

# YOUNG ISRAEL SHOMRAI EMUNAH

## SHABBOS SHORTS

Candle Lighting 5:35 | Havdalah 6:35

The Shabbos Shorts are sponsored by **Ros & Herman Efron** in gratitude to Hashem for having protected their grandson, Micha Baer ben Noach Yehonasan Yaakov Eliyahu, during his over 100 days of IDF service in Gaza and anonymously co-sponsored as a tribute to community members that continue to elevate us every week with compilations of Torah insights: Shlomo Katz, The Torah Spring: Hamaayan (38 years), Saadia Greenberg, Likutei Torah (31 years), and the Greater Washington Community Kollel's Shabbos Delights.



### YISE Supports Israel



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

### Mazal Tov

**Joshua Chiel** of Silver Spring on his engagement to Leah Helman of Baltimore. Mazal Tov to the extended Chiel and Helman families.  
**Bernice & Eddie Cohen** on the engagement of their son, Isaac (Iky) Cohen to Ori Koren from Jerusalem. Mazal Tov to all the siblings and grandparents, Bette Krakow Weigert, Robert Weigert and Reyna Cohen.  
**Lynn & Stephen Deutsch** on the birth of a grandson to Amanda & Dovid Deutsch of West Hempstead, NY.  
**Adina & Zach Neumann** on the birth of a girl, Chana Tzipporah/Hannah Tori. Mazal Tov to grandparents, **Ethel Goldwasser** and Benjy & Ellie Katz Neumann and to all of the aunts, uncles, and cousins.  
**Lisa & Matt Solomson** on the engagement of their son, Noach, to Millie Friedman, daughter of Batya & Rabbi Dr. Daniel Friedman, of Teaneck, NJ.  
**Caren & Jules Szanton** on the birth of a girl, Aliza Adar. Mazal Tov to Aliza's grandparents, Sharon & Jeff Lewis and Sarah & Nathan Szanton, and her big brothers Micah and Jack.

### Condolences

YISE mourns the loss of Maoz Morell, HY"D, after a valiant fight in Gaza. He was the grandson of **Dr. Melvin (Moish) Linzer** and the son of Varda & Eitan Morell. YISE extends its deepest condolences to his family. Shiva is being observed in Israel.

### Kiddush and Shalosh Seudos Sponsors

**Hashkamah Minyan Kiddush** is sponsored by **Shari & Rabbi Scott Hillman** in loving memory of Scott's mother, Elizabeth Hillman Garon A"H, to commemorate her first Yahrzeit on 17 Adar I. Rabbi Hillman will be Mesayem Maseches Brachos l'ilui nishmas Libby Chana bas Avraham prior to Kiddush in the Small Social Hall.

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

**Sephardic Minyan Kiddush** is sponsored by **Shaked & Amir Cohen** for the safety and health of our soldiers. לשמירה ורפואת חיילי צה"ל.

### Youth Announcements

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

**Shabbos Groups** - 10 AM until shul ends

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

For more information, contact Sharon Shimoff at [sshimoff@yise.org](mailto:sshimoff@yise.org)

**Teen Minyan Boys' Oneg** - Friday, March 3 at 8:30 PM 912 Hyde Road.

**Dor L'Dor** - This Motzai Shabbos, February 24 at 7:55 PM in the Social Hall, co-sponsored by the **Pinsky Family** in honor of Rabbi and Mrs. Rosenbaum and Mr. and Mrs. Shimoff and the **Shmunis Family**.

**Purim Costume Gemach** - March 3, 6 and 10.

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

**Middle School Girls Topsy-Turvy Dinner** - Sunday, March 3 from 5 PM - 7 PM at The House.

**YISE-KMS Purim Carnival** - Sunday, March 17 from 12 PM - 3 PM at KMS. see youth flyers

### 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:**

5:35 (B) 5:30 (Sephardi, LBM)

**Ruach Minyan** after Mincha (S)

#### 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), 5:30 (Sephardi, LBM)

**Maariv:** 6:35 (B)

#### DIVREI TORAH:

**8:45 Main Minyan** - Rabbi Rosenbaum

**9:15 Minyan** - Rabbi Postelnek

#### SHIURIM:

**Hashkamah Minyan Gemara Shiur (SBM)**  
 Rabbi Rosenbaum

**Ohr HaChaim Chabura:** 8:55 (S)

Rabbi Postelnek

**Shiur between Mincha/Maariv (B)**

Rabbi Rosenbaum

### Scholar-in-Residence: Hadassah (Michelle) Margolis

the Norman Alexander Librarian for  
 Jewish Studies at Columbia University and  
 President of the Association of Jewish Librarians

**Friday evening at 8:45 PM (S)**

"Jews and Their Books: The Last 1,000 Years"

**Shabbos afternoon at 4:30 PM (B)**

"Women and the Jewish Book"

**Sunday morning at 11:00 AM (B)**

"Megillat Esther Across the Ages"

and on Zoom:

Meeting ID: 416 963 9000

Passcode: 492019

## 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.

**Wednesday Nach class** is sponsored by **Marvin Konick** in memory of his grandfather, Yehoshua ben Yehuda Leib whose Yahrzeit is 19 Adar.

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

## YISE Supports Israel

YISE invites members with family on active IDF duty to share their profiles at [announce@yise.org](mailto:announce@yise.org).

YISE maintains a community-wide Tehillim WhatsApp group. To join, visit [chat.whatsapp.com/GdkM5n3uJx44h8xFbwBE10](https://chat.whatsapp.com/GdkM5n3uJx44h8xFbwBE10). 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](mailto: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

**The Ruach Minyan** is back on Friday, February 23, with Kabbalos Shabbos in the large social hall with Eli Hochberg as the Baal Tefilah, following Mincha, which is in the Belonofsky Sanctuary at 5:35 PM. Children's program during Maariv with Mrs. Koss. It's going to be Gevaldic! For more info, contact [adambashein@gmail.com](mailto:adambashein@gmail.com)

**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](http://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>.**

## March SHMA Deadline

The March SHMA will be published next week. Submit community events and shiurim updates for March by Monday, February 26 at NOON to: [announce@yise.org](mailto:announce@yise.org)

The Week Ahead		Sunday Feb 25 16 Adar I	Monday Feb 26 17 Adar I	Tuesday Feb 27 18 Adar I	Wednesday Feb 28 19 Adar I	Thursday Feb 29 20 Adar I	Friday March 1 21 Adar I	<b>Next Shabbos</b>  March 1-2, 2024 22 Adar I 5784 Parashas Ki Sisa Candle lighting 5:43 Havdalah 6:43  Friday Night: Mincha/Maariv: 5:45 (B) 5:40 (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), 5:40 (B), 5:35 (Sephardi, LBM) Maariv: 6:43
Shacharis	Ashkenazi (S,B,B)	6:30 7:30 8:45	6:15 6:45 8:45	6:15 6:55 8:45	6:15 6:55 8:45	6:15 6:45 8:45	6:15 6:55 8:45	
	Sephardi (LBM)	8:00	7:30	7:30	7:30	7:30	7:30	
Mincha/ Maariv	Ashkenazi (B)	5:45	5:45	5:45	5:45	5:45		
	Sephardi (LBM)	5:35	5:35	5:35	5:35	5:35		
Maariv	Ashkenazi (B)		7:30	7:30	7:30	7:30		

Halachic Times: Latest Alos Hashachar 5:28 AM,

Earliest Talis and Tefilin: 5:55 AM, Latest Netz: 6:48 AM, Latest Krias Shema: 9:29 AM,

Earliest Mincha: 12:52 PM, Earliest Shkia: 5:56 PM, Latest Tzeis Hacoachavim 6:43 PM

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

**NEXT SHABBOS SHORTS DEADLINE: WEDNESDAY, FEBRUARY 28, NOON**  
**SUBMIT ITEMS FOR THE SHABBOS SHORTS TO: [ANNOUNCE@YISE.ORG](mailto:ANNOUNCE@YISE.ORG)**  
**[WWW.YISE.ORG](http://WWW.YISE.ORG) | 301-593-4465 | [OFFICE@YISE.ORG](mailto: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](mailto: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](mailto:miriamlevson@gmail.com) or Rose Blynn at 410-522-8624 or [rab411@gmail.com](mailto:rab411@gmail.com) Send details to [announce@yise.org](mailto:announce@yise.org).

**Happy birthday! Happy anniversary!** Want to celebrate a Birthday or Anniversary? Email [office@yise.org](mailto: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](mailto: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](mailto:mskarlin@gmail.com) or Miriam Friedman, 301-754-1517, [mfriedman2@yahoo.com](mailto: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](mailto: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](mailto: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](mailto: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](mailto: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](mailto: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](mailto: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](mailto: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](mailto: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](mailto: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](mailto: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](mailto: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](http://dvarhalacha.com).

**Silver Spring Gemachim** - For a complete list: [www.gemachexchange.com](http://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](mailto:ANNOUNCE@YISE.ORG)  
[WWW.YISE.ORG](http://WWW.YISE.ORG) | 301-593-4465 | [OFFICE@YISE.ORG](mailto: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](mailto: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



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

*February 23 - 25*

- **Friday evening at 8:45 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  
Meeting ID: 416 963 9000 Passcode: 492019



**Hadassah (Michelle) Margolis** is the Norman Alexander Librarian for Jewish Studies at Columbia University, and President of the Association of Jewish Librarians.



## 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 Postelnik
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
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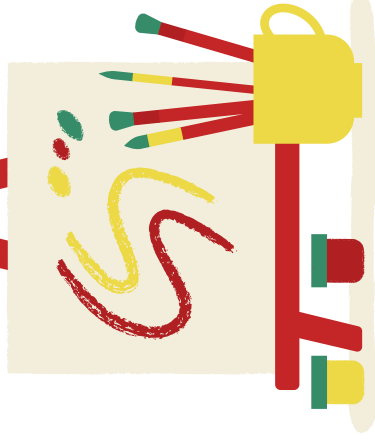
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Volume 30, Issue 29

Shabbat Parashat Tetzave

5784 - B"H

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

**Dressing to Impress** - Tetzaveh, with its elaborate description of the "sacred vestments" which the Priests and the High Priest wore "for glory and for splendour," seems to run counter to some fundamental values of Judaism.

The vestments were made to be seen. They were intended to impress the eye. But Judaism is a religion of the ear more than the eye. It emphasises hearing rather than seeing. Its key word is Shema, meaning: to hear, listen, understand and obey. The verb sh-m-a is a dominant theme of the book of Devarim, where it appears no less than 92 times. Jewish spirituality is about listening more than looking. That is the deep reason why we cover our eyes when saying Shema Yisrael. We shut out the world of sight and focus on the world of sound: of words, communication and meaning.

The reason this is so has to do with the Torah's battle against idolatry. Others saw gods in the sun, the stars, the river, the sea, the rain, the storm, the animal kingdom and the earth. They made visual representations of these things. Judaism disavows this whole mindset.

God is not in nature but beyond it. He created it and He transcends it. Psalm 8 says: "When I consider Your heavens, the work of your fingers, the moon and the stars which You have set in place: what is man that You are mindful of him, the son of man that You care for him?" The vastness of space is for the psalmist no more than "the work of your fingers." Nature is God's work, but not itself God. God cannot be seen.

Instead, He reveals Himself primarily in words. At Mount Sinai, said Moshe, "The Lord spoke to you out of the fire. You heard the sound of words but saw no form; there was only a voice". Elijah, in his great experience on the mountain, discovered that God was not in the wind, the earthquake or the fire, but in the kol demamah dakah, the "still small voice."

Clearly, the Mishkan (the Tabernacle), and later the Mikdash (the Temple), were exceptions to this. Their emphasis was on the visual, and a key example is the Priests' and High Priest's sacred vestments, bigdei kodesh.

This is very unexpected. The Hebrew for "garment," b-g-d, also means "betrayal," as in the confession we say on penitential days: Ashamnu bagadnu, "We have been guilty, we have betrayed." Throughout Genesis, whenever a garment is a key element, it involves some deception or betrayal.

There were the coverings of fig leaves Adam and Eve made for themselves after eating the forbidden fruit. Jacob wore Esau's clothes when he took his blessing by deceit. Tamar wore the clothes of a prostitute to deceive Judah into lying with her. The brothers used Joseph's bloodstained cloak to deceive their father into thinking he had been killed by a wild animal. Potiphar's wife used the cloak Joseph had left behind as evidence for her false claim that he had tried to rape her. Joseph himself took advantage of his Viceroy's clothing to conceal his identity from his brothers when they came to Egypt to buy food. So it is exceptionally unusual that the Torah should

now concern itself in a positive way with clothes, garments, vestments.

Clothes have to do with surface, not depth; with the outward, not the inward; with appearance rather than reality. All the more strange, therefore, that they should form a key element of the service of the Priests, given the fact that "People look at the outward appearance, but the Lord looks at the heart".

Equally odd is the fact that for the first time we encounter the concept of a uniform, that is, a standardised form of dress worn not because of the individual wearing them but because of the office he holds, as Cohen or Cohen Gadol. In general, Judaism focuses on the person, not the office. Specifically, there was no such thing as a uniform for Prophets.

Tetzaveh is also the first time we encounter the phrase "for glory and for splendour," describing the effect and point of the garments. Until now kavod, "glory," has been spoken of in relation to God alone. Now human beings are to share some of the same glory.

Our parsha is also the first time the word tiferet appears. The word has the sense of splendour and magnificence, but it also means beauty. It introduces a dimension we have not encountered explicitly in the Torah before: the aesthetic. We have encountered moral beauty, for instance Rivka's kindness to Avraham's servant at the well. We have encountered physical beauty: Sarah, Rivka and Rachel are all described as beautiful. But the Sanctuary and its service bring us for the first time to the aesthetic beauty of craftsmanship and the visual.

This is a continuing theme in relation to the Tabernacle and later the Temple. We find it already in the story of the binding of Yitzchak on Mount Moriah which would later become the site of the Temple: "Avraham named the place 'God will see.' That is why it is said today, 'On God's mountain, He will be seen'". The emphasis on the visual is unmistakable. The Temple would be about seeing and being seen.

Likewise, a well-known poetical prayer on Yom Kippur speaks about Mareih Cohen, "the appearance of the High Priest" as he officiated in the Temple on the holiest of days:

Like the image of a rainbow appearing in the midst of cloud...

Like a rose in the heart of a lovely garden...

Like a lamp flickering between the window slats...

Like a room hung with sky blue and royal purple...

Like a garden lily penetrating the thorn-weeds...

Like the appearance of Orion and Pleiades, seen in the south...

These lead to the refrain, "How fortunate was the eye that beheld all this." Why was it that specifically in relation to the Tabernacle and Temple, the visual prevailed?

The answer is deeply connected to the Golden Calf. What that sin showed is that the people could not fully relate to a God who gave them no permanent and visible sign of His presence and who could only be communicated with by the greatest of Prophets. The Torah was given to ordinary human beings, not angels or unique individuals like Moshe. It is hard to believe in a God of everywhere-in-general-but-nowhere-in-particular. It is hard to sustain a relationship with God who is only evident

in miracles and unique events but not in everyday life. It is hard to relate to God when He only manifests Himself as overwhelming power.

So the Mishkan became the visible sign of God's continual presence in the midst of the people. Those who officiated there did so not because of their personal greatness, like Moshe, but because of birth and office, signalled by their vestments. The Mishkan represents acknowledgement of the fact that human spirituality is about emotions, not just intellect; the heart, not just the mind. Hence aesthetics and the visual as a way of inculcating feelings of awe. This is how Maimonides puts it:

In order to raise the estimation of the Temple, those who ministered therein received great honour; and the Priests and Levites were therefore distinguished from the rest. It was commanded that the Priests should be clothed properly with beautiful and good garments, "holy garments for glory and for splendour" ... The Temple was to be held in great reverence by all.

The vestments of the officiants and the Sanctuary/ Temple itself were to have the glory and splendour that induced awe, rather as Rainer Maria Rilke put it in the Duino Elegies: "For beauty is nothing but the beginning of terror, which we still are just able to endure." The purpose of the emphasis on the visual elements of the Mishkan, and the grand vestments of those who ministered there, was to create an atmosphere of reverence because they pointed to a beauty and splendour beyond themselves, namely God Himself.

Maimonides understood the emotive power of the visual. In his Eight Chapters, the prelude to his commentary on tractate Avot, he says, "The soul needs to rest and to do what relaxes the senses, such as looking at beautiful decorations and objects, so that weariness be removed from it." Art and architecture can lift depression and energise the senses.

His focus on the visual allows Maimonides to explain an otherwise hard-to-understand law, namely that a Cohen with a physical blemish may not officiate in the Temple. This goes against the general principle that Rachmana liba ba'i, "God wants the heart," the inner spirit. The exclusion, says Maimonides, has nothing to do with the nature of prayer or Divine service but rather with popular attitudes. "The multitude does not estimate man by his true form," he writes, and instead judges by appearances. This may be wrong but it was a fact that could not be ignored in the Sanctuary whose entire purpose was to bring the experience of God down to earth in a physical structure with regular routines performed by ordinary human beings. Its purpose was to make people sense the invisible Divine presence in visible phenomena.

Thus there is a place for aesthetics and the visual in the life of the spirit. In modern times, Rav Kook in particular looked forward to a renewal of Jewish art in the reborn land of Israel. He himself, as I have written elsewhere, loved Rembrandt's paintings, and

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(Miriam Bat Chaim Yirmiyahu Halevi) 20 Adar

said that they represented the light of the first day of creation. He was also supportive, if guardedly so, of the Bezalel Academy of Art, one of the first signs of this renewal.

Hiddur mitzvah – bringing beauty to the fulfillment of a command – goes all the way back to the Mishkan. The great difference between ancient Israel and ancient Greece is that the Greeks believed in the holiness of beauty whereas Judaism spoke of hadrat kodesh, the beauty of holiness.

I believe that beauty has power, and in Judaism it has always had a spiritual purpose: to make us aware of the universe as a work of art, testifying to the supreme Artist, God Himself.

#### **Shabbat Shalom: Rabbi Shlomo Riskin**

**When Absence Proves Love** - And you shall command the children of Israel... And you shall bring forth your brother Aaron and his sons together with him... And you shall speak to all of the wise-hearted."

Often what you really have is that which you give away, what you most profoundly say is what you leave unsaid when you wisely decide not to respond, and the most commanding presence is felt most keenly when that presence is not around. An example of the third phenomenon is to be found in the Torah reading of Tetzaveh, the only portion since the opening of the book of Exodus wherein Moses' name does not appear even once! Why not?

The Midrashic answer suggests that Moses initiated his own absence. When the Israelites sinned by worshipping the golden calf less than six weeks after the divine revelation at Sinai, God's anger reaches the breaking point (as it were) and he makes Moses the following offer: "And now leave Me alone as my anger shall burn and I will destroy them, and I shall make of you a great nation."

God suggests that He wipe Israel, no longer worthy of His benevolence, from the pages of history by starting a new nation, a new branch, from the loins of Moses himself.

Others in his shoes might have taken up God's offer, but Moses refuses to increase his own glory at the expense of the nation. The climax of his brilliant argument is an emotional ultimatum: God must forgive the people. "...If not [says Moses], blot me, I pray you, out of Your book which You have written."

God responds to Moses' pleas. But Moses' expression of identification with the people, Moses' selfless willingness for himself to be obliterated as long as his nation prevails, is eternalized by the fact that in one portion of the Torah, Tetzaveh, the master prophet's name is "missing in action."

But on an even deeper level, is there a further significance to the fact that the "blotting out" of Moses' name occurs specifically in Tetzaveh? Even a quick glance reveals that our portion is almost entirely devoted to the priesthood. Chapters 28-29 deal extensively with all the garments that the priests are commanded to wear, particularly the High Priest, as well as the sacrifices that shall be brought to "sanctify the priests."

Without a temple, the priest's public role is severely limited. One area, though, where his presence is still felt (particularly here in Israel and among Sephardim even in the Diaspora) is the daily priestly blessing during the repetition of the morning Amida: at the conclusion of the blessing for peace, the priests, attended to by Levites, stand before the congregation and invoke the biblical blessing: "May God bless you and keep you..." Before intoning these words, they recite the following blessing: "Blessed are You Lord, our God, king of the universe, who has sanctified us with the holiness of Aaron, and has commanded us to bless His people with love."

The final words in the blessing – "with love" – raise certain questions, since kohanim, or

descendants of the High Priest Aaron, are fairly typical people. Some are as sweet as cherry ices in July, and some are as cold as Alaskan ice cubes, but most change in accordance with their mood upon awakening. How can we measure the love-quotient felt by Mr. Cohen when he ascends the bimah for the blessing? How can we legislate the emotion of love which the priests are apparently expected to feel?

The first answer lies in the very nature of the priesthood, in how the Bible legislated the priestly class's means of livelihood. It's often said that if you ask a typical entrepreneur, "How 's business?" if he says, "great," it means that he is doing well and his competitor is facing bankruptcy; if he says, "good," that means it's a good market for everyone, he's doing well and so is his competitor; and if he says, "terrible," then that means he's facing bankruptcy but his competition is earning a lot of money. Gore Vidal was once quoted by Hilma Wolitzer in the New York Times for his poignantly honest observation: "Whenever a friend succeeds a little, something in me dies."

Enter the kohen. If there is one person who disagrees with Mr. Vidal, it would have to be a member of the priestly class who served in the Temple, received no portion of land to till or business to develop, and who made his living by tithes given him by the Israelites: 1/40, 1/50, 1/60 of their produce depending upon the generosity of the individual donor. And since the tithe was a percentage of the crop, the better the farmer makes out, the happier the kohen would be. To modify the Vidal quote, a kohen would declare: "Whenever a farmer succeeds a little [and certainly whenever he succeeds a lot], something in me lives." Hence by the very nature of the economic structure set up by the Bible, the kohen-priest could truly give the blessing of prosperity and well-being to the congregation of Israel "with love."

And it was because the kohanim were freed from professional and agricultural pursuits that they were able to devote themselves entirely to God, the Holy Temple, and the religio-moral needs of the nation. Their single-minded commitment to the holy and the divine was symbolized by the words engraved upon the highly visible gold plate (tzitz) worn around the forehead of the High Priest: "Holy unto God". Indeed, so important was it deemed that the religious and moral message not be compromised by political sectarian considerations that the Bible legislates a total separation between the religious and legislative spheres. The tribe of Judah was entrusted with sovereign, legislative leadership: "The specter shall not depart from Judah...", whereas the tribe of Levi was entrusted with religio-moral leadership: "They shall teach Jacob your law, and Israel your Torah...". No member of the priestly class could control the bank or become a cabinet minister. Thus the kohen, and the religio-moral voice which he represents, emerges in a totally independent position, above the economic interests of special-interest groups and beyond the intrigues of palace politics.

From this perspective we can offer a second interpretation of the words "with love" which conclude the introduction to the priestly benediction: "Love" does not describe the emotions of the kohen, but rather defines the content of the blessing. The most important blessing that can be bestowed upon the nation is that we live together in harmony and love. And only a priestly class separated from petty self-interest and competitions, truly devoted to God, can hope to inspire such love and harmony!

Now we can understand why Moses' name is absent particularly from this portion of Tetzaveh. If the kohanim are to symbolize selfless commitment to God and to the nation, they cannot possibly have a better example than Moses, who was willing to have his name removed from the Torah for the sake of the future of his people! If any act in the Torah can be

#### **Likutei Divrei Torah**

singled out for demonstrating pure love, with no strings attached, it is when Moses refuses God's offer to start a new nation from his loins; Moses would rather that he remain anonymous but let the people of Israel live. Indeed, the essence of Moses' greatness emerges most clearly from the portion of his absence and anonymity.

#### **Mizrachi Dvar Torah**

**Rav Doron Perez - Joy and Jealousy** - One of the incredible qualities of Aharon, the Kohen Gadol, was that he felt not one iota of jealousy towards his younger brother, Moshe Rabbeinu.

It is so difficult not to be jealous of others, especially if they are younger than us, more talented than us, and achieve so much more in life. No-one achieved more in life than Aharon's younger brother, Moshe Rabbeinu. Aharon was older than him, Moshe didn't suffer in Egypt (as he was with his father-in-law in Midyan) while Aharon was suffering with the people, and Aharon was also a prophet but was superseded by his younger brother. When Hashem came to Moshe and told him to lead the Jewish people, he was concerned his brother would be jealous. Yet, incredibly, we are told in Parashat Shemot that Aharon would be totally happy, and would not be jealous of him one iota.

What was the reward of this pure heart, which was not jealous when there was so much room for jealousy? As we see in Parashat Tetzaveh, it is the same heart which will have placed on it the breastplate of the Kohen Gadol, which had on it the twelve stones representing the twelve tribes, the source of G-d revealing Himself through these stones. Aharon had this unique clothing and vessel on his heart, because his heart was pure and without jealousy.

What a lesson for us all – one of the great barometers of our sense of spirituality and connection to G-d is how genuinely happy we can be for other people, especially those who may supersede us. May we all know that what we have, our achievements and our blessings are what we need at that point, and what others have is a different reckoning. If we can truly be happy for others and rejoice in their achievements it is a sign we are truly connected, and deserving of the breastplate of the Kohen Gadol on our hearts, and being truly connected to Hashem.

#### **Rabbi Dr. Norman J. Lamm's Derashot Ledorot**

**The Warehouse of Wisdom [Excerpt]** - The first verse in today's Haftorah from the Prophet Ezekiel says: "Thou, O son of man, show the plans of the Temple to the House of Israel, that they may be ashamed of their sins; and let them measure accurately." This is the order ordained by G-d for a prophetic people. First introspection- the fear of God, then the construction of the house of God. First feeling with the heart, reverence; then measuring with the mind, progress. First, psychology, the inner life; then technology, outer-life. First the warehouse, then the harvest. Thus will the House of Israel build the Temple of the future. Thus will all mankind build a civilization for both the present and then the future, one which will be safe from the overwhelming horror of universal suicide brought on by the disparity of overgrown minds and undersized souls. Ata ben adam- "Thou, O son of man." It is up to each of us, in his or her own way, to contribute to that sacred goal, to a humane future for all humanity. How we live privately, what values we instill in our children, what goal we cherish, how we make our voices heard in this free and democratic society- these will determine the course of our race. "Thou, O son of man."

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In this week's *Parashah*, Moshe Rabbeinu is commanded to make the *Bigdei Kehunah* / Priestly Garments. R' Moshe ben Nachman z"l (*Ramban*; 1194-1270; Spain and *Eretz Yisrael*) writes: The *Kohen* should be honored and glorified through honorable and glorious garments, as the verse says (*Yeshayah* 61:10), "Like a bridegroom who dons priestly glory." The *Kohen*'s garments are regal garments, similar to the garments that kings wore at the time the Torah was given, writes *Ramban*. (*Ramban* continues by citing verses from the Torah, *Nevi'im* / Prophets and *Ketuvim* / Writings, showing that royalty wore clothing made of the same materials and in similar styles to the *Bigdei Kehunah*.)

R' Michel Zilber *shlita* (*Rosh Yeshiva* of the *Zvhil yeshiva* in *Yerushalayim*) elaborates: The *Bigdei Kehunah* were not merely a detail of the *Kohen*'s preparations to perform the Temple service; they were an integral part of his fitness to serve, as we read (*Shmot* 29:9), "You shall girdle them with a Sash--Aharon and his sons--and you shall wrap the Headdresses on them; [then] the priesthood shall be an eternal duty for them." On this verse, the *Gemara* (*Zevachim* 17b) comments: "When their garments are upon them, their priesthood is upon them. When their garments are not upon them, their priesthood is not upon them." (See the *Gemara* there for the practical significance of this statement. It does not mean that *Kohanim* lose their status when, as today, they have no priestly garments.) – *Continued in box inside* –

## Shabbat

**"They shall rejoice in Your kingship--those who observe the *Shabbat* and call it a delight. The nation that sanctifies the Seventh [day]--they will all be satisfied and delighted from Your goodness."**  
(From the *Shabbat Mussaf*)

R' Matisyahu Salomon z"l (1937-2024; *Mashgiach Ruchani* of the Gateshead Talmudical College-Etz Yosef in England and Beth Medrash Govoha in Lakewood, N.J.) explains: Who will rejoice in *Hashem*'s kingship? Those who observe the *Shabbat* and call it a delight, *i.e.*, those who keep the laws of *Shabbat* and strive to use *Shabbat*'s delights as a springboard to recognize *Hashem*'s kindness to His creations. People in this group see *Shabbat*'s pleasures as having independent worth and also as a tool for spiritual growth. (If one enjoys the delights of *Shabbat* solely for his own pleasure, however, he is not fulfilling the *Mitzvah* of *Oneg Shabbat* properly, R' Solomon writes.)

Continuing on to the next clause: Who is the nation that sanctifies the Seventh [day]? Those who will be satisfied and delighted from Your goodness. This is a higher level, on which people ask themselves, "Why did *Hashem* create all these pleasures?" Obviously, there had to be a higher purpose than physical enjoyment. That purpose is so that we can serve *Hashem* by studying Torah and performing *Mitzvot* with our bodies strong and our minds at ease. Those in this group "are satisfied" and "delight" in Your, *Hashem*'s, goodness--not in any other goodness. They do not eat and incidentally recognize *Hashem*'s kindness. For this group, the delights of *Shabbat* exist primarily for the spiritual benefits one can derive.

R' Solomon adds: Commentaries make seemingly conflicting statements about whether *Shabbat*'s delights are themselves an end or are merely a means to an end. From the above, we see that both views contain some truth. For those who "will all be satisfied and delighted from Your goodness," *Shabbat*'s delights are only a tool to reach an end. But for "those who observe the Sabbath and call it a delight," *Shabbat*'s pleasures are merely an end in themselves--though even those people should, at least, reflect on *Hashem*'s kindness. (Matnat Chaim: *Shabbat* p.183)

### Hamaayan / The Torah Spring

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**"And you--bring near to yourself Aharon your brother, and his sons with him, from among *Bnei Yisrael*--Aharon, Nadav and Avihu, Elazar and Itamar, the sons of Aaron--to minister to me." (28:1)**

R' Yitzchak Klein z"l Hy"d (rabbi of Kosice, Slovakia; killed in the Holocaust) writes: It is a wonder that Moshe Rabbeinu "was exceedingly humble, more than any person on the face of the earth" (*Bemidbar* 12:3). He knew that he had attained greatness that no human being before or after had attained. He knew that he spoke to *Hashem* "face-to-face" (*Bemidbar* 12:8). He knew that the Torah was given through him--and over the objections of the angels, no less.

How did Moshe do it? He attributed all of his greatness to the merit of the Jewish People, whose agent he was. Likewise, he was told to take the *Kohanim* "from among *Bnei Yisrael*"--to serve *Bnei Yisrael*, and not to lord over them. (Birkat Avraham)

**- Continued from front page -**

R' Zilber continues: The requirement for special garments when offering a sacrifice dates back to the beginning of history. *Midrash Rabbah* states that Adam wore "priestly garments" when he offered a sacrifice, and he passed those garments down to his descendants. Noah wore these garments, as did his son Shem, also known as Malki Tzedek "priest of *Kel*, the Most High" (*Bereishit* 14:18). "Esav's beloved garments" that Yaakov wore when he took food--a *Korban Pesach*--to Yitzchak were none other than those garments.

Originally, notes R' Zilber, the priestly service was performed by *Bechorim* / the firstborn. (This is why Esav had Adam's garments but Yaakov was entitled to take them from him.) In this light, we can understand the connection between priestly garments and royal garments--for the firstborn generally inherit positions of royalty also.

R' Zilber adds: Physical garments on a person's body allude to something deeper--the Torah and *Mitzvot* that clothe a person's soul when it leaves this world. Thus, in the short prayer recited when donning a *Tallit*, a man says, "Just as I cover myself with a *Tallit* in this world, so may I merit the rabbinical garb and a beautiful cloak in the World to Come." This is also the deeper meaning of the morning blessing, "*Malbish arumim*" / "He clothes the naked." When we sin, as every human being does, some of our spiritual garments are stripped from us. However, in His kindness, G-d returns our garments to us when we awaken in the morning. Similarly, Aharon's Priestly Garments were meant to "repair" the sin of Adam, for which the latter was stripped of his spiritual garments. (Bayam Derech: Ma'amarei Olam #74)

**"*V'atah tetzaveh* / And you shall command *Bnei Yisrael* that they shall take for you pure, pressed olive oil for illumination, to kindle (literally, 'to raise') the lamp continually." (27:20)**

R' Eliyahu Guttmacher z"l (1796-1874; Polish rabbi; early advocate of resettlement of *Eretz Yisrael*) writes that there are three aspects to a person: his *Guf* / body, his *Nefesh* / soul, and his *Mamon* / possessions. Everything associated with a person fits into one of these categories. (Children, for example, can be viewed as an extension of one's body or one's soul, or as possessions, R' Guttmacher writes.)

R' Guttmacher continues: The acronym of these three things is "*Magen*" (מגן). Thus, *Hashem* said to Avraham (*Bereishit* 15:1), "Fear not, Avram, I am a *Magen* / shield for you." *Hashem* could have chosen another word that connotes a "protector," but He chose "*Magen*" to indicate that He would protect Avraham's body, soul, and possessions. This is what we allude to, as well, when we say in the first blessing of *Shemoneh Esrei* that *Hashem* us our "*Magen*."

When Yaakov returned from Lavan's home, the Torah describes him as arriving "*Shalem*" (שלם): *Shin* for "*She'ero*" (another word for "body"), *Lamed* for *Limudo* (his Torah learning, alluding to his soul), and *Mem* for *Mamono*, his possessions. Likewise, when we pray that *Shabbat* should enter "*B'Shalom*," we are praying that *Shabbat* should find us whole in body, soul, and property. And, of course, we say in *Kriat Shema* that one should love *Hashem* with his heart (body), soul, and possessions.

The *Mishkan*, also, included these three components, writes R' Guttmacher. The *Menorah* alludes to the soul, as we read (*Mishlei* 20:27), "A man's soul is the lamp of *Hashem*." The *Kohanim*, whose bodies were sanctified, allude to the body. And, the wealth of tools, implements, and garments in the *Mishkan* are its possessions. Through the building of the *Mishkan* and the service there, these three components of a person can be sanctified.

R' Guttmacher concludes: *Hashem* told Moshe, "And you shall command *Bnei Yisrael* . . ." "And you"--first sanctify yourself in all three respects. Then, "*Tetzaveh* / Command *Bnei Yisrael*." The word "*Tetzaveh*" has a second meaning: You shall join together with them. Thus, *Hashem* was telling Moshe that he should first sanctify himself, but then he should join together with *Bnei Yisrael*, and they with him, for further growth.

In this light, adds R' Guttmacher, we can understand why our verse refers to "raising" the lamp. The "lamp" is the soul, and the goal is to raise it continually.

(Derashot V'chiddushei R' Eliyahu Guttmacher: Margaliot Tovot)

# 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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## IDF CHIEF IN MESSAGE TO TROOPS: 'UNLIKE OUR ENEMY, WE MAINTAIN OUR HUMANITY' (Times of Israel 2/20/24)

In a missive to troops, IDF Chief of Staff Lt. Gen. Herzi Halevi says the army is "not on a killing spree," acting out of revenge nor carrying out genocide in the Gaza Strip. "We have been fighting for four months, and we still have a long way to go," Halevi writes.

He says the fighting is "a long and just war. Every move is very important, every local achievement is part of achieving the goals of the war. Do it with determination and professionalism."

"We act like human beings and, unlike our enemy, maintain our humanity. We must be careful not to use force where it is not required, to distinguish between a terrorist and those who are not, not to take anything that is not ours — a souvenir or weapons — and not to film videos," Halevi says.

"We are not on a killing spree, revenge, or genocide. We have come to win and defeat a cruel enemy, who deserves a bitter loss," he says.

On the IDF's probes of its failures in the lead-up to Hamas's October 7 onslaught, Halevi says, "We will carry out the investigations with five leading values: truth, relevance, transparency, responsibility, and togetherness."

## PM FAILED TO ACT ON HAMAS MULTI-MILLION DOLLAR INVESTMENT PORTFOLIO, EX-MOSSAD OFFICIAL SAYS (YNet 2/20/24)

Former senior Mossad official, Udi Levi, said in an interview with the BBC that Prime Minister Benjamin Netanyahu missed an opportunity to disrupt the flow of funds to Hamas, years before the October 7 massacre.

Levi, who served until 2016 as the head of a unit dealing with economic warfare against terrorist organizations, advised Netanyahu to economically weaken Hamas, believing it would hinder the group's military buildup.

He said that he repeatedly told Netanyahu that Israel has the means to undermine Hamas "solely through the use of economic tools." According to Levi, he never received a response from Netanyahu to his proposal.

Levi believed that had Netanyahu acted, a great deal of money would have been prevented from reaching Gaza. "The monster that Hamas built probably [wouldn't be] like the same monster that we faced on October 7th." He said Hamas needed billions and not millions to build the network of tunnels beneath the Strip and to pay for an estimated 30,000-strong military force.

He said he had discussed a specific funding source with Netanyahu in 2014, which Israeli intelligence purportedly identified as a multi-million-dollar investment portfolio controlled by Hamas and operated from Turkey.

Some 40 companies across the Middle East and North Africa are believed to be in the portfolio, including Saudi Arabia, Algeria, Sudan, Egypt, the Gulf and also Turkey, Panorama said. "The alleged investments include everything from road construction, pharmaceuticals and medical equipment to tourism, mining, gold prospecting, and luxury real estate projects."

Billions more had been provided by UN agencies, the EU, the Palestinian Authority in the West Bank, and numerous charities. All intended for humanitarian purposes, the BBC said but added that there is no way to verify how much of it was diverted for Hamas's military purposes.

"We discussed Qatar and Iran as the main sponsoring entities," Levi said regarding Hamas funding sources. He emphasized that "in a certain sense, Turkey is even more crucial, as it represents a central and critical point for Hamas in managing its financial infrastructure." According to the BBC, The Prime Minister's office did not respond to Levi's allegations.

## WIDESPREAD SUPPORT FOR SMOTRICH (Arutz-7 2/21/24)

A poll conducted in the WhatsApp group of Kan 11 News on Tuesday,

following the interview with Finance Minister Bezalel Smotrich, asked the participants whether they agree with Smotrich's remarks that the most important goal right now is to defeat Hamas.

More than 1,600 respondents supported Minister Smotrich's opinion and answered "yes, victory is more important". Only 353 supported the answer "no, the most important thing is the return of the hostages".

Earlier, Minister Smotrich was asked, during an interview on Reshet Bet radio, about his position regarding the negotiations for a deal to release the hostages from Hamas captivity.

"It's not the most important thing. Why hold a competition? What's important now? We need to destroy Hamas. It's very important, but you also understand that saying 'at any cost' is a problem. We need to return the hostages, we need to pressure Hamas," said Smotrich.

Smotrich later posted a tweet on X in which he wrote, "I was asked in an interview whether the return of the hostages is not the most important thing, before destroying Hamas and winning the war. My answer is clear: Only by destroying Hamas and winning the war will we return all the hostages. Those who call for a deal at any cost will lead to Israel's defeat in the war and will also remove the possibility of bringing the hostages home."

Minister Benny Gantz said "The return of the hostages is not only our goal in the war, it is our moral imperative as a country and as a people. It is the most urgent thing. We will not miss any opportunity to bring them home."

Minister and cabinet member Yifat Shasha-Biton said, "It is important to topple Hamas, but the return of the hostages is the most urgent thing! Without the return of the hostages, there is no victory! Certainly not 'total victory'. Those who do not understand this do not know what leadership is."

Opposition leader Yair Lapid responded, "Smotrich's attack on the families of

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the hostages is a moral disgrace. Heartless people cannot continue to lead the State of Israel to the abyss. Smotrich, 1,200 Israelis were murdered on your watch and that of Netanyahu, on your watch Israeli citizens, for whose fate you are responsible, were kidnapped, tortured and raped. Without the return of the hostages, Israel will not win."

#### IDF CONSIDERING NOT PROMOTING GENERAL WHO ORDERED THE SHELLING OF HOUSE IN BE'ERI (Arutz-7 2/21/24)

The IDF is considering appointing Brigadier General Barak Hiram, the commander of the 99th Division, to an office position instead of the position of commander of the Gaza Division as was decided last June.

Ynet reported that the reconsiderations come after Hiram ordered the shelling of a house in which terrorists were entrenched in Kibbutz Be'eri on October 7th which led to the deaths of 12 hostages.

According to the report, the issue was raised in confidential conversations with the top military brass, but a final decision has yet to be made. However, such a move would solve the conundrum that faces the IDF amid strong opposition by Be'eri residents in light of Hiram's fatal order.

The officer, who held several command positions over his years of service and lost an eye during the Second Lebanon War, is considered a highly talented field commander and has not served in too many desk positions that can aid his promotion.

The IDF Spokesman commented: "Brig. Gen. Hiram is a worthy, moral, and appreciated officer who fought bravely during the events of October 7th, and participated in the war in Gaza, while risking his life, for the security of the citizens of Israel. The officer was appointed as Gaza Division commander in June 2023, and as of now, there is no change to the appointment."

In a December interview with the New York Times, Hiram admitted that after negotiations with the terrorists failed he ordered the tank to "break in, even at the cost of harming civilians," and in footage from an IDF helicopter published by Channel 12, the IDF tank is seen firing shells at the house.

#### 2000-YEAR-OLD HASMONEAN COIN DISCOVERED BY CHILD EVACUATED ON OCT.7 (JPost 2/21/24)

While exploring the area around the hotel that he had been evacuated to along the Dead Sea, Nati Toyikar came across an ancient coin dating back to the Hasmonean period

An 11-year-old boy found a 2,000-year-old coin belonging to the Hasmonean king and high priest Alexander Yanai, Israel Antiquities Authority announced. Nati Toyikar was evacuated from his home, Kibbutz Magen, following Hamas's October 7 attacks. He is currently living in one of the hotels for evacuated residents along the Dead Sea, where, on one of his explorations, he unexpectedly found an ancient coin from the time of Hasmonean king Alexander Yanai. Nati proved great responsibility and citizenship by returning the coin to the Antiquities Authority.

Nati's father, Ronen, shared "Sometimes when school is over, the kids go walking and exploring in the area of the hotel.

"Nati is a curious boy who likes to look at the ground and look for interesting things. After the trip, he came back to me excited and told me that he found a small coin. We researched the coin a bit on the Internet, and on Nati's own initiative, he suggested calling and reporting the finding to the Antiquities Authority. The great care we received and the fact that archaeologist Alex Freiberg came all the way to meet Nati and give him a certificate made him very happy. It motivates me to show good citizenship next time as well."

"Since October 7, we have guides from the educational centers of the Antiquities Authority organizing and conducting activities in hundreds of hotels where evacuees are staying. The participants get a few moments of distraction from the difficult reality and are exposed to the world of antiquities," says Orit Apalo and Einat Kashi from the Antiquities Authority.

"We meet the residents of Kibbutz Magen as part of a wide range of activities carried out among evacuees in the Dead Sea region, and we are happy that the younger generation already knows about the importance of antiquities."

According to Dr. Robert Cole, Head of the Coins Branch at the Antiquities

Authority, "the coin that Nati found is a well-known coin of the Hasmonean king and high priest Alexander Janai (104-76 BCE). On the face of the coin appears an anchor, and around it appears an inscription in Greek - "Alexander Basileus," which translates to "(of) Alexander the King." On the back of the coin appears a star with eight rays, surrounded by a crown of kings. Between the rays, you can see an inscription, which appears in small letters. Only a part of it can be deciphered here. It recalls the name and title of the king in ancient Hebrew: [Yohan]n/he/mel/[cha]/."

Hasmonean rule reached the peak of its power and territorial expansion under Alexander Yanai. As a Jew and an important Hellenistic ruler, he held the dual title of high priest and king - which is a noticeable feature in the inscription on a coin.

The coin was minted in the 80s BCE in very large quantities, and its wide distribution in Israel and neighboring regions indicates the expansion of the kingdom under Yanai's rule. Dr. Cole expands on this archaeological find, stating that "The coins of this type found along the coast of the Dead Sea are evidence of military and the king's conquests against the Kingdom of the Nabatim in Jordan. These coins were used to pay the king's soldiers and to build and strengthen fortresses in the area (such as Masada, Makhvar, Qumran) - and also - to build a fleet of vessels that operated in the Dead Sea. Hence, perhaps, the anchor symbol that appears on the currency."

#### ISRAELI SWIMMER WINS HISTORIC SILVER MEDAL AT DOHA WORLD CHAMPIONSHIPS (Israel Hayom 2/19/24)

An Israeli swimmer who was booed by the crowd after winning silver at the Doha World Championships on Sunday was left unperturbed by the hostility.

"I'm so happy to be here and represent my country in this hard time, being here with the Israeli flag means a lot to me and to my country," Anastasia Gorbenko told the floor presenter as a chorus of boos rained down from the terraces, drowning out her post-race interview.

Gorbenko took silver in the women's 400 meters individual medley.

The jeers continued as Gorbenko left the pool, and she was booed again at the medals ceremony.

The presence of Israeli swimmers at the championships has drawn criticism from some Doha media outlets and pro-Palestine groups amid Israel's anti-terrorism campaign in Gaza in response to Hamas's Oct. 7 brutal onslaught, in which terrorists killed 1,200 Israelis, mostly civilians.

#### STRANGE STONE BOX FROM SECOND TEMPLE JERUSALEM IS REVEALED. WAS IT KOSHER? (Ha'aretz 2/21/24)

A rare multi-compartment container carved out of soft limestone around 2,000 years ago is being displayed to the public for the first time at the Israel Museum, the Israel Antiquities Authority said on Wednesday.

It had been found inside an ancient store from the Second Temple period that once stood alongside the Pilgrimage Road in the City of David, the authority says. But it was in a destruction layer and its sides are blackened, suggesting that this box "witnessed" the fury of the Romans at the Jewish Revolt, leading them to destroy Jerusalem.

The container is square, 30 by 30 centimeters (about a foot by a foot), and contains nine equal-sized compartments. It may be unusual in archaeological terms, but looks like humdrum multi-compartment containers in use all over the place today to hold sewing gear, nails and screws, and so forth.

The archaeologists involved in the IAA excavation in the City of David, led by Dr. Yuval Baruch and Ari Levy, assume the box was used for exactly that sort of thing - laying out small sorted items, likely for sale.

Previous excavations in the area over some 150 years have revealed indications of brisk commerce along the Pilgrimage Road (as we call it today), including weights and other measuring tools, production equipment, any number of vessels made of ceramic and glass, and of course coins. In other words, the road connecting the Siloam Pool to the Temple Mount housed a market in the Second Temple period.

"It seems that the newly discovered box was related to this commercial activity along the Pilgrimage Road," Baruch and Levy said in a statement.

But there's a twist.

Starting around 40 B.C.E., Jews began to use kitchenware rather crudely carved out of limestone rather than pottery. This practice arose because the book of Leviticus specifies that vessels made of wood, leather or cloth are rendered impure by contact with impurity such as pig, semen or a diseased person, and ceramic cannot be "koshered" if befouled. But the book doesn't mention stone.

Since one prefers to serve, then eat off, some implement rather than no implement, the practice arose of carving dishes and platters and more from the local limestone. In short, stone dishes in ancient Israel were the result of kashrut interpretation.

Biblical archaeologist Shimon Gibson has previously told Haaretz that Second Temple Jews continued to use ceramics in their day-to-day life, but stoneware continued to reign in the Jewish kitchen until about 135 C.E. He also pointed out that while stoneware is heavy and cumbersome, at least if it drops on the floor it's less likely to shatter.

Gibson's research concluded that use of stone vessels began in Jerusalem and the Temple, and would stay there for about 50 years. Only then did the practice spread to other Jewish communities in the area. No stoneware has been found in non-Jewish ancient communities.

Which leads us back to this enigmatic multi-compartment box. It's made of the same stuff as the heaps of Jewish stoneware found in the Old City, by the Old City walls and in the City of David, and therefore smacks of the purity regulations.

"It seems that the multi-compartment stone box from the City of David was related to the unique Jerusalem economy conducted in the shadow of the temple maintaining strict observance and in accordance with purity laws. Therefore, we can consider this box a distinctly Jerusalem find," Levy and Baruch stated.

Actually, it isn't the first box of this kind to be found in Jerusalem. Several have been found – just none in this relatively good condition. Half a century ago, the antiquities authority notes, the archaeologist Nahman Avigad found the remains of one in the Jewish Quarter and quipped that it looked like a bowl for nuts and seeds.

The fact is we have no idea what exactly these boxes were used for.

None of the boxes were in good condition and this one too was found broken, but it's the best we have yet.

"The box was found broken into pieces with parts missing," said Dudi Mevorah, senior curator of archaeology at the Israel Museum. "The fragments were brought to Victor Uziel, conservationist from the Israel Museum Artifact Conservation Laboratory, which specializes in treatment and restoration of artifacts directly from the field. We placed the stone box on permanent display together with spectacular colorful frescos, chandeliers and magnificent pottery, stone and metal vessels from Jerusalem's luxury houses dating to the end of the Second Temple period. You are invited to come and see them."

#### THE US PEACE PLAN'S DANGEROUS IMPLICATIONS (Meir Ben Shabbat, Israel Hayom 2/16/24)

The recent reports that a fast-track peace plan is in the works that will include a set timeline for establishing a Palestinian state, should surprise no one in Israel.

As far as Washington is concerned, the Gaza war is an opportunity to herald a new Middle East with regional integration and a Palestinian state being at its core.

For President Joe Biden and his administration, pursuing this will is necessary because of domestic politics because of the ongoing criticism from within the Democratic party over his support for Israel in the war, as well as in light of his deteriorating standing in the polls.

In the months remaining until the presidential election, Biden's people will try to present the initiative as an achievement in foreign policy and as a move that prevented a slide into a regional war, brought the countries that leaned towards the Chinese-Russian axis back into the American-Western orbit,

and strengthened the US position in the Middle East, without embroiling it in war.

Even before we look into the implications of such a plan, the US needs to address the question of its feasibility.

Are the conditions in place so that it could be set in motion? Washington understands that it will not be possible to promote such a plan without first stopping the Gaza war. Ending the war is also necessary to resolve the crisis caused by the Houthis in the Red Sea and to extinguish the flare-up with Hezbollah on the northern front.

However, Israel's leaders will not be able to end the war without three conditions being met: the return of the captives; the toppling of Hamas; and Israeli security control of the strip, which will prevent Hamas resurgence.

For the US, to address all this, there is a need for the deal it is currently pressing for. Such a deal would allow the return of the captives in exchange for ending the war and bringing in an "upgraded Palestinian Authority" that would manage civilian affairs in the Gaza Strip, and that would supposedly be a sufficient sign of the collapse of the previous regime. The Americans, it seems, have already prepared an "incentive package" to overcome anticipated opposition from some of the players.

The main carrot Israel will get is the launch of a normalization process with Saudi Arabia. As for the Palestinian Authority, in addition to its upgraded status, it will receive diplomatic backing, resources, and a mechanism that will enable the rehabilitation of devastated Gaza.

For Qatar and Hamas, the carrot is that the war machine will become idle before it completes its job. This is in addition to the direct gain Hamas is still hoping to reap from a deal.

The plan not only ensures the survival of Hamas and preserves its remaining military, organizational, and governmental capabilities; it will also allow the organization to claim the title of having delivered to the PA and the Palestinian people, through the barbaric massacre and war crimes it committed, the highest political achievement in its history.

With the high levels of support it enjoys among the Palestinian public, this is the sure way for Hamas to seize power in the West Bank as well.

A Palestinian state established thanks to Hamas is a prize for terror. It will boost the "axis of resistance" and serve as the ultimate validation of the doctrine preached from every platform by zealous Islamists: Israel can only be defeated by force.

Initiating such a plan damages the main goal Israel seeks to achieve in this war – restoring deterrence. As Israeli security forces exact an ever-heavier price imposed on Hamas for this purpose, Israel's friends overseas have given Hamas an unprecedented political achievement.

The Palestinian Authority, which did not condemn the massacre, leads the political struggle against Israel and encourages terror activity through its payments to terrorists, continues to enjoy Washington's sympathetic ear.

Were it not for the intensive activity of the security forces in cities and refugee camps in the West Bank, thwarting Hamas terror and disrupting its networks, it is doubtful whether the PA could have been able to stand up to it. When this is the PA's situation in the West Bank, talk of upgrading its status is detached from reality.

As for the incentives offered to Israel: With all due respect for normalization with Saudi Arabia, the Gaza war returned Israel to its core values, to the realization that it is still fighting for its existence. It must be made unequivocally clear that Israel will oppose the US initiative. It must continue to destroy Hamas' capabilities, complete the job in Rafah, increase pressure to return the captives, and not let the background noise hurt internal solidarity. This is not just a realistic and sober approach – it is also the moral call Israel has to answer as it seeks to counter evil.

#### HEZBOLLAH HAS HARMED ISRAEL'S NORTH WITH FAR MORE THAN ROCKETS, AS ESCALATION BREWS (Amos Harel, Ha'aretz 2/15/24)

On the road connecting Kibbutz Misgav-Am to Moshav Margalioth and Kibbutz Manara, there's hardly any traffic; it's far too dangerous to drive there. The light traffic between Margalioth and Manara to the south moves on a side road

that's considered safer. Even so, it has one weak spot – a few hundred meters of it are left exposed where there's a continuous line of sight between the Lebanese and Israeli sides and anti-tank missiles can be used at any time. The travelers on this road console themselves with the knowledge that Hezbollah's anti-tank missile aiming systems have difficulty dealing with fast moving targets. They slam on the accelerator and hope for the best.

Wednesday was one of tensest days on the Israel-Lebanon border since the Gaza war began October 7. Apart from the week-long cease-fire at the end of November, during which the hostages in Gaza were released, the fighting in the north didn't stop for a moment. Hamas' massacre against Israeli communities on the Gaza border and the Israeli offensive drew most of the attention to the south, but not a day goes by without anti-tank missiles, rockets and attack drones being launched from Lebanon into Israel. And not a day goes by without a forceful air strike on Lebanese soil.

After attacks by the Israel Defense Forces killed nine Hezbollah and Islamic Jihad combatants in Lebanon on Tuesday, Hezbollah launched a rocket barrage to the Safed region on Wednesday morning. A female Israeli soldier was killed when a rocket landed in the IDF's Northern Command headquarters and eight other people were wounded. The IDF responded with a series of massive attacks on Hezbollah targets.

These exchanges, a step away from erupting into an all out war, forced a surreal reality on Israel. From the beginning, on the day of the massacre, residents near the border fence with Lebanon began evacuating. In the following days, thousands of northern residents left their homes at the state's instructions, from an area up to five kilometers wide within Israel's territory.

The evacuation included Kiryat Shmona, almost entirely emptied of its residents. On Tuesday, a mother and son were badly wounded by two anti-tank missiles. In Nahariya, in contrast, the city decided not to evacuate its residents. As a result, Hezbollah's aggression succeeded in forcing a sort of security belt inside Israel. Some 100,000 residents from villages in southern Lebanon were evacuated northward for similar reasons.

The signs of destruction in these communities and the roads leading to them are evident. Most of it caused by Hezbollah anti-tank missiles, mortars and Katyusha shells that hit dozens of houses.

But the IDF also left scars on the kibbutzim and moshavim along the fence. After more than four months of fighting, the communities turned into improvised military bases. Tanks and armored personnel carriers damaged the roads, entrance gates and infrastructure. The soldiers often treat the houses as their own, leaving considerable damage. The entry to the houses are unsupervised and no military official take responsibility for the property. Taking care of the damage, under fire, is slow and cumbersome, raising considerable frustration among the residents in view of the IDF's indifference. Hezbollah's effort is aimed mainly at striking at outposts and soldiers. But when the day is mostly over and no military target is available, the organization's cells make do with aiming at civilians. The death of more than 200 Hezbollah and Palestinian terror organization members seems to have caused disappointment among the organization heads, increasing the pressure on commanders in the field to show results.

In the current confrontation, Hezbollah displayed a new fighting means – Iranian-produced Almas anti-tank guided missiles with a 10 kilometer range, compared to the six kilometer range of the veteran Russian-made Kornet anti-tank guided missiles.

The residents of the northern border left following the massacre sights in the south and the fear that Hezbollah's Radwan Force, whose men are much more skilled than Hamas terrorists, would carry out a similar attack. Anyone who saw on television how the yellow gate was broken in the south by terrorists, can imagine a similar terror taking place in the northern communities.

But meanwhile, following the IDF's methodical attacks and the blasting of most of its southern outposts, a portion of the Radwan forces have retreated from the border. In reality, the residents, justly fearing Radwan raids, are not returning because the anti-tank threat is spreading up to 10 kilometers south

of the border. The council heads' firm demand is to introduce a new reality, if needs be by force, to enable a safe return.

Upper Galilee regional council chairman Giora Salz told Haaretz: "Many of our schools are not protected. We turned hundreds of shelters into pre-schools and schools. People want to return to their lives and enable their children to resume their routine. The state isn't with us in this war. Up until this moment the government hasn't been taking part in the situation. No official that talks to us has the authority to make decisions on funds. As a council, we simply have no official that is able or has the authority to deal with us."

"If they now ask the residents to return, I assume most will within three months. But the entire army is in the communities. So how will that happen exactly? In Kiryat Shmona, the central city in the region, there are no active banks, no health clinics, no trade. There's no possibility of bringing people back in this situation and running routine life. Companies and businesses have moved to the center with the state's approval and funding. We don't know which of them will be back when the fighting is over. Usually they employ thousands of residents," he added.

Artur Gavrielov, the security coordinator in Misgav-Am, said: "The first forces to come here were conscripted soldiers, not exactly sensitive to the idea that people live here who left their homes in one moment, leaving everything behind without locking the doors," he says. "We feel much more comfortable with the reserve soldiers that replaced the conscripted ones."

"Until the war we lived here in paradise," says Benny van den-Hoven, a member of the kibbutz watch team. "We were at the height of the north's blooming and now everything is falling apart. I'm a kibbutz member but my wife is from Rishon Letzion originally and she already made it clear she's not returning north with the children. When the IDF left Lebanon in 2000 they told us the army was strongly deployed on the border and every violation would be met with a strong military reaction. Over the years, they reduced the forces and disarmed the watch teams. If the October 7 attack had taken place here by surprise, we wouldn't have been able to deal with it. After the Second Lebanon war there were 17 years of quiet and prosperity in the north. I will buy any solution that would bring another 17 years of quiet. If this event doesn't end clearly with the IDF separating between the communities and danger, people will be afraid to come back."

Dr. Shimon Shapira, who specializes in Hezbollah studies, says the organization's secretary general Hassan Nasrallah has set a strategy that directly links the war in Gaza to the clashes in the north. "Israel wants to sever the knot between the two fronts. But he says clearly that as long as the fire continues in Gaza, it will continue in Lebanon. And if Israel continues to shoot after the cease-fire, Hezbollah will react accordingly, preserving the deterrence against Israel, which Nasrallah sees as an important Lebanese national interest," he says.

Shapira says Hezbollah is afraid Israel will initiate a coordinated air attack in the area south of the Litani River, and threatens to exact a price in Israeli territory. "They've also started to describe the towers [in the Tel Aviv area] as an appropriate target for a response to the Israeli bombardments in Beirut. Meanwhile, Hezbollah is demonstrating accurate strikes at Northern Command headquarters and at the air monitoring unit on Mount Meron."

While Israel is discussing with the United States and European states an agreement that would enforce an updated version of the Security Council's 2006 Resolution 1701, Hezbollah has demands as well. "They emphasize the Israeli breaches of the resolution, headed by the air force's flights over Lebanon," says Shapira.

A French compromise proposal released this week calls for moving Radwan forces to 10 kilometers north of the border and appointing a supervisory team that would consist of Western countries and act independently of the United Nations. Ideas are being examined to deploy thousands of Lebanese Army soldiers in the south beside UNIFIL forces.

Despite the threats voiced yesterday, Israel clearly prefers to take the diplomatic course to calm the spirits, and if it can help it will go to war only after consummating the diplomatic alternatives.



# The Greater Washington Community Kollel SHABBOS DELIGHTS

## TORAH MINUTE

IN MEMORY OF RABBI KALMAN WINTER ZT"L

### Wearing Them On Our Hearts

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

Perhaps the most prominent of the special vestments worn by the *Kohen Gadol* (High Priest) was the *Choshen*, the Breastplate which featured twelve unique stones, each one marked with the name of one of the tribes. In describing how Aharon, the *Kohen Gadol*, would wear this vestment, the Torah states that he would "bear the names of the Children of Israel on his heart." (28:29) The next verse continues and states, "You shall place the *Urim V'tumim* inside the *choshen* on his heart." Rashi explains that the *Urim V'tumim* was something upon which was written G-d's name and which was placed in the folds of the *choshen*. What message are we to glean from the fact that the *choshen* was located over Aharon's heart?

The Midrash (Yalkut Shimoni 172) teaches us that Aharon merited to bear the *choshen* and *Urim V'tumim* on his heart because of an event that transpired while the Jewish people were still enslaved in Egypt. At the Burning Bush, when G-d first informed Moshe that he would be the one to lead the Jewish people out of Egypt, Moshe was concerned for his older brother Aharon's pride. Aharon had been G-d's prophet for the people up until now. How would he react to his younger brother usurping his position? G-d assured Moshe that Aharon "will see and rejoice in his heart." (Shemos 4:14) Regarding this the Midrash says: "Rabbi Shimon Bar Yochai said, the heart that rejoiced in the greatness of his brother will wear the *Urim V'tumim* on his heart."

Rav Chaim Shmuelevitz explains that specifically someone who has room in their heart to rejoice over the good fortune of another will also have room in their heart to feel the pain and suffering of another. Aharon, who possessed this trait was therefore suited to wear the names of the Children of Israel on his heart, a sign of his ability to empathize with others and seek atonement on their behalf.

The Mishna in Pirkei Avos (1:12) teaches us that Aharon "loved people." One manifestation of this was his ability to rejoice in the success of others and to feel the pain of others. May we each strive to emulate the ways of Aharon Hakohen.

**Wishing you a Good Shabbos!**

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## Point to Ponder

**Into the Breastplate of Judgment shall you place the Urim and the Tumim... (28:30)**

When Aharon saw that Moshe, his younger brother, was appointed to be the leader and redeemer of B'nei Yisrael, he was happy. What did he merit on account of this? He merited wearing the Choshen / Breastplate of Judgment (Shabbos 139a).

The Choshen is one of the priestly garments. Aharon was required to wear it, as a priestly garment. Why is it considered to be a reward that he merited to wear it? He would have worn it anyway!

## TABLE TALK

## Parsha Riddle

**Which seforim are named for parts of the bigdei kahuna (the Kohen's clothes)?**

Please see next week's issue for the answer.

**Last week's riddle:**

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

**Answer: The Aron (Ark)**

## HATORAH V'HAMITZVAH

### HALACHA INSIGHTS FROM THE PARSHA

From Our Archives

The first half of Parshas Titzaveh contains Hashem's detailed set of instructions for the fashioning of the priestly vestments worn by the High Priest (*kohen gadol*) and the ordinary priests (*kohanim hedyotim*). For most of the past two millennia, these laws have been moot, due to the abolition of the sacrificial order, but in the 19th century, in the course of the controversy over R. Tzvi Hirsch Kalischer's ambitious proposal to reinstitute the sacrificial order, the Torah's descriptions and laws of the priestly vestments began once again to be considered in a practical light.

The sacrificial service requires kohanim, who must wear their priestly vestments. The general assumption, however, is that *kohanim hedyotim* are sufficient, which greatly simplifies the fashioning of the vestments, as their vestments are much simpler than those of the *kohen gadol*. Nevertheless, one serious objection raised by R. Akiva Eiger concerns the girdle (*avneit*). While the *kohen gadol's* *avneit* includes various forms of dyed wool, including *techeiles* (generally translated as blue wool) and *argaman* (generally translated as purple wool), the *kohen hedyot's* vestments generally consist solely of simple linen. There is, however, a Talmudic dispute regarding the *kohen hedyot's* *avneit*; one opinion is that it, too, consists solely of linen, while another view is that it resembled the *kohen gadol's* *avneit*, and contains *techeiles* and *argaman*. In light of this latter view, R. Akiva Eiger argued that the construction of the *avneit* is a practical impossibility, since the dye used to produce *techeiles* is traditionally derived from a marine creature known as the *chilazon*, whose identity was unknown at the time. Similarly, we do not know how *argaman* is produced.

R. Kalischer countered by arguing for the opinion that the *kohen hedyot's* *avneit* does not contain *techeiles* (or *argaman*). He further argued that even if it should ideally contain *techeiles*, the absence of *techeiles* does not render it completely invalid (just as white tzitzis are still worn even in the absence of *techeiles*). Additionally, he suggested that *techeiles* does not necessarily need to be derived from the *chilazon*, but may be derived from other sources as well (Derishas Tzion, Ma'amar Kadishin).

PRESENTED BY

RABBI YITZHAK GROSSMAN, ROSH CHABURAH

## KIDS KORNER

### Who Am I?

#### #1 WHO AM I?

1. Shatnez.
2. Four more than the "regulars."
3. Uniform.
4. We are called "gold."

#### #2 WHO AM I?

1. I made lights.
2. I gave answers.
3. I was in the fold.
4. I was only for the first Beis HaMikdash.

#### Last Week's Answers

1. **#1 Menorah** (I was gold, I had blossoms, I had fruit, You can find my picture in Italy.)
2. **#2 Aron (Ark)** (I was hidden away, I was a three in one deal, My place was by the rock, I was uplifting.)

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