

YOUNG ISRAEL SHOMRAI EMUNAH

SHABBOS SHORTS



Candle Lighting 7:18, not before 6:16 | Havdalah 8:18

Sponsored by **Tsipi & Jerry Hawk** in memory of Tsipi's father, Chazzan Sherwood Goffin A"H, on his 5th Yahrzeit on 27 Adar II and by **Harriet & Ron Sheinson** in honor of their amazing daughter, Atara Sheinson, Advanced Clinician and Board-Certified Occupational Therapist at New York Presbyterian Hospital in Manhattan. She is currently on leave serving as a medical volunteer in southern Israel at a rehabilitation facility.

Mazal Tov

Adin & Dassy Diamond on the birth of a son, Shachar Liam. Mazal Tov to the grandparents **Cheryl & Michael Gabai** and Leya & David Diamond of Long Beach, NY.

Malya & Lucas Druskin and big sister Adina on the birth of a baby girl.

Sarah & David Maslow of Jerusalem on the Bat Mitzvah of their granddaughter, Yakira Eliana, daughter of Bat-Sheva & Jonathan Maslow of Riverdale, NY.

Judy & Rabbi Roy Rosenbaum on the engagement of their granddaughter, Chaya Freitag of Atlanta to Yitz Gamus of Edison, NJ. Mazal Tov to Chaya's parents, Rivkah & Rabbi Daniel Freitag; to Aunt and Uncle **Atara & Rabbi Dovid Rosenbaum**, cousins Yosef, Gedaliah, Moshe, Rachel, and Miriam; and to Uncle Dr. Morty Rosenbaum of Yonkers.

Kiddush and Shalosh Seudos Sponsors

Hashkamah Kiddush is sponsored by the Hashkamah Minyan Kiddush Group.

Shul Kiddush is sponsored by **Sandie Thurman** in honor of the forthcoming marriage of her son Avi Thurman to Shira Levitt.

Sephardic Minyan Kiddush is sponsored by Lior Dahan, Eliav Ben Sadon & Lidor Dahan.

Shalosh Seudos is sponsored by **Sandie Thurman** in honor of the forthcoming marriage of her son Avi Thurman to Shira Levitt.

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 Hashem bless Israel with complete and speedy victory and Brachos for the Israeli soldiers, hostages, students, and all of Israel.

Rabbi Hyatt's Gemara Shiur is sponsored by **David Jaray** in appreciation of Rabbi Grauman and all those who attend his shiur, and in memory of Rabbi Hyatt, A"H and to all of 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 anonymously in honor of Marc Goldmann, founder and CEO of Sawyouatsinai.com as we celebrate the 2,296th engagement (4,592 Yehudim) on the site.

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

Mechiras Chametz and Maos Chittim

Mechiras Chametz - Rabbi Rosenbaum will be available this week at the following times to arrange the sale of Chametz, no forms needed in advance:

- Wednesday, April 10, 11:30 AM (LBM)
- Thursday, April 11, after Mincha/Maariv, approximately 7:55 PM (B)
- Sunday, April 14, after 7:30 Shacharis, approximately 8:10 AM (B)

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

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 - Donate now: www.yadyehuda.org or mail checks to: Yad Yehuda Ma'ot Chittim, 9601 Colesville Road Silver Spring, MD 20901.

Franco Foundation Maos Chittim - Mail: 613 Bromley Street, Silver Spring, Maryland 20902 or Paypal: https://www.paypal.com/donate/?hosted_button_id=VY3ZRL7PBKUBS or Zelle: 202-422-1021 or thefrancofoundation@gmail.com or Mail: 613 Bromley Street, Silver Spring, Maryland 20902



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.

Shabbos HaGadol Meals at YISE

Why cook for Shabbos? Let us cook for you. Come join us Shabbos HaGadol Dinner, Friday April 19 and Lunch, Shabbos day, April 20. **Sign up by April 15** at: www.yise.org/prepesach. If you're interested in volunteering and/or sponsoring, please contact Sandie Thurman at 818-974-1471.

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:

6:00 (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), 6:55 (B),
7:15 (Sephardi, LBM)

Shalosh Seudos: 7:25 (S)

Maariv: 8:18 (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: 5:55 (B)
Rabbi Rosenbaum

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

Pesach Question & Answer Session with Rabbi

Rosenbaum - Grades 4-8, Sunday, April 14 at 6 PM.

WANT TO SPONSOR A SHABBOS OR WEEKDAY SHIUR? PLEASE EMAIL 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

7:05 AM - 7:50 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** - will resume after Pesach

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 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 chametz 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 Yahrtzeit of their husband, father, grandfather and great grandfather, Melvin Rottenberg, Menachem Mendel ben Tzvi Yehuda on the 9th of Nissan, z"l.



Young Israel Shomrai Emenah
yise.org

Join Rabbi Postelnek and friends for a

MEN'S MELAVEH MALKA

PESACH

WITH FOOD, SINGING
AND DIVREI TORAH!

Motzei Shabbos, April 6, 9:30PM
At the home of Rami & Arly Mandelbaum
1008 Kersey Road



PESACH Q&A WHATSAPP GROUP

**YOUR PESACH QUESTIONS
ANSWERED BY RABBI ROSENBAUM
AND RABBI POSTELNEK**



What's the proper way to
prepare my oven and stove-top
for Pesach?
3:22 PM ✓

Do coffee grounds require
an @? 3:24 PM ✓

FIND PESACH
GUIDES &
INFORMATION

YOUR RABBIS
ANSWERING
YOUR QUESTIONS

SCAN QR CODE OR
CLICK [HERE](#) TO JOIN

JOIN NOW! BEGINS TUESDAY APRIL 9, ROSH CHODESH NISSAN

For Mechiras Chametz times:
www.yise.org/chametz

FOR MORE PESACH INFORMATION
visit www.yise.org/pesach

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)

Drop-off Locations:

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

Acceptable Kosher Certifications

All Food Items Should Be Labeled Kosher for Passover.

www.capitalkosherpantry.org

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 Emdinah
1132 Arcola Ave. Silver Spring MD 20902

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

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The Robin Niman Mikvah Education Fund of
The Mikvah Emenah Society
of Greater Washington
Invites You to a

Women's
unity
Challah
Bake

An Evening
of
Inspiration
and Unity
featuring
giti friedman
of

Thursday,
May 9, 2024
Rosh Chodesh
Iyar 5784

- \$180 includes 2 tickets
- \$360 includes 3 tickets
- \$540 includes 4 tickets
- \$720 includes 6 tickets

\$1800 includes reserved table for 8 and a cookbook

Doors open at 7:30 pm

Young Israel Shomrai Emunah Social Hall

1132 Arcola Ave

Kemp Mill Synagogue and
Young Israel Shomrai Eemunah present

Yom Hashoah v'Hagvurah

44th Annual Program

Leś 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 Szarkowska. When the ghetto was liquidated several months later, Leś 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. Leś and his parents came to America in 1950, after 5 hard years in Italy. Leś became a pharmacist and then married in 1955. Today, he has 9 grandchildren and 0 great grandchildren.

STANDING WITH ISRAEL
NOW MORE THAN EVER

YOUNG ISRAEL
SHOMRAI EMUNAH

PRESENTS A SCHOLAR-IN-RESIDENCE SHABBATON WITH

RABBI AVISHAI DAVID

SAVE THE DATE
SHABBAT PARASHAT EMOR
MAY 17-18, 2024

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.

Israel360 reflects Israel's international reach and World Mizrachi's and the Religious Zionists of America's mission of spreading Torat Eretz Yisrael across the world. To celebrate Israel during the month of Iyar, Mizrachi and the RZA bring inspiring Israeli speakers and thinkers to 360 communities all around the globe. www.mizrachi.org/israel360

JOIN YISE'S

Tehillim Insights

DAILY WHATSAPP GROUP

Deepen your connection to Tehillim with short, meaningful messages from Rabbi Rosenbaum and Rabbi Postelnek. One Perek a day!

Click [here](#) to join or

Young Israel Shomrai Emunah • 1132 Alceda Ave, Silver Spring, MD 20902

Likutei Divrei Torah

Gleanings of Divrei Torah on Parashat Hashavuah
via the Internet

Volume 30, Issue 26

Shabbat Parashat Shemini - HaChodesh

5784 - B"H

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

The Dangers of Enthusiasm - Excavating the history of words can sometimes be as revealing as excavating the ruins of an ancient city. Take the English word "enthusiasm". Today we see this as something positive. One dictionary defines it as "a feeling of energetic interest in a particular subject or activity and an eagerness to be involved in it." People with enthusiasm have passion, zest and excitement, and this can be contagious. It is one of the gifts of a great teacher or leader. People follow people of passion. If you want to influence others, cultivate enthusiasm.

But the word did not always have a favourable connotation. Originally it referred to someone possessed by a spirit or demon. In the seventeenth century England, it came to refer to extreme and revolutionary Protestant sects, and more generally to the Puritans who fought the English Civil War. It became a synonym for religious extremism, zealotry and fanaticism. It was looked on as irrational, volatile and dangerous.

David Hume (1711-1776), the Scottish philosopher, wrote a fascinating essay on the subject. He begins by noting that "the corruption of the best things produces the worst", and that is especially true of religion. There are, he says, two ways in which religion can go wrong: through superstition, and through enthusiasm. These are quite different phenomena.

Superstition is driven by ignorance and fear. We can sometimes have irrational anxieties and terrors, and we deal with them by resorting to equally irrational remedies. Enthusiasm is the opposite. It is the result of over-confidence. The enthusiast, in a state of high religious rapture, comes to believe that he is being inspired by God himself, and is thus empowered to disregard reason and restraint.

Enthusiasm "thinks itself sufficiently qualified to approach the Divinity, without any human mediator." The person in its grip is so full of what he takes to be holy rapture that he feels able to override the rules by which priestly conduct is normally governed. "The fanatic consecrates himself and bestows on his own person a sacred character, much superior to what forms and ceremonious institutions can confer on any other." Rules and regulations, thinks the enthusiast, are for ordinary people, not for us. We, inspired by God, know better. That, said Hume, can be very dangerous indeed.

We now have a precise description of the sin for which Nadav and Avihu, the two elder sons of Aaron, died. Clearly the Torah regards their death as highly significant because it refers to it on no less than four occasions. It was a shocking tragedy, occurring as it did on the day of the inauguration of the service of the Mishkan, a moment that should have been one of the great celebrations in Jewish history.

The Sages themselves were puzzled by the episode. The text itself merely says that "they offered unauthorised fire [esh zarah] before the Lord, that He had not commanded. So fire came out from the presence of the Lord and consumed them, and they

died before the Lord." Evidently the Sages felt that there must have been something else, some further sin or character flaw, to justify so dire and drastic a punishment.

Putting together clues in the biblical text, some speculated that they were guilty of entering the Holy of Holies; that they had given a ruling of their own accord without consulting Moses or Aaron; that they had become intoxicated; that they were not properly robed; that they had not purified themselves with water from the laver; that they were so self-important that they had not married, thinking no woman was good enough for them; or that they were impatient for Moses and Aaron to die so they could become the leaders of Israel.

Some speculated that the sin for which they were punished did not happen on that day at all. It had occurred months earlier at Mount Sinai. The text says that Nadav and Avihu along with seventy elders ascended the mountain and "saw the God of Israel". God "did not raise his hand against the leaders of the Israelites; they saw God, and they ate and drank". The implication is that they deserved punishment then for not averting their eyes, or for eating and drinking at so sacred an encounter. But God delayed the punishment so as not to cause grief on the day He made a covenant with the people.

These are all midrashic interpretations: true, valid and important but not the plain sense of the verse. The text is clear. On each of the three occasions where their death is mentioned, the Torah says merely that they offered "unauthorised fire". The sin was that they did something that had not been commanded. They did so, surely, for the highest motives. Moses said to Aaron immediately after they died that this is what God had meant when he said, "Among those who are near me I will be sanctified". A Midrash says that Moses was comforting his brother by saying, "They were closer to God than you or me."

The history of the word "enthusiasm", though, helps us understand the episode. Nadav and Avihu were "enthusiasts", not in the contemporary sense but in the sense in which the word was used in the seventeenth and eighteenth centuries. Enthusiasts were people who, full of religious passion, believed that God was inspiring them to do deeds in defiance of law and convention. They were very holy but they were also potentially very dangerous. David Hume in particular saw that enthusiasm in this sense is diametrically opposed to the mindset of priesthood. In his words, "all enthusiasts have been free from the yoke of ecclesiastics, and have expressed great independence of devotion; with a contempt of forms, ceremonies, and traditions."

Priests understand the power, and thus the potential danger, of the sacred. That is why holy places, times and rituals must be guarded with rules, the way a nuclear power station must be protected by the most careful insulation. Think of the accidents that have occurred when this has failed: Chernobyl, for example, or Fukushima in Japan in 2011. The results can be devastating and lasting.

To bring unauthorised fire to the Tabernacle might seem a small offence, but a single unauthorised act in the realm of the holy causes a breach in the laws around the sacred that can grow in time to a gaping hole. Enthusiasm, harmless though it might be in some of its manifestations, can quickly become extremism, fanaticism and religiously motivated

In memory of Anna Klayman Hornestay, a"l,
(Hinda Rivka bas Chaim) whose yearzeit is 4 Nisan

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violence. That is what happened in Europe during the wars of religion in the sixteenth and seventeenth centuries, and it is happening in some religions today. As David Hume observed: "Human reason and even morality are rejected [by enthusiasts] as fallacious guides, and the fanatic madman delivers himself over blindly" to what he believes to be Divine inspiration, but what may in fact be overheated self-importance or frenzied rage.

We now understand in detail that the human brain contains two different systems, what Daniel Kahneman calls "thinking fast and slow". The fast brain, the limbic system, gives rise to emotions, particularly in response to fear. The slow brain, the prefrontal cortex, is rational, deliberative, and capable of thinking through the long term consequences of alternative courses of action. It is no accident that we have both systems. Without instinctive responses triggered by danger we would not survive. But without the slower, deliberative brain we would find ourselves time and again engaging in destructive and self-destructive behaviour. Individual happiness and the survival of civilisation depend on striking a delicate balance between the two.

Precisely because it gives rise to such intense passions, the religious life in particular needs the constraints of law and ritual, the entire intricate minut of worship, so that the fire of faith is contained, giving light and a glimpse of the glory of God. Otherwise it can eventually become a raging inferno, spreading destruction and claiming lives. After many centuries in the West, we have tamed enthusiasm to the point where we can think of it as a positive force. We should never forget, however, that it was not always so. That is why Judaism contains so many laws and so much attention to detail – and the closer we come to God, the more we need.

Shabbat Shalom: Rabbi Shlomo Riskin

"And when Moses heard [Aaron's argument] it found favor in his eyes". Our biblical portion opens with the exalting and exultant ceremonies of the consecration of the desert sanctuary, closely followed by a description of the tragic death of Aaron's two eldest sons. These events lead to a fascinating halakhic discussion between Moses and Aaron which has important ramifications for our religious attitudes today.

The sin-offering of the New Moon was brought on the first day of Nisan, which was also the eighth day of the consecration, the day on which the sanctuary stood erect and completed. It was also the day of the tragic death of Aaron's sons Nadab and Abihu. After seeing to the removal of their bodies, Moses immediately inquired after the meat of the New Moon offering. Hearing that it had been burned rather than consumed by Aaron and his two remaining children, he "became angry with Eleazar and Ithamar, the remaining sons of Aaron. Why did you not eat the sin offering in the sacred area? After all, it is the holy of the holies, and it was given to

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Chazzan Sherwood Goffin z"l,
on his 5th Yahrzeit on 27 Adar Sheni

you [to eat] so that you might bear the sin of the congregation, and bring them forgiveness before the Lord”.

Aaron countered, “Behold this day they [Eleazer and Ithamar] have brought their sin offering and whole-burned offering before the Lord, and then such [tragic things] have befallen us; had I eaten the [New Moon] sin offering today, would it have been pleasing in the eyes of the Lord?” (ibid 19).

Moses and Aaron both understood that despite the great loss of his sons Nadab and Abihu, the High Priest and his remaining sons must continue to fulfill their priestly duties, especially during this period of consecration. Their mourning must go on in silence (“And Aaron was silent” 10:3) and their public functions must continue uninterrupted. Despite their personal sorrow, they are public servants whose service to the nation must continue unabated.

And so Moses commands them: “Do not dishevel [the hair on] your heads and do not tear your garments lest you die and anger strikes the entire community... You must not go outside the entrance to the Tent of Meeting lest you die, for the Lord’s anointing oil is upon you” (Lev. 10:6, 7). They cannot ritually defile themselves by attending a funeral or a burial; they cannot express any outward signs of mourning. They must remain within the sanctuary, and see to the proper functioning of the ritual.

Moses understood that the divine law, which prohibited them from outward mourning and demanded that they continue to officiate in the sanctuary, included not only the requirement of bringing the sacrifices, but also their consumption. Hence, when Moses sees that although they offered the New Moon offering, they burned the meat instead of eating it, he becomes angry with them. He chides the remaining sons, so as not to embarrass his elder brother, but his displeasure is directed at all three.

Aaron responds forthrightly and even a bit sharply (the verb *vayedaber* is used to refer to strong and even harsh speech), insisting that they brought all of the commanded sacrifices that day, thereby fulfilling all their obligations. However, he reminds his brother that their family was also struck by an unspeakable tragedy that day. Would God who took the two boys have approved of their father and brothers demonstrating all the requisite rejoicing engendered by eating a sacrifice from “the table of the most high,” in the fellowship of the divine? Moses himself referred to the boys as “those near to God, through whom God is to be sanctified” (10:3).

Aaron contends that although in the face of tragedy, we must continue performing our official duties, we cannot be expected to celebrate with God as well. “And Moses heard, and [Aaron’s words] were pleasing in his eyes.” Rashi cites the midrash “Moses accepted Aaron’s argument, and was not ashamed to say that indeed, he had not received a divine directive compelling the mourning high priest to partake of the sacrificial meal” (Lev. 10:19, 20, Rashi ad loc). Aaron’s argument that the law also takes into account human feelings and emotions is accepted.

Perhaps it is on this basis that my revered teacher Rav Soloveitchik was wont to explain the halakhot of an *onen* (one whose parent, sibling, child or spouse has died, during the period between death and burial). He suggested that such a person is forbidden to perform the commandments (pray, make blessings before eating, etc.); not only because “one who is occupied with a mitzva (in this case, burying the dead) is not obligated to perform another mitzva at the same time,” but also because God gives the mourner an opportunity to be angry at Him. God removes from him the obligation to serve Him with the usual commandments when he has been struck

by the death of a close and beloved relative in a world which is not yet redeemed.

Dvar Torah: TorahWeb.Org

Rabbi Ahron Lopiansky Redemption Through Renewal

The four parshios of Shekalim, Zachor, Parah, and HaChodesh all represent events that normally occur at this time of year, and are similar to the “inyana d’yoma” leining that we read on yom tov. Shekalim had to be brought at this time of the year, Zachor presents a framework for Purim, and Parah commemorates the fact that all of Klal Yisroel had to purify themselves, for everyone was obligated to partake in the *korbon Pesach*. Parshas HaChodesh, however, does not fit this pattern. It is true that they had to be *mekadesh* the month of Nissan, but not any more so than other months; Pesach needed a specific calendar date, but so does Rosh Hashana, Yom Kippur and Succos. HaChodesh does not seem to be more *inyana d’yoma* now than at other times. It is also true that the *mitzvah* of *kiddush hachodesh* was first given at the time of Pesach, but there doesn’t seem to be a particular reason for this. So why is Parshas HaChodesh included in this series?

In order to understand this, we need appreciate the depth of the miracle of Pesach. We tend to focus on Pharaoh, his power, and his control of the Jewish people, Hashem in turn overpowering him, etc. But the real problem was much deeper. Klal Yisroel just about did not exist!

Chazal comment on the verse “or has G-d ever taken a ‘nation from within a nation’, that it is like a shepherd taking a fetus from the womb of a mother.” The Maharal explains that Klal Yisroel was in a fetal stage. To the naked eye they appeared to be part and parcel of the Egyptian people. They themselves were not yet fully conscious of being a nation. They had come down to Mitzrayim as a family, and had become embedded therein. We speak of how terrible assimilation is, but this was a “pre-assimilation”- they had yet to really exist. They were a potential people, but not an actualized nation. This is why Hashem taking a “nation from within a nation” was an extraordinary act.

The *mitzvah* of *kiddush hachodesh*, represents an extraordinary power given over to Klal Yisroel, and that is the “power to renew”. Chodesh-month and chadash-new share the same root, for the month is the cycle of constant renewal in the world, each month being a “renewal” of the waning moon. Furthermore, the one aspect of nature that imprisons us is time. We are the product of what was. Therefore, genuine *chiddush* and total change seem well-nigh impossible.

Not only was the act of “creating” a people performed by Hashem, but He also gave us that same ability. We now have the power to recreate ourselves anew. It is akin to being able to lift ourselves by our bootstraps. It is an extraordinary power, and it means that in fact, no matter how far we sink, as long as we are “Yisroel” we can recast ourselves even out of seeming nothingness!

The gemara actually makes a point - seemingly for technical halachic reasons - that the moon totally disappears for a few hours, in a way that it is impossible to see at all. This means that the event of renewal of the month happens out of a seeming void, which was exactly the state of affairs in Mitzrayim.

So, although *kiddush hachodesh* is halachically relevant every month, its true essence is both needed and expressed in the month of Pesach. The seed of the *aavos* had disappeared for two centuries from the horizon, and reappeared from seeming nothingness. This gift of renewal has now been endowed to Klal Yisroel.

Likutei Divrei Torah

Yeshivat Har Etzion: Virtual Bet Midrash

Sicha of Harav Aharon Lichtenstein, z”l

Innovation and Routine

“Vayehi ba-yom ha-shemini” - on the eighth day, the *mishkan* was dedicated. Chazal enumerate many unique aspects of this festive day. The Gemara mentions eight sections of the law which were taught on that day. Rashi (quoting Shabbat 87b and the Seder Olam) emphasizes that it was a day of “firsts” - it marked the inauguration of the *kehuna*, the sacrificial service, the priestly blessing, etc. Undoubtedly, the pinnacle of the day was reached when the fire descended from Heaven for the first time and devoured the sacrifice. It was a day of innovation, the beginning of a new chapter for the Jewish people.

There is, however, another perspective on “the eighth day,” which both complements and contrasts with its being a day of innovation. The previous week had been that period known as “Yemei Ha-miluim” - a Grand Opening ceremony. According to Rashi, every day the *mishkan* had been assembled and dismantled; each day the *mishkan* was something new and extraordinary. The eighth day heralded a new era for the *mishkan* - that of routine service. True, it was the beginning of this new epoch, but by its very nature it was an ORDINARY day, from which point on the *mishkan* and *avoda* (service) would be permanent fixtures in their lives.

The transition from the extraordinary to the routine is further exemplified by the personalities with whom the *avoda* was associated. Moshe Rabbeinu was the sole servant in the *mishkan* during the Yemei Ha-miluim. Apparently, his status cannot be seen as that of a temporary Kohen Gadol (High Priest). The Gemara notes that when Moshe served in the *mishkan* during the seven preparatory days, he wore only the four white garments of a regular kohen, and not the additional four golden garments of the Kohen Gadol. Rashi explains that Moshe’s service in the *mishkan* was “*al pi ha-dibbur*,” by a special divine directive, and was unconnected to the *kehuna* (priesthood). Hence, the “Yom Ha-shemini” represents the transition from world of prophecy, personified by Moshe, to the world of priesthood, characterized by Aharon.

Prophecy is pure, direct spirituality and religious inspiration, in contrast to the formalized institution of *kehuna*. The priesthood is handed down from father to son, whereas the gift of prophecy is not inherited. Furthermore, no area has more detailed halakhot explicitly described in the Torah than the Temple. In essence, the *kehuna* represents the world of organized religion.

Why were the Yemei Ha-miluim at all necessary? Was it purely a Grand Opening ceremony? It was designed to set the tone for the institution of *kehuna*. Judaism vehemently rejects the notion of “pure spirituality” untamed by the rigors of Halakha. However, the dangers of organized religion are also clear; the prophets regularly criticize meaningless and uninspired performance of religious ceremonies. By working in the *mishkan* for the first week of its existence, Moshe infused the institution of priesthood with the burning enthusiasm and deep fervor that typifies prophecy.

The tension and balance that exist on a national level between the excitement and innovative spirit of prophecy, on the one hand, and the constancy of *kehuna*, on the other hand, are integral to every individual’s religious struggle. Our lives are necessarily rooted in the rigors of day-to-day activities, and our religious observance is detailed and prescribed by Halakha, down to the minutest details. The challenge, though, is to unite this structured life with inspiration, fervor, and fire - to unite *kehuna* with prophecy. (*This sicha was Summarized by Jeremy Winson.*)

This week's *Parashah* opens on the eighth day ("Yom ha'shemini") of the dedication of the *Mishkan* / Tabernacle--a day the *Gemara* (*Megillah* 10b) teaches was as joyous to *Hashem* as the day on which the heavens and earth were created. R' Moshe Shapiro z"l (1935-2017; *Rosh Yeshiva* in several Israeli *yeshivot*; best known for his deep lectures on Jewish Thought) explains that that day was one of a handful in all of history when *Hashem's* purpose in creating the world was nearly fulfilled, only to end in disappointment.

The first such day, R' Shapiro writes, was the day of Adam's creation. Adam was created in order to fulfill *Hashem's* Will, as we read (*Mishlei* 16:4), "Everything *Hashem* made, He made for His own sake." However, Adam did not succeed in doing *Hashem's* Will for even one day; instead, he ate from the *Etz Ha'da'at* and was banished from *Hashem's* Presence.

The world almost fulfilled its purpose again when the Torah was given, but *Bnei Yisrael* made the Golden Calf 40 days later. Even before that, on the day the Ten Commandments were given, *Bnei Yisrael* declined to have a direct relationship with *Hashem* and asked instead to hear the Torah from Moshe's mouth. Thus, another opportunity was lost.

The next occasion was the day discussed in our *Parashah*, when *Hashem* rested His *Shechinah* on the completed *Mishkan*. However, Nadav and Avihu brought an unwanted offering and died, as described in our *Parashah*--irreparably marring another day when the world could have achieved perfection.

- Continued in box inside -

Pesach

"It shall be when your son will ask you '*Machar*': 'What is this?' and you shall say to him, 'With a strong hand *Hashem* removed us from Egypt from the house of bondage.'" (*Shmot* 13:14)

Rashi z"l writes: There is a "*Machar*" which is now (meaning "tomorrow"), and there is a "*Machar*" which is after the passage of some time. Here, "*Machar*" has the latter meaning. [Until here from *Rashi*]

R' Chaim Williamowsky z"l (1896-1971; rabbi and *Mohel* in Hendersonville and Durham, North Carolina; Alexandria, Virginia; and Washington, D.C.) writes: When hope rises in the human heart, though the present is dark and dismal, the expectation of a better tomorrow strengthens our spirits and sustains our faltering steps. All people dream of redemption, and every slave has visions of freedom. Every person whose existence is darkened by misery looks for the sunrise on the distant horizon. The question is, however: Are these people concerned with the immediate tomorrow, a short-range objective, or do they aspire to more than that? Do they also take into account the distant tomorrow? Is their vision confined to that which confronts them directly, or does the dream of freedom also provide happier days for generations yet unborn?

R' Williamowsky continues: When the freedom of *Yisrael* was guaranteed, it was to include not just the foreseeable tomorrow, but was to be writ large upon the complete canvas of the future. "*Machar*" clearly implies a great and glorious tomorrow which will ensure the freedom of all mankind, in G-d's good time, and under His Law.

- Continued in box inside -

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(Yitzchak ben Yehudah a"h)

"The sons of Aharon--Nadav and Avihu--each took his fire pan, they put fire in them and placed incense upon it, and they brought before Hashem a foreign fire that He had not commanded them." (10:1)

R' Naftali Hertz Weisel z"l (1725-1805; German banker, and prolific author of works of Torah commentary, Hebrew grammar, and *Mussar*) writes: Nadav and Avihu were among the greatest men in the world, and G-d forbid that they blatantly transgressed a commandment of G-d. Rather, their great joy at the dedication of the *Mishkan* caused them some confusion, and they offered incense that they had not been commanded to offer, albeit in a way that did not expressly violate any *Halachah*.

Firstly, they did not actually offer a "foreign fire," i.e., they did not place any fire on the altar at all. Rather, our verse is stating in shorthand that they brought foreign--i.e., unwanted--incense, which they burned on a fire.

Secondly, they did not place their foreign incense on the altar. Rather, they burned it in a pan, as the *Kohen Gadol* is commanded to do on *Yom Kippur*. This did not strictly violate *Halachah*, because the commandment that the *Kohen Gadol* offer incense in that manner on *Yom Kippur*--only the *Kohen Gadol* and only on *Yom Kippur*--had not yet been given. Likewise, the commandment that no one enter the Holy of Holies except on *Yom Kippur* also had not been given.

Nevertheless, writes R' Weisel, Nadav and Avihu were punished because they should have been more unassuming and should not have undertaken this activity of their own accord, as we read (*Michah* 6:8), "What does Hashem ask of you? Only . . . that you walk humbly with your *Elokim*." Being as great as they were, they were held strictly accountable for lacking this *Middah* / character trait. (Peshuto Shel Mikra)

- Continued from front page -

Three other such opportunities that were lost were the day Moshe hit the rock, the day King Shlomo married the daughter of Pharaoh, and the day described in the *Gemara* (*Chagigah* 14b) when "Four entered the orchard" (i.e., four Torah scholars attempted to study the deepest secrets of *Kabbalah*), but only one, Rabbi Akiva, emerged unscathed.

All of these failures could lead one to think that Hashem wasted His time, so-to-speak, creating the world, which seemingly will never be what He envisioned. This, explains R' Shapiro, is why R' Moshe ben Maimon z"l (*Rambam*; 1135-1204; Spain and Egypt) identifies belief in *Techiyat Ha'metim* / the Resurrection of the Dead as one of the fundamental articles of our faith. To imagine that Hashem failed would be heresy; necessarily, a better future awaits, when Hashem's plan for Creation will, at last, be fulfilled. (Shuvi Ve'ne'che'zeh: Purim Vol. II, p.8)

"Va'yehi / It was on the eighth day, Moshe summoned Aharon and his sons, and the elders of Yisrael." (9:1)

R' Shlomo Kluger z"l (1785-1869; rabbi of Brody, Galicia) writes: Our Sages suggest that the word "*Va'yehi*" always introduces trouble (see *Megillah* 10b). Here, the impending trouble was the death of Aharon's two sons, Nadav and Avihu.

R' Kluger continues: We read (*Mishlei* 14:10), "The heart knows its own bitterness." And, the *Gemara* (*Megillah* 3a) teaches that a person's "*Mazel*" can see things that the person himself cannot see. This explains why Moshe needed to "summon" Aharon and his sons on the eighth day of the dedication of the *Mishkan*--the day when Nadav and Avihu ultimately would die. Every other day, Aharon and his sons would wake up early to learn Torah from Moshe. On that day, however, Aharon and his sons felt "bitterness" in their hearts, they had a premonition, so they hesitated to appear before Moshe or to come to work in the *Mishkan*. Therefore, he had to call them, and therefore his calling them is introduced with "*Va'yehi*."

In addition, R' Kluger writes, the use of "*Va'yehi*," which portends a sad event explains why Aharon and his sons are not referred to in this verse as "*Kohanim*." We read (*Kohelet* 8:8), "There is no authority on the day of death." Thus, for example, King David is not referred to as "King" in the verses that speak of his death. Since "*Va'yehi*" in our verse portends the death of Aharon's two sons, they are not given any title here.

(Imrei Shefer)

- Continued from back page -

We read (*Shmot* 8:19), "I shall make a '*Pedut*' between My people and your people [the Egyptians] -- *Machar* / tomorrow . . ." Some commentaries (e.g., *Rashi*) understand "*Pedut*" to mean distinction or separation, while others translate it as redemption or deliverance. Actually, writes R' Williamowsky, a careful study of the historic import of this event will persuade us that the word implies a combination of both meanings.

He explains: There is a basic difference, a marked distinction, between the concept of redemption or freedom that is concerned only with the immediate breaking of physical chains and that exalted concept of liberty which seeks to liberate man for all time. The latter declares that freedom can be obtained only within the framework of law and justice--specifically, within the Torah and its teachings. [Through the Exodus, Hashem promises to show us this distinction by breaking the physical chains of slavery "*Machar*" / "tomorrow," and also liberating man for all time "*Machar*" / "after the passage of some time."]

(RCA Manual of Holiday and Sabbath Sermons - 5715, p.25)

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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HAMAS INTEL. COMMANDER: 'UNITS OF THE MILITARY INTELLIGENCE OPERATED FROM SHIFA HOSPITAL' (Arutz-7 4/3/24)

Many terrorists affiliated with terrorist organizations were apprehended in the IDF's targeted operation, led by the 162nd Division and the ISA, at Shifa Hospital. This includes the Deputy Commander of the Rocket Unit in the Islamic Jihad, and senior operatives in the Ministry of Internal Security and Hamas' Emergency Committees.

The apprehended suspects were transferred for interrogation at the ISA and Unit 504 in the Intelligence Directorate (J2).

Among the apprehended are also many operatives from Hamas' Military Intelligence, who in their interrogations bring valuable and important information for the continuation of the fight against the terrorist organization.

Among them is the Deputy Head of the Information Department in Hamas' Military Intelligence, Ashraf Ibrahim Samur.

Samur described in the ISA interrogation the many branches of Hamas that operated out of the hospital, starting with the Military Intelligence, the Interior, Security, and Administration branches of the terrorist organization.

FEAR OF IRANIAN REVENGE? IDF RECRUITING RESERVISTS FOR AIR DEFENSE SYSTEM (Arutz-7 4/3/24)

As part of a situation assessment carried out by the IDF on Wednesday evening, it was decided to consolidate and recruit reserve personnel for the air defense system.

The mobilization of reserves follows Iranian threats, sounded after the assassination of the senior member of the Iranian Revolutionary Guards, Hassan Mahdavi, in Syria this week.

Earlier, the Chief of Staff Lt. Col. Herzi Halevi visited Khan Yunis and held a situation assessment with the commander of the Southern Command, Colonel Yaron Finkelman, commander of Division 98, Lieutenant Colonel Dan Goldfuss, commander of the commando formation, Lieutenant Colonel Omer Cohen, and other officers.

During the meeting, the Chief of Staff spoke to the commando officers and soldiers, presented them with the operational situation and praised them for their fighting in the Gaza Strip.

The Chief of Staff said that, "On Sunday we left Shifa, and you are still here. We are also pressing to intensify the achievements. We are also pressing to try to bring about a shift in the negotiations, to close an agreement on the release of the hostages. This is of ultimate importance. This is a very important mission. We will see results only from more pressure and we will press harder, however necessary. We'll press harder. You are doing great."

"Another battalion being dismantled, another commander killed, another infrastructure destroyed. This is the way to put pressure on them and to eventually release the hostages."

"One thing is certain," he added. "As long as you continue working the way you are, our ability and also the national ability to find a solution for these things, in a better way, is significantly higher. Keep going strong, keep bringing good achievements. Provide quality battle procedures and keep moving forward."

250,000 TONS OF FOOD, 3.3 MILLION CUBIC METERS OF WATER: ISRAEL'S AID TO GAZA SINCE START OF WAR (YNet 4/3/24)

The state responded to an appeal to the Supreme Court on Tuesday made by various human rights groups who claimed that Israel doesn't provide and even prevents the supply of humanitarian aid to the civilian population in Gaza, and provided data on the extent of the aid provided since October 7.

The state noted that since the beginning of the war until the end of March, over 252 tons of food have been brought into the Gaza Strip in 12,000 aid trucks, over 3.3 million cubic meters of water were delivered, and 20 tons of medical equipment including two million vaccines doses of for various diseases were provided.

The appeal argued, "That Israel's failure to take immediate and effective steps to increase aid to all residents of the Gaza Strip constitutes a blatant violation of its obligations under international and Israeli law, both as a combatant and as an occupying power, and of the interim ruling issued by the International Court of Justice."

The state detailed in its response that since the beginning of the war until March 28, 11,954 aid trucks containing 252,585 tons of food entered the Strip, including the facilitation of 401 cooking gas tanks. It was further noted that the quantity of food trucks entering the strip since October 7 is significantly larger than the number of trucks that entered before the war.

In addition, it was detailed that since the start of the war until March 23, the pipelines to Gaza provided over 3.3 million cubic meters of water. Additionally, until March 28, Israel allowed the entry of 1,409 aid trucks carrying 28,100 tons of water through various border crossings.

In addition to these efforts, Israel coordinated the establishment of two additional water lines through the United Arab Emirates (UAE), which extend from Egypt into the Rafah area and have been operating since December 2023, providing 3,400 cubic meters per day. From their establishment until March 23, the new lines supplied 195,000 cubic meters of water.

Regarding the entry of electricity and fuel, the state noted that prior to the fighting, Gaza's electricity consumption, sourced from Israel, stood at 50%. However, with the onset of the war, nine out of 10 high-voltage lines were

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Cong. Anshe Shalom, Jamaica Estates, NY	Kehillas Bais Yehudah Tzvi, Cedarhurst, NY
Cong. Anshe Sholom, New Rochelle, NY	Kemp Mill Synagogue, Silver Spring, MD
Cong. Beth Aaron, Teaneck, NJ	Mizrachi Shul, Johannesburg, SA
Cong. Beth Shalom, Monroe Twp, NJ	North Shore Hebrew Academy HS, NY
Cong. BIAV, Overland Park, KS	Pikesville Jewish Congregation, Baltimore, MD
Cong. Bnai Yeshurun, Teaneck, NJ	Suburban Orthodox, Baltimore, MD
Cong. Brothers of Israel, Long Branch, NJ	Suburban Torah Center, Livingston, NJ
Cong. Etz Ahaim, Highland Park, NJ	Temple Emanuel of Pascack Valley, NJ
Cong. Ohav Emeth, Highland Park, NJ	The Learning Shul, Columbia, SC
Cong. Ohr Torah, Edison, NJ	Woodsburgh, NY Minyan
Cong. Rinat Yisrael, Teaneck, NJ	Young Israel Bet Tefilah of Aberdeen, NJ
Cong. Shomrei Torah, Fair Lawn, NJ	Young Israel of Brookline, MA
Cong. Sons of Israel, Allentown, PA	Young Israel of East Brunswick, NJ
Cong. Torah Ohr, Century Village, FL	Young Israel of Fort Lee, NJ
Cong. Zichron Mordechai, Teaneck, NJ	Young Israel of Hancock Park, CA
Cong. Zichron R. M. Feinstein, Brooklyn, NY	Young Israel of Holliswood, NY
Delray Orthodox Synagogue, Delray Beach, FL	Young Israel of Houston, TX
East Denver Orthodox Synagogue, CO	Young Israel of New Hyde Park, NY
East Hill Synagogue, Englewood, NJ	Young Israel of North Woodmere, NY
Flatbush Park Jewish Center, Mill Basin, NY	Young Israel of New Rochelle, NY
Harvard University Library	Young Israel of Sharon, MA

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damaged by missiles fired by terrorist organizations in Gaza.

Additionally, the state clarified it doesn't restrict the volume of medicines and medical equipment going into the strip, and as of March 28, 1,705 trucks carrying 19,805 tons of medical equipment entered Gaza. Israel also allowed the entry of 105 ambulances into the Strip, donated by various countries.

Moreover, the State of Israel maintains connections with the United Nations Children's Fund (UNICEF) organization to monitor the need for vaccines in the Strip and has allowed the entry of 458,636 vials containing 2,286,330 vaccine doses for various diseases.

"For these reasons," the state emphasized in its response, "the request for the appeal should be postponed."

ISRAEL HAS HAMAS TESTIMONIES AID TRUCK DISASTER NOT CAUSED BY IDF (Israel Hayom 4/1/24)

The IDF has obtained testimonials from Hamas terrorists that reveal that the tragic deaths of Palestinians during the Gaza aid truck incident at the end of February were due to overcrowding, contradicting Hamas's claims that they were the result of IDF gunfire, i24NEWS reported Monday based on sources. Israeli officials are currently deliberating on whether to make these testimonies public.

The Hamas-run Health Ministry has reported that the disaster, which occurred on Feb. 29, 2024, resulted in the deaths of at least 118 Palestinians and injuries to about 760 individuals.

An IDF probe, released approximately a week after the incident, concluded that the majority of deaths were caused by a large crowd that had surged and attacked the aid trucks on Rashid Street in Gaza, leading to a stampede. According to the IDF investigation, which was presented by Southern Command Commander Maj. Gen. Yaron Finkelman to the Chief of Staff Lt. Gen. Herzi Halevi, about 12,000 Gazans violently surrounded the trucks as they were en route to distribution centers, leading to looting. The report noted significant incidents of injuries among the crowded citizens and cases of individuals being run over by the trucks.

STRATEGIC BLOW: ALLEGED ISRAELI AIRSTRIKE TAKES OUT IRANIAN GENERAL IN DAMASCUS (JPost 4/1/24)

Mohammed Reza Zahedi, the top commander in the Quds Force of the Iranian Revolutionary Guards Corps (IRGC) for Lebanon and Syria was assassinated in an airstrike on Monday, along with his lieutenant and about five other officers, the IRGC said that night.

Zahedi is the highest-ranking Iranian killed since the current war started, even higher than Sayyed Reza Mousavi, killed in December, The Jerusalem Post has learned.

The Syrian foreign minister and interior minister were both spotted at the scene. Initial reports indicated that at least six people were killed in the strike, which targeted the building adjacent to the Iranian consulate, reported to be used as a military command center for the IRGC. Syrian state media said at least six people were killed and several more were injured. These reports could not be verified by press time.

Besides his wide-ranging responsibilities for terror on Israel's borders, Zahedi was the highest-level interlocutor for Tehran with Hezbollah.

This means that although Israel has not taken credit, Iran and Hezbollah are already accusing Jerusalem of escalating Israel's war against Iran's regional proxies, since removing Zahedi could be seen as a blow to the management of the Lebanese terror groups' rocket attacks on Israel.

Iranian press reported that Zahedi was meeting with leaders of Palestinian Islamic Jihad at the time of the strike, but these reports could not be independently verified.

Zahedi commanded the Quds Force's Unit 18000, responsible, among other things, for smuggling ammunition and precision weapons into Lebanon. He had also commanded the IRGC's Air Force and Imam Hussein Division in the past. Israel has long targeted Iranian military installations and those of its proxies in Syria and has ramped up those strikes in parallel with its campaign against Iran-backed Palestinian group Hamas in the Gaza Strip. Monday's

attack was the first time the vast embassy compound itself had been hit.

Israel typically does not comment on attacks by its forces on Syria. Asked about the strike, an Israeli military spokesperson said: "We do not comment on reports in the foreign media."

The Iranian Embassy in Syria said in a statement that "F-35 planes fired six missiles at the Iranian consulate in Damascus" and that "the exact number and names of those killed will be published following the clearing-out of the rubble."

Iranian Ambassador to Syria Hossein Akbari, who was not injured, said at least five people had been killed in the attack and that Tehran's response would be "harsh."

The Iranian Embassy in Lebanon said that the "barbaric Israeli aggression is a flagrant violation of international laws, diplomatic norms, and the requirements of the Vienna Convention."

In a call with the Syrian foreign minister on Monday, Iran's foreign minister Hossein Amirabdollahian said that Tehran holds Israel responsible for the consequences of the attack, Iran's state media reported on Monday.

The strike on the Iranian consulate in Damascus is "a breach of all international conventions," Amirabdollahian added.

The White House said Monday night that it was "aware" of the reports, and would not comment if it views the strike as an escalation of tensions. The State Department said it will wait for more information to draw conclusions but that they are worried about anything that would cause the conflict to expand or widen in any way.

VIOLENT CLASHES NEAR PM'S HOME AS PROTESTERS ESCALATE EFFORT TO SECURE HOSTAGE DEAL (Israel Hayom 4/3/24)

Tensions boiled over in Jerusalem Tuesday night as a protest over Israelis captured in Gaza quickly descended into chaos and violence. What began as a rally outside the Knesset calling for the return of captive Israelis morphed into a fiery march to the Prime Minister's Residence and ultimately devolved into pitched battles between protesters and police officers on horseback. Five were arrested and a police officer was injured.

The dramatic events kicked off when Einav Zangauker mother of captive Israeli Matan, took the stage and lashed out at Prime Minister Benjamin Netanyahu. "You are the Pharaoh inflicting the plague of the first-born upon us," she exclaimed. "You've failed. The blood of 1,400 murdered Israelis is on your hands, and 240 have been abducted under your watch."

Zangauker accused Netanyahu of fostering Hamas' rise and vowed relentless protests until her son returned. "We will set this country ablaze, shake the earth. As long as my Matan has no day or night, neither will you."

Merav Svirsky whose brother Ittai was kidnapped and killed, echoed the fury. "Netanyahu didn't just fail to return the captives – he doesn't want to!" she cried. "The prime minister must resign immediately!"

After the speeches, thousands of protesters marched with torches towards the Prime Minister's Residence on Gaza Street, clashing with mounted police as they tried to breach security barricades. One protester crawled under a water cannon truck to halt its advance.

The Israel Police spokesperson said the following: "Hundreds of rioters tried to violently break through police barricades near the PM's residence. One hurled a burning torch at a mounted officer. After repeated refusals to disperse, police deployed riot control measures."

Former PM Ehud Barak warned grimly: "If a ground offensive into Rafah occurs, by the time it's over in months, the captives may return home largely in coffins."

The night's unrest left one police officer injured by a thrown barricade. As crowds began marching towards the President's Residence, the prime minister faced unprecedented pressure to resolve the captives' crisis soon.

MINISTER CHIKLI TO SCHUMER: YOU'RE MORE THAN WELCOME TO IMMIGRATE TO ISRAEL AND VOTE (Arutz-7 4/4/24)

Diaspora Affairs Minister Amichai Chikli responded on Wednesday to Senate Majority Leader Chuck Schumer (D-NY) after he once again called for Israel

to hold elections.

"Dear Senator Schumer, with your tremendous enthusiasm for Israeli politics, don't forget that the gates of Israel are open to you. You are more than welcome to immigrate and vote in the next elections. Until then, please respect our democracy," Chikli wrote on social media.

He was responding to an earlier post by Schumer, who called on Israel to hold elections, citing National Unity Party chairman Benny Gantz's call for elections.

"When a leading member of Israel's war cabinet calls for early elections and over 70% of the Israeli population agrees according to a major poll, you know it's the right thing to do," Schumer wrote in a post on social media.

His comment came after Gantz, at the conclusion of a press conference on the Gaza war, said, "In order for us to maintain unity, the public must know that we will soon come and ask for their trust. Let us not ignore October 7. For this reason we must agree on an election date around September. I discussed such a date with political leaders. Elections will prevent a split in the nation, because soon we will renew the trust between the people and their leaders."

DEMANDING ACTION, RELATIVES OF HOSTAGES SMEAR YELLOW PAINT ON KNESSET GALLERY WINDOWS (Times of Israel 4/3/24)

Chaos erupted in the Knesset visitors' gallery Wednesday as activists and relatives of hostages in Gaza splattered yellow paint on viewing windows above the plenum to protest a lack of government action to free their loved ones after 180 days of captivity.

Security personnel immediately confronted the protesters, pushed them away from the windows and escorted them out of the gallery. In the Knesset plenum below, where legislators were voting on a climate-related bill, a number of opposition lawmakers raised their hands in solidarity with the protesters.

Some of the approximately 20 protesters threw paint at the balcony's floor-to-ceiling windows, while others raised hands covered in paint and smeared them on the glass.

The protesters used bright yellow paint, a color that has been adopted to symbolize the plight of the captives, usually in the form of yellow ribbons.

Addressing the plenum following the incident, Opposition Leader Yair Lapid sympathized with the families while attempting to lower the temperature.

"Our hearts are with you, the families of the protesters. We will fight with you," he said, while stressing the obligation of "protesters to follow the law, and of police to maintain the safety of the demonstrators."

Families of hostages say the government has abandoned those kidnapped on October 7, as indirect talks with Hamas aimed at pausing the fighting and getting hostages out have failed to bear fruit since a November deal during which some 100 civilians were released from captivity. Israel says 134 people are being held by Gazan terror groups, 130 of them taken on October 7. Around 30 of those captive since October 7 are thought to be dead.

The Knesset's decision to go on a recess for six weeks starting April 7 has also raised hackles among families of captives, who say the crisis should trump lawmakers' vacations.

Saying that he understood the families' pain, Likud MK Nissim Vaturi accused some activists and opposition lawmakers of "hitching a ride" on their suffering.

"Don't engage in activities that prevent the return of the hostages," he yelled. Protests against the government have stepped up in recent days as relatives of hostages who accuse Netanyahu's government of failing to do enough have joined forces with activists pushing for the government to step down and early elections to be held. Hundreds have camped outside the Knesset since Saturday night, holding nightly rallies and moving the focus of their activity from Tel Aviv.

FATHER DEFENDS AWARD FOR PHOTO OF DAUGHTER'S ABDUCTION ON OCT 7 (i24NEWS 3/31/24)

Nissim Louk, the father of Shani Louk, who was tragically abducted and

killed by Hamas terrorists on October 7, has voiced his support for the recognition of a photo capturing his daughter's abduction, despite criticism from activists and friends of other victims.

The Associated Press (AP) recently received a prestigious journalism award in the Team Picture Story of the Year category for its photo essay titled "Israel and Hamas War."

One of the images featured in the collection depicts a half-naked woman, identified as Shani Louk, lying seemingly unconscious in the back of a pickup truck surrounded by armed men. This photo, taken by freelance photographer Ali Mahmud, who was embedded with Hamas terrorist during the attack, stirred controversy and condemnation from various quarters.

Speaking to the Ynet news site, Nissim Louk expressed his perspective on the matter, stating, "It's good that the photo won the prize. This is one of the most important photos in the last 50 years."

He likened the image to historical photographs that symbolize significant eras, such as the iconic image of a Jew raising his hands or paratroopers at the Western Wall. Louk emphasized the importance of such documentation for future generations, saying, "This is history. In 100 years, they will look and know what happened here."

Shani Louk, aged 22, was among the victims of the horrific Supernova music festival attack carried out by Hamas terrorists. The assault resulted in numerous casualties and abductions, including Louk, whose body is still being held in Gaza.

While Louk's father sees the recognition of the photo as a positive development in preserving historical memory, others have criticized the decision to award it. Israel's Special Envoy for Combating Antisemitism, Michal Cotler-Wunsh, denounced the prize as a form of "normalization of antisemitic hate," reflecting the deep divisions surrounding the image's portrayal.

Critics argue that the awarding of such a photo is insensitive and unethical, causing further anguish to the families of the victims. Shani Cohen, a friend of Shani Louk, described the decision as "completely unethical" and "completely ridiculous," emphasizing the pain it has caused among Louk's loved ones.

Yuli Tsinker, another friend of Shani Louk, expressed mixed feelings, acknowledging the shocking nature of the image while also highlighting its potential to shed light on the atrocities committed by Hamas terrorists.

EL AL PROBED FOR PRICE HIKES AMID WAR (YNet 4/3/24)

Israel's Competition Authority launched an investigation in to concerns that El Al, took advantage of the war to hike ticket prices, as airlines suspended their flights to and from Ben Gurion Airport.

The Authority was responding to complaints that the national carrier raised its prices excessively, while it remained the only airline operating flights from Israel to coveted locations such as the U.S.

The Authority was probing the legality of El Al's conduct and whether it could be declared a monopoly during the first months of the war when it was the sole carrier in operation for 80% of the market. It now controls 60% and ticket prices remain high. A return flight to Vienna for example is sold for \$900 not including luggage, while its cost before the war was \$500. Flights to the U.S. during the Passover holiday are currently sold upward of \$2,930 for a return flight.

The Competition Authority confirmed that a probe was underway but would not comment further.

El Al said it was confident the investigation would prove it had operated fairly. "Since the outbreak of the war El Al has been in constant dialogue with the authority over prices. We conduct a price policy that is in suited to events and circumstances."

FITCH REMOVES ISRAEL FROM 'RATING WATCH NEGATIVE', KEEPS A+ RATING (Israel Hayom 4/2/24)

Fitch Ratings maintained Israel's "A+" sovereign credit rating on Tuesday and removed the country from "rating watch negative" despite concerns over

Israel's war against the Palestinian terrorist group Hamas in Gaza.

At the outset of the conflict in October, Fitch placed Israel's sovereign debt rating on negative watch and warned a major escalation of the conflict could result in a downgrade. However, the risk of a rating downgrade, similar to that dealt by Moody's in February, has not been completely removed; Fitch ratings' outlook for Israel remains negative to "reflect the combination of uncertainties around the fiscal trajectory and the war's duration and intensity, including the risk of regional escalation."

Fitch said it foresees a near-term jump in the debt-to-GDP ratio and persistently higher military spending amid Israel's fractious domestic politics and an uncertain economic outlook, which could limit Israel's ability to bring down debt in the future.

UNDERGROUND HIDEOUT FROM NEARLY 2,000 YEARS AGO UNEARTHED IN ISRAEL (JPost 4/3/24)

Archaeologists in northern Israel have uncovered an immense underground hideout comprising narrow tunnels and bigger rooms that were dug by Jewish villagers nearly 2,000 years ago at a time of revolt against the Roman Empire.

The experts said the labyrinth is evidence that Jewish communities as far north as the hills of the Galilee, where Jesus is believed to have preached, prepared for the Roman legions quashing rebellions closer to Jerusalem.

They carved a hideout that winds at least 100 meters (yards) under their village, said Yinon Shvitiel, a historian at Zefat Academic College who specializes in caves.

Cramped burrows, too tight for an armored legionnaire, run between larger cavities where there is room to stand, gather and store precious goods. The cave system was designed to save entire families.

During the excavation, the team found a bronze ring that would fit a child's finger.

There were two ill-fated revolts against the Romans in the Holy Land during that period. The first culminated with the destruction of the Second Temple in Jerusalem in the year 70.

Decades later, famed leader Bar Kokhba led an uprising that was also soundly defeated. Similar hideouts from that time have been found in the foothills of Jerusalem, along with evidence of destroyed villages.

But this was the first Bar Kokhba-era hideout of such scope to be unearthed much further north, in a spot called Huqoq.

There were no signs of destruction, Shvitiel said, suggesting the fighting did not reach the area.

"We were amazed to see how big this complex is," said Uri Berger of the Israel Antiquities Authority, brandishing a small iron blade that was found buried in the hideout and dates from around the time of Bar Kokhba.

Their work is not done yet, he said.

There are still more burrows to be cleared from the dirt, he said, and perhaps, more artefacts that offer a glimpse into life in the Holy Land 2,000 years ago.

FOCUS ON INTEGRATING THE ULTRA-ORTHODOX INTO ISRAEL'S FUTURE ECONOMY (Dr. Amit Serusi, YNet 4/2/24)

Let's begin at the end: The discussion surrounding the enlistment of ultra-Orthodox Jews ("Haredim") into the IDF has become tedious. The discourse is unnecessary, the outcome is predetermined, and the exemption age is irrelevant.

Perhaps it's worthwhile to abandon it altogether and invest resources in a more important goal: integrating the ultra-Orthodox into Israel's future economy. Therefore, let's put an end to these unnecessary conflicts that only breed animosity and division among the ultra-Orthodox and Israeli society.

Let's focus on what to do assuming, quite realistically, that they won't enlist in the IDF. If our country's politicians were prioritizing rational decisions for the people's benefit, we might not be facing this situation. For 76 years, most of the ultra-Orthodox population has not enlisted in the IDF, and it seems they won't in the future. Even if they are drafted forcibly, it's uncertain whether

the IDF wants or needs unmotivated soldiers.

Now, let's discuss why it's crucial to shift our discussions to focus on the integration of the ultra-Orthodox into Israel's economy. There are several main reasons.

From a demographic perspective, the ultra-Orthodox wield significant political, economic and social power simply because a significant portion of the Israeli population is ultra-Orthodox. As of 2023, they constitute about 14% of the total population and are steadily growing. Additionally, it's a relatively young population, with the median age being 16 compared to the median age of 35 in the rest of the population (Israel Democracy Institute, 2023).

Furthermore, one of the most influential factors in economic integration is level of education. For the ultra-Orthodox, the current situation is not favorable, especially for men, with only 16% attempting high school state final exams compared to 69% of ultra-Orthodox women and, as of 2021, only about 5% of the entire ultra-Orthodox population had studied in higher educational institutions.

This lack of educational attainment leads to limited integration into the labor market, which brings us to the next point: income disparity (Israel Democracy Institute, 2023).

When income is low among the population, there is a direct impact on the state's revenue from direct taxes. Of course, this also affects expenditures, which in turn directly impacts indirect taxes for the state. The current situation in the ultra-Orthodox population, which has grown rapidly over the last several years is certainly not favorable for the economy.

As of 2021, the average gross income per ultra-Orthodox household per month stood at about 15,000 shekels compared to 22,000 shekels for a non-ultra-Orthodox household. In terms of expenses, despite having more people per household, ultra-Orthodox households spend about 14,000 NIS per month compared to 15,600 NIS in non-ultra-Orthodox households (Israel Democracy Institute, 2023).

Now, let's consider possible approaches we need to take. It's crucial to understand that integrating the ultra-Orthodox into Israel's future economy won't happen overnight. It's a long process. For some of them, living off stipends is a way of life. If the stipends are cut off, they have no future, and we don't want to reach such a situation. Therefore, the process must be gradual, over many years.

Unfortunately, since the ultra-Orthodox population holds significant political power and have been part of many coalition governments throughout Israel's history, many politicians have not done much to advance the process for fear of coalition collapse, thus neglecting the issue. The equation of sharing the burden is no longer valid, and the imbalance will only worsen in the coming years. We must begin to address it now before it's too late.

There are various initiatives and proposals for integrating the ultra-Orthodox into Israel's future economy, but opinions are divided due to political motives and the interests of different entities. In general, efforts should be made to encourage employment and integration into the economy while gradually reducing benefits and phasing out the budget allocated toward the ultra-Orthodox.

One way to do this is to gradually reduce government support and budget for those who don't enlist and make it harder for them to receive these benefits, while also encouraging and providing incentives for those who do enlist. Further, we should be encouraging training in various employment sectors such as in high-tech to bridge educational gaps (e.g., JBH - high-tech studies for the ultra-Orthodox, Kodcode - the ultra-Orthodox program for training programmers, Tech-venture - the national initiative for integrating the ultra-Orthodox into high-tech).

Finally, we must acknowledge and understand that Israel is a democratic Jewish state and, therefore, Jewish character will always be part of its essence and thus must be preserved. But it's important to understand that before preserving Israel's character, its existence must be secured from both economic and security standpoints; otherwise, there will be nothing left to preserve.



The Greater Washington Community Kollel SHABBOS DELIGHTS

TORAH MINUTE

IN MEMORY OF RABBI KALMAN WINTER ZT"L

Preparation Counts

Presented by Rabbi Hillel Shaps, Kollel Scholar and Director of Special Projects

"It was on the eighth day..." (9:1)

Last week's Parsha, Parshas Tzav, concluded with the *shivas yimei hamiluim*, the seven days of inaugurating the *Mishkan* (Tabernacle) and the *kohanim* (priests). During these seven days, Moshe erected the *Mishkan* each morning and took it apart in the evening and it was Moshe who brought offerings and performed the service. As Parshas Shemini begins, Aharon, the *Kohen Gadol* (High Priest), and his sons are ready to assume their positions and begin the regular operation of the *Mishkan*. It is therefore curious that the Torah would refer to this first day as the eighth day. It would seem more appropriate to refer to it as the first day. In fact, in Parshas Nasso, where the Torah records how the *Nesi'im* (Princes) of each tribe brought offerings of dedication on these first days of the *Mishkan*, it does refer to the first day as "*the first day*." (Bamidbar 7:12)

Rav Dovid Feinstein zt"l suggests that by referring to this day as the "eighth day," the Torah is teaching us an important lesson about the value of preparation. The time that we spend preparing to perform a *mitzvah* is in fact a part of the *mitzvah* and is almost equal in value to the performance of the *mitzvah* itself. In this sense, the seven days of preparing were taken into account and "opening day" of the *Mishkan* was reclassified as the eighth day.

All *mitzvos* require preparation but perhaps none as much as those connected to Pesach. The cleaning and cooking can at times feel burdensome. Keeping in mind that when preparing, we are already engaging in the *mitzvos* of Pesach, can perhaps help us reframe what we are doing. Additionally, we must not forget to prepare ourselves mentally by thinking and learning about the significance of the holiday. These forms of preparation are a part of the *mitzvos* themselves and will greatly enhance our *Pesach* experience.

Wishing you a Good Shabbos!

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Point to Ponder

TABLE TALK

Parsha Riddle

And Aharon was silent (Vayeedom) (10:3).

Why does the verse use the word *Vayeedom* (which has connotations of being like a rock) when describing Aharon's remaining quiet? The word usually utilized in this context is *vayishtok* or *vayacharish*. In addition, what was unique about the silence of Aharon that he deserved so much reward?

What halacha do a posek and a Kohen have in common?

Please see next week's issue for the answer.

Last week's riddle:

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

Answer: The Chatas (Sin-Offering) was brought in the same place in the Mishkan as the Olah (Burnt-Offering), so it would not be obvious who sinned and was bringing a Chatas, and who was bringing a voluntary Olah.

HATORAH V'HAMITZVAH

HALACHA INSIGHTS FROM THE PARSHA

Parashas Shemini (11:1-22) contains various rules and lists governing the permissibility of eating four categories of living creatures:

1. Animals may be eaten if and only if they have split hooves and bring up their cud. (Our *parashah* enumerates four animals that satisfy only one of these two conditions and thus may not be eaten; *parashas Re'eh* (Devarim 14:4-5) enumerates ten animals that satisfy both conditions and thus may be eaten.)
2. Marine creatures may be eaten if and only if they have fins and scales.
3. Any bird may be eaten except for an enumerated list of forbidden ones (the list in our *parashah* is slightly different from the one in *Re'eh* [14:12-18]; the Talmud [*Chullin* 63b] understands that the two lists combined include twenty-four distinct birds). Unlike the Torah's discussions of the other three categories, its discussion of birds does not include any anatomical or behavioral criteria of permissibility (*simanim*).
4. Flying, teeming creatures may be eaten if and only if they have four legs plus additional jumping legs. (The Torah proceeds to enumerate several species of grasshopper that satisfy these conditions.)

Although the Torah does not provide any *simanim* of birds, the Talmud introduces a number of such *simanim*. As a matter of practical *halachah*, however, the longstanding Ashkenazic custom is to generally not rely upon *simanim* alone to allow the consumption of particular species of birds, and a tradition of permissibility is required (see *Shulchan Aruch YD* 82:1-3). With regard to animals, however, until relatively recently there was no mention of any requirement for a tradition, but some later authorities do assert such a requirement (see *Shach ibid. siman* 80 s.k. 1; *Pri Megadim ibid.*; *Chochmas Adam* 36:1). This issue was at the center of several controversies in the last century over the kashrus of various species of animals that did not have a tradition of permissibility, such as the American bison and the zebu (see R. Yehuda Spitz, Buffalo Burgers and the Zebu Controversy). Although the Chazon Ish does not permit any species without a tradition of permissibility, the OU's position is that "If it is clear after careful study that the mammal has split hooves and chews its cud exactly as most kosher animals, the OU will accept it as a kosher species." (R. Seth Mandel and R. Chaim Loike, OU Position on Certifying Specific Animals and Birds)

PRESENTED BY

RABBI YITZHAK GROSSMAN, ROSH CHABURAH

KIDS KORNER

Who Am I?

#1 WHO AM I?

1. I am an alternative to pigeons.
2. In Aramaic I am four legged.
3. I appear twice in Megillas Esther.
4. In the Midrash I am the sound of Moshiach.

#2 WHO AM I?

1. I am after a week.
2. I am for a bris.
3. I was for the Mishkan.
4. On Sukkos, I have my own Yom Tov.

Last Week's Answers

#1 Dag/Fish (I cannot be an offering, I am the mazel now, I am mentioned every night, I am fishy business.)

#2 Mizbeach/Altar (I have corners, I have pyres for fires, The General used me for asylum, The Angel will try to save himself with me.)

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