

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

April 28 - 29, 2023 - 8 Iyar 5783 - Parshas Acharei Mos/Kedoshim
Light Candles by 7:39 - Havdalah 8:42

The Shabbos Shorts is sponsored anonymously in honor of **Shalom Kosher**, including but not limited to Larry, Justin, Elissa, Lisa, Cathy, Janet, Obed and all the others who serve us so well. Having been to Shalom 4 times on Erev Pesach, we appreciate the store and its helpful employees more than ever.

Mazal Tov

- **Tzivia Bramson** on the marriage of her grandson, Naftali Weinstein, to Leah Groman. Mazal Tov to Renee & Mayer Weinstein and to the Groman family, siblings, aunts, uncles and nieces and nephews.
- **Barbara & Mel Ciment** on the engagement of their granddaughter, Rebecca Ciment, daughter of Aimee & Daniel Ciment of Englewood NJ, to Eitan Zwebner, son of Moshe Zwebner of Teaneck, NJ and Felicia Zwebner of Englewood, NJ.
- **Barbara Price** on the Bar-Mitzvah of her grandson, Zachary Shrank, son of Shoshana Price and Dave Shrank and older brother of Sarah, Cobi, and Jordan Shrank. Mazal Tov to grandparents Ella & Harry Shrank from Yardley, PA, and to all of the aunts, uncles, and cousins.

Condolences

- **Sammy, Allan, Steven, Danny, David and Joey Franco** on the passing of their mother, **Dottie Franco**, Shiva is being observed at 404 Lamberton Drive through Tuesday morning. Mincha/Maariv: Sunday/Monday: 7:35 PM. Shacharit: Sunday/Monday/Tuesday: 8:00 AM. The family requests no visitors from 12 Noon - 1:00 PM, 6:00 PM - 7:00 PM or after 9:00 PM.

YISE Programs and Listings

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 Rosenbaum.

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.

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

We are all in this together: Drug and Alcohol Use In Our Community - Presented by BCGW and CCSA, co-sponsored by YISE. April 30, 8:00 PM at Berman Hebrew Academy. *See flyer for details.*

Rabbi Koss's Monthly Jewish History class on Zoom will NOT take place on May 1. For more information, contact Miriam Friedman at mfriedman2@yahoo.com

Revolutionize your Torah learning with the Semichas Chaver Program (SCP)! Learn and remember practical Halacha in an engaging and interactive atmosphere! Transform your Shabbos table with weekly Q&A's and comics that will get your whole family involved in your learning! For men. Tuesdays at 8:45 PM at YISE with Rabbi Hillel Shaps. New semester begins May 2 Register at <https://thegreaterwashingtoncommunitykollel.com/scp> *See flyer for details.*

Pesach Sheini Mishmar - Join Rabbi Postelnek and friends for a Pesach Sheini Mishmar for men with singing, Divrei Torah and sushi. Thursday night, May 4, at 9:15 PM, followed by Maariv at 10:15 PM. At the home of Aryeh and Tali Lichtman, 800 Hillsboro Drive. *See flyer for details.*

Seeing the Hand of Hashem in History: How Rashi Saved the Torah and Other Historical Wonders with Rabbi Brahm Weinberg on Sunday, May 7, 11:00 AM at YISE in the Belonofsky Sanctuary and on **Zoom A**, followed by refreshments in the Social Hall. Part of the Meaningful Tefilah Project at YISE, co-sponsored by KMS. *See flyer for details.*

The Art of Loving Your Neighbor - A Jewish perspective on the 5 Love Languages as they apply to marriage and other relationships with Rabbi Postelnek. Monday night, May 15, 8:45 PM, at the home of Goldie and Aharon Dovid Levy, 11205 Healy Street. *See flyer for details.*

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 7:39, and not before 6:32
- Mincha: 6:15 (Plag, S), 6:40 (B), 7:40 (B), 7:15 (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), 7:20 (B), 7:10 (Sephardi, LBM)
- Shabbos ends/Maariv: 8:35

Divrei Torah/Shiurim:

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

Kiddush/Shalosh Seudos Sponsors:

- The Hashkamah Minyan Kiddush is sponsored by **Michael Zatman, Manasseh Katz and Seth Katz** in memory of their fathers on their second Yahrzeits, Merton Zatman, Shlomo Mayer Ben Peretz, and Howard Katz, Henach Ben Zindel.
- The Shul Kiddush is sponsored by **Rena & Yoni Schwarz** in honor of their dear daughter, Avigail Chaya, and by **Rebbetzin Aliza & Rabbi Yosef Postelnek** in honor of their daughters, Tehilla Bracha and Shoshana Raizel.
- The Seudah Shlishi is sponsored by **Marcia & Vic Rosenblum and Marcelle & Sol Chalom** in honor of **Rabbi Levy** and his dedication to Limud HaTorah and the participants of his morning Shiur and to commemorate the Yahrzeit of Marcelle's mother, Rita Pinchas.

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, April 29, 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.

Boys Shiur - Rabbi Rosenbaum will resume his Shabbos afternoon shiur for 5th and 6th grade boys at 5:30 PM in the Social Hall. Bring your best questions! *See flyer for details.*

Thank you to the Shiurim Sponsors for this Past Week:

Hashkamah Minyan Gemara Shiur

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

Rabbi Hyatt's Gemara Shiur

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

Rabbi Rosenbaum's Tehillim/Parsha/Halacha Shiur

- **Jay Rogal** and **Debbie Rogal** in memory of Amiel Rogal, Jay's father and Debbie's grandfather, on his Yahrzeit on 7 Iyar.

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.

Happy Birthday! Happy Anniversary!

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

YISE Programs and Listings

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

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.

Helping Hands Across Kemp Mill, a part of YISE's Chesed Committee, provides assistance to families undergoing medical crises. 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>

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**.
 - **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. New Semester begins Tuesday, May 2. *See flyer for details.*
 - **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 the 7th Perek of Maseches Bava Metzia. Wednesday evenings at 8:25 PM (*note new time*) 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

Community Programs & Listings

A Time for Unity - Special speaker series, Shabbos afternoons, 6:15 PM at Chabad of Silver Spring, 519 Lamberton Drive. This Shabbos, April 29, Rabbi Brahm Weinberg, Kemp Mill Synagogue.

Grand Siyum HaRambam! Join us as we celebrate those who have studied the entire 'Mishna Torah' of the Rambam! A 3-year long experience! The Siyum will be addressed by Rabbi Lopiansky, Rabbi Slavticky, and Rabbi Fajnlund and some of the participants! Kids program and lunch included. Sunday, April 30, 1:00 PM - 4:00 PM, at Chabad of Silver Spring 519 Lamberton Drive. RSVP at www.rambamgw.com/siyum

The Capital Closet will be open this Sunday, April 30, 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! Shop early for Shavuot and camp - we have an overabundance of clothing ready for you! Our new address is 9601 Colesville Road, Silver Spring, MD 20901. The Closet entrance is in the back of the building up a full flight of stairs. There is no charge for items in The Capital Closet, but financial donations to Yad Yehuda are always appreciated. We are unable to accept clothing donations at this time; thank you for your understanding. Please feel to reach out with any questions or for more information to: ncarmel@yadyehuda.org

Ishay Ribo Unity Concert - Sunday, May 21, at Beth Tfiloh in Baltimore. The concert will benefit Ahavas Yisrael, CHANA, The Tikva House, Baltimore Hatzalah, Baltimore Shomrim, and The Chesed Fund & Project Ezra. Purchase tickets at <https://charity.pledgeit.org/riboconcert>

Days 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 at the home of Mrs. Aviva Werner, 815 Lamberton Drive. For more information, email channahandjeff@gmail.com or call 773-219-5397.

Pirkei Avos: Ethics for Everyday Living - presented by Rabbi Hillel Shaps on Zoom. Wednesdays, 12:15 PM - 1:00 PM. For Zoom info and registration go to <https://linksgw.org/classes>

Please help our community complete these Siyumim:

- 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>
- Mishnayos for the Shloshim of **Sandi Friedman**, Sarah Bas Zalman, May 7, 16 Iyar - <http://hadranalach.com/2760>

Kemp Mill Toastmasters - Wednesday, May 3, 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@slslaw.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 April 30	Monday May 1	Tuesday May 2	Wednesday May 3	Thursday May 4	Friday May 5
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)	7:45	7:45	7:45	7:45	7:45	See Shabbos schedule
	Sephardi (LBM)	7:40	7:40	7:40	7:40	7:40	
Halachic Times: Latest Alos Hashachar 4:42 AM, Earliest Talis and Tefilin: 5:14 AM, Latest Netz: 6:12 AM, Latest Krias Shema: 9:34 AM, Earliest Mincha: 1:41 PM, Earliest Shkia: 7:59 PM, Latest Tzeis Hacoachavim 8:50 PM							

Next Shabbos

May 5 - 6, 2023 - 15 Iyar 5783

Parshas Emor

Friday Night:

- Light Candles by 7:46, and not before 6:37
- Mincha: 6:20 (Plag, S), 6:50 (B), 7:50 (B), 7:15 (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), 7:30 (B), 7:25 (Sephardi, LBM)
- Shabbos ends/Maariv: 8:50

Next Shabbos Shorts Deadline: Wednesday, May 3, 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 - Thursday: 9:00 AM - 5:00 PM,

Friday: 9:00 AM - 1:00 PM

Rabbi Dovid Rosenbaum Yale Ginsburg - President

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

CALLING ALL
5TH AND 6TH
GRADE BOYS

Join Rabbi Rosenbaum
and your friends for
weekly Torah learning

Every Shabbos afternoon!



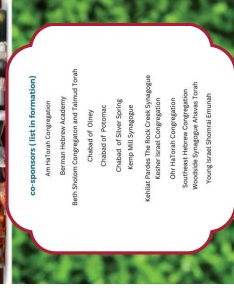
BRING
YOUR
HARDEST
QUESTIONS!

5:30PM
YISE
SOCIAL
HALL

REFRESHMENTS
WILL BE
SERVED!

STARTS APR 22

WE ARE ALL IN THIS TOGETHER: A COMMUNITY RESPONSE TO DRUG AND ALCOHOL USE



Speakers

Dr. Jeremy Brown,
*Director, Office of
Emergency Care
Research, NIH*

**Lianne & Etzel
Forman, Founders,**
*Communities
Confronting
Substance Use &
Addiction*

Substance use and
addiction are issues
that impact
everyone –
including our Jewish
community

Join us for an important
conversation as we discuss:

- Current trends in substance use
- What we have learned through our work in prevention education in schools across the country
- What parents, educators and community leaders can do to educate and support our children and all community members



April 30, 2023 * 8:00 pm

Melvin J. Berman Hebrew Academy
13300 Arctic Ave, Rockville

For more information contact:
astiege@bikurcholeim.org

Presented By:



PRESENTED BY
GREATER WASHINGTON
COMMUNITY KOLLEL
SHOMRAI EMUNAH

Semichas Chaver

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REBBI HILLEL SHAPS, RABBI YISROEL MEIR LAU, RABBI SHMUEL ELIASHIV

Topic of this Zman:

Halachos of Seuda, including Neillas Todajim, Shinui Makom, Hatov Yomeliv on wine and more!

Rabbi Hillel Shaps

TUESDAYS @ 8:45PM
at YISE, 1132 Arcola Ave.
Register at:
thegreaterwashingtoncommunitykollel.com/scp

MEN'S PROGRAMMING
For more information, please contact: Rabbi Hillel Shaps, hshaps@gwckollel.org

SEMICHAS CHAVAR PROGRAM

Semichas Chaver Program (SCP) founded by Rav Elyada Goldwicht

Join Rabbi Postelnik and friends for a

Pesach Sheini

Mishmar

with singing, Divrei Torah and sushi!

For Men

When a Jew is found
"B'Derech Rechoka",
Far Away

Thursday, May 4 at 9:15 PM

Followed by Maariv at 10:15 PM

At the home of Aryeh & Tali Lichtman
800 Hillsboro Drive

YOUNG ISRAEL SHOMRAI EMUNAH

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

A lecture series presented by the Meaningful Tefilah Project
at Young Israel Shomrai Emunah.
Co-sponsored by Kemp Mill Synagogue



Sunday, May 7 at 11 a.m.
**"Seeing the Hand of Hashem in
History: How Rashi Saved the Torah
and Other Historical Wonders"**

Rabbi Brahm Weinberg, Kemp Mill Synagogue

Live presentation at Belonofsky Sanctuary, Young Israel
followed by refreshments in the social hall.

You may also watch this presentation virtually:

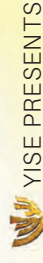
Zoom ID: 416-963-9000

Password: 492019

All lectures on *Seeing the Hand of Hashem in Nature and
History* are now available at wp.yise.org/hand-of-hashem
This presentation will also be available shortly after the event.



To support this year-long series as a sponsor, send your check (\$36, \$72, \$180) made out to
YISE (memo: Meaningful Tefilah) to: YISE, 1132 Arcola Ave., Silver Spring, MD 20902



YISE PRESENTS

The
Art of

Love Your Neighbor

A Jewish perspective on the 5
Love Languages as they apply
to marriage and other
relationships

By Rabbi Postelnek

Monday, May 15 at 8:45 PM

At the home of Goldie & Aharon Dovid Levy
11205 Healy Street

Likutei Divrei Torah

Gleanings of Divrei Torah on Parashat Hashavuah
via the Internet

In memory of Chantze and Donald Butler, a”h,
Beloved Mentors
and Role Models EXTRAORDINAIRE
by Bev Morris and Art Boyars

Volume 29, Issue 27

Shabbat Parashat Acharei Mot - Kedoshim

5783 - B”H

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

The Scapegoat - The strangest and most dramatic element of the service on Yom Kippur, set out in Acharei Mot, was the ritual of the two goats, one offered as a sacrifice, the other sent away into the desert “to Azazel.” They were to all intents and purposes indistinguishable from one another: they were chosen to be as similar as possible in size and appearance. They were brought before the High Priest and lots were drawn, one bearing the words “to the Lord,” the other, “to Azazel.” The one on which the lot “To the Lord” fell was offered as a sacrifice. Over the other the High Priest confessed the sins of the nation, and it was then taken away into the desert hills outside Jerusalem where it plunged to its death. Tradition tells us that a red thread would be attached to its horns, half of which was removed before the animal was sent away. If the rite had been effective, the red thread would turn to white.

Much is puzzling about the ritual. First, what is the meaning of “to Azazel,” to which the second goat was sent? It appears nowhere else in Scripture. Three major theories emerged as to its meaning. According to the Sages and Rashi, it meant “a steep, rocky, or hard place”. In other words, it was a description of its destination. In the plain meaning of the Torah, the goat was sent “to a desolate area” According to the Sages, this meant it was thus taken to a steep ravine where it fell to its death. That, according to the first explanation, is the meaning of Azazel.

The second, suggested cryptically by Ibn Ezra and explicitly by Nahmanides, is that Azazel was the name of a spirit or demon, one of the fallen angels referred to in Genesis 6:2, similar to the goat-spirit called ‘Pan’ in Greek mythology, ‘Faunus’ in Latin. This is a difficult idea, which is why Ibn Ezra alluded to it, as he did in similar cases, by way of a riddle, a puzzle, that only the wise would be able to decipher.

He writes: I will reveal to you part of the secret by hint: when you reach thirty-three you will know it.

Nahmanides reveals the secret: Thirty-three verses later on, the Torah commands: “They must no longer offer any of their sacrifices to the goat idols [se’irim] after whom they go astray.”

Azazel, on this reading, is the name of a demon or hostile force, sometimes called Satan or Samael. The Israelites were categorically forbidden to worship such a force. Indeed, the belief that there are powers at work in the universe distinct from, or even hostile to, God, is incompatible with Judaic monotheism. Nonetheless, some Sages did believe that there were negative forces that were part of the heavenly retinue, like Satan, who brought accusations against humans or tempted them into sin. The goat sent into the wilderness to Azazel was a way of conciliating or propitiating such forces so that the prayers of Israel could rise to heaven without, as it were, any dissenting voices. This way of understanding the rite is similar to the saying on the part of the Sages that we blow shofar in a double cycle on Rosh Hashanah “to confuse Satan.” (Rosh Hashanah 16b)

The third interpretation, and the simplest, is that Azazel is a compound noun meaning “the goat [ez] that was sent away [azal].” This led to the addition of a new word to the English language. In 1530 William Tyndale produced the first English translation of the Hebrew Bible, an act then illegal and for which he paid with his life. Seeking to

translate Azazel into English, he called it “the escapegoat,” i.e. the goat that was sent away and released. In the course of time, the first letter was dropped, and the word “scapegoat” was born.

The real question, though, is: what was the ritual actually about? It was unique. Sin and guilt offerings are familiar features of the Torah and a normal part of the service of the Temple. The service of Yom Kippur was different in one salient respect: in every other case, the sin was confessed over the animal that was sacrificed. On Yom Kippur, the High Priest confessed the sins of the people over the animal that was not sacrificed, the scapegoat that was sent away, “carrying on it all their iniquities”.

The simplest and most compelling answer was given by Maimonides in The Guide for the Perplexed: There is no doubt that sins cannot be carried like a burden, and taken off the shoulder of one being to be laid on that of another being. But these ceremonies are of a symbolic character, and serve to impress people with a certain idea, and to induce them to repent – as if to say, we have freed ourselves of our previous deeds, have cast them behind our backs, and removed them from us as far as possible.

Expiation demands a ritual, some dramatic representation of the removal of sin and the wiping-clean of the past. That is clear. Yet Maimonides does not explain why Yom Kippur demanded a rite not used on other days of the year when sin or guilt offerings were brought. Why was the first goat, the one of which the lot “To the Lord” fell and which was offered as a sin offering not sufficient?

The answer lies in the dual character of the day. The Torah states: This shall be an everlasting statute for you: on the tenth day of the seventh month you must afflict yourselves. you shall perform no work at all... On this day, [yechaper] atonement shall be made to [le-taher] purify you; of all your sins you shall be purified before the Lord.

Two quite distinct processes were involved on Yom Kippur. First there was kapparah, atonement. This is the normal function of a sin offering. Second, there was taharah, purification, something normally done in a different context altogether, namely the removal of tumah, ritual defilement, which could arise from a number of different causes, among them contact with a dead body, skin disease, or nocturnal discharge. Atonement has to do with guilt. Purification has to do with contamination or pollution. These are usually two separate worlds. On Yom Kippur they were brought together. Why?

We owe to anthropologists like Ruth Benedict the distinction between shame cultures and guilt cultures. Shame is a social phenomenon. It is what we feel when our wrongdoing is exposed to others. It may even be something we feel when we merely imagine other people knowing or seeing what we have done. Shame is the feeling of being found out, and our first instinct is to hide. That is what Adam and Eve did in the garden of Eden after they had eaten the forbidden fruit. They were ashamed of their nakedness and they hid.

Guilt is a personal phenomenon. It has nothing to do with what others might say if they knew what we have done, and everything to do with what we say to ourselves. Guilt is the voice of conscience, and it is inescapable. You may be able to avoid shame by hiding or not being found out, but you cannot avoid guilt. Guilt is self-knowledge.

There is another difference which, once understood, explains why Judaism is overwhelmingly a guilt rather than a shame culture. Shame attaches to the person. Guilt attaches to the act. It is almost impossible to remove shame once you have been publicly disgraced. It is like an indelible stain on your skin. It is the mark of Cain. Shakespeare has Lady Macbeth exclaim, after her crime, “Will these hands ne’er be clean?” In shame cultures, wrongdoers tend either to go into hiding or into exile, where no one knows their past, or to commit suicide. Playwrights in these cultures have such characters die, for there is no possible redemption.

Guilt makes a clear distinction between the act of wrongdoing and the person of the wrongdoer. The act was wrong, but the agent remains, in principle, intact. That is why guilt can be removed, “atoned for,” by confession, remorse, and restitution. “Hate not the sinner but the sin,” is the basic axiom of a guilt culture.

Normally, sin and guilt offerings, as their names imply, are about guilt. They atone. But Yom Kippur deals not only with our sins as individuals. It also confronts our sins as a community bound by mutual responsibility. It deals, in other words, with the social as well as the personal dimension of wrongdoing. Yom Kippur is about shame as well as guilt. Hence there has to be purification (the removal of the stain) as well as atonement.

The psychology of shame is quite different to that of guilt. We can discharge guilt by achieving forgiveness – and forgiveness can only be granted by the object of our wrongdoing, which is why Yom Kippur only atones for sins against God. Even God cannot – logically cannot – forgive sins committed against our fellow humans until they themselves have forgiven us.

Shame cannot be removed by forgiveness. The victim of our crime may have forgiven us, but we still feel defiled by the knowledge that our name has been disgraced, our reputation harmed, our standing damaged. We still feel the stigma, the dishonour, the degradation. That is why an immensely powerful and dramatic ceremony had to take place during which people could feel and symbolically see their sins carried away to the desert, to no-man’s-land. A similar ceremony took place when a leper was cleansed. The Priest took two birds, killed one, and released the other to fly away across the open fields. Again the act was one of cleansing, not atoning, and had to do with shame, not guilt.

Judaism is a religion of hope, and its great rituals of repentance and atonement are part of that hope. We are not condemned to live endlessly with the mistakes and errors of our past. That is the great difference between a guilt culture and a shame culture. But Judaism also acknowledges the existence of shame. Hence the elaborate ritual of the scapegoat that seemed to carry away the tumah, the defilement that is the mark of shame. It could only be done on Yom Kippur because that was the one day of the year in which everyone shared, at least vicariously, in the process of confession, repentance, atonement, and purification. When a whole society confesses its guilt, individuals can be redeemed from shame.

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Rabbi Dr. Nachum Amsel Encyclopedia of Jewish Values

Obligation to Judge Favorably [Excerpted]

Because of the many practical and essential Mitzvot in Kedoshim, many “essential” values are overlooked. In one verse, Jews are commanded to judge their fellow Jews fairly. This implies not to **misjudge** them, as Rashi’s first explanation of the simple verse implies. But Rashi then writes that there is an obligation to judge every Jew in every situation favorably,” *Lekaf Zechut*”. This is an obligation to view the situation and the person much more positively than the objective facts suggest. So, which is it - to judge Jews fairly or to judge them positively in every situation, beyond the facts? What does judging people favorably, in fact, signify, in a practical sense? What are the details of judging people in this manner?

Human beings constantly analyze everyday situations that occur in their lives like a super-fast computer, instantaneously examining many factors regarding other people’s actions, and then making snap judgments about what is taking place. As part of this process, people often automatically judge whether any given action by others is moral or immoral, right or wrong. Usually, if the individuals are people that we know, like, or respect, we tend to give them the “benefit of the doubt” when looking at any moral situation that could be judged in more than one manner. For those we do not particularly like or do not know, most people tend to judge more harshly, even when the deduction about whether something is right or wrong, moral or immoral, seems evenly balanced. Regarding such everyday occasions, Judaism has a special moral imperative in almost all situations to “judge others favorably” and extend the benefit of the doubt to others by believing that they are doing the “right thing,” even when we do not know the people personally. The details of this commandment, the reasons, and the parameters of this Jewish law, will be explained below.

The General Mitzvah and Obligation to Judge Someone Favorably - On the simple level, this obligation implies that if there are two ways of viewing a person’s actions or activity - one that it is moral and the other that it is immoral -- there is a special imperative to choose to view it as a moral or “correct” action, accompanied by the right motives, rather than the opposite. The Mishna is the origin of Rashi’s statement above, commanding Jews to judge each person favorably, while the Talmud reinforces the idea to judge every Jew favorably in all situations. Another Midrash uses our verse from the Parsha to prove that every person (not only Jews) should be judged favorably. A different Mishna discusses another related issue, but the essence of the dictum in that Mishna boils down to the same or a similar concept. It says there that someone cannot judge anyone else until he or she has “lived in that person’s shoes” - i.e., has experienced his exact circumstances in life. Since no one can ever know or fully comprehend each of the all-encompassing factors and circumstances that have transpired in someone else’s life, the Mishna, in effect, is instructing every Jew to judge every other person’s actions favorably. The wording in Hebrew of our original Mishna also seems to support this idea. It does not simply say to judge each person (*Adam*) favorably. Rather, it states that we must judge the entire person (*Ha-Adam*) favorably. It has been suggested that the use of this wording is to tell us that if a person looks at the *entire* individual - i.e., *all* the factors involved in each act, then they will be able to find something positive within each individual to change their perspective of what they might have at first considered negative motives or immoral action. By searching for any possible positive explanation, human beings can and will be

able to consider mitigating circumstances and see something positive, within each questionable activity.

Rabbi Judah Chasid (12th century) also stresses the importance of judging people favorably whenever possible. Rabbi Moshe Coucy, in his 13th-century Book of Commandments, considers this specific obligation as one of the 613 commandments of the Torah. Maimonides also lists the obligation to judge everyone favorably in his Book of Commandments, but then in his book of Jewish law, Maimonides states that this obligation to judge favorably is limited only to a Talmudic Scholar who evaluates the actions of people, and, thus, does not apply to every Jew. Rabbi Yisrael Meir Kagan (Chofetz Chaim) resolves this apparent contradiction by saying that while some authorities list this obligation as a formal Torah Mitzvah-Commandment (such as *Semak*, Rabbeinu Yonah, and others), Maimonides in his Book of Commandments writes this as only a suggestion and a moral act of goodwill, but not as an actual Commandment. A Talmudic scholar, however, *would* be obligated by the Torah to judge everyone favorably as a commandment, and not merely as an act of moral goodwill. Whether a formal Commandment, a Torah, or a Rabbinic obligation, all the Rabbis seem to agree that in almost all situations a Jew should choose to see every act of every person in a positive rather than a negative light and attribute good intentions to each individual.

The Importance of Judging Someone Favorably - In addition to the commandment itself (for which a traditional Jew needs no reason or justification to obey God’s desire), there are numerous other benefits for each person who goes through life judging every action of others for good, as a positive rather than a negative act, when both assessments are possible. The first reason to act in this manner is a very selfish one. The Midrash promises that if Jews judge the action of others favorably, then their actions will be ascribed as favorable and good by God when He assesses their moral behavior. Another reason to consider all possible actions by others as positive is that it will bring a special reward to one who is judging. There are very few commandments in Judaism that the Rabbis say are so important that the reward for them will be given both in this world (the “interest”) and the Next World (the “principle”). One of the commandments that can gain a person such a reward is the act of judging others favorably.

Another natural benefit to cultivating a generally positive attitude towards others and their behavior is the greater friendship and camaraderie that will be formed among human beings. If people always attribute positive motives to others, then they will come to think better of them. Sefer Hachinuch explains that if everyone behaved and thought in this manner, there would be far less enmity between people, which would in turn bring much more peace and harmony between individuals. This is also the opinion of Rashi, who says peace between people is a natural outgrowth of judging people favorably.

Yet another benefit of such a general attitude towards others is that it will bring a person closer to God. Rabbi Yisrael Meir Kagan believes that people who take this approach to the actions of others will ascribe few or no sins to other individuals but will view their actions and sins more harshly, causing them to repent and become more spiritual. Another very practical reason to adopt this approach to life (and how people assess the behavior of others) is to avoid committing a sin for which there is severe punishment. The Talmud rules that anyone who wrongly finds fault with someone else who is legitimately guilt-free, is then punished with corporal (physical) punishment upon one’s body.

A side benefit of this attitude is that it will help other people indirectly. How Jews look at the actions of another person will directly influence how

Likutei Divrei Torah

God looks upon that person as well. Each time Jews judge others positively, their behavior (in God’s eyes), will also be looked upon more favorably.

Common Mistakes and Dangers in Judging or Not Judging Someone Favorably - Before any conclusions are reached, each person should first ascertain the following.

1. *Make sure the identity of the person in question is correct.* Many people, especially from afar, look very similar. Sometimes we can think it is a certain person doing this action, but it turns out to be a stranger we do not even know.
2. *What an individual hears about a person may not always be accurate.* Others tell someone that this person did something wrong (usually on a subjective basis). People make mistakes in telling the “facts.” Before conclusions are drawn, it is important to find out what transpired and not base one’s conclusion solely on the details someone told over about what happened.
3. *Mistakes in the media.* Sometimes details about the action are reported in the press, but they turn out to be inaccurate. Before attributing blame on a person, first ascertain that what is claimed about this person is true.
4. *Mistaken memory.* Sometimes people rely on their memories to form the basis of a judgment about another person. But memories are not always 100% accurate. For example, people can become angry with a person who did not return an object that was loaned to him or her. But it turns out, quite often, that the object was returned, and they simply forgot.
5. *Circumstantial evidence.* It “looks” like something happened in a certain way, based on circumstantial evidence. But that is not proof in a Jewish court, and it should not be used to “convict” someone in one’s mind as well. If there is an alternative way to explain the facts, even if it is less logical, that should be the basis for the (positive) conclusion people reach.
6. *Incomplete knowledge of Jewish law.* People often believe someone is violating a particular Jewish law without any real expertise in this area. No one should judge the actions of a Jew who is violating a Jewish law until he or she goes back and checks exactly what the law is in all its details and parameters. Often, people can get it wrong, and ascribe sin to someone who is acting perfectly legitimately and following proper Jewish practice.

Dvar Torah: TorahWeb.Org

Rabbi Michael Rosensweig [Excerpt]

Tzeniut as a Factor in Spirituality, Avodah, and National Kapparah - The dialectic between tzeniut-privacy-seclusion and a public posture and comprehensive impact is a singular feature of halachic life. Both methodologies are indispensable, and they need to be complementary to achieve complex, halachically aspirational goals. Chazal note that the first luchot were revealed in the presence of all of Klal Yisrael accompanied by thunder and lightning (*kolot u-verakim*), but the luchot that ultimately survived were the one’s presented to Moshe in seclusion, embodying the quality of tzeniut. Our primary vehicle for prayer is the silent, highly personal, even intimate Amidah, although it is also followed by chazarat ha-shatz, a manifestation of tefillah ha-tzibur. The fact that the hazaot ha-dam and especially the ultra-refined Yom Kippur ketoret demand excessive seclusion and privacy notwithstanding and in conjunction with the public spectacle of avodat Yom Kippur is consistent with this broader phenomenon. Indeed, the selective appropriate manifestations of tzeniut and acute spirituality, exemplified by ketoret, ultimately facilitate comprehensive kapparah for each and all segments of Klal Yisrael - “vechiper baado ube’ad beito u-be’ad kol Kehal Yisrael.”

שבת

In the first of this week's two *Parashot*, we read about the service that the *Kohen Gadol* performed on *Yom Kippur*. The offerings in the *Bet Hamikdash* on that day include two male goats--the *Se'ir Ha'penimi* / "inside goat," whose blood is sprinkled in the Holy of Holies and on the *Mizbei'ach* / altar, and the "*Se'ir La'zazel*, which is not offered in the Temple at all, but rather is thrown off of a cliff in the wilderness.

R' Yaakov Moelin z"l (*Maharil*; 1365-1427; Germany; his customs are a major source for the practices of *Ashkenazic* Jews relating to prayer) stated that he wondered all his days why so many of the *Piyutim* / hymns on *Yom Kippur* are devoted to the *Se'ir Ha'penimi* rather than to the *Se'ir La'zazel*. The *Se'ir Ha'penimi* atones only for *Tum'at Mikdash Ve'kadashav* / contaminating the Temple and its holy items, as we read (in our *Parashah*--16:16), "Thus he shall provide atonement upon the Sanctuary for the *Tum'ah* of *Bnei Yisrael*." In contrast, the *Se'ir La'zazel* atones for all other sins, as we read (verse 21), "He shall confess upon it all the iniquities of *Bnei Yisrael*." Surely the latter should occupy a larger place in our prayers than the former, especially since we do not have a Temple and, therefore, have never contaminated it!

Maharil offers two answers: First, the ability of the *Se'ir La'zazel* to atone for all of our sins depends on the *Se'ir Ha'penimi* atoning for our profaning the Temple (see *Yoma* 40b and 65a). Second, even today when we have no *Bet Hamikdash*, someone might profane the Temple by improperly entering its vicinity. (*Sefer Maharil: Hilchot Yom Ha'kippurim*)

- Continued in box inside -

Shabbat

"On the seventh day, *Elokim* completed His work which He had done, and He abstained on the seventh day from all His work which He had done." (*Bereishit* 2:2)

Rashi z"l writes, based on *Midrash Rabbah*: What did the world lack? *Menuchah* / Rest! When *Shabbat* came, *Menuchah* came. The work of Creation was thus finished and completed. [Until here from *Rashi*]

R' Yehuda Ashlag z"l (1885-1954; Poland and *Eretz Yisrael*; known as the "*Ba'al Ha'sulam*") asks: How restful can *Shabbat* be when one knows that he has to return to work when *Shabbat* is over?

He answers: In truth, the holiness of *Shabbat* is so great that it enables a person to put aside any thoughts of the work that lies ahead.

Nevertheless, continues R' Ashlag, the fact remains that a person must return to his work, which would seem to make *Menuchah* on *Shabbat* imperfect in an objective sense. But that imperfection is by *Hashem's* design. R' Ashlag explains: We read (*Yeshayah* 45:18), "He did not create [the world] for emptiness; He fashioned it to be inhabited." This world was created as a place to toil [both physically and spiritually]; therefore, *Menuchah* has no place in this world. The place for *Menuchah* is in the World-to-Come.

As such, concludes R' Ashlag, when the *Midrash* states that the world lacked *Menuchah*, it actually means that the world lacked a way to taste the *Menuchah* that awaits in the future. Such a taste is necessary to motivate man to toil and to complete the tasks assigned to him. Therefore, *Hashem* lovingly gave us *Shabbat*, on which we can taste true *Menuchah*.

(*Ma'amarei Ha'sulam: Darchei Avodah Va'chassidut* p.195)



Midrash Rabbah refers to the Jewish People as the "*Ben Zug*" / spouse or mate of *Shabbat*. R' Shlomo Goldman z"l (1869-1945; *Zhiviller Rebbe*) writes: Everything that *Hashem* created has something to give, and human beings are the beneficiaries of that giving. *Shabbat*, too, has so much spiritual pleasure and holiness to share, but most of the world cannot even sense it. The Jewish People, however, are *Shabbat's* spouse; like a spouse, who is uniquely positioned to receive from the other spouse, the Jewish People uniquely can receive what *Shabbat* has to offer.

(*Yesod Tzaddik*)

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"Ish / A man--Your father and mother you shall revere and My Sabbaths you shall observe--I am Hashem, your Elokim." (19:3)

What purpose is served by introducing these commandments with the word "Ish" / "A man"?

R' Yehoshua Kaniel z"l (1895-1970; Chief Rabbi of Haifa, Israel) explains, based on a comment by R' Yaakov Kranz z"l (1741-1804; *Dubno Maggid*): A person may say, "When I was a child, I definitely needed my parents and therefore had an obligation to honor and revere them. Now, however, I am an independent adult! Why should I revere my parents?" To counter this, the Torah begins the commandment with "Ish." Even when you are a grown person, you shall revere your parents.

Similarly, continues R' Kaniel, a person might say: "I am an adult with responsibilities. I have a family to feed. How can I refrain from working on *Shabbat*?" No! says the Torah. "Ish"--even a grown man with mouths to feed should observe My *Shabbat*. Why? Because "I am Hashem, your Elokim"--I make the rules, and I care for you. (Divrei Yehoshua II p.923)



"You shall not hate your brother in your heart; you shall rebuke your fellow and not bear a sin because of him. You shall not take revenge and you shall not bear a grudge against the members of your people; you shall love your fellow as yourself--I am Hashem." (19:17-18)

R' Elazar Weisblum z"l (1839-1910; *Chassidic Rebbe* in Galicia, known as R' Elazar Reisher) writes: This verse appears in the *Parashah* whose subject is "*Kedoshim*" / being holy people. Holy people despise sin and, as a result, experience difficulty loving people who act improperly. Therefore, the Torah cautions: True, you have an obligation to rebuke your fellow, but do so because you love him with your heart and soul and want the best for him, not with hatred. You shall not hate your brother, says the Torah; rather, you shall love your fellow as yourself. Only with such feelings may one offer rebuke. (Mishneh Le'melech)

R' Menachem Mendel Stern z"l (1759-1834; rabbi of Sighet, Hungary) writes: We read (*Mishlei* 24:24-25), "One who tells a wicked person, 'You are righteous'--the people will curse him . . . and for rebukers it shall be pleasant." R' Moshe Alsheich z"l (1508-1593; Tzefat, *Eretz Yisrael*) explains that, although one should not flatter a wicked person, one who is rebuking him may say, "You are righteous! This bad deed is beneath you!" Similarly, R' Stern writes, our verse refers to rebuking "your fellow." Tell him: "I view you as my friend and equal. Bad deeds are beneath you!"

(Derech Emunah)

"Aharon shall bring near the male goat designated by lot for Hashem, and make it a Chatat / sin-offering. And the male goat designated by lot for Azazel shall be stood alive before Hashem, to provide atonement through it, to send it to Azazel to the wilderness." (16:9-10)

R' Samson Raphael Hirsch z"l (1808-1888; Germany) writes: These are the symbols of the two paths between which we are to choose.

He elaborates: The path "for Hashem" begins with self-sacrifice. He who chooses it will abdicate all his egoism; he must be ready to sacrifice himself to G-d. But, what appears to be a loss of self is, in fact, an entry into a higher and more genuine form of existence. What appears to be enslavement is, in fact, the attainment of freedom in the truest sense of the term. The animal (here, the male goat) does indeed die, but it dies so that it may be received into the Sanctuary. (Similarly, a person who chooses the path "for Hashem" sacrifices his baser instincts and desires, but he is thereby freed to serve a higher purpose.)

The path "for Azazel," on the other hand, begins with an apparent preservation of independence. (The goat is not slaughtered as a sacrifice, but rather is sent out of the Temple.) The person who chooses this path stubbornly rejects all notions of sacrifice and devotion. He appears to be on the path of life, but, in fact, it is the sure way to a miserable death (such as the goat for Azazel experiences). It appears to be the path to freedom, but, in fact, it is the path away from the Sanctuary into the wilderness. These are the two paths between which every one of us must choose, R' Hirsch reminds us. (Collected Writings II p.108)

- Continued from front page -

R' Eliyahu E. Dessler *shlita* (*Mashgiach Ruchani* of the Ponovezh Yeshiva in Bnei Brak) offers another answer based on *Sefer Meshech Chochmah* by R' Meir Simcha Hakohen (1843-1926; rabbi of Dvinsk, Latvia): The Torah says (*Shmot* 25:8), "They shall make a *Mikdash* / Sanctuary for Me, so that I may dwell among them." The verse does not say, "So that I may dwell in it"; rather, it says, "among them." This means that we, the Jewish People, are the true *Mikdash*. Indeed, we read in *Yirmiyah* (7:4), "They (*Bnei Yisrael*) are the Sanctuary of Hashem."

It follows, writes R' Dessler, that profaning the Temple does not refer only to introducing *Tum'ah* / impurity into the physical confines of the *Bet Hamikdash*. It also--perhaps, primarily--includes contaminating or profaning ourselves by sinning, which we certainly have done. As such, it makes sense that so much of the *Yom Kippur* service is devoted to the *Se'ir Ha'penimi*, which atones for profaning "the Sanctuary."

(*Sha'arei Ha'zemanim: Yom Kippur* p.264)

ISRAEL REPORT

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

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ISRAEL REMEMBRANCE DAY: RABBI LEO DEE ON QUALITIES THAT MUST BE SAVED (JPost 4/25/23)

Thousands of leaders and youth from Jewish communities across the world marked Israel's Remembrance Day in a ceremony of the Center for Religious Affairs in the Diaspora at the World Zionist Organization (WZO) in Jerusalem. The ceremony was opened by Rabbi Leo Dee, who has lost his wife Lucy and his two daughters Maia and Rina in a brutal shooting attack this past Passover. Dee shared with the audience about his family's loss, "a few weeks ago I lost my wife Lucy and my two daughters Maia and Rina," he said emotionally.

The ceremony was led by the WZO and OneFamily, and many dignitaries participated such as WZO chairman Yaakov Hagoel, WZO head of the Center for Religious Affairs in the Diaspora Roi Abecassis, head of the WZO Education Department Gael Greenwald, head of OneFamily Marc Belzberg and others.

Abecassis said that the center that he heads "has taken upon itself the task of conveying the uplifting Memorial Day experience to our Diaspora Jewish brothers who are currently in Israel."

ISRAEL RINGS IN 75TH INDEPENDENCE DAY WITH NETANYAHU ADDRESS (JPost 4/25/23)

Prime Minister Benjamin Netanyahu addressed the nation in a televised speech on Tuesday evening as Israel closed out Remembrance Day and began celebrating its 75th Independence Day.

"Dear citizens of Israel," Netanyahu began, "the sharp transition from Remembrance Day to Independence Day is like the birth of the country, which brings both comfort and joy.

"Thanks to the [sacrifices of] our fallen, we can all celebrate now as a free people in our country. For 75 years we have been doing this.

"We are brothers," the prime minister said, likely referencing the recent domestic tensions sparked by the government's judicial reforms. "We don't always agree on everything; sometimes we argue passionately. But the mutual guarantee [of brotherhood] between us is strong."

"This is the true meaning of independence - to be rooted in the soil. To be responsible for our destiny. To establish a strong defense force to repel the threats of our enemies. To foster a magnificent [society], a thriving economy, advanced technology and diverse culture. To bring peace with the Arab nations.

"We brought historic peace agreements [in the past], and with God's help, we will further expand the circle of peace.

"On Independence Day, we all unite around the Israeli flag, with a sense of pride for what we have achieved.

"At the same time, let's look ahead: We have a lot more to accomplish together. We have a lot to do to establish our beloved country. As a rising world power and as the eternal homeland of the people of Israel.

"Happy Independence Day, Israel!"

The prime minister also kicked off the nation's annual Independence Day torch-lighting ceremony with a second short video celebrating Israel's many achievements and calling for peace among citizens who disagree politically.

"Let's stop all of the commotion for a moment," Netanyahu said in his video.

"As one nation, we rose from the ashes of the Holocaust to the peak of revival. As one nation, we won Israel's wars. As one nation, we absorbed millions of Olim."

Netanyahu listed the various peace agreements Israel made over the decades, and highlighted Israel's rapid infrastructural growth since its birth.

The prime minister was set to speak at the JFNA's General Assembly at the Expo Tel Aviv convention center in Jerusalem on Sunday in honor of the nation's 75th Independence day, but ultimately canceled.

This was presumably because of the huge protests planned inside and outside of the convention center.

ISRAELI LEADERS STRESS NATIONAL UNITY WHILE TENS OF THOUSANDS PROTEST (Ha'aretz 4/25/23)

Israel began its 75th Independence Day celebrations on Tuesday night with an official ceremony in Jerusalem, as tens of thousands of pro-democracy protesters concurrently demonstrated in Tel Aviv.

The Independence Day torch-lighting ceremony was held on Jerusalem's Mount Herzl, with several politicians and Israeli dignitaries speaking.

As the ceremony went on, distinguished Israelis lit torches, among them doctors, former ministers, a basketball coach, current elite special forces in the IDF and teenagers working to make a difference in their communities. One torch lighter, comedian and actor Shalom Asayag, said "I am raising this torch in honor of my parents who emigrated from Morocco to the development towns in Israel. We didn't have much, but we had many values, warmth and love; and they taught us to love every human being.

"To all the Israeli cities, towns and neighborhoods, even if they call you the periphery, don't listen. You are the heart of the country that creates the Israeli mosaic."

Simultaneously during the Independence Day Ceremony, pro-democracy demonstrators gathered at a major intersection, throwing their own "protest party."

During the event, Prof. Yoram Yovell spoke to the crowd, and emphasized that "The State of Israel came into the world with the power of a vision: to

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establish a Jewish, democratic and egalitarian state in the Land of Israel."

He further explained that Israel was meant to be the national home of the Jewish people but also a home with full equality for Arabs as well. "This vision was written and signed in the Declaration of Independence by all representatives of the Jewish representatives: left and right, socialists and revisionists, Mizrahim and Ashkenazim, secular and religious, and ultra-Orthodox as well. They all signed," he said.

PRES. HERZOG: 'DIALOGUE ON JUDICIAL REFORM CAN LEAD TO POSITIVE OUTCOME' (Arutz-7 4/22/23)

Arutz Sheva spoke with Israeli President Isaac Herzog about the dialogue taking place in the President's Residence on the judicial reform.

"There's goodwill and there's a positive attitude in the room, and things are discussed frankly and honestly," President Herzog told Israel National News. He added that in his opinion, the dialogue is taking place "as a debate should take place, as a dialogue should take place - all the hard issues on the table," with the sides trying to reach an "amicable solution" and find "the right formula to move forward."

When asked if he feels optimistic about the process, Herzog said, "I'm definitely giving it a chance."

"I will say, furthermore: I believe that the alternative is much worse, and all the parties concerned and their leaders know that the alternative is much worse. And more than that I truly believe that if we work well here, and if we work with trust, and we don't let all sorts of forces to undermine the process, we can reach a positive outcome."

ISRAEL'S HAREDI POPULATION HAS INCREASED BY 509% SINCE RECORDS BEGAN IN 1979 (Arutz-7 4/26/23)

In advance of Independence Day, researchers from the Haredi Policy Research Institute compiled some of the statistics related to population growth in the haredi community up to the current day.

The Institute's researchers note that precise figures dating back to the early years of the State are not available, as official data on haredim as a sub-set of the population were not collected until many years later. The earliest date for which reasonably reliable data exist is 1979, when the haredi community numbered some 212,000, comprising 5.6 percent of the total population.

Since then, the haredi community has increased by 509 percent and today numbers around 1.29 million people, 12.9 percent of the total population. By way of comparison, the general population (non-haredi Jews and Arabs combined) increased by 135 percent between 1979 and 2023.

'WE ALL LIVE FOR THIS COUNTRY': SMALL BEDOUIN COMMUNITY FLIES ISRAELI FLAG WITH PRIDE (YNet 4/19/23)

While some members of Israel's Bedouin community may face an internal conflict between their identity as Israeli citizens and their ethnic identity as Muslim Arabs, one school in a Bedouin settlement in southern Israel proudly displays the Israeli flag.

Ibrahim al-Sayed, principal of the Amal al-Sayed Multidisciplinary School in al-Qasum Regional Council, sees no conflict between the two identities.

"We all live for this country, we must integrate and not get stuck in the past. I refuse to feel ashamed for displaying the Israeli flag on my watch," he said.

Al-Sayed is a small tribal community of about 6,000 people nestled between Arad and Be'er Sheva in southern Israel's Negev desert.

Ibrahim worked with his students to hang Israeli flags throughout their village in honor of Israel's upcoming 75th anniversary.

Although the initiative faced objections from some locals, he chose to pursue it nevertheless because he firmly believes in the significance of education and the integration of the Bedouin community into the broader Israeli society. Ibrahim explains that his parents instilled in him the importance of belonging to his country, teaching him to protect its flag and sovereignty from a young age.

Al-Sayed stresses the importance of promoting education, volunteerism, and active participation in Israeli society.

SMOTRICH, FAR-RIGHT LAWMAKERS JOIN HUNDREDS IN PRAYER AT ONCE-BANNED WEST BANK OUTPOST (Ha'aretz 4/26/23)

Accompanied by far-right Finance Minister Bezalel Smotrich and two other lawmakers, hundreds of Israelis prayed at the unauthorized West Bank outpost of Homesh on Wednesday in honor of Israel's Independence Day, one month after the Knesset amended legislation which had until then barred Israelis from entering the site of the former settlement which Israel had evacuated in 2005 as part of its Gaza Strip disengagement plan.

The mass prayer event marked the first time that the military allowed private vehicles to enter Homesh since the amendment to the Disengagement Law was passed in April.

The amendment effectively paves the way for the reestablishment of former West Bank settlements that had been evacuated in 2005 as part of then-Prime Minister Ariel Sharon's disengagement plan – a particularly symbolic victory for the West Bank settlement movement.

Prominent among the list of high-profile speakers was Smotrich, who declared that "The Israeli government is committed to the prosperity and development of this wonderful land."

"Just recently we passed the cancellation of the Disengagement Law," he boasted, "and now we are promoting the recognition of young settlements," referring to unauthorized settler outposts. "We will continue to promote settlement in the coming years more vigorously."

Head of the Shomron Regional Council Yossi Dagan said: "Our prayer from ... the last 17 years has been granted." Echoing Smotrich, Dagan swore "to continue with great strength until the return and the reestablishing of the settlements."

Far-right MK Limor Son Har-Melech, herself a former resident of Homesh who has since become a prominent activist for its resettlement, remarked that "after years of coming to Homesh every Independence Day to protest the disengagement, this year I'm excited to come here to take part in a prayer of thanks for the repeal of the disengagement law that we achieved after years of public struggle."

The Otzma Yehudit lawmaker added that "For a full independence, there's still a way to go that begins with repopulating the evicted settlements and establishing many more settlements all across Israel."

Religious Zionism lawmaker Zvi Sukkot resounded Har-Melech's remarks and said "Thank God we get to amend this historical wrong, an amendment ... that will end ... in full return to the settlements that were destroyed in the expulsion."

The Homesh outpost, which began as a yeshiva, was built on privately-owned Palestinian land that had been originally evacuated along with three other West Bank settlements when Israel withdrew from the Gaza Strip in 2005.

By law, Israelis are still prohibited from residing or constructing buildings in the settlement areas of the northern West Bank without army approval. In practice, however, Israel hasn't barred settlers from operating the Homesh yeshiva. In recent years, it has also become the site of mass gatherings and a symbol for the settler movement.

NAVY'S NEW WARSHIPS READY TO PROTECT MARITIME GAS FIELDS (YNet 4/23/23)

The Israeli Navy declared Sunday that three of their four new Sa'ar 6-class Corvettes - which were purchased from Germany two years ago - were operational and their main task will be to protect Israel's gas fields. The fourth will become operational soon.

Three of the four ships that the IDF purchased underwent the operational deployment process, which included the installation of 20 combat systems, most of them Israeli-made.

Among the special capabilities of the new Israeli ships are: Anti-missile systems and high-trajectory interception based on "Adir" radar systems, Naval Dome, and an LRAD (Long Range Acoustic Device). In addition, the warships have sea-to-sea missile capability with a system that will have more

accurate offensive abilities, longer ranges, improved operational flexibility, and better capabilities to face advanced threats.

The Sa'ar 6 Corvettes will also possess air and surface target detection capabilities, and the ability to carry mid-size helicopters, such as the Seahawk.

"The mission of defending Israel's Exclusive Economic Zone and strategic assets at sea is the primary mission of the Israeli Navy," the Commander of the Israeli Navy, Maj. Gen. Eli Sharvit said. These assets are essential to the operational continuity of the State of Israel, and having the ability to protect them has critical importance. The security needed to protect the EEZ is clear. The best protection method of that space and the assets in it is by ships, and the Sa'ar 6 fulfills that operational need in a precise and excellent way."

The new missile systems have already fired 30 missiles in its embedment process, and unlike the older warships, 25% of the ship's crew are females who live in separate and spacious quarters. In total, there are about 80 crew members on board, who have also been trained in firing barrages at the ship.

OFFICIALS VOICE CONCERN AS US TAPS RESERVE STOCKPILES IN ISRAEL TO HELP UKRAINE (Israel Hayom 4/27/23)

The amount of US munitions stored in Israel has been dwindling due to the Ukraine war and it is still unclear when it will be replenished, Israel Hayom has learned from Israeli sources.

Earlier this year, it was reported that the depots storing US munitions in Israel had been partially tapped in order to help Ukraine fend off the Russian invasion. The depots are officially designated as US military storage facilities and as such enjoy diplomatic immunity under bilateral agreements with Israel. The implicit understanding between Jerusalem and Washington over many decades has been that the munitions there would be earmarked for Israel in times of emergency if the Jewish state faces a major attack along the scale as the 1973 Yom Kippur War, when it faced a combined invasion by Syria and Egypt.

According to sources who spoke with Israel Hayom, some of the munitions have been shipped out in recent months through the Port of Ashdod – mainly on Saturdays – to avoid drawing media attention. The shipments out of Israel, which began under the premierships of Yair Lapid and Naftali Bennett, have continued until recent weeks. Israeli and foreign sources have told

Israel Hayom that the reason those munitions had been tapped is the ongoing shortage of reserve stockpiles in the West in the wake of the continued fighting in Ukraine.

A defense official said that the White House made the decision to shift resources outside of Israel to another front, but in light of Israel's fragile security situation in recent weeks, this could have other effects. "These are Israel's reserve stockpiles for times of war," a former cabinet minister said. "The move has had a bigger implication in light of the threats on Israel in multiple theaters."

A US official confirmed this, telling Israel Hayom that "it is still not clear when the reserves will be restocked." The official added that this depends on the manufacturing pace in the US. The change is also part of the US pivot toward China and Ukraine, which has seen Washington put less of an emphasis on the Middle East.

Former senior Israeli defense officials have noted that President Joe Biden's new set of priorities – including his cold shoulder to Prime Minister Benjamin Netanyahu by publicly saying he won't be invited to Washington soon – have had direct consequences on Israel's overall strategic situation in the region. According to the officials, the administration's actions vis-a-vis Saudi Arabia and the Gulf states have allowed Iran to continue building up capabilities and has resulted in Sunni states restoring ties with Tehran and has made China a much more powerful player in the region.

The IDF Spokesperson's Unit confirmed the above details. In response to a query submitted by Israel Hayom, the IDF said that "US equipment stored in Israel was handed over to the US armed forces, in accordance with an American request." The Prime Minister's Office and the Defense Ministry were not immediately available for comment.

ISRAEL AEROSPACE INDUSTRIES TO SUPPLY AZERBAIJAN WITH SATELLITES (Ha'aretz 4/24/23)

Israel Aerospace Industries has been chosen to supply Azerbaijan with two satellites for \$120 million, Haaretz has learned.

Israeli Foreign Minister Eli Cohen, who visited Baku last week, confirmed in an interview with Times of Israel that Azerbaijan "chose an Israeli company in a satellite procurement deal."

Azerbaijan operates two communications and one observation satellite. Last week its national space agency, Azercosmos, reported that it had lost contact with the observation satellite a year before it was due to complete its mission. Azercosmos attributed the problem to the satellite being damaged by space debris or a meteorite. Attempts by the agency and the satellite's manufacturer, Airbus, to restore communications failed.

"After nine years, the Azersky observation satellite has completed its mission," the agency reported. "While it was in orbit, the satellite transmitted more than 80,000 images in a volume of half a petabyte."

The space agency also said that it had launched a project for "a new, higher-resolution observation satellite project, which responds to the challenges of modern technological development in accordance with the wishes of local institutions." This may be the background to the satellite deal being worked out with IAI.

IAI has been in the satellite business since the 1980s. In 1988, it launched into orbit Ofek 1 and since then has been responsible for developing launchers and satellites for the entire Ofek family of spy satellites, which carry advanced reconnaissance sensors. The latest, Ofek 13, was launched in March. A year ago, it launched EROS-C3, the largest intelligence satellite it had ever developed, for the company ImageSat International.

The company also develops research and communication satellites as well as satellite ground stations, and was responsible, among other things, for the development of part of the Amos family of communication satellites. Last year, IAI introduced two new models – the Mini Communications Satellite and the OptSAR-550 microsatellite, equipped with optical and SAR (synthetic aperture radar) payloads, enabling it to photograph the earth's surface at night and under full cloud cover.

IAI did not respond to requests for comment.

Israel enjoys warm relations with Azerbaijan, and has, over the years, sold Baku advanced military technology worth billions of dollars. A recent Haaretz investigation revealed dozens of cargo flights from Baku to an Israeli airstrip near Eilat, used for export of explosives.

Based on extensive media reports and official statements and videos, Israel has exported a wide range of military equipment – from the Tavor rifle to its most sophisticated technology, including radar, air defense systems, anti-tank and ballistic missiles, ships and a variety of drones – both for intelligence and attack purposes.

Israeli companies have also supplied advanced spy tech, such as communications monitoring systems from Verint and the Pegasus spyware from the NSO Group – tools that were used against journalists, the LGBT community and human rights activists in Azerbaijan, too.

ISRAEL AND EMIRATES COLLABORATE TO PERFECT QUANTUM COMPUTING (i24NEWS 4/23/23)

Researchers at Israel's Bar-Ilan University, in collaboration with TII - the Quantum Research Center in Abu Dhabi, UAE, are leading a group project to advance quantum computing.

They are achieving this goal by improving the performance of the basic computational units of a superconducting quantum processor.

The improved qubit, called a "tunable superconducting flux qubit," is a micron-sized superconducting loop where the electric current can flow clockwise, counterclockwise, or in a quantum superposition of both directions.

These characteristics would allow the computer to be much faster and more powerful than a normal computer. In order to "realize" the potential speed,

the quantum computer must "operate" several hundred qubits simultaneously without them unintentionally interfering with each other.

As an alternative to what exists in quantum processors today, superconducting flux qubits have important advantages. First, they are very fast and reliable; second, it can be simpler to integrate many flux qubits into a processor compared to currently available technology.

"Imagine that you want to play a certain note on a piano, but you inadvertently play a number of keys simultaneously because the distance between the keys is not large enough. One of the main advantages of flux qubits is that the 'pianist' can still produce the sound he wants because of the large separation between the keys," said Dr. Michael Stern, from the Department of Physics and the QUEST Center at Bar-Ilan University.

To stay with the piano analogy, the technological complication encountered by flux qubits until recently was the difficulty of controlling and changing their "tone." It was virtually impossible to change the frequency of a flux qubit without destroying its coherence.

This research was conducted with funding from the Israel Science Foundation (ISF).

IRANIANS CHANT 'LONG LIVE ISRAEL' AT SPORTS MATCH (YNet 4/23/23)

Following the historic visit of Iran's exiled Crown Prince Reza Pahlavi to Israel, social media has been filled with Iranian-Israeli solidarity. On Friday, a video went viral on social media of Iranians in Bandar Genaveh (southwest Iran) at the Ramadan Cup for Futsal, chanting "Down with Palestine, long live Israel."

The chants came in response to the entrance of regime-affiliated mullah for Friday prayers.

Amongst Iranians, there is some degree of social resentment over their government funding of Palestinian terrorist organizations and other foreign terrorist proxies rather than funding projects within the country that would benefit the people of Iran who have suffered for years under sanctions due to the nuclear program of the regime.

Additionally, the regime's animosity towards Israel and public antisemitism including Holocaust denial, has been a staple of the regime since its inception over 44 years ago.

Previously, videos of Iranians refusing to step on the Israeli flag outside of universities have also gone viral on social media.

ISRAEL INDEPENDENCE DAY: RAISING FLAG WITH LOVE, PRIDE AMID CRISIS (Avi Melamed, JPost 4/26/23)

There is much discussion in the media today about the current crisis in Israel. Looking at the Jewish-Israeli population in Israel as the state's skeletal structure, the centrist Zionist "camp" is its backbone.

Mainstream Jewish Zionism represents about 80% of Jews in Israel – and this has been consistent throughout each of Israel's elections. Although there have been some fluctuations to the Left and Right within that camp over the years, an average of 75 to 80 of the 120 Knesset seats have historically represented the mainstream Zionist-Jewish parties, including the Likud party.

The shared values of the mainstream Zionist camp are the worldview of democracy, free market, social welfare and values-based pluralism.

So, why is Israeli society torn apart, and how and why did we get here?

In the current Knesset, the central Zionist camp has 78 seats, 32 of which are Likud. The other parties in the mainstream Zionist camp (Yesh Atid, National Unity, Yisrael Beytenu and Labor) have 46 seats in the current Knesset. However, refusing to sit in a coalition led by Prime Minister Benjamin Netanyahu, citing his pending corruption trial, among other reasons, those parties are not part of the current government coalition.

The current government consists of a coalition of three partners: Likud, with 32 seats in the current Knesset; ultra-Orthodox parties, which together have 18 seats; and the Religious Zionist parties, whose political power base is the pro-settler movement, which hold 14 seats.

The legislation and policy of the current government promote the agenda,

priorities, and values of the ultra-Orthodox and the extremist religious Zionists more than it promotes the agenda, priorities, and values of the 80% majority of Israeli Jews. In fact, its legislation and policy are contradictory – and unacceptable – to the mainstream central Zionist camp, including Likud supporters.

The government's agenda and legislation, combined with its aggressive pursuit of judicial reform, has resulted in a significant backlash and increasing resistance within the mainstream Zionist camp. The result is the profound political crisis Israel faces in the spring of 2023.

THIS CRISIS began before the formation of the current government. It stems from a growing sense of chaos among many Israelis, emanating from a combination of several factors: the escalation of the Israeli-Palestinian conflict, the growing tensions between Jews and Arabs in Israel, the rise in crime and the weakening of the rule of law, friction between different sectors of Jewish-Israeli society, the vulgarization and polarization of discourse on social media, and crises experienced by various democracies around the world. A sense of chaos has created a feeling of loss of control and order among many Israelis.

Understanding Israel's current turmoil in that broader context is important for two reasons:

The Likud and the Religious Zionist parties, currently in power, ran on a platform of returning order and stability. That call and narrative responded to a clear emotional need of many people, with differing views and ideologies, who have been longing for law and order.

At the same time, understanding how and why we got here can also be a compass for Israel's path to the future.

In the short time that has passed since the establishment of the current government, it has become clear that rhetoric and dogmatism do not provide solutions to the many, and complex, challenges facing Israel. This internalization has brought with it a rapid feeling of disappointment, disillusionment and disenfranchisement. Polls taken at this writing indicate a considerable decline in support for Likud and the religious Zionist camp, and an increase in support for the other parties in the central Zionist camp.

The acute crisis Israel is experiencing is also a distinct and vital opportunity.

The challenges that fuel the sense of a loss of control and order still need to be addressed. Additionally, significant developments in the Middle East present Israel with both serious challenges and threats, as well as fundamental and historical opportunities.

There is public dissatisfaction with a dogmatic approach to addressing a multidimensional, complex reality. But it can be a collective learning experience that can empower us as a society to pursue and implement pragmatic solutions shaped by values-based pluralism. Most Jewish Israelis support this course of action for one simple, but crucial, reason: it is who we are. And we have no other home.

We are living in a supremely pivotal moment in history in which we can recommit our national identity consistent with the values and contours of the State of Israel, the home of the Jewish people: An advanced, innovative state with technological, military, economic and scientific power; a pluralist democracy in which there is a system of checks and balances between the authorities, equality before the law, protection of minorities and the disenfranchised, with a continued emphasis on human and civil rights; and conceptual and moral pluralism.

These core values are what Israel's flag represents. We all raise that flag with love, pride and patriotism. These fundamental principles are the linchpin of the true democracy upon which Israel was established and upon which she has thrived.

The State of Israel is a young country of an ancient nation – the Jews. The DNA of this nation and this country consists of a sense of a mission for humanity, a belief in a shared destiny, mutual responsibility and guarantees, and the knowledge that we have no other home. This DNA is Israel's eternal compass, a source of its power, wondrous achievements, and survival. Preserving the heart and soul of our identity is indispensable for Israel's continued existence and prosperity.



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Presented by Rabbi Moshe Sadwin, Kollel Adjunct

"Aharon shall place two lots on the two goats, one lot marked 'for G-d' and one marked 'for Azazel.'" (16:8)

Parshas Acharei Mos primarily details the special service done by the Kohen Gadol in the Beis Hamikdash on Yom Kippur. Among the special offerings brought were the two goats. Special lots were drawn to determine which goat would be offered in the holiest part of the Beis Hamikdash and which one would be cast off a cliff outside Yerushalayim.

One of the laws governing the two goats is that they should be the same exact size, appearance, and value. They also need to be bought at the same time (Yoma 62a). But, given the fact that they are destined for two very different places, why must they start off looking exactly the same?

The commentaries explain that the goat that is brought inside the holiest part of the Beis Hamikdash represents a person's good deeds, while the goat that is cast off the cliff represents a person's wrongdoings. Rabbi Moshe Shternbuch extends this idea and suggests that the external similarity between the two goats teaches us a very important message. In this world, we are tasked with choosing good and steering away from evil. G-d created the world in a way that one's options between good and evil are equally balanced (see Koheles 7:14). Although externally, the option of wrongdoing may seem just as lucrative and fulfilling as the option of serving G-d and doing good, we are tasked with distinguishing between the two and choosing the path of good. When faced with important decisions, we must take care to consider the motivations and repercussions of a given path to ensure that we are indeed choosing the one "marked 'for G-d.'"

Wishing you a Good Shabbos!

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Point to Ponder

TABLE TALK

Parsha Riddle

With this shall Aharon come into the Sanctuary... so he shall not die (16:3).

On all the other days of the year, Hashem's presence was not as intense in the Kodesh HaKodoshim as on Yom Kippur (Vayikra Rabba 16:17).

Why specifically on this day, when there is an influx of Hashem's Presence, is Aharon commanded to go into the Sanctuary, and then and only then he will not die? It seems counter intuitive.

How did the Cheit Ha'Egel/Sin of the Golden Calf impact the garments worn by the Kohen Gadol?

Please see next week's issue for the answer.

Last week's riddle:

When is a Kohen not allowed to tell the metzora that he or she has tzaraas?

Answer: 1) On Yom Tov 2) During Sheva Berachos for the Chosson or Kallah.

HATORAH V'HAMITZVAH

HALACHA INSIGHTS FROM THE PARSHA

In *parashas Kedoshim*, the Torah commands (19:19):

You shall observe My decrees: you shall not mate your animal into another species, you shall not plant your field with mixed seed; and a garment that is a mixture of combined fibers shall not come upon you.

Contemporary authorities discuss whether genetic engineering involving the insertion of DNA from one organism into the genome of another violates any of the prohibitions of *kilayim*; R. Shlomo Zalman Auerbach maintains that it does not, whereas his student R. Yehoshua Neuwirth is uncertain (see *Nishmas Avraham* [Second Edition] pp. 181-83).

Regarding the rationale for these commandments, the Ramban writes:

Now the reason for [the prohibitions against] *kilayim*, is that G-d has created in the world various species among all living things, both plants and moving creatures, and He gave them a power of reproduction enabling them to exist forever as long, as He blessed be He, will desire the existence of the world, and He further endowed them with a power to bring forth [only] after their kind, and that they should never be changed, as it is said with reference to all of them [at the time of Creation], *after its kind*. ... Thus one who combines two different species, thereby changes and defies the work of Creation, as if he is thinking that the Holy One, blessed be He, has not completely perfected the world and he desires to help along in the creation of the world by adding to it new kinds of creatures.

R. Dr. Abraham S. Abraham adduces these remarks of the Ramban in support of his position that the cloning by humans of living organisms is against the ideals of the Torah (since we thus manipulate G-d's handiwork in an unnatural way), and he notes having heard a similar position attributed to R. Yosef Shalom Elyashiv. On the other hand, he himself acknowledges that the Maharal (in his *Gur Aryeh*) directly challenges the above idea of the Ramban based on the statement of our Sages that everything created by Hashem during the six days of Creation still requires human improvement, e.g., wheat must be ground and baked into bread, and such activity does not constitute an implicit claim that Hashem has left His work unfinished! (*Nishmas Avraham* *ibid.* pp. 183-85)

PRESENTED BY

RABBI YITZHAK GROSSMAN, ROSH CHABURAH

KIDS KORNER

Who Am I?

#1 WHO AM I?

1. Keep far from me.
2. I have no legs to stand on.
3. I am not for your bed.
4. I could be a mixed-up knot

#2 WHO AM I?

1. I am for the field.
2. I am for your head.
3. I am for the poor.
4. I am not for cut.

Last Week's Answers

#1 Eighth day for a Bris (I am not just a Jewish music group, I am mentioned at the Seder, I am for a boy, I am after a week.)

#2 Tzaraas (I am for you, I am for your clothes, I am for your house, I could reveal treasures.)

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