

YOUNG ISRAEL SHOMRAI EMUNAH

SHABBOS SHORTS

Candle Lighting 7:11, not before 6:11 | Havdalah 8:11

Sponsored this week anonymously in honor of those who attend, learn at, lein at, and otherwise support Shiva Minyanim and in honor of **Rabbi Yonatan Gorin** and **Rabbi Yosef Postelnek** in thanks for the amazing Purim Seudah that they organized and entertained for us.



YISE Supports Israel

Our thoughts and prayers are focused on Israel. Please see the back of this sheet for various things you can do to support Israel.

Mazal Tov

Susan & Rabbi Saul Koss on the birth of two new Sabra great-granddaughters. Ofri is the daughter of Batel & Moshe, (who got home from Miluim just in time!) Koss of Modiin. Mazal Tov to grandparents Miri & Rabbi Reuven Koss of Netivot. Hadassa Baila is the daughter of Hudi & Rafael Dilman of Yerushalayim and granddaughter of Rivka & Rabbi Evan Bart of Charleston, SC. Mazal Tov also to Bubby Frieda Bart and **Uncle Jonathan**.

Mindy & Meier Kotek on the engagement of their daughter Dena to Chananya Yuseflaleh of Brooklyn. Mazal Tov to Dena's brothers, Josh, Mikey and Yoni and to the grandparents, aunts, uncles and cousins.

Elaine & Robert Leichter on the engagement of their granddaughter Atara Bayever to Levi Mensch.

Kiddush Sponsors

Hashkamah Minyan Kiddush is sponsored by **Chaim Neustadter** to commemorate the upcoming Yahrzeit of his father, Israel Neustadter, Yisroel Reuven ben Alexander Sender, A"H on 23 Adar 2.

Shul Kiddush is sponsored by **Alana Rose & Alex Nizhnikov** in honor of their engagement.

Sephardic Minyan Kiddush sponsored by **Tali Bitton & Alon Shvo**, praying for the return of the kidnapped Israelis from Gaza.

Shabbos Shiurim Sponsors

Hashkamah Minyan Shiur is sponsored by **David Jaray** in appreciation of Rabbi Grossman and all those who attend his shiur, and in memory of all those who have lost their lives in Israel. May their Neshamas have an Aliyah. Refuah Shlema to all those that are wounded and ill, and to all of those that have been traumatized in Israel during these times.

8:45 Drasha is sponsored by **Aliza & Gil Chlewicki** in memory of Aliza's father, Robert Sacknovitz (Reuvain Ben Shaul Zissel) whose 10th Yahrzeit was last week, on 13 Adar II and anonymously sponsored in honor of **Sharon Shimoff** and **Avi Litwack** and their committees for the amazing carnival that they chaired for Purim. It was a beautiful project of KMS and Shomrai Emunah to bring everyone closer together, B'simcha.

The Lower Lobby coffee station is sponsored this week by **Sahra & Yale Ginsburg**.

Youth Announcements

Teen Minyan - 9:15 AM in The House, followed by Kiddush

Shabbos Groups - 10 AM until shul ends

- Toddler Group, under 2 with parent, Toddler Room
- Kinder Group, 2-5, upstairs behind the balcony
- Boys 6-9 & Girls 6-9 and 5th-6th Grade Girls, meet in lower lobby and walk to YGW

Stay tuned for upcoming youth programs.

Shabbos Schedule

Minyan Locations:

B - Belonofsky Sanctuary, **S** - Social Hall,

LBM - Large Beis Medrash,

SBM - Small Beis Medrash, **H** - The House

FRIDAY NIGHT:

Mincha/Maariv:

5:55 (Plag, B)

7:15 (B), 7:00 (Sephardi, LBM)

SHABBOS DAY:

Shacharis:

7:00 (B), 8:45 (B), 9:15 (S),

8:00 (Sephardi, LBM), 9:15 (Teen, H)

Mincha:

2:30 (B), 5:00 (S), 7:10 (B),

7:05 (Sephardi, LBM)

Maariv: 8:11 (B)

DIVREI TORAH:

8:45 Main Minyan - Rabbi Rosenbaum

9:15 Minyan - Rabbi Postelnek

SHIURIM:

Hashkamah Minyan Gemara Shiur: (SBM)

Rabbi Yitzhak Grossman

Ohr HaChaim Chabura: 8:55 (S)

Rabbi Postelnek

Parasha Shiur before Mincha: 6:10 (B)

Rabbi Rosenbaum

Shiur between Mincha/Maariv: (B)

Rabbi Postelnek

Pesach Info

Mechiras Chametz - Rabbi Rosenbaum will be available to arrange for the sale of Chametz from Wednesday, April 10 – Monday, April 22.

Dates, times and locations will be included in next week's Shabbos Shorts.

YISE Maos Chittim - Rabbi Rosenbaum will be collecting to help those in financial need meet their Pesach expenses. Checks can be made out to *YISE Charity Fund*. Donations can be dropped off at the office or given to Rabbi Rosenbaum at mechiras chametz.

Yad Yehuda Maos Chittim - 100% of the money collected will be used to bring KFP food and holiday assistance to local individuals in need. Donate now: www.yadyehuda.org or mail checks to: Yad Yehuda Ma'ot Chittim, 9601 Colesville Road Silver Spring, MD 20901.

WANT TO SPONSOR A SHABBOS OR WEEKDAY SHIUR? PLEASE EMAIL OFFICE@YISE.ORG

YISE Supports Israel

YISE invites members with family on active IDF duty to share their profiles at announce@yise.org.

YISE maintains a community-wide Tehillim WhatsApp group. To join, visit chat.whatsapp.com/GdkM5n3uJx44h8xFbwBEI0. To submit names of soldiers serving in the IDF for tefilot, please send the soldier's Hebrew name and his/her mother's Hebrew name to csimon@YISE.org.

We pray that our soldiers will return soon to their peacetime roles, and in the interim ask our members to daven and undertake other zechuyos on behalf of these and other IDF personnel defending Israel and our people.

Knesset Member Dan Illouz - Monday, April 8 at 8 PM at YISE, in person in the Social Hall and also on Zoom A. He will talk about the current situation in Israel and the Gaza war from the perspective of the Israeli government. [see flyer](#)

Tefilah We gather in the Belonofsky Sanctuary on Sunday evenings after Mincha/Maariv for 15 minutes of communal Tehillim. Additionally, Tehillim are recited at each daily and Shabbos minyan. Rabbi Rosenbaum leads a daily 15-minute Zoom of Tehillim recital and study of the Sefer Mesilas Yesharim Sunday through Friday at 12:30 PM on **Zoom A**.

Tzedaka A list of charitable organizations is available at: <http://www.yise.org/israel-2023-10-11-small.pdf>

Political Action Wednesday, April 3 marks 180 days since Oct 7. The OU has started a letter writing project with the goal of submitting 180,000 letters to the White House urging the President to strongly support Israel and do whatever he can to bring the hostages home. Send a letter virtually to the White House: <https://www.ou.org/180-for-180/53666/>

As we engage our efforts through tefilah, tzedakah and political action, let us also beseech Hashem daily to bring safety to the citizens of Israel, success to its military, and clarity to its leadership.

Upcoming YISE Events

Rabbi Koss's Monthly Jewish History Class - Rabbi Koss will be speaking on a topic in Jewish history, Monday, April 1 from 2 PM - 3 PM on Zoom A. Sponsored by Bikur Cholim of Greater Washington and the YISE Chesed Committee.

Men's Melaveh Malka - Join Rabbi Postelnek and friends for singing, food and Divrei Torah. Motzei Shabbos, April 6, 9:30PM at the home of Rami and Arly Mandelbaum, 1008 Kersey Road. To sponsor, visit www.yise.org/mmm. [see flyer](#)

Ask the Rabbi - This month's topic: Pesach. Tuesday, April 9 from 8:15 PM - 9:45 PM on Zoom A. Send in your questions to AskTheRabbi@yise.org by Sunday, April 7. For more information and to submit questions, contact Miriam Friedman at 301-754-1517 or mfriedman2@yahoo.com Sponsored by the Franco, Rottenberg and Tolchinsky Families to commemorate the upcoming 13th Yahrzeit of their husband, father, grandfather and great-grandfather, Melvin Rottenberg, Menachem Mendel ben Tzvi Yehuda, A"H, on 9 Nissan. [see flyer](#)

The Golden Network Lunch and Learn - "From Mir to Shanghai," with Rabbi Eliezer Kreiser, Wednesday, April 10, 11:45 AM at YISE. RSVP by April 7: director@goldennetwork.org. [see flyer](#)

Capital Kosher Pantry's Pesach Food Drive - Please contribute food to the Capital Kosher Pantry's Pesach Food Drive. All foods must be factory sealed, well within their use-by date, and have a Kosher For Passover certification on the packaging. Suggested foods, vegetable & olive oil, pareve chocolate chips, dried fruits and nuts, canned olives & pickles, honey, tea lights, shabbos candles, 1-, 2- and 3-day yahrzeit candles, cleaning sprays, oven cleaner, dish liquid, sponges, and aluminum foil. Donations can be placed in one of our local donation bins (YISE, Shalom Kosher, Moti's, KMS) or shipped directly to us at Capital Kosher Food Pantry, 9601 Colesville Road Silver Spring, MD 20901. [see flyer](#)

Shabbos HaGadol Meals at YISE - SAVE THE DATE - Why cook for Shabbos? Let us cook for you. Come join us Shabbos HaGadol Dinner, Friday April 19 and Lunch, Shabbos day, April 20. If you're interested in volunteering and/or sponsoring, please contact Sandie Thurman at 818-974-1471. Look for our upcoming flyer for more information.

Yom HaShoah v' Hagvurah - Sunday, May 5 at 7:30 PM at KMS, featuring Lew Sosnowik, Dvar Torah by Rabbi Weinberg. [see flyer](#)

Save the Date: Scholar-In-Residence - Rabbi Avishai David at YISE - May 17-18. [see flyer](#)

Zoom Connection details in the SHMA and at <https://wp.yise.org/zoom>. Flyers are available at <https://wp.yise.org/flyers>

The Week Ahead		Sunday March 31 21 Adar II	Monday April 1 22 Adar II	Tuesday April 2 23 Adar II	Wednesday April 3 24 Adar II	Thursday April 4 25 Adar II	Friday April 5 26 Adar II	Next Shabbos April 5-6, 2024 27 Adar II 5784 Parashas Shemini/Hachodesh Candle lighting 7:18 not before 6:16 Havdalah 8:18 Friday Night: Mincha/Maariv: 5:55 (Plag, B), 7:20 (B) 7:10 (Sephardi, LBM) Shabbos Day: Shacharis: 7:00 (B), 8:45 (B), 9:15 (S), 8:00 (Sephardi, LBM), 9:15 (Teen, H) Mincha: 2:30 (B), 5:00 (B), 7:10 (B), 7:10 (Sephardi, LBM) Maariv: 8:18
Shacharis	Ashkenazi (S,B,B)	6:30 7:30 8:45	6:15 6:45 8:45	6:15 6:55 8:45	6:15 6:55 8:45	6:15 6:45 8:45	6:15 6:55 8:45	
	Sephardi (LBM)	8:00	7:30	7:30	7:30	7:30	7:30	
Mincha/ Maariv	Ashkenazi (B)	7:20	7:20	7:20	7:20	7:20		
	Sephardi (LBM)	7:10	7:10	7:10	7:10	7:10		

Halachic Times: Latest Alos Hashachar 5:32 AM,

Earliest Talis and Tefilin: 6:01 AM, Latest Netz: 6:54 AM, Latest Krias Shema: 9:57 AM,

Earliest Mincha: 1:45 PM, Earliest Shkia: 7:31 PM, Latest Tzeis Hacoachavim 8:18 PM

RABBI DOVID ROSENBAUM
RABBI YOSEF POSTELNEK - ASST RABBI
JOSH SEIDEMANN - PRESIDENT

NEXT SHABBOS SHORTS DEADLINE: WEDNESDAY, APRIL 3, NOON
SUBMIT ITEMS FOR THE SHABBOS SHORTS TO: ANNOUNCE@YISE.ORG
WWW.YISE.ORG | 301-593-4465 | OFFICE@YISE.ORG



APRIL 2024 | 22 ADAR II - 22 NISSAN 5784

בס"ד

SHMA

YOUNG ISRAEL SHOMRAI EMUNAH
SHOMRAI MONTHLY ANNOUNCEMENTS

Shul Announcements

Tehillim Insights WhatsApp Group - Deepen your connection to Tehillim with short, meaningful messages from Rabbi Rosenbaum and Rabbi Postelnek. One Perek a day! Recordings and signup link at: <https://wp.yise.org/tehillim> *see flyer*

Welcoming Committee! If you would like to welcome a new person or family to your Shabbos table and the YISE community, email welcome@yise.org with the subject "happy to welcome" and we will contact you for details.

Mazal Tov on the Birth of Your Son or Daughter! YISE can help organize meals. Contact Miriam Levson at 901-481-7133 or miriamlevson@gmail.com or Rose Blynn at 410-522-8624 or rab411@gmail.com Send details to announce@yise.org

Happy Birthday! Happy Anniversary! Want to celebrate a birthday or anniversary? Email office@yise.org for details.

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. 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>

Upcoming Community Programs & Listings

Kemp Mill Toastmasters - Wednesday nights, 8:00 PM - 9:15 PM. April 3, 17 in person in the YISE Social Hall. April 10 on Zoom, Meeting ID: 986 546 841, Passcode: 3671. No meetings April 17 or 24. See what Toastmasters is all about and find out how you can become a more confident communicator. Contact Manasseh Katz at vpe@kempmilltoastmasters.com for more info.

An evening to benefit Bonei Olam of Greater Washington - Thursday, April 4 at 7:30 PM at Chabad of Silver Spring. Each year, Bonei Olam provides millions of dollars in financial assistance to cover the prohibitive costs of fertility treatment and medical procedures. This is a rare opportunity to learn about the organization from 3 unique perspectives. For more information, go to <http://boneiolam.org/greaterwashington>.

Recurring Community Programs and Listings

Friday Night Learning - As a Zechus for Acheinu Kol Beis Yisroel, there will be a 30 minute learning Seder in the Yeshiva before Mincha on Leil Shabbos, Friday nights. All the Bnei HaYeshiva and men of the community are encouraged to attend. No matter where you daven, come to the Yeshiva Beis Medrash before Mincha and increase the merits of Klal Yisroel.

Join the Buddy Network - Do you live alone and want a buddy? Do you want to volunteer to be a buddy? Have a buddy check in during extreme weather or power outages. Make sure you have the basic necessities when you can't get out. Register at <https://goldennetwork.org/buddynetwork> For more info. call 301-732-1773 or email director@goldennetwork.org

Rays of Wisdom - Life Lessons From Pirkei Avos - Greater Washington Community Kollel invites women of the community to a weekday morning text-based Chaburah led by Mrs. Channah Cohen. Mondays at 9:30am at the home of Michelle Penn 816 Lamberton Dr.. For more information, email channahandjeff@gmail.com or call 773-219-5397.

Zoom Shiurim with Rabbi Levy - Monday through Friday on Zoom, Meeting ID: 636 563 5989. Alshich - 9:20 AM - 10:30 AM. Gemara Ribit 10:30 AM - 11:45 AM. Hilchot Lashon Hara 1:00 PM - 2:00 PM. Sunday Alshich 11:45 AM - 12:45 PM.

TGN Program: Siddur Class - In-Depth Analysis of the Siddur with Mrs. Esther Dziadek, Wednesday mornings, 9:00 AM to 10:00 AM, on Zoom B. For more information, call 301-732-1773 or email director@goldennetwork.org

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 mblate@yeshiva.edu

Dirshu - Join Kollel Dirshu of Silver Spring, now studying Maseches Bava Basra, at YGW. Daily morning shiur by Rabbi Eli Reingold at 5:45 AM and evening shiur by Ranon Cortell and Pinchas Werner at 9:00 PM. Chavrusas also available during these times. For more info. and to join our program, contact Hirsh Komarow 301-633-6262 or komarowh@gmail.com

Women's Weekly Unity Gathering. Tehillim, divrei chizuk, and learning at the KMS Beit Midrash, Sundays, 8:00-9:15 PM. Women all around the Silver Spring community (and beyond) are called together to unite in Torah learning and tefillah. Every week, we will recite Tehillim and then a fabulous community leader will give us words of chizuk. Afterwards, everyone is invited to learn on their own or in a group. Open to girls and women of all ages. Contact Rachel Tor at rachelctor@gmail.com for more information.

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. Email us at barbara@getizun.org or leave a phone message at 240-433-3944.

Daf Yomi Shiur currently meets at the YGW Boys' Campus. Weekdays also online via a WebEx video conference. Sunday 8:30 AM, Monday - Thursday 8:45 PM. Shabbos, 7:30 AM. Contact Judd Lifschitz at lifschitz@slslaw.com for more info.

Daily Halacha Program from Rabbi Eliyahu Reingold Receive one every day in your inbox. Sign up at dvarhalacha.com.

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

RABBI DOVID ROSENBAUM
RABBI YOSEF POSTELNEK - ASST RABBI
JOSH SEIDEMANN - PRESIDENT

MAY DEADLINE: SUNDAY, APRIL 28, NOON
SUBMIT ITEMS FOR THE SHMA TO: ANNOUNCE@YISE.ORG
WWW.YISE.ORG | 301-593-4465 | OFFICE@YISE.ORG

***April updates for Rabbi Rosenbaum's shiurim:**

Sunday: 12:30 PM Tehillim and Mesilas Yesharim shiur will not meet Sunday, April 7.

Monday: Parsha class will not meet Monday, April 8.

Wednesday: 11 AM Nach class will resume May 8 and 8 PM Women's Navi shiur will not meet April 10, April 24, and May 1.

Sundays

7:35 AM - 8:22 AM - Rabbi Yehoshua Levy's Gemara Shiur, Masechet Chulin, in the **Franco Beit Midrash**

9:30 AM - GWCK Sunday Kollel Brunch & Learn Four great Shiurim to choose from, in the **Social Hall**

9:30 AM - Rabbi Rosenbaum's Mussar Study Group for Women (spiritual self-improvement), on **Zoom A**

10:00 AM - Rabbi Tuvia Grauman - Rabbi Hyatt's Gemara Shiur, on **Zoom C**

***12:30 PM - Rabbi Rosenbaum** Tehillim followed by a 15-min Shiur on the Sefer Mesilas Yesharim as a merit for Israel, on **Zoom A**

Mondays

6:35 AM - 7:22 AM - Rabbi Yehoshua Levy's Gemara Shiur, Masechet Chulin, in the **Franco Beit Midrash**

8:45 AM - The Golden Network Presents: Rabbi Barry Greengart's Shiur for men & women studying Parashas Hashavua, on **Zoom B**

***9:30 AM - Rabbi Rosenbaum's** one chapter of Tehillim followed by a 15-min Shiur on the Parsha, on **Zoom A**

12:30 PM - Rabbi Rosenbaum Tehillim followed by a 15-min Shiur on the Sefer Mesilas Yesharim as a merit for Israel, on **Zoom A**

8:00 - 9:00 PM Chavrusa Learning, in the **Social Hall**. For more info contact Rabbi Levy at 240-423-8810

8:45 PM SCP (Semichas Chaver Program) for more information contact Rabbi Hillel Shaps: hshaps@gwckollel.org

Tuesdays

5:55 AM - Rabbi Rosenbaum's Gemara Shiur for Men, on **Zoom A**

6:35 AM - 7:22 AM - Rabbi Yehoshua Levy's Gemara Shiur, Masechet Chulin, in the **Franco Beit Midrash**

9:30 AM - Rabbi Rosenbaum's one chapter of Tehillim followed by a 15-min Shiur on the Parsha, on **Zoom A**

12:30 PM - Rabbi Rosenbaum Tehillim followed by a 15-min Shiur on the Sefer Mesilas Yesharim as a merit for Israel, on **Zoom A**

1:30 PM - Rabbi Yitzchak Scher's Shiur for Men and Women "Profits from the Prophets" now studying Sefer Yehoshua, in-person, in the **Small Beis Medrash** and on **Zoom G**

8:15 PM - 9:15 PM - CLAS Mrs. Sara Malka Winter "Visions of the Prophets, Lessons & Insights from the Weekly Haftorah" for Women, on **Zoom D**

Wednesdays

6:35 AM - 7:22 AM - Rabbi Yehoshua Levy's Gemara Shiur, Masechet Chulin, in the **Franco Beit Midrash**

9:00 AM - The Golden Network Presents: Mrs. Esther Dziadek's Siddur Class, on **Zoom B**

9:30 AM - Rabbi Rosenbaum's one chapter of Tehillim followed by a 15-min Shiur on the Parsha, on **Zoom A**

***11:00 AM - Rabbi Rosenbaum's** Nach Shiur - will resume May 8

12:30 PM - Rabbi Rosenbaum Tehillim followed by a 15-min Shiur on the Sefer Mesilas Yesharim as a merit for Israel, on **Zoom A**

***8:00 PM - Rabbi Rosenbaum's** Women's Navi Shiur, now learning Sefer Melachim, on **Zoom A**

8:15 PM - 9:15 PM - CLAS Rabbi Yitzhak Grossman - Reading Responsa for Men, on **Zoom E**

8:30 PM - Rabbi Moshe Arzouan's Advanced Gemara Shiur for Men, learning the third Perek of Maseches Bava Basrah, in the **Social Hall** and on **Zoom H**

Thursdays

6:35 AM - 7:22 AM - Rabbi Yehoshua Levy's Gemara Shiur, Masechet Chulin, in the **Franco Beit Midrash**

9:30 AM - Rabbi Rosenbaum's one chapter of Tehillim followed by a 15-min Shiur on the Parsha, on **Zoom A**

12:30 PM - Rabbi Rosenbaum Tehillim followed by a 15-min Shiur on the Sefer Mesilas Yesharim as a merit for Israel, on **Zoom A**

8:15 PM - 9:15 PM - CLAS Rabbi Avraham Sussman Yesodei Hatorah Gemara Skills Building for Men, on **Zoom F**

8:15 PM - 9:15 PM - CLAS Rabbi Hillel Shaps On the Same Page Gemara for Men, in the **Social Hall**

Fridays

5:55 AM - Rabbi Rosenbaum's Gemara Shiur for Men, on **Zoom A**

6:35 AM - 7:22 AM - Rabbi Yehoshua Levy's Gemara Shiur, Masechet Chulin, in the **Franco Beit Midrash**

9:30 AM - Rabbi Rosenbaum's one chapter of Tehillim followed by a 15-min Shiur on the Parsha, on **Zoom A**

12:30 PM - Rabbi Rosenbaum Tehillim followed by a 15-min Shiur on the Sefer Mesilas Yesharim as a merit for Israel, on **Zoom A**

Class times and locations as of March 28.

Please check <https://wp.yise.org/about/classes/> for updated info.

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, password 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, password 161699



Join Rabbi Postelnik and friends for a

MEN'S MELAVEH MALKA

WITH FOOD, SINGING
AND DIVREI TORAH!

Motzei Shabbos, April 6, 9:30PM

At the home of Rami & Arly Mandelbaum
1008 Kersey Road



JOIN US AT YISE TO HEAR FROM KNESSET MEMBER

Dan Illouz

Dan Illouz will speak about the current situation in Israel and the Gaza war from the perspective of the Israeli government.



Monday, April 8, 8:00 pm · YISE Social Hall
Please RSVP your attendance for security
purposes at yise.org/MK-RSVP

Also available on Zoom - Meeting ID: 416 963 9000 · Passcode: 492019

Dan Illouz is a prominent Canadian-born Israeli politician and a member of the Knesset for the Likud party. His significant roles include serving on the Foreign Affairs and Defense Committee and chairing the subcommittee for international trade, positions that underscore his deep involvement in shaping Israel's defense policies and international trade relations. His combination of political involvement and media presence makes him a key figure in Israeli politics and a respected voice in discussions about Israel's place in the world. Illouz is an influential figure in Israeli politics and an authoritative voice on issues concerning Israel's future and its role in international affairs.

PESACH EDITION



Ask the Rabbi

Come join our virtual, monthly interactive program featuring different Halachic topics! The first hour is for Shailos submitted in advance and the last 30 minutes is for Q & A.

- If I cannot be at the table for the entire seder, what are the most important parts that I should not miss?
- What should I do if I find chameitz in my home on Pesach?
- Can I prepare roasted vegetables for the seder meal?

Send in your questions about Pesach to: asktherabbi@yise.org by Sunday, April 7.

For more information and to submit questions by phone or anonymously, contact Miriam Friedman at 301-754-1517 or mfriedman2@yahoo.com

Tuesday, April 9, 8:15 PM – 9:45 PM
 Zoom – Meeting ID: 416 963 9000, Passcode: 492019

Sponsored by the **Franco, Rottenberg and Tolchinsky Families** to commemorate the upcoming 13th Yahrzeit of their husband, father, grandfather and great grandfather, Melvin Rottenberg, Menachem Mendel ben Tzvi Yehuda on the 9th of Nissan, z"l.

THE Golden NETWORK

Lunch & Learn

The story of the miraculous escape of the Mir Yeshiva to Shanghai during the Holocaust

From Mir to Shanghai

Rabbi Eliezer Kreiser
Ezras Israel Congregation of Rockville

Wednesday, April 10th
11:45 am

Young Israel Shomrai Emunah
1132 Arcola Ave. Silver Spring MD 20902

RSVP BY 4/7 director@goldennetwork.org | 301-732-1773

CORPORATE SPONSOR:

DONATIONS APPRECIATED | SPONSORSHIPS AVAILABLE | GOLDENNETWORK.ORG

OPEN TO MEN AND WOMEN



Capital Kosher Pantry
a project of *Yad Yeshurun*

PESACH FOOD DRIVE

PLEASE DONATE:

- Cooking Oil, Olive Oil
- Pareve Chocolate Chips
- Dried Fruit and Nuts
- Kedem Grape Juice
- Canned Olives, Canned Pickles
- Canned Fruit
- Honey
- Tea Lights
- Yahrzeit Candles- 1, 2, and 3-day
- Shabbos Candles- 72-count

Cleaning Supplies:

- Cleaning Sprays, Dish Liquid, Oven Cleaner, Sponges
- Regular and Heavy Duty Aluminum Foil
- Ziploc Bags (all sizes)

Acceptable Kosher Certifications



All Food Items Should Be Labeled Kosher for Passover.

DROP-OFF LOCATIONS:

- Shalom Kosher
- Moti's Market
- Southeast Hebrew Congregation
- Woodside Synagogue
- Kemp Mill Synagogue (outdoor bin)
- Young Israel Shomrai Emunah
- Capital Kosher Pantry
- Place in our parking lot collection bin or
- Ship to:
- Capital Kosher Pantry
- 9601 Colesville Road
- Silver Spring, MD 20901

www.capitalkosherpantry.org

Kemp Mill Synagogue and
Young Israel Shomrai Emunah present

Yom Hashoah v'Hagvurah

44th Annual Program

Featuring
Lew Sosnowik
Dvar Torah by Rabbi Brahm Weinberg
"Generations" Candle Lighting Ceremony

Sunday, May 5th at 7:30 pm
At KMS, 11910 Kemp Mill Road

Join us IN PERSON

Children in grades 6 and up are encouraged to attend with parents.

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

Virtual Option: Zoom ID: 655 813 1022, Passcode: 365636
ASL Interpreter available on Zoom only

Mincha at 7:15 pm | Maariv following the program

Lew Sosnowik was born in 1933 in a small town in Northeastern Poland. Shortly after the Germans invaded the area in June 1941, the Jews of his town were rounded up and taken to a ghetto in nearby Szarkowszcza. When the ghetto was liquidated several months later, Lew and his parents escaped and hid in the Polish forest. They survived there until they were liberated by the Russians in the Fall of 1944. Lew and his parents came to America in 1950, after 5 hard years in Italy. Lew became a pharmacist and then married in 1955. Today, he has 9 grandchildren and 10 great grandchildren.

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Rabbi Avishai David is Rosh Yeshivat Torat Shraga and Rav of Beis Tefillah Yonah Avraham in Ramat Beit Shemesh. He received his semicha from Yeshiva University, while studying under R' Yosef Dov Solovitchik zt"l and R' Nissan Alpert zt"l. It is Rabbi David's mission and mandate to transmit our illustrious Masoretic heritage to talmidim worldwide.

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Shabbat Parashat Tzav - Parah

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

Understanding Sacrifice - One of the most difficult elements of the Torah and the way of life it prescribes is the phenomenon of animal sacrifices – for obvious reasons. First, Jews and Judaism have survived without them for almost two thousand years. Second, virtually all the prophets were critical of them, not least Jeremiah in this week's haftarah. None of the prophets sought to abolish sacrifices, but they were severely critical of those who offered them while at the same time oppressing or exploiting their fellow human beings. What disturbed them – what disturbed God in whose name they spoke – was that evidently some people thought of sacrifices as a kind of bribe: if we make a generous enough gift to God then He may overlook our crimes and misdemeanours. This is an idea radically incompatible with Judaism.

Then again, along with monarchy, sacrifices were among the least distinctive features of Judaism in ancient times. Every ancient religion in those days, every cult and sect, had its altars and sacrifices. Finally, it remains remarkable how simply and smoothly the Sages were able to construct substitutes for sacrifice, three in particular: prayer, study, and tzedakah. Prayer, particularly Shacharit, Minchah, and Musaf, took the place of the regular offerings. One who studies the laws of sacrifice is as if he had brought a sacrifice. And one who gives to charity brings, as it were, a financial sacrifice, acknowledging that all we have we owe to God.

So, though we pray daily for the rebuilding of the Temple and the restoration of sacrifices, the principle of sacrifice itself remains hard to understand. Many theories have been advanced by anthropologists, psychologists and Bible scholars as to what the sacrifices represented, but most are based on the questionable assumption that sacrifice is essentially the same act across cultures. This is poor scholarship. Always seek to understand a practice in terms of the distinctive beliefs of the culture in which it takes place. What could sacrifice possibly mean in a religion in which God is the creator and owner of all?

What, then, was sacrifice in Judaism and why does it remain important, at least as an idea, even today? The simplest answer – though it does not explain the details of the different kinds of offering – is this: We love what we are willing to make sacrifices for. That is why, when they were a nation of farmers and shepherds, the Israelites demonstrated their love of God by bringing Him a symbolic gift of their flocks and herds, their grain and fruit; that is, their livelihood. To love is to thank. To love is to want to bring an offering to the Beloved. To love is to give. Sacrifice is the choreography of love.

This is true in many aspects of life. A happily married couple is constantly making sacrifices for one another. Parents make huge sacrifices for their children. People drawn to a calling – to heal the sick, or care for the poor, or fight for justice for the weak against the strong – often sacrifice remunerative careers for the sake of their ideals. In ages of patriotism, people make sacrifices for their country. In strong communities people make sacrifices for one another when someone is in distress or needs help. Sacrifice is the superglue of relationship. It bonds us to one another.

That is why, in the biblical age, sacrifices were so important – not as they were in other faiths but precisely because at the beating heart of Judaism is love: “You shall love the Lord your God with all your heart, and with all your soul, and with all your might.” In other faiths the driving motive behind sacrifice was fear: fear of the anger and power of the gods. In Judaism it was love.

We see this in the Hebrew word for sacrifice itself: the noun *korban*, and the verb *lehakriv*, which mean, “to come, or bring close”. The name of God invariably used in connection with the sacrifices is Hashem, God in his aspect of love and compassion, never Elokim, God as justice and distance. The word Elokim occurs only five times in the whole of the book of Vayikra, and always in the context of other nations. The word Hashem appears 209 times. And as we saw last week, the very name of the book, Vayikra, means to summon in love. Where there is love, there is sacrifice.

Once we realise this we begin to understand how deeply relevant the concept of sacrifice is in the twenty-first century. The major institutions of the modern world – the liberal democratic state and the free-market economy – were predicated on the model of the rational actor, that is, one who acts to maximise the benefits to him- or herself.

Hobbes' account of the social contract was that it is in the interests of each of us to hand over some of our rights to a central power charged with ensuring the rule of law and the defence of the realm. Adam Smith's insight into the market economy was that if we each act to maximise our own advantage, the result is the growth of the common-wealth. Modern politics and economics were built on the foundation of the rational pursuit of self-interest.

There was nothing wrong with this. It was done for the highest of motives. It was an attempt to create peace in a Europe that had for centuries been ravaged by war. The democratic state and the market economy were serious attempts to harness the power of self-interest to combat the destructive passions that led to violence. The fact that politics and economics were based on self-interest did not negate the possibility that families and communities were sustained by altruism. It was a good system, not a bad one.

Now, however, after several centuries, the idea of love-as-sacrifice has grown thin in many areas of life. We see this specifically in relationships. Throughout the West, fewer people are getting married, they are getting married later, and almost half of marriages end in divorce. Throughout Europe, indigenous populations are in decline. To have a stable population, a country must have an average birth rate of 2.1 children per female. In 2015 the average birth-rate throughout the European Union was 1.55. In Spain it was 1.27. Germany has the lowest birth-rate of any country in the world. That is why the population of Europe is today rendered stable only on the basis of unprecedented rates of immigration.

Lose the concept of sacrifice within a society, and sooner or later marriage falters, parenthood declines, and the society slowly ages and dies. My late predecessor, Lord Jakobovits, had a lovely way of putting this. The Talmud says that when a man divorces his first wife, “the altar sheds tears”. What

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is the connection between the altar and a marriage? Both, he said, are about sacrifices. Marriages fail when the partners are unwilling to make sacrifices for one another.

Jews and Judaism survived despite the many sacrifices people had to make for it. In the eleventh century Judah Halevi expressed something closer to awe at the fact that Jews stayed Jewish despite the fact that “with a word lightly spoken” they could have converted to the majority faith and lived a life of relative ease. Equally possible though is that Judaism survived because of those sacrifices. Where people make sacrifices for their ideals, the ideals stay strong. Sacrifice is an expression of love.

Not all sacrifice is holy. Today's suicide bombers sacrifice their lives and those of their victims in a way I have argued (in *Not In God's Name*) is sacrilege. Indeed the very existence of animal sacrifice in the Torah may have been a way of preventing people from offering human sacrifice in the form of violence and war. But the principle of sacrifice remains. It is the gift we bring to what and whom we love.

Shabbat Shalom: Rabbi Shlomo Riskin

Maimonides on Sacrifices, Revisited - “And the Lord spoke to Moses saying: ‘Command Aaron and his sons, saying, this is the law of the burnt offering...’” When we first encountered the concept of animal sacrifices in the book of Leviticus, we explored in depth the views of Maimonides and Nahmanides. Maimonides, in his classic work, *Guide for the Perplexed*, explained that the purpose of these sacrifices was in order to distance the Jewish people from idolatry.

After all, having just emerged from Egypt, it was natural that their spirits remained chained to an idolatrous system of sacrificial worship. Hence, Maimonides argues that the Israelites were so accustomed to the practice of animal sacrifices and the burning of incense that when the time arrived to create a new model of worship, out of necessity God based it on the Egyptian system which they had known.

“Because it is impossible to move suddenly from one extreme to the other... divine wisdom... could not command that [the Israelites] leave all of those ways of worship, depart from them and nullify them. For such [a demand] would have been something that no human mind could expect, given the nature of the human being who is always drawn to that to which he is accustomed. Therefore God retained the sacrificial acts, but transformed them into means rather than ends, declaring that they must become the implements for directing all such energies and activities into the worship of the one true God of the Universe.”

Perhaps another way of interpreting the Maimonidean position can be extracted from a

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striking Talmudic passage in Tractate Yoma. There we are told how the Jewish people complain to the Almighty that the inclination of idolatry has destroyed the Temple, burned down the Sanctuary, killed all the righteous, exiled the Israelites from their land, and – to add insult to injury – “...it is still dancing amongst us.” They request that it be vanquished. The Almighty accedes to their desire, and after a fast of three days and three nights, God allows them to destroy the evil inclination towards idolatry. And what is the object they destroyed?

“He came forth in the image of a lion of fire emerging from the Holy of Holies.”

What a strange description for the evil inclination of idolatry, “a lion of fire emerging from the Holy of Holies!” The famous interpreter of Aggadot (Talmudic legends) Rabbi Shmuel Eidels (1555–1631), known as the Maharsha, apparently troubled by what appears to be such a positive image of evil idolatry, explains that this refers to the zodiac sign Leo (the lion), which rules the heavens during the Hebrew month of Av, when the Holy Temple was destroyed. And indeed, the first Temple was destroyed largely because of the idolatrous practices of the Israelites.

The Hassidic master Rabbi Zadok Hakohen of Lublin is likewise surprised by the Talmudic description. After all, the lion is a most respected Jewish symbol, representing the majesty of Judah who is thrice identified with a lion in Jacob’s blessings: “Judah is a lion’s whelp; from the prey, my son, thou art gone up. He stooped down, he crouched as a lion, and as a lioness; who shall raise him?”

The lion is also an aspect of the divine merkava (chariot) in the vision of Ezekiel, and is generally depicted on the ark curtains (parokhet) guarding the Torah. Moreover, the Holy of Holies would hardly be a proper home for the evil inclination of idolatry.

And so he suggests that the message of the Talmudic passage is that every aspect of creation – including idolatry – has its roots in sanctity. When we reflect upon the various gods of the ancient world – the Sun and the Moon, Herculean strength, Zeusian power and Aphroditian beauty – they are all aspects of the physical world and the instinctive drives which are fundamental to the world around us even today.

One response to these physical and human drives is the ascetic option, denigrating and attempting to root out all physicality because of the dangers which can follow from uncontrolled addiction to their urges. This, however, has never been the Jewish response.

After all, the Almighty did not create us as disembodied spirits or ethereal intellects. The physical side of our beings must have value if it was created by God. The challenge is to direct – or sublimate – our instinctive drives properly, to see them as means and not ends, not to deny them but to ennoble them, and to utilize them in the service of the divine.

This may well be the true meaning of Maimonides’ words.

When the Jews left Egypt, they still carried with them the imprint of Egyptian idolatries, the myriad of gods including manifestations of nature (the sun) and beasts, which they held up as ideals. According to Maimonides, Leviticus is the history of how God redirected these idolatrous energies, teaching the Jews to build a Sanctuary as a means toward divine service, to sanctify sexual energy within the context of marriage and family, to utilize strength and power in order to recreate society in the divine kingship.

The fact of the matter is that what was true at the time when the Jews left Egypt has not necessarily changed to this day, and quite likely may never change. And therefore the Maimonidean position regarding the animal sacrifices – to wean the Israelites away from their previous Egyptian

passions – is not a temporary solution for a particular generation; we are still in need of the directed discipline which will enable us to direct and ennoble our drives and passions to the service of the God of compassion and justice.

Textual evidence for this can be found at the end of the Talmudic passage we quoted earlier. The prophet cleverly warns the Israelites, after the evil instinct was given over into their hands: “Remember, if you kill him, the world will be destroyed” (Ibid). And so we read how they imprisoned the evil desire, and after three days not one egg could be found in the Land of Israel; apparently, without the sexual attraction between male and female, creation cannot exist. Indeed, the evil instinct is a “lion of fire” which can destroy or purify, depending upon how this natural force is utilized.

It may very well be that what Maimonides understood about the generation which left Egypt may turn out to be an eternal law of human nature: Our passions are not to be destroyed but are to be directed, are not to be consumed but are to be consecrated.

Yeshivat Har Etzion: Virtual Bet Midrash

Priest and Prophet: Harav Aharon Lichtenstein

The second half of this week’s parasha (chapter 8) describes the seven day Milu’im (consecration) process throughout which Moshe performed the Avoda, the priestly service. At the end of the parasha, Rashi (8:28 s.v. Va-yakter) quotes an intriguing gemara which says that Moshe did not perform this Avoda while wearing the regular priestly vestments, but rather in a plain white robe. Tosafot there (s.v. Ba-meh) explain that Moshe had the status of a Kohen (priest) when he performed the Avoda, but did not wear the priestly vestments because they were not yet consecrated. According to Tosafot’s understanding, Moshe in fact was considered one of the priests, in addition to Aharon and his sons. However, Aharon and his sons, as well as the priestly vestments, needed the seven day Milu’im before they could begin to serve. Thus, only Moshe was able to perform the Avoda during these seven days, as he was the one Kohen who was already prepared for the task (presumably due to the time he spent upon Har Sinai).

On the eighth day of that period, described in chapter 9, the transfer of Kehuna (priestly duty) was made to Aharon and his sons. After that transfer, the roles of Moshe and Aharon diverged. Moshe was primarily the prophet, and Aharon was primarily the Kohen. While Moshe did serve as a Kohen, and Aharon was also a prophet, their primary roles were clearly set. As their traditional names indicate, “Moshe Rabbenu” - Moshe was the prophet and teacher, and “Aharon Ha-kohen” - Aharon served as the priest. Moshe was the one who both received Divine messages and relayed them to the people. Aharon was charged with conducting the Avoda in the Mishkan, according to the guidelines which God had commanded Moshe.

This split between the roles of prophet and Kohen, and the conflict between them, comes up often throughout Tanakh. One issue which the prophets often reprimand is the lack of religious sincerity in the Avoda, the Divine ritual. One example is the story in Shemuel I (chapter 15), where King Shaul spared Amalek’s animals, against God’s command to totally destroy them. Shaul then explained to Shemuel that he left the animals of Amalek alive so they could be offered as sacrifices. Shemuel responded: “Does God want offerings as much as He wants you to heed His command? Obeying is better than an offering!” God desires that you fulfill His command, even at the expense of losing the opportunity to offer sacrifices. In other words, the prophet often has to remind people that the sacrificial ritual must be put into perspective with

Likutei Divrei Torah

other forms of Divine service. The prophecies of Yeshayahu and Yirmiyahu also reflect a constant strife between the prophet and the Kohanim, those who perform the ritual service in the Temple.

This conflict stems from a fundamental difference in their roles. The Kohen’s role is to guard the rituals fastidiously, to perform the Avoda according to a given rule-book. The guiding principle of his service is routine and regularity, loyalty to the system and its proper functioning. In contrast, the prophet’s primary role is to bring down fiery new messages from Above. His goal is to induce change. He is a vibrant character, infusing spiritual meaning into people’s lives and new vitality into their Divine service. Due to the differences between these roles, it is understandable that there has been so much conflict between their respective representatives.

It is precisely because of this deeply rooted schism between the positions of Kohen and prophet that there was a special need for Moshe’s participation in the Milu’im process. When the routine and ritual of the Mishkan were being initiated, it was necessary for the greatest of all prophets (as clearly stated in Bemidbar 12:6-8, Devarim 34:10, and cited as the seventh principle of faith in Rambam’s listing) to infuse that ritual with Divine fire. Subsequently, these roles would be split, and Aharon would succeed Moshe as the Kohen. However, Aharon would hopefully maintain Moshe’s spirit. Aharon would be performing the Avoda while infused with that same Divine guidance and spiritual balance which was apparent when Moshe performed it. It was in order to emphasize this ideal, the unity of these two roles, that Moshe himself had to be the one performing the Avoda in its initial stage.

In our lives, it is important that each person infuse his own personal Mikdash, the sanctuary which is his own self, with these two elements. It is very significant that a person have a routine rich in religious activity. Like a Kohen, he must take part in constant actions and rituals which will maintain his connection to Judaism and the world of Halakha. He must make sure that all the actions which Halakha requires of him are fulfilled. Beyond that, however, a person must supplement this rich routine, the “Kohen” aspect, with the “prophet” aspect that is within him. He has to develop the deep connection to God which is to lie behind the fulfillment of the seemingly ritualistic acts which he performs. He has to feel the spiritual connection which is supposed to come as a result of the fulfillment of rituals.

If one has the opportunity to spend some time in an environment such as a yeshiva, this goal may be temporarily attainable without too much difficulty. The real challenge is one which everyone must face at any point at which he or she lives and works in an environment which is not entirely Torah-filled and spiritually charged. That challenge is to maintain this deep commitment while involved in “everyday life.” Even though only a small percentage of a person’s time may be devoted to actions which are narrowly defined as ritualistic (whether learning, praying, or other mitzvot), it is of the utmost importance that he infuse these activities with prophetic vitality and passion. In this way, he will truly be a worthy successor to the prophets. *Summarized by Dov Karoll*

Dvar Torah: TorahWeb.Org Rabbi Daniel Stein

Every day the kohen began the avodah in the Beis Hamikdash by first removing the ash from the previous day’s korbanos, which he then placed in a visible spot adjacent to the mizbeach, before commencing with the duties of the day. Rav Samson Raphael Hirsch explains that this is because every day presents an opportunity for a fresh start but we do so while being mindful of the sacrifices of the past. *[Excerpt]*

This week's *Parashah* continues to discuss *Korbanot* / sacrificial offerings, and it also discusses other aspects of the Temple service. R' Zvi Yisrael Thau *shlita* (founder of Yeshivat Har Ha'mor in Yerushalayim) writes: The word "*Korban*" comes from the word meaning "closeness," *i.e.*, closeness to G-d, reflecting the *Kedushah* / holiness that rests on the Jewish People through the *Korbanot*. Not only does a *Korban* lead to this *Kedushah*, also studying the laws of the *Korbanot* has that effect, R' Thau writes.

He continues: The *Gemara* (*Menachot* 85b) teaches that one who studies the laws of a *Korban* is considered to have offered that *Korban*. R' Yisrael Meir Kagan *z"l* (the *Chafetz Chaim*; died 1933) writes that, at first glance, this statement is equivalent to the *Gemara's* teaching (*Berachot* 6a) that one who wants to perform a *Mitzvah* but is unable to do so is likened by the Torah to someone who did perform the *Mitzvah*. However, says the *Chafetz Chaim*, these actually are different concepts. He explains based on other sources that one who wants to perform a *Mitzvah* but cannot do so is rewarded for his good intentions, but not to the same degree as if he did the *Mitzvah*. In contrast, one who studies the laws of a *Korban* is viewed by Heaven as if he actually brought a *Korban*.

R' Thau adds: The effect of *Korbanot* is a *Segulah* / something that cannot be explained rationally. Nevertheless, it is incumbent upon us to study the *Korbanot*--both their laws and the ideas they teach--and glean whatever lessons we can.

– Continued in box inside –

Pesach

"In each and every generation, it is incumbent upon a person to regard himself as though he personally had gone out of Egypt."

(From the *Pesach Haggadah*)

R' Yitzchak Arieli *z"l* (1896-1974; *Mashgiach* of Yeshivat Mercaz Harav; author of *Enayim La'mishpat*) writes:

"In each and every generation, it is incumbent upon a person" to attain a deep understanding of, and to reflect upon, how spiritually impure Egypt was and how holy the Jewish People are. One must do this until he feels that he has been sanctified with the sanctity of the Jewish People and has been freed of the impurity of Egypt.

"To regard himself"--to learn about himself and what is enslaving him so that he can make his spirit the ruler over his flesh.

"As though he personally had gone out of Egypt"--One who feels that he personally has gone out of Egypt is a person who is experiencing redemption right now. The *Gemara* (*Ta'anit* 30b) says, "One who mourns for Yerushalayim merits and sees its consolation." The *Gemara* does not say that he will merit to see its consolation in the future. Rather, mourning for Yerushalayim--understanding what we are missing--is itself the beginning of the redemption. Similarly, one who understands what it means to be a Jew and not an Egyptian is experiencing redemption right now.

"As though he personally had gone out" for the purpose of understanding what he has accomplished by freeing himself and what his role is now in bringing about his own and the world's perfection.

(Haggadah Shel Pesach Shirat Ha'geulah)

The *Haggadah* continues: "It was not only our forefathers whom the Holy One, blessed is He, redeemed from slavery; we, too, were redeemed with them." R' Eliezer Ginsberg *z"l* (1949-2017; *Mashgiach Ruchani* of the Ponovezh Yeshiva in Bnei Brak, Israel) writes: At the time of the Exodus, all future generations of Jews were redeemed from slavery. Though we are in exile now, only our bodies are subjugated, not our souls.

(Haggadah Shel Pesach Mesilot Chochmah U'mussar)

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Parashat Parah

“This is the decree of the Torah, which Hashem has commanded, saying: ‘Speak to *Bnei Yisrael*, and they shall take to you a completely red cow, which is without blemish, and upon which a yoke has not come. You shall give it to Elazar the *Kohen*, and he shall take it to the outside of the camp, and someone shall slaughter it in his presence.’” (*Bemidbar* 19:2-3)

R' Moshe ben Nachman z"l (*Ramban*; 1194-1270; Spain and *Eretz Yisrael*) writes: Because the *Parah Adumah* is slaughtered and burnt outside of the *Bet Hamikdash*, the gentiles mock it, as if it is an idolatrous service. The truth is that its purpose is to remove the spirit of *Tum'ah* from the world, and burning it outside of the Temple is pleasant smelling to G-d. [Until here from *Ramban*]

R' Yisrael Eliyahu Weintraub z"l (1932-2010; Bnei Brak, Israel) explains: Adam's sin of eating from the *Etz Ha'da'at* made death inevitable--primarily for mankind, but in man's wake, for all creatures. At *Har Sinai*, man returned to the level of Adam before the sin, but death was reintroduced because of the sin of the Golden Calf.

Midrash Rabbah teaches that when Moshe Rabbeinu heard about *Tum'at Met* / ritual impurity resulting from contact with a corpse, he became very worried. He wondered: How could such *Tum'ah* be purified in this world? R' Weintraub explains: *Tum'at Met* is a byproduct of Adam's sin, which will not be rectified until the end of time, at *Techiyat Ha'metim* / when the dead are resurrected. Only when Moshe learned our verses, which speak of purification from *Tum'at Met*, did he understand that the consequences of Adam's sin can be rectified somewhat in our world.

R' Weintraub continues: When Adam first was created, he understood that there is no reality in this world other than G-d's Will. The essence of the sin of the *Etz Ha'da'at* was pushing G-d somewhat out of the picture, as if there is room in this world for a will other than G-d's Will. The generation that built the Tower of Babel repeated that sin, thinking that they could make war against G-d and push Him out of their space. And, that sin was repeated yet again by the generation of the Golden Calf; whereas Moshe nullified himself completely to Hashem, they hoped to replace Moshe with something that was “of this world.” *Tum'ah* results from these sins because *Tum'ah* is a spiritual impurity that puts distance between man and G-d.

This is why the *Parah Adumah* service is to be performed outside of the Temple, R' Weintraub continues--it reclaims for holiness that which has been pushed away. And, this is why the slaughtering must be witnessed by the deputy *Kohen Gadol*, for reclaiming that which appears to be outside G-d's domain for holiness requires someone with lofty spiritual sensibilities.

(*Nefesh Eliyahu: Pesach*)

“This is the Torah / law of the *Olah* / burnt offering . . .” (6:2)

A *Midrash* relates: The students asked the sage Rabbi Yose ben Kisma, “When will *Mashiach* come?” He answered them, “This is the Torah of the *Olah*.” [Until here from the *Midrash*]

R' Yitzchak Weiss z"l Hy”d (rabbi of Verbau, Slovakia; killed in the Holocaust) explains with a parable: A king had two servants--one industrious and one lazy. The king wanted to test them, so he asked them to do something that he knew was impossible. The lazy servant immediately began to make excuses for why he could not fulfill the king's wish, while the industrious servant paced back and forth deep in thought about whether there was some way to accomplish the king's goal. Needless to say, the king was more pleased with the industrious servant's reaction.

Similarly, when we learn the laws of the *Korbanot* (“The Torah of the *Olah*”), we demonstrate our yearning to offer them in practice. Rabbi Yose ben Kisma is teaching that Hashem will respond to that yearning by giving us the opportunity to bring *Korbanot* following the coming of *Mashiach* and the building of the *Bet Hamikdash*. (*Siach Yitzchak*)

“The *Kohen* shall don his fitted linen Tunic, and he shall don linen breeches on his flesh; he shall separate the ash of what the fire consumed of the elevation-offering on the Altar, and place it next to the Altar.” (6:3)

Why does the Torah choose now to teach that the *Kohen*'s garments should be “fitted”?

R' Eliyahu Ha'Tzarfati z"l (1715-1805; rabbi of Fes, Morocco) explains: Our verse is speaking about removing waste from the *Mizbei'ach* / altar. If the *Kohen*'s robes are too long or are baggy, they will become soiled when he performs this service. The Torah is teaching here about the importance of serving Hashem in clean clothes.

(*Aderet Eliyahu*)

– Continued from front page –

He concludes: Our Sages teach that spectators would watch the Temple service. They were not there out of curiosity, R' Thau writes. Rather, they came out of a yearning for closeness to Hashem. Somehow, watching the *Korbanot* being offered could implant in a person greater holiness than any other *Mitzvah*, prayer, or even Torah study can do. This is a reason for us to study them to the best of our abilities. (*Haggadah Shel Pesach Ha'rav Thau* p.23)

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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U.S. DOESN'T SEEK TO STOP RAFAH OP, BUT ADVISES ISRAEL ON HOW TO SHAPE IT (i24NEWS 3/27/24)

During the two days of meetings between the Israeli defense chief and senior officials in the White House and Pentagon, discussions focused not on how to stop the Rafah operation the United States has been pushing against, but on how to protect civilians during its rollout, said The Wall Street Journal (WSJ) on Wednesday.

"While President Biden's relationship with Netanyahu has frayed, the channel between U.S. Defense Secretary Lloyd Austin and Gallant remains strong," read the report.

According to WSJ, in Gallant's closed-door meetings in Washington, the conversation "pragmatically" focused on the measures that would allow the Israel Defense Forces (IDF) to ensure safety of the civilians as around 1.4 million Palestinians are estimated to have found shelter in Rafah.

"There is a sequence," a U.S. defense official told WSJ. "The military aspect of the operation should not proceed until the humanitarian aspects have been fully addressed."

Parties are said to have agreed that the Hamas battalions in Rafah "must be dislodged" so that the group could not maintain its fighting capabilities by, for instance, smuggling weapons into the Strip.

HERZOG: GETTING TO SINWAR, DEAD OR ALIVE, ONLY WAY TO BRING HOSTAGES BACK (YNet 3/26/24)

President Isaac Herzog responded Tuesday on the negotiation breakdown in Qatar after Hamas rejected a U.S. proposal, saying "We must get to Sinwar - either alive or dead - so that we can see the hostages back home."

Speaking at the inauguration ceremony of the Mobyle Campus in Jerusalem, Herzog added, "The reality is this - and the world and us must face it - everything begins and ends with Yahya Sinwar. He's the one who decided on the October massacre, he's been seeking to shed the blood of the innocent ever since."

"It is he who aims to escalate the regional situation, to desecrate Ramadan, to do everything to shatter coexistence in our country and in the whole region, to sow discord among us and around the world. He seeks terror, and the entire world and our entire region must know that the responsibility lies with him, and with him alone. It won't work. We won't allow it."

Herzog continued, "At this moment, we must be united and determined. Israel is making every effort to bring the hostages home. Making every effort in a range of fields. In the end, there is no choice. We must continue the fight, and we must get to Sinwar - either alive or dead - so that we can see the hostages back home."

ISRAEL DEPLOYS EXTENSIVE FACIAL RECOGNITION IN GAZA TO LOCATE TERRORISTS (YNet 3/27/24)

Israel is deploying advanced facial recognition technology in Gaza to locate terror suspects, three Israeli intelligence officials, speaking on the condition of anonymity, confirmed to The New York Times on Wednesday.

According to the report, Mosab Abu Toha, a 31-year-old Palestinian poet residing in the Gaza Strip, claimed that about a month after the onset of the war, he was taken for questioning by Israeli forces who blindfolded him and escorted him for interrogation.

"I had no idea what was happening or how they could suddenly know my full legal name," he said. It later emerged that Abu Toha was identified as a suspect through artificial intelligence facial recognition software.

Abu Toha inadvertently entered the vicinity of cameras equipped with facial

recognition technology. Following a scan of his face and subsequent identification, an artificial intelligence program determined that the poet was listed as a suspect by Israel, according to three Israeli intelligence officials.

The technology was initially deployed in Gaza to locate Israelis who were abducted by Hamas during the October 7 terror attack, according to intelligence officials. As Israel launched a ground offensive in Gaza, it increasingly relied on the program to identify suspects affiliated with Hamas or other terror groups. However, there were instances where the technology misidentified civilians as suspected Hamas terrorists.

The facial recognition program, operated by Israel's Military Intelligence Directorate, including the cyber-intelligence division Unit 8200, uses technology provided by Corsight, a private Israeli company, according to four intelligence officers. They noted that intelligence services also used Google Photos. Together, these technologies empower Israel to identify suspects from crowds and enhance the clarity of drone footage.

Three sources familiar with the program expressed their concerns, citing worries about its potential misuse of Israel's time and resources.

The IDF Spokesperson's Unit declined to comment on activity in Gaza, but said the military "carries out necessary security and intelligence operations while making significant efforts to minimize harm to the uninvolved population." He added, "Naturally, we cannot refer to operational and intelligence capabilities in this context."

DESPITE POLITICAL SQUABBLES, IDF HAILS 'UNPRECEDENTED' COOPERATION WITH CENTCOM (i24NEWS 3/27/24)

Israel Defense Forces (IDF) Chief Spokesperson, Rear Admiral Daniel Hagari, addressed concerns of political-level differences between Israeli and

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Temple Emanuel of Pascack Valley, NJ
The Learning Shul, Columbia, SC
Woodsburgh, NY Minyan
Young Israel Bet Tefilah of Aberdeen, NJ
Young Israel of Brookline, MA
Young Israel of East Brunswick, NJ
Young Israel of Fort Lee, NJ
Young Israel of Hancock Park, CA
Young Israel of Holliswood, NY
Young Israel of Houston, TX
Young Israel of New Hyde Park, NY
Young Israel of North Woodmere, NY
Young Israel of New Rochelle, NY
Young Israel of Sharon, MA

YI Shomrai Emunah, Silver Spring, MD

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American leaders, saying the military-level relationship reached new heights. "In all my years, I cannot recall such extensive cooperation as we currently have with the US Central Command, encompassing the entire US military and the US intelligence services," Hagari stated during a pressing briefing.

"Such collaboration has not existed previously. We are experiencing unprecedented levels of intelligence coordination," the IDF spokesperson answered a question about the security relations between Israel and the United States amid political in-fighting.

U.S. Defense Secretary Lloyd Austin hosted his Israeli counterpart at the Pentagon this week, where the two leaders discussed developments in the Gaza Strip and the war against Hamas.

While a statement from Gallant's office emphasized the need for increasing cooperation between the two countries and put pressure on Hamas, a press pooler noted Austin focusing on the humanitarian issues in Gaza and safety of the civilian population as top priority for the United States.

The latest United Nation Security Council resolution, which has been criticized as delinking a ceasefire from a hostage return, was called just the latest in the political differences between Democrat leaders and the right-wing Israeli government.

'FAILURE OF VALUES': GANTZ THREATENS TO BOLT COALITION OVER NETANYAHU'S HAREDI DRAFT BILL (Times of Israel 3/24/24)

Calling Prime Minister Benjamin Netanyahu's outline for a Haredi draft law a "red line" and a threat to national cohesion, National Unity leader Benny Gantz on Sunday threatened to exit the coalition if the controversial legislation is approved.

"The people will not be able to put up with it, the Knesset will not be able to vote for it, and my colleagues and I will not be able to be members of the emergency government if such legislation passes the Knesset," Gantz, a member of the key war cabinet, declared in a video message posted online on Sunday evening.

"I call on the Likud ministers and members of the Knesset — make your voices heard," he urged, arguing that the draft legislation constituted a "serious failure of values" that would create significant social rifts, particularly during wartime, when Israeli society needs to remain united.

"We will not be able to look our fighters, both within and outside our borders, who are asked to extend their service, in the eye," Gantz continued. "We will not be able to look directly at the reservists who are leaving behind their families and businesses."

Political commentators noted that any final passage of such a law could take long months, and thus Gantz's statement could be seen as giving Netanyahu some leeway.

Netanyahu's proposed outline does not set a quota of ultra-Orthodox men enlisting per year, the Ynet news outlet reported earlier Sunday. Instead, it sets the age of exemption from service at 35, and ensures that Haredi men who don't enlist will not face criminal sanctions. It also includes a plan to set up special ultra-Orthodox battalions in the IDF and add Haredi positions in the country's emergency services and government offices.

Since the beginning of the war in Gaza, the government has called up a total of 287,000 reservists, announced earlier-than-planned draft dates for some 1,300 members of pre-army programs, and pushed to significantly increase both conscripts' and reservists' periods of service.

That latter plan, presented by the defense establishment last month, generated fierce backlash among lawmakers from across the political spectrum and encouraged multiple legislative pushes to end the de facto exemptions for the Haredim.

Ultra-Orthodox men of military age have been able to avoid the draft for decades by enrolling in yeshivas for Torah study and obtaining repeated one-year service deferrals until they reach the age of military exemption.

According to the IDF's Personnel Directorate, some 66,000 young men from the Haredi community received an exemption from military service over the past year, reportedly an all-time record.

A law that authorizes these exemptions expired in June 2023, and a

temporary regulation that extended it is set to expire next week, after which the military will not be legally authorized to exempt Haredi young men from the draft and will need to start enlisting them.

As the deadline nears, the government has been rushing to legislate a new version of the law, with the ultra-Orthodox parties demanding continued exemption while other coalition factions, including members of Likud and the far-right Religious Zionist party, have been demanding that the Haredi community performs military service.

Since February, Gantz and his fellow National Unity minister Gadi Eisenkot have been promoting their own plan for ultra-Orthodox enlistment, which calls for gradual annual increases in the number of Haredim doing military service, but does not detail specific quotas.

Complaining that Netanyahu has refused to seriously discuss his proposal, Gantz earlier this month boycotted a meeting on enlistment attended by the prime minister, Defense Minister Yoav Gallant and other senior leaders.

ISRAELI RABBI: TORAH STUDENTS CANNOT SERVE IN IDF, THEY ARE PROTECTING SOLDIERS (JPost 3/27/24)

Ultra-Orthodox Jews who do not study Torah all day should not be drafted into the military, Moshe Tzedaka, Rabbi of Porat Yosef Yeshiva, said this week to an audience of Shas representatives, according to Israeli media.

"We must not, God forbid, take them [the Haredi Yeshiva students] to the army because they also pray and they also study," the Rabbi said.

"If they go to the army, there are many trials that they will not be able to withstand," he added.

The Rabbi also stated the soldiers' protection depended on yeshiva students. "We have to believe with complete faith that the yeshiva students who study the Torah are the ones who protect the soldiers, they are the ones who protect the wounded, and they are the ones who protect the hostages," the Rabbi noted.

"No yeshiva student will go there," he said, referring to the military.

Yisrael Beytenu Chairman, MK Avigdor Liberman, wrote on X in response to Rabbi Tzedaka's comments: "Maimonides ruled as follows, 'anyone who puts it on his heart that he should study the Torah and not do any work and make a living from charity, is dishonoring the name of God.'"

"Maimonides also adds and writes, 'in Milkhemet Mitzvah [war of obligation], everyone goes into battle, even a groom from his room and a bride from her wedding canopy.'"

"You, Rabbi, are engaged in a desecration of God's name," Liberman concluded.

Rabbi Tzedaka's comments come amid tensions in Israel's government regarding the draft law.

Prime Minister Benjamin Netanyahu's bill proposed extending the exemption from the conscription of ultra-Orthodox Jews.

Israel's High Court of Justice granted the government a deadline for Wednesday to explain why it had not recruited the ultra-Orthodox to serve in the military.

IDF TROOPS HAIL ELDERLY RESERVISTS AS THEY REJOIN THE RANKS (YNet 3/26/24)

Until about two years ago, Lt. Col. (Res.) Itzik Grossman, 71, was still volunteering for reserve duty. However, following the events of October 7, Lt. Col. Grossman, a combat navigator who fought in the 1973 Yom Kippur War with the 119th Squadron and also participated in the First Lebanon War, donned his uniform again and re-enlisted.

"I received a call that volunteers were needed, and immediately joined the effort," he recounts. "In October, I completed an Air Force auxiliary officer course, and since then, I've been in the reserves. We, as auxiliary officers, mediate between the Air Force and ground forces, coordinating support for them with combat aircraft or conducting rescues with helicopters. In this war, the Israeli Air Force provides support unlike anything before."

Grossman never imagined he'd volunteer for the army again at his ripe age and face field conditions. "Living in a tent with another hundred people, I've

already forgotten what that looks like. But that's what needs to be done now, and I'm glad for the opportunity to contribute," he says.

"I mostly serve with reservists, younger than me, from all walks of life," he adds. "In the first months of the war, when we were stationed in the south, an officer approached me and said, 'You don't know what it does to us to see you here. When we see a person your age volunteering, we understand what we're doing here, and it gives us motivation.'"

"I've been thanked many times," says the 71-year-old reservist. "My family is very supportive and appreciative of my volunteering, and my grandchildren are very proud of me and support me."

In his current reserves duty, Grossman also managed to close a personal circle, as part of the team for the Carmeli Brigade, where his cousin, David Yeshayahu Grossman, fell in battle in Jenin during Israel's War of Independence, whom he never got to know.

"I grew up hearing stories about him; we were in touch with the brigade and attended memorial events, and now it's moving to serve in the same place he did," Grossman said. "The people of the Carmeli Brigade, alongside whom I fight today, most of them are from Golan Heights. Excellent individuals, each one of them. I salute them for their determination, dedication to the mission, and readiness to continue until it is completed."

Itzik Grossman is not the only septuagenarian enlisted for duty: Itzik Mishael, 71, arrived from Miami to Israel to join his reserve unit.

In 1966, when Mishael was 14, his family immigrated to the United States. In 1973, when the Yom Kippur War broke out, Mishael was a fourth-year business administration student. Without hesitation, he left everything behind and came to Israel to enlist.

"I arrived as a lone soldier straight to basic training in Rafah," Mishael recalled. "From there, I moved to the Julis base and later deployed to the Sinai with the 500th Brigade. I served on the front line there for eight months, and then continued to a tank commanders' course."

"I was assigned to the 188th Brigade's 71st Battalion. When I was interviewed for the battalion, it was by Yoni Netanyahu (the late brother of Prime Minister Benjamin Netanyahu, who fell in the 1976 Entebbe raid and was the battalion commander at the time). I served there for nine months in the Golan Heights. It was then a great personal pride for me alongside immense satisfaction to serve my country," he adds.

Mishael is divorced, a father of two, and a grandfather of four. "My entire family lives in Miami," he said. "I've always had a longing for Israel. After October 7, with all the turmoil in Gaza border towns and the war breaking out, I felt a strong need to return to my homeland, enlist in my battalion and assist in any way possible.

"It was important for me to physically come to Israel and volunteer to assist my battalion on the Golan Heights, to be in the field with the soldiers. Fortunately, they accepted me, and there I do all sorts of logistical work. Assisting the soldiers of my battalion gives me great satisfaction and pride.

"Now, I plan to return for a short visit to Miami, but not to end my reserve duty. I'll be back to enlist soon, I promise. As long as the war continues in Israel, I'll keep coming back to contribute my small part. At the same time, I've committed that when I return to Miami, I'll continue to raise donations to purchase essential equipment for the soldiers of the battalion. Even when I return to my residence in Miami, my heart remains here."

ACTOR IDAN AMEDI TURNS DOWN NOMINATION TO LIGHT TORCH IN INDEPENDENCE DAY CEREMONY (i24NEWS 3/27/24)

Singer and actor Idan Amedi, who has recovered after being seriously injured during the fighting in Gaza, says he will not light one of the twelve torches at Israel's upcoming Independence Day ceremony.

On his Instagram account, Amedi justified his decision, explaining he felt he did not deserve the honor any more than all the other soldiers who have fought since October 7.

"In the past few days, the press has told me that I was chosen to light a torch at the Independence Day ceremony. There is no greater honor than that, but unfortunately I will not be able to receive it this year. We have encountered

so many heroes since that black Saturday, and I have fought alongside some of them, both in the past and during the current war. This year, I will stay at home and join in their memory like many people in Israel. I hope in the future to maybe have the right to light a torch thanks to the words I write, and not because of the war," he wrote.

"I would like to thank everyone who recommended me for this honor, the Defense Minister and the committee members. May the memory of Alexei, Akiva, Gavri, Eliran and all the other fallen soldiers be a blessing," he added.

In the same message, Amedi wrote that he never felt more sure that he was doing the right thing than when he was fighting in the Gaza Strip: "Everywhere I went, I was met by surprised soldiers who would ask what I was doing there. But when I was laying on the ground, dusty, with equipment and weapons, I felt more than ever that I belonged to my people."

"I am proud of the choices I have made. It was clear to me that I was fighting for the future of my children, Yaeli and Jonathan," Amedi concluded.

The Fauda actor was injured in an explosion on January 8 while serving as a reservist in the combat engineering unit in Gaza.

The Independence Day ceremony (Yom Ha'atzmaut) will take place on the evening of May 13. The lighting of the 12 torches by Israelis being recognized for their contributions to their diverse fields and communities is considered the highlight of the ceremony.

ISRAELI ECONOMY MINISTER CALLS ON PUBLIC TO BOYCOTT FOOD GIANT STRAUSS (JPost 3/27/24)

Economy Minister Nir Barkat called on the Israeli public to boycott Strauss, saying the company had "lost its shame." The minister called for the boycott after the company announced it would distribute a dividend of hundreds of millions of shekels, despite complaining to Barkat about its financial situation and raising prices on its products during the war.

"They suddenly found hundreds of millions to give out to shareholders," said Barkat in a statement Tuesday. "I call on the public not to purchase Strauss products."

The Strauss Group, an Israeli food giant, has been considered one of Israel's most stable and largest food manufacturers. It began in 1939 as a small dairy producer in Nahariya. Over the past 85 years, Strauss has employed around 12,000 workers, 6,500 of whom are based in Israel.

Earlier this month, Barkat announced that the latest step in consumer protection regulation is to include a black sticker on products that have raised their prices throughout the war without government approval.

In February, Minister Barkat announced that the Strauss company, which initially stated that it would freeze its ever-rising prices amid the ongoing war, entered the economic blacklist.

To protect consumers from raising prices throughout the war, companies are placed on either the economic blacklist/whitelist.

"It's time for the [Israeli] public to punish those who [take advantage of them] in times of peace and even more so in times of war.

We do not buy from companies that are on the blacklist."

ISRAELI SCIENTISTS BECOME FIRST TO CHRONICLE EARLIEST STAGES OF SUPERNOVA (Times of Israel 3/27/24)

About 20 million years ago, in a galaxy not so far away, a large star exploded and sent elements representing the building blocks of life racing through space.

About a year ago, by chance, as the light it emitted reached Earth, a team of scientists in Israel observed it and for the first time collected data on the earliest stages of such an explosion, known as a supernova.

The picture they are putting together offers a detailed look at the origins of crucial elements around us, including the calcium in our teeth and the iron in our blood.

"We are actually seeing the cosmic furnace in which the heavy elements are formed, while they are being formed. We are observing it as it happens. This is really a unique opportunity," Weizmann Institute of Science astrophysicist Avishay Gal-Yam said.

The findings, published on Wednesday in the journal *Nature*, also indicate that the giant star, located in a neighboring galaxy called Messier 101, likely left behind a black hole after it exploded.

An amateur astronomer who happened to be watching that galaxy tipped off the researchers that something appeared to be occurring. They quickly focused their ground-based telescopes on the star and started documenting the early stages of the explosion.

The team, which included doctoral student and study lead author Erez Zimmerman, contacted NASA, which changed its schedule and aimed the Hubble Space Telescope at the supernova. This allowed early-stage observation of ultraviolet light from the explosion, which is blocked by the atmosphere and not picked up on Earth.

Along with tracking elements like carbon, nitrogen, and oxygen blasted into space, the ultraviolet data showed a discrepancy between the star's initial mass and the mass it ejected into space during the explosion.

"We suspect that after the explosion, a black hole was left behind — a newly formed black hole that wasn't there before. It's the remnant of the explosion. A little bit of the mass of the star collapsed to the center and created a new black hole," Gal-Yam said.

Black holes are extraordinarily dense objects with gravity so strong that not even light can escape.

Having created a sort of fingerprint of the supernova from start to finish, Gal-Yam said it could help scientists identify impending supernovas elsewhere.

"Perhaps we will be able in the next few years to say, not for all stars, but maybe for some of them, this star we think, we suspect, it's going to explode," Gal-Yam added. "That will be fantastic, and then we will know to be there and prepared."

DANIEL KAHNEMAN, NOBEL-WINNING ECONOMIST, DIES AT 90 (j24NEWS 3/27/24)

Daniel Kahneman, an Israeli-American psychologist whose work casting doubt on the rationality of decision-making won him a Nobel Prize in 2002, has died at the age of 90, his step-daughter announced on Wednesday.

A RARE LOOK AT THE RED HEIFERS IN ISRAEL (Arutz-7 3/28/24)

The Academy for Temple Knowledge held a conference this week titled "The Red Heifer- Halacha, Research, and Thought," during which a special tour was held for 100 participants at the Red Heifer Farm in Ancient Shiloh. The red heifers are the key to a special purification ritual required before service in the temple in Jerusalem.

"The red heifers arrived in Shiloh on Sukkot and since then many interesting things have happened and the reactions have been amazing," recounted Moriah, the academy's training coordinator.

According to her, "We have special rules for raising the red heifer, we don't take them to graze, they are very spoiled, and dirty because it's dangerous to clean them, we're afraid of pulling out a hair (which would disqualify the cow from the ritual). And if they get wet they may get pneumonia, we're waiting for the summer so we can wash them without hurting them.

They have feeding areas so they won't fight with each other and an examination room where once every two weeks representatives of the Temple Institute come to inspect the Texan cattle. The cattle are of a special breed which is the correct color. There is still a challenge since they can't have a tag on their ears and they can't carry a yoke. Cameras are filming them constantly to make sure no one comes and touches them since that disqualifies them. Even if I was hot and I took off my blanket and put it on the cow it is disqualified, there are a lot of things that take a lot of caution."

Moriah shares a special story about the cattle: "On Sunday when a red heifer came here from its farm in the north for a day. At the same time, a haredi woman who lost her child a few months ago arrived in Israel, her whole world was destroyed and she had been questioning her faith. She heard a rumor that a red heifer arrived in Israel and told herself: 'G-d, show me a sign if I see a sign that things will be ok.' She went to visit Shiloh and saw before her eyes the red heifer, a sign from heaven."

GALLANT GOES TO WASHINGTON TO BUY TIME (Yoav Limor, Israel Hayom 3/24/24)

Defense Minister Yoav Gallant departed Saturday for a short visit to Washington. This will be one of the most important and challenging visits an Israeli senior official has made to the American capital in recent years, with Gallant facing a particularly difficult challenge: to buy Israel legitimacy and time to continue the war in Gaza.

Gallant is perceived by the administration as a positive figure in the government, and as someone whom they can work with. Therefore, he will be welcomed in Washington with open arms, and it is likely that he will hold meetings that are not mentioned in the official itinerary. The embrace will be confusing: The warmth and closeness will be accompanied by much criticism and concern, especially from Defense Secretary Lloyd Austin, who is emerging as the most critical figure in the administration towards Israel.

American criticism focuses on two interrelated issues: one, the demand to increase humanitarian aid; the second, questions about the future of the Strip after the war. On both of these issues, Gallant is seen as pragmatic, and he is also bringing along the coordinator of government activities in the territories on the trip to present to the Americans what is being carried out and what is planned in terms of humanitarian efforts and addressing the needs of the civilian population.

Senior administration officials will certainly reiterate their demand that Israel refrain from operating in Rafah, following remarks made by Secretary of State Antony Blinken during his visit to the country. It is likely that they will hear from Gallant similar things to what Blinken heard in Israel: that this operation is essential to complete the defeat of Hamas forces and uproot its rule. However, in the more intimate parts of the discussions – in Israel and the US. – the parties are talking about different ways to carry out the operation so that both can live with it.

Four additional key issues will arise during the visit, each critical in its own right. The first is the affairs of the West Bank. The administration is very concerned about the possibility of a widespread outbreak of violence in the West Bank and is pressing Israel to take steps that will ease conditions for the civilian population not involved in terrorism. Gallant supports such moves, mainly in the form of a measured entry of Palestinian workers into Israel.

The second issue is the northern arena. Gallant is considered the most extreme voice in the government regarding the need to expand the military campaign in Lebanon, in order to ensure that Hezbollah is pushed away from the border. Israel is indeed giving time and maneuvering room to the mediation efforts led by the American envoy Amos Hochstein, but Gallant will certainly try to reach an understanding on the scope of action (and scope of American support) that will be given to Israel if these contacts were to fail.

The third issue, and perhaps the most critical, is security assistance. In recent weeks, calls have increased in the U.S. for the administration to limit arms transfers to Israel. Senior administration officials have indeed made it clear that this is not on the table – but the concern in Israel is greater than ever, and Gallant will seek assurances that aid will continue regardless of the political dispute between the countries, and even be increased if a broader campaign develops in the north.

The fourth issue is the broader regional campaign, led by Iran. Israel is indeed focused on Gaza and Lebanon but is very concerned about what is happening on other fronts – Syria, Iraq, and Yemen – with the common thread being Iran. Gallant will try to push the Americans to increase pressure on Tehran (also to rein in Hezbollah), although the chances of the Biden administration risking a confrontation with Iran in an election year are very low.

The visit will be almost entirely security-related, but it will be difficult to escape the political shadow that will accompany it. Exactly one year has passed since Gallant's speech that led to his firing (which was rescinded) by Prime Minister Benjamin Netanyahu, in which he warned that Israel was marching towards a security abyss (which did indeed materialize). Since then, the two have grown even further apart, and it seems that the only thing they share now is the intention to continue the war.



The Greater Washington Community Kollel SHABBOS DELIGHTS

TORAH MINUTE

IN MEMORY OF RABBI KALMAN WINTER ZT"L

Presented by Rabbi Menachem Winter, Rosh Kollel

From our archives

"The priest shall don his linen garments and linen breeches on his body, and he shall separate from the ash of which the fire consumed of the elevation offering upon the altar, and place it next to the altar. And he shall take off his garments, and put on other garments, and take the ashes out of the camp to a pure place." (6:4,5)

The verses above describe two distinct Temple services. The first verse instructs that a priest ascend the altar and take a shovelful of ashes from the previous day's offerings. These ashes are then to be placed on the courtyard floor, to the east of the altar ramp. The second verse mandates an altogether different procedure. A priest is directed to remove the ash buildup from the previous day's service from the altar and transport these ashes outside the city. These two commandments, based upon Rabbi Samson Raphael Hirsch's exegesis and understood side by side, serve as both a sobering guide and an inspiring charge.

The commandment to take a representative shovelful of ash from yesterday's offering and deposit it beside the altar, an act which begins the day's Temple service, reminds the nation that *"the new day does not bring new tasks. For the task that is incumbent upon us today is the same task that was incumbent upon us yesterday. The most recent Jewish grandchild stands in the place where his first ancestors already stood, and each new day adds its contribution to the fulfillment of the one task assigned to all generations of the House of Israel. Each day receives its mission from the hand of the previous day."**

This message of adherence to tradition is not, however, a prescription for lethargic and uninspired service. In his explanation of the second commandment, to remove the altar's ashes and transport them outside the city, Rabbi Hirsch expounds: the removal of ash from yesterday's offerings *"signifies that, at the same time, the Jewish nation must begin its task anew each day. The start of every new day summons us to set out upon our task with full and fresh devotion as though we had never accomplished anything before. The memory of yesterday's accomplishments must not inhibit today's performance. Thoughts of what has already been accomplished are likely to choke off all initiative for new accomplishments. Woe to him who is smug with satisfaction over his past achievements, who does not begin the work of each new day as though it were the very first day of his life's work!"*

On the one hand, the Torah's immutability connects us and binds us to a glorious and age-old tradition. At the same time, we are directed to inject our spirituality with fresh energy and vigor, each and every day anew.

Wishing you a Good Shabbos!

* Rav Samson Raphael Hirsch, The Hirsch Chumash: Sefer Vayikra – Part I, trans. Daniel Haberman (Jerusalem: Feldheim Publishers, 2008).

TABLE TALK

Point to Ponder

This is the law of the feast peace offering that one will offer to Hashem. If one shall offer it for a thanksgiving offering... (7, 11 – 12)

Rebbi Pinchos, Rebbi Levi and Rebbi Yochanon said in the name of Rebbi Menachem Digalya, "In the future, all offerings will be nullified except the offering for thanking Hashem for His salvation from bad situations. All prayers will be nullified except the prayer for thanking Hashem for His Salvation. (Vayikra Raba)

There will no longer be heard the sound of weeping and the sound of outcry. (Yeshaya 65, 19)

If there will be no difficulties or hardships, there will be no necessity for salvation. If so, how can there be offerings of thanksgiving?

Parsha Riddle

Where in this parsha do we learn to be very careful not to embarrass anyone?

Please see next week's issue for the answer.

Last week's riddle:

How many times a year do we read Parshas Zachor?

Answer: Three. 1) Parshas Zachor 2) End of Shvi'i in Ki Seitzei 3) Maftir for Ki Seitzei.

HATORAH V'HAMITZVAH

HALACHA INSIGHTS FROM THE PARSHA

In *parashas Tzav* (6:4), the Torah instructs:

He [the Kohen] shall remove his garments and don **other** garments, and he shall remove the ash to the outside of the camp, to a pure place.

The Talmud offers various explanations of the word "other," including the following:

[W]hat is the meaning when **the verse states: Other** garments, which implies that the second set of garments is different from the first? It means they are **of lower quality than** the first set of garments. ... This is **in accordance with what was taught in the school of Rabbi Yishmael, as it was taught in the school of Rabbi Yishmael: Clothes** worn by a servant **as he was cooking food for his master** that became soiled in the process **should not** be worn by him when **he pours a cup for his master**, which is a task that calls for the servant to present a dignified appearance. Similarly, one who performs the dirtying task of carrying out the ashes should not wear the same fine clothes worn to perform other services. (Yoma 23b)

Rashi on our *parashah* understands that according to this approach, changing clothes is not mandatory:

He shall remove his garments — This is not compulsory, but it is a matter of decency so that he should not, through removing the ashes, soil the garments in which he has regularly to minister at the altar ...

Ramban, however, disagrees and maintains that changing clothes is indeed mandatory:

I do not know the source for that which the Rabbi [Rashi] said, that "it was not compulsory" ... For it would appear that it is a positive commandment to the priest, that the garments in which he performs the acts of offering, including the [daily] lifting up of the ashes, be clean ones, and that he must not perform the regular Divine Service with those garments in which he takes the ashes [outside the camp]. This commandment [of the changing of the garments] is of the nature of a servant's etiquette towards his master. Therefore the priests should have more expensive garments for performing the acts of offering, and ones of inferior quality for removing the ashes [to a place outside the camp or city of Jerusalem].

R. Eliyahu Mizrahi suggests that Rashi may assume that a display of honor in accordance with "a servant's etiquette towards his master" is not strictly mandatory.

PRESENTED BY

RABBI YITZHAK GROSSMAN, ROSH CHABURAH

KIDS KORNER

Who Am I?

#1 WHO AM I?

1. I cannot be an offering.
2. I am the mazel now.
3. I am mentioned every night.
4. I am fishy business.

#2 WHO AM I?

1. I have corners.
2. I have pyres for fires.
3. The General used me for asylum.
4. The Angel will try to save himself with me

Last Week's Answers

#1 Taanis Esther (I am for thirteen, But this year, I'm for eleven, I am a queenly day, I make people hungry.)

#2 Korban Olah (I am not eaten, I am consumed, No action causes me, I am the first.)

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