

YOUNG ISRAEL SHOMRAI EMUNAH

SHABBOS SHORTS

Candle Lighting 5:28 | Havdalah 6:28

Esther & Alan Baldinger in memory of Alan's mother, Edith Baldinger, Ita Leah bas Yosef Baruch, A"H on her first Yahrzeit, 3 Adar and by **Adina & Zach Neumann** to mark the Shloshim of Adina's brother, Yaakov Goldwasser, Yaakov Zev ben Yehuda Meir, A"H, on 7 Adar I.



Mission to Israel



YISE members are coordinating a mission to Israel and we encourage your participation. If you are not able to join us in Israel, please consider contributing to support supply distributions, including but not limited to clothing, meals, and other much-needed resources. Please donate at <https://www.yise.org/donate>; additional information on next page. [see flyer](#)

Mazal Tov

Jennifer & Yitzhak Cohen on the birth of a granddaughter Mira Esther, to Darla & Max Cohen of Karme Gat, Israel. Mazal Tov to Aunt Rachel & Uncle Natan Tor and cousins Nava & Jakey Tor. Mazal Tov to Mira's great-grandmother, Grace Weiner, and her other aunts, uncles, and cousins.

Rena & Chaim Fruchter on the birth of a granddaughter, Ada Irina (Eiden Shulamit), to their children, Rabbanit Dasi Fruchter & Daniel Krupka of Philadelphia, PA.

Judy & David Marwick on the marriage of their granddaughter, Moriah Even-Chen, daughter of Chana & Josh (Maale Adumim), to Akiva Lasson (Modiin).

Sharon & Mayer Samuels on the Bar Mitzvah of their son, Isaac. Mazal Tov to Isaac's siblings, Avi and Shoshana, and to grandparents, Suzie Samuels of NY and Dr. & Mrs. Riemer of CA.

Lynn & Aron Trombka on the birth of a grandson, born to Elana & Yosie Friedman of Baltimore.

Condolences

Sheldon Klein on the passing of his step-sister, Dayle Prinstein, Devorah bat Yosef HaCohen.

Kiddush and Shalosh Seudos Sponsors

Hashkamah Minyan Kiddush is sponsored by the **Hashkamah Minyan Kiddush Group**.

Shul Kiddush is sponsored by the **Shul Kiddush Group**.

Sephardic Minyan Kiddush is sponsored by Gil & Tehila Cohen for the safety of Israel and its citizens & soldiers and by the **Franco Family** to commemorate the Yahrzeits of their mother, Luna bat Sara, their grandfather, Shmuel ben Gehrez, and Karen's mother, Sara Drezel bat Channa.

Shalosh Seudos is sponsored by Ethel Goldwasser and the Neumann and Elbaum Families to mark the Shloshim for Yaakov Goldwasser, Yaakov Zev ben Yehuda Meir, A"H on 7 Adar I.

Shabbos and Weekday Shiurim Sponsors

Hashkamah Minyan Shiur is sponsored by **David Jaray** in appreciation of Rabbi Grossman and all those who attend his shiur, and in memory of all those who have lost their lives in Israel.

Rabbi Hyatt's Gemara Shiur is sponsored by **David Jaray** in appreciation of Rabbi Grauman and all those who attend his shiur, and in memory of Rabbi Hyatt, A"H and to all of those who have lost their lives in Israel. May their Neshamas have an Aliyah. Refuah Shlema to all those that are wounded and ill, and to all of those that have been traumatized in Israel during these times.

The Lower Lobby coffee station is sponsored by **Roast Masters Hannah & Robert Klein** and **Adi Haramati**.

Shabbos Schedule

Minyan Locations:

B - Belonofsky Sanctuary, S - Social Hall, LBM - Large Beis Medrash, SBM - Small Beis Medrash, H - The House

FRIDAY NIGHT:

Mincha/Maariv:

5:30 (B) 5:20 (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), 5:10 (B), 5:20 (Sephardi, LBM)

Shalosh Seudos: 5:35 (S)

Maariv: 6:28 (B)

DIVREI TORAH:

8:45 Main Minyan - Rabbi Rosenbaum

9:15 Minyan - Rabbi Postelnek

SHIURIM:

Hashkamah Minyan Gemara Shiur (SBM)

Rabbi Yitzhak Grossman

Ohr HaChaim Chabura: 8:55 (S)

Rabbi Postelnek

Youth Announcements

Teen Minyan - Led by Rabbi Moshe Holzer, 9:15 AM in The House, followed by Kiddush

Shabbos Groups - 10AM until shul ends

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

For more information, contact Sharon Shimoff at sshimoff@yise.org

B'nei Akiva Snif - This Shabbos in the Social Hall, 3:30 PM - 4:30 PM.

Purim Costume Gemach - March 3, 6 and 10.

High School Girls Pizza & Paint Night - March 2 at 8 PM at The House.

Middle School Girls Topsy-Turvy Dinner - March 3 from 5 PM - 7 PM at The House. [see youth flyers](#)

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

YISE Supports Israel

Mission to Israel Several members of YISE are coordinating a mission to Israel, Tuesday - Thursday, February 20-22. For additional information, please contact Yehuda Shinensky (shinensky@gmail.com) or Jeremy Goodman (jeremyhgoodman@gmail.com). If you are unable to attend in person, please consider contributing to help sponsor events and supplies, including, but not limited to, meals, clothing, and other supplies for evacuated communities and IDF personnel. Examples include mezuzot for damaged communities, toys for children, coffee and other hot kits for deployed units.

YISE salutes Raphael Covell, Raphael ben Leah, a graduate of Berman who serves in the Golani Brigade. When not actively defending Israel and her people, Raphael practices law in Jerusalem and lives with his wife and 3 children in the Shomron. Please join us in thanking Raphael for his service and commitment.

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

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

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

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

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

Political Action information can be accessed via AIPAC <http://www.aipac.org/act> and the OU <https://advocacy.ou.org>

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

Upcoming YISE Events

Shabbos Sefer Soiree - Rabbi Postelnek will speak on "The Nesivos Shalom: A Contemporary Gateway to Profound Torah Insights" on Friday, February 16 at 8:30 PM in the Social Hall, followed by light refreshments. [see flyer](#)

YISE Annual Trivia Event - Join us for a night of trivia fun! Pizza, drinks, coffee bar, beer, and prizes! For ages 21+ only. Come with a team of 5-8 people, or join a team that night! February 17 at 8 PM in the YISE Social Hall. RSVP at [YISE.org/trivia](https://yise.org/trivia). \$18 at the door, or get the early bird discount of \$12 (members) or \$15 (not-yet-members) if you RSVP by February 11. [see flyer](#)

Hearing from a Chayal - Come to the YISE Social Hall Sunday, February 18 at 6:30 PM to hear about the wartime experiences of Jake Greenberg, a chayal in IDF raised in our community. [see flyer](#)

The Ruach Minyan is back on Friday, February 23, with Kabbalos Shabbos in the large social hall with Eli Hochberg as the Baal Tefila, following Mincha, which is in the Belonofsky Sanctuary at 4:35 PM. Children's program during Maariv with Mrs. Koss. It's going to be Gevaldic! For more info, contact adambashein@gmail.com

Scholar-In-Residence - Hadassah (Michelle) Margolis - Friday, February 23 "Jews and Their Books: The Last 1,000 Years," Shabbos, February 24 "Women and the Jewish Book," and Sunday, February 25 "Megillat Esther Across the Ages". [see flyer](#)

GWCK Shabbos of Inspiration at YISE with guest baal tefillah and singer, Mordechai Levovitz! Shabbos Parshas Ki Sisa – March 1-2. To reserve for the Shabbaton dinner, visit yise.org/gwckshabbaton. [see flyer](#)

Seeing Tachanun Through New Eyes – On Sunday, March 3 at 10:30 AM, Rabbi Rosenbaum will address some of the powerful themes of Tachanun that can speak meaningfully to us, particularly in these difficult times. Event will be in the Belonofsky Sanctuary, followed by light refreshments in the Social Hall and on **Zoom A**. Presented by the Meaningful Tefilah Project. To sponsor, please contact the shul office. [see flyer](#)

Come Join Rabbi Koss's Monthly Jewish History class on Zoom! Bikur Cholim of Greater Washington and the YISE Chessed Committee. Rabbi Koss will be speaking on a topic in Jewish history, Monday, March 4 from 2PM - 3PM on **Zoom A**.

Scholar-In-Residence - Rabbi Edward Reichman, MD - Friday, March 8 "Ancestry DNA in Halakha: What is Your Sitting Image?," Shabbos, March 9 "Medical Halakha Update 5784" and "Monarchs, Minyanim and Mitochondrial DNA: Jews, Medicine and History". [see flyer](#)

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

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

| The Week Ahead | | Sunday Feb 18 9 Adar I | Monday Feb 19 10 Adar I Presidents' Day | Tuesday Feb 20 11 Adar I | Wednesday Feb 21 12 Adar I | Thursday Feb 22 13 Adar I | Friday Feb 23 14 Adar I Purim Katan | Next Shabbos |
|---|-------------------|------------------------------|--|--------------------------------|--|---------------------------------|--|---|
| Shacharis | Ashkenazi (S,B,B) | 6:30 7:30 8:45 | 6:30 7:30 8:45 | 6:15 6:55 8:45 | 6:15 6:55 8:45 | 6:15 6:45 8:45 | 6:15 6:55 8:45 | February 23-24, 2024 15 Adar I 5784 Parashas Tetzaveh Candle lighting 5:35 Havdalah 6:35 Friday Night: Mincha/Maariv: 5:35 (B) 5:30 (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), 5:30 (B), 5:25 (Sephardi, LBM) Maariv: 6:35 |
| | Sephardi (LBM) | 8:00 | 7:30 | 7:30 | 7:30 | 7:30 | 7:30 | |
| Mincha/ Maariv | Ashkenazi (B) | 5:35 | 5:35 | 5:35 | 5:35 | 5:35 | | |
| | Sephardi (LBM) | 5:25 | 5:25 | 5:25 | 5:25 | 5:25 | | |
| Maariv | Ashkenazi (B) | | | 7:30 | 7:30 | 7:30 | | |
| Halachic Times: Latest Alos Hashachar 5:36 AM, Earliest Talis and Tefilin: 6:04 AM, Latest Netz: 6:57 AM, Latest Krias Shema: 9:35 AM, Earliest Mincha: 12:53 PM, Earliest Shkia: 5:48 PM, Latest Tzeis Hacoachavim 6:35 PM | | | | | | | | |
| RABBI DOVID ROSENBAUM RABBI YOSEF POSTELNEK - ASST RABBI JOSH SEIDEMANN - PRESIDENT | | | | | NEXT SHABBOS SHORTS DEADLINE: WEDNESDAY, FEBRUARY 21, NOON SUBMIT ITEMS FOR THE SHABBOS SHORTS TO: ANNOUNCE@YISE.ORG WWW.YISE.ORG 301-593-4465 OFFICE@YISE.ORG | | | |



FEBRUARY 2024 | 22 SHEVAT - 20 ADAR I 5784

בס"ד

SHMA

YOUNG ISRAEL SHOMRAI EMUNAH
SHOMRAI MONTHLY ANNOUNCEMENTS

Shul Announcements

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

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

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

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

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

Helping Hands Across Kemp Mill, a part of YISE's Chesed Committee, provides assistance to families undergoing medical crises. If you do not have a Helping Hands account, or if you have any questions, please contact: Melanie Karlin, 301-681-4740, mskarlin@gmail.com or Miriam Friedman, 301-754-1517, mfriedman2@yahoo.com

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

Upcoming Community Programs & Listings

February 2024 Yad Yehuda Donation Contest - Make a donation in one of the Capital Kasher Pantry's DipJar donation devices (located in Ben Yehuda Pizza, Shalom Kosher and KMS) and you'll automatically be entered into a drawing for a \$100 Ben Yehuda Pizza gift card. Look for more information on our Facebook page, community listservs and on the DipJar donation machines.

Mental Health Practical and Emotional Resources - When it comes to mental health resources, navigating this landscape can be confusing and overwhelming. Come learn what Amudim and BCGW have to offer. Emma Lash, a local therapist, and Leah Scheinenger, founder of Ben's Wellness, will discuss the importance of getting the help you need and how to access this help. Sunday, February 4 from 10 AM to 11:30 AM on Zoom. Register at <https://us02web.zoom.us/joining/register/tZwtfuyhrjwrGdbYMSheq0z8mx2bXh9zCLA>. For more information, contact asiegel@bikurcholimgw.org.

Advanced Planning: Integrating Jewish Values with End of Life Planning - Advance Directive Workshop with Rabbi Dr. Shlomo Brody. Sunday, February 25, 10:00 AM - 11:30 AM. Register at <https://us02web.zoom.us/joining/register/tZEudOyppz8vH9RG18MN2ZplxS8WP42baAH>. For more information, contact asiegel@bikurcholimgw.org.

Kemp Mill Toastmasters - Wednesday nights, 8:00 PM - 9:15 PM. February 7, 21 (International Speech Contest) in person in YISE Social Hall. February 14, 28 on Zoom, Meeting ID: 986 546 841, Passcode: 3671. See what Toastmasters is all about and find out how you can become a more confident communicator. Contact Manasseh Katz at vpe@kempmilltoastmasters.com for more info.

Ko-Ach Boys Baseball (grades K-6th) starts in March! Use promo code "SWING" for early bird \$30 off through February 29 (\$25 off for Kindergarten T-Ball). Games take place on Sundays at White Oak Middle School March 31-June 9. Register: <https://hoopeducation.com/ko-ach/>

Recurring Community Programs and Listings

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

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

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

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

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

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

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

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

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

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

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

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

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

MARCH DEADLINE: MONDAY, FEBRUARY 26, NOON
SUBMIT ITEMS FOR THE SHMA TO: ANNOUNCE@YISE.ORG
WWW.YISE.ORG | 301-593-4465 | OFFICE@YISE.ORG

Sundays

7:35 AM - 8:22 AM - Rabbi Yehoshua Levy's Gemara Shiur, Masechet Chulin, in the **Franco Beit Midrash**
9:30 AM - GWCK Sunday Kollel Brunch & Learn Four great Shiurim to choose from, in the **Social Hall**
9:30 AM - Rabbi Rosenbaum's Mussar Study Group for Women (spiritual self-improvement), on **Zoom A**
10:00 AM - Rabbi Tuvia Grauman - Rabbi Hyatt's Gemara Shiur, on **Zoom C**
12:30 PM - Rabbi Rosenbaum Tehillim followed by a 15-min Shiur on the Sefer Ahavas Chesed as a merit for Israel, on **Zoom A**

Mondays

6:35 AM - 7:22 AM - Rabbi Yehoshua Levy's Gemara Shiur, Masechet Chulin, in the **Franco Beit Midrash**
8:45 AM - The Golden Network Presents: Rabbi Barry Greengart's Shiur for men & women studying Parashas Hashavua, on **Zoom B**
9:30 AM - Rabbi Rosenbaum's one chapter of Tehillim followed by a 15-min Shiur on the Parsha, on **Zoom A**
12:30 PM - Rabbi Rosenbaum Tehillim followed by a 15-min Shiur on the Sefer Ahavas Chesed as a merit for Israel, on **Zoom A**
8:00 - 9:00 PM Chavrusa Learning, in the **Social Hall**. For more info contact Rabbi Levy at 240-423-8810

Tuesdays

5:55 AM - Rabbi Rosenbaum's Gemara Shiur for Men, on **Zoom A**
6:35 AM - 7:22 AM - Rabbi Yehoshua Levy's Gemara Shiur, Masechet Chulin, in the **Franco Beit Midrash**
9:30 AM - Rabbi Rosenbaum's one chapter of Tehillim followed by a 15-min Shiur on the Parsha, on **Zoom A**
12:30 PM - Rabbi Rosenbaum Tehillim followed by a 15-min Shiur on the Sefer Ahavas Chesed as a merit for Israel, on **Zoom A**
1:30 PM - Rabbi Yitzchak Scher's Shiur for Men and Women "Profits from the Prophets", in-person, in the **Small Beis Medrash** and on **Zoom G**
8:15 PM - 9:15 PM - CLAS Mrs. Sara Malka Winter "Visions of the Prophets, Lessons & Insights from the Weekly Haftorah" for Women, on **Zoom D**
8:45 PM SCP (Semichas Chaver Program) for more information contact Rabbi Hillel Shaps: hshaps@gwckollel.org.

Wednesdays

6:35 AM - 7:22 AM - Rabbi Yehoshua Levy's Gemara Shiur, Masechet Chulin, in the **Franco Beit Midrash**
9:00 AM - The Golden Network Presents: Mrs. Esther Dziadek's Siddur Class, on **Zoom B**
9:30 AM - Rabbi Rosenbaum's one chapter of Tehillim followed by a 15-min Shiur on the Parsha, on **Zoom A**
11:00 AM - Rabbi Rosenbaum's Nach Shiur, now learning Sefer Iyov, on **Zoom A**
12:30 PM - Rabbi Rosenbaum Tehillim followed by a 15-min Shiur on the Sefer Ahavas Chesed as a merit for Israel, on **Zoom A**
8:00 PM - Rabbi Rosenbaum's Women's Navi Shiur, now learning Sefer Shmuel, on **Zoom A**
8:15 PM - 9:15 PM - CLAS Rabbi Yitzhak Grossman - Reading Responsa for Men, on **Zoom E**
8:30 PM - Rabbi Moshe Arzouan's Advanced Gemara Shiur for Men, learning the third Perek of Maseches Bava Basrah, in the **Social Hall** and on **Zoom H**

Thursdays

6:35 AM - 7:22 AM - Rabbi Yehoshua Levy's Gemara Shiur, Masechet Chulin, in the **Franco Beit Midrash**
9:30 AM - Rabbi Rosenbaum's one chapter of Tehillim followed by a 15-min Shiur on the Parsha, on **Zoom A**
12:30 PM - Rabbi Rosenbaum Tehillim followed by a 15-min Shiur on the Sefer Ahavas Chesed as a merit for Israel, on **Zoom A**
8:15 PM - 9:15 PM - CLAS Rabbi Avraham Sussman Yesodei Hatorah Gemara Skills Building for Men, on **Zoom F**
8:15 PM - 9:15 PM - CLAS Rabbi Hillel Shaps On the Same Page Gemara for Men, in the **Social Hall**

Fridays

5:55 AM - Rabbi Rosenbaum's Gemara Shiur for Men, on **Zoom A**
6:35 AM - 7:22 AM - Rabbi Yehoshua Levy's Gemara Shiur, Masechet Chulin, in the **Franco Beit Midrash**
9:30 AM - Rabbi Rosenbaum's one chapter of Tehillim followed by a 15-min Shiur on the Parsha, on **Zoom A**
12:30 PM - Rabbi Rosenbaum Tehillim followed by a 15-min Shiur on the Sefer Ahavas Chesed as a merit for Israel, on **Zoom A**

*Class times and locations as of February 1.
 Please check <https://wp.yise.org/about/classes/>
 for updated info.*

Connection Details

Go to <https://zoom.us/join/> and enter the meeting ID, or call 301-715-8592 or 929-205-6099 and enter the meeting ID & password:

Zoom A: ID: 416 963 9000, password 492019
Zoom B: ID: 970 1398 4837, password 613
Zoom C: ID: 833 3477 1595, password RabbiHyatt
Zoom D: ID: 601 853 4021, password Winter (phone 667362)

Zoom E: ID: 746 455 2195, password Learn
Zoom F: ID: 803 356 4156, password Learn
Zoom G: ID: 713 7408 5130, password 045079
Zoom H: ID: 849 3898 4989, password 161699



So Much To Do At YISE!

| |
|---|
| 2/10: Dor L'Dor - Family Chevrusah-style learning |
| 2/12, 3/3, 3/6, 3/10: Purim Costume Gemach |
| 2/13: Heroes of ZAKA |
| 2/14: Golden Network Lunch and Learn |
| 2/15: Likras Shabbos Shiur with Rabbi Postelnek |
| 2/16: Shabbos Sefer Soiree |
| 2/17: Annual Trivia Night - 21+ |
| 2/18: An Evening with IDF Chayal Jake Greenberg |
| 2/20-2/22: Mission to Israel |
| 2/23: Ruach Minyan - Kabbalas Shabbos |
| 2/23- 2/25: Scholar-in-Residence Hadassah (Michelle) Margolis |
| 2/24: Dor L'Dor - Family Chevrusah-style learning |
| 3/1-3/2: Greater Washington Community Kollel Shabbaton - Shabbos of Inspiration |
| 3/2: Painting and Pizza for High School Girls |
| 3/3: Topsy Turvy Dinner and Chesed Activity for Middle School Girls |
| 3/3: Seeing Tachanun Through New Eyes with Rabbi Rosenbaum |
| 3/8: Scholar-in-Residence Rabbi Dr. Edward Reichman |
| 3/9: Dor L'Dor - Family Chevrusah-style learning |
| 3/17: YISE and KMS Pre-Purim Carnival |

For more info about any of these events visit wp.yise.org/flyers



YISE EDUCATION COMMITTEE PRESENTS
MONTHLY SHABBOS SEFER SOIRÉE

The Nesivos Shalom: A Contemporary Gateway to Profound Torah Insights

with Rabbi Yosef Postelnek

February 16 · 8:30 pm · YISE Social Hall

LIGHT REFRESHMENTS FOLLOWING PRESENTATION



B'NEI AKIVA SNIF




YISE: 1132 Arcola Ave



Feb 17 @ 3:30 - 4:30



Walking groups leave KMF and Chabad
at 3:00; leave KMS at 3:10
All walking groups return around 5:00



SATURDAY NIGHT | **AGES 21+**
FEB 17, 8PM | PIZZA, COFFEE BAR,
 YISE SOCIAL HALL | BEER, PRIZES!

**REGISTER WITH A TEAM OF 5-8 PEOPLE,
OR JOIN A TEAM THAT NIGHT**

EARLY BIRD PRICING BEFORE SUNDAY, FEB 11:
 MEMBERS \$12 | NON-MEMBERS \$15
 AFTER SUNDAY, FEB 11: \$18 FOR ALL

RSVP:
yise.org/trivia

An Evening with IDF Chayal Jake Greenberg

YISE invites the community to an evening with IDF Chayal Jake Greenberg. Jake, a product of our community, will share his perspective as a soldier at war.



Sunday, February 18, 6:30 pm - YISE Social Hall

JOIN YOUR COMMUNITY IN MAKING A DIFFERENCE!

Israel Mission

HELP US GIVE:

Supplies for injured soldiers · Carnival, concert, and activities for 200+ displaced families living in small hotel rooms · BBQ and goods for soldiers · Materials to help rebuild communities and support for struggling local Israeli businesses

**\$23,900+
RAISED
SO FAR!**



Thank you to those who have contributed!

DONATE AT [YISE.ORG/DONATE](https://yise.org/donate) BY 2/10/24
(PLEASE INCLUDE "ISRAEL MISSION" IN THE NOTES)



Scholar-in-residence program with
Hadassah (Michelle) Margolis

February 23 - 25

- **Friday evening at 8:30 PM in Social Hall** – "Jews and Their Books: The Last 1,000 Years"
- **Shabbos afternoon at 4:30 PM in Belonofsky Sanctuary** – "Women and the Jewish Book"
- **Sunday morning at 11:00 AM in Belonofsky Sanctuary** – "Megillat Esther Across the Ages" also on Zoom
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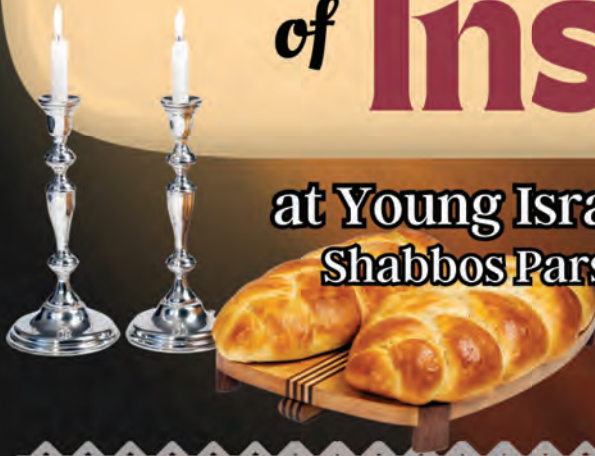


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Volume 30, Issue 19

Shabbat Parashat Terumah

5784 - B"H

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

The Gift of Giving - It was the first Israelite house of worship, the first home Jews made for God. But the very idea is fraught with paradox, even contradiction. How can you build a house for God? He is bigger than anything we can imagine, let alone build.

King Solomon made this point when he inaugurated another house of God, the First Temple: "But will God really dwell on earth? The heavens, even the highest heaven, cannot contain You. How much less this house I have built!"

So did Isaiah in the name of God Himself: "Heaven is My throne, and the earth is My footstool. What house can you build for Me? Where will My resting place be?"

Not only does it seem impossible to build a home for God. It should be unnecessary. The God of everywhere can be accessed anywhere, as readily in the deepest pit as on the highest mountain, in a city slum as in a palace lined with marble and gold.

The answer, and it is fundamental, is that God does not live in buildings. He lives in builders. He lives not in structures of stone but in the human heart. What the Jewish Sages and mystics pointed was that in our parsha God says, "Let them build Me a sanctuary that I may dwell in them", not "that I may dwell in it."

Why then did God command the people to make a sanctuary at all? The answer given by most commentators, and hinted at by the Torah itself, is that God gave the command specifically after the sin of the golden calf.

The people made the calf after Moses had been on the mountain for forty days to receive the Torah. So long as Moses was in their midst, the people knew that he communicated with God, and God with him, and therefore God was accessible, close. But when he was absent for nearly six weeks, they panicked. Who else could bridge the gap between the people and God? How could they hear God's instructions? Through what intermediary could they make contact with the Divine Presence?

That is why God said to Moses, "Let them build Me a sanctuary that I may dwell among them." The key word here is the verb sh-ch-n, to dwell. Never before had it been used in connection with God. It eventually became a keyword of Judaism itself. From it came the word Mishkan meaning a sanctuary, and Shechinah, the Divine Presence.

Central to its meaning is the idea of closeness. Shachen in Hebrew means a neighbour, the person who lives next door. What the Israelites needed and what God gave them was a way of feeling as close to God as to our next-door neighbour.

That is what the patriarchs and matriarchs had. God spoke to Abraham, Isaac, and Jacob, Sarah, Rebecca, Rachel, and Leah intimately, like a friend. He told Abraham and Sarah that they would have a child. He explained to Rebecca why she was suffering such acute pain in pregnancy. He appeared to Jacob at key moments in his life telling him not to be afraid.

That is not what the Israelites had experienced until now. They had seen God bringing plagues on the Egyptians. They had seen Him divide the sea. They

had seen Him send manna from heaven and water from a rock. They had heard His commanding voice at Mount Sinai and found it almost unbearable. They said to Moses, "Speak to us yourself and we will listen. But do not have God speak to us or we will die." God had appeared to them as an overwhelming presence, an irresistible force, a light so bright that to look at it makes you blind, a voice so strong it makes you go deaf.

So that, as it were, was the easy part. The difficult part had nothing to do with God and everything to do with us. How do we come to sense the presence of God? It isn't difficult to do so standing at the foot of Mount Everest or seeing the Grand Canyon. You do not have to be very religious, or even religious at all, to feel awe in the presence of the sublime. The psychologist Abraham Maslow, whom we encountered in parashat Va'era, spoke about "peak experiences," and saw them as the essence of the spiritual encounter.

But how do you feel the presence of God in the midst of everyday life? Not from the top of Mount Sinai but from the plain beneath? Not when it is surrounded by thunder and lightning as it was at the great revelation, but today, just a day among days? That is the life-transforming secret of the name of the parsha, Terumah. It means "a contribution." God said to Moses: "Tell the Israelites to take for Me a contribution. You are to receive the contribution for Me from everyone whose heart prompts them to give". The best way of encountering God is to give.

The very act of giving flows from, or leads to, the understanding that what we give is part of what we were given. It is a way of giving thanks, an act of gratitude. That is the difference in the human mind between the presence of God and the absence of God.

If God is present, it means that what we have is His. He created the universe. He made us. He gave us life. He breathed into us the very air we breathe. All around us is the majesty, the plenitude, of God's generosity: the light of the sun, the gold of the stone, the green of the leaves, the song of the birds. This is what we feel reading the great creation psalms we recite every day in the morning service. The world is God's art gallery and His masterpieces are everywhere.

When life is a given, you acknowledge this by giving back.

But if life is not a given because there is no Giver, if the universe came into existence only because of a random fluctuation in the quantum field, if there is nothing in the universe that knows we exist, if there is nothing to the human body but a string of letters in the genetic code, and to the human mind but electrical impulses in the brain, if our moral convictions are self-serving means of self-preservation, and our spiritual aspirations mere delusions, then it is difficult to feel gratitude for the gift of life. There is no gift if there is no giver. There

is only a series of meaningless accidents, and it is difficult to feel gratitude for an accident.

The Torah therefore tells us something simple and practical. Give, and you will come to see life as a gift. You don't need to be able to prove God exists. All you need is to be thankful that you exist – and the rest will follow.

That is how God came to be close to the Israelites through the building of the sanctuary. It wasn't the quality of the wood and metals and drapes. It wasn't the glitter of jewels on the breastplate of the high priest. It wasn't the beauty of the architecture or the smell of the sacrifices. It was the fact that it was built out of the gifts of "everyone whose heart prompts them to give". Where people give voluntarily to one another and to holy causes, that is where the Divine Presence rests.

Hence the special word that gives its name to this parsha: Terumah. I've translated it as "a contribution" but it actually has a subtly different meaning for which there is no simple English equivalent. It means "something you lift up" by dedicating it to a sacred cause. You lift it up, then it lifts you up. The best way of scaling the spiritual heights is simply to give in gratitude for the fact that you have been given.

God doesn't live in a house of stone. He lives in the hearts of those who give.

Shabbat Shalom: Rabbi Shlomo Riskin

"And they shall make Me a mishkan, that I may dwell among them." What is the significance of the mishkan (tabernacle) to Judaism, the Jewish people, and the world? Two perspectives from our tradition offer answers that I believe provide insights that will imbue our daily lives with additional meaning and spread the light of Torah to all of humanity.

The great commentator Nahmanides [13th Century Spain and Israel] maintains that the primary purpose of the mishkan is to perpetuate the Sinaitic revelation, a central temple from which the Divine voice would continue to emanate and direct the Jewish people. This is why the very first aspect of the mishkan that the Bible describes is the Ark, the repository of the sacred Tablets of Stone, over which is the Ark-cover [kapporet] with its two cherubs. The Torah testifies in the name of God: "And I shall meet with you there, and I shall tell you from above the kapporet, from between the two cherubs, which is on top of the Ark of Testimony, everything which I will command you [to communicate] to the People of Israel".

Similarly, Moses articulates this idea in describing the revelation at Sinai: "God spoke these words to your entire assemblage from atop the mountain amidst the fire, the cloud and the fog, a great voice that never ceases". It therefore is quite logical that throughout the Second Temple—in the absence of the sacred Tablets and the gift of prophecy—the

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Great Sanhedrin sat within the Holy Temple. From the Sanctuary [mishkan] must emanate the word of God!

Since the function of the Oral Torah is to keep God's word alive and relevant in every generation, Nahmanides maintains that the primary purpose of the mishkan was to teach and inspire Israel and humanity with the eternal word of the Divine. From this perspective, after the destruction of the Second Temple, synagogues and study halls—our central institutions of Torah reading, learning and interpretation—are the spiritual heirs to the mishkan.

Mystical and Hassidic interpretations see in the mishkan yet another goal: the building of a home in which the Almighty and Israel (and ultimately, all of humanity) will dwell together. The revelation at Sinai symbolizes the betrothal-engagement between God and Israel, with the marriage contract being the tablets of stone, the biblical laws. The commandment to construct a mishkan thus means a need to build the nuptial home in which the Almighty "bridegroom" unites with His bride, the Jewish people.

Hence, the accoutrements of the mishkan are an Ark (a Repository, or Closet, as it were, which encased the tablets), Menorah-Candelabrum, and a Table for the showbread—the usual furnishings of a home—as well as an Altar, which expresses sacrifice. Therefore, if the Almighty created a world in which humanity can dwell, the Jews must return the compliment and create a mishkan so that God will feel comfortable with us and be enabled, as it were, to dwell in our midst here on earth. From this perspective, the heir to the destroyed Holy Temples is the Jewish home.

And it is because Judaism sees the home as a "miniature mishkan" that home-centered family ritual celebrations bear a striking parallel to the religious ritual of the Holy Temple even to this day.

A striking example of this notion is the weekly Friday Night Shabbat meal. Even before the sun begins to set, the mother of the family kindles the Shabbat lights, reminiscent of the priests' first task each day to light the Menorah. The blessing over the Kiddush wine reminds us of the wine libations accompanying most sacrifices, and the carefully braided loaves of challah symbolize the twelve loaves of Temple showbread.

Moreover, parents bless their children with the same priestly benediction with which the High Priest blessed those in the Temple, and the ritual washing of the hands before partaking of the challah parallels the hand ablutions of the priests before engaging in Temple service. The salt in which we dip the challah before reciting the blessing over bread is based upon the biblical decree, "With all of your sacrifices shall you offer salt," since salt, which is an external preservative, is symbolic of the indestructibility of God's covenant with Israel.

The analogy continues to the *zemir* (songs) that we sing and the Torah that we speak about during the meal, which will hopefully further serve to transport the family participants to the singing of the Levites and the teachings of the priests in the Holy Temple. Such a Shabbat meal links the generations, making everyone feel part of the eternal people participating in an eternal conversation with the Divine.

Ultimately, whether in the synagogue or the home, we are blessed by God with ample opportunities to perpetuate the revelation at Sinai every day. Through the sanctification of our lives in each of these places of holiness, may we merit to witness the rebuilding of the Holy Temple itself, and the restoration of the full glory of God as experienced at Sinai, speedily and in our days.

Dvar Torah: Chief Rabbi Ephraim Mirvis

It's the most extraordinary custom I've ever heard of. I'm referring to a comment by Rabbeinu

Bachaye, the great 13th Century commentator, who mentions a practice of the Chassidim of Medieval France. When someone in their family sadly passed away, they would take wood from the person's dining room table and with it, they would make the coffin. The idea here is that the merit of everything that we do around our tables accompanies us into the world to come.

The Shulchan - Rabbeinu Bachaye mentions that this is all based on a passage in Parshat Terumah. There the Torah introduces us to the shulchan, the holy table which was used in the sanctuary and later on, in the temple, and it was upon that table that the *shtei halechem*, the showbread, would be brought as an offering before Hashem. That table was made of 'atzei shittim,' acacia wood, and Rabbeinu Bachaye quotes a midrash explaining that the four letters of the word 'shittim' (שִׁטִּים) stand for the attributes of that table. The shin (ש) stands for shalom meaning peace, the tet (ט) for tova, goodness, the yud (י) for yeshua, salvation and the mem (מ) for mechila, forgiveness.

Our Tables - Indeed, this is exactly what we find with regard to our tables today. First of all, the table is a place for family togetherness. There, we have shalom - shalom bayit, serenity - our tables bond us together as families and give us many memorable experiences.

There, we have tova - so much goodness happens around the table thanks to *hachnassat orchim*, hospitality, and bringing needy people to have their meals with us.

All of this then contributes towards the yeshua, the salvation of our people.

Finally, mechila, atonement: it was through the shulchan, the table, in the sanctuary and later the temple, that God gave mechila, forgiveness, to our people, and so too it is thanks to the precepts we perform, the blessings we recite before and after we eat, the special mitzvot relating to food which we have at the table and the kedusha, sacred nature, of our meals, all of this will hopefully prompt God to forgive us for our sins. And all of these precepts accompany us well into the afterlife. Therefore, while we readily recognise that we cannot take any of our worldly possessions with us when we go into the world to come, one thing we can ensure - all of our good deeds around our table and wherever we are will never depart from us.

Mizrachi Dvar Torah

Rav Doron Perez: Transforming the Giver - One of the most revolutionary ideas in all of Judaism is the power of *tzedakah*, how we give loving-kindness and charity. And nowhere is it clearer, says Rav Kook, than in the beginning of this week's parasha.

We get it wrong - we think that the purpose of charity is to give to someone else, to enhance the lives of others, the recipient. Rav Kook says it is equally, if not more, important the impact not on the lives of others, but how it transforms the giver. That people in the world are not only giving to others, but are becoming more giving people.

Less selfish, more selfless. Less self-centered, more other-centered.

That's why, says Rav Kook, it says "take for me a contribution," as opposed to 'give a contribution.' 'Giving' a contribution focuses on the recipient, 'taking' means it's on the giver. The impact of taking what we have and giving it to others transforms not only the lives of others, but also transforms ourselves.

This same transformation of the giver, says the Midrash, which explains the order of what people gave. The fifteen materials that were given begin with precious ones such as gold and silver, goes on to wood, oils, spices, and at the end are the precious stones. Why are all the less expensive materials given before the precious stones at the end? The

Likutei Divrei Torah

Midrash says that many of the precious stones belonged to the wealthier people, and they struggled to give, but the poorer people gave whatever they had. Therefore, the act of transformation on the giver was more profound, even though the recipient would much rather prefer the precious stones because *tzedakah* is not only about how much is received, but the transformative power on the giver.

May we all be able to enhance the lives of others, but know that Hashem judges us not only how much we give, but how much we give relative to what we have, the ease in which we give, and how we the giver are transformed through giving to others.

Dvar Torah: TorahWeb.Org

Rabbi Mordechai Willig

Happiness: Resolving Doubt and Walking Straight [Excerpt]

The prevailing culture in large portions of American society is known as postmodernism, which reject any notion of absolute truth. Postmodernists are skeptics and relativists, and reject any objectively rational knowledge. They criticize ideas of objective reality, morality, and truth (see, e.g., Wikipedia on Postmodernism). In other words, for postmodernists, everything is a *safek* - doubtful, and resolution of doubt is impossible. After rejecting moral truth for decades, postmodernism now even rejects scientific and factual truth, such as biological facts. This makes for confusion over even the most basic facts of life. While progressives applaud the removal of all barriers to personal choice as a gateway to happiness, when there is non-resolution there is no joy, as the Metzudos David taught. Clearly, postmodernism cannot coexist with Orthodox Judaism, which believes in the absolute truth of the Torah.

In their book *Life in the Balance*, Rabbi and Dr. Pelcovitz quote words of the Metzudos David, and continue with the following insight of Rabbi Yaakov Asher Sinclair: The letters of Amalek also spell *me'ukal* - twisted. Happiness requires a straight line in the direction of achieving one's goals. In Rabbi Sinclair's words: "In a straight line, every step in that line is a product of the one that precedes it. A straight line will never stop. A line that twists and turns must eventually falter and end. It has lost its connection to what preceded it. It expresses neither history nor purpose. The world is random. There is no purpose. No beginning. And no end."

Purpose is a prerequisite for happiness. Religion, the ultimate purpose, is a transgenerational line. "Hashem fights against Amalek from generation to generation". Pachad Yitzchak interprets this to mean that Amalek seeks to exploit a generation gap to ensnare one's children. We fight Hashem's battle when we transmit our parents' Torah legacy to our children, in a straight line. This sense of purpose, more than wealth, yields happiness.

When Adar arrives we increase joy by eliminating the doubt - *safek*, which Amalek represents, by joyfully continuing the straight path of the Torah, and by exuberantly passing the immutable truth of Torah to the next generation. We avoid the twisted - *me'ukal* path of Amalek, and win the war against Amalek by eliminating the generation gaps.

Hashem made man straight (*yashar*) but they sought many sinful thoughts. Sadly, progressivism and postmodernism has misled many away from the straight path, i.e. the traditional and accurate understanding of Orthodoxy. By reinforcing our commitment to the perfection of Hashem and His Torah, we will resolve doubt and relive a month that is transformed from *yagon* to *simcha*, from sadness to joy.

In this week's *Parashah*, we read about the command to build the *Mishkan* / Tabernacle and its implements. R' Zvi Hirsch Kalischer z"l (1794-1874; German rabbi; leading advocate both for resettling *Eretz Yisrael* and for renewing the Temple service) writes that through the *Mishkan* we are meant to see the error of the gentile philosophers who concede that G-d exists, but who think that He is too exalted to interact directly with this world. That this is not so was demonstrated when *Hashem* rested His *Shechinah* on the *Mishkan*--an event that was visible to all, as we read (*Shmot* 40:34), "The cloud covered the Tent of Meeting, and the glory of *Hashem* filled the *Mishkan*"--and when He spoke to Moshe Rabbeinu there.

R' Kalischer continues: A *Midrash* states that before the *Mishkan* was built, the world stood on two legs, but after the *Mishkan* was built, it was stabilized by a third leg. This refers to the *Mishnah* teaching that the world stands on three legs--Torah, *Avodah* / service, and *Chessed* / kindness. Only two of those (Torah and *Chessed*) were widely practiced before the third leg, the sacrificial service, had a home. That service is also a response to the misguided philosophers mentioned above, writes R' Kalischer, for we believe that it is *Hashem's Ratzon* / Will that we offer sacrifices to Him, while they contend that He cannot have a *Ratzon*. In their eyes, having a *Ratzon* implies the ability to change, while G-d is unchanging. We, on the other hand, say that *Hashem* has a *Ratzon*, for if He did not, it would mean there was another power restricting Him. It was His *Ratzon* to create the world and to give us the Torah, and it is His *Ratzon* to draw us close to Him, for our own good, through our Divine service. (*Sefer Ha'berit Al Ha'Torah*)

Shabbat

The *Gemara* (*Shabbat* 34a) teaches that a man should remind the members of his household to finish *Shabbat* preparations and light *Shabbat* candles on time. However, cautions the *Gemara*, "He must say these things gently." The *Gemara* (*Gittin* 52a) also teaches that the *Yetzer Ha'ra* works especially hard to cause disagreements in the home on *Erev Shabbat*.

R' Pinchas Friedman *shlita* (*Belzer Rosh Kollel* in Yerushalayim) explains: We are taught a general rule: "Everything follows the beginning." This is why we are commanded (*Shmot* 13:2), "Sanctify to Me every firstborn," and (*Devarim* 26:2), "You shall take of the first of every fruit of the ground . . . and go to the place that *Hashem*, your *Elokim*, will choose." Similarly, in the laws of *Shabbat*, if an object is *Muktzeh* (loosely translated, "unsuitable for use") in the first few minutes of *Shabbat*, it remains *Muktzeh* all of *Shabbat*.

Therefore, R' Friedman writes, the *Yetzer Ha'ra* works hard to have us begin *Shabbat* on the wrong foot. We must make a similar effort to ensure that the *Yetzer Ha'ra* fails and we have a *Shabbat* of *Shalom*.

(*Shevilei Pinchas* 5774 p.243)

The *Gemara* (*Shabbat* 31a) relates: Two people once wagered that whichever of them could anger the sage Hillel would receive 400 Zuz from the other. One of the men went to Hillel's house on *Erev Shabbat* when Hillel was shampooing his hair and tried to anger him. [The *Gemara* then describes how this individual tried, but failed, repeatedly to cause Hillel to lose his temper.]

Why did this man choose this particular time to try to anger Hillel? R' Avraham Yitzchak Hakohen Kook z"l (1865-1935; first *Ashkenazic* Chief Rabbi of *Eretz Yisrael*) explains: Some people are more patient when they are relaxed. In such a situation, even something unexpected will not disturb their calm. Other people are more at ease when they are busy. Since they are already running around, an unexpected twist won't faze them. People also are less likely to get annoyed when they know they have to interact with the public, since they know that the public is made up of many different types of people. - **Continued in box inside** -

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Menashe and Nesh Katz, on the *yahrzeit* of her father
Nissim ben Yitzchak Yaakov Hakohen (6 Adar I)

“You shall make a *Menorah* of pure gold, hammered out the *Menorah* shall be made ...” (25:31)

R' Yoel z"l (17th century or earlier) writes: The Torah uses the passive form “shall be made” because the *Menorah* ultimately was made on its own. (*Rashi* z"l writes similarly that Moshe found it too challenging to make the *Menorah*. Instead, *Hashem* told him to cast a block of gold into the fire and the *Menorah* emerged on its own.)

R' Yoel continues: There is a superfluous letter *Yud* in “תיעשה” / “shall be made,” alluding to the ten *Menorot* that King Shlomo would place in the *Bet Hamikdash*. (The *Gematria* of *Yud* equals ten.)

R' Yoel writes further: The word “תיעשה” can be broken into “ת” “עשה” / “410 make it,” alluding to the 410 years that the first *Bet Hamikdash* would stand. “עשה” has the same *Gematria* as “Shlomo,” who built that temple, and that word can be read as the acronym of “*Asah Shlomo Ha'melech*” / “King Shlomo made.”

R' Yoel adds: This verse has nine consecutive words ending with the letter *Heh*, whose *Gematria* equals five. Together, their *Gematria* equals 45 (9 x 5), alluding to the number of *Tzaddikim* in each generation in whose merit the world continues to exist (see *Chullin* 92a). The reason the *Tzaddikim* are alluded to at the end of the words is that *Tzaddikim* do not receive their reward until “the end,” i.e., the World-to-Come.

Lastly, the word in our verse “מקשה” (containing the word “קשה” / “difficult”) alludes to the four things Moshe had trouble understanding until *Hashem* showed him clearly: *Menorah*, *Korbanot* / how to slaughter the sacrifices, *Sheratzim* / the eight rodents that impart *Tum'ah* when they die, and *Ha'chodesh* / when the new moon is big enough to sanctify (see *Menachot* 29a).
(*Rimzei Rabbeinu Yoel*)

– Continued from back page –

On the other hand, writes R' Kook, when a person is in transition from toil to rest, he is more at risk of losing his patience. At that moment, he has started to wind down from his usual state of constant movement, but he has not yet reached a state of rest. This is what makes *Erev Shabbat* a time when a person is more susceptible to becoming angry.

Also, continues R' Kook, even a person who is generally patient with the public is prone to lose his patience when he is interrupted in the middle of a private activity. This is why this individual chose *Erev Shabbat*--and specifically when Hillel was about to shampoo his hair--as the time to try to anger the sage. (*Ain Ayah: Shabbat* 31a, No. 114)

“They shall make an *Aron* / Ark of acacia wood ... You shall cover it with pure gold, from within and from without you shall cover it.” (25:10-11)

The *Gemara* (*Yoma* 72b) states: The craftsman, Bezalel, made three arks--the middle one of wood, and the inner and outer ones of gold. *Rashi* z"l elaborates: He put the wooden ark into the larger golden one, and the smaller golden one into the wooden one. Thus, the wooden ark was overlaid with gold inside and out.

The *Gemara* states further that the *Aron*, which contained the Torah, alludes to a Torah scholar, who has *Yir'at Shamayim* / reverence for G-d, and whose “inside is like his outside.” R' Ze'ev Wolf Olesker z"l (1700-1777; Galicia and *Eretz Yisrael*) explains: His “inside is like his outside” means that he practices *Yir'at Shamayim* both in public and in private. Notably, he writes, the *Mispar Kattan* / “small *Gematria*” of “*Ha'yir'ah*” / “the reverence” (14) equals the *Mispar Kattan* of “*Zahav*” / “gold.” [*Mispar Kattan* is calculated by dropping all zeros--for example, the *Mispar Kattan* of *Yud* is 1 instead of 10.]

R' Olesker continues: Once we know that the *Aron* alludes to a Torah scholar, the instruction in the verse, “They shall make an *Aron*,” can be understood as alluding to another *Halachah*: That the community is obligated to take care of the Torah scholar's physical needs.

(*Derashot Ha'Razah*)

“You shall make a *Kaporet* / Cover of pure gold, two and a half cubits its length and a cubit and a half its width.” (25:17)

R' Don Segal *shlita* (Yerushalayim and Brooklyn, N.Y.; a leading contemporary teacher of *Mussar*) notes that the Torah devotes almost as much space to describing the cover of the *Aron* / Ark as it does to the *Aron* itself. Moreover, those verses mention “the *Kaporet*” repeatedly when it seemingly would have sufficed to use a pronoun.

R' Segal answers: Some say that it is because the *Kaporet* is the base for the *Keruvim*, which are very important elements of the *Mishkan*. We can add, however, writes R' Segal, that the *Kaporet* itself alludes to something that is very beloved by *Hashem*: the trait of *Tzniut* / discretion. We read (*Micha* 6:8), “He has told you, man, what is good, and what *Hashem* seeks from you: ... walking discreetly with your *Elokim*.” Indeed, *Hashem* Himself is called (*Yeshayah* 45:15), “*Kel* Who hides.” The trait of *Tzniut* is alluded to by the *Kaporet*, which covers and hides the Torah within the *Aron*, just as a person should conceal, not flaunt, the Torah he has studied and *Mitzvot* he has performed. We can even interpret the quoted verse from *Micha* as saying: “Walk discreetly; then you will be with *Elokim*.”

(*Ma'adanei Shabbat*)

ISRAEL REPORT

To provide greater exposure to primary Israeli news sources and opinions in order to become better informed on the issues, and to gain a better understanding of the wide range of perspectives that exist in Israeli society and politics.

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HAMAS COMMANDER RESPONSIBLE FOR KIDNAPPINGS FROM MUSIC RAVE KILLED (Arutz-7 2/14/24)

The IDF today eliminated one of the Hamas commanders responsible for the kidnapping of women from the Supernova music rave on October 7, Kan News reported.

According to the report, as a result of intelligence gathered in recent weeks, including from investigation and interrogation of terrorists from Hamas' 'Nukhba force,' the Hamas commander's identity was discovered.

After receiving information that the same terrorist, the commander of a Nukhba squad, went for a drive in his vehicle in Gaza City, an aircraft killed him in an airstrike.

Security officials stated that even today, four months into the war, accounts will be settled with all terrorists and those who were involved in murders, massacres, rapes, and kidnappings of Israelis and soldiers on October 7.

PM NETANYAHU REFUSES TO SEND DELEGATION TO CAIRO FOR NEW HOSTAGE NEGOTIATIONS (i24NEWS 2/14/24)

Israeli Prime Minister Benjamin Netanyahu did not approve sending an Israeli delegation to Cairo on Thursday for follow-up discussions regarding a possible hostage deal.

His office said in a statement that "Israel will not submit to Hamas' illusory demands. Only a change in Hamas' position will allow progress in the negotiations."

The proposal for follow-up talks is an attempt by Egyptian and Qatari mediators to make progress on issues unrelated to the main sticking point in the negotiations, namely the number of prisoners Hamas wants released, in order to create continuity and momentum for negotiations. The Egyptian and Qatari mediators proposed holding follow-up talks at a lower level on Thursday to examine the humanitarian elements of a possible hostage deal, including the extent of aid that would be allowed into Gaza, and the possibility for Palestinians to return to their homes in the northern part of the strip of territory, the two officials said. The heads of the Israeli negotiating team informed Netanyahu of their return from Cairo on Tuesday evening and presented him with the proposal to continue talks. Mossad Director David Barnea and Shin Bet chief Ronen Bar tried to convince Mr. Netanyahu to send the delegation for follow-up talks and said they believed progress could be made, but he rejected their recommendation, an Israeli official said.

Tuesday's meeting included CIA Director Bill Burns, Qatari Prime Minister Mohammed bin Abdulrahman Al Thani, Mossad's Mr. Barnea and Egyptian intelligence chief Abbas Kamel.

The meeting ended without a breakthrough, but progress was made in understanding the gaps that need to be filled in order to begin negotiations that could lead to an agreement, the Axios website reported, citing an Israeli source briefed on the details. Of the reunion.

The Israeli prime minister had agreed to send a delegation to Tuesday's talks, after President Biden asked him to do so over the weekend. Israeli negotiators suggested during discussions in Cairo that a continued impasse in hostage negotiations could lead to an Israeli operation in Rafah, according to an Israeli official.

BANK OF ISRAEL GOVERNOR SAYS ECONOMY WILL RECOVER AFTER MOODY'S DOWNGRADE, URGES ACTION (Israel Hayom 2/11/24)

Bank of Israel Governor Amir Yaron said on Sunday the country's economy was strong and would recover from the impact of the war, but called on the government to address issues raised by Moody's after the agency

downgraded Israel's sovereign credit rating.

"In order to strengthen the confidence of the markets and rating companies in the Israeli economy, it is important that the government and the Knesset act to address the economic issues raised in the report," Yaron said.

He said the economy was "founded on solid and healthy economic foundations, while leading the world in the fields of innovation and technology."

"We knew how to recover from difficult times in the past and quickly return to prosperity, and the Israeli economy has the strength to ensure that this will be the case this time as well."

Moody's cut Israel's country rating to "A2," which is five notches above investment grade, from A1 on Friday, while its credit outlook was kept at negative, meaning a further downgrade is possible.

It cited material political and fiscal risks from Israel's war with the Palestinian militant group Hamas that has been ongoing for more than four months. Moody's had begun the review for a downgrade on Oct. 19.

SMOTRICH BLOCKS FLOUR SHIPMENTS FROM REACHING GAZA, IN BREACH OF ISRAELI PLEDGE TO US (Times of Israel 2/14/24)

Far-right Finance Minister Bezalel Smotrich confirmed on Tuesday night that he was blocking shipments of flour from being transferred into the Gaza Strip in an attempt to stop it from reaching UNRWA, and thence Hamas.

The Religious Zionist party leader wrote on X, formerly Twitter, that he was "coordinating with Prime Minister Benjamin Netanyahu to investigate a different distribution mechanism that won't [include aid reaching] Hamas."

Donor countries have frozen funding for the Palestinian aid agency after Israel accused some of UNRWA's members of taking part in the October 7

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Moshe Anapolle and Tani Lichtman, Editors in Chief
Isaac Harrison and Chaim Kogan, Editors



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| Harvard University Library | Young Israel of Sharon, MA |
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atrocities, in which Hamas terrorists attacked the south of Israel, killing some 1,200 people, mostly civilians, and kidnapping 253.

The agency, which said in response that it had fired several members, has long been accused by Israel of providing cover for Hamas and supporting terrorism, and calls to disband it have spiked in recent weeks since the reports of its involvement on October 7.

As such, Smotrich said there was "wall-to-wall consensus" in the government that humanitarian aid to Gaza had to be prevented from reaching Hamas through UNRWA. According to Axios, Israel was therefore looking into handing humanitarian aid over to other aid agencies such as the World Food Programme in the hopes that Smotrich would release the flour to them.

Blocking the flour shipments into Gaza violates a commitment Israel made to the US a few weeks ago in which Netanyahu promised to allow 150 **truckloads of flour into the Strip. The flour was supposed to arrive at Israel's** Ashdod Port and enter Gaza through the Kerem Shalom crossing.

However, according to Axios, the shipments have been held up at the Ashdod Port for weeks.

In a press briefing on Tuesday, US State Department Spokesman Matthew Miller said that an American shipment of flour had already gone through **Israel into Gaza and that the State Department was "engaging with the Government of Israel to try and make sure" that flour deliveries continued.**

He added that the US had funded flour that would feed 1.5 million Gazans for **five months, as "it is critical that people have access to the nourishment it would provide."**

"We had a commitment from the Government of Israel to let that flour go through, and we expect them to deliver on that commitment," Miller said.

Humanitarian aid for Gaza has been a source of tension between Israel and the US since the beginning of the war as the US has consistently pressured Israel to up the number of trucks allowed into the Strip.

In a phone call on Sunday, US President Joe Biden told Netanyahu that he was failing to uphold his commitments to scale up humanitarian aid to the Gaza Strip.

In order to keep up with the demand, Israel opened the Kerem Shalom **crossing for humanitarian aid in December as the Rafah crossing on Egypt's** border could not handle the quantities alone.

In recent weeks, however, protesters have made their way to the Kerem Shalom crossing and blocked trucks carrying aid from making it through into Gaza. The demonstrators have said that aid should not be allowed into the Strip until all the hostages are released.

To try to solve the issue, the IDF declared the area around the border crossing a closed military zone, but that has not stopped the protesters from reaching the crossing in any way they could to continue blocking aid.

YAHYA SINWAR SEEN CARRYING BRIEFCASE, SURROUNDED BY HIS CHILDREN, IN TUNNEL UNDER KHAN YOUNIS (YNet 2/13/24)

The IDF released on Tuesday a video showing Hamas leader in the Gaza Strip, Yahya Sinwar in which he was seen three days after the outbreak of the Gaza war in a tunnel under Khan Younis with his wife and children.

Since the start of the ground operation in Gaza, the IDF has obtained several videos of the leader of the terrorist organization in Gaza, in which he is seen inside the tunnels built by Hamas. As the Israeli delegation returns from negotiations in Cairo on the release of the hostages and a temporary ceasefire in Gaza, the security establishment believes that the release of the video will increase the pressure on Hamas. In Israel, there was debate throughout the day whether to release the video, and the issue even reached Prime Minister Benjamin Netanyahu's desk - who approved the release.

In the video, Sinwar does not appear to be injured, as has been believed.

At the beginning of his remarks Tuesday evening, IDF spokesman Lt. Col. Daniel Hagari said that the IDF arrested in Khan Younis relatives of senior Hamas officials, including those from Sinwar's entourage. "Among those arrested is the father of the Brigadier General of Khan Younis. They have provided us with a lot of intelligence in the Shin Bet investigations," he said.

Hagari presented documentation from the tunnels under Khan Younis,

which he says are part of a "branching underground tunnel network of dozens of kilometers." When he showed the video of Sinwar next to a woman and children, Hagari said: "We arrived at the compound where he hid underground, while the war was going on above him. They have good conditions with food, and also a lot of cash."

In recent days, reports in Israel have said that Sinwar is cut off from the Hamas leadership outside the Gaza Strip, and this indicates that he did not participate in writing the proposal that the terrorist organization submitted to mediators regarding the a hostage release deal.

Sinwar, according to senior officials in Israel, runs "from cave to cave all the time like a mouse. He is terrified and moves from place to place in a frenzy. The only thing that can bring about a deal is the real fear that he could be eliminated at any second, and only a deal will save him."

The sources claimed that "if there is a chance for a deal, it is only because of the military pressure, that the IDF is sitting on Sinwar's neck, and that in another second he will not be with us and they will kill him. He has no other reason. He does not need fuel, medicine and food. He knows that in a minute he will be eliminated with his top team."

IDF REVEALS: PHOTO OF AL JAZEERA 'JOURNALIST' ON OCTOBER 7TH (Arutz-7 2/14/24)

The Al Jazeera news network reported on Tuesday that one of their journalists was injured during an IDF strike in the southern Gaza Strip.

On Wednesday, the IDF revealed that Ismail Abu Omar, the journalist that the Al Jazeera news network reported about, is a deputy company commander in Hamas' Eastern Battalion of Khan Yunis.

According to the IDF, Abu Omar even filmed himself in Kibbutz Nir Oz during the October 7th massacre and published it on social media platforms.

The IDF published a photo depicting Abu Omar participating in the massacre.

On Sunday, the IDF's Arabic language spokesman, Avichay Adraee, revealed that the IDF had found the laptop of Muhammad Washah, a journalist for Al Jazeera in a Hamas base in northern Gaza.

The IDF claims that Washah served as a senior commander in Hamas's antitank missile system, and moved to the research and development department of its air force at the end of 2022.

"THIS IS NOT THE POINT TO STOP," IDF CHIEF OF STAFF AFFIRMS CONTINUED ACTION AGAINST HEZBOLLAH (i24NEWS 2/14/24)

In a meeting held on Wednesday with the heads of authorities in the northern region, Major General Herzi Halevi reiterated the commitment of the IDF to address security challenges posed by Hezbollah.

Acknowledging the collaborative efforts between the military and local leadership, Major General Halevi emphasized the importance of resilience and strength exhibited by residents in the face of ongoing threats.

"I am meeting you after I patrolled the area and held a situational assessment with the commanders in which I approved targets for attack in response to the morning events in the north," stated Major General Halevi during the meeting. "We greatly appreciate the local leadership and consider it very important."

Expressing gratitude towards residents for their endurance amidst complex circumstances, Major General Halevi underscored the pivotal role played by their resilience in enabling the IDF to execute decisive actions to alter the security landscape in the region. He affirmed his belief in the eventual return of normalcy to the affected areas.

"There are very high achievements in hitting Hezbollah in Lebanon, but we continue to act - this is not the point to stop," Major General Halevi emphasized. "We increase the damage all the time and they pay an increasing price. The next campaign will be very offensive, and we will use all the tools and with all the abilities."

IRAN SIMULATES DESTRUCTION OF ISRAEL AIR FORCE'S PALMAHIM AIR BASE (JPost 2/14/24)

Iran's Islamic Revolutionary Guard Corps (IRGC) launched a simulation of

destroying Israel's Palmahim Air Base on Monday, Iranian state media Tasnim reported.

The IRGC celebrated "Guards Day," the anniversary of the Iranian Revolution 45 years ago, by targeting ballistic missiles at a simulated version of an Israel Air Force base.

The simulation was part of a celebration of Guard's Day, including launching missiles from submarines and boats in a naval showcase. The replica model of the airbase was built in the Iranian desert, MEMRI reported.

New missiles, the Emad and Qadr, were announced on the occasion of the national holiday. The new missiles allegedly have increased accuracy and range, according to Iranian state media

Iranian media claim the Palmahim Air Base was selected as it "is the main location of the F-35 fighter jets of the Zionist regime." Palmahim is a critical base in Israel's war on Hamas in Gaza.

Last month, Prime Minister Benjamin Netanyahu announced from the Palmahim base that Israel would not hesitate to attack Iran, in a clear message to the nation responsible for funding all proxies launching attacks on Israel, and sending agents to assassinate Israelis and Jews worldwide.

The IRGC reportedly used measurements of the area of the air base to build their targets and size the new missiles.

MEMRI cited local reports that "this is an illustration of what the IRGC can do [...] if Iran's territory is attacked."

State media also reported that the Emad liquid fuel missiles have a range of some 1,700 km. IRGC commander-in-chief Hossein Salami boasted alleged success in launching long-range ballistic missiles from a warship for the first time.

"This new achievement increases the range of our naval influence and power to any desired location, because our ocean-traversing warships can be at any point in the oceans," he said. "There will be no safe place for any power that wants to create insecurity for us."

ISRAEL DECLARES UN ENVOY TO GAZA AND WEST BANK PERSONA NON GRATA AFTER OCT. 7 COMMENTS (Ha'aretz 2/12/24)

The Israeli government declared the United Nations' special rapporteur on the occupied Palestinian territories persona non grata in Israel and denied entry to the country after she claimed the October 7 attack was a response to Israeli oppression.

Foreign Minister Israel Katz and Interior Minister Moshe Arbel, who announced the decision, also demanded that the UN envoy Francesca Albanese be fired due to her statement that "the victims of the October 7 massacre were not murdered because of their Jewishness, but in response to Israeli oppression."

The decision is largely symbolic, since she has been barred from entering the country de facto for quite some time due to the Population and Immigration Authority's refusal to give her a visa. But now she is barred officially, meaning she would be unable to enter even if the UN gives her a diplomatic passport.

"The era in which Jews remain silent is over," the ministers said in a joint statement. "If the UN wants to return to being a relevant body, its leaders must publicly repudiate the Special Rapporteur's antisemitic remarks and fire her immediately. Preventing her from entering Israel might serve as a reminder of the real reason behind Hamas' slaughter of babies, women and the elderly."

Albanese posted the tweet that infuriated Israel in response to French President Emmanuel Macron's statement that Hamas' October 7 massacre in southern Israel was the worst antisemitic attack of the current century.

This is far from the first conflict between Israeli officials and Albanese, who was appointed to her post in April 2022 and has been harshly critical of Israel. Her role is to monitor Israeli violations of Palestinians' human rights and submit reports on the issue to the UN Security Council. In her very first report, issued just months after taking office, she urged the UN to swiftly publish an updated version of its blacklist of companies with connections to the settlements.

U.S. special antisemitism envoy Deborah Lipstadt said on Monday that she supports the French Foreign Ministry's condemnation "of any attempt to dispute or justify the October 7 terrorist massacre, the largest antisemitic incident of the 21st century." "We must stand together against antisemitism," she added.

Michele Taylor, the U.S. ambassador to the UN Human Rights Council, said that Albanese "has a history of using antisemitic tropes. Her most recent statements justifying, dismissing and denying the antisemitic undertones of Hamas' October 7 attack are unacceptable and antisemitic. We expect more of independent UN experts and condemn all forms of antisemitism."

NETANYAHU IS SLOWLY REGAINING SUPPORT; GANTZ IS LOSING MOMENTUM (JPost 2/14/24)

According to several surveys in the Israeli media in the past few weeks, Prime Minister Benjamin Netanyahu is slowly gaining more support - which he has lost since the October 7 massacre. Simultaneously, Benny Gantz's National Union, which had surged in polls at the beginning of the war, is losing movement.

According to poll numbers released on Tuesday, Netanyahu's domestic support is rising. Israel's Channel 14, a survey conducted by Direct Polls, shows that if elections were held today, Netanyahu's Likud party would receive 28 mandates, and Gantz's National Union would receive 26. Channel 14 is the only news outlet openly supporting Netanyahu's government.

According to this poll, Netanyahu's coalition would secure 59 mandates, just two seats shy of its current number of 61.

According to the Channel 14 survey, Netanyahu is the preferred candidate for prime minister in a matchup with Gantz, with 47% of the total sample supporting Netanyahu compared to Gantz's 34%. In a matchup with Yesh Atid Chairman Yair Lapid, Netanyahu receives 49%, and Lapid garners 28%.

Though other surveys from other mainstream Israeli media outlets portray a very different picture, the trend is clear: Netanyahu is slowly regaining part of his support, and Gantz is gradually losing it.

For instance, Maariv released its poll on Friday, showing very different results: The National Unity Party, experiencing a decline of two mandates, held only 36 seats according to the survey, marking a total decrease of four mandates within the past two weeks. Likud also faced a decline, losing one seat and falling to 17 mandates.

In contrast, the extreme-right Otzma Yehudit party has strengthened its position, the poll said, reaching its peak with ten mandates. The survey was conducted by Maariv in collaboration with Panel4All and led by Dr. Menachem Lazar from Lazar Research.

According to the Maariv poll, the changes in the perception of suitability for prime minister were minimal. Gantz received 48% support (compared to 49% in the previous survey), while Netanyahu retained 32%.

Two weeks ago, the same Maariv poll suggested Gantz's National Unity party had lost two seats in a theoretical election while Netanyahu's Likud party had picked up two new ones. The Likud was projected to receive 18 seats, while Gantz's party had 38 seats.

According to the poll, Lapid's Yesh Atid party continued to decrease its popularity, winning a theoretical 12 seats.

Three weeks ago, according to the Maariv poll, the National Unity party received 40 seats and the Likud 16 seats.

BUILDINGS, ROADS IN 'HUGE, COMPLETE' ROMAN-ERA MILITARY BASE REVEALED BY EXCAVATIONS (Times of Israel 2/14/24)

A full, permanent military base used by Roman legionnaires almost 2,000 years ago is on a larger scale than what was previously understood, spreading over both sides of Route 66 at the foot of Tel Meggido in northern Israel, the Israeli Antiquities Authority announced Wednesday. It is the only **Roman legionnaires' permanent base camp discovered in Israel.**

The 1,800-year-old site, which has been the subject of several seasons of excavations, is now known to be "a huge, complete camp. It's not something you find every day, it's very rare and important," Dr. Yotam Tepper, lead

archaeologist, explained to The Times of Israel.

The most recent season of exploratory digging, undertaken in conjunction with an expansion of Route 66, uncovered **“extensive and impressive architectural remains of the Via Pretoria (the main road of the camp)... as well as a semicircular-shaped podium and stone-paved areas which were part of a large, monumental public building,”** the IAA said in a press release.

The permanent military base housed over 5,000 soldiers of the Roman Legio VI Ferrata, known as the **“Sixth Ironclad Legion,”** for over 180 years, from 117–120 to around 300 CE, the IAA said. The Sixth Legion had a storied, centuries-long history in Roman annals, and fought against Judean/Jewish forces during both the Jewish War (66-73 CE) and the Bar Kochba revolt (135-136 CE).

A survey of the camp area using GPR (ground-penetrating radar) showed that most of the Roman base and all its components lie underneath the wheat fields of Kibbutz Megiddo. The ancient buildings recently uncovered **were not preserved completely, “as most of the building stones were removed over the years for reuse in building projects carried out during the Byzantine and Early Islamic periods,”** the IAA said.

The excavation uncovered **“coins, parts of weapons, pottery sherds and glass fragments,”** as well as **“extremely large quantities”** of roof tiles. “The roof tiles, some of which were stamped with the VIth Legion stamps, were used for various purposes, for roofing buildings, paving floors and coating walls. The technology and know-how, the building techniques, and the weapons that the Legion brought with it from the home country, are unique to the Roman army, reflecting specific Roman Imperial military footprints,” Tepper said in the IAA press release.

“While Roman military camps are known in Israel, they are temporary siege camps, or small camps belonging to auxiliary divisions. None compares with the entire complex of the legionary base, as has been uncovered in the archaeological excavations at Legio, next to the Megiddo Junction. Historical sources and some partial information point to the existence of a permanent Roman legionary base of the Xth Fraternis Legion in Jerusalem, but the camp remains to be discovered,” he added.

The recent discoveries were partly overseen by Netivei Israel, the government-owned corporation responsible for national transportation infrastructure projects, which is conducting the expansion of Route 66 in the area.

The archaeologists are to now prepare a report on the latest findings, and then **“we’ll see about the next phase,”** Tepper said. The current plans for the expansion of Route 66, before the latest findings, **“will go over the legionnaires’ site,”** he said, so a discussion will now ensue between the relevant bodies on how to best proceed with the roadwork while preserving the archaeological findings.

One of the possibilities under discussion is an expansion of the Meggido National Park, a UNESCO World Heritage Site, to include sections of the **Roman legionnaires’ base, he noted.**

“The proximity of the Roman legionary base to the National Park of Megiddo, recognized as a World Heritage Site, and also to one of the earliest Christian prayer halls known in the world, discovered by the IAA within the Megiddo Prison compound, provide the potential to enhance the tourist experience at this central location at the gateway into the Galilee,” IAA director Eli Escusido said, adding that the authorities would **“evaluate the conservation of the site and the future of the planned Route 66.”**

AFTER RESCUE OPERATION, GAZAN FAMILIES HOLDING HOSTAGES HAVE CAUSE FOR CONCERN (Avi Issacharoff, YNet 2/14/24)

Many details were not allowed to be published regarding the heroic operation to rescue the two hostages from the Shabura refugee camp in Rafah. But now you can let your imagination run wild for a moment trying to understand what happened there.

First, it starts with accurate intelligence provided by the Shin Bet. Intelligence so accurate that it allows you to know which door you need to break into,

which floor to climb to, and how many guards are in charge of the hostages and where they are located.

Intelligence that allows you to send a force of dozens of soldiers into the heart of Rafah in one of the most hostile environments there is, knowing that it is not an ambush for the force, and intelligence that allows the operative force to train properly for arriving and breaking into the target with a certain understanding of the situation of those hostages and what is the best time to carry it out.

Second, the execution. A force of the Yamam, or National Counter-Terrorism Unit, and the Shin Bet's operational unit arrived in secret at Shabura. Anyone who has ever been to this place can tell you how absurd and imaginary this sentence is. Even a successful script of an action series would have difficulty taking us to the realm of this action and how it was carried out. And perhaps for censorship reasons, it is better to leave it to the imagination.

But now you can imagine what happened to the Yamam and the Shin Bet forces on the way to the target, what happened to the commanders of the IDF a second after they gave the green light to the fighting force.

And now, how the hell did they manage to bring a force of dozens of soldiers quietly, secretly, into the heart of a refugee camp? One can imagine the approach to the target a little after 1 a.m. and the reports back to the command post. The commanders of the raiding force who unload from the vehicles near the house in question and advance toward it hoping not to be exposed, and start the countdown. And then reach the second floor and that moment when they go into loud action and break down the front door with explosives.

Then the penetration phase. Those soldiers who are at the front of the force need to reach the hostages within a second or two, before the guards kill them. Almost 30 years ago, in an incident in which IDF soldiers broke into the house where Nachshon Wachsman was being held in Bir Nabalalah near Jerusalem, the entire break-in operation was delayed due to a particularly problematic door and locks, destroying the element of surprise. Wachsman was murdered by his captors. In this case, the Yamam and Shin Bet operatives managed to surprise the guards and neutralize them.

And at the same moment that the rescue force reports that the hostages are in their hands, the gates of hell opened on Rafah. Here we can already rely on the reports that came out in the Palestinian networks. A heavy air attack on a number of Hamas targets in the Shabura and Rafah sector, was designed to neutralize any thought of an attack on the rescue force. This air strike led to a great many casualties on the Palestinian side, at least 50 dead, but allowed the safe return of the entire invading force and the hostages home.

This success is only a drop in the ocean considering the fact that 134 hostages are still being held by Hamas in the Gaza Strip. Some are no longer alive. Some of them are kept in places where it will be very difficult to rescue them without casualties to our forces or to the hostages themselves. And yet, the night rescue operation undermines Hamas' confidence in its ability to protect its number one asset, and perhaps more importantly it will create fear among Palestinian families to whom Hamas has entrusted hostages, since it is having trouble keeping all the hostages. Some of these families may even want to transfer them to other or even Israeli hands to avoid harm.

This action also reveals the fact that the IDF and the Shin Bet recently received good-quality intelligence regarding Hamas and the hostages and emphasizes that Hamas is no longer the same organization we saw on October 7. This is a battered and weaker organization.

But it should still be emphasized that the road ahead is long. “Total victory” is not visible here, despite the illusion that the prime minister's people are trying to create, for the simple reason that, after October 7, there will be no such thing. Hamas still has capabilities and its leaders are still alive. And even on a day of celebration and a significant military achievement, one must remember that the celebration cannot be real and complete until we see Hamas beaten and the hostages all at home.



The Greater Washington Community Kollel SHABBOS DELIGHTS

TORAH MINUTE

IN MEMORY OF RABBI KALMAN WINTER ZT"L

Food For Thought

Presented by Rabbi Moshe Sadwin, Kollel Adjunct

"And you shall place the show bread in front of Me continually." (25:30)

One of the prominent features of the *Mishkan* (Tabernacle) was the *Shulchan*, the table that contained the *lechem hapanim* (show bread). These loaves of bread were uniquely shaped as their two ends faced upwards such that they were like two faces looking at each other. What lesson can we derive from this unusual shape of the loaves?

Rabbi Dovid Feinstein explains that the *lechem hapanim* teach us that even when we eat, we should not be thinking primarily about ourselves, but rather about what more we could do to serve Hashem. The two faces on the loaves signify that, as we eat, we should have the needs of others continually in mind. We should give thought as to whether we know of someone struggling to put food on the table and commit to sharing our food with them even though we will have less for ourselves.

The real measure of our commitment to Hashem and His Torah is not only calculated in how much Torah we study or how fervently we pray, but also how we eat. One who can master his or her physical desires for the sake of Heaven engages in the highest level of service of Hashem. Along with Torah study, prayer, and the performance of *Mitzvos*, we must also strive to serve Hashem in every deed, even the most mundane of acts.

Wishing you a Good Shabbos!

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Point to Ponder

Ten amos the length of each plank... (26:16)

From here we learn the height of the Mishkan was ten amos (Rashi). The height of the Kohanim and Leviim were ten amos (Shabbos 92b).

How was Aharon able to enter the Mishkan with his hat on? Aharon, with his hat, must have been taller than ten amos! Furthermore, there were steps in front of the Menorah. How was Aharon able to ascend them in order to clean the Menorah?

TABLE TALK

Parsha Riddle

Which of the vessels of the Mishkan caused the death of many people, Jews and non-Jews?

Please see next week's issue for the answer.

Last week's riddle:

What area of Torah should one learn if one wants to become wise?

Answer: Monetary law (Bava Basra 175b)

HATORAH V'HAMITZVAH

HALACHA INSIGHTS FROM THE PARSHA

In *parashas Terumah*, after describing the form of the wooden *kerashim* (planks) that were to constitute the walls of the Tabernacle and stating the number of *kerashim* to be used for each of the Tabernacle's various walls, Hashem commands:

You shall erect the Tabernacle according to its manner (*ke-mishpat*) (26:30)

The Yerushalmi (*Shabbas* 12:3) notes the apparently anomalous use of the term "*mishpat*" (ordinance), which generally denotes civil law (as in the opening words of *parashas Mishpatim*, which deals with civil law):

Is there a *mishpat* for wood? Rather, whichever *keresh* merited to be placed in the north should be (consistently) placed in the north; in the south, (consistently) in the south.

This principle, that the components involved in a *mitzvah* should be maintained consistently in the same configuration and not swapped with each other is invoked by *halachic* authorities in a variety of contexts, including the following:

- The Maharil (*Hilchos Succah*) reports that his teacher R. Shalom (of Neustadt) would mark the boards used as the walls of his *succah* with the letters א, ב, ג, ד in order to ensure that they remained in the same configuration from year to year.
- The *Shelah* (*Chullin Ner Mitzvah*) rules that whichever of the *tzitzis* of one's *tallis* were originally placed near one's head should always be placed near the head, and he explains that this is the reason for the *atarah* of the *tallis*, to make sure that the top and bottom of the *tallis* are not swapped. The *Magen Avraham* (*siman* 8 s.k. 6), however, records that the Arizal was not particular to always keep the same side of the *tallis* near his head, and the *Bikkurei Yaakov* (*siman* 630 s.k. 16) rejects the extension of the Yerushalmi's principle to both *succah* and *tzitzis* on the grounds that in the Tabernacle, both the north and south sides had unique aspects of holiness, since they were closer to the *Shulchan* (Table) and *Menorah* respectively, whereas in the contexts of *succah* and *tzitzis*, neither side has more holiness than the other.
- The Radvaz (6:2286) rules that *tefillin* of Rabbeinu Tam may not be converted to *tefillin* of Rashi (by rearranging the order of the four *parashiyos*). One of his reasons for this is the principle of the Yerushalmi, which disallows moving the *parashiyos* from their original Rabbeinu Tam locations to the new Rashi locations.

PRESENTED BY

RABBI YITZHAK GROSSMAN, ROSH CHABURAH

KIDS KORNER

Who Am I?

#1 WHO AM I?

1. I was gold.
2. I had blossoms.
3. I had fruit.
4. You can find my picture in Italy

#2 WHO AM I?

1. I was hidden away.
2. I was a three in one deal.
3. My place was by the rock.
4. I was uplifting

Last Week's Answers

1. **#1 Eved Ivri (Jewish Slave)** (I work for you, I am your master, I came for theft, If I stay too long I may become holey.)
2. **#2 Naaseh V'nishma** (Angelic secret, My utterance saved the world, Impulsive? First act.)

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