

YOUNG ISRAEL SHOMRAI EMUNAH

SHABBOS SHORTS



Candle Lighting 7:04, not before 6:06 | Havdalah 8:04

Sponsored this week by **Aliza & Gil Chlewicki** in memory of Aliza's father, Robert Sacknovitz (Reuvain Ben Shaul Zissel), on the occasion of his 10th Yahrzeit on 13 Adar II and by **Arleeta & Rabbi Dr. Ivan Lerner** in memory of Arleeta's mother, Jane Axelrod (Raizel bas Simcha) whose 23rd Yahrzeit is on Purim. The annual Purim Yahrzeit shiur will be on Purim morning at 11 AM on Zoom. Note: NEW Zoom ID: 642 625 8127 Passcode: 613613

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

Esther & David Hornestay on the birth of a great-granddaughter, Kayla Tiferet, born to Ayelet and Benji Kaufman, and to the grandparents, Shari and Rabbi Stuart Klammer.

Judy & Stuart Rosenthal on the birth of a granddaughter, Eden Tzofia Felder, to Tova & Jeremy Felder of Jerusalem.

Marina & Gregory Shmunis on the birth of a grandson. Mazal Tov to the parents, Esther & Shlomo Leibtag of Baltimore, grandparents Dassy & Rabbi David Leibtag, great-grandparents Sarra Ferd and Bronya Shmunis, to **Shira & Misha Shmunis** and other uncles, aunts and cousins in the US and Israel.

Miriam & Yechiel Tzvi Weill on their daughter Margolit's recent marriage to Eli Russ. Mazal Tov to Margalit's mother Joan Weill, grandparents **Charlotte Weill** and Richard Sincoff, and Eli's parents Eve & Moish Russ. **Shana & Hirschel Wohl** on the bar mitzvah of their son Reuven. Mazal Tov to grandparents, **Marsha & Yitz Kasdan** and Miriam & Michael Wohl & great-grandmother Chavie Kohn.

Condolences

Nadine Katz, on the passing of her mother, Beatrice (Bryna) Cohen.

Kiddush Sponsors

Hashkamah Minyan Kiddush is sponsored by Yekhiel Weill to commemorate the Yahrzeit of his father Rabbi Avigdor Weill - Harav Avigdor ben Eliezer Chanoach, A"H and by **Michael Zatman** to commemorate the Yahrzeits of his grandmother Rae Zatman - Raisha Golda bat Shemaryahu Yitzchak Z"L, grandfather, Max Halpern - Mordechai ben Moshe Z"L and great grandfather Benjamin Lewis - Shemaryahu Yitzchak ben Simcha Arye Z"L.

Shul Kiddush is sponsored by the Shul Kiddush Group.

Sephardic Minyan Kiddush sponsored by **Micha Dahan** in memory of משה שאול בן and by **David Mordehai** in memory of פרחה בת שמחה and בן גקלין and by **Oded Tapiro** in honor of the Tapiro, Mizrachi and Tzavhon Families.

Youth Announcements

Teen Minyan - 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

Bnei Akiva Snif groups for 2nd - 5th graders meeting at YISE at 4:30 PM this Shabbos.

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

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

Those wishing to hear Parshas Zachor should attend the Torah reading at one of our Shacharis Minyanim or the beginning of the 6:55 PM Shabbos Mincha. We will not read Zachor at any other time.

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 (Plag, B)

7:05 (B), 6:55 (Sephardi, LBM)

SHABBOS DAY:

Shacharis:

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

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

Mincha:

2:30 (B), 5:00 (S), 6:55 (B),

6:55 (Sephardi, LBM)

Maariv: 8:04 (B)

Megillah:

8:30 (B), 8:30 (Youth/Family, S),

8:40 (Sephardi, LBM), 10:30 (B)

Havdalah is made after Megillah reading. Those driving to shul for Megillah reading after Shabbos should say "baruch hamavdil bein kodesh lechol" before doing any Shabbos prohibited activity.

DIVREI TORAH:

8:45 Main Minyan - Rabbi Postelnek

9:15 Minyan - Rabbi Rosenbaum

SHIURIM:

Hashkamah Minyan Gemara Shiur: (SBM)

Rabbi Yitzhak Grossman

Ohr HaChaim Chabura: 8:55 (S)

Rabbi Rosenbaum

Parasha Shiur before Mincha: 5:55 (B)

Rabbi Rosenbaum

Shiur between Mincha/Maariv: (B)

Rabbi Rosenbaum

Please see the attached **YISE Purim Schedule & Programs** for schedule, Matanos L'evyonim, and other YISE and community programs.

Shabbos and Weekday Shiurim Sponsors

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

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

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

Wednesday Night Melachim Shiur is sponsored by **Hannah & Robert Klein** in memory of Dinah Rokach.

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

YISE Supports Israel

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

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

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

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

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

Political Action send a message on Purim for a call to action <https://ou.org/purimaction>.

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

Pre-Purim Shiurim - Given by Rabbi Postelnek. Available at: www.yise.org/prepurim

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](#)

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 by March 24. Please be sure your nominees have agreed to serve if elected.

Men's Panel - Tuesday evening March 26, from 8:15 PM - 9:15 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](#)

Rabbi Koss's Monthly Jewish History Class - Rabbi Koss will be speaking on a topic in Jewish history, Monday, April 1 from 2 PM - 3 PM on Zoom A. Sponsored by Bikur Cholim of Greater Washington and the YISE Chesed Committee.

Ask the Rabbi - This month's topic: Pesach. Tuesday, April 9 from 8:15 PM - 9:45 PM on Zoom A. Send in your questions to AskTheRabbi@yise.org by Sunday, April 7. For more information and to submit questions, contact Miriam Friedman at 301-754-1517 or mfriedman2@yahoo.com Sponsored by the Franco, Rottenberg and Tolchinsky Families to commemorate the upcoming 13th Yahrzeit of their husband, father, grandfather and great-grandfather, Melvin Rottenberg, Menachem Mendel ben Tzvi Yehuda, A"H, on 9 Nissan. [see flyer](#)

Save the Date: Scholar-In-Residence - Rabbi Avishai David at YISE - May 17-18. [see flyer](#)

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

The Week Ahead		Sunday March 24 14 Adar II Purim	Monday March 25 15 Adar II Sushan Purim	Tuesday March 26 16 Adar II	Wednesday March 27 17 Adar II	Thursday March 28 18 Adar II	Friday March 29 19 Adar II	<u>Next Shabbos</u> March 29-30, 2024 20 Adar II 5784 Parashas Tzav/Parah Candle lighting 7:11 not before 6:11 Havdalah 8:11 Friday Night: Mincha/Maariv: 5:55 (Plag, B), 7:15 (B) 7:05 (Sephardi, LBM) Shabbos Day: Shacharis: 7:00 (B), 8:45 (B), 9:15 (S), 8:00 (Sephardi, LBM), 9:15 (Teen, H) Mincha: 2:30 (B), 5:00 (B), 7:10 (B), 7:05 (Sephardi, LBM) Maariv: 8:11
Shacharis	Ashkenazi (S,B,B)	6:30 6:47 (H) 7:30 8:45	6:15 6:45 8:45	6:15 6:55 8:45	6:15 6:55 8:45	6:15 6:45 8:45	6:15 6:55 8:45	
	Sephardi (LBM)	7:30	7:30	7:30	7:30	7:30	7:30	
Mincha/ Maariv	Ashkenazi (B)	2:00, 4:45 / 8:15, 9:00	7:15	7:15	7:15	7:15		
	Sephardi (LBM)	2:00	7:05	7:05	7:05	7:05		
Halachic Times: Latest Alos Hashachar 5:44 AM, Earliest Talis and Tefilin: 6:12 AM, Latest Netz: 7:05 AM, Latest Krias Shema: 10:03 AM, Earliest Mincha: 1:46 PM, Earliest Shkia: 7:24 PM, Latest Tzeis Hacoachavim 8:11 PM								

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

NEXT SHABBOS SHORTS DEADLINE: WEDNESDAY, MARCH 27, NOON
SUBMIT ITEMS FOR THE SHABBOS SHORTS TO: ANNOUNCE@YISE.ORG
WWW.YISE.ORG | 301-593-4465 | OFFICE@YISE.ORG



YISE Purim Schedule & Programs

Taanis Esther (Thursday, March 21):

Fast Begins: 5:49

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

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

Maariv: 7:35 (B)

Fast Ends: 8:02

Purim night (Motzei Shabbos, March 23):

Shabbos Ends: 8:04

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

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

Purim day (Sunday, March 24):

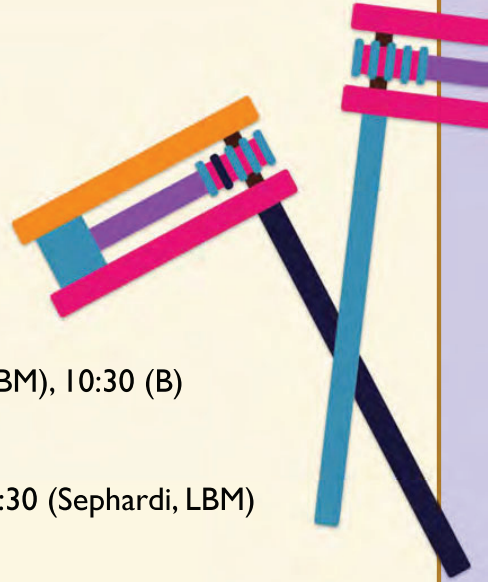
Shacharis/Megillah: 6:30 (B), 6:47 (Vasikin, H), 7:30 (S), 8:45* (B), 7:30 (Sephardi, LBM)

Megillah reading: 11:00* (B)

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

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

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



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

Pre-Purim Shiurim - Tuesday, March 12, 8:15 PM-9:15 PM "Erasing Amalek: Remembering and Removing Amalek in Our Times." and Tuesday March 19, 8:15 PM-9:15 PM "The Jews had Light and Joy: Defining and Finding Happiness when Surrounded by Confusion and Pain." Given by Rabbi Postelnek on Zoom - Meeting ID: 416 963 9000 Password: 492019.

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

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

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

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

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

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

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

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

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

Purim Cards:

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

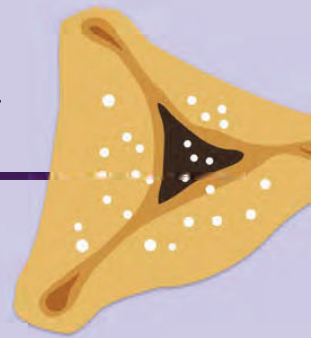
Yad Yehuda - \$2 each - Order online e-cards at yadyehuda.org/ecards or printed cards by contacting Debbie Katz at dkatz@yadyehuda.org.

Other Purim Resources:

Annual Rose and Bernard Singer 18th year Megillah

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

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





FEBRUARY 2024 | 22 SHEVAT - 20 ADAR I 5784

בס"ד

SHMA

YOUNG ISRAEL SHOMRAI EMUNAH
SHOMRAI MONTHLY ANNOUNCEMENTS

Shul Announcements

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

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

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

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

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

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

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

Upcoming Community Programs & Listings

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

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

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

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

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

Recurring Community Programs and Listings

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Sundays

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

Mondays

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

Tuesdays

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

Wednesdays

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

Thursdays

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

Fridays

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

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

Connection Details

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

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

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

YISE YOUTH PRESENTS



Family Megillah Reading Purim Evening

Saturday Night, 3/23 @8:30 PM



Followed by a Costume Parade &

Ice Cream Sundae Bar

Sponsored by Ben Yehuda



YOUNG ISRAEL SHOMRAT EMUNAH
INVITES YOU TO A

POST-SEUDAH PURIM MESIBA



APPROXIMATELY
7:00PM
YISE SOCIAL HALL

With dessert and live music!

FOLLOWED BY MAARIV AT 8:15PM

Questions? Email Purimseudah@yise.org



Capital Kosher Pantry
a project of *Yad Yehuda*



Purim FOOD DRIVE

PLEASE DONATE:

Grape juice (for seudah)
Hamantaschen filling
Individual snack bags and candy
Chips, Nuts, Cookies
Crackers (peanut butter sandwich crackers / cheese & peanut butter sandwich crackers)
Pareve chocolate chips (for baking)
White sugar, Brown sugar (both light and dark)
Baking cocoa
Baking soda
Canola oil, Vanilla,
Yeast
Bottled drinks, Juice boxes
Bags for shalach manot
Disposable plates, Ziplock bags

DROP-OFF LOCATIONS:

- Shalom Kosher
- Moti's Market
- Southeast Hebrew Congregation
- Woodside Synagogue
- Kemp Mil Synagogue (outdoor bin)
- Young Israel Shomrai Emenah
- Capital Kosher Pantry
-Place it in our parking lot collection bin or
- Ship to:
Capital Kosher Pantry
9601 Colesville Road
Silver Spring, MD 20901



Acceptable Kosher Certifications

FOOD DONATIONS SHOULD BE SHELF-STABLE, IN FACTORY-SEALED CONTAINERS, AND WITHIN THE USE-BY-DATE

FEATURING:

Rabbi M. Franh
Rabbi E. Reingold
Rabbi D. Rosenbaum
Rabbi B. Weinberg
Rabbi B. Wolbovsky

Moderated by Rabbi H. Shaps

RSVP at
bit.ly/MensPanel



**TUESDAY
3/26
8:15-9:15PM
ON ZOOM**

Around the Rabbis' Table:

**A Panel Discussion for Men on
Common
Taharas Hamishpacha
Misconceptions**

For married men living in the Greater Washington Community



PESACH EDITION



Ask the Rabbi

Come join our virtual, monthly interactive program featuring different Halachic topics! The first hour is for Shailos submitted in advance and the last 30 minutes is for Q & A.

- If I cannot be at the table for the entire seder, what are the most important parts that I should not miss?
- What should I do if I find chameitz in my home on Pesach?
- Can I prepare roasted vegetables for the seder meal?

Send in your questions about Pesach to: asktherabbi@yise.org by Sunday, April 7.

For more information and to submit questions by phone or anonymously, contact Miriam Friedman at 301-754-1517 or mfriedman2@yahoo.com

Tuesday, April 9, 8:15 PM – 9:45 PM
Zoom – Meeting ID: 416 963 9000, Passcode: 492019

Sponsored by the **Franco, Rottenberg and Tolchinsky Families** to commemorate the upcoming 13th Yahrzeit of their husband, father, grandfather and great grandfather, Melvin Rottenberg, Menachem Mendel ben Tzvi Yehuda on the 9th of Nissan, z"l.

Mini (8 oz) Plastic
Kedem Grape Juice
Donations

BIKUR CHOLIM OF GREATER WASHINGTON GRAPE JUICE DONATIONS

GIVE A LITTLE, HELP A LOT

**Every year, Bikur Cholim of
Greater Washington donates
HUNDREDS of grape juice bottles
to support our community's
needs over Pesach. Thank
you for your donations!**



FROM MARCH 14-31:

Drop off MINI (8 oz) PLASTIC
Kedem grape juice bottles in
this bin to be donated to
area hospitals.

SUPPORTED BIKUR CHOLIM OF GREATER
WASHINGTON HOSPITAL ROOMS:

- ✓ Children's National Medical Center (DC)
- ✓ Adventist Hospital Shady Grove
- ✓ Holy Cross
- ✓ Adventist Hospital White Oak
- ✓ The Children's Inn at NIH



Donate to Kasher Bikur Cholim
of Greater Washington Hospital
Rooms



STANDING WITH ISRAEL
NOW MORE THAN EVER

YOUNG ISRAEL
SHOMRAI EMUNAH

PRESENTS A SCHOLAR-IN-RESIDENCE SHABBATON WITH

RABBI AVISHAI DAVID

SAVE THE DATE
SHABBAT PARASHAT EMOR
MAY 17-18, 2024

Rabbi Avishai David is Rosh Yeshivat Torat Shraga and Rav of Beis Tefillah Yonah Avraham in Ramat Beit Shemesh. He received his semicha from Yeshiva University, while studying under R' Yosef Dov Solovitchik zt"l and R' Nissan Alpert zt"l. It is Rabbi David's mission and mandate to transmit our illustrious Masoretic heritage to talmidim worldwide.

Israel360 reflects Israel's international reach and World Mizrachi's and the Religious Zionists of America's mission of spreading Torat Eretz Yisrael across the world. To celebrate Israel during the month of Iyar, Mizrachi and the RZA bring inspiring Israeli speakers and thinkers to 360 communities all around the globe. www.mizrachi.org/israel360

JOIN YISE'S

Tehillim Insights

DAILY WHATSAPP GROUP

Deepen your connection to Tehillim with short, meaningful messages from Rabbi Rosenbaum and Rabbi Postelnek. One Perek a day!

Click [here](#) to join or

SCAN ME!

Young Israel Shomrai Emunah • 1132 Alceda Ave, Silver Spring, MD 20902



Likutei Divrei Torah

Gleanings of Divrei Torah on Parashat Hashavuah via the Internet

Sponsored by Dr. Israel and Mrs. Rebecca Rivkin, Jerusalem,
in memory of Rebecca's father,
Rabbi Jacob Bulka, a"h, (HaRav Chaim Yaakov ben Yitzchak)
whose yahrzeit was 2 Adar 2

Volume 30, Issue 24

Shabbat Zachor - Parashat Vayikra

5784 B"H

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

The Pursuit of Meaning - The American Declaration of Independence speaks of the inalienable rights of life, liberty, and the pursuit of happiness. Recently, following the pioneering work of Martin Seligman, founder of positive psychology, there have been hundreds of books published on happiness. Yet there is something more fundamental still to the sense of a life well-lived, namely, meaning.

The two seem similar. It's easy to suppose that people who find meaning are happy, and people who are happy have found meaning. But the two are not the same, nor do they always overlap. Happiness is largely a matter of satisfying needs and wants. Meaning, by contrast, is about a sense of purpose in life, especially by making positive contributions to the lives of others. Happiness is largely about how you feel in the present. Meaning is about how you judge your life as a whole: past, present, and future.

Happiness is associated with taking, meaning with giving. Individuals who suffer stress, worry, or anxiety are not happy, but they may be living lives rich with meaning. Past misfortunes reduce present happiness, but people often connect such moments with the discovery of meaning. Furthermore, happiness is not unique to humans. Animals also experience contentment when their wants and needs are satisfied. But meaning is a distinctively human phenomenon. It has to do with nature but with culture. It is not about what happens to us, but about how we interpret what happens to us. There can be happiness without meaning, and there can be meaning in the absence of happiness, even in the midst of darkness and pain.

In an article in *The Atlantic*, "There's More to Life Than Being Happy," Emily Smith argued that the pursuit of happiness can result in a relatively shallow, self-absorbed, even selfish life. What makes the pursuit of meaning different is that it is about the search for something larger than the self.

No one did more to put the question of meaning into modern discourse than the late Viktor Frankl, who has figured prominently in these essays on spirituality. In the three years he spent in Auschwitz, Frankl survived and helped others to survive by inspiring them to discover a purpose in life even in the midst of hell on earth. He knew that in the camps, those who lost the will to live died. It was there that he formulated the ideas he later turned into a new type of psychotherapy based on what he called "man's search for meaning." His book of that title, written in the course of nine days in 1946, has sold more than ten million copies throughout the world, and ranks as one of the most influential works of the twentieth century.

Frankl used to say that the way to find meaning was not to ask what we want from life. Instead we should ask what life wants from us. We are each, he said, unique: in our gifts, our abilities, our skills and talents, and in the circumstances of our life. For each of us, then, there is a task only we can do. This does not mean that we are better than others. But if we believe we are here for a reason, then there is a tikkun, a mending, only we can perform; a fragment of light only we can redeem; an act of kindness, or courage, or generosity, or hospitality only we can perform; even a word of encouragement or a smile only we can give, because we are here, in this place,

at this time, facing this person at this moment in their lives.

"Life is a task," he used to say, and added, "The religious man differs from the apparently irreligious man only by experiencing his existence not simply as a task, but as a mission." He or she is aware of being summoned, called, by a Source. "For thousands of years that source has been called God."

That is the significance of the word that gives our parsha, and the third book of the Torah, its name: Vayikra, "And He called." The precise meaning of this opening verse is difficult to understand. Literally translated it reads: "And He called to Moses, and God spoke to him from the Tent of Meeting, saying..."

The first phrase seems to be redundant. If we are told that God spoke to Moses, why say in addition, "And He called"? Rashi explains as follows: And He called to Moses: Every [time God communicated with Moses, whether signalled by the expression] "And He spoke," or "And He said," or "and He commanded," it was always preceded by [God] calling [to Moses by name].

"Calling" is an expression of endearment. It is the expression employed by the ministering angels, as it says, "And one called to the other."

Vayikra, Rashi is telling us, means to be called to a task in love. This is the source of one of the key ideas of Western thought, namely the concept of a vocation or a calling, that is, the choice of a career or way of life not just because you want to do it, or because it offers certain benefits, but because you feel summoned to it. You feel this is your meaning and mission in life. This is what you were placed on earth to do.

There are many such calls in Tanach. There was the call Abraham heard to leave his land and family. There was the call to Moses at the Burning Bush. There was the one experienced by Isaiah when he saw in a mystical vision God enthroned and surrounded by angels: Then I heard the voice of the Lord saying, "Whom shall I send? And who will go for us?" And I said, "Here am I. Send me!"

One of the most touching is the story of the young Samuel, dedicated by his mother Hannah to serve in the sanctuary at Shiloh where he acted as an assistant to Eli the Priest. In bed at night he heard a voice calling his name. He assumed it was Eli. He ran to see what he wanted but Eli told him he had not called. This happened a second time and then a third, and by then Eli realised that it was God calling the child. He told Samuel that the next time the voice called his name, he should reply, "Speak, Lord, for Your servant is listening." It did not occur to the child that it might be God summoning him to a mission, but it was. Thus began his career as a prophet, judge, and anointer of Israel's first two kings, Saul and David.

When we see a wrong to be righted, a sickness to be healed, a need to be met, and we feel it speaking to us, that is when we come as close as we can in a post-prophetic age to hearing Vayikra, God's call. And why does the word appear here, at the beginning of the third and central book of the Torah? Because the book of Leviticus is about sacrifices, and a vocation is about sacrifices. We are willing to make sacrifices when we feel they are part of the task we are called on to do.

From the perspective of eternity, we may sometimes be overwhelmed by a sense of our own insignificance. We are no more than a wave in the ocean, a grain of sand on the seashore, a speck of dust on the surface of infinity. Yet we are here because God wanted us to be, because there is a task He wants us to perform. The search for meaning is the quest for this task.

Each of us is unique. Even genetically identical twins are different. There are things only we can do, we who are what we are, in this time, this place, and these circumstances. For each of us God has a task: work to perform, a kindness to show, a gift to give, love to share, loneliness to ease, pain to heal, or broken lives to help mend. Discerning that task, hearing Vayikra, God's call, is one of the great spiritual challenges for each of us.

How do we know what it is? Some years ago, in *To Heal a Fractured World*, I offered this as a guide, and it still seems to me to make sense: Where what we want to do meets what needs to be done, that is where God wants us to be.

Shabbat Shalom: Rabbi Shlomo Riskin

When God Calls Twice – Two Separate

Expressions of Summoning -

"And God called to Moses and He spoke to him from the Tent of Meeting saying..." The portion of Vayikra opens with two separate expressions of "summoning": "And God called to Moses and he spoke to him."

Why are there two expressions, to call and to speak? Perhaps one may suggest that this parallels the divine repetition of Moses' name at the burning bush, when the Almighty cries out "Moses, Moses" which the Midrash usually explains as being a repetition of affection. When I look back however upon my own early years, whenever one of my parents called my name twice (at that time it was "Steven, Steven"), it generally meant that I was in trouble for something I had done that was not particularly appreciated by the older generation. Why do we therefore assume that in this case of Moses the repetition reflects affection rather than anger?

The truth is that the Midrash in the beginning of this Torah portion presents another explanation. At the end of the book of Exodus, the Torah describes a cloud which descended upon the Tent of Meeting, a cloud which symbolized the Divine Presence. The Torah likewise insists that no one – not even Moses – could enter this divine cloud without being especially invited by God to do so. Hence, suggests the Midrash, God had to call out to Moses to permit him to enter the cloud, after which God spoke and communicated a specific message.

This explanation not only interprets the repetition of the divine summons but also provides a most profound and magnificent symbolism expressing the divine challenge to humanity. The Almighty appears as a cloud; we apprehend Him only "through a glass darkly." Perhaps the reason why our God has neither shape nor form and is not clearly defined in any physical way is in order to teach that those who follow such a God must be prepared to chart new territories and to enter undefined areas. Our God

To sponsor an issue of Likutei Divrei Torah:
Call Saadia Greenberg 301-649-7350
or email: sgreenberg@jhu.edu
<http://torah.saadia.info>

created a world which contains chaos so that we can make order of it and He formed that world with evil so that we may perfect it in the Kingship of God. We must enter the nebulous and the unknown and bring God's presence into areas in which He is not yet manifest. Egypt was a clearly defined society with a specific caste system of masters and slaves, lordly Pharaohs and abject subjects. We followed an unknowable God into an unknown desert in order to bring out His divine word (dibbur) into the arid wasteland (midbar). "A voice called out in the desert: prepare a place for the Lord, make a straight pathway in the desert for our God."

And so does the prophet Jeremiah praise Israel: "I remember the lovingkindness when you were young, the love of your youth; you walked after me in the desert, in a land which was not yet seeded."

This is the ultimate challenge of the true person of faith: To enter unknown terrain and to bring the divine message of ethical and moral monotheism to a world that does not yet know it. This is the ultimate challenge of our life in Israel, filled as it is with uncertainty and danger. Israel the people, from the backdrop of Israel the land, must sanctify Jerusalem and proclaim from the holy Temple the message of world peace and human justice.

What gives the individual the strength and the courage to walk with God into the unknown and even to make a place for the Almighty in a wilderness? Perhaps if an individual really feels that he is being summoned by God, that he has a divine vocation – that he is being called by God to the extent that he feels a "calling" – then he goes forward into the cloud unafraid.

Given this understanding, I believe we have an even deeper insight into why Moses is summoned twice and why God repeats his name "Moses, Moses." The Midrash teaches us that every individual has a double image: He/She is the person that he/she is but is also the person whose image is imprinted in the divine Chariot (merkava) in the highest heavenly sphere.

This double human identity is even given expression in two very similar blessings which we recite at weddings under the nuptial canopy. One blessing reads: "Blessed are you, the Lord our God, who creates the human being." The second blessing reads "Blessed are you, O Lord, who has created the human being in His image, and in the image of the shape of His form has He fashioned him as an eternal building. Blessed are you, O God, who creates the human being."

These two blessings are two aspects of every individual. First, each of us is born at a specific time in a specific place to a specific set of parents with a specific physical build and appearance, slated to live for a specific number of years. Second, each of us as a member of a historic nation, has a collective memory which extends backwards to Sinai and the Garden of Eden, as well as collective anticipation which extends forward to the messianic age. It is this second aspect of our personality which links us to eternity and enables us to transcend our specific time and place.

God summons Moses twice and calls out at the burning bush "Moses, Moses" because there are in reality two Moseses: the first person, Moses of Egypt, was a prince in Pharaoh's court and fell in love with the Midianite Tziporah; the second Moses spoke to God and sacrificed all of his princely comforts to link his destiny with his people and their redemption. Insofar as the first aspect of our transient personality is joined to the second aspect of our transcendent personality we will have the capacity to meet God in the haziness of the nebulous cloud of the unknown. God calls Moses twice because it is the second Moses who has the courage to face uncertainty and, because of that, he has gained eternity.

Dvar Torah: TorahWeb.Org

From Rav Hershel Schachter shlit"a: "I have read, and agree with, what Rabbi Lebowitz wrote regarding how to properly observe Purim."

Rabbi Aryeh Lebowitz: What's the Proper Way to Celebrate Purim During a War?

Many sensitive people have been struggling with the precise balance to strike in Purim celebrations this year. On the one hand, there is clearly a mitzvah to celebrate this most joyous day of *קבלת תורה שבעל פה*. In fact, all of the מצוות היום point to the importance of *קבלת תורה שבעל פה* on Purim. Yet, on the other hand, we cannot divert our attention from the imminent danger that so many of our brothers and sisters, sons and daughters, and beloved friends are in, as they fight for the Jewish people in Gaza (and other fronts). We also are constantly mindful of the parents of our chyalim, who have not had a peaceful night's sleep in months and whose hearts skip a beat with every knock on their door. We also continue to mourn with the families who have lost relatives in this war. Balancing conflicting emotions and behaving in a way that properly honors the significance of the day, while not betraying the challenges of this moment in history, is a difficult task.

Many of the great rabbonim of our generation have already been consulted on this question. Of course, all agree that the מצוות היום must be performed properly, and that we should avoid extreme behaviors that are in poor taste, but the gray area in between is fairly significant. Ironically, it seems that the majority of Israeli rabbonim have been emphasizing the need to experience שמחה with a full heart, while many of the leading American rabbonim and gedolim have been emphasizing the importance of tempering our celebrations in light of the מצב. Upon reflection, these competing reactions are not surprising. In Israel, where fear and concern are the constant companion of the people, it is important to emphasize the need to celebrate. In America, and *הרץ* in general, where there is a tendency to slip back into our normal routines and patterns of thought and behavior, it is important to emphasize the need to be ever mindful of the continuing צרה. I am therefore not certain that the Israeli community should be seeking the guidance of American rabbis or vice versa, with regard to how to celebrate Purim this year.

I would like to be מעלה על שולחן מלכים the following suggestion in striking the appropriate balance. Perhaps, our עבודה this year should be to experience the most authentic and genuine Purim that we can. Let us take those elements of our normal Purim experience that are based on Chazal and experience them in the fullest way possible. At the same time, there are many other practices that have crept into our Purim experience that are not at all based on Chazal or Jewish tradition. For example, some consider Purim to be the "Jewish Halloween", which is awful every year and especially wrong this year. All elements of Purim not based on Chazal or Jewish tradition, some of which are benign and some of which are destructive even in normal years, should be de-emphasized and indeed abandoned.

While having this overall attitude and direction will lead a Jewish heart to make the right choices, and actual examples are probably unnecessary, I will offer some concrete suggestions to better illustrate the balance that I am referring to:

- This is the year that תענית אסתר should be fully appreciated and experienced. תענית אסתר is a celebration of the *כח התפילה*. It should be a day that is full of sincere תפילה to Hashem, with the confidence that Hashem is שומע תפילה and is willing and able to bring a ישועה to Klal Yisrael. The mood ought to be one of intensity and positivity, as we recall the track record for

Likutei Divrei Torah

answered prayers in times of great distress for Klal Yisrael.

- Purim is a day of *קבלת התורה*. This year it is a long day, as we have already changed the clocks. It would be completely fitting for the spirit of the day if we were able to have an hour-long seder limud at some point during the day, beyond our regular learning (of daf yomi or shnayim mikra). In fact, the day before Purim this year is Shabbos, a day that we don't work and we will not be weakened from fasting. We have many long hours on Shabbos afternoon. Those hours should not be wasted.
- It is a universal expression of simcha to sing and to dance. Songs of praise to Hashem over the great miracle of the day and of emunah, sung in a festive manner, are totally appropriate. Dancing this year should be slower and more tame than usual.
- Costumes should be done in good taste, bringing joy to all who see us, and not *הסוואת פנים* bringing consternation, anger, or sadness to others, even those far away who may be forwarded a picture. In Eretz Yisroel many are dressing up for Purim this year as soldiers. In the United States, however, we ought not to do so, since we must be careful not to give anyone the impression, or the opportunity to claim, that we are war mongers.
- Tefilah should be taken seriously on Purim, and that includes all of the normal התפילה כבוד we would expect in a shul. Nobody should daven to Hashem in a costume, nor should there be frivolity and levity during davening or *מקרא מגילה*.
- There is a mitzvah to drink some wine at the Purim seuda. This mitzvah should be fulfilled at the seudah just as it is every year. However, there should be absolutely no drinking of hard alcohol, or other alcoholic beverages aside from wine, at any time, nor any consumption of alcohol outside of the context of the seudah.
- Our seudos should be festive and leibidig, with song and divrei Torah. We should prepare Torah to say at our seudah, as well as interesting questions to share. We should eat meat, drink wine, sing songs of emunah and praise to Hashem, and share Torah, in the most festive and enjoyable way possible.
- Finally, and perhaps most importantly, Purim is a day of *לך כנוס כל היהודים*, a day of combating the message of an *נעם מפורד ומפורד*. We should share the simcha by emphasizing לאבינונים, prioritizing those who can most use a little extra love when distributing מנות משלוח, and more broadly concentrate on our love for every Jew.

May the זכות of a properly celebrated Purim bring about similar miracles in our time, and a *נאולה שלמה* that will allow for unfettered celebration in *ירושלים הבנויה*.

Mizrachi Dvar Torah- Rav Doron Perez [Excerpt]

At the core of Judaism is a revolutionary spirit: the inability to accept things as they are and the desire to continuously change ourselves and the world for the better. But revolution is a double-edged sword. A revolution effects change extraordinarily quickly, but that haste requires skipping stages of development that are essential for lasting change. It's no surprise that many revolutions are short-lived, often leaving a wake of destruction in their path. For this reason, the Sages insist that the natural redemption of Purim serves as the model for our future redemption. But the consequences of revolution can be severe, as we have seen many times throughout history. Long lasting change must happen incrementally.

At the same time, change through evolution alone can take far too long. And so the evolutionary process desperately needs the revolutionary spirit. It is only by combining the two that successful and sustainable change can occur. We must have it both ways...

This week's *Parashah* discusses *Korbanot* / sacrificial offerings. The anonymous sage known only as "a *Levi* from Barcelona" *z"l* (Spain; 13th century) writes: Man's heart is drawn after his deeds. Therefore, when a person sins, he cannot obtain atonement through words alone, saying to himself, "I have sinned and I will not repeat my deed." Rather, he must perform some action to effect complete atonement. Specifically, he must go through the trouble of bringing an animal to the *Bet Hamikdash* and following the procedures associated with whichever *Korban* he is bringing. Only this can impress upon him the evil of what he did, so that he will never repeat it.

The sage from Barcelona continues: To enhance the impression that the *Korban* makes, *Hashem* commands us to bring as offerings those things that a person's heart desires: meat, bread, and wine. In addition, when a person witnesses the *Shechitah* of the animal he brought, it affects him. He thinks: "I and my animal have a great deal in common--all that distinguishes us is a human's intellect, but I cast that aside when I sinned."

The writer continues: This explanation can account for voluntary offerings as well, for they reinforce the supremacy of man's intellect over his physical body. This is a good reminder even for someone who has not sinned. He adds: We must keep in mind, however, that *P'shat* / the "simple" explanation alone will never fully explain a *Mitzvah*. For that, we need the help of Kabbalists. (*Sefer Ha'chinuch* 95)

Shabbat

"Enter in peace, crown of her husband, also with *Simcha* / gladness and good cheer . . ." (From the Friday night hymn, *Lecha Dodi*)

R' Aryeh Finkel *z"l* (1931-2016; *Rosh Yeshiva* of the Mir Yeshiva in Modi'in Ilit, Israel) asks: We are instructed regarding all *Mitzvot* (*Tehilim* 100:2), "Serve *Hashem* with *Simcha*." And, we are warned of punishment that awaits, G-d forbid, "because you did not serve *Hashem*, your *Elokim*, with *Simcha* and goodness of heart . . ." (*Devarim* 28:47)! What, then, is the nature of the added *Simcha* with which we welcome *Shabbat*?

R' Finkel explains: We read (*Tehilim* 92:1), "A psalm, a song for the Sabbath day." The *Gemara* (end of *Masechet Tamid*) comments: "A song for the future, for the day that will be entirely *Shabbat*-like and restful forever," i.e., the World-to-Come. *Shabbat*, writes R' Finkel, connects a person to that eternal world which is filled with *Simcha* and contentment. *Shabbat*, we are told, is a microcosm of the World-to-Come. On *Shabbat*, one can feel, to some degree, the *Simcha* of the World-to-Come.

To be clear, R' Finkel continues, we are not referring to the *Simcha* we will experience when we receive reward for our *Mitzvot* in the World-to-Come. After all, we are taught (*Avot* 1:3), "Do not be like servants who serve *Hashem* in order to receive reward." Rather, the source of our joy is *Hashem's* love for us, because of which He promises us reward and eternal *Simcha*.

One of the foundations of *Emunah* / faith, writes R' Finkel, is the belief that *Hashem*, the G-d of truth, keeps His promises. *Shabbat* is a day for strengthening our *Emunah*, which includes feeling *Simcha* due to the knowledge that *Hashem* loves us and, therefore, has promised us reward in a world that is all good. (Logically, *Hashem* does not owe us anything for serving Him. Therefore, any reward that He gives us is merely an expression of His love for us.) (*Yavo Shiloh* p.83)

Hamaayan / The Torah Spring

10815 Meadowhill Road, Silver Spring, MD 20901 / 301-775-9623

Send e-mail to: TheTorahSpring@gmail.com

Back issues at: www.TheTorahSpring.org

Donations to *Hamaayan* are tax deductible.



Sponsored by

Menachem & Rivka Youlus

in memory of Yehoshua Binyamin ben Aryeh Dov Youlus a"h

Purim

The *Gemara* (*Megillah* 4a) teaches: “A person is obligated to read the *Megillah* at night, *‘Ve’lishnota’* during the day.” The continuation of the *Gemara* entertains the possibility that “*Ve’lishnota’*” means “to learn its *Mishnah*”—i.e., that one is obligated to read *Megillat Esther* at night and to study the *Mishnayot* of *Masechet Megillah* during the day. Ultimately, however, the *Gemara* determines that “*Ve’lishnota’*” means “and repeat it”—i.e., that one must read the *Megillah* again during the day after having read it at night. [Until here from the *Gemara*]

Though the *Gemara* rejects its initial understanding of “*Ve’lishnota’*,” even the rejected suggestions of the sages of the *Gemara* must have some basis. Why, then, did the *Gemara* think that part of the *Mitzvah* of *Megillah* reading is studying the Oral Law associated with the *Megillah*?

Also, the *Talmud Yerushalmi* teaches that the existence of *Masechet Megillah*, a tractate of the Oral Law, is alluded to by the phrase (*Esther* 9:28), “Nor shall their [i.e., the days of *Purim*’s] *Zecher* / remembrance perish from their descendants.” How so?

R’ David Cohen *shlita* (*Rosh Yeshiva* of the Chevron Yeshiva in Yerushalayim) explains: We read (*Shmot* 3:15), “This is My Name *Le’olam* / forever, and this is *Zichri* / My remembrance from generation to generation.” The *Gemara* (*Pesachim* 50a) explains: In this world, we do not pronounce *Hashem*’s Name beginning “*Yud-Heh*”; it is hidden (“*Ne’elam*”—from the same root as “*Le’olam*”). In its place, we substitute the Name that begins “*Aleph-Dalet*,” which is a *Zecher* / remembrance of His Name.

R’ Cohen continues: Significantly, whenever we see *Hashem*’s hidden Name in writing, we pronounce it exactly the same as the Name that begins “*Aleph-Dalet*,” which the *Gemara* calls a remembrance. This reminds us that, though *Hashem* is hidden, He is nevertheless very present in our world and is pulling the strings at all times. Notably, this is the message of the *Purim* story, which consists of a series of hidden miracles. *Hashem* is alluded to, but never appears openly, in the *Megillah*.

R’ Cohen concludes: This is exactly the relationship of the Written Torah and the Oral Law. R’ Eliyahu *z”l* (1720-1797; the *Vilna Gaon*) is quoted as saying that the Written Torah parallels the hidden Name of *Hashem*, which a scribe writes in the Torah; the letters are visible but unknowable. The Oral Law parallels the Name *Aleph-Dalet*, which is how we pronounce and, to some degree, understand His Name. The Written Torah cannot be understood without the Oral Law, just as we cannot grasp *Hashem*’s true Name—i.e., His Essence—in this world; we need a “remembrance” in its place. In this light, we can understand why the *Gemara* understands the “*Zecher* / remembrance” of *Purim* as alluding to the Oral Law and suggests that we study it.

(*Yemei Ha’Purim* ch.7)

“*Vayikra* / He called to Moshe, and *Hashem* spoke to him from the *Ohel Mo’ed*, *Laimor* / saying.” (1:1)

Rashi *z”l* writes: “*Vayikra*” expresses affection and is the way angels address each other, as it is written (*Yeshayah* 6:3) “*Ve’kara*” / And one called to another.” To the prophets of the nations of the world, however, G-d reveals himself using an expression that denotes events of a casual character and of uncleanness, as it is written, (*Bemidbar* 23: 4), “*Va’yiker* / And *Elokim* happened to meet Bil’am.” [Until here from *Rashi*]

R’ Yehuda Loewe *z”l* (*Maharal* of Prague; died 1609) elaborates: “*Va’yiker*” is used when *Hashem* speaks to a gentile prophet, in contrast to “*Vayikra*” when He speaks to a prophet of *Bnei Yisrael*, to indicate that the former receive only “half” a prophecy, just as the word “*Va’yiker*” (ויקר) is only part of the word “*Vayikra*” (ויקרא). Why can gentiles not receive a complete prophecy? Because they do not have the Torah to purify their intellects.

Thus, writes *Maharal*, we read (*Esther* 3:14), “The copies of the decree were to be promulgated in every province, and to be published to all peoples, that they should be ready for that day,” i.e., the 13th of *Adar*. Haman was not a prophet, but he was given an inkling of prophecy, a premonition that something momentous would happen in the Persian Empire on the 13th of *Adar*. What did happen, however, was not at all what he expected. He experienced only “half” a prophecy.

(*Ohr Chadash* 3:14; *Tiferet Yisrael* ch.21)

Midrash Tanchuma asks: What is the meaning of “*Laimor*”? The *Midrash* answers: “Saying to *Bnei Yisrael*.”

R’ Avi Ezri Zelig Margalios *z”l* (rabbinical judge and *Darshan* / preacher in several European cities; died 1715 in *Eretz Yisrael*) explains: The *Zohar* interprets “*Ohel Mo’ed*,” usually translated “Tent of Meeting,” as “Tent of Time.” (The holidays are called “*Mo’adim*” because they are “meetings” with G-d that come at fixed times.) When *Hashem* spoke to Moshe from the *Ohel Mo’ed*, He was telling Moshe that this meeting place, the *Mishkan*/*Mikdash*, would only exist for a time. Eventually, the *Bet Hamikdash* would be destroyed.

However, *Hashem* continued, “*Laimor* / Say this to *Bnei Yisrael*.” The Torah uses two verbs to introduce *Hashem*’s speaking to Moshe: “*Va’yomer*” (from the same root as “*Laimor*”) and “*Vy’da’ber*.” Our Sages explain that the former connotes soft speech, while the latter connotes harsh speech. One would think that a portent of the destruction of the Temple would be introduced by “*Vy’da’ber*.” No! says *Hashem*. “*Laimor*” / Tell it to *Bnei Yisrael* gently, for it is good that I will pour My anger on stick and stones and not on them.

(*Kessef Nivchar*)

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.

Issue 1403 • March 22, 2024 • 13 Adar II 5784

A QUARTER PITA, CHEESE, AND OLIVES: HOSTAGES' FAMILIES GIVE MISHLOACH MANOT TO MKS (Arutz-7 3/20/24)

The families of the hostages being held in Gaza by Hamas arrived at the Knesset on Wednesday with 120 mishloach manot (traditional Purim food gifts) wrapped in yellow ribbons, which they distributed to Knesset Members with the blessing of "Chag Sameach" (Happy Holiday).

Breaking the Purim tradition, the mishloach manot, which usually consists of sweets given to loved ones, contained a quarter pita, a spoonful of cheese, and two olives – the amount of food that the hostages have been receiving for 166 days.

"It won't be a joyous Purim if they don't return," the families noted.

Most MKs accepted the mishloach manot and spoke with the families of the hostages, hearing their personal stories. The organizers of the initiative noted that some MKs completely ignored the family members of the hostages who approached them with the mishloach manot.

They stated that the next time they come to the Knesset, they will receive attention from each of the 120 Knesset Members who are responsible for bringing their loved ones home.

350 SUSPECTS ARRESTED IN GAZA'S SHIFA HOSPITAL AS IDF CONTINUES TO ROOT OUT TERRORISTS (i24News 3/20/24)

The IDF released footage on Wednesday showing the ongoing operations on the Gaza Strip's Shifa Hospital, where 350 terrorist suspects have been arrested so far.

The raid – conducted by the 401st Brigade, the elite Duvdevan and Shayetet 13 units, and Shin Bet forces – also uncovered AK-47 assault rifles, machine guns, magazines, mortars, grenades, RPGs, and combat gear.

The operational effort is carried out while avoiding harm to civilians, patients, and medical staff, the IDF said.

IDF Spokesperson Rear Admiral Daniel Hagari said that several terrorist organizations had returned to the hospital after military operations in the hospital concluded earlier in the war. "Only the terrorists" had been killed, he said, not the medical staff, while outlining ways the Israeli military is ensuring the continued function of the hospital.

More than 11 million shekels (\$3 million) was found in the hospital that was used for terrorist purposes.

ISRAEL KILLS FIVE SENIOR HAMAS OFFICIALS IN RAFAH OPERATION, IDF ANNOUNCES (JPost 3/20/24)

The IDF killed five Hamas senior officials in Rafah, southern Gaza, over the past week thanks to intelligence provided by the Shin Bet (Israel Security Agency) and Military Intelligence, the IDF reported Wednesday.

The senior officials ran Hamas's Rafah Emergency Bureau, managing the terrorist group's military and governance activities in humanitarian zones, as well as coordinating with operatives in the field.

They were identified as Nidal Aleed, the head of the operation; Hdi Abu Alrus Kasin, an operations officer; Muhammad Aud Almehalakh and Osama Hamd Zaher, responsible for eastern Rafah; and Sayid Katab Alkhashash, responsible for northern Rafah.

CANADA HALTS ARMS EXPORTS TO ISRAEL (YNet 3/19/24)

Canadian Foreign Minister Mélanie Joly announced on Tuesday that Prime Minister Justin Trudeau's government will no longer allow weapon exports to Israel.

On Monday, the Canadian House of Commons called for a halt to weapon

shipments, and Joly emphasized that although the decision is not binding, Canada has decided to stop future weapon shipments to Jerusalem.

Recently, Canada delayed a shipment of 11 armored vehicles to the Israeli police and another of night-vision devices. In both instances, these were defensive, not offensive, weapons. Nonetheless, Canada, which has stringent weapon export laws, has held them up.

The minister's announcement is reportedly in response to the ruling party's move to amend a bill initially set for the House of Commons. The amendment shifted from "officially recognizing the State of Palestine" to "actively working with international partners for a comprehensive, just, and lasting peace, including advocating for a Palestinian state as part of a two-state solution through negotiations."

This modification followed discussions between Cabinet Minister Benny Gantz and Canadian Prime Minister Justin Trudeau.

The decision was criticized by Canada's Jewish community, arguing it undermines Israel's right to self-defense against Hamas.

Foreign Minister Israel Katz took to X to blast the Trudeau government's decision. "It's regrettable that the Canadian government is taking a step that undermines Israel's right to self-defense against Hamas terrorists, who have committed terrible crimes against humanity and against innocent Israeli civilians, including the elderly, women, and children. History will judge Canada's current action harshly," he wrote. "Israel will continue to fight until Hamas is destroyed and all hostages are returned home."

Israel now fears a domino effect following Canada's decision, viewed as a very friendly nation, potentially leading other countries to follow suit. However, Ottawa was not a major arms supplier to Israel.

Last week, Minister Mélanie Joly visited Israel and met with Israeli

Israel Report is a Student Publication of
Yeshiva University High School for Boys

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



We are proud to be distributed by these institutions, though they do not necessarily support or condone any of the material published:

Anshei Chesed Cong., Boynton Beach, FL	Hebrew Academy of Long Beach, NY
Anshe Emuna Cong. Delray Beach, FL	Hillel at Baruch College
Bergen County High School of Jewish Studies	Hillel at California State University - Long Beach
Boca Raton Synagogue, FL	Hillel at Columbia University
Carmel School, Hong Kong	Hillel at Johns Hopkins University
Cong. AABJD, West Orange, NJ	Hillel at University of Maryland
Cong. Agudath Achim, Bradley Beach, NJ	Hillel at Yale University
Cong. Ahavas Shalom, Highland Park, NJ	Hillel High School, Deal NJ
Cong. Ahavath Achim, Fairfield, CT	Jewish Center of Teaneck, NJ
Cong. Anshe Shalom, Jamaica Estates, NY	Kehillas Bais Yehudah Tzvi, Cedarhurst, NY
Cong. Anshe Sholom, New Rochelle, NY	Kemp Mill Synagogue, Silver Spring, MD
Cong. Beth Aaron, Teaneck, NJ	Mizrachi Shul, Johannesburg, SA
Cong. Beth Shalom, Monroe Twp, NJ	North Shore Hebrew Academy HS, NY
Cong. BIAV, Overland Park, KS	Pikesville Jewish Congregation, Baltimore, MD
Cong. Bnai Yeshurun, Teaneck, NJ	Suburban Orthodox, Baltimore, MD
Cong. Brothers of Israel, Long Branch, NJ	Suburban Torah Center, Livingston, NJ
Cong. Etz Ahaim, Highland Park, NJ	Temple Emanuel of Pascack Valley, NJ
Cong. Ohav Emeth, Highland Park, NJ	The Learning Shul, Columbia, SC
Cong. Ohr Torah, Edison, NJ	Woodsburgh, NY Minyan
Cong. Rinat Yisrael, Teaneck, NJ	Young Israel Bet Tefillah of Aberdeen, NJ
Cong. Shomrei Torah, Fair Lawn, NJ	Young Israel of Brookline, MA
Cong. Sons of Israel, Allentown, PA	Young Israel of East Brunswick, NJ
Cong. Torah Ohr, Century Village, FL	Young Israel of Fort Lee, NJ
Cong. Zichron Mordechai, Teaneck, NJ	Young Israel of Hancock Park, CA
Cong. Zichron R. M. Feinstein, Brooklyn, NY	Young Israel of Holliswood, NY
Delray Orthodox Synagogue, Delray Beach, FL	Young Israel of Houston, TX
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

YI Shomrai Emunah, Silver Spring, MD

We encourage our readers to subscribe to our sources on the internet. For more information or to subscribe by e-mail, reach us at murray.sragow@gmail.com

counterpart Katz, who addressed the delay in exporting armored vehicles to Israel. Joly conveyed to him the heavy pressures on the Canadian government. During her visit, Joly also met with the families of hostages.

The decision ultimately approved by the Canadian House of Commons underwent significant softening, omitting calls for official recognition of a Palestinian state and including calls to halt arms transfers to Israel. However, the decision also contained positive elements: identifying Hamas as a terrorist organization and calling for the release of hostages.

MORE LAWMAKERS PUSH TO CANCEL KNESSET RECESS IN LIGHT OF GAZA WAR (Times of Israel 3/20/24)

The Yesh Atid and National Unity parties joined Yisrael Beytenu chairman **Avigdor Liberman's initiative to cancel this spring's Knesset recess on Wednesday**, arguing that it was wrong to halt legislative activities during wartime.

But coalition officials speaking to Hebrew media shot down the proposition.

National Unity MK Prina Tamano-Shata informed coalition whip Ofir Katz that her party intended to support the initiative, provided that the Knesset only deal with war-related and consensus matters during the planned break.

In a statement, Opposition Leader Yair Lapid's Yesh Atid party stated that it had started collecting lawmakers' signatures as part of an effort to cancel the recess, which runs from April 7 to May 19.

"Israel is at war" and "during these difficult days elected officials must help as much as possible in all areas of the Knesset's work," a letter circulated among MKs by the party stated.

This work includes government oversight and "providing answers" to concerns raised by ordinary citizens, it said.

Following the announcements, MK Oded Forer released a statement on behalf of Yisrael Beytenu welcoming their support, declaring that it was "clear to everyone that while our soldiers are fighting on the northern and southern fronts, the Knesset cannot go into recess."

"I expect [Prime Minister Benjamin] Netanyahu also to join the Liberman initiative and instruct the chairman of the coalition and the chairman of the Knesset committee to take action to cancel the recess immediately," he said.

Speaking at his party's faction meeting in the Knesset on Monday, Liberman argued that it was "unacceptable" for the Knesset to go on recess during the current national security crisis.

Taking a vacation while 134 Israelis are held hostage in Gaza, Hezbollah rockets fall on the north and the issue of ultra-Orthodox enlistment remains unresolved **"is neither reasonable nor logical," he said.**

"I call on all of the leaders of the parties, the Speaker of the Knesset and the 120 members of the Knesset to reconsider going on vacation. It is unacceptable that the members of the Knesset will be on vacation against the background of everything we see and hear every day."

But Channel 12 journalist Amit Segal cited a senior coalition official as stating that those pushing to cancel the recess **"don't want discussions in the Knesset, but rather the possibility of overthrowing the government."**

"We will go on recess and if they want, we will hold discussions about the war at any time," the official stated.

Meanwhile, Amiel Yarhi, a journalist for the Kipa news site, shared a letter signed by several MKs from across the political spectrum requesting that **Knesset Speaker Amir Ohana change the term "Knesset recess" to something that "does not imply a vacation."**

While plenum sessions are not held during recess, MKs have a **"responsibility to continue their ongoing work for the citizens of the country,"** they wrote.

AFTER OCT. 7, ISRAELI SOLIDARITY SURGES DRAMATICALLY, TRUST IN GOVERNMENT PLUMMETS, SURVEY FINDS (Ha'aretz 3/17/24)

In survey results released on Thursday in connection with its annual Israeli Democracy Index for the past year, the Jerusalem-based research center shed new light on the state of democracy in Israel and in the public's trust in institutions and social cohesion within Israeli society. While the bulk of the

data was collected in June 2023, several of the questions were asked again at the beginning of 2024 to reflect the dramatic events of Hamas' attack on Israel on October 7 and the ongoing war that followed.

"The rupture that we experienced following the events of October 7 is reflected in the findings of this year's Israeli Democracy Index," the IDI's president, Yohanan Plesner, noted. "The public places great trust in the IDF and its commanders, who set a personal example, take responsibility and act with courage and conviction in every aspect of the war."

But Plesner said the survey found "a conspicuously low level of trust in the government and the Knesset. Less than a quarter of the public trusts their elected officials."

"Restoring trust in institutions at the national level is possible," he added, "but our national leaders must show Israelis that they are acting in the public interest and with a sense of personal responsibility."

The polling found that Jewish Israelis' trust in the country's institutions increased slightly between June and December of last year. Among the country's institutions, the Israel Defense Forces maintained the highest level of trust from the Jewish public with 86 percent saying that they have trust in the army. Local authorities were next, having the trust of 55 percent of the Jewish public in June. That rose to 64 percent in December.

A similar increase was seen in the Jewish public's trust in the police, who were on the front lines in defending Israeli border communities attacked by Hamas on October 7 and in the days after. The proportion of the Jewish public that expressed trust in the police jumped from 28 percent in June to 44 percent in December.

Political institutions did not fare as well, with a decline in the Jewish public's trust between June and December. Trust in the government dropped from 28 percent to 23 percent and in the Knesset from 24 percent to 19 percent.

Trust in state institutions among the Arab public, which has historically been lower than among the Jewish population, experienced a notable upturn in December compared to June 2023. There was a remarkable rise in Arab citizens' trust in the IDF, from 21 percent in June to 44 percent in December.

Such a surge could potentially be attributed to Arab apprehension about voicing dissenting views during wartime – or might conversely be the result of an increased sense of belonging to the State of Israel by Arab respondents. In both the June and December surveys, the Supreme Court garnered the highest levels of trust among Arabs, surging from 26 percent in June to 53 percent in December.

Similar to the polling results from Jewish Israelis, among the country's public institutions, the Knesset and the political parties received the lowest trust ratings from Arab respondents. There was a slight uptick, rising from 18 percent to 28 percent, for the Knesset among Arab respondent and from 15 percent to 25 percent for the political parties. Trust in the government remained relatively stable between June and December, at between 18 and 19 percent.

Last year saw deep rifts among sectors of Israeli society, including large scale protests occasionally accompanied by violent clashes between groups around the country, over the government's plans to curb the independence of the country's judiciary. But with the outbreak of the war on October 7, the slogan "together, we will win" became ubiquitous.

In an effort to gauge whether a sense of unity has actually taken hold among Israelis, survey respondents were asked to rate the level of solidarity in Israeli society, "including Jews, Arabs and all other citizens, where 1 is 'no solidarity at all' and 10 is 'a high level of solidarity.'"

In evaluating the responses, the IDI compared them to data from 2011. In June of 2023, at the height of the protests against the judicial overhaul, the solidarity level results dipped to their lowest levels in 12 years (4.4 on average) but then shot back up in October (to 7.2 on average) before leveling out in December to 6.7.

SINCE START OF GAZA WAR: A 40% INCREASE IN NEW IMMIGRANTS FROM BRITAIN TO ISRAEL (JPost 3/18/24)

As Jews around the world grapple with rising antisemitism and uncertainty for

the future, London held its first Aliyah Fair in five years on Sunday amid an uptick in Aliyah interest among British Jews.

In attendance were Aliyah and Integration Minister Ofir Sofer, Israeli Ambassador to the United Kingdom Tzipi Hotovely, and representatives from The Jewish Agency.

The fair saw hundreds of members of the Jewish community in Britain attend, with attendees given extensive information about the possibility of immigration and assistance in absorption into Israel delivered by Israeli representatives.

Sofer greeted the guests, saying, "Following the outbreak of the 'Swords of Iron' war, we've seen an increase in interest in immigrating to Israel, and for the first time in five years, we are hosting this fair here in London. I was happy to meet many Jews wishing to immigrate to the State of Israel out of solidarity and the desire to express support for the country during the war."

In attendance were the parents of the late Seargent Nathaniel Young, who immigrated to Israel as a lone soldier in the IDF and fell at the beginning of the current war. His parents, Shontel and Nicky, who immigrated to Israel in the wake of their son's death, spoke to the Jewish community in Britain and discussed their decision to immigrate.

Since Hamas's October 7 attacks on southern Israel and the subsequent Israeli operation in Gaza, there has been a 40% increase in the number of new immigrants from Britain to Israel since the beginning of 2024.

These new immigrants from Britain are diverse, and counted among them are young families with children, young people seeking to draft to the IDF, and the elderly. As a result, there is an increase in demand for Aliyah, with a record number of Aliyah files opened since the outbreak of the war, signaling greater interest in immigration.

ISRAEL DROPS ONE PLACE TO 5TH IN GLOBAL HAPPINESS LIST; FINLAND RETAINS TOP SPOT (Times of Israel 3/20/24)

Israel dropped down one spot to fifth place in the World Happiness rankings for 2024 revealed on Wednesday, though the findings predated the Hamas massacre of October 7 and the subsequent war in Gaza.

Israel's 2024 fifth-place ranking was one spot down from the 2023 list, when it placed fourth, its highest position since the UN-sponsored index began publication in 2012. Israel ranked ninth in 2022.

Finland remained the world's happiest country for a seventh straight year in the annual UN sponsored World Happiness Report, published on Wednesday.

And Nordic countries kept their places among the 10 most cheerful, with Denmark, Iceland and Sweden trailing Finland.

The annual World Happiness Report, launched in 2012 to support the United Nations' sustainable development goals, is based on data from US market research company Gallup, analysed by a global team now led by the University of Oxford.

People in 143 countries and territories are asked to evaluate their life on a scale from zero to 10, with 10 representing their best possible life. Results from the past three years (2021-2023) are averaged to create a ranking.

In addition to self-assessed evaluations of life satisfaction, the happiness ranking is also based on GDP per capita, social support, healthy life expectancy, freedom, generosity and corruption.

Afghanistan, plagued by a humanitarian catastrophe since the Taliban regained control in 2020, stayed at the bottom of the 143 countries surveyed in the report.

For the first time since the report was published more than a decade ago, the United States and Germany were not among the 20 happiest nations, coming in 23rd (down from 15th last year) and 24th respectively.

In turn, Costa Rica and Kuwait entered the top 20 at 12 and 13.

IMPRESSIVE TUNNEL COMPLEX FROM BAR KOKHBA REVOLT ERA REVEALED IN NORTHERN ISRAEL (j24News 3/18/24)

A hiding spot for Jewish rebels, dating back nearly 2,000 years, was revealed by the Israel Antiquities Authority (IAA) on Monday.

The complex, described as the "most extensive" discovery of its type in the Galilee region to date, shed light on "dramatic episodes in the history of the Jewish people." The shelters were thought to have been prepared ahead of the Bar Kochba Revolt against the Romans in 132-136 CE.

The excavations revealed that residents of Huqoq, a Jewish settlement near the Sea of Galilee, first converted a water cistern that served a mikveh ritual bath in use from the Second Temple period, into a hiding complex during the First Revolt in 66 CE.

During the dangerous period, the walls of the mikveh were broken and tunnels were dug toward other cavities, creating a network of several tunnels that allowed the Jewish fighters to maneuver underneath the houses.

"In this underground system—the largest and most impressive discovered at the Galilee—there are about eight hiding cavities, and the connecting tunnels are dug at 90 degrees, to hamper the heavily armed Roman soldiers chasing the rebels," the IAA explained in a press release.

Hugog is thought to have been established in the Early Roman period, about two millennia ago. It is mentioned in the Jerusalem and Babylonian Talmuds as the area where Rabbi Pinhas and Rabbi Hezekiah, sages from the third and fourth centuries CE, were based.

Also found at the excavation site was an impressive bronze ring, though it was missing its encrusted precious stone. Hundreds of broken clay and glass dishes add to the many fascinating finds.

The excavations at the Huqoq site were conducted with the Israeli Heritage Ministry, the Jewish National Fund, and the Zefat Academic College. The entire effort was aided by hundreds of school and university students, volunteers, and even soldiers with experience in underground operations. The IAA said its goal was to reveal the rich history of the area while involving youth in its discoveries.

"We turned the excavation in the hiding complex into a community excavation as part of the Israel Antiquities Authority's vision of connecting the public to its heritage," Dr. Einat Ambar-Armon, director of the Israel Antiquities Authority Archeological-Educational Center in the Northern Region, said in a statement.

The excavation directors, Uri Berger of the IAA and Professor Yinon Shvitiel of the Zefat Academic College, said in the statement, **"The story that the site tells is also an optimistic story of an ancient Jewish town that managed to survive historical tribulations."**

The discoveries at the site contribute to a decades-long debate on whether the Bar Kokhba revolt reached the Galilee area, or was restricted to the Judea region. Based on the findings, the researchers date the inner parts of the hiding complex to the Second Revolt. While the mikveh facilities were in use during the First Revolt, researchers could not ascertain if the site was used for escape and hiding, or was just prepared for it.

ISRAELI RESEARCHER AWARDED IEEE MEDAL, THE NOBEL PRIZE OF ENGINEERING (YNet 3/20/24)

Prof. Hagit Messer-Yaron from Tel Aviv University (TAU) is the recipient of the 2024 Institute of Electrical and Electronics Engineers (IEEE) medal for Environmental and Safety Technology for outstanding accomplishments in the application of technology in the fields of interest of IEEE that improve the environment and/or public safety. The award consists of a bronze medal, certificate, and cash honorarium.

Messer-Yaron's medal is for contributions to sensing the environment using wireless communication networks.

"In the evaluation process, the following criteria are considered: public benefits of the contribution; degree of improvement in important performance metrics; innovative design, development, or application engineering; favorable influence on the contribution on technical professions; and quality of nomination," The IEEE wrote on their website.

IEEE, the Institute of Electrical and Electronic Engineers established in 1884, is the world's largest international professional association, with about 450,000 members worldwide. IEEE strives to advance technological innovation and entrepreneurship for the benefit of humanity, and the IEEE

Medal is regarded by electrical engineering researchers as the "Nobel Prize" in their field.

Prof. Messer-Yaron's research addresses two of today's greatest scientific and technological challenges: climate change and its implications for life on Earth and processing big data in AI systems. "The first challenge necessitates close monitoring of precipitation and other climatic phenomena in any place inhabited by humans. Today, the presence of people is highly correlated with the existence of wireless communication networks," TAU said.

"The technology we developed enables processing and analyzing the 'Big Data' collected by these existing communication networks for other purposes," Prof. Messer-Yaron said. "Specifically, it uses changes in signal intensity to monitor meteorological phenomena in general and precipitation. This is a breakthrough in monitoring climate change and the ways to address it."

Her research enables the use of existing coverage of cellular networks to monitor weather and precipitation, eliminating the need to install separate infrastructures of weather radars and local designated stations that would be sufficiently widespread to provide reliable measures.

Messer-Yaron first presented her idea in the Science journal and a 2009 study demonstrated that it can also be used to predict flash floods. For these achievements, she and her team received the Best Inventor Award from the World Intellectual Property Organization (WIPO).

Messer-Yaron said she was thrilled to receive the IEEE medal and that her **work is being recognized. "I see great importance in utilizing existing technologies for the benefit of humankind and wish to thank my colleagues and students at TAU and in other research groups for their contribution to advancing this concept," she said.**

KINNERET ROSE 3 CENTIMETERS IN A DAY (Arutz-7 3/21/24)

The Kinneret (Sea of Galilee) rose three centimeters (1.18 inches) since Wednesday, the Water Authority reported Thursday morning.

The Kinneret now stands at just 73 centimeters (28.74 inches) under the upper red line signaling maximum capacity.

Thursday will be cloudy or partly cloudy. Beginning on Thursday afternoon, local rainfall is expected to reappear in northern and central Israel. Temperatures, however, will rise, reaching seasonal average.

On Thursday evening, there is a slight chance of flooding in the eastern streams. Thursday night will be partly cloudy, and local rainfall is expected from northern Israel to the northern Negev. There is still a chance of flooding. Friday will be partly cloudy to cloudy and colder, and rain will fall intermittently in northern Israel. In central Israel, there will be local rainfall, mostly during the morning hours, and harsh winds will blow.

ON EVE OF FATEFUL DECISION ON ISRAELI HOSTAGES IN GAZA, GOVERNMENT IS IN NO RUSH (Amos Harel, Ha'aretz 3/18/24)

David Barnea, the head of the Mossad, was due to leave for Qatar on Monday, after a one-day delay, as the head of a delegation negotiating a new hostage deal with Hamas. On the agenda is the fate of the 134 Israelis held in the Gaza Strip, of whom at least 34 are no longer believed to be alive, according to the Israel Defense Forces.

The extent of Barnea's mandate to reach terms with the mediators – the United States, Qatar and Egypt – has not been revealed to the public.

The slow progress of the negotiations has been criticized by members of the war cabinet, as well as the experts dealing with the hostage issue. The government is in no hurry to move. In that context, two disturbing pieces of news surfaced over the weekend.

A meeting of the security cabinet was cut short by the start of Shabbat, and Kan public broadcaster journalist Gili Cohen reported that lawmaker Arye Dery had expressed reservations about calling a meeting of the war cabinet (the smaller and more important forum for wartime policy) during Shabbat. Dery argued that the hostage talks were not in their final stages and therefore the war cabinet would not be dealing with life-and-death matters

(pikuach nefesh) that override Shabbat observance. The deliberations were put off until Sunday night.

It was a strange demand, to say the least. What could better represent the principle of pikuach nefesh than the condition of the hostages, the oldest of whom marked his 86th birthday over the weekend? Others are wounded, sick, and suffering trauma after being held in captivity for nearly six months.

Defense Minister Yoav Gallant convened his own meeting on Saturday night, which can be seen as a certain defiance towards Prime Minister Benjamin Netanyahu's foot-dragging.

Hamas has presented its relatively onerous conditions for the release of five female soldiers it holds, whom Israel wants to be released in the first phase of a new deal, along with the other young women still held by Hamas. It is demanding that Israel free 50 prisoners convicted of serious offenses for every one female soldier.

Gallant had insisted on their being included in the first phase, and it is easy to understand why: These young women are believed to have suffered immensely in Gaza. Many of their comrades were killed in the October 7 attack on the Nahal Oz base.

However, Hamas' demand for prisoners with blood on their hands in exchange will meet up with strong opposition from the coalition parties on the far right. It is fair to assume that Netanyahu, who all signs show is in no hurry to reach an agreement, is aware of this. And that may constitute the main reason for delays in reaching a deal.

Netanyahu remains preoccupied with his slogans of total victory and threatens an assault on Rafah sometime soon, as he did again on Sunday in the weekly cabinet meeting. Over the weekend, his office announced he had approved the military's plan for conquering the city. In practice, no operation will be getting underway anytime soon due to opposition from the U.S., the need to evacuate Palestinian civilians, and the time it will take the Israel Defense Forces to mobilize troops and equipment.

However, the threat of a Rafah assault is being presented as a way of pushing the hostage talks forward. Meanwhile, it satisfies Netanyahu's political base. Later, he can always blame the Biden administration, the treacherous left in Israel, and even the hostage families as placing an obstacle before the total victory.

The current round of talks in Doha appears critical. There is good reason for the hostage families sounding so desperate. Sooner or later, the professionals will need to speak up, presumably to urge the completion of a deal. And, if their opinion isn't accepted internally, they will appeal to the public. That is also the case for ministers Benny Gantz, Gadi Eisenkot, and, to a certain extent, Gallant and Dery.

At the end of November, the change in the stances and internal power relations in the war cabinet and the top of the security establishment led to the deal that saved the lives of 110 Israelis, most of them women and children. Then, too, Netanyahu was in no rush to reach a deal.

Right now, there's not a lot of time left to waste. The public's hesitance to join in the demonstrations for the hostages over the weekend is making the fight for them more difficult and alleviates the pressure on the government to reach a deal. In the meantime, the hostages in Gaza are dying, some of them due to Israeli bombing.

At least in the case of Marwan Issa, Hamas' No. 3 man in Gaza, who was apparently killed in an attack on the Nuseirat refugee camp a week ago, intelligence assessments hold that he was nowhere near any hostages at the time. This will not necessarily be the case in operations like that in the future if the war is prolonged and a cease-fire is not reached soon.

In the annual ceremony in memory of fallen IDF soldiers whose place of death remains unknown on Sunday, Gallant pledged not to leave anyone behind. Afterward, he spoke about a battle during the Israeli War of Independence in the area around Kfar Sava and about a soldier whose fate remained unknown until his remains were discovered a half year ago.

The hostage families do not have 75 years to wait, certainly not in the case of hostages who remain alive.



The Greater Washington Community Kollel SHABBOS DELIGHTS

TORAH MINUTE

IN MEMORY OF RABBI KALMAN WINTER ZT"L

The Aroma of Change

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

A vast portion of Sefer Vayikra discusses the laws pertaining to *korbanos* (offerings). Beginning in Chapter 1 Verse 9 and then many times thereafter, the Torah describes a *korban* as a "*reyach nichoach la'Hashem* – a pleasant aroma to G-d." This description is difficult to understand. Is G-d really interested in the pleasant smell emitted by the *korban*? What is it about the aroma that makes the *korban* desirable?

Rav Eliezer Ashkenazi (Ma'asei Hashem – Bereishis 27) explains that the *reyach nichoach* is not referring to the aroma of the *korban* itself, but rather, the *korban* is the *reyach nichoach* of the actions and thoughts of the one bringing the *korban*. The word "*reyach*" does not only refer to a scent but can refer to anything that one senses in advance of its arrival (see Iyov 39:25). One who brings an offering should not think that the offering alone can achieve atonement for a person without a change in attitude and action; rather the offering is a *reyach* – an indication or an aroma of what is to come. When the offering is accompanied by sincere intentions of *teshuva* (repentance), then it is a "pleasant aroma to G-d" insofar as it signals the positive changes that are forthcoming.

Tefillah (prayer) is also connected to *reyach*. The Talmud (Megillah 12b) teaches that Mordechai is referred to as the son of Yair, the son of Shimei, and the son of Kish to allude to how he "enlightened [*heir*] the eyes of all of the Jewish people with his prayers, was the son whom G-d heard [*shama*] his prayers, and because he knocked [*hikish*] on the gates of mercy and they were opened to him." The Vilna Gaon wonders why the Sages focused all three interpretations of his name on the subject of *tefillah*. They surely could have found other areas where Mordechai excelled.

He explains that the Talmud elsewhere (Chullin 139b) connects the name Mordechai to one of the spices of the *ketores* (incense) which is called, in Aramaic, *Mara Dachya*. What is the connection between Mordechai and a pleasant-smelling spice? The answer is that a prayer is like an offering before G-d; it too is a "*reyach nichoach*." Mordechai is compared to an aromatic spice because of his excellence in the area of *tefillah*. It is for this reason that the Sages interpreted all the parts of his name in relation to his ability to pray.

Just as with animal offerings where the key factor for its acceptance and desirability before G-d is the anticipated change in the person themselves, the same is true with *tefillah*. *Tefillah* should not merely be exercise for our lips, but rather should serve as a catalyst for strengthening our connection to G-d and our faith in Him. In that way, our *tefillah* will be a *reyach nichoach* – a pleasant aroma signaling the spiritual growth we are about to achieve. With this in mind, we pray that just as Mordechai knocked on the gates of mercy and they were opened for him, so too, our prayers should be accepted as a *reyach nichoach* so G-d will open the gates of mercy for us.

Wishing you a Good Shabbos!

TABLE TALK

Point to Ponder

So it shall be that when he will sin and become guilty, he shall return the robbed item that he robbed... (5, 23)

One is not punished with lashing for stealing an item because the offense can be corrected with the positive command of "returning a stolen item." (Talmud Chullin 141a)

According to this, why is any negative prohibition punishable if the offense can be corrected with the positive command to do Teshuva?

Parsha Riddle

How many times a year do we read Parshas Zachor?

Please see next week's issue for the answer.

Last week's riddle:

Where is the machatzis hashekel hinted to in Sefer Bereishis?

Answer: Chayei Sarah 24:22, where Eliezer gave Rivka jewelry weighing a beka, the same weight as a half-shekel.

HATORAH V'HAMITZVAH

HALACHA INSIGHTS FROM THE PARSHA

In *parashas Vayikra*, the Torah sets forth the rules of the sin-offerings brought by four categories of sinners: "the anointed Kohen" (the High Priest – 4:3), "the entire assembly of Israel" (v. 13), "a ruler" (the king – v. 22), and "an individual person from among the people of the land" (v. 27). In the first, second, and fourth case, the Torah uses the word "*im*" – "if," but in the third, the Torah states "**When** a ruler sins." The Sforno and the Netziv explain it is common for a ruler to sin – i.e., prosperity and power corrupt.

The provocative implication of this exegesis is that the wealthy are more likely to be sinful than those of more modest means. Other sources in our tradition, however, suggest the opposite, that the rich are more likely to be virtuous. The Talmud states:

Rabbi Yehuda HaNasi would honor the wealthy, and Rabbi Akiva would likewise honor the wealthy, in accordance with Rava bar Mari's interpretation of the verse: "May he be enthroned before G-d forever; appoint mercy and truth, that they may preserve him" (Psalms 61:8). When may he be enthroned before G-d forever? When he appoints [*man*] mercy and truth that they may preserve him. Rava bar Mari explains the word *man* as referring to portions of food and interprets the verse as follows: If one provides food to others, he deserves to be enthroned before G-d, to be shown honor and respect. Consequently, it is proper to honor the wealthy who bestow such kindnesses. (*Eruvin* 86a)

This passage seems to be asserting that the rich are presumptively virtuous, since they have the means to help others (and are apparently presumed to actually do so). Elsewhere, the Talmud asserts that the popular attitude (which it may not necessarily be endorsing) is that prosperity is an indicator of righteousness, and indigence an indicator of sinfulness:

The **debtor** sees in the creditor fulfillment of the verse: "**The integrity of the upright shall guide them**" (Proverbs 11:3). He believes that G-d blesses the creditor with wealth to lend because he is an upright person. The **creditor** sees in the debtor fulfillment of the end of that verse: "**But the perverseness of the faithless shall destroy them**" (Proverbs 11:3). The creditor believes that G-d made the debtor poor because he is a deceitful person. (*Bava Metzia* 35a)

PRESENTED BY

RABBI YITZHAK GROSSMAN, ROSH CHABURAH

KIDS KORNER

Who Am I?

#1 WHO AM I?

1. I am for thirteen.
2. But this year, I'm for eleven.
3. I am a queenly day.
4. I make people hungry

#2 WHO AM I?

1. I am not eaten.
2. I am consumed.
3. No action causes me.
4. I am the first.

Last Week's Answers

#1 Pomegranates (I am a 613 reminder, I am a bell alternate, I was worn, I am eaten.)

#2 Arba Turim (I am for the Choshen, I am the model for the Shulchan Aruch, I am for Rabbeinu Yaakov Ben Asher, I am four.)

KOLLEL BULLETIN BOARD



Purim morning following the 8:15am Shacharis (approx. 10:00am) at SEHC, 10900 Lockwood Dr.

For men and boys

Men: Learn on your own or attend a shiur by Rabbi Bulman
Boys: Learn with your father or a Kollel Rabbi

Separate raffles for kids and adults! Refreshments!