

YOUNG ISRAEL SHOMRAI EMUNAH

SHABBOS SHORTS

Candle Lighting 5:43 | Havdalah 6:43

Shabbos Shorts is sponsored by **Ros & Herman Efron** to celebrate the election of their son, Professor Noah Efron, Chair of the Tel Aviv Green Party, to the Tel Aviv City Council and by **Nancy & Bruce James** to commemorate the 40th Yahrzeit for the late spiritual leader of Keshet Israel, Rabbi Philip L. Rabinowitz, HaRav Yerucham Fishel Aryeh Ben Asher, on Wednesday, March 6, 26 Adar I.



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

Tzivia Bramson on the bar Mitzvah of her great-grandson, Shimon Weinstein, grandson of Renee & Mayer Weinstein.

Rene & Rami Isser on Eitan's engagement to Batsheva Moskowitz, daughter of Tali & Jeff Moskowitz of West Hempstead, NY. Mazal Tov to Eitan's siblings Pola & David and family, Esther & Yonatan and family and Ariel & Eliana and family; and to Batsheva's siblings Ilan, Adin, and Gila.

Lew Sosnowik on the Bat Mitzvah of his great-granddaughter Malka Maza. Mazal Tov also to the grandparents, Fran & Michael Sosnowik and to Malka's mother, Chaya Sarah and the rest of the Sosnowik Family.

Condolences

Rachel Leiser Levy, on the passing of her mother, Roberta Leiser. Shiva will be observed until Monday morning at 1101 Noyes Dr. Motzei Shabbos: 7:30 PM -10PM, Sunday: 9 AM-12 Noon, 3 PM-5 PM and 8 PM-10 PM.

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.

8:45 Minyan Drasha is sponsored by **Lynn & Stephen Deutsch** to commemorate the Yahrzeit of Stephen's mother, Rivka bas Yisroel V'Krenzia whose Yahrzeit is 23 Adar I, March 3, and by the **Gimbel Family** L'ilui Nishmas Yonah's grandparents, Baila Yenta bas Yitzchak Isaac Yahrzeit on 22 Adar I and Yehuda ben Chaim Yahrzeit on 26 Adar I.

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

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

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.

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

Purim Costume Gemach - March 3, 6 and 10.

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](#)

Young Israel Shomrai Emunah is pleased to welcome Rabbi Menachem Winter and the rabbis and families of the Greater Washington Community Kollel along with Mordechai Levovitz as they share a Shabbos of Inspiration with us and the families and guests in our community.

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:

5:45 (B) 5:35 (Sephardi, LBM)

The Friday night Davening in (B) will be a special Ruach Minyan. Those desiring another option may make a Minyan in the Small Beis Medrash.

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 (B)

DIVREI TORAH:

8:45 Main Minyan:

Rabbi Menachem Winter

9:15 Minyan: Rabbi Hillel Shaps

Sephardi Minyan:

Rabbi Yitzchak Mandel

SHIURIM:

Hashkamah Minyan Gemara Shiur: (SBM)

Rabbi Yitzhak Grossman

Ohr HaChaim Chabura: 8:55 (S)

Rabbi Hillel Shaps

Pre-Mincha Shiur: 4:55 (B)

Rabbi Hillel Shaps

Shiur between Mincha/Maariv: (B)

Rabbi Yitzhak Grossman

Kiddush Sponsors

Hashkamah Minyan Kiddush is sponsored by the Hashkamah Kiddush Group.

Shul Kiddush is sponsored by **Sandie Thurman** to commemorate the 10th Yahrzeit of her husband, Chanoch ben Avraham HaCohen A"H.

Sephardic Minyan Kiddush is sponsored anonymously in honor of Moshe Nissan.

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

YISE Supports Israel

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

Remembering Maoz Morell in the Washington Jewish Week: <https://dmag.washingtonjewishweek.com/February-29-2024/index.html?page=8>

YISE maintains a community-wide Tehillim WhatsApp group. To join, visit chat.whatsapp.com/GdkM5n3uJx44h8xFbwBEIO. To submit names of soldiers serving in the IDF for tefilot, please send the soldier's Hebrew name and his/her mother's Hebrew name to csimon@YISE.org.

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

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

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

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

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

Upcoming YISE Events

GWCK Shabbos of Inspiration at YISE with guest baal tefillah and singer, Mordechai Levovitz! Shabbos Parshas Ki Sisa – March 1-2. [see flyer for full schedule](#)

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 - Shabbos, March 9 after Musaf of 8:45 and 9:15 "Ancestry DNA in Halakha: What is Your Sitting Image?," 4:30 PM "Medical Halakha Update 5784" and between Mincha & Maariv "Monarchs, Minyanim and Mitochondrial DNA: Jews, Medicine and History". [see flyer](#)

Capital Kosher Pantry Purim Food Drive - Bring some Purim joy by donating to our Purim Food Drive! We'd greatly appreciate donations of: grape juice (plastic bottles), hamantaschen filling, baking ingredients, bottled drinks, juice boxes, disposable plates, ziplock bags, snack size bags of chips, pretzels, etc. Food donations must be shelf stable, well within use-by date and in factory-sealed containers. Drop off in our collection bins, including the YISE lower lobby. [see flyer](#)

Pre-Purim Shiurim - Tuesday March 12, 8:15 PM-9:15 PM "Erasing Amalek: Remembering and Removing Amalek in Our Times." and Tuesday March 19, 8:15 PM-9:15 PM "The Jews had Light and Joy: Defining and Finding Happiness when Surrounded by Confusion and Pain." Given by Rabbi Postelnek on Zoom. [see flyer](#)

YISE Purim Seudah - Sunday March 24, 5:00 PM in the Social Hall. RSVP by March 18 at yise.org/purimseudah. Special member rates: \$30/adult, \$20/child (3-12), \$100/family max. Regular rates: \$36/adult, \$26/child (3-12), \$140 family max. Book as individuals or reserve a block with (10+) friends! Sponsorships available. Sign up now; limited spots available! [see flyer](#)

Post-Seudah Purim Mesiba - All are welcome to join for a post-seudah mesiba with dessert and live music! Sunday, March 24, starting approximately 7:00 PM in the Social Hall. [see flyer](#)

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

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

The Week Ahead		Sunday March 3 23 Adar I	Monday March 4 24 Adar I	Tuesday March 5 25 Adar I	Wednesday March 6 26 Adar I	Thursday March 7 27 Adar I	Friday March 8 28 Adar I	<u>Next Shabbos</u> March 8-9, 2024 29 Adar I 5784 Parashas Vayakhel/Shekalim Mevorchim Hachodesh Candle lighting 5:50 Havdalah 6:50
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	Friday Night: Mincha/Maariv: 5:50 (B) 5:45 (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), 5:45 (B), 5:40 (Sephardi, LBM) Maariv: 6:50
	Sephardi (LBM)	8:00	7:30	7:30	7:30	7:30	7:30	
Mincha/ Maariv	Ashkenazi (B)	5:50	5:50	5:50	5:50	5:50		
	Sephardi (LBM)	5:40	5:40	5:40	5:40	5:40		
Maariv	Ashkenazi (B)		7:30	7:30	7:30	7:30		
Halachic Times: Latest Alos Hashachar 5:18 AM, Earliest Talis and Tefilin: 5:45 AM, Latest Netz: 6:37 AM, Latest Krias Shema: 9:23 AM, Earliest Mincha: 12:51 PM, Earliest Shkia: 6:03 PM, Latest Tzeis Hacoachavim 6:50 PM								

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

NEXT SHABBOS SHORTS DEADLINE: WEDNESDAY, MARCH 6, NOON
SUBMIT ITEMS FOR THE SHABBOS SHORTS TO: ANNOUNCE@YISE.ORG
WWW.YISE.ORG | 301-593-4465 | OFFICE@YISE.ORG



MARCH 2024 | 21 ADAR I - 21 ADAR II 5784

בס"ד

SHMA

YOUNG ISRAEL SHOMRAI EMUNAH
SHOMRAI MONTHLY ANNOUNCEMENTS

Shul Announcements

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

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

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

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

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

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

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

Upcoming Community Programs & Listings

The Golden Network Lunch and Learn - "How can your primary care physician help keep you healthy?", with Dr. Paul Silver, Wednesday, March 13, 11:45 AM at KMS, followed by a musical presentation by Dr. Stuart Goldman. RSVP by 3/10: director@goldennetwork.org.

Ko-Ach Boys Baseball - (grades K-6th) starts March 31st! Ko-Ach Baseball takes place on Sundays at White Oak Middle School March 31 -June 9. Register: <https://hoopeducation.com/ko-ach/>

Kemp Mill Toastmasters - Wednesday nights, 8:00 PM - 9:15 PM. March 6, 20 in person in YISE Social Hall. March 13, 27 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 ype@kempmilltoastmasters.com for more info.

Yad Yehuda Matanot L'Evyonim - Donations are being collected between now and 5:00 pm Purim day. Donating appoints Yad Yehuda as your shaliach (representative) to fulfill the mitzvah of Matanot L'Evyonim on your behalf. 100% of the money collected will be distributed to local individuals and families in serious financial distress. To donate, please visit <https://yadyehuda.org/matanot-levyonim>. Yad Yehuda of Greater Washington is a 501(c)(3) tax-exempt organization.

Gently Used Hat Sale - Drop off hats/tichels/headbands/etc at Peninah Gershman's house (934 Clintwood Drive) by Tuesday, March 5. Sale at KMS on Sunday, March 10, 10 AM - 4 PM and 7 PM - 9 PM. All proceeds will be donated to local organizations.A

Yad Yehuda Purim Cards for Sale - Only \$2/each! Support Yad Yehuda in its mission to provide food and financial security to the Greater Washington Jewish community by purchasing Purim cards. Available online: <http://yadyehuda.org/ecards>. (Please note e-cards will be sent immediately after you complete your order.) Printed Purim cards can be purchased by contacting Debbie Katz, dkatz@yadyehuda.org.

Genizah Drop-Off Day - Sunday, March 31, 10:00 AM - 3:00 PM at Garden of Remembrance Memorial Park, 14321 Comus Road, Clarksburg, MD 20871. Please bring only actual Shaimos items. For more information, call 301-428-3000 or email info@gardenofremembrance.org.

Recurring Community Programs and Listings

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

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

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

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

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

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

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

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

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

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

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

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

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

APRIL DEADLINE: MONDAY, MARCH 25, NOON
SUBMIT ITEMS FOR THE SHMA TO: ANNOUNCE@YISE.ORG
WWW.YISE.ORG | 301-593-4465 | OFFICE@YISE.ORG

Sundays

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

Mondays

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

Tuesdays

5:55 AM - Rabbi Rosenbaum's Gemara Shiur for Men, on **Zoom A**
6:35 AM - 7:22 AM - Rabbi Yehoshua Levy's Gemara Shiur, Masechet Chulin, in the **Franco Beit Midrash**
9:30 AM - Rabbi Rosenbaum's one chapter of Tehillim followed by a 15-min Shiur on the Parsha, on **Zoom A**
12:30 PM - Rabbi Rosenbaum Tehillim followed by a 15-min Shiur on the Sefer Mesilas Yesharim as a merit for Israel, on **Zoom A**
1:30 PM - Rabbi Yitzchak Scher's Shiur for Men and Women "Profits from the Prophets" now studying Sefer Yehoshua, in-person, in the **Small Beis Medrash** and on **Zoom G**
8:15 PM - 9:15 PM - CLAS Mrs. Sara Malka Winter "Visions of the Prophets, Lessons & Insights from the Weekly Haftorah" for Women, on **Zoom D**

Wednesdays

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

Thursdays

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

Fridays

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

*Class times and locations as of February 29.
 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

**THIS
SHABBOS!**

GREATER WASHINGTON COMMUNITY KOLLEL



Shabbos of Inspiration



at Young Israel Shomrai Emunah
Shabbos Parshas Ki Sisa, March 1-2

Shabbaton Committee

Mickie & Josh
Breitstein
Simi & Sammy
Franco
Bayla & Jeremy
Goodman
Marilyn & Judah
Lifschitz
Barbara
Price

Inspiring
tefillas and
zemiros by special
guest baal tefillah
and singer

**Mordechai
Levovitz**



Full Schedule

Friday Night

5:45pm Mincha &
Kabbalas Shabbos
led by

Mordechai Levovitz

Followed by:

a delicious & elegant
**FRIDAY NIGHT
SEUDAH**
with inspiring Divrei
Torah and Zemiros
Reservations Required

Following the meal and
OPEN TO ALL!

Ruach-filled

ONEG SHABBOS!

approx. 9:00pm

Mini Learning Sessions

Special
Children's
Program:
Storytime
with
Rabbi C. Biberfeld
Social Hall

Rulership, Responsibility
& Reliving History:
Unique Lessons
of a Leap Year
Mrs. C. Cohen
Large
Beis Midrash

Not One, Not Two:
Is It Permitted to
Count Jews?

Rabbi Y. Mandel
Small
Beis Midrash

'Extrauterine Children':
Torah Perspectives On
LePage v. Center for
Reproductive Medicine
Rabbi Y. Grossman
Belonofsky
Sanctuary

Followed by: **a hot dessert buffet, heimishe Oneg delights,
and an uplifting Kumzitz!**

Shabbos Day

Hashkama Minyan Shiur:
Rabbi Yitzhak Grossman

8:45am Main Minyan
Shacharis & Mussaf
led by **Mordechai Levovitz**

Dvar Torah:
Rabbi Menachem Winter,
Rosh Kollel

Hearing the Cry's Cry

Minyan Sefardi (8:10am)

Dvar Torah: Rabbi Yitzhak Mandel

9:15 Minyan

Dvar Torah: Rabbi Hillel Shaps

Shabbos Afternoon

4:00pm - Women's Class

13 Middos: The Secret Power of Forgiveness

Mrs. Sara Malka Winter

Home of Mrs. Carol Lazar: 708 Lamberton Dr.

4:55pm - Shiur before Mincha

**Purim Perspectives: How Haman Helped Pave
the Way For the Second Beis Hamikdash**

Rabbi Hillel Shaps

Belonofsky Sanctuary

6:05pm - Shiur after Mincha

**Aharon, Chur, and the Golden Calf: Harm
Reduction In Halachah and Hashkafah**

Rabbi Yitzhak Grossman

Belonofsky Sanctuary

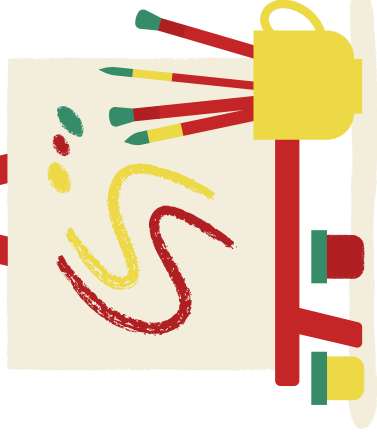
For more information, please contact Rabbi Hillel Shaps, nshaps@gwcillel.org, 347-869-9361



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
3/2: Painting and Pizza for High School Girls
3/3: Topsy Turvy Dinner and Chesed Activity for Middle School Girls
3/3: Seeing Tachanun Through New Eyes with Rabbi Rosenbaum
3/8: Scholar-in-Residence Rabbi Dr. Edward Reichman
3/9: Dor L'Dor - Family Chevrusah-style learning
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- 4:30 pm in Belonofsky Sanctuary — **"Medical Halakha Update 5784"**
- Between Mincha & Maariv in Belonofsky Sanctuary — **"Monarchs, Minyanim and Mitochondrial DNA: Jews, Medicine and History"**



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- January 27 — 7:30 pm**
- February 10 — 7:45 pm**
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Volume 30, Issue 21

Shabbat Parashat KiTisa

5784 - B"H

Covenant & Conversation - R Jonathan Sacks, z"l

The Closeness of God - The more I study the Torah, the more conscious I become of the immense mystery of Exodus 33. This is the chapter set in the middle of the Golden Calf narrative (between Exodus chapter 32 describing the sin and its consequences, and Exodus chapter 34 with God's revelation to Moses of the Thirteen Attributes of Mercy, the second set of Tablets, and the renewal of the covenant. It is, I believe, this mystery that frames the shape of Jewish spirituality.

What makes chapter 33 perplexing is, first, that it is not clear what it is about. What was Moses doing? In the previous chapter he had already prayed twice for the people to be forgiven. In chapter 34 he prays for forgiveness again. What then was he trying to achieve in chapter 33?

Second, Moses' requests are strange. He says, "Show me now Your ways" and "Show me now Your glory". These seem more requests for metaphysical understanding or mystical experience than for forgiveness. They have to do with Moses as an individual, not with the people on whose behalf he was praying. This was a moment of national crisis. God was angry. The people were traumatised. The whole nation was in disarray. This was not the time for Moses to ask for a seminar in theology.

Third, more than once the narrative seems to be going backward in time. In verse 4, for example, it says, "No man put on his ornaments," then in the next verse God says, "Now, then, remove your ornaments." In verse 14, God says, "My presence will go with you." In verse 15, Moses says, "If Your presence does not go with us, do not make us leave this place." In both cases, time seems to be reversed: the second sentence is responded to by the one before. The Torah is clearly drawing our attention to something, but what?

Add to this the mystery of the Calf itself – was it or was it not an idol? The text states that the people said, "This, Israel, is your God who brought you out of Egypt". But it also says that they sought the Calf because they did not know what had happened to Moses. Were they seeking a replacement for him or for God? What was their sin?

Surrounding it all is the larger mystery of the precise sequence of events involved in the long passages about the Mishkan, before and after the Golden Calf. What was the relationship between the Sanctuary and the Calf?

At the heart of the mystery is the odd and troubling detail of verses 7–11. This tells us that Moses took his tent and pitched it outside the camp. What has this to do with the subject at hand, namely the relationship between God and the people after the Golden Calf? In any case, it was surely the worst possible thing for Moses to do at that time under those circumstances. God had just announced that "I will not go in your midst". At this, the people were deeply distressed. They "went into mourning". For Moses, then, to leave the camp must have been doubly demoralising. At times of collective distress, a leader has to be close to the people, not distant.

There are many ways of reading this cryptic text, but it seems to me that the most powerful and simple interpretation is this. Moses was making his most audacious prayer, so audacious that the Torah does not state it directly and explicitly. We have to reconstruct it from anomalies and clues within the text itself.

The previous chapter implied that the people panicked because of the absence of Moses, their leader. God Himself implied as much when He said to Moses, "Go down, because your people, whom you brought up out of Egypt, have become corrupt". The suggestion is that Moses' absence or distance was the cause of the sin. He should have stayed closer to the people. Moses took the point. He did go down. He did punish the guilty. He did pray for God to forgive the people. That was the theme of chapter 32. But in chapter 33, having restored order to the people, Moses now began on an entirely new line of approach. He was, in effect, saying to God: What the people need is not for me to be close to them. I am just a human, here today, gone tomorrow. But You are eternal. You are their God. They need You to be close to them.

It was as if Moses was saying: Until now, they have experienced You as a terrifying, elemental force, delivering plague after plague to the Egyptians, bringing the world's greatest empire to its knees, dividing the sea, overturning the very order of nature itself. At Mount Sinai, merely hearing Your voice, they were so overwhelmed that they said, if we continue to hear the voice, "we will die". The people needed, said Moses, to experience not the greatness of God but the closeness of God, not God heard in thunder and lightning at the top of the mountain, but as a perpetual presence in the valley below.

That is why Moses removed his tent and pitched it outside the camp, as if to say to God: It is not my presence the people need in their midst, but Yours. That is why Moses sought to understand the very nature of God Himself. Is it possible for God to be close to where people are? Can transcendence become immanence? Can the God who is vaster than the universe live within the universe in a predictable, comprehensible way, not just in the form of miraculous intervention?

To this, God replied in a highly structured way. First, He said: you cannot understand My ways. "I will be gracious to whom I will be gracious and I will show mercy to whom I will show mercy". There is an element of Divine justice that must always elude human comprehension. We cannot fully enter into the mind of another human being, how much less so the mind of the Creator Himself.

Second, "You cannot see My face, for no one can see Me and live". Humans can at best "see My back." Even when God intervenes in history, we can see this only in retrospect, looking back. Stephen Hawking was wrong. Even if we decode every scientific mystery, we still will not know the mind of God.

However, third, you can see My "glory." That is what Moses asked for once he realised that he could never know God's "ways" or see His "face." That is what God caused to pass by as Moses stood "in a cleft of the rock" (Ex. 33:22). We do not know at this stage, exactly what is meant by God's glory, but we discover this at the very end of the book of Exodus. Chapters 35–40 describe how the Israelites built the

Mishkan. When it is finished and assembled we read this: Then the Cloud covered the Tent of Meeting, and the glory of the Lord filled the Mishkan. Moses could not enter the Tent of Meeting because the Cloud had settled on it, and the glory of the Lord filled the Mishkan.

We now understand the entire drama set in motion by the making of the Golden Calf. Moses pleaded with God to come closer to the people, so that they would encounter Him, not only at unrepeatable moments in the form of miracles, but regularly, on a daily basis, and not only as a force that threatens to obliterate all it touches, but as a presence that can be sensed in the heart of the camp.

That is why God commanded Moses to instruct the people to build the Mishkan. It is what He meant when He said: "Let them make Me a sanctuary and I will dwell (veshachanti) among them". It is from this verb that we get the word Mishkan, "Tabernacle," and the post-biblical word Shechinah, meaning the Divine Presence. Applied to God, as discussed last week in parashat Terumah, it means "the presence that is close." If this is so – and it is the way Judah Halevi understood the text – then the entire institution of the Mishkan was a Divine response to the sin of the Golden Calf, and an acceptance by God of Moses' plea that He come close to the people. We cannot see God's face; we cannot understand God's ways; but we can encounter God's glory whenever we build a home for His presence here on earth.

That is the ongoing miracle of Jewish spirituality. No one before the birth of Judaism ever envisaged God in such abstract and awe-inspiring ways: God is more distant than the furthest star and more eternal than time itself. Yet no religion has ever felt God to be closer. In Tanach the prophets argue with God. In the book of Psalms King David speaks to Him in terms of utmost intimacy. In the Talmud God listens to the debates between the Sages and accepts their rulings even when they go against a heavenly voice. God's relationship with Israel, said the prophets, is like that between a parent and a child, or between a husband and a wife. In the Song of Songs it is like that between two infatuated lovers. The Zohar, key text of Jewish mysticism, uses the most daring language of passion, as does Yedid Nefesh, the poem attributed to the sixteenth-century Safed kabbalist, Rabbi Elazar Azikri.

That is one of the striking differences between the synagogues and the cathedrals of the Middle Ages. In a cathedral you sense the vastness of God and the smallness of humankind. But in the Altneushul in Prague or the synagogues of the Ari and Rabbi Joseph Karo in Safed, you sense the closeness of God and the potential greatness of humankind. Many nations worship God, but Jews are the only people to count themselves His close relatives ("My child, My firstborn, Israel").

Between the lines of Exodus 33, if we listen attentively enough, we sense the emergence of one of the most distinctive and paradoxical features of Jewish spirituality. No religion has ever held God

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higher, but none has ever felt Him closer. That is what Moses sought and achieved in chapter 33, in his most daring conversation with God.

Shabbat Shalom: Rabbi Shlomo Riskin

Ki Tisa is the most theological portion of the Pentateuch. It deals with one of the most profound issues facing our religion; what is the nature of God's involvement with the world in general – and with Israel in particular? This is one of the most difficult passages in the Bible, so how should we understand chapters 33 and 34 of the Book Exodus – the central chapters of this week's Biblical portion?

The Israelites certainly felt God's involvement and protection during the period of the plagues and the splitting of the Reed Sea. They continued to sense God's close connection when they stood at Mount Sinai and heard His commanding voice. But then, Moses absented himself and seemed to have absconded into splendid, supernal isolation with the Divine, leaving the nation bereft of both leadership and the divine presence. They panicked, and regressed into the hedonistic and destructive idolatry of the Egyptian Golden Calf. They lost their moorings!

Now, after they have accepted their punishment and are about to continue their journey, they have one major, but crucial request: They wish God to enter into their midst, so that they will always be sure of His protective presence. They want to live in a world in which God's supportive compassion will always be manifest, not in an agonizing uncertainty, in which God's face is often hidden.

God has already informed them, however, that they must first "make a Sanctuary for Him" – prepare the world so that it will be ready for His presence – "and then He will dwell in their midst". In the words of the Kotzker Rebbe, "Where is God? Wherever you let Him in". First make a sanctuary where God can dwell, and then He will descend into its midst.

Hence, God explains to Moses, the spokesman for his nation, "I will send an angel (messenger) before you, I will drive out the Canaanites... bring you to a land flowing with milk and honey, but I will not go in your midst". You will have messenger-angels who will lead you, you and they will have to make the decisions and follow through on the actions; but you will not see My face, and I will not be visibly in your midst. This is for your own good: "I will not go in your midst because you are (still) a stiff-necked (stubborn and rebellious) nation, lest I destroy you on the way".

It is premature for you to have Me in your midst, God explains, until the nation has properly repented and is ready for redemption. God is loving and compassionate, but He has high standards. If His presence is truly in our midst, if He has no opportunity to "look away" (as it were), then He will have to punish in the same way that He rewards. We are better off with God always ready to step in and prevent disaster, but from behind a cloud – so that He will be able to back off, look away, as it were, from punishing us severely, even though we might very well deserve such punishment.

Moses continues to press, entreating, "How shall it be known that Your nation has gained Your favorable grace unless You go (on the journey) together with us (imani), so that we may be distinguished, your nation and I, from every other nation on the face of the earth?". But God doesn't acquiesce. Yes, He will reveal the "paths" on which He wishes Israel to walk and by means of His divine Torah, he will show them how He wants them to live. He will send leaders, prophets, teachers and generals to lead them in the right direction. But, they will have to follow their leaders without ever seeing God's face or having God's presence in their midst, until they take responsibility for their actions, repent and become worthy.

During the early Biblical period, certainly when the Israelites were in Egypt and for most of the First Commonwealth Period. God was still very active "behind the scenes" – because, after all, the Jewish people was very much in its infancy. It was during the Second Commonwealth, and especially in our period, that God expected and expects us to initiate, to play center stage in our journey towards redemption. He promises, however, that when we truly wish to become pure, He will aid us and that He guarantees our eventual repentance and world redemption.

Dvar Torah: Chief Rabbi Ephraim Mirvis

With how many hands was Moshe holding the tablets? We are told how Moshe came down from the summit of Mount Sinai with the Ten Commandments in his hands. And then when he saw the Israelites worshipping the golden calf the Torah says, "Vayashlech miyadav et haluchot." – "He threw the tablets down from his hands." But the word 'miyadav' – 'from his hands' – is missing a yud, and therefore it can be read literally as 'miyado' – 'from his hand'. What sense can we make of this?

Reb Yisroel Salanter gives a marvellous peirush. This is how he puts it. Moshe had two tablets. One, which was held in his right hand, was the tablet bearing the laws between ourselves and Hashem. The other, which he held in his left hand, bore the laws between ourselves and our fellow human beings. That's how Moshe came down the mountain. When he saw the Israelites worshipping the calf, he recognised that they were breaking the first two of the commandments: 1. We have to believe in Hashem, and 2. We cannot worship any idols. These commandments were on the tablet held by his right hand and therefore the thought crossed his mind, "Vayashlech miyado," – that he would cast that tablet down from his 'hand' because what they were doing related only to the mitzvot between ourselves and Hashem, not to the mitzvot between ourselves and others. But then Moshe realised that actually we should never separate the two tablets – because ultimately our responsibility towards our fellow human beings must always be seen as an integral part of our relationship with Hashem and that's why "Vayashlech miyadav," – he cast down the tablets from both of his hands.

Here we have yet another reminder of the centrality of our responsibility towards others within the mitzvot of the Torah because ultimately what Hashem wants of us is to have a full deep and meaningful relationship with Him and at the same time to always see our responsibility to others as being part of our belief in Hashem.

Dvar Torah: TorahWeb.Org

Rabbi Yaakov Neuburger: The Wisdom of Packaging

It would seem to be the lowest moment in the life of Moshe Rabeinu and yet the Torah prizes it as his crowning achievement. Indeed that is how Rashi understands the climatic closing of the Chumash, the lingering last line of the divine "hesped" accorded to Moshe., "There has never been a prophet who equaled Moshe...who spoke with Hashem with unparalleled clarity who delivered miracles in Mitzrayim...and who received the luchos...and (according to Rashi) who broke the luchos for everyone to see." Why did Rashi see the breaking of the luchos as worthy of being in this appreciation of Moshe altogether, let alone the culminating entry of all of Moshe's accomplishments?

There is much discussion regarding why Moshe broke the luchos. The ohr hachayim tracks two traditions debating whether Moshe acted with divine guidance or acted independently and only afterward received divine appreciation. The Kli Yakar explains that Moshe destroyed all evidence of a spiritual drop

Likutei Divrei Torah

and wished to rid the world of anything that could weigh in against us.

The Meshech Chochma finds that now these luchos were no longer infused with dedication to Hashem. Thus keeping them would send the message that there is value in service that is empty of genuine faith and total deference to Hashem's will. This risk justified doing whatever was needed to prevent sending that message.

I was taken by another conjecture. (Unfortunately time constraints did not allow me to search where I saw this insight, but that should not stop us from sharing an idea together.) Perhaps Moshe Rabbeinu is indicating to us that while the Torah is immutable, the style and presentation of Torah teachings often must change from one generation to another in order to be effectively communicated. The style and format that connected with the Jews prior to the chet ha'eigel would no longer be effective after the chet, since our people after the chet would be forever different.

The luchos embodied all that Har Sinai was: Hashem's insistence on joining Klal Yisroel in this world and gifting us a permanent proof of His presence. For Moshe, the luchos represented his personal journey to becoming similar to an angel, his successfully leading the national journey from slavery to revelation, and the like. It takes a Moshe Rabbeinu to set aside his personal investment and embrace that which will speak to the younger and the newer. To recognize that the next generation needs a different "hook" and a different presentation in order to teach the same Torah can be supremely disappointing, but the picture of Moshe Rabbeinu can inspire us onward.

Mizrachi Dvar Torah

Rav Doron Perez - Our Greatest Weakness is Our Greatest Strength

So often in life our greatest weakness is also our greatest strength. Nowhere is this clearer than the remarkable transformation that Moshe performs in the Parasha from the term – "am k'shei oref", a stiff-necked people. Four times the Jewish people are referred to as stiff-necked and the first three are terribly damning of the Jewish people.

Hashem says to Moshe after the Sin of the Golden Calf that He wanted to destroy the people because they are a stiff-necked people. He then says he won't go into the Land of Israel with them, rather an angel, again because they are stiff-necked.

Stiff-necked – they are rebellious, stick to their sin even though they had heard the Voice of G-d at Sinai and seen all the miracles. Such obstinate people, G-d forbid, may be deserving of destruction.

Incredibly, a few chapters later, following the thirteen principles of mercy that G-d teaches him, Moshe says that G-d Himself should come with the people in to the Land – why? Because we are a stiff-necked people.

How is the same thing that was used to accuse the Jewish people, now used to defend them?

The Midrash says that you may think "stiff-necked" is a negative term but it is actually a positive. It is the obstinate, tenacious backbone of the Jewish people which has enabled them to survive throughout all of Jewish history. Only a tenacious, stiff-necked people could have survived when they were told to die or convert, like in the Crusades, but retained their Jewish identity. Throughout the ages, Jews have remained Jewish with a tenacity and stuck to our guns being the only people from antiquity which has survived.

We see that the same trait of being stiff-necked, seemingly our greatest weakness, can also be the same tenacity which has enabled us to survive, our greatest strength.

ל'חט

כי ת'סס

Our *Parashah* begins with the commandment that, when a census of *Bnei Yisrael* is taken, it should be done by collecting a half-*shekel* from each person who is to be counted. The Torah emphasizes (30:15), "The wealthy shall not give more and the destitute shall not give less than half a *shekel*." Everyone is the same. Everyone is counted equally.

The *Gemara* (*Bava Batra* 10b) relates that Moshe Rabbeinu asked *Hashem*, "Master of the Universe! How will *Yisrael* be exalted?" *Hashem* answered, "Through *Ki Tissa*"--the opening words of the commandment described above (30:12). What does this mean?

R' Avraham Zuckerman z"l (1915-2013; *Rosh Yeshiva* of Yeshivat Bnei Akiva Kfar Ha'ro'eh and chairman of the network of Bnei Akiva *Yeshivot*) explains: Moshe Rabbeinu was asking that the Jewish People be clearly distinguishable from other nations, as we read later in our *Parashah* (33:16), "How, then, will it be known that I have found favor in Your eyes . . . unless You accompany us, and I and Your people are made distinct from every people on the face of the earth!" What highlights the special nature of the Jewish People? Having each person donate a half-*shekel*, which simultaneously demonstrates that every person counts but also that no person is a "whole" by himself. Just as we were "like one man with one heart" when we received the Torah, so we are always--one united nation, with one *Hashem*, one Torah, and one *Mishkan/Mikdash*. That is our uniqueness. (*Luchot Even*)

Shabbat

"Moshe will rejoice in the gift of his portion: that You called him a faithful servant. A crown of splendor You placed on his head when he stood before You on *Har Sinai*. He brought down two stone tablets in his hand, on which is inscribed the observance of the *Shabbat*. And so it is written in Your Torah (*Shmot* 31:16--in our *Parashah*), 'And *Bnei Yisrael* shall keep the *Shabbat* . . .'"

(From the *Shabbat* morning prayers)

What is the "crown of splendor" that Moshe received? Also, why do we single out that *Shabbat* is mentioned on the *Luchot*?

R' Chaim Menachem Yaakovson *shlita* (Bnei Brak, Israel) explains: Our Sages say that when *Bnei Yisrael* said, "*Na'aseh ve'nishma*" / "We will do and we will hear," angels placed two crowns on each person's head--one for "*Na'aseh*" and one for "*Nishma*." However, when the Jewish People made the Golden Calf, they were stripped of those crowns, as we read in our *Parashah* (33:6), "So *Bnei Yisrael* were stripped of their jewelry from Mount Chorev." (*Har Chorev* is another name for *Har Sinai*.) Along with those crowns, they also lost the first set of *Luchot*, which Moshe smashed when he came down from *Har Sinai*.

But Moshe, who had no role in that sin, remained on the level that *Bnei Yisrael* had attained before making the Golden Calf, R' Yaakovson writes in the name of R' Yitzchak Isaac Chaver z"l (1789-1852; rabbi of Suvalk, Lithuania). Thus, continues R' Yaakovson, the *Gemara* (*Sotah* 13b) says that Moshe never died. Like Adam Ha'rishon before his sin, *Bnei Yisrael* were freed from the decree of death when they said *Na'aseh ve'nishma*, and, also like Adam, death was decreed on them when they sinned. But not so Moshe; since his existence was entirely spiritual, it can be said homiletically that he never died, though his physical body did expire.

- Continued in box inside -

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(Avraham ben Yaakov Hakohen a"h)

“Hashem passed before him and proclaimed, ‘Hashem, Hashem, Kel, Compassionate and Gracious, Slow to anger, and Abundant in kindness and truth, Preserver of kindness for thousands of generations, Forgiver of iniquity, willful sin, and error, and Who Cleanses’.” (34:6-7)

R’ Nachman of Breslov z”l (1772-1810; Ukraine) teaches: Know that a person has bundles and bundles of sins, for one sin draws another sin in its wake (*Avot* 4:2). When a person sins, he is drawn to perform related sins, and when he commits a different sin, he is drawn to perform additional sins similar to that second sin.

R’ Nachman continues: From each bundle of sins, destructive angels are created (see *Avot* 4:13). These destructive forces cry out, so-to-speak, “Give us life! Give us sustenance!” Even though a person is thus pushed, in a sense, to continue sinning, he is held responsible because he should have followed this original sin with a *Mitzvah*, and that would have protected him.

How does a person break this cycle once and for all? The solution, says R’ Nachman, is to practice the Thirteen Attributes of Mercy listed in our verses. In this way, a person awakens the Thirteen Attributes of Mercy above, which, in turn, subdue the destructive angels the person created. One of the Thirteen Attributes, our Sages say, is that *Hashem* “wipes out the first sin.” When the first sin in a bundle of sins is erased, says R’ Nachman, the rest of the bundle falls apart, because all of the later sins were merely the result of the first sin. (*Sichot Ha’Ran* #89)

“He was there with Hashem forty days and forty nights . . .” (34:28)

R’ Shlomo Wolbe z”l (1914-2005) notes: The statement, “He was there with *Hashem*,” is not written about any person in history other than Moshe Rabbeinu. (*Shiurei Chumash*)

– Continued from back page –

In this light, explains R’ Yaakovson, we can understand the “crown of splendor” mentioned in our prayers as a reference to the crowns that the angels gave *Bnei Yisrael* when they accepted the Torah. When *Bnei Yisrael* lost their crowns, Moshe Rabbeinu received them all, says the *Gemara*.

R’ Yaakovson continues: The *Gemara*’s wording when it speaks about those crowns is that Moshe received “the crowns of all of Yisrael.” This description implies that the crowns still belong to all of the Jewish People in some sense. How so? Because there is one day a week when we can recapture the lofty spiritual level of the original Giving of the Torah and of the first set of *Luchot*. That day is *Shabbat*! And this, writes R’ Yaakovson is why we note in our prayers that *Shabbat* was inscribed on the *Luchot*. (*Mei Be’er: Nehora D’Shabta* p.121)

“You shall speak to *Bnei Yisrael*, saying, ‘This shall remain for Me oil of sacred anointment for your generations. It shall not be smeared on human flesh . . .’” (30:31-32)

R’ Chaim Vital z”l (1543-1620; Tzefat and Damascus) writes: The real person is the soul, not the body, as we read (*Iyov* 10:11), “You clothed me with skin and flesh; you covered me with bones and sinews.” This indicates that skin, flesh, bones, and sinews are merely the clothing, the covering, of the person, not the person himself. Likewise, our verse says that the anointing oil shall not wantonly be smeared on “human flesh”--a construct that indicates that the “flesh” is not the “human,” but rather that the flesh belongs to the human. The body is merely the garment of the intellectual soul, which is the true identity of the person.

(*Sha’arei Kedushah* 1:1)



“Hashem spoke to Moshe, ‘Go, ascend from here . . .’” (33:1)

R’ Mordechai HaKohen z”l (1523–1598; Tzefat, Eretz Yisrael; later, rabbi of Aleppo, Syria) writes: Before, *Hashem* said to Moshe (32:7), “Go, descend!” Now that Moshe sacrificed himself and prayed for them, *Hashem* said, “Go, ascend!” as if to say, “You have elevated yourself.”

(*Siftei Kohen*)

R’ Chaim Zaichyk z”l (1906-1989; *Rosh Yeshiva* of Yeshivat Bet Yosef-Novardok in Buchach, Poland; later in Haifa, Israel) elaborates: Whenever the Jewish People stumble, the righteous become elevated through studying *Mussar*--i.e., paying attention to the causes of their brethren’s mistakes in order to avoid repeating them, by increasing their level of *Yir’ah* / reverence, by praying to *Hashem* to forgive the Jewish People, and by praying that they themselves not to be ensnared in the sins of the many.

Moshe Rabbeinu’s own elevation as a result of the sin of the Golden Calf was particularly noticeable, as we read (34:29), “The skin of his face had become radiant when He (*Hashem*) had spoken to him.” R’ Chaim ben Attar z”l (1696-1743; Morocco, Italy and Eretz Yisrael; the *Ohr Ha’chaim Ha’kadosh*) comments that the other righteous people in that generation were disappointed with themselves that they had not similarly grown through this episode. This is the meaning of the next verse, which tells us, “Aharon and all *Bnei Yisrael* saw Moshe, and behold!--the skin of his face had become radiant; and they feared to approach him.”

Following the sin of the Spies, we read (*Bemidbar* 14:38), “Yehoshua bin Nun and Kalev ben Yefuneh lived from among those men who were going to spy out the Land.” Through witnessing their colleagues’ errors, Yehoshua and Kalev grew--they gained added “life.” (*Ohr Chadash*)

ISRAEL REPORT

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

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HAMAS CHIEF SAYS GROUP SHOWING FLEXIBILITY IN TALKS BUT READY TO CONTINUE FIGHT (Israel Hayom 2/28/24)

Hamas chief Ismail Haniyeh said on Wednesday the Islamist group was showing flexibility in negotiations with Israel over the Gaza war but at the same time was ready to continue fighting.

In a televised speech, Haniyeh also called on Palestinians in Jerusalem and the West Bank to march to Al-Aqsa Mosque to pray on the first day of Ramadan on March 10, raising the stakes in the indirect talks for a truce deal to have come into force by then.

Israel said on Monday it would allow Ramadan prayers at Jerusalem's Al-Aqsa Mosque during the upcoming holy month but set limits according to security needs, setting the stage for possible clashes if crowds of Palestinians turn up.

US President Joe Biden said on Monday he hoped that a ceasefire in Gaza would be agreed by next Monday, March 4, following negotiations in Qatar also aimed at freeing hostages.

Haniyeh also called on the self-styled Axis of Resistance – allies of Iran consisting of Lebanon's Hezbollah, Yemen's Houthis, and the Islamic Resistance in Iraq – as well as Arab states, to step up their support for the Palestinians in Gaza.

"It is the duty of the Arab and Islamic nations to take the initiative to break the starvation conspiracy in Gaza", Haniyeh said, referring to what Palestinians say appears to be a deliberate policy by Israel to deny them food.

REPORT: BEN-GVIR'S AUTHORITY ON TEMPLE MOUNT TO BE REMOVED (Arutz-7 2/28/24)

The War Cabinet will vote to remove the authority to restrict Muslim access to the Temple Mount during the month of Ramadan from National Security Minister Itamar Ben-Gvir, Channel 12 News reported.

According to the report, Ministers Gantz, Eisenkot and Gallant put pressure on Prime Minister Netanyahu - and demanded that Ben-Gvir not participate in decisions on the Temple Mount. "In such an explosive issue, there is no place for outside and political considerations," the three clarified.

It was also reported that the War Cabinet is expected to decide, contrary to the position of the National Security Minister, that sweeping restrictions will not be imposed on the entry of Israeli Arabs to the Temple Mount and that the police will determine a quota of worshipers based on capacity and safety considerations only. In the first phase, 50-60,000 worshipers will be allowed to enter the Temple Mount, and later it may be even more.

Ben-Gvir responded: "I expect the Prime Minister to deny the report according to which on the Temple Mount issue he decided to follow Benny Gantz's concept that peace is bought by submission to terrorism, and on the intention to transfer the powers held by the Minister of National Security to the 'conceptzia' cabinet."

HAREDI IDF SHLAV BET PROGRAM: MANY JEERED; NOW THEY UNDERSTAND THE IMPORTANCE (Arutz-7 2/28/24)

In light of the success of the Shlav Bet program for the recruitment of haredi soldiers, through which over 1,000 haredim have so far been recruited into the IDF – 600 of them during the war (in addition to the recruitment of 540 soldiers for full regular service) – the Netzah Yehuda unit conducted a survey among the hundreds of recruits who joined the Shlav Bet program.

Data showed that 75% have served over one hundred days of reserve duty and provided immediate response to need in the Home Front Command and in a variety of IDF combat support positions.

Yossi Levy, head of the Netzah Yehuda unit said, "When we started recruiting for the Shlav Bet program, quite a few people were jeering and **claimed that these are soldiers who will be able to say that they "did their part in regular IDF service," but they will not be integrated into the reserve duty system at all.** Results show that the haredim in the Shlav Bet program contributed and continue to contribute to the IDF. The contribution of the Shlav Bet program is very important to various positions in the IDF, whether they serve as drivers of heavy mechanical vehicles in Gaza, serve in various military units, infantry battalions, the Home Front Command, technological units, and even those who were involved in the removal of bodies during combat, as well as in many other positions that the army needs."

Officials from the Netzah Yehuda unit said that the Shlav Bet program for **recruiting haredim is "producing good ambassadors in the haredi society,** through very distinct support for the IDF on the haredi street, and that is why we are also seeing more and more people wearing uniforms walking around the haredi neighborhoods and cities, and being welcomed there.

"We are dealing with changing the social discourse within the haredi sector that will help in the future to integrate more and more young haredi people who are not studying Torah into the IDF," they noted.

They added, "We are encouraging the IDF and the Ministry of Defense to continue to expand this project, along with placing an emphasis on the full integration of haredim into meaningful combat service, together with great appreciation and recognition for Torah scholars."

REVEALED: THE IDF CHIEF'S KEY DECISION AT 4 AM AFTER UNUSUAL INTEL ALARMED OFFICIALS (Israel Hayom 2/28/24)

Just hours before the Oct. 7 attack, when the intelligence came in showing

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that Hamas was activating dozens of Israeli SIM cards inside Gaza, potentially indicating an invasion, this piece of data arrived through the usual Shin Bet channels to the IDF sometime around midnight between October 6 and 7. However, over at the General Staff headquarters, the IDF Intelligence Directorate's high-level officials were not taken aback by that development. Over at the Southern Command, for example, the feeling was that the directorate's response to the warning is somewhere on the border of complacency.

"The Intelligence Directorate was disengaged," says an IDF source. "The head of the Shin Bet jumped into action along with the head of the Southern District in the agency, the GOC Southern Command cut short his vacation – but the IDF Intelligence Directorate could not be bothered. They said it's an exercise and that routine can resume."

According to the source, if orderly situational assessments had been conducted by the directorate that night, things might have looked very different. "A situational assessment is not just a meeting and discussion between different elements," the source explains, "it's a process in which, ahead of the assessment, people talk, gather information, make phone calls, and try to connect the dots. But there was no situational assessment in that body throughout the night."

The directorate rejects the claims of "complacency" and says it responded to the warning, and as proof, it managed to obtain additional intelligence, which was analyzed by its Research Division, presumably referring to the intermediate ranks who were on duty that night.

According to an IDF source, situational assessments at the intermediate ranks did take place during those critical hours, for example in the Research Division and in Unit 8200, the directorate's prestigious intelligence gathering unit.

But what does not take place throughout the night is an inter-departmental assessment headed by the head of the directorate, Maj. Gen. Aharon Haliva, who was on vacation in Eilat.

At Unit 8200's listening base not far from the Gaza Strip, it also did not appear that anyone was taking dramatic action during those critical hours. The night shift, which at that time – between Friday and Saturday nights, on the eve of the holiday – is small to begin with, and does not get reinforced.

A former Unit 8200 source, who recently received a briefing on the events of that night, claims that "people in the unit made phone calls and shared information among themselves during those hours, but to my understanding, they did not upgrade the threat warning level."

Around 3:30 a.m. the head of the IDF Chief of Staff Lt. Col. Matan Feldman, decided to wake up IDF Chief of Staff Maj. Gen. Herzi Halevi. Even before he manages to update him on the details, Halevi, understanding that this is an intelligence warning that requires his attention, asks him to stop.

Halevi demands that the bureau chief organize a phone conference in a few minutes. Halevi does not specify which entities need to participate in the call. In the situational assessment that the chief of staff held – the heart of that chaotic night – the participants ultimately include, in addition to the Halevi, GOC Southern Command Maj. Gen. Yaron Finkelman and Head of the Operations Directorate Maj. Gen. Oded Basyuk.

According to a source familiar with the details, Halevi asks why there is no Intelligence Directorate representative on the call, but does not insist on it. Most of the talking during the call is done by Finkelman based on the data he receives from the GOC intelligence officer of the Southern Command. Finkelman lays out the details for Halevi and Basiuk.

The call with Halevi took place sometime between 3:30-4:00 a.m. The situational assessment that night likely did not last more than 15 minutes. It is reasonable to assume that the short call was also recorded in the Chief of Staff's bureau. It will be one of the main exhibits that the investigative committee on the war will want to review when it is established.

At the end of the situational assessment with Finkelman and Basyuk, one of Halevi's directives is to operate without exposing the moves to Hamas. The rationale behind this measured move is the desire not to burn intelligence sources.

'A GIANT GIFT': SETTLER LEADERS HAIL IDF APPROVAL OF BORDERS FOR NEW W. BANK SETTLEMENT (Times of Israel 2/28/24)

Settler leaders on Tuesday hailed the formal approval of municipal boundaries for a new West Bank settlement, a step that implements a government resolution from February 2023 legalizing nine previously illegal outposts in the territory.

Finance Minister Bezalel Smotrich, who was a key player behind the development, celebrated the decision, as did local settlement leaders from the Gush Etzion region where the settlement is located.

The new settlement, which will be named Mishmar Yehuda, is essentially the legalization of the Mitzpe Yehuda outpost, which is also known as Kedar Tzon Farm and encompasses some 417 dunams (100 acres) of land.

It is located just south of the large Maale Adumim settlement in the Judean Desert but will nevertheless be appended to the Gush Etzion Regional Council whose main settlements are considerably further south.

Commander of IDF Central Command Maj. Gen. Yehuda Fox formally approved the municipal jurisdiction for Mishmar Yehuda on Sunday.

According to the Peace Now organization, which campaigns against settlement construction and Israeli rule in the West Bank, the land on which the new settlement will be built was registered in the name of an Israeli company based in the Kiryat Arba settlement in the southern West Bank in 2014, which says it bought the land from Palestinian owners in 1992.

The local planning committee of the Gush Etzion Regional Council held a hearing on planning proposals for the new Mishmar Yehuda earlier this month where plans were presented for the first phase of construction in the settlement of some 3,600 housing units for the religious-Zionist community.

An architect who presented the plans said that there was the potential to build some 13,000 housing units in total in the new settlement.

Peace Now said that documents from the Housing and Construction Ministry showed that it had paid NIS 2.7 million in fees to a planning company to draw up plans for Mishmar Yehuda.

The local planning committee does not itself have any power to approve construction. That is under the authority of the Higher Planning Committee of the Civil Administration, which is yet to be presented with any plans for Mishmar Yehuda.

Smotrich warmly welcomed the approval of Mishmar Yehuda's municipal boundaries, saying it came following "diligent work" over the course of a year by the Settlements Administration within the Defense Ministry, which he controls.

Smotrich was the driving force behind the February 2023 cabinet resolution to legalize nine outposts, as stipulated in the coalition agreement between his Religious Zionism party and Likud.

The Settlements Administration was set up at Smotrich's demand in February 2023, giving him sweeping powers over civilian issues, including settlement planning and construction, in the West Bank.

Smotrich said that the Settlements Administration would now prepare a masterplan for the new settlement.

"We came to this land to build and to be built up in it. We will continue the settlement momentum throughout the land. Congratulations to Gush Etzion, congratulations to the settlements, and congratulations to the State of Israel," said Smotrich on Tuesday.

The outgoing head of the Gush Etzion Regional Council, Shlomo Neeman, **said the development was "a very sweet and dramatic event," a "giant gift" to the residents of Gush Etzion, and "our best response to terrorism, to those who want to dispossess us from the land of our forefathers."**

Peace Now denounced the development as a step that would further entrench the conflict with the Palestinians.

"Anything that will God forbid be built in the new settlement, Israel will eventually be forced to evacuate," said the organization.

"The plan is a severe blow to Israel and to the possibility of reaching a two-state solution. Instead of planning a future of peace and security, the government is planning for us the continuation of the conflict, the deepening of the occupation, and unfortunately also the continuation of bloodshed."

SHEBA IS RANKED AMONG THE 9 BEST HOSPITALS IN THE WORLD (YNet 2/27/28)

The U.S. news magazine Newsweek ranked Sheba Hospital in Tel Hashomer 9th among the best hospitals in the world. Sheba was selected from a selection of 2,400 hospitals from more than 30 countries around the world. Ichilov Hospital in Tel Aviv ranked 64th, and Beilinson Hospital in Petah Tikva ranked 158th.

IDF ESTABLISHES MENTAL HEALTH SERVICES FOR TROOPS AMID WAR EFFORTS (i24NEWS 2/28/24)

In response to the ongoing conflict, the Israeli Defense Forces (IDF) are ramping up their efforts to provide crucial mental health support to soldiers on the front lines.

Major General Michel Janko, head of the Technology and Logistics Division (ATL), announced the establishment of a new mental health services center aimed at addressing the psychological needs of IDF personnel facing the rigors of warfare.

Janko emphasized the importance of prioritizing mental health amidst the challenges of combat operations, stating, "The Technology and Logistics Division began the process of improving the response to all IDF servicemen, as part of the process it was decided to establish the mental health center with the understanding that we are aware of the effects of war on the mind and the difficulties that arise from it." The center, slated to open on Thursday, will serve as a comprehensive hub offering various services including a permanent family center, a combat response unit, and a post-trauma treatment clinic for regular servicemen.

Throughout the conflict, the IDF's mental health system has been actively engaged, providing vital support to combatants grappling with complex and traumatic situations. Lt. Col. Prof. Elon Glazberg the Chief Medical Officer said, "from the first moment of the war, mental health was present in the torture from the field to the home front."

The center's resources will be dedicated to providing accessible and high-quality mental health services to both regular and reserve IDF servicemen.

In addition to the center, the IDF has launched a 24/7 call center to provide emergency medical assistance, ensuring that soldiers have access to comprehensive care addressing both physical and mental well-being amidst the challenges of combat operations.

AMID WAR, ISRAELI STUDENTS ADVISED TO AVOID 'PANIC-INDUCING' PURIM COSTUMES (YNet 2/25/24)

In an unusual move, the Education Ministry on Sunday instructed schools and kindergartens not to allow students to wear "panic-inducing" costumes amid the ongoing war in Gaza and hostilities in the north.

In a circular to teachers, the ministry emphasized that "as the Purim holiday approaches, we are issuing guidelines for educational staff regarding the holiday's observance in educational institutions, in light of the current security situation and the characteristics of this period.

"A student in a costume that could be threatening, spread fear or hurt others' feelings will be asked, in coordination with their parents, to change the costume."

The ministry advises school principals and teachers to engage in discussions with the student and parent community on the appropriate ways to celebrate the holiday, encouraging students and families to partake in the festive joy "in a manner and style that are right for them, with respect and acknowledgment of any concerns or sadness they may experience."

It was also noted that, as per the guidelines, "care should be taken to avoid costumes that could incite fear, panic or harm to others."

With the backdrop of the war, the educational staff will discuss with students in the coming days the costumes they intend to choose, "aiming to collaboratively think about selecting a costume that allows for creative and joyful personal expression without endangering themselves or those around them. Additionally, students are required to show sensitivity and personal responsibility in their costume choice to avoid harming others."

Purim, set for next month, will see many municipalities across the country cancel traditional events due to the war, opting for more modest celebrations instead.

Decisions on the festival's format in many towns, including those in the south, are still pending. The Adloyada parade in Holon, a hallmark of the holiday in Israel, will not occur this year; instead, the municipality will host Purim events at various city locations.

In Jerusalem, holiday events will proceed as usual, including the renowned street party on Nissim Bachar Street in Nachlaot and the Purifletzet event, featuring city landmarks dressed in costumes.

Additionally, Jerusalem may host its first Adloyada parade since 1957. The municipality aims to spread joy, demonstrating that Israel's capital remains vibrant and celebratory even in challenging times.

84% OF ISRAELI CHILDREN IN DISTRESS FROM GAZA WAR. A NEW INITIATIVE GIVES THEM EMOTIONAL SUPPORT (JPost 2/27/24)

Ohel Children's Home and Family Services is assisting Israeli children affected by emotional distress following the October 7 terrorist attack by translating and distributing two renowned workbooks on emotional resilience to Israel, according to an Ohel press release published on Sunday.

The decision to extend support to Israel follows the alarming findings of a study conducted by the Israeli Pediatric Association, which revealed that 84% of Israeli children are experiencing emotional distress in the aftermath of the attacks. That figure increases to 93% when dealing with children directly affected by October 7, with 69% of them suffering from anxiety.

Additionally, Israel suffers from a shortage of mental health experts and a lack of an adequate response to the emotional impact nationwide.

The workbooks in the new initiative act as therapeutic tools for children, given that there are too few mental health professionals to handle this increased need.

The translated workbooks, titled "Inner Space: My Resilience Workbook" and "I Feel That Way and That's Okay!", serve as valuable tools for children to recognize and manage their emotions. Authored by Tzivy Reiter, L.C.S.W., and Dr. Naomi Baum, Ph.D., these resources provide practical guidance for educators and parents to engage children in discussions about their emotions.

"The workbooks enable children to talk about their feelings and create an appropriate starting point for the teachers to start a conversation with the children about the current situation," Reiter explained. "For many of the teaching staff without training in mental-health provision, and for the children themselves, it's difficult to discuss the current, complex situation together. The workbooks make it much easier to start a conversation."

While these workbooks serve as valuable resources, Ohel clarified that they do not intend to replace professional mental health care. David Mandel, CEO of Ohel, stressed the importance of recognizing the limitations of such resources in addressing the complex emotional needs of children.

The initiative has already received positive feedback from Israeli educators.

The initiative has been well-received so far by educators in Israel, who noted the lack of similar tools available to prompt discussions about emotions among children. The press release also provided two testimonials from educators in Israel about their students' reception to the books.

"How do you build immunity for children? How do you mediate a complex, painful and ongoing situation to them? Inner Space: My Resilience Workbook is designed to guide educational teams for young children. This booklet is so eye-catching and encourages children to learn the practical tools of resilience," said a principal from Efrat.

"This book is exactly what we need right now. It helps the children to process their emotions, allowing them to project their experiences, as much or as little as they are ready to," said a teacher in Jerusalem.

Ohel translated the workbooks into Hebrew, producing editions tailored for both ultra-Orthodox and secular audiences, and printed tens of thousands of copies at Be'eri Press, a printing company located in Kibbutz Be'eri, a community that endured significant losses of its members as a result of the

attack.

Additionally, the workbooks have been made available in Spanish, Arabic, and Ukrainian.

TINY FIRST TEMPLE-ERA PHOENICIAN PENDANT IS 'EARLIEST GOLD ARTIFACT' FOUND IN JERUSALEM (Times of Israel 2/27/24)

This week a rare, 3,000-year-old gold pendant discovered in Jerusalem was revealed to the public as part of a US-based exhibit of artifacts related to the First Temple period.

The tiny pendant or earring was found a decade ago during excavations in the Ophel, a raised area south of Temple Mount in Jerusalem. But until last year, the item had been largely overlooked, according to archaeologist Brent Nagtegaal of the Armstrong Institute of Biblical Archaeology.

The finely crafted artifact is shaped like a basket with a solid base measuring just 4x4x2 millimeters. Two semicircular "handles" extend 6 millimeters above the base, overlapping each other to form a point where the pendant could be suspended, and narrow gold wire is wrapped around the top of the item.

Analysis showed that the artifact is made of electrum (a gold and silver compound stronger than plain gold), which would make it "the earliest gold artifact ever discovered in an archaeological excavation in Jerusalem," according to Nagtegaal.

After comparing the item with existing research on similar artifacts and consulting with experts from the Hebrew University and the Israeli Antiquities Authority, Nagtegaal determined that the pendant was of Phoenician origin.

The artifact, "securely dated by archaeological context" to the 10th century BCE, represents "the best evidence so far that Phoenicians themselves were present in Jerusalem during the 10th century BCE, the time of King Solomon," Nagtegaal claimed in an article announcing the research Monday.

Biblical archaeologists are keen to place Phoenicians in Jerusalem during the First Temple period and earlier to add heft to Biblical accounts of interactions between King Hiram of Tyre and Kings David and Solomon.

There is scant evidence for the existence of either David or Solomon, nor of **the Bible's claim that Hiram, who ruled a major regional power, sent supplies and artisans to help in building the First Temple in relatively obscure Jerusalem.**

Tyre, in what is today Lebanon, was a major center of Phoenician culture, whose city-state-based maritime civilization is mentioned several times in the Hebrew Bible, ancient Greek writings, and other sources, including by Josephus.

The pendant could also help prove that there was trade between Phoenicia and Jerusalem at the time.

Previous finds from the Ophel area have confirmed "Phoenician cultural influence in Jerusalem" during the First Temple period, Nagtegaal asserted.

The pendant went on display as part of the recently opened "King David and Solomon Discovered" exhibit at the Armstrong Auditorium in Edmond, Oklahoma, which is to run through January 2025.

The exhibit is dedicated to the late Dr. Eilat Mazar of the Hebrew University, the trailblazing archaeologist who oversaw excavations in the Ophel and City of David areas and who was an expert on both ancient Jerusalem and Phoenician culture.

Mazar, the scion of an archaeological dynasty, was dedicated to finding links between the archaeological record and the biblical narrative and was in charge of the Ophel excavations when the gold pendant was found. She died in 2021 at the age of 64.

REST OF ISRAEL'S POPULATION CANNOT BE ULTRA-ORTHODOX'S FLAK JACKETS (Shuki Friedman, JPost 2/29/24)

The conscription law on the Knesset's table will affect the lives of many of us.

The service stints of reservists and standing army soldiers will be longer. And only the ultra-Orthodox (haredim) will be given a near complete exemption from military service. Haredi exemption, from the start, was a historical mistake. In the current security reality, it is intolerable.

For some reason, many religious Zionist leaders, and some of its rabbis,

have been willing to use their political positions and social status to enable haredi draft evasion. The changing reality also requires them to recalculate their course. The time has come for the haredim to shoulder their fair share of the national burden.

Last week, the IDF presented data to the Knesset on the scope of haredi enlistment during the current war and the extent of their exemption from service. While a negligible figure of 540 ultra-Orthodox enlisted to serve for a short period of a few days, 66,000 haredi men between ages 18 and 26 **enjoy the "Torah study as full-time occupation" exemption.**

By contrast, the best and brightest of our children are serving on the borders, in the standing army, and in the reserves, on an almost unprecedented scale. Many are at risk, and unfortunately many have been injured and killed. Unlike them, the haredim, at best, continue their daily routine in yeshiva or kollel (study halls for married ultra-Orthodox men). Data shows that many of them do not even do that.

Ultra-Orthodox exemption from IDF service is virtually in the DNA of the state. In the early days, it amounted to a few hundred yeshiva students. At that time, in 1948, it was justified by the need to restore the Torah world that was destroyed in the Holocaust. Seventy-five years later, this exemption has no justification – material or moral. Demographically speaking, the haredim are no longer a small minority. By 2030, one in four young Israelis will be ultra-Orthodox.

But no less important is the change that has taken place within the Torah world. In the last decades, Religious Zionism has established a magnificent world of Torah, of study halls and yeshivas that are in no way inferior to those of the haredim.

Halachic adjudicators, heads of yeshiva, and hundreds of thousands of students have proved that it is possible to combine a safra and saifa – the book and the sword. Military service does not detract from or hinder great Torah learning if there is a true desire for greatness and Torah.

THE OCTOBER 7 catastrophe and the Israel-Hamas war that followed changed Israel's strategic reality for years to come. Before this war, some believed that all Israel needed was a "small and smart army," and that the existing recruitment cycles suited the army's personnel requirements.

But reality came and slapped us in the face. It is already clear to everyone that the IDF will require a much larger regular and reserve combat architecture.

Until now, the discussion on recruiting the ultra-Orthodox centered on the **question of "equal burden sharing."** This is an even more significant value today. But given the security reality and the rapid increase in the population share of the haredim, it is no longer just a value but a necessity. Without the haredim, the service burden on the rest of Israeli society will be unbearable.

For years, as part of a political alliance, and out of an incomprehensible capitulation under the pressure of the haredi Torah world, religious Zionist leaders and rabbis have supported the continued haredi evasion of military service. **This support, along with the government's willingness to finance the haredi way of life, has allowed this sector to continue building the "walls of holiness" around their ghetto, and to insulate themselves from the societal burden of Israeli life.**

The result is a grotesque moral and practical distortion. The State of Israel is prosperous, but full of challenges. Its security and economic burden is heavy. Everyone must share in carrying it.

For years, the general public has strongly supported the conscription of the ultra-Orthodox. Recent surveys show that there has also been a shift among religious Zionists. Many more support changing the current intolerable situation.

The time has come for the leaders of religious Zionism – its rabbis and its representatives in the Knesset – to internalize the need for change. The proposed conscription law is out of step with Jewish, egalitarian, or security parameters. It must not be allowed to pass.

Even at the cost of a political confrontation, the time has come to strip the Israeli flak jacket from the haredim and include them in bearing the national burden the rest of us carry with pride.



The Greater Washington Community Kollel SHABBOS DELIGHTS

TORAH MINUTE

IN MEMORY OF RABBI KALMAN WINTER ZT"L

It is an honor to present this week's Torah Minute from our archives. The following was penned by our founder, Rabbi Kalman Winter ZT"L.

This week's Torah reading of Ki Sisa details one of the great historical transgressions of the Jewish nation, the sin of the Golden Calf. As a consequence of their deed, the Torah records in Chapter 32, verse 26, "Moshe stood at the gateway of the camp and said, whoever is for the Lord, join me, and all the Levites gathered around." G-d enjoined Moshe to solicit men and arms who would take retribution upon the perpetrators of this great transgression. However, only the members of the tribe of Levi joined forces with Moshe, thus distinguishing and consecrating themselves for the future privilege of serving in the Holy Temple.

In the context of this event, I share with you a beautiful and instructive story. One of the great scholars of the previous generation, Rabbi Shimon Schwab, recorded his memorable meeting with the illustrious and venerable sage, the Chofetz Chaim, Rabbi Yisroel Meir Hakohen of Radin, Poland. The sage asked Rabbi Schwab if he was either a Kohen or a Levite. He responded neither. The sage said, "How unfortunate; the messiah will come, the Temple will be rebuilt, and you will want to participate in the service of the Temple. However, being neither a Kohen nor a Levite, you will not be able to enter to do the ritual service." The sage continued, "Fortunately, I am a Kohen. And might I ask why are you not a Kohen or Levite?" Rabbi Schwab answered simply, "My father wasn't a Kohen." The sage then asked, "And why was your father not a Kohen?" Understanding the line of reasoning that his father's father wasn't a Kohen was not the desired answer, he remained silent waiting for the sage's deeper intention. The sage turned to him and said, "I'll tell you why truly you are not a Kohen. When Moshe asked for volunteers to join with him that fateful day, your ancestors failed to come forth, failed to rise to the challenge and be counted. Not so my ancestors, those from the tribe of Levi who with passion and zeal captured the moment, stood in the breach and with sacrifice and valor took up arms to meet the challenge." The sage concluded, "Take this as a life lesson. When you hear the call, 'Who is for G-d?' strengthen yourself, rise above, with passion and alacrity."

Rabbi Schwab became the leader of the German Jewish community for many years, inspired that day for a lifetime of communal service and leadership. Likewise, we must ask of ourselves, have we answered the call?

Wishing you a Good Shabbos!

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TABLE TALK

Point to Ponder

Hashem spoke to Moshe, "Go, descend – for your people have made for themselves a molten calf..." (32:7-8)

Yehoshua heard the sound of people shouting, and he said to Moshe, "The sound of battle is in the camp." Moshe said, "Not a sound of shouting strength nor a sound of shouting weakness; a sound of distress do I hear" (32:17-18).

As Moshe had been told what was happening in the camp, why was he so vague with Yehoshua? Seemingly, he should have told him what was going on.

Parsha Riddle

What does our dress on Purim and Moshe have in common?

Please see next week's issue for the answer.

Last week's riddle:

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

Answer: There are many. Some examples: 1) Avnei Miluim 2) Urim V'Tumim 3) Kraisi U'plaisee, 4) Tabaas HaChoshen 5) Ketzos Hachoshen.

HATORAH V'HAMITZVAH

HALACHA INSIGHTS FROM THE PARSHA

As we have previously noted (*Ki Sisa* 5779), *parashas Ki Sisa* contains one of the Torah's three reiterations of the prohibition: "Do not cook a kid in its mother's milk." (34:26) The Talmud explains:

One verse serves to teach **the prohibition** against **eating** meat cooked in milk, **and one** serves to teach **the prohibition** against deriving **benefit** from it, **and one** serves to teach **the prohibition** against **cooking** meat in milk. (*Chullin* 115b)

Although the Biblical prohibitions apply only if they are actually cooked together, but **"if one soaks meat in milk all day, it is permitted by Torah law"** (*Pesachim* 44b), the Sages prohibited eating meat and milk together even if they have not been cooked together, and even the placing of meat together with cheese on the same table (*ibid.* 103b).

The Talmud further indicates that meat and cheese should not be eaten at the same meal (even if they are not eaten together):

Mar Ukva said: I am, with regard to this matter, like vinegar, son of wine, with respect to Father, i.e., my practice is inferior to that of my father. As Father, if he were to eat meat at this time, would not eat cheese until tomorrow at this time. But as for me, only at this meal, during which I ate meat, do I not eat cheese; at a different meal on the same day I will eat cheese. (*ibid.* 105a).

The *halachah* follows the practice of Mar Ukva himself, that meat and cheese may be eaten on the same day, as long as they are eaten at "different meals." Many *ashkenazic rishonim* take this at face value, that there is no requirement to wait any fixed amount of time between meat and cheese, as long as they are eaten at different meals (*Tosafos ibid.*), and the Rema records that the widespread custom in his time basically followed this view (with the addition of an hour's wait between the two – *SA YD* 89:1).

The Rambam, however, understands Mar Ukva to mean that one should wait "approximately six hours" between meat and milk (*Ma'achalos Assuros* 9:28). This view is codified by the *Shulchan Aruch* and is recommended by the Rema himself as well as other early Ashkenazic *acharonim* (*Shach* 8), and this practice is the dominant custom today, although some Ashkenazim still follow versions of the earlier custom and wait less than six hours between meat and milk.

PRESENTED BY
RABBI YITZHAK GROSSMAN, ROSH CHABURAH

KIDS KORNER

Who Am I?

#1 WHO AM I?

1. I caused wealth.
2. I allowed forgetting.
3. I was for Yom Kippur.
4. I am a second.

#2 WHO AM I?

1. I am for cooking.
2. I am for enjoying.
3. I am for eating.
4. I am not only for a mother and child.

Last Week's Answers

1. **#1 The Kohen Gadol's clothes** (Shatnez, Four more than the "regulars," Uniform, We are called "gold.")
2. **#2 Urim V'Tumim** (I made lights, I gave answers, I was in the fold, I was only for the first Beis HaMikdash.)

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