

YOUNG ISRAEL SHOMRAI EMUNAH

SHABBOS SHORTS

Candle Lighting 5:42 | Havdalah 6:41

Shabbos Shorts is sponsored anonymously in honor of those who support the work of the Chevra Kadisha and those who attend, learn at, and otherwise support Shiva Minyanim and by **Rochelle Dimont & Family** to commemorate the Yahrzeit of father-in-law and grandfather, Rav Shmuel Elchanan ben HaRav Binyomin on 2 Adar and mother and grandmother, Chaya Feiga bas Harav Chaim HaLevi Tarshish on 7 Adar.



Follow us
on
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wp.yise.org/whatsapp

YISE welcomes Rabbi Menachem Winter and members of the Greater Washington Community Kollel and their families, along with Simcha Jacoby for the *Shabbos of Inspiration*. See flyer attached for details on speakers and events throughout Shabbos. We look forward to a special Shabbos!

Mazal Tavs

Debbie & Marc Katz on the marriage of their son **Rafi** to Rivka Schlusberg. Mazal Tov also to **Josh & Sara Katz**, Nechama & Ezra Katz, Chaviva & Benji Katz, and all the grandchildren.

Kiddush Sponsors

Hashkamah Minyan Kiddush is sponsored by the Hashkamah Minyan Kiddush Group.

Shul Kiddush is sponsored by **Judy & Moshe Mehlman** in honor of their son **Yehoshua's** aufruf. Thank you to the Greater Washington Community Kollel for their contribution to the Kiddush.

Sephardic Minyan Kiddush is sponsored by Yosef Hakim L'ilui Nishmat Yehezkel Yehiel ben Salima.

Drasha & Shiurim Sponsors

Hashkamah Minyan Gemara Shiur is sponsored by **David Jaray** in appreciation of **Rabbi Grossman** and in memory of all those who have lost their lives in Israel. May their Neshamas have an Aliyah.

Rabbi Hyatt's Gemara Shiur is sponsored by **David Jaray** in appreciation of **Rabbi Grauman** and in memory of Rabbi Hyatt, A"H. Refuah Shlema to all those that are wounded in Israel during these times and Brachos for the Israeli soldiers and hostages.

9:15 Minyan Drasha is sponsored by **Rochelle Dimont & Family** to commemorate the Yahrzeit of father-in-law and grandfather, Rav Shmuel Elchanan ben HaRav Binyomin on 2 Adar and mother and grandmother, Chaya Feiga bas Harav Chaim HaLevi Tarshish on 7 Adar.

Youth Announcements

Teen Minyan - 9:15 AM (The House) Kiddush to follow

Shabbos Groups - New format!

- Toddler Group, under 2 with parent, Toddler Room starting at 10 AM
- Kinder Group, 2-PreK, upstairs behind the balcony now beginning at 9:30 AM until the end of shul

Boys K-4th & Girls K-Middle School meet in lower lobby at 10am. K-3rd girls and the boys groups at YGW, 4th and up girls in The House. Pickup 11:15 AM in the Lower Lobby.

Boys Shabbos Chaburah - 4th-6th grade boys between Mincha/Maariv with Rabbi Hillel Shaps (Social Hall).

Purim Costume Gemach Open: (at The House)

- Sunday, March 2, 10:00 AM - 12:00 PM
- Monday, March 3, 4:00 - 6:00 PM

Coming up: Final Dor L'Dor of the Season - March 8

Shabbos Schedule

Minyan Locations:

B - Belonofsky Sanctuary, **S** - Social Hall,
LBM - Large Beis Medrash,
SBM - Small Beis Medrash, **H** - The House

FRIDAY NIGHT:

Mincha/Maariv:

5:45 (B- Ruach Minyan led by Simcha Jacoby)

5:45 (SBM)

5:35 (Sephardi, LBM)

SHABBOS DAY:

Shacharis:

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

8:00 (Sephardi, LBM)

Mincha:

2:30 (B), 5:40 (B), 5:35 (Sephardi, LBM)

Maariv: 6:41 (B)

DIVREI TORAH:

8:45 Minyan:

Rabbi Menachem Winter

9:15 Minyan:

Rabbi Rosenbaum

Sephardi:

Rabbi Yitzchak Mandel

Hashkamah Minyan Gemara Shiur: (SBM)

Rabbi Yitzhak Grossman

Sfas Emes Chabura: 8:55 (S)

Rabbi Rosenbaum

Shiur before Mincha: 4:55 (B)

Rabbi Hillel Shaps

Shiur between Mincha/Maariv: (B)

Rabbi Yitzhak Grossman

Alsheich between Mincha/Maariv: (LBM)

Rabbi Levy

Kiddush in Honor of Michael Shimoff -

Please join the YISE Youth committee in saying THANK YOU to Michael Shimoff for running our incredible Dor L'Dor Program for the past 20 years, on Shabbos, Parshas Ki Tisa, March 15 at the main Kiddush. Help us make this a gala kiddush by contributing at yise.org/youthkiddush. If sending a check please write "Michael Shimoff Kiddush" in the memo. Looking forward to celebrating Michael and his tireless work for this program!

YISE Supports Israel

Our thoughts and prayers are focused on Israel. YISE maintains a community-wide Tehillim WhatsApp group. To join, visit chat.whatsapp.com/GdkM5n3uJx44h8xPbwBE1Q. To submit names of soldiers serving in the IDF for tefilot, please send the soldier's Hebrew name and his/her mother's Hebrew name to csimon@yise.org.

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

Tefilah We gather in the Belonofsky Sanctuary on Sunday evenings after Mincha/Maariv for 15 minutes of communal Tehillim.

Additionally, Tehillim are recited at each daily and Shabbos Minyan.

Shiur for Israel: Rabbi Rosenbaum leads a daily 15-minute Zoom of Tehillim recital and study of Sefer Hachinuch, Sunday through Friday at 12:30 PM on Zoom A.

Tzedaka A list of charitable organizations is available at: <https://www.yise.org/israel-charities>

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

Upcoming YISE Events

Shiur for Women this Shabbos - As part of the GWCK & YISE Shabbos of Inspiration, Mrs. Sara Malka Winter will give a Shiur for women at 4:15 PM at the home of Fran Broder, 11801 Clintwood Place.

Men's Melaveh Malka - This Motzei Shabbos, March 1, join Rabbi Postelnek and Rabbi Rosenbaum for a Chodesh Adar Melaveh Malka with music, Torah, and bbq! 8:30 PM at the home of R' Shmuel & Aviva Gabai, 1117 North Belgrade Road. To sponsor, visit www.yise.org/mmm. [see flyer](#)

Matanos L'evyonim - Rabbi Rosenbaum is collecting Matanos L'evyonim to be distributed primarily to those in need in our community. Checks can be made out to YISE Charity Fund and should be marked "Matanos L'evyonim" in the memo line. They can be dropped off at the office or given to Rabbi Rosenbaum in person.

Matanos L'evyonim through Yad Yehuda - Please donate generously to Yad Yehuda's Matanos L'evyonim campaign to benefit our neighbors in need. Donate now at yadyehuda.org/matonot-levyoni.

Matanos L'evyonim through The Franco Foundation - The Franco Foundation has and will always be a safety net for those struggling. Donations can be made through Zelle or Paypal using the email address thefrancofoundation@gmail.com.

Capital Kosher Pantry Purim Food Drive - Donate shelf-stable, sealed food items for Purim. [See flyer](#) for requested items.

Nusach Ha'Tefillah Chabura - Join Rabbi Postelnek and Yosef Lindell for a 4-week course learning Shabbos Shacharis. Join for the last session this Sunday, March 2 at 8:45 PM in the YISE Social Hall. Text (571) 340-0227 to join the WhatsApp group. [see flyer](#)

Voice Notes of Inspiration - Join Rabbi Rosenbaum's daily WhatsApp group to get ready for Purim! Sunday, March 2 - Thursday March 13, join at yise.org/vnoi.

Rabbi Koss's Monthly Jewish History Class on Zoom - Sponsored by Bikur Cholim of Greater Washington and the YISE Chesed Committee. Rabbi Koss will be speaking on "Continuing the Hassidic Legacies", Monday, March 3, 2:00 - 3:00 PM on Zoom A.

Ask the Rabbi - Tuesday, March 4, 8 - 9 PM on Zoom A with Rabbi Rosenbaum, "What Happens When Purim Falls Out on a Friday?" [See flyer](#) for more details.

Scholar-in-Residence Professor Naomi Grunhaus - Next Shabbos, March 7 - 8, Friday night Oneg, Post-mussaf Drasha, and between Mincha/Maariv in the Social Hall. [see flyer](#)

Maagal HaShana, Women's Chabura - Join Mrs. Channah Cohen to learn and prepare for Purim! Gain deeper insights by exploring the themes of Purim through interactive, engaging learning. Sunday, March 9, 8:30 PM in the Small Beis Medrash. [see flyer](#)

Purim Mesiba & Break-fast Meal - Energize your Purim with YISE's glow in the dark Purim Mesiba and break-fast meal (dairy)! Thursday March 13 in the Social Hall, following Megillah reading. To sponsor, visit yise.org/purimsponsor. [See flyer](#) for more details!

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

The Week Ahead		Sunday March 2 2 Adar	Monday March 3 3 Adar	Tuesday March 4 4 Adar	Wednesday March 5 5 Adar	Thursday March 6 6 Adar	Friday March 7 7 Adar	Next Shabbos March 7-8, 2025 8 Adar 5785 Parashas Tetzaveh/Zachor Candle lighting: 5:49 Havdalah: 6:48 Friday Night: Mincha/Maariv: 5:50 (B, SBM), 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), 5:40 (B), 5:40 (Sephardi, LBM) Maariv: 6:48
Shacharis	Ashkenazi (S,B,B)	6:30 7:30 8:45	6:15 6:45 8:45	6:15 6:55 8:45	6:15 6:55 8:45	6:15 6:45 8:45	6:15 6:55 8:45	
	Sephardi (LBM)	8:00	7:30	7:30	7:30	7:30	7:30	
Mincha/ Maariv	Ashkenazi (B)	5:50	5:50	5:50	5:50	5:50		
	Sephardi (LBM)	5:35	5:35	5:35	5:35	5:35		
Maariv	Ashkenazi (B)		7:30	7:30	7:30	7:30		
Halachic Times: Latest Alos Hashachar 5:20 AM, Earliest Talis and Tefilin: 5:47 AM, Latest Netz: 6:39 AM, Latest Krias Shema: 9:24 AM, Earliest Mincha: 12:51 PM, Earliest Shkia: 6:02 PM, Latest Tzeis Hacoachavim 6:48 PM								

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

NEXT SHABBOS SHORTS DEADLINE: WEDNESDAY, MARCH 5, NOON
SUBMIT ITEMS FOR THE SHABBOS SHORTS TO: ANNOUNCE@YISE.ORG
WWW.YISE.ORG | 301-593-4465 | OFFICE@YISE.ORG



MARCH 2025 | 1 ADAR - 2 NISSAN 5785

בס"ד

SHMA

YOUNG ISRAEL SHOMRAI EMUNAH
SHOMRAI MONTHLY ANNOUNCEMENTS

Shul Announcements

Voice Notes of Inspiration - Join Rabbi Rosenbaum's Voice Notes of Inspiration Whatsapp group for daily thoughts, yise.org/vnoi. Thoughts on getting ready for Purim, Sunday, March 2 - Thursday March 13.

Tehillim Insights - Deepen your connection to Tehillim with short, meaningful messages from Rabbi Rosenbaum and Rabbi Postelnek. Recordings about all 150 Tehillim at: <https://wp.yise.org/tehillim>.

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

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

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

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

Upcoming Community Programs & Listings

Megillah Reading Program for Those in Need - The annual Rose and Bernard Singer Megillah Reading Program aims to ensure that no Jew in our community misses out on hearing Megillah because of illness or infirmity, preventing them from getting to shul on Purim. If you need this service or know someone who does, please email saulljising@gmail.com or call (301) 219-2812 ASAP.

Kemp Mill Toastmasters - Wednesday nights, 8:00 - 9:15 PM. March 5, 19 in person in the YISE Social Hall. March 12, 26 on Zoom. Meeting ID: 986 546 841, Passcode: 3671. See what Toastmasters is all about and find out how you can become a more confident communicator. Contact Manasseh Katz at secretary@kempmilltoastmasters.com for more info.

Camp Shomrai Registration is Open! Register for Camp Shomrai summer 2025, for ages 2-15, June 23 - August 1. For more information or to register, go to campshomrai.org. [see flyer](#).

Shomrai Preschool Registration is now open for the 2025-2026 school year. Play. Explore. Succeed! Licensed, child-centered preschool for children ages 2-5. Call 301-593-7365, email preschool@yise.org or visit our website at preschool.yise.org. [see flyer](#)

BCGW Purim Cards - Support patients and their loved ones this Purim by donating to BCGW and purchasing physical or digital Purim cards. Choose from a variety of options to make your celebration more meaningful and give comfort to people in our local community. Go to bikurcholingw.org and click on the Purim cards tab. For more info contact rmyers@bikurcholingw.org.

The Golden Network (TGN) Lunch and Learn - Wednesday, March 5, 12:15 PM at KMS, "Poetry, the Language of Soul" by Dr. Michael Milgraum, followed by a musical presentation. RSVP by Sunday, March 2 to director@goldennetwork.org or 301-732-1773. Open to men and women.

Capital Kosher Pantry Purim Food Drive - Donate shelf-stable, sealed food items for Purim. [See flyer](#) for requested items.

Recurring Community Programs and Listings

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

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 at the home of Michelle Penn 816 Lambertson Dr. For more information, email channahandjeff@gmail.com or call 773-219-5397.

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

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

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

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

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. Email us at barbara@getizun.org or leave a phone message at 240-433-3944.

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

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

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

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

APRIL DEADLINE: MONDAY, MARCH 31, NOON
SUBMIT ITEMS FOR THE SHMA TO: ANNOUNCE@YISE.ORG
WWW.YISE.ORG | 301-593-4465 | OFFICE@YISE.ORG

***Rabbi Rosenbaum's Sunday Women's Shiur will not meet Sunday, March 2 and Sunday, March 9**

Rabbi Rosenbaum's Sefer HaChinuch Shiur will not meet on Sunday, March 2, Monday, March 3, and Wednesday, March 12

Sundays

7:05 - 7:50 AM - Rabbi Yehoshua Levy's Gemara Shiur, Masechet Chulin, in the **Franco Beit Midrash**

9:30 AM - GWCK Sunday Kollel Learning - Four great Shiurim to choose from, in the **Social Hall**

***9:30 AM - Rabbi Rosenbaum's** Mussar Study Group for Women (spiritual self-improvement), on **Zoom A**

10:00 AM - Rabbi Tuvia Grauman - Rabbi Hyatt's Gemara Shiur, on **Zoom C**

***12:30 PM - Rabbi Rosenbaum** Tehillim followed by a 15-min Shiur on the Sefer HaChinuch as a merit for Israel, on **Zoom A**

Mondays

6:35 - 7:22 AM - Rabbi Yehoshua Levy's Gemara Shiur, Masechet Chulin, in the **Franco Beit Midrash**

8:15 AM - Rabbi Rosenbaum's one chapter of Tehillim followed by a 15-min Shiur on the Parsha, on **Zoom A**

8:45 AM - The Golden Network Presents: Rabbi Barry Greengart's Shiur for men & women studying Parashas Hashavua, on **Zoom B**

***12:30 PM - Rabbi Rosenbaum** Tehillim followed by a 15-min Shiur on Sefer HaChinuch as a merit for Israel, on **Zoom A**

8:00 - 9:00 PM Chavrusa Learning, in the Small Beis Medrash. For more info contact Rabbi Levy at 240-423-8810

8:45 PM Semichas Chaver Program (SCP) For more information contact Rabbi Hillel Shaps: hshaps@gwckollel.org

Tuesdays

5:55 AM - Rabbi Rosenbaum's Gemara Shiur for Men, on **Zoom A**

6:35 - 7:22 AM - Rabbi Yehoshua Levy's Gemara Shiur, Masechet Chulin, in the **Franco Beit Midrash**

8:15 AM - Rabbi Rosenbaum's one chapter of Tehillim followed by a 15-min Shiur on the Parsha, on **Zoom A**

12:30 PM - Rabbi Rosenbaum Tehillim followed by a 15-min Shiur on Sefer HaChinuch as a merit for Israel, on **Zoom A**

1:30 PM - Rabbi Yitzchak Scher's Shiur for Men and Women "Profits from the Prophets" now studying Sefer Shoftim, in-person, in the **Small Beis Medrash** and on **Zoom G**

8:30 - 9:15 PM - Men's Night Seder, learn with a chavrusa, chabura, or on your own. Maariv to follow.

Wednesdays

6:35 - 7:22 AM - Rabbi Yehoshua Levy's Gemara Shiur, Masechet Chulin, in the **Franco Beit Midrash**

8:15 AM - Rabbi Rosenbaum's one chapter of Tehillim followed by a 15-min Shiur on the Parsha, on **Zoom A**

9:00 AM - The Golden Network Presents: Mrs. Esther Dziadek's Siddur Class, on **Zoom B**

***12:30 PM - Rabbi Rosenbaum** Tehillim followed by a 15-min Shiur on Sefer HaChinuch as a merit for Israel, on **Zoom A**

8:00 PM - Rabbi Rosenbaum's Women's Navi Shiur, now learning Sefer Melachim, on **Zoom A**

8:15 - 9:15 PM - CLAS Rabbi Yitzhak Grossman - Reading Responsa, on **Zoom E**

8:10 PM - Rabbi Moshe Arzouan's Advanced Gemara Shiur for Men, learning the third Perek of Maseches Bava Basrah, in the **Social Hall** and on **Zoom H**

Thursdays

6:35 - 7:22 AM - Rabbi Yehoshua Levy's Gemara Shiur, Masechet Chulin, in the **Franco Beit Midrash**

8:15 AM - Rabbi Rosenbaum's one chapter of Tehillim followed by a 15-min Shiur on the Parsha, on **Zoom A**

12:30 PM - Rabbi Rosenbaum Tehillim followed by a 15-min Shiur on Sefer HaChinuch as a merit for Israel, on **Zoom A**

8:15 - 9:15 PM - CLAS Rabbi Avraham Sussman Yesodei Hatorah Gemara Skills Building for Men, on **Zoom F**

8:15 - 9:15 PM - CLAS Rabbi Hillel Shaps On the Same Page Gemara for Men, in the **Social Hall**

8:30 - 9:15 PM - Men's Night Seder, learn with a chavrusa, chabura, or on your own. Maariv to follow.

Fridays

5:55 AM - Rabbi Rosenbaum's Gemara Shiur for Men, on **Zoom A**

6:35 - 7:22 AM - Rabbi Yehoshua Levy's Gemara Shiur, Masechet Chulin, in the **Franco Beit Midrash**

8:15 AM - Rabbi Rosenbaum's one chapter of Tehillim followed by a 15-min Shiur on the Parsha, on **Zoom A**

12:30 PM - Rabbi Rosenbaum Tehillim followed by a 15-min Shiur on Sefer HaChinuch as a merit for Israel, on **Zoom A**

Class times and locations as of February 27. Please check <https://wp.yise.org/weekly-classes/> for updated info.

Connection Details

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

Zoom A: ID: 416 963 9000, password 492019

Zoom B: ID: 970 1398 4837, password 613

Zoom C: ID: 833 3477 1595, password RabbiHyatt

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

Zoom E: ID: 746 455 2195, password Learn

Zoom F: ID: 803 356 4156, password Learn

Zoom G: ID: 713 7408 5130, password 045079

Zoom H: ID: 849 3898 4989, password 161699



GREATER WASHINGTON COMMUNITY KOLLEL

SHABBOS of INSPIRATION

at Young Israel Shomrai Emunah
Shabbos Parshas Terumah - Rosh Chodesh Adar
Feb. 28 - March 1

Shabbaton Committee

Chana & R' Chaim
Biberfeld
Mickie & Josh
Breitstein
Simi & Sammy
Franco
Marilyn & Judah
Lifschitz
Barbara Price

Inspiring
tefillas and
zemirots by
special guest
baal tefillah
and singer

**SIMCHA
JACOBY!!**



Full Schedule

Friday Night

5:45pm Mincha &
Kabbalas Shabbos
led by

Simcha Jacoby

Followed by:

a delicious & elegant
**FRIDAY NIGHT
SEUDAH**

with inspiring Divrei
Torah and Zemiros
Reservations Required

Following the meal and
OPEN TO ALL!

Ruach-filled ONEG SHABBOS!

approx. 9:00pm

Mini Learning Sessions

Recipe for Resilience:

Lessons from
Rabbi Akiva

Mrs. C. Cohen
Large
Beis Midrash

How Coca-Cola
Became Kosher: The
History & Halacha

Rabbi Y. Mandel
Small
Beis Midrash

The Noble Lie:
Mendacity and
Mitzvos

Rabbi Y. Grossman
Belonofsky
Sanctuary

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

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

Shabbos Day

Shabbos Morning

Hashkama Minyan Shiur
Rabbi Yitzhak Grossman

8:45am Main Minyan
Shacharis & Mussaf
led by **Simcha Jacoby**

Dvar Torah:
Rabbi Menachem Winter,
Rosh Kollel

Temple Times; Temple Pines

Minyan Sefardi (8:00am)
Dvar Torah: Rabbi Yitzhak Mandel

Shabbos Afternoon

4:15pm - Women's Class

**The Many Halves of a Whole: The Power of the
Half-Shekel**

Mrs. Sara Malka Winter
Home of Mrs. Fran Broder: 11801 Clintwood Place

4:55pm - Shiur before Mincha

**Sounds of the Soul: Music In the Megillah, In
Tefillah & In Torah**

Rabbi Hillel Shaps
Belonofsky Sanctuary

6:05pm - Shiur after Mincha

**Clear and Present Danger:
The Parameters of Pikuach Nefesh**

Rabbi Yitzhak Grossman
Belonofsky Sanctuary

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

CHODESH ADAR

MELAVEH MALKA

MEN'S

מי שנכנס אדר מרבים בשמחה!

MOTZEI SHABBOS

MARCH 1

8:30 PM



TORAH



MUSIC



BBQ

With Rabbi Rosenbaum & Rabbi Postelnek

At the home of R' Shmuel & Aviva Gabai: 1117 N Belgrade Rd.

To sponsor: www.yise.org/mmm



YISE Youth Presents

PURIM COSTUME GEMACH AT YISE

Come browse an extensive collection of costumes that will engage your child's imagination & add "Freilich" to their Purim

Wednesday, February 26th

7pm - 9pm

Sunday, March 2nd

10am - Noon

Monday, March 3rd

4pm - 6pm

At the YISE House

1128 Arcola Ave

(Parking at Shul)

For more information:
Email sshimoff@yise.org

Costume donations also welcome





NUSACH HA'TEFILLAH CHABURA

Learn to Lead. Lead to Inspire

Want to learn how to lead davening?
Already a shliach tzibbur, but want to improve?

JOIN US FOR A 4-WEEK COURSE
LEARNING SHABBOS SHACHARIS!

Led by Rabbi Yosef Postelnek and Yosef Lindell

 Sundays 8:45PM - YISE Social Hall
February 2, 9, 23 and March 2

Text (571) 340 0227 **TO JOIN THE WHATSAPP GROUP**

- ☒ Learn the Nusach
- ☒ Understand the Tefillah
- ☒ Tips, Tricks and Tunes
- ☒ Weekly Recordings



Voice Notes of Inspiration

Join Rabbi Rosenbaum's daily Whatsapp group to get ready for Purim!
Sunday, March 2 – Thursday, March 13



Voice Notes of Inspiration
WhatsApp group



SCAN TO JOIN
OR VISIT [YISE.ORG/VNOI](https://www.yise.org/vnoi)



PURIM EDITION



Ask the Rabbi

What happens when Purim falls out on a Friday?

The first 30 minutes is for Shailos submitted in advance and the last 15 minutes is for Q & A, with Rabbi Rosenbaum.

- When should one eat the Purim Seudah on Friday?
- What are the minimum obligations for Mishloach Manos and the Purim Seudah?
- Since it is such a short day, is there a mitzvah that needs to be focused on more than any other?

🕒 Tuesday, March 4, 8:00 – 9:00 PM



Zoom Meeting ID: 416 963 9000, Passcode: 492019

Send in your questions by Sunday, March 2 to asktherabbi@yise.org

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Scholar-in-Residence **Professor Naomi Grunhaus**

Shabbos, March 7 - 8



- **Friday Night Oneg** (location TBD): Methodological Considerations in Parshanut: When Peshat Contradicts the Halakha.
- **After 8:45/9:15 AM** Minyanim (Social Hall):
Condensing Hashem's Will into Short Sound Bites:
613 Mitzvos, or 11, or 6, or 3, or 2, or 1.
Youth groups will continue until the end of the Drasha.
- **Between Mincha/Maariv** (Social Hall): Why Good Things Happen to Bad People: Reflections on Divine Justice in Tanach and Beyond.

Naomi Grunhaus is Associate Professor at Yeshiva University, where she teaches at the Bernard Revel Graduate School of Jewish Studies and in the colleges. In addition to her book *The Challenge of Received Tradition: Dilemmas of Interpretation in Radak's Biblical Commentaries*, published by Oxford University Press in 2013, Dr. Grunhaus is co-editor of *From Scrolls to Traditions: A Festschrift Honoring Professor Lawrence H. Schiffman*, published in 2020 by E.J. Brill. She has authored scholarly articles, book reviews, and encyclopedia entries and is a frequent presenter at scholarly conferences. Her current research focuses on biblical interpretation in Hebrew linguistic works. Dr. Grunhaus received her PhD in Jewish Studies from New York University, MA and MS degrees from New York University, a BS from Brooklyn College, and a Hebrew Teacher's Diploma from Michlalah, Jerusalem College for Women.



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Volume 31, Issue 19

Shabbat Shekalim - Parashat Teruma

5785 - B"H

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

Building Builders - As soon as we read the opening lines of Terumah we begin the massive shift from the intense drama of the Exodus with its signs and wonders and epic events, to the long, detailed narrative of how the Israelites constructed the Tabernacle, the portable sanctuary that they carried with them through the desert.

By any standards it is a part of the Torah that cries out for explanation. The first thing that strikes us is the sheer length of the account: one third of the book of Shemot, five parshiyot – Terumah, Tetzaveh, half of Ki Tissa, Vayakhel and Pekudei, interrupted only by the story of the Golden Calf.

This becomes even more perplexing when we compare it with another act of creation, namely God's creation of the universe. That story is told with the utmost brevity: a mere thirty-four verses. Why take fifteen times as long to tell the story of constructing the Sanctuary?

The question becomes harder still when we recall that the Mishkan was not a permanent feature of the spiritual life of the Children of Israel. It was specifically designed to be carried on their journey through the wilderness. Later, in the days of Solomon, it would be replaced by the Temple in Jerusalem. What enduring message are we supposed to learn from the construction of a travelling Sanctuary that was not even designed to endure?

Even more puzzling is that fact that the story is part of the book of Shemot. Shemot is about the birth of a nation. Hence Egypt, slavery, Pharaoh, the Ten Plagues, the Exodus, the journey through the sea, and the covenant at Mount Sinai. All these things would become part of the people's collective memory. But the Sanctuary, where sacrifices were offered, surely belongs to Vayikra, otherwise known as Torat Kohanim, Leviticus, the book of priestly things. It seems to have no connection with Exodus whatsoever.

The answer, I believe, is profound. The transition from Bereishit to Shemot, Genesis to Exodus, is about the change from family to nation. When the Israelites entered Egypt, they were a single extended family. By the time they left they had become a sizeable people, divided into twelve tribes plus an amorphous collection of fellow travellers known as the *erev rav*, the "mixed multitude."

What united them was a fate. They were the people whom the Egyptians distrusted and enslaved. The Israelites had a common enemy. Beyond that they had a memory of the patriarchs and their God. They shared a past. What was to prove difficult, almost impossible, was to get them to share responsibility for the future.

Everything we read in Shemot tells us that, as is so often the case among people long deprived of freedom, they were passive and they were easily moved to complain. The two often go together. They expected someone else, Moses or God Himself, to

provide them with food and water, lead them to safety, and take them to the Promised Land.

At every setback, they complained. They complained when Moses' first intervention failed: "May the Lord look on you and judge you! You have made us obnoxious to Pharaoh and his officials and have put a sword in their hand to kill us."

At the Red Sea they complained again. They said to Moses: "Was it because there were no graves in Egypt, that you brought us to the desert to die? What have you done to us by bringing us out of Egypt? Didn't we say to you in Egypt, 'Leave us alone; let us serve the Egyptians'? It would have been better for us to serve the Egyptians than to die in the desert!"

After the division of the Red Sea, the Torah says: "When the Israelites saw the mighty hand of the Lord displayed against the Egyptians, the people feared the Lord and believed in Him and in Moses His servant."

But after a mere three days they were complaining again. There was no water. Then there was water but it was bitter. Then there was no food.

The Israelites said, "If only we had died by the Lord's hand in Egypt! There we sat around pots of meat and ate all the food we wanted, but you have brought us out into this desert to starve this entire assembly to death." Soon Moses himself is saying: "What am I to do with these people? They are almost ready to stone me."

By now God has performed signs and wonders on the people's behalf, taken them out of Egypt, divided the sea for them, given them water from a rock and manna from heaven, and still they do not cohere as a nation. They are a group of individuals, unwilling or unable to take responsibility, to act collectively. Their first response is always to complain.

And now God does the single greatest act in history. He appears in a revelation at Mount Sinai, the only time in history that God has appeared to an entire people, and the people tremble. There never was anything like it before; there never will be again.

How long does this last? A mere forty days. Then the people make a Golden Calf. If miracles, the division of the sea, and the Revelation at Mount Sinai fail to transform the Israelites, what will? There are no greater miracles than these.

That is when God does the most unexpected thing. He says to Moses: speak to the people and tell them to contribute, to give something of their own, be it gold or silver or bronze, be it wool or animal skin, be it oil or incense, or their skill or their time, and get them to build something together – a symbolic home for My Presence, a Tabernacle. It doesn't need to be large or grand or permanent. Get them to make something, to become builders. Get them to give.

Moses does so. And the people respond. They respond so generously that Moses is told, "The people are bringing more than enough for doing the work the Lord commanded to be done", and Moses has to ask them to stop giving.

During the whole time the Tabernacle was being constructed, there were no complaints, no rebellions, no dissension. What all the signs and wonders failed to do, the construction of the Tabernacle succeeded in doing. It transformed the people. It turned them into a cohesive group. It gave them a sense of responsibility and identity.

Seen in this context, the story of the Tabernacle was the essential element in the birth of a nation. No wonder it is told at length; no surprise that it belongs to the book of Exodus; and there is nothing ephemeral about it.

The Tabernacle did not last forever, but the lesson it taught did. It is not what God does for us that transforms us, but what we do for God. A free society is best symbolised by the Tabernacle. It is the home we build together. It is only by becoming builders that we turn from subjects to citizens. We have to earn our freedom by what we give. It cannot be given to us as an unearned gift.

It is what we do, not what is done to us, that makes us free. That is a lesson as true today as it was then.

Shabbat Shalom: Rabbi Shlomo Riskin

The Primary Purpose of the Sanctuary? -

"According to the way I show you the pattern of the Sanctuary and the pattern of its vessels, so shall you make them." What is the real purpose of the Sanctuary – the forerunner of the Holy Temple – and its significance to Judaism and the Jewish people? Our question is a crucial one, especially when we take note of the fact that the last five of the eleven Torah portions of the book of Exodus deal with the details and precise architectural plans of the Sanctuary and its accoutrements.

Moreover, for the desert generation, the Sanctuary was literally erected at the center of the formation of the tribes, symbolizing its place as the center of the Jewish people. Indeed, the Western Wall of the Temple, and even the Temple Mount itself, continue to inspire and excite Jews from all over the world as the foremost religious shrine of Israel reborn. Hence our understanding of the message of the Sanctuary will go a long way in helping us to understand the message of Judaism itself.

Nahmanides, noting that the commandment to build the Sanctuary directly follows the revelation at Sinai (the portion of Mishpatim is a continuation of the Ten Commandments, according to the Midrash), maintains that the very function of the Sanctuary was to continue the revelation, to build a central temple from which the divine voice would continue to emanate and direct the Israelites. Therefore, the very first aspect of the Sanctuary that the Bible describes is the ark, (*aron*), repository of the sacred tablets of stone, over which is the *kapporet* with its two cherubs. The Torah testifies in the name of God: "And I shall meet with you there, and I shall tell you from above the *kapporet*, from between the two cherubs, which is on top of the ark of testimony, everything which I will command you [to communicate] to the children of Israel."

Moses even reiterates this notion of an ongoing revelation when he reviews the historical event at Sinai in his farewell speech to the Israelites: "God spoke these words to your entire assemblage from on the mountain amidst the fire, the cloud and the fog, a great voice which never ceases."

This is likewise emphasized in our classical blessing over the Torah: "Blessed are You... Who has chosen us from all the nations and has given

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[past tense] us His Torah. Blessed are You O Lord who gives [present tense] the Torah.” (Siddur, Morning Service)

The place where the revelation continued was originally between the cherubs above the ark of the Sanctuary; it therefore is quite logical that throughout the Second Temple – in the absence of the sacred tablets and the gift of prophecy – the Great Sanhedrin, sage interpreters of God’s word for every generation, sat within the Holy Temple in the office of the “hewn stone” or the “decisions” (the Hebrew word “gazit” means to cut or decide, to chisel a stone or to decisively cut through a problem). It is after all the function of the Oral Torah to keep God’s word alive and relevant in every time and in every situation. Apparently Nahmanides would insist that the main purpose of the Sanctuary was to teach and inspire Israel and humanity with the eternal word of the divine. From this perspective, after the destruction of the Second Temple, it is the synagogues and the study houses – our central institutions of Torah reading, learning and interpretation – which are the legitimate heirs to the Sanctuary.

The mystical and Hassidic interpretations see in the Sanctuary another purpose altogether: the building of a home in which the Almighty and Israel (and ultimately, all of humanity) will dwell together. The revelation at Sinai symbolizes the betrothal-engagement between God and Israel, with the marriage contract being the tablets of stone, the biblical laws. The commandment to erect a Sanctuary enjoins us to build the nuptial house in which the Almighty “bridegroom” unites with His bride – Israel.

Hence, the accoutrements of the Sanctuary are an ark-closet (repository for the tablets), a menorah-candelabrum and a table for the shewbread – the usual furnishings of a home – as well as an altar. Everyone knows that it is impossible to establish a family without every member being willing to sacrifice for another: each spouse for his or her partner, parents for children, and even children for the family unit. And if the Almighty created a world – albeit an incomplete, imperfect one – in which humanity can dwell, we Jews must create a more perfect Sanctuary so that God will feel more comfortable with us and be enabled to dwell in our midst here on earth.

From this perspective, the heir to the destroyed Holy Temples is the Jewish home, wherever it may be. It is because Judaism sees the home as the “mother of all religious institutions” that home-centered family ritual celebrations bear a striking parallel to the religious ritual of the Jerusalem Temple even to this day. The most obvious example of this is that mystical and magical evening known as the Passover Seder, modeled upon the Pascal meal in Jerusalem during Temple times, when every parent becomes a teacher whose primary task is to convey – through songs, stories, explication of biblical passages and special foods – the most seminal experience in Jewish history: the Exodus from our Egyptian servitude.

And every Shabbat and festival meal is a mini-Passover Seder. Even before the Friday sun begins to set, the mother of the family kindles the Shabbat lights, reminiscent of the priests’ first task each day: to light the menorah. The blessing over the Kiddush wine reminds us of the wine libations accompanying most sacrifices, and the carefully braided challot, loaves of bread, symbolize the twelve loaves of shewbread which were changed in the Temple every Friday just before dusk. Parents bless their children with the same priestly benediction with which the High Priest blessed the congregation in the Temple, and the ritual washing of the hands before partaking of the challa parallels the hand ablutions of the priests before engaging in Temple service.

The salt in which we dip the challa before reciting the blessing over bread is based upon the biblical decree, “You shall place salt on all of your sacrifices”, since salt, which is an external preservative, is symbolic of the indestructibility of God’s covenant with Israel. The songs that are sung and the Torah that is taught during a Friday night meal will hopefully further serve to transport the family participants to the singing of the Levites and the teachings of the priests in the Holy Temple. Such a Shabbat meal links the generations, making everyone feel part of the eternal people participating in an eternal conversation with the divine.

I believe that both views, the Sanctuary as continuing revelation, and the Sanctuary as the nuptial home between God and Israel, together express the fundamental significance of our Holy Temple.

The Person in the Parsha: R. Tzvi Hersch Weinreb

Neither More nor Less - This essay requires two introductory clarifications. First, this week, we recall the ancient requirement that each of us must contribute one half-shekel to the Holy Temple at this time of year to help fund the communal sacrifices. Therefore, we read the passage in Ki Tisa which alludes to this mitzvah.

Secondly, a phrase in this passage evokes within me the image of the seventh-grade teacher who introduced me to the Mussar Movement, a nineteenth century social and educational phenomenon that emphasized ethical behavior and advocated the study of biblical and talmudic texts from ethical perspectives. His name was Rabbi Simcha Zissel Levovitz, of blessed memory. He had studied in the famed Lithuanian yeshivot, witnessed their destruction, and escaped the Holocaust. He reached the shores of America just a few years before I was privileged to experience his tutelage.

I must confess that, to say the least, I did not then appreciate the wisdom that he tried to teach me. He spoke in broken English. He was understandably totally ignorant of the interests and preoccupations of a twelve-year-old Brooklyn boy in the early 1950s. Somehow, however, he was able to leave a lasting impression upon me, an impression which expands and deepens with every passing year.

There was an important fact about his origins that he never shared with our class but which I discovered much later in my life. He was the son of one of the most brilliant proponents of the teachings of the Mussar Movement, Rabb Yerucham Levovitz, of blessed memory. He reached the apex of his long career while serving as mashgiach, or spiritual guide, of the Yeshiva of Mir in pre-Holocaust Lithuania. He passed away shortly before the Holocaust and left scant published writings in his lifetime.

His son, my seventh grade rebbe, published several volumes of his teachings. These several volumes, well-edited and enriched by my Rebbe’s thorough hand and insightful intellect remain a cherished source of moral teaching for me. My own interests in psychology help me especially appreciate Rav Yerucham’s insistence that in order to be a moral and ethical person, one must know oneself well.

This brings us to this week’s “supplemental” passage. It begins with the command that all who are counted in the census must give a half-shekel as a *terumah*, a donation, to the Lord. “The wealthy must not give more, nor may the poor give less, than the half-shekel...”

Rav Yerucham, in the first volume of his *Da’as Chochmah U’Mussar*, finds this sentence challenging. He underscores the fact that the great medieval commentator Ramban insists that these are strict prohibitions, technical violations of biblical commands. No matter how destitute, the poor man sins if he does not manage to scrounge for the

Likutei Divrei Torah

required funds. More puzzling, the rich man sins if he donates more than the half-shekel.

Rav Yerucham wonders about this. He first attests to a fundamental premise of the Mussar Movement. All Torah prohibitions are meant to challenge our self-control, to test our ability to deny our temptations, to refrain from activities that we desire, whether they are forbidden foods, insulting others, or avoiding illicit relationships. What is the challenge to the rich person? Is he tested by being told that he may not give more? Even the richest of men, unless excessively stingy, would be upset if he was instructed not to write a check!

Rav Yerucham responds by clarifying the psychology of the rich man. The rich man seeks acclaim, adulation, power. He wants people to know how wealthy he is because that is how he can attain high positions in society. He wants to achieve positions of power even if he is totally unqualified to occupy those positions. Consider how many high positions in political and institutional life are filled by those whose only qualifications are their bank accounts!

Yes, argues Rav Yerucham, the rich man is indeed tempted to donate much more than a half-shekel to the Temple. He must, therefore, be instructed to control his impulse and to recognize limitations, be they intellectual, spiritual, or physical.

Rav Yerucham builds upon this insight by quoting another Medieval rabbinic sage, Rabbenu Yonah, who remarked, “The wise must guard his wisdom as the philanthropist guards his wealth.” As Rav Yerucham explains, “Just as the philanthropist must not be deluded into thinking that his wealth qualifies him to speak on matters that are beyond his ken, so must one who is wise in many respects not think that he knows it all.”

I would go further than Rav Yerucham, if that’s acceptable. For his reflections, profound and vital as they are, are limited to the rich and wise. But I maintain that just as the wealthy and the wise are prone to overestimate their capabilities, so are the poor prone to underestimate theirs.

Therefore, the Torah tells the poor person, “You are not as poor as you think. You can earn more, you can improve your position in life, you are encouraged to donate a half shekel just as your rich neighbor is required to donate.”

And so too, to those who are not considered wise: the message is that you are wiser than you think. You are capable of studying, of growing beyond what you believe are your limitations.

These are the lessons of the Mussar Movement. To those who are likely to think too much of themselves: don’t tread beyond your very real limitations. Be honest with yourself! Know your place. And to those of you who are too humble, too self-deprecating: know that you have untouched potential. You can go much higher than you can now imagine.

I close by changing “channels” from the Mussar approach to a Chassidic teaching of the great scholar, Admo”r Rebbe Avraham of Sochatchov, of blessed memory, a near-contemporary of Rav Yerucham.

He sees great significance in the fact that the public announcement that the half-shekel is due is declared just prior to the month of Purim and the month of Pesach. It is at this time of year that we all want to reconnect to the Jewish people and to the Almighty. But for the past months, we may have distanced ourselves from our Jewish community and may have alienated ourselves from the Lord. With the half-shekel, suggests the Sochatchover, we “buy our way” back into the community of Israel and thereby regain our membership in His people. That’s how we reconnect to the Almighty. That’s how we approach the holy days that lie ahead in the coming months. Not a bad deal for a half-shekel! [*Excerpted*]

In this week's *Parashah*, we read about the commandment to build a *Mishkan* / Tabernacle. The *Gemara* (*Berachot* 55a) relates: Betzalel, the lead artisan of the *Mishkan*, is named for his wisdom. When *Hashem* told Moshe, "Go tell Betzalel to make me a *Mishkan*, *Aron*, and *Keilim* / implements," Moshe went and reversed the order, telling Betzalel, "Make *Keilim*, an *Aron*, and a *Mishkan*." Betzalel replied, "Our teacher Moshe! When one builds a house, he builds the house first and then puts furniture in it. Yet you are telling me to make the furniture first and then the house! Where will I store the *Keilim* until the *Mishkan* is made?" Moshe answered, "Indeed, *Hashem* told me to make the *Mishkan* and then the *Keilim*. Were you perhaps *B'tzel Kel* / in the shadow of G-d--a play on the name 'Betzalel'--and so you knew?" [Until here from the *Gemara*]

R' Yaakov Moshe Charlap z"l (1882-1951; rabbi of Yerushalayim's Sha'arei Chessed neighborhood and *Rosh Yeshiva* of Yeshivat Mercaz Harav) explains: There is an expression, "Last in deed was first in thought." (We say this, for example, about *Shabbat*, in the poem *Lecha Dodi*. *Shabbat* was created last, but it was first in G-d's "thought.") Here, the ultimate goal of building the *Mishkan* was not the structure itself, but its contents; therefore *Hashem* said, "Make me a *Mishkan*, *Aron*, and *Keilim*"--the *Mishkan* first in deed and the *Keilim* last in deed, but first in thought. Of course, Moshe knew that the *Keilim* should be made last. However, being very attuned to G-d's "thoughts," he understood that the *Keilim* were the essence of the *Mishkan*, and he focused on them in transmitting *Hashem*'s command to Betzalel.

– Continued in box inside –

Shabbat

R' Aharon Eliezer Zilberman *shlita* (Brooklyn, N.Y.) writes: When the Torah describes the sacrificial offerings brought in honor of *Shabbat*, it says (*Bemidbar* 28:10), "The *Olah-offering* of each *Shabbat* on its own *Shabbat*." What is meant by "on its own *Shabbat*"? R' Tzaddok Hakohen Rabinowitz z"l (1823-1900; *Chassidic Rebbe* in Lublin, Poland) explains that every *Shabbat* has its own unique holiness, as reflected in the fact that every *Shabbat* has a different Torah reading. In this vein, R' Alexander Ziskind z"l (Grodno, Belarus; died 1794) writes in *Yesod V'shoresh Ha'avodah* (8:12) that a person should undertake some new service of *Hashem* every *Shabbat*. (R' Alexander Ziskind explains that this new service need not be something dramatic or momentous; it could be something as simple as formulating a new insight on the *Parashah* or clarifying, through studying commentaries, a *Talmudic* passage that one did not understand clearly before. Other suggestions that R' Alexander Ziskind offers include: making an effort every *Shabbat* to pray with more concentration, trying to purify one's thoughts a little bit more each week, undertaking to dedicate oneself to more and higher quality Torah study, and committing to being a bit more honest in business each week.)

R' Zilberman continues: R' Chaim ben Attar z"l (1696-1743) writes in his work *Ohr Ha'chaim* (*Bereishit* 2:3) that *Hashem* created the world with only enough staying power to last for six days. Each week, when we observe *Shabbat*, the world is recreated for another six days. Thus, *Chassidic* works note, every *Shabbat* truly is unique; there never was a *Shabbat* like this one, and there never will be another like it.

R' Zilberman concludes: Many works write that *Shabbat* is a time for *Teshuvah*. This need not refer to repenting from sins. Rather, if a person is always growing, he recognizes that his service of *Hashem* in the past, while appropriate for the level he was on at that time, was inadequate compared to his service today. This type of *Teshuvah* is attributed to R' Sa'adiah Gaon z"l (882-942; Egypt, *Eretz Yisrael* and present-day Iraq; author of the earliest known work on Jewish Thought), and it is something that every person can practice as he grows with every *Shabbat*. (*Ner Zahav* p.662)

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Harav Shmuel Elchanan ben Harav Binyomin Dimont a"h

"Speak to *Bnei Yisrael* and let them take a donation for Me, from every man whose heart motivates him you shall take My donation." (25:2)

Why does the verse switch from "a donation for Me" to "My donation"? R' Gavriel Wolf Margolis z"l (1847-1935, rabbi of Grodna, Belarus, and later Boston, Massachusetts) explains: The *Midrash Yalkut Shimoni* states that a blessing rested on the donations for the *Mishkan* so that a small amount went very far. Indeed, this must be so, for how else could the fundraising be completed in only two days?! As a result, even those who otherwise could not afford to make meaningful contributions were able to make significant donations. "From every man whose heart motivates him"--whether he can afford a large donation or not--"you shall take My donation"--I, *Hashem*, will turn it into something meaningful. (Torat Gavriel)

- Continued from front page -

When Betzalel "corrected" Moshe, Moshe said to him, "Were you perhaps *B'tzel Kel* / in the shadow of G-d." Shadows create contrast that enables us to tolerate and even use an otherwise blinding light. You, Betzalel, are apparently able to see that the bright light of the *Keilim*--first in *Hashem's* thought--needed to be filtered by being inside the *Mishkan*--first in deed. This parallels Creation itself, for our Sages say that *Hashem* "thought" of creating the world with the Attribute of Justice, but He saw that it could not be tolerated. Therefore, in practice He tempered the Attribute of Justice by filtering it through the Attribute of Mercy. This understanding is the wisdom of Betzalel to which the *Gemara* quoted above refers.

R' Charlap continues: The *Geulah* / ultimate redemption will also dazzle us like a blinding light, as we read (*Yeshayah* 60:1), "Arise! Shine! For your light has arrived, and the glory of *Hashem* has shone upon you." Therefore, R' Charlap writes based on the *Zohar*, the *Geulah* needs to be accompanied by shadows, which enable us to tolerate the great light. These shadows may take the form of support from the nations of the world--such as when King Cyrus of Persia supported the construction of the Second Temple or, in modern times, when the nations supported the creation of a Jewish homeland. Sometimes, to our sorrow, these shadows take the form of painful losses.

R' Charlap adds: When we see shadows, *i.e.*, when we see that the redemption appears to be coming about through natural means (*e.g.*, the support of foreign nations) that conceal the miracles taking place, we should not view that as diminishing the redemption's light. To the contrary, we should see it as nature being elevated. This is what the *Gemara* (*Yoma* 29a) means when it says: "Esther is the end of all miracles." Before the Purim story, we were accustomed to open miracles that did not occur within nature; they overpowered nature. *Megillat Esther*, in contrast, is the ultimate story of a miracle occurring completely within nature. It represents the "perfection" of miracles, so-to-speak, and hence it is the climax, the "end," of all miracles.

(Haggadah Shel Pesach Mei Marom p.82)

"Speak to *Bnei Yisrael* and let them take for Me a *Terumah* / donation." (25:2)

A *Midrash* asks: Why does *Parashat Terumah* follow *Parashat Mishpatim*? The *Midrash* answers: Thus it is written (*Tehilim* 119:121), "I practiced *Mishpat* / justice and *Tzeddek* / righteousness." [Until here from the *Midrash*]

R' Yitzchak Klein z"l Hy"d (rabbi of Kosice, Slovakia; killed in the Holocaust) explains: The word *Tzeddek* (literally, "righteousness") reminds us of *Tzedakah* / charity. Some people rationalize earning money dishonestly by saying that they will donate the profits to charity. No! says the *Midrash*. *Parashat Terumah*, which deals with making donations to the *Mishkan*, follows *Parashat Mishpatim*, which consists primarily of laws concerning financial dealings. "*Mishpat*" must precede "*Tzedakah*," the *Midrash* is teaching.

R' Klein adds: This is why our verse says "Take for Me a *Terumah*." When one gives charity, he should picture himself presenting it directly to *Hashem* Who, in the words of *Yeshayah* (61:8), "hates an offering [acquired] through robbery." (Birkat Avraham)

Rashi comments: "For Me" means "*Li'Shmi*" / "for the glory of My Name." [Until here from *Rashi*]

R' Yosef Karo z"l (1488-1575; Greece and Eretz Yisrael; author of the *Shulchan Aruch* and other works) writes: It says in our *Parashah*, "Take a donation for Me," and (verse 8), "Make a Sanctuary for Me." These verses hint that every act done for a holy purpose should include a declaration, "I am doing this for a holy purpose." This is similar to the custom that, when preparing a chair for Eliyahu Ha'navi at a *Brit Milah*, we speak the words, "This is the chair of Eliyahu Ha'navi." (Maggid Meisharim)

Similarly, R' Avraham Abele Gombiner z"l (influential *Halachic* authority; Poland; died 1682) writes: One should say about each item one buys for *Shabbat*, "This is in honor of *Shabbat*." (Magen Avraham 250:1)

Our Sages say, "Engage in Torah study and *Mitzvot* even if it is not *Li'shmah* / with the proper intention, for by acting not *Li'shmah*, one will eventually act *Li'shmah*."

R' Yaakov Niman z"l (*Rosh Yeshiva* of Yeshivat Ohr Yisrael in Lida, Poland and Petach Tikvah, Israel; died 1983) asks: Why, then, does *Rashi* emphasize here that donations toward building the *Mishkan* / Tabernacle should be given *Li'shmah*?

He answers: Our Sages teach that *Hashem* does not deny any person reward for his good deeds. Even a *Mitzvah* performed not *Li'shmah* is deserving of some reward, and that reward will be paid.

Nevertheless, writes R' Niman, creating a place for the *Shechinah* / G-d's Revelation to reside requires *Li'shmah*, as we read (25:8), "Make a Sanctuary for Me"--for My sake alone. (Darchei Mussar)

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 1450 • February 28, 2025 • Rosh Chodesh Adar 5785

REMAINS OF 4 SLAIN HOSTAGES RETURNED TO ISRAEL, FORENSIC TESTS ONGOING (i24NEWS 2/27/25)

Israel received coffins early Thursday from the Red Cross, after the alleged remains of four Israeli hostages murdered in captivity had been transferred to the international organization in the Gaza Strip.

The families of captives Itzik Elgarat, Shlomo Mansur, and Tsachi Idan announced on Wednesday that the bodies of their loved ones were among those who would be returned to Israel.

"The coffins were, with Egyptian mediation, handed over to an IDF force at the Kerem Shalom Crossing," the Prime Minister's Office said in a statement. "The initial identification process on Israeli territory has begun. The families of the hostages are being continuously updated and will be officially notified upon the completion of the identification process."

ISRAEL IS NOT LEAVING PHILADELPHI CORRIDOR, OFFICIAL SAYS (JPost 2/27/25)

Israel will not leave the Philadelphia Corridor in the Gaza Strip, an Israeli official said on Thursday.

"We will not allow the Hamas murderers to once again roam around with pickup trucks and guns on our border. We will not allow them to regain strength from smuggling," the source said.

According to the original ceasefire agreement, the IDF was supposed to reduce its presence on the Philadelphia Corridor and then withdraw from it completely over the course of the first 50 days.

Israel wanted to supervise the Philadelphia Corridor, but this request was rejected. According to foreign media reports, Israel was convinced of the need to withdraw from the area.

The prime minister will hold several consultations today on Gaza, the hostage deal and is expected to make a decision if/when to send a delegation either to Doha or Cairo, an Israeli official tells the Jerusalem Post. Hamas announced in a statement on Thursday morning that it renews its "full commitment to the ceasefire agreement, and confirm our readiness to enter into negotiations for the second phase of the agreement."

KNESSSET, BEN GURION AIRPORT ILLUMINATED ORANGE TO HONOR MURDERED BIBAS FAMILY (Times of Israel 2/26/25)

The Knesset, air traffic control towers at Ben Gurion Airport, and part of the President's Residence were lit orange in tribute to Shiri Bibas and her red-headed sons, Ariel and Kfir, murdered in captivity in 2023, ahead of their funeral on Wednesday.

Knesset Speaker Amir Ohana was set to open the day's plenum session on Wednesday at 11:00 with a minute of silence in memory of the Bibas family, Oded Lifshitz and everybody else killed in the Hamas-led attack on October 7, 2023, and during the following war.

The President's Residence said in a statement that it was lit up in orange "as a symbol of the memory of Shiri, Ariel, and Kfir Bibas, of blessed memory, who were cruelly murdered by terrorists, in captivity in Gaza.

"Today, after 509 days, Shiri and her little boys are being laid to rest, in a worthy grave in Israel. At this time, as the nation of Israel is hurting and bowing its head, the President's Residence is grieving with Yarden and members of the Bibas family," it said, referring to the boy's father, who was returned alive earlier this month.

"From within this grief, we will continue to pray for better days, and for the speedy return of all the hostages who are still held in Gaza — [the living] for rehabilitation at home, and [the dead] for burial in Israel," the statement

concluded.

Ben Gurion Airport also posted a series of photos on its official Instagram account showing its air traffic control towers lit up in orange, each bearing a large projection of a yellow ribbon, symbolizing the hostages' plight.

Orange has become a symbol of the family, both in Israel and abroad.

Last week, after the hostages were returned dead and forensically determined to have been murdered in captivity, the Foreign Ministry organized an initiative to light up landmarks around the world in orange, in their memory.

Yarden and Shiri Bibas, and their sons Ariel, 4, and baby Kfir, were kidnapped from their Kibbutz Nir Oz home on October 7, 2023, when thousands of Hamas-led terrorists stormed southern Israel to kill some 1,200 people and take 251 hostages, sparking the war in Gaza.

Hamas last Thursday released the bodies of hostages Lifshitz and the Bibas boys, with an unidentified Gaza woman whom the terror group said was Shiri Bibas. After Israel protested, Hamas on Saturday returned Shiri Bibas's body. Yarden Bibas returned alive on February 1.

Crowds lined the streets Wednesday morning to accompany the dead on their funeral procession. The ceremony itself will be broadcast, but not open to the public.

TERRORISTS CHAINED ELIYA COHEN TO OTHER HOSTAGES DUE TO FEAR OF RESCUE (Arutz-7 2/24/25)

Sigi Cohen, former hostage Eliya Cohen, who was released Saturday from Hamas captivity, shared some of her son's experiences during the period he was held hostage.

"It's a miracle that my son managed to escape the hell there, I'm still thrilled,"

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

Isaac Harrison and Chaim Kogan, Editors in Chief

Akiva Cohn, Yehuda Klavan, Daniel Muskat, Noah Silverberg, Editors

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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
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she told Kan Reshet Bet. "Every moment, I'm right next to him and embracing him endlessly, it gives me a lot of strength." She added that throughout her son's time in captivity, he did not know the fate of his girlfriend, Ziv, and assumed that she had not survived the massacre: "He was completely surprised. He thought that he would need to continue on without her."

Eliya told her that from the moment he understood that he had been kidnapped, he told himself, "I don't know when I'll get out of here, but now I live in Gaza, until they get me out." She added, "There were hard days with very little food and terrible treatment, they were bad."

Cohen also said that her son ate pitas, which were sometimes moldy, until the last few days of his time in captivity, when they stuffed him and the other hostages who were released.

"He gained seven or eight kilograms just in the past two weeks," she said.

"They would tie them to each other in chains the whole time, until it was announced that the deal would actually happen. I asked him why, and he explained that the captors were afraid that the IDF would come rescue them. If they came, [the terrorists] would manage to kill them first.

"In the beginning, captors treated them decently. After the four were rescued (in Operation Arnon - ed.), the treatment became terrible and more humiliating. The last seven months were much worse."

Regarding Eliya's friend, Alon Ohel, who is still held hostage in Gaza, Cohen said, "Eliya feels that he left a friend behind. He will not begin to truly heal, I see it on him. He wants to go to the Square (Hostages Square in Tel Aviv, where there are weekly rallies for the hostages - ed.)."

Upon his release from captivity, Eliya asked to meet Alon's parents, she added. "It was important to him to calm them, and to tell them that he is okay, considering the circumstances. He left him behind wounded. He asked them, 'Leave me,' but obviously the captors did not agree. Last week, Alon had a birthday, they tried to celebrate it, and asked for cookies from their captors."

IDF PRESENTS INVESTIGATION INTO OCTOBER 7 MASSACRE AT KFAR AZA (YNet 2/26/25)

An IDF investigation into the October 7 massacre in Kibbutz Kfar Aza was presented to the community on Wednesday. The kibbutz was overtaken by Hamas terrorists during the terror attack, resulting in the murder of 64 members and the abduction of 19 others. IDF representatives emphasized at the start of the briefing that the army failed to respond in time, taking hours to arrive at the kibbutz.

Brig. Gen. Rafi Milo, head of the Home Front Command, participated in the presentation. "There was a huge gap between how we perceived Hamas strategically and the reality. That was the concept," he acknowledged. Hundreds of community members attended the briefing held at Kibbutz Ruhama, where Kfar Aza residents are temporarily housed. Among the attendees was hostage survivor Amit Soussana.

Kfar Aza officials issued a statement following the presentation, describing the IDF's investigation as "shocking, difficult, and a further testament to the fact that Kibbutz Kfar Aza was overtaken on the cursed morning of October 7 by hundreds of terrorists, and its residents were abandoned. For hours, community members cried for help and fought almost alone, showing heroism and camaraderie against hundreds of murderers. The local defense team fought valiantly without any soldiers entering the kibbutz until late morning. Even when soldiers did arrive, it was without control or command."

The statement continued: "Sixty-four members of our community were murdered, 19 were abducted from their homes, and dozens of buildings were burned or severely damaged. This is an unimaginable failure of the IDF's command and defense apparatus. The investigation is thorough, but to the critical question of where was the IDF — there is no real answer."

The community emphasized that Israel has a moral obligation to bring home its members twin brothers Gali and Ziv Berman, and all the other hostages. It also called for ensuring that all security and physical conditions are met for the rehabilitation of Kfar Aza. "We will forever remember and honor the soldiers and security personnel who arrived, fought with determination, and

sacrificed their lives for us," according to a statement from the community.

Before the full investigation was presented, a general overview was given to the bereaved families from the kibbutz. Several of them, present at the meeting with Milo, shared that there was significant tension in the room and that the families left dissatisfied with the answers provided. "There was nothing in the investigation," they said, "They said it was an 'intelligence failure,' which is all we've been hearing for a year and a half. There was nothing new. They didn't focus on the data. They just apologized from start to finish."

One bereaved family member added: "Grieving parents were in tears. He (Milo) took responsibility, which we don't accept, claiming he regretted not going to fight that day. Why would he, as head of the Home Front Command, go fight? He said the main problem was that we became addicted to intelligence — and the intelligence said there were no irregularities."

Another family criticized the investigation, claiming it described events "as if they were in an alternate world — and we weren't there."

Earlier this month, Ynet reported new revelations about the massacre. The IDF's investigation, which will be published Thursday and has already been shared with communities in the Gaza border area, reveals a number of failures during the October 7 attack in Kfar Aza.

According to the investigation, in at least one instance, an IDF soldier mistakenly killed a civilian who had been abducted with his vehicle. The soldiers believed the individual was a terrorist and opened fire. The victim's family was recently updated on the findings but had initially suspected friendly fire. The investigation outlines a series of failures, including delays in the forces' arrival at the kibbutz and a failure to enter and engage Hamas terrorists, as the soldiers waited for further orders.

The investigation also revealed that, after some soldiers entered the kibbutz and cleared areas of Hamas fighters, they did not secure the area and left. It later emerged that terrorists returned to the kibbutz and continued their killing, abduction and destruction. Additionally, the evacuation of civilians, many of whom had gathered at the gas station outside the kibbutz, was not documented, which prevented forces from understanding who was still inside their homes and hindered further combat.

Another mistake in judgment was the decision to evacuate civilians to the gas station, which turned out to be a poor choice, as additional terrorists were present in the area. The soldiers assigned to protect civilians inside the station did not conduct external defense operations. The decision to evacuate kibbutz residents by bus on Route 232 toward the Sha'ar Hanegev Junction was also questioned, as the buses were unprotected and the area was still under attack. Fortunately, the buses were able to travel safely, despite the ongoing fighting.

The investigation also highlighted failures in handling the bodies of civilians, local defense team members, and security forces. The IDF and emergency services evacuated bodies to collection points in the kibbutz without documenting the location or circumstances of the deaths, which could have provided critical information for investigation and the victims' families.

Despite these findings, the kibbutz emphasized that "the forces that did eventually enter fought like lions, some knowing they wouldn't survive. IDF soldiers saved lives in Kfar Aza, and they rescued civilians from their homes despite everything."

ONE-FIFTH OF ISRAELIS DISPLACED BY WAR HAVE LOST THEIR JOBS, SURVEY SHOWS (Times of Israel 2/25/25)

One-fifth of Israelis who were forced to evacuate their homes after the October 7, 2023, Hamas onslaught are out of work, the Israel Democracy Institute said on Tuesday, underlining the broader cost to the Israeli economy from the 15-month war in Gaza with the terror group.

Tens of thousands of Israelis were evacuated from dozens of communities near the Gaza border in the wake of the Hamas assault from Gaza. Some 60,000 more were also evacuated from communities near the northern border when the Lebanese terror group Hezbollah began firing rockets at Israel in solidarity with Hamas on October 8, amid fears they could try and

replicate the Hamas assault.

Most spent months living in temporary accommodation, including in hotels across Israel, helped by government subsidies that added to the billions of dollars spent on the military during the war, but away from their jobs and livelihoods. The government has spent more than NIS 9 billion (\$2.5 billion) on the evacuation of Israelis since the October 7 attack, with some NIS 6 billion going to payments to hotels and property owners.

Just over a third (39%), had returned to their homes, according to the survey, conducted in December and January by the non-partisan IDI think tank, while most of the areas in the north that were subjected to months of incessant rocket fire from Hezbollah in southern Lebanon were still deserted.

But 19% of evacuees in employment before the war were out of work when the survey was conducted, according to the IDI report, highlighting the cost to an economy that grew by just 1% in 2024. Another 3% were called in to reserve military duty.

Around a third of Israeli households have reported a fall in their incomes since the start of the war, a proportion that reached as high as 44% among households in the north and south, where economic activity in businesses, tourism and the agricultural sector was severely impacted. The national average is 35%.

"The fact that around 15 months since the outbreak of the war, a majority of self-employed/freelance evacuees are still reporting a decrease in the scale of their business activity due to the war highlights the urgent need to create a clear and ordered mechanism that will provide an immediate response to this population group during emergency situations, such as wars, pandemics, and other extreme events that are beyond their control," said authors of the IDI report Daphna Aviram-Nitzan and Omer Cohen.

Aviram-Nitzan and Cohen said the mechanisms should be "similar to the existing mechanisms for assisting salaried workers, who in times of crisis are entitled to a security buffer, whether by means of [providing] unpaid leave or receiving unemployment benefits."

The Bank of Israel said in October that the sharp slowdown in economic activity in northern areas of Israel as a result of the war would add to the pressures on an economy already squeezed by higher spending on defense and a shortage of labor in key sectors including construction.

IDF RELEASES FOOTAGE OF ASSASSINATION OF NASRALLAH ON DAY OF FUNERAL (JPost 2/23/25)

The IDF on Sunday released video footage of its assassination of former Hezbollah chief Hassan Nasrallah, which took place on September 27, 2024, on the same day as his funeral.

That day, F-15I aircraft from the 69th fighter squadron at 6:20 p.m. dropped close to 100 bombs on Hezbollah's underground headquarters in the heart of Beirut, killing the terror group's chief of 32 years and reordering the region.

Nasrallah was killed, alongside Ali Karaki, Hezbollah's new military chief designate and current commander of the southern front, who the IDF had just missed, as well as other Hezbollah commanders.

The attack involved a decade of intelligence collected both by the IDF and the Mossad, as well as a variety of last-minute deceptions to ensure that Nasrallah would not flee the area.

It also involved GBU-31 bunker-buster bombs in order to drive down deep enough under the large residential building in Beirut where the headquarters was hidden.

IDF Brig. Gen. Amichai Levine, the newly appointed commander of the IAF's Hatzetim Airbase, said at the time that a large number of aircraft dropped additional bombs one after the next every few seconds to ensure there was no way Nasrallah could survive.

Ironically, Levine also added that it was his birthday and that taking out Nasrallah was an unusually good birthday present.

Despite the stunning attack by the air force and expectations that Hezbollah might finally fire its full arsenal of likely still over 100,000 rockets (out of a pre-war over 150,000 rockets) on Israel, the terror organization had only fired 90 rockets on the Jewish state following Nasrallah's death that day.

In the broader sense, the IDF at the time correctly predicted that it believed that the death of Nasrallah could: 1) potentially bring Hezbollah to a ceasefire, which would make the northern border sufficiently secure for Israel's 60,000 evacuated residents from there; 2) bring Hamas back to the negotiating table to exchange Israeli hostages.

The underground command center was embedded beneath a residential building, the IDF noted in its report, where Nasrallah and his top commanders were coordinating terrorist activities against Israel at the time of the attack.

During Nasrallah's 32-year leadership of Hezbollah, he was responsible for directing nearly all of the group's major terror operations and strategy, including attacks on Israeli civilians and soldiers, as well as international attacks that killed other nationals worldwide.

Under his command, Hezbollah joined Hamas in attacking Israel with rockets on October 8, 2023, further escalating violence in the region.

Nasrallah had ordered thousands upon thousands of attacks on Israel over the last year with rockets, anti-tank missiles, and drones.

'OCTOBER 7 WAS NOT AN ACCIDENT—IT WAS A DISEASE THAT SPREAD THROUGH THE MILITARY' (YNet 2/26/25)

Nearly 17 months after Hamas' October 7 attack, the IDF's top leadership convened to review findings from the military's internal investigation. Among the 600 commanders present, Brig. Gen. Yossi Sariel, head of the military intelligence Unit 8200, drew the most attention, having already assumed responsibility and announced his resignation. He is set to be replaced in two weeks.

Sariel delivered a scathing critique of Chief of Staff Lt. Gen. Herzl Halevi and the investigation process, arguing that the inquiry failed to ask the most crucial questions and fully assume responsibility, instead shifting blame onto others.

Sariel's criticism was professional, not personal. He and Halevi have been close friends for years, dating back to Sariel's time as an intelligence officer under Halevi's command in the IDF's 91st Brigade.

"On October 7 at 06:29, I did not fulfill my mission as expected by my commanders, myself and—most importantly—the citizens of this country that I love so much," he said. "I failed. This cannot be undone, and I bow my head and ask for forgiveness."

He detailed the thorough, six-day probe conducted within the Intelligence Directorate, involving all active and reserve colonels and brigadier generals.

"It was intense, earth-shattering. At times, I feared the intelligence apparatus would collapse, but because of these investigations, you now have a comprehensive inquiry," Sariel said. He invited those present to read the full 148-page report documenting the mistakes and failures of Unit 8200.

Sariel also addressed systemic military failures, saying, "October 7 was not an accident—it was a disease that spread through the military. We failed to investigate how it spread, and that critical question remains unanswered." He criticized the IDF for neglecting strategic assessments, particularly regarding Hamas' growing military capabilities.

He pointed to key intelligence failures, noting that Hamas leader Yahya Sinwar had identified two conditions that would have deterred his attack: IDF tanks positioned at the border and drones in the air. "We saw Hamas activating SIM cards and mobilizing emergency assets, yet we failed to respond. If we had deployed even minimal deterrence measures, the attack might never have happened," he argued.

Sariel accused senior commanders of avoiding accountability. "Had we made just two decisions that night—to move the tanks and launch the drones—Hamas would have scrapped its plan, except for a single unit that would have been neutralized. If that had happened, would anyone here have said the success wasn't theirs? Would they have passed the credit to the Air Force? Or would they have taken their share of the glory?"

He concluded by warning that the IDF's failure was not just operational but cultural. "We did not see Hamas as an army, so we allowed it to remain at our border, minutes from civilian communities. We believed the land barrier

and intelligence units alone would secure us. That was a fundamental flaw in our military structure and values," he said.

Referencing past political statements, Sarel remarked, "A politician once said he was responsible for a disaster but not to blame," alluding to former Public Security Minister Amir Ohana's response to the 2021 Mount Meron tragedy. "We in the military often looked down on politicians who were not raised on our values of real responsibility. But when we win, the entire military takes credit, and when we fail—suddenly, it's only the lower ranks who are to blame."

IRAN RECRUITED AN ISRAELI TO PHOTOGRAPH THE HOUSE OF ISA DIRECTOR (Arutz-7 2/27/25)

During the past month, Daniel Kitov, a 26-year-old resident of Petah Tikva, was arrested by Israel Police and ISA last month. He is suspected of carrying out various missions for a hostile foreign entity.

The investigation revealed that Kitov had been in contact with an Iranian agent for several months, carrying out dozens of acts, such as graffiti in Petah Tikva and Rosh Ha'ayin, in exchange for payment.

Furthermore, the investigation found he was asked to photograph the home of ISA director Ronen Bar and military bases, and was questioned about possible contact with air force pilots, although these tasks were not completed. He also offered to photograph the home of Knesset member Benny Gantz, but this task was not carried out.

The investigation showed that Kitov understood he was in contact with an Iranian operator, based on media reports and his searches on the subject.

This morning (Thursday), a severe indictment will be filed against him in the Lod District Court for contact with a foreign agent.

The security forces stated that intelligence and terror elements continue their efforts to recruit Israelis for security and terror missions. They warn Israeli citizens and residents against engaging with foreign agents.

"All security bodies will act to severely prosecute any parties involved in such activities and urge the public to report any suspicious contacts immediately."

ISRAEL VOTES AGAINST UKRAINE AT UN GENERAL ASSEMBLY, ALONGSIDE US, RUSSIA (JPost 2/24/25)

Israel has voted against an "advanced, comprehensive, just, and lasting peace in Ukraine" at the United Nations General Assembly, the European Union stated in a post on X/Twitter on Monday.

The post shared that 93 countries voted in favor of the resolution, while 18 countries, including Israel, opposed it. Israel's stance places it alongside nations such as Russia, North Korea, and the United States.

According to an exclusive from Maariv, in a related development, US senators sent a letter to Ukrainian President Volodymyr Zelensky following appeals from members of Neturei Karta—a small ultra-Orthodox Jewish group known for its anti-Zionist stance—who sought to prevent Israelis from traveling to Uman in Ukraine.

The city of Uman is a pilgrimage site that is visited by thousands of religious Israeli Jews annually, despite the ongoing war between Ukraine and Russia and safety concerns pertaining to travel in the country, according to a previous article from The Jerusalem Post.

Senior officials in Uman have indicated that the Ukrainian government is reviewing the request, raising concerns over potential diplomatic tensions between Israel and Ukraine.

As relations between the two countries continue to evolve, Israel's UN vote and the Uman travel dispute could further impact future ties.

ISRAEL'S DEADLY MISCONCEPTION OF HAMAS LIVES ON (Dror Eydar, Irsrael Hayom 2/26/25)

The misconception lives and breathes. Hezbollah has embarked on a war of annihilation against us, and on Sunday we allowed them to bury their leader, the persecutor of Jews. This was an enemy gathering calling for our destruction. We have shamefully become accustomed to it. Isn't it time to change the rules dictated by our enemies?

The conception that led us to October 7 was not the assumption that Hamas was deterred and therefore would not attack – that was just its practical expression. It is a worldview, justified and detailed in thousands of studies, position papers and research books, according to which our enemies think similarly to us. They "prefer the suffering of peace over the suffering of war," as Israelis continue to recite with reckless naivety, who in their consciousness still live in October 6.

This misconception was the soul of the Oslo Accords, which assumed that at the heart of the conflict there are two national movements, and if each movement gets half of what it wants, we will achieve peace. Logic says: "Two people holding a garment, one saying it's all mine and the other saying it's all mine – they shall divide it" (Babylonian Talmud, Baba Mezia 2a). After all, we thought, the other side also wants a good future for their children.

Well, while we recognized the Palestinian nationality – although it was invented to wage war against us – the other side never recognized Jews as a nationality, as a people entitled to national self-determination in their historical homeland.

And we're not talking about Hamas, but about the Palestinian Authority, which in Article 20 of its charter states that Jews are not a nation but a religion. This is a genocidal article: a group of terrorists in suits, paying salaries to Jewish murderers as part of their annual budget, erases us from the family of nations after more than 3,300 years as a people. That is the basic assumption: if we just talk, convince, and explain, we can compromise and reach peace and coexistence and quiet and other empty terms like cardboard props in an absurd play, which blinded us from seeing the cruel reality clearly.

Based on this perception, security agencies and Israeli governments for generations promoted the idea of economy in exchange for quiet. Current coalition critics repeat that Prime Minister Benjamin Netanyahu's governments allowed money transfers to Hamas from Qatar. This is true, but everyone thought that way. I served as ambassador under the Lapid and Bennett government as well, and was asked to promote the plan of then Foreign Minister Yair Lapid, which was sent to all our embassies, concerning "economy for security in Gaza." In September 2021, Lapid detailed: "We need to go for a multi-year, large move of economy for security. This is a more realistic version of what was previously called 'reconstruction for demilitarization.' The purpose of such a move is to create stability on both sides of the border – security, civilian, economic and political."

He also said: "If Gaza residents want to live, they will have to demand that Hamas maintain quiet as long as a process of building and rehabilitation takes place." At the end of his remarks, he noted: "Prime Minister Bennett and Defense Minister Gantz know the position and support the principle behind it." This was the conception shared by the security, bureaucratic and political establishment. True, there were those who opposed it, but unfortunately they were scorned and presented as "extremists" and "messianic" and warmongers.

On December 6, 2022, N12 reporter Sapir Lipkin published a story about Mohammed al-Emadi, the Qatari envoy for Gaza reconstruction. She talked about the \$30 million he distributes "every month to about 100,000 needy families in the Strip to create quiet." Lipkin noted that "Hamas has already become addicted to this grant," and added: "The defense establishment continues to lead steps for the reconstruction of the Gaza Strip... based on the perception that civilian measures are the key to security quiet and stability in the region." Conception.

No more. Remember how the barbarians murdered with their own hands the toddlers Kfir and Ariel Bibas and their mother Shiri, and then abused their pure bodies to present them as if they were killed by IDF bombing. This is the pinnacle of their achievements – murdering Jewish babies – and for this they are willing to be destroyed and live in mud. They don't think like us. "For their rock is not like our Rock, and our enemies are (not) foolish" (Deuteronomy 32:31). No economic rehabilitation will solve the problem. The moment they can, they will try to slaughter us again, even if they know they will be destroyed by that. We must not return to the conception.



The Greater Washington Community Kollel SHABBOS DELIGHTS

TORAH MINUTE

IN MEMORY OF RABBI KALMAN WINTER ZT"L

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

This week's Torah reading is Parshas Terumah. It features the first synagogue building campaign. The Jewish nation was asked to contribute gold, silver, copper, precious stones, wool, craftsmanship, etc. to construct the "*Mishkan*," the sanctuary. It would be the chosen place where the "*Shechinah*," G-d's spirit, would reside. The Hebrew roots of the word *Mishkan*, sanctuary, and *Shechinah* are one.

The word "*Mishkan*" has an alternate meaning- "*mashkon*," security. G-d held his sanctuary and subsequent temple as a security for our observance and fidelity to Torah. Failure to fulfill our national religious destiny would result in the forfeiture of our Temple and His presence therein. Two times in our long history we have had to endure our Temple being destroyed and dispersal into exile.

However, lest we feel bereft and estranged from G-d and His sanctuary, says the verse, Chapter 25, verse 8, "And make for me a sanctuary that I will dwell in their midst." The text reads, "in their midst" in the plural, rather than "in its midst," to teach us, says the Zohar, that we are to make a sanctuary in the heart of each and every Jew. It is an obligation of every man and woman to create a personal sanctuary, a place of holiness and sanctity within ourselves to elevate our physical, material self, and transform it into an altar of service to G-d. Through the instruction and guidance of Torah, we are to inject the sanctity and holiness of the *Mishkan* and all of its vessels into our being and create a Temple of G-d therein.

Our observance of *mitzvos*, the commandments – *Kashrut*, Shabbos, prayer, morality, honesty, kindness and charity, etc.– makes us so spiritual, special, and unique that we become and construct our own "*Mishkan Ma'at*", miniature sanctuary, worthy of having G-d's *shechina*, spirit, literally reside and take residence in our physical being.

Mitzvah by *mitzvah*, brick by brick, we build daily our very own *Mishkan*.

Wishing you a Good Shabbos!

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TABLE TALK

Point to Ponder

The Keruvim shall be with wings spread upward... with their faces toward one another... (25:20)

They had the image of a child. (Sukkah 5a)

He stationed at the east of Gan Eden the Keruvim... (Bereishis 3:24)

The Keruvim were destructive angels. (Rashi)

How could one word mean two opposite things? Furthermore, how does Rashi know that here it means the innocent face of a child, and there it refers to destructive angels?

Parsha Riddle

Who was disappointed when the Mishkan was completed?

Please see next week's issue for the answer.

Last week's riddle:

An eye in place of an eye... (21, 24) If he blinded his fellow man's eye, he gives him the value of his eye. (Rashi) Where in the verse is there a hint to this halacha?

Answer: The literal translation of the verse is "An עין (eye) below an עין (eye)." The letter below Ayin ע is Pey פ; the letter below Yud י is Chof ח; the letter below Nun נ is Samech ס. The letters below the word Ayin (Eye) spell כסף/Kesef (money). (Vilna Gaon).

HATORAH V'HAMITZVAH

HALACHA INSIGHTS FROM THE PARSHA

In parashas Terumah (25:10-16), Hashem commands Moshe and the Children of Israel to make an Ark:

They shall make an Ark of acacia wood ... You shall cover it with pure gold ... You shall place in the Ark the Testimonial-tablets that I shall give you.

The final Biblical mention of the Ark is a cryptic verse in Divrei HaYamim II (35:3)

[King Yoshiyahu] then said to the Levites, who taught all of Israel, who were consecrated to Hashem, "Place the Holy Ark in the Temple that Shlomo son of Dovid, the King of Israel, built. Then you will no longer have any carrying on your shoulder; so now serve Hashem your G-d and His people Israel.

The Talmud interprets this to mean that King Yoshiyahu buried the Ark, in anticipation of the exile of the Jewish people (Yoma 52b). Elsewhere, however, the Talmud cites opinions that the Ark was exiled to Babylonia (*ibid.* 53b). Some commentators suggest that both traditions may be correct: King Yoshiyahu buried the Ark, but it was subsequently unearthed by the conquering Babylonians and exiled by them to their country (*Gevuras Ari ibid.* 53b [*milum*], *Sha'ar Yosef Horayos* 12a).

All apparently agree, however, that there was no Ark in the Second Temple. But whether the ark was permanently hidden or exiled to Babylonia, why did the Jews not make a replacement for it when they built the Second Temple? Many commentators suggest that the primary purpose of the Ark was to house the Tablets, and so insofar as the Tablets had not been recovered, there was no point in making a new Ark (*Minchas Chinuch* 95:9).

The truth is that the Mishnah implies that it was the will of G-d that the Ark remain hidden:

There was an incident involving a certain priest who was occupied with various matters, and he saw a floor tile in the woodshed that was different from the others. He came and informed his friend of the uneven tile, but was unable to finish his report and provide the exact location of the tile before his soul departed from his body. And consequently they knew definitively that the Ark was buried there, but its location was meant to be kept secret. (*Shekalim* 6:1, cited in *Yoma* 54a)

But whether such an incident could have justified the decision to do without an Ark in the Second Temple is a question beyond the scope of this article.

PRESENTED BY

RABBI YITZHAK GROSSMAN, ROSH CHABURAH

KIDS KORNER

Who Am I?

#1 WHO AM I?

1. My name is misleading.
2. I exist today.
3. Always burning.
4. I'm in the east even though I am the...

#2 WHO AM I?

1. Three yet one.
2. My occupant was more valuable than me.
3. Crowned.
4. Put a lid on it.

Last Week's Answers

#1 Payment for stealing (Sometimes I am single, For secret I am double, Selling or slaughtering increases me, I can even be five times.)

#2 Following the majority (I am for a doubt, I am better than chazaka, For life I need two, My rule only applies to movers.)

KOLLEL BULLETIN BOARD

Shabbos of Inspiration at YISE

Friday Night

5:45pm Mincha & Kabbalas Shabbos led by **Simcha Jacoby**

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Small Beis Midrash

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Parshas Terumah - Feb. 28-March 1

Shabbos Morning

Haishkama Minyan Shiur Rabbi Yitzhak Grossman

8:45am Main Minyan Shacharis & Mussaf led by **Simcha Jacoby**

Dvar Torah: Rabbi Menachem Winter, Rosh Kollel

Temple Times; Temple Pines

Minyan Sefardi (8:00am)

Dvar Torah: Rabbi Yitzhak Mandel

Shabbos Afternoon

4:15pm - Women's Class

The Many Halves of a Whole: The Power of the Half-Shekel

Mrs. Sara Malka Winter

Home of Mrs. Fran Broder: 11801 Clintwood Place

4:55pm - Shiur before Mincha

Sounds of the Soul: Music in the Megillah, in Tefillah & In Torah

Rabbi Hillel Shaps

Belonofsky Sanctuary

6:05pm - Shiur after Mincha

Clear and Present Danger: The Parameters of Pikuach Nefesh

Rabbi Yitzhak Grossman

Belonofsky Sanctuary