that we would rather forget.

My Bar Mitzvah parsha was Parshat Ki Tisa so this an occasion for reflection for me. My memories center about the people who were there. My parents, of course, are among them, and three of my grandparents, and great-uncle who was one of the few people then who actually taught me something about my parsha. My sisters were there, although one was barely a year old. I also remember fondly, and with great respect, the man who taught me to read the Torah. His name was Mr. Sender Kolatch. But what I reflect on most is the discrepancy between what I knew about my parsha then, and what I have learned about it in the many decades since my bar mitzvah. I did learn to read it from the Torah scroll, and I'm told I did it well, but I had only a very superficial knowledge about this profound parsha and its very diverse contents. I knew that it opened with the mitzvah of machatzit hashekel that every Jew was to contribute a half shekel to a central fund, out of which the costs of the Tabernacle services would be paid.

I knew that the opening two sections of the parsha were among the longest, if not the longest, in the entire Torah. This was one of the biggest obstacles I

Likutei Divrei Torah

had to mastering the Torah reading. But I hadn't a clue as to the details of those two sections: about the special oils and fragrances which were an essential part of the Temple service. It was much later that the Talmud tractate which discusses these details and their significance, Masechet Kritut, became one of my favorite Talmud tractates.

I knew about the reference to Shabbat in the opening sections of the parsha, but it was not until much later that I began to appreciate the connection between sacred space—the Temple precincts, and sacred time—the Shabbat day.

I knew the story of the Golden Calf, but I did not appreciate its contemporary relevance and rich symbolism until much later. I have since become enamored of Rabbi Yehudah HaLevi's explanation of the attractiveness of a Golden Calf for the people. He maintains that the demand to worship an invisible god was just too much for the Children of Israel, so that they chose a tangible object through which to worship a God Who could not be seen. How tempting it is to this very day to try to find tangible physical or ideological substitutes for the transcendent Almighty, a temptation which leads us to modes of worship which is more “sophisticated” than dancing around a Golden Calf, but no less idolatrous.

The courageous confrontation of Moses with God, as he intercedes for the sinful people and begs forgiveness for them, was “over my head.” It made no impression upon me. And yet, now, these verses have come to exemplify what for me is the essence of true leadership: “Moses went back to the Lord and said: ‘Alas. This nation is guilty of a great sin in making for themselves a god of gold. Now, if You will forgive their sin [well and good]; but if not, erase me from the record which You have written’”.

Nor did I in any way understand Moses' plea: “Now, if I have truly gained Your favor, pray let me know Your ways.” What ways? What exactly was Moses asking for?

I now have learned that Moses was asking to understand God's inscrutable will. He needed to understand so much that we find difficult in our daily lives as we struggle to make sense of “why the righteous suffer.” But for a 13-year-old, blessed with a relatively problem-free life, I was protected from such a “need to know.”

Yet, there is much in the parsha that was relevant then: God's response to Moses' request that he know His ways: “You cannot see My face, for man may not see Me and live;” the mysterious “cleft in the rock” in which Moses hid; the symbolism of the Second Tablets which Moses was instructed to carve of stone; the Thirteen Attributes of God's mercy; the radiance which graced Moses face, so that “the people shrank from coming near him;” and the mask, or veil, which Moses wore so as to frighten the people no longer. All this rich content, and more, was not taught to me, and had it been taught to me, it wouldn't have meant very much.

There is a lesson in the ignorance of this particular Bar Mitzvah boy and all that he has subsequently learned about the Torah and about this parsha. It is lesson by which I have tried to live by. The lesson is this: One cannot be complacently satisfied with the understanding of Torah that he attained as a schoolchild. As we mature, so must our knowledge of Torah mature. The Torah of a 13-year-old cannot slake the intellectual thirst of a 30-year-old, nor can the Torah we learned when we were 30 satisfy our spiritual needs when we turn 60.

Our Torah must be renewed as we grow older. Torah study must be a lifelong endeavor. Then, and only then, can it continue to inspire and instruct us as we struggle with the challenges of living, with the challenges that change as we age. *[Excerpted]*

This week's *Parashah* opens with the *Mitzvah* of "*Machatzit Ha'shekel*," which includes giving half a *Shekel* annually to support the operations of the *Bet Hamikdash* (see *Rashi z"l* to 30:15). The Torah commands that this donation be given by "*Kol ha'over al ha'pekudim*"--literally, "everyone who passes through the census."

R' Yitzchak Ze'ev Yadler z"l (1843-1917; Yerushalayim) notes that the *Talmud Yerushalmi* (*Shekalim* 1:3) interprets "*Kol ha'over al ha'pekudim*" as: "All who pass over the sea." [See there for the *Halachic* significance of this interpretation.] Why is a Jew referred to as "*Over al ha'pekudim*"? R' Yadler explains: The word "*Pakid*"--from the same root as "*Pekudim*"--refers to someone who is appointed to a position. Every part of Creation was made for a purpose; it was "appointed" to perform a specific role within nature. But the Jewish People have the power to "pass over" the *Pekudim*; to overrule the laws of nature, as when the Sage Rabbi Pinchas ben Yair ordered the Jordan River to split for him (*Chullin* 7a). Likewise, the entire *Yam Suf* was required to split for *Bnei Yisrael*, allowing them to "pass over the sea."

R' Yadler continues: Every man is commanded to give half a *Shekel* as "an atonement for his soul" (30:12) in order that he merit to have the laws of nature bend to his needs. The *Midrash* says that Moshe Rabbeinu could not understand the *Machatzit Ha'shekel*. R' Yadler suggests that it was this aspect that Moshe could not understand: How can such a small coin have so much power? In response, *Hashem* showed him a *Machatzit Ha'shekel* of fire, as if to say that its power is very great. (*Tiferet Zion*)

Thirty Days Before Pesach . . .

The *Gemara* (*Pesachim* 109a) describes how the Sages would encourage their children to ask questions on *Pesach* night, and the major *Halachic* authorities (*Rambam z"l* and the *Shulchan Aruch*) rule that the *Seder* should be conducted using a question and answer format. Hence, *Maggid* is book-ended by questions and answers: "*Mah Nishtanah?*" on one side and "*Pesach/Matzah/Maror - Al Shum Mah?*" on the other. Even if there are no children at the *Seder*, and even if the *Seder* participants are all Torah scholars, *Halachah* encourages them to ask each other questions.

R' Yisrael Ze'ev Halevi Horowitz z"l (1778-1861; rabbi of Sátoraljaújhely ("Uhel"), Hungary; later settled in Teveryah, *Eretz Yisrael*) writes: Clearly, the question and answer format is based on the verses (*Devarim* 6:20-21), "When your child asks you tomorrow, saying, 'What are the testimonies and the decrees and the ordinances that *Hashem*, our *Elokim*, commanded you?' You shall say to your child, 'We were slaves to Pharaoh in Egypt, and *Hashem* took us out of Egypt with a strong hand.'" Our Sages understand "When your child asks" as a *Mitzvah* to ask. But why does the Torah insist on this format?

He explains: Rabbeinu Bachya ibn Pekudah z"l (Spain; early 11th century) writes in *Chovot Ha'levavot* that a person should not rely on received tradition alone when it comes to his *Emunah* / faith; rather, each person should also inquire into this subject to the extent of his capability, as it is written (*Divrei Ha'yamim I* 28:9), "Know the G-d of your father," but also, "Serve Him with a perfect heart," i.e., your intellect. R' Horowitz elaborates: This may be understood through a parable. If a person does not know that he is sick, he is less likely to follow a doctor's orders and take medicine. Even if someone puts the medicine in his mouth, he may spit it out. But, if a person investigates and understands his condition, he is more likely to comply with the doctor's orders. Similarly, R' Horowitz writes, a person who attempts to understand matters of *Emunah* is more likely to accept the received tradition in the long run than a person who accepts it blindly. This is one reason why questions are encouraged at the *Seder*.

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“Why should Egypt say the following, ‘With *Ra’ah* / evil intent did He take them out, to kill them in the mountains and to annihilate them from the face of the earth?’” (32:12)

When Moshe negotiated with Pharaoh before the Exodus, Pharaoh said (*Shmot* 10:10), “See that *Ra’ah* is opposite your face!” *Rashi* explains: There is a certain star whose name is “*Ra’ah*.” Pharaoh said to Moshe, “Using astrology, I see that star rising towards you in the wilderness. It is an emblem of blood,” *i.e.*, you are destined to be killed in the desert. When *Bnei Yisrael* sinned by worshipping the Golden Calf and *Hashem* intended to slay them, Moshe prayed that *Hashem* not give Egypt the chance to say they were correct. At once (*Shmot* 32:14), “*Hashem* reconsidered regarding the *Ra’ah* that He had declared He would do to His people,” and He changed the blood which that star represented to the blood of circumcision. This is the meaning of the verse (*Yehoshua* 5:9), “Today [by circumcising the Jewish People who had not been circumcised during the 40 years in the wilderness], have I removed from you the reproach of the Egyptians,” *i.e.*, that which they said, “We see blood hovering over you in the wilderness.” [Until here from *Rashi*]

R’ Chaim Friedlander *z”l* (1923-1986; *Mashgiach Ruchani* of the Ponovezh Yeshiva) writes: Pharaoh did not see incorrectly; there was, in fact, a decree of destruction hovering over *Bnei Yisrael* after they made the Golden Calf. What Pharaoh failed to see, however, is that repentance and prayer have the power to change an evil decree. Indeed, this is one of the key messages of the Purim story.

(*Siftei Chaim: Mo’adim* II p.177-178)

“And now, if I have indeed found favor in Your eyes, make Your way known to me . . .” (33:13)

The *Gemara* (*Berachot* 7a) teaches that Moshe was asking, “Let me understand Your ways: Why are there righteous people whose lives are filled with suffering and wicked people whose lives are filled with goodness?” But *Hashem* did not reveal this secret to Moshe at that time. Instead, He said only (verse 19), “I shall show favor when I choose to show favor, and I shall show mercy when I choose to show mercy.” [Until here from the *Gemara*]

R’ David Kimchi *z”l* (*Radak*; 1160-1235; Narbonne, France) notes that, later in the Torah, Moshe Rabbeinu himself reveals the answer, saying (*Devarim* 7:10), “He repays His enemy in his lifetime to make him perish.” Even an evil person does some good in his lifetime for which he deserves some reward. *Hashem* gives him that reward in this world so that he will have no share with the righteous in the World-to-Come. Conversely, even a righteous person makes some mistakes for which he deserves punishment. *Hashem* punishes him in this world so that his share in the World-to-Come will not be diminished. This, writes *Radak*, is what King David is describing in the verses (*Tehilim* 92:6-8--recited multiple times on *Shabbat*), “How great are Your deeds *Hashem*; exceedingly profound are Your thoughts. A boor cannot know this, nor can a fool understand this: When the wicked bloom like grass and all the doers of iniquity blossom. It is to destroy them till eternity.”

(Commentary to *Tehilim* 92:7)

“You must observe My Sabbaths, for it is a sign between Me and you for your generations, to know that I am *Hashem* . . .” (31:13)

Rashi *z”l* writes: This is a mark of *Gedulah* / distinction for you--the fact that I have chosen you and let you inherit the day on which I, *Hashem*, “rested” as your day of rest. [Until here from *Rashi*]

R’ Yechezkel Sarna *z”l* (1890-1969; *Rosh Yeshiva* of the Chevron Yeshiva in Yerushalayim) writes: In *Mussaf* recited on *Shabbat*, we identify several different levels among those who observe the Sabbath: “Those who delight in it will inherit eternal honor, those who taste it will merit life, and also those who love its words have chosen *Gedulah*.” Even a person who is not on the level to experience *Shabbat* in its most perfect form (referred to as “delight”) will merit “*Gedulah*,” the sign of distinction referred to by *Rashi*, if he merely loves *Shabbat*. (*Dalot Yechezkel* II p.283)

“‘Between Me and *Bnei Yisrael* it is a sign forever--that in six-days *Hashem* made heaven and earth, and, on the seventh day, He rested and was refreshed.’ When He finished speaking to him on *Har Sinai*, He gave Moshe the two *Luchot Ha’edut* / Tablets of Testimony . . .” (31:17-18)

R’ Yehuda Aryeh Leib Alter *z”l* (1847-1905; second *Gerrer Rebbe*) writes: These verses were placed consecutively to teach that *Shabbat* should be set aside for studying Torah. (*Sefat Emet* to *Tehilim* 92:1)

– Continued from back page –

A second reason for the question and answer format, R’ Horowitz continues, is that it increases the number of words of Torah that are uttered, a concept found in *Yeshayah* (42:21): “To make Torah bigger and to glorify it.” In this vein, the *Gemara* (*Bava Metzia* 84a) relates that when Rabbi Yochanan’s student and study partner, Rabbi Shimon ben Lakish (“Reish Lakish”), passed away, Rabbi Yochanan was despondent. Seeing this, Rabbi Yochanan’s colleagues assigned the sage Rabbi Elazar ben Pedat to study with him. However, this arrangement only upset Rabbi Yochanan more. He said, “Reish Lakish would challenge everything I said from 24 different sources, which would lead to a ‘broadening’ of the Torah, while Rabbi Elazar cites support for everything I say from 24 different sources.” R’ Horowitz explains: Rabbi Yochanan knew that his teachings were correct, and he did not need Rabbi Elazar’s supporting sources. But he appreciated when Reish Lakish challenged his teachings, because that led to clarifying the parameters of the *Halachah* and increasing the number of words of Torah exchanged. The entire *Talmud Bavli* and its commentaries are based on this principle, R’ Horowitz adds.

(*Haggadah Shel Pesach Ga’al Yisrael*)

ISRAEL REPORT

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NETANYAHU TO LIKUD MINISTERS: THIS IS THE TIME TO CALM THE SPIRITS, NOT INFLAME THEM (Arutz-7 3/7/23)

Prime Minister Benjamin Netanyahu spoke with Likud ministers on Tuesday evening, following Communications Minister Shlomo Karhi's statement against reservists who threatened not to show up for training due to the judicial reform.

"Refusal is a dangerous phenomenon and should be strongly opposed. But even when doing so, and even in the heat of the moment, it should be done within the limits of the pertinent discourse. The task of all of us is to try to calm the spirits and not inflame them, and this applies to everyone without exception," said Netanyahu.

Before that, Economy Minister Nir Barkat spoke on the issue as well and said, "The reservists are the salt of the earth, the best we have to offer and the people thanks to whom the existence of the Jewish people in the State of Israel is possible. I salute them."

"There is no room for any statement against the reservists who risk their lives for Israel's security while making an enormous sacrifice. At the same time, there is no room for any refusal. Even in the heat of the political controversy, we must remember that we do not have another IDF," Barkat said.

Karhi on Monday issued a strongly-worded rebuke to the IDF reservists who threatened not to report for duty in protest against the government's planned judicial reforms.

"And Mordechai would not kneel nor bow down," Karhi wrote in a Twitter post to mark the start of the Purim holiday, quoting the Book of Esther. "There are times when one must stand firm against the hegemony."

"To those refusing to serve, we say to them what Mordechai told Esther: 'Profit and salvation will arise for the Jews from another place, and your father's house will be destroyed,'" he wrote. "The people of Israel will manage without you and you can go to hell."

FAR-RIGHT SMOTRICH SAYS HIS CALL TO 'WIPE OUT' PALESTINIAN TOWN WAS 'SLIP OF THE TONGUE' (Ha'aretz 3/4/23)

Far-right Israeli minister Bezalel Smotrich expressed qualified regret on Saturday night after saying on Wednesday that the Palestinian town of Hawara should be "wiped out."

"It is possible that it wasn't the right choice of words," the finance minister told Israel's Channel 12 News, attributing the remarks to "a slip of the tongue in a torrent of emotion."

"My intention was very clear: We must be on the offensive and show more initiative in the fight against terrorism, because people are dying," he added.

On Sunday, two Israeli brothers were killed by a gunman affiliated with the Nablus-based Lion's Den militant group in Hawara. The search for the Palestinian assailant is ongoing.

That evening, hundreds of settlers descended on the northern West Bank town. Their rampage left one man dead, dozens injured and homes and cars torched in one of the worst cases of settler violence in years.

Smotrich, a settler who leads the ultra-nationalist Religious Zionism party, had earlier called for Hawara to be "wiped out. I think that the State of Israel needs to do that – not, God forbid, private individuals."

The comments had sparked a fierce backlash abroad, with the U.S. State Department dubbing them "repugnant" and 120 American Jewish leaders calling to no-platform Smotrich ahead of his planned visit to the United States.

U.S. officials have been mulling whether to deny Smotrich entry to the country over his remarks. The finance minister, who was already effectively

persona non grata with the Biden administration, will not meet with any U.S. officials during his visit.

FORMER TOP ISRAELI COPS CALL ON NETANYAHU TO FIRE FAR-RIGHT MINISTER BEN-GVIR (Ha'aretz 3/8/23)

Five former Israeli police chiefs and dozens of other retired senior police officials published a letter Wednesday, calling on Prime Minister Benjamin Netanyahu to immediately fire National Security Minister Itamar Ben-Gvir.

The letter states that the officials had recently learned that Ben-Gvir ordered police officers to continue Palestinian home demolitions during the month of Ramadan, and warned that this action would be like "throwing a lit match into a barrel of gunpowder, which may at best bring upon us the third intifada and at worst unnecessarily ignite ... the Muslim world [against Israel]."

In the letter, the retired police officials expressed their intention to take part in the weekly anti-government protests in Tel Aviv on Saturday, and called on "all former police officers and their families who support police and democracy" to join them.

Last month, it was revealed that Ben-Gvir ordered to speed up the demolition of homes belonging to Palestinians in East Jerusalem, drawing a harsh rebuke from Police Commissioner Kobi Shabtai.

According to several sources, Ben-Gvir demanded that Shabtai increase the speed and frequency of home demolitions, shortly after several homes were destroyed in the East Jerusalem neighborhood of Jabel Mukaber.

The clash between the two came amid claims by top police officials regarding the difficult working relationship with the national security minister. The officials said that they often only hear about Ben-Gvir's positions and demands through media channels, as opposed from the minister directly.

Last Thursday, Ben-Gvir commended Shabtai via a letter for his "personal

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handling of the attempts at anarchy" at anti-government protests in Tel Aviv, in which police used unusually harsh measures against demonstrators, including the use of stun grenades. Sources in police said that officers considered Ben-Gvir's letter a blunt intervention and undermining of a district commander.

ELITE ISRAELI RESERVE AIR FORCE PILOTS REVERSE DECISION TO PROTEST, SET TO MEET WITH THEIR COMMANDERS (Ha'aretz 3/7/23)

Reserve pilots from an elite squadron in Israel's Air Force announced on Tuesday that they will not boycott an upcoming training exercise as had previously been planned and will instead arrive for a meeting with their commanders.

Earlier this week, most of the pilots from Squadron 69 had announced that they would not show up to training in protest of the Netanyahu government's judicial overhaul. On Tuesday, the pilots informed their commanders that they would show up to the exercise.

"We have full confidence in our commanders," the pilots said after discussions with IAF officials, adding that they "will continue to serve the Jewish and democratic State of Israel as long as is required."

Israeli Air Force Squadron 69 is one of the leading units of Israel's armed forces, operating advanced F-15 Thunderbird aircraft that serve as the IDF's long-range attack arm.

In 2007, the squadron and its reserve soldiers participated in the attack on the nuclear reactor in Syria. Over the years, the squadron has been active in Israel's operations against Iran's and Hezbollah's entrenchment in Syria.

On Sunday, 37 of the 40 reserve pilots in Squadron 69 notified their commanding officers in the IAF that they wouldn't be participating in training next week in protest of the government's judicial coup.

Following this report, Israel Defense Forces Chief of Staff Herzl Halevi said on Monday that he would meet with IDF reserve commanders to discuss with them how to prevent reservists from not reporting but to still address the concerns they have regarding what they feel is an existential crisis happening in the country.

Reserve soldiers, and former members of the security establishment in particular, continue to take an active part in leading the protests. On Friday, hundreds of veterans of the Shin Bet security service and Sayeret Matkal (the fabled commando unit of the Entebbe raid) protested in front of the home of Avi Dichter, a former Shin Bet chief and now agriculture minister in Netanyahu's government.

SOUTH AFRICAN PARLIAMENT VOTES TO DOWNGRADE TIES WITH ISRAEL (Israel Hayom 3/8/23)

The parliament of South Africa voted Wednesday to downgrade ties with Israel in what is a culmination of many years of rocky relations with the Jewish state.

The measure was backed by 208 lawmakers, while 94 opposed it. The move will see Israel's Embassy in the capital Pretoria downgraded to a liaison office. The measure was introduced by the National Freedom Party, which has two members in parliament, to protest what it considers to be a policy of apartheid and discriminatory practices against Palestinians.

"This is a moment [Mandela] would be proud of. He always said our freedom is incomplete without the freedom of Palestinians," the left-wing party said in a statement Wednesday. "The state of Israel was built through the displacement, murder, and maiming of Palestinians. And to maintain their grip on power, they have instituted apartheid to control and manage Palestinians," read the statement, which continued: "As South Africans, we refuse to stand by while apartheid is being perpetrated again."

IRAN BEHIND HACKING ATTACK ON ISRAEL'S TECHNION INSTITUTE (Ynet 3/7/23)

Israel's National Cyber Directorate officially confirmed on Tuesday that Iran was behind the cyberattack on Israel's leading engineering university last month.

The Israel Institute of Technology in Haifa also known as Technion was targeted by hackers in early February. According to today's announcement, those responsible for the attack is a group affiliated with Iran's Ministry of Intelligence and Security.

The institute's website went down and students were asked to log off. The hackers demanded a ransom of 80 bitcoins from Technion, which is equivalent to \$1,747,971. The hacker group also threatened to increase the requested sum by 30% if their demands are not met within 48 hours, and put all of the university's data up for sale on the web after five days.

The wording of the email that followed the attack is littered with anti-Israeli rhetoric, which suggests the attack was motivated by ideological reasons, and not greed.

"We regret to inform you that we've had to hack Technion network completely and transfer 'all' data to our secure servers," the attackers wrote in the email, "Keep calm, take a breath and think about an apartheid regime that causes troubles here and there. They should pay for their lies and crimes, their names and shames."

"They should pay for occupation, war crimes against humanity, killing the people (not only Palestinians' bodies, but also Israelis' souls) and destroying the future and all dreams we had. They should pay for firing high-skilled experts," the mail read.

Israeli media has earlier said the cyberattack was carried out by a group called Darkbit.

Technion is the flagship of scientific research in Israel, it trains thousands of high-level engineers every year. Last September, a group of what is believed to be pro-Iranian hackers stole and published personal information of 30,000 Israeli teachers and students.

ISRAEL LOOKS TO FLY PALESTINIAN PILGRIMS TO SAUDI TO QUELL TENSIONS (i24NEWS 3/2/23)

Amid the recent spike in violence and hostilities between Israelis and Palestinians, and with the Muslim holy month of Ramadan and Jewish Passover festival weeks away, Israeli officials are weighing creative ways to tamp down regional tensions.

Sources said that one of the initiatives being examined by Jerusalem is enabling Palestinians from the West Bank to fly directly from the Ramon Airport, near the southern Israeli city of Eilat, to Saudi Arabia for the Muslim Hajj pilgrimage in Mecca.

A recent meeting attended by a long list of Israeli security officials, including representatives of Israel's national Security Council, the Israeli military (IDF), transportation ministry and Israel's Airports Authority, examined the possibility of operating flights for Palestinians out of Israel's Ramon airport directly to Saudi Arabia.

Such a decision would of course hinge on the approval and cooperation of the Saudi government.

The meeting, held last week at the request of the military secretary of Prime Minister Benjamin Netanyahu, Major General Avi Gil, was aimed at what was described as "concentrating civilian efforts for the goal of lowering explosiveness and minimizing motivation for escalation."

While the decision to move ahead with the initiative is ultimately in the hands of the Israeli government, the Israeli officials who attended the meeting concluded that the option to operate such flights is realizable and safe to execute.

Furthermore, Israel's internal security service (Shin Bet) and the IDF's Coordinator of Government Activities in the Territories (COGAT) recommended approving the move.

A document from the meeting obtained by i24NEWS stipulates the conditions put forward by the Shin Bet and the Israeli police to operate the flights. These include arrival by authorized shuttles and groups consisting of nuclear families or single persons over the age of 40.

The meeting examined an alternative to the direct flights, principally the option of indirect flights that would reach Saudi via Turkey's Istanbul. But the option of direct flights carries a strategic importance in advancing future

normalization between Jerusalem and Riyadh, as well as other countries in the region.

Palestinians who are not Israeli residents are not able to fly from Tel Aviv's Ben Gurion Airport, Israel's main international hub, without special permission. They typically travel to Jordan to catch international flights, a trip that entails crossing through checkpoints and can take hours.

In August 2022, following pressure from the United States to ease travel for Palestinians, Israel enabled Palestinians from the West Bank to travel to Cyprus on special flights from Ramon Airport. A pilot plan that saw just two such flights take off from Ramon to Larnaca.

The annual Islamic pilgrimage of Hajj will commence this year on June 25 and will continue until June 30.

WOMEN INVOLVED IN JUST ONE-TENTH OF FATAL ROAD ACCIDENTS – CBS (JPost 3/9/23)

Ahead of International Women's Day, The Or Yarak Association for Safer Driving in Israel released a snapshot of data from Israel's Central Bureau of Statistics (CBS) showing that women are involved in just 11% of fatal road accidents.

According to the CBS data, nearly 20,000 male and female drivers were involved in traffic accidents in 2021, while women were involved in only about 5,000 accidents (25% of all accidents). Further, data shows that as the severity of the accident is more fatal, the involvement of female drivers decreases, with women constituting just 11% of victims in fatal road accidents.

Women were also less likely to be involved in accidents involving pedestrians and constituted just 27% of drivers that have been in minor road accidents.

The data analyzed in Israel is similar to that in other parts of the world, which signifies a growing trend in which women are more careful drivers and tend to observe traffic laws more so than their male counterparts.

"Women also use cell phones less while driving and fewer women also drive drunk than men," said Or Yarak CEO Yaniv Ya'akov.

"Women are integrating with great success into roles that were previously reserved for men, such as female pilots, female fighters, and female drivers," continued Ya'akov. "That's why the Ministry of Transportation (has) encouraged more and more women to engage in the profession of driving... we will be able to lead to reducing the great lack of drivers in public transportation and in the process, also reduce traffic accidents," Ya'akov concluded.

BY A MAJORITY OF 51 TO 46: KNESSET APPROVES FIRST READING OF 'CHAMETZ LAW' (Arutz-7 3/6/23)

The Knesset on Sunday night approved in its first reading the "Chametz Law" proposed by MK Moshe Gafni (United Torah Judaism).

The bill was approved by a majority of 51 to 46 and will now be returned to the Knesset Health Committee for discussions to prepare it for its second and third readings.

The law states that a hospital administrator will be entitled to decide, among other things, to prohibit or limit the bringing in of chametz into the medical institution during the holiday of Passover. MK Gafni notes the legislation is necessary because many religious Israeli citizens would refuse treatment by hospitals which allow chametz on their premises during Passover.

Chametz is the term used for any grain product that is leavened, such as bread or cake. Consuming it and even seeing it or possessing it is strictly forbidden during Passover.

The law would restore the status quo which existed before 2018, when security guards had the authority to prevent people from bringing chametz into hospitals during Passover. In 2018, the Supreme Court ruled that the ban on bringing chametz into hospitals over Passover was illegal.

Last year, former coalition chairwoman Idit Silman resigned from the previous government, preventing it from having a 61-seat-majority, over then-Health Minister Nitzan Horowitz's efforts to order hospitals to allow chametz into hospitals during Passover. Silman's resignation and the loss of the coalition's

majority ultimately led to the government's collapse and the November 2022 elections in which the current government was elected.

Opposition leader Yair Lapid said in response to Sunday night's approval and said, "Like thieves in the night, the coalition voted for the Chametz Law. This government is two months old, it has not passed anything that benefits the public, but the most urgent thing tonight: Religious coercion."

The vote was preceded by a stormy debate after Knesset members from the opposition verbally attacked members of the coalition.

Gafni replied to the members of the opposition and said, "A court does not understand anything and does not take anything into consideration. The law is an example of a reality that we seek to integrate together - religious and non-religious, but there are those who do not give us that. The law does not apply to those who are not Jewish."

HIGH COURT RULES IN FAVOR OF ZOOM WEDDINGS, ALL BUT LEGALIZING CIVIL MARRIAGE IN ISRAEL (Israel Hayom 3/8/23)

Israel's Supreme Court on Tuesday rejected the state's appeal against registering civil marriages performed online through the US state of Utah.

The ruling directs the Population and Immigration Authority within the Interior Ministry to register these marriages, which are generally conducted via Zoom or Skype as an alternative to a religious ceremony conducted through the Chief Rabbinate of Israel.

These "Utah marriages" became popular after a 2020 rule change in the US state made marriages conducted via videoconferencing software legal as long as at least one participant or the officiant was physically present in the state.

The COVID-19 pandemic made these marriages even more popular when Israelis could not travel abroad for civil marriages. Traditionally, many Israelis traveled to Cyprus for civil ceremonies. And the United Arab Emirates capital Abu Dhabi recently registered the first marriage of an Israeli couple.

Around 600 Israeli couples have gotten married in Utah Zoom weddings in the past three years. They include members of the LGBTQ community, interfaith couples and others not recognized by the Chief Rabbinate.

The state's appeal followed a petition by the NGO Hiddush – For Religious Freedom and Equality along with eight couples who married online through Utah.

"We welcome the ruling of the Supreme Court, which opens another channel of marriage for the citizens and residents of Israel. The State of Israel is the only Western democracy in the world that denies its citizens the freedom of marriage due to the demand of the religious parties," Rabbi Uri Regev, CEO of Hiddush, said.

MK Moshe Arbel of the Sephardi ultra-Orthodox Shas party slammed the decision. "The Supreme Court's recognition on Purim of civil marriages performed over the Zoom app is a sad joke at the expense of all of Israel's religious and traditional citizens, and expresses more than anything the desire to advance the values of a 'state of all its citizens' and erase the Jewish identity of the state," Arbel said.

AZERBAIJANI FM TO VISIT ISRAEL FOR OPENING OF NEW EMBASSY IN TEL AVIV (Ynet 3/6/23)

Azerbaijan's Minister of Foreign Affairs Jeyhun Bayramov will visit Israel on March 29 for the opening of his country's embassy in Tel Aviv, marking the first visit of its kind, in a decade.

During his stay, Bayramov will meet with President Isaac Herzog, Prime Minister Benjamin Netanyahu, and Foreign Minister Eli Cohen.

The decision to open an Azerbaijani embassy in Israel came in November, after the establishment of a trade office in Israel in April 2021.

The first-ever ambassador of Azerbaijan to Israel, Mukhtar Mammadov, arrived last week and is expected to present his credentials to Herzog in the coming days.

The arrival of the Azeri foreign minister, and the opening of the embassy, are important steps in strengthening ties between Israel and Azerbaijan - a Shia Muslim country bordering Iran and the first predominately Shi'a country to

have an embassy here.

For years Azerbaijan, partly to avoid provoking its neighbor Iran avoided opening an embassy. However the two nations enjoyed close ties on defense, as 69 percent of Azerbaijan's arms imports between 2016 and 2020 came from Israel.

With the signing of the Abraham Accords and the thawing of Israeli-Turkish relations, the fears of the Central Asian nation have diminished.

Upon the announcement of the opening of an embassy in Israel, Roman Gurevich, the Jewish Agency's honorary envoy to his native Azerbaijan, expressed excitement.

"Azerbaijan is a tolerant Shia Muslim country, in which there has never been antisemitism. The country has always respected the Jewish people and the warm relations between the two nations will only grow stronger if an embassy of Azerbaijan opens in Israel," he said.

BRIDGE OVER TROUBLED WATER (Golan Bar Yosef, JPost 3/9/23)

"When we lose touch with our mutual level of hatred, we also give up responsibility for our common future," writes author Gary Shteyngart in his book *Super Sad True Love Story*. He continues, writing, "It seems to me that when the dust finally settles and the dual-party structure becomes part of history, then we will all end up living in small units that disagree with each other. I don't know what we'll call them – perhaps we'll refer to them as political parties, military councils or city-states but that's the way it will be and this time we won't screw it up."

Between the relative indifference of those on the Right and the feeling of annihilation of those on the Left, Israel could pay a heavy price for legislation that is not at all clear and will last very long. In the meantime, we are experiencing existential threats in the background in the form of a constitutional crisis between the government and the courts, and between the citizens and themselves. Fortunately, the people who support the legal reform have yet to physically stand up against the people who have been protesting the reform, which could drag us into a de facto civil war.

In times like these, we must not outright dismiss the possibility that a regime based on fear and terror will become the ruling power in Israel and therefore the points of agreement are extremely important and will keep us strong. What we need now is to hold a conversation and the sooner the better.

First of all, we need to make something clear: Nothing bad will happen if these discussions take place at the same time that these legal changes are being made. Just as nothing will be damaged if the legal changes are frozen so that negotiations can be held. The call for holding talks, which was made a few days ago at the end of a tumultuous day of protests, is a good start and yet the hunkering down seen on both sides is still worrisome.

In light of the strengthening of the protests and the increased number of letters calling for strikes in the public sector, the time has come for Defense Minister Yoav Gallant to take charge as the responsible adult in the Legal Reform Coalition. As the person in charge who is perhaps the only individual up until now that has support from civilians across the board, the defense minister must demand that his fellow coalition partners immediately enter into talks with the opposition in an effort to reach an agreement.

Otherwise, IDF soldiers and leaders of the defense establishment will soon find themselves having to decide who they abide by: Israel's government or Israel's Supreme Court. Will they have to choose between carrying out a lifesaving military operation or following an order that is clearly illegal and that has a black flag waving over it? In either event, the security of the State of Israel is at stake.

GALLANT CAN do us the honor of actually noticing what is happening among Israel's police force, which is already dealing with a nationalistic defense minister who is energetic and decisive and a police commissioner who is trying with all his might to back his commanders in the field.

In light of the growing public support of MK Benny Gantz, head of the National Unity Party, and following the rift between the heads of the opposition parties, some of whom have become even more radical in their stance and refused to enter into discussions until the legal processes have

been frozen, Gantz was correct when he opened up his own channel for communication.

Gantz understands that the current happenings are no longer just taking place in the media and on social media and that the struggle taking place out in the real world is upending the entire country. He has raised the gauntlet, reached out to the prime minister requesting to meet with him and made it known that he is the one with a sane voice of logic who is willing to act as a bridge to bring the two sides together so that we can reach a compromise.

In light of the growing violence, which could at any moment escalate to the point of no return and the growing feeling of anarchy and calls for civil rebellion, the head of the opposition, MK Yair Lapid, must leave his ego on the wayside and join the conversation. Yes, even if the price is holding discussions while under fire from the impending storm of the advancing legal reforms. This is not the time to bring the coalition down to its knees and certainly not as a way to win public support. His supporters, along with others, will forgive him the moment he signs on the points of agreement.

Even if he does not succeed, Lapid will have been boosted up to the same level as Gantz just for trying. Lapid is being offered a singular opportunity to truly become a leader that represents a wide range of the public. It would be a real shame if instead he is remembered as one who encouraged people to protest.

In light of the overwhelming disinterest in his proposal, President Isaac (Bougie) Herzog must repeat his call for conversation between the two sides and also find a way to calm things down. Many people on both sides support Herzog's proposal as an important step that could help calm the flames.

However, all of these individuals are waiting for their rivals to be the ones to make the first move. Herzog, in his position as Israel's number one citizen, should announce the date of another meeting and if one of the sides fails to show up, they shall be branded as having been the ones to refuse to participate in the talks.

IN LIGHT of the polarization that has taken over, Prime Minister Benjamin Netanyahu must stand up, get himself together and actually do something. Netanyahu perfectly understands the power of the crisis that is brewing and it appears as if he is losing control of his right-wing coalition.

Although some parts of the legal reforms could be beneficial for him in his legal battles, as the most powerful person in Israel, he is obligated to make it clear to his ministers who are all riled up that there is another way. That it would be okay to freeze the progression of the legal proceedings for a few days in order to open up lines of communication with the other side and sit together until they all have smoke coming out of their ears.

Some people have been heard saying that Netanyahu views himself as a modern-day Moses and that he aspires to leave an extraordinary political and economic heritage behind him. He surely has no desire for being remembered in the history books as the person who was at the helm when Israeli society was experiencing the most intense widening of the gap and when voter trust in their politicians reached an all-time low.

Last week, the Torah portion that was read in synagogues all around the world, was Parashat Tetzaveh. At the outset, God instructs Moses – whose name surprisingly is not mentioned – to establish a ner tamid, an eternal light, to shine in the sanctuary built in the desert. Subsequently, God commands him to prepare the Kohanim (the High Priests) who serve in the sanctuary to bless them. The second section of the Torah portion deals with the sacrifices that are made for the dedication of the sanctuary. This coming week, we will hear the story of the Golden Calf.

As we stand at the edge of the precipice, just moments away from sliding down into the depths of despair, I still believe that Israel will remain a democracy. The question is how many groups will Israeli society be separated into and will the country succeed in healing from the rift that may soon reach the point from which it will not be able to heal?

Let us continue the Purim spirit for a few more moments and embrace the holiday motif of ve'nahafochu (doing the opposite) and sit down and talk with each other. May we find a way to climb up and out of the mire we're stuck in and take the first step onto a new path for all of our sakes.



The Greater Washington Community Kollel SHABBOS DELIGHTS

TORAH MINUTE

IN MEMORY OF RABBI KALMAN WINTER ZT"L

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

This week's Torah reading of Ki Sisa features the national transgression of the Golden Calf. The Jewish nation at its most glorious moment, the receiving of the Torah at Sinai from G-d, violates the most ignoble of all transgressions - idolatry. How are we to understand that a people called the "Dor Daya" - the Generation of Knowledge, who beheld all the miracles in Egypt and safely crossed the Sea into a barren wilderness, should lose its faith in the One G-d? It begs understanding.

The Torah commentators say that the Torah records that the Jews miscalculated when Moshe was to reappear to them from his forty days on high. There ensued great fear and panic in the Jewish camp that Moshe had died. Striving to regain their footing and searching for another intermediary like Moshe who would serve as a leader and contact between G-d and His people, they divined means and ways mystically to create this Golden Calf. Never did they intend to replace G-d, rather it was an effort to find a substitution for their leader, Moshe. In fact, there were efforts made that Aharon himself should assume the leadership of his brother, Moshe.

Given that their intention was not idolatrous, wherein is to be found their transgression? The answer lies in the fact that with all their best intentions, they failed to act with due deliberation and faith. Tested as they were, they should never have undertaken such an initiative without the directive and approval of the Almighty Himself.

This is a historical message for all future generations that our good intentions do not give license to improvise and change. There have been many golden calves with their innovations throughout our long history. All have failed the test of time. Our Torah is a living Torah, one that speaks for all generations. Moshe did reappear, our leader returned and our glory reinstituted. All that grief and angst of the Golden Calf was but for naught. Ours is but to do, not to alter and embellish, even with the best of intentions.

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TABLE TALK

Point to Ponder

Hashem passed before him and proclaimed, "Hashem, Hashem..." (34:6)

This refers to Hashem's attribute of mercy. These two mentions of Hashem's name, one is before a person has sinned, and one is after a person has sinned (Rashi).

If a person will not sin in the future, there is no need for the Torah to tell us that Hashem will act mercifully to the person. Therefore, this verse must be referring to a situation where Hashem knows the person will sin in the future. Still Hashem will act mercifully. This is understandable on account of that which Hashem always judges a person based on his present situation (Vayeira 21:17). However, once a person has sinned, why would Hashem act mercifully to him? Albeit the person may repent, but according to his present state he is a sinner!

Parsha Riddle

Where in the Parsha is the source that one should wash one's hands before davening?

Please see next week's issue for the answer.

Last week's riddle:

How do we benefit from the fact that the Romans stole the Bigdei Kehuna instead of destroying them?

Answer: Since the Bigdei Kehuna are still in existence they can still create atonement for B'nei Yisrael.

HATORAH V'HAMITZVAH

HALACHA INSIGHTS FROM THE PARSHA

In *parashas Ki Sisa* (32:27), Moshe Rabbeinu ordered the Levites to execute those who had sinned with the Golden Calf: "Let every man kill his brother, every man his fellow, and every man his near one." Upon Moshe's deathbed (*Devarim* 33:9), when he blessed the tribe of Levi, he recalled and praised this single-minded devotion to Hashem:

The one who said of his father and mother, 'I have not favored him'; his brothers he did not give recognition and his children he did not know; for they [the Levites] have observed Your word and Your covenant they preserved.

Rashi explains: When they sinned in the matter of the golden calf and I said, "Who is on the L-rd's side, let him come to me," all the sons of Levi gathered themselves unto me, and I ordered them each to kill his mother's father, he being an ordinary Israelite, or his brother on the mother's side, or the son of his daughter whose husband was an ordinary Israelite, and thus did they do. — It is impossible to explain the term "his father" literally, and "his brothers" as being those on his father's side, and similarly to understand "his sons" literally, for really all these are Levites, and of the tribe of Levi no one sinned, as it is said, "[And there gathered unto me] all the tribe of Levi."

Had the fathers of any of Moshe's Levite followers actually sinned, it would seem that their sons would not have been allowed to kill them unless they had been guilty of inciting others to worship the Calf. The Talmud (*Sanhedrin* 85a-b) records a discussion of whether "a son may be designated an agent of the court in order to flog his father or to curse him if the court sentenced him to ostracism," and its ultimate conclusion is:

With regard to all cases a son is not designated as an agent to strike his father or to curse him, except in a case where his father incites others to worship idols, as the Torah states: "Neither shall you spare, nor shall you conceal him" (*Devarim* 13:9).

So in general, a son is not supposed to mete out punishment to his father, and this is apparently so even when the father has committed an egregious sin as idolatry, unless he is guilty of incitement to idolatry.

PRESENTED BY

RABBI YITZHAK GROSSMAN, ROSH CHABURAH

KIDS KORNER

Who Am I?

#1 WHO AM I?

1. I caused plagues.
2. For me some use a verse.
3. Sometimes a half shekel.
4. I give you numbers.

#2 WHO AM I?

1. I was bright.
2. Even though it wasn't Purim, I wore a mask.
3. I am from the small "Aleph".
4. I was misunderstood as horns.

Last Week's Answers

#1 Meil (I make you knock, I fix your speech, I had the bells but not the whistles, My pomegranates were not full of seeds.

#2 Tzitz (I could mean to shine, I could mean to look, I caused atonement, I proclaimed holiness.)

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