

Young Israel Shomrai Emunah - Shabbos Shorts ת"ס

March 3 - 4, 2023 - 11 Adar 5783 - Parshas Tetzaveh/Zachor

Light Candles by 5:44 - Havdalah 6:44

The Shabbos Shorts is sponsored by the **Hyatt and Hes Families** in memory of Rabbi David Hyatt, Harav Dovid Mayer Ben Harav Yehuda, ZT"l, on his first Yahrzeit on the 5th of Adar, and by **Janette and Jerry Rapp** to commemorate the Yahrzeit of Jerry's father, Fred Rapp, Moshe Shraga Ben Yaakov, Z"l, on 12 Adar.

Mazal Tov

- **Debby & Rabbi Barry Greengart** on the birth of a great-granddaughter born to their grandchildren Yehudis & Nossy Berlin in Lakewood, NJ. Mazal Tov to the new grandparents, Benjy & Chavi Markowitz. and to all of the new aunts and uncles and the entire family.
- **Lew Sosnowik** on the Bat Mitzvah of his great-granddaughter, Leah Miriam Haar, daughter of Dora Chana & Josh Haar of Oceanside, NY.

Condolences

- **Alan Baldinger** on the passing of his mother, Edith Baldinger.

Health Policy

- People experiencing symptoms of COVID-19 or other transmissible illnesses should not attend prayer, learning, social or other events at the Shul.
- If you have tested positive for COVID-19, please follow CDC guidelines before returning to Shul.

Shabbos Schedule

Minyan locations are B = Belonofsky Sanctuary, S = Social Hall, LBM = Large Beis Medrash, SBM = Small Beis Medrash, H = The House

Friday Night:

- Light Candles by 5:44
- Mincha: 5:45 (B), 5:40 (Sephardi, LBM)

Shabbos Day:

- Shacharis: 7:00 (B), 8:45 (B), 9:15 (S), 8:00 (Sephardi, LBM), 9:15 (Teen, H)
- Mincha: 2:30 (B), 5:20 (B), 5:40 (Sephardi, LBM)

Parshas Zachor will be read at the 5:20 Mincha in the Belonofsky Sanctuary. The other Mincha Minyanim will not read Parshas Zachor.

- Shabbos ends: 6:44

Divrei Torah/Shiurim:

- | | |
|---------------------------------|-----------------|
| • 8:45 Main Minyan | Rabbi Rosenbaum |
| • 9:15 Minyan | Rabbi Postelnek |
| • Hashkamah Minyan Gemara Shiur | Rabbi Rosenbaum |
| • Pre-9:15 Minyan Chabura | Rabbi Postelnek |

Kiddush/Shalosh Seudos Sponsors:

- The 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.
- The Shul Kiddush is sponsored by the **Shul Kiddush Group**.
- The Sephardic Minyan Kiddush is sponsored by the **Franco Family** to commemorate the upcoming Yahrzeits of their mother, Luna Franco, Luna Bat Sara, and their grandfather, Samuel Franco, Shmuel Ben Aharon.
- The Shalosh Seudos is sponsored by the **Talmidim of Rabbi Hyatt's Shabbos Gemara Shiur** to commemorate his first Yahrzeit.

YISE Youth Announcements

Teen Minyan - The Teen Minyan, led by Rabbi Moshe Holzer, meets at 9:15 AM every Shabbos in The House next to the Shul. Kiddush is served after Davening.

Shabbos Groups this Shabbos, March 4, from 10:00 AM until Shul ends. Age 18-36 months (Mommy & me) in the toddler room off the Lower Lobby. Ages 2-5 years (drop off) in the room behind the balcony. Ages 6-9 years will meet at Shomrai and walk to the Yeshiva. For more information, contact Debbie Katz at dkatz@yise.org
Shabbos Group for 5th and 6th Grade Girls will meet inside The House promptly at 10:00 AM.

Junior Congregation for boys in grades 4 - 6 with Jay Marcus. Meet in the Lower Lobby at 9:55 and walk to the Yeshiva at 10:00.

Dor L'Dor - The Family Chevrusah-style Learning in a fun environment! The last session of the season will take place on Motzei Shabbos, March 11, 8:00 PM in the Social Hall. . Please email mshimoff@yise.org if you would like to sponsor. *See flyer for details.*

YISE Programs and Listings

Pre-9:15 Minyan Chabura - A weekly Chabura on the Parsha, now learning the Kedushas Levi. Delve into the deeper dimensions of the Parsha and Holidays by learning the Kedushas Levi's weekly insights. Begins at 8:55 AM Shabbos morning. This week's Shiur will be led by Rabbi Postelnek.

Hashkamah Minyan Gemara Shiur - Following the Hashkamah Minyan, learning Maseches Sanhedrin, in the Small Beis Medrash. This week's Shiur will be led by Rabbi Rosenbaum.

Seeing the Hand of Hashem in Modern History - Rabbi Rosenbaum will speak on Sunday, March 5, at 8:00 PM in the Belonofsky Sanctuary and on **Zoom A**. Presented by the Meaningful Tefilah Project. Co-sponsored by KMS. Recordings available at <https://wp.yise.org/hand-of-hashem>
See flyer for details.

Come Join Rabbi Koss's Monthly Jewish History class on Zoom! Bikur Cholim of Greater Washington and the YISE Chesed Committee. Rabbi Koss will be speaking on a topic in Jewish history, Monday, March 6, from 2:00 PM - 3:00 PM on **Zoom A**. For more information, contact Miriam Friedman at mfriedman2@yahoo.com

Ask the Rabbi - Come join our virtual, interactive monthly program featuring different Halachic topics! This month's topic, Pesach, will take place on Tuesday, March 21, 8:00 PM - 9:30PM on **Zoom A**. The first hour is for Shailos submitted in advance and the last 30 minutes is for Q&A. For more information, contact Miriam Friedman at mfriedman2@yahoo.com *See flyer for details.*

Practical Prayer for a Busy Life: A two-part series for women given by Rabbi Postelnek. Recordings available at <https://wp.yise.org/practical-prayer>

No Matzah - Due to the closing of the Shatzer Matzah factory, YISE will not be selling Matzah this year.

Thank you to the Shiurim Sponsors for this Past Week:

Hashkamah Minyan Gemara Shiur

- **David Jaray** in honor of Rabbi Grossman and all those who attend his Shiur.

Rabbi Hyatt's Gemara Shiur

- **David Jaray** in memory of Rabbi Hyatt, Z"l, and in honor of Rabbi Grauman and all those who attend his Shiur and in memory of parents, Avraham Ben Tzvi HaLevi & Ada Bas Menachem Aryeh, Z"l, and Rabbi Hillel & Mrs. Myrna Klavan, Z"l.
- **Margie & Michael Hourwitz** in honor of Rabbi Grauman and his Talmidim, in memory of Rabbi Hyatt, Z"l, in memory of Noach Roitman, Z"l, in memory of Katie Rogoff, Z"l, and in memory of Meir Rudner, Z"l.

Rabbi Rosenbaum's Tehillim/Parsha/Halacha Shiur

- **Janet Deneroff** in honor of a Refuah Sheleima for her mother, Malka Bas Toiba (Marilyn Dauber).
- **Rochelle Dimont & Family** in memory of father-in-law, grandfather & great-grandfather, HaRav Shmuel Elchanan Ben HaRav Binyamin.
- **Rochelle Dimont & Family** in memory of mother, grandmother & great-grandmother, Chaya Fayga Bat HaRav Chayim HaLevi.
- **Judy & David Marwick** in memory of Claire S. Marwick, Chaya Hinda Bat Shmuel, on the occasion of her first Yahrzeit, 7 Adar.
- **Judy & David Marwick** in honor of Stuart & Judy Rosenthal, Guests of Honor at the Shul's recent banquet.
- **Judy & David Marwick** in honor of Josh & Sara Katz, who received the Shul's Young Leadership Award.

8:45 AM Shabbos Drasha

- **Rabbi & Mrs. Hirsh Chinn** in memory of Rabbi Yitzchok Eizik Ben Avrohom Zalman Chinn on the occasion of his 15th Yahrzeit on Taanis Esther.
- **Aliza & Gil Chlewicki** in memory of Aliza's father, Robert Sacknovitz, Reuvain Ben Shaul Zissel, on the occasion of his 9th Yahrzeit on 13 Adar.
- **Rochelle Dimont & Family** in memory of father-in-law, grandfather & great-grandfather, HaRav Shmuel Elchanan Ben HaRav Binyamin, and mother, grandmother & great-grandmother, Chaya Fayga Bat HaRav Chayim HaLevi.

Happy Birthday! Happy Anniversary!

Looking for a way to celebrate someone's upcoming birthday or anniversary? For an \$18 donation, you can include the name (birthday) or names (anniversary) in this section of the Shabbos Shorts. Please send the following information to office@yise.org: Sponsor name, birthday or anniversary date, name (birthday) or names (anniversary). The birthday or anniversary will be listed in the Shabbos Shorts based on the date of the event.

Dvar Torah Dedications/ Sponsor a Shiur

YISE continues to offer a number of different in-person and virtual learning options. These options are now available for sponsorship on an individual Shiur or a daily basis.

Sponsoring a Shiur or other Torah learning is a meaningful way to commemorate a Yahrzeit or honor a loved one. Sponsorships are also a great way to celebrate a Simcha or any other milestone, while helping YISE.

1. The following individual Shiurim are available for sponsorship at \$18 (per day):

- Daily Morning (Monday through Friday) Tehillim and Parsha Shiur
- Daily Evening (Sunday through Thursday) Tehillim and Halacha Shiur
- Rabbi Rosenbaum's Sunday Morning Mussar Study Group for Women
- Rabbi Rosenbaum's Tuesday or Friday Morning Gemara Shiur for Men
- Rabbi Rosenbaum's Wednesday Morning Nach Shiur
- Rabbi Rosenbaum's Wednesday Night Navi Shiur for Women
- Rabbi Grauman - Rabbi Hyatt's Gemara Shiur, Sunday Morning
- Hashkamah Minyan Gemara Shiur, Shabbos Morning

2. Sponsorship of the Morning and Evening Tehillim and Parsha/Halacha Shiurim together is available for \$25.

3. The 8:45 and 9:15 Shabbos Drashas are both available for sponsorship at \$54 each.

Please email office@yise.org to sponsor. Thank you for your support.

Weekday Shiurim

Options for in-person and remote learning are listed below.

For the latest list and times, go to:

<https://wp.yise.org/remote-learning-schedule/>

- **Rabbi Rosenbaum's** Mussar Study Group for Women (spiritual self-improvement), Sundays at 9:30 AM, **Zoom A**.
 - **Rabbi Rosenbaum** - Daily - one chapter of Tehillim, followed by a 15-minute Halacha Shiur. Sunday through Thursday, 7:30 PM, **Zoom A**, *will not take place on Monday, March 6, or on Tuesday, March 7.*
 - **Rabbi Rosenbaum** - Daily - one chapter of Tehillim followed by a 15-minute Shiur on the Parsha. Monday through Friday, 9:30 AM, **Zoom A**, *will not take place on Tuesday, March 7.*
 - **Rabbi Rosenbaum's** Gemara Shiur for Men, Tuesdays and Fridays, 6:00 AM, **Zoom A**, *will not take place on Tuesday, March 7.*
 - **Rabbi Rosenbaum's** Nach Shiur, Wednesdays at 11:00 AM, now learning Mishlei, **Zoom A**.
 - **Rabbi Rosenbaum's** Women's Navi Shiur, now learning Sefer Shmuel, Wednesdays at 8:00 PM, **Zoom A**.
 - **GWCK Sunday Kollel Brunch and Learn for Men** - Sunday mornings, 9:30 AM breakfast, 9:45 AM, *will not take place on Sunday, March 5.*
 - **Rabbi Tuvia Grauman** - Rabbi Hyatt's Gemara Shiur, Sundays at 10:00 AM, **Zoom C**.
 - **GWCK presents CLAS (Community Learning at Shomrai)** - 8:15 PM - 9:15 PM. For more info., contact Rabbi Hillel Shaps, hshaps@gwckollel.org 347-869-9361.
 - For Men:
 - Mondays: Rabbi Hillel Shaps - On the Same Page Gemara, *will not take place on Monday, March 6.*
 - Wednesdays: Rabbi Yitzhak Grossman - Reading Responsa - **Zoom E**.
 - Thursdays: Rabbi Avraham Sussman - Yesodei Hatorah Gemara Skills Building - **Zoom F**.
 - For Women:
 - Mondays: Mrs. Sara Malka Winter - Parsha Journeys - **Zoom D**, *will resume on Monday, March 13.*
 - **SCP (Semichas Chaver Program)** - Tuesdays at 8:45 PM at YISE, *will not take place on Tuesday, March 7.*
 - **Rabbi Yehoshua Levy's** Gemara Shiur, Masechet Chulin, Sunday through Friday, 6:35 AM - 7:22 AM, in the Franco Beit Midrash.
 - **Chavrusa Learning** - Monday nights in the Social Hall, 8:30 PM - 9:30 PM, *will not take place on Monday, March 6.* For more information, contact Rabbi Levy at 240-423-8810.
 - **The Golden Network Presents: Rabbi Barry Greengart's** Shiurim for men & women, Mondays at 8:45 AM, studying Parashas Hashavua, **Zoom B**.
 - **Rabbi Yitzchak Scher's** Shiur for Men and Women, Tuesdays, 1:30 PM, "A Second Look - Stories in the Torah from a Deeper Perspective", in-person in the Small Beis Medrash and on **Zoom G**.
 - **Rabbi Moshe Arzouan's** Advanced Gemara Shiur for Men, learning Maseches Bava Metzia, Daf 3a. Wednesday evenings at 8:00 PM on **Zoom H**.
- 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, passcode 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, passcode 161699

Purim - YISE and Beyond

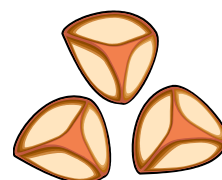
Purim Schedule at YISE:

Taanis Esther - Monday, March 6:

- Fast Begins - 5:14
- Earliest Talis/Tefilin - 5:42
- Shacharis - 6:15 (S), 6:30 (B), 8:45 (B), 7:30 (Sephardi, LBM)
- Mincha - 1:00 (B), 5:30 (B), 5:35 (Sephardi, LBM followed by Maariv and Megillah)
- Maariv/Megillah - 6:35 (B, S - Family Friendly)
- Fast Ends - 6:46
- Megillah Only - 9:30

Purim - Tuesday, March 7:

- Shacharis - 6:10 (S), 6:30 (B), 7:30 (S), 8:30 (B), 7:30 (Sephardi, LBM, Megillah ~ 8:20)
- Megillah Only - 11:00 (S - Family Friendly)
- Mincha - 1:00 (B), 4:30 (B), 1:00 (Sephardi, LBM)
- Megillah Only - 1:30 (B)
- Maariv - 7:15 (B), 8:30 (B)



Seeing the Bigger Picture: A pre-Purim Melava Malka & Shiur for men with Rabbi Postelnick. Motzai Shabbos, March 4, 8:45 PM, at the home of Rami & Arly Mandelbaum, 1008 Kersey Road. *See flyer for details.*

Purimfest 2023 at YISE! Sunday March 5 at 1:00 PM. We will have a Chesed project and a show by Mad Science, and delicious Hamantaschen will be served! Costumes encouraged! *See flyer for details.*

Family Friendly Megillah Readings – Purim night, 6:35 PM in the Social Hall and Purim morning, 11:00 AM in the Social Hall. Free Babysitting with reservation during Megillah reading – email JMarcus@yise.org ASAP to reserve your spot. *See flyer for details.*



Purim Mesiba at YISE - Monday, March 6, Maariv/Megillah at 6:35 PM will be followed by a Break-Fast Dinner (dairy) and Purim Mesiba in the Social Hall. DJ, crafts, drinks, photo booth and more! To sponsor, go to www.yise.org/purimsponsor or email office@yise.org *See flyer for details.*

Purim Tish - Please join Rabbi Hirsh Chinn for a Purim Tish with Divrei Torah and singing in the YISE Social Hall on Tuesday evening from 6:45 PM until Maariv at 8:30 PM. *See flyer for details.*

YISE Charity Fund Matanos L'Evyonim contributions can be dropped off at the YISE office until 3:00 pm on Monday, March 6 (Taanis Esther), given in person to Rabbi Rosenbaum through Purim night Megillah reading, or brought to Shul for the 6:35 pm Maariv and Megillah readings. Checks should be made out to YISE Charity Fund.

Franco Foundation Matanot La'evyonim - The Franco Foundation helps Jewish individuals and families in our neighborhoods meet basic needs of food, clothing, and shelter. Your entire donation goes directly to meeting needs for financial assistance from our local Jewish communities and will be distributed on Purim. Send your generous tax-deductible contribution, earmarked Purim, to: Franco Foundation c/o Allan Franco, 613 Bromley Street, Silver Spring, MD 20902 or donate through PayPal https://www.paypal.com/donate/?hosted_button_id=XGR4MC99NG2RW

Thank you for your support. Contact Allan at thefrancofoundation@gmail.com with any questions.

Yad Yehuda Matanot L'Evyonim - Donate now and Yad Yehuda will distribute on Purim to those in need across the Greater Washington area. To donate, please visit www.yadyehuda.org/matanot-levyonim Yad Yehuda of Greater Washington is a 501(c)(3) tax-exempt organization. Tizku L'mitzvos!



Annual Purim Shiur on the occasion of the 22nd Yahrzeit of Jane Axelrod, Raizel Bas Simcha, will take place on Purim, Tuesday, March 7, promptly at 10:30 AM on Zoom, Meeting ID 684 6828 415, Password: 613613 The shiur ends by 11:00 AM.

Amit Purim Cards - Amit is selling beautiful Purim cards at \$3 each. Please call Esther Edeson at 301-593-1468 or 301-593-4465 Ext. 101.

Rose & Bernard Singer Megilla Reading Program - If you can read the Megilla for others or if you need someone to read for you, contact Saul Singer at saulsing@gmail.com or 301-593-1193 as soon as possible. Please do not wait for the last minute!

Purim Food Drive - Please donate food to the Capital Kosher Pantry's Purim Food Drive. Suggested foods, drop off locations and acceptable Kashrut symbols are listed in the flyer. If you choose to drop off or ship food to the Pantry, please note our new address: 9601 Colesville Road Silver Spring, MD 20901. Thank you and Tizku L'mitzvos!

YISE Programs and Listings (continued)

Shomrai Preschool is expanding and seeking lead teachers and assistant teachers for the 2023-2024 school year. Shomrai Preschool offers a collaborative, supportive, and growth-oriented work environment. Candidates should be flexible, nurturing, and enjoy working with young children. To learn more about the positions or program or to apply, please email director@yise.org

Good Deeds Day Park Cleanup in the Kemp Mill Park on Sunday, March 26 from 12 Noon - 2:00 PM. Details to follow.

Monthly Shalosh Seudos - To sponsor, contact Simi Franco at 301-593-4465, ext. 103, or office@yise.org Volunteers are needed to set up and clean up. Contact Ethan Cohen at ecohen@yise.org to be part of the rotation. *See flyer 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. For information, 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>

Community Programs & Listings

Condolences to former YISE member Dr. Jules Cahan on the passing of his wife, Phyllis Cahan, and to Elyssa Aftel, Elliott Cahan, Benny Cahan and Mitch Cahan on the passing of their mother. Elyssa and Elliott will observe Shiva at Rechov Reuven 89 in Beit Shemesh through Wednesday morning, except on Sunday. Benny and Mitch will observe Shiva in Petach Tikva at Rechov Nir 11. On Sunday everyone will be together in Petach Tikva. Elyssa can be reached Sunday afternoon 1:00 PM – 3:00 PM (EST) at 972-054-228-7120 or 862-343-6267, or use Whatsapp on the Israeli number to arrange a time. A Siyum Mishnayos has been organized in memory of Freydel Bas Mordechai Halevi, for 9 Nisan, March 31. Sign up at <http://hadranalach.com/2707>

Kidney Donation Needed - Mr. Gerry Segelman, father of Micah Segelman, is in need of a kidney transplant. If you would consider being a kidney donor, please contact Rabbi Chaim Steinmetz at Renewal for more information at esteinmetz@renewal.org or 718-431-9831 ext 209.

The Chevra Kadisha of Greater Washington is comprised of volunteers from all of the Orthodox communities in the area. In a typical year, we perform more than 400 Taharos. Our volunteer roster has been depleted due to age, Aliyah, and at-risk health situations. Volunteers are needed so that we can continue to provide Taharat to the Jewish community. To join the Men's Chevra, call Dean Grayson at (301) 908-2645. To join the Women's Chevra, call Devorah Grayson at (202) 438-7060. You may also visit our website at: www.chevrakadishagw.org and select "Join the Chevra Kadisha"

Israeli Folk Dancing for Women – Wednesday at KMS. Beginners - 7:45 PM - 8:45 PM, Advanced Beginners/Intermediate - 9:00 PM - 10:00 PM. Fee: \$5. For more information, contact womendance613@gmail.com

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 9:30 AM in Kemp Mill. To be added to a list for information and weekly location, email channahandjeff@gmail.com or call 773-219-5397.

Please help our community complete these Siyumim:

Mishnayos for the 1st Yahrzeit of **Noah Roitman**, Noah Ben Shalom Yaakov, January 4, 23 Tevet - <https://www.lzechernishmas.com/signup.php?id=11081>

Mishnayos for the 1st Yahrzeit of **Natalie Gabai**, Nechama Naomi Bat Leib, December 21, 9 Tevet - <https://www.lzechernishmas.com/signup.php?id=11044>

Mishnayos for the 1st Yahrzeit of **Jerry Snyder**, Yehoshua Ben Binyamin, December 21, 9 Tevet - <https://hadranalach.com/2612>

Tanach for the 1st Yahrzeit of **Marion Baras**, Miriam Bas Menachem, January 1, 20 Tevet - <http://hadranalach.com/2626>

Kemp Mill Toastmasters - Wednesday, March 8, 8:00 PM - 9:15 PM. See what Toastmasters is all about and find out how you can become a more confident communicator. Contact Manasseh Katz at president@kempmilltoastmasters.com for more info. Zoom meeting ID: 986 546 841, password: 3671

Crisis Diplomacy and the Two-Minute Football Drill - Linda Silverman Kahan memorial lecture and brunch, Sunday, March 26, 10:00 AM at Kemp Mill Synagogue. Featuring guest speaker Ambassador Daniel C. Kurtzer. Couvert \$54 per person. To register and for sponsorship information, visit <https://www.sulam.org/lkm2023>

Alshich on the Parsha with Rabbi Levy - Shabbat afternoon between Mincha and Maariv in the Franco Beit Midrash.

Zoom Shiurim with Rabbi Levy - Monday through Friday on Zoom, Meeting ID: 636 563 5989. Alshich - 9:20 AM - 10:15 AM. Gemara Ribit 10:15 AM - 11:30 AM. Hilchot Lashon Hara 12:45 PM - 1:45 PM.

In G-d We Trust - Exploring the relationship and balance between Relying on G-d/Bitachon & Human Endeavor/Hishtadlus, based on the teachings of 11th century scholar, Rabbeinu Bachya's Treatise on Trust - Shaar Habitachon. Wednesdays, 12:15 PM - 1:00 PM on Zoom, Presented by Rabbi Hillel Shaps. To register, visit <https://linksgw.org/classes>

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 404-273-3392.

Dirshu - Please join Dirshu, currently learning Bava Metzia. Shiur options at YGW: Monday - Friday, 5:45 AM (R. Reingold) or Monday - Thursday, 9:00 PM - 10:00 PM (R. Cortell/R. Werner), about 2.5 Daf covered each week.

TGN Program: Siddur Class - In-Depth Analysis of the Siddur with Mrs. Esther Dziadek, Wednesday mornings, 9:30 AM to 10:30 AM, on Zoom B. For more information call 301-732-1773 or email director@goldennetwork.org

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 online weekdays via a WebEx video conference. Anyone interested may email Judd Lifschitz at lifschitz@slslaw.com to be added to the invite list. Sunday 8:30 AM, Monday - Thursday 9:00 PM. Shabbos in-person, 7:30 AM in the YISE Social Hall.

Daily Halacha Program from Rabbi Eliyahu Reingold - Receive one every day in your inbox. Visit dvarhalacha.com and click "Sign Up."

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

The Week Ahead		Sunday March 5	Monday, March 6 Taanis Esther	Tuesday, March 7 Purim	Wednesday March 8	Thursday March 9	Friday March 10
Shacharis	Ashkenazi (S, B, B)	6:30, 7:30, 8:45	6:15, 6:30, 8:45	6:10, 6:30, 7:30, 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)	5:50	1:00, 5:30 / 6:35	1:00, 4:30 / 7:15, 8:30	5:50	5:50	See Shabbos schedule
	Sephardi (LBM)	5:45	5:35	1:00	5:45	5:45	
Halachic Times: Latest Alos Hashachar 5:16 AM, Earliest Talis and Tefilin: 5:43 AM, Latest Netz: 6:36 AM, Latest Krias Shema: 9:22 AM, Earliest Mincha: 12:50 PM, Earliest Shkia: 6:04 PM, Latest Tzeis Hacoachavim 6:51 PM							

Next Shabbos

March 10 - 11, 2023 - 18 Adar 5783
Parshas Ki Sisa/Parah

Friday Night:

- Light Candles by 5:51
- Mincha: 5:55 (B), 5:45 (Sephardi, LBM)

Shabbos Day:

- Shacharis: 7:00 (B), 8:45 (B), 9:15 (S), 8:00 (Sephardi, LBM), 9:15 (Teen, H)
- Mincha: 2:30 (B), 5:50 (B), 5:50 (Sephardi, LBM)
- Shabbos ends/Maariv: 6:51

Next Shabbos Shorts Deadline: Wednesday, March 8, at 12 Noon

Submit items for the Shabbos Shorts to: announce@yise.org

Office Phone: 301-593-4465 Office Fax: 301-593-2330

Eruv line: 301-593-5561 Email: office@yise.org

Website: www.yise.org

Office Hours: Monday: 9:00 AM – 5:00 PM, Tuesday: Closed,

Wednesday/Thursday: 9:00 AM - 5:00 PM,

Friday: 9:00 AM - 1:00 PM

Rabbi Dovid Rosenbaum Yale Ginsburg - President

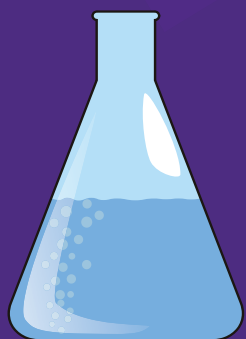
Rabbi Yosef Postelnik - Asst. Rabbi Simi Franco - Office Manager



YISE YOUTH PRESENTS

PURIMFEST

• 2023



SUNDAY, MARCH 5
YISE SOCIAL HALL



CHESED PROJECT!

SHOW BY MAD SCIENCE!

DELICIOUS HAMENTASCHEN!

FUN FOR THE WHOLE FAMILY!

DOORS OPEN/CHESED PROJECT 1 PM

ENTERTAINMENT BEGINS 1:30 PM



QUESTIONS? EMAIL [JMARCUS@YISE.ORG](mailto:jmarcus@yise.org)

Seeing the Hand of Hashem... In Nature In History In Our Own Lives

A lecture series presented by the Meaningful Tefilah Project
at Young Israel Shomrai Emunah.
Co-sponsored by Kemp Mill Synagogue



Sunday, March 5 at 8 p.m.
**"Seeing the Hand of Hashem
in Modern History"**

Belonofsky Sanctuary, Young Israel

Rabbi Dovid Rosenbaum, Young Israel Shomrai Emunah.
Live presentation followed by refreshments in the social hall.

**All lectures on Seeing the Hand of Hashem
in Nature and History are now available at
wp.yise.org/hand-of-hashem**

**This presentation will also be
available shortly after the event.**



To support this year-long series as a sponsor, send your check (\$36, \$72, \$180) made out to YISE
(memo: Meaningful Tefilah) to: YISE, 1132 Arcola Ave., Silver Spring, MD 20902



Young Israel
Shomrai Emunah

A Pre-Purim
Melava Malka & Shiur
— For Men —
With Rabbi Postelnek

**Seeing the
Bigger Picture**
Mordechai's fight against Haman's evil words
as it relates to our own personal lives

Motzai Shabbos
March 4th • 8:45 PM
At the home of Rami & Arly Mandelbaum
1008 Kersey Road

PURIM NIGHT AT YISE

MONDAY, MARCH 6, 2023

FOLLOWING MAARIV AT 6:35 PM

MEGILLA READING

MAIN READING BELONOFSKY SANCTUARY
FAMILY FRIENDLY READING SOCIAL HALL

BABY-SITTING AVAILABLE DURING THE ABOVE READINGS, AGES 2+, UPSTAIRS BEHIND BALCONY
RESERVATION REQUIRED FOR THE BABY-SITTING. PLEASE EMAIL JMARCUS@YISE.ORG

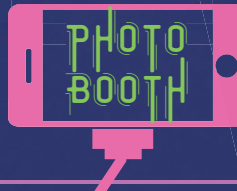
ADDITIONAL READING AT 9:30 PM BELONOFSKY SANCTUARY

BREAK-FAST^(DAIRY) DINNER
AND

8:00 PM

PURIM MESIBA

..... SOCIAL HALL



AND
MORE!

SPONSORSHIPS AVAILABLE

PLATINUM - \$500 GOLD - \$360 SILVER - \$250 RUBY - \$180 EMERALD - \$72

GO TO YISE.ORG/PURIMSPONSOR

OR EMAIL OFFICE@YISE.ORG



YOUNG ISRAEL SHOMRAI EMUNAH
1132 ARCOLA AVE - (301) 593-4465



Family Friendly
MEGILLAH READINGS
at YISE

Come join us for Kosher
Megillah Readings with
gragger shaking and visuals!

Adult must accompany children.
Please use your own discretion if your
child will be able to participate for the
megillah reading.

Purim Night Mon. March 6th
Maariv @ 6:35PM in the Social
Hall followed by Megillah
Followed by a shul wide
Mesibah (see flyer for details)

Purim Morning Tues. March 7th
@ 11 AM in the Social Hall.
*Entertaining and quiet craft
bag will be provided*

FREE BABYSITTING for
children 2+ UPSTAIRS
BEHIND THE BALCONY
During Both Readings

Please email
Jmarcus@yise.org to reserve
your spot for babysitting.
Limited Spots Available.
Reservation Required.

YISE Youth
Made with PosterMyWall.com

shomrai
תל אביב

NEW THIS YEAR

Do not let Purim slip quietly into the night!

Just as your Purim Se'udah is winding down, Purim is heating up at
Young Israel Shomrai Emunah

ADULTS: Join Rabbi Hirsh Chinn for a **Purim Tish** to share Divrei Torah and singing

WHEN: Purim - Tuesday, at 6:45 PM, followed by Maariv at 8:30

WHERE: **NEW THIS YEAR** - YISE Social Hall (**not at the Chinns' home**)

This event is open to men and women who take the unique sanctity of Purim seriously. The learning and singing are designed to maintain and enhance "kedushas hayom".

The Purim Tish will include refreshments and Rabbi Chinn's **HAMAN CHOLENT**.

The Tish will be **alcohol-free**, maintaining the true "**spirit**" of Purim.

א פרייליכען פורים ! !



Doritos

FAMILY LEARNING

2022-23

Please email mshimoff@yise.org if you would like to sponsor

SATURDAY 19 NOVEMBER 2022
7:00 PM

SATURDAY 3 DECEMBER 2022
7:00 PM

SATURDAY 10 DECEMBER 2022
7:00 PM

SATURDAY 31 DECEMBER 2022
7:00 PM

SATURDAY 14 JANUARY 2023
7:15 PM

SATURDAY 28 JANUARY 2023
7:30 PM

SATURDAY 11 FEBRUARY 2023
7:45 PM

SATURDAY 25 FEBRUARY 2023
8:00 PM

SATURDAY 11 MARCH 2023
8:00 PM



YISE YOUTH PRESENTS

Made with PosterMyWall.com



Capital Kasher Pantry

a project of *Yeshiva Yehuda*

Doritos

FOOD DRIVE

PLEASE DONATE

DONATION ITEMS

- Hamantaschen Filling
- Individual snack bags and candy
- Chips
- Cookies
- Crackers (peanut butter sandwich crackers/cheese & peanut butter sandwich crackers)
- Pareve chocolate chips (for baking)
- Brown Sugar (both light and dark)
- White Sugar
- Baking Cocoa
- Baking Soda
- Baking Powder
- Canola Oil
- Vanilla
- Yeast
- Cupcake papers
- Grape Juice
- Bottled Drinks
- Juice boxes

DROP-OFF LOCATIONS

- Shalom Kasher
- Moti's Market
- Southeast Hebrew Congregation
- Woodside Synagogue
- Kemp Mill Synagogue (outdoor bin)
- Young Israel Shomrai Emunah (outdoor bin)
- Capital Kasher Pantry

1. Place in our parking lot collection bin*

OR

2. Ship to: Capital Kasher Pantry

*NOTE UPDATED ADDRESS:

9601 Colesville Road, Silver Spring, MD 20901

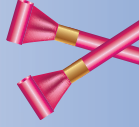
Food donations should be shelf-stable, in factory-sealed containers, and within the use-by date

Acceptable Kosher Symbols











Young Israel Shomrai Emunah of Greater Washington

Shalosh Seudos / Seudah Shlishit Program

Upcoming Dates:

February 4, 2023
February 11, 2023
March 4, 2023
March 25, 2023
May 6, 2023
June 3, 2023

Full sponsorships start at \$350

To sponsor, please contact the Shul Office at office@yise.org
or 301-593-4465, ext. 103

You may also contribute to the new

Shalosh Seudos Group

These funds go toward supporting the Shalosh Seudos meal when a full sponsor is not available

To join the **Shalosh Seudos Group**, please contact the Shul Office at office@yise.org or 301-593-4465, ext. 103

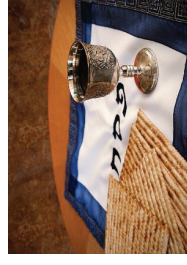
Volunteers are also needed to assist with setup and cleanup
Please contact Ethan Cohen at ecohen@yise.org to volunteer

We look forward to seeing you at YISE!

ASK the RABBI

Come join our virtual, monthly interactive program featuring different Halachic topics!

Topic: *Pesach*



*The first hour is for Shailos submitted in advance and the last 30 minutes is for Q & A.
(Please note that this may vary depending upon the Shailos.)*

■ 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 chametz in my home on Pesach?

■ What happens if I forgot to prepare an Eruv Tavshilin?

Send in your questions about Pesach to: AskTheRabbi@yise.org by Sunday, March 19.

When: Tuesday, March 21, 8:00 PM - 9:30 PM

Where: Zoom - Meeting ID: 416 963 9000, Passcode: 492019

For more information and to submit questions by phone or anonymously, contact:

Miriam Friedman at 301-754-1517 or mfriedman2@yahoo.com

To sponsor the program, please contact the YISE office.



Likutei Divrei Torah

Gleanings of Divrei Torah
on Parashat Hashavuah
via the Internet

Avoid Disappointment
Reserve Dedications Now!

Volume 29, Issue 20 Shabbat Zachor - Parashat Tetzave

5783 - B"H

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

The Ethic of Holiness - There is an important principle in Judaism, a source of hope and also one of the structuring principles of the Torah. It is the principle that God creates the cure before the disease. Bad things may happen but God has already given us the remedy if we know where to look for it.

So for instance in Chukat we read of the deaths of Miriam and Aaron and how Moses was told that he would die in the desert without entering the Promised Land. This is a terrifying encounter with mortality. Yet before any of this, we first hear the law of the red heifer, the rite of purification after contact with death. The Torah has placed it here to assure us in advance that we can be purified after any bereavement. Human mortality does not ultimately bar us from being in the presence of Divine immortality.

This is the key to understanding Terumah. Though not all commentators agree, its real significance is that it is God's answer in advance to the sin of the Golden Calf. In strict chronological terms it is out of place here. It (and Tetzaveh) should have appeared after Ki Tissa, which tells the story of the Calf. It is set here before the sin to tell us that the cure existed before the disease, the tikkun before the kilkul, the mending before the fracture, the rectification before the sin.

So to understand Terumah and the phenomenon of the Mishkan, the Sanctuary and all that it entailed, we have first to understand what went wrong at the time of the Golden Calf. Here the Torah is very subtle and gives us, in Ki Tissa, a narrative that can be understood at three quite different levels.

The first and most obvious is that the sin of the Golden Calf was due to a failure of leadership on the part of Aaron. This is the overwhelming impression we receive on first reading Exodus 32. We sense that Aaron should have resisted the people's clamour. He should have told them to be patient. He should have shown leadership. He did not. When Moses comes down the mountain and asks him what he has done, Aaron replies: "Do not be angry, my lord. You know how prone these people are to evil. They said to me, 'Make an oracle to lead us, since we do not know what happened to Moses, the man who took us out of Egypt.' So I told them, 'Whoever has any gold jewellery, take it off.' Then they gave me the gold, and I threw it into the fire, and out came this Calf!"

This is a failure of responsibility. It is also a spectacular act of denial ("I threw it into the fire, and out came this Calf!"). So the first reading of the story is of Aaron's failure.

But only the first. A deeper reading suggests that it is about Moses. It was his absence from the camp that created the crisis in the first place.

The people began to realise that Moses was taking a long time to come down from the mountain. They gathered around Aaron and said to him, 'Make us an oracle to lead us. We have no idea what happened to Moses, the man who brought us out of Egypt.'

God told Moses what was happening and said: "Go down, because your people, whom you brought up out of Egypt, have wrought ruin."

The undertone is clear. "Go down," suggests that God was telling Moses that his place was with the people at the foot of the mountain, not with God at the top. "Your people" implies that God was telling Moses that the people were his problem, not God's. He was about to disown them.

Moses urgently prayed to God for forgiveness, then descended. What follows is a whirlwind of action. Moses descends, sees what has happened, breaks the tablets, burns the Calf, mixes its ashes with water and makes the people drink, then summons help in punishing the wrongdoers. He has become the leader in the midst of the people, restoring order where a moment before there had been chaos. On this reading the central figure was Moses. He had been the strongest of strong leaders. The result, though, was that when he was not there, the people panicked. That is the downside of strong leadership.

But there then follows a chapter, Exodus 33, that is one of the hardest in the Torah to understand. It begins with God announcing that, though He would send an "angel" or "messenger" to accompany the people on the rest of their journey, He Himself would not be in their midst "because you are a stiff-necked people and I might destroy you on the way." This deeply distresses the people.

In verses 12-23, Moses challenges God on this verdict. He wants God's Presence to go with the people. He asks, "Let me know Your ways," and "Pray let me see Your glory." This is hard to understand. The entire exchange between Moses and God, one of the most intense in the Torah, is no longer about sin and forgiveness. It seems almost to be a metaphysical inquiry into the nature of God. What is its connection with the Golden Calf?

It is what happens between these two episodes that is the most puzzling of all. The text says that Moses "took his tent and pitched it for himself outside the camp, far from the camp". This must surely have been precisely the wrong thing to do. If, as God and the text have implied, the problem had been the distance of Moses as a leader, the single most important thing for him to do now would be to stay in the people's midst, not position himself outside the camp. Moreover, the Torah has just told us that God had said He would not be in the midst of the people – and this caused the people distress. Moses' decision to do likewise would surely have doubled their distress. Something deep is happening here.

It seems to me that in Exodus 33 Moses is undertaking the most courageous act of his life. He is, in essence, saying to God: "It is not my distance that is the problem. It is Your distance. The people are terrified of You. They have witnessed Your overwhelming power. They have seen You bring the greatest empire the world has ever known to its knees. They have seen You turn sea into dry land, send down food from heaven and bring water from a rock. When they heard Your voice at Mount Sinai, they came to me to beg me to be an intermediary. They said, 'You speak to us and we will hearken, but let not God speak to us lest we die'. They made a Calf not because they wanted to worship an idol, but because they wanted some symbol of Your Presence that was not terrifying. They need You to be close. They need to sense You not in the sky or the summit

Sponsored by Esther and Ari Jacobs

to commemorate the yahrzeits

of Ari's mother, Dubba Freida bat Yehoshua, a"h, (Doris Jacobs) on 14 Adar
and of Esther's mother, Yocheved bat Tzvi, a"h, (Anita Bogopulsky) on 17 Adar

of the mountain but in the midst of the camp. And even if they cannot see Your face, for no one can do that, at least let them see some visible sign of Your glory."

That, it seems to me, is Moses' request to which this week's parsha is the answer. "Let them make for Me a Sanctuary that I may dwell in their midst."

This is the first time in the Torah that we hear the verb sh-ch-n, meaning "to dwell," in relation to God. As a noun it means literally, "a neighbour." From this is derived the key word in post-biblical Judaism, Shechinah, meaning God's immanence as opposed to His transcendence, God-as-One-who-is-close, the daring idea of God as a near neighbour.

In terms of the theology of the Torah, the very idea of a Mishkan, a Sanctuary or Temple, a physical "home" for "God's glory," is deeply paradoxical. God is beyond space. As King Solomon said at the inauguration of the first Temple, "Behold, the heavens, and the heavens of the heavens, cannot encompass You, how much less this House?" Or as Isaiah said in God's name: "The heavens are My throne and the earth My foot-stool. What House shall you build for Me, where can My resting place be?"

The answer, as the Jewish mystics emphasised, is that God does not live in a building, but rather in the hearts of the builders: "Let them make for me a Sanctuary and I will dwell among them" – "among them," not "in it." How, though, does this happen? What human act causes the Divine Presence to live within the camp, the community? The answer is the name of our parsha, Terumah, meaning, a gift, a contribution. The Lord spoke to Moses, saying 'Tell the Israelites to bring Me an offering. You are to receive the offering for Me from everyone whose heart moves them to give.'

This would prove to be the turning point in Jewish history. Until that moment the Israelites had been recipients of God's miracles and deliverances. He had taken them from slavery to freedom and performed miracles for them. There was only one thing God had not yet done, namely, give the Israelites the chance of giving back something to God. The very idea sounds absurd. How can we, God's creations, give back to the God who made us? All we have is His. As David said, at the gathering he convened at the end of his life to initiate the building the Temple: Wealth and honour come from you; you are the ruler of all things ... Who am I, and who are my people, that we should be able to give as generously as this? Everything comes from you, and we have given you only what comes from your hand.

That ultimately is the logic of the Mishkan. God's greatest gift to us is the ability to give to Him. From a Judaic perspective the idea is fraught with risk. The idea that God might be in need of gifts is close to paganism and heresy. Yet, knowing the risk, God allowed Himself to be persuaded by Moses to cause His spirit to rest within the camp and allow the Israelites to give something back to God.

By Sari & Russell Mayer, Avi, Atara, and Arella
on the occasion of the 39th yahrzeit (11 Adar)
of Sari's father, Dr. A. Abba Walker
(Avraham Abba ben Shlomo, z"l)

By David & Judy Marwick
in memory of Claire S. Marwick, a"h,
(Chaya Hinda bat Shmuel)
on the occasion of her first yahrzeit, 7 Adar

At the heart of the idea of the Sanctuary is what Lewis Hyde beautifully described as the labour of gratitude. His classic study, *The Gift*, looks at the role of the giving and receiving of gifts, for example, at critical moments of transition. He quotes the Talmudic story of a man whose daughter was about to get married, but who had been told that she would not survive to the end of the day. The next morning the man visited his daughter and saw that she was still alive. Unknown to both of them, when she hung up her hat after the wedding, its pin pierced a serpent that would otherwise have bitten and killed her. The father wanted to know what his daughter had done that merited this Divine Intervention. She answered, "A poor man came to the door yesterday. Everyone was so busy with the wedding preparations that they did not have time to deal with him. So I took the portion that had been intended for me and gave it to him." It was this act of generosity that was the cause of her miraculous deliverance. (Shabbat 156b)

The construction of the Sanctuary was fundamentally important because it gave the Israelites the chance to give back to God. Later Jewish law recognised that giving is an integral part of human dignity when they made the remarkable ruling that even a poor person completely dependent on charity is still obliged to give charity. To be in a situation where you can only receive, not give, is to lack human dignity.

The Mishkan became the home of the Divine Presence because God specified that it be built only out of voluntary contributions. Giving creates a gracious society by enabling each of us to make our contribution to the public good. That is why the building of the Sanctuary was the cure for the sin of the Golden Calf. A society that only received but could not give was trapped in dependency and lack of self-respect. God allowed the people to come close to Him, and He to them, by giving them the chance to give.

That is why a society based on rights not responsibilities, on what we claim from, not what we give to others, will always eventually go wrong. It is why the most important gift a parent can give a child is the chance to give back. The etymology of the word *Terumah* hints at this. It means not simply a contribution, but literally something "raised up." When we give, it is not just our contribution but we who are raised up. We survive by what we are given, but we achieve dignity by what we give.

Shabbat Shalom: Rabbi Shlomo Riskin

"You shall blot out the remembrance of Amalek from under Heaven; do not forget!". Each year on Shabbat Zachor, the Sabbath that precedes the festival of Purim, we read from a selection in the Book of Deuteronomy about the need to remember the vicious attack on the most vulnerable of the Jews by the nation of Amalek. Interestingly, however, there is another record of the battle that appears elsewhere in the Torah, containing additional elements of the incident.

That account is in the Book of Exodus, which we read on Purim morning prior to the Megillah: "And then came Amalek and fought with Israel in Refidim... And God said to Moses, '...I will blot out ("emche") the remembrance of Amalek from under heaven!'" It is important to note that this section appears in its historical context, following the exodus and prior to the giving of the Torah.

This is not so in Deuteronomy, where the reference to Amalek appears without warning and is out of historical context. "Remember what Amalek did to you by the way, when you were coming out of Egypt; how he met you by the way, and smote your hindmost: all that were feeble in the rear, when you were faint and weary; and they did not fear God. Therefore it shall be, when the Lord your God has given you rest from all your surrounding enemies, in

the land that the Lord your God gives you for an inheritance, to possess it, you shall blot out ("timche") the remembrance of Amalek from under Heaven; do not forget!".

A number of questions arise from these passages. First, the account in Deuteronomy provides many more details about the attack in question, greatly enriching our understanding of the contemporaneous account in Exodus. Why separate the dissemination of details into two sections?

Second, since the commandment is to blot out the memory of Amalek, what do its two different verb forms signify? In Exodus, God informs Moses, "I will blot out ("emche") the memory of Amalek", whereas in Deuteronomy, Moses tells the people, "YOU shall blot out ("timche") the memory of Amalek". Who is to actually do the job?

Finally, why is there a need for a special Sabbath dedicated to remembering Amalek's genocide attempt, when only several days later, we will celebrate Purim, which records the destruction of Amalek's infamous descendant, Haman?

To answer these questions, we turn to Maimonides' Laws of Kings, where he codifies the commandment regarding the destruction of the seven indigenous nations in the land of Canaan. He concludes that this directive is no longer feasible, as "their identity and memory have been lost," due to a policy of mass population transfer ordered by King Sancherib of Assyria, which "mixed the nations" that he conquered. However, in the following paragraph, as Maimonides codifies the mandate to destroy Amalek, he omits mention of its identity having been lost.

On this basis of this critical difference, my revered mentor, Rabbi Joseph Soloveitchik, z"l, cited his grandfather, Rav Chaim of Brisk, who distinguished between the physical nation of Amalek and the ideology of Amalek. The former once lived near Canaan (and which has since been rendered indistinguishable by Sancherib's population transfer), while the latter's goal is to destroy Israel and our unique message of compassionate righteousness and moral justice for the world.

Indeed, the ideology of Amalek exists in every generation, with many different identities, from Sparta-Rome, to the Ottoman Empire, to Nazi Germany, to ISIS and to modern-day Iran. They each believed that to the powerful victor belong the spoils; they each maintain that might makes right!

With this in mind, our two passages can be better understood. The verses in Exodus describe the nation of Amalek attacking the Jewish People with the aim of nothing less than total genocide. Even as we took up arms in self-defense, the Almighty promises that He will finish the job for us ("I will blot out Amalek").

But Amalek is not merely a specific nation at a specific moment of Jewish history. It is an ideology, Amalek-ism, if you will: the denial of the Israelite mission promised to Abraham the first Hebrew, that we will eventually teach all the families of the earth God's without design of a world of peace and universal love.

From this perspective, the passage in Deuteronomy that we read on the Sabbath before Purim deals with the larger issue of Amalek-ism, not simply with the ancient nation of Amalek. It is no wonder, then, that this command to destroy Amalek is not within the historical context of the exodus from Egypt. Rather, it is in the context of commandments, the means by which we are distinct and through which we will ultimately become a light unto all the nations, when everyone will accept at least the moral commands of our holy Torah, when all peoples will beat their swords into ploughshares and will make love instead of war.

Therefore, it is specifically on Shabbat – a taste of the idyllic World to Come – before the holiday when

Likutei Divrei Torah

we bested the original Amalek, that we are commanded to "blot out" not only Amalek but Amalek-ism, by eventually converting all nations to the acceptance of Jewish morality, at the very least!

The Person in the Parsha: R. Tzvi Hersh Weinreb

Purim in Hell [Excerpt]– The Jewish calendar is punctuated by many happy occasions. The Torah requires us to celebrate three major festivals—Passover, Shavuot, and Sukkot—and to do so joyously. Our Sages instituted two additional festive holidays, Chanukah and Purim. Without question, it is this latter holiday that evokes the greatest exhibitions of joy and gaiety. Already at the time of its inception, the 14th day of Adar is described as "a day of merrymaking and feasting, as a holiday and an occasion for sending gifts to one another."

There have certainly been times in Jewish history when it has been relatively easy to recapture the mood of that triumphant time. But the nature of Jewish history is such that almost every year is marred by tragedy, national or personal, which makes joyous celebration challenging, if not impossible. It is difficult to make merry when one is burdened by woes, particularly when those woes threaten the very existence of our people. One wonders, for example, how the joyous holiday of Purim was celebrated in the ghettos and concentration camps of Eastern Europe during the terrible years of the Holocaust...

In his descriptions of Purim in the Warsaw Ghetto, Rabbi Kalonymous Kalman Shapira imparted a moral tour de force to his audience and to all of us. He noted the word-play comparing Purim, to Yom HaKippurim, or Yom Kippur. What connection can there be between a day for "feasting and merrymaking" and a day for repentance and atonement? The Rebbe answers: The Talmud states that on Yom Kippur the essence of the day effects atonement, so that even if the individual's repentance is insincere he nevertheless receives atonement. Similarly with regard to Purim: even though one may not have experienced a joyous holiday, nevertheless, the divine salvation and joy which Purim bestows upon are active and effective even here, even now."

The Rebbe's message was designed to encourage his audience, deprived as they were of any semblance of "light and joy". For deep within them was a tiny spark of hope which, in the eyes of the Almighty, counted as "feasting and merrymaking."

Today, more than eighty years since he delivered his message, it must also encourage us. We may have ample reasons to feel discouraged, depressed, perhaps even desperate. However, if the half-starved and wretchedly bereaved members of the Rebbe of Piaczesna's community could respond to his plea to find within themselves a modicum of joy, so can we overcome our moods and concerns, and celebrate this year's Purim joyously. Let this Purim echo that Purim of long ago so that our people enjoy "light and gladness, happiness and honor".

A Personal Note from Rabbi Weinreb - I encourage you to enjoy Purim to the fullest, but control your consumption of intoxicating beverages. Be especially careful about serving alcohol to minors and to adults who are drinking excessively. When asked exactly how much to drink, drink nothing stronger than wine and to be sure that you remain sober enough to learn, understand, and coherently repeat the current Daf Yomi! With Rashi and Tosafos! And be sure that you are capable of davening mincha and maariv with kavanah!

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

In this week's *Parashah*, Aharon and his sons are appointed to serve as *Kohanim*. Hashem commands Moshe (28:1), "And you, bring Aharon your brother near to yourself . . ." On this, *Midrash Rabbah* comments: Thus it is written (*Tehilim* 119:92), "Had your Torah not been my preoccupation, then I would have perished in my affliction." [Until here from the *Midrash*]

What is the connection between our verse and that verse in *Tehilim*? R' Moshe Shick z"l (1805-1879; a leading rabbi and *Rosh Yeshiva* in Hungary) explains:

Pirkei Avot (1:2) teaches that the world stands on three pillars: Torah study, *Avodah* / the sacrificial offerings, and *Gemilut Chassadim* / performing acts of kindness. Moshe Rabbeinu excelled in two of these--he taught *Bnei Yisrael* Torah and he performed *Chessed*, looking out for *Bnei Yisrael's* material needs. The third pillar needed to keep the world going was not Moshe's responsibility--it was Aharon's. Therefore, Hashem told Moshe, "And you," who are responsible for two of the three pillars, "bring Aharon your brother near to yourself."

R' Shick continues: That is all very well when there is a *Bet Hamikdash*. However, when there is no Temple, what becomes of the *Avodah* pillar? The *Gemara* (*Menachot* 110a) answers that if one learns the laws of the sacrifices, it is as if he as offered them. This is what the *Midrash* alludes to: Bring Aharon, the pillar of *Avodah* close. And, when there is no *Avodah* in the literal sense, Torah study takes its place. "Had your Torah not been my preoccupation, then I would have perished in my affliction." (*Derashot Maharam Shick* No. 76)

Parashat Zachor & Purim

"Moshe said to Yehoshua, 'Choose people for us and go do battle with Amalek . . .'" (*Shmot* 17:9--from the Torah reading for *Purim*)

Rashi z"l comments on the word "us": "For me and for you." Moshe placed Yehoshua on the same level as himself. Our Sages derive from here the teaching: "Let your disciple's honor be as dear to you as your own." [Until here from *Rashi*]

R' Shmuel Yaakov Borenstein z"l (1946-2017; *Rosh Yeshiva* of Yeshivat Kiryat Melech in Bnei Brak, Israel) asks: Why is this lesson taught in this context? Surely it is not by chance.

He explains: *Midrash Rabbah* refers to Amalek as a "*Letz*," a scoffer and mocker. A *Letz* has the ability to destroy a moment of inspiration. [Imagine, for example, hearing an inspiring *Derashah* / sermon and resolving to act on the rabbi's message, only to have your enthusiasm cooled by a wisecrack from the person sitting next to you.] That is what Amalek did. We read in the aftermath of *Kri'at Yam Suf* / the Splitting of the Sea (*Shmot* 15:14-15), "Peoples heard--they were agitated; terror gripped the dwellers of Philistia. Then the chieftains of Edom were confounded, trembling gripped the powers of Moav, all the dwellers of Canaan dissolved." But not Amalek! Our Sages liken Amalek to someone who jumps into a scalding bath; though he gets burnt, he cools the water for others. Similarly, Amalek was defeated, but its attack stripped the aura of invincibility from *Bnei Yisrael*, cooling off the fear of G-d that had gripped all of the nations.

R' Borenstein continues: We read (18:1), "And Yitro heard," and then he came to join *Bnei Yisrael*. What did Yitro hear? *Rashi* writes: "*Kri'at Yam Suf* and the war of Amalek." R' Borenstein explains: From the fact that Amalek was not moved by *Kri'at Yam Suf*, Yitro understood how low a person can fall when he does not have a connection to a *Rebbe* / spiritual mentor. Therefore, he came to Moshe.

R' Borenstein concludes: The encounter with Amalek teaches us the importance of having a mentor. Therefore, it is also an appropriate place to remind mentors of the respect they should show their students.

(Zot L'Yaakov: *Megillat Esther* p.131)

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.



“This is the *Davar* / thing that you shall do for them to sanctify them to minister for Me . . .” (29:1)

Midrash Rabbah on this verse states: The Jewish People say to *Hashem*, “Without *Korbanot* / sacrificial offerings, how will we achieve atonement?”

Hashem answers: “I want your *Devarim* / words, as it is written (*Hoshea* 14:3), ‘Take *Devarim* / words with you and return to *Hashem*.’ ‘*Devarim*’ means *Divrei Torah*, as it is written (*Devarim* 1:1), ‘These are the *Devarim* that Moshe spoke’.”

The Jewish People reply: “What if we do not know words of Torah?”

Hashem responds: “Cry and pray before me, and I will accept it. Is this not what I did when your ancestors were subjugated in Egypt? Is this not what I did in the days of the *Shoftim* / Judges? Is this not what I did in the days of the prophet Shmuel? etc. I do not ask for *Korbanot*, only for *Devarim* / words [of prayer].” [Until here from the *Midrash*]

R’ Chaim Friedlander z”l (1923-1986; *Mashgiach Ruchani* of the Ponovezh Yeshiva) writes: The importance of prayer is one of the key lessons of *Megillat Esther*, as well. We read (*Esther* 4:1), “Mordechai learned of all that had been done, and Mordechai tore his clothes and put on sackcloth with ashes. He went out into the midst of the city, and he cried loudly and bitterly.” Mordechai’s sackcloth with ashes and his crying were modes of prayer. Only after beginning to pray did he communicate with Esther about a plan to defeat Haman’s plot.

This is the opposite of how we typically behave, R’ Friedlander observes. When we are in trouble, we usually devise a plan to save ourselves, and then we pray that our plan should succeed. That is not what Mordechai did. He understood that *Hashem* often brings troubles upon us as a way of getting our attention when we have become distant from Him. *Hashem* wants us to pray and return closer to Him. Therefore, while Mordechai needed to engage in *Hishtadlut* / making an effort to overturn the decree, he knew that the most important thing he could do was to pray.

We read further (*Esther* 4:4), “She sent garments to clothe Mordechai so that he might take off his sackcloth, but he would not accept them.” The *Vilna Gaon* (R’ Eliyahu z”l; 1720-1797) explains that Esther wanted Mordechai to remove his sackcloth and enter the palace, so together they could devise a plan to overturn the decree. Even for that purpose, Mordechai refused to interrupt his prayers, for the reason just explained.

This explains, as well, why Mordechai re-donned his sackcloth after Haman had led him through the streets on Achasveirosh’s horse, R’ Friedlander writes. We sometimes make the mistake of stopping to pray when we see that our troubles are about to pass. But, if we understood that the purpose of troubles is to reconnect us with *Hashem*, we would want to hold on to our new connection to Him even after our troubles have passed.

(*Sifte Chaim: Mo’adim* II p.179-181)

“In the *Ohel Mo’ed* / Tent of Meeting, outside the *Parochet* / Partition that is near the *Edut* / Testimonial-tablets, Aharon and his sons shall arrange it from evening until morning, before *Hashem* . . .” (27:21)

Here, the *Ohel Mo’ed* is mentioned before the *Parochet*, but when the *Menorah* is discussed in *Parashat Emor* (*Vayikra* 24:3), the order is reversed: “Outside the *Parochet* of the *Edut*, in the *Ohel Mo’ed*, Aharon shall arrange it, from evening to morning, before *Hashem*, continually . . .”

R’ Avraham Yitzchak Hakohen Kook z”l (1865-1935; first *Ashkenazic* Chief Rabbi of *Eretz Yisrael*) explains: *Mitzvot* can be divided into two categories--those that primarily involve action and those that primarily involve the “heart.” [Examples of the former include *Lulav*, *Tefilin*, and *Tzitzit*. Examples of the latter include believing in, loving, and fearing *Hashem*]. When a *Mitzvah* primarily involves action, one fulfills it on some level even if he does not have the proper thoughts. However, a *Mitzvah* of the “heart” is not fulfilled without using the intellect.

The *Mishkan* and *Bet Hamikdash* each consisted of three areas: (1) the *Chatzer* or *Azarah* outdoors, where nearly all of the physical activity relating to the sacrifices took place; (2) the *Kodesh Ha’kodashim* / Holy of Holies, the innermost sanctum where the Torah was stored; and (3) the in-between area, known as the *Kodesh* or *Heichal*, where the *Menorah*, among other things, stood. R’ Kook writes: The *Menorah* was not placed in the *Azarah*, the place of action, to teach us that physical *Mitzvot* are acceptable to *Hashem* even when they are not coupled with the “light” of the intellect, which the *Menorah* represents. On the other hand, the *Menorah* was not placed in the *Kodesh Ha’kodashim*, because that would imply that the light of the intellect is completely beyond the reach of, and irrelevant too, nearly all Jews. Instead, it was placed halfway, in the in-between area--“In the *Ohel Mo’ed*, outside the *Parochet*,” as our verse states.

That was from *Bnei Yisrael*’s perspective, R’ Kook continues. But, from the perspective of someone like Moshe Rabbeinu, whose intellect was completely attached to *Hashem*, the *Menorah* could just as well have been inside the *Kodesh Ha’kodashim*. Therefore, the Torah describes it also as being “Outside the *Parochet* of the *Edut*, in the *Ohel Mo’ed*,” i.e., not in the *Kodesh Ha’kodashim*, but not all the way outside either. (*Me’orot Ha’Rayah: Chanukah* p.64)

“They shall make the vestments of Aharon, to sanctify him to minister to Me.” (28:3)

Midrash Rabbah derives from the verse (*Tehilim* 119:89), “*Hashem* exists forever; Your word stands firm in heaven,” that the sanctity of the *Kohanim* is eternal. R’ Shmuel Vosner z”l (1913-2015; rabbi and *Rosh Yeshiva* in Bnei Brak and a leading *Halachic* authority) explains: The sanctity of the *Kohanim* is passed down from generation to generation. Who is to say that it will always be preserved? Therefore, *Hashem* says: Just as I decreed that there should be a Heaven, so I am decreeing that the sanctity of the *Kohanim* will exist eternally.

(*Tehilim Shevet Ha’Levi*)

– Our focus on “*Shabbat*” will resume *iy”H* after *Pesach*. –

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 1349 • March 3, 2023 • 10 Adar 5783

PANELS POLITICS POLL (Maariv 2/24/23)

Party	Current Knesset	Poll
Likud	32	26
Yesh Atid	24	27
National Unity	12	19
Shas	11	10
Religious Zionist	8	5
UTJ	7	7
Otzma Yehudit	6	7
Yisrael Beiteinu	6	5
Ra'am	5	0
Hadash/Ta'al	5	5
Labor	4	5
Meretz	0	4

THOUSANDS OF ISRAELIS DONATE TO PALESTINIAN VICTIMS OF SETTLER RIOTS (Ynet 2/28/23)

In less than 24 hours, Israelis gave more than \$272,750 to help Palestinians whose homes and businesses were destroyed by dozens of rioting settlers in the northern West Bank town of Huwara on Sunday.

A Palestinian was killed, 300 were wounded - four seriously - and dozens of buildings and vehicles were set on fire in the mass riot that followed the killing of two Israeli brothers in a terror shooting in the same town.

Labor party member Yaya Fink started an online crowd-funding campaign the morning following the attack.

Fink set a \$27,275 initial goal for the project. But, by around 6 a.m. on Tuesday, some 7,283 people had contributed \$291,015. Fink told The Times of Israel in a Monday interview: "It's only a small deed, but as the Jewish proverb goes, 'A little bit of light can dispel a lot of darkness.'"

"As a religious Jew myself... I felt that I could not be silent under such circumstances," Fink said. "They're creating a warped new Judaism and bearing the name of the true one in vain. I came to the conclusion that I needed to raise a different Jewish, Zionist, Israeli voice."

When asked how he intended to distribute the funds to Huwara residents, Fink replied that he was contacting local leaders through former Israeli security personnel. He estimated that it would take three weeks to identify the precise families whose homes and businesses had been vandalized. In addition, in order to prevent any of the funds from going to Palestinians with a history of security violations, background checks will be carried out.

OTZMA YEHUDIT MK: SETTLER VIOLENCE NARRATIVE IS 'FALSE,' 'DESPICABLE' (JPost 2/28/23)

Reports about the Huwara rampage, where a Palestinian man was killed and homes and cars were set ablaze by Jewish extremists, are "a false and despicable campaign" created to divert attention away from terrorist attacks against Jews, according to Otzma Yehudit MK Limor Son Har-Melech.

"The 'settler violence' campaign, which has been underway with full force, aims to remove the responsibility of the security forces for the unbearable situation and divert the discourse from the severe attacks we have experienced," she said Tuesday in a statement posted on Twitter.

This is a "false and despicable campaign, one that confuses brothers for enemies and turns victims into attackers," she wrote. "The murder of three holy Jews was pushed aside in favor of dealing with the reactions of civilians who felt abandoned."

The reason for this diversion campaign is to ensure that the country

continues to implement "the policy of containment that led to the intensification of terrorism," Son Har-Melech said.

"It is easy to fall into this trap," she added. "we must not get confused, [and we must] distinguish the main issue in order to treat it and have all the required strength for the real task - eradicating terrorism from the root."

The "brothers" Son Har-Melech referred to were Jewish extremists who, in response to the terrorist attack that killed Hillel Menachem Yaniv and Yagel Ya'acov Yaniv, invaded Huwara to attack Palestinians. Six suspects who set cars and homes on fire and were arrested overnight were all released. Their retaliation has been condemned nationally and internationally.

National Security Minister Itamar Ben-Gvir (Otzma Yehudit) on Tuesday responded to a tweet by opposition leader Yair Lapid in which he called for the removal of Otzma Yehudit MK Zvika Fogel from the Knesset National Security Committee due to his inflammatory comments about Huwara.

"A day has passed since MK Fogel openly encouraged terrorism and announced that he supports burning a village with all its residents, and he is still the chairman of the National Security Committee," Lapid wrote. "If he is not removed immediately from the committee, it is a disgraceful stain and a black flag flying over the head of the government."

On Monday, Fogel tweeted: "Huwara is closed and burned," and "that is what I want to see. Only thus can we obtain deterrence." He encouraged the attackers, calling them the "strongest deterrent that the State of Israel has had since Operation Defensive Shield... After a murder like yesterday [Sunday], villages should burn when the IDF does not act."

Ben-Gvir said while he would not compare "the righteous Fogel with [Yesh Atid MK] Ram Ben Barak," he would not take Lapid's comments seriously until Ben Barak was fired over comparing the Israeli government to the Nazi Party last week.

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

Natan Horowitz, Aaron Sisser, Editors-in-Chief

Moshe Anapolle, Avi Cohn, Ezra Halpert, Tani Lichtman, Yisrael David Rosenberg, 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
Anshe Emuna Cong. Delray Beach, FL
Bergen County High School of Jewish Studies
Boca Raton Synagogue, FL
Carmel School, Hong Kong
Cong. Agudath Achim, Bradley Beach, NJ
Cong. Ahavas Achim, Highland Park, NJ
Cong. Ahavath Achim, Fairfield, CT
Cong. Anshe Shalom, Jamaica Estates, NY
Cong. Anshe Sholom, New Rochelle, NY
Cong. Beth Aaron, Teaneck, NJ
Cong. Beth Shalom, Monroe Twp, NJ
Cong. BIAV, Overland Park, KS
Cong. Bnai Yeshurun, Teaneck, NJ
Cong. Sons of Israel, Allentown, PA
Cong. Zichron Mordechai, Teaneck, NJ
Cong. Zichron R. M. Feinstein, Brooklyn, NY
Delray Orthodox Synagogue, Delray Beach, FL
East Denver Orthodox Synagogue, CO
East Hill Synagogue, Englewood, NJ
Flatbush Park Jewish Center, Mill Basin, NY
Harvard University Library
Hebrew Academy of Long Beach, NY

Hillel at Baruch College
Hillel at California State University - Long Beach
Hillel at Columbia University
Hillel at Johns Hopkins University
Hillel at University of Maryland
Hillel at Yale University
Hillel High School, Deal NJ
Jewish Center of Teaneck, NJ
Kehillas Bais Yehudah Tzvi, Cedarhurst, NY
Kemp Mill Synagogue, Silver Spring, MD
Mizrachi Shul, Johannesburg, SA
North Shore Hebrew Academy HS, NY
Suburban Orthodox, Baltimore, MD
Suburban Torah Center, Livingston, NJ
Temple Emanuel of Pascack Valley, NJ
The Learning Shul, Columbia, SC
Woodsburgh, NY Minyan
Young Israel Bet Tefilah of Aberdeen, NJ
Young Israel of Brookline, MA
Young Israel of East Brunswick, NJ
Young Israel of Fort Lee, NJ
Young Israel of Hancock Park, CA
Young Israel of Holliswood, NY
Young Israel of Houston, TX
Young Israel of New Hyde Park, NY
Young Israel of North Woodmere, NY
Young Israel of New Rochelle, NY
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



In response, Lapid said: "The blood of 14 murdered people is screaming out, and the minister of 'TikTok and pita' is busy as usual, whining and trying to blame others. Start working and stop whining."

ISRAEL AGREES TO SUSPEND SETTLEMENT CONSTRUCTION PLANS FOR 4 MONTHS (Ynet 2/26/23)

Israel agreed not to advance further West Bank settlement constructions for four months during a meeting in Jordan on Sunday to de-escalate the level of violence ahead of the Muslim holy month of Ramadan.

Officials from Israel, Jordan, Egypt the Palestinian Authority and the U.S. met at the southern resort city of Aqaba to discuss ways to reduce tensions.

The Jordanian government said in a statement that Israel and Palestinian officials pledged to work towards reviving efforts to reach a "just and lasting peace" deal and would work closely to prevent "further violence".

The statement also said they had agreed to preserve the status quo at a contested Jerusalem holy site, and that Israel had agreed to halt new settlement approvals in the West Bank for four to six months and that both sides agreed to support "confidence-building steps" and to meet again next month in Egypt.

Far-right Finance Minister Bezalel Smotrich said he had no idea what the Jordanians were talking about and that there was no decision to halt plans for construction in settlements for even one day, a sentiment echoed by National Security Minister Itamar Ben-Gvir who said that what had been decided in Jordan will remain in Jordan.

An unnamed senior Israeli official said the sides agreed to form a committee to discuss security matters and return to the coordination between the PA's security agencies and the IDF, which was suspended last month after an IDF counter-terrorism operation in the Jenin refugee camp ended with at least nine Palestinians killed.

But Netanyahu's envoy to the talks, Tzachi Hanegbi who heads the National Security Council said Israel did not agree to any change in its policies on the West Bank and that the decision that was taken by the government to legalize nine outposts and build 9,500 housing units stands.

UAE, ISRAEL UNVEIL JOINT NAVAL VESSEL AS MILITARY TIES GROW (Ynet 2/22/23)

The United Arab Emirates and Israel on Monday revealed their first jointly created unmanned vessel, illustrating their growing military ties as maritime threats rise in the Gulf region.

The craft, which has advanced sensors and imaging systems and can be used for surveillance, reconnaissance and detecting mines, was unveiled off the coast of Abu Dhabi during the Naval Defense and Maritime Security Exhibition (NAVDEX).

The unmanned surface vessel or USV was created by Israel Aerospace Industries (IAI) and Emirati defense consortium EDGE.

The busy Gulf shipping lanes have suffered years of missile and drone attacks blamed on neighbor Iran.

"We are for the first time demonstrating a mutual project that shows the capabilities and strengths of both companies" in securing coastlines and countering mine threats, said Oren Guter, who leads IAI's naval program.

Guter, a former captain in the Israeli navy, said the vessels would counter "threats here in the area" but that the aim was also to deploy them abroad.

Countering maritime threats from Iran is one area of focus for the UAE-Israel partnership, said Torbjorn Soltvedt of the risk intelligence firm Verisk Maplecroft.

"Security is a natural area of cooperation between Israel and the UAE," Soltvedt said.

"Countering the growing threat to shipping in the Persian Gulf and Gulf of Oman will be a priority as both Israeli and Emirati ships have been targeted in Iran-backed drone and missile attacks," he said.

On Sunday, Israel accused Iran of attacking an Israeli-linked tanker off the coast of Oman in a strike that caused minor damage. It was the second such accusation this year.

Stalled negotiations to revive a deal over Tehran's nuclear program have renewed the threat of Iran-backed attacks in the region, experts say.

LABOR PARTY FILES POLICE COMPLAINT AGAINST PM NETANYAHU (Arutz-7 2/26/23)

The Labor Party filed a police complaint this evening against Prime Minister Benjamin Netanyahu, demanding that an investigation be opened following remarks he made during a cabinet meeting on Friday.

Alongside the filing of the complaint, Labor Party leader MK Merav Michaeli appealed to the general public via social media to join and to file complaints with the police since the words Netanyahu used "seem like a call to arms against the protesters in the most important struggle in the history of the State of Israel."

MK Michaeli added: "The most dangerous thing is to see the incitement right in front of your eyes, to tut, and to turn your head the other way. No longer. The last time we ignored his incitement, it ended in murder. This time we will not let it happen."

During a cabinet meeting on Friday, the Prime Minister remarked: "I want to give you a fist to strike them with," seemingly referring to those protesting the government's judicial reforms. He added: "The same people who protested against the gas deal and the Covid vaccines - they are the same people who are protesting now. Just like they said that the gas deal would do damage - they are saying the reform will do damage. We have to strike down the lies."

Netanyahu's office later published a clarification, stating: "When the Prime Minister used the word 'strike,' he meant to strike down the false claims of those who are trying to spread panic, not to strike anyone physically."

ISRAELI MILITARY RESERVISTS THREATEN NOT TO SERVE IF JUDICIAL COUP LEGISLATION CONTINUES (Ha'aretz 2/24/23)

Reservists in the Israel Defense Forces' intelligence corps are threatening to refuse to serve should the legislation of the Netanyahu government's judicial coup move forward without broad public consensus, according to a petition published on Friday.

The petition, which was signed thus far by dozens of officers and soldiers, reads: "We will not volunteer for reserve service while a giant black flag flies over the government's actions."

They go on to say that "The legislation in question will destroy all that we have served and fought for. We won't let that happen."

Describing Israel as being in a state of emergency, the petition warns that "Should the legislation aiming at turning the justice system into a political arm devoid of independence, meaning the elimination of Israeli democracy, and should a broad consensus on the matter not be reached - we shall not continue to volunteer for reserve service in the special operations array."

The reservists say that their service "requires complete identification with the state's values and fearless freedom of thought - things that will vanish if we turn into a dictatorship."

Signatories include reserve officers holding Colonel and Lt. Colonel ranks. They did not identify by their full names for security reasons but clarified that they signed the petition independently and do not represent the intelligence community or any other organization as a whole.

The IDF fears that protests against the coalition's judicial reform plans could result in a reservist crisis - especially for the air force, which relies heavily on reserve personnel, and for intelligence units.

Addressing the issue for the first time in public, Chief of Staff Herzl Halevi said at a graduation ceremony for an IDF officer's course on Thursday that "A dispute is rocking Israeli society," and that it's spilling over into the military's reserve forces.

"Two reservists can be standing on the two side of the dispute and not involve their uniform," Halevi said, adding that "We shall be attentive to the feelings of our servicemen and women, not to take sides but to keep the IDF unified. Leaving the dispute outside the military is the only way to maintain a reserve service, which is very much necessary."

Leaders of the reservists' protest wrote to Halevi in response that "The

government is tearing the people apart, and you should stand with us and our call. This is not a reform, nor a judicial revolution. This is a judicial coup which damages state security. We've issued ourselves mobilization orders. This is our civilian reserve duty."

DEATH FOR TERRORISTS? UTJ TO VOTE 'AGAINST' FOR REASONS ROOTED IN JEWISH LAW (Arutz-7 2/28/23)

Proposed legislation to apply the death penalty to convicted terrorists seems set to be approved by the Knesset, although at least one coalition party intends to vote against its adoption.

On Wednesday of this week, a preliminary vote will be held on the bill in the Knesset plenum, after which (if the bill passes) the legislation will be sent to the relevant Knesset committee to be debated and possibly amended before it returns to the Knesset for the first of the three votes needed to make it law. Meanwhile, the United Torah Judaism (UTJ) party has announced that it intends to vote "against" due to reasons rooted in Jewish law (halakha).

Sources within UTJ explain that if a law is passed requiring the death penalty for terrorists, there exists the possibility, however remote, that at some point in the future such a law will be applied to Jews who kill Arabs in what could be defined as terrorist incidents. According to Jewish law, only a Sanhedrin, a council of Jewish Sages, may apply the death penalty to a Jew. Although cases of Jews murdering Arabs in terrorist instances are thankfully extremely rare and likely to remain so, the possibility that a future government could extend the principle cannot be discounted, UTJ sources maintain.

According to a report on Army Radio, the government is considering allowing UTJ's Knesset members to vote according to their conscience on this issue. The legislation is expected to pass nonetheless, as the opposition Yisrael Beytenu party has stated that it intends to vote in favor.

The position of the other haredi party in the coalition, the Sephardi Shas party, has yet to be made clear. An unnamed Shas minister was quoted by the Kikar Hashabbat news website as being opposed to the legislation, and as having noted that, "Senior security officials are warning that this will cause more harm than good.

"Even if the courts do apply the legislation and sentence a terrorist to death," he explained, "by the time the trial is over, the terrorist will have become a hero in the Arab world and this will only spur further attacks. We see this as a dangerous law that could cost lives, and this is the position we will be presenting to the Council of Torah Sages," the source concluded, referring to the rabbinic council that guides the decisions of the Shas party.

According to Kikar Hashabbat, one of the members of the Council has already spoken out against the bill, calling it "dangerous" and advising the Shas Knesset members to vote "against." In the past, the Sephardic Chief Rabbi, Yitzhak Yosef, has also spoken out against the adoption of such a law when it previously came up for discussion, citing the same reservations as are now being expressed by UTJ.

'NON-JEWISH' ALIYAH REACHES NEW HIGH AMID UKRAINE WAR (Israel Hayom 3/1/23)

Israel welcomed a record number of immigrants who are not halachically Jewish according to Orthodox Judaism over the past year, a report by the Population and Immigration Authority shows.

Since the war in Ukraine began in February 2022, there has been a particular increase in the number of immigrants from Russia. This stems from the severe sanctions imposed on the country and the inability of Russian citizens to move to other countries which became off-limits for them.

Data showed that of the 51,000 people who immigrated from Russia, around 36,500 are not Jewish under the criteria set by the rabbinical authorities in Israel. Similarly, of the 14,000 people who moved from Ukraine, about 8,500 are not Jewish under the criteria set by Israel's Chief Rabbinate, which follows an Orthodox halachic interpretation.

In other words, almost 50,000 immigrants who arrived in Israel since February 2022 are not considered Jewish but are eligible to make aliyah under the Law of Return, in particular the "grandchild clause" that defines

them as Jews based on their grandparents even if they themselves don't consider themselves practicing members of the Jewish faith. The number marks the highest since 1991, a year that saw a record-breaking influx of immigrants, mostly not Jewish, from the Soviet Union after the fall of the Iron Curtain.

The non-Jewish aliyah continues and since the beginning of 2023, Israel has welcomed 8,000 more non-Jewish immigrants under the criteria set by the rabbinate, a figure that brings the number of Israel's non-Jewish and non-Arab population to about 520,000.

The grandchild clause, which a person with at least one Jewish grandparent to move to Israel, has been a source of contention in recent weeks as the new government headed by Benjamin Netanyahu seeks to cancel it due to fears of it significantly altering Israel's demographic makeup.

Dr. Netanel Fisher, who conducted the analysis for the Population and Immigration Authority, said that the data necessitates an urgent public discourse.

"In my opinion, there is no choice but to update the Law of Return," he said. "Even those who disagree cannot deny the fact that the Law of Return has become a law for non-Jewish immigration. The current wave of immigration indicates that any large aliyah wave in the future will be non-Jewish in nature, so Israel should start preparing for the dire consequences of the change in the nature of immigration to Israel."

LGBTQ+ COMMUNITY TO BLAME FOR EARTHQUAKES, PROMINENT ISRAELI RABBI CLAIMS (JPost 2/28/23)

Sephardic Chief Rabbi of Jerusalem and former Sephardic Chief Rabbi of Israel Shlomo Amar said that recent earthquakes in Israel are a direct result of the rise in rights for LGBTQ+ people during his weekly lesson.

Using a passage from the Talmud to demonstrate his claim, Rabbi Amar made the case that the earthquakes that have struck Israel in the aftermath of the devastating earthquakes in Turkey and Syria can be attributed to the rise in gay marriages in Israel.

"It's not me interpreting, it's the language of the Gemara" he said, quoting from the Talmudic passage: "God said you are shocking your people for something that is not yours."

Rabbi Amar has previously made outlandish statements about the homosexual community. In 2016, Amar described homosexuals as "a cult of abomination" and asserted that they should get the death penalty according to Jewish law.

Amar has also said that gay people cannot be religious Jews, has called homosexuality "a wild lust that needs to be overcome," and declared that "animals and wild beasts don't behave like that" regarding the Jerusalem gay pride march.

Channel 13 News anchor Ori Koel – who is himself gay – used a portion of his broadcast to respond to Rabbi Shlomo Amar's claim.

"As a gay man, Rabbi Amar, and as someone who was sent on behalf of this channel to Turkey to cover the earthquakes, it's good to know that in your opinion, I and my community members are responsible for this disaster," Koel said. "Perhaps at the same time, you can blame us (the LGBTQ+ community) for the cost of living and inflation?"

"You (should) be ashamed of your dark views," Koel declared. "In a democratic, western and progressive country, a person like you should not receive a salary from the taxpayers' money."

ANCIENT INSCRIPTION WITH NAME OF KING DARIUS FOUND IN ISRAEL (Arutz-7 3/1/23)

In December 2022, Eylon Levy, international media advisor to the President of the State of Israel Isaac Herzog, and his friend Yakov Ashkenazi, visited the Tel Lachish National Park and chanced on a small potsherd with some inscribed letters.

When they reported it to the Israel Antiquities Authority, the ostrakon was examined in the advanced Analytical Laboratory and studied by Saar Ganor of the Israel Antiquities Authority and Dr. Haggai Misgav of the Hebrew

University of Jerusalem.

To their astonishment, it turned out to be a rare find furnishing evidence for the Persian royal administration at Lachish in the Achaemenid period, at the turn of the fifth century BCE.

The Aramaic inscription on the fired potsherd reads "Year 24 of Darius," dating it to 498 BCE. The short text thus records the name of the Persian king Darius the Great (Darius I), the father of Ahasuerus—also known as the biblical Achashverosh from the Book of Esther, which is read annually on the Jewish festival of Purim.

This is the first discovery of an inscription bearing Darius the Great's name anywhere in the Land of Israel.

During his long reign (522–486 BCE), the Persian Achaemenid Empire expanded, reaching its greatest extent under his son Hishrash (Ahasuerus, Xerxes in Greek), who ruled most of the ancient world.

"When I picked up the ostrakon and saw the inscription, my hands shook," said Eylon Levy, who discovered the rare potsherd at Tel Lachish. "I looked left and right for the cameras, because I was sure someone was playing an elaborate prank on me."

According to the researchers, Saar Ganor of the Israel Antiquities Authority and Dr. Haggai Misgav of the Hebrew University of Jerusalem, "The British Archaeological Expedition that carried out excavations at Tel Lachish in the 1930s uncovered an elaborate administrative building from the Persian period, built on top of the podium of the destroyed palace-fort of the Judean kings. The Persian-era residence extended over a large area and comprised elaborate halls and courtyards with a majestic columned portico entrance in Persian style. Today, only the pillar bases remain in place on the mound as the British expedition dismantled the remains of the elaborate Persian building in order to excavate the underlying Judean palace."

It appears that the inscribed ostrakon, discovered in the area of the Persian building, may have been an administrative note, akin to a receipt for goods or for their dispatchment.

The 24th year of Darius I is dated to 498/7 BCE. The area of Lachish in the province of Edom/Idumea within the "Beyond the River" satrapy, paid taxes, some in the form of agricultural produce, to the Persian administrative system. Lachish, a major fortified city with a temple in the province of Idumea, was responsible for the collection of taxes for the Persian king's treasuries. The taxes were collected and dispatched in the central administrative building, and the inscribed sherd may have been a dispatchment note written by a storeroom official. This short note may be one of the earliest administrative inscriptions from the Persian period found in the country.

"It's amazing that visitors to the site come across such a rare inscription 'reviving' the Persian King Darius known to us from the sources!" says Eli Escuzido, Director of the Israel Antiquities Authority. "His son King Ahasuerus, who ruled 'from India to Cush', could never have imagined that we would find evidence of his father in Israel 2,500 years after the dramatic events in his royal court!"

HUWARA ATTACK COULD MARK TURNING POINT FOR ICC ISRAEL PROBE (Yonah Jeremy Bob, JPost 2/27/23)

The massive arson attack by Jewish residents of the West Bank on Huwara in an apparent attempt to take revenge for a terrorist attack could be a turning point for Israel on key fronts.

The International Criminal Court has been passively probing Israel since 2015 and more actively since early 2021.

One of the key questions about whether it will ever indict Israelis is whether it trusts Israel's own judicial system to bring to justice those from the Israeli side who perpetrate violence or crimes against Palestinians.

If the ICC finds that Jerusalem properly criminally investigates its own soldiers and citizens who commit violent crimes against Palestinians, it essentially cannot go after Israelis for violence (whether it can go after them for building settlements after 2014 is a completely separate and hotly debated issue).

In Israel, the various forces were playing the blame game, with some sources in the Shin Bet (Israel Security Agency) seeming to blame the IDF or saying anything that is happening is their responsibility. Some IDF sources in turn seemed to lay the blame on the police's West Bank division. Police sources indicated that responsibility for Huwara is clearly part of the IDF's zone, something confirmed by the fact that it was the military who later put out a situational assessment to the public.

Part of this is no one wanting to take the blame for a huge arson which should never have happened at all – or at least should have been stopped before it reached such an enormous threshold of people injured and houses burned.

Another part is the unique, confusing mix of authorities in the West Bank, where the Shin Bet, IDF and police all have roles, sometimes overlapping ones.

On paper, these roles are clear and properly sorted, but in the field, who deals with what often depends on who happens to be close by at the time, how many people are involved and how distracted one or another of the security forces are by other events.

In this case, though it should have been apparent that there was a significant risk of retaliation and there have been many past smaller incidents, it seems all of the relevant forces were instead focused on finding the Palestinian terrorist who murdered the two Jews in Huwara earlier in the day.

All of that makes sense and should be a top priority – except that someone at some earlier point needed to take the lead for simultaneous responsibility to prevent the major retaliation that happened.

The only good news is that if Israel properly prosecutes those Jews involved in the violence, it would be a sign to the ICC that the international tribunal should stay out of the Jewish state's business.

The bad news is that less than 10 of the hundreds of Jewish rioters in Huwara were arrested, and the majority have already been released on bail.

Although the crimes here were clearly ideological and could be framed as dozens of counts of attempted ideological arson, Shin Bet sources passed the ball.

They suggested that the issue was a mere public disturbance of the peace, an issue for the IDF or the police.

But what was different last night in Huwara from the 2015 Duma murders? In Huwara, the Palestinians who were attacked succeeded in escaping from their homes before being killed, while in Duma, most of the family didn't.

In both cases, Jews used fire to attack Palestinian houses, which could have killed those inside. In fact, given the huge numbers of Palestinians injured and houses burned, one could easily argue that the arson attacks on Huwara were far worse than the Duma incident.

In the Duma incident, the Shin Bet went into overdrive to find the perpetrator, placed multiple Jews in administrative detention for months and used enhanced interrogation against the man who was eventually convicted for the terror murders, Amiram Ben Uliel.

Ben Uliel will spend the rest of his life in jail.

The ICC could do nothing but grudgingly salute Israel in that case.

Of course, things can change in the hours or days to come. But Israel's initial lack of readiness and lukewarm criminal investigative efforts and signals to date suggest that the ICC may have more issues this time.

The timing could not be worse, given that Israel's support globally, whether in the US or in the EU, is hitting significant lows. This is due to some global officials' prior dislike of Prime Minister Benjamin Netanyahu, along with his new announcement regarding settlements, his judicial overhaul campaign and some of his new provocative coalition partners.

Israel will at some point probably face a negative ruling against it by the International Court of Justice regarding its handling of Palestinian issues.

Then again, from the reactions of multiple leaders in the coalition, it is not clear that they care very much about the impact on the ICC and the International Court of Justice (ICJ), and it is even unclear how much they care about US and EU criticism – as long as they please their domestic constituencies.



The Greater Washington Community Kollel SHABBOS DELIGHTS

TORAH MINUTE

IN MEMORY OF RABBI KALMAN WINTER ZT"L

[Ha]man Plans and G-D Laughs

Presented by Rabbi Zacharia Schwartz, Kollel Adjunct

The turning point and critical moment when Haman's evil plot to destroy the Jews begins its about face that ultimately leads to his own downfall and the salvation of the Jewish people occurs in Chapter 6 of Megillas Esther. That night, King Achashverosh could not sleep and ordered that the royal chronicles be read to him. A story in those chronicles caught his attention. It was the story of how Mordechai the Jew had saved his life from an assassination attempt by two of his officers and had never been rewarded. The Malbim writes that it was more than just the fact that Achashverosh had an unpaid debt that interested him. The Malbim notes that the verse (6:1) describes the chronicles in two distinct ways: "the book of recollections" and "the happenings of the times." He explains that there were actually two records, one which was public and was under the control of the king's second in command, and one which was private and kept by the king himself. The Malbim explains that when Mordechai saved Achashverosh from assassination, and this was recorded in both sets of chronicles, Haman got a hold of the public record and edited it to make it seem that it was he, Haman, who had saved the king, leading to Haman's promotion to greatness. The king's private record, however, still held the truth – that it was Mordechai who had saved him. It was the accurate account that was read to Achashverosh on that night, and all at once, Achashverosh realized that he had honored and empowered the wrong man and under contrived pretenses. Thus, Achashverosh's sentiment towards Haman changed rapidly to one of distrust, paving the way for Haman's downfall and the salvation of the Jewish people.

While the message of Divine Providence is self-evident, there is another angle that should not be missed. Haman must have felt a great deal of satisfaction when he succeeded in duping the king, thereby winning himself the position of second to the king. Yet this initial success was manipulated by Hashem to contribute to his downfall and the salvation of the Jewish people. By the same token, we must strive to recognize that when things seemingly are not going our way, it is Hashem who is guiding us in the direction of what will truly be best for us in the end.

Wishing you a Good Shabbos!

SPONSOR

To sponsor a Shabbos Delights, please contact info@gwckollel.org

Point to Ponder

TABLE TALK

Parsha Riddle

In the future, all the holidays will be nullified, but the holiday of Purim will never be nullified.
(Yerushalmi Taanis 2, 6)

What makes Purim different from all other holidays? Why would it be that the holidays that Hashem commanded will be abolished, but the holiday that Mordechai and Esther established will not be abolished?

How do we benefit from the fact that the Romans stole the Bigdei Kehuna instead of destroying them?

Please see next week's issue for the answer.

Last week's riddle:

What is the name of the rock that the Aron (Ark) sat on? Why is it called that?

Answer: Even Hashesia – since the world was created - שֶׁתָּהָא מִן שָׁמָּה (Yoma 54b)

HATORAH V'HAMITZVAH

HALACHA INSIGHTS FROM THE PARSHA

Parashas Titzaveh (28:6-21) contains Hashem's instructions for the fashioning of "vestments of sanctity" for the high priest, including the Breastplate and Ephod, to both of which were attached gemstones upon which were engraved "the names of the sons of Israel." The Babylonian Talmud (*Sotah* 48b) cites a *beraisa* explaining how this engraving was performed:

These stones, they may not be written on with ink, because it is stated: "Like the engravings of a signet" (28:21), which means the names must be engraved onto the stones. And they may not be scratched on with a scalpel [izemel], because it is stated: "In their full settings" (28:20), indicating that the stones must be complete and not missing any of their mass.

Rather, one writes the letters on them in ink, and shows them, i.e., he places the *shamir* close to the ink markings from outside, without having it touch the stones, and they split open along the lines of the ink of their own accord, like this fig that splits in the summer without losing anything of its mass, and like this field in a valley that cracks in the rainy season without losing anything of its mass. The *shamir* was used in this way for these engravings.

The *shamir* is commonly assumed to be a sort of worm, snake, or other small creature (Rashi *Pesachim* 54a, Rambam to *Sotah* 9:12 and *Avos* 5:6), although some understand it to refer to a very hard stone, such as a diamond (*Aruch erech Shamir, Torah Temimah* 28:11).

The Rambam in his *Mishneh Torah* (*Klei ha-Mikdash* 9:6-7), however, simply states that the stones of the Breastplate were "engraved," and makes no mention of the requirement that the stones be "in their full settings"; of the consequent rule that the engraving may not be done with a scalpel; or of the use of the *shamir* (*Mishneh le-Melech* *ibid.*). Some explain that the Rambam understood that preserving the full material of the stones by using the *shamir* is merely the ideal method of engraving, but is not strictly required, and if the *shamir* is unavailable, then the engraving is done with ordinary tools. Since the *shamir* is not strictly necessary and in practice it is not commonly available (see *Gittin* 68a-b), the Rambam omitted any discussion of its use (*Keren Orach Sotah* *ibid.*).

PRESENTED BY

RABBI YITZHAK GROSSMAN, ROSH CHABURAH

KIDS KORNER

Who Am I?

#1 WHO AM I?

1. I make you knock.
2. I fix your speech.
3. I had the bells but not the whistles.
4. My pomegranates were not full of seeds.

#2 WHO AM I?

1. I could mean to shine.
2. I could mean to look.
3. I caused atonement.
4. I proclaimed holiness.

Last Week's Answers

#1 Menorah (I had blossoms even in winter, I was a fiery creation, I can be found on the "Arch of Titus", I caused the Kohen Gadol to walk the longer route.)

#2 Aron (Ark) (I was only for the first, I was a three-in-one deal, I caused a fight, Beware! I can cause death.)

KOLLEL BULLETIN BOARD

**YESHIVAS
MORDECHAI
HATZADIK**

**For Men and Boys
Start your Purim day with
a half-hour of learning!!
Purim morning following the 8:15am
Shacharis (approx. 10:00am)
at SEHC, 10900 Lockwood Dr.**

**Separate raffles for
both adults and kids!!**

**Delicious
refreshments!!**