

YOUNG ISRAEL SHOMRAI EMUNAH

SHABBOS SHORTS

Candle Lighting 6:57 | Havdalah 7:57

Shabbos Shorts is sponsored by **Masha & Seth Katz** in honor of their 27th wedding anniversary, which is on March 16, 8 Adar II.



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

Rachel & Evan Albert & family on the engagement of their daughter, Dalia, to Yedidya Moskowitz, son of Suri & Steve Moskowitz of East Brunswick, NJ.

Tzivia Bramson on the birth of a great-grandson, Chanoch Henoah Dov, born to Rivki & Eliyahu Landman and grandson to Libby Waidenbaum.

Rachelli & Craig Simon on Naomi Reena becoming a Bas Mitzvah. Mazal Tov to grandparents **Nancy & Bruce James**, Maxine & Richard Simon, her siblings, family and friends.

Marla & Marty Teichman on the birth of a great-grandson. Mazal Tov to the parents, Ahuva & Rabbi Yom Tov Goldberger and to the grandparents, Randee & Rabbi Menashe Goldberger

Rabbi Sanford H. Shudnow has two of his original artworks selected for inclusion at the special veterans Healing Arts Exhibit of the 25th Annual Artomatic Exhibition in Washington running through April 28.

Condolences

The family of **Frank Akman** on his passing. The funeral will take place on Sunday at 11:30 AM at Torchinsky Hebrew Funeral Home, followed by burial at Mt. Lebanon Cemetery at approximately 1:30 PM.

Dr. Reuven Schore on the passing of his father, Joel Schore. Shiva will be observed at 911 South Belgrade Road through Monday morning. Shacharis: Sunday 8:00 AM, Monday 6:45 AM. Mincha/Maariv: Sunday 7:00 PM.

Kiddush and Shalosh Seudos Sponsors

Hashkamah Minyan Kiddush and Shalosh Seudos is sponsored by the Talmidim who revere Rabbi David Hyatt, A"H and benefitted from his Torah brilliance and incredible wit, on the occasion of his 2nd Yahrzeit.

Shul Kiddush is sponsored by the **Simon and James** families in honor of Naomi Reena Simon's Bas Mitzvah.

Sephardic Minyan Kiddush sponsored by the **Balay Family** in memory of Tamar's father, Avraham Abhui Tazazo, on the occasion of his first Yahrzeit and by Yosef Hakim Leiluy Nishmat, Yehezkel Yehiel ben Salima.

Rabbi Rosenbaum is resuming his Parasha Shiur, one hour before the late Mincha Shabbos afternoon. The Shiur is a text-based review of some of the classic meforshim on the week's Parasha.

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 **Rochelle Dimont** & family in memory of her mother, Chaya Faiga bat HaRav Chayim HaLevi Tarshish A"H, mother, grandmother and great-grandmother and by **Janette & Jerry Rapp** to commemorate the Yahrzeit of Jerry's father, Fred Rapp, Moshe Shraga ben Yaakov, A"H, on 12 Adar II.

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 **Stephen & Lynn Deutsch** and **Hannah & Robert Klein**.

Please see the attached

YISE Purim Schedule & Programs

for schedule, Matanos L'evyonim, and other YISE and community programs

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 (Plag, B), 7:00 (B)

6:45 (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), 5:00 (B), 6:40 (B),

6:50 (Sephardi, LBM)

Shalosh Seudos: 7:05 (S)

Maariv: 7:57 (B)

DIVREI TORAH:

8:45 Main Minyan - Rabbi Rosenbaum

9:15 Minyan - Rabbi Postelnek

SHIURIM:

Hashkamah Minyan Gemara Shiur: (SBM)
Rabbi Yitzhak Grossman

Ohr HaChaim Chabura: 8:55 (S)

Rabbi Postelnek

Parasha Shiur before Mincha: 5:40 (B)

Rabbi Rosenbaum

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

YISE-KMS Purim Carnival - Sunday, March 17 from 12 PM - 3 PM at KMS. [see youth flyers](#)

Baby-sitting during day Megillah readings (8:45 AM & 11 AM for ages 2 to 8 - contact sshimoff@yise.org to register.

Ice Cream Bar Social sponsored by Ben Yehuda Pizza following the 8:30 PM Youth Megillah reading Purim evening.



YISE Purim Schedule & Programs

Taanis Esther (Thursday, March 21):

Fast Begins: 5:49

Shacharis: 6:15 (S), 6:25 (B), 8:45 (B), 7:30 (Sephardi, LBM)

Mincha: 2:00 (B), 6:45 (B), 6:50 (Sephardi, LBM)

Maariv: 7:35 (B)

Fast Ends: 8:02

Purim night (Motzei Shabbos, March 23):

Shabbos Ends: 8:04

Maariv: 8:04 (B), 8:15 (Sephardi, LBM)

Megillah reading: 8:30 (B), 8:30 (Youth/Family, S), 8:40 (Sephardi, LBM), 10:30 (B)

Purim day (Sunday, March 24):

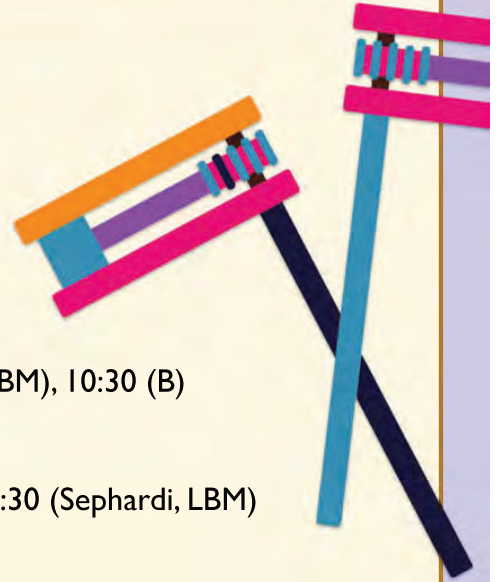
Shacharis/Megillah: 6:30 (B), 6:47 (Vasikin, H), 7:30 (S), 8:45* (B), 7:30 (Sephardi, LBM)

Megillah reading: 11:00* (B)

Mincha: 2:00 (B), 4:45 (B), 2:00 (Sephardi, LBM)

Maariv: 8:15 (B), 9:00 (B)

** Baby-sitting during day Megillah readings (8:45 & 11) for ages 2 to 8 - contact sshimoff@yise.org to register.*



YISE-KMS Purim Carnival - Sunday, March 17 from 12 PM - 3 PM at KMS.

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 - Meeting ID: 416 963 9000 Password: 492019.

Ice Cream Bar Social - sponsored by Ben Yehuda Pizza following the 8:30 PM Youth Megillah reading Purim evening.

YISE Purim Seudah - Sunday, March 24, 5:00 PM in the Social Hall. RSVP by March 18 at yise.org/purimseudah.

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.

Matanos L'evyonim, Food Drive, & Other Tzedakah Programs:

Rabbi Rosenbaum is collecting Matanos L'evyonim to be distributed on Purim, primarily to those in need within our community. Checks can be made out to YISE Charity Fund and dropped off at the office or given to Rabbi Rosenbaum in person.

Yad Yehuda Matanos L'evyonim - To donate, please visit yadyehuda.org/matonot-levyonim.

Franco Foundation Purim Matanos L'evyonim Appeal - Please make donations through Paypal, thefrancofoundation@gmail.com or through Zelle at 202-422-1021.

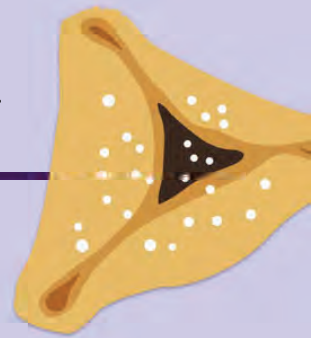
Bikur Cholim Grape Juice Donations - Donate mini-grape juice bottles from March 14 - 31 in bin at YISE (see flyer).

Capital Kosher Pantry Purim Food Drive - Food donations must be shelf stable, well within use-by date and in factory-sealed containers. Drop off in collection bins, including the YISE lower lobby.

Purim Cards:

AMIT - \$2.50 each. Call Esther Edeson at 301-593-4465 Ext. 101 or 301-593-1468.

Yad Yehuda - \$2 each - Order online e-cards at yadyehuda.org/ecards or printed cards by contacting Debbie Katz at dkatz@yadyehuda.org.



Other Purim Resources:

Annual Rose and Bernard Singer 18th year Megillah

Reading Program. If you, or someone you know, need a Megillah reading because of illness, infirmity, or otherwise are unable to get to shul, please contact Saul Singer (saulsing@gmail.com or (301) 219-2812). If you can volunteer to read Megillah, please let Saul know.

The annual Purim Shiur on the occasion of the 23rd Yahrzeit of Jane Axelrod (Raizel bas Simcha) will take place on Purim, Sunday, March 24 at 11:00 AM on Zoom - Meeting ID: 684 682 8415 Password: 613613.

But at the same time, we also traveled among our incredibly resilient People who somehow find the strength to go on. We met with recovering soldiers missing limbs saying, "It's only a leg." We met with a mother of a soldier with significant injuries telling us to always look at the world with the glass half full, and if we start looking at the empty side, just get a smaller glass! We met with young brave soldiers ready to do whatever is needed to protect Eretz Yisroel. We met with reservists who are upset they are not at the front line and would run to back up their brothers and sisters if only called. We met with individuals and organizations working nonstop to provide for others. We had a hard time reserving a bus because so many groups from all over the world were coming to lend a hand. We had the merit and opportunity to meet heroic individuals who find strength in what could otherwise be an understandably unbearable challenge. Overall, we were in a country that is functioning, and people are finding ways to move on with life.

When asked where he finds the strength to be positive and go on, one inspirational Rav said that he believes that people who are given significant challenges are given special *seyata dishmaya* - *help from Above* to be able to cope and move on. While that may be the case, what about us? What about the many of us who only read about what happened and or only experienced this third or fourth hand? How do we not get stuck in the pain and where do we find the strength to carry on in an optimistic manner? I am sure many of us are facing our own variations of this question, and I want to share a thought that I had the merit of learning from a recent sefer by Rav Reuven Sasson, written to give *chizuk* to citizens and soldiers in a time of war:

"המכות שהרע הכה בנו הם כואבות מאוד מאוד. אך עם ישראל אינו שוקע רק במכאוב הזה ונופל לייאוש חלילה, אלא עם הכאב הנורא על אובדן החיים, הוא מתגבר בגבורת אמונה, להכיר את יד ה' מושלת בכל, ומתוך כך הוא מתמלא תעצומות נפש בידועו שהכל יתהפך לטובה, ומתוך החושך הגדול תצמח ישועה אכן אנו בני אדם ואנו סגורים בתוך גבולות הזמן ולכן אנו חווים את הרע בכל מכאובו. אך במבט האלוקי, שסוקר את הכל כאחד, מעל ההווה, רואים גם את הישועה הגדולה שתצמח, ודבר זה ממתיק את המכאוב ונותן כוחות ונחמה"

Loosely translated, "the evil blows that hit us are very, very painful. But the people of Israel do not just sink in this pain falling into despair G-d forbid, but with the terrible pain of the loss of life, we overcome with the courage of faith, knowing the hand of G-d governs everything, and from this we are filled with enthusiasm knowing that everything will eventually turn for the better, and out of the great darkness salvation will emerge. **Indeed, we are human, and we are bound within the limits of time, and therefore we experience the bad in the full force of its pain. But from the perspective of the Divine, which sees all at one time, above the limits of the present, we can also see how an incredible salvation will grow, and this lessens the pain and gives strength and comfort**"

Rav Sasson teaches that one important component of being able to remain optimistic in very challenging times is to know deep down that we only see a few chapters of the lengthy and complex story of our People, and we believe with unwavering conviction that in the end, the complex chapters of our history will somehow be woven together for a meaningful and joyous ending.

Personally, my ability to tap into this concept is related to how connected I feel to the past, present, and future mission of our People. Or, stated differently, how connected am I to Am Yisroel? And then it hit me. I always

wondered why we start Shema with “שמע יִשְׂרָאֵל” Why is that part relevant? Couldn’t we just start with declaring/accepting the oneness of the creator and that all that happens is from one source with one purpose? Why not just skip the first two words and say, “Hashem Elokeinu Hashem Echad?” Perhaps an approach to needing the words of “שמע יִשְׂרָאֵל” is that to really and truly believe and feel that all that happens is really from one source with one purpose, and that somehow the dark chapters of our history will somehow one day make sense, it is first necessary to reflect on being part of our amazing people. We need to first reflect that we are part of the only ancient people still around, the only ancient people to return to their Biblical homeland, the only nation to endure so much suffering and exile and yet somehow still manages to flourish. Perhaps an understanding of “Shema Yisroel” is to first call out to our forefather Yisroel and affirm that we are a part of his children and that we embrace the history and destiny of our family. Once we establish that, we can more readily accept the oneness of the Creator and the long and complex plan He has for us.

Let’s turn back to the Gemorah in Megillah, which places so much emphasis on celebrating Purim right before Pesach. The Gemorah is saying, what better way is there to touch the history and destiny of our people than to reflect upon two incredible stories of oppression and miraculous salvation, back-to-back? The incredible story of leaving Mitzrayim demonstrates how a challenging and seemingly impossible beginning can have an amazing ending. And then again, about 1,000 years later, after the destruction of the Beis Ha’Mikdosh, we reflect upon another miraculous event where all the plans that appeared to be evil, literally turned out to be part of the salvation. The Pesach story sets the stage of our people for growth through challenges, and the Purim story reaffirms the ongoing guidance, planning, and salvation of the Creator, even after the destruction of the Temple, and even when direct intervention from Above is far from apparent. Celebrating Purim and Pesach close together, forces us to view these events as the platform for our national destiny, and adds a qualitative dimension to the holidays. It gives us hope, and the inspiration to keep going through our most difficult moments.

Just as Pesach and Purim were times of immense challenges and yet somehow yielded miraculous results, we continue to believe with complete faith that all our challenges will somehow yield miraculous results as well. As Rav Doren Perez told us, we are called Yisroel because we fight, and we move on. Just as Yaakov was injured, and yet with his injury, he won, so too will we. We are injured and we feel terrible pain, but as members of Am Yisroel, we will continue to fight and to win.

זוכרים את גיבורים האהובים, שנפלו על קידוש השם, על הגנת העם והארץ.
נתפלל לשובם של החטופים בשלום לביתם, ולשובם בשלום של כל חיילי צה"ל.
יחד עם כל ישראל ובעזרת ה' ננצח!

פורים שמח

Yehuda Shinensky



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.
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Gleanings of Divrei Torah on Parashat Hashavuah
via the Internet

Shabbat Shalom

Volume 30, Issue 23

Shabbat Parashat Pekudei

5784 - B"H

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

On Jewish Character - Pekudei has sometimes been called the accountant's parsha, because that is how it begins, with the audited accounts of the money and materials donated to the Sanctuary. It is the Torah's way of teaching us the need for financial transparency.

But beneath the sometimes dry surface lie two extraordinary stories, one told in last week's parsha, the other the week before, teaching us something deep about Jewish nature that is still true today.

The first has to do with the Sanctuary itself. God told Moses to ask people to make contributions. Some brought gold, some silver, some copper. Some gave wool or linen or animal-skins. Others contributed acacia wood, oil, spices or incense. Some gave precious stones for the High Priest's breastplate. What was remarkable was the willingness with which they gave:

The people continued to bring freewill offerings morning after morning. So all the skilled workers who were doing all the work on the Sanctuary left what they were doing and said to Moses, "The people are bringing more than enough for doing the work the Lord commanded to be done."

So Moses gave an order and they sent this word throughout the camp: "No man or woman is to make anything else as an offering for the Sanctuary." And so the people were restrained from bringing more, because what they already had was more than enough to do all the work.

They brought too much. Moses had to tell them to stop. That is not the Israelites as we have become accustomed to seeing them, argumentative, quarrelsome, ungrateful. This is a people that longs to give.

One parsha earlier we read a very different story. The people were anxious. Moses had been up the mountain for a long time. Was he still alive? Had some accident happened to him? If so, how would they receive the Divine word telling them what to do and where to go? Hence their demand for a calf – essentially an oracle, an object through which Divine instruction could be heard.

Aaron, according to the most favoured explanation, realised that he could not stop the people directly by refusing their request, so he adopted a stalling manoeuvre. He did something with the intention of slowing them down, trusting that if the work could be delayed, Moses would reappear. This is what he said: Aaron answered them, "Take off the gold earrings that your wives, your sons and your daughters are wearing, and bring them to me."

According to the Midrash he thought this would create arguments within families and the project would be delayed. Instead, immediately thereafter, without a pause, we read: So all the people took off their earrings and brought them to Aaron.

Again the same generosity. Now, these two projects could not be less alike. One, the Tabernacle, was holy. The other, the calf, was close to being an idol. Building the Tabernacle was a supreme mitzvah; making the calf was a terrible sin. Yet their response was the same in both cases. Hence this comment of the sages:

One cannot understand the nature of this people. If they are appealed to for a calf, they give. If appealed to for the Tabernacle, they give.

The common factor was generosity. Jews may not always make the right choices in what they give to,

but they give.

In the twelfth century, Moses Maimonides twice interrupts his customary calm legal prose in his law code, the Mishneh Torah, to make the same point. Speaking about tzedakah, charity, he says:

"We have never seen or heard about a Jewish community which does not have a charity fund."

The idea that a Jewish community could exist without a network of charitable provisions was almost inconceivable. Later in the same book, Maimonides says: We are obligated to be more scrupulous in fulfilling the commandment of tzedakah than any other positive commandment because tzedakah is the sign of the righteous person, a descendant of Abraham our father, as it is said, "For I know him, that he will command his children . . . to do tzedakah" . . . If someone is cruel and does not show mercy, there are sufficient grounds to suspect his lineage, since cruelty is found only among the other nations . . . Whoever refuses to give charity is called Belial, the same term which is applied to idol worshippers.

Maimonides is here saying more than that Jews give charity. He is saying that a charitable disposition is written into Jewish genes, part of our inherited DNA. It is one of the signs of being a child of Abraham, so much so that if someone does not give charity there are "grounds to suspect his lineage." Whether this is nature or nurture or both, to be Jewish is to give.

There is a fascinating feature of the geography of the land of Israel. It contains two seas: the Sea of Galilee and the Dead Sea. The Sea of Galilee is full of life. The Dead Sea, as its name implies, is not. Yet they are fed by the same river, the Jordan. The difference is that the Sea of Galilee receives water and gives water. The Dead Sea receives but does not give. To receive but not to give is, in Jewish geography as well as Jewish psychology, simply not life. So it was in the time of Moses. So it is today. In virtually every country in which Jews live, their charitable giving is out of all proportion to their numbers. In Judaism, to live is to give.

The Person in the Parsha: R. Tzvi Hersch Weinreb

Above Suspicion - I have written and lectured extensively on the topic of Jewish leadership. I have frequently indicated that I consider Moses our teacher, Moshe Rabbeinu, a role model for those who would be leaders.

Once, after a lecture on just this topic, I opened the floor to a question-and-answer session. I have always found such sessions useful and instructive. The questions that are raised by the audience are often quite provocative, raising unanticipated issues.

On this particular occasion, a gentleman in the audience raised a question which encouraged me to think long and hard. He asked, "Rabbi, can you recall a moment in your own career when Moses' example influenced your leadership behavior? What specific lesson did you learn from Moses?"

At first, a number of possibilities came to mind. After all, Moses was a teacher, an advocate for the people, a person who came to the aid of the oppressed, a selfless person. Surely there are many aspects of Moses' life that I have tried, however inadequately, to emulate.

But after some introspection, I recalled one specific incident and shared it with the audience. I told them that the one time I most consciously followed Moses' example was the time when I was entrusted

with some Chanukah gelt.

When I was a child, I remember fondly how my grandfather would gather all of his grandchildren around the Chanukah menorah, have us line up in order of our ages, and distribute to each of us a silver dollar, Chanukah gelt. Many still practice this custom, although I suspect that nowadays far more than a silver dollar is distributed.

One year, back when I was the rabbi of my former synagogue, I received a phone call from a gentleman just a few days before Chanukah. This gentleman was one of the influential trustees of a major charitable foundation. I had interacted with him many times with regard to proposals I submitted to the foundation for grants to community institutions. He typically studied these proposals very assiduously and asked very demanding questions of me about these proposals. He would say, "There is much that I find worthwhile in your proposal. My tendency to be generous inclines me to grant you the funds you request, but I cannot be generous with someone else's money."

He voted against almost every proposal that I submitted.

One year, just a few days before Chanukah, he called. At that point, none of my proposals for charity was even under consideration. I was surprised by his call and even more surprised when he asked me to lunch that very day.

We met at a local restaurant and chatted about all sorts of things for the better part of an hour. Finally, he asked me if I knew what Chanukah gelt was. He himself had fond memories of the Jewish customs he had experienced in his childhood.

When I assured him that I knew very well what Chanukah gelt was, he withdrew an envelope from his pocket and said, "Here is a check for Chanukah gelt. I know that you control a discretionary charity fund and I'd like you to deposit this check in that fund for the use of truly needy families."

Of course, I thanked him profusely for the donation. I did not think it was proper to open the envelope in his presence, so I didn't open it until I returned to my car. I was astonished to find that the sum was easily equal to the yearly salary of most of the members of my congregation. When I looked at check more carefully, I noted that he had made out the check to me personally, and not to my discretionary fund.

I cannot deny that I immediately heard the loud voice of temptation. But, along with that voice, another voice was heard, and it uttered nothing other than the first verse of this week's Torah portion, Parshat Pekudei: "These are the records of the Tabernacle . . . which were drawn up at Moses' bidding . . . under the direction of Itamar son of Aaron the Priest."

The people had contributed vast amounts of silver and gold and other precious materials for the construction of the Tabernacle. Moses, and only Moses, was in charge. He was, in the words of the Midrash, a gizbar, the comptroller of those funds. Technically, he was accountable to no one. He did not have to make a reckoning, and he certainly did not have to invite another person into the process.

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But our verse tells us that he not only initiated a reckoning, but he invited his nephew, Itamar, to hold him to account. He insisted upon full accountability for every bit of the material collected.

Midrash Rabbah comments, making use of other biblical verses: "'A dependable man will receive many blessings, but one in a hurry to get rich will not go unpunished.' Moses was a dependable man, as is written, 'Not so with my servant Moses; he is trusted throughout my household.' He alone was the gizbar, yet he invited others to perform the accounting...our verse does not read, 'These are the records which were drawn up by Moses,' but rather, 'These are the records which were drawn up at Moses bidding.' Moses asked to be held accountable, and did what he could to be assured that he would be held accountable."

Getting back to that cold pre-Chanukah afternoon, I am proud to say that my conscience prevailed. It was in the days before cell phones, but I immediately went to the nearest phone booth and called my "Itamar," a respected member of my congregation. I told him that I held this magnanimous gift in my hands and wanted him to know about it. I asked him to form a small committee which would decide exactly how to distribute the "Chanukah gelt" to those who needed it the most. Until today, we jokingly refer to that committee as "the Itamar committee."

The Torah Temimah commentary, written by Rabbi Baruch Epstein, cites earlier halachic authority known as Bach: "Although a trustee of charity who has proven himself trustworthy need not be scrutinized, it is, nevertheless, advisable that he give a full reckoning of his collections and distributions, as did Moses our teacher."

Long after the incident with the Chanukah gelt, I came upon this astute remark in the book *The Transparent Society* by David Brin: "When it comes to privacy and accountability, people always demand the former for themselves and the latter for everyone else." Not so with Moses. He demanded accountability for himself, and so should we all.

Dvar Torah: Chief Rabbi Ephraim Mirvis

Why is Purim celebrated in the second month of Adar and not the first? In this Jewish leap year we are now commencing the second month of Adar and fascinatingly, in the Gemara (Megillah 6b), there is a debate as to which Adar Purim should be in. Rav Eliezer's view, which many of us can identify with, is, "Ein ma'avirim al hamitzvot," – "We shouldn't delay a mitzvah," particularly the celebration of a happy mitzvah. Don't put it off – once you've got the chance, go for it! Therefore he advocates that Purim should be celebrated in the first month of Adar.

Rabban Shimon ben Gamliel however differs and we follow his view in halacha. What's his rationale? He says that Purim should be in the second Adar in order not to separate one geula from the next, one celebration of redemption from the next celebration, that is to say that Purim and Pesach should be as close as possible on our calendar. Every year they're just one month apart and so too, that should be the case in a leap year. Now I might have thought that the opposite would be the case. If we've got two, major happy festivals, let's separate them. Why cluster them together?

Rabban Shimon ben Gamliel here identifies something which we as Jews are passionate about. Having endured so much tragedy, hardship and sorrow over the ages, to be able to celebrate redemption is something very special for us and we don't just want it to be a one-off celebration. We want to be on a roll. We want to go from happiness to happiness and have none-stop happiness at long last for our people! That's why the joy of Purim is always linked on our calendar to the joy of Pesach.

We are exceptionally privileged and fortunate in our age to be able to celebrate yet other festivals of redemption: from Adar we go to Nissan and from Nissan we go to Iyar, during which we have the new festivals of Yom Ha'Atzmaut and Yom Yerushalayim. Therefore on our calendar today thanks to the inspiration we've received from our rabbis, we guarantee that indeed when it comes to celebrations we are on a roll. And in this spirit may Hashem bless our people with continuous joy, not to suffer great tragedies as we have in the past but to only go from one simcha through to the next.

Dvar Torah: TorahWeb.Org [Excerpt]

Rabbi Benjamin Yudin: Reverse, Then Hold Dear

In Parshas Pekudei we learn of the actualization of the Divine project to build a sanctuary to G-d. The Ramban teaches that the Mishkan was a continuation of Mount Sinai; at Sinai we received some of the 613 commandments and the process of receiving the rest of Torah was to be through Hashem's communication with Moshe at the Mishkan. As we are taught, "It is there that I will set My meetings with you, and I shall speak with you from atop the Cover, everything that I shall command you to the children of Israel." Now that this most holy endeavor of creating an Abode for the Divine, one would imagine that the book of Shemos would conclude with the actualization of the Divine promise. We would expect that we would read of Moshe's entering the Sanctuary and receiving communication from Hashem. To our surprise, this is not the way the book ends. Instead, almost to our dismay, the Torah teaches us at the very end of Pekudei that, "The cloud covered the Tent of Meeting, and the glory of Hashem filled the Tabernacle." Yet the very next verse tells us, "Moshe could not enter the Tent of Meeting, for the cloud rested upon it and the glory of Hashem filled the Tabernacle." How strange and difficult to understand. The whole purpose of the Mishkan was for Moshe to enter; and indeed in next week's parsha, Hashem summons Moshe to the Mishkan and gives him the detailed laws of korbanot. Why then could not Moshe immediately enter the Mishkan upon its completion? Moreover, we find the identical situation at the completion of the first Beis HaMikdash by Shlomo Hamelech. On the day of its dedication, right before the very lengthy prayer of the king, we find the very similar language in: "And it was as the Kohanim left the Sanctuary that the cloud filled the Temple of Hashem. The Kohanim could not stand and minister because of the cloud, for the glory of Hashem filled the Temple of Hashem." Once again, the very purpose of the Beis HaMikdash, which is, among other privileges, the place for man to offer sacrifices to Hashem, why could the Kohanim not actualize their function and potential?

Rav Nebenzahl shlit"a suggests that the Sanctuary is clearly the manifestation and outpouring of love between Hashem and the Jewish people. We are taught that the donations came from those who were "nediv lev - generous of heart", meaning that they were voluntary in nature, and that the response to the appeal for the construction of the Sanctuary was so overwhelming that Moshe had to stop the collection because it exceeded the needs. This is a manifestation of man's love for Hashem. The very building of a Sanctuary ordained by G-d is truly a manifestation of His love for the Jewish nation, as we find in "Tocho rotzuf ahava - its foundation was overlaid with love." The Mishkan was a fulfillment of G-d's desire to have an abode in this world demonstrating again His great love for the Jewish people.

However, ahava - love by itself, unbridled, unchecked, without limitations, can be most detrimental. Proof, the tragic sin of Nadav and Avihu is characterized by the Torah as "Vikarvasam lifnai

Likutei Divrei Torah

Hashem - they approached Hashem", motivated by their abundant love which led them to offer an offering that was not commanded by Hashem. Rav Nebenzahl suggests that it is for this reason that together with the love there had to be a commensurate measure of yirah for the Sanctuary which in effect kept the love in check, and together reverence and love provide the perfect atmosphere and environment for the Divine.

The purpose of the Mishkan, as stated above, was a continuation of Sinai. Note that at the giving of the Torah at Sinai, we find several laws that needed to be implemented to ensure and maintain the reverence of the occasion. These enactments include: the need for all to go to mikvah, to abstain from relations with their spouse for three days prior to the Revelation and, finally, to set boundaries surrounding the mountain lest anyone, motivated by their incredible love for the Shechinah, would attempt to ascend the mountain. The giving of the Torah is a manifestation of His great love for the Jewish people, as we recite daily in our prayers in the second blessing before the recitation of the Shemah, "With an abundant love have You loved us Hashem... You taught the decrees of life." Your giving of the Torah reflects Your faith and trust in us. But this needed to be preceded and safeguarded by the infusion of the decrees reflecting reverence for the occasion. Similarly, regarding both the Mishkan and the first Beis HaMikdash, even Moshe, the most modest man, was unable to enter, teaching us man's inadequacy and lack of true worthiness to enter His holy abode. Only when man appreciates this sense of the incredible divide that exists between Hashem and man can he enter and communicate with Hashem.

We are familiar with the practice of taking three steps backwards before we begin the recitation of the Shemoneh Esrei, and then taking three steps forward and beginning to pray. The commentary Tehila LeDavid notes that this is not considered a hefsek between geula and tefila as the stepping backward, according to the Sefer Rokeach, is a sign of man's humility and total subjugation to the Almighty and only then is he in the proper framework to address Hashem.

We see clearly from the above that the blending of the two emotions of reverence and love is a prerequisite for entering the Mikdash. It is interesting to note that ahava, which comes from the root hav - to give, is very often accompanied by an object. One selects a beautiful esrog or other mitzvah object as a demonstration of their love of Hashem. Yirah, on the other hand, is not characterized most often by restricting oneself and abstaining from certain behavior. Thus eating in the Sukkah might be a demonstration of ahava for Hashem but not eating or drinking even that which is halachically permissible to do so, and refraining from even drinking a glass of water outside of the Sukkah, would be an indication of yirah. An individual taking upon themselves a more stringent observance of the law is a demonstration of yirah. The Chazon Ish posits that one who is desirous of improving and enhancing his character traits should begin with sur mayrah - abstaining from that which is negative as it is relatively easy for man to do acts of goodness, but to curb one's behavior is exceedingly challenging. Therefore King David writes "Turn from evil and do good", putting yirah before ahava, as we find as a prerequisite for Hashem to dwell in the Mikdash. Interestingly, when we are taught at the beginning of Terumah, "make for me a Sanctuary that I may dwell in them". Our Rabbis note it doesn't say that I may dwell in it, rather that I may dwell in them. I suggest that each person aspires to have a Divine presence in them and, therefore, each individual has to strive to constantly improve their yiras Shomayim to accompany their love for G-d, making oneself the proper receptacle for His Divine providence.

In our *Parashah*, the *Mishkan* / Tabernacle is finally completed. Commentaries note that our *Parashah* says 18 times that the *Mishkan* and its implements were made exactly "as Hashem had commanded Moshe." Also, *Rashi z"l* notes that the opening verse of our *Parashah* alludes to the eventual destruction of the two *Batei Mikdash* / the First and Second Temples, which Hashem took as a "*Mashkon*" / pledge for the sins of *Yisrael*. These two facts can lead us to a deeper understanding of the significance of the *Mishkan* and *Bet Hamikdash*, based on a thought from R' Avraham Mordechai Alter *shlita* (Yerushalayim; grandson of the previous *Gerrer Rebbe*), who writes:

The *Gemara* (*Gittin* 56b) relates that in the period leading up to the destruction of the Second Temple there was a disagreement between the leading sage of the generation, Rabban Yochanan ben Zakkai (RYBZ), and the *Biryonim* / a fierce militia defending Yerushalayim. The *Biryonim* wanted to defend the *Bet Hamikdash* at all costs, even if it meant death for everyone in Yerushalayim, but RYBZ smuggled himself out of Yerushalayim and negotiated with the Roman Emperor Vespasian to save the *Sanhedrin* and its scholars. R' Alter explains that the *Biryonim* saw the *Bet Hamikdash* as something with inherent value. RYBZ, on the other hand, understood that the *Bet Hamikdash* has value only if the *Shechinah* rests there, which, in turn, depends on our obeying Hashem. Without that, the *Bet Hamikdash* has no holiness.

– Continued inside –

Shabbat

The *Gemara* (*Shabbat* 113b) teaches: "Your speech on *Shabbat* should not be like your speech on a weekday." Understood most simply, the *Gemara* is teaching, as *Rashi z"l* writes, that one should not speak about business matters or about his accounts on *Shabbat*.

R' Pinchas Halevi Ish Horowitz *z"l* (1731-1805; rabbi of Frankfurt, Germany; author of widely used commentaries on Tractates *Ketubot* and *Kiddushin*) explains: Hashem created the world using "speech," as we read (*Tehilim* 33:6), "By the word of Hashem the heavens were made . . ." On *Shabbat*, Hashem refrained from speaking in this creative way, so we should as well. (Nevertheless, R' Horowitz notes, this prohibition does not have the status of a Biblical commandment.)

R' Horowitz continues: But, if that were all that the *Gemara* means, it could say simply, "Do not speak about mundane matters on *Shabbat*." Rather, the *Gemara* is teaching also that everything a person says on *Shabbat* should be with greater holiness than he says the same thing on a weekday. For example, the first three *Berachot* of *Shemoneh Esrei* are exactly the same on *Shabbat* as on a weekday. But, "Your speech on *Shabbat* should not be like your speech on a weekday." Therefore, purify your thoughts to a greater degree on *Shabbat* so that you will recite these very same blessings differently than you do all week long. Likewise, when you study Torah on *Shabbat*, do it with greater holiness than how you study on a weekday. This, writes R' Horowitz, is the meaning of the verse (*Tehilim* 149:1), "Sing to Hashem a new song; His praise is in the congregation of the devout." The song--i.e., the Torah--is the same song, but it is a "new song" when it is sung in a different environment--here, the "congregation of the devout," and likewise, on *Shabbat*.

(*Panim Yafot: Shmot* 20:10)

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The Month of Adar

“In the first month, which is the month of Nissan, in the twelfth year of King Achashverosh, a *Pur* (that is, the lot) was cast in the presence of Haman from day to day, and from month to month, to the twelfth month, which is the month of *Adar*.” (Esther 3:7)

The *Gemara* (*Megillah* 13b) relates: When the lot fell on *Adar*, Haman was very happy, and he said, “The lot fell for me on the month when Moshe died.” But he (Haman) did not know that on the seventh of *Adar* Moshe died and on the seventh of *Adar* he was born. [Until here from the *Gemara*]

What is the connection between the death of Moshe, or his birth, and the *Purim* miracle? R’ Yehuda Loewe z”l (*Maharal* of Prague; died 1609) explains: Do not think that there was no significance to this lot; after all, you might say, its prediction that the Jewish People would be destroyed in *Adar* did not come true. The *Megillah* tells us that the lot was cast in the very important month of *Nissan* to emphasize its significance. How so? *Maharal* explains: In fact, on our own, the Jewish People are susceptible to having an end, and *Adar*, the end of the months, is a fitting time for that to occur (G-d forbid). (The Torah calls *Nissan* the first month and, as our verse says, *Adar* is the twelfth month.) What then ensures the eternity of the Jewish People? Only our connection to *Hashem*. Our very name, *Yisrael*, ends with a Name of G-d (*Kel*), thus ensuring that we will not have a “different end.”

Maharal continues: When Haman had lots cast, he was trying to determine which month is an auspicious time to bring about the Jewish People’s end. He was pleased when the lot settled on the month when Moshe died, for Moshe, the Giver of the Torah and teacher of the Jewish People, represents the essence the *Tzurah* / most complete manifestation of our People. If Moshe could meet his end in *Adar*, then so too could the Jewish People, Haman reasoned. Moreover, just as the Exodus occurred in the first month, so the end of the Jewish People would be in the last month, he thought.

But Haman was wrong, for he did not realize that Moshe also was born in *Adar*. Dying on his own birthday was an indication that Moshe Rabbeinu had reached completion, just as a circle is completed by ending where it began. Moreover, the 12th month alludes to Moshe’s 120 years, whose *Mispar Kattan* (a type of *Gematria* in which the zeros are dropped from the tens and hundreds places) equals 12. The *Mispar Kattan* of Moshe’s name (*Mem* = 4, *Shin* = 3, *Heh* = 5) also equals 12, showing that Moshe’s life-span was just right for him. As such, his death could not be a bad omen.

(*Ohr Chadash*)

– Continued from front page –

In this light, continues R’ Alter, we can understand the following *Gemara* (*Yoma* 52b): When the *Kohen Gadol* entered the *Kodesh Ha’kodashim* on *Yom Kippur*, he prayed only a brief prayer in order not to worry the Jews who were waiting outside for his safe return. (If the *Kohen Gadol* was unworthy, he would not return alive.) Once, a *Kohen Gadol* prayed a longer prayer, and his fellow *Kohanim* admonished him. He retorted, “Does it bother you that I prayed for you and for the Temple, that it should not be destroyed?” They responded, “Even so, do not do that, for our Sages said not to pray a long prayer lest it cause people to worry.” (Until here from the *Gemara*) R’ Alter explains: If *Halachah* says not to pray a long prayer, then even a prayer in the seemingly holiest place in the world has no more value than a prayer uttered in a mundane place. This is what the Torah means when it says (*Vayikra* 10:1) that Aharon’s sons, Nadav and Avihu, “brought before *Hashem* an alien fire that He had not commanded them [to bring].” Nadav and Avihu complied in all respects with the laws of bringing *Ketoret* / incense, except for one detail--*Hashem* had not given that *Mitzvah* to them. That made their act worthless and not a *Mitzvah* at all; indeed, they died because of it.

R’ Alter continues: Avraham Avinu was the paradigm of *Chessed* / kindness. Every idea about *Chessed* that has ever been written in any Torah commentary, Avraham fulfilled, R’ Alter writes. How, then, could Avraham obey *Hashem*’s command to offer his son Yitzchak as a sacrifice--the opposite of *Chessed*? R’ Alter answers: Avraham understood that *Chessed* has no independent value; it is fulfilling the word of *Hashem* that has value. When it is His will that we perform *Chessed*, then that is what we must do. And, when it is His will that we act with *Gevurah* / strength, as at the *Akeidah*, then that *Middah* / trait takes precedence. Notably, the very location where the *Akeidah* took place, where Avraham proved his complete subjugation to G-d’s will, is where the *Bet Hamikdash* was built. This fact reflects the idea expressed above: the location of the *Bet Hamikdash* is not inherently holy; rather, it derives its holiness from our adherence to *Hashem*’s commandments.

[Similarly, the *Mishkan*--and later, the *Bet Hamikdash*--was holy only because it was built exactly as *Hashem* had commanded. This is why the *Mishkan* atoned for the Golden Calf, which the commentaries say was well intentioned, but contrary to the will of *Hashem*. And, our *Parashah* hints, the *Bet Hamikdash* was destined to be destroyed when we no longer lived up to the standard taught in our *Parashah*, because only adherence to *Hashem*’s commandments gives the Temple its holiness.]

(*Emet Ve’da’at: Ma’amar “Ve’shachanti B’toch Bnei Yisrael”*)

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 AGREES TO 'MODIFIED' U.S. CEASEFIRE AND HOSTAGE PROPOSAL - ARAB MEDIA REPORT (i24News 3/12/24)

According to reports from Arab media outlet Al-Arabiya, Hamas has agreed to a revised version of a ceasefire proposal put forward by the United States. A source within the Gazan terror group revealed this on Tuesday.

The source indicated that representatives of Hamas are preparing to travel to Cairo for further discussions to finalize the proposed ceasefire agreement.

The modified proposal, as described by the source, includes provisions for the release of hostages held by Hamas and Palestinian militants. Additionally, it involves a phased return of Gazans to their homes, indicating a potential step towards de-escalation in the conflict.

This news comes amidst ongoing negotiations between Israel and Hamas, with Israel reportedly accepting terms for a six-week ceasefire. In exchange, Hamas is expected to release a portion of the hostages it has held since the October 7 assault on southern Israel.

However, Hamas has emphasized its preference for a permanent ceasefire agreement that would bring an end to hostilities and entail the withdrawal of Israeli troops from Gaza. The group is reluctant to agree to another temporary truce.

Under the latest proposal, Israel has offered to release Palestinian prisoners at a ratio of ten to one for every Hamas hostage released. It's worth noting that Hamas seized over 200 hostages during the October 7 attack.

PM POISED TO WELCOME FORMER RIVAL INTO WAR CABINET AS STATE PARTY SPLITS (Israel Hayom 3/12/24)

Minister without portfolio Gideon Sa'ar announced Tuesday that his party New Hope would no longer be part of the alliance with Benny Gantz's Blue and White, essentially dissolving the Knesset entity called State Party, which was part of the Center-Left bloc in the 2022 election.

Sa'ar, who joined the emergency government under Prime Minister Benjamin Netanyahu together with senior members of the State Party shortly after the Oct. 7 atrocities, said he would now seek to have his separate faction get its proper representation by being appointed to the special War Cabinet.

Likud party sources told Israel Hayom it was unlikely that his announcement was coordinated with Netanyahu and that the issue of Sa'ar's appointment had not yet been examined. However, sources in the Likud believe that Netanyahu's response will be positive since Sa'ar is now providing a right-wing insurance certificate for the government during the war.

Sa'ar intends to re-establish New Hope as an independent party that will express, in his words, "the national-responsible worldview." Gantz responded on X with the words "Thank you and good luck."

"I respect my friends, the representatives of the State Party in the war cabinet," said Sa'ar, referring to Blue and White leaders Benny Gantz and Gadi Eizenkot, "but unfortunately they do not express the voice, positions, and emphases that I would have brought. Therefore, on your behalf, I express here our demand to join the War Cabinet and be part of the influence on policy," he noted. The comments were made during a party event with activists to conclude the election campaign for local authorities.

Sa'ar's dramatic move has been brewing with him for many long months. The dispute, he stressed to his partners just before the statement this evening, is on an ideological background.

The question now is whether Sa'ar sees an election in the offing. New Hope sources said Sa'ar's decision to break with Gantz was not coordinated with Likud, where he was a bitter rival to Netanyahu, but rather to build an alternative party that would lead the Right.

A source in the War Cabinet told Israel Hayom that adding another member to the forum would not be simple from a Coalition perspective, since there are similar requests for mother parties. "How will Sa'ar get in when Bezalel Smotrich remains outside?" one source asked rhetorically.

Sa'ar certainly hopes that his sharp break from Gantz and Eizenkot's arms will work in his favor in the memory of right-wing voters. After the war broke out, Sa'ar has tried to show more proximity to the Right, blurring his alliance with the anti-Netanyahu camp from the past year – during which he took an active part in the judicial reform protests – and has even made sure to differentiate himself from the Gantz.

As a reminder, last Friday, an interview with Sa'ar was published in Israel Hayom, in which he criticized his party (and government) partners on how they conducted the campaign. "We must return to the drawing board and do things differently," the minister said.

Regarding a possible return to the Likud, Sa'ar said the following: "No. I left the Likud on December 8, 2020. Everything I said then is even more true today. New Hope is a national-statist right-wing party, expressing the values of the Likud as they were during the time of Yitzhak Shamir and Menachem Begin, and I will continue to lead it in this way."

The split will be approved tomorrow. The Knesset Committee will convene tomorrow Wednesday, after the budget vote, to approve the split.

UN ENVOY ON SEXUAL VIOLENCE SAYS SHE SAW 'SHOCKING BRUTALITY' AGAINST ISRAELIS (Ha'aretz 3/12/24)

The United Nations Security Council convened on Monday for a briefing on the findings of the UN report on the sexual violence committed by Hamas on October 7. The report was submitted by UN Secretary-General's Special

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Representative on Sexual Violence in Conflict, Pramila Patten.

The committee was convened for a special hearing at the requests of the U.S., U.K., and France, as well as Israel. Israeli Foreign Minister Israel Katz, Minister for the Advancement of the Status of Women Mai Golan, and representatives of the hostages' families.

Patten said in her opening speech that "there has been no attempt by the [UN] secretary-general to silence my report or suppress its findings", as Israel accused him of. "On the contrary, I received his full support, politically, logistically, and financially; and he also gave clear instructions for the public release of my report," she said.

Patten referred to the hostages' families that attended the hearing, saying they are "going through hell." She turned to the UN Security Council and said, "try to imagine yourselves for one moment in the shoes of the hostages' families, who are torn between despair and hope. 156 days have passed since the kidnapping. There are no less than 16 women in captivity. What can we tell their families?" adding that she has witnessed "scenes of unspeakable violence perpetrated with shocking brutality" against Israelis.

Patten added that taking people hostage is "prohibited according to international law" and emphasized that the report findings state that there were "reasonable grounds to believe" sexual violence, including rape and gang rape, occurred at several locations during the attack by Hamas. She added that these findings, however, do not "legitimize further hostilities" but "create a moral imperative for a humanitarian cease-fire."

Referring to the West Bank, Patten said that she witnessed "a climate of intense fear and insecurity." She also mentioned that while she did not "did not receive any reports of rape, interlocutors raised with me instances of sexual violence in the context of detention of male and female Palestinians." She said that she did not examine the matter as it is the responsibility of other UN departments. "I wish to express my disappointment that the immediate reaction to my report by some political actors was not to open inquiries into those alleged incidents, but rather to reject them outright via social media," she added.

All representatives called for an immediate cease-fire. Russia's representative was the only one who attacked Patten directly: "We have to take into account the reputation of Mrs. Patten, who is known to use 'fakes' in her work, and this of course reduces confidence in her conclusions and recommendations."

In the report, which was written after Patten visited Israel together with her team, it was determined that sexual assaults were carried out in the Hamas attack on Israel on October 7, and these are still being carried out against hostages held captive by the organization in the Gaza Strip. Patten's team stated that based on the information it gathered, "there are reasonable grounds to believe that conflict related sexual violence, including rape and gang rape, occurred in at least three locations, namely the Nova music festival site and its surroundings, road two three two and kibbutz rape."

It was also stated in the report regarding hostages held by Hamas that there is "clear and convincing information that several of them suffered various types of sexual violence, including rape, torture with a sexual nature as well as cruel, inhuman and degrading treatment" and that "there is a reasonable basis to assume that such violence may continue even now".

That said, Patten stated in the report that it is not possible to determine the extent of the sexual violence. In addition, she criticized the Israeli authorities' conduct regarding the collection of evidence about sexual violence, and called on Israel to cooperate with other UN bodies in their investigations.

The report does not address the question of the systematic nature of the acts, and it states that "the true extent of the sexual violence may be revealed within months, years and may never be fully known."

IDF OMBUDSWOMAN REPORT FINDS RISE IN RESERVISTS CLAMORING TO BE ALLOWED TO FIGHT (Times of Israel 3/11/24)

Israel's military ombudswoman on Monday published an annual report into complaints of alleged abuse, negligence, and incompetence by commanders toward their subordinates, with this year showing a large rise in claims by

reservists as well as highlighting new issues that have arisen amid the ongoing war, including many clamoring to be allowed to fight.

The report by Brig. Gen. (res.) Rachel Tevet-Wiesel, known formally as the chief complaints officer, who works out of the Defense Ministry, included thousands of complaints from conscripts, career soldiers, and reservists. The number of complaints has remained relatively stable in recent years.

The 189-page report was presented to Defense Minister Yoav Gallant and to the Knesset Foreign Affairs and Defense Committee, as well as senior officers in the IDF.

Over the course of 2023, the ombudswoman's office received 5,749 complaints from Israeli troops or their parents, a five percent decrease from the previous year. Tevet-Wiesel's office reviewed each of the cases, finding that the majority of them — 54% — were legitimate, with the rest dismissed as false or trivial.

Reservists made up 712 of the complaints, an increase of 30% over last year, largely due to the ongoing war as nearly 300,000 reserve soldiers were called up for duty. Between October 7 and the end of 2023, the **ombudswoman's office saw a massive increase of 265% in complaints by reservists compared to the same period last year.**

The ombudswoman found that most of the 1,316 complaints during the first three months of the war (October-December) were civilians seeking to return to reserve duty after receiving exemptions and reservists asking to be moved to a combat unit, as well as complaints about compensation, R&R, and being dismissed from roles.

In the first month of the war, reservists' complaints also focused on lack of equipment, issues with their living conditions, and assistance for the partners of soldiers who were killed, the ombudswoman's office found.

The document is prepared each year, based on written complaints from soldiers, interviews and reviews of internal military reports, in order to identify both worrying and positive trends within the IDF.

JAW DROPPING: HOW HAMAS COMPROMISED SECURITY CAMERAS IN THE RUNUP TO OCT. 7 (Israel Hayom 3/13/24)

In recent years, the IDF, Mossad, and Shin Bet security agency have noticed increased activity by Hamas when it comes to its intelligence-gathering efforts. As time passed, it seemed that the terror organization, which has always sought to obtain as much information as possible about Israel, was striving to step up its efforts in this field, in a dramatic way.

The central body in Hamas that dealt with this was the "Military Intelligence Department" – Moddatz, as it is called in Israel – which before the war had 2,100 operatives, which got their equipment and know-how from Iran and Hezbollah. The dominant figure in Hamas' intelligence array was Ayman Nofal, who was eliminated in the first days of the war. The IDF Military Intelligence Directorate, which closely monitored the department, was convinced that it had information on the entire range of Hamas' intelligence gathering apparatus.

But only after Oct. 7, when the IDF forces carried out a wide-scale operation into the Gaza Strip and raided the offices and retrieved the data on the server farms that Hamas had set up underground and the computers connected to them, did the true extent of Hamas' capabilities in intelligence become apparent. What was revealed there left Israeli intelligence officials speechless.

One example that illustrates the intelligence lapse is clearly illustrated in the security cameras that were compromised by Hamas. Although the IDF was aware of Hamas successfully hacking some civilian security cameras in Israeli communities to collect information, only after entering Gaza did the enormous scope of this Hamas endeavor become clear: The terrorists managed to get access to dozens of cameras, many of them inside kibbutzim on the Gaza border. The military now admits that the camera issue had been flagged but was not addressed with the necessary urgency.

Another area in which Hamas' real capabilities came to light after the war began is cyber warfare. In recent years, the IDF has noticed many attempts by Hamas' Moddatz elements to hack into soldiers' mobile phones. As was

the case with the camera hacking, only after entering Gaza and seizing Hamas' servers in the tunnels did it become clear that this was just the tip of the iceberg. The IDF now understands that there were Hamas attacks that went undetected in real-time and that despite the organization's relatively limited cyber capabilities, the intelligence information it extracted from the phones it did manage to hack served it well on October 7.

In addition, Hamas succeeded in developing reconnaissance capabilities that included drones, which hovered over the Gaza Strip and carried out oblique photography of Israeli territory. Here too, Israel was aware of this activity.

According to experts who spoke with Israel Hayom, the Israeli intelligence community tended to underestimate and neglect Hamas' intelligence capabilities. "The perception in Israel was that Hamas did not have serious intelligence apparatuses and that at most they could 'raise binoculars' and observe from afar, and that terror organizations were not Russia or China," Dr. Netanel Flamer, a senior lecturer in the Department of Middle Eastern Studies at Bar-Ilan University, told Israel Hayom. "This was a very big mistake. Hamas had high-quality intelligence bodies, but the threat was not sufficiently internalized in Israel's security systems."

IDF'S INTEL ANALYSIS CHIEF TO RESIGN IN JUNE OVER OCTOBER 7 FAILURES (JPost 3/13/24)

IDF intelligence analysis chief Brig.-Gen. Amit Saar will resign his post once the IDF publishes its probe of the October 7 intelligence failures, set for June, he announced on Wednesday at a closed military intelligence conference.

Saar is the most senior Israeli official to date to give an exact time frame for when he will resign, in a show of responsibility, although military sources said he was due to finish his role anyway over the summer.

At higher levels, IDF Chief of Staff Lt.-Gen. Herzi Halevi, intelligence chief Maj.-Gen. Aharon Haliva, and Shin Bet (Israel Security Agency) head Ronen Bar all previously hinted several months ago that they would resign, but never gave a time frame and, since then, some have speculated that one or more of them may try to stay on given that Prime Minister Benjamin Netanyahu is pushing to stay on.

Defense Minister Yoav Gallant previously went further than Netanyahu, who has denied any responsibility for October 7, by taking some responsibility, but not hinting at whether he would resign.

Saar's statement was leaked first by KAN late Wednesday night but was independently confirmed by The Jerusalem Post.

Until October 7, Saar was considered a brilliant analyst who had correctly predicted a variety of trends with Iran, Hezbollah, and Hamas.

Saar also sent Netanyahu four letters warning that Israeli adversaries might more aggressively attack Israel due to the defense establishment being weakened by the judicial overhaul debate initiated by Netanyahu.

Netanyahu ignored most of the letters and the fourth letter was due to be sent to him shortly after October 7.

Saar's announcement and the June probe results could set off a wider round of resignations.

ONE YESHIVA, 18 FALLEN SOLDIERS: 'OUR HEARTS ARE BROKEN, WE MUST BE WORTHY OF THEM' (YNet 3/12/24)

"The feeling is incredibly difficult. Amishar was a close friend of mine; our families were close," recounted Amiad Cohen, shortly after accompanying his good friend and neighbor of Major (res.) Amishar Ben David, a commander in the Commando Brigade, who fell last Friday in a battle in southern Gaza.

"Half an hour before Shabbat, we received a phone call that Amishar was killed and that the IDF representatives were on the way. At the same time, we were sitting in the synagogue for Friday evening prayers. Amishar's children sat next to me. Half an hour after the start of the prayer, they came to call them, to tell them what we had known earlier. It's a pain that's hard to describe."

"God takes the good ones," added Amiad, "It was clear that Amishar would lead the way, no matter what. His wife and mine were together for these five months while I served in the north and he in the south, and now I'm back and

he's not. It's tough. Now we have a responsibility to support her and the children."

Amishar studied at the Bnei David pre-military yeshiva in Alon Shvut, where since the beginning of the war, 18 of its graduates have fallen. Amiad, a graduate of the 13th cohort, attended the yeshiva a year before enlistment and three additional years afterward.

He spoke about the special values of the yeshiva: "It's important to know that the yeshiva students are precious. We remember those we lost along the way, including Eliraz Peretz and Roi Klein, who were neighbors of mine and Amishar's, and many others. The yeshiva educates for action based on values of sanctity and purity, and if necessary, there is a readiness to pay the ultimate price so that others will be okay." Amiad emphasized that "this is a message not just about what to die for, but primarily about what to live for."

Rabbi Eliezer Kashtiel, the head of the yeshiva, accompanied the students every step of the way. "My heart breaks anew every time, it's truly a feeling that's hard to describe," he said. "I think we feel very small next to those who have fallen, and that obligates us each time we remember their bravery, to do everything we can to preserve their spirit. To ensure that it doesn't fall or change because of the pain. To maintain our purpose, our identity, and our values."

Rabbi Kashtiel added, "We constantly talk about these cases and try to cope with the loss on various levels, including practical matters - how to help families and assist with whatever is needed. The point is not to dwell on self-pity. There is a mission here, there are families, there is war, and we need to focus on the essence. It's hard because there is a lot of pain, but what gives us the strength to cope is the magnitude of the mission."

HESDER YESHIVA HEAD ON IDF RECRUITMENT RAGE: 'TORAH SCHOLARS MUST JOIN COMPULSORY WAR' (Arutz-7 3/12/24)

Head of Yeshivat Birkat Moshe in Ma'ale Adumim, Rabbi Yitzchak Sheilat, responded to the uproar caused by Sephardi Chief Rabbi Yitzchak Yosef's remarks about leaving the country if Bnei Torah (Torah scholars) were recruited to the IDF.

"It's embarrassing that someone who holds the title of Rishon LeZion, the Sephardi Chief Rabbi, would make such a statement," Rabbi Shilat said in an interview with Benny Teitelbaum to Kan Moreshet. "I imagine he didn't mean it seriously."

He also commented on Rabbi Yosef's statement that Torah scholars are from the tribe of Levi, "While Torah scholars are not from the tribe of Levi, it is true is that they have a very important role among the people of Israel and this role is definitely protecting the people of Israel and continuing the tradition of generations."

"However," he clarified, "that does not mean that Torah scholars are exempt from serving in the army when there is a compulsory war (a war that is a mitzvah, such as when Jews must be saved from their enemies or the war is one commanded by the Torah)."

BY 44% TO 30%, ISRAELIS PREFER TRUMP TO BIDEN AS NEXT US PRESIDENT (Times of Israel 3/12/24)

Forty-four percent of Israelis would rather see former US president Donald Trump return to the White House in 2025, compared to 30% who would prefer US President Joe Biden be elected for a second term, according to a poll published by Channel 12 on Tuesday evening.

An additional 26% said they didn't know which of the two men they would rather see elected.

Among respondents who voted for parties in the current government coalition, 72% said they preferred Trump while 8% said they preferred Biden. When asked the same question, 55% of respondents who voted for opposition parties preferred Biden and 23% would rather see Trump return.

HIGHEST DEMAND IN HISTORY: ISRAEL RAISED \$8 BILLION ABROAD (JPost 3/10/24)

Finance Ministry Director-General Yali Rothenberg completed a public

issuance of US bonds in the international markets totaling \$8 billion. This came as a reaction to the high demand for Israel's US bond issuance. In the issuance, demands reached approximately \$38 billion, the highest in Israel's history. Three new bonds were issued for terms of 5 years, 10 years, and 30 years. Approximately 400 investors from around 36 countries participated in the issuance. Finance Minister Bezalet Smotrich commented on the rise by stating "The high demand is a sign of the strength of the Israeli economy, and represents a vote of confidence from investors in our economic policy."

INADVERTENTLY: AN IDF OFFENSIVE DOCTRINE NOW MORE OPERABLE (Dr. Avigdor Haselkorn, YNet 3/13/24)

Over the past two decades or so the IDF gradually moved from an offensive doctrine aimed to preempt threats and fight wars on the enemy's territory to a defensive concept. Accordingly, the military's prime objective shifted toward limiting the use of force and containing any cross-border fighting in case deterrence failed.

There were several reasons for this transformation. As Ron Ben-Yishai, the defense analyst of Yedioth Ahronoth wrote in a seminal piece on July 21, 2007 **"the most important and critical reason [for the reorientation] is the change in the IDF's combat values as a result of a general change in the values within Israeli society... The victories of 1967 and 1973, just like the peace agreements with Egypt and Jordan, created the sense among Israeli citizens that we do not face a substantive existential threat, and certainly not on the part of an armed group such as [Hamas or] Hezbollah. And if there is no existential threat, there is no point in making a sacrifice in order to carry out [an offensive] military mission... safeguarding the lives and wellbeing of the "children" in uniform has become the ultimate value."**

In a subsequent article dated June 1, 2019, Ben Yishai went on to list additional elements that make the recoil from a war-winning offensive doctrine, with its stresses on strategic initiative and risk-taking, the dominant approach of the IDF. Accordingly, Israeli security matters have been politicized. Field commanders are regularly subject to legal proceedings that lead to heavy penalties, including suspensions. Consequently, many of them have lost their motivation. Israeli society is too sensitive to kidnappings and, finally, parents are too involved in Israeli army matters.

On top of this came a game-changing technological advancement in the form of the Iron Dome missile defense system which has been proven repeatedly as capable of intercepting the vast majority of rockets fired into Israel by the terrorist armies deployed on its southern and northern borders.

Iron Dome's high interception rate minimized Israeli casualties and enabled the Israeli government to keep its response to Hamas provocations to indecisive fighting "rounds" which were limited in duration, targets, territorial scope and the forces employed. While the main motivation was to avoid Israeli military casualties—a political choice in line with the public's wishes—the practice was shrouded as rooted in a well-thought-through operational doctrine curiously dubbed "mowing the lawn."

There is little doubt that in the absence of the Iron Dome, Israel would have been forced long ago to act vigorously against Hamas including by an extensive ground operation. With the system in place, however, such an offensive was deemed unwarranted, especially given the projected heavy costs in the lives of IDF's soldiers. Yet this strategy gave Hamas a "license" to subject dozens of southern Israeli communities to a persistent "drizzle" of rocket fire with little fear of retribution. It also assured that Hamas would be a much stronger opponent once the strategy has finally changed.

Moreover, the Obama administration which saw Israeli offensive undertakings as a potential threat to U.S. interests—fearing any ensuing conflict would end up involving American assets in the region—saw the Iron Dome project as a golden opportunity to encourage a shift of the IDF into a defensive posture. It quickly marshaled funds to support the development of the system touting its defensive orientation. Its logic was simple: the more Israelis feel protected from rocket attacks, the lesser the popular pressure would be to preempt the emerging threats in Gaza and Lebanon which

would serve Washington's regional interests.

Little wonder that from 2011 to 2021, the US contributed a total of \$1.6 billion to the Iron Dome defense system, with another \$1 billion approved by the US Congress in 2022.

The massacre of October 7, abruptly ended this trend. Israel's policy of incident containment, restraint in force employment and preference for the defense was quickly abandoned in favor of a "Never Again is Now" doctrine. The IDF thus launched a full-scale offensive into Gaza and prepared to repel a possible simultaneous Hezbollah attack in the north by launching a counteroffensive into Lebanon.

Soon it became evident that the existence of a multi-tiered missile defense system in Israel meshed well with the IDF's Gaza offensive. Given that Gaza's terrorists resorted of late to launching massive barrages of rockets to saturate the system's interception capacity, the wholesale elimination of their rocket arsenals by the IDF's ground forces invariably meant boosting the efficiency of Israel's missile defense system. The deeper the Israeli army advanced into Gaza, the fewer the number of rockets being fired from the strip and the higher the odds of interception by the Iron Dome system.

Other elements of the Israeli missile defenses also demonstrated their effectiveness. Thus Israel's long-range Arrow 3 air defense system shot down Eilat-bound ballistic missiles over the Red Sea which were launched by the Iran-backed Houthis in Yemen. The same component proved its mettle under fire vis-a-vis Hezbollah and Syrian-emanating threats aimed at northern Israel.

The reverting by the IDF to its traditional offensive doctrine—spurred by the belated awakening to the gravity of the threat posed by Hamas and its terrorist brethren—was thus facilitated by the operability of Israel's extensive missile defenses and vice versa. Instead of a substitute for an offensive action, **Israel's Iron Dome at once became complementary to a highly successful IDF's offensive ground maneuver. In turn, the Gaza war proves there is no alternative for a ground offensive to remove in earnest the terrorist rocket threat to the citizens of Israel.**

Not surprisingly Washington suddenly realized that the operational formula that passed muster in Gaza—i.e. using a combined-arms tactic to quickly overwhelm Hamas offensively and virtually neutralize its rocket threat while suffering fewer casualties than anticipated—**coupled with the Iron Dome's robust missile defenses could be applied to other fronts. After all, given growing calls in Israel to militarily remove the Hezbollah threat in the north, the Americans may have concluded their plan of restraining Israel militarily by shoring up the country's defenses may have backfired. In the wake of Gaza Israel could become a trigger-happy ally.**

In this regard Washington's alarm must have peaked in view of the just concluded IDF exercise which simulated air and ground logistic support for an Israeli offensive in the north. Moreover, Hezbollah's claim to have targeted an Israeli missile defense battery in one of its ongoing rocket attacks may suggest it appreciates the contribution the system would make in case the IDF launches a ground offensive and a full-blown war ensues. (Alternatively, the firing could be part of Hezbollah's testing of Israel's defenses in the north.)

In the meantime, whether he fully grasps the potential that the defensive-offensive mix now provides the Israeli military and is trying to "put the (IDF) genie back in the bottle," or is simply motivated by political considerations related to the upcoming U.S. elections, President Biden appears bent on putting the brakes on Israel. In his March 9, interview with MSNBC, while warning against the IDF continuing its offensive into Rafah, he clearly embraced the Obama concept as his preferred model for fashioning Israel's strategic doctrine. He stated **"I'm never going to leave Israel. The defense of Israel is still critical. There's no red line [in which] I'm going to cut off all weapons so that they don't have the Iron Dome to protect them."**

Yet after October 7, supporting Israel's defensive strategy inevitably amounts to boosting its new offensive posture. It emerges that fallacious strategic thinking was not only the domain of the Israeli defense establishment. It is apparently still well entrenched in Washington.



The Greater Washington Community Kollel SHABBOS DELIGHTS

TORAH MINUTE

IN MEMORY OF RABBI KALMAN WINTER ZT"L

Building Our Essence

Presented by Rabbi Moshe Sadwin, Kollel Adjunct

"Moshe saw the entire work and, behold, they had done it just as Hashem had commanded, and he blessed them." (39:43)

When the construction of the *Mishkan* (Tabernacle), its vessels and utensils, along with all the priestly garments were complete, everything was brought before Moshe for a final inspection. When Moshe saw how everything was made exactly the way Hashem had commanded, he blessed the people. Rashi cites the Midrash which teaches that Moshe's blessing was, "May it be Hashem's will that He rest His Presence upon the work of your hands." Moshe then added a blessing that was later incorporated into Tehillim (90:17) and is recited often in our prayers, "*Vee'hee noam Hashem Elokeinu aleinu...* - May the pleasantness of Hashem be upon us, and our handiwork establish for us; our handiwork, establish it."

Rav Avrohom Pam, citing the Malbim explains this blessing with a penetrating insight. When a person designs and builds a magnificent edifice, all they have done is changed the landscape and added beauty and splendor to that place. The person themselves, however, is not necessarily improved in any way and may even end up with a more inflated ego.

On the other hand, when a person achieves a milestone in spiritual matters, (e.g. the completion of a topic in Torah or a fervent prayer), that person's very essence has changed. They have added a new dimension of spiritual depth and breadth to their soul which they will carry with them for the rest of their life. This is what it means when it says, "the pleasantness of Hashem be upon us and our handiwork." Moshe blessed the people, that the experience of creating the *Mishkan* should impact their very essence and raise them to new spiritual heights.

Wishing you a Good Shabbos!

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Point to Ponder

These are the reckonings of the Mishkan, the Mishkan of Testimony, which were reckoned by Moshe's bidding (38:21).

The Torah repeats the word *Mishkan*, referring to the two *Batei Mikdash* (Temples) that were destroyed as collateral for the sins of *Bnei Yisrael*. The verse refers to the *Mishkan* as the *Mishkan of Testimony*, since it was testimony to the fact that Hashem forgave *Bnei Yisrael* for the sin of the Golden Calf, since He rested His Presence amongst them. (Rashi)

Rashi seems to be out of order. Historically, first the *Mishkan* was testimony that Hashem forgave *Bnei Yisrael*. It was hundreds of years later that the *Bais HaMikdash* was used as collateral. Why does Rashi list these backwards?

TABLE TALK

Parsha Riddle

Where is the machatzis hashekel hinted to in Sefer Bereishis?

Please see next week's issue for the answer.

Last week's riddle:

When do we read from the same parsha two weeks in a row?

Answer: When Parshas Shekalim coincides with Parshas Vayakhel (like this year), we read from the beginning of Ki Sisa for a second week in a row.

HATORAH V'HAMITZVAH

HALACHA INSIGHTS FROM THE PARSHA

Parashas Pikudei concludes the Torah's narrative of Hashem's commandments and instructions to build the Tabernacle, and the carrying out of these by the Jewish people. The *Midrash Tanchuma* on our *parashah* discusses the idea, found in numerous places in the literature of our Sages, that there was also a supernal Tabernacle that corresponded to the terrestrial one discussed in these *parashiyos*; a supernal Jerusalem that corresponded to the terrestrial one; and a supernal Temple that corresponded to the terrestrial Temple in Jerusalem.

There is a major debate as to whether the Third Temple for which we pray daily will be created by Hashem and descend from Heaven and be revealed to us already fully built (Rashi, Tosafos, and Ritva to *Succah* 41a), or will be built by humans as the Tabernacle and the first two Temples were (*Aruch le-Ner ibid.*, *Tiferes Yisrael*, *Boaz* at the beginning of *Middos*). The Tosafos assert that the *Tanchuma* (it is unclear which passage in the *Tanchuma* they have in mind) indicates that the Third Temple will be built by Hashem, as per the phrase in the Song of the Sea "the Sanctuary, my L-rd, that Your hands established," (*Shemos* 15:17), but the *Tiferes Yisrael* interprets the *Tanchuma* to mean merely that Hashem will provide the human builders with miraculous assistance.

In any event, there is an alternate *midrashic* assertion that the Messianic king will build the Third Temple (*Shir ha-Shirim Rabbah* 4:16), and this is the position of the Rambam as well:

In the future, the Messianic king will arise and renew the Davidic dynasty, restoring it to its initial sovereignty. He will build the Temple and gather the dispersed of Israel. ...

If a king will arise from the House of David who diligently contemplates the Torah and observes its *mitzvos* ... will compel all of Israel to walk in (the way of the Torah) and rectify the breaches in its observance, and fight the wars of G-d, we may, with assurance, consider him the Messiah. If he succeeds in the above, builds the Temple in its place, and gathers the dispersed of Israel, he is definitely the Messiah. (*Hilchos Melachim* 11:1,4)

This language certainly indicates that the Rambam believes that the Third Temple will be built by humans, not Hashem (*Shut. Beis Efraim* OC end of #10).

PRESENTED BY

RABBI YITZHAK GROSSMAN, ROSH CHABURAH

KIDS KORNER

Who Am I?

#1 WHO AM I?

1. I am a 613 reminder.
2. I am a bell alternate.
3. I was worn.
4. I am eaten.

#2 WHO AM I?

1. I am for the Choshen.
2. I am the model for the Shulchan Aruch.
3. I am for Rabbeinu Yaakov Ben Asher.
4. I am four.

Last Week's Answers

#1 Fire (I bring in Shabbos, Don't make me on Shabbos, I am part of the 'separator', I am definitely not cool.)

#2 Shabbos (Start me early and finish me late. I was last week and this week, I am every week. I am a queen.)

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