

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

March 17-18, 2023 - 25 Adar 5783 - Parshas Vayakhel-Pekudei/Hachodesh/Mevorchim Hachodesh
Light Candles by 6:58 - Havdalah 7:58

The Shabbos Shorts is sponsored by the **Hyatt and Hes Families** in appreciation to **Rabbi Grauman** and the members of Rabbi Hyatt's Shiur, and by **Judy & Stuart Rosenthal**, with deep gratitude to **Barbara Price** and to **Manasseh Katz** for all they each have done for YISE and particularly for the Meaningful Tefilah Project.

Mazal Tov

- **Debby & Rabbi Barry Greengart** on the engagement of their grandson, Tani Greengart, son of their children Leah & Avi Greengart, to Allison Gellerstein, of Teaneck, NJ. Mazal Tov to both families.
- **Nancy & Pesach Mehlman** on the engagement of their son Moshe to Roni Koniak of Hadera, Israel. Mazal Tov to grandfather Jack Mehlman and to all of Moshe's siblings, nieces, nephews, aunts, uncles and cousins.
- **Sara Silver** on the birth of a granddaughter to her children Yael Dina & Max Kates, in Queens.
- **Elaine Taragin** on the marriage of her grandson, Benjamin Taragin, to Alexandra Winter of Cedarhurst, New York. Mazal Tov to Benjamin's parents, Hope & David Taragin and Alexandra's parents, Alyssa & Chaim Winter and all of their extended families.
- **Joelle & Bill Zimbalist** on the Bat Mitzvah of their granddaughter, Batsheva Zimbalist, daughter of Sara & Simmy Zimbalist of Beit Shemesh.
- **Joelle & Bill Zimbalist** on the birth of a grandson, Judah Caleb Zimbalist, son of Aliza Machevsky & Joseph Zimbalist of Atlanta.

Condolences

- **Tamar Balay** on the passing of her father, Avraham Abuhi Ben Yeshimevet. Tamar is observing Shiva through Monday morning at 11401 Clara Street. Tamar can be reached during Shiva at 240-464-2353.
- **Scott Hillman** on the passing of his mother, Elizabeth Hillman Garon.

Shabbos Schedule

*Minyan locations are B = Belonofsky Sanctuary, S = Social Hall,
LBM = Large Beis Medrash, SBM = Small Beis Medrash, H = The House*

Friday Night:

- Light Candles by 6:58
- Mincha: 5:45 (Plag, B), 7:00 (B), 6:50 (Sephardi, LBM)

Shabbos Day:

- Shacharis: 7:00 (B), 8:45 (B), 9:15 (S), 8:00 (Sephardi, LBM), 9:15 (Teen, H)
- Mincha: 2:30 (B), 5:00 (B), 6:50 (B), 6:55 (Sephardi, LBM)
- Shabbos ends: 7:58

Divrei Torah/Shiurim:

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

Kiddush Sponsors:

- The Hashkamah Minyan Kiddush is sponsored by **Barbara Price and Family** to commemorate the 18th Yahrzeit of Stanley Billauer, Shlomo Ben Shmuel Binyamin, beloved father, grandfather, and great-grandfather.
- The Shul Kiddush is sponsored by **Dolores & Len Schwartz** in honor of their 65th anniversary.
- The Sephardi Minyan Kiddush is sponsored by **Bar Mevorach Kimchi** L'ilui Nishmat Yosef Ben Rina.

Health Policy

- People experiencing symptoms of COVID-19 or other transmissible illnesses should not attend prayer, learning, social or other events at the Shul.
- If you have tested positive for COVID-19, please follow CDC guidelines before returning to Shul.

YISE Youth Announcements

Teen Minyan - The Teen Minyan, led by Rabbi Moshe Holzer, meets at 9:15 AM every Shabbos in The House next to the Shul. Kiddush is served after Davening.

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

Shabbos Group for 5th and 6th Grade Girls will meet inside The House promptly at 10:00 AM.

Junior Congregation for boys in grades 4 - 6 with Jay Marcus. Meet in the Lower Lobby at 9:55 and walk to the Yeshiva at 10:00.

Post-Pesach Pizza - Support YISE Youth and get a chance to eat the first and second pizzas from Ben Yehuda Pizza after Pesach. 2 pies, 2 winners! \$10 for 1 chance to win, \$18 for 2 chances to win. To participate, go to <https://wp.yise.org/donate> and put "Pizza" in the description. Deadline April 2. See flyer for details.

YISE Programs and Listings

New Shabbos Shorts Format coming soon. We'll keep you posted.

Pre-9:15 Minyan Chabura - A weekly Chabura on the Parsha, now learning the Kedushas Levi. Delve into the deeper dimensions of the Parsha and Holidays by learning the Kedushas Levi's weekly insights. Begins at 8:55 AM Shabbos morning. This week's Shiur will be led by Rabbi Postelnek.

Hashkamah Minyan Gemara Shiur - Following the Hashkamah Minyan, learning Maseches Sanhedrin, in the Small Beis Medrash. This week's Shiur will be led by Rabbi Yitzhak Grossman.

New Shabbos Shiur - Beginning this Shabbos, March 18, Rabbi Rosenbaum will give a text-based Parsha shiur 45 minutes before the late Mincha in the Belonofsky Sanctuary.

Ask the Rabbi - Come join our virtual, interactive monthly program featuring different Halachic topics! This month's topic, Pesach, will take place on Tuesday, March 21, 8:00 PM - 9:30 PM on **Zoom A**. The first hour is for Shailos submitted in advance and the last 30 minutes is for Q&A. This month's Ask the Rabbi is sponsored by Delia Weiss and family and Miriam & Steve Friedman and family in loving memory of Dr. George Weiss, Gedalya Chaim Ben Avraham Moshe, Z"l, on the occasion of his 6th Yahrzeit. For more information, contact Miriam Friedman at mfriedman2@yahoo.com See flyer for details.

YISE Programs and Listings (continued)

Mechiras Chametz - Rabbi Rosenbaum will be available at set times to arrange the sale of Chametz, beginning Sunday, March 26. Days and times will be listed in the Shorts next week.

Nominations Open - The YISE Nominating Committee has been appointed and will be accepting nominations for both officers and trustees for the election in May. Please contact stuartrosenthal@yise.org with your nominations/self-nominations.

Kashrus Alert - Jason Brand Kosher for Passover Panko Crumbs with a Best Before date of December 20, 2023, has been found to be infested and should not be used. Consumers with other expiration codes should examine the container for holes or other obvious signs of infestation.

Good Deeds Day Park Cleanup in the Kemp Mill Park. Do a Mitzvah! Join our park cleanup any time on Sunday, March 26, from 12:00 Noon - 2:00 PM. Meet at the steps near CVS. Bags and gloves will be distributed. Great for all ages! Community Service hours available. Good Deeds Day 2023 is produced in partnership with The Jewish Federation. Volunteers will get 10% off at Ben Yehuda Pizza on March 26. Volunteers needed to hand out gloves and bags. For more information, contact Miriam Friedman at mfriedman2@yahoo.com Sponsored by YISE, KMS, Berman, YGW, Chabad of Silver Spring and Ben Yehuda Pizza in conjunction with Montgomery Parks. *See flyer for details.*

Call for Pesach Hosts and Guests - Do you have an extra seat at your Seder? Or are you looking for a host? Pesach can be a challenging time of the year for many folks who may be single, have out-of-town family, etc. The YISE Hospitality Committee helps match these guests with hosts. Please contact hospitality@yise.org if you are able to host a meal, provide a bed, or both. Also please contact hospitality@yise.org if you are a guest in need of a host.

Yom HaShoah v' Hagvurah Program - Featuring Rachel (Rae) Goldfarb. Sunday, April 16, 7:30 PM on **Zoom A**. *See flyer for details.*

Monthly Shalosh Seudos - To sponsor, contact Simi Franco at 301-593-4465, ext. 103, or office@yise.org Volunteers are needed to set up and clean up. Contact Ethan Cohen at ecohen@yise.org to be part of the rotation. *See flyer for details.*

Online YISE Cholim List - Go to <https://wp.yise.org/cholim> to add a name to the list. The list is used at the 8:45 Minyan on Monday, Thursday, and Shabbos. For questions about Mi Sheberach guidelines, contact Rabbi Rosenbaum. For other questions, contact Seth Katz at sethkatz@yise.org

Helping Hands Across Kemp Mill, a part of YISE's Chesed Committee, provides assistance to families undergoing medical crises. There is a current need for 2 people in the community for meals on Pesach starting Thursday, April 6, through Saturday, April 8. Please sign in to your Helping Hands account to volunteer. If you do not have a Helping Hands account, or if you have any questions, please contact: Melanie Karlin, 301-681-4740, mskarlin@gmail.com or Miriam Friedman, 301-754-1517, mfriedman2@yahoo.com

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

Shabbos HaGadol Community Meals at YISE

Why make Shabbos at your own home when we can all spend Shabbos HaGadol together? Come join us for Friday Night Dinner, March 31, and/or Shabbos Lunch, April 1. Please make reservations by Friday, March 24. Reserve your meals online at <https://www.yise.org/pre-pesach-shabbos>

- Adults: \$ 25 per person, per meal
- Children age 3 - 12: \$15 per child, per meal
- Children age 2 and under: FREE
- Family maximum per meal: \$ 90.

If you are adding other non-household members from Kemp Mill, please submit a new form. Only household members and out-of-town guests should be included towards your family maximum.

For sponsorship or any questions, please contact Sandie Thurman at 818-974-1471.

Police Pizza Party

The YISE Social Committee provided a meal for the Montgomery County Police Wheaton station on behalf of the Kemp Mill Jewish community:



Purim Mesibah

Purim night at YISE included games, DJ, costumes, food and fun!



Dor L'Dor

The final Dor L'Dor of the 2022-2023 season took place last Motzei Shabbos, with learning, fun and prizes!



Thank you to the Shiurim Sponsors for this Past Week:

Hashkamah Minvan Gemara Shiur

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

Rabbi Hyatt's Gemara Shiur

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

Rabbi Rosenbaum's Tehillim/Parsha/Halacha Shiur

- **Lois & Sid Meyers** in honor of **Marvin Konick's** 100th birthday.
- **Jacqueline & Rabbi Haim Arzouan** in honor of **Marvin Konick's** 100th birthday.

Rabbi Rosenbaum's Navi Shiur

- **Chanah Hollander** in loving memory of her mother, Devorah bat Avraham, Z"l

8:45 AM Shabbos Drasha

- **Bev Morris & Art Boyars** in honor of **Esther Edeson**, whose service to YISE goes way beyond professionalism.
- **Bev Morris & Art Boyars** in honor of **Sahra Ginsburg**, whose service to YISE goes way beyond professionalism.

Dvar Torah Dedications/ Sponsor a Shiur

YISE continues to offer a number of different in-person and virtual learning options. These options are now available for sponsorship on an individual Shiur or a daily basis.

Sponsoring a Shiur or other Torah learning is a meaningful way to commemorate a Yahrzeit or honor a loved one. Sponsorships are also a great way to celebrate a Simcha or any other milestone, while helping YISE.

1. The following individual Shiurim are available for sponsorship at \$18 (per day):

- Daily Morning (Monday through Friday) Tehillim and Parsha Shiur
- Daily Evening (Sunday through Thursday) Tehillim and Halacha Shiur
- Rabbi Rosenbaum's Sunday Morning Mussar Study Group for Women
- Rabbi Rosenbaum's Tuesday or Friday Morning Gemara Shiur for Men
- Rabbi Rosenbaum's Wednesday Morning Nach Shiur
- Rabbi Rosenbaum's Wednesday Night Navi Shiur for Women
- Rabbi Grauman - Rabbi Hyatt's Gemara Shiur, Sunday Morning

• Hashkamah Minyan Gemara Shiur, Shabbos Morning

2. Sponsorship of the Morning and Evening Tehillim and Parsha/Halacha Shiurim together is available for \$25.

3. The 8:45 and 9:15 Shabbos Drashas are both available for sponsorship at \$54 each.

4. Yom Tov Drashas are available for sponsorship of \$72 each.

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

Happy Birthday! Happy Anniversary!

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

Weekday Shiurim

Options for in-person and remote learning are listed below. For the latest list and times, go to:

<https://wp.yise.org/remote-learning-schedule/>

- **Rabbi Rosenbaum's** Mussar Study Group for Women (spiritual self-improvement), Sundays at 9:30 AM, **Zoom A**, *will not meet on Sunday, March 19.*
 - **Rabbi Rosenbaum** - Daily - one chapter of Tehillim, followed by a 15-minute Halacha Shiur. Sunday through Thursday, 6:30 PM, **Zoom A**, *will not meet on Sunday, March 19, or on Thursday, March 23.*
 - **Rabbi Rosenbaum** - Daily - one chapter of Tehillim followed by a 15-minute Shiur on the Parsha. Monday through Friday, 9:30 AM, **Zoom A**.
 - **Rabbi Rosenbaum's** Gemara Shiur for Men, Tuesdays and Fridays, 6:00 AM, **Zoom A**.
 - **Rabbi Rosenbaum's** Nach Shiur, Wednesdays at 11:00 AM, now learning Mishlei, **Zoom A**, *will resume on Wednesday, April 19.*
 - **Rabbi Rosenbaum's** Women's Navi Shiur, now learning Sefer Shmuel, Wednesdays at 8:00 PM, **Zoom A**.
 - **GWCK Sunday Kollel Brunch and Learn for Men** - Sunday mornings, 9:30 AM breakfast, 9:45 AM. Shiurim:
 - Illuminating Inquiries in Halacha - Rabbi Yitzchak Mandel
 - Judaism 102: Fundamentals for the Experienced Jew - Rabbi Hillel Shaps
 - Navigating Navi: Sefer Yehoshua - Rabbi Yitzhak Grossman
 - Parsha Perspectives: An Exploration of Engaging Parsha Topics - Rabbi Menachem Winter
 - **Rabbi Tuvia Grauman** - Rabbi Hyatt's Gemara Shiur, Sundays at 10:00 AM, **Zoom C**.
 - **GWCK presents CLAS (Community Learning at Shomrai)** - 8:15 PM - 9:15 PM. For more info., contact Rabbi Hillel Shaps, hshaps@gwckollel.org 347-869-9361.
 - For Men:
 - Mondays: Rabbi Hillel Shaps - On the Same Page Gemara.
 - Wednesdays: Rabbi Yitzhak Grossman - Reading Responsa - **Zoom E**.
 - Thursdays: Rabbi Avraham Sussman - Yesodei Hatorah Gemara Skills Building - **Zoom F**.
 - For Women:
 - Mondays: Mrs. Sara Malka Winter - Parsha Journeys - **Zoom D**.
 - **SCP (Semichas Chaver Program)** - Tuesdays at 8:45 PM at YISE. Join the fastest growing Halacha learning program in the world! Register online at <https://thegreaterwashingtoncommunitykollel.com/scp>
 - **Rabbi Yehoshua Levy's** Gemara Shiur, Masechet Chulin, Sunday through Friday, 6:35 AM - 7:22 AM, in the Franco Beit Midrash.
 - **Chavrusa Learning** - Monday nights in the Social Hall, 8:30 PM - 9:30 PM. For more information, contact Rabbi Levy at 240-423-8810.
 - **The Golden Network Presents: Rabbi Barry Greengart's** Shiurim for men & women, Mondays at 8:45 AM, studying Parshas Hashavua, **Zoom B**.
 - **Rabbi Yitzchak Scher's** Shiur for Men and Women, Tuesdays, 1:30 PM, "A Second Look - Stories in the Torah from a Deeper Perspective", in-person in the Small Beis Medrash and on **Zoom G**.
 - **Rabbi Moshe Arzouan's** Advanced Gemara Shiur for Men, learning Maseches Bava Metzia, Daf 3a. Wednesday evenings at 8:00 PM on **Zoom H**.
- Connection Details:** Go to <https://zoom.us/join/> and enter the meeting ID, or call 301-715-8592 or 929-205-6099 and enter the meeting ID & password:
- Zoom A: ID: 416 963 9000, password 492019
Zoom B: ID: 970 1398 4837, password 613
Zoom C: ID: 833 3477 1595, password RabbiHyatt
Zoom D: ID: 601 853 4021, passcode Winter (phone 667362)
Zoom E: ID: 746 455 2195, password Learn
Zoom F: ID: 803 356 4156, password Learn
Zoom G: ID: 713 7408 5130, password 045079
Zoom H: ID: 849 3898 4989, passcode 161699

Community Programs & Listings

Kidney Donation Needed - Mr. Gerry Segelman, father of Micah Segelman, is in need of a kidney transplant. If you would consider being a kidney donor, please contact Rabbi Chaim Steinmetz at Renewal for more information at csteinmetz@renewal.org or 718-431-9831 ext 209.

TGN Lunch and Learn - Wednesday, March 22, 11:45 AM - 1:00 PM at YISE. For more information or to RSVP by March 15, contact Rabbi Shmuel Leigh: 301-732-1773 or director@goldennetwork.org

Israeli Folk Dancing for Women – Wednesday at KMS. Beginners - 7:45 PM - 8:45 PM, Advanced Beginners/Intermediate - 9:00 PM - 10:00 PM. Fee: \$5. For more information, contact womendance613@gmail.com

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

“Let all who are hungry come and eat” - Partner with Yad Yehuda to ensure that our friends and neighbors in need have sufficient food for Pesach! Contribute NOW to Yad Yehuda's Ma'ot Chittim Fund to support our community members before Pesach. 100% of the money collected will be distributed to local individuals and families in need. Donate online at www.yadyehuda.org or mail checks to: Yad Yehuda of Greater Washington, 812 Hyde Court, Silver Spring, MD 20902.

Please help our community complete these Siyumim:

Mishnayos for the 1st Yahrzeit of **Noah Roitman**, Noach Ben Shalom Yaakov, January 4, 23 Tevet - <https://www.lzechernishmas.com/signup.php?id=11081>

Mishnayos for the 1st Yahrzeit of **Natalie Gabai**, Nechama Naomi Bat Leib, December 21, 9 Tevet - <https://www.lzechernishmas.com/signup.php?id=11044>

Mishnayos for the 1st Yahrzeit of **Jerry Snyder**, Yehoshua Ben Binyamin, December 21, 9 Tevet - <https://hadranalach.com/2612>

Tanach for the 1st Yahrzeit of **Marion Baras**, Miriam Bas Menachem, January 1, 20 Tevet - <http://hadranalach.com/2626>

Kemp Mill Toastmasters - Wednesday, March 22, 8:00 PM - 9:15 PM. See what Toastmasters is all about and find out how you can become a more confident communicator. Contact Manasseh Katz at president@kempmilltoastmasters.com for more info. Zoom meeting ID: 986 546 841, password: 3671

Crisis Diplomacy and the Two-Minute Football Drill - Linda Silverman Kahan memorial lecture and brunch, Sunday, March 26, 10:00 AM at Kemp Mill Synagogue. Featuring guest speaker Ambassador Daniel C. Kurtzer. Couvert \$54 per person. To register and for sponsorship information, visit <https://www.sulam.org/lkm2023>

Alshich on the Parsha with Rabbi Levy - Shabbat afternoon between Mincha and Maariv in the Franco Beit Midrash.

Zoom Shiurim with Rabbi Levy - Monday through Friday on Zoom, Meeting ID: 636 563 5989. Alshich - 9:20 AM - 10:15 AM. Gemara Ribit 10:15 AM - 11:30 AM. Hilchot Lashon Hara 12:45 PM - 1:45 PM.

In G-d We Trust - Exploring the relationship and balance between Relying on G-d/Bitachon & Human Endeavor/Hishtadlus, based on the teachings of 11th century scholar, Rabbeinu Bachya's Treatise on Trust - Shaar Habitachon. Wednesdays, 12:15 PM - 1:00 PM on Zoom, Presented by Rabbi Hillel Shaps. To register, visit <https://linksgw.org/classes>

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

Dirshu - Please join Dirshu, currently learning Bava Metzia. Shiur options at YGW: Monday - Friday, 5:45 AM (R. Reingold) or Monday - Thursday, 9:00 PM - 10:00 PM (R. Cortell/R. Werner), about 2.5 Daf covered each week.

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

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

Daf Yomi Shiur currently meets online weekdays via a WebEx video conference. Anyone interested may email Judd Lifschitz at lifschitz@sllslaw.com to be added to the invite list. Sunday 8:30 AM, Monday - Thursday 9:00 PM. Shabbos in-person, 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 19	Monday March 20	Tuesday March 21	Wednesday March 22	Thursday, March 23 Rosh Chodesh	Friday March 24
Shacharis	Ashkenazi (S, B, B)	6:30, 7:30, 8:45	6:15, 6:45, 8:45	6:15, 6:55, 8:45	6:15, 6:55, 8:45	6:15, 6:35, 8:45	6:15, 6:55, 8:45
	Sephardi (LBM)	7:30	7:30	7:30	7:30	7:30	7:30
Mincha / Maariv	Ashkenazi (B)	7:05	7:05	7:05	7:05	7:05	See Shabbos schedule
	Sephardi (LBM)	6:55	6:55	6:55	6:55	6:55	

Halachic Times: Latest Alos Hashachar 5:54 AM, Earliest Talis and Tefilin: 6:22 AM, Latest Netz: 7:14 AM,
Latest Krias Shema: 10:09 AM, Earliest Mincha: 1:47 PM, Earliest Shkia: 7:18 PM, Latest Tzeis Hacoachavim 8:05 PM

Next Shabbos

March 24 - 25, 2023 - 3 Nissan 5783

Parshas Vayikra

Friday Night:

- Light Candles by 7:05, and not before 6:07
- Mincha: 5:50 (Plag, B), 7:05 (B), 7:00 (Sephardi, LBM)

Shabbos Day:

- Shacharis: 7:00 (B), 8:45 (B), 9:15 (S), 8:00 (Sephardi, LBM), 9:15 (Teen, H)
- Mincha: 2:30 (B), 5:00 (B), 7:00 (B), 7:00 (Sephardi, LBM)
- Shabbos ends/Maariv: 8:05

Next Shabbos Shorts Deadline: Wednesday, March 22, at 12 Noon

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

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

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

Website: www.yise.org

Office Hours:

Monday through Thursday: 9:00 AM - 5:00 PM,

Friday: 9:00 AM - 2:00 PM

Rabbi Dovid Rosenbaum Yale Ginsburg - President

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

ASK the RABBI

Come join our virtual, monthly interactive program featuring different Halachic topics!

Topic: **Pesach**



The first hour is for Shailos submitted in advance and the last 30 minutes is for Q & A. (Please note that this may vary depending upon the Shailos.)

- If I cannot be at the table for the entire seder, what are the most important parts that I should not miss?
- What should I do if I find chametz in my home on Pesach?
- What happens if I forgot to prepare an Eruv Tavshilin?

Send in your questions about Pesach to: AskTheRabbi@yise.org by Sunday, March 19.

When: Tuesday, March 21, 8:00 PM - 9:30 PM

Where: Zoom - Meeting ID: 416 963 9000, Passcode: 492019

For more information and to submit questions by phone or anonymously, contact:

Miriam Friedman at 301-754-1517 or mfriedman2@yahoo.com

This month's Ask the Rabbi is sponsored by Delia Weiss and family and Miriam & Steve Friedman and family in loving memory of Dr. George Weiss, Gedalya Chaim Ben Avraham Moshe, Z"L, on the occasion of his 6th Yahrzeit.

The Jewish Federation's Sara & Samuel J. Lessans

Good Deeds Week

March 26 - April 2, 2023



Come do a Mitzvah! Join a Park Cleanup!

Clean the Kemp Mill Park or Sligo Creek Park. Great for all ages!

Bags & gloves will be distributed. US students can receive community service hours.

Park Cleanup project is organized by:

*Chabad of Silver Spring, KMS, YISE, Berman, YGW Boys' MS, & Ben-Yehuda
Pizza in conjunction with Montgomery Parks*

Date:

Sunday, March 26

Time:

Show up any time between
12 - 2 PM

Where:

Meet at the steps near CVS in
the Kemp Mill Park (Kemp Mill
Shopping Center)

Contact:

Miriam Friedman for more
information at

mfriedman2@yahoo.com





Young Israel Shomrai Emunah of Greater Washington

Shalosh Seudos / Seudah Shlishit Program

Upcoming Dates:

February 4, 2023
February 11, 2023
March 4, 2023
March 25, 2023
May 6, 2023
June 3, 2023

Full sponsorships start at \$350

To sponsor, please contact the Shul Office at office@yise.org
or 301-593-4465, ext. 103

You may also contribute to the new

Shalosh Seudos Group

These funds go toward supporting the Shalosh Seudos meal when a full sponsor is not available

To join the **Shalosh Seudos Group**, please contact the Shul Office at office@yise.org or 301-593-4465, ext. 103

Volunteers are also needed to assist with setup and cleanup
Please contact Ethan Cohen at ecohen@yise.org to volunteer

We look forward to seeing you at YISE!



**YOU COULD EAT THE FIRST PIZZAS AFTER PESACH!
SUPPORT YISE YOUTH AND GET A CHANCE TO
EAT THE FIRST AND SECOND PIZZAS OUT OF
BEN YEHUDAS OVEN AFTER PESACH!**

2 PIES! 2 WINNERS!

\$10 DONATION = 1 CHANCE TO WIN

\$18 DONATION = 2 CHANCES TO WIN

TO PARTICIPATE, GO TO

HTTPS://WP.YISE.ORG/DONATE

IN THE DESCRIPTION, ENTER THE WORD "PIZZA"

DEADLINE TO PARTICIPATE IS

SUNDAY APRIL 2 AT 9PM

WINNERS WILL BE ANNOUNCED BY APRIL 3

THANK YOU FOR SUPPORTING THE YISE YOUTH PROGRAM!



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

Yom HaShoah v'Hagvurah Program

Featuring

Rachel (Rae) Goldfarb

In 1941, the Nazis occupied Rachel Mutterperl Goldfarb's Polish hometown in present day Doksycy, Belarus. She was 10. The Jews were forced into a small ghetto which included the area where Rae's family lived. When mass killings began in 1942, Rae's mother hid the family behind a double wall between their home and what had once been the warehouse of the family's fabric business. Rae and her mother, the lone survivors in the family, escaped from two different ghettos and later joined the partisan fighters. They were liberated by the Soviets in 1944. Rae and her mother came to the US in 1947. Rae married Harvey Goldfarb, another survivor, and raised two children.



Dvar Torah by Rabbi Dovid Rosenbaum
"Generations" Candle Lighting Ceremony

Sunday, April 16, 2023
7:30 pm

YISE Zoom ID: 416 963 9000 Passcode: 492019

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Volume 29, Issue 22

Shabbat Parashat Vayakhel - Pekudei - HaChodesh

5783 - B"H

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

Communities and Crowds - Melanie Reid is a journalist who writes a regular column for The (London) Times. A quadriplegic with a wry lack of self-pity, she calls her weekly essay Spinal Column. On 4 January 2020, she told the story of how she, her husband, and others in their Scottish village bought an ancient inn to convert it into a pub and community centre, a shared asset for the neighbourhood.

Something extraordinary then happened. A large number of locals volunteered their services to help open and run it. "We've got well-known classical musicians cleaning the toilets and sanding down tables. Behind the bar there are sculptors, building workers, humanist ministers, Merchant Navy officers, grandmothers, HR executives and estate agents... Retired CEOs chop wood for the fires; septuagenarians ... wait at tables; surveyors eye up internal walls to be knocked down and can-doers fix blocked gutters."

It has not only become a community centre; it has dramatically energised the locality. People of all ages come there to play games, drink, eat, and attend special events. A rich variety of communal facilities and activities have grown up around it. She speaks of "the alchemy of what can be achieved in a village when everyone comes together for a common aim."

In her column describing this, Melanie was kind enough to quote me on the magic of "I" becoming "we": "When you build a home together ... you create something far greater than anything anyone could do alone or be paid to do." The book I wrote on this subject, *The Home We Build Together*, was inspired by this week's parsha and its name: Vayakhel. It is the Torah's primer on how to build community.

It does so in a subtle way. It uses a single verb, k-h-l, to describe two very different activities. The first appears in last week's parsha at the beginning of the story of the Golden Calf. "When the people saw that Moshe was long delayed in coming down the mountain, they gathered (vayikahel) around Aharon and said to him: get up, make us gods to go before us. This man Moshe who brought us out of Egypt – we have no idea what has become of him". The second is the opening verse of this week's parsha: "Moshe assembled (vayakhel) all the community of Israel and said to them: these are the things the Lord has commanded you to do".

These sound similar. Both verbs could be translated as "gathered" or "assembled." But there is a fundamental difference between them. The first gathering was leaderless; the second had a leader, Moshe. The first was a crowd, the second a community.

In a crowd, individuals lose their individuality. A kind of collective mentality takes over, and people find themselves doing what they would never consider doing on their own. Charles Mackay famously spoke of the madness of crowds. People, he said, "go mad in herds, while they only recover their senses slowly, one by one." Together, they act in a frenzy. Normal deliberative processes break down. Sometimes this expresses itself in violence, at other times in impulsive economic behaviour giving rise to unsustainable booms and subsequent crashes. Crowds lack the inhibitions and restraints that form our inner controls as individuals.

Elias Cannetti, whose book *Crowds and Power* is a classic on the subject, writes that "The crowd is the same everywhere, in all periods and cultures; it remains essentially the same among men of the most diverse origin, education and language. Once in being, it spreads with the utmost violence. Few can resist its contagion; it always wants to go on growing and there are no inherent limits to its growth. It can arise wherever people are together, and its spontaneity and suddenness are uncanny."

The crowd that gathered around Aharon was in the grip of panic. Moshe was their one contact with God, and thus with instruction, guidance, miracle and power. Now he was no longer there and they did not know what had happened to him. Their request for "gods to go before us" was ill-considered and regressive. Their behaviour once the Calf was made – "the people sat down to eat and drink and then stood up to engage in revelry" – was undisciplined and dissolute. When Moshe came down the mountain at God's command, he "saw that the people were running wild for Aharon had let them run beyond control and become a laughing stock to their enemies." What Moshe saw exemplified Carl Jung's description: "The psychology of a large crowd inevitably sinks to the level of mob psychology." Moshe saw a crowd.

The Vayakhel of this week's parsha was quite different. Moshe sought to create community by getting the people to make personal contributions to a collective project, the Mishkan, the Sanctuary. In a community, individuals remain individuals. Their participation is essentially voluntary: "Let everyone whose heart moves them bring an offering." Their differences are valued because they mean that each has something distinctive to contribute. Some gave gold, other silver, others bronze. Some brought wool or animal skins. Others gave precious stones. Yet others gave their labour and skills.

What united them was not the dynamic of the crowd in which we are caught up in a collective frenzy but rather a sense of common purpose, of helping to bring something into being that was greater than anyone could achieve alone. Communities build; they do not destroy. They bring out the best in us, not the worst. They speak not to our baser emotions such as fear but to higher aspirations like building a symbolic home for the Divine Presence in their midst.

By its subtle use of the verb k-h-l, the Torah focuses our attention not only on the product but also the process; not only on what the people made but on what they became through making it. This is how I put it in *The Home We Build Together*: "A nation – at least, the kind of nation the Israelites were called on to become – is created through the act of creation itself. Not all the miracles of Exodus combined, not the plagues, the division of the sea, manna from heaven or water from a rock, not even the revelation at Sinai itself, turned the Israelites into a nation. In commanding Moshe to get the people to make the Tabernacle, God was in effect saying: To turn a group of individuals into a covenantal nation, they must build something together.

"Freedom cannot be conferred by an outside force, not even by God Himself. It can be achieved only by collective, collaborative effort on the part of the people themselves. Hence the construction of the

Tabernacle. A people is made by making. A nation is built by building."

This distinction between community and crowd has become ever more significant in the 21st century. The classic example is the Arab Spring of 2011. Massive protests took place throughout much of the Arab world, in Tunisia, Algeria, Jordan, Oman, Egypt, Yemen, Sudan, Iraq, Bahrain, Libya, Kuwait, Syria and elsewhere. Yet it turned rapidly into what has been called the Arab Winter. The protests still continue in a number of these countries, yet only in Tunisia has it led to constitutional democracy. Protests, in and of themselves, are never enough to generate free societies. They belong to the logic of crowd, not community.

The same is true of social media even in free societies. They are great enhancements of existing communities, but they do not in and of themselves create communities. That takes face-to-face interaction and a willingness to make sacrifices for the sake of the group. Without this, however, as Mark Zuckerberg said in 2017, "social media can contribute to divisiveness and isolation." Indeed, when used for virtue signalling, shaming or aggressive confrontation, they can create a new form of crowd behaviour, the electronic herd.

In his new book *A Time to Build*, Yuval Levin argues that social media have undermined our social lives. "They plainly encourage the vices most dangerous to a free society. They drive us to speak without listening, to approach others confrontationally rather than graciously, to spread conspiracies and rumours, to dismiss and ignore what we would rather not hear, to make the private public, to oversimplify a complex world, to react to one another much too quickly and curtly. They eat away at our capacity for patient toleration, our decorum, our forbearance, our restraint." These are crowd behaviours, not community ones.

The downsides of crowds are still with us. So too are the upsides of community, as Melanie Reid's Scottish pub demonstrates. I believe that creating community takes hard work, and that few things in life are more worthwhile. Building something with others, I discover the joy of becoming part of something greater than I could ever achieve alone.

The Person in the Parsha: R. Tzvi Hersh Weinreb

Unexpected Leadership Lessons - You have surely noticed the great changes in the way charitable causes do their fundraising these days. There was a time when fundraisers, who often were themselves dignified and prestigious rabbinical figures, knocked on the doors of potential philanthropists in the hope that they would not be turned away. At best, they would be greeted at the door and given a modest contribution. They then proceeded to knock upon the next door.

This experience was inefficient, time consuming, and often humiliating.

In recent times, things have changed. Through the power of electronic communication, it is now possible to post a brief message promoting a charitable cause in dramatic and graphic terms to an audience of thousands. The money comes rolling in.

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Little time is expended. No knocking on doors, no embarrassment, no travel expenses, and, regrettably, no accountability.

This technique, often referred to as "crowd funding," is not only a tool for getting people to donate money. It is also a tool for influencing people in other ways. It is used for political purposes, for education, for indoctrination, and for teaching morality. It is a tool for leadership.

Were similar tools available in the past? I maintain that there were such tools and that they were available to gifted leaders throughout the course of human history. One such leader was Moshe.

That brings us to this week's double Torah portion, Vayakhel-Pekudei. Here I have the privilege of quoting from the newly available Chumash translation written by the late lamented Rabbi Lord Jonathan Sacks: "Moshe assembled all the community of Israel... Then Moshe said to all the community of Israel, 'This is what the Lord has commanded. Bring of what is yours an offering to the Lord. Let everyone whose heart moves him bring an offering to the Lord: gold, silver, and bronze; sky-blue, purple, and crimson wool...' So all the community of Israel left Moshe's presence. And they came, everyone whose heart inspired him and whose spirit moved him, and brought an offering for the Lord..."

On the phrase "all the community of Israel left Moshe's presence," Rabbi Chaim ibn Attar, the eighteenth century author of the classic commentary Ohr HaChaim, comments: "Note that they all left Moshe's presence as one, quickly and in unison, to bring their contributions. None stayed behind even for a moment. They left his presence before he gave them permission to leave, although the Talmud tells us in the tractate Yoma that a disciple should not depart from his master until he receives permission. But, in this case, their enthusiasm prompted them to ignore that protocol."

Subsequently, in chapter 36 verse six, we read: "Moshe ordered an announcement to be made throughout the camp, 'Let no man or woman make anything more as an offering for the sanctuary.' So the people brought no more; for what they already had was more than enough for all the work that was to be done."

Note that an "order" was necessary to prevent the Israelites from bringing anything further, so great and so strong was their desire to comply with the mitzvah of contributing to the construction of the Tabernacle.

Moshe had no system of electronic communication at hand. He did not even have a loudspeaker. And, as we very well know, he not only lacked eloquence, but suffered from a speech impediment. Personal charisma was not his forte.

His enthusiasm, his sincerity, and his impeccable integrity were what enabled him to sway the entire camp. A leader with those characteristics need not knock on doors and plead for handouts. His words meet with instantaneous and unanimous acceptance.

That is one model of leadership, but one confined to but a few exemplary individuals.

But there is another entirely different type of leader mentioned in the second of this week's two Torah portions. He is described as having some very specialized skills, but he certainly is no Moshe. I refer to Bezalel, who is referenced in one of the opening verses in this week's Parshat Pekudei. We first encountered him last week in Parshat Ki Tisa. There, we read: "The Lord said to Moshe, 'See, I have called by name Bezalel, son of Uri, son of Hur from the tribe of Judah, and I have filled him with a divine spirit, with wisdom, understanding, and knowledge in every craft. He will fashion works of art in gold, silver, and bronze. He will cut stones for setting, carve wood, and work in every craft. I have assigned to him Oholiav, son of Ahisamach, from the

tribe of Dan... They will be able to make all I have commanded you..."

Obviously, Bezalel was a talented man, blessed by the Lord Himself with the skills of craftsmanship. And he had a very able partner, blessed with a similar skill set.

Why do I maintain that Bezalel was a praiseworthy leader? He was definitely a versatile artisan, but a leader?

This question is intensified by a passage in the Talmud tractate Berakhot 55a. It reads: "Rabbi Yochanan said: Three phenomena are proclaimed in advance by the Holy One Blessed Be He Himself, and they are ra'av, sova, and a parnas tov (hunger, plenty, and a good leader)."

The example given of a parnas tov, a good leader, is none other than Bezalel.

Rabbi Chaim Zeitchik, a heroic Holocaust survivor and a prolific writer on the subject of morality, is troubled by this Talmudic passage. He does not belittle Bezalel's role as the Tabernacle's master craftsman. He simply questions why he is chosen as the archetype of a great leader. What outstanding leadership qualities did he display?

Rabbi Zeitchik's quotes a midrashic passage. It reads: "Rabbi Levi said the name of Rabbi Chanina, 'Two tribes were selected as partners in the production of the Tabernacle, Bezalel from the royal tribe of Judah and Oholiav from the lowly tribe of Dan..."

Rabbi Zeitchik wonders about the significance of this choice of dual craftsmen.

His moving and instructive response follows, freely translated from his work Ohr Chadash al HaTorah: "A person's moral character can be tested by the extent to which he continues to work for the benefit of the community when another person is assigned to be his partner. Is he envious of his new partner? Is he concerned that others will be impressed by his partner's competence? Does he see his partner as a rival? For this reason, the Almighty assigned the task of constructing the Tabernacle to members of two different tribes, the royal tribe of Judah and lowly tribe of Dan. The Almighty could then observe whether each would remain fully dedicated to the task at hand or whether one or both of them would yield to feelings of resentment and envy to the extent that they would fail at their magnificent assignment.

"For some people are only able to demonstrate excellence and remain dedicated to challenging objectives when they are in charge. They need to subordinate others to their way of doing things. Only when they are the sole decision-makers, fully in command, are they able to function. But when they are required to collaborate with another, to work as part of a team, they gradually lose control and become lax, sabotaging the entire project in the process."

Rabbi Zeitchik, a twentieth century Jewish moralist, thus masterfully cites talmudic and midrashic texts, all based upon careful readings of biblical selections from this week's Torah portion, all with the purpose of teaching us a lesson that is so very important today.

The lesson is this: There are occasional leaders who can inspire greater numbers of people through their unique spiritual gifts. Moshe Rabbenu, Moses our Master, was one of them.

But all of us can learn a different kind of leadership skill. We can learn to work collaboratively. We can subdue our egos, recognize the worth of colleagues, and give credit and praise to all who contribute to humanity's vital tasks.

Dvar Torah: Chief Rabbi Ephraim Mirvis

The Torah's 30-day renewal programme

It's not always good for us to become creatures of habit. This shabbat we'll be reading the special mafzir for Parshat HaChodesh from the Book of

Likutei Divrei Torah

Shemot. There we have the important mitzvah, "HaChodesh hazeh lachem rosh chodashim," – "This month (of Nissan, which is just about to commence) must always be for you the head of the month."

The usage of the term 'lachem' is unusual in the Torah. Why is this mitzvah given specifically to 'you'? Surely every mitzvah is given to all of us! From here our sages teach us that Hashem wants us to know that this mitzvah must be performed based on our calculations. It's left up to us to determine when the new month commences.

The great Chassidic master, the Sfat Emet, gives added depth to this mitzvah. He says that included in this imperative is the importance for us to sometimes change our habits, and this is how he explains it. Within halacha, something is defined as a habit once 30 days have passed. So, for example, outside of Israel we are required to put up a mezuzah on our new homes, but the mitzvah of mezuzah only applies once we have stayed in a home for at least 30 days. That's how we establish the permanence of our residence. Similarly, according to halacha, if you haven't seen or heard from a very close friend for a period of 30 days, when you next see them, you recite the bracha of shehecheyanu. If you arrive at a place where a miracle happened for you and you haven't seen it for more than 30 days, a bracha is required.

Therefore says the Sfat Emet, the Torah tells us, "Hachodesh hazeh lachem" – you must renew yourselves every single month by sanctifying the moon just before 30 days are up, to guarantee that our performance of Judaism will never become stultified. We do this through singing fresh songs, having fresh approaches, all within the context of Hashem's Torah law.

It is in this spirit that at Pesach time we will sing the words, "Venomar lefanav shira chadashah." We are excited to have an opportunity to sing new songs. This is so very relevant for us at a time when we are competing with so many other interests and passions. In order to keep the freshness, excitement and magic of our Judaism alive, we need to constantly engage in acts of renewal.

In the spirit of the Sfat Emet's teaching, let us therefore contribute towards a time which the prophet Ezekiel spoke about when Hashem will give us a "lev chadash veruach chadashah" – "a new heart and a new spirit". That's something that we can achieve at least once a month.

Dvar Torah: TorahWeb.Org

Rabbi Mordechai Willig

Peace in, and Between, Communities [Excerpt]

"Moshe assembled the entire community of Bnei Yisrael". This took place on the day after Yom Kippur, when Moshe descended from Har Sinai (Rashi). He commanded the people to keep Shabbos and not to light a fire on Shabbos. He then instructed the entire community to contribute to the Mishkan. The Kli Yakar suggests that the purpose of the assembly was to foster peace in a community which henceforth would be sharing the common ground of the Mishkan. Unity in Am Yisrael is very elusive. They encamped opposite Har Sinai as one man, with one heart, but all the other encampments were with complaints and argumentation

"Do not kindle fire", according to the Akeidas Yitzchak, hints to the fire of dispute. We may not ignite a fire of machlokes on Shabbos, a day when we don't work. We must be more worried that "free time" on Shabbos can lead to gossip, hatred, and jealousy. Fights in shul can disrupt tefilla and prevent Torah study, causing bad results and spiritual death, akin to one who lights a fire on Shabbos.

With this week's *Parashah*, we conclude the building of the *Mishkan* / Tabernacle. In next week's *Parashah*, we will begin to read about the various sacrifices that were offered in the *Mishkan* and, later, in the *Bet Hamikdash*.

R' Nachman of Breslov z"l (1772-1810; Ukraine) teaches: The *Bet Hamikdash* is like a spinning sphere, where top is bottom and bottom is top. How so? On the one hand, top is bottom: through the *Bet Hamikdash*, *Hashem*, who is so elevated, descends to dwell in our world. On the other hand, bottom is top: in the *Bet Hamikdash*, lowly animals are elevated to become offerings to *Hashem*. This, explains R' Nachman, is the symbolism of the spinning *Dreidel*, connected to *Chanukah*--the holiday that commemorates the (re)dedication of the *Bet Hamikdash*.

R' Nachman continues: This is a lesson for those who think that spiritual truths can be arrived at through philosophical speculation. No amount of logic, says R' Nachman, could ever lead to the conclusion that *Hashem* can exist in our lowly world, while lowly animals can be sacrifices to *Hashem*.

R' Nachman concludes: The process of *Ge'ulah* / redemption is similarly "upside down." [*Hashem* descends to this lowly world to lift us from the depths to the loftiest spiritual heights.] This explains why *Bnei Yisrael* sang about the *Bet Hamikdash* immediately after their redemption (*Shmot* 15:17): "You will bring them and implant them on the mountain of Your heritage, the foundation of Your dwelling-place that You, *Hashem*, made--the Sanctuary, my Master, that Your hands established." (*Sichot Ha'Ran* 40)

Thirty Days Before Pesach . . .

R' Yaakov Moshe Charlap z"l (1882-1951; rabbi of Yerushalayim's Sha'arei Chessed neighborhood and *Rosh Yeshiva* of Yeshivat Mercaz Harav) writes: Unlike the body, which can only adapt to gradual change, the soul is capable of rising to the loftiest heights "as quick as lightning." In particular, on the night of the *Seder* and all day long on the first day of *Pesach*, a Jew who prepared himself even somewhat can experience the feeling of sitting in *Hashem's* presence--well beyond the level that the person merits based on his own preparations and good deeds.

But, continues R' Charlap, just as there is no limit to the fabulous spiritual wealth that a person can amass on this day, so, too, one's fear should be great lest he squander the opportunity by not preparing himself. The *Gemara* (*Sanhedrin* 108b) relates that *Hashem* gave the Generation of the Flood a taste of *Olam Ha'ba*. This had two purposes, R' Charlap explains. On the one hand, tempting that generation with immense reward was a last ditch effort to induce it to repent. On the other hand, giving them a taste of *Olam Ha'ba* was meant to increase their punishment if they did not repent, for without that taste, they would never know what they had forfeited.

The same is true of *Pesach* night, R' Charlap writes. If one prepares to the extent of his ability, it can be a taste of the *Olam Ha'ba* that is to come. If one does not prepare, it will be a taste of the opportunity he has squandered. (Indeed, R' Charlap adds parenthetically, Kabbalists say that the days of *Sefirat Ha'omer* are days of judgment--a time to repent for not making the most of *Pesach*. Of course, it would be preferable not to be among those who need to repent.) (*Haggadah Shel Pesach Mei Marom* p.5)

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“The hundred talents of silver were to cast the sockets of the Sanctuary and the sockets of the Partition; a hundred sockets for a hundred talents, a talent per socket.” (38:27)

The *Gemara* (*Menachot* 43b) teaches that one is obligated to recite 100 *Berachot* every day. R' Michel Zilber *shlita* (*Rosh Yeshiva* of the *Zvhilyeshiva* in Yerushalayim) quotes R' Menachem Recanati *z"l* (1223-1290; Italian *Kabbalist*), who writes that the “secret” of the 100 *Berachot* is connected with the 100 *Adanim* / sockets that held the posts that made up the walls of the *Mishkan*. Thus, if one recites 100 *Berachot*, it is as if he assembled the *Mishkan*. [Until here from R' Recanati]

R' Zilber explains: We read (*Devarim* 10:12), “Now, *Yisrael*, *Mah* / what does *Hashem*, your *Elokim*, ask of you? Only *Le'yir'ah* / to fear *Hashem* . . .” The *Gemara* cited above states that “*Mah*” can be read as “*Me'ah*” / “one hundred” -- a hint that one should recite 100 *Berachot* a day. Further, notes R' Zilber, since the subject of the verse is having *Yir'ah* / fear or awe of *Hashem*, we can infer that reciting 100 *Berachot* a day is a means to develop that trait. This, he notes further, may answer the question that the *Gemara* asks elsewhere (*Berachot* 33b), “How can the verse say, ‘What does *Hashem*, your *Elokim*, ask of you? Only to fear *Hashem*? Is that a small request?’ The answer is: Yes! If one recites 100 *Berachot* a day, *Yir'ah* of *Hashem* will come easily.

R' Zilber continues: In this light, we see a connection between 100 *Berachot* and the 100 *Adanim*. The word “*Adanim*” (sockets) hints to the Divine Name *Aleph-Dalet-Nun-Yud*, which is associated with the Divine Attribute of Justice; hence, with *Yir'ah*. We read, for example (*Malachi* 1:6), “If I [G-d] am a Father, where is My honor, and if I am *Adonim* / a Master, where is *Yir'ah* of Me?”

R' Yaakov ben Asher *z"l* (the “*Ba'al HaTurim*”; 14th century) writes that King David established the recitation of 100 *Berachot* daily in response to a plague that was killing 100 of his subjects each day. It follows, writes R' Zilber, that reciting 100 *Berachot* a day has a life-giving force. This, again, connects the 100 *Berachot* with the 100 *Adanim*, for our Sages teach that during the entire time that the *Mishkan* was under construction, not one of *Bnei Yisrael* passed away. This was, in particular, in the merit of the *Adanim*, which, say our Sages, were made from the half-*Shekel* coins that *Bnei Yisrael* donated. [The Torah says about the half-*Shekel* donations (*Shmot* 30:12), “So that there will not be a plague among them.”] The *Mishkan* was given as an atonement for the sin of the Golden Calf, which brought death back to the world (after it briefly was abolished when the Torah was given). When one recites 100 *Berachot* daily, it is as if he lays down the 100 *Adanim* and stands up the posts of the *Mishkan*, thus bringing life to the world. (*Ba'yam Darech: Ma'amarei Ha'mishkan* No. 36)

“Moshe summoned Betzalel, Ohaliav, and every wise-hearted man whose heart *Hashem* endowed with wisdom, everyone whose heart inspired (literally, ‘uplifted’) him, to approach the work, to do it.” (36:2)

R' Moshe Alsheich *z"l* (1508–1593; Tzefat, *Eretz Yisrael*) explains: The volunteers who built the *Mishkan* did not need to possess particular skills. Their yearning to be involved uplifted them to start the work, and then the work miraculously completed itself. (*Torat Moshe*)

“Moshe commanded that they proclaim throughout the camp, saying, ‘Man and woman shall not do more work toward the gift for the Sanctuary.’” (36:6)

From this verse, the *Gemara* (*Shabbat* 96b) derives the prohibition of transferring an object on *Shabbat* from a *Reshut Ha'yachid* / private domain to a *Reshut Ha'rabim* / public domain. *Bnei Yisrael*'s tents were private domains, whereas Moshe sat in the centrally-located *Machaneh Leviyah* / Camp of the *Levi'im*, which had the status of a public domain. (The *Machaneh Leviyah* was where everyone would gather to hear Moshe speak.) Moshe's proclamation, which the *Gemara* proves was made on *Shabbat*, said: “Do not bring items from your private domains to the public domain.” [Until here from the *Gemara*, as explained by *Rashi z"l*]

R' Yaakov Kamenetsky *z"l* (1891-1986; rabbi in Lithuania, Seattle, and Toronto; *Rosh Yeshiva* of *Yeshiva Torah Vodaath* in Brooklyn, N.Y.) asks: Why was this *Shabbat* prohibition, unlike all other laws of *Shabbat*, taught specifically in the context of bringing donations for the *Mishkan*?

He answers: Our Sages teach that the *Mitzvah* of *Shabbat* was given originally--before *Bnei Yisrael* came to Har Sinai--at a place called “*Marah*.” There, *Bnei Yisrael* encountered a spring of bitter (“*Mar*”) water, and *Hashem* miraculously sweetened it (see *Shmot* 15:23-25). Borrowing from the Talmud (*Ta'anit* 25a--describing the reaction of Rabbi Chanina ben Dosa when his daughter mistakenly lit *Shabbat* candles using vinegar), we can say about this miracle: “The One who told oil to burn can also tell vinegar to burn.” *Hashem*'s ability to alter nature and change the water's taste demonstrated that He is the Creator and Master of the world; therefore, it was an appropriate time to instruct *Bnei Yisrael* not to perform “creative” labors--reminiscent of Creation--on *Shabbat*.

R' Kamenetsky continues: Of all the *Melachot* / labors prohibited on *Shabbat*, only one is not creative in nature. That is the *Melachah* of *Hotza'ah* / transferring an object from one *Reshut* / domain to another. When an object is moved, it remains the same object, and its form does not change; only its location changes. Thus, *Marah*, reminiscent of Creation, was not the appropriate place to teach about that *Melachah*. Rather, in the context of the *Mishkan*, which teaches us that there are sanctified places, it was appropriate also to speak about the prohibition of transferring an object from one place to another place. (*Emet L'Yaakov*)

ISRAEL REPORT

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ATTORNEY GENERAL: BEN GVR SHOULD REFRAIN FROM GIVING OPERATIVE INSTRUCTIONS TO THE POLICE (Arutz-7 3/16/23)

Attorney General Gali Baharav-Miara on Wednesday night published her position regarding petitions that were filed with the Supreme Court and which request that National Security Itamar Ben Gvir be ordered to refrain from **outlining policy regarding the Israel Police's conduct during protests** against the judicial reform and the government.

Another petition, concerning the dismissal of Tel Aviv District Commander Chief Ami Eshed which Baharav-Miara has already frozen, asks the Supreme Court to issue an interim order prohibiting Ben Gvir from interfering with the appointments of senior police officers.

The Attorney General clarified in her position that Minister Ben Gvir has the authority to outline a general policy for police activity, including regarding demonstrations - but he must refrain from giving operative instructions to the police, directly or indirectly - even when they are given under the guise of policy instructions.

"The sequence of events described in the requests, which can be learned from, among other things, the minister's own publications, and the information provided by the police, raise a real concern that the conduct of the Minister of National Security crossed the line, and was intended to interfere or constitute an attempt to interfere with the professional and independent judgment given to the commanding echelon of the Israel Police on the ground, and this also occurred in real time in relation to individual events concerning the protests taking place against the government these days," wrote Baharav-Miara.

"The consistent position of the Attorney General, as reflected over the years in various opinions, is that the Minister of National Security is allowed to outline a general policy for the Israel Police, but he is not allowed to interfere in the operative and operational implementation of the policy, including by way of giving concrete instructions regarding individual events as they occur," she added. "Matters such as this are reserved for the professional level of the Israel Police, and only to it, in accordance with their professional judgment."

The Attorney General also wrote that "events such as demonstrations, and in particular when they are directed towards the political echelon, make it necessary to ensure that the policy that will be established will preserve for the police a sufficiently wide professional scope, which is protected from political influences. Therefore, as far as the policy in the field of demonstrations is concerned, it is extremely important to draw as clear boundaries as possible between the authority of the minister and the authority of the police in these sensitive matters, and this in order to ensure that the right to demonstrate is not excessively harmed, and the ability of the police to act professionally, impartially and free from political influences is guaranteed, and maintain the public's trust in it as such."

KNESSET PASSES 1ST OF 3 VOTES ON BILL MEANT TO OVERRIDE JUDICIAL REVIEWS (i24NEWS 3/14/23)

Israel's parliament passed the first reading of a controversial bill early Tuesday, pushing forward with a measure that would allow lawmakers to protect laws from judicial review.

The plenum split between coalition-opposition lines, with 61 voting in favor of the measure, and 52 voting against after a long filibuster.

If passed, Israeli parliamentarians will be able to add an override clause to immunize specific laws from judicial review with a majority of 61 out of 120 seats, in effect for as long as the coalition remains in power. After a year, the

possibility to extend comes under review.

The proposed law would also limit the Supreme Court's judicial review, requiring 80 percent of its justices to overturn a law.

This is the first of three votes before the bill becomes law. For now, it heads to **Israel's Constitution, Law and Justice Committee for revisions ahead of the final votes**, which usually come in short succession.

The controversial bill is part of reforms proposed by Justice Minister Yariv Levin that have sparked massive protests in the country, with an estimated 300,000 people participating in demonstrations last Saturday.

Opponents say that if the bill passes, it would grant Prime Minister Benjamin Netanyahu's coalition unbridled power.

For the time being, it appears unlikely there will be a compromise despite widespread opposition and calls by President Isaac Herzog to halt the legislation, which he said "undermines our foundations."

ORGANIZERS CLAIM HALF A MILLION PROTESTERS AGAINST NETANYAHU'S CONSTITUTIONAL COUP (Ha'aretz 3/11/23)

Israelis took to the streets for the tenth week straight in the largest demonstration in the country's history on Saturday, with organizers claiming as many as 500,000 pro-democracy protesters in attendance nationwide.

A record 50,000 Israelis rallied in Haifa – according to police estimates – while at least 8,000 demonstrated in the southern city of Be'er Sheva, which is considered a Likud stronghold. Opposition leader Yair Lapid told the crowd there that Israel "is facing the greatest crisis in its history."

"A wave of terrorism is hitting us, our economy is crashing, money is escaping the country. Iran just signed yesterday a new agreement with Saudi Arabia. But the only thing this government cares about is crushing Israeli democracy," he said.

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In the central city of Netanya, hundreds of red-clad 'handmaids' held a silent vigil as large crowds gathered. Leading the city's protesters in chants of "We are all Ami Eshed," former Labor leader Amram Mitzna voiced solidarity with the dismissed Tel Aviv district commander, who was ousted from his post on Thursday by Police Commissioner Kobi Shabtai under pressure from National Security Minister Itamar Ben-Gvir over his lenient policy toward protesters.

Moshe Karadi, Israel's former police chief, warned against Ben-Gvir's hold on Israel's law enforcement agency while speaking at the main Tel Aviv demonstration.

"Israel is facing a danger it has not faced since the 1948 War of Independence," he said, adding that Ben-Gvir, "a convicted felon, is enacting a hostile takeover of the police and trying to turn it into a private militia to serve his political purposes."

In a dramatic live address on Saturday night, Shabtai said he "made a mistake" by dismissing Eshed, adding that he regretted the "judgement, timing and manner" of his decision. He said that he would "accept" Attorney General Gali Baharav-Miara's decision to freeze the decision. Eshed, meanwhile, was met with constant cheers of "Ami, Ami" as he walked through crowds of Tel Aviv protesters on Saturday night.

Protesters in Tel Aviv's central demonstration were ultimately able to circumvent police barricades to block the city's busiest highway from both directions, though crowds were notably thinner than in previous battles for control over the symbolic Ayalon Highway.

High-tech worker Uri Stern, who was dressed as Moses holding the Ten Commandments, said he joined the Tel Aviv protest "hoping we can make a change."

Another high-tech employee present at the main Tel Aviv demonstration, 36-year-old Naama, echoed his sentiment. **"I'm not going anywhere," she explained, holding a sign which read "This is my home" in Hebrew. "I'm not interested in foreign passports. I'm here to be part of the struggle."**

Shlomo Perets, a draft refuser also demonstrating at the main Tel Aviv protest, weighed in on the impact of the widespread protest movement. He said that the current political situation could additionally lead to more Israelis rejecting their mandatory military service.

"I feel that with Ben-Gvir and Smotrich, more people will refuse to serve," Perets explained. "For me it was not easy to do, but I never regretted it. Need to remember military prison for soldiers is nothing compared to where Palestinians are sent."

Farther north, in the central city of Netanya, 64-year-old protester Lili Tenneshe said she was participating in her first demonstration **"to show people I care that we are losing our country."**

"It was hard for me to come in a wheelchair but some friends agreed to bring me," she said. "What's happening here is awful. I don't want to live in a dictatorship. My two kids live in the U.S. This is the first time I've been glad that they do."

Police on Saturday detained Haaretz journalist Uri Misgav outside his home as he left for the protest in Tel Aviv, asking him whether he intended to act violently against Prime Minister Benjamin Netanyahu.

Officers told him they had received complaints about a tweet by him suggesting that Netanyahu cancel his upcoming trip to Berlin. He was released after several minutes.

The main organizers behind the massive demonstrations across Israel's major cities announced another day of action on Thursday, meant to "escalate the resistance" to the government's judicial coup. For the previous two weeks, the protest movement held a "day of resisting dictatorship" and a "day of disruption," where protesters blocked major roads and clashed with police.

HERZOG: 'ISRAEL IS AT EDGE OF ABYSS,' CIVIL WAR IS A REAL THREAT (JPost 3/15/23)

"Those who think that a real civil war, with lives lost, is a line we will not cross, have no idea. Precisely now, 75 years into Israel's existence, the

abyss is at our fingertips," President Isaac Herzog said in an introduction speech to what he called the "People's Directive," a comprehensive document intended to end the current conflict in Israel over the government's proposed reforms of Israel's judicial system.

The president did not present the directive itself, choosing instead to make an impassioned speech, during which the document was published online and on social media. The speech marked the culmination of weeks of behind-the-scenes negotiations at the president's residence by legal experts and Knesset coalition and opposition members.

"The last few weeks have been harming Israel's economy, security, political ties and especially Israeli cohesion."

"The last few weeks have been tearing us apart," the president began. **"They are harming Israel's economy, security, political ties and especially Israeli cohesion.** The family Shabbat meals have become an arena of struggle, friends and neighbors have become rivals. The conflicts are getting worse; The worries, the fears, the anxieties – **they are all more tangible than ever,"** Herzog said.

SAUDI ARABIA BLOCKS ISRAELI DELEGATION FROM PARTICIPATING IN UN EVENT (YNet 3/13/23)

Israeli Muslims invited to attend a United Nations-sponsored tourism event in Saudi Arabia honoring their mountain village have been denied visas, media reported on Sunday.

The Israeli village of Kfar Kama, in the Galilee region, was among the 32 sites selected by the UN as the best rural tourism destinations of the year. The winners were chosen for their cultural and natural assets, as well as their commitment to economic, social and environmental sustainability.

The United Nations World Tourism Organization invited Israeli villagers and officials, along with representatives from 22 countries, to take part in the two-day event held in the Saudi village of AIUla, starting on Sunday. However, the Israelis have never received visas, according to people familiar with the matter, quoted by Bloomberg.

This is despite the call from the United Nations for equal treatment between member states and despite the billions spent by the Saudis to become a major player in the tourism industry.

Kfar Kama was built by Circassian immigrants from the North West Caucasus region in the late 1800s. The town has remained ethnically Circassian ever since. Most of its 3,500 inhabitants are Muslims and speak Circassian as their first language. Like some Bedouins, they serve in the Israeli army.

"The event had high expectations and it is frustrating that we were prevented from attending," Kfar Kama Mayor Zakaria Napso was quoted by the Walla news site as saying.

For its part, the Ministry of Tourism lamented that efforts to facilitate obtaining a visa had failed, adding: "Israel calls on the UNWTO and UN bodies to preserve the guidelines of the UN, including equal treatment by ensuring the participation of States in the organization's events. In this case, the UNWTO has failed to meet these standards, which is regrettable."

This incident comes just two days after Iran and Saudi Arabia announced the restoration of diplomatic relations. The two countries will reopen their embassies in Riyadh and Tehran within 60 days, Iranian media reported, noting that the agreement was reached during a recent meeting in China.

SOUTH AFRICAN PARLIAMENT PASSES RESOLUTION TO DOWNGRADE EMBASSY IN ISRAEL (Ynet 3/8/23)

The South African parliament voted this week to downgrade the status of the **South African embassy in Israel, "in solidarity" with Palestinians.**

The resolution was proposed by the National Freedom Party (NFP), which holds only 2 seats in the South African Parliament but allied with the ANC to push the resolution through.

Despite the fact that the resolution passed, it was viewed as a highly partisan move that was supported by only 52% of the parliament.

Members of parliament from the Democratic Alliance (DA), African Christian

Democratic Party (ACDP), Inkatha Freedom Party (IFP) and Freedom Front (FF+) all spoke out against the motion to downgrade the embassy.

In a statement, the NFP stated the party is, “ecstatic that the draft resolution to downgrade South Africa’s embassy in Israel has been passed by Parliament...While many will argue that downgrading our embassy in Israel will impair our ability to act as a neutral mediator in the conflict. The NFP believes neutrality is not an option in the face of oppression and human rights violations.” NFP also claims that such activities would have been praised by Nelson Mandela, the anti-apartheid activist and first president of South Africa post-apartheid.

The resolution was met with criticism from the South African Zionist Federation (SAZF) which issued a statement condemning the vote. The SAZF also emphasized the hypocrisy of the motion noting that, **“The ANC government has created a foreign policy that aims to befriend dictatorships and bash democracies. It obsesses over Israel, which is the size of our Kruger National Park, and at the same hosts navy war drills with Russia, responsible for horrific war crimes and the deaths of thousands of innocent Ukrainian civilians over the past year.”**

Chairman of the SAZF Rowan Polovin told Ynet in a comment, “This symbolic motion does not represent the position of the majority of South Africans, who are either neutral or positively disposed towards Israel. It is a result of divisive political groups playing to their domestic base. It will have no impact on Israel. All it will achieve is to undermine South Africa’s own international credibility. Israel is building warmer ties to the Middle East and Africa, and South Africa is increasingly positioning itself as an antagonist to peace and normalization.”

Christian pro-Israel groups in South Africa also condemned the parliament’s decision arguing that the move encroaches on religious freedoms.

“A motion to downgrade the South African embassy in Israel, while only symbolic, sends a dark message to any Christian wishing to travel to the Holy Land of Israel for religious purposes. Tens of thousands of Christians travel to Israel yearly to visit the holiest sites of their faith, and have a right to access South African consular support and services during their pilgrimage,” said Pamela Ingubane from the South African Friends of Israel.

Despite the downgrading of status, the move is not likely to have a dramatic impact on diplomatic relations or travel to and from South Africa.

The resolution is the latest in a series of actions by the South African government which holds extremely anti-Israel views. Recently, South Africa has led the campaign to strip Israel of its observer status in the African Union, and several weeks ago they were responsible for the expulsion of an Israeli diplomat from the opening session of the African Union in Addis Ababa.

ISRAELI AND U.S. AIR FORCE BEGIN JOINT ‘RED FLAG’ EXERCISE (i24NEWS 3/12/23)

The U.S. Air Force on Sunday began the “Red Flag” exercise with the participation of the Israeli Air Force, the Israeli military said.

The exercise is held at the U.S. Air Force Base in Nellis, Nevada, and will last for nearly two weeks.

The airforces will include different types of training: “strategic attack in depth, achieving aerial superiority in space, joint attack aircraft, defense of field cells, interception of enemy aircraft, low-altitude flight and attack in unfamiliar terrain rich in anti-aircraft defenses,” the army spokesperson said in a statement.

“In addition, there will be a joint aerial refueling in which Israeli refueling planes will refuel American fighter jets, and Adir (the F-35I) planes will be refueled using American KC135 refueling planes. For the first time seven Adir planes and two Ram (the Boeing 707) planes will participate in the exercise in U.S. skies,” the statement added.

Last January, the “Juniper Oak” exercise became the largest joint drill held by the Israeli forces together with the U.S. Central Command (Centcom). It involved over 140 aircraft, 12 naval vessels, and artillery systems from both nations. The current exercise “continues and strengthens the operational

cooperation between the armies as partners committed to security in the Middle East,” the Israeli army stated.

‘ISRAELI GAS EXPORTS TO EUROPE COULD REACH 10% OF CONSUMPTION’ (Israel Hayom 3/14/23)

Andrea Stegheer, the incoming president of the International Gas Union, estimates that Israel will be able to supply up to 10% of Europe’s gas consumption within several years.

Stegheer visited Israel for the National Energy Conference of the Israel Energy and Environment Institute, which was held this week. In an interview with Israel Hayom he emphasized that Israel must develop its energy market in order to meet this goal.

Q: Has the world overcome the energy crisis created by the war in Ukraine?

“No. But we are working on ways to overcome the crisis, and every particle is important. The Middle East, and Israel in particular, will be able to play an important role in contributing to solving this crisis. There is already an extensive field for exporting gas from Israel to Europe, while also ensuring the needs of the local economy.”

Q: It seems that the world is divided into East and West also regarding the energy market: India, China, and other countries in Asia continue to purchase resources from Russia, while the West is boycotting it.

“To be honest, Europe has not boycotted Russia’s gas and, in fact, has been buying more gas from it in recent months. As a member of the International Gas Union, I hope that the problem in Ukraine will be resolved. At the same time, we have to ensure that there are more gas resources available for countries like China, Indonesia, India, and Bangladesh, because if no gas is available for them – they will start mining coal, and this is bad for the environment.”

Q: Israel is a small and new country, as far as the energy and gas sector is concerned. To what extent will Israel be able to export to Europe’s gas market, in 10-15 years from now?

“Being a small country does not prevent one from contributing. Especially in regard to Europe, Israel is in a good position to solve the problems we are facing. During my visit here, I saw good moves that are already being taken. We need to disconnect from 100 billion cubic meters of Russian gas. I believe that we should be striving for 5-10% in the coming few years. For this to happen, we must develop the existing gas resources, but also promote additional investments. And, of course, there is a significant change in Europe – from immediate supply requirements to long-term needs.”

Q: In your opinion, what is the best way to export gas?

“I can say that we see the LNG (a process of liquefying gas and transporting it in tankers) as the most efficient way. But it is most important that we hurry up and invest in it and that the companies choose the right one.”

Q: What about a pipeline from Israel to Europe, like the East Med that is being talked about – is this realistic?

“This will be the first of its kind in terms of infrastructure. Technically it can be done, but there are other elements that are needed in order to make it have economic sense. From Israel’s point of view, the development of resources and infrastructure is the most important.”

At Foreign Minister Eli Cohen’s meeting with his Italian counterpart this week, they agreed that the countries will promote energy cooperation in the Mediterranean, following the crisis in Europe.

RAISING THE QUESTION OF THE CHARACTER OF THE STATE (Omer Dostri, JPost 3/15/23)

The ongoing public discourse in Israel encompasses much deeper and wider sentiments than just the discussion about reforms in the judicial system. Although changes in the Israeli Judicial Selection Committee or the override clause are significant, they do not address the crux of the matter.

The real issue at hand is the battle for the identity and nature of Israel and whether its political system should be representative of the majority of the public, as is expected in a democratic republic. Alternatively, it should continue to cater to closed and unelected elitist groups who have lost touch

with the general public.

This raises a broader question: Should Israel be a Jewish state or a multinational state?

The struggle for the public sphere and the identity of Israel dates back to its very inception and even before. This period marked the first phase in the establishment of Israel, during which its national and public identity was being formed and defined. On one hand, there was a secular, socialist faction comprised mostly of Jews from Eastern and Central European countries. They aimed to create an image of the new Israeli.

On the other hand, there was a religious faction that had not fully assimilated during their exile and kept the remnants of their religious tradition. However, it is crucial to note that members of the Zionist Left during the establishment of the state were considered almost as learned as rabbis, compared to the **current Left's anti-religiousness** and lack of knowledge about the religious tradition. While the religious camp sought to uphold a Jewish state in Israel, the socialist Left sought to maintain a state for the Jews.

THE DISAGREEMENT between the two factions is what has prevented Israel from adopting a constitution thus far. However, both camps share a fundamental principle – Zionism – and a central objective – to establish a Jewish homeland. This essential agreement allows for the possibility of setting aside their differences and collaborating toward the creation of Israel.

Wars waged against young Israel by Arab nations in its early years and beyond have delayed the necessary discussion regarding the public sphere **and character of the country. The second phase in the country's development then ensued – the 1977 “political revolution,” which marked the ascension of the right-wing to power following almost 30 years of unchallenged political control by the socialist Left in Israel.**

This transformative and historic shift was meant to sway the nature of the country and public sphere towards the Right, which has predominantly held sway in Israeli politics since then, especially following the collapse of the Oslo Accords and the aspiration of establishing a Palestinian state.

Even then, both the right and the left succeeded in stalling the public-political **decision. The Right's unexpected victory in 1977 caused immense fear and alarm within the left-wing faction, which had unchallenged political influence in the government ministries, the workers' union (Histadrut), academia, the media, the security forces and nearly every organization or institution controlled by the Left for decades.**

It is worth noting that in those days, as is the case today, the media circulated messages infused with hysteria, intimidation and incitement against the right-wing's **“fascism,” and a sense of apprehension regarding the state's continued existence.**

In order to appease and calm the concerns of the Left camp, the Right at that time rushed to make an unwritten alliance with the Left. Namely, the Right would indeed control the government and the Knesset but the Left would continue to benefit from the restraint of the Right and its majority through the appointment of officials, legal advisers and justices in the High Court sympathetic to the ideology of the old guard.

In other words, as the late prime minister Menachem Begin coined: “There are judges in Jerusalem.” Indeed, it was Begin who miraculously raised the level of the judicial system, in a move that the right-wing camp laments to this day.

The left-wing camp has managed to maintain its political power through indirect means, including the legal system, bureaucracy, media and academia, despite their limited success in democratic elections. The apex of **this power came in 1992, with the “judicial coup” led by former Supreme Court Judge Aharon Barak.**

DESPITE BEING repeatedly elected by the majority of voters, the Right has been thwarted in its attempts to reflect the will of the public in areas such as the economy, security, society and religion-state relations. The Left, through its de facto political power in the corridors of power, has prevented any possibility of shaping the public sphere according to the will of the conservative camp, which comprises the majority of voters.

The current government's aim to promote legal reform is intended to finally

reflect the will of the sovereign people, who are predominantly conservative.

This conservative public, comprising ultra-Orthodox, religious, traditional and secular individuals with an affinity for Jewish tradition, has consistently turned out to vote and seeks to shape public life in accordance with its values.

This stands in contrast to the opposing camp, which strives for an extremely secular, liberal, multinational state that promotes progressive values. The legal reform is intended to ensure that the public sphere in Israel aligns with the existing characteristics of the majority of the population.

For the first time since the establishment of the state, the left-wing camp is now acknowledging the impending collapse of its anti-democratic political stronghold, which has allowed it to indirectly control the public sphere and discourse and hindered the shaping of Israel based on the results of democratic elections.

This legal reform marks the first time that the conservative majority will be able to shape public life in accordance with their values, in contrast to the **left-wing's efforts to promote progressive, secular, liberal and multinational values.**

The opposition's extreme, hysterical and exaggerated reactions to the legal reform are driven by a deeper motive than just the reform itself. It is a battle for the identity of Israel.

This battle has been going on for decades and the legal reform is a key **component of the Right's efforts to finally assert the will of the people. It is time for the right to assert itself with confidence and proclaim, “There is democracy in Jerusalem and a sovereign in Israel.” It is time to govern.**

FORMER MOSSAD CHIEF: AFTER IRAN-SAUDI DEAL, SHOULD ISRAEL ALSO SEND OUT FEELERS? (Efraim Halevy, Ha'aretz 3/13/23)

The public item on the renewal of diplomatic relations between Iran and Saudi Arabia has elicited tough reactions in Israel. Inter alia, Prime Minister Benjamin Netanyahu chose to leverage this event in the direction of internal political disagreements and to place the responsibility for this mishap on the shoulders of the previous government. Not only is this factually incorrect, but this approach is contrary to Israel's true national interests.

It is noteworthy that the mediator was none other than China, a world power that maintains important diplomatic relations with Israel, regardless of the fact that it does not cooperate with Jerusalem on issues related to Israel's Middle East policies.

Opposing the renewal of these relations is neither wise nor required. Israel lacks the ability to change the decision taken, and it is surely unwise to seek a dispute with China on this specific issue.

In addition, it is surely noteworthy that this recent Chinese step will not affect the existing relations between Israel and Saudi Arabia. Only recently, Israel celebrated the opening of Saudi airspace to Israeli traffic. This is an achievement of considerable diplomatic and economic significance for all Israelis now flying to Southeast Asia and China.

To date, we have no details on the Saudi-Iranian negotiations, and there are no indications that the Iranians raised any conditions concerning Saudi relations with Israel or that China dealt with any aspects concerning Israel throughout the mediation.

It must also be stated that if the negotiations on the renewal of diplomatic relations had been held on Netanyahu's watch, he would not have managed to torpedo the restoring of these ties.

In view of the accumulation of the above open source data, this should be the moment for Israel to analyze the situation and, inter alia, to determine whether this is an opportune moment to launch a very careful positive probe in the direction of Tehran.

It is noteworthy that not too long ago Iran carried out a highly sophisticated missile attack against a very important oil terminal in Saudi Arabia, and that Iran is still involved in subversive activities in the south of the Saudi peninsula.

Only the other day, Iran and Saudi Arabia were at loggerheads. And lo and behold, China has managed to bring these two bitter enemies to a resumption of relations.



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TORAH MINUTE

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

**“Every man whose heart uplifted him came and everyone whose spirit urged him brought Hashem's donation offering for the work of the Tent of Meeting, for all its service, and for the holy garments.”
(31:21)**

Insofar as the Mishkan (Tabernacle) was created as a home for G-d and a place where closeness to Him was achieved through special service, the process of its formation can logically serve as an example for how we can achieve closeness to Him through our own individual *mitzvos*. The Torah describes those who contributed to the building of the Mishkan as possessing two character traits: those *whose heart uplifted* them, and those *whose spirit urged* them. Rabbi Samson Raphael Hirsch explains that people's hearts were uplifted by a recognition of the purpose and significance of the Mishkan. They felt elevated to have the opportunity to take part in such an important project. In this spirit, they *came*, ready to take part in whichever way they could.

The *spirit (ruach)*, according to Rav Hirsch, expresses the entirety of the person. By adding that those *whose spirit urged them* brought donations, the Torah additionally teaches us that their gifts flowed from their whole being and they put their entire selves into helping.

The Ramban observes that for many of the complex creations involved in the Mishkan, there were no craftsmen or artists with the proper training to carry out the work. Despite this, people stepped up and said, “I will do it,” and with Divine assistance were suddenly capable of accomplishing the tasks at hand.

These steps establish a formula for us in our approach to serving G-d and drawing close to Him through His *mitzvos*. We first must realize the significance of G-d's commandments and should feel uplifted by the opportunity to serve Him. Next, we should invest our whole being into carrying out the *mitzvah*. Never should we tell ourselves that we are not up to the task or that we can't do it. Rather, if we commit to act, we might just merit the Divine assistance to accomplish something we never knew that we could.

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TABLE TALK

Point to Ponder

All the work for the Mishkan, the Tent of Meeting, was completed, and B'nei Yisrael did everything that Hashem commanded Moshe, so did they do (39: 32).

If all the work of the Mishkan was completed, what is the verse referring to when it says, B'nei Yisrael did everything that Hashem commanded? What was still left to do?

Parsha Riddle

Why did the month of Kislev merit to have the miracle and holiday of Chanuka?

Please see next week's issue for the answer.

Last week's riddle:

Where in the Parsha is the source that one should wash one's hands before davening?

Answer: From the Kiyor. Just as the Kohanim washed their hands before performing the avoda (service) in the Beis Hamikdash, we are supposed to wash our hands before our avoda/davening.

HATORAH V'HAMITZVAH

HALACHA INSIGHTS FROM THE PARSHA

In *parashas Vayakhel* (36:7), the Torah relates that the contributions received for the construction of the Tabernacle exceeded what was necessary. What was done with the extra contributions? Our tradition contains a number of suggestions:

- It was used to construct a second Tabernacle. According to one version of this midrash, this served as Moses's study hall. (See *Torah Shleimah* Vol. 22 p. 39 and Vol. 23 p. 8)
- It was used for the maintenance of the Tabernacle. (Ramban *ibid.* v. 3, Malbim)
- It was used for the fashioning of "ministering vessels" (*klei shareis*). (Ramban *ibid.*)
- It provided a cushion so that the workers did not have to stint themselves in their work out of worry that they would not have sufficient materials. (Sforno)
- Despite the fact that the contributions exceeded the need, Hashem miraculously caused all the received materials to be used in the Tabernacle's construction. (*Or ha-Chaim*)

With regard to the disposition of surplus charitable funds in general, the Mishnah (*Shekalim* 2:5) sets forth a number of rules, including the following:

The leftover money collected for freeing unspecified captives must be allocated to freeing captives. The leftover money collected for freeing a specific captive is given as a gift to that captive. The leftover money collected as charity for the poor must be allocated to the poor. The leftover money collected for a specific poor person is given as a gift to that poor person. The leftover money collected for burying the dead must be allocated to burying the dead. The leftover money collected to bury or provide burial shrouds for a particular deceased person is given to his heirs. ...

The Mishnah is discussing cases where at least some of the funds raised were used for their intended purpose, and the question is what to do with the rest of them. If the intended recipient died before any of the money could be used for his needs, some maintain that in this case, the money should be returned to the donors, or, if that will not be cost effective, it should be used to fund public needs (*Shut. ha-Rosh* 32:6), while others maintain that even here the money is given to the heirs of the intended recipient (*Shut. ha-Rashba* 4:55).

PRESENTED BY

RABBI YITZHAK GROSSMAN, ROSH CHABURAH

KIDS KORNER

Who Am I?

#1 WHO AM I ?

1. I was used for counting.
2. I prevented plague.
3. I did not have a plug, yet I was for the socket.
4. I am for Ta'anis Esther.

#2 WHO AM I ?

1. I was said by Moshe.
2. I am the blessing for the Mishkan.
3. I am said Motzei Shabbos.
4. I am for Krias Shema.

Last Week's Answers

#1 Counting the Jewish people (I caused plagues, For me some us a verse, Sometimes a half shekel, I give you numbers.)

#2 Moshe's shining face (I was bright, Even though it wasn't Purim, I wore a mask, I am from the small "Aleph," I was misunderstood as horns.)

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