

Young Israel Shomrai Emunah - Shabbos Shorts כ"ט

February 4 - 5, 2022 - 4 Adar I 5782 - Parshas Terumah

Light Candles by 5:14 - Havdalah 6:16

The Shabbos Shorts is sponsored this week by **Sheila Gaisin** in memory of her mother, Nora Millman, Necha Gittel Bas Avraham, Z"l, and by **Elaine & Jerry Taragin** in memory of her father, יצחק בן יהודה ליב, and mothers of Elaine & Jerry Taragin, כ"ט שבט on פייגע בת ישעיה and כ"ט שבט on שרה אסתר בת הרב משה זעליג.

Mazal Tov

- Mickie & Josh Breitstein** on the marriage of their daughter Shani to Yosef Schatz, son of Devorah & Harvey Schatz of Teaneck, NJ. Mazal Tov to Shani & Yosef, to Shani's siblings, Mira, Shlomo and Zeesie, and to the entire Schatz and Breitstein families.
- Cheryl & Richie Broth** on the marriage of their son, Aryeh, to Eliana Benoff, daughter of Miriam & Peretz Benoff of Teaneck, NJ. Mazal Tov also to Eliana's grandparents, **Judy & David Marwick** and Doris & Irwin Benoff, and to her great-grandmother, Claire S. Marwick, to Aryeh's grandparents, Nancy & David Broth and Tena & Avery Umlas, as well as the amazingly awesome **Auntie Rona & Uncle Aaron Lerner**, and Aunt Ralie and the entire Broth, Benoff, Marwick, and Umlas Mishpacha. The soup was delicious!
- Debra & Daniel Drang** on the Bar Mitzvah of their son, Ezra. Mazal Tov to grandparents **Janette & Jerry Rapp**, Diane Edelson, Rochelle & Bernie Drang, sister Malka and brother Yosef.
- Nancy Karkowsky** and family on the birth of a sweet little granddaughter, Avigayil Kayla Perloe Karkowsky. Mazal Tov to the proud parents, Drs. Alexandra Perloe & Rafi Karkowsky of Philadelphia, PA, and to grandparents, Paulette Jellinek and Sid Perloe, also of Philadelphia.
- Marsha & Yitz Kasdan** on the birth of a grandson to **Shana & Hirschel Wohl**. Mazal Tov to Shana & Hirschel, to big brothers Reuven, Shalom, Yosef, and Hillel, to grandparents Miriam & Michael Wohl, to Marsha's mother, great-grandmother Evelyn Elbogen, and to all the uncles, aunts and cousins. There will be a Shalom Zachor at the Wohl home, 903 Kersey Road, this Friday night at 9:00 PM.
- Diana & Leonard Ruchelman** on the birth of a great-granddaughter, Sara Golda (Sari), to grandchildren Elisheva & Nossie Burger. The grandparents are Lauren & Rabbi Zischa Shaps and Ety & Zalman Burger.
- Yaakov & Rivka Silverman** on the birth of a grandson to their children Sara Mindel & Reuvain Silverman. Mazal Tov to uncles Yitzhak, Mattisyahu and Shmuel and to aunts Glicka, Sarah and Anne, and to big brother Tzvi Alexander and big sister Yehudis.
- Helene Zeltser** and family on the birth of a granddaughter, Madison (Maddy), to Brittany & Daniel Zeltser.

Condolences

- Mitra Khaldar** on the passing of her husband, Moshe Khaldar. Shiva is being observed at 11305 Monticello Ave. through Tuesday morning. Shacharit Sunday/Monday/Tuesday 7:30 AM. Mincha/Maariv Sunday/Monday 5:15 PM. The family requests visitors Motzei Shabbat 7:00 PM - 9:00 PM and Sunday/Monday 10:00 AM - 12 Noon, 2:00 PM - 4:00 PM and after Maariv until 7:30 PM. Mishnayos study signup at <https://www.lzechernishmas.com/signup.php?id=10310>

Shabbos Schedule

Minyan locations are listed as B = Belonofsky Sanctuary, S = Social Hall. LBM = Large Beis Medrash, SBM = Small Beis Medrash

Friday Night:

- Light Candles by 5:14
- Mincha: 5:15 (B), 5:05 (Sephardi, LBM)

Shabbos Day:

- Shacharis: 7:00 (B), 8:45 (B), 9:15 (S), 8:00 (Sephardi, LBM), 9:15 (Teen Minyan, SBM)
- Mincha: 2:30 (B), 5:10 (B), 5:05 (Sephardi, LBM)
- Shabbos ends/Maariv: 6:16

Divrei Torah:

- 8:45 Main Minyan Rabbi Postelnick
- 9:15 Rabbi Rosenbaum
- Shiur after Mincha Rabbi Postelnick

Kiddush Sponsors:

- 8:45 Minyan Kiddush in a Bag is sponsored by **The Men's Chevra Kadisha of Greater Washington** in commemoration of the Yahrzeit of Moshe Rabeinu, observed this coming week on Zayin Adar. Additional volunteers are needed to replenish the ranks of our team. To join, go to <https://www.chevrakadishagw.org> and click "Join the Chevra Kadisha" or call 301-908-2645.
- The 9:15 Minyan Kiddush is sponsored by **Debra & Daniel Drang** in honor of their son Ezra's Bar Mitzvah.

Weekday Shiurim

Options for remote learning are listed below. For the latest list and times, go to: <https://wp.yise.org/remote-learning-schedule/>

- Rabbi Rosenbaum** - Daily - one chapter of Tehillim followed by a 15-minute Shiur on the Parsha. Monday through Friday 9:30 AM, **Zoom A**.
 - Rabbi Rosenbaum** - Daily - one chapter of Tehillim, followed by a 15-minute Halacha Shiur. Sunday through Thursday 7:30 PM, **Zoom A**, will not meet on Sunday, February 6.
 - Rabbi Rosenbaum's** Mussar Study Group for Women (spiritual self-improvement), Sundays at 9:30 AM, **Zoom A**.
 - Rabbi Rosenbaum's** Gemara Shiur for Men, Tuesdays and Fridays, 6:00 AM, **Zoom A**.
 - Rabbi Rosenbaum's** Nach Shiur, Wednesdays at 11:00 AM, now learning Mishlei, **Zoom A**.
 - Rabbi Rosenbaum's** Women's Navi Shiur, now learning Sefer Shmuel, Wednesdays at 8:00 PM, **Zoom A**.
 - GWCK Sunday Kollel Brunch and Learn for Men** - Sunday mornings, 9:30 AM, **Zoom F**.
 - Rabbi Hillel Shaps - Unraveling the Navi: Melachim Aleph
 - Rabbi Tuvia Grauman** - Rabbi Hyatt's Gemara Shiur, Sundays at 10:00 AM, **Zoom C**.
 - GWCK presents CLAS (Community Learning at Shomrai)** - 8:15 PM - 9:15 PM. For more info., contact Rabbi Hillel Shaps, hshaps@gwckollel.org 347-869-9361.
 - For Men:
 - Mondays: Rabbi Hillel Shaps - On the Same Page Gemara - in person (Social Hall) and on **Zoom F**.
 - Wednesdays: Rabbi Yitzhak Grossman - Reading Responsa - **Zoom D**.
 - Thursdays: Rabbi Avraham Sussman - Yesodei Hatorah Gemara Skills Building - **Zoom H**.
 - For Women - **Zoom I**
 - Mondays: Mrs. Sara Malka Winter - Parsha Journeys
 - Tuesdays: Mrs. Sara Malka Winter - Sefer Bereishis
 - SCP (Semichat Chaver Program)** - Tuesdays at 8:45 PM. A new semester began on October 19. Join the fastest growing Halacha learning program in the world! Now back in person at YISE. Register at gwckollel.org/scp
 - Rabbi Yehoshua Levy's** Gemara Shiur, Masechet Chulin, Sunday through Friday, 6:35 AM - 7:20 AM, in the Franco Beit Midrash.
 - The Golden Network Presents: Rabbi Barry Greengart's** Shiurim for men & women, Mondays at 9:00 AM, studying Parashas Hashavua, **Zoom B**.
 - Rabbi Yitzchak Scher's** Shiur for Men and Women, Tuesdays, 1:30 PM, "A Second Look - Stories in the Torah from a Deeper Perspective", **Zoom E**.
 - Rabbi Moshe Arzouan's** Advanced Gemara Shiur for Men, learning Maseches Bava Kama 7th perek Merubah. Wednesday evenings, 8:00 PM, **Zoom G**.
- Connection Details:** Go to <https://zoom.us/join/> and enter the meeting ID, or call 301-715-8592 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: 978 8156 7874, password RabbiHyatt
Zoom D: ID: 746 455 2195, password Learn
Zoom E: ID: 713 7408 5130, password 045079
Zoom F: ID: 349 754 2180, password Learn
Zoom G: ID: 539 496 3506, password ygwazr
Zoom H: ID: 803 356 4156, password Learn
Zoom I: ID: 601 853 4021, password Winter

COVID-19 Updates

- The YISE Board has mandated that everyone 16 and older who is medically eligible for an FDA-approved COVID-19 vaccine must be **fully vaccinated for COVID-19 in order to enter the Shul building**.
- Masks are required for ALL people in the YISE Arcola building, whether vaccinated or unvaccinated, except for children under the age of 2.
- Given the current surge in COVID cases, we ask that you not remove your mask in Shul for any reason. If you need to remove your mask, please step out of the Shul.
- There are no social distancing requirements in the YISE building. There are no in-person Kiddushes at this time.
- The Shul office is still open, but hours may vary.

Let us Daven to Hashem to keep all of us in good health and to return our lives to normal as soon as possible. In protecting each other as we navigate this unfolding situation, may we grow stronger as individuals and as a community.

YISE Programs and Listings

Welcome new members voted in last week at the latest board meeting: Sharon & Ivan Graff, Josh & Margalit Mogilner, and Ben Shelkowsky.

Trivia Night - Saturday night, February 5, 8:30 PM in the Social Hall. \$8 per person. *See flyer for details.*

First Aid and Infant/Child CPR Training - February 27, 2:00 PM - 3:30 PM. Register at www.yise.org/cpr *See flyer for details.*

Come Join Rabbi Koss's Monthly Jewish History class on Zoom! Bikur Cholim of Greater Washington and the YISE Chessed Committee:

Rabbi Koss will be speaking on a topic in Jewish history, Monday, February 7, from 2:00 PM - 3:00 PM on **Zoom A**. For more information, contact Miriam Friedman at mfriedman2@yahoo.com

Ruach Minyan - The next Kabbalos Shabbos Ruach Minyan will take place in the Social Hall on February 11. IY"Y, our Baal Tefila will be Adam Bashein! Mincha is at 5:25 PM in the Belonofsky Sanctuary, and following Mincha, those who are interested in the Ruach Minyan will go to the Social Hall for Kabbalos Shabbos. Bring your family and invite your friends. It's going to be Gevaldic! For more information, contact adambashein@gmail.com

Membership Directory and Shul Database Updates - If you have not already responded to our request to review the information sent about your phone numbers and email addresses in our Shul database in preparation for an updated Membership Directory, please do so as soon as possible. Please remember to confirm the information and/or send any changes to directory@yise.org

Pre-9:15 Minyan Chabura - A weekly Chabura in the Nesivos Shalom on the Parsha. Delve into the deeper dimensions of the Parsha and Holidays by learning the Nesivos Shalom's weekly insights. Begins at 8:55 AM Shabbos mornings in the Social Hall. This week's Shiur will be given by Rabbi Rosenbaum.

Kashrus in the Kitchen - Learn the background and practical laws of Kashrus. Tuesdays, 8:15 PM - 9:00 PM, at the home of David & Tamara Goodman: 11611 Kemp Mill Road. Masks optional. Given by Rabbi Postelnek. For questions or to join the WhatsApp group, contact Rabbi Postelnek at 571-340-0227 or rypostelnek@yise.org Recordings available at <https://wp.yise.org/kashrus-kitchen>

Kiddush in a Bag! While we are not yet back to regular in-Shul Kiddushes, we are happy to now offer Kiddush in a Bag for the 8:45 Minyan. To sponsor the Kiddush in a Bag, contact Simi Franco at simi@yise.org

Volunteers Are Needed Weekly to help assemble Kiddush in a Bag. If you can help please contact Simi Franco at simi@yise.org or 301-593-4465 x403.

Helping Hands Across Kemp Mill is a part of YISE's Chessed Committee. The program helps members undergoing serious medical crises. We are always looking for volunteers to help. To be a part of this program by helping with meals, visitation, shopping, childcare, etc., contact:

Melanie Karlin, 301-681-4740, mskarlin@gmail.com or Miriam Friedman, 301-754-1517, mfriedman2@yahoo.com

The Rachel Bassan Horwitz Fund is used for medical needs in our area, elsewhere in the US, and in Israel. In order to continue this much-needed medical fund, your financial help is needed! Tax-deductible contributions may be made payable to: YISE Charity SPECIAL Fund, c/o Norma Burdett, 11720 Lovejoy St., Silver Spring, MD 20902. Earmark: Bassan Fund. For more info: Norma Burdett, 301-593-5964 or Pearl Bassan, 301-649-3137.

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

Dvar Torah Dedications/Sponsor a Shiur

During this difficult time, we pray to Hashem that the day that we can all come together again in Tefillah and Torah study in good health arrives speedily. Until that point, YISE continues to offer a number of different remote learning options. These options are now available for sponsorship on an individual Shiur or a daily basis.

Sponsoring a Shiur or other Torah learning is a meaningful way to commemorate a Yahrzeit or honor a loved one. Sponsorships are also a great way to celebrate a Simcha or any other milestone, while helping YISE at a time when many of the Shul's other sources of revenue are not available.

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

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

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

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

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

Thank you to the Shiurim sponsors for this Past Week:

Rabbi Hyatt's Gemara Shiur

- David Jaray in honor of a Refuah Sheleimah to Rabbi Hyatt and in honor of Rabbi Grauman and all those who attend his Shiur.

Rabbi Rosenbaum's Tehillim/Parsha/Halacha Shiur

- Nancy Karkowsky in memory of her father, Joseph Herskovitz, Yosef Ben Reb Shalom v'Chaya, Z"L.
- Hannah & Robert Klein in memory of Robert's father, Meyer Ben Kalman, Z"L.
- Hedy Peyser in memory of her mother-in-law, Anna Peyser, Chana Leah Bas Rav Kalman, whose Yahrzeit is the 3rd of Adar.

Rabbi Rosenbaum's Navi Shiur

- Harriet & Ron Sheinson to commemorate the Yahrzeit of Harriet's father, Barney Krasnow, Dov Ber ben Reb Tzvi Hirsh, Z"L.

YISE Youth Announcements

Shabbos Groups this Shabbos, February 5, from 10:00 AM until Shul ends. Masks required indoors for age 2+. Age 18-36 months (Mommy & me) in the toddler room off the Lower Lobby. Ages 2-5 years (drop off) in the room behind the balcony. Ages 6-9 years will meet at Shomrai and walk over to the Yeshiva. For more information, contact Talya Miller, YISE Youth groups coordinator, at tmiller@yise.org

Dor L'Dor - The Family Chevrusah-style Learning in a fun environment! Next session will take place on Motzei Shabbos, February 12, 7:30 PM in the Social Hall. Please email mshimoff@yise.org if you would like to sponsor. *See flyer for details.*

Bat Mitzvah Program - YISE Youth presents a fun Chessed program for Bikur Cholim! Sunday, February 13, 2:00 PM - 3:30 PM in the Social Hall. RSVP by 2/7 to batmitzvahprogram@yise.org *See flyer for details.*

Happy Birthday! Happy Anniversary!

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

Community Programs & Listings

Hidden Miracle: Behind the Scenes in the Book of Esther - New LINKS series with Rabbi Hillel Shaps, Wednesday nights at 8:00 PM, January 19 - March 9 on **Zoom F**. Register at <https://linksgw.org/classes>

Women's Online Shiur with Rabbi Yehoshua Levy - Free 1-hour shiur on Zoom on the first and third Sundays of each month at 7:15 PM. Topic: Eishet Hayil, with principles from Mesilat Yesharim and weekly Sidra. In English. All levels of ability are welcome. You needn't attend every Shiur, but RSVPs are requested. Contact Shiur Coordinator at womensshiur@gmail.com for details.

Send and Receive Mishloach Manot greetings and packages to your friends and neighbors throughout the area through Berman Hebrew Academy's Happy Purim program. For only \$2.75 per name, you can share Purim greetings with up to anyone on our 2,000 family list. If you wish to be added to the database to allow others to send to you, and also to receive your personalized login code, please email purim@mjbha.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 404-273-3392.

Dirshu - Please join Dirshu as it began Bava Metzia on December 20. Shiur options at YGW: Monday - Friday, 5:45 AM (R. Reingold) or Monday - Thursday, 9:00 PM - 10:00 PM (R. Cortell/R. Werner). About 2.5 Daf covered each week.

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

New Year - New Volunteers - BCGW is growing and looking for more volunteers. If you have an interest in volunteering your time to help patients and their loved ones, we need you! BCGW provides professional volunteer training and ongoing support. Please visit our website www.bikurcholimgw.org and go to the volunteer tab to sign up.

Parsha Explorations with Rabbi Yitzhak Grossman - Presented by the Greater Washington Community Kollel and Kemp Mill Synagogue, Sunday evenings, 7:30 PM at KMS and on Zoom, Meeting ID: 655 813 1022, Passcode: 365636. For men and women.

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

Help our Senior Neighbors - What if you had to give up your car keys and depend on someone else to get you where you needed to go? This is happening to more and more of our senior neighbors. Consider volunteering with the Senior Connection to drive seniors to medical appointments, shopping, etc. Training and liability coverage are provided, and you can set your own volunteering schedule. COVID-19 precautions are followed for the health of drivers and riders. Contact volunteer@seniorconnectionmc.org, call 301-962-0820 or visit www.seniorconnectionmc.org for more info.

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

Daf Yomi Shiur currently meets online weekdays via a WebEx video conference. There is still room for a few more participants. Anyone interested may email Judd Lifschitz at lifschitz@slslaw.com to be added to the invite list. Sunday 8:30 AM, Monday - Thursday 9:00 PM. Shabbos in-person at 7:30 AM in the YISE Social Hall.

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

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

The Week Ahead		Sunday February 6	Monday February 7	Tuesday February 8	Wednesday February 9	Thursday February 10	Friday February 11
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)	7:30 *	7:30 *	7:30 *	7:30	7:30	7:30
Mincha / Maariv	Ashkenazi (B)	5:25	5:25 / 7:30	5:25 / 7:30	5:25 / 7:30	5:25 / 7:30	See Shabbos schedule
	Sephardi (LBM)	5:15 *	5:15 *	5:15	5:15	5:15	

* Sephardi Minyan will not take place at YISE Sunday morning through Tuesday morning. Please support the Shiva Minyan at the Khaldar home.

Halachic Times: Latest Alos Hashachar 5:48 AM, Earliest Talis and Tefilin: 6:16 AM, Latest Netz: 7:10 AM, Latest Krias Shema: 9:42 AM, Earliest Mincha: 12:53 PM, Earliest Shkia: 5:35 PM, Latest Tzeis Hacoachavim: 6:23 PM

Next Shabbos

February 11 - 12, 2022 - 11 Adar I 5782
Parshas Tetzaveh

Friday Night:

- Light Candles by 5:22
- Mincha: 5:25 (B), 5:15 (Sephardi, LBM)

Shabbos Day:

- Shacharis: 7:00 (B), 8:45 (B), 9:15 (S), 8:00 (Sephardi, LBM)
- Mincha: 2:30 (B), 5:20 (B), 5:15 (Sephardi, LBM)
- Shabbos ends/Maariv: 6:23

Next Shabbos Shorts Deadline: Wednesday, February 9 at 12 Noon

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

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

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

Website: www.yise.org

Office Hours:

Monday - Thursday: 9:00 AM - 5:00 PM

Friday: 9:00 AM - 1:00 PM

Rabbi Dovid Rosenbaum

Yale Ginsburg - President

Rabbi Yosef Postelnek - Asst. Rabbi

Simi Franco - Office Manager

A Quick Thought on the Parsha from Rabbi Rosenbaum

Terumah 5782:

No Strings Attached

The following is kindly transcribed by a congregant from the video at

<https://wp.yise.org/shabbos>

As we begin in this week's Parsha discussing the instructions that G-d conveys to Moshe for the building of the *Mishkan*, the portable sanctuary that the Jewish people will have in the desert. There is a very interesting verse. It says in the *Pasuk* וַעֲשׂוּ לִי מִקְדָּשׁ that the Jewish people should make a sanctuary, מִקְדָּשׁ, as in a place of sanctity, קֹדֶשׁ for *Hashem*. A very basic question. What makes the *Mishkan* holy? What makes the *Mishkan* holy is the fact that G-d brings his divine presence there. What makes the *Mishkan* a physical place is the fact that the Jewish people built something. So wouldn't it have made more sense to say the Jewish people should make a building for G-d? A home for G-d? How could the Jewish people make a sacred place for G-d? The Jewish people need to physically build the place and then G-d brings the sanctity. It's an interesting question.

Rav Moshe Feinstein poses a second question. The opening *Pesukim* of this week's Parsha instruct Moshe to have the Jewish people make donations. וַיְדַבֵּר אֱלֹהִים אֶל בְּנֵי יִשְׂרָאֵל וַיֹּקְחוּ לִי תְרוּמָה speak to the Jewish people they should take from me a donation. And it goes through all the different types of donations that can be accepted and then, after that whole series of *Pesukim*, we have the *Pasuk* that we began in this recording, וַעֲשׂוּ לִי מִקְדָּשׁ, they should make for me a sanctuary. Isn't the order flipped? Shouldn't we first have the topic sentence? The topic sentence is that the Jewish people should create a place for G-d. Once we have clarified what the goal is, then you say and by the way the first step to doing that is to follow with donations.

So Rav Moshe Feinstein answers both questions with a very interesting thought. And he says that actually it is up to the Jewish people to decide if the *Mishkan* will be a place of sanctity. If the Jewish people conduct themselves in a certain way, G-d will bless their efforts with success and bring the sanctity. If they don't, G-d won't. What is the key for the Jewish people to build something that merits so much blessing, and so much remarkable sanctity? Says Reb Moshe, the key is for them to make donations with no conditions and with no strings attached. If the introductory *Pasuk* would be "here is what we are going to build, these are going to be the aspects of it and please Moshe ask people to make donations" then you have a parlor meeting and someone sits there and says, well I like the idea of an *Aron*, or the *Shulchan* resonates with me, or I think this color is right or I think that color is wrong, and based on the blueprints that you present to us I will make a donation. No. The Jewish people's role is if G-d instructs them to give, they just give. They don't need to know anything more than that. And that absolutely devoted nature of giving will merit such divine blessing that it will be much more than a physical building, G-d will bring his divine presence to that place, but only if they give with no strings attached. If they do that, not exactly understanding the purpose here, not exactly understanding the goal, then they will indeed succeed in creating a holy place in the middle of the desert.

This is a very worthwhile idea to think about in all of our human relationships and when we have the merit to involve ourselves with special projects. Again, no one in this world is G-d, we can't take things unconditionally strings unattached, we have to use our own intellects, our own perspectives of course, but there are so many times where our temptation for getting involved with a movement, with a person, etc. is I figure out what's in it for me. Let's all try to work a little bit harder, a little bit less on figuring out what's in it for me and a little bit more on figuring it out what seems right and good.

Have a wonderful Shabbos!



DOR L'DOR

At Young Israel Shomrai Emunah!

A Family Chevrusah-style Learning in a fun environment

Delicious Pizza!

Interactive Discussions!

Raffle of Exciting Prizes!

Due to COVID concerns, while learning and discussion will be in person, the pizza will be taken to-go.

It is YISE policy that everyone 16 and older who is medically eligible for an FDA-approved COVID-19 vaccine must be fully vaccinated for COVID-19 in order to enter the Shul building.

Furthermore, we ask that everyone wear a mask.

5782 Motzei Shabbos Times:

November 20 — 7:00 pm

December 4 — 7:15 pm

December 18 — 7:00 pm

January 8 — 7:00 pm

January 29 — 7:15 pm

February 12 — 7:30 pm

February 26 — 7:45pm

YISE Arcola Social Hall

To sponsor this program, please
contact Michael Shimoff at
mshimoff@yise.org



YISE TRIVIA NIGHT

walk-ins
welcome!!

Form teams of 5 - 8
people beforehand
or join a group
that night!

Saturday Night
February 5th at 8:30pm

\$8 per person

Pizza & drinks will be served*

YISE Social Hall

1132 Arcola Ave

RSVP at yise.org/Trivia
by Jan. 30

Questions? Email Trivia@yise.org

*Subject to change in accordance with
Montgomery County and Shul policy



YISE YOUTH PRESENTS

Bat Mitzvah Program

FUN CHESED PROJECT FOR BIKUR CHOLIM!

Mrs. Sharon Freundel will lead a discussion about Rivka Emainu and the importance of chesed in our lives.

February 13, 2022

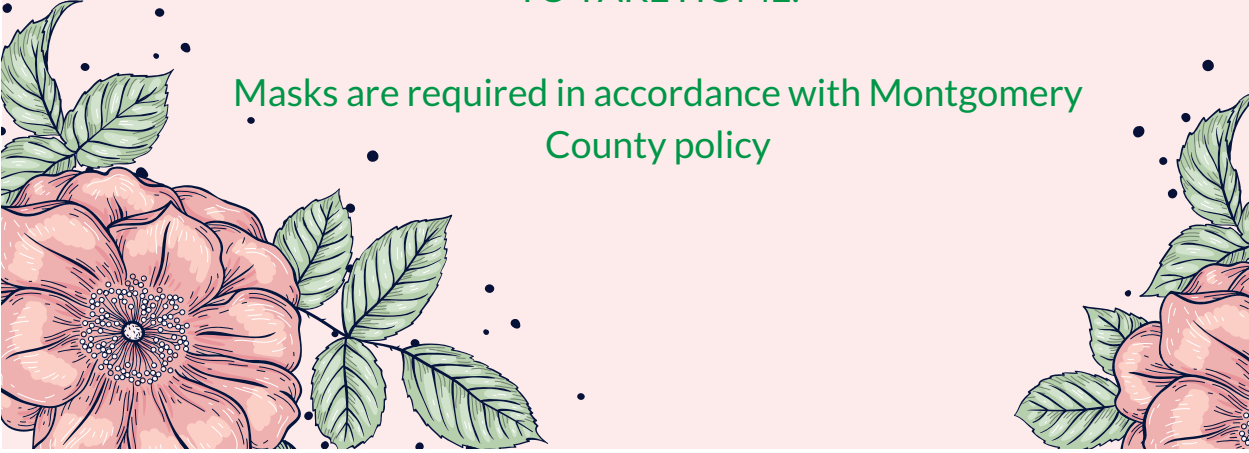
2:00 - 3:30 pm | YISE Social Hall

RSVP by 2/7 to batmitzvahprogram@yise.org

Cost: \$10 or free if already paid \$36

DELICIOUS REFRESHMENTS WILL BE PROVIDED
TO TAKE HOME.

Masks are required in accordance with Montgomery
County policy





SPONSORED BY YISE YOUTH



FIRST AID & INFANT/CHILD **CPR TRAINING**

Learn Livesaving Skills From the Experts

This class is perfect for Young Babysitters, New
Parents, and Grandparents!

Sunday, February 27th

2:00-3:30pm

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Likutei Divrei Torah

Gleanings of Divrei Torah on Parashat Hashavuah
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Shabbat Parashat Terumah

5782 - B"H

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

What Do We Receive When We Give? - The Lord spoke to Moses, saying, "Tell the Israelites to take an offering for Me; take My offering from all whose heart moves them to give". Our parsha marks a turning point in the relationship between the Israelites and God. Ostensibly what was new was the product: the Sanctuary, the travelling home for the Divine Presence as the people journeyed through the wilderness.

But a case could be made for saying that even more than the product was the process, summed up in the word that gives our parsha its name, Terumah, meaning, a gift, a contribution, an offering. The parsha is telling us something very profound. Giving confers dignity. Receiving does not.

Until that moment, the Israelites had been recipients. Virtually everything they had experienced had been God-given. He had redeemed them from Egypt, liberated them from slavery, led them through the wilderness, and created a path for them through the sea. When they were hungry, He gave them food. When they were thirsty, He gave them water. Apart from the battle against the Amalekites, they had done almost nothing for themselves.

Though at every physical level this was an unparalleled deliverance, the psychological effects were not good. The Israelites became dependent, expectant, irresponsible and immature. The Torah chronicles their repeated complaints. Reading them, we feel that they were an ungrateful, querulous, petulant people.

Yet, what else were they to do? They couldn't have crossed the sea by themselves. They couldn't have found food or water in the wilderness. What produced results was complaining. The people complained to Moshe. Moshe turned to God. God performed a miracle. The result was that, from the people's perspective, complaining worked.

Now, however, God gave them something else entirely. It had nothing to do with physical need and everything to do with psychological, moral and spiritual need. God gave them the opportunity to give.

One of my early memories, still blazing through the mists of forgotten time, goes back to when I was a child of perhaps six or seven years old. I was blessed with very caring, and also very protective, parents. Life had not given them many chances, and they were determined that we, their four sons, should have some of the opportunities they were denied. My late father of blessed memory took immense pride in me, his firstborn son.

It seemed to me very important to show him my gratitude. But what could I possibly give him? Whatever I had, I had received from my mother and him. It was a completely asymmetrical relationship.

Eventually, in some shop I found a plastic model of a silver trophy. Underneath it was a plaque that read, "To the best father in the world." Today, all these years later, I cringe at the memory of that object. It was cheap, banal, almost comically absurd. What

was unforgettable, though, was what he did after I had given it to him.

I can't remember what he said, or whether he even smiled. What I do remember is that he placed it on his bedside table, where it remained - humble, trite - for all the years that I was living at home.

He allowed me to give him something, and then showed that the gift mattered to him. In that act, he gave me dignity. He let me see that I could give even to someone who had given me all I had.

There is a strange provision of Jewish law that embodies this idea. "Even a poor person who is dependent on tzedakah (charity) is obligated to give tzedakah to another person." On the face of it, this makes no sense at all. Why should a person who depends on charity be obligated to give charity? The principle of tzedakah is surely that one who has more than they need should give to one who has less than they need. By definition, someone who is dependent on tzedakah does not have more than they need.

The truth is, however, that tzedakah is not only directed to people's physical needs but also their psychological situation. To need and receive tzedakah is, according to one of Judaism's most profound insights, inherently humiliating. As we say in Birkat ha-Mazon, "Please, O Lord our God, do not make us dependent on the gifts or loans of other people, but only on Your full, open, holy and generous hand so that we may suffer neither shame nor humiliation for ever and for all time."

Many of the laws of tzedakah reflect this fact, such that it is preferable that the giver does not know to whom they give, and the recipient does not know from whom they receive. According to a famous ruling of Maimonides the highest of all levels of tzedakah is, "to fortify a fellow Jew and give them a gift, a loan, form with them a partnership, or find work for them, until they are strong enough so that they do not need to ask others [for sustenance]." This is not charity at all in the conventional sense. It is finding someone employment or helping them start a business. Why then should it be the highest form of tzedakah? Because it is giving someone back their dignity.

Someone who is dependent on tzedakah has physical needs, and these must be met by other people or by community as a whole. But they also have psychological needs. That is why Jewish law rules that they must give to others. Giving confers dignity, and no one should be deprived of it.

The entire account of the construction of the Mishkan, the Sanctuary, is very strange indeed. King Solomon said in his address on the dedication of the Temple in Jerusalem, "But will God really dwell on earth? Even the heavens to their uttermost reaches cannot contain You, how much less this House that I have built!". If that applied to the Temple in all its glory, how much more so of the Mishkan, a tiny, portable shrine made of beams and hangings that could be dismantled every time the people journeyed and reassembled every time they encamped. How could that possibly be a home for the God who created the universe, brought empires to their knees, performed miracles and wonders, and whose presence was almost unbearable in its intensity?

Yet, in its small but human way, I think what my father did when he put my cheap plastic gift by his bedside all those years ago was perhaps the most generous thing he did for me. And lehavdil, please

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forgive the comparison, this is also what God did for us when He allowed the Israelites to present Him with offerings, and then use them to make a kind of home for the Divine Presence. It was an act of immense if paradoxical generosity.

It also tells us something very profound about Judaism. God wants us to have dignity. We are not tainted by original sin. We are not incapable of good without Divine grace. Faith is not mere submission. We are God's image, His children, His ambassadors, His partners, His emissaries. He wants us not merely to receive but also to give. And He is willing to live in the home we build for Him, however humble, however small.

This is hinted in the word that gives our parsha its name: Terumah. This is usually translated as an offering, a contribution. It really means something we lift. The paradox of giving is that when we lift something to give to another, it is we ourselves who are lifted.

I believe that what elevates us in life is not what we receive but what we give. The more of ourselves that we give, the greater we become.

The Person in the Parsha: R. Tzvi Hersh Weinreb

Happy and Proud of its Many Colors - It is an animal. But then again, some say it is a colored dye. Many translate it as a dolphin, whereas some render it "blue-processed skins."

Rabbi Aryeh Kaplan in his *The Living Torah* offers this footnote to "clarify" the matter. Always one to do his "homework" thoroughly, Rabbi Kaplan offers us this dazzling variety of definitions of the term tachash, which is listed among the materials necessary for the construction of the Tabernacle near the very beginning of this week's Torah portion, Terumah (Exodus 25:1-27:19):

"Blue-processed skins—others have 'black leather,' that is, leather worked in such a manner as to come out dark and waterproof. Other sources identify tachash as a species of animal. Some say that it is the ermine, a member of the weasel family. Others state that it is a member of the badger family... Others say that it is a colorful one-horned animal known as a kersh. Some say that this is a species of wild ram, possibly an antelope, okapi, or giraffe. Some see the one-horned creature as the narwhal, which has its left tooth developed into a single long horn-like appendage. This animal, which can grow to be over 16 feet long, is occasionally found on the southern Sinai shores... In Arabic, tukhush denotes the sea cow or dugong, an aquatic mammal which is found on the shores of the Sinai. Some say that the tachash is a type of seal, since its skins were used for the Tabernacle's roof, and seal skins are often used for this purpose."

Suffice it to say that whatever the true identity of the tachash, it was such a multifaceted creature or object that it couldn't be definitively identified by anyone who hadn't actually seen it.

As usual, I find Rashi's definition most reasonable. Here's Rashi on the verse in Exodus 25:5 where we first encounter the tachash: "It was a type of wild animal which only existed for that moment in history. It had many different colors and is, therefore, translated by Targum Onkelos as sasgona, a

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composite of the Hebrew phrase 'she'sass u'mitpaer b'gavanim shelo,' 'which is happy and proud of its many colors.'"

In short, it is a multifaceted creature which rejoices in the range and diversity of its many colors.

Rashi's definition, with which I've been familiar since my early elementary school years, began to take on a special significance for me as I grew older. I came to know many teachers who were, in a sense, monochromatic. That is, they seem to have only one color to them. The color was often of a strikingly beautiful hue. But it was only one color, something I found limiting.

Sometimes, in Judaic classes, the "color" was scholarly expertise in specific tractates of the Talmud, with ignorance of, or deliberate neglect of, other tractates. Sometimes, in general studies classes, it was an obsession with math and experimental science, often accompanied by scorn for poetry, music, and art.

Eventually, I was fortunate to be blessed with educators who were more colorful and were able to draw from a wider scope of sources and areas of human experience.

I recall my seventh-grade general studies teacher, Mr. Zeller, who taught us math through baseball statistics and evoked in us an interest in fine literature by reading us tales from William Saroyan's "My Name is Aram." He even helped us draw parallels between our secular studies and our religious curriculum.

It was not until college that I was introduced to the writings of the great British philosopher, who had an impressive Jewish yichus, Isaiah Berlin.

He wrote a precious little book entitled *The Hedgehog and the Fox*. The title is drawn from a proverb of the ancient Greek poet, Archilochus, "A fox knows many things, but the hedgehog knows one big thing." The hedgehog has one means of defense, his quills. The fox, on the other hand, has countless ways to outsmart his pursuers.

Isaiah Berlin expands this distinction to writers and thinkers. He contrasts those whose work focuses upon one single defining idea versus those who draw on a wide variety of areas of knowledge and life experiences. He includes Plato and Dostoyevsky in the former category and Aristotle and Shakespeare in the latter. Note that he makes no claim that either of these writers and thinkers is superior to the other.

Throughout my life, I have encountered many great leaders of the Jewish community. Some have been "hedgehogs," and others have been "foxes." I have also found that many of my friends are attracted to, and prefer to identify with, those who "know one big thing."

My own tendency is inclined toward those "who know many things." Some might call me a fan of the "foxes", but I prefer to be considered a fan of the tachash.

During this past pandemic year, we have suffered the loss of many great men and women who have "known one big thing," known it well, and taught it well. We have also suffered the loss of other men and women who have "known many things," known them well, and taught them well.

Not quite two weeks ago, we lost a man who was more than a mentor to me and more than a dear friend. I speak of Rabbi Dr. Abraham Twerski, zt"l, a "fox" in the best sense of the metaphor.

Named for ancestors who were called Avraham Yehoshua, and known informally as Reb Shia, he was a chasid in every sense of that often misused term. He was pious, devout, and meticulously observant of every ritual and every minor custom. He was a chasid in his dress, on the Sabbath and festivals and on every day of the week. He knew Hasidic tales and knew how to tell stories in an inimitable fashion and in a manner designed to reach the hearts and souls of every audience he addressed.

He knew well, better than almost everyone I have known, the "one big thing" that is Hasidism, Chasidus.

But he knew so many other things. He attended medical school and received tuition assistance from the famed non-Jewish comedian Danny Thomas. He was trained as a psychiatrist and went on to become a world-renowned expert in the fields of alcoholism and addictive behaviors. He founded one of the most prestigious centers in the world for the treatment of alcoholism. He worked closely with nuns and archbishops of the Roman Catholic faith.

His interests were far more colorful, to use the tachash analogy, than his faith and profession, although they too had plenty of "color" to them. He was an avid fan of the famous Peanuts cartoons and appreciated far more than their humor. He perceived their profound wisdom and eventually collaborated with the cartoonist himself, Charles Shultz.

He was the author of more than sixty books, and although he maintained that they were really all about "one big thing," namely self-esteem, I insist that they were about "many big things." I urge the readers of this column to sample but several of his works, and I am certain that you will agree with me.

There are many other "big things" that I could enumerate: his generosity, his openness, his authenticity, his friendliness, his ability to get along with his adversaries and often convert them to his side, and, perhaps above all else, his courage to confront the issues of abuse in the Jewish community.

I close my remarks with one other "big thing," his soulful musical compositions. How appropriate it was to have been escorted to his final resting place with a song he composed, Hoshea et Amecha.

How apt is that tune as an antidote for our ubiquitous dependency!

How apt are its words: "Deliver Your people, and bless Your heritage. Tend to them and uplift them, forever."

And how well do the words for the tachash describe the persona of Rabbi Dr. Twerski: "Happy, and proud of his many colors"!

R. Nachum Amsel Encyclopedia of Jewish Values

The Unique Mitzvah of Tzedakah - Until now, in the Torah, Jews, as individuals and as a nation, have generally been on the receiving end from God. At the beginning of this Parsha, for the first time, God asks (requires?) Jews to give, rather than receive. And they generously give, donating the objects which helped create the Mishkan-Tabernacle. This is the first demonstration of the specific Mitzvah of Tzedaka, which the Jewish people have always taken seriously, as well as the general obligation to give to, rather than take from, their society. It may still be true that Jews as a group give a higher percentage of Tzedaka-charity than any other group in the Western world. In addition to giving (10-20% of income) to a needy individual or organization, and the myriad of Jewish laws connected with this Mitzvah, of all 613 in Judaism, the Mitzvah-Commandment of Tzedaka-Charity is unique in certain of its attributes, which will demonstrate Tzedaka the most unusual of all the commandments.

Performing a Mitzvah-Commandment for an

Ultior Motive - In describing the verse instructing the Jew to give ten percent of produce to the poor, the Torah repeats in the verse the verb for tithing: "Aser Ta-aser". On this extra, unnecessary verb, the Talmud states that one should tithe to the poor for the purpose of becoming rich (since the letters of tithing and wealth are identical - Ayin, Shin-Sin, Resh), and the verse can then be read "tithe so that you can attain wealth". This seems to imply that one's motivation in giving charity in Judaism is not to please God or follow His commands, but, rather, in order that God reward monetarily the person

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fulfilling this commandment, and the Jew receives back from God much more than was donated. This notion contradicts the overarching attitude to serving God and performing commandments: a person should function as a servant (to God) without expectation of reward. And yet, the Talmud clearly says that one's motivation in giving Tzedaka-charity can be for material gain and expected wealth.

The idea of ulterior motives in giving Tzedaka becomes even more pronounced in God's own words to the people through the prophet Malachi. God tells the Jews that if they bring the tithe, they can test God through this act and God promises that great wealth will follow. Thus, the verse actually encourages Jews to test God in performing this Mitzvah. Based on this unusual verse, the Talmud in several places states that if a person conditions his Tzedaka-charity donation upon God's response that his son will be cured of serious sickness and live, or upon his achieving the World to Come, then this person is considered a fully righteous individual. This implies that a person can withhold giving the promised donation until one's son is healed and if the son's health does not improve, a person's promise to give Tzedaka is no longer obligatory. If a person were to condition performance of any other Mitzvah based on this kind of "deal" with God, it would be considered improper, blasphemous, and contrary to Jewish law. For example, if a man were to say, "I will only put on Tefillin after God makes me a rich man" or a woman were to say, "I will keep the Shabbat only once God gives me 5 healthy children," that would be considered heretical! And yet, regarding the singular commandment of Tzedaka, that is not only acceptable, but the person is considered wholly righteous! It is totally legitimate, for example, to condition giving Tzedaka to an institution only if the building will be named in memory of one's parents. Why this is legitimate only by Tzedaka is beyond the scope of this article (see the chapter in my book for possible explanations).

Chinuch, a post-Talmudic commentary, reiterates that it is forbidden to test God in one's actions in this world. He then continues to state categorically that the one exception to this rule is Tzedaka-charity, where one's giving can indeed be provisional upon God's compliance with a certain condition the giver specifies. Jewish law follows Chinuch, even though this idea remains counter-intuitive to the system of commandments. Tzedaka is an extremely powerful force in the world, writes the Shulchan Aruch. And while it is forbidden to test God and do a Mitzvah-commandment conditionally, Remah states that the tithing for Tzedaka is the one area where a Jew can test God and give conditionally. *[Excerpt]*

Dvar Torah: Chief Rabbi Ephraim Mirvis

If you turn away from the needs of another person, you're turning away from the will of God. This is an important message emerging from Parshat Terumah. The Torah introduces us to the concept of the keruvim, the cherubs, angelic-styled three-dimensional figures emerging from the lid of the aron, the Holy Ark in the Sanctuary in the Wilderness. And the Torah tells us, "Ufeneihem ish el achiv," – "Each one was facing the other," In the the Priestly Blessing, our Cohanim say, "Yisa Hashem panav eilecha," – "May the Lord turn His face towards you. If you turn your face toward somebody, if you look that person in the eye, it means that you are relaxed in their presence, you've got nothing to hide, you feel comfortable with them and you are there for them in the way that you would expect them to be for you.

That is the blessing that the Cohanim give to us: that Hashem should look us in the eye, be comfortable with us, be proud of us and shower us with His blessings. *[Excerpt]*

This week's *Parashah* opens with the *Mitzvah* to collect donations to build the *Mishkan* / Tabernacle. Many commentaries note that the Torah says, "Take a donation for Me," where we might have expected, "Give a donation for Me." R' Moshe Sofer z"l (1762–1839; rabbi and *Rosh Yeshiva* in Pressburg, Hungary; known as "*Chatam Sofer*") explains:

Megillat Esther relates that Haman offered to pay Achashveirosh 10,000 loaves of silver for the right to exterminate the Jewish People. *Midrash Rabbah* comments that *Hashem* said, "You wicked person! You are trying to buy what is mine with what is also mine, as it is written (*Chaggai* 2:8), 'Silver is Mine!' and (*Vayikra* 25:55), 'For *Bnei Yisrael* are servants to Me!'" This, writes the *Chatam Sofer* may be understood along the same lines as the *Gemara* (*Berachot* 35a), which teaches that all food belongs to *Hashem* until we recite *Berachot* over it; then it belongs to us. Likewise, nothing belongs to man until he uses it to serve *Hashem*. Until then, it all belongs to *Hashem*. Haman's money was not his because he was not using it to serve *Hashem*; to the contrary, he used it to oppose *Hashem's* will.

In this light, continues the *Chatam Sofer*, we can understand why our vers says, "Take a donation for Me." When one uses his money for a *Mitzvah* purpose--for example, to build a *Mishkan*--it becomes his; he is taking it.

In reality, concludes the *Chatam Sofer*, it emerges that one who gives charity is always using *Hashem's* money. All that we contribute is the desire to do good. (*Torat Moshe*)

Bitachon

This year--a Shemittah year--we will iy"H devote this space to discussing the related subject of Bitachon / placing one's trust in Hashem.

"Chovot Ha'levavot" (available in English as: "Duties of the Heart") by Rabbeinu Bachya ibn Pekudah z"l (Saragossa, Spain; early 11th century) is one of the earliest--and still one of the most widely studied--systematic presentations of Judaism's ethical teachings and fundamental beliefs. The fourth "Gate" (section) of that work is "Sha'ar Ha'Bitachon."

R' Bachya begins: In the preceding section [of *Chovot Ha'levavot*], we discussed the obligation to accept upon oneself to serve *Elokim*. Now, we will write about the one thing that a person needs most in order to serve *Elokim*--namely, *Bitachon* in Him regarding all matters.

He continues: *Bitachon* has many benefits, whether in connection with one's spiritual life or one's material life. [The commentator R' Raphael ben Zechariah Mendel z"l (1725-1795; Yampola, Poland) explains: *Bitachon* can assist a person in attaining all of his goals, whether they are spiritual goals or material goals. (*Marpeh La'Nefesh*)]

[R' Bachya identifies ten benefits that one receives from having *Bitachon*. The first is:] *Bitachon* in *Hashem* places a person's mind at ease. Everyone has *Bitachon* in someone or something--if not in *Hashem*, then in oneself, a friend, one's wisdom, one's wealth, etc. This is a two-fold insult: first, not trusting in *Hashem* and, second, trusting in something else, as we read (*Yirmiyah* 2:13), "For My people has perpetrated two evils: [1] they have forsaken Me, the Source of living waters, [2] to dig for themselves cisterns, broken cisterns that cannot hold water." If a person chooses to place his trust in someone or something other than *Hashem*, *Hashem* will seem to abandon that person, leaving him in the power of the person or thing in which he trusts.

– Continued in box inside –

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“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; son-in-law of the legendary *Tzaddik* “Reb Nachumke”) 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 fund-raising 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 back page –

R’ Bachya continues: Moreover, one who relies on his own wisdom and efforts will inevitably realize that he cannot accomplish his goals on his own, as we read (*Kohelet* 9:11), “The race is not won by the swift, nor the battle by the strong, nor does bread come to the wise, riches to the intelligent...” Even if one amasses wealth, he will realize eventually that it cannot bring him the happiness he would have attained through *Bitachon*. [Thus, summarizes the commentary *B’yosher Levav, Bitachon* is the only way to be free of worries.] (Sha’ar Ha’Bitachon: Preface)

R’ Yitzchak Ze’ev Soloveitchik z”l (1886-1959; rabbi of Brisk, Poland; later in Yerushalayim; known as the “*Brisker Rav*”) told his student R’ Eliezer Palchinsky z”l (1912-2007; *Rosh Yeshiva* in Israel) that he received a large dowry, and he decided to invest it in real estate, thinking he could live off of the profits and learn Torah undisturbed.

Soon after, World War I erupted, and all of his properties were destroyed. The *Brisker Rav* related that, feeling like the earth had opened up and swallowed him alive, he sought strength in the pages of *Sha’ar Ha’Bitachon* of *Chovot Ha’levavot*. Upon completing that study, he concluded that the greatest asset a person can have in life is *Bitachon*. He said: Our Sages teach (*Avot* ch.4), “Who is wealthy? One who is happy with his lot.” This does not mean, as some think, that accepting one’s lot is the next best thing to wealth. After all, *Bitachon* does not fill a person’s empty bank account. Rather, our Sages are teaching that the happiness with one’s lot, the peace of mind, that comes from trusting in *Hashem* is itself the greatest wealth a person can have. (Matnat Chelko p.3)

“Speak to *Bnei Yisrael* and let them take a donation for Me . . .” (25:2)

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)

R’ Yissachar Shlomo Teichtal z”l Hy”d (1885-1945; rabbi of, and *Rosh Yeshiva* in, Pieštany, Czechoslovakia) writes: When one states expressly that the purpose of his actions is to perform a *Mitzvah* or a good deed, he receives a form of Divine protection that weakens the *Yetzer Ha’ra*’s ability to interfere with his plans. In light of this, we can have a new understanding of the verse (*Tehilim* 122:1), “I rejoiced when they said to me, ‘Let us go to the house of *Hashem*’.” Because they said, “to Me”--that they were doing this for *Hashem*’s honor--there was greater assurance that they would succeed in reaching their goal--the house of *Hashem*. Therefore, I rejoiced. (Mishneh Sachir Al Ha’Torah p.678)

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)

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QATARI FM RULES OUT NORMALIZATION (Arutz-7 2/3/22)

Qatar's Foreign Minister, Sheikh Mohammed bin Abdulrahman Al Thani, has ruled out the prospect of his country normalizing relations with Israel.

During the visit of the emir of Qatar, Sheikh Tamim bin Hamad Al Thani, in Washington, Al Thani said that Qatar had previously maintained ties with Israel "when there was prospects for peace" with the Palestinian Arabs, but that his country "lost hope" after the 2008-2009 Gaza War.

He added that Qatar continues its "working relationship" to help the Palestinian people, but that it is difficult to envision joining the Abraham Accords "in the absence of a real commitment to a two-state solution."

Qatar has in recent years had an ongoing engagement with Israel over aid to Gaza. Qatar has provided hundreds of millions of dollars in recent years to pay for electricity in the Strip, build new roads and hospitals, help Hamas cover the salaries of its civil servants and provide stipends to poor families.

Israel has approved the transfer of the Qatari money and has come under fire for doing so as Hamas continues to regularly fire rockets at Israeli towns in the south.

The Qatari envoy to Gaza, Mohammad Al-Emadi, acknowledged in an interview a few years ago that cooperation with Israel is needed in order to improve the situation in Gaza.

Following Operation Guardian of the Walls, it was reported that Israel plans to reevaluate the way in which the Qatari money enters Gaza in order to ensure that the funds go to the needy population of the Strip and not into the hands of Hamas.

Palestinian Arab sources later said that the United Nations would take on the responsibility of distributing the Qatari monetary aid to families in the Gaza Strip, replacing the previous method which involved suitcases full of cash entering the Strip through Israel.

In the interview with Axios, the Qatari Foreign Minister said Qatar is working hard to "bridge any gaps" in indirect nuclear talks between the US and the Islamic Republic.

Al Thani added that he's "very concerned" about the negotiations ending in failure, and that "we don't want to see a nuclear race in our region."

AFRICAN UNION TO VOTE ON REVOKING ISRAEL'S NEWLY RESTORED OBSERVER STATUS (Ha'aretz 1/28/22)

The African Union will vote next week on revoking Israel's observer status, even though it is unclear whether a majority are in favor.

Algerian diplomats who are spearheading the motion told Al-Araby Al-Jadeed that getting the vote on "top of the agenda" for Saturday's summit in the Ethiopian capital of Addis Ababa was a "success."

Major African countries, specifically in North Africa and southern Africa, have joined the push to rescind Israel's newly reinstated position as an observer state, one of dozens of non-African countries and organizations with the same status.

Israel was readmitted into the 55-nation pan-African bloc as an observer in July 2021, in a decision announced by Moussa Faki Mahamat, chairperson of the African Union Commission. This came 19 years after Israel was ousted due to pressure by Libyan leader at the time Muammar Gadhafi.

Israeli officials have been pushing for a seat on the AU since its suspension shortly after the union was formed in 2002 as the successor to the Organization of African Unity.

Some countries pushed back against Israel's readmission immediately, mainly citing Israel's policies vis-a-vis the Palestinians, but there was also criticism of the chairperson for making the decision on Israel without a vote.

Algeria has taken over Libya's historic role in opposing Israel's membership, and its diplomats told Al-Araby Al-Jadeed they were still working to ensure the vote passes.

Israel has diplomatic relations with most African nations, but some of them, like South Africa, Nigeria and Egypt, are said to back the Algerian-led initiative.

BENNETT: IDF TO IMPLEMENT A LASER-BASED INTERCEPTION SYSTEM (YNet 2/1/22)

Prime Minister Naftali Bennett stated Monday that "within about a year, the IDF will implement a laser-based interception system."

Speaking at the annual conference of the Institute for National Security Studies, Bennett added that the system "will be implemented in the south first, and later elsewhere."

"The system will allow Israel to be surrounded by a laser wall that will protect it from missiles, rockets, UAVs and other threats," the prime minister added.

LAPID REVEALS AMERICANS WARNED AGAINST EVYATAR SETTLEMENT'S REESTABLISHMENT (Ha'aretz 2/3/22)

Foreign Minister Yair Lapid has warned that legalizing Evyatar could harm Israel's relations with the American government and lead to a harsh response from the international community, following outgoing Attorney General Avichai Mandelblit's approval of the settlement's reestablishment in his final days in office.

In a sharply worded letter to Prime Minister Naftali Bennett, Lapid revealed that senior U.S. government officials have warned Israel of the implications of moving ahead with the plan.

Earlier this week, outgoing Attorney General Avichai Mandelblit approved the

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reestablishment of the Evyatar settlement. Evacuated in 2005, an outpost was built illegally last year on the site of the former settlement in the heart of a Palestinian rural area south of Nablus, only to be evacuated by the government within a few weeks following negotiations with the settlers. Officials later promised that the status of the land would be reexamined.

Lapid's letter confided that he was not part of the discussions in recent weeks about legalizing Evyatar that were led by Defense Minister Benny Gantz and Interior Minister Ayelet Shaked, and was not consulted on the diplomatic impact of such a move.

"Any step toward implementing the plan, which as is known, was not made in consultation with me and is contrary to my opinion, includes an actual declaration of state lands or the issuing of a 'special planning order,' which could have serious diplomatic consequences and damage to foreign relations, first and foremost from the United States," Lapid warned. "This has already been made clear by the U.S. administration at senior levels." A copy of the letter was also sent to the Attorney General's Office.

"This would cause real damage in the growing legal-diplomatic campaign [against Israel] before international forums, taking advantage of it to promote the delegitimization of Israel," he added.

Lapid cautioned that the plan for Evyatar would make it difficult for Israel to "enlist friends to its side in the struggle" against the campaign, before even taking into account the risks of escalation and maintaining stability, as security officials have already made clear to the High Court of Justice.

The plan's advancement was agreed upon in a meeting held on Tuesday by Deputy Attorney General Carmit Yulis, with a green light from Mandelblit. Yulis said in the meeting that the issues discussed were purely legal matters and that the defense minister and the government would have to weigh its impact on Israel's foreign policy. Among those attending the meeting were Amir Fischer, the prime minister's consultant on settlements, Avi Elimelech, the defense minister's aide on settlement, and Justice Ministry representatives.

The Foreign Ministry responded: "The Evyatar plan is under legal discussion. The role of the foreign minister is to ensure that no damage is done to Israel's foreign relations, to its diplomatic strength and its ties with the United States." The statement went on to say that Lapid's "role as alternate prime minister is to keep the coalition together."

BENNETT TO 'POST': GOV'T WON'T BE ABLE TO IMPLEMENT KOTEL COMPROMISE (JPost 1/28/22)

The current government will not be able to implement the plan to formally establish an egalitarian section at the Western Wall, Prime Minister Naftali Bennett admitted this week, in an interview that appears in full here.

Asked why this government has not moved to put the 2016 plan, which Bennett played a large part in drafting as diaspora minister, into effect Bennett called it a "controversial topic in this coalition."

"We knew in advance that we cannot advance everything," he said. "We will only act with consensus...This government is meant to save the country and bring it back to function. It cannot fulfill everyone's wishes."

Bennett said that members of his own Yamina party oppose the plan to expand the egalitarian Ezrat Israel section at the Southern Wall and create a joint management committee with leaders of the Conservative and Reform Movements. Members of New Hope are against it as well.

The prime minister pointed out that "Ezrat Israel is open and whoever wants to come and pray can do so."

"We are in a process of upgrading and enlarging and creating an even more respectable section," he added.

The government plans to clear the boulder that fell in the egalitarian section in 2018, keeping worshippers at a distance from the wall, and to make other physical improvements, without enacting other parts of the Kotel compromise.

The Western Wall has been an ongoing source of friction between Israel's leadership and some non-Orthodox segments of Diaspora Jewry for years. Bennett said that he feels "a special closeness and caring about Diaspora

Jewry, especially American Jewry, as someone whose parents grew up as Jews in the US who were unaffiliated.

"I want Diaspora Jews to continue their efforts to feel that they have a home here in Israel. Even if there are disagreements, it's ok, but we need to keep up communication with them," he stated.

MK PORUSH WARNS: BENNETT'S GOVERNMENT SOON TO BE WIPED OFF THE MAP (Arutz-7 2/2/22)

During a debate in the Knesset, MK Meir Porush attacked the government, which consists of a diverse mix of parties, and compared it to the Mizrahi movement, which was constructed from "an unnatural mix," as he put it.

He began by saying, "In media interviews, Prime Minister Bennett talked about setting up a new national camp, a new model that was not there before. And like the new model he said, here we have a government, a new kind of government made up of all kinds of parties, him, Gantz, Sa'ar and Lieberman.

"He wanted to form a government that is a mix, to create something new, and yet he said in interviews that he hopes he can lead a new national camp.

"He is preparing the ground for Yair Lapid for when he replaces him as prime minister. When he is replaced, he will be presented a Palestinian state. That is what is happening now."

In his remarks, he said to the prime minister. "I want to tell you, Naftali Bennett, the movement that you have modeled yourself after- what is that movement? Mizrahi. It is also an unnatural mix. Just like the mixed classes of boys and girls, and the mixed youth movements."

"What is an unnatural mix? Nationality and religion, religion and nationality. Nationality over religion. Your government, Naftali, is also an unnatural government. But we all know that the Mizrahi movement has disappeared from the political map, and you celebrated with Lapid, over what? Over a draft law that passed."

"What did you celebrate, Naftali? This last law is worse than the law you concocted with Lapid in 2014, where you attempted to pass a recruitment law. What did you celebrate for? How dare you celebrate? "

At the end of his speech, he turned to Mansour Abbas, who ran the plenum, and said, "Just as the Mizrahi movement has disappeared and does not exist, so this government, with G-d's help, will very quickly disappear from the map and you will not be the boss."

The chairman of The Jewish Home party, Hagit Moshe, responded to Porush's words and said: "Dear Rabbi Meir, is it possible that you fell asleep for 3 years and just woke up? Naftali Bennett has not represented the national religious public or Hapoel Mizrahi for 3 years. The Mizrahi movement continues and a large number of witnesses to this are hundreds of directors of institutions established with the help of Hapoel Mizrahi who are now with me at a huge conference in Eilat. The Jewish Home, the Mizrahi political movement, is still here and will return to the forefront in a big way. "

JONATHAN POLLARD'S WIFE DIES AGED 68 FROM COVID COMPLICATIONS (YNet 1/31/22)

The wife of convicted U.S. spy Jonathan Pollard passed away on Monday following complications she developed after contracting coronavirus. She was 68 years old.

Esther Pollard was hospitalized at Hadassah Hospital Ein Kerem in Jerusalem in critical condition having contracted the virus while also battling cancer. Her funeral will take place later on Monday on Mount of Beatitudes in Jerusalem.

Jonathan Pollard, a former U.S. naval analyst, served 30 years in American prison for spying for Israel and arrived in the country with his wife in December 2020 after his parole restrictions expired five years after his release.

Prime Minister Naftali Bennett offered his condolences, saying, "I was sorry to hear of the passing of Esther Pollard, a woman whose devotion and love for Jonathan Pollard has become a symbol of strength, determination and faith."

Attorney Nitzana Darshan-Leitner, Pollard's lawyer and president of the Shurat HaDin civil rights organization, also paid tribute to Esther, calling her "a lioness and a woman of stature who fought for her husband and led the campaign for his release for 30 years."

Sentenced in 1987 to life imprisonment after he pleaded guilty to conspiracy to commit espionage, Pollard was freed on parole in 2015.

A U.S. Justice Department decision let the parole term's five-year travel ban go unrenewed on November 2020 was seen by some as a parting gift to Israel by the Trump administration. Pollard was under restrictive release conditions following his parole, including wearing an electronic monitor and remaining at his home in New York at night.

The espionage affair strained U.S.-Israel relations for decades.

KNESSET HONORS JAPANESE RIGHTEOUS GENTILES WHO SAVED LIVES IN HOLOCAUST (JPost 2/1/22)

Japanese citizens who took steps to save Jews fleeing Europe during the Holocaust were honored at a special virtual event of the Israel-Japan Friendship Group in the Knesset on Tuesday.

The event was initiated by MK Zvi Hauser (New Hope) and National Diet member Gen Nakatani, who head the friendship group in their respective parliaments, in honor of last week's Holocaust Remembrance Day and marking 70 years of relations between Israel and Japan.

"The sparks of brotherhood between the Japanese and Jewish people were born in the darkest period of humanity and the history of the Jewish people," Hauser said at the event. "It was sparks of light of individuals in the darkness that covered the surface. The Jewish people and Japanese are both ancient people. The two nations both have curiosity to understand the future and make it better. They both see themselves as active in making the world a better place."

Hauser singled out Chiune Sugihara, a Japanese diplomat in Lithuania who helped thousands of Jews flee Europe by issuing transit visas so that they could travel through Japanese territory. Lesser known is Prof. Setsuzo Kotsuji, who helped the refugees extend their stay in Japan from a few days on their permits to many months.

Kotsuji, who was the top scholar on Judaism in Japan, was tortured for refuting Nazi propaganda and saving some 300 yeshiva students from Lithuania, including Rabbi Pinchas Hirschsprung, who later became chief rabbi of Montreal, and Rabbi Dr. Avraham Mordechai Hershtberg, who was the chief rabbi of Mexico for 25 years.

Kotsuji later became a Jew and is buried in Jerusalem.

Hauser, whose own mother was saved during the Holocaust by a Righteous Gentile in Europe, said Sugihara and Kotsuji "did not only save people, they saved generations."

"The recognition given to Japanese citizens who saved Jews during the Holocaust is a symbolic step that strengthens relations between the two peoples," Nakatani said.

The event was attended by other members of the National Diet, MKs Uri Maklev (UTJ) and Moshe Tur-Paz (Yesh Atid), Japanese Ambassador to Israel Mizushima Koichi, Israeli Ambassador to Japan Gilad Cohen and Yad Vashem chairman Dani Dayan.

"We cannot leave the chapter of Jewish-Japanese relations in the Holocaust to Consul Sugihara alone," Dayan said. "We should do much more to reveal acts of heroism, which are under-researched and under-exhibited to the public. More education and recognition is necessary in this sacred endeavor."

AGRICULTURE MINISTRY AWARDS \$3M IN GRANTS FOR FOOD-SECURITY INNOVATION (Israel Hayom 1/27/22)

The Agriculture Ministry and the Israel Innovation Authority have announced a joint program to assist in the development of advanced technologies to improve Israel's food security.

For the program's pilot, 8.6 million shekels (\$2.7 million) in grants will be awarded to six Israeli agro-tech startups. A second call for proposals was

released on Tuesday and is open until March 20.

"Agro-tech is an important field and has a real impact on the future of the world through a variety of cross-sectors, such as climate, food security, and sustainable agriculture that allows less use of pesticides and high nutritional values," CEO of IIA Dror Bin said.

"The purpose of the program is twofold: to provide an opportunity for the first implementation of advanced technologies for Israeli startups and to allow Israeli citizens to enjoy the innovation developed locally," he added.

Among the six companies selected for the pilot are BioFishency, which is developing an automated system for the treatment of industrial fishing ponds; Agrint Sensing Solutions, which is using seismic sensors for early detection of caterpillar infestations in fruit trees; ALTA, a drone company that is working on a solution for precise spraying of plant products; and Salicrop, which is treating seed to make them more resistant to extreme weather conditions.

"We are investing in this project while thinking about our future, and through agro-tech, we will be able to overcome the challenges of tomorrow," Agriculture Ministry Director-General Naama Kaufman-Pess said. "Food security is our responsibility."

ISRAEL POLICE ADMITS MISUSE OF NSO SPYWARE ON CITIZENS (Israel Hayom 2/1/22)

After denying all allegations of wrongdoing for weeks, the Israel Police conceded that it may have misused NSO Group spyware to monitor Israeli citizens. It said that "additional findings" emerged from an internal investigation that may "change things, in certain aspects."

In January, the news site Calcalist published a report accusing the Israel Police of using the Pegasus software on Israelis without court authorization since 2013.

NSO Group's Pegasus software allows its users to remotely access mobile phones infected with the spyware. It exploits security vulnerabilities in cellular operating systems to retrieve a device's contents – from messages to photos, call history, and location data – and was sold to intelligence and law enforcement agencies around the world. The program also allows one to remotely activate a phone's camera or microphone without the owner's knowledge.

Following the Calcalist report, the Israel Police stressed that they always used the software with a warrant, and never took data from phones.

The statement on Tuesday was in response to Attorney General Avichai Mendelblit – whose tenure ended the same day – announcing a probe into reports that the police force targeted activists and other Israelis using Pegasus. During a meeting on eavesdropping in Israel's parliament, a police representative argued that legislation is outdated and that some of the systems used by law enforcement intercept data "automatically," Haaretz reported.

Mendelblit's investigative team has until July 1 to submit any findings regarding whether officers overstepped their authority in approving the use of the Pegasus spyware.

ISRAEL MUST AVOID TAKING SIDES IN RUSSIA-UKRAINE CRISIS (Meir Ben-Shabbat, Israel Hayom 1/30/22)

US President Joe Biden said last week that a Russian invasion of Ukraine "could be the biggest invasion since World War II" and warned of the dramatic consequences of such a move, saying that if Russia goes ahead with its plans, he will consider imposing sanctions on President Vladimir Putin, personally.

It is difficult to predict how the Russia-Ukraine crisis will unfold; if it moves from the belligerent rhetoric and the projection of force into an actual military confrontation, and if so – to what scope, nature, and duration.

The US statements on the crisis, its call for Americans in Ukraine to leave the country, and the steps it has taken together with its allies indicate that Washington genuinely believes that a Russian invasion of Ukraine could take place within days. On the other hand, the US's hectic diplomatic efforts to

prevent hostilities are more than a standard move in the international "blame game" rather they reflect the fact that the Biden administration still believes that the Russian war plans can be stopped.

If, however, worse comes to worst, the Russia-Ukraine war will take center stage in the global agenda. The White House will have to prioritize dealing with Russia, and the echoes of war would project far beyond Europe's borders, affecting foreign policy, conflicts, and crises in other parts of the world. There is also the impact on world economy to consider, as well as a host of other ramifications – all while the world is reeling from the latest resurgence of the coronavirus pandemic.

However, even if the current crisis ends without a military clash rather with concessions from the US and the West, it could impact the global balance of power. The US will then have to fear the erosion of its deterrent image, while Russia will grow stronger.

Ukraine may be the one in the eye of the storm, but as is the case in any crisis that involves world powers, this conflict, too, is rooted beyond the arena in which it is being waged.

Russia seeks to regain its past glory and cement its position as a world power whose interest sets the global agenda. It wants to stop what it perceives as a shift in the regional balance of power in the wake of NATO forces' deployment in Eastern Europe and the ties the US is fostering with former Soviet Union states. The Kremlin's demands, as detailed in White House press announcements, include the withdrawal of NATO forces from Eastern Europe and a commitment that Ukraine will not be allowed to join the North Atlantic Treaty Organization.

However, Russia's interests run deeper: it seeks to be free of the US sanctions that are crippling its economy. The list of sanctions is long and they have been exacerbated by the annexation of the Crimean peninsula in 2014, as well as the allegations suggesting Russia interfered in the 2016 US presidential election and committed cybercrimes.

The issue of sanctions also came up in a conversation between Biden and Putin last December, and the two leaders agreed to hold a dialogue on the issue.

On the other hand, the United States and the West are troubled by Russia's actions near Ukraine's border, and other countries also striving to see Russia withdraw its forces from the area, as well as to create demilitarized zones and imposed arms restrictions.

Despite the massive deployment of forces on the Ukrainian border and the winds of war blowing across the region, there is still hope for a diplomatic solution that would prevent a military clash. Still, media reports suggest that no guarantees have been offered that satisfy Russia's views on NATO's deployment, and the fate of issues related to Ukraine remains unclear.

If a Russian invasion takes place and sanctions are subsequently imposed on Moscow, Israel may find that it is forced to choose sides. If that happens, Jerusalem must strive to maintain the good relations it has with all parties involved in the crisis – and formulate its position accordingly.

On the nuclear front, however, Israel's concern is twofold: it must ensure that the Iranians do not exploit the fact that world powers have diverted their attention to accelerate its dash to a nuclear weapon; while at the same time, it must remain vigilant so that the US won't use the crisis with Russia as justification for compromises vis-à-vis Iran.

Mapping the disputes between Russia and the United States raises a long list of complicated and difficult issues, including the Syrian issue that, while seemingly unrelated to this conflict, could provide an opportunity for some success and potentially a way for both parties to roll back their rhetoric.

As an incentive for a comprehensive settlement that would lead to Iran and the Shiite axis forces exiting Syria, the US could offer Russia to ease sanctions, which would allow Russian companies to operate in Syria, rehabilitate infrastructure and meet other needs currently provided by Iran.

This would be a win-win situation for Israel and most of the Sunni countries. True – this is a relatively tiny issue in the larger scheme of tensions between world powers, and it does not touch on the cause of the current crisis, but it can be a positive introduction to other negotiations.

It is also possible to subscribe to a more cautious approach that prefers completely disconnecting the conflict in Europe from the disputes in the Middle East. In that case, however, it is worth remembering that when mapping out the interests of world powers, everything is included.

WHY HERZOG IS RIGHT TO VISIT TURKEY (Dr. Nimrod Goren, YNet 1/28/22)

"As far as I am concerned, the revelation of this visit was the tremendous admiration for Israel, the Turkish readiness to turn a new leaf in the history of the countries," said President Chaim Herzog in summing up his historic 1992 visit to Turkey, which contributed significantly to forging an alliance between the two countries in the 1990s.

Thirty years on, his son, President Isaac Herzog, has an opportunity to play a central role in writing a new chapter in Israel-Turkey relations. In fact, Herzog has already started on this quest, establishing a positive and effective communications channel with Turkish President Recep Tayyip Erdogan since taking office last year, and apparently earning his trust.

Mutual trust has been sorely missing from Israel-Turkey relations in recent years, explaining Israeli reluctance to respond positively to Turkish overtures expressing willingness to improve relations, overtures that have turned in recent months into clear messages from Erdogan himself.

The successful outcome of the November 2021 crisis involving the detention of an Israeli couple in Istanbul, enabled through cooperation by officials on both sides, aided by senior government echelons, has contributed to rebuilding trust and opening a new and important channel between Erdogan and Prime Minister Naftali Bennett. Bennett is "conveying messages" and displaying "positive attitudes", Erdogan recently said.

This increased openness toward Israel reflects a Turkish move to mend regional relations, as reflected in attempts to improve ties with the UAE, Egypt, Armenia, Greece and Saudi Arabia, too. Turkey has already signed extensive economic agreements with the UAE, and suggestions have emerged of future joint projects among Turkey, Israel and the UAE.

Ankara believes that tensions with the states of the region are hampering the conduct of Turkish foreign policy and, therefore, the various normalization efforts are expected to accelerate in 2022, according to a recent article by the Turkish think tank SETA. For Israel, these parallel diplomatic processes provide an opportunity to warm relations with Turkey with less concern about undermining its friendly relations with others in the region.

After all, as long as the UAE and Turkey were bitter enemies, and when tensions between Turkey and Egypt reached new heights, these countries would have misconstrued any Israeli move toward Turkey. As for Greece and Cyprus, Israel reached an agreement with Turkey in 2016 without damaging its relations with the Hellenic states, and could presumably do so again.

However, as Israel and Turkey seek paths to draw closer, one must pay attention to the framing given to this development. In 2016, when Israel and Turkey resolved the crisis over their 2010 flotilla clash, the move was publicly presented as a step that will enable export of Israeli natural gas to Europe via Turkey. Now, with the withdrawal of U.S. support for the EastMed gas pipeline from Israel to Europe via Cyprus and Greece, Turkey is once again stressing the potential for Israeli gas exports to Europe through its territory. For Israel, this is not a comfortable framing of ties with Ankara in terms of its relations with the Hellenic states.

Instead, Israel would do well to highlight other benefits of restoring relations with Turkey to ambassadorial level – advancing strategic dialogue on Syria and Iran, upgrading trade and tourism, expanding political and civilian cooperation, and leveraging ties with Turkey to advancing Israel's relations with Muslim states and peace with the Palestinians.

President Herzog looks as though he has accepted President Erdogan's invitation to Ankara. Ahead of his visit, he would do well to inform the Turkish President that he is saving a seat on his flight back for a new Turkish ambassador whom he would be honored to host. The time has come to turn the page in Israel-Turkey relations. And as was the case 30 years ago, a president from the Herzog family could help make it happen.



The Greater Washington Community Kollel SHABBOS DELIGHTS

TORAH MINUTE

IN MEMORY OF RABBI KALMAN WINTER ZT"L

Which Way Is Right?

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

Hashem instructs Moshe regarding the various holy vessels of the Mishkan (Tabernacle), including the Menorah and the Shulchan (Table). The Menorah is to be placed on the south side of the Mishkan and the Shulchan on the north side. If one were to ask whether the Menorah was on the right or left side, the answer would depend on one's perspective. From the entrance of the Mishkan, which was in the east, the Menorah would be on the left and the Shulchan on the right. If one were coming from the Holy of Holies, however, it would be the opposite, with the Menorah on the right and the Shulchan on the left.

Rabbi Dovid Feinstein zt"l derives an amazing lesson from this. King Shlomo writes in Mishlei (Proverbs) "Length of days are on her right, and on her left are wealth and honor." (3:16) Many associate this verse with the Menorah and the Shulchan (see Bava Basra 25b). The "length of days" referenced in the verse refer to the World to Come, which is represented by the light of the Menorah. The "wealth and honor" mentioned in the verse are represented by the Shulchan and the bread that it carried at all times. The verse is teaching us that conduct that earns us a share in the World to Come should be on our right -- i.e., take precedence over the pursuit of wealth and honor.

As mentioned, however, the Menorah was only to the right from the vantage point of the Holy of Holies. For a person entering the Mishkan from outside, it would have been on the left. This teaches us that the perspective of human beings can be easily distorted by the physical world in which we live. Left to our own devices, we will easily fall into the trap of the pursuit of wealth and honor, placing that to our right and making spiritual pursuits secondary. We must constantly remind ourselves to try and see the world from the Holy of Holies -- from G-d's vantage point, where the spiritual is primary.

As Jews, our life-long mission is to become G-d-like, assimilating the Torah's values into our own consciousness through Torah study and mitzvah performance. May we all merit to cultivate our own perspectives to become aligned with that of G-d and His Torah.

Wishing you a Good Shabbos!

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TABLE TALK

Point to Ponder

You shall make its dishes and its spoons and its tubes and its supports... (25, 29)

The tubes are like hollow half reeds, split along their length. He would make objects in their shape, out of gold, and would arrange three of them above the top of the breads, so that the breads should rest on top of the reeds. This would separate the breads, so that air could circulate between them, thereby not allowing them to become moldy. (Rashi)

Even though Hashem performed a miracle that the breads at the end of the week were always warm and fresh, as if they had just emerged from an oven, these tubes were necessary in order to prevent spoilage. This is because we do not rely on miracles. (Panaich Raza)

According to Abaye (Pesachim 64b) one is permitted to rely on miracles in the Bais Hamikdash. If so, why did they need to place the tubes between the breads?

Parsha Riddle

Where did money grow on trees?

Please see next week's issue for the answer.

Last week's riddle:

Where in this parsha do we see that the Torah is concerned even for the dignity of a thief?

Answer: If one steals a cow and sells it, he pays five times its value. However, if one does the same with a sheep, he only pays four times the value of the animal. The reason is that when one steals a cow, he can lead the cow and it will walk. However, when one steals a sheep, he must carry it on his shoulders. For this degradation, the Torah deducted from the penalty of the thief to only pay four times.

HATORAH V'HAMITZVAH

HALACHA INSIGHTS FROM THE PARSHA

Among the various contributions solicited for and used in the Tabernacle were "techeiles, argaman, ve-tola'as shani," and "oros techashim." (25:4-5) The identities of all these materials are uncertain; in particular, there is a fundamental dispute over whether all materials used in the Tabernacle were required to be kosher or not.

Most commentaries understand *tachash* to denote a particular species, although opinions vary widely as to its identity. The Talmud (*Shabbas* 28a) discusses whether it is a kosher or non-kosher species, but does not reach a definite conclusion. In the course of the discussion, the Talmud introduces the principle that "only the hide of a kosher animal was suitable for heavenly service," but eventually explains that the application of this principle is to the laws of *tefillin*, and it is unclear whether it applied to the components of the Tabernacle as well. R. Bachya b. Asher assumes that it does, and he invokes it to explain why (in his view) silk was not among the contributions to the Tabernacle: since it emerges from the body of the (non-kosher) silkworm, it was ineligible for use in the Tabernacle.

Abarbanel, on the other hand, maintains that silk actually **was** used in the Tabernacle: according to him *techeiles*, *argaman*, and *tola'as shani* all refer to silk, dyed in various colors! (Most commentaries, however, understand these to refer to **wool** dyed in various colors, although Ibn Ezra does cite the view of "many" that *tola'as shani* in particular refers to silk.)

This dispute is not just a matter of history and Biblical exegesis. The *Chasam Sofer* (*Shut*. OC #39) cites an opinion that like the Tabernacle, **synagogues** are also subject to the requirement that their component materials be kosher, and he accordingly wonders about the use - apparently widespread in his time - of silk in the synagogue. He justifies this on the grounds that (contrary to R. Bachya) once the silk has been woven into cloth, or even merely irreversibly dyed, it is considered something new ("*panim chadashos*" or "*nishtaneh*") and thus no longer disqualified as non-kosher. Others explain that (also contrary to R. Bachya) since silk is inedible (and was never edible at all), it is considered "mere dirt" and not a prohibited food (*Shut*. *Ginas Veradim* OC 2:16).

PRESENTED BY
RABBI YITZHAK GROSSMAN, ROSH CHABURAH

KIDS KORNER

Who Am I?

#1 WHO AM I?

1. I took up no space.
2. I was the first to fly.
3. I was three in one.
4. I had the whole and the broken.

#2 WHO AM I?

1. Seven.
2. All from one.
3. I was a bright idea.
4. Step up.

Last Week's Answers

#1 Pierced ear (I am for rings, I am for remaining an *eved*, I am for not listening, Doorway.)

#2 Injuries that set a slave free (I am for the eye, I am for the tooth, I create freedom, I am for the slave.)

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