

PARSHAS TZAV

ADAR-II 20, 5784 MARCH 29-30, 2024



THE Shul



WEEKLY MAGAZINE

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"...Command Aaron and his sons, saying, This is the law of the burnt offering: That is the burnt offering which burns on the altar all night until morning, and the fire of the altar shall burn with it." (Leviticus 6:2)

SHABBOS PARSHAS

TZAV

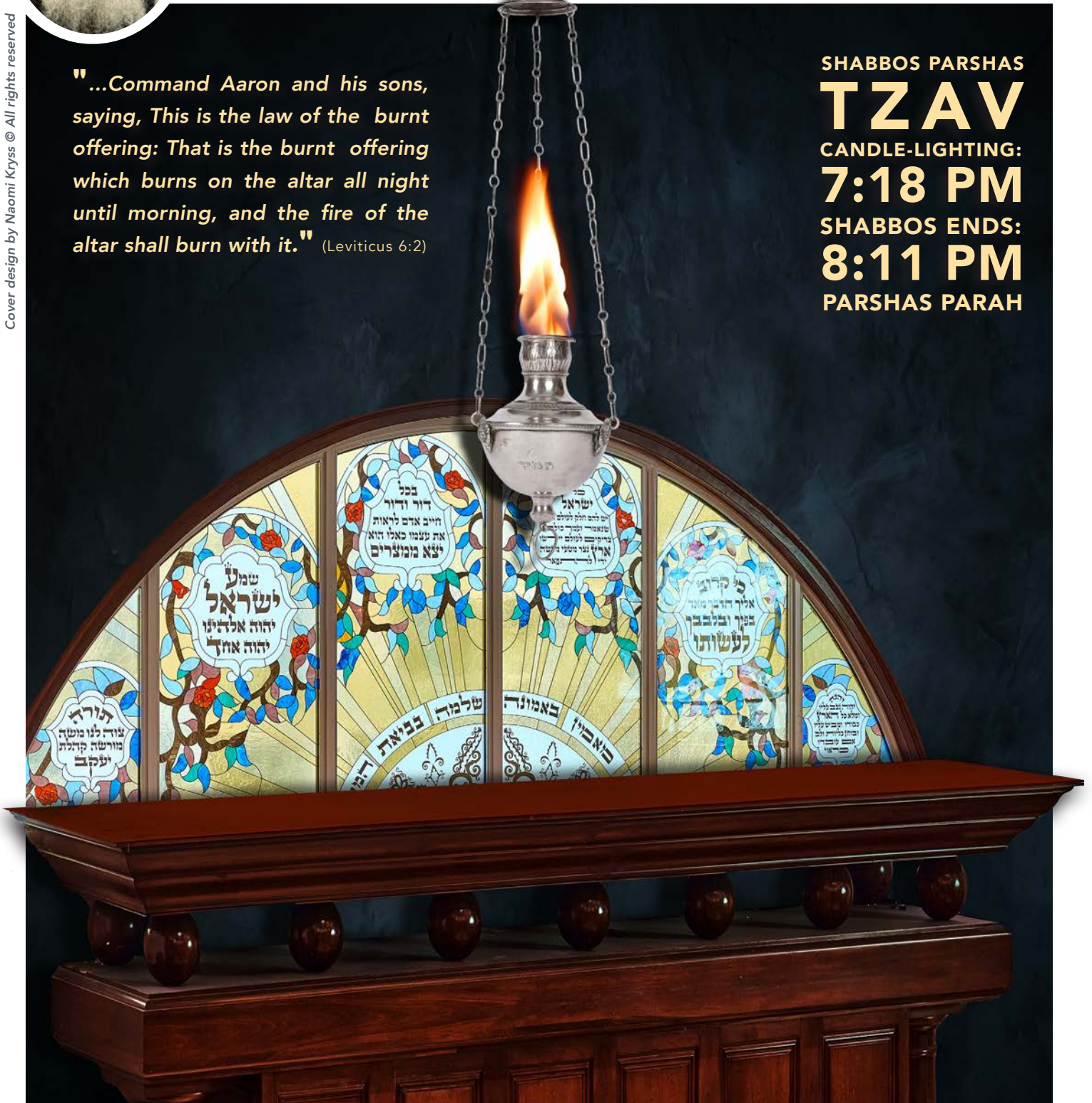
CANDLE-LIGHTING:

7:18 PM

SHABBOS ENDS:

8:11 PM

PARSHAS PARAH



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WEEKLY PRAYER TIMES

FRIDAY NIGHT

Candle-Lighting	7:18 PM
Shabbos Ends	8:11 PM
Early Mincha	6:05 PM
Mincha followed by Kabbalas Shabbos	7:20 PM
Sephardic Mincha / Kabbalat Shabbat	7:15 PM

Next Week Shabbos: Shemini

Candle-Lighting	7:22 PM
Shabbos Ends	8:15 PM

SHABBOS

Hashkama Minyan	7:15 AM
Shacharis Main Minyan	9:00 AM
Sephardic Shacharit Minyan	9:00 AM
Children's Programs	10:00 AM
Shacharis Upstairs Minyan	10:00 AM
*Kiddush Following the Service	
Daf Yomi	6:00 PM
Main Mincha	7:05 PM
Sephardic Mincha	7:00 PM
Shabbos Ends / Maariv / Havdalah	8:11 PM
*Video of the Rebbe following the Service	

ZMANIM HALACHIC TIMES SUNDAY, MARCH 31st

Alot Hashachar / Dawn	6:00 AM
Earliest Talit & Tefillin	6:31 AM
Netz Hachama / Sunrise	7:12 AM
Latest Shema	10:16 AM
Latest Shacharit	11:19 AM
Chatzot / Midday	1:24 PM
Earliest Mincha	1:57 PM
Plag HaMincha	6:23 PM
Shekiah / Sunset	7:37 PM
Tzeit Hakochavim / Nightfall	8:01 PM

WEEKDAY DAVENING SCHEDULE

SHACHARIS MONDAY - FRIDAY

Main Minyan	6:50 7:30 9:00 9:30 AM
Sephardic Minyan	8:00 AM

SUNDAY SHACHARIS

Main Minyan	8:00 9:00 AM 9:45 AM
Sephardic Minyan	9:00 AM
*Daily Chumash & Tanya after every Minyan	

MINCHA / MAARIV SUNDAY - THURSDAY

Early Mincha	2:00 PM
Main Minyan Mincha	7:25 PM
<i>*Followed by Maariv After Nightfall</i>	
Sephardic Mincha / Maariv	7:20 PM
Late Maariv	10:00 PM

CYS CLASS SCHEDULE

<https://zoom.us/j/6457054016>

Password: 699576

*This link is only used if there is no additional link

MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY
7:30 am - 8:15 am CHASSIDUS Treatise of the Lubavitcher Rebbe Followed by CHITAS SYNOPSIS Chumash, Tanya, Rambam's book of Mitzvos Rabbi Zalman Lipskar (Men & Women) PHL-101 / PHL-301 / PHL-501/ PHL-320	7:30 am - 8:15 am CHASSIDUS Treatise of the Lubavitcher Rebbe Followed by CHITAS SYNOPSIS Chumash, Tanya, Rambam's book of Mitzvos Rabbi Zalman Lipskar (Men & Women) PHL-101 / PHL-301 / PHL-501/ PHL-320	7:30 am - 8:15 am CHASSIDUS Treatise of the Lubavitcher Rebbe Followed by CHITAS SYNOPSIS Chumash, Tanya, Rambam's book of Mitzvos Rabbi Zalman Lipskar (Men & Women) PHL-101 / PHL-301 / PHL-501/ PHL-320	7:30 am - 8:15 am CHASSIDUS Treatise of the Lubavitcher Rebbe Followed by CHITAS SYNOPSIS Chumash, Tanya, Rambam's book of Mitzvos Rabbi Zalman Lipskar (Men & Women) PHL-101 / PHL-301 / PHL-501/ PHL-320	7:30 am - 8:15 am CHASSIDUS Treatise of the Lubavitcher Rebbe Followed by CHITAS SYNOPSIS Chumash, Tanya, Rambam's book of Mitzvos Rabbi Zalman Lipskar (Men & Women) PHL-101 / PHL-301 / PHL-501/ PHL-320
7:40 am - 8:40 am DAF YOMI Rabbi Dov Schochet (Men Only) TXT-220 / TXT-601 Zoom: Meeting 9339617239 Passcode: 8CnDsu	7:40 am - 8:40 am DAF YOMI Rabbi Dov Schochet (Men Only) TXT-220 / TXT-601 Zoom: Meeting 9339617239 Passcode: 8CnDsu	7:40 am - 8:40 am DAF YOMI Rabbi Dov Schochet (Men Only) TXT-220 / TXT-601 Zoom: Meeting 9339617239 Passcode: 8CnDsu	7:40 am - 8:40 am DAF YOMI Rabbi Dov Schochet (Men Only) TXT-220 / TXT-601 Zoom: Meeting 9339617239 Passcode: 8CnDsu	7:40 am - 8:40 am DAF YOMI Rabbi Dov Schochet (Men Only) TXT-220 / TXT-601 Zoom: Meeting 9339617239 Passcode: 8CnDsu
9:00 am - 10:00 am HEBREW FOR BEGINNERS Ms. Sari Weinberg (Men & Women) HBR 101	8:45 am - 9:45 am HEBREW FOR BEGINNERS Ms. Sari Weinberg (Men & Women) HBR 101	9:35 am - 10:00 am MEGILLOT Mishlei - Book of Proverbs Rabbi Dov Schochet (Men & Women) TXT-121	9:55 am - 10:55 am TANYA IN ENGLISH Mrs. Vivian Perez (Women Only) PHL-320/PHL-501 Zoom: Meeting 830-3518-3431 Passcode: 111111	
10:00 am - 11:00 am KASHRUS 1 Ms. Sari Weinberg (Men & Women) LAW 101	9:55 am - 10:55 am TANYA IN SPANISH Mrs. Vivian Perez (Women Only) PHL-320/PHL-501 Zoom: Meeting 830-3518-3431 Passcode: 1111	10:10 am - 11:30 am PARSHA OF THE WEEK Rebbetzin Chani Lipskar (Men & Women) TXT-112 / TXT-113 / TXT-501	10:55 am - 11:10 am PARSHA IN ENGLISH Mrs. Vivian Perez (Women Only) PHL-320/PHL-501 Zoom: Meeting 830-3518-3431 Passcode: 540360	
11:00 am - 12:00 pm REINTRODUCTION TO JUDAISM Rabbi Sholom D. Lipskar (Men & Women) TXT 110/TXT 501	11:00 am - 12:00 pm IN DEPTH ANALYSIS OF A MITZVAH BASED ON THE WEEKLY TORAH PORTION Rabbi Shea Rubinstein (Men & Women) TXT-201 / TXT-211 / TXT-601	11:30 am - 12:15 pm TANYA Rabbi Sholom Lipskar (Men & Women) PHL-320 / PHL-502	11:15 am - 12:00 pm PARSHA OF THE WEEK Rabbi Shea Rubinstein (Men & Women) TXT-112 / TXT-113 / TXT-501	
12:15 pm - 1:00 pm EARLY ROMAN HISTORY & THE JEWS Reb Mendel Korf (Men & Women) HIST 102/502	12:00 pm - 1:00 pm PIRKEI AVOT Rabbi Dov Schochet (Men & Women) ETH-101	12:30 pm - 1:30 pm PARSHA IN SPANISH Mrs. Vivian Perez (Women Only) PHL-320/PHL-501 Zoom: Meeting 830-3518-3431 Passcode: 1111	12:00 pm - 1:00 pm BOOK OF JUDGES Rabbi Dov Schochet (Men & Women) TXT-120	
1:00 pm - 2:00 pm LAWS OF SHABBOS Rabbi Dov Schochet (Men & Women) LAW 150-154/LAW 502	1:00 pm - 2:00 pm CHASSIDIC PHILOSOPHY FOR THE 21st CENTURY Rabbi Zalman Lipskar (Men & Women) PHL 301-501	7:30 pm - 9:30 pm TRAUMA Guest Speakers (Men & Women) PHL 120 / 560 <i>See flyer on page. 26</i>	1:00 pm - 2:00 pm THE RISHONIM & MODERN TIMES Mr. Michael Gandelman (Men & Women) TXT 401/TXT 691	
8:45 pm - 9:45 pm PARSHA IN SPANISH Rabbi Shea Rubinstein (Men & Women) TXT-112 / TXT-113 / TXT-502	8:00 pm - 9:00 pm PRACTICAL LIVING WITH THE TORAH & TANYA Rabbi Sholom D. Lipskar (Men & Women) PHL 320 / PHL 520		2:00 pm - 3:00 pm HEBREW INTERMEDIATE Ms. Sari Weinberg (Men & Women) HBR 301	

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ERUV INFORMATION

We would like to emphasize that every Erev Shabbos, individuals should call the Eruv Hotline to make sure that the Eruv is operational prior to carrying on Shabbos.

The number is 305-866-ERUV (3788). The Eruv message is recorded approximately two hours prior to Candle-Lighting.

To pay your annual Eruv dues visit:
www.miamibeachervuv.org

Surfside: The Eruv in Surfside now includes the walking paths along the beach. Pushing strollers and carrying is permitted on the paths, but not beyond the path or onto the beach.

Bal Harbour: The Eruv in Bal Harbour includes the inner (western) walking path only. The pier at Haulover Cut is not included.

Bay Harbor Islands: The Eruv in Bay Harbor Islands includes the entire perimeter of both islands in Bay Harbor

including the small bridge connecting to Surfside.

Indian Creek Island: The entire island of Indian Creek is EXCLUDED from the Eruv, including the bridge.

HATZALAH

THE NUMBER TO KNOW IN AN EMERGENCY
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www.HSEMS.org

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OUR REBBE'S PARSHA MESSAGE

BASED ON THE TEACHINGS OF THE LUBAVITCHER REBBE

INFORMATION RETRIEVED FROM CROWNHEIGHTS.INFO



Rabbi Elazar would give a coin to a pauper and only then he would pray (Talmud, Bava Batra 10a)

The Holy Temple in Jerusalem was a human-like structure: its chambers and furnishings corresponded to the various organs and faculties which make up the human being. As our sages point out, when G-d tells Moses, "they shall make for Me a Sanctuary, and I shall dwell within them" (Exodus 25:8) He does not say, "I shall dwell within it" but, "within them." In other words, while **the Holy Temple was the focal point of man's service of his Creator** and the place which most expressed G-d's presence in our world, the objective of the Temple service was that man apply the awareness and experience of the Divine which pervaded the Holy Temple to all aspects of his daily life. So each of the Temple's vessels and the services which were performed with them has its equivalent in the manner in which man lives his life and serves his Creator.

The services performed in the Temple fall under two general categories: the **"inner services"** in the Temple

proper (the heichal), and the **"outer services"** in the Temple courtyard (the azarah). On the individual level, this translates into the two basic domains of human endeavor: (a) a person's inner spiritual development, and (b), the more external areas of his life - his efforts to refine his material self and his involvements with his fellows and the world about him.

The Path of the Flame

A person's instinctive feeling may be that he ought to work his way from the inside out. First, he will deal with the internal needs of his soul; then, he will turn his attention to "outside" matters. Having achieved an inner peace and perfection, he will be in the position to truly influence his surroundings. Tend to the home fires, he tells himself, before concerning yourself with the illumination of the outside.

But in the Temple, things are done the other way around. The day begins by **lighting the fire on the mizbeiach hachitzon**, the "external altar" which stands in the Temple courtyard. In fact, Torah law specifically stipulates that the "internal altar" and the menorah (candelabra) which stand in the Temple's inner chamber, are to be lighted from the fires of the external mizbeiach.

The menorah's seven oil lamps represent the Divine wisdom of Torah; the "internal altar" **corresponds to man's refinement and perfection of his higher, spiritual faculties**. But spiritual gluttony is no less selfish than

the physical sort, and one who focuses solely on self-realization and self-fulfillment — be it in the most positive and lofty sense — is turning his Holy Temple inside out.

True, the more one himself possesses, the more he has to give to others. It is also true that as long as a person is himself lacking in a certain area, it is extremely difficult for him to rectify such a failing in his fellow. Yet certainly the needs of others cannot be ignored until such time as one has attained perfection.

Furthermore, we often find that in reaching out to others, the primary beneficiary is oneself: an idea explained to others is now more fully and deeply understood, helping another in a crisis opens up reserves of faith and fortitude one hardly knew existed. This is the lesson implicit in the fact that the menorah and the "internal altar" were lit from the fire out in the courtyard: reach out to others - the "other" within you (i.e. your material self) and the literal others to whose lives he can contribute some light and warmth. These selfless acts of illumination will, in turn, ignite the **"home fires"** of your Temple's inner chambers in the true and ultimate sense. **Your study and prayer will imbue your mind and heart with a true appreciation of and attachment to the Almighty.**

THOUGHTS ON THE PARSHA

BY RABBI SHOLOM D. LIPSKAR



This week began with the **"over-the-top" holiday of Purim**, when we experienced boundless joy and celebration, reliving the incredible miraculous transformation from facing genocidal annihilation, G-d forbid, to reach the highest levels of **leadership, acceptance, and respect** as those very same governments who decreed to annihilate us now supported and directed us to vanquish our intended destroyers.

The underlying catalyst that precipitated this extraordinary change of fortune, was the absolute unification of every Jew in the world, recognizing that **we are a nation that ultimately stands alone, unified and integrated by a common mission to be a "light to illuminate the world and all its inhabitant nations"** and to recognize the Omnipotence and Omnipresence of our Creator and Father in heaven.

This was underscored by our own realization that there is no one that we can depend on, rely on, or fully trust except for HaShem Himself.

That powerful and Eternal message is brought even more clear to us this Saturday when we read in the second Torah **the mitzvah of the Red Heifer**. This particular directive is so internally contradictory, and completely outside of rationality, that the wisest man in history, King Solomon, admitted that this statute was beyond his bandwidth.

Yet it is considered the foundational statute of the Torah, indicating that our commitment to HaShem transcends any of our personal, rational inclinations or thoughts. It is a **selfless devotion** that requires total submission, subjugation, and acceptance of a Higher Authority with fullest trust in Him. The consequence of that dynamic reliance and total trust produces the best results for us, above and beyond any of the natural forces that have tried to neutralize, undermine, or destroy us.

We are **connected essentially to the Invincible and Eternal HaShem** and therefore also have those qualities of invincibility and eternity.

Let us always be conscious of that reality, allowing us to continue our powerful journey, with no fears and

filled with optimism and positivity, knowing that we are approaching the ultimate redemption with the becoming of Mashiach.

Have a wonderful Shabbos and a great week.

THIS WEEK'S KIDDUSH

IS AVAILABLE FOR SPONSORSHIP

Sponsor our Shabbos Kiddush to celebrate birthdays, anniversaries, and special occasions, or to honor loved ones on their Yahrzeit. Join our community in recognizing these important milestones and fostering connections that bring us together.

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FOR THE MONTH OF ADAR II

In honor of our courageous soldiers in Israel and in solidarity with our beloved brothers and sisters, each act of support becomes a testament to the unwavering resilience and unity of our people. Together, we stand as a beacon of hope, lighting the path towards a brighter future for all.



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PARSHA ROUNDUP

INFORMATION RETRIEVED FROM CHABAD.ORG

Tzav means **to command**, and as the Parshah begins, G-d tells Moses to command Aaron and his sons about how to do their job with the korbanot (which we began to discuss in last week's Parshah, Vayikra).

A **fire must be constantly burning** on the altar; it is the Kohen's responsibility to make sure it never goes out. The Kohen must clean the ashes from the altar every morning. The first day that a Kohen does his service, he brings a mincha offering (of flour and oil) and

the Kohen Gadol (High Priest) brings one every single day.

Parts of certain **korbanot** are eaten by the Kohanim, but they have to be eaten in the right time and nothing is allowed to be left over.

The laws of the korbanot that were explained in Vayikra are repeated here, this time to tell the Kohen what to do.

The Parshah now tells us of how Moses initiated Aaron and his sons to become

Kohanim, as G-d told him to do in Parshat Tetzaveh. First Moses put on Aaron his special clothing, and then he poured special anointing oil on the altar and on Aaron. Then he put on the sons of Aaron their clothing. Then Aaron and his sons brought a bull as a sacrifice upon the altar.

Then Aaron and his sons ate the meat from the korban and they remained for seven days in the **Mishkan**.

A NEW PERSPECTIVE ON TAKING OUT THE TRASH

BY YOSSI IVES

INFORMATION RETRIEVED FROM CHABAD.ORG

Each day in the Temple, **sacrifices** were offered on a stone altar. The altar had several stations with wooden pyres, upon which a variety of sacrifices were offered.

As could be imagined, this resulted in a fair amount of debris. The kohanim (priests) were mandated to remove the ashes whenever there was a significant accumulation. This was called **"removal of the ashes."**

In addition, each morning before the daily offering began, a kohen was required to carry out a symbolic removal of the ashes, taking some of the ashes from the altar with a shovel and placing them in a heap on the side. This was known as **"the separation of the ashes."**

In both cases the Torah addresses the

attire to be worn when carrying out the tasks.

When mandating the removal of the ashes, the Torah instructs:

He [the Kohen] should remove his clothes and wear different clothes; he shall then remove the ashes to a clean place outside the camp.

Rashi elucidates:

In order that he does not sully his regular clothes while removing the ashes. By way of analogy, the clothes a servant wears to cook his master's meal should not be worn when pouring the master's drink." Rashi adds that the "other garments" were inferior to those normally worn.

It is understandable that Rashi feels

the need to provide an explanation, as there is a clear problem with the text. No one needs to be told that before you put on a **new set of clothes**, it is necessary to remove the clothes one is already wearing! So why does the text specifically instruct the kohen to remove his clothes before continuing with the real point, which is that he should wear different clothes? Rashi therefore explains that removing the clothes is the real reason for the change. The goal is not the new outfit, but to prevent the original one from being sullied.

The remainder of Rashi's commentary, however, remains a mystery. Which part of the text compels Rashi to continue with what appears to be a new point, about how the kohen should be wearing different clothes for different tasks? And what is added with the

analogy of a servant preparing food that could not be understood without it? The problem is even greater considering that Rashi insists the new clothes be of lesser importance than the ones removed, despite the fact there does not seem to be any indication of this in the text itself!

It may be fairly assumed that we are missing something here.

The Rebbe answers this by way of a keen observation that seems to have been overlooked.

As mentioned earlier, there were two tasks relating to the ashes: the daily symbolic separation, and the occasional substantial removal. The text we read above about the kohen changing his clothes refers to the removal of the ashes, but immediately before this there is a verse about the separation of the ashes, the symbolic removal of ashes that takes place early each morning.

The kohen shall wear his **linen shirt and linen pants**. He shall separate the ashes which the fire shall consume upon the altar, and he shall place [the ashes] next to the altar.

In other words, the kohen is supposed to wear his linen garments for this task of separating the ashes. But hold on, is this not the same type of garment he is instructed to wear for the removal of the ashes? Indeed, it is. So the Torah first instructs the Kohen to don linen garments to do the symbolic separation, and then instructs him to change out of his linen clothing and put on another set of linen clothes in order to do the larger task of removing the ashes to outside the camp when necessary.

This leaves us with an astonishing

situation. The kohen is already wearing linen clothes to conduct the daily separation, yet he is being told to remove those and put on another set of linen clothes to do something that looks pretty similar to the original task. Why should the kohen change into new linen clothes when he has already changed into linen clothes to do the separation of the ashes? What could possibly be the point in that?

Both tasks - **separating and removing the ashes - were messy jobs**. True, removing the ashes was the much bigger task and was more likely to get the clothes dirty than the more modest removal of the ashes to the side of the altar. But how does that make any difference? Whyever should the kohen switch clothes between one not particular clean task and one that is even messier? If the kohen is already wearing linen clothes for the separation of the ashes, why ask him to change into a different set of linen clothes for the removal of the ashes? It really stretches credulity to think that this would make any sense at all.

This problem, says the Rebbe, is what Rashi is really trying to address. Rashi is introducing us to **a concept of hierarchy of dress**. It may seem that both the symbolic separating of ashes and the more substantial removal of the ashes are largely of a kind, but that misses an important point. Separation of ashes wholly takes place in the Temple (it is placed by the side of the altar), whereas the removal of ashes involves taking it to be disposed of beyond the boundaries of the Temple. That is why the clothes worn for the internal job of separating the ashes were to be different from the clothes worn for the external task of removing the ashes.

Rashi portrays this via the analogy of a

master and his servant. Both cooking and serving drinks are largely the same idea: providing food for the master. But no rational person would equate them. Cooking is in the kitchen, behind the scenes. The kitchen is a messy place, and the food preparation that takes place there will almost certainly result in the servant's clothes being sullied. By contrast, serving the drinks takes place in the banquet hall in the presence of guests. Serving drinks should not necessarily result in the servant's clothes being dirtied.

Removal of the ashes is a lower task than separating the ashes – they are not to be treated as equal. Removal of the ashes is like the servant in the kitchen. Hence, says Rashi, it follows that the kohen should change his clothes between separating the ashes and removing the ashes; he should be wearing “lesser garments” when doing the latter. The kohen should undergo a sort of “costume change” between two acts which are **similar but of unequal prestige**.

But this gives rise to a question: if the two tasks are unequal, why change clothes altogether? Would it not be better if a more junior Kohen did the lesser task? If indeed removing the ashes is far inferior to separating the ashes, why would both tasks be done by the same person? To use Rashi's analogy, would the cook also serve as the butler? Surely, these are quite separate roles for distinct people! Basically, the senior kohen would eschew such an unpopular task and relegate this for the novice kohen. Yet, this entire discussion of Rashi is predicated on the assumption that the same kohen is doing both (and thus changing clothes in between).

Here the Rebbe leaves us with a profound lesson. The same kohen

who does the popular jobs has to be ready to do the unpopular ones. You don't get to pick and choose. The senior kohen must not excuse himself from the unpleasant and messy undertakings. He must not avoid the jobs that force him to leave the Temple

area. This is not how it should work. Perhaps there is a hierarchy of tasks – as Rashi says – but **that does not mean there should be a hierarchy of people.** Let the kohen who enjoys doing the elevated activity know that he has just as much responsibility to

complete the less desirable activity. If he needs to change his clothes in between, so be it.

Get out there and get your hands dirty, if that is what is needed.

WHY CIVILIZATIONS DIE

BY RABBI LORD JONATHAN SACKS, OBM

INFORMATION RETRIEVED FROM RABBISACKS.ORG



The Watchman's Rattle, subtitled Thinking Our Way Out of Extinction, Rebecca Costa delivers a fascinating account of how civilisations die. When their problems become too complex, societies reach what she calls a **cognitive threshold**. They simply can't chart a path from the present to the future.

The example she gives is the Mayans. For a period of three and a half thousand years, between 2,600 BCE and 900 CE, they developed an extraordinary civilisation, spreading over what is today Mexico, Guatemala, Honduras, El Salvador, and Belize, with an estimated population of 15 million people.

Not only were they expert potters, weavers, architects, and farmers, they also developed an intricate cylindrical calendar system, with celestial charts to track the movements of the stars and predict weather patterns. They had their own unique form of writing as well as an advanced mathematical system. Most impressively they developed a water-supply infrastructure involving a complex network of reservoirs, canals, dams, and levees.

Then suddenly, for reasons we still don't fully understand, the entire system collapsed. Sometime between the middle of the eighth and ninth century the majority of the Mayan people simply disappeared. There have been

many theories as to why it happened. It may have been a prolonged drought, overpopulation, internecine wars, a devastating epidemic, food shortages, or a combination of these and other factors. One way or another, having survived for 35 centuries, Mayan civilisation failed and became extinct.

Rebecca Costa's argument is that whatever the causes, the Mayan collapse, like the fall of the Roman Empire, and the Khmer Empire of thirteenth century Cambodia, occurred because **problems became too many and complicated** for the people of that time and place to solve. There was cognitive overload, and systems broke down.

It can happen to any civilisation. It may, she says, be happening to ours. The first sign of breakdown is gridlock. Instead of dealing with what everyone can see are major problems, people continue as usual and simply pass their problems on to the next generation. The second sign is a retreat into irrationality. Since people can no longer cope with the facts, they take refuge in religious consolations. The Mayans took to offering sacrifices. Archaeologists have uncovered gruesome evidence of human sacrifice on a vast scale. It seems that, unable

to solve their problems rationally, the Mayans focused on placating the gods by manically making offerings to them. So apparently did the Khmer.

Which makes the case of Jews and Judaism fascinating. They faced two centuries of crisis under Roman rule between Pompey's conquest in 63 BCE and the collapse of the Bar Kochba rebellion in 135 CE. They were hopelessly factionalised. Long before the Great Rebellion against Rome and the destruction of the Second Temple, **Jews were expecting some major cataclysm.**

What is remarkable is that they did not focus obsessively on sacrifices, like the Mayans and the Khmer. With their Temple destroyed, they instead focused on **finding substitutes for sacrifice.** One was gemillat chassadim, **acts of kindness.** Rabban Yochanan ben Zakai comforted Rabbi Joshua, who wondered how Israel would atone for its sins without sacrifices, with the words:

"My son, we have another atonement as effective as this: acts of kindness, as it is written (Hosea 6:6), **'I desire kindness and not sacrifice.'**" Avot deRabbi Natan 8

Another was Torah study. The Sages interpreted Malachi's words, "In every place offerings are presented to My name," (Malachi 1:11) to refer to scholars who study the laws of sacrifice (Menachot 110a). Also:

"One who recites the order of sacrifices is as if he had brought them." Taanit 27b

Another was prayer. Hosea said, "Take words with you and return to the L-rd . . . We will offer our lips as sacrifices of bulls" (Hos. 14:2-3), implying that

words could take the place of sacrifice. He who prays in the house of prayer is as if he brought a pure oblation.

Yet another was **teshuvah.** The Psalm (51:19) says "the sacrifices of G-d are a contrite spirit." From this the Sages inferred that "if a person repents it is accounted to him as if he had gone up to Jerusalem and built the Temple and the altar and offered on it all the sacrifices ordained in the Torah" (Vayikra Rabbah 7:2).

A fifth approach was **fasting.** Since going without food diminished a person's fat and blood, it counted as a substitute for the fat and blood of a sacrifice (Brachot 17a).

A sixth was **hospitality.** "As long as the Temple stood, the altar atoned for Israel, but now a person's table atones for him" (Brachot 55a). And so on.

What is striking in hindsight is how, rather than clinging obsessively to the past, leaders like Rabban Yochanan ben Zakai thought forward to a worst-case-scenario future. **The great question raised by parshat Tzav,** which is all about different kinds of sacrifice, is not "Why were sacrifices commanded in the first place?" but rather, "Given how central they were to the religious life of Israel in Temple times, **how did Judaism survive without them?**"

The short answer is that overwhelmingly the Prophets, the Sages, and the Jewish thinkers of the Middle Ages realised that **sacrifices were symbolic enactments of processes of mind, heart, and deed,** that could be expressed in other ways as well. We can encounter the will of G-d by Torah study, engaging in the service of G-d by prayer, making financial sacrifice by

charity, creating sacred fellowship by hospitality, and so on.

Jews did not abandon the past. We still refer constantly to the sacrifices in our prayers. But they did not cling to the past. Nor did they take refuge in irrationality. They thought through the future and created institutions like the synagogue, house of study, and school. These could be built anywhere, and would sustain Jewish identity even in the most adverse conditions.

That is no small achievement. The world's greatest civilisations have all, in time, become extinct while **Judaism has always survived.** In one sense that was surely Divine Providence. But in another it was the foresight of people like Rabban Yochanan ben Zakai who resisted cognitive breakdown, created solutions today for the problems of tomorrow, who did not seek refuge in the irrational, and who quietly built the Jewish future.

Surely there is a lesson here for the Jewish people today: **Plan generations ahead.** Think at least 25 years into the future. Contemplate worst-case scenarios. Ask "What we would do, if..." What saved the Jewish people was their ability, despite their deep and abiding faith, never to let go of rational thought, and despite their loyalty to the past, to keep planning for the future.

GOOD MORNING SOUL

BY RABBI YY JACOBSON

INFORMATION RETRIEVED FROM THEYESHIVA.NET

And then the fight started ...

"My wife sat down on the couch next to me as I was flipping channels. She asked, 'What's on TV?'"

I said, 'Dust.'

"And then the fight started..."

"When I got home last night, my wife demanded that I take her someplace expensive... so, I took her to a gas station."

"And then the fight started..."

"My wife and I were sitting at a table at my high school reunion, and I kept staring at a drunken lady swigging her drink as she sat alone at a nearby table."

"My wife asked, 'Do you know her?' 'Yes,' I sighed, 'She's an old friend. I understand she took to drinking right after we split up many years ago, and I hear she hasn't been sober since.'"

'who would think a person could go on celebrating that long?'

"And then the fight started..."

The Fire

"The fire on the altar shall remain aflame on it, it shall not be extinguished; and the Priest shall kindle wood upon it morning after morning... A constant fire shall burn upon the Altar; it shall never go out." (Leviticus 6:5-6).

With these words the Bible describes, in this weeks Torah portion (Tzav), the

instruction to continuously maintain a flame on the altar which stood in the Tabernacle (a mobile sanctuary the Jewish people built in the desert to house the divine presence), and then later in the Holy Temple in Jerusalem. For this purpose, the priest was required to place new firewood on the altar each morning, in order to feed a flame which must never go out.

As the biblical commentators and the Jewish mystics acutely grasped, each mitzvah (commandment) in the Hebrew Bible contained, in addition to its concrete and simple meaning, many symbolisms relating to the **inner psyche of the human being**. This mitzvah is no exception, and it captures a simple but profound truth about our daily patterns.

"A constant fire shall burn upon the altar" – the altar, in the writings of Jewish mysticism, **is symbolic of the human heart, the space in each of us most capable of sacrifice**. The heart however needs a continuous fire burning in it. For the human heart to live deeply, for it to feel empathy and experience the depth of love, it needs to be on **fire, passionate, aflame**.

But how? There are times when our hearts and souls are inspired and aflame; but often we feel numb and apathetic. Sometimes we get cynical and detached (as in the above anecdotes.) How do we maintain the flame and the inspiration in our own inner altar?

There is only one way: "The Priest shall kindle wood upon it morning after morning." **Each and every morning**

we must place "wood" on our altar, in order to feed its potential flame. Fire cannot exist in a vacuum; the fire in our heart and soul, too, requires "wood" to sustain it.

What is the "wood" that is capable of feeding the soul's flames each morning? **Study, prayer and charity**. They are the morning encounters with the living G-d that allow the fire of the soul to hold on to something and take root into the human psyche.

A delicious piece of cheesecake, reading and answering your e-mails, listening to the news – they don't do the trick of turning on your soul, your inner depth. They lack the properties to bring out the flame of the soul. In the morning, before you do anything else, you need to engage in a labor that will let the flame of your soul emerge. Good Morning Soul must precede Good Morning America. Then you're set for the day, because as Goethe said, a man sees in the world what he carries in his heart. If your heart is aflame, your world that day will be on fire.

And you must place the wood on your altar each morning, no exceptions. Consistency is the key to a meaningful and inspiring day. There are no shortcuts to inspiration; everything comes with a price. The only job where you start at the top is digging a hole. But life is about climbing mountains, not digging holes. And in climbing mountains you must begin on the bottom.

UNDERSTANDING SACRIFICE

BY RABBI LORD JONATHAN SACKS, OBM

INFORMATION RETRIEVED FROM RABBISACKS.ORG



One of the most difficult elements of the Torah and the way of life it prescribes is the phenomenon of **animal sacrifices** – for obvious reasons. First, Jews and Judaism have survived without them for almost two thousand years. Second, virtually all the prophets were critical of them, not least Jeremiah in this week's haftarah.

None of the prophets sought to abolish sacrifices, but they were severely critical of those who offered them while at the same time oppressing or exploiting their fellow human beings. What disturbed them – what disturbed G-d in whose name they spoke – was that evidently **some people thought of sacrifices as a kind of bribe:**

If we make a generous enough gift to G-d then He may overlook our crimes and misdemeanours. This is **an idea radically incompatible with Judaism.**

Then again, along with monarchy, sacrifices were among the least distinctive features of Judaism in ancient times. Every ancient religion in those days, every cult and sect,

had its altars and sacrifices. Finally, it remains remarkable how simply and smoothly the Sages were able to construct **substitutes for sacrifice**, three in particular: **prayer, study, and tzedakah.** Prayer, particularly Shacharit, Minchah, and Musaf, took the place of the regular offerings. One who studies the laws of sacrifice is as if he had brought a sacrifice. And one who gives to charity brings, as it were, a financial sacrifice, **acknowledging that all we have we owe to G-d.**

So, though we pray daily for the rebuilding of the Temple and the restoration of sacrifices, the principle of sacrifice itself remains hard to understand. Many theories have been advanced by anthropologists, psychologists and Bible scholars as to what the sacrifices represented, but most are based on the questionable assumption that sacrifice is essentially the same act across cultures. This is poor scholarship.

Always seek to understand a practice in terms of the distinctive beliefs of the culture in which it takes place. **What could sacrifice possibly mean in a**

religion in which G-d is the creator and owner of all?

What, then, was sacrifice in Judaism and why does it remain important, at least as an idea, even today? The simplest answer – though it does not explain the details of the different kinds of offering – is this:

We love what we are willing to make sacrifices for. That is why, when they were a nation of farmers and shepherds, the Israelites demonstrated their love of G-d by bringing Him a symbolic gift of their flocks and herds, their grain and fruit; that is, their livelihood. To love is to thank. To love is to want to bring an offering to the Beloved. **To love is to give. Sacrifice is the choreography of love.**

This is true in many aspects of life. A happily married couple is constantly making sacrifices for one another. Parents make huge sacrifices for their children. People drawn to a calling – to heal the sick, or care for the poor, or fight for justice for the weak against the strong – often sacrifice remunerative careers for the sake of their ideals. In ages of patriotism, people make sacrifices for their country.

In strong communities people make sacrifices for one another when someone is in distress or needs help. Sacrifice is the superglue of relationship. **It bonds us to one another.**

That is why, in the biblical age, sacrifices were so important – not as they were in other faiths but precisely because **at the beating heart of Judaism is love:** "You shall love the L-rd your G-d with

all your heart, and with all your soul, and with all your might.” **In other faiths the driving motive behind sacrifice was fear: fear of the anger and power of the gods. In Judaism it was love.**

We see this in the Hebrew word for sacrifice itself: the noun korban, and the verb lehakriv, which mean, “to come, or bring close”. The name of G-d invariably used in connection with the sacrifices is Hashem, G-d in his aspect of love and compassion, never Elokim, G-d as justice and distance. The word **Elokim occurs only five times** in the whole of the book of Vayikra, and always in the context of other nations. The word **Hashem appears 209 times**. And as we saw last week, the very name of the book, Vayikra, means to summon in love. **Where there is love, there is sacrifice.**

Once we realise this we begin to understand how deeply relevant the concept of sacrifice is in the twenty-first century. The major institutions of the modern world – the liberal democratic state and the free-market economy – were predicated on the model of the rational actor, that is, one who acts to maximise the benefits to him- or herself.

Hobbes’ account of the social contract was that it is in the interests of each of us to hand over some of our rights to a central power charged with ensuring the rule of law and the defence of the realm. Adam Smith’s insight into the market economy was that if we each act to maximise our own advantage, the result is the growth of the commonwealth. Modern politics and economics were built on the foundation of the rational pursuit of self-interest.

There was nothing wrong with this. It was done for the highest of motives.

It was an attempt to create peace in a Europe that had for centuries been ravaged by war. The democratic state and the market economy were serious attempts to harness the power of self-interest to combat the destructive passions that led to violence.

The fact that politics and economics were based on self-interest did not negate the possibility that families and communities were sustained by altruism. It was a good system, not a bad one.

Now, however, after several centuries, the idea of love-as-sacrifice has grown thin in many areas of life. We see this specifically in relationships. Throughout the West, fewer people are getting married, they are getting married later, and almost half of marriages end in divorce.

Throughout Europe, indigenous populations are in decline. To have a stable population, a country must have an average birth rate of 2.1 children per female. In 2015 the average birth-rate throughout the European Union was 1.55. In Spain it was 1.27. Germany has the lowest birth-rate of any country in the world. That is why the population of Europe is today rendered stable only on the basis of unprecedented rates of immigration.

Lose the concept of sacrifice within a society, and sooner or later marriage falters, parenthood declines, and the society slowly ages and dies. My late predecessor, Lord Jakobovits, had a lovely way of putting this. The Talmud says that when a man divorces his first wife, “the altar sheds tears” (Gittin 90b). What is the connection between the altar and a marriage? Both, he said, are about sacrifices. **Marriages fail when the partners are unwilling to make sacrifices for one another.**

Jews and Judaism survived despite the many sacrifices people had to make for it. In the eleventh century Judah Halevi expressed something closer to awe at the fact that Jews stayed Jewish despite the fact that “with a word lightly spoken” they could have converted to the majority faith and lived a life of relative ease (Kuzari 4:23). Equally possible though is that Judaism survived because of those sacrifices. Where people make sacrifices for their ideals, the ideals stay strong. **Sacrifice is an expression of love.**

Not all sacrifice is holy. Today’s suicide bombers sacrifice their lives and those of their victims in a way I have argued (in Not In G-d’s Name) is sacrilege. Indeed the very existence of animal sacrifice in the Torah may have been a way of **preventing people from offering human sacrifice** in the form of violence and war. But the principle of sacrifice remains. **It is the gift we bring to what and whom we love.**

HALACHA OF THE WEEK

BLOOD SPOTS IN EGGS BY RABBI DOV SCHOCHET

In this week's Parsha, we have one of the numerous times where the Torah forbids the **consumption of blood**. The Chinuch (a thirteenth century work on the Mitzvot) in explaining this Mitzva tells us that we are what we eat. As the Torah forbids certain foods because of the impact it would have on our character, it must certainly forbid blood. If blood is the life force of the animal, and the human is created to transcend the animalism, consuming blood would negatively **impact our ability to reach our human potential**.

The Talmud has lengthy discussion explaining the need and scope of the various verses prohibiting blood. While we buy meat today that is already salted, and therefore the blood issue is not relevant to a Kosher consumer, with eggs it is. Eggs are one item that we buy that can have blood spots that are forbidden. **What do we do if we find an egg with blood?**

If there is blood in an egg, and we are certain that it is from the development of a chick, it is Biblically forbidden to eat that blood. In a case where it is not clear if the blood is the beginning of a chick developing, while there is no Biblical prohibition the Rabbis forbade it.

Regarding the rest of the egg, and how do we determine if a chick was forming, is a matter of debate. According to R' Karo, author of the Shulchan Aruch, **if the blood is found on the yolk of the egg, the entire egg is forbidden**. If it is found in the albumen (the white of the egg) then the blood can be removed and the rest of the egg is Kosher. However, R' Isserles in his glosses on the Shulchan Aruch brings a stricter dissenting view.

He argues if the blood is found on the chalaza (the membrane connecting the yolk to the shell) and spreads through the albumen the entire egg is forbidden. Furthermore, according to some, anytime the blood is found in the twisted membrane the entire egg must be discarded.

Because of the stricter views, the Minhag of Ashkenaz became to forbid any egg with a blood spot, regardless if it was found in the yolk or egg white.

If a person was beating eggs together and found a blood spot in one of them, if the yolks were already beaten, they are all forbidden. **Once the forbidden egg cannot be separated from the kosher ones, it forbids all of them**. However, if the yolks are still intact and only the egg whites have mixed, one can remove all the yolks that have no blood and discard the rest. In this instance, the Rema brings a lenient position that if the person is not cooking the eggs, and there are more eggs without a blood spot than with, one can use the eggs. The only qualifier is that the person cannot be certain that the blood was in a forbidden place e.g. the yolk. In that case, because the majority is Kosher it is at most a Rabbinic prohibition and one can be lenient in a case of doubt.

If one had an egg in their Cholent and a blood spot was found, the Cholent is still Kosher. The basic reason is that because the egg is not considered fatty, the forbidden taste cannot penetrate the shell and transfer to the Cholent. While usually Ashkenaz does not rely on this opinion, to distinguish between fatty and non-fatty foods, in this case we are lenient. The reason is for it is considered

to be an absorbed prohibition (the egg is in the shell), and in that case we can be lenient.

One is allowed to roast an egg without checking for blood, for we rely on the majority of eggs that are blood free. However, the custom is when using eggs in a dish, and we have the ability to check, that we check for blood.

The entire discussion of blood is primarily with an egg that was fertilized and could potentially develop into a chick. However, an unfertilized egg according to all remains Kosher even with a blood spot. The only requirement would be to remove the actual blood spot. Today, most eggs are not fertilized. (Organic eggs could be different.) That is, the eggs are laid by a hen with no male seed, and can never develop into a chick. Therefore, if one finds blood one is allowed to remove the blood, and the rest of the egg is Kosher.

Despite this, **the common practice today when finding blood is to discard the entire egg**. However, the above can be relevant in cases where the egg was mistakenly mixed into food to determine what is the ratio of forbidden food that has to be nullified.

Although we do not eat blood, it was brought on the Altar as the primary element of every sacrifice. **The lesson is clear that the blood of our lives, the vigor and vitality, must be used primarily in the service of Hashem**. It is only when we dedicate our "blood" to Hashem that we ensure against the selfishness and materialism of the world surrounding us.

NACHAS AT A GLANCE



Purim at The Shul:

Step back into the joy of Purim at The Shul through a delightful collection of our lively celebrations and cherished moments.



THANK YOU

WE SINCERELY THANK THE FOLLOWING MEMBERS AND SUPPORTERS OF THE SHUL FOR DONATIONS RECEIVED BETWEEN 03/16 AND 03/22. WE APOLOGIZE IN ADVANCE FOR ANY ERRORS OR OMISSIONS:

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Mr. & Mrs. Moshe Pourad

CELEBRATIONS

THE SHUL FAMILY SENDS YOU WARM WISHES ON THIS CELEBRATIVE DAY

BIRTHDAYS

20 Adar	Mr. Dan Arev	23 Adar II	Mr. Benjamin Cohen
20 Adar II	Mr. Moshe Bemaras	23 Adar	Mrs. Perla Edderai
20 Adar II	Mr. Mario Cytrynbaum	23 Adar	Mr. Jerry Gontownik
20 Adar	Mrs. Meital Eber	23 Adar	Mr. Natan Katz
20 Adar	Mr. Binyamin Hershel Hachohen Farbman	23 Adar	Mr. Steven Schmutter
20 Adar	Ms. Dina Finger	24 Adar II	Mr. Jonathan Grinstein
20 Adar	Mr. Meir Shloimy Herz	24 Adar II	Mrs. Adina Esther Handwerker
20 Adar	Mr. Spencer Kupferman	24 Adar	Mrs. Annette Posner
20 Adar	Mr. Ralph Mizraji	24 Adar	Ms. Jodie Salzberg
20 Adar II	Mr. Glenn D. Moses	25 Adar	Mr. Joseph Eliyahu Coiffman
21 Adar	Mr. Eitan Dooreck	25 Adar	Ms. Sharon Edderai
21 Adar	Mr. Andrew Feltenstein	25 Adar	Dr. Hagai Gringarten
21 Adar	Mr. Jack Golomb	25 Adar	Ms. Jenny Ivcher
21 Adar II	Ms. Anna R. Ilyasova	25 Adar	Mr. Mendy Tubul
21 Adar	Mr. Lazer Milstein	26 Adar II	Ms. Nicole Elizabeth Baumel
21 Adar	Mrs. Aviva Stauber	26 Adar	Mr. Yehuda Tzvi Gassner
22 Adar II	Ms. Sara Azout	26 Adar	Mr. Joshua Jacob Gilinski
22 Adar	Mr. Uri Bubliil	26 Adar II	Mrs. Casey Nerwich
22 Adar	Mr. Gregory Levine	26 Adar	Mr. Lowell Robinson
22 Adar	Mr. Eli Levitin	26 Adar	Mr. Eric Rosenstock
22 Adar	Ms. Sofia Lustgarten	26 Adar	Mr. Tom Schottenstein
22 Adar	Mr. Max Sussman	26 Adar II	Mr. David Shear
22 Adar	Ms. Rachel Chaya Sussman	26 Adar	Mr. Abe Mark Sher
23 Adar II	Ms. Marlene Bedzow	26 Adar	Dr. Rita Steiner
		26 Adar	Mr. Ira Sussman

KIDS' BIRTHDAYS

20 Adar	Rochel Drizin	24 Adar	Avigail Lemmel
20 Adar	Ella Sasouness	24 Adar	Leora Sklarin
22 Adar	Shlomo Bazbaz	24 Adar II	Eli Weiss
22 Adar	Devorah Benveniste	25 Adar	Jacob Feldman
22 Adar	Aliyah Best	26 Adar	Chloe Oved
22 Adar II	Ariel Dominitz	26 Adar	Tzvi Hirsh Schochet
22 Adar	Shmuel Mizrachi	26 Adar II	Ariella Nessa Wachtel
23 Adar	Mali Mangami		

ANNIVERSARIES WEEK OF 03/30 TO 04/05

Mr. & Mrs. Yonathan & Mazal Berdugo
 Mr. & Mrs. Jonathan & Esty Edderai
 Mr. & Mrs. Simpson & Deborah Gardyn
 Dr. & Mrs. Gene & Sandra Moteles
 Mr. & Mrs. Isaac & Bahee Salver



Please note: In a leap year, those born in a regular Adar year celebrate their birthday in Adar II

MAZAL TOV

Rabbi Zalman & Mrs. Chana Lipskar

On the engagement of their daughter **Chayaleh** to **Nochie Wolf**, son of **Dovi and Leah Wolf** of Melbourne, Australia. Mazal Tov also to the grandparents, **Rabbi & Rebbetzin Sholom and Chanie Lipskar**, Mrs. **Rivka Shur** and to great-grandmother, Mrs. **Rochel Lipskar**.

Mr. & Mrs. Stephen and Denise Fiske

on the marriage of their daughter **Rachel** to **Daniel Rubinshtein**. May they build and everlasting home in Israel.

Mr. & Mrs. Fred & Jennifer Nancy Levine

on the birth of a granddaughter. May they see her raised to Torah, Chupah and Ma'asim Tovim and have much nachas from her.

Mazal Tov to our dear members on this joyous occasion. May it be a time of great celebration, love, and blessings. May your journey ahead be filled with happiness, success, and continued growth in both your personal and spiritual lives. Our Shul family shares in your joy and extends our warmest wishes for this special happening.

THE SHUL FAMILY WELCOMES OUR NEW MEMBERS

Mr. & Mrs. Gabriel and Chaya Ammar

With open arms, we embrace each new member who chooses to call our Shul their spiritual home. Your presence adds to the vibrant tapestry of our community, and together, we will create moments of growth, learning, and shared experiences that will last a lifetime.

REFUAH SHELEIMA

THE SHUL FAMILY SENDS YOU STRENGTH & HEALING

MEN

Meir Simcha ben Rivka Dina

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Michoel ben Rivka

Liam Mimoun ben Esther Ilanit

Avraham Dov ben Leah

Chaim Shmuel ben Leah Yocheved

Aharon ben Sofia

Avrohom ben Feigy

Sholom Dovber ben Rochel Bayla

Shmuel ben Rivka

Mordechai Yitzchak ben Devorah

Yehonatan HaLevi ben Malka

Eliezer ben Sarah

Aryeh Dovid ben Yehudit Shira

Raphael Chaim Mayer ben Sima Chasha

Meyer Yankev ben Chayah Etel

Dovid HaCohen ben Pesel

Nachum Tzion ben Chaviva

Eliyahu ben Sara

Yehoshua ben Simcha

Emanuel ben Yaffa

Shlomo ben Devorah

Abraham ben Sara

Yitzchok ben Hinda

David Yosef ben Miriam

WOMEN

Leah Goldie bas Shlomit

Sarah bas Shlomit

Chana bas Leah

Chana bas Bertha Chaia

Minka bas Elisheva

Margaret Magi bas Esther

Rachel Leah bas Miriam

Aviva bas Rivka

Nurit Rivkah bas Tzipora Feigeh Branah

Yehudis bas Esther Sarah

Fayga Etta bas Gita Henia

Sarah Libke bas Baila

Leah bas Alta Miriam Chaya

Shima Leah bas Gittel

Chana Bayla bas Masha

Rachel Tzinivia bas Machel Leah

Tzivia bas Chana

Miriam bas Tzivia Malka

Chana Leah Sarah bas Peshe Gittle

Shoshana Ronit bas Perel Rivka

Sheina Chana bas Edi Hesha

Adina bas Chana

Sarah Ahuva bas Ettel Leah

Sonia Simcha bat Sultana

** In order to keep the Refuah list current, please contact The Shul with any health updates.*

ברוך אתה ה' רופא חולי עמו ישראל

We apologize for any errors or omissions. If your family has been blessed with joyous news, please email your announcement to joelle@theshul.org so that we can share it with our Shul community.

Yahrzeits

MAY THE NESHAMAH OF YOUR LOVED ONES HAVE AN ALIYAH

20 Adar II	Devorah Chana, obm Wife of Mr. Ben Philipson	23 Adar II	Tzvi ben Zalman Ber, obm Uncle of Mrs. Jana Falic
21 Adar	Yitzchok ben Avrohom, obm Father of Mr. Abraham Sreter	24 Adar II	Rifka Dina bas Yosef Yehuda, obm Mother of Rebbetzin Chani Lipskar
21 Adar	Rabbi Yermiyahu Gedaliah ben Avrohom Abish, obm Brother of Mr. Samuel I. Burstyn	25 Adar II	Chaim Yitzchak ben Yechiel Moshe, obm Father of Mr. Durrel Handwerger Father of Mr. Roshi Handwerger
21 Adar	Sara bas Efraim, obm Mother of Mr. Sergio Zelcer	25 Adar	Nuchim ben Tzvi, obm Father of Mr. Nelson Berman
21 Adar II	Yossef ben Itzhak, obm Father of Mr. Isaac Gilbert Franco	25 Adar	Elchonon ben Reb Shmuel Menachem Mendel, obm Father of Mr. Mayer Rivkin
22 Adar	Yakov ben Leib Fraiman, obm Father of Mr. Guido Fraiman	25 Adar	Dovid Freier, obm Father of Ms. Judie Weinbach
22 Adar II	Yehoshua Hirsh (Tzvika) ben Yaakov Kapol, obm Father of Dr. Michael Salzhauer	26 Adar II	Shaindel bas Chaim, obm Mother of Mr. Victor Pinter
22 Adar	Doba bas Yehoshua HaLevi, obm Mother of Rabbi Moshe Schneider	26 Adar	Yisroel Yaakov ben Shlomo, obm Father of Mrs. Yonit Duchman
23 Adar	Moishe Greenberg, obm Father of Mr. Sam Greenberg	26 Adar	Fruma bas Tevel, obm Mother of Mrs. Ofi Osin- Cohen
23 Adar	Rykla bas Yejeskel, obm Mother of Mrs. Ofelia Hersman		
23 Adar	Naomi bas Yosef, obm Mother of Mrs. Maya Nanikashvili		
23 Adar	Salomon ben Habib, obm Son of Mr. Harry Mamane		

Please note: If the date is indicated as Adar, your loved one passed in a regular year. Many have the custom to commemorate the yahrzeit in Adar II during a leap year and some commemorate the yahrzeit in both months.

THE ALEPH BASE

A LOOK AT THE PEOPLE, PROGRAMS, AND IMPACT
OF THE ALEPH INSTITUTE

Highlights from Purim with Aleph



Purim is called the holiday of joy and joyful it certainly was! More than **80 Aleph volunteers** traveled to **153 prisons** across 18 states to bring laughter and love to **over 700 incarcerated individuals**. We mailed out **708 Megillos** and **2,500 purim packages** to prisons and military bases across the country. We also sent Purim gifts to 50 Jews incarcerated in Moscow and Ukraine and arranged for volunteers to spread Purim cheer to isolated souls in prisons in the Philippines and the Dominican Republic.

As an incarcerated individual shared with us: “Although it may have seemed a small gesture of Purim kindness for you to give me a hamantashen, it was a big thing to me. It makes me deeply grateful to you for not forgetting me.”



NO ONE ALONE.
NO ONE FORGOTTEN.

ALEPH-INSTITUTE.ORG


Aleph is seeking volunteers to help support those who are isolated and forgotten. Please reach out if you'd like to help with any of the following:

- Visiting men and women in prison
- Starting a pen pal relationship with someone who is incarcerated
- Learning Torah on the phone with someone in prison
- Joining a multi-day Yeshiva-in-Prison program

Please contact volunteer@aleph-institute.org for more information.

OUR FRIENDS AND FAMILY FIGHTING FOR ISRAEL

KEEP THEIR NAMES IN YOUR PRAYERS

Akiva ben Bayla	Menachem Mendel ben Yehudis	Yair Nissim ben Shirley	
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Avraham ben Chedva	Nir Forti and Bracha bat Roza	Abraham Joshua Ben Sara	
Avraham Yossef Ben Sara Brana	Noa Bas Aliza	שלמה רחמים בן אילנה	
Binyomin Yehuda ben Chana	Pinchas ben Etel Golda	זכריה שמעון בן נעה שפרה	
Chana Mattar ben Chedva	Raphael Ben Devorah Leah	יהודה חנן בן עמליה טובה	
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Dor Ben Bati	Sholom Dovber Ben Basya Perel	נתנאל יהודה בן מריאשה לאה	
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Elazar simcha Ben Sharon	Tzivia and Eliezer ben Leah	אביתר צדוק בן אבישג	
Elchonon ben Raizel	Yaakov Yosef Zev ben Tzirl	אושר בן גאולה	
Eliezer Ben Leah	Yakov Moshe ben Ruth Masoda	איתי ציון בן רחל נעימה ויקיר כתרילאל	
Emanuel ben Sarah	Yisroel Efraim ben Chaya Tzivia	איתן נועם בן מרים	
Idan ben Chedva	Yoel Pinchas ben Yehudis	אליהו דב בן לאה רחל	
Idan ben Yafit	Yonatan Lev ben Devorah Leebea	אלעד מיכאל בן ארז ודגנית	
Kerem Bas Aliza	Yosef Dovid ben Chana	אשר אפרים בן ברכה פייגע ציפורה	
Leah Simcha bat Manya Sarah	Menachem Mendel ben Aurit	ברק בן סמדר	
Learn ben Sheeri	Zohar Bas Aliza	דב בן רות	
Meir ben Liba Mindel		דוד בן לאה רחל	
Meir Moshe bas Gittle		דוד יוסף בן מינא	
		הלל בן יוכבד	
			Itamar ben Michal
			Shmuel Natan HaLevi Ben Chaya Rachel
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At The Shul
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2nd floor




B"H


The Shul's Weekly Shabbos Mincha Class For Women

Please Join The Ladies Weekly Shabbos Class This Week Will Be Taught By Our Cherished Rebbetzin

Chani Lipskar
Shabbos Afternoon
6:30 pm



ב"ה




THE BOOK OF TANYA

Explore Your Spiritual Path & Realize Your True Purpose

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B"H

THE SHUL'S WOMEN'S MIKVAH



To schedule an appointment, please contact
Mrs. Devorah Failer
305*323*2410

EVENTS

The Shul invites you to join our Community

PASSOVER SEDER



First Night: Monday - April 22

SEDER STARTS AT 8:30 PM

Second Night: Tuesday - April 23

SEDER STARTS AT 8:30 PM

Cost per Seder:

MEMBERS:

Adult: \$180 • Children: \$100 (Under 13)

NON-MEMBERS:

Adult: \$225 • Children: \$100 (Under 13)

PLEASE RSVP:

theshul.org/form/PassoverSeder5784

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April 3
7:30 pm - 9:30 pm

at The Shul, Main Sanctuary
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Lecture on Trauma by **Colonel (ret) Jeffrey S. Yarvis** **& Dr. Norman Goldwasser**

Dr. Norman Goldwasser:

Topic: Types of Trauma, and the Clinical Practices that can be effective

Dr. Norman Goldwasser, an esteemed psychologist specializing in trauma, has spoken globally on topics intersecting Torah and psychology. With expertise in trauma, child sexual abuse, and marital therapy, he's authored "Breaking the Mirror," a guide for overcoming narcissism, and is poised to release his second book, "CQ: The Changeability Quotient."

COL (ret) Jeffrey S. Yarvis, PhD, LCSW, BCD:

Topic: Torah and Trauma, Spiritual resources

Colonel (US, retired) Jeff Yarvis, a distinguished leader in psychological trauma, boasts extensive experience in military social work and research. Recognized for his contributions, he's authored numerous publications, including "Combat Social Work," and has been honored with awards such as the NASW Social Work Pioneer and Researcher of the Year.

(PHL-120 / PHL-560)



zoom <https://zoom.us/j/6457054016>
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<p>FOUR SEASONS SURF CLUB #5406 9001 COLLINS AVE., SURFSIDE, FL ASKING PRICE: \$6,495,000 2 BD 2.5 BA 1,753 SQ.FT.</p>	<p>THE PALACE #5E + CABANA 10101 COLLINS AVE., BAL HARBOUR, FL LISTED PRICE: \$4,100,000 3 BD 4.5 BA 3,690 SF</p>	<p>ST REGIS #2502 9703 COLLINS AVE., BAL HARBOUR, FL ASKING PRICE: \$4,950,000 2 BD 3 BA 2,103 SF</p>
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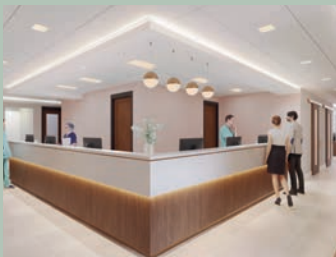
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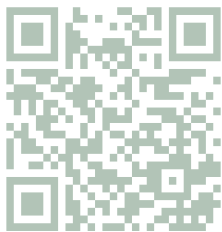
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Mr. & Mrs. Abi and Lindsay Goldshtein
Mr. & Mrs. Moshe and Batsheva Goldshtein
THE ELEVATION ROOFTOP

Mr. & Mrs. George and Pamela Rohr
Mr. & Mrs. Moris and Lillian Tabacnic
Dr. & Mrs. Shmuel and Evelyn Katz
THE ROHR SOCIAL CENTER

Mr. & Mrs. Oscar (z"l) and Rosita Boruchin
THE GRAND LOBBY

Mr. & Mrs. Leo and Antonia Beatriz Kryss
THE DINA (Z'L) & JOSEF (Z'L) KRYSS GRAND ENTRANCE

Mr. & Mrs. Lenny and Lisa Wolfe
THE LISA & LENNY WOLFE SOCIAL CENTER ENTRANCE

Dr. & Mrs. Alex and Olga Rovt
THE ORIGINAL REMODELED SOCIAL HALL

Mr. & Mrs. Monroe and Judy Milstein
THE STAINED GLASS WINDOWS

Mr. & Mrs. David and Eda Schottenstein
THE DAVID & EDA SCHOTTENSTEIN ENTRY PLAZA

Mr. & Mrs. Jaime and Raquel Gilinski
LIFETIME PARTNERS

Mr. & Mrs. Sam and Aviva Greenberg
THE SHUL'S GRAND FOUNDERS

Program Schedule

6:00 PM Cocktail Dinner

7:15 PM Program

Couvert

\$1,000 per person

Members: \$360 per person

Dinner Chairs

Simon and Jana Falic
Elchonon and Devorah Shagalov
Zach and Rebecca Sohn

Hosts

Jackie and Johana Abraham
Jon and Ashley Bakhshi
Max and Ruthy Benoliel
Mitchell and Ravit Feldman
Solomon and Zahava Garber
Sam and Rivka Greenwald
Menachem and Dina Kranz
Jeremy and Jessica Millul
Jack and Orit Osman
Tzemach and Devory Rosenfeld
Juda and Adina Schloss
Daniel and Diana Sragowicz
Eric and Cynthia Stein
Scott and Leah Steinman
Alexander and Stephanie Tauber

