

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

March 11 - 12, 2022 - 9 Adar II 5782 - Vayikra/Zachor

Light Candles by 5:53 - Havdalah 6:52

The Shabbos Shorts is sponsored this week by Delia Weiss & family and Miriam & Steve Friedman & family on the publication of Matan Friedman's newest sefer, Ish Matan on Leil Haseder, Chelek Aleph. To purchase and for more information, contact Miriam Friedman at 301-754-1517 or mfriedman2@yahoo.com

Mazal Tov

- **Arleeta & Rabbi Dr Ivan Lerner** on the birth of a great-granddaughter to their grandchildren, Gabi & Yosef Miller. Mazal Tov to grandparents D'vorah & Rabbi Shmuel Miller, Janet & Dr. Joe Bernstein and to great grandmother Ilene Miller.
- **Chana Sara & Rabbi Yitzhak Grossman** on the birth of a daughter. Mazal Tov to big brother Simha Bentzion.

Condolences

- **Esther Bender** on the passing of her mother, Frances Grunberger. Shiva is being observed at 1138 Kersey Road through Monday morning. Visiting hours: Motzei Shabbos, 7:30 PM - 9:30 PM, Sunday 10:00 AM - 12 Noon, 3:00 PM - 5:30 PM, 7:00 PM - 9:00 PM. The family requests that only fully vaccinated people visit and that all visitors wear masks.
- **Sara Hyatt** on the passing of her husband, Rabbi David Hyatt, and **Arona Hes** on the passing of her father. Shiva will be observed on Sunday at 3204 Fallstaff Road in Baltimore. Shiva will be observed at 607 Hillsboro Drive from Monday morning through Tuesday morning. Shacharis Monday/Tuesday 7:30 AM. Mincha/Maariv Monday 6:55 PM. The family requests no visitors between 12 Noon and 2:00 PM or after 9:30 PM.
- **David Marwick** on the passing of his mother, Claire S. Marwick. Shiva will be observed at 618 Hyde Road. David will accept visitors through Wednesday afternoon. Minyan schedule: Shacharis - Sunday 7:30 AM, Monday 6:45 AM, Tuesday 7:00 AM, Wednesday 6:30 AM., Mincha/Maariv: Sunday - Tuesday 6:55 PM, Mincha - Wednesday 6:35 PM. No Minyanim for Maariv, Megillah or Shacharis on Purim. The family requests no visitors between 8:30 AM and 9:30 AM, between 12 Noon and 1:30 PM, between 5:00 PM and 6:30 PM or after 9:30 PM. All visitors should please be fully vaccinated and wear masks.
- **Lois Meyers** on the passing of her sister, Roslyn Slovic. Shiva is being observed at 1121 University Boulevard West, Apt. 405, through Tuesday morning. Visiting hours: Sunday and Monday 1:30 PM - 5:00 PM and 7:00 PM 9:00 PM. The family requests that only fully vaccinated people visit.

Shabbos Schedule

Minyan locations are listed as B = Belonofsky Sanctuary.

S = Social Hall. LBM = Large Beis Medrash, SBM = Small Beis Medrash

Friday Night:

- Light Candles by 5:53
- Mincha: 5:55 (B), 5:45 (Sephardi, LBM)

Shabbos Day:

- Shacharis: 7:00 (B), 8:45 (B), 9:15 (S), 8:00 (Sephardi, LBM), 9:15 (Teen Minyan, SBM)
- Mincha: 2:30 (B), 5:30 (B), 5:25 (Sephardi, LBM)
- Shabbos ends/Maariv: 6:52

Divrei Torah:

- 8:45 Main Minyan Rabbi Rosenbaum
- 9:15 Rabbi Postelnik

Kiddush Sponsors:

- Hashkamah Minyan Kiddush is sponsored by **Leah & Yoni Bresler** in honor of all the members of the Hashkamah Minyan and our ability to gather together in person.
- 8:45/9:15/Sephardic Minyan/Teen Minyan Kiddush is sponsored by **Eva & Isaac Moses and Ben Yehuda** in honor of all those who celebrated their Bar & Bat Mitzvah during the COVID-19 pandemic, and by **Sam & Raquel, Steve & Susu and the entire crew** with love and in honor of Seth & Masha and wishing them a Happy 25th Anniversary and noting how their lives exemplify Torah Middos and Chesed and wishing Hakadosh Baruch Hu give them continued health, strength and Bracha for many, many more years together.
- **Shalosh Seudos:** After the 5:30 PM Mincha, all are invited to join the Daf Yomi group for a Siyum on Maseches Chagiga and Seder Moed.

Weekday Shiurim

Options for remote learning are listed below. For the latest list and times, go to: <https://wp.yise.org/remote-learning-schedule/>

- **Rabbi Rosenbaum** - Daily - one chapter of Tehillim followed by a 15-minute Shiur on the Parsha. Monday through Friday, 9:30 AM, **Zoom A**, will not meet on Thursday, March 17.
 - **Rabbi Rosenbaum** - Daily - one chapter of Tehillim, followed by a 15-minute Halacha Shiur. Sunday through Thursday, 6:30 PM (note new time), **Zoom A**, will not meet on Wednesday, March 16 or Thursday, March 17.
 - **Rabbi Rosenbaum's** Mussar Study Group for Women (spiritual self-improvement), Sundays at 9:30 AM, **Zoom A**, will resume on Sunday, March 20.
 - **Rabbi Rosenbaum's** Gemara Shiur for Men, Tuesdays and Fridays, 6:00 AM, **Zoom A**.
 - **Rabbi Rosenbaum's** Nach Shiur, Wednesdays at 11:00 AM, now learning Mishlei, **Zoom A**.
 - **Rabbi Rosenbaum's** Women's Navi Shiur, now learning Sefer Shmuel, Wednesdays at 8:00 PM, **Zoom A**.
 - **GWCK Sunday Kollel Brunch and Learn for Men** - Sunday mornings, 9:30 AM, **Zoom F**.
 - Rabbi Hillel Shaps - Unraveling the Navi: Melachim Aleph
 - **Rabbi Tuvia Grauman** - Rabbi Hyatt's Gemara Shiur, Sundays at 10:00 AM, **Zoom C**.
 - **GWCK presents CLAS (Community Learning at Shomrai)** - 8:15 PM - 9:15 PM. For more info., contact Rabbi Hillel Shaps, hshaps@gwckollel.org 347-869-9361.
 - For Men:
 - Mondays: Rabbi Hillel Shaps - On the Same Page Gemara - in person (Social Hall) and on **Zoom F**.
 - Wednesdays: Rabbi Yitzhak Grossman - Reading Responsa - **Zoom D**.
 - Thursdays: Rabbi Avraham Sussman - Yesodei Hatorah Gemara Skills Building - **Zoom H**.
 - For Women - **Zoom I**
 - Mondays: Mrs. Sara Malka Winter - Parsha Journeys
 - Tuesdays: Mrs. Sara Malka Winter - Sefer Bereishis
 - **SCP (Semichat Chaver Program)** - Tuesdays at 8:45 PM. A new semester began on October 19. Join the fastest growing Halacha learning program in the world! Now back in person at YISE. Register at gwckollel.org/scp
 - **Rabbi Yehoshua Levy's** Gemara Shiur, Masechet Chulin, Sunday through Friday, 6:35 AM - 7:20 AM, in the Franco Beit Midrash.
 - **The Golden Network Presents: Rabbi Barry Greengart's** Shiurim for men & women, Mondays at 9:00 AM, studying Parashas Hashavua, **Zoom B**.
 - **Rabbi Yitzchak Scher's** Shiur for Men and Women, Tuesdays, 1:30 PM, "A Second Look - Stories in the Torah from a Deeper Perspective", **Zoom E**.
 - **Rabbi Moshe Arzouan's** Advanced Gemara Shiur for Men, learning Maseches Bava Kama 7th perek Merubah. Wednesday evenings, 8:00 PM, **Zoom G**, will resume after Purim.
- Connection Details:** Go to <https://zoom.us/join/> and enter the meeting ID, or call 301-715-8592 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: 978 8156 7874, password RabbiHyatt
Zoom D: ID: 746 455 2195, password Learn
Zoom E: ID: 713 7408 5130, password 045079
Zoom F: ID: 349 754 2180, password Learn
Zoom G: ID: 539 496 3506, password ygarwar
Zoom H: ID: 803 356 4156, password Learn
Zoom I: ID: 601 853 4021, password Winter

YISE Programs and Listings

Ruach Minyan - The next Kabbalos Shabbos Ruach Minyan will take place in the Social Hall this Shabbos, March 11. IY"Y, our Baal Tefilah will be Yosef Lindell! Mincha is at 5:55 PM in the Belonofsky Sanctuary, and following Mincha, those who are interested in the Ruach Minyan will go to the Social Hall for Kabbalos Shabbos. Bring your family and invite your friends. It's going to be Gevaldic! For more information, contact adambashein@gmail.com

Pre-9:15 Minyan Chabura - A weekly Chabura in the Nesivos Shalom on the Parsha. Delve into the deeper dimensions of the Parsha and Holidays by learning the Nesivos Shalom's weekly insights. Begins at 8:55 AM Shabbos mornings in the Social Hall. This week's Shiur will be given by Rabbi Postelnek.

Daf Yomi Siyum on Seder Moed - All are cordially invited to join the local Daf Yomi group to celebrate the Siyum of Maseches Chagiga and Seder Moed. Shabbos Parashas Zachor, March 12. Mincha at 5:30 PM, followed by a festive Shalosh Seudos in the Social Hall.

Seeing the Hand of Hashem...In Nature - A lecture series presented by the YISE Meaningful Tefilah Project. Second lecture, "In Human Biology and Physiology," Dr. Aaron Cypess from NIH will speak about "The Science Behind Asher Yatzar, the Most Frequently Recited Bracha," Sunday, March 27, 8:00 PM on Zoom. *See flyer for details.* Previous lectures are posted on yise.org.

Come Join Rabbi Koss's Monthly Jewish History class on Zoom! Bikur Cholim of Greater Washington and the YISE Chessed Committee: Rabbi Koss will be speaking on a topic in Jewish history, Monday, April 4, from 2:00 PM - 3:00 PM on **Zoom A**. For more information, contact Miriam Friedman at mfriedman2@yahoo.com

Kashrus in the Kitchen - Learn the background and practical laws of Kashrus. Tuesdays, 8:15 PM - 9:00 PM, at the home of David & Tamara Goodman: 11611 Kemp Mill Road. Masks optional. Given by Rabbi Postelnek. For questions or to join the WhatsApp group, contact Rabbi Postelnek at 571-340-0227 or rypostelnek@yise.org Recordings available at <https://wp.yise.org/kashrus-kitchen>

Anti-Semitism and Hate Crimes - A briefing and interactive discussion with John McCarthy, Montgomery County State's Attorney, and Captain Stacey Flynn, Director, Community Engagement Division, MCPD. Sunday, March 13, 8:00 PM on Zoom, Meeting ID: 863 0551 8383, Passcode: 410077. Questions? Contact Yosefi Seltzer: Yoseltzer2@gmail.com *See flyer for details.*

Coping with Memory Loss - Please reserve Sunday, March 27, 11:00 AM, for a virtual panel discussion: Diagnosing, Treating, and Providing Care at Different Stages. Dr. Lynn Deutsch (geriatric psychiatrist); Mary Ann Buckley (care manager); Karen Miller (recreation activities specialist); a caregiver; and YISE's Rabbi Dovid Rosenbaum. This is part of Bikur Cholim of Greater Washington's Healthy Communities Initiative. *See flyer for details.*

Save the date! GWCK Shabbaton at YISE! Shabbos Parshas Tazria, April 1-2. Community Friday Night Seudah and Oneg Shabbos! Inspiring Divrei Torah and Lectures! Uplifting Tefillos! Stay tuned for more details.

Volunteers Are Needed Weekly to help with Kiddushes. If you can help, please contact Simi Franco at office@yise.org or 301-593-4465 x403.

Helping Hands Across Kemp Mill is a part of YISE's Chessed Committee. The program helps members undergoing serious medical crises. We are always looking for volunteers to help. To be a part of this program by helping with meals, visitation, shopping, childcare, etc., contact: Melanie Karlin, 301-681-4740, mskarlin@gmail.com or Miriam Friedman, 301-754-1517, mfriedman2@yahoo.com

Shiurim from Rabbi Gedaliah Anemer, ZT"Y, are available at <http://audio.yise.org>

Happy Birthday! Happy Anniversary!

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

Dvar Torah Dedications/Sponsor a Shiur

During this difficult time, we pray to Hashem that the day that we can all come together again in Tefillah and Torah study in good health arrives speedily. Until that point, YISE continues to offer a number of different remote learning options. These options are now available for sponsorship on an individual Shiur or a daily basis.

Sponsoring a Shiur or other Torah learning is a meaningful way to commemorate a Yahrzeit or honor a loved one. Sponsorships are also a great way to celebrate a Simcha or any other milestone, while helping YISE at a time when many of the Shul's other sources of revenue are not available.

- The following individual Shiurim are available for sponsorship at \$18 (per day):
 - Daily Morning (Monday through Friday) Tehillim and Parsha Shiur
 - Daily Evening (Sunday through Thursday) Tehillim and Halacha Shiur
 - Rabbi Rosenbaum's Sunday Morning Mussar Study Group for Women
 - Rabbi Rosenbaum's Tuesday or Friday Morning Gemara Shiur for Men
 - Rabbi Rosenbaum's Wednesday Morning Nach Shiur
 - Rabbi Rosenbaum's Wednesday Night Navi Shiur for Women
 - Rabbi Grauman - Rabbi Hyatt's Gemara Shiur, Sunday Morning
2. Sponsorship of the Morning and Evening Tehillim and Parsha/Halacha Shiurim together is available for \$25.
3. The 8:45 and 9:15 Shabbos Drashas are both available for sponsorship at \$54 each.

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

Thank you to the Shiurim Sponsors for this Past Week:

Rabbi Hyatt's Gemara Shiur

- **David Jaray** in memory of Rabbi Hyatt, Z"Y, and in honor of Rabbi Grauman and all those who attend his Shiur.

Rabbi Rosenbaum's Tehillim/Parsha/Halacha Shiur

- **Rochelle Dimont & Family** in memory of Chayim Dimont, Chayim Ben HaRav Avraham Mordechai and Rochelle Dimont's mother, Chaya Feiga Bas HaRav Chaim HaLevi, whose Yahrzeit is the 7th of Adar 2.

Rabbi Rosenbaum's Shabbos Morning Drasha

- **Rabbi and Mrs. Hirsh Chinn** in memory of Rabbi Yitzchok Eizik Ben Avrohom Zalman Chinn on the occasion of his 14th Yahrzeit on Taanis Esther.
- **Aliza & Gil Chlewicki** in memory of Aliza's father, Robert Sacknovitz, Reuvain Ben Shaul Zissel, on the occasion of his 8th Yahrzeit on 13 Adar II.

Remember to change your clocks
"Spring Forward" one hour
on Motzei Shabbos.



YISE Youth Announcements

Shabbos Groups this Shabbos, March 12, from 10:00 AM until Shul ends. Age 18-36 months (Mommy & me) in the toddler room off the Lower Lobby. Ages 2-5 years (drop off) in the room behind the balcony. Ages 6-9 years will meet at Shomrai and walk over to the Yeshiva. For more information, contact Talya Miller, YISE Youth groups coordinator, at tmiller@yise.org

Purim - YISE and Beyond

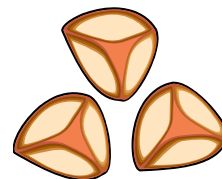
Purim Schedule at YISE:

Taanis Esther - Wednesday, March 16:

- Fast Begins - 5:58
- Shacharis - 6:15 (S), 6:30 (B), 8:45 (B), 7:30 (Sephardi, LBM)
- Mincha - 2:00 (B), 6:35 (B), 6:50 (Sephardi, LBM)
- Maariv/Megillah - 7:45 (B, S)
- Fast Ends - 7:56
- Megillah Only - 9:30 (Sephardi, LBM), 10:00 (B)

Purim - Thursday, March 17:

- Shacharis - 6:15 (S), 6:45 (B), 7:30 (S), 8:30 (B), 7:05 (Sephardi, LBM)
- Mincha - 2:00 (B), 5:30 (B), 2:00 (Sephardi, LBM)
- Maariv - 8:15 (B), 9:30 (B), 9:30 (Sephardi, LBM)



Get Ready for Purim with a 2-Part Mini Series by Rabbi Postelnek on Zoom A:

- **The Fragrance of Purim** - How our sense of smell and the Ketores relate to Purim - Monday, March 14, 8:15 PM

Pre-Purim Celebration - Sunday, March 13, 11:00 AM, in the Social Hall. Exciting Mega Magic Show with Crickett the Entertainer! Come in Costume for a special Costume Parade. Ages 2-11, accompanied by an adult. Stay Tuned for even MORE exciting Purim FUN with YISE YOUTH! Sponsorships Available: \$36, \$50, \$100, \$360 - Please contact office@yise.org to sponsor at any level. *See flyer for details.*

Matanos Laevyonim - Those wishing to make donations for Matanos Laevyonim to be distributed by Rabbi Rosenbaum on Purim day can drop them off at the office (please do not send donations through mail or online) or give them to Rabbi Rosenbaum through the Purim night Megillah readings. Checks can be made out to YISE Charity Fund.

Purim Night at YISE! Family Friendly Megillah Reading, 7:45 PM in the Social Hall, followed by a dairy Break-Fast Meal (RSVP requested but not required), and then a Purim Mesiba with Photo Booth, Bounce House, Snacks & Cocktails, and Pumping Music! Sponsorships available. Please contact the office at office@yise.org to RSVP for the Break-Fast or to sponsor any of the events. *See flyer for details.*

21st Annual Purim Yahrzeit Shiur in memory of Jane Axelrod (Raizel Bas Simcha) - Thursday, March 17. Can join via Zoom at 9:50 AM for Shiur at 10:00 AM SHARP! Meeting ID: 684 682 8415, Passcode: 613613. Direct link: <https://us02web.zoom.us/j/6846828415> The shiur will end no later than 10:30.

Purim Food Drive - Please donate Purim foods to the Capital Kosher Pantry. All items should be factory sealed, well within the use-by date, and certified kosher. Suggested items include flour, sugar, oil, Pareve chocolate, canned fillings, vanilla, yeast, individual sized snack bags and juice boxes. Drop off at Shalom Kosher Market, Moti's Market, KMS, YISE and the Capital Kosher Pantry, 1910 University Blvd. West.

Purim is coming and AMIT is selling beautiful Purim Cards at \$3 each or 10 for \$25, Please call Esther Edeson at 301-593-1468 or 301-593-4465 ext. 402 to order.

GWCK Purim Learning - This Purim, bring your sons to continue the legacy of Yeshivas Mordechai Hatzadik! Purim morning following the 8:15 AM Shacharis (approx. 10:00 AM) at SEHC, 10900 Lockwood Drive. For boys age 5 and up: Learn with your father or a Kollel Rabbi. For men: Purim Shiur presented by Rabbi Hillel Shaps: If I Forget Thee, Yerushalayim, It Must Be Purim!

The Franco Foundation Matanot L'Evyonim - The Franco Foundation helps Jewish individuals and families in our neighborhoods meet basic needs of food, clothing, and shelter. The need has soared because of COVID-19. Your entire donation for Matanot L'Evyonim goes directly to financial assistance for our local Jewish communities and will be distributed on Purim. Send your generous tax-deductible contributions (earmarked Purim) to: The Franco Foundation, c/o Allan Franco, 613 Bromley Street Silver Spring, MD 20902, or donate through Paypal to thefrancofoundation@gmail.com You can email Allan at the same address if you know of individuals or families that need assistance. Thank you for your support.



Yad Yehuda of Greater Washington Matanot L'Evyonim - Donations are being collected between now and Purim. 100% of the money collected will be distributed as Matanot L'Evyonim to local individuals and families in serious financial distress in the Greater Washington area. To donate, please visit <https://yadyehuda.org/matanot-levyionim> Yad Yehuda is a 501(c)3 tax-exempt organization. Tizku L'mitzvot and a Freilichen Purim!

Send and Receive Mishloach Manot greetings and packages to your friends and neighbors throughout the area through Berman Hebrew Academy's Happy Purim program. For only \$2.75 per name, you can share Purim greetings with up to anyone on our 2,000 family list. If you wish to be added to the database to allow others to send to you, and also to receive your personalized login code, please email purim@mjbha.org

16th Annual Rose and Bernard Singer Megillah Reading Program - The purpose of the program is simply to ensure that no Jew in our community misses out on hearing a megillah reading because of illness, infirmity, or due to some other reason that prevents him or her from getting to shul on Purim. Volunteer readers are needed - please contact Saul Singer ASAP to sign up. If you need someone to read for you, or know of someone who might need a reading, please let Saul know ASAP. Email is preferred, saulsing@gmail.com, or call 301-593-1193.

COVID-19 Updates

- The YISE Board has mandated that everyone 16 and older who is medically eligible for an FDA-approved COVID-19 vaccine must be **fully vaccinated for COVID-19 in order to enter the Shul building.**
 - Masks are now optional for adults and children.
 - There are no social distancing requirements in the YISE building.
 - The Shul office is still open, but hours may vary.
- Let us Daven to Hashem to keep all of us in good health and to return our lives to normal as soon as possible. In protecting each other as we navigate this unfolding situation, may we grow stronger as individuals and as a community.

Community Programs & Listings

The Men's Chevra Kadisha is comprised of volunteers with representation from all the Orthodox communities in Maryland and DC. In a typical year, we perform over 185 Taharot for Jewish families requesting one under the Halachic guidance of the Vaad of Greater Washington. With special pandemic protocols in place, we have provided this Chesed without a break in service, in spite of losing a number of volunteers to age, Aliyah, and at-risk volunteer health situations. Consequently, we need your help. Additional volunteers are needed to replenish the ranks of our team so that we can continue to provide effective Taharot to the DC, Maryland, and Virginia communities. To join the Men's Chevra please contact us at: www.chevrakadishagw.org and select the "Join the Chevra Kadisha" option or call 301-908-2645.

Kemp Mill Toastmasters - Wednesday, March 23, 8:00 PM - 9:15 PM. See what Toastmasters is all about and find out how you can become a more confident communicator. Contact Manasseh Katz at secretary@kempmilltoastmasters.com for more info. Zoom meeting ID: 986 546 841, password: 3671

Linda Silverman Kahan 10th Yahrzeit Memorial Lecture and Brunch - Featuring Guest Speaker Eliot Cohen, Starting with Shylock: How Shakespeare Teaches Empathy. Sunday, March 27, 10:00 AM - 11:30 AM. For more information and to register, visit <https://www.sulam.org/lkm22>

A Night of Unity and Song - The Torah School of Greater Washington invites all women and girls of the Greater Washington and Baltimore communities to join us for an evening of music and inspiration, Sunday, March 27, 7:00 PM, at Berman Hebrew Academy. Renowned music stars Shaindy Plotzker and Aliza Loeb will perform, along with the Shiras Hayam Girls Choir. For tickets and sponsorship opportunities, please visit: www.tsgw.org/nightofunity

Women's Online Shiur with Rabbi Yehoshua Levy - Free 1-hour shiur on Zoom on the first and third Sundays of each month at 8:00 PM (NEW TIME). Topic: Eishet Hayil, with principles from Mesilat Yesharim and weekly Sidra. In English. All levels of ability are welcome. You needn't attend every Shiur, but RSVPs are requested. Contact Shiur Coordinator at womensshiur@gmail.com for details.

YGW Kollel Zichron Amram Machshava - Probing Jewish Thought Through the Works of Rav Yitzchak Hutner, ZT"l, with Rabbi Eliyahu Reingold, Rosh Kollel, Sundays at 8:00 PM on Zoom, Meeting ID: 825 0731 6850, Passcode: 1216613. For more information, contact Rabbi Moshe Chaim Blate at 404-273-3392.

Dirshu - Please join Dirshu as it began Bava Metzia on December 20. Shiur options at YGW: Monday - Friday, 5:45 AM (R. Reingold) or Monday - Thursday, 9:00 PM - 10:00 PM (R. Cortell/R. Werner). About 2.5 Daf covered each week.

Parsha Explorations with Rabbi Yitzhak Grossman - Presented by the Greater Washington Community Kollel and Kemp Mill Synagogue, Sunday evenings, 7:30 PM at KMS and on Zoom, Meeting ID: 655 813 1022, Passcode: 365636. For men and women.

TGN Program: Siddur Class - In-Depth Analysis of the Birkat Hamazon with Mrs. Esther Dziadek, Wednesday mornings, 9:30 AM to 10:30 AM, on **Zoom B**. For more information call 301-732-1773 or email director@goldennetwork.org

Help our Senior Neighbors - What if you had to give up your car keys and depend on someone else to get you where you needed to go? This is happening to more and more of our senior neighbors. Consider volunteering with the Senior Connection to drive seniors to medical appointments, shopping, etc. Training and liability coverage are provided, and you can set your own volunteering schedule. COVID-19 precautions are followed for the health of drivers and riders. Contact volunteer@seniorconnectionmc.org, call 301-962-0820 or visit www.seniorconnectionmc.org for more info.

Newly married? Growing family? Just need a budget check-up? IZUN is a community resource that provides free and confidential coaching to help you examine your budget and achieve financial stability. Go to <https://getizun.org> or email us at barbara@getizun.org

Daf Yomi Shiur currently meets online weekdays via a WebEx video conference. There is still room for a few more participants. Anyone interested may email Judd Lifschitz at lifschitz@slslaw.com to be added to the invite list. Sunday 8:30 AM, Monday - Thursday 9:00 PM. Shabbos in-person at 7:30 AM in the YISE Social Hall.

Daily Halacha Program from Rabbi Eliyahu Reingold - Receive one every day in your inbox. Visit dvarhalacha.com and click "Sign Up."

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

The Week Ahead		Sunday March 13	Monday March 14	Tuesday March 15	Wednesday, March 16 Taanis Esther	Thursday, March 17 Purim	Friday, March 18 Shushan Purim
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, 6:30, 8:45	6:15, 6:45, 7:30, 8:30	6:15, 6:55, 8:45
	Sephardi (LBM)	7:30	7:30	7:30	7:30	7:05	7:30
Mincha / Maariv	Ashkenazi (B)	7:00	7:00	7:00	2:00 / 6:35 / 7:45	2:00/5:30/8:15/9:30	See Shabbos schedule
	Sephardi (LBM)	6:50	6:50	6:50	6:50	2:00 / 9:30	
Halachic Times: Latest Alos Hashachar 6:03 AM, Earliest Talis and Tefilin: 6:31 AM, Latest Netz: 7:23 AM, Latest Krias Shema: 10:14 AM, Earliest Mincha: 1:48 PM, Earliest Shkia: 7:13 PM, Latest Tzeis Hacoachavim: 7:59 PM							

Next Shabbos

March 18 - 19, 2022 - 16 Adar II 5782
Parshas Tzav

Friday Night:

- Light Candles by 7:00
- Mincha: 7:00 (B), 6:50 (Sephardi, LBM)

Shabbos Day:

- Shacharis: 7:00 (B), 8:45 (B), 9:15 (S), 8:00 (Sephardi, LBM)
- Mincha: 2:30 (B), 5:00 (B), 6:55 (B), 6:50 (Sephardi, LBM)
- Shabbos ends/Maariv: 7:59

Next Shabbos Shorts Deadline: Wednesday, March 16 at 12 Noon

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

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

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

Website: www.yise.org

Office Hours:

Monday - Wednesday: 9:00 AM - 5:00 PM, Thursday: Closed

Friday: 9:00 AM - 2:00 PM

Rabbi Dovid Rosenbaum Yale Ginsburg - President
Rabbi Yosef Postelnek - Asst. Rabbi Simi Franco - Office Manager

A Quick Thought on the Parsha from Rabbi Rosenbaum

Vayikra/Zachor 5782:

Bringing Salt to Our Table

The following is kindly transcribed by a congregant from the video at

<https://wp.yise.org/shabbos>

We have in this week's *Parsha* the directive that when the *Mincha*, the flour based offering, is brought in the *Mishkan*, it should always involve salt. And there is a lot of discussion in earlier verses of the *Torah* that says it can't have sweet things, it can't have a leavening agent, but salt it has to have. Of course if you were to make a list of some of the most desirable foods, salt at first glance probably would not be there. But of course, as we know, there is a very unique aspect of salt. Many of the *Meforshim*, many of the commentators explain the intent of the instructions in this manner. That salt brings out the taste of the item and that is a fundamental perspective when thinking about any *Korban*, which the *Korban*, the sacrifice represents our relationship with G-d, represents our devoting ourselves to G-d. When we devote ourselves to *Hashem* it should be with a spirit not only that we're going to do what the instructions say, what the holy instructions of the *Torah* say, but will connect who we are as people, the unique strengths, the unique experiences with which G-d has imbued us into our service of G-d. That we firmly believe deep within our souls is a great spirituality and a great sanctity and we need to tap into it.

Most of the time this perspective does not necessarily make a practical difference. I have to keep *Shabbos*, you have to keep *Shabbos*, I have to keep *Kosher*, you have to keep *Kosher*. Does it really matter what my background is? Does it really matter what my personal strengths are? We both have the same instructions. But there are so many grey areas in our connection to *Hashem* through *Torah*. First of all, we can all do *Mitzvos* but we are all going to have certain *Mitzvos*, certain positive commandments that resonate more with ourselves than another person. That doesn't mean we are exempt from performing the *Mitzvos* that don't resonate as much with us. But what it does mean is that if there is a *Mitzvah* that that really speaks to me, I've got to put my all into it because putting my all into it is part of connecting my soul in a deeper way with G-d. It's part of applying the salt to my soul.

And I think it also is relevant to another aspect. There are so many things that we do in our lives, so many good things that we do in our lives, that are not fundamentally obligatory for us to do, though we are performing a *Mitzvah* when we do it. There is no way that all of us can perform every possible act of kindness that comes our way. There's no way that all of us can be the *Gabbai* in the *Shul* or the president of the *Shul*, or the chair of the *Chesed* committee. There's no way that all of us can be the *Chazzan*, and so on and so forth. Within the framework of serving G-d there are so many ways for us to uniquely stand forward, but if we don't look within ourselves and try to figure out how our special skills speak to this role or, even more basically, try to figure out how I am going to make my relationship with G-d more meaningful for myself, then we will never even know, we will never even realize what we can do and in a sense that's the message that every *Mincha* offering has to include salt.

We're coming up to Purim and perhaps there's a perspective of Purim that fits into this message as well. One of the classic core concepts of Purim is that G-d is hidden within this world. That there are so many times if we look closely enough we can see divine intervention. That of course is a basic perspective on the Purim story and hopefully through that perspective on the Purim story and reflecting on it on Purim we will be ready to internalize the idea for the rest of the year. But if I believe that G-d is hidden in this world event and in that world event, how can I not believe that G-d is hidden within me? How can I not believe that there is great sanctity and spirituality within the soul which G-d imbued in me, whether or not it is obvious to me on a day-to-day basis and if we reflect on that special sanctity within ourselves that's a whole other reason to have so much joy on the coming very special day of Purim.

Good Shabbos and a Happy Purim to all!

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In Human Biology and Physiology

"The Science Behind Asher Yatzar, the Most Frequently Recited Bracha"

Aaron M. Cypess, M.D., Ph.D., M.M.Sc. (NIH)

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Purim Sameach

Likutei Divrei Torah

Gleanings of Divrei Torah on Parashat Hashavuah
via the Internet

Shabbat Shalom

Volume 28, Issue 24

Shabbat Zachor - Parashat Vayikra

5782 - B"H

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

Why Do We Sacrifice? - The laws of sacrifices that dominate the early chapters of the Book of Leviticus are among the hardest in the Torah to relate to in the present. It has been almost two thousand years since the Temple was destroyed and the sacrificial system came to an end. But Jewish thinkers, especially the more mystical among them, strove to understand the inner significance of the sacrifices and the statement they made about the relationship between humanity and God. They were thus able to rescue their spirit even if their physical enactment was no longer possible. Among the simplest yet most profound was the comment made by Rabbi Shneur Zalman of Liadi, the first Rebbe of Lubavitch. He noticed a grammatical oddity about the second line of this parsha: Speak to the Children of Israel and say to them: "When one of you offers a sacrifice to the Lord, the sacrifice must be taken from the cattle, sheep, or goats."

Or so the verse would read if it were constructed according to the normal rules of grammar. However, the word order of the sentence in Hebrew is strange and unexpected. We would expect to read: adam mikem ki yakriv, "when one of you offers a sacrifice." Instead, what it says is adam ki yakriv mikem, "when one offers a sacrifice of you."

The essence of sacrifice, said Rabbi Shneur Zalman, is that we offer ourselves. We bring to God our faculties, our energies, our thoughts and emotions. The physical form of sacrifice – an animal offered on the altar – is only an external manifestation of an inner act. The real sacrifice is mikem, "of you." We give God something of ourselves.

What exactly is it that we give God when we offer a sacrifice? The Jewish mystics, among them Rabbi Shneur Zalman, spoke about two souls that each of us has within us – the animal soul (nefesh habeheimit) and the Godly soul. On the one hand we are physical beings. We are part of nature. We have physical needs: food, drink, shelter. We are born, we live, we die. As Ecclesiastes puts it: Man's fate is like that of the animals; the same fate awaits them both: as one dies, so dies the other. Both have the same breath; man has no advantage over the animal. Everything is a mere fleeting breath.

Yet we are not simply animals. We have within us immortal longings. We can think, speak, and communicate. We can, by acts of speaking and listening, reach out to others. We are the one life-form known to us in the universe that can ask the question "why?" We can formulate ideas and be moved by high ideals. We are not governed by biological drives alone. Psalm 8 is a hymn of wonder on this theme: When I consider Your heavens, the work of Your fingers, the moon and the stars, which You have set in place, what is man that You are mindful of him, the son of man that You care for him? Yet You made him a little lower than the angels and crowned him with glory and honour. You made him ruler over the works of Your hands; You put everything under his feet.

Physically, we are almost nothing; spiritually, we are brushed by the wings of eternity. We have a Godly soul. The nature of sacrifice, understood psychologically, is thus clear. What we offer God is (not just an animal but) the nefesh habeheimit, the animal soul within us.

How does this work out in detail? A hint is given by the three types of animal mentioned in the verse in the second line of parshat Vayikra: beheimah (animal), bakar (cattle), and tzon (flock). Each represents a separate animal-like feature of the human personality.

Beheimah represents the animal instinct itself. The word refers to domesticated animals. It does not imply the savage instincts of the predator. What it means is something more tame. Animals spend their time searching for food. Their lives are bounded by the struggle to survive. To sacrifice the animal within us is to be moved by something more than mere survival.

Wittgenstein, when asked what was the task of philosophy, answered, "To show the fly the way out of the fly-bottle." The fly, trapped in the bottle, bangs its head against the glass, trying to find a way out. The one thing it fails to do is to look up. The Godly soul within us is the force that makes us look up, beyond the physical world, beyond mere survival, in search of meaning, purpose, goal.

The Hebrew word bakar, cattle, reminds us of the word boker, dawn, literally to "break through," as the first rays of sunlight break through the darkness of night. Cattle, stampeding, break through barriers. Unless constrained by fences, cattle are no respecters of boundaries. To sacrifice the bakar is to learn to recognise and respect boundaries – between holy and profane, pure and impure, permitted and forbidden. Barriers of the mind can sometimes be stronger than walls.

Finally, the word tzon, flocks, represents the herd instinct – the powerful drive to move in a given direction because others are doing likewise. The great figures of Judaism – Abraham, Moses, the Prophets – were distinguished precisely by their ability to stand apart from the herd; to be different, to challenge the idols of the age, to refuse to capitulate to the intellectual fashions of the moment. That, ultimately, is the meaning of holiness in Judaism. Kadosh, the holy, is something set apart, different, separate, distinctive. Jews were the only minority in history consistently to refuse to assimilate to the dominant culture or convert to the dominant faith.

The noun korban, "sacrifice," and the verb lehakriv, "to offer something as a sacrifice," actually mean "that which is brought close" and "the act of bringing close." The key element is not so much giving something up (the usual meaning of sacrifice), but rather bringing something close to God. Lehakriv is to bring the animal element within us to be transformed through the Divine fire that once burned on the altar, and still burns at the heart of prayer if we truly seek closeness to God.

By one of the ironies of history, this ancient idea has become suddenly contemporary. Darwinism, the decoding of the human genome, and scientific materialism (the idea that the material is all there is) have led to the widespread conclusion that we are all animals, nothing more, nothing less. We share 98 per cent of our genes with the primates. We are, as Desmond Morris used to put it, "the naked ape." On this view, Homo sapiens exists by mere accident. We are the result of a random series of genetic mutations and just happened to be more adapted to survival than other species. The nefesh habeheimit, the animal soul, is all there is.

The refutation of this idea – and it is surely among the most reductive ever to be held by intelligent minds – lies in the very act of sacrifice itself as the mystics understood it. We can redirect our animal instincts. We can rise above mere survival. We are capable of honouring boundaries. We can step outside our environment. As Harvard neuroscientist Steven Pinker put it: "Nature does not dictate what we should accept or how we should live," adding, "and if my genes don't like it they can go jump in the lake." Or, as Katharine Hepburn majestically said to Humphrey Bogart in *The African Queen*, "Nature is what we were put on earth to rise above."

We can transcend the beheimah, the bakar, and the tzon. No animal is capable of self-transformation, but we are. Poetry, music, love, wonder – the things that have no survival value but which speak to our deepest sense of being – all tell us that we are not mere animals, assemblages of selfish genes. By bringing that which is animal within us close to God, we allow the material to be suffused with the spiritual and we become something else: no longer slaves of nature but servants of the living God.

Shabbat Shalom: Rabbi Shlomo Riskin

"Speak to the children of Israel, when any human being of you shall bring from themselves a sacrifice to God from the cattle, from the herd or from the flock..." What does it mean to be a human being? Are we the "social animal" of Aristotle? The thinking being of Descartes ("cogito ergo sum" – I think therefore I am)? The Book of Leviticus presents us with a profound answer to this question that also enables us to better understand the deeply misunderstood sacrificial system outlined in this third book of the Bible.

Leviticus begins with God calling to Moses: "Speak to the children of Israel, when any human being (Heb: "adam") of you shall bring from yourselves a sacrifice to God from the cattle, from the herd or from the flock..."

The use of the word "adam" is curious. Why does the Torah use the most universal term for a person, evoking the first human who ever lived and from whom every single person in existence is descended? Not only does "adam" seem out of place in this particular context, it is not even needed in order to understand the verse.

The Torah, in fact, long precedes Descartes' observation with the piercing insight, "I sacrifice, therefore I am." The Torah teaches that the essence of the human being, Jew and non-Jew alike, is his need – and his ability – to sacrifice.

Only the human being, among all of God's creatures, is aware of his own limitations, reflecting on his own mortality. And since "adam" is aware of the painful reality that no matter how strong, powerful or brilliant he may be, he will ultimately be vanquished by death, his only hope is to link himself to a being and a cause greater than he, which was there before he was born and which will be there after he dies.

Most people amass wealth and material goods in order to utilize them for themselves, to enjoy them in the here-and-now. But mortality reminds us that our material possessions do not really belong to us; one

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day we will be forced to leave them and the entire world behind.

Hence the real paradox: only those objects that we commit to a higher cause, which we give to God: to His Temple; to His study halls, synagogues, and schools; to His homes for the sick; to His havens for the poor – only these are truly ours, because they enable us to live beyond our limited lifetime, perhaps to all eternity. Only that which we sacrifice is really ours!

Jewish history, and the City of Jerusalem, emanate from this fundamental truth present in God's initial command to Abraham to sacrifice his beloved son Isaac on Mount Moriah, known as the Temple Mount in present-day Jerusalem. Isaac was the first olah – whole burnt offering. In effect, God was teaching Abraham that his new-found faith would only endure in history eternally if he, Abraham, was willing to commit to it his most beloved object, ironically, his very future.

In his willingness to make that sacrifice, Abraham secured his eternity. And by means of the seminal story of the Akeidah, the Bible teaches that the most significant sacrifices of all are not our material goods, but rather are our own selves, our time and our effort, our intellects and our unique abilities. A person must sacrifice "mikem," from yourselves.

Giving a child the gift of a check is hardly as significant as giving a child the gift of our time, our thoughts and our interest. And this, too, God teaches Abraham. God ultimately instructs him not to slay Isaac, but to allow him to live, because the greatest sacrifice we can make is not in dying for God but is rather in living in accordance with His commands and desires. Isaac in life after he descends from the altar is called by our sages an olah temimah, a whole burnt offering.

Rashi, suggests another reason for the seemingly superfluous "adam" in our text. The Biblical commentator par excellence teaches that just as Adam, the first human being, never sacrificed stolen goods, since everything in the world belonged to him, so are we prohibited from sacrificing anything which is stolen.

Perhaps Rashi is protecting us against an appealing danger inherent in the idealization of sacrifice. We can only sacrifice objects or characteristics that technically, if even in a limited sense, belong to us. We can only sacrifice in a manner, and for a cause, which He commands. Thus, in detailing the sacrifices in the Holy Temple, the Book of Leviticus helps us discover the deeper teaching of not only what it means to be a Jew, but also of what it means to be a human being.

The Person in the Parsha: R. Tzvi Hersh Weinreb

Courtesy and Confidentiality - "There is no such thing as privacy anymore." "There are no secrets anymore." These are two complaints that are heard frequently nowadays. We live in a world of cell phones and e-mails, blogs, Facebook and Twitter. We have no privacy, for almost anyone can reach us wherever we are, whatever we happen to be doing, at all times of the day. And we can have no secrets, because anyone who knows anything about us can spread it to the entire world in a matter of seconds.

How often have I sat down for a moment of private time, for study or contemplation, or just to "chill out", only to have the silence disrupted by some total stranger who managed to obtain my cell phone number? How many dozens of e-mails and blogs fill up the space of my inbox with communications that, at best, are of no interest to me and often are offensive and obnoxious?

We once felt entitled to privacy and courtesy, but they no longer seem achievable.

Often, we write a confidential note to a trusted friend, sharing a message that we would rather

others not know, only to discover that the note is now circulating in cyberspace, accessible to literally everyone. Sometimes, it is the friend's betrayal that has made our secret public. Often, it is simply misjudgment or carelessness on his part. But more frequently, it is an unwanted error, a mistaken pressing of "send" instead of "delete".

We once expected confidentiality and discretion, but they too no longer seem possible.

Our contemporary society has lost what once was among its primary values. "A man's home is his castle" once meant that decent citizens respected the "fences" around another individual's personal space and would not casually trespass those boundaries.

The value of trusting in the discretion of another, once a cornerstone of human interaction, is now in danger of being relegated, along with other once-cherished values, to the oblivion of "old-fashionedness".

The right to privacy and the ability to assume confidentiality are universal human values. It is important to know that they are primary Jewish values as well. Sources for these values in our tradition include this week's Torah portion, Vayikra.

This might come as a surprise to you, dear reader, because you know that this week's portion is the introduction to Leviticus, the biblical book which focuses upon sacrifices and Temple ritual. This week's portion especially seems limited to the comprehensive and complex details of sacrificial offerings. Where is there even a hint of these contemporary concerns, courtesy and confidentiality?

Chapter one, verses one and two, say it all, albeit between the lines: "The Lord called to Moses and spoke to him from the Tent of Meeting, saying: 'Speak to the Israelite people and say to them...'." The rabbis of the Talmud saw in these simple and direct phrases two subtle messages.

First of all, the Lord called to Moses first and then spoke to him. He didn't surprise Moses. He didn't intrude on Moses' privacy and autonomy. First, He called to him. He knocked on Moses' door, as it were, ringing the bell first, asking to be invited in. No unwanted intrusion, even from the Lord Almighty, to his favorite prophet!

This observation is made by the rabbis in the Talmudic tractate Yoma. In a less well-known Talmudic source, the Tractate Derech Eretz, the rabbis find that the Almighty's courteous concern for the privacy of his lowly creatures did not begin with Moses. It goes back to the way He treated the very first man, Adam. Genesis chapter three, verse nine: "The Lord God called to Adam and said to him: 'Where are you?'" Here too, even when the Lord wishes to rebuke Adam, He first "calls to him", signaling the uncomfortable conversation which is about to ensue. God respects Adam's privacy, and He doesn't just "barge in" on Moses. Surely a lesson in human values.

The rabbis on the same page in Tractate Yoma find another message in the deceptively simple opening verses of our Parsha. "...saying: 'Speak to the people and say to them...'." From the redundancy here, "say", and "speak", and "say", the rabbis derive the lesson that when someone tells you something, you are forbidden to share it with another unless you are given explicit permission to do so. Moses was not permitted to re-tell even the divine message that he heard until God Himself told him that it was okay to "say it over".

The medieval Rabbi Moses of Coucy actually enumerates this admonition for utter confidentiality as one of the prohibitions comprising the 613 commandments of the Torah.

As I have reflected upon these specific teachings over the years of my personal Parsha study, I have

Likutei Divrei Torah

come away with several conclusions: Firstly, there is much that is implicit in the Torah; much that lies beneath the surface. The long and complicated ritual laws that confront us as we read this week's Parsha are contained in a context that teaches us more than the surface lessons. Our Rabbis of old were particularly expert at digging out these unexpected but precious nuggets.

Secondly, these nuggets are often of astounding relevance for our contemporary condition. What can be more relevant than a reminder about the values of courtesy and confidentiality?

Finally, these lessons are not merely abstract teachings or bits of wisdom for us to ruminate upon as we relax in our armchairs. Rather, they are calls to arms. They are challenges.

It is difficult indeed to combat the value system that is foisted upon us by the technology which pervades the world in which we now live. Very difficult. But very necessary. If we lazily submit to the pernicious influence of modern convenience, we risk the ultimate loss of our very humanity.

A culture devoid of courtesy can turn into a culture of callousness and cruelty. A world where one cannot trust his confidante is a world where authentic friendship is impossible. Troubling thoughts? Yes, indeed. But they are thoughts which we ignore at our own peril.

How fortunate are we that these thoughts are available to us, subtly embedded in the opening verses of this week's Torah portion!

Dvar Torah: Chief Rabbi Ephraim Mirvis

The Megillah is a tale of two families. Haman didn't act in a vacuum. His family were his partners in his evil plan. That is why ten of his sons were hanged on the very gallows that were built for the Jewish people. The Midrash tells us that Haman had 360 advisers. His wife Zeresh was the one who led in recommending to him that the gallows be built in order to hang our nation and thereby to annihilate us.

The Targum describes chillingly how, while the gallows were being built, Zeresh stood alongside the builders, playing a musical instrument and rejoicing in what she believed was just about to happen.

Contrast this with a different family. In the saddest of circumstances a little baby girl was born. Her father had died after her mother fell pregnant and her mother died in childbirth. She was Esther.

She was adopted lovingly by her cousin Mordechai. How moving it is to read that when Esther was in the king's palace, Mordechai would come every single day to the palace gates to enquire after her welfare.

The end of the Megillah is very revealing. It is full of accolades to Mordechai. We read: "Mordechai hayehadi mishneh lemelech Achashveirosh," – "Mordechai the Jew was second only to Achashveirosh," "V'gadol laYehudim," – "and great for the Jewish people," "V'ratzui l'rov echav," – "and popular amongst the majority of his brethren," "Doresh tov l'amo," – "He only wanted the best for his people," "V'dover shalom lechol zarah," – "And got on peacefully with all his descendants."

Family - Isn't that extraordinary? The Megillah is our most important biblical textbook about Jewish survival but the bottom line of it all is about family. Mordechai got on well with all his descendants. Mordechai was a great family man.

What's so important about that? There's message here for us. Sadly, we have needed to fight against the 'Hamans' of this world time and time again, and with help from God we have prevailed. When it comes to Jewish survival, in addition to our strategies for counteracting the influence and the actions of those Haman-style families, we need to raise Mordechai-style families, because strong Jewish families, will give us all the more chance of guaranteeing our survival. *[Excerpted]*

In this week's *Parashah*, we begin to learn the laws of the *Korbanot* / sacrificial offerings. R' Moshe ben Maimon z"l (*Rambam*; 1135-1204; Spain and Egypt) writes that the *Korbanot* are among the *Chukim* / decrees whose reasons we cannot comprehend.

R' Yosef Shalom Elyashiv z"l (1910-2012; Yerushalayim) asks: The *Gemara* (*Yoma* 67b) teaches that the term "*Chukim*" applies to *Mitzvot* that gentiles mock because they seem irrational--for example, the prohibition against wearing *Sha'atnez* / a mixture of wool and linen. How can this term refer to *Korbanot* when gentiles themselves brought such offerings? Indeed, Adam, Kayin, Hevel, and Noach brought *Korbanot*! And, when Moshe Rabbeinu told Pharaoh that *Bnei Yisrael* would travel into the desert to bring *Korbanot*, Pharaoh did not mock this idea!

R' Elyashiv explains: It is a natural human instinct to give gifts that express our gratitude, even when we know that the recipient has no need for our gift. That is why we bring a *Korban Todah* / thanksgiving offering. We read in *Shir Ha'shirim* (2:14), "For your voice is sweet and your countenance is pleasing." *Midrash Rabbah* comments: "For your voice is sweet" refers to the songs of the *Levi'im* in the *Bet Hamikdash*; "and your countenance is pleasing" refers to the *Korbanot*. The *Midrash* is teaching, writes R' Elyashiv, that just as the song of the *Levi'im* is merely an expression of our thanksgiving, but it gives *Hashem* nothing, so it is with the *Korbanot*. – **Continued in box inside** –

Bitachon

This year--a *Shemittah* year--we will *iy"H* devote this space to discussing the related subject of *Bitachon* / placing one's trust in *Hashem*.

Rabbeinu Bachya ibn Pekudah z"l (*Saragossa, Spain*; early 11th century) lists ten benefits of *Bitachon*. The fifth of these benefits is as follows:

A person who trusts in *Hashem* will never be tempted to trust in his wealth instead, for he views his wealth as a *Pikadon* / something that was entrusted to him as a caretaker for a limited amount of time. Such a person will not mention his own kindness nor demand gratitude or thanks from those he helps with his money; rather, he will thank *Hashem* for giving him the opportunity to be *Hashem's* agent to do good. If he loses his money, he will not worry or mourn; he will give thanks to *Hashem* no differently than when he had the *Pikadon*.

(*Chovot Ha'levavot: Sha'ar Ha'gemul*, Introduction)

In some versions of *Chovot Ha'levavot*, instead of, "He will not mention his own kindness," it says, "He will not remember his own kindness." (In Hebrew, there is a difference of only one letter between "*Yazkir*" / "mention" and "*Yizkor*" / "remember.")

R' Chaim Avraham Katz z"l (*Mogilev, Belarus*; died 1804) explains: A person with *Bitachon* not only will not demand gratitude or thanks from those he helps with his money, he will not even "remember" it, *i.e.*, he will not pat himself on the back and tell himself what a fine person he is.

(*Pat Lechem*)

R' Baruch Aryeh Halevi Fischer *shlita* (rabbi and educator in Brooklyn, N.Y.) writes: There is an entire section of the *Shulchan Aruch* / Code of Laws that emphasizes that private property is just that--private property. Even so, a person with *Bitachon* understands that his property was given to him by *Hashem* to use in a certain way.

(*Lev Ha'ari*)

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“Speak to *Bnei Yisrael* and say to them, ‘When a man among you brings an offering to *Hashem* -- from animals, from the cattle or from the flock shall you bring your offering.” (1:2)

Among four-legged animals, only the cow, sheep and goat families are fit for sacrificial offerings. Why were these species chosen?

R’ Yitzchak Abarbanel z”l (1437-1508; Portugal, Spain and Italy) offers several explanations:

(1) By their natures, temperaments, and diets, these are the finest of all four-legged animals.

(2) These are the most widely-available of all animals. [The two preceding explanations are offered by R’ Abarbanel in the name of R’ Levi ben Gershon z”l (*Ralbag*; 1288-1344; Provence, France)].

(3) These three animals allude to the merits of the three Patriarchs. About Avraham we read (*Bereishit* 18:7--when Avraham “fed” the three angels), “Avraham ran to the cattle, took a calf, tender and good . . .” About Yitzchak we read (*Bereishit* 22:13), “Avraham went and took the ram and offered it up as an offering instead of his son [Yitzchak].” Finally, about Yaakov we read (*Bereishit* 27:9), “Go now to the flock and fetch me from there two choice young kids of the goats.”

(4) The Jewish People are compared to these three species in many verses, including: “For *Yisrael* has strayed like a wayward cow” (*Hoshea* 4:16); “*Yisrael* is like scattered sheep” (*Yirmiyah* 50:17); and “I will put an end to the pride of the mighty / ‘Azim’ [same spelling as ‘Izim’ / goats]” (*Yechezkel* 7:24). When we offer animals of these three species, *Hashem* views it as if we have sacrificed ourselves to Him.

(*Peirush Al Ha’Torah: Hakdamah L’Vayikra*)

“If a person commits *Me’ilah* / misuse of objects or funds sanctified for the *Bet Hamikdash* . . .” (5:15)

The *Gemara* (*Nedarim* 9b) relates that the Sage Hillel would not consecrate an animal for a sacrifice until he was already inside the Temple courtyard. That way, it was offered immediately, and no one ever had an opportunity to misuse his sanctified animal.

R’ Ben Zion Neshner *shlita* (one of the senior rabbis in Tel Aviv, Israel) observes that this practice is alluded to in *Tehilim* (116:18--part of *Hallel*), “I will pay my vows to *Hashem*.” Where? “In the courtyards of the house of *Hashem*.”

(*Haggadah Shel Pesach Shir Tziyon* p.100)

– Continued from front page –

Because it is a natural instinct, Adam, Noach, and their gentile descendants also brought thanksgiving offerings, just as we bring a *Korban Todah* and, in the absence of the *Bet Hamikdash*, recite *Birkat Ha’gomel*. However, writes R’ Elyashiv, a new aspect was added to the *Korbanot* when the Torah was given: the idea that we are offering an animal in place of ourselves, and that *Hashem* views that as if we have offered ourselves. That aspect of a sacrificial offering is unique to the Jewish People and is certainly a *Chok*, something that we cannot explain rationally.

(*Divrei Aggadah*)

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

At the end of last week’s *Parashah*, we read (*Shmot* 40:35), “Moshe could not enter the *Ohel Mo’ed*, for the cloud rested upon it, and the glory of *Hashem* filled the *Mishkan* / Tabernacle.”

R’ Shlomo Kluger z”l (1785-1869; rabbi of Brody, Galicia) asks: What was the purpose of placing the cloud over the *Mishkan* preventing Moshe from entering, only to then call Moshe into the cloud? If *Hashem* had not blocked entry into the *Mishkan* with a cloud, He would not have needed to invite Moshe inside!

R’ Kluger explains: *Hashem* did this because Moshe felt bad that he had not donated anything to the *Mishkan*. By blocking entry to the *Mishkan* and then allowing only Moshe inside, *Hashem* demonstrated how beloved Moshe was to Him. This explains, also, why our verse notes that *Hashem* spoke to Moshe “from the *Ohel Mo’ed*.” *Hashem* spoke to Moshe because of Moshe’s feelings about the *Ohel Mo’ed*. (*Chochmat Ha’Torah: Vayikra* p.84)

R’ Chaim Vital z”l (Tzefat and Damascus; 1542-1620) writes: This verse illustrates our Sages’ teaching that *Hashem* elevates a person who humbles himself. We read at the end of last week’s *parashah*, “Moshe could not enter the *Ohel Mo’ed*, for the cloud rested upon it, and the glory of *Hashem* filled the *Mishkan*.” This does not mean that Moshe Rabbeinu was physically unable to enter the *Ohel Mo’ed*; after all, he had stood on Har Sinai in the presence of *Hashem*’s Glory. Rather, he humbled himself and did not enter “*Hashem*’s house” until he was invited, as our verse says, “He called to Moshe.” And what does our verse say next? “*Hashem* spoke to him from the *Ohel Mo’ed*, saying.” *Hashem* told him: the purpose of this structure is to be a Tent of Meeting in which to speak to you. (*Etz Ha’da’at Tov*)

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

R’ Yosef Yitzchak Schneerson z”l (1880-1950; *Lubavitcher Rebbe*) writes: If the Torah’s intention is merely to teach the laws of the sacrifices, the verse should have said, “When a man among you brings an offering to *Hashem* . . .”, i.e., with the phrase “among you” placed earlier. Why does the verse say, “When a man brings an offering to *Hashem* from among you”? [Ed. note: Many popular *Chumashim* do, in fact, translate our verse as if “among you” is placed earlier, but that is not a literal translation.]

The *Lubavitcher Rebbe* explains: The word “*Korban*” shares a root with the word that means “close.” The Torah is teaching: When you want to bring a *Korban*, to come close, to *Hashem*, it is within you to do so. It is up to you to offer your talents, abilities, and feelings in the service of *Hashem*.

(*Ma’amar Bati Le’gani* ch.2)

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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UKRAINE'S ZELENSKY TO SPEAK BEFORE ISRAELI LAWMAKERS (Ha'aretz 3/9/22)

Ukrainian President Volodymyr Zelenskyy will speak before Israeli lawmakers via video, Knesset Speaker Mickey Levy confirmed following an official request from Zelenskyy.

Due to renovations of the Knesset chambers, lawmakers will also be joining the address remotely rather than at the Knesset.

BEHIND THE SCENES OF BENNETT'S SECRET TRIP TO MOSCOW (YNet 3/6/22)

Planning of Naftali Bennett's secret trip to Russia on Saturday actually began on Wednesday, when the prime minister spoke with Russian President Vladimir Putin on the phone.

Russia, along with France, Germany and Ukraine, appeared to have asked Israel to mediate between Kyiv and Moscow amid the ongoing war.

Bennett advised the U.S. of his intentions and received President Joe Biden's "blessing". The prime minister also called Ukraine President Volodymyr Zelensky right after his meeting with Putin to brief him on the discussions. Bennett also spoke with French President Emmanuel Macron.

Before leaving for Moscow on Saturday, Bennett called Foreign Minister Yair Lapid, Defense Minister Benny Gantz and Finance Minister Avigdor Liberman, to advise them on the planned meetings.

After the three-hour meeting in the Kremlin, Bennett flew to Berlin to meet with the German chancellor. According to the Prime Minister's Office, Bennett and Olaf Scholz, spoke for 90 minutes and shared a meal. "The leaders discussed several matters including the Russian-Ukraine conflict," said the official statement following the meeting.

Ynet analyst Ron Ben Yishai said on Sunday that Zelensky's office doubted the mediation efforts would be successful. After the president spoke with Bennett, his press secretary said he would be willing to meet Putin if the Russian president was amenable.

"We cannot evaluate the outcome of Prime Minister Naftali Bennett's mediation until we receive a clear indication from either Bennett or Putin that such a meeting could take place," Sergey Nikiforov said, adding that no new development was reported on Bennett's call with Zelensky.

The need for a ceasefire is said to have been the primary topic of discussion in the meeting in Moscow. Putin reiterated Russia's demand that Israel refrain from providing any weapons to Ukraine.

But Israel's concern for the safety of Ukraine's Jewish communities and of Israelis stranded in the war, was also addressed.

Bennett asked for humanitarian corridors, which would enable civilians to safely flee the war. He also requested that Russian Jews wishing to immigrate to Israel, be allowed to do so after Russia banned the withdrawal of foreign currency – a move that would affect the ability of Jews to leave.

The prime minister also raised the matter of Iranian forces in Syria in his discussion with Putin and Israel's continued need for the freedom to operate militarily in Syria. The leaders also talked about the ongoing security cooperation between Russia and Israel in Syria.

An official source added that the leaders also discussed the Vienna talks on the return to the Iranian nuclear deal and that the prime minister repeated Jerusalem's position opposing the pending agreement.

ISRAEL PLANS TO AIRLIFT TENS OF THOUSANDS OF UKRAINIAN JEWS IN MAJOR ALIYAH OPERATION (Ha'aretz 3/9/22)

Israel is gearing for a major airlift of Ukrainian Jews who have fled to

bordering countries, the Jewish Agency announced on Wednesday.

"If all goes well, we will bring tens of thousands to Israel in the coming year," said Yaakov Hagoel, acting chairman of the Jewish Agency, in a press briefing conducted via Zoom. Hagoel arrived in Poland on Tuesday to oversee preparations for bringing growing numbers of Jewish refugees from Ukraine to Israel. Many of these refugees are being housed in shelters in Warsaw, after having crossed the Ukrainian-Polish border near Lviv.

"Instead of hundreds a week, there will be thousands of immigrants from Ukraine each week," said Hagoel. "And instead of people waiting for planes, we will have planes waiting for people."

The acting chairman said he would be returning to Israel on Wednesday night on a plane with 150 refugees from Ukraine. Another 100 Jewish refugees were scheduled to arrive on a separate flight from Romania.

On instructions from Israel's Foreign Ministry, the Jewish Agency removed its envoys from Ukraine several days after the Russian invasion. Hagoel said that the government had agreed for them to return to Ukraine starting Thursday. Having envoys back on the ground, he said, would help the aliyah operation run more smoothly.

Yehuda Setton, deputy director general of the Jewish Agency, said Israel would charter flights to Poland, Romania and Hungary to pick up the Jewish refugees stranded at Ukraine's borders. Because Moldova's airspace is still closed, refugees who have crossed into that Eastern European country will, he said, have to make their way to Romania to board the flights.

"We will fill up the planes, come back to Israel, and then fly back again and pick up more refugees," he explained.

Setton, who is in charge of the situation room set up to handle this new wave of aliyah from Ukraine, said the Jewish Agency also planned to station envoys at other points along Ukraine's borders where large numbers of

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refugees could be found so as to begin assisting them as soon as possible. Last year, about 3,000 immigrants from Ukraine arrived in Israel, and in the past decade, a total of 51,000 have immigrated. And estimated 200,000 Ukrainians are eligible to immigrate to Israel and receive automatic citizenship under the Law of Return.

Hagoel said that the Jewish Agency was also seeing rising interest in aliyah among Russian Jews. On Tuesday night, close to 400 immigrants from Russia landed in Israel on two separate flights.

Since the Russian invasion of Ukraine on February 24, roughly 2,000 immigrants have arrived in Israel from these two countries. In most cases, they had already been approved for aliyah before the war erupted. Their flights, however, were moved up because of the new situation on the ground.

UKRAINIAN FOREIGN MINISTER APOLOGIZES FOR FALSELY ACCUSING EL AL (JPost 3/8/22)

Ukrainian Foreign Minister Dmytro Kuleba apologized after falsely accusing El Al Airlines of accepting payments from a Russian credit card company.

"Indeed, the 'Mir' payment button remained on the website, but the use of it was blocked," Kuleba tweeted on Tuesday. "I am grateful to El Al for its important humanitarian operations and convey my apologies."

Kuleba had accused the Israeli flag carrier of taking payments via the Russian banking system 'Mir' in order to evade the sanctions slapped on Russia's international financial systems.

"While the world sanctions Russia for its barbaric atrocities in Ukraine, some prefer to make money soaked in Ukrainian blood," Kuleba tweeted on Monday. "@EL_AL is accepting payments in Russian bank 'Mir' designed to evade sanctions. Immoral and a blow to Ukrainian-Israeli relations."

El Al, however, said that they blocked the use of MIR cards on February 28.

"It is unfortunate that a simple check was not conducted before the misleading tweet, because the facts are totally different," the airline stated.

In addition, El Al helped evacuate thousands of Israelis and others from Kyiv and was one of the last airlines to stop flying out of Ukraine, and helped fly 100 tons of humanitarian aid to Ukraine through a third country, the airline's spokesperson said. "El Al flies to Russia at the request of the Government of Israel and we will continue to evacuate Israelis and Jews from Russia, as long as it is possible," the airline added.

ISRAELI MOGUL LEONID NEVZLIN RENOUNCES RUSSIAN CITIZENSHIP, SAYS RUSSIA TURNING FASCIST (JPost 3/9/22)

Russian-born Israeli businessman, investor and philanthropist Leonid Nevzlin announced he is renouncing his Russian citizenship in protest over President Vladimir Putin's invasion of Ukraine.

Calling the burden of his Russian citizenship a "disgrace" he no longer wishes to bear upon him, the Israeli entrepreneur said on Wednesday that he "simply cannot afford to be a citizen of a nation that kills another nation's children. I am against war, I am against the occupation, and I am against the annihilation of the Ukrainian people."

Nevzlin said that if he was to get another citizenship in addition to his Israeli one, he would be honored to receive Ukrainian citizenship, but that he also might wish to regain his Russian citizenship one day as his Russian "roots, culture and language" will remain with him.

He characterized Russia now as being "too fascist," and said everything touched by Putin "is dying."

The businessman was a partner at Russian oil and gas company Yukon and immigrated to Israel following the arrest of owner Mikhail Khodorkovsky and subsequent bankruptcy.

In addition to his vast business operations, Nevzlin also served in 2001 as president of the Russian Jewish Congress, an organization established in 1966 with the aim of reviving Russian Jewry during the Soviet period.

ISRAEL'S PRESIDENT TRAVELS TO TURKEY AS COUNTRIES HEAL RIFT (YNet 3/9/22)

President Isaac Herzog traveled to Turkey on Wednesday, becoming the

first Israeli leader to visit in 14 years, as the two countries move to turn a new page in their troubled relationship.

Herzog is scheduled to hold talks with Turkish President Recep Tayyip Erdogan in Ankara before traveling to Istanbul for meetings with Turkey's Jewish community there.

"We will not agree on everything, and the relationship between Israel and Turkey has certainly known ups and downs and not-so-simple moments in recent years," Herzog told reporters at Tel Aviv's Ben Gurion airport. "But we shall try to restart our relations and build them in a measured and cautious manner, and with mutual respect between our states," he said.

One particular area of interest for Turkey and Israel is natural gas. Erdogan has said the visit will herald a "new era" and that the two countries could work together to carry Israeli natural gas to Europe, reviving an idea first discussed more than 20 years ago.

Gas supplies from the Mediterranean could ease European dependence on Russian gas, a hot topic following Russia's invasion of Ukraine and subsequent calls from European leaders to reduce the continent's reliance on Russian gas. Plans for a subsea pipeline from the east Mediterranean to Europe, excluding Turkey, have stalled after the United States expressed misgivings in January.

Turkey and Israel were once close allies, but the relationship frayed under Erdogan, who is an outspoken critic of Israel's policies toward the Palestinians. Israel, for its part, has been angered by Erdogan's embrace of Hamas, the militant group that controls the Gaza Strip. Israel considers Hamas a terrorist group.

The countries withdrew their ambassadors in 2010 after Israeli forces stormed a Gaza-bound flotilla carrying humanitarian aid for the Palestinians that broke an Israeli blockade. The incident resulted in the deaths of nine Turkish activists.

Relations broke down again in 2018 when Turkey, angered by the U.S. moving its embassy to Jerusalem, once more recalled its ambassador from Israel, prompting Jerusalem to also recall its envoy. The two countries have not so far reappointed ambassadors.

The steps toward a rapprochement with Israel come as Turkey, beset by economic troubles, has been trying to end its international isolation by normalizing its frayed ties with several countries of the region, including Egypt, the United Arab Emirates, and Saudi Arabia.

In the first step toward reconciliation, Erdogan called Herzog by phone after the Israeli head of state took office last year and the two have held several telephone conversations since then. Erdogan has also spoken to Prime Minister Naftali Bennett following the release of an Israeli couple who were arrested in Istanbul on suspicion of spying.

Last week, Herzog visited Cyprus where he issued reassurances that Israel's warming relation with Turkey would not come at the expense of ties with Nicosia. During a visit to Greece last month, Herzog made similar remarks, insisting Israel would continue to expand its cooperation with Greece and Cyprus, which both have tense relations with Turkey.

Israel's ties with Greece and Cyprus blossomed following the discovery of sizeable natural gas deposits in eastern Mediterranean waters as the countries look for ways to build on energy-based cooperation.

Turkey for its part has said there would be no change to Ankara's position toward the Palestinians despite the normalization efforts with Israel.

CYPRIT MILITARY CHIEF ARRIVES FOR FIRST VISIT TO ISRAEL (Arutz-7 3/8/22)

The Chief of the Cypriot National Guard General Staff, Lieutenant General Demokritos Zervakis, began his first visit to Israel on Monday, an IDF sources said. The General was received by an IDF honor guard.

A strategic-operational meeting was then held to discuss shared security challenges in the Middle East, with discussion focusing on opportunities to expand cooperation between the two militaries.

Participating in the meeting were the Chief of the General Staff, Lieutenant General Aviv Kohavi; Head of the Strategic Planning and Cooperation

Directorate (J5), Maj. Gen. Tal Kelman; the Head of the International Cooperation Division, Brigadier General Effie Defrin; and other senior officials.

During his visit to Israel the General will receive a briefing at the northern border and will visit an Iron Dome Aerial Defense System battery.

Last month, Maj. Gen. Kelman, participated in a trilateral meeting held in Athens, Greece, and attended by his counterparts from Greece and Cyprus. The meeting included a series of strategic and operational briefings as well as a professional panel to discuss opportunities for expanding military cooperation to other sectors. At the time, Kelman said, "

Major General Tal Kelman said: "The cooperation between the three nations strengthens all of our forces. This trilateral alliance is an asset, and we in the IDF are committed to continuing to deepen military ties both in joint training exercises and the coordination of operational activities."

PERSONAL INFO OF THOUSANDS OF ISRAELI PILOTS LEAKED TO DARK WEB (Israel Hayom 3/9/22)

A list containing personal information for some 30,000 military and civilian Israeli pilots and flight crew may have been leaked and put online by hacker group Leak the Analyst, cybersecurity firm Varonis reported Wednesday.

The source of the list itself was unclear, but according to the report, the information – now reportedly uploaded to the dark web – includes their full names, ID numbers, home addresses, and email addresses, and operational role – pilot, navigator, etc.

There is concern that the information includes personal details of career military and reservist flight crew, as well as that of civilian aviators.

The Leak the Analyst group has already published information from a number of sensitive sources, including the F5 security company, Rafael, Verint, the Ukrainian Foreign Ministry, and Thailand's state telecommunications company.

Israel Hayom spoke to Lior Chen, director of cybersecurity at Varonis, which announced the leak.

"Needless to say, information of the kind that was leaked could serve hostile entities in various ways. This is hot information about pilots, technicians, and career army people and reservists. The information we censored could be compared to LinkedIn, and reveal a lot," Chen said.

It was still unknown who had obtained the information, and whether they had ties to enemy states. Varonis had updated Israel's National Cyber Directorate, which is handling the matter.

RELIGIOUS AFFAIRS MIN. TO PASS CONVERSION LAW AS GOV'T DECISION (Arutz-7 3/9/22)

Religious Affairs Minister Matan Kahana (Yamina) intends to bring the Conversion Bill as a government decision in the next two weeks, Kan Reshet Bet reported Wednesday.

The purpose of the decision would be to allow the creation of a system allowing municipal rabbis to perform conversions, without enacting legislation on the matter, by means of a decision made by the government alone.

This decision was made following many conversations held between Kahana and Intelligence Minister Elazar Stern (Yesh Atid) and MK Yulia Malinovsky (Yisrael Beytenu). The decision was further spurred by the haredi parties' celebration after the decision had been made to delay the discussions on the bill by several months, and the understanding that the bill is a symbol of the battle between the coalition and opposition.

The conversion bill itself will be advanced during the next Knesset session, for the purpose of fortifying the government decision and making future cancellation of it more difficult. However, implementing the decision in practice will begin after the government approves the plan, reportedly in another two weeks.

Reshet Bet reported that not everyone in the coalition likes the content of the plan itself. Besides for opposition by the United Arab List (Ra'am), ministers from Labor and Yisrael Beytenu also expressed frustration at the plan's sections. At the same time, Transportation Minister Merav Michaeli (Labor)

and Agriculture Minister Oded Forer (Yisrael Beytenu) harshly criticized the fact that the Kahana's plan leaves the Chief Rabbinate involved in the conversion process.

CHIEF RABBINATE TO ISSUE KASHRUT CERTIFICATIONS ONLINE (Israel Hayom 3/9/22)

The Chief Rabbinate has announced plans to issue kashrut certificates online and within 24 hours.

In recent months, acting Chief Rabbinate Director-General Harel Goldberg has led efforts to slash waiting times for kashrut certification requests for thousands of items through increasing staff.

Now, the Chief Rabbinate is set to embark on the second and more significant stage of the process: the adoption of a digital platform to allow importers to receive kashrut certification for an item within 24 hours.

As part of efforts to improve the system through the introduction of a digital platform, kashrut organizations will be involved in the digital process to examine the certification requests, significantly shortening the process of kashrut certification.

The new interface, which was developed by the Chief Rabbinate, won the award for Outstanding Computerization Project in a contest organized by the People and Computers organization.

In a statement, Goldberg said, "The development of the new interface is consistent with our vision to remove regulatory impediments and offer food importers" a better service experience.

DISAPPOINTING INVESTORS, MSCI EXCLUDES ISRAEL FROM EUROPEAN INDEX (Israel Hayom 3/2/22)

Morgan Stanley Capital International on Monday left Israel out of the European index and retained its Middle East classification, crushing hopes for a boost in the Israeli capital market.

Israel's Sunday-to-Thursday trading schedule was apparently the primary factor in MSCI's decision, as Europe's market schedule runs Monday to Friday.

The investment research firm said it would "continue to engage market participants on the topic" after declining to add Israel to the European index, local media reported.

According to MSCI, a global investor poll that launched in December 2021 revealed strong divisions regarding the appropriate regional classification of the MSCI Israel Index.

"The topic continues to pose a challenging question across global market participants," the firm stated.

"While many respondents to the recent consultation suggested that the MSCI Israel Index should be regionally reclassified to Europe, a significant portion of other respondents presented strong reasons against it."

Supporters of Israel's regional reclassification argued that the nation's economic indicators aligned more with European states, The Times reported.

They further contended that keeping Israel's index within the Middle East classification could lead to investors being less exposed to Israeli companies.

Those against the move said the differences in trade schedules significantly hindered the relationship with European markets, and maintained that geographical proximity is the primary driver in determining regional grouping.

According to some estimates, reclassifying the Israel Index into the European market could have added at least \$1 billion in investments into Israeli equities.

THE RUSSIAN-UKRAINE WAR MAY BE A GAS OPPORTUNITY FOR ISRAEL (Editorial, JPost 3/8/22)

Just like Israel was unexpectedly thrust into the middle of negotiations to seek an end to the Russian invasion of Ukraine, when Prime Minister Naftali Bennett flew to Moscow and held multiple conversations with Russian President Vladimir Putin and Ukrainian President Volodymyr Zelensky, another unexpected war-related issue is also bringing Israel to the spotlight and presenting it with a unique opportunity.

Europe could end up short 40 million tons of natural gas, around 10% of its annual consumption, should Russian shipments dry up due to Moscow's invasion of Ukraine, pressuring the region to explore alternative sources of fuel.

Germany last month froze the certification of Nord Stream 2, which was due to pipe gas from Russia to Germany.

"We have every right to take a matching decision and impose an embargo on gas pumping through the Nord Stream 1 gas pipeline," Russian Deputy Prime Minister Alexander Novak said this week.

Europe's natural-gas shortage, which has pushed prices to multiyear highs, has revived talk of the EastMed pipeline, a Mediterranean Sea pipeline that could carry gas from Israel to European customers, Chevron CEO Michael Wirth said Monday at the CERAWEEK energy conference.

The \$7 billion EastMed pipeline, meant to transfer natural gas from Israeli waters to Europe via Greece and Cyprus, was announced in 2016. Several agreements have been signed between the three countries on the subject, and they initially aimed to complete the massive project by 2025, but no financing has been secured for it.

Last January, in a surprise move, the Biden administration informed Israel, Greece and Cyprus that it no longer supported the proposed pipeline from Israel to Europe, citing the need to "[allow] for future exports of electricity produced by renewable energy sources, benefiting nations in the region."

The announcement expressed reservations of its economic viability, but it was also seen as an attempt to bring Turkey back into the regional equation. Since then, however, due to the Russian invasion, an energy crisis has been looming. Seeking to ratchet up the pressure on Putin, the US said Washington and its European allies were considering banning Russian oil imports. Oil prices spiked to their highest levels since 2008. Many European countries are heavily reliant on Russian energy.

"A rejection of Russian oil would lead to catastrophic consequences for the global market," Novak said, adding that the price could more than double to over \$300 per barrel.

Israel is poised to be a big help in alleviating the energy shortage that much of Europe could be facing.

In December, Bennett held talks with his Greek and Cypriot counterparts. Among the topics discussed were the EastMed gas pipeline and the Euro-Asia Interconnector, the world's longest and deepest undersea power cable, which will help prepare the region for a clean-energy transition.

At a joint press conference, Bennett said the trilateral alliance was "good for our people, good for our countries and good for the region."

With the current war, the pipeline could also be vital for Europe. But while it presents Israel an opportunity to revitalize the EastMed gas pipeline plan, which would benefit the state, caution is advised in proceeding.

Israel can't be seen as taking advantage of, or exploiting for financial gain, the hardships facing Europe as a result of the continent's energy crisis. It won't take much – or anything – for Israel's detractors to warp a prospective pipeline into a ploy by the Jewish state to gain an influential foothold on the European continent.

The EastMed pipeline could provide solutions to one of the biggest problems facing Europe that has emerged as a result of the brutal Russian aggression against the Ukrainian people. It is incumbent on Israel to explore ways to push forward the plan with or without the participation or approval of the US. But it needs to be done smartly, quietly and with nuance.

Israel may benefit by the pipeline, but the focus – for now at least – needs to be on the millions of people it will help.

IN THE FACE OF THE IRANIAN THREAT, ISRAEL'S PRUDENCE ON UKRAINE IS THE MORAL CHOICE (Ben-Dror Yemini, YNet 3/4/22)

CNN's star host Christiane Amanpour, like other progressive voices, is mad at Israel for not standing unequivocally by the United States' side against Russia.

This is nothing but dangerous moral grandstanding, that frankly lacks any morsel of morals.

For too many years, the West has been prostrating in front of Iran although it is the most murderous actor in the Middle East and despite its actions and proxies having killed hundreds of thousands and displacing millions all the way from Yemen to Syria.

This happens despite Iran being the cause of Lebanon's collapse through its Hezbollah proxy. This happens despite pro-Iranian militias making every effort to expand the destruction to Iraq. This happens despite Iran publicly announcing its stated goal to destroy Israel time and again.

All this notwithstanding, the West intends to sign a new nuclear deal with Tehran that will make it much more dangerous to most Middle Eastern nations.

Trade between the European Union and Iran stood at about four billion euros in exports and about seven hundred million in imports in recent years. In 2017-2018, that figure stood at about 20 billion euros. This declivity is not an outgrowth of any moral reasoning, but crippling U.S. sanctions.

A new nuclear deal will restore Iran's economic might, which will, in turn, augment destructive power.

Worse still is the fact that on every international arena — from the UN and UNESCO to the Human Rights Council and the World Health Organization — the Western bloc joins, for the most part, the abject condemnations initiated by shady regimes.

In the UN Human Rights Council alone, Israel has been condemned 95 times since 2006 as opposed to 11 condemnations of Iran. The UN General Assembly, meanwhile, has condemned Jerusalem 125 times since 2015, compared to just six for Tehran. Are these international morals or international antisemitism?

Israel finds itself facing Iran with the backing of Sunni Arab states. To this end, Jerusalem most likely holds secret understandings with Russia which allow it to strike at the Iranian forces trying to entrench themselves in war-torn Syria.

But Amanpour has a demand that seeks to undermine those understandings under the guise of "morality". In her view, it doesn't matter if her "moral" stance would serve to make this axis of evil much more powerful. It doesn't matter if Hezbollah obtains precision missiles that can inflict greater damage to Israel, and it doesn't matter if this all results in much, much more Israeli casualties. It simply doesn't matter.

The West is rightly concerned about Russia, but how come it closes its eyes in the face of the Iranian threat? Where is the morality here exactly? Turning a blind eye to the situation effectively equates to abandoning the people of the Middle East — Muslims and Jews alike.

This pacified approach leads to a disgraceful deal with Iran that will only serve to expand the Islamic republic's death industry. We must fight Russian aggression. But why are those going against Russia, and rightly so, are also those waving a white flag when it comes to Iran?

There's no arguing that the U.S. is Israel's most important ally, Russia is the aggressor, and Ukraine is the victim. That is why Israel joined the UN's condemnation of Moscow. But that wasn't enough to appease Amanpour and her ilk.

However, Israel must continue in its fight against the most murderous actor in the Middle East. This is not just an Israeli interest, it's also an American interest and of every decent human being in the Middle East and the West.

As an ally, the U.S. is supposed to understand this and that freedom of action that allows undercutting Iran's might is a moral imperative that Jerusalem simply cannot give up on, and if it means the Israeli government must walk on eggshells vis-à-vis Moscow, so be it.

And another thing, had a harsher Israeli stance against Russia actually led to a turning point, then it should have employed a different policy. But it is clear that halting Israeli operations against Iran on Syrian soil would only lead to more bloodshed and destruction.

Given these circumstances, Israel is taking the moral approach. The only ones having a moral lapse are those seeking to sabotage the war on Iran's murderous machinations.



The Greater Washington Community Kollel SHABBOS DELIGHTS

TORAH MINUTE

IN MEMORY OF RABBI KALMAN WINTER ZT"L

Engendering Love

Presented by Rabbi Moshe Sadwin, Kollel Adjunct

Parshas Vayikra describes many of the korbanos (offerings) that are to be brought on the mizbei'ach (altar) in the mishkan (tabernacle). Some korbanos are obligatory, while others can be offered voluntarily. Rav Pam recounts a question from the Steipler Gaon regarding the purpose of a voluntary offering. If a korban is something one needs for one's spiritual well-being, then it should be obligatory. What is the purpose of a voluntary offering?

The Steipler answers the question based on a concept from the Mesilas Yesharim (ch. 8). The Mesilas Yesharim asks a very fundamental question: What should a person do if he or she does not have the inner drive and enthusiasm to serve G-d with alacrity and excitement? The Mesilas Yesharim suggests that the person should still push themselves to act with alacrity. Even though one may not be inwardly excited now, the external action will awaken an inner fervor to help a person improve their service to G-d.

Perhaps this is also the secret of the voluntary korban. When a person feels that there is a lack of an internal love for G-d, the remedy is to offer a voluntary korban. This action, giving a 'present' to G-d, will reawaken the inner love and connection to G-d. An obligatory korban, however, will not necessarily accomplish the same objective as it is only brought out of requirement and not out of selflessness.

We can learn a tremendous lesson from here. Anyone can improve their connection to G-d by taking upon themselves any enhancement of a mitzvah. Whether it is learning more Torah, giving more charity, increasing one's good deeds, or added intensity in prayer, whenever we go beyond ourselves we are reawakening and deepening our connection and relationship to G-d.

Wishing you a Good Shabbos!

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Point to Ponder

He shall lean his hands... (1, 4)

One who leans on a korban transgresses the prohibition of benefiting from a korban. (Chagiga 16b)

How is one allowed to lean on the korban if he is transgressing a prohibition of benefiting from kodshim? (Turei Even Chagiga 4a)

The owners confess their sins while they lean on the animal. (Rambam Maaseh Korbanos 3, 14)

When one confesses, he must stand he cannot be leaning on anything. (Orach Chaim 607)

How could the owners lean on the korban while they confess?

TABLE TALK

Parsha Riddle

When would someone be obligated to fast Taanis Esther on the 12th of Adar?

Please see next week's issue for the answer.

Last week's riddle:

Why is the Mishkan called the 'Mishkan HaEidus/the Mishkan of Testimony'? What does it bear testimony to?

Answer: It bore testimony to the fact that Hashem forgave B'nei Yisroel for the sin of the Golden Calf.

HATORAH V'HAMITZVAH

HALACHA INSIGHTS FROM THE PARSHA

From our archives

In parashas Vayikra (5:4), the Torah's description of the sin of swearing a false oath includes the phrase "anything that a person will express in an oath". The Talmud (Shevuos 26a, and see Tosafos and Ritva) interprets this to mean that a sin is only committed when the oath taker's "personhood" (i.e., consciousness, awareness) is active at the time he takes the oath, and derives from this an exemption for oaths taken in error. As an example, the Talmud cites an episode (or series of episodes) of R. Kahana and R. Asi, who, in the course of disagreeing about what they had heard their master Rav teach, would each swear to the veracity of his recollection. They subsequently brought the matter to Rav himself, who sided with one of them. The other, apparently chagrined, asked Rav: "So did I swear falsely?" Rav assured him that he had not: "Your heart compelled you" - i.e., one is not accountable for an honest mistake.

Although the Talmudic context might suggest that this is a rule specific to the laws of oaths, in a seminal ruling, R. Shlomo Cohen (Maharshach), a leading sixteenth century Turkish authority, extends the principle to civil law: one who commits a tort against another due to an honest mistake is not considered negligent, since "his heart has compelled him", and is not liable for his actions (Shut. Maharshach II:200). Some authorities agree with Maharsach (Shut. Mekor Baruch #52, and cf. Shut. Nechpeh Bakesef I CM #23; Zechor Le'Avraham III CM entry for peshiah), although many others disagree (Shut. Maharashdam CM #120; Shut. Lechem Rav #180; Erech Lechem CM 291:7, and cf. Shut. Mishpat Tzedek I:33; Shaar Efraim OC #28; Sheeilas Yaavetz I:85). Still others adopt various forms of compromise positions, distinguishing between different types or levels of forgetfulness (Shut. Devar Moshe CM #87, and cf. Shut. Mabit III:133 and Shut. Penei Aharon CM #37), or between the general case, where forgetfulness is not considered negligence, and that of a bailee (shomer), who by virtue of accepting custodial responsibility is held to a higher standard (Shut. Beis Yaakov #70; Shut. Shevus Yaakov II:148), or between earlier and contemporary times, due to psychic degeneration that has occurred over the generations (Shevus Yaakov ibid.).

PRESENTED BY

RABBI YITZHAK GROSSMAN, ROSH CHABURAH

KIDS KORNER

Who Am I?

#1 WHO AM I?

1. I did a cold job.
2. My descendant was not wilderness food.
3. Weakness gave me strength.
4. I "am a lick".

#2 WHO AM I?

1. I am your finger.
2. I hold flour.
3. Don't daven with me.
4. I defeated Haman's money.

Last Week's Answers

#1 The Tur (R' Yaakov ben Asher) (My father was the Head, I was a master of Gematria, This Parsha contains my (work's) name. I have a "house" on each side.)

#2 Sefer Shemos (I am names, I am the second, I am for redemption, I finish this week.)

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