

Young Israel Shomrai Emunah - Shabbos Shorts ב"ש

March 24 - 25, 2023 - 3 Nissan 5783 – Parshas Vayikra

Light Candles by 7:05 - Havdalah 8:05

The Shabbos Shorts is sponsored by **Bobbi Meisler** in honor of **Jules Meisler's** 85th birthday on March 30th (and Shabbos birthdays of son Marc Meisler and grandson Nossi Meisler), and by **Harriet & Ron Sheinson** in gratitude to Hashem for being members at YISE for a half a century.

Mazal Tov

- **Rene & Rami Isser** on the birth of a granddaughter, Lielle Devorah, to Pola & David Isser of Henderson, NV. Mazal Tov to Lielle's big brothers Netanel and Gavriel, and to all of the aunts and uncles.
- **Aliza & Rabbi Yosef Postelnek** on the birth of a daughter. Mazal Tov to the entire extended Postelnek and Moskowitz families.
- **Kathy Trimble & Rick Greenberg** on the birth of a granddaughter, Raya Yocheved, to their children Ann Rose & Max Greenberg of Aspen Hill. Mazal Tov to Nana Janie Chefitz, Bubbe Bernice Chefitz, big sister Mellie, big brother Dovi, Uncle Jake, Aunt Sarah and all of the aunts, uncles and cousins.

Refuah Shleima

- Baruch Hashem, **Yehuda Millen** is recovering at home, but he would still benefit from people's Tefillos. Please daven for a Refuah for Yehuda Aryeh Ben Elisheva.

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 7:05, and not before 6:07
- Mincha: 5:50 (Plag, B), 7:05 (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), 5:00 (B), 6:45 (B), 7:00 (Sephardi, LBM)
- Shabbos ends: 8:05

Divrei Torah/Shiurim:

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

Kiddush Sponsors:

- The Hashkamah Minyan Kiddush is sponsored by the Hashkamah Minyan Group.
- The Shul Kiddush is sponsored by **Eli Landy** to commemorate the first Yahrzeit of his son, Ariel Landy, ז"ל, on י"ג ניסן, and to thank the community for all their support and learning in Ariel's memory, and co-sponsored by **Sandie Thurman and Family** to commemorate the 9th Yahrzeit of Art Thurman, Chanoch Ben Avraham HaCohen, ז"ל, on 27 Adar, Monday, March 20, beloved husband and father, and the 11th Yahrzeit of Edie Goldmann, Etel Bas Yisroel, ז"ל, 3 Nissan, Shabbos, March 25, beloved Mother and Bubba (Grandmother).
- The Sephardi Minyan Kiddush is sponsored by the **Shvo Family** to mark the occasion of their son, Mori, reading the Torah.
- The Shalosh Seudos is sponsored by **Rysel & Ethan Cohen** in memory of Ethan's father, Yitzhak Isaac Ben Asher Elimelech, ז"ל, on the occasion of his 10th Yahrzeit, and by **Janet Rottenberg, Mindy & Shmuel Tolchinsky, Simi & Sammy Franco and Jerry Rottenberg** to commemorate the 12th Yahrzeit of their husband and father, Menachem Mendel Ben Tzvi Yehuda, on the 9th of Nissan.

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.

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 25, 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.

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 2. *See flyer for details.*

Pesach Storytime with Bracha Goetz - YISE Youth and The Goetz Bookshop & Publishing House invite the Silver Spring community to a FREE Chai Hamoed Pesach Storytime with Bracha Goetz! Experience an inspiring presentation from the author of 41 Jewish children's books - now here from Israel! The whole family can enjoy hearing Bracha Goetz read one of her newest releases - with a Q & A for all ages! Plus Arts & Crafts activities for children too! The Bracha Goetz book collection will be available for purchase. And there's even a special grandparent discount for books purchased at the program. Mark your calendars so we can welcome you from 11:30 AM- 12:30 PM on Sunday, April 9, 2nd day of Chai Hamoed, at YISE. *See flyer for details.*

YISE Programs and Listings

Welcome new members voted in at the latest board meeting:
Sara & Mike Aloni and Shirley Horwitz.

Pre-9:15 Minyan Chabura - A weekly Chabura on the Parsha. 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 Postelnek.

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.

Thank you to the Shiurim Sponsors for this Past Week:

Hashkamah Minyan Gemara Shiur

- **Esther & David Hornestay** in memory of David's mother, Hinda Rivka Bas Chaim, Z"l, whose Yahrzeit is the 4th of Nisan.
- **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

- **Lois & Sid Meyers** in honor of honor of **Saul Singer** and the Rose & Bernard Singer Megilla Reading Program.
- **Adina & Zach Neumann** to commemorate the 3rd Yahrzeit of Adina's father, Judah Goldwasser, Yehuda Meir Ben Mordechai Gimpel, A"H, on 27 Adar.
- **Miriam & Jeff Zuckerman** to commemorate the Yahrzeits of Miriam's sister, Leah Bat Yosef HaKohen, and her mother, Chaya Gittel Bat Meir.

8:45 AM Shabbos Drasha

- **Bev Morris & Art Boyars** in memory of Bev's beloved mother, Evelyn G. Butler Morris, Chava Gitel Bas Shraga Feivel Halevi V'Michlah Reichel, on her Yahrzeit.
- **Tsippi & Jerry Hawk** in commemoration of the 4th Yahrzeit of Tsippi's father, Chazzan Sherwood Goffin.

9:15 Minyan Shabbos Drasha

- **Tsippi & Jerry Hawk** in commemoration of the 4th Yahrzeit of Tsippi's father, Chazzan Sherwood Goffin.

Happy Birthday! Happy Anniversary!

- **Simi & Sammy Franco** wish **Jules Meisler** a very Happy Birthday!!

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.
4. Yom Tov Drashas are available for sponsorship of \$72 each.

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

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, **Zoom A**.
 - **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**, will resume on Wednesday, April 19.
 - **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

YISE Programs and Listings

New Shabbos Shiur - Rabbi Rosenbaum gives a text-based Parsha shiur 45 minutes before the last Mincha in the Belonofsky Sanctuary.

Ask the Rabbi – This month's topic: Pesach. Recording available at <https://wp.yise.org/ask-the-rabbi>

Shabbos HaGadol Community Meals at YISE - The reservation deadline was Friday, March 24. For sponsorship or any questions, please contact Sandie Thurman at 818-974-1471.

Pesach Hashomer - Contact the YISE office to get your copy of the Pesach Hashomer or download at <https://www.yise.org/hashomer-pesach-5783.pdf>

Vaad Pesach Bulletin - Printed copies available at YISE or download at <https://www.yise.org/vaad-2023-pesach.pdf>

Mechiras Chametz - Rabbi Rosenbaum will be available at the following times this week to arrange the sale of Chametz:

- Sunday, March 26, after 7:30 Shacharis (B)
- Monday, March 27, after Mincha/Maariv (B)
- Tuesday, March 28, after Mincha/Maariv (B)
- Wednesday, March 29, 12 Noon -12:30 PM (SBM)
- Thursday, March 30, after Mincha/Maariv (B)
- Friday, March 31, 12 Noon - 12:30 PM (SBM)
- Sunday, April 2, after 7:30 and 8:45 Shacharis (B)
- Monday, April 3, 8:30 PM - 9:15 PM (SH)
- Wednesday, April 5, after each of the Siyumim at the Ashkenazi Minyanim

If these times are not convenient for you, please feel free to contact Rabbi Rosenbaum at 301-593-4465 ext. 105 to make other arrangements.

Nominations Open - The YISE Nominating Committee has been appointed and will be accepting nominations for both officers and trustees for the election in May. Contact stuartrosenthal@yise.org with your nominations/self-nominations.

Good Deeds Day Park Cleanup in the Kemp Mill Park. Do a Mitzvah! Join our park cleanup any time on Sunday, March 26, 12:00 Noon - 2:00 PM. Meet at the steps near CVS. Bags and gloves will be distributed. Great for all ages! 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 See flyer for details.

Call for Pesach Hosts and Guests - Do you have an extra seat at your Seder? Or are you looking for a host? Pesach can be a challenging time of the year for many folks who may be single, have out-of-town family, etc. The YISE Hospitality Committee helps match these guests with hosts. Contact hospitality@yise.org if you are able to host a meal, provide a bed, or both, or if you are a guest in need of a host.

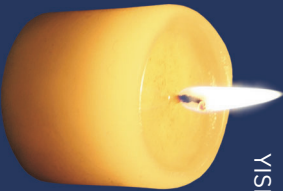
Yom HaShoah v'Hagvurah Program - Featuring Rachel (Rae) Goldfarb. Sunday, April 16, 7:30 PM on **Zoom A**. Mincha 6:30 PM and Maariv 9:30 PM at YISE. See flyer for details.

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.

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. There is a current need for 2 people in the community for meals on Pesach starting Thursday, April 6, through Saturday, April 8. Please sign in to your Helping Hands account to volunteer. If you do not have a Helping Hands account, or if you have any questions, 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>



YISE Zoom ID: 416 963 9000 Passcode: 492019

[Click here to join](#)

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

Children in grades 6 and above are encouraged to attend with their parents. An ASL interpreter will be available for this program.

Young Israel Shomrai Etmunah and Kemp Mill Synagogue present the
43rd Annual

Yom Hashoah v'Hagvurah Program

Featuring

Rachel (Rae) Goldfarb

In 1941, the Nazis occupied Rachel Mutterpeil Goldfarb's Polish hometown in present day Doksycy, Belarus. She was 10. The Jews were forced into a small ghetto which included the area where Rae's family lived. When mass killings began in 1942, Rae's mother hid the family behind a double wall between their home and what had once been the warehouse of the family's fabric business. Rae and her mother, the lone survivors in the family, escaped from two different ghettos and later joined the partisan fighters. They were liberated by the Soviets in 1944. Rae and her mother came to the US in 1947. Rae married Harvey Goldfarb, another survivor, and raised two children.



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.

The Capital Closet will be open to this community this Sunday, March 26, from 10:00 AM – 11:00 AM. Come peruse our beautiful, curated selection of clothing for women, men, and children, as well as Torah School uniforms! Our new address is 9601 Colesville Road, Silver Spring, MD 20901. There is no charge for items in The Capital Closet, but donations to Yad Yehuda are always appreciated. We are unable to accept clothing donations at this time. For more information please contact: ncarmel@yadyehuda.org

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.

"Let all who are hungry come and eat" - Partner with Yad Yehuda to ensure that our friends and neighbors in need have sufficient food for Pesach! Contribute NOW to Yad Yehuda's Ma'ot Chittim Fund to support our community members before Pesach. 100% of the money collected will be distributed to local individuals and families in need. Donate online at www.yadyehuda.org or mail checks to: Yad Yehuda of Greater Washington, 812 Hyde Court, Silver Spring, MD 20902.

Please help our community complete these Siyumim:

Mishnayos for the 1st Yahrzeit of **Noah Roitman**, Noach 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>

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>

Kemp Mill Toastmasters - Wednesday, March 29, 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

Sulam Gala - Save the date! Sulam is celebrating 25 years of inclusion honoring Denny and Debra Berman and Sharon Freundel. Monday, May 22 at the Rockville Hilton.

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@srlslaw.com to be added to the invite list. Sunday 8:30 AM, Monday - Thursday 9:00 PM. Shabbos in-person, 1-1/2 hours before the latest YISE Mincha in the Yeshiva.

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 26	Monday March 27	Tuesday March 28	Wednesday March 29	Thursday March 30	Friday April 1
Shacharis	Ashkenazi (S, B, B)	6:30, 7:30, 8:45	6:15, 6:45, 8:45	6:15, 6:55, 8:45	6:15, 6:55, 8:45	6:15, 6:45, 8:45	6:15, 6:55, 8:45
	Sephardi (LBM)	7:30	7:30	7:30	7:30	7:30	7:30
Mincha / Maariv	Ashkenazi (B)	7:15	7:15	7:15	7:15	7:15	See Shabbos schedule
	Sephardi (LBM)	7:05	7:05	7:05	7:05	7:05	
Halachic Times: Latest Alos Hashachar 5:42 AM, Earliest Talis and Tefilin: 6:10 AM, Latest Netz: 7:03 AM, Latest Krias Shema: 10:02 AM, Earliest Mincha: 1:46 PM, Earliest Shkia: 7:25 PM, Latest Tzeis Hacoachavim 8:12 PM							

Next Shabbos

April 1 - 2, 2023 - 10 Nissan 5783
Parshas Tzav/Shabbos Hagadol

Friday Night:

- Light Candles by 7:12, and not before 6:11
- Mincha: 5:55 (Plag, B), 7:15 (B), 7:00 (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), 5:00 (B), 6:45 (B), 7:00 (Sephardi, LBM)
- Shabbos ends/Maariv: 8:12

Next Shabbos Shorts Deadline: Wednesday, March 29, 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



**YOU COULD EAT THE FIRST PIZZAS AFTER PESACH!
SUPPORT YISE YOUTH AND GET A CHANCE TO
EAT THE FIRST AND SECOND PIZZAS OUT OF
BEN YEHUDA'S OVEN AFTER PESACH!**

2 PIES! 2 WINNERS!

**\$10 DONATION = 1 CHANCE TO WIN
\$18 DONATION = 2 CHANCES TO WIN**

**TO PARTICIPATE, GO TO
[HTTPS://WP.YISE.ORG/DONATE](https://wp.yise.org/donate)**

IN THE DESCRIPTION, ENTER THE WORD "PIZZA"

DEADLINE TO PARTICIPATE IS

SUNDAY APRIL 2 AT 9PM

WINNERS WILL BE ANNOUNCED BY APRIL 3

THANK YOU FOR SUPPORTING THE YISE YOUTH PROGRAM!



Photo credit: Ben Yehuda Pizza



The Jewish Federation's Sara & Samuel J. Lessans

Good Deeds Week

March 26 - April 2, 2023



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:	Time:
Sunday, March 26	Show up any time between 12 - 2 PM
Where:	Contact:
Meet at the steps near CVS in the Kemp Mill Park (Kemp Mill Shopping Center)	Miriam Friedman for more information at mfriedman2@yahoo.com



YISE YOUTH AND THE GOETZ BOOKSHOP &
PUBLISHING HOUSE
INVITE YOU TO

STORYTIME WITH BRACHA GOETZ

SUNDAY, APRIL 9 2023

2ND DAY

CHOL

HAMOED

11:30AM-12:30PM

ARTS & CRAFTS ACTIVITIES FOR KIDS TOO!

READING AND Q & A FOR ALL
AGES!

FREE TO ATTEND!

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Likutei Divrei Torah

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in memory on memory of their mothers,
Rebbetzin Ida Bulka, z"l, (Yehudis bas Reuven Pinchas)
and Ida Rivkin, z"l, (Chayah Chaasha bas Zvi Zev)
whose yahrzeits are 2 Nissan and 7 Nissan respectively)

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Shabbat Parashat Vayikra

5783 - B"H

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

The Prophetic View of Sacrifice - Sacrifices, the subject of this week's parsha, were central to the religious life of biblical Israel. We see this not only by the sheer space devoted to them in the Torah, but also by the fact that they occupy its central book, Vayikra.

We have not had the sacrificial service since the destruction of the second Temple almost 2000 years ago. What is deeply relevant today, however, is the critique of sacrifices we find among the Prophets of the first Temple. That critique was sharp and deep and formed many of their most powerful addresses. One of the earliest was delivered by the Prophet Samuel: "Does the Lord delight in burnt offerings and sacrifices as much as in obedience to the Lord's command? Surely, obedience is better than sacrifice, compliance than the fat of rams".

Amos said in the name of God: "If you offer Me burnt offerings—or your meal offerings—I will not accept them; I will pay no heed to your gifts of fatlings ... But let justice well up like water, righteousness like a never-ending stream". Likewise Hosea: "For I desire goodness, not sacrifice; obedience to God, rather than burnt offerings".

We find a similar critique in several Psalms. "Were I hungry, I would not tell you, for Mine is the world and all it holds. Do I eat the flesh of bulls, or drink the blood of goats?". "Lord, open my lips, and let my mouth declare Your praise. You do not want me to bring sacrifices; You do not desire burnt offerings. True sacrifice to God is a contrite spirit; God, You will not despise a contrite and crushed heart".

Jeremiah seems to suggest that the sacrificial order was not God's initial intention: "For when I freed your fathers from the land of Egypt, I did not speak with them or command them concerning burnt offerings or sacrifice. But this is what I commanded them: Do My bidding, that I may be your God and you may be My people; walk only in the way that I enjoin upon you, that it may go well with you".

Strongest of all is the passage at the beginning of the book of Isaiah that we read on Shabbat Chazon (before Tisha b'Av): "'What need have I of all your sacrifices?' says the Lord. 'I have more than enough of burnt offerings, of rams and the fat of fattened animals; I have no pleasure in the blood of bulls and lambs and goats. When you come to appear before Me, who has asked this of you, this trampling of My courts? Stop bringing meaningless offerings! Your incense is detestable to Me'".

This entire line of thought, sounded by many voices and sustained across centuries, is extraordinary. The people were being criticised not for disobeying God's law but for obeying it. Sacrifices were commanded. Their offering was a sacred act performed in a holy place. What then aroused the Prophets' anger and rebuke?

It was not that they were opposed to sacrifice as such. Jeremiah foresaw the day when "People shall come from the towns of Judah and from the environs of Jerusalem ... bringing burnt offerings and sacrifices, meal offerings and frankincense, and bringing offerings of thanksgiving to the House of the Lord".

Likewise Isaiah: "I will bring them to My sacred mount and let them rejoice in My house of prayer. Their burnt offerings and sacrifices shall be welcome

on My altar, for My house shall be called a house of prayer for all peoples".

They were not criticising the institution of sacrifices. They were criticising something as real now as it was in their time. What distressed them to the core of their being was the idea that you could serve God and at the same time act disdainfully, cruelly, unjustly, insensitively or callously toward other people. "So long as I am in God's good graces, that is all that matters." That is the thought that made the Prophets incandescent with indignation. If you think that, they seem to say, then you haven't understood either God or Torah.

The first thing the Torah tells us about humanity is that we are each in the image and likeness of God Himself. Therefore if you wrong a human being, you are abusing the only creation in the universe on which God has set His image. A sin against any person is a sin against God.

In the first mission statement of the Jewish people, God said about Avraham, "For I have chosen him that he may instruct his children and his posterity to keep the way of the Lord by doing what is just and right". The way of the Lord is to act justly and righteously toward your fellow human beings. In context, this meant that God was inviting Avraham to pray on behalf of the people of Sodom, even though he knew that they were wicked and sinners.

It is specifically in the book of sacrifices, Vayikra, that we find the twin commands to love your neighbour as yourself, and love the stranger. The sacrifices that express our love and awe of God should lead to love of the neighbour and the stranger. There should be a seamless transition from commands between us and God to commands between us and our fellow humans.

Amos, Hosea, Isaiah, Micah and Jeremiah all witnessed societies in which people were punctilious in bringing their offerings to the Temple, but in which there was bribery, corruption, perversion of justice, abuse of power and the exploitation of the powerless by the powerful. The Prophets saw in this a profound and dangerous contradiction.

The very act of bringing a sacrifice was fraught with ambiguity. Jews were not the only people in ancient times to have temples, priests and sacrifices. Almost everyone did. It was precisely here that the religion of ancient Israel came closest, outwardly, to the practices of their pagan neighbours. But the sacrificial systems of other cultures were based on totally different beliefs. In many religions sacrifices were seen as a way of placating or appeasing the gods. The Aztecs believed that sacrificial offerings fed the gods who sustained the universe. Walter Burkert speculated that the ancient Greeks experienced guilt when they killed animals for food, so they offered sacrifices as a way of appeasing their consciences.

All these ideas are alien to Judaism. God cannot be bribed or appeased. Nor can we bring Him anything that is not His. God sustains the universe: the universe does not sustain Him. And wrongs righted by sacrifice do not excuse other wrongs. So intention and mindset were essential in the sacrificial system. The thought that "If I bring a sacrifice to God, He will overlook my other faults" – in effect, the idea that I can bribe the Judge of all the earth – turns a sacred act into a pagan one, and produces precisely

the opposite result than the one intended by the Torah. It turns religious worship from a way to the right and the good, into a way of easing the conscience of those who practice the wrong and the bad.

To serve God is to serve humanity. That was the point made memorably by Micah: "He has told you, O man, what is good, and what the Lord requires of you: To do justice, to love goodness, and to walk humbly with your God." Jeremiah said of King Josiah: "He judged the cause of the poor and needy; then it was well with him: was not this to know Me? says the Lord". Knowing God, said Jeremiah, means caring for those in need.

Maimonides said essentially the same at the end of The Guide for the Perplexed. He quotes Jeremiah: "Only in this should one glory: that they have the understanding to know Me, that I am the Lord, who exercises kindness, justice and righteousness on earth, for in these I delight," says the Lord". To know God is to know what it is to act with kindness, justice and righteousness.

The danger of the sacrificial system, said the Prophets, is that it can lead people to think that there are two domains, the Temple and the world, serving God and caring for one's fellow humans, and they are disconnected. Judaism rejects the concept of two disconnected domains. Halachically they are distinct, but psychologically, ethically and spiritually they are part of a single indivisible system.

I believe that to love God is to love our fellow humans. To honour God is to honour our fellow humans. We may not ask God to listen to us if we are unwilling to listen to others. We may not ask God to forgive us if we are unwilling to forgive others. To know God is to seek to imitate Him, which means, said Jeremiah and Maimonides, to exercise kindness, justice and righteousness on earth.

Shabbat Shalom: Rabbi Shlomo Riskin

"Speak unto the children of Israel and say unto them: When any person of you brings an offering unto God, you shall bring from the cattle, the herd or the flock "

The book of Leviticus continues where the book of Exodus left off: after the exquisite description of the complexity of the Sanctuary's components, the Torah is ready to introduce the priestly duties of sacrifices described in the verse above.

Undoubtedly, the entire sacrificial system, replete with whole burnt offerings, sin offerings, guilt offerings and peace offerings, has a rather raucous ring to the modern sophisticated ear.

Rabbi Samson Raphael Hirsch attempts to provide a symbolic significance for each of the sacrifices, and etymologically suggests that the essence of korban (Hebrew for sacrifice) is to bring the individual close (karov) to God.

For our purposes, I'd like to approach the entire holy Temple ceremony by analyzing a rather striking midrash which emphasizes an otherwise innocuous pronoun in our opening verse: "When any person of you (mikem) brings an offering unto God..." The fact is that if the purpose of our verse is to issue a command to bring offerings, it could just as easily

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have been transmitted without the word mikem. Indeed, this particular pronoun in this particular context never appears in the Bible again. Teaches the midrash:

Why does [the biblical text] state mikem [of you]? From here we derive that whoever fulfils the obligation to recite one hundred blessings each day is considered as if he/she offered a sacrifice. How do we know this? From the Hebrew word mikem [of you], which has the numerical equivalent of one hundred [mem-kafmem=40+20+40].

Why does the midrash link these 100 daily blessings with an offering to God? Presumably, if we understand the connection, the world of blessings may very well illuminate the world of sacrifice.

Let us examine the essence of a blessing. Rabbi Yehuda HaLevi in his classic work *The Kuzari*, teaches that the laws of proper blessings enhance our pleasure, create heightened awareness and a more sensitized appreciation of every object in the world; indeed the necessity of our making a blessing precludes the possibility of our taking for granted God's many bounties. After all, pleasure demands awareness, and a blessing sharpens our senses, leading them to appreciate what we have and are about to enjoy: a glorious sunrise, a burst of lightning, the children around the Sabbath or festival table, a bright, red strawberry.

But what then should we do with our awareness? How do we channel our new-found awakenings to the gifts of the world around us? A comment of Rabbi Aaron Soloveitchik, of blessed memory, on a passage in *Tractate Berachot*, can provide us with an interesting insight.

Rabbi Levi asked concerning two contrasting texts. It is written: The heavens are the heavens of God but the earth has He given to the children of men,' and it is also written, "The earth is the Lord's, and the fullness thereof". There is no contradiction: in the one case it is before a blessing has been said, in the other case after.

The usual interpretation explains that before I make a blessing, everything belongs to God; the blessing is my request for permission to partake of God's world. Hence, partaking of something without a blessing is in effect committing thievery against God; it is as a result of our blessing that the Almighty grants us permission to partake of His physical world. In effect, before the blessing, the world is God's, and after the blessing, He gives the world's bounty to us humans.

In a unique twist, Rabbi Soloveitchik turns this interpretation on its head: "The heavens are the heavens of God, but the earth has He given to the children of men." (is the description of the world before blessings, and the verse, "The earth is the Lord's and the fullness thereof," is after the blessing! Why? A world devoid of blessing is a world without any divine connection, a neo-platonic world with an iron curtain separating the human and godly realms.

Suddenly, earth and heaven are no longer enemies, strangers in a strange universe, but all of God's creations magnificently and miraculously come together. If the Torah has one urgent message, it is the sanctification of our physical world. For Jews, the divine and the physical meet in an eternal dialogue, and the first expression of that dialogue is the blessings we make.

An additional and related aspect of the significance of blessings is the Hassidic-Kabbalistic nation. Early in the book of Genesis, God becomes disappointed with His world and decides to destroy it (except for the righteous Noah, that is): and God said, "I will blot out the human being whom I have created.... both humans, and beast, and creeping things, and fowl of the air...."

Rashi asks why God's anger is directed toward animals? After all, these brute creatures are innocent of any wrongdoing. Rashi then presents us with two

possible interpretations. First, that all of creation including animal life had become so depraved that nothing could be called innocent – a perversity that pervaded all of reality. But his second answer is the one that concerns us here: Everything was created for the human being. When he ceases to be, what need have I for them (beasts, creeping things, fowl)! (Rashi, ad loc.)

This is a profound idea that looks at God's creation as a hierarchy, starting with inanimate rocks, ascending toward living plant life, and from there to animal creatures of mobility and then reaching upward to the communicating human being. All the mobility of an animal cannot alter the fact that animals are ruled by the earth and the waters and the skies, into the mold of each individual species. Only the human being's gift of communication enables him to relate to God – if indeed he utilizes his freedom of choice properly.

Now when the human being takes the objects of the world around him, and he makes blessings over the world he lives in, he brings all of existence – including plant life, animal life, and every worldly object into a relationship with God. In effect he is giving a higher purpose to all of these realms, thereby bringing everything back to its ultimate divine source. By uplifting the world, by restoring it to its divine dimension, the human being repairs a world broken by iniquity and despair, alienation and materialism. And without this potential for uplifting the world, without a lofty and up-reaching human being, all of creation becomes short-circuited, the universe has no purpose for being, a reverse "bang" takes place.

Now we are ready to return to our midrash, the rabbinic concept which identified the daily blessings with the sacrifices that brought humanity close to the divine. What God wants from us is not only to build a Sanctuary, but to transform the entire world into God's Sanctuary, God's Temple. "You shall make for Me a Sanctuary so that I may dwell in your midst," commands God. And so the sacrifices bring cattle, grain and fruits back to the Almighty who created them, enlisting the world – inanimate, vegetative and the human facilitators – in the service of the divine.

Just as Temple sacrifices brought God and all of His creations into the world, so do the daily 100 blessings bring God into the world – suffuse the material world with divine spirituality – in our world today. By means of daily blessings we have the potential of making the entire universe a divine sanctuary.

Rabbi Dr. Nachum Amsel

Encyclopedica of Jewish Values [Excerpt]

Why is Moses So Special? ..We might have expected that God would be calling out to Aaron, Moses' brother since so many of the laws in *Vayikra* pertain to *Kohanim*-Priests, Aaron's family. And why the strange verb "*Vayikra*-He called", as if God did not know where Moses was located?... While we cannot know the specifics of God's love, if we examine the personality of Moshe throughout his life, both in the Torah text and the comments of the Rabbis, we may discover those multiple qualities that were so cherished by God, and that each Jew could try to emulate in his or her life today. We will discover 10 characteristic of Moses that made his so special.

From the Very Beginning, Moses was Special - When Moses was born, the Torah describes that his mother saw the infant as being especially "good"

1 - Moses was saved and brought up in the Pharaoh's home... a few years later, the Torah first mentions that Moses first grew physically and in the very next verse "he grew" (again), which can only signify non-physical growth of personality, of spirituality and values.

Likutei Divrei Torah

2, 3, 4 - The Torah, in a very short span, describes the three separate actions that set Moses apart from every other person in Egypt. All people undoubtedly saw Egyptians beating Jews on a daily basis, but only Moses acted when he first witnessed this. Why? The Torah tells us that Moses felt the pain of his brothers, as it uses the word "brother" twice in the verse. This empathy and need to help the downtrodden was stronger than every value that he had experienced and been taught for years in the palace. This set the pattern. Moses would always help the disenfranchised. The next day, as one Jew was about to slap another Jew, Moses tried to intervene to prevent it. Instead of appreciating the gesture, these two people revealed to the Egyptians where Moses was and that he had killed the Egyptian, and Moses, thus, was forced to flee the country. Moses should have learned his lesson – do not get involved, especially when you do not know the people. Nevertheless, upon arriving in the distant land of Midian, he saw that a group of women were being "punished" for being women, as the stronger male shepherds did not open the well for them. After suffering greatly for trying save people in trouble in Egypt, Moses should have "learned his lesson" and not let himself get involved. In this case, especially, since all were non-Jews, there was no feeling of brotherly love, and Moshe knew none of them. Nonetheless, the character of Moshe did not allow him to ignore this situation, and he saved the daughters of Yitro, and opened the well for them. As Professor Nechama Leibowitz points out, all three possible scenarios are recorded in a row (Jew vs. Non-Jew, Jew vs. Jew, and non-Jew vs. non-Jew), but it makes no difference to Moshe. He "must" save anyone in need.

5 – In the next Torah chapter, Moses is described as a shepherd. The Midrash comments that Moses has such pity on a tired, runaway sheep, that he carried it back to the other sheep. For this, God said, a man who can have that kind of compassion and lead animals, can certainly lead men.

6 – Moses showed appreciation and gratitude. When God asked Moses to begin to carry out the plagues, for the first plague, God asked Moses to speak to Aaron and, and for Aaron take his (Aaron's) staff to strike the Nile River, which would change into to blood, and, again to strike the Nile from which would emerge the plague of Frogs. Why didn't God ask Moses to take his own staff, and for Moses, not Aaron, to strike the water? Rashi explains that since it was the Nile that saved Moses from death as an infant, he could not be an ingrate to this river, and cause it damage. That would be ingratitude.

7 – The very fact that Moshe thought that he could not lead, shows that he was worthy of leadership..

8 – Moses cared so much about the Jewish people.

9- Moses cared about the people much more than he cared about himself.

10 - The greatest characteristic of a leader and of every Jew is the ability to grow and become better. Moses, too, transformed himself, from a man who is uncomfortable with himself into the man of many words who personally spoke and wrote all the words of Deuteronomy which God approved of and made part of the Torah.

11- Even with all of these values and characteristics, the greatest manner in which the Jewish people refer to Moses, is "*Moshe Rabbeinu*-Moses, our teacher," which is his appellation in the entire Rabbinic literature, and how this man is referred to until today. Whenever a Jew learns Torah, that learning ultimately traces back to Moses Our Teacher.

The Torah itself ends by calling Moses the "servant of God" and the last three verses describe how Moses was different from any human being before him or since. It is no wonder that our Parsha begins with the unique words of God calling to Moses.

This week's *Parashah* is devoted entirely to the various *Korbanot* / sacrificial offerings. R' Avraham Yitzchak Hakohen Kook z"l (1865-1935; first *Ashkenazic* Chief Rabbi of *Eretz Yisrael*) writes: Many explanations have been given for the very lofty concept of *Korbanot*. On the simplest level, however, we may understand them as follows:

In his work *Sha'arei Teshuvah*, Rabbeinu Yonah Gerondi z"l (1210-1263; Spain) lists twenty components of complete *Teshuvah* / repentance. The ninth of these, Rabbeinu Yonah writes, is for the penitent to recognize that it was his desire for physical and material pleasures that led him to sin; therefore, as a protection against further sins, he should lessen his pursuit of such pleasures--even those that are permitted by *Halachah*. (*Sha'arei Teshuvah* I:30-33)

R' Kook continues, after citing Rabbeinu Yonah: There is a higher level of *Teshuvah* than refraining from excessive physical pleasures--taking the items of pleasure that caused a person to sin and dedicating them for holy purposes: Torah, *Mitzvot*, and fear of G-d. In this way, his sin is converted to a merit. This explains a purpose of *Korbanot*. Of all the pleasures that people pursue, the greatest among them are eating and drinking. And of all the foods and drinks that people crave, meat and wine are foremost. By bringing a *Korban*--an animal and the accompanying wine libations--a penitent dedicates these pleasures to a holy purpose, thus demonstrating that he has conquered his desires. (*Me'orot Ha'Rayah: Yerach Ha'eitanim* p. 135)

Thirty Days Before Pesach . . .

R' Shaul Alter *shlita* (rabbi of Kehilas Pnei Menachem in Yerushalayim; formerly the "Gerrer Rosh Yeshiva") writes: As we prepare for *Pesach*, we must reflect on the nature of the *Ge'ulah* / redemption and *Cherut* / liberation that recur every year in this season. The concept of *Galut* / exile is very confused in our times--perhaps the result of using *Haggadot* as children that contained pictures of Egyptian taskmasters whipping their Jewish slaves. These childhood conceptions, while not factually wrong, must be overcome in order to understand *Pesach* (and the Torah, in general) in a more sophisticated way.

R' Alter continues: The *Ge'ulah* and *Cherut* that recur every year are not physical redemption and liberation. [Indeed, most of us have never experienced physical oppression--another reason that appreciating *Pesach* is a challenge for some.] The primary *Cherut* that is in the air in this season is that of the *Nefesh* / soul.

A person must remember that everyone has a *Nefesh*, and that the *Nefesh*, not the body, is one's essence. Unfortunately, we often let our bodies obscure our *Nefesh*. But even when an overcoat, hat, scarf and gloves completely hide a human body, no one would mistake them for the actual person that hides beneath them. Similarly, no one should mistake his body for his real self. The soul is the real person.

R' Simcha Bunim of Pshischa z"l (1765-1827; *Chassidic Rebbe* in Poland) was known for his quips that drove straight to the point, with no mincing of words. He said, "Although I am blind, I see millions of people who are born as cats, live as cats, and die as cats." He was alluding, writes

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“When a person among you brings an offering to Hashem . . .” (1:2)

The *Gemara* (*Megillah* 31b) teaches: When *Hashem* told Avraham Avinu that his descendants would attain atonement for their sins by bringing *Korbanot*, Avraham said, “Master of the Universe! That will work when the *Bet Hamikdash* is standing, but what will happen when the *Bet Hamikdash* is not standing?”

Hashem answered: “I have established for them the order of *Korbanot*. As long as they read it, I will consider it as if they have brought the sacrifices, and I will forgive them.” [Until here from the *Gemara*]

R’ Menachem Ha’me’iri z”l (1249-1306; Provence; *Talmud* commentator; known as “the *Me’iri*”) writes: *Hashem* looks at the heart. When there is no sacrificial service, reading about that service takes its place, because it is not the offering itself that brings atonement; it is the *Teshuvah* that the offering inspires that brings atonement. Likewise, when we read about the *Korbanot*, it is not the reading that brings atonement; rather, it is the repentance that the reading inspires that causes atonement. *Tefilah* / prayer can accomplish the same purpose, the *Me’iri* concludes. (*Bet Ha’bechirah*)

In the *Pesach Haggadah*, after recounting the story of the Exodus, we ask *Hashem* to “bring us also to future festivals and holidays in peace, gladdened in the rebuilding of Your city, and joyful at Your service; there we shall eat of the offerings and *Pesach* sacrifices whose blood will reach the sides of Your altar for gracious acceptance.”

Why do we ask specifically that the blood of the *Korbanot* should “reach the sides of [the] altar”? R’ Gedaliah Silverstone z”l (1871-1944; rabbi in Belfast, Ireland and Washington, D.C.) writes: Since our Sages teach that reading about the *Korbanot* is equivalent to offering them, we make clear that, nevertheless, we look forward to offering actual *Korbanot*, whose bloods will, literally, “reach the sides of Your altar.”

(*Haggadah Shel Pesach Korban Pesach* [2d ed.] 1939)

R’ Yosef Chaim z”l (1835-1909; Baghdad, Iraq) writes: Although our Sages list various practices that take the place of sacrificial offerings, including reading the verses that describe the sacrificial service and giving *Tzedakah* / charity, these practices do not bring about complete atonement the way a *Korban* would. This is evident from the *Gemara* (*Shabbat* 12), which relates that the Sage Rabbi Yishmael ben Elisha absent-mindedly tilted his oil lamp on *Shabbat*, thus causing the flame to burn brighter. Since feeding a fire is prohibited on *Shabbat*, Rabbi Yishmael wrote in his notebook (after *Shabbat*), “When the *Bet Hamikdash* is rebuilt, I will bring a fat *Korban Chatat* / sin offering.” Certainly, writes R’ Yosef Chaim, Rabbi Yishmael also read the verses relating to the *Korban Chatat* and gave charity for his atonement. Nevertheless, he considered himself obligated to bring a *Korban* when the Temple will be rebuilt. (*She’eilot U’teshuvot Torah Lishmah* No. 120)

“He called to Moshe, and Hashem spoke to him from the Ohel Mo’ed / Tent of Meeting, saying.” (1:1)

R’ Yosef z”l (1601-1696; “*Darshan* of Posen”) asks: What is added by “from the *Ohel Mo’ed*”?

He explains: *Midrash Rabbah* relates a parable about a king who told his servant to build him (the king) a palace. After an appropriate time had passed, the king came to see the construction, and he found that every beam and every brick was stamped, “So the king commanded!” Seeing this, the king exclaimed, “Shall I stand inside and leave my loyal servant standing outside?” Similarly, *Hashem* commanded Moshe to build a *Mishkan*, and everything was done “as *Hashem* commanded” (see, for example, *Shmot* 40:16, 19, 21, 23, 25, 27, 29, 32). *Hashem* said, “Moshe did all this to honor Me! Shall he remain standing outside?” Therefore, He called to Moshe to enter. [Until here from the *Midrash*]

R’ Yosef writes that, in light of this *Midrash*, we may explain our verse as follows: “He called to Moshe, and *Hashem* spoke to him because of the *Ohel Mo’ed* / Tent of Meeting, saying,” i.e., because Moshe kept saying, “Build the *Ohel Mo’ed* exactly as *Hashem* commanded.” (*Yad Yosef*)

“When a person among you brings an offering to Hashem . . .” (1:2)

The *Gemara* (*Nedarim* 10a) teaches: One who dedicates a sacrifice should say, “A *Korban* for *Hashem*”--not, “For *Hashem*, a *Korban*,” lest he be interrupted or die, and then he will have said *Hashem*’s name in vain. [Until here from the *Gemara*]

R’ Eliezer Dan Ralbag z”l (1832-1895; Yerushalayim) asks: Why, then, did Boaz greet his workers (*Ruth* 2:4), “May *Hashem* be with you,” saying *Hashem*’s name at the beginning of the sentence? He answers: Our Sages say that a person who is first to greet his friend will merit long life. And *Hashem* counts a person’s thought of doing good as part of his good deed. Thus, as soon as Boaz thought of greeting his workers, he was assured of long life, and he did not need to fear that he would be unable to finish his greeting. (*Damesek Eliezer*)

– Continued from back page –

R’ Alter, to King Shlomo’s message (*Kohelet* 3:19), “Man has no superiority over beast, for all is futile.” This is true if man spends his entire life focused on spiritual pleasures, and even if he is a “fine Jew” along the way. The pleasures we pursue are far more sophisticated than those that cats pursue, but in the end, they obscure the soul, which is our true self and what distinguishes us from animals.

Why did *Hashem* create man to desire physical pleasures? R’ Alter answers, citing earlier *Chassidic* works: When a person experiences a strong physical desire, he is meant to realize that the concept of desire was created so that a person could channel it toward desiring a closer connection with *Hashem*. (R’ Alter emphasizes that one should not live in fear of physical desires, which may lead to depression. Rather, one should feel joy and elevation knowing that he has the opportunity to channel his desires toward something truly lofty!)

In this season of *Cherut*, R’ Alter concludes, a person can receive extra Divine assistance to liberate his soul. (*Avra De’dasha: Pesach* p.6)

ISRAEL REPORT

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KNESSET APPROVES LAW CANCELING EXPULSION FROM NORTHERN SAMARIA IN SECOND, THIRD READINGS (Arutz-7 3/21/23)

The Knesset on Monday night approved the law cancelling the Disengagement in northern Samaria in its second and third readings.

The law was approved by a majority of 31 to 18. It was approved in its first reading a week ago and returned to the Knesset Foreign Affairs and Defense Committee, which prepared it for Monday night's second and third readings.

The bill states that the prohibition on entering and staying in areas in northern Samaria, which was first imposed during the 2005 Disengagement from Gaza and northern Samaria, will be lifted. The law will regulate the status of the students of the Homesh Yeshiva and will allow the residents of Homesh and Sa-Nur to reside there in an orderly manner.

The law does not apply to the territory of the Gaza Strip.

Minister Orit Strock welcomed the approval of the bill and said, "This is a great day for the State of Israel. It's not just that we are going back to Homesh and rebuilding the towns, but we are changing the movement, we are moving forward, not backward. We are blessed to have this moment!"

MK Yuli Edelstein, a sponsor of the bill, said, "17 years of attempts, an uncompromising fight and a strong belief in the rightness of the path came together when the Knesset plenum voted in favor of canceling the Disengagement Law. The State of Israel tonight began its recovery process from the disaster of the expulsion. History has shown, and continues to show us, that whenever we give up parts of our homeland, we will receive increasing terrorism. It is a clear and well-known equation, with results that never change. This is the first and significant step towards a real repair and establishment of Israel in the territories of the homeland that belong to it."

MK Ze'ev Elkin (National Unity Party) welcomed the advancement of the bill, noting that it is a coming of a full circle for him. "The most direct circle is related to the fact that I, together with Minister Orit Strock, were the first two members of Knesset who submitted this bill several terms ago. Now, the law is reaching the moment of approval. This is an important law that fixes the very great injustice of the Disengagement plan," Elkin said.

National Unity chairman Benny Gantz made clear during the debate on the law that he would oppose the bill. "I think it is wrong. We must remember that, alongside the fact that we are in favor of settlement, we also cannot ignore our need to find a way to live alongside Palestinians who are in the area," Gantz said.

NETANYAHU SOFTENS PACE, FOCUS OF ISRAEL'S JUDICIAL OVERHAUL (Ynet 3/20/23)

Prime Minister Benjamin Netanyahu announced a softening on Monday of his hard-right government's judicial overhaul plan, an apparent concession to more than two months of unprecedented nationwide protests and misgivings voiced by Western allies.

Wielding a parliamentary majority, Netanyahu had looked set to ratify the package of reforms by the Knesset's April 2 recess. But most would now be shelved until it reconvenes on April 30, he and his coalition allies said.

The legislation still slated for ratification in the next two weeks would shake up Israel's method of selecting judges - an issue at the heart of the reform controversy, with critics accusing Netanyahu of trying to curb independence of the courts.

He insists his goal is balance among branches of government.

Monday's coalition statement used more circumspect language than in the original bill introduced on Jan 4, but said it would continue to check the power of judges on the selection panel to use what it deemed an "automatic

veto" over nominations to the bench.

The statement further noted amendments made to the bill in a Knesset review session on Sunday, whereby the selection panel would be expanded from 9 to 11 members as originally planned but with a make-up that grants the government less potential clout.

Previously, the bill envisaged the panel including three cabinet ministers, two coalition lawmakers and two public figures chosen by the government - spelling a maximum 7-4 vote majority.

In its amended form, the bill envisages the panel being made up of three cabinet ministers, three coalition lawmakers, three judges, and two opposition lawmakers. That could spell a slimmer, more precarious 6-5 majority for the government.

The amended bill further stipulates that no more than two Supreme Court justices can be appointed by regular panel voting in a given Knesset session. Any appointments beyond that would have to be approved by a majority vote including at least one judge and one opposition lawmaker among selection panel members.

Netanyahu called for a rethink by the political opposition, which has pledged to boycott ratification votes in the Knesset and encouraged street demonstrations that have reached into the ranks of the Israeli military, which is usually above politics.

"We are extending a hand to anyone who genuinely cares about national unity and the desire to reach an agreed accord," the coalition statement said.

DEFENSE MINISTER THREATENS TO RESIGN IF NO COMPROMISE ON JUDICIAL REFORM (Arutz-7 3/20/23)

Defense Minister Yoav Gallant has threatened to resign if no compromise is reached on the government's planned judicial reforms in response to the

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growing number of refusals to serve in the IDF, Channel 12 News reported. According to the report, Gallant raised his concerns in multiple conversations with Prime Minister Benjamin Netanyahu, who later told other ministers in discussions that he strongly believes that if there is no compromise, Gallant will probably resign.

Political figures believe that Gallant is considering resigning after the compromise proposed by Knesset Constitution Committee chairman Simcha Rothman was rejected by the opposition parties and the leaders of the protest movement against the judicial reforms.

The protests within the IDF against the judicial reforms reached a crescendo this week when hundreds of reservists refused to report for duty, fulfilling threats that have been made for months that soldiers would refuse to serve if the reforms are passed.

Meanwhile, Justice Minister Yariv Levin, one of the chief architects of the judicial reforms, is also reportedly threatening to resign if significant compromises are made on the reforms.

PROMINENT ISRAELI RABBI CALLS FOR PUBLIC FASTING ON WEDNESDAY (JPost 3/21/23)

Religious organizations called on Tuesday for a day of fasting and praying on Wednesday because of the rift between many groups in Israeli society as a result of politics and the judicial reform being promoted by the government. The initiative, promoted by Rabbi David Stav, chairman of the Tzohar rabbinical organization, calls for a day of fasting ahead Rosh Chodesh Nissan, the first day of the month in which Passover falls.

"Against the backdrop of the great rift in Israeli society and the fear of fratricidal war, many organizations, are calling to join the request of Rabbi David Stav to observe a day [or half a day] of public fasting on Wednesday, March 22, the 29th of the Jewish month of Adar," a press release said. This initiative is supported by many organizations such as Beit Hillel Rabbis, the Kibbutz Hadati (Religious) Movement and a coalition of non-profit organizations from across the board of Israeli society such as Ohr Torah Stone, the Israeli Congress, Kolech, the Masorti Movement and Ne'eman Torah Va'avodah.

This initiative for a day of fast and prayer is, according to the organizers, "a call to our father in heaven – 'Please God, save us' – and a demand from our leaders not to tear the nation apart." Their message to the leaders and politicians of Israel is that they should "take a break until after Independence Day," which falls this year in five weeks on April 26.

The organizers wrote that, "as is the custom of our sages, we will fast a Yom Kippur Katan [Minor Day of Atonement] on the eve of Rosh Chodesh Nissan in the hope that we will receive the mercy of the heavens." They continued inviting Israelis and Jews around the world to "join a day or half-day common fast for all groups in Israel. We are all together in prayer for our brothers and sisters, our people and our homeland.

Stav said in a video recorded to promote this initiative that "this time around, we are fasting before the destruction," referring to the destruction of the two temples in Jerusalem in Jewish history.

"We see how we are deteriorating and about to fall off a cliff. We ask you all to fast so that our leaders will find a way to continue the right way – to continue promoting this huge enterprise called the State of Israel," the rabbi said. "This fast is intended for the success of our people and in order for us to get out of the crisis we are in as soon as possible."

SYRIAN SPY CAUGHT BY ISRAEL REVEALS HEZBOLLAH'S METHODS (Ha'aretz 3/22/23)

A Syrian national arrested by Israeli security forces and accused of spying for Hezbollah revealed during his interrogation the terror group's espionage methods at the northern Israeli border, Ynet learned on Wednesday.

Ghaith Abdullah, 24, was arrested last January after entering Israeli territory and faces charges of being a member of a terrorist group, espionage and providing support and resources to foreign terrorist organizations.

During his interrogation, Abdullah also revealed the perks and the salary he

was offered in exchange for his services. "As far as he is concerned, he was offered a good job with a good salary," the Israel Police said.

According to the indictment, Abdullah, who lives in the Syrian Golan, was recruited by a Hezbollah operative in late 2019 to monitor IDF maneuvers along the Syrian border, gather classified information and pass it on to his Hezbollah handlers.

About a month later, he received a camera and began taking photos and videos of the forces. In every meeting with his handler Abu Ali, Abdullah handed over the full memory card, and the operator gave him a new, empty memory card so that he could continue to document IDF maneuvers.

Eight months later, the suspect learned that the man who he was involved with was a Hezbollah operative, and yet he continued spying on the IDF.

How did you come to work for Hezbollah?

Abdullah: "My sister's husband Azuz offered me something in early 2020. He told me it was 'national security' and explained that the work is on the Syrian border, taking pictures for national security, so we started to work near the Israeli borders."

What kind of work did you do exactly?

"Photographing the Syrian-Israeli border, Israeli military vehicles and Israeli personnel if there was any movement."

What did Abu Ali tell you about the missions you're going to do?

"Watch the border with Israel and everything that happens there, and document everything, we want to know about the movement of forces, IDF patrols, patrol times. I received a salary on the fourth or fifth of every month, anywhere between 30 Syrian pounds to 200 Syrian pounds."

Why do you think Hezbollah needs your pictures and reports about IDF forces?

"At first I thought it was national security, I thought Syria needed the materials to know what was happening on its borders. I don't know what they did with these materials, but I was told it was for the archives. I would take a picture every two days."

"This is the first time we encountered an investigation of a living Hezbollah spy," said Northern District Police First Sergeant Major Khaled Zein al-Din.

"For the first time, we have investigated a Hezbollah man who has been spying on the IDF for several years and he revealed Hezbollah's methods in the Golan. The suspect is a Muslim single who lives in the village of Al-Asbah, near Quneitra, got engaged, and planned to marry."

"His brother-in-law was a very senior Hezbollah operative, he offered him to work with him and linked him to his handler. They offered him a monthly payment and a free pass through Syria, and gave him a pass that allows him to pass freely through all Hezbollah checkpoints," he added.

JORDAN FOREIGN MINISTRY SLAMS SMOTRICH OVER 'GREATER ISRAEL' MAP (I24News 3/20/23)

The Jordanian Foreign Ministry on Monday condemned Finance Minister Bezalel Smotrich for his appearance in Paris the night before where a map of "Greater Israel" was presented that included the West Bank and the Kingdom of Jordan within Israel's borders.

In an apparent act of damage control, the Foreign Ministry had to issue a statement clarifying that Jerusalem was committed to the peace agreement with the neighboring monarchy.

"Israel is committed to the 1994 peace agreement with Jordan. There has been no change in the position of the State of Israel, which recognizes the territorial integrity of the Hashemite Kingdom," a Twitter statement read.

During his trip, Smotrich also claimed that "there is no such thing" as a Palestinian people. A spokesperson for the Jordanian Foreign Ministry called the Israeli treasurer's presentation "incitement" and a violation of the peace agreement between Israel and Jordan.

"We also condemn the racist, inciting, and extreme statements of the extreme Israeli minister against the Palestinian people and their right to exist. These are dangerous statements. The Israeli government must express a clear position towards this extreme conduct and against these inciting statements," the ministry's statement said.

Smotrich, who is a leader of the far-right Religious Zionism Party, paid a private visit to Paris to honor Zionist activist and former local Likud chairman Jacques Kupfer. In an interview on Sunday, he said there was "no question about considering the creation of a terrorist Palestinian state."

Smotrich has been roundly criticized earlier this month for his controversial comments about the Palestinian village of Huwara needing to be "wiped off the map" following a terrorist attack that killed two Israelis.

Smotrich said that he "perhaps did not choose the right words" but reiterated that "the State of Israel must fight more resolutely against terrorism."

EX-ISRAEL MUSEUM DIRECTOR ARRESTED FOR PAINTING ROAD PINK IN PRO-DEMOCRACY PROTEST (Ha'aretz 3/22/23)

Ido Bruno, a former director of the Israel Museum, was brought before a judge last Thursday after being arrested, along with four others, for painting a pink strip on a road in Jerusalem as an act of protest against the government's judicial overhaul.

Bruno, who is currently a senior lecturer for industrial design at the Bezalel Academy of Art and Design, was detained along with two students and two photographers. All four were released to house arrest for five days and forbidden to participate in demonstrations for one month.

The police said that five suspects had been detained for questioning on suspicion of destroying road surfaces in the center of Jerusalem by illegally painting them. According to the police, "some of them, posing as workers wearing white overalls, wore masks while using work tools to illegally spray colored lines along the road. One of the suspects used a drone to record the incident."

About 100 art and design students, along with their lecturers and other prominent artists, painted a pinkish red stripe going from the Russian Compound, where the new Bezalel campus is scheduled to open, toward the Supreme Court. Organizers of the event said that "the stripe symbolized the unbreakable link between an independent judiciary and the freedom of speech and creativity. History shows that the destruction of democratic institutions necessarily leads to persecution, silencing and censorship of art, culture and creativity."

One of the prominent artists who participated in the event said that the group had gotten together discreetly. "These are mainly artists and designers who know each other, and the plan was relayed from one to the other," she said. "Every group got a section to paint so that they all joined together into one continuous stripe. We completed it in half an hour. There was a lot of technical discussion and everyone had a role. Some painted, others kept guard. It was an event of generosity. Like street artists, we don't expect any credit for the painting or for the photos."

Asked whether she was worried about being arrested, she said that the history of art is replete with acts of protest, and that red lines have a long history. "We picked a removable paint so as not to commit vandalism. It's not permanent. When we finished and the police arrived, they asked some questions, describing the incident as a security-related one. They looked for the spray and tools we had used. The power of the incident lay in its being focused and short."

She said the artists weren't planning on stopping their actions. "What's nice about the protest is that it's composed of many groups that organize on a daily basis, from week to week. We may do other things. We have to see how things develop and continue looking for simple acts."

SAUDI REPORT: UAE MULLS DOWNGRADING REPRESENTATION LEVEL IN ISRAEL (Israel Hayom 3/22/23)

The United Arab Emirates is considering a move that would effectively downgrade its diplomatic representation in Israel, Saudi news outlet Elaph reported Tuesday.

According to the report, Abu Dhabi has been instructed its ambassador in Tel Aviv not to meet any Israeli official, lawmaker, or minister as well as skip out on official events with Israeli ministers and politicians in attendance.

Emirati sources told Elaph that Abu Dhabi was surprised by Prime Minister

Benjamin Netanyahu's lack of response to the actions and statements of Religious Zionism Party lawmakers, which they view as harming the stability of the region, inflaming hatred, and serving only extremists.

In particular, it cited the statements of Finance Minister Bezalel Smotrich – leader of the Religious Zionism Party – who said during a speech in Paris this week that "there is no such thing as a Palestinian people", as well as his previous statement calling to "wipe out" the Palestinian village of Hawara, for which he ultimately apologized.

The report added that Jordan, Egypt, and Morocco are considering similar measures. However, an Israeli official quoted by Elaph said that there was no intention on behalf of the UAE to reduce ties with Israel.

The UAE was one of four Arab nations to normalize ties with Israel in 2020 as part of the US-brokered Abraham Accords.

EVIDENCE SHOWS ENTRANCES TO UNDERGROUND TUNNELS FOR MISSILE PRODUCTION ATTACKED IN SYRIA (JPost 3/23/23)

An intelligence report by satellite and intelligence solutions company ImageSat International (ISI) was able to determine that based on satellite images, an attack in Syria on March 12 included attacks on entrances to underground tunnels. According to intelligence estimates, these tunnels contained the means for the production of surface-to-surface missiles.

The intelligence report also states that the same location has already been attacked several times in the past.

In an attack attributed to Israel, two members of pro-Iranian militias were killed and three soldiers from the Syrian army were injured, as reported by Syrian media. The Syrian Observatory for Human Rights reported that the attack was aimed at a weapons depot belonging to the pro-Iranian militias in the Tartus area.

Maariv's military commentator, Tal Lev Ram, elaborated on 103FM, saying "The time is relatively unusual, there was light, you can actually see the signs of the attack."

He continued, "This is an area where several research centers are concentrated, an area that is relatively close to the Lebanese Bekaa [Valley]. There could be an aspect of immediate identification or desire. For the message, that you want them to see the attack, it is photographed differently, and it can be an appropriate operational aspect. It shows that the story of Syria is still in the sights as far as the Air Force is concerned."

POLITICAL CRISIS OVER: POLAND ANNOUNCES RETURN OF POLISH ENVOY TO ISRAEL (i24News 3/22/23)

Israel and Poland on Wednesday declared that the political crisis between the two countries was over and announced the return of the Polish ambassador to the Jewish state.

The announcement came after Israel's Foreign Minister Eli Cohen met with his Polish counterpart Zbigniew Rado in the European country and followed the resumption of youth delegations to Poland, which Jerusalem had banned over attempts to manipulate educational content presented to such Israeli groups.

"I congratulate the Polish government on its decision to return its ambassador to Israel. This decision marks a positive step forward in our diplomatic relations, and I am sure that it will lead to even closer cooperation between our two countries," Israel's Prime Minister Benjamin Netanyahu said in a statement. "I look forward to the continuation of the dialogue and the strengthening of our relations."

In July of last year, Poland and Israel vowed to improve relations that collapsed after Warsaw introduced a law in 2021 limiting the ability of Jews to recover World War II properties.

"We are opening a new page in relations with Poland. The return of the Polish ambassador to Israel, together with the return of the youth delegations to Poland, are important steps to strengthen relations between the countries," Cohen said.

"Poland is a very significant factor in Europe today and together, we will continue to advance issues of political importance," he continued, "such as

the most effective ways to deal with the Iranian threat, whose terrorist metastases are already evident in Europe."

"I emphasized to my colleagues that only the continuation of heavy economic and political sanctions, together with a credible military threat, will bring about the desired results against the regime of terror in Tehran," Cohen concluded. The announcement was made when the Israeli minister was making a diplomatic visit to Poland, during which he was expected to meet with leaders of the country's Jewish community and visit the Holocaust Museum and Memorial in Warsaw.

ISRAEL, UK TO SIGN AGREEMENT TO DEEPEN TECH, TRADE, SECURITY TIES (Israel Hayom 3/22/23)

Israel and Britain are expected to sign an agreement aimed at deepening technology, trade, and security ties over the next seven years.

The deal will be signed in London this week, with Foreign Minister Eli Cohen to travel to Britain to meet with his British counterpart James Cleverly. It includes around 20 million pounds (\$24.50 million) of joint funding commitments on technology and innovation.

"Our roadmap will allow us to fully take advantage of the opportunities in areas of mutual interest, including tech, trade, and security," Cleverly said in a statement ahead of the visit.

Britain said discussions would also include the recent spike in violence in Israel and the West Bank as well as Russia's invasion of Ukraine and the Iran nuclear threat.

London and Jerusalem launched negotiations for a new trade agreement last year and said it constituted "a key priority for both governments."

ISRAEL RANKS 4TH HAPPIEST COUNTRY ON EARTH IN 2023 (Ynet 3/20/23)

Israel is the fourth happiest country in the world, according to the 2023 United Nations' World Happiness Report which was released on Monday. The ranking, which is compiled annually on basis of life evaluations from the Gallup World Poll, sees Israel crack into the top five for the first time after ranking 9th in 2022 and 12th in 2021.

Anat Fanti, a Ph.D. candidate in Science and Society at Bar-Ilan University and author of 'Happiness in Demand: The Co-production of Happy People, Happy Organizations and Happy States', says that the Jewish state's top-five finish can be largely credited to its swift post-pandemic economic recovery.

"A vibrant economy is a key factor when it comes to how citizens perceive the level of satisfaction in their lives," she says. "Life expectancy and level of social support also help explain Israel's high marks."

The rankings were put together prior to the judicial reform protests that have rocked Israeli society over the last few months and might knock the country a few pegs down the list.

The report has been published every year since 2011, shortly before the International Day of Happiness on March 20.

People from each country are interviewed and asked to rate their happiness on a scale of 1 to 10, considering factors such as the level of support provided by their government during difficult times, the degree of freedom in their country, and the extent of corruption in their country.

Unsurprisingly, the top ten spots on the list are mostly occupied by Nordic nations. Finland was ranked first for the sixth consecutive year, with Denmark, Iceland, Sweden, and Norway all ranking high.

NETANYAHU CAUSING CUMULATIVE DAMAGE TO US-ISRAEL TIES (Editorial, JPost 3/23/23)

In a rare move, the US State Department on Tuesday called Israeli envoy Mike Herzog in to voice its displeasure at the Knesset vote the night before repealing the 2005 Disengagement Law in northern Samaria.

According to a brief readout of that meeting, Deputy Secretary of State Wendy Sherman conveyed Washington's "concern" over the move, "including the prohibition on establishing settlements in the northern West Bank. They also discussed the importance of all parties refraining from actions or rhetoric

that could further inflame tensions leading into the Ramadan, Passover and Easter holidays."

There was no word regarding how Herzog responded, and neither the Foreign Ministry nor the Prime Minister's Office statement. What Herzog could have reminded Sherman, but probably did not, is that this was a decision made by the democratically elected government of Israel and passed democratically by its parliament.

Why stress that point? Because the Americans over the last several weeks have expressed concern about the judicial overhaul proposal and the democratic direction of the country. Herzog could have said: "You want democracy? Well, this is democracy."

Yet, not every decision made democratically is wise, nor the timing particularly opportune. And this is one of those cases.

Not for nothing did Prime Minister Benjamin Netanyahu block this type of bill from passing the Knesset in the past.

In March 2019, before the first of a cycle of five elections, then-justice minister Ayelet Shaked said that Netanyahu had blocked the cancellation of the Disengagement Law for political reasons, and that her New Right Party would work for the law's repeal in the next coalition. The prime minister reportedly kept the bill from progressing on numerous occasions from 2015–2019 because he understood its sensitivity, including the impact it could have on his relations with Washington.

It's a shame that Netanyahu, circa 2023, did not listen to Netanyahu, circa 2015-2019.

Had he done so, it could have spared Israel a reprimand from the US State Department which characterized the law as "provocative and counterproductive," saying that it contradicted prior commitments given to America 20 years ago by then-prime minister Ariel Sharon, and just a few days ago by the current government.

While Israel can withstand US disapproval of one policy or another, when the disagreements come in quick succession there is a concern about accumulative impact.

The Knesset Disengagement Law comes hot on the heels of Finance Minister Bezalel Smotrich's utterance that there is "no such thing as a Palestinian people." And that followed his comment that Huwara should be erased. Both remarks were condemned by the US.

This is in addition to America's stated concern about the judicial reform bill. President Joe Biden, who has pointedly not yet invited Netanyahu to the White House for a meeting, spoke with the prime minister by phone this week and, according to a US readout of that conversation, "underscore[d] his belief that democratic values have always been, and must remain, a hallmark of the US-Israel relationship, that democratic societies are strengthened by genuine checks and balances, and that fundamental changes should be pursued with the broadest possible base of popular support."

The aggregate of all this is negative, and is coming at a time when Iran continues moving closer to the nuclear finish line and Israel will need US assistance – diplomatic or otherwise – to prevent it from crossing that line and gaining nuclear capabilities. It is also coming as some in the Democratic Party, and not only the usual suspects of far-Left progressives, are speaking of the need to curtail aid to Israel.

For instance, Connecticut Sen. Chris Murphy said on Sunday that Washington should condition its aid to Israel. "I think the United States needs to draw a harder line with this government," he said in a CNN interview. "If we're going to continue to be in the business of supporting the Israeli government, they have to be in the continued business of a future Palestinian state."

"If we're going to continue to be in the business of supporting the Israeli government, they have to be in the business of a future Palestinian state."

Even if the prime minister disagrees with these sentiments, the Netanyahu of past governments would have been attuned to them and adjusted policy accordingly. The current Netanyahu, however, is not similarly attuned, and the result – as the summons of Herzog to the State Department attests – is bad for Israel-US ties.



The Greater Washington Community Kollel SHABBOS DELIGHTS

TORAH MINUTE

IN MEMORY OF RABBI KALMAN WINTER ZT"L

Offering Lessons

Presented by Rabbi Moshe Sadwin, Kollel Adjunct

“When one of you brings an animal as an offering to G-d...” (1:2)

Parshas Vayikra details many of the *karbanos*, sacrificial offerings, that were to be brought in the *Mishkan* (Tabernacle) and *Beis Hamikdash* (Temple). Although the laws of the various *karbanos* are intricate and complex, the general types of *karbanos* can be divided into four basic categories: daily offerings, offerings brought on Shabbos and festivals, offerings brought as a result of a wrongdoing, and voluntary offerings.

Rabbi Chaim Mintz draws a number of important lessons that we can learn from each of the general categories of the *karbanos*.

- 1) **Daily offerings:** The *Karban Tamid* was the daily offering that was brought every single morning and afternoon, without fail. We can learn from this type of *karban* that we should not only serve G-d when it is convenient for us, rather we must strive to maintain a constant level of connection to G-d, day in and day out.
- 2) **Offerings brought on Shabbos and festivals:** Besides for the daily offerings, on each Shabbos and festival, there were special *karbanos* that were offered. We can learn from these *karbanos* that, besides our regular steady connection to G-d, there are times that we can achieve an even closer connection – during Shabbos and the festivals. We should endeavor to utilize those special days to their fullest.
- 3) **Offerings brought as a result of a wrongdoing:** From the Sin Offering (*Chatas*) and Guilt Offering (*Asham*) we learn that even if a person may have slipped in their service to G-d, they can always change their ways and return to G-d.
- 4) **Voluntary offerings:** From offerings such as a Voluntary Peace Offering (*Shelamim*) or Voluntary Elevation Offering (*Olah*) we see that a person should find opportunities of inspiration and utilize them to come even closer to G-d.

Although, in the absence of the *Beis Hamikdash*, we do not have the ability to actually bring these offerings, we can still learn from their messages and grow in our connection to G-d.

Wishing you a Good Shabbos!

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Point to Ponder

TABLE TALK

Parsha Riddle

And if one's offering is from the flock ... a satisfying aroma to Hashem (1:10 & 13).

If one's offering to Hashem is an offering of fowl ... a satisfying aroma to Hashem (1:14 & 17).

The same terminology – “a satisfying aroma to Hashem” – in regard to both sacrifices – animal and fowl – teaches that whether one brings a lot or a little, it has the same value to Hashem, as long as the person has the intention of serving Hashem (Menachos 110a).

The Taz asks (Orach Chaim 1:3) the following: if one person brings a lot, but without the proper intentions, and one person would bring a little with the proper intentions, we could evaluate the little with proper intention as more valuable. However, in this case both brought a *karban* with proper intentions. Wouldn't the size of the *karban* make a difference to Hashem?

Why did the month of Kislev merit to have the miracle and holiday of Chanuka?

Please see next week's issue for the answer.

Last week's riddle:

Why did the month of Kislev merit to have the miracle and holiday of Chanuka?

Answer: The Mishkan was completed in Kislev, and Hashem made B'nei Yisrael wait to erect it until Nisan. To compensate the month of Kislev, Hashem gave it Chanuka.

HATORAH V'HAMITZVAH

HALACHA INSIGHTS FROM THE PARSHA

In *parashas Vayikra*, when discussing the sin of failing to keep an oath that one has taken, the Torah states (5:5): “or if a person will swear, expressing with his lips to do harm or to do good, anything that a person will express in an oath (*ha-adam be-shevuah*), but it was concealed from him, and then he knew – and he became guilty, regarding one of these matters.” The Talmud (*Shevuos* 26a) teaches that the phrase “*ha-adam be-shevuah*” serves to exclude a victim of “circumstances beyond his control” from liability to bring an offering for violating his oath. The Talmud elaborates:

What are such circumstances? It is as it was with Rav Kahana and Rav Asi, who, when they were standing up in the presence of Rav, their teacher, at the conclusion of a lesson, disagreed with regard to exactly what he said. One Sage said: On my oath Rav said like this, and the other Sage said: On my oath Rav said like that. When they came before Rav to clarify what he had said, he stated his opinion in accordance with what one of them had said. The other said to Rav: Did I then take a false oath? Rav said to him: Your heart compelled you. It is not regarded as a false oath, since at the time that you took the oath you were certain that you were telling the truth.

Some authorities extend this principle to civil law as well and maintain that even conduct that would normally engender civil liability does not do so when it is the result of an honest mistake. The perpetrator is not considered to be at fault, since “his heart compelled him” to act the way he did (*Shut. Maharshach* 2:200). According to this position, a custodian to whose care the property of another was entrusted who failed to lock the safe in which the property was stored, not out of neglect, but due to forgetfulness, is not liable for the consequent theft of the property (*Shut. Mekor Baruch* #52). Others, however, disagree and assert that one is indeed civilly liable for one's mistakes, and reject the idea that “his heart compelled him” is a defense against civil liability (*Shut. Maharashdam CM* #120, *Erech Lechem CM* 291:7).

PRESENTED BY
RABBI YITZHAK GROSSMAN, ROSH CHABURAH

KIDS KORNER

Who Am I?

#1 WHO AM I?

1. I was not born.
2. I could not steal.
3. I am named for my source.
4. I was a person.

#2 WHO AM I?

1. I am not a lien.
2. I am for a *karban*.
3. I do not give you the title Rabbi.
4. Use all your weight.

Last Week's Answers

#1 Half-shekel (I was used for counting, I prevented plague, I did not have a plug, yet I was for the socket, I am for Ta'anis Esther.)

#2 V'yi Noam (I was said by Moshe, I am the blessing for the Mishkan, I am said Motzei Shabbos, I am for Krias Shema.)

KOLLEL BULLETIN BOARD



Pre-Pesach Shiur for Women

Presented by Mrs. Sara Malka Winter
Monday, March 27 at 8:15pm on Zoom

Zoom: <https://zoom.us/j/6018534021> Password: Winter

Dial-in number: 301-715-8592 Meeting ID: 601 853 4021 Phone Passcode: 667362

