

# YOUNG ISRAEL SHOMRAI EMUNAH

## SHABBOS SHORTS

Candle Lighting 5:50 | Havdalah 6:50

Shabbos Shorts is sponsored by **Ruth & Bill Konick** in honor of the 101st birthday of Marvin Konick



## YISE Supports Israel



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

## Mazal Tov

**Tzivia Bramson** on the birth of a great-grandson, Shmuel, son of Lea & Naftali Weinstein and grandson of Renee & Mayer Weinstein.

**Fran & Alan Broder** on the birth of a granddaughter, Sahra Mazal (Shirley Mabel), born to Gabi & Noam. Mazal Tov to great-grandmother, **Mrs. Marilyn Broder**, aunts and uncles, **Batsheva & Moshe Broder**, Eva & Rabbi Dr. Hillel Broder and all of the cousins.

**Jonathan Cottrell** on his engagement to Rivka Barth of Silver Spring. Mazal Tov to parents Adina & David Barth of Detroit, MI, Peggy & Art Cottrell of Teaneck, NJ, and to the extended Barth and Cottrell families.

**Karen & Howard Schulman** on the Bar Mitzvah of their grandson Adar Daveed, last Shabbos in Toronto. Mazal Tov also to parents Miriam Kramer & Aaron Levy, great-grandmother **Florence Binstock Avigan**, grandparents Suzy & Sol Levy, brother Elie, and all of Adar's aunts, uncles & cousins.

## Condolences

**Joshua Rokach** on the passing of his sister, **Dinah Rokach**. Shiva at 902 Kenbrook Drive. Minyan - Shacharis Sunday 7:45 AM, Monday 7:15 AM, Tuesday/Wednesday 7:00 AM, Thursday 6:45 AM, Mincha Sunday through Wednesday 7:00 PM. Visiting hours Sunday through Wednesday Shacharis until 12 Noon and 1:00 PM - 8:00 PM.

## Scholar-in-Residence: Rabbi Edward Reichman, MD

*The Rabbi Isaac and Bella Tendler Chair in Medical Ethics at Yeshiva University, and Professor in Emergency Medicine and Epidemiology and Population Health at Albert Einstein College of Medicine.*

**After Musaf of 8:45 and 9:15 Minyamin (B)**

"Ancestry DNA in Halakha: What is Your Spitting Image?"

**4:30 PM (B)**

"Medical Halakha Update"

**Between Mincha and Maariv (B)**

"Monarchs, Minyanim and Mitochondrial DNA: Jews, Medicine and History"

## Kiddush Sponsors

**Hashkamah Minyan Kiddush** is sponsored by the Hashkamah Minyan Kiddush Group with a cholent sponsored Trish Weisman & John Golin.

**Shul Kiddush** is sponsored by Young Israel Shomrai Emunah in honor of our scholar-in-residence, Rabbi Edward Reichman, MD.

**Sephardic Minyan Kiddush** sponsored by Rabbi Yehoshua Levy and Judith Levy marking the siyum of the book of Yehoshua with Alshich commentary by the morning learning group.

## 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 and by Ina Klinger, mother of **Elaine Rubin**. May Hashem bless Israel with complete and speedy victory and Brachos for the Israeli soldiers, hostages, students, and all of Israel.

**Ohr HaChaim Chabura** is sponsored by Ina Klinger, mother of **Elaine Rubin**. May Hashem bless Israel with complete and speedy victory and Brachos for the Israeli soldiers, hostages, students, and all of Israel.

**Rabbi Hyatt's Gemara Shiur** is sponsored by **David Jaray** in appreciation of Rabbi Grauman and all those who attend his shiur, and in memory of Rabbi Hyatt, A"H and to all of those who have lost their lives in Israel.

May their Neshamas have an Aliyah. Refuah Shlema to all those that are wounded and ill, and to all of those that have been traumatized in Israel during these times.

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

## 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:**

5:50 (B) 5:45 (Sephardi, LBM)

**SHABBOS DAY:**

**Shacharis:**

7:00 (B), 8:45 (B), 9:15 (S),

8:00 (Sephardi, LBM), 9:15 (Teen, H)

**Kiddush: 11:45 AM (S)**

**Mincha:**

2:30 (B), 5:45 (B), 5:45 (Sephardi, LBM)

**Maariv: 6:50 (B)**

**DIVREI TORAH:**

**After the 8:45 and 9:15 Minyanim: (B)**  
Rabbi Reichman, MD

**SHIURIM:**

**Hashkamah Minyan Gemara Shiur: (SBM)**  
Rabbi Yitzhak Grossman

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

**Pre-Mincha Shiur: 4:30 (B)**

Rabbi Reichman, MD

**Shiur between Mincha/Maariv: 6:10 (B)**  
Rabbi Reichman, MD

## 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

**Dor L'Dor** - This Motzai Shabbos, March 9 at 8 PM in the Social Hall, sponsored by **Sandie Thurman** to commemorate the 10th Yahrzeit of her husband, Chanoch ben Avraham HaCohen A"H.

**Purim Costume Gemach** - March 10.

**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](mailto:sshimoff@yise.org) to register.

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

## Welcome New Members

Devora & Ephraim Ayil, Dr. Robert Levine, Gideon & Michelle Pollack

## YISE Supports Israel

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

**Varda (Linzer) and Eitan Morell** were interviewed about their son Maoz, HY"D, who fell in battle last month as part of the "Behind the Bima" series by Rabbi Efreim Goldberg of Boca Raton Synagogue. The interview is online at:

<https://www.youtube.com/watch?v=9h4J-M8loqg>

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

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

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

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

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

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

## Upcoming YISE Events

**Israel Mission Reflections and Video Presentation** - Motzei Shabbos, March 9, 8:30 PM at YISE in the Franco Family Beis Medrash. Please join Israel Mission participants for reflections and a video presentation. Please note this presentation is geared for a mature audience and may not be suitable for children. [see flyer](#)

**Nation of Heroes - the resilience and spirit of our people** - Sunday, March 10, 8:00 PM. Join YISE and KMS, at KMS. Meet IDF Soldiers and survivors of October 7 who will share stories of their contributions to rebuild Our united future in Israel. In coordination with the World Zionist Organization. [see flyer](#)

**Matanos L'evyonim** - Rabbi Rosenbaum is collecting Matanos L'evyonim to be distributed on Purim. Checks can be made out to **YISE Charity Fund** and dropped off at the office or given to Rabbi Rosenbaum in person.

**Capital Kasher Pantry Purim Food Drive** - Bring some Purim joy by donating to our Purim Food Drive! Food donations must be shelf stable, well within use-by date and in factory-sealed containers. Drop off in our collection bins, including the YISE lower lobby. [see flyer](#)

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

**Annual Rose and Bernard Singer 18th year Megilla 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 [sauljsing@gmail.com](mailto:sauljsing@gmail.com), or call him at (301) 219-2812, as soon as possible. If you can volunteer to read megillah, please let Saul know.

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

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

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

**Men's Panel** - Tuesday evening March 26, at 8:15 PM, Mikvah Emunah Society will host a Zoom event for men - Around the Rabbis' Table: A Panel Discussion for Men on Common Taharas Hamishpacha Misconceptions, featuring some of the poskim of our community, including Rabbi Rosenbaum. RSVP: <https://yise.org/MensPanel> [see flyer](#)

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

**The YISE Nominating Committee** will be developing a slate for the 2024/25 Board of Directors, which will be voted on at the Annual Meeting in May. Nominations, including self-nominations, should be sent to [stuartrosenthal@yise.org](mailto:stuartrosenthal@yise.org) by March 24. Please be sure your nominees have agreed to serve if elected.

The Week Ahead		Sunday March 10 30 Adar I Rosh Chodesh	Monday March 11 1 Adar II Rosh Chodesh	Tuesday March 12 2 Adar II	Wednesday March 13 3 Adar II	Thursday March 14 4 Adar II	Friday March 15 5 Adar II	<b>Next Shabbos</b> March 15-16, 2024 6 Adar II 5784 Parashas Pekudei Candle lighting 6:57 Havdalah 7:57 <b>Friday Night:</b> Mincha/Maariv: 5:45 (Plag, B), 7:00 (B) 6:55 (Sephardi, LBM) <b>Shabbos Day:</b> 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
Spring forward. All times for next week are Daylight Saving Time.								
Shacharis	Ashkenazi (S,B,B)	6:30 7:30 8:45	6:15 6:35 8:45	6:15 6:55 8:45	6:15 6:55 8:45	6:15 6:45 8:45	6:15 6:55 8:45	
	Sephardi (LBM)	8:00	7:30	7:30	7:30	7:30	7:30	
Mincha/ Maariv	Ashkenazi (B)	7:00	7:00	7:00	7:00	7:00		
	Sephardi (LBM)	6:50	6:50	6:50	6:50	6:50		

Halachic Times: Latest Alos Hashachar 6:07 AM,

Earliest Talis and Tefilin: 6:35 AM, Latest Netz: 7:27 AM, Latest Krias Shema: 10:16 AM,

Earliest Mincha: 1:49 PM, Earliest Shkia: 7:10 PM, Latest Tzeis Hacoachavim 7:57 PM

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

**NEXT SHABBOS SHORTS DEADLINE: WEDNESDAY, MARCH 13, NOON**  
**SUBMIT ITEMS FOR THE SHABBOS SHORTS TO: [ANNOUNCE@YISE.ORG](mailto:ANNOUNCE@YISE.ORG)**  
**[WWW.YISE.ORG](http://WWW.YISE.ORG) | 301-593-4465 | [OFFICE@YISE.ORG](mailto:OFFICE@YISE.ORG)**



MARCH 2024 | 21 ADAR I - 21 ADAR II 5784

בס"ד

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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](https://wp.yise.org/tehillim_see_flyer)

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

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

**Happy Birthday! Happy Anniversary!** Want to celebrate a birthday or anniversary? Email [office@yise.org](mailto:office@yise.org) for details.

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

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

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

## Upcoming Community Programs & Listings

**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](mailto: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](mailto: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](mailto: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](mailto: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](mailto:director@goldennetwork.org)

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

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

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

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

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

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

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

**Daily Halacha Program from Rabbi Eliyahu Reingold** Receive one every day in your inbox. Sign up at [dvarhalacha.com](http://dvarhalacha.com).

**Silver Spring Gemachim** - For a complete list: [www.gemachexchange.com](http://www.gemachexchange.com)

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

APRIL DEADLINE: MONDAY, MARCH 25, NOON  
SUBMIT ITEMS FOR THE SHMA TO: [ANNOUNCE@YISE.ORG](mailto:ANNOUNCE@YISE.ORG)  
[WWW.YISE.ORG](http://WWW.YISE.ORG) | 301-593-4465 | [OFFICE@YISE.ORG](mailto:OFFICE@YISE.ORG)



## Sundays

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

## Mondays

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

## Tuesdays

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

## Wednesdays

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

## Thursdays

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

## Fridays

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

*Class times and locations as of February 29.  
 Please check <https://wp.yise.org/about/classes/>  
 for updated info.*

## Connection Details

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

**Zoom A:** ID: 416 963 9000, password 492019

**Zoom B:** ID: 970 1398 4837, password 613

**Zoom C:** ID: 833 3477 1595, password RabbiHyatt

**Zoom D:** ID: 601 853 4021, password Winter (phone 667362)

**Zoom E:** ID: 746 455 2195, password Learn

**Zoom F:** ID: 803 356 4156, password Learn

**Zoom G:** ID: 713 7408 5130, password 045079

**Zoom H:** ID: 849 3898 4989, password 161699





*Scholar-in-residence program with*  
**Rabbi Edward  
Reichman, MD**

**Shabbos, March 9 - Program Schedule:**

- After Musaf of 8:45 and 9:15 Minyanim in Belonofsky Sanctuary — **"Ancestry DNA in Halakha: What is Your Spitting Image?"**
- 4:30 pm in Belonofsky Sanctuary — **"Medical Halakha Update 5784"**
- Between Mincha & Maariv in Belonofsky Sanctuary — **"Monarchs, Minyanim and Mitochondrial DNA: Jews, Medicine and History"**



**Rabbi Edward Reichman, MD**, is the Rabbi Isaac and Bella Tendler Chair in Medical Ethics at Yeshiva University, and Professor in Emergency Medicine and Epidemiology and Population Health at Albert Einstein College of Medicine.

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# Reflections and Video Presentation

Motzei Shabbos, March 9 · 8:30 pm  
Franco Family Beis Medrash

\*\*A second presentation will be available following Dor L'Dor for those adults who are attending that program.

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PLEASE NOTE THIS PRESENTATION IS GEARED FOR A MATURE AUDIENCE AND MAY NOT BE SUITABLE FOR CHILDREN.





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- December 16 — 7:00 pm**
- December 30 — 7:00 pm**
- January 13 — 7:00 pm**
- January 27 — 7:30 pm**
- February 10 — 7:45 pm**
- February 24 — 7:55 pm**
- March 9 — 8:00 pm**

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Young Israel Shomrai Emunah  yise.org

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**Rabbi Edward Reichman, MD**

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# Likutei Divrei Torah

Gleanings of Divrei Torah on Parashat Hashavuah  
via the Internet

Volume 30, Issue 22

Shabbat Shekalim - Parashat Vayakhel

5784 - B"H

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

**God's Shadow** - In Vayakhel we meet, for the second time, the man who became the symbol of the artist in Judaism, a man by the name of Betzalel: Then Moses said to the Israelites, "Know that the Lord has chosen Betzalel son of Uri, the son of Hur, of the tribe of Judah, and has filled him with a Divine spirit of wisdom, understanding, and knowledge in every craft, to make artistic designs for work in gold, silver, and bronze, as well as cutting stones for setting, carving wood, engaging in every other craft. He has also given him the ability to teach others, together with Oholiav, son of Achisamach of the tribe of Dan. He has filled them with the skill to do all kinds of work as engravers, designers, embroiderers in sky-blue, purple, or scarlet wool or fine linen, and as weavers. They will be able to carry out all the necessary work and design.

It would be Betzalel (together with Ohaliab) who would make the Tabernacle and its furnishings and be celebrated through the centuries as the inspired craftsman who used his skills for the greater glory of God.

The aesthetic dimension of Judaism has tended to be downplayed, at least until the modern era, for obvious reasons. The Israelites worshipped the invisible God who transcended the universe. Other than the human person, God has no image. Even when He revealed Himself to the people at Sinai: "You heard the sound of words but saw no image; there was only a Voice."

Given the intense connection – until around the eighteenth century – between art and religion, image-making was seen as potentially idolatrous. Hence the second of the Ten Commandments: "Do not make for yourself any carved image or likeness of in the form of any creature in heaven above or the earth beneath or in the waters below."

This concern continued long after the biblical era. The Greeks, who achieved unrivalled excellence in the visual arts, were, in the religious sphere, still a pagan people of myth and mystery, while the Romans had a disturbing tendency to turn Caesars into gods and erect statues to them.

However, the visual dimension was not wholly missing from Judaism. There are visible symbols, like tzitzit and tefillin. There is, according to the Sages, a meta-mitzvah known as hiddur mitzvah – "beautifying the command" – to try to ensure that all objects used in the performance of a command are as beautiful as possible.

The most significant intrusion of the aesthetic dimension was the in Tabernacle itself, its framework and hangings, its furniture, the cherubim above the ark, the menorah, and the vestments of the priests and the High Priest, lekavod ulelifareit, "for dignity and beauty".

Maimonides says that most people are influenced by aesthetic considerations, which is why the Sanctuary was designed to inspire admiration and awe; why a continual light burned there; why the priestly robes were so impressive; why there was music in the form of the Levitical choir; and why incense was burned to cover the smell of the sacrifices.

Maimonides himself, in the work known as The Eight Chapters – the introduction to his commentary on Mishnah Avot – speaks about the therapeutic power of beauty and its importance in counteracting depression:

Someone afflicted with melancholy may dispel it by listening to music and various kinds of song, by strolling in gardens, by experiencing beautiful buildings, by associating with beautiful pictures, and similar sorts of things that broaden the soul...

Art, in short, is balm to the soul. In modern times, the thinker who spoke most eloquently about aesthetics was Rav Kook. In his Commentary to the Siddur, he wrote: "Literature, painting, and sculpture give material expression to all the spiritual concepts implanted in the depths of the human soul, and as long as even one single line hidden in the depth of the soul has not been given outward expression, it is the task of art [avodat ha-umanut] to bring it out."

Evidently these remarks were considered controversial, so in later editions of the Commentary the phrase "Literature, painting, and sculpture" was removed and in its place was written, "Literature, its design and tapestry."

The name Betzalel was adopted by the artist Boris Schatz for the School of Arts and Crafts he founded in Israel in 1906, and Rav Kook wrote a touching letter in support of its creation. He saw the renaissance of art in the Holy Land as a symbol of the regeneration of the Jewish People in its own land, landscape and birthplace. Judaism in the Diaspora, removed from a natural connection with its own historic environment, was inevitably cerebral and spiritual, "alienated." Only in Israel would an authentic Jewish aesthetic emerge, strengthened by and in turn strengthening Jewish spirituality.

Perhaps the most moving of all remarks Rav Kook made about art came in the course of a conversation he had with a Jewish sculptor: "When I lived in London I used to visit the National Gallery, and my favourite pictures were those of Rembrandt. I really think that Rembrandt was a tzaddik. Do you know that when I first saw Rembrandt's works, they reminded me of the rabbinic statement about the creation of light?"

We are told that when God created light [on the first day of Creation, as opposed to the natural light of the sun on the fourth day], it was so strong and pellucid that one could see from one end of the world to the other, but God was afraid that the wicked might abuse it. What did He do? He reserved that light for the righteous in the World to Come. But now and then there are great men who are blessed and privileged to see it. I think that Rembrandt was one of them, and the light in his pictures is the very light that God created on Genesis day."

I have often wondered what it was about Rembrandt's paintings that so enthralled the Rav. Rembrandt lived in the Jewish quarter of Amsterdam, knew Jews and painted them, as well as painting many biblical scenes, though the closeness or otherwise of his connection with Jews has been the subject of controversy. Rav Kook's admiration for the artist had, I suspect, nothing to do with this and everything to do with the light Rembrandt saw in the faces of ordinary people, without any attempt to beautify them. His work let us see the transcendental quality of the human, the only thing in the universe on which God set His image.

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Rene's maternal grandmother

Art in Hebrew – omanut – has a semantic connection with emunah, "faith" or "faithfulness." A true artist is faithful both to his materials and to the task, teaching us: To see a world in a grain of sand, And a heaven in a wild flower, Hold infinity in the palm of your hand, And eternity in an hour.

The name Betzalel means, "in the shadow of God." Art is the shadow cast by the radiance of God that suffuses all things: The world is charged with the grandeur of God. It will flame out, like shining from shook foil.

And as Goethe said: "Where there is much light, the shadow is deep." When art lets us see the wonder of creation as God's work and the human person as God's image, it becomes a powerful part of the religious life, with one proviso. The Greeks believed in the holiness of beauty. Jews believe in hadrat kodesh, the beauty of holiness: not art for art's sake but art as a disclosure of the ultimate artistry of the Creator. That is how omanut enhances emunah, how art adds wonder to faith.

## Shabbat Shalom: Rabbi Shlomo Riskin

### Sanctuary and Sabbath Revisited

"And Moses assembled [vayakhel] all of the congregation of the children of Israel and said unto them: ...Six days shall work be done, but the seventh day shall be for you, a day of complete rest for the Lord."

The portion of Vayakhel opens with the command to keep the Sabbath. This raises once again that fundamental question of the very strange order of the last five portions of the book of Exodus: Sanctuary – Sabbath – golden calf – Sabbath – Sanctuary.

Thus the Torah commands us first to create a Sanctuary, to establish a center of the sacred, which is after all the purpose and ideal of a kingdom of priests and a holy nation. But the sacred can easily be profaned – as history in modern life can testify – with holy wars, Iranian Khomeini-ism and fanatical stone-throwing and book burning. Hence, in the middle of the construction of the Sanctuary (the first two portions, Teruma and Tetzaveh, are dedicated to the Sanctuary) comes the travesty of the golden calf (the portion of Ki Tisa), which serves as an eloquent warning to subsequent generations not to pervert, or idolify, the holy. It then becomes perfectly logical, or rather psychological, to now return and conclude with the positive message of the Sanctuary as the Torah does in its two concluding portions of Vayakhel and Pekudei. And the Sabbath is the beacon of light which teaches the essence of Judaism, preventing its perversion into a golden calf of idolatry.

The Sabbath is the most central pillar of our faith. It is no accident that the very first law which was given to the Israelites after the splitting of the Reed Sea – before the revelation at Sinai – was the Sabbath, and the first law explained to a would-be convert is likewise the Sabbath. In all of my experience in attempting to expose Jews who have wandered far afield from their faith to the glories of their Jewish heritage, I have found that there is no more powerful introduction to returning to Judaism than the Sabbath experience.

And how does the Sabbath accomplish this? Certainly the delightful glow of the Sabbath candles,

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By Rabbi Tuvia and Feigy Grauman  
on the 8th yearzeit of brother Max Grauman, a"h,  
(Moshe Menachem ben R' Yisroel Yehudah)  
on the first day of Rosh Chodesh Adar Beis



the warmth of the Kiddush wine, the familial and congenial togetherness of delectable Sabbath meals replete with angels of peace, praises to women, blessings of children, songs of holiness and words of Torah, all contribute to the creation of a special and unique day dedicated to physical relaxation, spiritual creativity and existential well-being.

But the Sabbath is more than that. It contains the essence of the Jewish ideal, the purpose for which we were chosen by God, and the mission which has the power to unite all of us in the pursuit of a common historic goal (vayakhel). The “oasis in time” evokes the three most seminal moments in Jewish history, three moments of past and future that more than any others serve to define our Jewish present. A description of these moments is to be found in each of three main Amidot (standing prayers) which are recited by observant Jews every Sabbath. On Friday evening we evoke and re-experience the creation of the world (“And God completed the heavens and the earth and all their hosts...”), on Sabbath morning we evoke and re-experience the revelation of the law at Sinai (“Moses rejoiced with the gift of his portion...the two tablets of stone he brought down in his hands”), and on Sabbath afternoon we evoke and attempt to experience the redemption (“You are One and Your Name is One” – and the prophet Zekhariah teaches that only “... on that day [of Messianic redemption and universal peace] will God be One and will His name be One”).

Creation, revelation and redemption are the three pillars which form the bedrock of the Jewish message and mission.

Creation reminds us that there is one omnipotent creator, and the entire world consists of His limited, but still exalted, creatures. The very creaturehood of all of humanity serves to unite all individuals in a bond of inescapable unity. The very fact that we share the same parent in heaven means that we are all of us siblings on earth: whites and blacks, Israelis and Palestinians. The corollary of God the Creator is God the Redeemer, God who will not allow any of His children to be enslaved by any of His other children. Hence the two versions of the Decalogue as well as the Kiddush prayer define the Sabbath as both a memorial to creation as well as a memorial to the Exodus from Egypt. And the Sabbath remains an eternal reminder that any expression of the sacred which does not include sensitivity to every human being and respect for the freedom and integrity of each of God’s children can only lead to the perversion of the golden calf idolatry.

Revelation reminds us that there can be no freedom without structure, no respect for self without taking into account the needs of others, no love without law. The Torah remains our God-given blueprint for the kind of meaningful and sacred lives which lead to more perfect families and societies. In this sense, Judaism is a revolutionary concept, an idea and lifestyle which will not rest until human nature is perfected and the world is redeemed. Thus the final Sabbath Amida evokes that longed-for period when the world will be redeemed as a result of the Torah, which has the power and the purpose to perfect the universe under the kingship of God, in effect to revolutionize society.

But the tragedy of most revolutions is that the leaders themselves usually lose sight of what it was that they fought for in the first place. Indeed, all too often the beneficiaries of the revolt are guilty of greater crimes of avarice and greed and despotism than were those against whom they rebelled. This was true of the Maccabean revolt, the French revolution, and the Communist revolution in our own time. Equality and fraternity were the sanctuaries of Voltaire and Lenin; the blood baths of Robespierre and Stalin became their golden calf perversion.

The genius of Judaism lies in its ability to maintain the future ideal as an ever-present reality of our daily lives. In this way we can never forget what we are striving to accomplish, nor can we allow ourselves to become cynically disillusioned as to the possibility of our attaining it. Hence each workaday week of frustration and sadness is climaxed by a Sabbath – a taste of the World to Come, a glimpse into the longed-for period of peace and harmony. Each Sabbath reminds us of the pure taste of the Sanctuary, and prevents us from descending into the depths of golden-calf materialism and idolatry.

The story is told of a Hassidic rebbe who always rejoiced mightily upon sharing the Sabbath meals with his congregant-disciples. People who were bent over with burden and toil each week, whose brows were creased with anxiety and whose eyes were clouded with worry, would become almost miraculously transformed into tall and clear-eyed princes and princesses with their new-found freedom and faith at the advent of Shabbat. But alas, the picture would change during the “third meal” late on Shabbat afternoon. As the sun would begin to set, the songs would become somber and the mundane concerns would return to haunt the faces and backs of the Jews who were forced to return to reality. And the rebbe would look heavenwards and beseech: “How long, dear Father? Can you not redeem us now!”

But at one particular Sabbath “third meal,” the rebbe’s eyes became animated with a strange glow. He banged on the table, crying out: “I have it, my beloved disciples. We shall force God’s hand, wage a rebellion against Heaven. We will bring about the redemption – now. The plan is breathtakingly simple. We will not recite the havdala [the prayer of “separation” which concludes the Sabbath and begins the week]. If the Sabbath never ends, redemption never ends. If there is no havdala, we will never have to return to the weekday world.”

The Hassidim were entranced. They danced and sang joyous tunes long past the appearance of three stars, long past the conclusion of the Sabbath in other congregations. But then their wives began looking for them; after all, the children had to be fed and bathed, clothes had to be washed, food had to be cooked. One by one each disciple embarrassedly returned to his family, leaving the rebbe as the lone revolutionary – until the rebbe’s rebbetzin entered the scene, complaining that the week had to begin, for there was much necessary work to do.

With tears coursing down his cheeks, the defeated rebbe made havdala. A voice then came down from heaven: “Redemption shall come, and the world will experience a never-ending Sabbath. But this cannot occur until all of Israel really wants to be redeemed, really works to be redeemed, and until every Jew internalizes the message of the Sabbath and reaches out to every human being, making each day a Sabbath, creating a new world order, an eternal period of peace and love.”

#### **Rabbi Dr. Norman J. Lamm’s Derashot Ledorot Mirror, Mirror On The Wall; Reflections on Orthodoxy in Politics [Excerpt]**

Moses is commanded to construct the laver and its base out of brass. Where is he to get the material from? The Torah says: from the mirrors, made of burnished copper, which the women had donated at the entrance to the Tent of Meeting. An old tradition has it that these mirrors were a point of contention between Moses and the women. He refused to accept the mirrors, because he considered them a token of vanity. However, the Almighty interceded on behalf of the women, and insisted that the mirrors be accepted. The reason is that the women used these mirrors to make themselves attractive, thus enabling the continuation of Jewish family life even in the bitter circumstances of Egyptian slavery.

#### **Likutei Divrei Torah**

Principle alone, without relationship, can subvert communication and can sometimes devour itself. Principle pursued without concern for others can bring society into disarray. In seeking to build, it can sometimes destroy. More than once in human history has the fire of righteous passion consumed its advocates and turned life into ashes – in the name of high ideals. Principle by itself shuns the mirror and considers it a violation of its integrity. Relationship needs and uses the mirror to reinforce its sensitivity. That is why the women offered the mirrors to the Temple. Moses as the prophet, as the man of uncompromised integrity and unimpeachable authenticity, could not abide a mirror, the symbol of moral weakness and compromised principles, in the Sanctuary. But the women knew that there can be no life, no family, no society, without relationship; and there can be no relationship without sensitivity to the effect we have on others.

Thus the great principle of Kiddush Hashem, the sanctification of God’s Name, is an expression of sensitivity of reputation. God, as it were, demands that we be concerned with how He is received by the people of the world. It is a kind of sacred public relations: we must always act in such a manner that God is revered and when we do – that is a sanctification of His Name. Should we act in such a manner as to bring God’s Name into disrepute, then we have performed Hillul Hashem, we have desecrated Him. Hence, sensitivity to how others look at us is not altogether invalid; it has its place in the Sanctuary of life.

The lesson for us is that, at all times, we must live in a constant tension between principle and relationship, between truth and peace, between personal and ideological authenticity and the concern for communal harmony. We must always maintain the balance, always remain within the dialectic, yielding neither the one nor the other. So we must hold on to both elements. We must, of course, never give in on matters of principle; but good relationships too are a principle of Judaism. What you are counts most; but what you look like to others is not entirely insignificant consideration.

#### **Yeshivat Har Etzion: Virtual Bet Midrash**

##### **Personalizing Religion - Rav Moshe Taragin**

[Excerpt] God is a creator and Man His creature. What happens when Man tries to imitate his G-d and transform himself into a creator? Judaism never sensed any tension between human creativity and divine supremacy. Hashem freely inspired his creatures with their own creative capacity - so that we could be more like Him. He intentionally left His world incomplete, inviting us to become partners with Him in crafting perfection. He equipped us with the tools to be a partner.

After completing six days of creation, Hashem withdrew His creative spirit, allowing room for human life and for human creation. Shabbat marked the withdrawal of the divine creative force, and the carving out of human space. After Shabbat concluded, G-d handed fire to Man, thereby passing the baton to His creatures who would now perfect a world He left intentionally unfinished. When we create, we express our own divine image. More so, when our creations improve this world, we partner with our own Creator. Human creativity is driven by a religious impulse...

At no point in history was this creative union between Hashem and Man more evident, than during the construction of the house of G-d. Divine plans for the mishkan were implemented through human ingenuity. Celestial blueprints were applied by terrestrial ingenuity... Human creative instinct is a primal echo of our innate desire to be more like our Creator. We sense His divine spirit in ourselves. We alone have been granted the gift of creativity and when we create, we become similar to our Creator.

This week's *Parashah* opens with the *Mitzvah* to observe *Shabbat*. We read (35:2), "On six days, work may be done, but the seventh day shall be holy for you, a day of complete rest for *Hashem*." Why, asks R' Moshe Schick z"l (1805-1879; a leading rabbi and *Rosh Yeshiva* in Hungary), does the Torah use the passive form, "Work may be done," instead of saying, "You may work"?

He explains: One might think that *Shabbat* is merely a day to rest one's body from the toil of the workweek. If that were so, however, then a person who did no work during the week would not need to observe *Shabbat*. That is not the *Halachah*, of course; indeed, one who would say that has the legal status of a *Mumar* / someone who has left the fold, writes R' Schick.

Rather than being a day of physical rest, *Shabbat* is a day that *Hashem* gave us to sanctify, writes R' Schick. It is inherently different from all other days, holier than all other days, and filled with blessings more than all other days. Since it is thus a propitious day to attain holiness, a person must sanctify himself on it. This one does by making *Shabbat* a day when he doubles his efforts to engage in *Avodat Hashem* / service of G-d.

This is why the verse is in the passive form, R' Schick explains: Even if work is done for you, and you do no work yourself, *Shabbat* must be a day of rest. Why? Because "the seventh day shall be holy for you." (*Maharam Schick Al Ha'Torah*)

## Shabbat

R' Avraham Zvi Kluger *shlita* (*Chassidic Mashpia* in Bet Shemesh, Israel) writes: There is a disagreement among *Midrashim* and the classical commentaries whether the commandment to build the *Mishkan* was given before the sin of the Golden Calf or after that sin. Some, including the *Zohar Ha'kadosh* and R' Moshe ben Nachman z"l (*Ramban*; 1194-1270; Spain and *Eretz Yisrael*), hold that the commandment was given before the sin, as it was always *Hashem's* desire that there be a place on earth where His presence would be revealed. Others, including *Midrash Tanchuma* and *Rashi z"l*, hold that there would have been no need for a physical *Mishkan* if not for sin; *Hashem* would, instead, have "dwelt" within each person. Only after the sin was there a need to make a *Mishkan*, they say.

R' Kluger continues: The *Gemara* (*Eruvin* 13b) teaches that when our Sages disagree, "These and these are the words of the Living *Elokim*." While we cannot always see how two opposing opinions can coexist--here, for example, the commandment to make a *Mishkan* either was given before the sin of the Golden Calf or it was given afterward--the *Gemara* is instructing us to find some common denominator, some point on which the two sides agree. Here, R' Kluger writes, both sides presumably would agree that *Hashem* would like to reside within each Jew's heart, and that He desires that connection more than He desires to reside in a *Mishkan*.

There is a common misconception that *Yom Kippur* is the holiest day on the Jewish calendar. This belief presumably arises from the fact that the Torah calls *Yom Kippur* "*Shabbat Shabbaton*" / "The Sabbath of Sabbaths" and because it comes only once a year, writes R' Kluger. In fact, however, the holiness of *Yom Kippur*--which is one of the festivals, whose occurrence is dependent on man's sanctification of the new moon--is not as great as the holiness of *Shabbat*--which was sanctified by G-d at the time of Creation. (The relative holiness of the two days is demonstrated by the fact that the punishment for performing labor on *Shabbat* is stricter than the punishment for working, or even eating, on *Yom Kippur*.)

- Continued in box inside -

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**"Every wise-hearted person among you shall come and do everything that Hashem has commanded." (35:10)**

R' Moshe Miskin z"l (1860-1929; *Mashgiach Ruchani* of Yeshivas Toras Chessed in Baranovitch, Poland; better known as R' Moshe Midner) writes: The *Rebbe* of Kobrin z"l (R' Moshe Polyer; 1783-1858) once cried out, "What good is all of your wisdom? 'Every wise-hearted person among you shall come and do everything that Hashem has commanded.' Truly having wisdom means doing something--specifically, G-d's will--with what you have learned. Therefore, one's intention when learning Torah should be to practice what he is learning. Otherwise, says the *Midrash*, he would be better off if he had not been born." (*Kitvei Rabbi Moshe Midner Ha'shalem* p.111)

**"Moshe said to Bnei Yisrael, 'See, Hashem has proclaimed by name, Betzalel son of Uri son of Chur, of the tribe of Yehuda.'" (35:30)**

*Rashi* z"l writes: Chur was the son of Miriam. [Until here from *Rashi*]

R' Daniel Chaim Alter *shlita* (Rabbi and *Rosh Yeshiva* in Yerushalayim; son of the previous *Gerrer Rebbe*) writes: In two additional places, *Rashi* informs us that Chur was the son of Miriam:

- On the verse (*Shmot* 17:10), "Yehoshua did as Moshe told him, to do battle with Amalek, and Moshe, Aharon, and Chur ascended to the top of the hill"; and
- On the verse (*Shmot* 24:14), "To the elders he said, 'Wait for us here until we return to you. Behold! Aharon and Chur are with you; whoever has a grievance should approach them'."

Why does *Rashi* tell us in these three places that Chur was the son of Miriam?

R' Alter explains: We read about the midwives who refused to obey Pharaoh's order to murder the newborn boys (*Shmot* 1:21), "And it was because the midwives feared the *Elokim* that He made for them houses." *Rashi* comments there: "A dynasty of *Kohanim* and *Levi'im* from Yocheved, who was identical with the midwife Shifra, and a dynasty of kings from Miriam, who was identical with the midwife Pu'ah." But one might ask, writes R' Alter: Why did Yocheved/Shifra receive her reward in the very next generation, while Miriam/Puah had to wait hundreds of years until her descendant, King David, ascended the throne? The three comments of *Rashi* quoted above are meant to answer this question, says R' Alter.

He explains: A king of *Yisrael* has three obligations: to establish a judicial system, to destroy Amalek, and to build the *Bet Hamikdash*. *Rashi* is noting that Miriam's immediate descendants played a role in all three of these; she did not wait hundreds of years to receive her reward: Her son Chur helped Moshe hold his arms aloft during the battle with Amalek, and he served as a judge while Moshe was on *Har Sinai*, while Chur's grandson, Betzalel, was the chief craftsman of the *Mishkan*, the forerunner of the *Bet Hamikdash*.

(*Devarim Achadim*)

**"Moshe said to the entire assembly of Bnei Yisrael, saying, 'This is the word that Hashem has commanded, saying'." (35:4)**

What is the purpose of the last word in this verse--"saying"? R' Yosef David Sinzheim z"l (1736-1812; Chief Rabbi of France; author of *Yad David* on the *Talmud*) explains: The *Mishkan* was to atone for the sin of the Golden Calf, in connection with which we read (*Shmot* 32:3), "The entire people" contributed. Thus, to obtain atonement, the entire nation would need to contribute generously to the *Mishkan*. But not all people are the same, writes R' Sinzheim; some are generous and some are stingy. Therefore, those who were generous were commanded to "say" to, *i.e.*, to persuade, the less generous to donate. Then, the generous donors were to "take" from the less generous ones, as we read in the next verse, before the latter changed their minds. (*Shelal David*)

**"Take from yourselves a portion for Hashem, everyone whose heart motivates him shall bring it, as the gift for Hashem--gold, silver, copper." (35:5)**

R' Yaakov Emden z"l (1697-1776; Central Europe) writes, citing the *Zohar*: In *Parashat Terumah* (25:2), we read, "From every man whose heart motivates him you shall take My portion." At that point, donations to the construction of the *Mishkan* could be accepted "from every man"--even the *Erev Rav* / the non-Jews who had attached themselves to *Bnei Yisrael* at the time of the Exodus. However, that verse was spoken before the sin of the Golden Calf, which was initiated by the *Erev Rav*. Our verse, in contrast, was spoken after the sin of the Golden Calf, when the participation of the *Erev Rav* was no longer welcome. Therefore it says, "Take from yourselves"--implying: not from the *Erev Rav*. And, lest there be any doubt to whom "yourselves" refers, note that we read a few verses earlier (35:1), "Moshe assembled the entire assembly of *Bnei Yisrael* and said to them . . ."

(*Eim Le'binah*)

**- Continued from back page -**

Why, then, asks R' Kluger, was the *Kohen Gadol* permitted to enter the *Kodesh Ha'kodashim* / Holy of Holies only on *Yom Kippur* and not on every *Shabbat*? Based on the above, he writes, this question is answered. The *Kodesh Ha'kodashim* is the holiest physical place in the *Mishkan*--it is where the *Kohen Gadol* can have his most intimate connection with *Hashem*. But the holiness of *Shabbat* makes it unnecessary to seek a connection with *Hashem* within a confined physical space. Instead, *Shabbat's* holiness enables every Jew, and certainly the *Kohen Gadol*, to discover the presence of the *Shechinah* within himself.

(*Havineini V'echyeh: Shmot* p.679)



# 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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**YAHYA SINWAR DECIDED TO LAUNCH OCTOBER 7 ATTACK ALONE, ANGERING HAMAS LEADERS (JPost 3/5/24)**

Yahya Sinwar, Hamas chief in Gaza, has been the object of criticism within the Hamas leadership for launching the October 7 attack without prior consultation with other Hamas leaders, according to Sky News Arabia.

According to sources who spoke with the news outlet, those who made the decision to attack were Sinwar, along with his brother Muhammad Sinwar, **Muhammad Deif, Hamas military chief, and Marwan Issa, Hamas's Deputy Military Commander.** The four had not consulted the rest of the Hamas leadership and its political bureau, who were ignorant of the decision.

In addition, the report stated that the decision to attack and its timing were taken only on October 6, a day prior to October 7.

To ensure secrecy, many of Hamas's field commanders were not made privy to the specific details of the attack while leaders of the al-Qassam Brigade units received information concerning the attack some three days before.

According to the a-Sharq el-Awsat report, only a few hours prior to the attack did details concerning the attack pervade to a larger circle of Hamas leaders, **among whom were Ismail Haniyeh, leader of Hamas's political bureau and Saleh Arouri, a senior Hamas leader.**

**IDF REVEALS 450 OF UNRWA WORKERS AFFILIATED WITH HAMAS WITH DAMNING AUDIO (Israel Hayom 3/5/24)**

Israel ramped up its criticism of the embattled UN agency for Palestinian refugees Monday, saying 450 of its employees were members of terrorist groups in the Gaza Strip.

Philippe Lazzarini, the head of UNRWA, told a press conference late Monday that he "has never been informed" or received any evidence of Israel's claims, and this is not the first. Every year, he said, UNRWA provides Israel and the Palestinian Authority with a list of its staff "and I never have received the slightest concern about the staff that we have been employing."

The only allegation communicated to him was about 12 UNRWA staffers alleged to have participated in the Oct. 7 attacks, he said, and they were fired, and two UN-ordered investigations are underway.

UNRWA, which employs roughly 13,000 people in Gaza, is the biggest aid provider in the enclave.

Over 450 UNRWA employees are military operatives in terror groups in Gaza – 450. This is no mere coincidence. This is systematic. There is no claiming, 'we did not know,' IDF Spokesperson Daniel Hagari said.

UNRWA in a statement accused Israel of detaining several of its staffers and forcing them, using torture and ill treatment, into giving false confessions about the links between the agency, Hamas and the Oct. 7 attack on Israel.

"These forced confessions as a result of torture are being used by the Israeli Authorities to further spread misinformation about the agency as part of attempts to dismantle UNRWA," the statement said. "This is putting our staff in Gaza at risk and has serious implications on our operations in Gaza and around the region."

Juliette Touma, director of communications for UNRWA, had no direct comment on the new Israeli allegations. "UNRWA encourages any entity that has any information on the very serious allegations against UNRWA staff to share it with the ongoing UN investigation," she said.

Two UN investigations into Israel's allegations were already underway when the EU said Friday it will pay 50 million euros (\$54 million) to UNRWA after the agency agreed to allow EU-appointed experts to audit the way it screens staff to identify extremists.

Hagari also released a recording of a call he said was of an UNRWA teacher

describing his role in the Oct. 7 attack. "We have female captives. I caught one," the male voice is heard saying in Arabic. A man on a second call, alleged to be an Islamic Jihad terrorist who Israel also claimed was an UNRWA teacher, is heard saying "I'm inside with the Jews."

**THE WEDDING THAT MOVED A COUNTRY (Arutz-7 3/6/24)**

On Tuesday night, at Hangar 11 at the Tel Aviv port, ten young couples stood under their wedding canopies, holding ceremonies delayed due to the outbreak of the war with Hamas.

The grooms were all IDF soldiers deployed in Gaza over the past several months. In an initiative of Chabad-Lubavitch emissary Rabbi Shmuel Bistritsky of Chabad of Savyon, an enormous and moving wedding celebration was held Tuesday night, honoring the ten couples.

Throughout the past several weeks, Rabbi Bistritsky and his wife have been working with the brides and grooms, holding meetings with them, as well as prayer sessions and Torah classes.

The excitement reached its peak earlier this week, when the ten grooms arrived at the Western Wall to pray ahead of their weddings. There, at the Jewish People's holiest site, Ashkenazic Chief Rabbi David Lau spoke to them, offering words of inspiration about the deeper meaning of the Jewish wedding day.

Meanwhile, the brides participated in an evening of inspiration with Rebbetzin Bistritsky, taking part in a challah-baking ceremony and praying together for the success of their upcoming marriages.

Ten Chabad-Lubavitch rabbis and emissaries from around the country took part in the wedding ceremony, as the crowd watched the historic and emotional wedding ceremony, the likes of which have never yet been seen

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East Denver Orthodox Synagogue, CO	Young Israel of New Hyde Park, NY
East Hill Synagogue, Englewood, NJ	Young Israel of North Woodmere, NY
Flatbush Park Jewish Center, Mill Basin, NY	Young Israel of New Rochelle, NY
Harvard University Library	Young Israel of Sharon, MA
Hebrew Academy of Long Beach, NY	YI Shomrai Emunah, Silver Spring, MD

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before in Israel.

The wedding was attended by thousands. Throughout the evening, Israeli artists played songs of faith and tradition, bringing joy to the brides and grooms.

"The enemy wanted to destroy and divide us - but we are here this evening, giving them our Jewish answer: Another Jewish home, and another Jewish home," Rabbi Bistritsky said emotionally.

#### COMMISSION FINDS NETANYAHU PERSONALLY RESPONSIBLE FOR DEADLY MERON DISASTER (Israel Hayom 3/6/24)

Israel's State Commission into the Mount Meron disaster on Wednesday concluded a three-year-long review of the incident, finding Israeli Prime Minister Benjamin Netanyahu and other top officials personally responsible for the tragic death of 45 people during the Lag Ba'Omer holiday.

The committee placed responsibility on then-Public Security Minister Amir Ohana, the Likud party lawmaker currently serves as the Parliamentary speaker, and recommended he not serve in that ministerial position in the future.

While finding Netanyahu personally responsible, the committee decided not to sanction him due to the "unique characteristics" of the elected prime minister role.

The harshest recommendation was leveled against Israel Police Commissioner Yaakov Shabtai, who still serves as the law enforcement's head, to be removed from his position for his responsibility in the tragic incident.

Shabtai was meant to conclude his tenure in January but was kept on due to the war in Gaza, as such the committee stated due to the special circumstances it would leave the government to determine the correct date for his removal.

The committee found a range of law enforcement officials personally responsible, some "seriously" so, most of whom already left the Israel Police and those still there were recommended not to advance in rank. In particular, it recommended the head of licensing in the north district to be investigated further and possibly prosecuted.

Another harsh recommendation was placed on then-Religious Affairs Minister Ya'akov Avitan, calling for the rabbi from the Shas political party to never be appointed a minister in the future.

The report referenced decisions made ahead of the event, including approvals for conditions and outlines of the annual Lag Ba'Omer celebration at Mount Meron.

#### LIKUD DERIDES INQUIRY ON DEADLY MERON CRUSH AS 'POLITICAL WEAPON' AGAINST NETANYAHU (Times of Israel 3/6/24)

Prime Minister Benjamin Netanyahu's Likud party on Wednesday sought to delegitimize a state commission of inquiry after it named the premier among the officials personally responsible for the 2021 Meron disaster, in which 45 Israelis were trampled to death during a pilgrimage at the grave of a revered second-century rabbi.

The committee did not propose sanctions against Netanyahu but did offer a scathing assessment of the premier, saying it was reasonable to assume that he knew the Mount Meron site was dangerous after warnings by multiple official bodies over the years.

In its statement responding to the findings of the panel, Likud rejected the **commission of inquiry's mandate, given that it was established by his political rivals, former prime ministers Naftali Bennett and Yair Lapid, and was tasked with probing an event that didn't take place during their tenure.**

It also claimed that former IDF planning chief Maj. Gen. (res.) Shlomo Yanai, who was a member of the commission of inquiry, is a close associate of now-opposition leader Lapid and **"received an offer from [Lapid] for a spot on the Yesh Atid Knesset slate."**

**"Lapid's cynical and deliberate attempt to turn the Meron disaster into a political weapon will not succeed,"** Likud declared, **all but dismissing the panel's findings after first acknowledging that the 2021 incident was a**

**"tragedy,"** expressing its sympathy to the victims and arguing that the lessons from the crush had already been applied, given that last year's pilgrimage took place without incident.

**"The government will examine the need to draw additional operative lessons to prevent the recurrence of a disaster of this kind,"** Likud clarified.

The Likud statement was in stark contrast with Knesset Speaker Amir Ohana, also a member of Likud, who served as public security minister at the time of the disaster and was also listed as one of those bearing personal responsibility by the commission.

**"Since the Meron disaster, I carry with me the grief of the families," Ohana said, admitting that while there was "a long-standing failure in organizing the event and the infrastructure of the place" it still "happened on my watch... and therefore I am responsible."**

Even before Netanyahu's party issued its response, Lapid and other political rivals hit out at the premier, suggesting his conduct leading up to the Meron disaster foreshadowed his failure to avert Hamas's brutal October 7 onslaught.

**"What happened in Meron was not a coincidence or mishap. It is a pattern of neglect, negligence and dangerous irresponsibility. As the commission determined, 'this disaster could and should have been averted,'"** said Lapid during a Knesset press conference after the commission of inquiry presented its findings.

**"The Meron disaster was the worst civilian disaster in the country's history. The October 7 disaster was the worst disaster to befall the Jewish people since the Holocaust,"** the opposition leader continued, adding, **"It, too, should have been prevented by Netanyahu."**

**"If Netanyahu were an ordinary citizen, he would stand trial today for causing death by negligence and go to prison,"** said Lapid.

War cabinet member Benny Gantz, who as defense minister in 2022 supported the establishment of the commission of inquiry, responded to the panel's findings in a more sanguine manner, saying on X that its findings were **"first and foremost a lifesaving report, which must be studied by all governmental bodies and emergency services."**

**"We cannot bring the 45 victims from the Meron pilgrimage back to their families, but we can prevent such devastating disasters in the future,"** added Gantz, who polls show to be Netanyahu's most serious rival for the premiership.

The commission's findings prompted Attorney General Gali Baharav-Miara on Wednesday to relaunch a criminal investigation into the Meron disaster, after her predecessor, Avichai Mandelblit, had frozen criminal inquiries in July 2021 in order to give the state commission precedence to look into the tragedy.

The commission's report specifically called for the probes to be reopened, noting that its inquest **"is no substitute for the work of criminal investigatory bodies."**

Forty-five men and boys were killed on April 30, 2021, in a crush at the hilltop gravesite of second-century sage Rabbi Shimon Bar Yochai on Mount Meron in northern Israel during the annual Lag B'Omer celebrations, after 100,000 worshipers, mostly members of the ultra-Orthodox community, crowded into the holy site despite longstanding warnings about the safety of the complex.

#### CHILE EXCLUDES ISRAEL FROM INTERNATIONAL AEROSPACE FAIR (YNet 3/6/24)

Chile's government announced on Tuesday that it decided to cancel Israeli companies' invitations to Latin America's largest aerospace fair (FIDAE), scheduled to take place next month in Santiago. The Chilean defense ministry did not explain its decision but simply notified about Israel's exclusion from the security exhibition.

Following the current war in Gaza, Chile decided to recall its ambassador from Israel last November, claiming that Israel violated international humanitarian law in Gaza. President Gabriel Boric said, "The response has been disproportionate and is violating international humanitarian law." The ambassador, who was recalled for consultations, has not returned since.

After the ambassador's return to Chile, Boric criticized Prime Minister Benjamin Netanyahu at a press conference at the White House after a meeting with President Joe Biden. "These Hamas attacks are without justification, they deserve global condemnation, but the response by Benjamin Netanyahu's government also deserves our clearest condemnation."

Chile was one of the parties to request the investigation of Israel's alleged war crimes in Gaza from the International Criminal Court. One possible reason for Chile's decision stems from leftist organizations' appeals to President Boric, who is considered anti-Israel and pro-Palestinian. In 2022, Boric declared at a ceremony held with the Palestinian community in his country that his state would open a diplomatic mission in Palestine to be seated in Ramallah.

Israel's ambassador to Chile, Gil Artzyeli, told the French news agency AFP that the Chilean government did not update him about the decision before the Chilean defense ministry's statement. "It is difficult to say that we are surprised given the Chilean government's doctrine towards Israel," Erez said.

#### WHO WAS ELEAZAR THE PRIEST? COIN FOUND IN JUDEAN DESERT UNFURLS NEW ARCHAEOLOGICAL MYSTERY (i24NEWS 3/4/24)

Israel Antiquities Authority (IAA) Monday morning announced the discovery of a rare coin from the Bar Kokhba Revolt period, precisely during its first year in 132 CE, engraved with the name "Eleazar the Priest" in ancient Hebrew script.

Found in the Mazuq Ha-he'teqim Nature Reserve in the Judean Desert, during a survey in cooperation with Israeli authorities operating to prevent archaeological theft and looting, the discovery leads to its own mysterious case regarding the identity of "Eleazar the Priest."

On the reverse of the coin, a bunch of grapes could be seen surrounded by the text "Year One of the Redemption of Israel," again in ancient Hebrew script, which may serve as a clue for the researchers alongside providing a time period.

The researchers indicated there were a few possibilities to the identity of the coin's Eleazar, one of whom could be a Tannaic Rabbi from the period of Rabbi Akiva, who was a disciple of Rabbi Yohana ben Zakai.

**"Rabbi Eleazar Hamod'ai played a significant religious role at the time of the Bar Kokhba Revolt, and he was living in the town of Beitar—the location of the revolt headquarters. The Talmud accounts that he died in Beitar, probably during the Revolt," the researchers explained, citing the Jerusalem Talmud Ta'anit 4:5.**

**Alongside the "Eleazar the Priest" coin were three other coins from the time of the Revolt, bearing simply the name "Simeon." In the same Judean Desert area, the IAA Prevention of Archaeological Theft Unit discovered a number of significant finds, including a scroll fragment from the Twelve Minor Prophets, Roman iron swords and the earliest complete basket in the world,**

**"We invite the public to join us in the seventh excavation season in the desert, to help save the Judean Desert archaeological finds, endangered by antiquities theft," IAA Director, Eli Escusido, announced new excavations starting from March 11.**

#### NO FIREWORKS ON INDEPENDENCE DAY (Arutz-7 3/5/24)

Minister Miri Regev, who is charged with organizing the Independence Day celebrations and torch-lighting ceremonies for Israel's 76th Independence Day, has announced that due to the war with Gaza, there will be no fireworks at the official Independence Day celebrations.

"In another two-and-a-half months, we will mark the State of Israel's 76th Independence Day," she said. "Every year, we conclude the torch-lighting ceremony with a fireworks show. But this year, unfortunately, in light of the events of October 7 and the war which is still at its peak, we are adapting the ceremony's schedule."

"I call on all the local authority heads to join this decision and also avoid the fireworks shows during the Independence Day events," she concluded.

Last year, Environmental Protection Minister Idit Silman called on the heads

of local authorities to refrain from launching fireworks on the eve of Independence Day.

"The fireworks create significant noise nuisances," she wrote at the time. "They harm public health and provoke negative reactions among those suffering from PTSD."

#### IDF SOLDIER COSTUMES TOP THE CHARTS FOR PURIM 2024 POST OCT. 7 (JPost 3/6/24)

IDF soldier costumes have become the most popular choice for Purim 2024, as families across Israel and the Jewish world prepare to celebrate with a mix of joy and remembrance.

This year's festivities, deeply influenced by the events of October 7, see a significant shift in costume preferences among children, who traditionally revel in the opportunity to dress up as their favorite characters.

Reflecting a nation's resilience and tribute to its protectors, the trend towards choosing real-life heroes over fictional ones marks a poignant moment of collective memory and respect.

Moran Ironi, Vice President of Marketing at Max Stock Israel, captured the essence of this shift, noting to The Jerusalem Post, "Everyone, from the youngest to the oldest, wants to become a hero in uniform for a day. The demand for soldier costumes spans all ages."

This preference highlighted a broader desire to honor the bravery and sacrifice of IDF soldiers and security and rescue personnel, who stand at the forefront of the nation's defense and safety.

In response to this emerging trend, Max Stock has geared its Purim department to meet the surge in demand for IDF and hero costumes.

Offering an unparalleled selection of costumes and accessories, the retailer ensures that every child can find a way to embody their heroes. From hundreds of costume designs to thousands of accessories and a variety of Mishloach Manot packages, Max Stock has made it a point to cater to every preference and budget.

The early launch of the Purim department in February, nearly two months before the holiday, was a strategic move by Max Stock to accommodate the increased demand for early preparations. "We've brought in additional stock of soldier costumes, including Golani fighters and IDF spokespersons," Ironi explained.

#### ISRAELI WOMEN LIVE LONGER, ARE MORE EDUCATED, GIVE BIRTH LATER, STATISTICS SHOW (YNet 3/6/24)

Israeli women live longer, are more educated and give birth later, according to the Central Bureau of Statistics report for 2023 published on Wednesday ahead of International Women's Day. There were 4,949,800 women living in Israel last year, and of them 31.3% were ages 0-17, 54.8% ages 18-64 and 13.9% were over 65.

Some 46.6% of Jewish women ages 25-29 were married in 2023 compared to the 68.9% of Arab women. The data show a drop in the number of married women in that age group. In 2011, 51.1% of Jewish women and 77.2% of Arab women were married.

The average age of women married in 2022 was 25.1, according to the CBS report, and the average number of children a woman will have is 2.89, higher than the OECD's 1.58.

Women in Israel are giving birth to their first child at an older age than in the past. In 2023, the average age was 30.4 compared to the year 2000 when it was 29.

Women are also living longer. The average life span of Israeli women is 84.8, up from 84.6 in 2021. Men live less, to an average age of 80.7

CBS finds women are more educated in Israel making up 60.3% of the university student body.

#### TO GET A DEAL, THE CAPTIVES' FAMILIES MUST CHANGE THEIR TUNE (Nadav Shragai, Israel Hayom 2/29/24)

Over the past several weeks, almost without realizing it, we have seen a frustrating trend in which the media reports optimism on a possible hostage

deal being within reach or even imminent, or that Hamas has been showing flexibility – generating great expectations – only to be let down time and again after discovering that these are untrue reports that get disproved as rapidly as they come to being, sometimes even within hours, because of the refusal and crazy positions of the Palestinian terrorist organization. And again, and again – the emotional rollercoaster and disappointment hit hard, felt with the families and anyone whose heart goes out to the captives.

It seems the time has come to break this cycle by changing the paradigm. Hamas has put forth impossible demands in part because it feels boosted by the sentiment among Israelis, which is shaped, to a large degree, by most of the media, as well as by many of the captives' families. They pressure the government to compromise more and more to save the lives of their loved ones and bring about their release.

But every time Israel attempts to respond positively to Hamas' requests, it only gets an even tougher set of demands. Despite not seeking to do so, the families' pressure on the Israeli government has had Hamas only up the ante time and again.

There is no nice way to say this, but it must be said: Hamas banks on the families and the heavy pressure they exert on the government. Without meaning to do so, the families have had Hamas put forth a laundry list of demands that have nothing to do with realistic negotiations. Most of the media has embraced the families' every move and endorsed the pressure they have put on the government, both in public and in the political arena. The result is that the deal has been moving farther away instead of getting closer – against the wishes of the families, the media, and all of us.

Another significant factor that interferes with the negotiations, sometimes delaying and even reversing them, is the constant publications in the media that document every change and shift – sometimes even the slightest shifts – in the negotiations and positions of the parties. These publications often unintentionally damage Israel's conduct in the negotiations. It would be better if nothing was published, even under military censorship, and if we the public was kept in the dark as long as the negotiations move forward rather than have reports of "one step forward, two steps back"

If the families of the captives – even though it will be very difficult for them – change their tune, if they are the ones to pressure the government to stand firm against Hamas' brazen demands, and even explicitly state, "Not at any price" – there is a chance that Hamas retreat from its maximalist positions. If Hamas realizes that even the families of the captives understand that demands to withdraw from the Gaza Strip or completely stop the war are non-starters, a new kind of negotiation process could emerge.

At the same time, a change is also needed in the media's tune. When the media gives just as much coverage – in breadth, depth, and airtime – to families opposing a deal with such price tags (there are dozens of those) as it currently gives to families pushing for a deal at hugely inflated prices, we will likely be closer to a deal that will have more reasonable and saner price.

#### **HAMAS CLEVERLY LEVERAGES WORLD'S DISINTEREST IN FACT-CHECKING (Or Yissachar, YNet 3/6/24)**

**"Disinformation is not just misleading," United Nations Secretary-General António Guterres said just last July, "it is dangerous and potentially deadly."** This type of commitment to the truth, however, is left on the sidelines by Guterres and others when it comes to Israel. In this case, truth becomes secondary to the narrative.

On Thursday, an Israeli pilot operation took place in which trucks were let into the Gaza Strip, carrying humanitarian aid to northern Gaza through Israeli territory to reduce dependency on Hamas and UNRWA. What followed was less than a smooth transition: a Palestinian mob stormed the trucks, apparently seriously desperate for aid, which eventually evolved into a deadly stampede where multiple Palestinians were reportedly crushed to death or run over by terrified truck drivers.

Guterres later said he was "shocked" and "appalled at the reported killing and injury of hundreds of people ... Life is draining out of Gaza at terrifying speed." He then reiterated his call for an immediate "humanitarian cease-

fire". Israel's Defense and Security Forum – Habithonistim covered that incident in our Weekly War Summary.

**Headlines around the world jumped to the conclusion that "Israeli soldiers fire[d] on crowds seeking aid", as one paper pointed out, and that "Israel not only prevents entry of aid into Gaza, but also kills those who try to receive it".** Egypt issued a strong condemnation, calling the attack "an inhumane Israeli attack on Palestinian civilians waiting for the arrival of humanitarian aid trucks."

**The UN Security Council convened at Algeria's request, focusing on the Israeli troops who defended themselves. Guterres himself repeatedly accused Israel of causing a "totally unprecedented" number of civilian casualties during the war.**

However, by slandering Israel and pointing its responsibility to the incident, they failed to mention the most obvious detail of the story – Israel facilitated humanitarian aid into Gaza, and risked its soldiers' lives in order to secure a humanitarian corridor to that end. Instead, the story evolved into depicting IDF soldiers as indifferent to the lives of Palestinians.

**Such was the utter disregard for the IDF's safeguarding of the Salah al-Din humanitarian corridor to allow the smooth movement of the Gazan population southward in October and November 2023.**

Incredibly, a surreal scene eluded the eyes of the critics: IDF tanks and troops safeguarded the Palestinian civilians while Hamas did everything it could to prevent the movement, fearing it would compromise its fighting against the IDF. Hamas used roadblocks to stop the movement, and its snipers and operatives even targeted their own population with fire and IEDs.

**Hamas' Ministry of Communication accused fleeing Gazans of "colluding with a second Nakba."**

**Disinformation attempting to sabotage Israel's war on terrorism is nothing new in this war: the same goes for the claim that 30,000 Palestinians were killed by Israel in Gaza, of which 70% are women and children, widely echoed by the UN, the EU and some media outlets – only that these figures are provided by Hamas' fictitious "Ministry of Health".**

The claim that Israel killed 500 Palestinians in the Al Ahli Al Arab hospital took minutes to reach front-page news, resulting even in the cancelation of **President Biden's attendance at a summit in Jordan** – while in fact, a misfired PIJ rocket landed in a nearby parking lot, injuring several people.

How come Hamas is not only cooking the books, but feeds this information to some prominent world leaders? Whether voluntarily or not, it appears that the UN has caught up with the trend to effectively become a mouthpiece for **Hamas' and Iranian propaganda, for whatever reason one might imagine.**

**This pattern simply keeps repeating, yet those of us who don't usually keep track or pay close attention might get lost in the daily spiral of news to be able to detect it. The "100 UN aid workers" killed by Israel were, in fact, Hamas operatives in disguise; many of the claimed "94 journalists" turned out to be known Hamas or PIJ affiliates and operatives, such as Al Jazeera's Mohamed Washah and the senior PIJ operatives whose salary slips were published by the IDF.**

Hamas savvily identifies golden PR opportunities and leverages them, knowing which strings to pluck, and the receiving end of that music happily resonates its tune.

The truck incident is therefore yet another clear attempt by Hamas to deflect attention from the slaughter of 1,200 Israelis on October 7 and turn it around into a Palestinian victimhood story, rather than the most brutal assault in **Israel's history. The issue is not Hamas in this case, but those who repeat its messaging.**

Every world leader, journalist and social media user needs to be acutely **aware of Hamas' and Iran's clever disinformation methods, and take caution.**

The easy choice is to ride on the already-provided track. The less-than-obvious choice, however, happens to be the right one: the choice to seriously question information coming out of Gaza, and recognize the real danger to the safety and security of the democratic world – terrorism and the Russia-China-Iran axis. Extra fact-checking and caution against disinformation are of the essence in this war – even when it comes to Israel.





# The Greater Washington Community Kollel SHABBOS DELIGHTS

## TORAH MINUTE

IN MEMORY OF RABBI KALMAN WINTER ZT"L

### Stepping Up to the Plate

**Presented by Rabbi Zacharia Schwartz, Kollel Adjunct**

**“And all wise of heart among you shall come and do that which Hashem has commanded.  
The *Mishkan*, its tent, and its covering....” (35:10-11)**

Parshas Vayakhel is largely comprised of a description of the work involved in building the *Mishkan* (Tabernacle). Rabbi Moshe Feinstein points out that although it would ultimately be Betzalel who would bear the primary responsibility for building the *Mishkan*, the Torah first articulates a command to all “wise of heart” to come and build the *Mishkan* and its many vessels – and only later specifies that it is Betzalel who is meant to preside over this great task.

Rabbi Feinstein explains that this is meant to convey that, although Betzalel bore the primary responsibility for building the *Mishkan*, if for some reason he would have been unable to complete the task, it would have been incumbent upon everyone else who was capable of stepping in to have done so.

Rabbi Feinstein suggests that this arrangement carries a very practical lesson for us. Positions of communal leadership have designated appointees who preside over them, and rightfully so, but anyone who is capable, has a duty to step up to the plate should the need arise. I think we can take this idea one small step further as well. Hashem put each of us on this world for a unique purpose. That means that there is something that we, and only we, can accomplish. Therefore, it is incumbent upon us to rise to the challenges that we face and to utilize our unique talents towards that unique purpose. It's up to us. It's up to me. Nobody else can do it.

**Wishing you a Good Shabbos!**

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## TABLE TALK

### Point to Ponder

**You shall not kindle fire in any of your dwellings on the Shabbos day (35:3).**

This prohibition is listed separately from the melachos of Shabbos, to teach that one does not need to transgress all the melachos on Shabbos in order to be considered as if he desecrated Shabbos. Rather just as for kindling a fire alone one has transgressed Shabbos, so too any singular transgression of Shabbos is considered as though one has desecrated Shabbos. (Yevamos 6b).

"On the eighth day" teaches us that even if the eighth day is on Shabbos, one must circumcise his son. (Shabbos 132a)

If indeed without singling out the prohibition of kindling fire, one would have thought that Shabbos is only violated when all 39 melachos are violated, why would one think that *Bris Mila* could not be performed on Shabbos? It is only one of the 39 melachos! From the fact that the Torah needed to teach us that *Bris Mila* is permitted on Shabbos, I can deduce that in general, even one melacha is prohibited. If so, why does the Torah need to single out the prohibition of kindling fire?

### Parsha Riddle

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

Please see next week's issue for the answer.

Last week's riddle:

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

**Answer: We wear masks on Purim, and Moshe wore a mask.**

## HATORAH V'HAMITZVAH

### HALACHA INSIGHTS FROM THE PARSHA

In *parashas Vayakhel* (35:30), the Torah relates that Moshe said to the Children of Israel:

See, Hashem has proclaimed by name, Bezalel son of Uri son of Hur, of the tribe of Judah ...

The Talmud (*Berachos* 55a) derives from this that "One may only appoint a leader over a community if he consults with the community":

**The L-rd said to Moshe: Moshe, is Bezalel a suitable appointment in your eyes? Moshe said to Him: Master of the universe, if he is a suitable appointment in Your eyes, then all the more so in my eyes.** The Holy One, Blessed be He, **said to him: Nevertheless, go and tell Israel and ask their opinion.** Moshe **went and said to Israel: Is Bezalel suitable in your eyes? They said to him: If he is suitable in the eyes of the Holy One, Blessed be He, and in your eyes, all the more so he is suitable in our eyes.**

Halachic authorities take this as a normative rule. R. Shimon b. Tzemach Duran (*Tashbatz* 1:155) declares that:

Even if a judge who is appointed over a community is outstanding and has received ordination, and the one who appoints him is a great man of his generation, it is (nevertheless) appropriate for him to consult the community prior to appointing him, for (even) the Holy One, blessed be He, does not appoint a leader over a community unless He consults with them (as per the above Talmudic passage).

The Chasam Sofer (*CM* 19) adopts a similar stance:

If Bezalel, who was full of wisdom, insight, and knowledge, and the Holy One blessed be He ordered (his appointment) via His faithful emissary Moshe Rabbeinu, peace be upon him, and He (nevertheless) did not wish to compel them to accept the appointment without consulting them and (without) their consent, then how can any man be appointed to any appointment without consultation with, and (without) the consent of, the majority of the community?

He goes so far as to rule that if a someone does assume the position of judge against the will of the community, he should not be obeyed, since this moral failing of arrogating to himself authority over the community against its will disqualifies him from serving as a judge.

PRESENTED BY  
RABBI YITZHAK GROSSMAN, ROSH CHABURAH

## KIDS KORNER

### Who Am I?

#### #1 WHO AM I?

1. I bring in Shabbos.
2. Don't make me on Shabbos.
3. I am part of the 'separator'.
4. I am definitely not cool.

#### #2 WHO AM I?

1. Start me early and finish me late.
2. I was last week and this week.
3. I am every week.
4. I am a queen.

#### Last Week's Answers

**#1 Second set of Luchos** (I caused wealth, I allowed forgetting, I was for Yom Kippur, I am a second.)

**#2 Prohibition of milk and meat** (I am for cooking, I am for enjoying, I am for eating, I am not only for a mother and child.)

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