

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

April 5 - 13, 2023 - 15 - 22 Nissan 5783 - Pesach

1st night Light Candles by 7:17, 7th night Light Candles by 7:23

April 14 - 15, 2023 - 24 Nissan 5783 - Parshas Shemini/Mevorchim Hachodesh

Light Candles by 7:26 - Havdalah 8:27

The Shabbos Shorts is sponsored by **Miriam & Jeffrey Zuckerman** in honor of **Dr. Ken Jacobson** receiving the E. B. Hershberg Award for Important Discoveries in Medicinally Active Substances from the American Chemical Society.

Mazal Tov

- **Charles Jesse Kahane** on being elected to the Child Passenger Safety Hall of Fame.

Condolences

- **Rabbi Yitzchak Scher** on the passing of his father, Allan Scher.
- **Rivka Silverman** on the passing of her brother, Elliott Sadle.

Shabbos Schedule

Parshas Shemini/Mevorchim Hachodesh

See page 3 for Pesach schedule.

Minyan locations are B = Belonofsky Sanctuary, S = Social Hall,

LBM = Large Beis Medrash, SBM = Small Beis Medrash

Friday Night:

- Light Candles by 7:26, and not before 6:21
- Mincha: 6:10 (Plag, S), 6:30 (B), 7:30 (B), 7:15 (Sephardi, LBM)

Shabbos Day:

- Shacharis: 7:00 (B), 8:45 (B), 9:15 (S), 8:00 (Sephardi, LBM),
- Mincha: 2:30 (B), 5:00 (B), 7:25 (B), 7:20 (Sephardi, LBM)
- Shabbos ends/Maariv: 8:27

Divrei Torah/Shiurim:

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

Yahrzeit of Rav Anemer

We will be commemorating the 13th Yahrzeit of Harav Anemer, ZT"l, with a Shalosh Seudos on his Yahrzeit, 1 Iyar, April 22.

If you would like to sponsor, please contact Simi Franco at office@yise.org or 301-593-4465, ext. 103.

YISE Youth Announcements

Teen Minyan - The Teen Minyan will **NOT** meet over Pesach or on the Shabbos after Pesach.

Shabbos Groups will not meet on the first two days of Pesach, but will meet on Shabbos Chol Hamoed, the last two days of Pesach and the Shabbos after Pesach. Groups will meet 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 not meet on the first two days of Pesach, but will meet on Shabbos Chol Hamoed, the last two days of Pesach and the Shabbos after Pesach. The group will meet inside The House promptly at 10:00 AM.

Junior Congregation for boys in grades 4 - 6 with Jay Marcus will not meet on the first two days of Pesach, but will meet on Shabbos Chol Hamoed, the last two days of Pesach and the Shabbos after Pesach. Meet in the Lower Lobby at 9:55 and walk to the Yeshiva at 10:00.

Pesach Storytime with Bracha Goetz - YISE Youth and The Goetz Bookshop & Publishing House invite the Silver Spring community to a FREE Chol 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 Chol Hamoed, at YISE. *See flyer for details.*

Boys Shiur - Rabbi Rosenbaum will resume his Shabbos afternoon shiur for 5th and 6th grade boys at 5:30 PM in the Social Hall, beginning April 22. Bring your best questions! *See flyer for details.*

YISE Programs and Listings

Erev Pesach Siyumim are sponsored by Devorah Shechter and family in commemoration of the 11th Yahrzeit of her father, Emanuel Yitzchak Ben Chaim HaLevi Z"l on the 14th of Nissan. May his Neshama have an Aliyah.

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. The Shiur will be led by Rabbi Postelnek on Shabbos Chol Hamoed and on the Shabbos after Pesach. The Shiur will not take place on Yom Tov.

Hashkamah Minyan Gemara Shiur - Following the Hashkamah Minyan, learning Maseches Sanhedrin, in the Small Beis Medrash. The Shiur will not take place on the first two days of Pesach or on Shabbos Chol Hamoed. The Shiur will be led by Rabbi Binyamin Sanders on the 7th day of Pesach, by Rabbi Yosef Kalinsky on the 8th day of Pesach and by Rabbi Rosenbaum on the Shabbos after Pesach.

New Shabbos Shiur - Rabbi Rosenbaum gives a text-based Parsha shiur 45 minutes before the last Mincha in the Belonofsky Sanctuary. *The Shiur will resume on Shabbos, April 15.*

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.*

Dr. Itzhak Brook will speak on Sunday, April 23 at 11:00 AM in the Social Hall to commemorate Yom Hazikaron and Yom Haatzmaut. *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.
- **Esther & David Hornestay** in memory of David's brother, Matthew Hornestay, Moyshe Mordechai Ben Avraham Aryeh Hakohen, Z"L.
- **Zvi Malin** to commemorate the Yahrzeit of his father, Hyman Malin, Chaim Yaakov Ben Noach, Z"L, on the 19th of Nissan.

8:45 AM Yom Tov Drasha, April 12, 7th day of Pesach

- **Dina Zolotusky & Mark Livingston** in memory of: their son Yosef Ezra Ben Meir Aharon, Yosef Ezra Livingston, on the occasion of his 4th Yahrzeit (7th day of Pesach), Mark's maternal grandfather Natan Ben Meir HaLevi, Nathan Segal, on the occasion of his Yahrzeit (8th day of Pesach), Dina's maternal grandfather Shmuel Ben Yosef, Stanislav Braginsky, on the occasion of his Yahrzeit (18th of Nissan), and Mark's paternal grandmother, Frayda Bat Shmuel, Vivienne Livingston, on the occasion of her Yahrzeit (12th of Nissan).

8:45 AM Shabbos Drasha, April 15, Parshas Shemini

- **Sima & Richard Soskin** in memory of Sima's mother, Esther Rosen, Esther Bas Yosef, Z"L, whose second Yahrzeit is on 25 Nissan.

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.

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**, will resume on Sunday, April 16.
 - **Rabbi Rosenbaum** - Daily - one chapter of Tehillim, followed by a 15-minute Halacha Shiur. Sunday through Thursday, 6:30 PM, **Zoom A**, will resume on Monday, April 17.
 - **Rabbi Rosenbaum** - Daily - one chapter of Tehillim followed by a 15-minute Shiur on the Parsha. Monday through Friday, 9:30 AM, **Zoom A**, will not take place on Wednesday, April 12 through Friday, April 14.
 - **Rabbi Rosenbaum's** Gemara Shiur for Men, Tuesdays and Fridays, 6:00 AM, **Zoom A**, will resume on Tuesday, April 18.
 - **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**, will resume on Wednesday, April 19.
 - **GWCK Sunday Kollel Brunch and Learn for Men** - Sunday mornings, 9:30 AM breakfast, 9:45 AM, will resume on Sunday, April 23.
 - **Rabbi Tuvia Grauman** - Rabbi Hyatt's Gemara Shiur, Sundays at 10:00 AM, **Zoom C**, will resume on Sunday, April 16.
 - **GWCK presents CLAS (Community Learning at Shomrai)** - 8:15 PM - 9:15 PM, will resume on Monday, April 17. 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> 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, will resume after Pesach.
 - **The Golden Network Presents: Rabbi Barry Greengart's** Shiurim for men & women, Mondays at 8:45 AM, studying Parashas Hashavua, **Zoom B**, will resume on Monday, April 17.
 - **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**, will resume on Tuesday, April 18.
 - **Rabbi Moshe Arzouan's** Advanced Gemara Shiur for Men, learning Maseches Bava Metziah, Daf 3a. Wednesday evenings at 8:00 PM on **Zoom H**, will resume on Wednesday, April 19.
- 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

Post-Pesach Pizza Prizes go to Efraim Wakschlag and Sahra & Yale Ginsburg. YISE Youth thanks Ben Yehuda Pizza and all of the participants. Our program benefits tremendously because of your ongoing generosity.

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.*

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.

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>

Pesach Schedule

Erev Pesach - Wednesday - April 5

Light Candles	7:17 PM
Mincha/Maariv - Sephardi	7:15 PM
Mincha/Maariv	7:20 PM
Seder starts after	8:17 PM

Remember to make an Eruv Tavshilin.

Yom Tov - Thursday - April 6

Hashkamah	7:00 AM
Sephardi	8:30 AM
8:45 Main Minyan	8:45 AM
9:15 Minyan	9:15 AM
Mincha/Maariv - Sephardi	7:15 PM
Mincha/Maariv	7:20 PM
Light Candles after	8:18 PM

Divrei Torah/Shiurim:

8:45 Main Minyan	Rabbi Rosenbaum
9:15 Minyan	Rabbi Postelnek

On the second night of Yom Tov, items may not be brought from home somewhere else, nor may any other acts of preparations be made for the second night before the posted candle lighting time.

Yom Tov - Friday - April 7

Hashkamah	7:00 AM
Sephardi	8:30 AM
Main Minyan	8:45 AM
9:15 Minyan	9:15 AM
Early Mincha	6:05 PM
Plag Hamincha/	
Earliest Candle Lighting	6:16 PM
Light Candles	7:19 PM
Mincha/Maariv - Sephardi	7:15 PM
Mincha/Maariv	7:20 PM

Divrei Torah/Shiurim:

8:45 Main Minyan	Rabbi Postelnek
9:15 Minyan	Rabbi Rosenbaum

Shabbos Chol Hamoed - April 8

Hashkamah	6:45 AM
Sephardi	8:00 AM
8:45 Main Minyan	8:45 AM
9:15 Minyan	9:15 AM
Early Mincha 1	2:30 PM
Early Mincha 2	5:00 PM
Mincha/Maariv - Sephardi	7:10 PM
Mincha	7:15 PM
Shabbos ends/Maariv	8:20 PM

Divrei Torah/Shiurim:

Pre-9:15 Minyan Chabura	Rabbi Postelnek
Shiur after Mincha	Rabbi Yosef Kalinsky

Chol Hamoed - Sunday/Monday - April 9/10

Shacharis	6:00 AM/6:30 AM/7:35 AM/8:45 AM
Shacharit - Sephardi	7:30 AM
Mincha/Maariv - Sephardi	7:20 PM
Mincha/Maariv	7:25 PM

Erev Yom Tov - Tuesday - April 11

Shacharis	6:00 AM/6:30 AM/7:35 AM/8:45 AM
Shacharit - Sephardi	7:30 AM
Early Mincha/Maariv	6:05 PM
Plag Hamincha/	
Earliest Candle Lighting	6:19 PM
Mincha/Maariv - Sephardi	7:20 PM
Light Candles	7:23 PM
Mincha/Maariv	7:25 PM

Yom Tov - Wednesday - April 12

Hashkamah	7:00 AM
Sephardi	8:30 AM
8:45 Main Minyan	8:45 AM
9:15 Minyan	9:15 AM
Mincha/Maariv - Sephardi	7:20 PM
Mincha/Maariv	7:25 PM
Light Candles after	8:24 PM

On the second night of Yom Tov, items may not be brought from home somewhere else, nor may any other acts of preparations be made for the second night before the posted candle lighting time.

Divrei Torah/Shiurim:

8:45 Main Minyan	Rabbi Postelnek
9:15 Minyan	Rabbi Hillel Shaps
Sephardi	Rabbi Rosenbaum
Hashkamah Minyan Gemara Shiur	Rabbi Binyamin Sanders

Yom Tov - Thursday - April 13

Hashkamah	7:00 AM
Sephardi	8:30 AM
8:45 Main Minyan	8:45 AM
Yizkor no earlier than	10:30 AM
9:15 Minyan	9:15 AM
Mincha/Maariv - Sephardi	7:20 PM
Early Mincha	5:00 PM
Mincha	7:10 PM
Yom Tov ends/Maariv	8:25 PM

Divrei Torah/Shiurim:

8:45 Main Minyan	Rabbi Rosenbaum
9:15 Minyan	Rabbi Postelnek
Hashkamah Minyan Gemara Shiur	Rabbi Yosef Kalinsky

Neilas Hachag - Join us between Mincha and Maariv on Thursday, April 13, in the Social Hall for Divrei Torah, singing, and shmoozing with friends as we experience the closing moments of Pesach.

Chometz which was sold for Pesach may be used after 9:30 PM.

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.

Rays of Hope, the 30th Annual Federal Inter-Agency Holocaust Remembrance Program will be held on Yom HaShoah, Tuesday, April 18, 11:30 AM - 1:00 PM. All federal employees are encouraged to visit <https://holocaustremembrance.org> for additional information and to view the program broadcast from the Department of Justice. The program will feature Holocaust survivors, Peter Gorog and Manny Mandel.

Torah Tournament for Women Join fellow women from across Kemp Mill on Sunday, June 11, for a one-night, all-out Torah Tournament featuring friendly competition, engaging challenges, prizes, and fun for all! Sunday, April 23, is the LAST CALL to form a team to learn assigned Torah text and compete against other teams for the title of Tournament Champion! Non-competitors are encouraged to join the Tournament as live audience. Go to: <https://forms.gle/L1HokQjN14VzWR3V8> to sign up.

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

Please help our community complete these Siyumim:
 Mishnayos for the 1st Yahrzeit of **Noah Roitman**, Noah Ben Shalom Yaakov, January 4, 23 Tevet - <https://www.lzechernishmas.com/signup.php?id=11081>
 Mishnayos for the 1st Yahrzeit of **Natalie Gabai**, Nechama Naomi Bat Leib, December 21, 9 Tevet - <https://www.lzechernishmas.com/signup.php?id=11044>
 Mishnayos for the 1st Yahrzeit of **Jerry Snyder**, Yehoshua Ben Binyamin, December 21, 9 Tevet - <https://hadranalach.com/2612>
 Tanach for the 1st Yahrzeit of **Marion Baras**, Miriam Bas Menachem, January 1, 20 Tevet - <http://hadranalach.com/2626>

Kemp Mill Toastmasters - Wednesday, April 19, 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 Metzta. 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 9	Monday April 10	Tuesday April 11	Wednesday April 12	Thursday April 13	Friday April 14
Shacharis	Ashkenazi (S, B, B)	See Pesach schedule.					6:15, 6:55, 8:45
	Sephardi (LBM)						7:30
Mincha / Maariv	Ashkenazi (B)						See Shabbos schedule
	Sephardi (LBM)						
Halachic Times: Latest Alos Hashachar 5:18 AM, Earliest Talis and Tefilin: 5:47 AM, Latest Netz: 6:41 AM, Latest Krias Shema: 9:50 AM, Earliest Mincha: 1:43 PM, Earliest Shkia: 7:39 PM, Latest Tzeis Hacoachavim 8:27 PM							
		Sunday April 16	Monday April 17	Tuesday April 18	Wednesday April 19	Thursday April 20	Friday, April 21 Rosh Chodesh
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, 6:35, 8:45
	Sephardi (LBM)	7:30	7:30	7:30	7:30	7:30	7:30
Mincha / Maariv	Ashkenazi (B)	7:35	7:35	7:35	7:35	7:35	See Shabbos schedule
	Sephardi (LBM)	7:30	7:30	7:30	7:30	7:30	
Halachic Times: Latest Alos Hashachar 5:06 AM, Earliest Talis and Tefilin: 5:36 AM, Latest Netz: 6:31 AM, Latest Krias Shema: 9:44 AM, Earliest Mincha: 1:42 PM, Earliest Shkia: 7:46 PM, Latest Tzeis Hacoachavim 8:35 PM							

Next Shabbos

April 21 - 22, 2023 - 1 Iyar 5783

Parshas Tazria/Metzora/Rosh Chodesh

Friday Night:

- Light Candles by 7:33, and not before 6:26
- Mincha: 6:10 (Plag, S), 6 :35 (B), 7:35 (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), 7:15 (B), 7:10 (Sephardi, LBM)
- Shabbos ends/Maariv: 8:35

Next Shabbos Shorts Deadline: Wednesday, April 19, at 12 Noon
There will not be a Shabbos Shorts on Chol Hamoed Pesach.

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

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

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

Website: www.yise.org

Office Hours: Closed Chol Hamoed Pesach

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

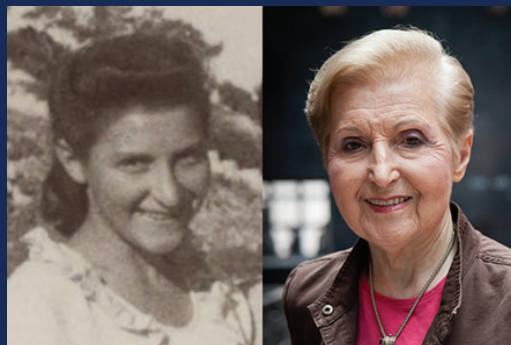
Young Israel Shomrai Emunah and Kemp Mill Synagogue present the
43rd Annual

Yom HaShoah v'Hagvurah Program

Featuring

Rachel (Rae) Goldfarb

In 1941, the Nazis occupied Rachel Mutterperl Goldfarb's Polish hometown in present day Doksy, 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.



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presents

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Volume 29

Pesach Issue

5783 - B"H

Shabbat Shalom: Rabbi Shlomo Riskin

The Festival of Passover is called by our sages "the time of our freedom" the celebration of our exodus from Egypt. It is also Biblically known as the "Festival of Matzot", the Holiday of Unleavened Bread. The flat, rather tasteless dough that was never given a chance to ferment and rise, was the bread of affliction which our ancestors ate in Egypt. After a long day of servitude, they prepared the simplest fare possible and this was the same "bread" that our ancestors hurriedly prepared for their journey to freedom. Is it not strange that our liberty from enslavement by a mighty, totalitarian regime is symbolized by a half-baked pumpnickel flour and water interrupted from rising in its earliest stage of development?!

The Bible teaches that "You shall count for yourselves—from the morrow of the Festival day, from the day when you bring the Omer of the waving—seven weeks, they shall be complete... you shall offer a new meal offering baked leavened loaves of bread" to celebrate the Festival of the First Fruits, the Festival of Weeks.

Why, after all manner of leavening has been forbidden during Passover, do we celebrate this connected holiday (through the counting of each day from the second day of Passover continuing for a full seven weeks) with an offering of leavened, risen loaves of bread? And why is this culminating festival called "Weeks" (Shavuot), which connotes a period of counting rather than an achievement worthy of a significant holiday?

One final question; on Passover we read the magnificent Song of Songs, the love song between Shlomo and Shulamit, the shepherd and the shepherdess, God and Historic Israel. But this is not a poem of the lover seeking his beloved, a passionate chase culminating in conquest of the prize. It is rather a search, a hide-and-seek quest for love and unity which is constantly elusive. At the moment that the beloved finally opens the door, the lover has slipped away and gone. The very final verse cries out, "Flee, my beloved, and appear to be like a gazelle or a young hart as you upon the mountains of spices."

The answer to all three of our questions lies in the distinction between the Western mentality and the Jewish mind-set. Western culture measures everything by the bottom line, the result of the game: "did you win or did you lose?!" The ancient world, and especially Jewish teaching, is more interested in the method, the search for meaning, how you played the game. Indeed, the Chinese religion is called Tao, the Way, the Indian one is called Dharma, the Path, and Judaism speaks of halakha, walking or progressing on the road.

Hence Passover is only the beginning of the process, the road to redemption, which takes us out of Egyptian enslavement, but only brings us as far as the arid desert. We count seven weeks paralleling the seven sabbatical years leading up to the Jubilee; but the actual Festival itself—replete with the vision of Israel rooted on her land, bringing first fruits to the Holy Temple, welcoming even the Moabite Ruth into the Jewish fold as the ultimate achievement of universal redemption—is called the Festival of Weeks after the process which will get us there, overseeing the development from half-baked dough to the fully risen loaves of bread. During the last five thousand years, the end-game, the actual

redemption, has eluded us—but that is hardly the real point. It is the weeks of preparation, the arduous expectation and the paving of the way, which makes the Festival of Weeks the significant piece.

That is the true meaning behind Song of Songs. Love is not the act of conquest, the achievement of unity; it is the search for unity, and the closeness between the two which it engenders, not the obliteration of the one into the other which absolute unity suggests.

And so, the truest commandment is not to effectuate the Messianic Age, but rather that we await its arrival and prepare the road for its coming. This preparation for the Messiah was the most important aspect of the teachings of the Lubavitcher Rebbe, ztz"l. He taught the necessity of preparing ourselves for the coming of the Messiah rather than the identification of who it may be. The State of Israel is not Redemption Realized, not even to the most ardent religious Zionist; it is merely the "beginning of the sprouting of the redemption," a work-in-progress which will hopefully pave the way towards our worthiness to be redeemed.

Talmid Hakham, the Hebrew phrase for a Talmudic Scholar, does not mean "wise individual," rather it means a student of the wise, a good Jew who aspires to the goal of wisdom. The greater a person's wisdom, the greater is their understanding that they have not yet achieved complete wisdom. What counts is their aspiration, as the achievement is beyond the grasp of mortal humans.

Hence, especially during the Passover Seder, the questions are more important than the answers; indeed, the author of the Haggadah typesets the four children by the quality – and music – of their questions. "When the one Great Scorer will place a grade next to your name, He will mark not whether you won or lost, but how you played the game."

The Person in the Parsha: R. Tzvi Hersh Weinreb

Imagine That! - There was a time when I would only go out of my way to listen to speakers who were older and more experienced than I. Recently, however, I have changed my preferences and have begun to seek out speakers, rabbis and teachers, who are young and relatively inexperienced. I find their ideas fresh and often very much on the mark. After all, they are in much better touch with our fast-changing world than I am.

Once, during a visit to Israel, I sat in on a series of lectures which were designed to prepare the audience for the upcoming Passover holiday. The speaker, a brilliant young rabbi, focused upon the Seder night, and particularly upon the text of the Haggadah. He spent most of his opening lecture elaborating upon what he considered the most difficult task with which we are all confronted on the first night of Passover. The task is described in the following famous passage:

"In each and every generation, a person must see himself as if he personally left Egypt. As it is written, 'And you shall explain to your son on that day that it is because of what the Lord did for me when I went free from Egypt.'" The requirement is explicit in the biblical text: the Lord did it for me, when I went free from Egypt.

The young rabbi candidly confessed to his audience that he had never been able to fulfill this requirement. Indeed, he didn't think it was possible, certainly not for most of us, to envision ourselves as if we personally had experienced slavery and

redemption. "This," he insisted, "is the most difficult task we are faced with on the Seder night."

When I first heard this assertion, I found it to be quite provocative. I wanted to protest but maintained my silence in respect for the young rabbi. I attributed his conviction to his relative immaturity. I have never found this obligation difficult. Personally, I have found it quite easy to imagine myself as a slave and to personally exult in the emotional experiences of redemption and freedom.

I usually forget the content of most lectures that I hear almost as soon as I leave the lecture hall. This time, however, I could not rid my mind of the young rabbi's statement. I began to question my own inner certainty. Had it really been so easy for me all these years to envision myself as one of those who had experienced both slavery and the Exodus?

In the midst of my extended preoccupation with the young rabbi's assertion, a long-forgotten memory suddenly surfaced in my mind. I was taken back in time to another lecture I had heard just before Passover many years ago. This time, the speaker was not a young rabbi at all. Rather, he was an old and revered Chassidic rebbe, a survivor of the Holocaust who had spent years in Auschwitz and had witnessed the vicious murder of his wife and children with his own eyes.

That old rebbe was Rabbi Yekutiel Yehudah Halberstam, may his memory be blessed, who was known as the Klausenberger Rebbe, after the small town in the Balkans where he had served prior to World War II.

In that lecture, Rabbi Halberstam recounted his own puzzlement over a lecture he had heard very long ago from one of his mentors. I no longer remember the name of that mentor, but Rabbi Halberstam was careful to identify him in detail because of the strange and almost unbelievable experience that he reported.

The mentor said that he had no difficulty at all imagining himself to have been in slavery in Egypt and to have been redeemed. In fact, this mentor reported that he could clearly remember the experience. He could recall in great detail the burdensome work he had to perform, the dirty hovel in which he was forced to live, and the sighs and groans of his companions. He could even still see, in his mind's eye, the cruel face of his tormentors as they sadistically whipped him for not producing his daily quota of bricks.

The Klausenberger Rebbe confessed that when he first heard his mentor make those claims, he had difficulty believing them. He thought that his mentor had made such a claim just for the effect it would have upon his listeners. He stressed that sometimes it is justified for a speaker to resort to hyperbole to make his point more dramatic and more graphic.

But then the rebbe continued to say that after many years, he had come to realize that his mentor was telling the absolute truth. "It took the experiences I had during the horrible years of the Holocaust," he exclaimed, "for me to realize why my mentor was able to recall his experiences in ancient Egypt's tyranny."

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The rebbe then went on to elaborate upon two psychological processes that are necessary to invoke during the Seder night as we recite the Haggadah. He used two Hebrew and Yiddish terms respectively: *koach hadimyon* (the power of imagination) and *mitleid* (empathy).

The lesson that the old Rebbe related to me and to the dozens of other eager listeners that evening so long ago was that we are often restricted by our own tendencies to rely upon our reason, rationality, and intellectuality. We underplay the powers that we have to fantasize, to imagine, to dream freely. In a sense, we are slaves to reason and need to learn to allow ourselves to go beyond reason and to give our imaginations free rein. Only then can we “see ourselves as if we had personally endured slavery.” Only by cultivating our imagery can we ourselves experience the emotions of freedom and liberty.

We are all required to imagine ourselves as if we are the other person. If the other person is poor, the *mitzvah* of charity demands that we ourselves feel his poverty. If he is ill, we must literally suffer along with him. This is empathy, and to be empathic, one must rely upon a well-developed imagination.

Imagination and empathy are not words that one often hears in rabbinic sermons, but they are the words that the Klausenberger Rebbe used that evening. And, as he concluded in his remarks, he learned about those words through the bitter suffering that he endured when he was enslaved in Auschwitz, and he appreciated redemption when he himself was finally freed from his personal bondage.

The young rabbi who started my thinking about this had, through his good fortune, never really experienced anything remotely resembling slavery. Naturally, he was thus deprived of the ability to really appreciate freedom.

After a few days, I approached the young rabbi and shared with him the words that I had heard decades ago, before this young rabbi was even born. I told him what the Klausenberger Rebbe had said about empathy and imagination. The young rabbi responded politely and with gratitude, but with a gentle smile got in the last word: “But the Klausenberger Rebbe didn’t say that learning to imagine and to empathize were easy.”

I had to admit that the young rabbi was correct. Creative imagination and compassionate empathy are not easily attained. Achieving them may indeed be the hardest task of the holiday of Passover.

But I feel confident that the young rabbi agreed with my assertion: Learning to use one’s powers of imagination in order to empathize with the plight of others is the essential objective of this magnificent holiday, *zman cheiruteinu*, the season of our freedom.

Rabbi Dr. Nachum Amsel

Encyclopedia of Jewish Values

Karpas – Why That Name? - In the first essential act of the Seder that is unique to Passover eve (the Kiddush is recited on all Festivals and every Shabbat), the Jew washes his or her hands without reciting a Beracha-blessing and then eats a vegetable. This vegetable is called Karpas. As has been instituted to arouse the curiosity of the children to ask why we are doing this and why this is so different (since Jews never wash before eating a vegetable any other time during the year, and never wash without a Beracha-blessing before eating). Then Jews eat less than an olive-sized vegetable, but do not continue with the meal. All this is strange and out of the ordinary. But the focus here is the name for this ritual -- Karpas. WHY is it called Karpas? There are those commentators who say that Karpas is the name of a green vegetable in Greek (the language spoken by many Jews at the time when the Haggadah was composed). However, an investigation into the Greek language shows no word

Karpas at all, much less a word meaning green vegetable. Other commentators say that the four Hebrew letters for Karpas (Kaf, Resh, Pe and Samech) are an acrostic of כפרך (which signifies sixty, and the Hebrew word for back-breaking work). The Samech-60 represents sixty myriads (ten thousands) of workers for a total of 600,000 (Jewish adult males) who worked as slaves in Egypt. However, if this reasoning is correct, then if the Rabbis, in naming this ritual, wanted to allude to the slavery in Egypt, they should have called it *Saprach* (ספרך) – without having to alter the order of the letters to show the 600,000 slaves in back-breaking work. And why allude to this specific idea NOW at the very beginning of the Seder, even before we begin to tell the story? There are many references later in the Haggadah that describe this very concept. Why, then, is this ritual called Karpas, especially as the first action performed in the Haggadah relating to Pesach?

To answer this question, we need to discover the origin of the Hebrew word *Karpas* in the Tanach (the Jewish Bible). The only mention of this word in the entire Bible is in the book of Esther (Esther 1:6). In describing the clothing worn by King Achashverosh, it says that one of the garments was made with a material and color called *Karpas*. Thus, Karpas is a type of royal garment with a unique color. How is this garment in the Purim story related to Pesach and the Haggadah? Rashi helps us out with his explanation of another word in the Book of Genesis. When Jacob gives his favorite son, Joseph, the Coat of Many Colors, the Hebrew term is *Kutonet Pasim*. Rashi comments on the word *Pasim* “This is a garment of fine wool like *Karpas* and turquoise (Genesis 37:3 with Rashi commentary).” Rashi, then, is telling us that the word *Pasim* in the Torah is actually a contraction of the word *Karpasim* or *Karpas*. Therefore, *Karpas* was the full name of the type of coat worn by Joseph. But how does this concept relate to the Haggadah?

Rabbi Isaac Bernstein, z”l (based on Rabbi Manoach, a commentary of Rambam, Hilchot Chameitz Umatzah 8:2) explains that the Rabbis intentionally wanted Jews to be cognizant of that coat of many colors when they begin the Seder in earnest. It was this act of Jacob’s – his giving the coat to Joseph -- that caused great enmity between the children of Jacob (or the children of Israel). This, in turn, led to the selling of Joseph by the brothers and Joseph’s slavery in Egypt. Eventually, this caused all the brothers and Jacob to settle in Egypt, and the subsequent slavery by the Jewish people. Thus, the Rabbis intentionally wanted Jews to recall, even before they begin to tell the story of Jewish slavery in Egypt, how they arrived in Egypt in the first place. It was because one Jew hated another Jew, brother hated brother. Only once they recognize how the Jews came down to Egypt as a cause that led to their slavery, can the Seder participants begin to tell the story and explain how their ancestors left Egypt. By calling the vegetable *Karpas*, the Rabbis wanted Jews of today to recall that *Karpas* coat and the hatred it symbolized and what it led to.

It is partially for this reason that when the Jews left Egypt, they needed to show the opposite value – brotherly love, rather than brotherly hatred. Before the Jews could leave Egypt, God asked them to demonstrate that they had learned their lesson about Jewish (and family) hatred and love. Therefore, before the Jews could leave Egypt, they had to show themselves to be a united Jewish family by placing on the doorstep of their homes the blood of the Paschal sacrifice, the symbol of the Jewish family. The Paschal sacrifice itself had to be eaten by the entire family, demonstrating once again the unity of the family. And if the family was too small to complete the eating of the entire animal, the neighbors had to join in. (These neighbors were

Likutei Divrei Torah

usually the extended family of uncles, aunts, cousins, and grandparents.) In addition, another unique Jewish law regarding the Paschal sacrifice in the Holy Temple in Jerusalem was that every Jew who partook in this sacrifice had to enter the Temple from the very same gate. This further demonstrated Jewish unity every Pesach, even after the Jews left Egypt.

Until now, we have spoken only of the name of the *Karpas*. But the dipping of the *Karpas* itself symbolizes two of the dippings mentioned in the Torah regarding the entire Pesach story. In a defiant act, to fool their father, Joseph’s brothers dipped the multi-colored *Karpas* coat into an animal’s blood, as a “proof” that a wild animal killed Joseph. This dipping of hatred and defiance is ultimately redeemed by the dipping of the Paschal sacrifice into the blood that is then put on the doorpost. The Jews who dip the *Karpas* on Pesach night recall both dippings – the dipping of hatred by the brothers and the dipping of love and unity by each Jewish family on the night before they left Egypt.

Therefore, by calling this first action of the Seder *Karpas*, the Rabbis wanted Jews to recall all these ideas – the disunity and hatred of Jewish brothers that led Jews into Egypt, as well as the need for unity and Jewish love between families that redeemed the Jewish people from Egypt. Now that the stage has been set, the story of the Jews in Egypt and the *Seder* can begin in earnest.

Rabbi Dr. Norman J. Lamm’s

Derashot Ledorot [Excerpt]

The Bread of Faith - With the Emancipation in the eighteenth and especially nineteenth centuries, many many Jews sustained a massive loss of faith. But nonetheless, most of those who had lost faith retained a powerful link to tradition and historical continuity. They no longer knew the food of faith, but they still ate the bread of their fathers.

What of today, however? Which Matzah will be ours: the bread symbolizing the tradition of the fathers — the nationhood of our people and its ethnic cohesiveness — or that of faith, of personal commitment?

I am pessimistic as to whether an appeal to tradition and peoplehood is really viable in any meaningful way to large numbers of Jews. What then? Can it be the way of faith, the bread of faith? In this age of cynicism and materialism and hedonism? Yes, the way of faith!

I make here a naive but deeply held declaration of faith in faith and in its hidden powers of regeneration. There are whole ages when dimensions of the human personality go into eclipse, only to reappear at a later time. I believe with all my heart that faith is one of them. After long decline it will reemerge with a strength and clarity heretofore unsuspected...

When the people of Israel will return to its sacred sources, it will be the way of Abraham and Jethro. Most of us will come to God only when our idols will lie shattered, the shards of their clay feet puncturing our illusions and goading us to look up, beyond the confines of our own creations, past the dazzling display of our arrogant inventions, to the brooding Presence which summons us and awaits us so patiently... Consider this: The Matzah is called “the poor man’s bread” — a denial of the ability of money or material influence to save us. It is a refutation of the omnipotence of science and technology, by the very fact that Matzah must be made from the simplest of substance, flour and water alone.. The Matzah is a bread which does not rise, it does not puff itself up in boastfulness, and is thus a symbol of humility. So the Matzah itself is a symbol of iconoclasm or the breaking of the idols of our times, and thus becomes a most appropriate “food of faith.”

Likutei Divrei Torah

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Volume 29, Issue 26

Shabbat Parashat Shemini

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

Fire: Holy and Unholy - The shock is immense. For several weeks and many chapters – the longest prelude in the Torah – we have read of the preparations for the moment at which God would bring His Presence to rest in the midst of the people. Five parshiyot (Terumah, Tetzaveh, Ki Tissa, Vayakhel and Pekudei) describe the instructions for building the Sanctuary. Two further parshiyot (Vayikra, Tzav) detail the sacrificial offerings to be brought there. All is now ready. For seven days the Priests (Aaron and his sons) have been consecrated into office. Now comes the eighth day when the service of the Mishkan will begin.

The entire people have played their part in constructing what will become the visible home of the Divine Presence on Earth. With a simple, moving verse the drama reaches its climax: Moses and Aaron went into the Tent of Meeting and when they came out, they blessed the people. God's glory was then revealed to all the people.

Just as we think the narrative has reached closure, a terrifying scene takes place: Aaron's sons, Nadav and Avihu, took their censers, put fire into them and added incense; and they offered unauthorised fire before God, which He had not instructed them to offer. Fire came forth from before God, and it consumed them so that they died before God. Moses then said to Aaron: "This is what God spoke of when He said: Among those who approach Me, I will show Myself holy; in the sight of all the people I will be honoured."

Celebration turned to tragedy with the death of Aaron's two eldest sons. The Sages and commentators offer many explanations. Nadav and Avihu died because: they entered the holy of holies; they were not wearing the requisite clothes; they took fire from the kitchen, not the altar; they did not consult Moses and Aaron; nor did they consult one another. According to some they were guilty of hubris. They were impatient to assume leadership roles themselves; and they did not marry, considering themselves above such things. Yet others see their deaths as delayed punishment for an earlier sin, when, at Mount Sinai they "ate and drank" in the Presence of God.

These interpretations represent close readings of the four places in the Torah which Nadav and Avihu's death is mentioned as well as the reference to their presence on Mount Sinai. Each is a profound meditation on the dangers of over-enthusiasm in the religious life. However, the simplest explanation is the one explicit in the Torah itself. Nadav and Avihu died because they offered unauthorised, literally "strange," fire, meaning "that which was not commanded." To understand the significance of this, we must go back to first principles and remind ourselves of the meaning of *kadosh*, "holy", and thus of the *Mikdash* as the home of the holy.

The holy is that segment of time and space God has reserved for His Presence. Creation involves concealment. The word *olam*, "universe", is semantically linked to the word *ne'elam*, "hidden". To give humankind some of His own creative powers – the use of language to think, communicate, understand, imagine alternative futures and choose between them – God must do more than create *Homo sapiens*. He must efface Himself (what the Kabbalists called *tzimtzum*) to create space for human action. No single act more profoundly

indicates the love and generosity implicit in creation. God as we encounter Him in the Torah is like a parent who knows they must hold back, let go, refrain from intervening, if their children are to become responsible and mature.

But there is a limit. To efface Himself entirely would be equivalent to abandoning the world, deserting His own children. That, God may not and will not do. How then does God leave a trace of His Presence on Earth?

The biblical answer is not philosophical. A philosophical answer (I am thinking here of the mainstream of Western philosophy, beginning in antiquity with Plato, in modernity with Descartes) would be one that applies universally – i.e., at all times, in all places. But there is no answer that applies to all times and places. That is why philosophy cannot and never will understand the apparent contradiction between Divine creation and human freewill, or between Divine Presence and the empirical world in which we reflect, choose and act.

Jewish thought is counter-philosophical. It insists that truths are embodied precisely in particular times and places. There are holy times (the seventh day, seventh month, seventh year, and the end of seven septennial cycles, the jubilee). There are holy people (the Children of Israel as a whole; within them, the Levi'im, and within them the Kohanim). And there is holy space (eventually, Israel; within that, Jerusalem; within that the Temple; in the desert, they were the Mishkan, the Holy, and the Holy of Holies).

The holy is that point of time and space in which the Presence of God is encountered by *tzimtzum* – self-renunciation – on the part of mankind. Just as God makes space for man by an act of self-limitation, so man makes space for God by an act of self-limitation. The holy is where God is experienced as absolute Presence. Not accidentally but essentially, this can only take place through the total renunciation of human will and initiative. That is not because God does not value human will and initiative. To the contrary: God has empowered mankind to use them to become His "partners in the work of creation".

However, to be true to God's purposes, there must be times and places at which humanity experiences the reality of the Divine. Those times and places require absolute obedience. The most fundamental mistake – the mistake of Nadav and Avihu – is to take the powers that belong to man's encounter with the world, and apply them to man's encounter with the Divine. Had Nadav and Avihu used their own initiative to fight evil and injustice they would have been heroes. Because they used their own initiative in the arena of the holy, they erred. They asserted their own presence in the absolute Presence of God. That is a contradiction in terms. That is why they died.

We err if we think of God as capricious, jealous, angry: a myth spread by early Christianity in an attempt to define itself as the religion of love, superseding the cruel/harsh/retributive God of the "Old Testament". When the Torah itself uses such language it "speaks in the language of humanity" – that is to say, in terms people will understand.

In truth, Tanach is a love story through and through – the passionate love of the Creator for His creatures that survives all the disappointments and betrayals of human history. God needs us to encounter Him, not because He needs mankind but because we need

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Irving Nordlicht, a"h, and and Seymour Ossip, a"h

Him. If civilisation is to be guided by love, justice, and respect for the integrity of creation, there must be moments in which we leave the "I" behind and encounter the fullness of being in all its glory.

That is the function of the holy – the point at which "I am" is silent in the overwhelming presence of "There is". That is what Nadav and Avihu forgot – that to enter holy space or time requires ontological humility, the total renunciation of human initiative and desire.

The significance of this fact cannot be over-estimated. When we confuse God's will with our will, we turn the holy – the source of life – into something unholy and a source of death. The classic example of this is "holy war," *jihad*, crusade – investing imperialism (the desire to rule over other people) with the cloak of sanctity as if conquest and forced conversion were God's will.

The story of Nadav and Avihu reminds us yet again of the warning first spelled out in the days of Cain and Abel. The first act of worship led to the first murder. Like nuclear fission, worship generates power, which can be benign but can also be profoundly dangerous.

The episode of Nadav and Avihu is written in three kinds of fire. First there is the fire from Heaven: Fire came forth from before God and consumed the burnt offering.

This was the fire of favour, consummating the service of the Sanctuary. Then came the "unauthorised fire" offered by the two sons. Aaron's sons, Nadav and Avihu took their censers, put fire in them and added incense; and they offered unauthorised fire before God, which He had not instructed them [to offer].

Then there was the counter-fire from Heaven: Fire came forth from before God, and it consumed them so that they died before God.

The message is simple and intensely serious: Religion is not what the European Enlightenment thought it would become: mute, marginal and mild. It is fire – and like fire, it warms but it also burns. And we are the guardians of the flame. [5775]

Shabbat Shalom: Rabbi Shlomo Riskin

"And it happened on the eighth day, that Moses called Aaron and his sons, and the elders of Israel" One of the most moving rituals of the Jewish week, at the advent of the eighth day, is the *havdalah* ("separation") ceremony, when we intone a sweet-sad melody to the chant, "Behold, the Lord of my salvation in Whom I trust and thus I do not fear," as we bid a sorrowful farewell to the warm comfort of the fleeting Shabbat amidst wine, spice and fire. Perhaps the feelings we experience as we go through this act of 'separation' (dividing the Sabbath from the rest of the week) require the wine and the sweet-smelling fragrances to refresh and re-invigorate our spirits when we sense the leave-taking of the Sabbath Queen.

As we intone the blessing over the fire—recalling the teaching of our Sages that fire was created by Adam on that first, primordial Saturday night—we customarily look at our fingernails. Why our fingernails?

The most rational explanation is that we can see, in the reflection of the light on one side of our fingers

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and not on the other, the actual power of light to provide enhanced vision. The early commentator Rabbi Menahem Meiri (citing the Gaonim) suggests that when Adam was first created, his entire body was covered with the same strong substance of the fingernails as a protective coat. Subsequently, when the forbidden fruit of knowledge of good and evil was eaten, this protective coat was removed—with only the finger-nails serving as a reminder of his earlier more protected and invincible state. Since we are about to intone the prayer for the speedy arrival of Elijah the Prophet, herald of redemption, at the end of the havdalah ceremony, we are in effect requesting a return to the more exalted and guarded human estate in Eden.

Our Biblical portion of Shemini opens, “And it happened on the eighth day.” Rashi comments, “the eighth day of the consecration ceremonies of the Sanctuary, the first day of the month of Nissan, the very day on which the Sanctuary was erected.” And it was on this very same eighth day—in the midst of the exultant celebration following the descent of a Divinely-sent fire which consumed the offering on the altar as a sign of heavenly acceptance—that Nadav and Avihu were also consumed by a Divine fire! What occasioned such Divine wrath, and what is the significance of the eighth day, which gives the Biblical portion its name?

The “eighth day” is indeed fraught with significance. Let us return to the initial seven days of creation, when the Almighty created the heavens and the earth, and all of their hosts. On the sixth day He created the human being and placed him—Adam together with his wife Eve—in the Garden of Eden. The first couple sinned by plucking the fruit of Knowledge of Good and Evil from off the tree and eating it, severing good and evil from their Divine source, thereby reducing morality into a subjective experience, relative to the ‘flavor of the day.’ From that moment in the garden, good and evil were no longer rooted in a Divine objective morality created by Gd; good and evil became whatever the human being believed is good for him/her, and or evil for him/her. That is why our mystical literature refers to Adam’s sin as his having “severed the plantings” (kitzet banetiyot), removing the seed from its source. And so Adam and Eve were banished from the Garden of Eden.

Then came the first Sabbath Day, the specific span of time when each individual can find refuge and comfort under the wings of the Divine Presence, the day when the Almighty especially extends His ‘arms’ to embrace the penitent. Indeed the Midrash teaches us that Adam recited the Psalm for the Sabbath Day for the first time, genuinely uplifted by the understanding that there truly existed a road back to Eden and that it was paved with stones of repentance and repair.

And then came the first Saturday night, the beginning of the first eighth day. “This was the first time that darkness began to descend upon the world.... And the Almighty prepared two flint stones for Adam; Adam rubbed them together and there emerged fire.” Hence the first ‘eighth’ day is parallel to the very first day: on the first day God created light (ohr) for the world, and on the eighth day Adam created light and warmth (eish) for the world.

But it goes much deeper than that. On the seven days of creation, God created a world for the human being to live in; on the eighth day Adam discovered—through fire—how he could repair and improve that world, re-create that world as a true picture of the Divine. If on the primordial seven days of creation, God made a world for humanity, on the eighth day of the consecration of the Sanctuary, the Israelites made a Sacred Space—an improved world—in miniature, in which God could dwell together

with humanity: “They shall make for a Sanctuary so that I may dwell in their midst.”

Fire is the human response to God’s light. But fire is a double-edged sword; it can strengthen and purify, or it can subvert and petrify; it can bring light and warmth, or it can bring cannon fire and nuclear destruction. The blessing over fire, which attributes fire to its ultimate Divine source, must remind us that we must serve God in accordance with His Divine laws, that we dare not remove our creativity from its Divine direction. To do so would be a repetition of Adam’s original sin.

God sent down His Divine light and fire as a sign that He accepted our Sanctuary, the work of human hands—which carried out to perfection the Divine architectural directions. Then Nadav and Avihu came along with “a strange fire, which they had not been commanded to bring.” Yes, we must use our creativity in the service of God to perfect ourselves and our world—but only in accordance with His will, in accordance with the limits He has placed on Divine Service, so that we never fall into the trap of bringing the strange fires of Moloch and the immoral wars of Jihad (which also involves the sacrifice of children). Human hands created fire—but human hands must use that fire to recreate and not to destroy. And therefore we look at our fingers as we make the blessing over fire every Saturday night, the beginning of our weekly “eighth day.” We are telling ourselves that everything—the entire future of our lives and our world—lies in our own hands!

The Person in the Parsha: R. Tzvi Hersch Weinreb

Aging Grace - We all applaud when an old man runs in the marathon. We expect that his physical powers diminished long ago, and when he proves otherwise, we celebrate for him. We are impressed when an old woman professor can still give an extemporaneous lecture, drawing upon her memory of things she learned long ago. We expect that her mental powers have considerably weakened, and are pleasantly surprised when she proves otherwise.

We all know something about the natural course of aging, and the toll it takes upon our bodies and minds. But we are much less familiar with the social impact of the process of aging. We know less about the effects upon the older person of the reaction he or she evokes from other people. What others think of us is important at every stage of life, and older persons are no different from the rest of us in their need for respect, admiration, and approval from others in their social circle.

I was a long way from old age myself when a revered mentor explained to me how he realized that, at least in the eyes of others, he was getting old. “I find that people give me honor and respect, but not power. They seem to be listening carefully to what I say, but they do not really hear my words, and they never heed them.”

It is no wonder that the great novelist Hermann Hesse wrote the following in a letter to a friend: Growing old is not just a winding down and withering – like every phase of life it has its own values, its own magic, its own wisdom, its own grief, and in times of a fairly flourishing culture, people have rightly shown age a certain respect, which nowadays is somewhat lacking in youth. We shall not hold that against youth. But we shall not let them talk us into thinking that age is worth nothing.

The most that Hesse experienced from others as he grew old was “a certain respect.” He insistently protested against the all-to-common belief that “age is worth nothing.”

There is a phrase in this week’s Torah that the rabbis of the Midrash refuse to pass by without comment. The very first verse of this parsha reads, “And it came to pass on the eighth day that Moses called out to Aaron and to his sons and to the elders of Israel.”

Likutei Divrei Torah

Rabbi Simon ben Yochai, a second-century Talmudic sage who was famed and revered for his mystical insights, is impressed by the role that the elders of the community, men of great age, play, not only in this verse, but throughout the Torah. He comments:

We find that the Holy One Blessed be He bestowed the honor upon the elderly very frequently.

At the burning bush: “Go and gather the elders of Israel;”

In Egypt: “And you and the elders of Israel shall approach...;”

At Sinai: “Go up to the Lord, you...and seventy of the elders of Israel;”

In the desert, “Gather unto me seventy men from among the elders of Israel;”

At the tent of meeting, “Moses called upon...the elders of Israel;”

And in the messianic future, the Holy One will again bestow honor upon the elderly, as it is written (Isaiah 24:23), “The moon will be embarrassed and the sun ashamed, for the Lord of Hosts will Himself reign upon Mount Zion and Jerusalem, and His elders will be granted honor.”

Rabbi Simon ben Yochai is emphasizing something which is fundamental to Judaism. Not only are the elderly granted kavod or respect, they also must be taken seriously. They represent an indispensable resource for the community and its leadership.

The important role of age in our history has its roots in its very beginning. The Talmud makes a remark which many have found strange. “Before Abraham age did not exist.” This does not mean that there were no old people before Father Abraham, nor does it mean that people got older but did not show signs of age.

One of my revered teachers, Rabbi Nisan Telushkin of blessed memory, whom I knew in his advanced old age, explains this passage as follows. Until Abraham, the world was materialistic and the primary activities were the practical ones that allowed for physical survival. At that time, age was no advantage at all. Quite the contrary, what was necessary was the vigor and energy of youth.

When Abraham came on the scene, things changed. He successfully introduced the spiritual dimension to mankind. In this realm the skills of youth were no longer the only skills necessary. To the extent that mankind became more spiritual, the skills of age became more and more important. Thus, of course age existed before Abraham. But with his arrival on the scene, the advantages of age began to become recognized as crucial. Before Abraham, age was simply not a vital and necessary part of the human community. He was the first “old man,” because he was the first person of age to be revered as an integral and essential part of the leadership of the human community.

It has been said that contemporary Western civilization can be characterized as a youth culture. Judaism objects to such a culture. It insists that there is a role for the elders, and it is not just a marginal role. This lesson is so basic to our faith that it can be traced back to our very beginnings in the life of Abraham.

It is so basic that the elderly are placed front and center in the Torah’s account of our national beginnings, as Rabbi Simon ben Yochai pointed out in the Midrashic passage cited above.

It is so basic that it deserves to be reiterated again and again. It is why I chose this theme for Shemini, which is read close to the beginning of spring. If, in spring, a young man’s fancy turns to love, then, in spring, an older man’s fancy turns to wisdom and accomplishment.

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 SHOOTS DOWN HOSTILE AIRCRAFT BREACHING SYRIA BORDER, SUSPECTED TO BE IRANIAN MADE (Ynet 4/2/23)

The Airforce, on Sunday, shot down an unidentified aircraft that crossed into Israeli airspace from Syria, the IDF said adding that there was no danger to civilians at any time. The incident occurred less than 24 hours after military targets were hit in central Syria, in an attack attributed to Israel.

Fighter jets and choppers were dispatched to intercept the intruding aircraft, which the military says maybe Iranian made, while it was monitored by the force. It was shot down in an unpopulated area and no sirens were set off. The military was on the scene to collect remnants of the aircraft.

Syrian media reported overnight, a strike on bases in the area of Homs in the west of the country. According to Western intelligence sources, the strikes targeted the T4 air base located west of the ancient city of Palmyra, and al Dabaa airport near al Qusayr city near the Lebanese border, an area with members of the Iranian-backed Hezbollah.

Satellite pictures revealed the damage caused to a plane hangar at Dabaa, where Israeli sources said Hezbollah's UAV capabilities were targeted.

The strike attributed to Israel was the third in four days after earlier strikes hit targets around the capital, Damascus and reportedly killed Iranian military advisors among others.

Defense Minister Yoav Galant said earlier on Sunday that Israel would not allow Iran and the Lebanon-based Hezbollah to cause it harm. "We do not allow this now and will not in the future," he said. "We are on alert on all fronts. the Iranians are sending their tentacles to the West Bank and Gaza and are trying to take hold in Syria and Lebanon, to our north. We will push them away back to Iran," Galant said.

MYSTERY DRONE DOWNED BY IDF IN ISRAELI AIRSPACE WAS SENT BY IRAN (JPost 4/3/23)

The IDF confirmed that the drone that invaded Israeli airspace from Syria and that it brought down on Sunday was Iranian.

It also said it was shot down using special physical electronic means.

Initially, the details of the identity of the drone and how it was brought down were partially censored, since usually the IDF has shot down such invading drones in the past and wants to keep its various electronic capabilities quiet so as not to tip off its enemies.

Even on Sunday night, the IDF had said it had tracked the drone throughout its flight from Syria and that it had never posed a threat.

The IDF is still investigating the specifics of the incident, and part of the reason for revealing more information could be that the drone was located and collected for further study in the Hula Valley area on Monday morning.

Iran sent the drone into Israel following reports attributing several attacks by Israel on Iranian targets and their proxies in Syria in recent days.

The increase in attacks attributed to the IDF came shortly after Hezbollah sent an operative to set off explosives in Israel.

The operative set off an explosive in Megiddo in March, but was killed by security forces before he could set off more explosives.

The Upper Galilee Council was notified about the situation and assured that there were no additional immediate threats.

MINISTER ELI COHEN: WE ARE PROMOTING COOPERATION IN EUROPE AGAINST IRAN (Arutz-7 4/4/23)

Foreign Minister Eli Cohen and French Foreign Minister Catherine Colonna are coordinating steps to stop the Iranian nuclear program and jointly promoting a discussion on the issue in the Board of Governors of the

International Atomic Energy Agency.

The two spoke on Monday and mainly discussed the Iranian issue. "Israel and France see eye to eye on the danger of a nuclear Iran. Only determined and coordinated action by the West will lead to sanctions that will tighten the ring around the neck of the rule of terror in Tehran," Minister Cohen said at the end of the conversation.

Cohen departed for a working visit to the Czech Republic on Monday and will meet with President Petr Pavel and Foreign Minister Jan Lipavský.

"European countries understand more than ever the Iranian threat and are mobilizing to act against it. At the meetings in the Czech Republic, one of our best friends in Europe and who currently heads the Board of Governors of the International Atomic Energy Agency, we will discuss ways to stop Iran's attempts to obtain nuclear weapons and how to repel the arms of terrorism of Iran. In addition, we will strengthen the good and deep ties with our partners in the Czech Republic, which is one of Israel's closest friends in Europe."

GULF AND AFRICAN DELEGATES ARRIVE IN ISRAEL TO DISCUSS TIES (YNet 3/30/23)

More than 20 guests from various countries in the Gulf and Africa arrived in Israel on Wednesday for a historic visit to Jerusalem.

Among the guests, some of whom came from countries with which Israel has no diplomatic ties, are representatives of think tanks, applied-diplomacy institutes, and journalists. They will be taking part in a three-day conference on Israel's relations with African and Gulf countries.

Among the guests who came to the conference, initiated by the Jerusalem Center for Public Affairs, are representatives of Saudi Arabia, Somalia, Djibouti, Tunisia, Mauritania, and Sudan—states that do not have diplomatic ties with Israel. In addition, representatives came from the United Arab

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Emirates, Bahrain, Chad, Ethiopia, Ghana, Jordan, Kenya, Morocco, Namibia, Nigeria, Rwanda, Saudi Arabia, Somaliland, South Africa, South Sudan, and Uganda. Among the attendees were the former head of the Journalists Association of Bahrain and a senior Saudi reporter.

In addition to panels on Israel's relations with the Gulf States and with African countries, the guests toured important sites around the country, visited the Knesset, and met with Knesset Speaker Amir Ohana. President Isaac Herzog sent a recorded welcome message to the participants, and National Security Council chief Tzachi Hanegbi held a discussion with them.

Dan Diker, president of the Jerusalem Center for Public Affairs, said: "This is an unprecedented, historic meeting of representatives of countries that, in the current climate, were not supposed to come to Israel and discuss strengthening Israel's ties with Africa and bolstering the Abraham Accords."

"They agreed to come to Jerusalem to talk about the concept of national security in the broad sense of the term, which includes not only the war on terror but also desalination, food security, and the war on hunger."

Abdel Aziz al-Hamis, former economics editor of the Saudi newspaper Asharq al-Awsat, which is published in London in Arabic, and who now anchors an interview program on Sky News in Arabic, said at the conference: "Saudi Arabia is the most important hub of the region. If it joins the Abraham Accords, all the Gulf States will join."

"They'll see Israel as a friend and it will be easier for them to cooperate. Without Saudi Arabia, the Abraham Accords won't go any further."

Abdel Aziz al-Hami added: "This is beyond economics, it's history. You're talking about a country that can bring Israel to many other countries. You have to look at it this way: peace with Saudi Arabia is not just an economic opportunity—it's the door to an overall solution."

The president of the Jordanian Organization for Medical Assistance, Dr. Yarup Ajlawani, said: "Jordan can help you from an economic standpoint. We are open to cooperation, and are not against doing business in the region, but you have to be cheaper."

"There's competition, and in Israel, everything is more expensive than in other countries. In such a situation it's hard to do business. In London or Budapest we can buy even kosher meat at a lower price."

BEN GVR'S 'NATIONAL GUARD' – A LEGIT FORCE OR POLITICAL MOVE? (i24NEWS 3/23/23)

Israel's Prime Minister Benjamin Netanyahu has promised his far-right National Security Minister Itamar Ben Gvir control over a new "National Guard" – a body with vague responsibilities and a leadership appointment that has many on edge.

After months of nationwide protests over the Israeli government's controversial judicial overhaul, Netanyahu announced that the legislation was temporarily put on hold. But in order to make that happen without causing his own coalition to break up, the Israeli premier gave Ben Gvir his own security force to reportedly fight crime in exchange for the firebrand minister's pledge to not quit the coalition... for now.

Earlier this week, Ben Gvir circulated a letter to media outlets, signed by Netanyahu, vowing to form the new "National Guard" within the National Security Ministry during the next cabinet meeting on Sunday. He said he would form a committee that would submit a proposal to the cabinet within 60 days, on how to establish the force.

On Wednesday night, protesters demonstrated outside city police stations calling for one police force.

Netanyahu's decision to assign his far-right minister with his own force was criticized by Police Commissioner Kobi Shabtai. "This cannot be the Ben-Gvir guard force or a private militia," sources close to the commissioner said. "A national guard force must operate under the authority of the police," he said.

Ben-Gvir and Shabtai had clashed over the conduct of the police during mass demonstrations, with the commissioner being accused of treating the "anarchists," as the minister called them, too softly.

After he attempted to intervene in police operations, Ben-Gvir was warned by Attorney General Gali Baharav Miara, that he was violating the law by

overstepping his authority.

It's not fully clear what the newly announced body will do. Ben Gvir claimed it will be used to combat crime with a focus on offenses emanating from within the Arab-Israeli community, or "extortion in areas with criminal organizations and mixed cities," as he put it.

He pointed to examples of situations that the Guard would handle, such as what happened during Operation "Guardian of the Walls" in May 2021, when extremist factions in the Arab-Israeli and Jewish sectors rioted against each other in mixed cities across Israel, against the backdrop of rocket firing between Gaza's Hamas terror group and Israel's military.

Sources close to Ben Gvir have said he was planning a proposal for a security force with a budget worth about \$280 million comprising of some 2,000 officers, equipped with weapons and dubbed as "combat police."

Ben Gvir claimed that "the last government had tried to build this force, but did not succeed. They had passed an initial budget of \$392 million for around 1,800 employees" – referring to a plan by former Israeli prime minister Naftali Bennet to create a force composed of active-duty soldiers, reserve officers, and volunteers trained by the Border Police.

FOREIGN MINISTRY ISRAEL DROPS ACTRESS AS ENVOY OVER CRITICISM OF JUDICIAL REFORM PLAN (Arutz-7 4/2/23)

An Israeli actress tapped by the Israeli government to serve as a special envoy has been fired after she spoke out against the judicial reform plan.

Noa Tishby, who was appointed last year as Special Envoy for Combating Antisemitism and the Delegitimization of Israel, announced Sunday afternoon that the Israeli Foreign Ministry had fired her from the position.

"It is with disappointment and sadness, but an enduring determination, that I can confirm that the current Israeli government has dismissed me as Special Envoy for Combating Antisemitism and the Delegitimization of Israel."

Tishby said that while she was not given a reason for the loss of her title as envoy, she strongly suspects it is tied to her recent public comments against the judicial overhaul.

"It is not possible for me to know if their decision was driven by my publicly stated concerns about this government's 'judicial reform policy.' But given the reality that antisemitism continues its dangerous rise globally, and the threat to Israel's existence through delegitimization policies has not slowed, it is difficult to come to any other reasonable conclusion."

"When I accepted the Special Envoy position from former Foreign Minister Lapid, I did so because the threat to Jews around the world is as significant today as any other point since the Holocaust, and the risks to Israel are as great today as they have been since our nation's birth. As an advocate for justice and equality, I felt an obligation to stand with the many others united in the fight against hate."

"That does not mean I must suppress my views and my decision to speak out was not taken lightly. I voiced concerns because I believe absolutely in the importance of an independent judiciary in safeguarding the democratic system. Open and honest debate with those in government is at the core of Israel's long-term well-being and our status as the region's single consistent democracy. True patriotism involves standing up for the values and principles that form the foundation of our nation, even when it means questioning or opposing policies implemented by this or any government."

"I am disappointed by their decision but remain steadfast in my commitment to fighting antisemitism and the delegitimization of Israel on the global stage. It has been an honor to work with incredible partners and organizations dedicated to promoting understanding, tolerance, and respect for Israel and the Jewish people. As an advocate, an artist—and most importantly as an American-Israeli citizen and a Jew—my work will continue in our joint effort to create a brighter future for Israel and the Jewish people."

In March, Tishby called the current Israeli government "extreme," and publicly criticized the judicial reform plan, telling Bill Maher, without any supporting data, that the reforms are opposed by a majority of Israelis and are unlikely to pass.

ISRAEL TO BLOCK PALESTINIANS FROM ENTERING JERUSALEM FROM WEST BANK DURING OPENING OF PASSOVER (Ha'aretz 3/31/23)
Israel's annual Passover closure imposed on West Bank and Gaza Strip checkpoints for Palestinians trying to enter Jerusalem will not apply during Hol Hamo'ed, a period of a few days in the middle of the week-long holiday, the military announced on Friday.

The IDF Spokesperson said that the checkpoints from these territories into Israel will be opened as part of the easing of travel and religious restrictions for Palestinians during the month of Ramadan.

The closure during the first evening of Passover will begin Wednesday at 5 P.M., and will be reopened on Friday for Muslim worshippers at the Al-Aqsa Mosque in Jerusalem. They will then be reopened from midnight on Saturday until Tuesday evening at 5 P.M.

The IDF added that "During the closure, entry will be allowed for humanitarian, medical, and exceptional cases only, subject to approval by the Coordinator of Government Activities in the Territories (COGAT)."

The Waqf Muslim religious trust announced on Friday that some 250,000 Muslim worshippers ascended Friday to the Temple Mount/Haram al-Sharif for Ramadan prayers at Al-Aqsa Mosque. According to COGAT, over 70,000 Palestinians entered Israel through the checkpoints, a majority women.

The closure didn't apply during Hol Hamo'ed last year as well, following a decision made by former Defense Minister Benny Gantz, along with former Chief of Staff Aviv Kochavi and other senior security establishment figures. According to security establishment sources, Israel sought to convey a message to the Palestinians that Israel is not interested in harming their routines.

ISRAEL PRISON SERVICE INAUGURATES INMATE-RUN CHOCOLATE FACTORY (JPost 4/3/23)

The Israeli Prison Service (IPS) opened a chocolate factory for the employment of disabled prisoners on Monday, with an inauguration ceremony attended by Prison Commissioner Katy Perry, Director of the National Security Ministry Shlomo Ben-Eliyahu, director of non-profit organization Shekulo Tov Ofer Cohen.

The ceremony was held at Magel-Nitzan Prison, a facility for incarcerated individuals with cognitive disabilities in need of extra support.

The establishment of the chocolate factory is designed to supplement prisoners' rehabilitation and increase their chances of successfully reintegrating into society. It was a joint effort between the IPS and Shekulo Tov, an organization that advocates for and advances the welfare of people with disabilities.

The inmates will be producing uniquely-decorated boxes of chocolates. In doing so, the IPS and Shekulo Tov hope that they can bolster their self-esteem and overall future prospects through a sense of purpose and tangible achievement.

"I am proud to stand here and see the final product that gives...hope to the prisoners and prepares them in a better, more professional and more correct way for their release, for life outside," said Police Commissioner Katy Perry. Ben-Eliyahu met with Perry and the senior prison staff before the ceremony to discuss the 2023-2024 budget, as well as management strategies and overall goals for the IPS.

"The project is the first step in the rehabilitation [process]," said Ofer Cohen, "which aids in acquiring...[the] necessary to succeed in the employment sector. The goal is to prepare the prisoners for their release, and allow them to successfully integrate into society."

Other nations have adopted similar initiatives in their prisons as well. Italy's Dolci Libertà chocolate factory, which won several accolades from the International Chocolate Awards in 2013 according to a Guardian article from the same year, is staffed by inmates in Busto Arsizio prison.

World-famous chef Gordon Ramsay established Bad Boys Bakery in 2012 after a visit to Brixton prison. The business, which employs 10 prisoners according to a 2022 InsideTime report, bakes and sells cakes to its own pop-up stores and cafes run by the Clink charity. This UK-based charity, originally

dubbed the Clink Restaurant, trains dozens of prisoners each year in food service, which helps their rehabilitation process during incarceration and improves their chances of gaining employment upon release.

According to the Clink charity's website, it has one of the lowest reoffending rates in the UK.

ISRAELI DOCTORS MAKE HISTORY WITH GENE THERAPY TREATMENT TO BRAIN (Israel Hayom 4/2/23)

Doctors of the Sheba Tel-HaShomer Medical Center made history Wednesday by performing for the first time in Israel a surgery that delivers gene therapy directly to the brain.

The procedure, which involved injecting the gene directly into the brain of the patient – 4-year-old Adiroop Kumar from India – lasted seven hours, and with the cost of 10 million shekels (\$2.7 million) per vial was the single most expensive single surgery ever performed in Israel.

Adiroop had arrived with his mother from India specially for the procedure. The groundbreaking treatment was conducted as part of a global study on the Upstaza gene therapy medicine, with 30 more children participating in Taiwan, Japan, China, Germany, England, France, and the United States.

In Israel, the surgery was conducted by Dr. Zion Zibly, director of the Department of Neurosurgery at the Sheba Medical Center and Dr. Lior Ungar, a senior neurosurgeon in the department. Dr. Bruria Gidoni-Ben-Zeev, head of the Pediatric Neurology Department at the Edmond and Lily Safra Children's Hospital, oversaw all the treatments, and the follow-up and medical care.

Adiroop had arrived with his mother from India specially for the procedure, which is conducted as part of the study, free of charge. A few years earlier, he was diagnosed with AADC deficiency, an incredibly rare genetic disease that is caused by changes in the gene that produces the AADC enzyme needed to produce certain substances vital for the normal functioning of the brain and nerves, such as dopamine and serotonin. The condition makes it nearly impossible for a child to lift his or her head, let alone walk and talk.

Until now, there has been no cure for AADC deficiency, which most often leads to death by the age of 10. In Israel, 10 children have been diagnosed with the disease in recent years, with four fatal cases. Around two new cases are diagnosed in Israel yearly.

Upstaza is a first-of-its-kind treatment that involves introducing a healthy gene into the patient's brain, into the area that misses the necessary gene. It has already been authorized in Europe, with Israel and the United States to follow.

"We work with hundreds of patients, and each and every one of them has a unique story. The same is true in this case, which fills us with the hope that we will be able to save many more lives in Israel and around the world. We believe that this scientific breakthrough will also serve us in other areas, and will allow us to bring relief to many patients," Zibly said.

Adiroop's mother told Israel Hayom, "Adiroop is our second child, and in a genetic test we did at the age of six months, he was diagnosed with the disease. The doctors warned us that his life expectancy might be short. Therefore, every morning and all the time I check his breathing to make sure he is alive. I really hope that there is a chance that he will survive this terrible disease.

"We hope that in Israel we will start a new life and path for our son. We also feel in Israel and in the hospital the humanity and the kindness, we no longer feel like strangers. We love the people, the culture, the tradition, the language and the food. Indeed it is the Holy Land."

INSCRIPTION ON SHERD FROM SOLOMON-ERA JERUSALEM FOUND TO BE ANCIENT ARABIAN SCRIPT (Ha'aretz 4/3/23)

The enigma of an ancient inscription found in Jerusalem a decade ago may have been resolved. For years, most archeologists assumed the writing on the pottery jar from the First Temple period was in ancient Canaanite script. Now a new interpretation suggests that isn't so.

The inscription was made in Sabaeen, an ancient South Arabian script,

posits Dr. Daniel Vainstub of Hebrew University of Jerusalem in an article published Monday in the Jerusalem Journal of Archaeology.

How could such a mistake be made by so many scholars? "Everyone thought it was Canaanite because it had been found in Jerusalem," Vainstub explains. "The script used by everyone at the time in Israel was ancient Canaanite and Hebrew. Nobody so much as dreamed it [the inscription] might be something else."

Epigraphers studying ancient scripts in Israel weren't familiar with those of Southern Arabia and at a cursory glance, Semitic alphabets from a few thousand years ago look similar, Vainstub explains.

The first alphabetic writing system in the world is believed to have been proto-Canaanite. The popular theory is that it was developed by Canaanites working in Egypt who sought to create a mode of written communication to avoid learning hieroglyphics. Over the centuries, Hebraic and Sabaeen evolved from proto-Canaanite, which explains how 3,000 years later, it's possible for scholars to confuse them.

"Look at the letters of Latin, Cyrillic and Greek. They look quite different now but all developed from the same source," Vainstub points out.

Sabaeen was used in what is Yemen today and where Sheba was, at the time, the dominant kingdom. The script dates back to the early first millennium B.C.E but only become widely known in recent years due to a sharp increase in archaeological study of the region and the convenient establishment of an online "Corpus of South Arabian Inscriptions."

The inscription – of which just seven letters remain, most quite clearly – was found on a fragment of a jar in 2012 alongside fragments of six other large jars during an excavation in the Ophel, which lies between the "City of David" and the Temple Mount. The excavation was led by the late Dr. Eilat Mazar of Hebrew University's Institute of Archaeology.

The seven jars, or pithoi, were found inside an impressive structure titled "Building II," just 80 meters (about 260 feet) south of the Temple Mount. Vainstub says that using ceramic and architectural analysis, Mazar and her team dated "Building II" and the seven jars to roughly the mid-10th century B.C.E., which was later confirmed in a separate study – this time using ceramic and stratigraphic analysis, Vainstub says.

The jars are of a type typical of the time in that they lack a neck but had a folded rim. The inscription was engraved below the rim. The positioning and other characteristics of the inscription are consistent with typical early Southern Arabian writing, and because the writing seems to flow naturally, it's clear the author wasn't laboriously copying a foreign script onto said jar.

Unlike the ersatz inscription "discovered" in Lachish and later dated to last August rather than to the time of King Darius of Persia – in this case, the Sabaeen inscription was engraved on the pot before it was fired, meaning it is definitely ancient.

So what does the inscription, which reads "šy ldn 5," mean? Vainstub elaborates on its meaning at great length in his paper, but also briefly here. He believes the "ldn" refers to an aromatic substance called ladanum (*Cistus ladaniferus*), which he thinks may refer to an ingredient mentioned in the recipe for incense in the book of Exodus.

He notes a number of references to the substance all around the Mediterranean region, from the early Iron Age to the classic and Roman periods; Pliny the Elder and Plutarch write of it, and it's even mentioned in the Mishnah.

Used for centuries for temple rituals in Jerusalem, the substance also grew in Arabia. Vainstub concludes that the inscription indicates that an ingredient originating in the Kingdom of Sheba in Arabia made its way to the Jerusalem and that trade ties existed between the kingdoms in the Early Iron Age. It also happened to be found in a part of Jerusalem that served as an administration center where tax would accrue for the kingdom's chiefs.

But because analyses point to the pot being made in the vicinity of Jerusalem, Vainstub says that in addition to indicating trade between the two kingdoms, the inscription also indicates "the presence of a Sabaeen speaker in Israel during the time of King Solomon" and provides insight on "geopolitical relations in our region at the time."

The engraving is another testament to the extensive trade and cultural ties that existed between Israel in the Iron Age and Arabia, he believes. Long distance trade is known to have flourished well before the Iron Age and Southern Arabia was renowned in ancient times for cultivating and selling aromatic substances for perfume and incense. It is plausible that trading caravans from Arabia reached Jerusalem via a branch of the great trading routes through the Negev Desert, ultimately headed for coastal ports and for sale around the ancient world.

HAS NETANYAHU'S HANDLING OF GALLANT MADE SECURITY INSTABILITY CHRONIC (Yonah Jeremy Bob, JPost 4/3/23)

From March 26 until Monday, Prime Minister Benjamin Netanyahu put the country through over a week of drama about the fate of Defense Minister Yoav Gallant.

Netanyahu announced his firing last Sunday but then never sent the formal letter that legally removes a minister from his position.

Moreover, once Netanyahu backtracked on Monday to pause the judicial overhaul to create more time for negotiations with the opposition – what Gallant had asked him to do – it became harder for him to justify the firing. In fact, the sacking itself was part of what set off even larger protests last Sunday night and Monday.

For several days, four different names of other Likudniks were leaked as Gallant's likely replacements. There were also leaks that Gallant would only get to stay in office if he apologized.

Playing such games with one of the most critical defense posts was viewed by most security experts as a dangerous move during a time when Palestinian terror in the West Bank is explosive, the triangle of Iran-Hezbollah-Syria is more unstable than ever and the Islamic Republic is getting closer to a nuclear weapon.

Many commentators worried that Israel's enemies might feel emboldened to attack during this period with the hope of finding a rattled IDF.

Only today did Netanyahu quietly – though there has still been no official public statement – leak to some media outlets that Gallant's firing would be "paused" until the explosive security situation calms down.

It certainly does not sound like Gallant has a chance to remain in his post until the end of this government's term.

Actually, it sounds more like Gallant could still be fired in two weeks or two months if the security situation stabilizes in Netanyahu's mind.

However, the security situation was just as bad on March 26, when he fired Gallant, as it is now.

So maybe translating the leak of Gallant's firing being "paused" versus him being left fully in his position is that as soon as Netanyahu feels that he is less politically vulnerable, he will toss Gallant.

Of course, if Gallant gets to stay on and Netanyahu continues to feel vulnerable, maybe there will be a point where the prime minister decides to leave him in place for real, instead of merely pausing Gallant's firing.

Some commentators are even suggesting that Gallant will get to stay on for an extended period, but that Netanyahu is using the phrase "pausing" his dismissal so as not to anger those in his coalition who hated Gallant and wanted him out.

The bottom line is that for every security decision or piece of advice Gallant makes or gives now, there will be a cloud over him about how whatever he may say or do will impact whether or not he gets to stay in his chair – as opposed to just focusing on the best interests of the country.

Further, he knows that when he crossed Netanyahu in favor of what he thought was the best interests of the country, that led to him getting fired, or sort of fired on pause.

In the meantime, Hezbollah recently set off an explosive device at Megiddo, Iran tried to attack Israel with a drone, Palestinian terror attacks from the West Bank are happening at such a rapid pace that it is hard to remember all of the ones that happened just a week or a month before without keeping a written list – and with almost zero attention from the West for the last month, Tehran continues to creep closer to a nuclear arsenal.