

Young Israel Shomrai Emunah - Shabbos Shorts ^{ת"ס}

February 25 - 26, 2022 - 25 Adar I 5782 - Vayakhel/Shekalim/Mevorchim Hachodesh
Light Candles by 5:38 - Havdalah 6:38

The Shabbos Shorts is sponsored this week by Sandy & Melanie Karlin in commemoration of the 5th Yahrzeit of Sandy's father, Charles Robert Karlin, Betzalel Reuven Ben Rephael Shlomo, Z"L.

Mazal Tov

- **Arline & Irving Katz** on the birth of a great-granddaughter, and **Sharona & Shlomo Katz** on the birth of a granddaughter, Leeba Devora, born to Elky & Eliezer Katz of Yerushalayim.
- **Mindy & Shmuel Tolchinsky** on the Bar Mitzvah of their grandson, Mordechai, son of Sarah & Zvi Tolchinsky of Cleveland, OH. Mazal Tov to Mordy's siblings, to grandparents Miriam & Sheldon Feinstein, to great-grandparents **Janet Rottenberg** and Yehuda Tolchinsky, and to all of the aunts, uncles, and cousins.
- **Mindy & Shmuel Tolchinsky** on the birth of a grandson, Yosef, born to Tova & Doniel Weinstein of Passaic, NJ. Mazal Tov to Yosef's siblings, to grandparents Lee Weinstein and Steve Weinstein, to great-grandparents **Janet Rottenberg** and Yehuda Tolchinsky, and to all of the aunts, uncles, and cousins.

Condolences

- **Jonathan Bart** on the passing of his aunt, Edna Bald, and Frieda Bart on the passing of her sister.
- **Michael Blaustein** on the passing of his mother, Renee Blaustein. The funeral will take place on Sunday at 11:00 AM at Mt. Lebanon cemetery, 9500 Riggs Rd, Adelphi, Maryland 20783. Shiva details will be sent via email when available.

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 5:38
- Mincha: 5:40 (B), 5:30 (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), 5:35 (B), 5:30 (Sephardi, LBM)
- Shabbos ends/Maariv: 6:38

Divrei Torah:

- | | |
|----------------------|-----------------|
| • 8:45 Main Minyan | Rabbi Rosenbaum |
| • 9:15 | Rabbi Postelnek |
| • Shiur after Mincha | Rabbi Postelnek |

Kiddush Sponsors:

- Hashkamah Minyan Kiddush is sponsored by **Barbara Price and Family** to commemorate the 17th Yahrzeit of Stanley Billauer, on the 25th of Adar I.
- 8:45/9:15/Sephardic Minyan/Teen Minyan Kiddush is sponsored by:
 - **Sandy & Melanie Karlin** in commemoration of the 5th Yahrzeit of Sandy's father, Charles Robert Karlin, Betzalel Reuven Ben Rephael Shlomo, Z"L
 - **Sandie Thurman** in honor of the birthdays of Nancy Karkowsky, Chayie Chinn and Sandie Thurman, and in memory of her dear husband, Chanoch Ben Avraham HaKohen, Z"L, whose Yahrzeit is on the 27th of Adar 1 (February 27 at night - February 28)
 - **ProActive Lenders - Gabe Bensimon**

Weekday Shiurim

Options for remote learning are listed below. For the latest list and times, go to: <https://wp.vise.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 Monday, February 28.
 - **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**, will not meet on Tuesday, March 1.
 - **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 ygarwz
Zoom H: ID: 803 356 4156, password Learn
Zoom I: ID: 601 853 4021, password Winter

YISE Programs and Listings

Ruach Minyan - The next Kabbalos Shabbos Ruach Minyan will take place in the Social Hall this Shabbos, February 25. IY”H, our Baal Tefilah will be Eli Hochberg! Mincha is at 5:40 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

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 Postelnek.

First Aid and Infant/Child CPR Training - February 27, 2:00 PM - 3:30 PM in the Social Hall. Registration for the class is full. Contact LKor@yise.org with questions. *See flyer for details.*

Seeing the Hand of Hashem...In Nature - A lecture series presented by the YISE Meaningful Tefilah Project. First lecture, “In Astronomy and Physics,” Sunday, February 27, 8:00 PM on Zoom. *See flyer for details.*

Ask the Rabbi: Honoring Your Father and Mother - Tuesday, March 1, 8:00 PM - 9:00 PM on **Zoom A**. Send in your questions about positive Honoring Your Father and Mother to AskTheRabbi@yise.org by Sunday, February 27. For more information and to submit questions by phone or anonymously, contact Miriam Friedman at 301-754-1517 or mfriedman2@yahoo.com. To sponsor the program, contact the YISE office.

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>

Come Join Rabbi Koss’s Monthly Jewish History class on Zoom! Bikur Cholim of Greater Washington and the YISE Chesed Committee: Rabbi Koss will be speaking on a topic in Jewish history, Monday, March 7, from 2:00 PM - 3:00 PM on **Zoom A**. For more information, contact Miriam Friedman at mfriedman2@yahoo.com

Anti-Semitism and Hate Crimes - A briefing and interactive discussion with John McCarthy, Montgomery County State’s Attorney, and Captain Stacey Flynn, Director, Community Engagement Division, MCPD. Sunday, March 13, 8:00 PM on Zoom, Meeting ID: 863 0551 8383, Passcode: 410077. Questions? Contact Yosefi Seltzer: Yoseltzer2@gmail.com *See flyer for details.*

Learn about Memory Loss - Please reserve Sunday, March 27, 11:00 AM, for a virtual panel discussion: Diagnosing, Treating, and Providing Care at Different Stages. Dr. Lynn Deutsch (geriatric psychiatrist); Mary Ann Buckley (care manager); Karen Miller (recreation activities specialist); a caregiver; and YISE’s Rabbi Dovid Rosenbaum. This is part of Bikur Cholim of Greater Washington’s Healthy Communities Initiative.

Volunteers Are Needed Weekly to help with Kiddushes. If you can help, please contact Simi Franco at office@yise.org or 301-593-4465 x403.

Helping Hands Across Kemp Mill is a part of YISE’s Chesed 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, childcare, etc., contact: Melanie Karlin, 301-681-4740, mshkarlin@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>

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 now optional for adults and children.
- There are no social distancing requirements in the YISE building.
- 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.

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

- **Marilyn & Jonathan Fine** in honor of the upcoming Yahrzeits of Jonathan's father, Peretz Ben Aryeh Laib, and Marilyn's father, Benjamin Ben Chaim Zalman.
- **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

- **Rochelle Dimont & Family** in memory of Chayim Dimont, Chayim Ben HaRav Avraham Mordechai, Z"L.
- **Susan & Rabbi Saul Koss** to commemorate the 60th anniversary of the Yahrzeit of Rabbi Koss's mother, Rivkah Rachel Bas Yechezkael, Z"L.
- **Debi & Max Rudmann** in memory of Max's grandfather, Menachem Hanina Ben Moshe, Z"L, on the occasion of his Yahrzeit.

Rabbi Rosenbaum's Gemara Shiur

- **Marilyn & Jonathan Fine** in honor of the upcoming Yahrzeits of Jonathan's father, Peretz Ben Aryeh Laib, and Marilyn's father, Benjamin Ben Chaim Zalman.

Rabbi Rosenbaum's Nach Shiur

- **Marv Konick** in memory of his grandfather, Yehoshua Konick, Yehoshua Ben Yehudah Leib, Z"L, whose Yahrzeit is on the 19th of Adar I.

Rabbi Rosenbaum's Navi Shiur

- **Debbie Rogal** in memory of Rabbi Howard Alpert, Rav Tzvi Lipa Ben Hillel, Z"L, who ignited my love of learning Torah, on the occasion of his Shloshim.

Rabbi Rosenbaum's Shabbos Morning Drasha

- **The Gimbel Family** L'ilui Nishmas Yonah's grandparents, Yehuda Ben Chaim and Baila Yenta Bas Yitzchak Isaac.

YISE Youth Announcements

Shabbos Groups this Shabbos, February 26, from 10:00 AM until Shul ends. Age 18-36 months (Mommy & me) in the toddler room off the Lower Lobby. Ages 2-5 years (drop off) in the room behind the balcony. Ages 6-9 years will meet at Shomrai and walk 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! The last session for this year will take place this Motzei Shabbos, February 26, 7:45 PM in the Social Hall. This Dor L'Dor is sponsored by the Shmunis family in honor of all of the Dor L'Dor participants. *See flyer for details.*

The Science of Techeles - Sunday, March 6, 1:30 PM, in the Social Hall. A live science experiment with Chanokh Berenson. *See flyer for details.*

Purim - YISE and Beyond

Get Ready for Purim with a 2-Part Mini Series by Rabbi Postelnek on **Zoom A**:

- **Hashem's Love Letter** - A timeless message to His tired nation in exile - Sunday, March 6, 8:15 PM
 - **The Fragrance of Purim** - How our sense of smell and the Ketores relate to Purim - Monday, March 14, 8:15 PM
- Pre-Purim Celebration** - Sunday, March 13, 11:00 AM, in the Social Hall. Exciting Mega Magic Show with Crickett the Entertainer! Come in Costume for a special Costume Parade. Ages 2-11, accompanied by an adult. Stay Tuned for even MORE exciting Purim FUN with YISE YOUTH! Sponsorships Available: \$36, \$50, \$100, \$360 - Please contact office@yise.org to sponsor at any level. *See flyer for details.*

21st Annual Purim Yahrzeit Shiur in memory of Jane Axelrod (Raizel Bas Simcha) - Thursday, March 17. Can join via Zoom at 9:50 AM for Shiur at 10:00 AM SHARP! Meeting ID: 684 682 8415, Passcode: 613613. Direct link: <https://us02web.zoom.us/j/6846828415> The shiur will end no later than 10:30.

Purim Food Drive - Please donate Purim foods to the Capital Kosher Pantry. All items should be factory sealed, well within the use-by date, and certified kosher. Suggested items include flour, sugar, oil, Pareve chocolate, canned fillings, vanilla, yeast, individual sized snack bags and juice boxes. Drop off at Shalom Kosher Market, Moti's Market, KMS, YISE and the Capital Kosher Pantry, 1910 University Blvd. West.

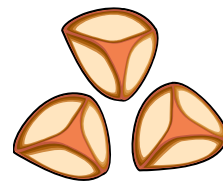
Purim is coming and AMIT is selling beautiful Purim Cards at \$3 each or 10 for \$25, Please call Esther Edeson at 301-593-1468 or 301-593-4465 ext. 402 to order.

The Franco Foundation Matanot L'Evyonim - The Franco Foundation helps Jewish individuals and families in our neighborhoods meet basic needs of food, clothing, and shelter. The need has soared because of COVID-19. Your entire donation for Matanot L'Evyonim goes directly to financial assistance for our local Jewish communities and will be distributed on Purim. Send your generous tax-deductible contributions (earmarked Purim) to: The Franco Foundation, c/o Allan Franco, 613 Bromley Street Silver Spring, MD 20902, or donate through Paypal to thefrancofoundation@gmail.com You can email Allan at the same address if you know of individuals or families that need assistance. Thank you for your support.



Yad Yehuda of Greater Washington Matanot L'Evyonim - Donations are being collected between now and Purim. 100% of the money collected will be distributed as Matanot L'Evyonim to local individuals and families in serious financial distress in the Greater Washington area. To donate, please visit <https://yadyehuda.org/matanot-levyonim> Yad Yehuda is a 501(c)3 tax-exempt organization. Tizku L'mitzvot and a Freilichen Purim!

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



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

The Capital Closet (formerly The Clothing Exchange) will be open to this community this Sunday, February 27, 10:00 AM - 11:00 AM. Come peruse our beautiful, curated selection of clothing for men, women and children. Our address is 1910 University Blvd., West in Silver Spring. We're in the brick house at the back of the parking lot. *Masks are required in The Capital Closet. There is no charge for items in The Capital Closet, but donations to Yad Yehuda are always appreciated. For more information contact: ncarmel@yadyehuda.org

The Men's Chevra Kadisha is comprised of volunteers with representation from all the Orthodox communities in Maryland and DC. In a typical year, we perform over 185 Taharot for Jewish families requesting one under the Halachic guidance of the Vaad of Greater Washington. With special pandemic protocols in place, we have provided this Chessed without a break in service, in spite of losing a number of volunteers to age, Aliyah, and at-risk volunteer health situations. Consequently, we need your help. Additional volunteers are needed to replenish the ranks of our team so that we can continue to provide effective Taharot to the DC, Maryland, and Virginia communities. To join the Men's Chevra please contact us at: www.chevrakadishagw.org and select the "Join the Chevra Kadisha" option or call 301-908-2645.

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>

Kemp Mill Toastmasters - Wednesday, March 1, 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

YGW Girls Division Annual Production for Women & Girls - "The Way Back" - An Original Play. Two in-person showings at Berman Hebrew Academy, 13300 Arctic Avenue, Rockville, MD. Sunday, March 6, 1:00 PM and Monday, March 7, 7:00 PM. Doors open 30 minutes before showing. Tickets available online and at the door. To purchase tickets or place an ad, go to www.yeshiva.edu Streaming Option Available after the performances. Playbill Ads due Monday, February 28. For more information, contact YGWproduction@yeshiva.edu

Linda Silverman Kahan 10th Yahrzeit Memorial Lecture and Brunch - Featuring Guest Speaker Eliot Cohen, Starting with Shylock: How Shakespeare Teaches Empathy. Sunday, March 27, 10:00 AM - 11:30 AM. For more information and to register, visit <https://www.sulam.org/lkm22>

Women's Online Shiur with Rabbi Yehoshua Levy - Free 1-hour shiur on Zoom on the first and third Sundays of each month at 8:00 PM (NEW TIME). 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.

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.

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 27	Monday February 28	Tuesday March 1	Wednesday March 2	Thursday, March 3 Rosh Chodesh	Friday, March 4 Rosh Chodesh
Shacharis	Ashkenazi (S, B, B)	6:30, 7:30, 8:45	6:15, 6:55, 8:45	6:15, 6:55, 8:45	6:15, 6:55, 8:45	6:15, 6:35, 8:45	6:15, 6:35, 8:45
	Sephardi (LBM)	7:30	7:30	7:30	7:30	7:30	7:30
Mincha / Maariv	Ashkenazi (B)	5:45	5:45 / 7:30	5:45 / 7:30	5:45 / 7:30	5:45 / 7:30	See Shabbos schedule
	Sephardi (LBM)	5:35	5:35	5:35	5:35	5:35	
Halachic Times: Latest Alos Hashachar 5:24 AM, Earliest Talis and Tefilin: 5:51 AM, Latest Netz: 6:44 AM, Latest Krias Shema: 9:27 AM, Earliest Mincha: 12:52 PM, Earliest Shkia: 5:58 PM, Latest Tzeis Hacoachavim: 6:45 PM							

Next Shabbos

March 4 - 5, 2022 - 2 Adar II 5782
Parshas Pekudei

Friday Night:

- Light Candles by 5:45
- Mincha: 5:45 (B), 5:35 (Sephardi, LBM)

Shabbos Day:

- Shacharis: 7:00 (B), 8:45 (B), 9:15 (S), 8:00 (Sephardi, LBM)
- Mincha: 2:30 (B), 5:40 (B), 5:35 (Sephardi, LBM)
- Shabbos ends/Maariv: 6:45

Next Shabbos Shorts Deadline: Wednesday, March 2 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

Vayakhel 5782:

Thinking About Not Thinking

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

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

When *Moshe Rabeinu* introduces the Jewish people to the fact that *Betzalel* will be in charge of the construction of the *Mishkan*, he doesn't just say *Betzalel*. He says see that *Hashem* has called out by name *Betzalel* the son of *Uri*, the grandson of *Chur* from the tribe of *Yehuda*. Why does it go through his lineage at this point? It's an interesting question. *Meforshim* say different things. I would like to share with you an idea from the משך חכמה. The משך חכמה says, do you know what runs through the lineage of *Betzalel*, מסירת נפש.

מסירת נפש means being willing to give of oneself in a dramatic way. Maybe sometimes being willing to risk one's very life for the sake of serving *Hashem*, doing what's right. So we talk about the fact that *Betzalel* was from מטה יהודה that is part of the *Pasuk*, from the tribe of *Yehuda*. מסירת נפש is a fundamental part of the history of the tribe of *Yehuda* because we are taught that *Nachshon ben Aminadav*, the head of the tribe of *Yehuda*, was the first one to go into the water in the splitting of the sea, and only because he went in not yet having seen the sea split, did the sea begin to split. He didn't know what was going to happen, but he believed it was time to go based on what *Moshe* said. And he took his chances because he felt it was right and someone had to go and it would be him. That's in general the tribe of *Yehuda*.

Betzalel's grandfather was *Chur*. *Chur* we know about from last week's *Parsha*. There's a *Medrash* that says that before *Aharon* agreed to help the Jewish people build the Golden Calf, *Chur* tried to stop them, insisting that we can't do such thing that it was a violation of the commandment of *Hashem* and *Chur* was killed by the group. That is what the *Medrash* tells us. So *Chur*, the grandfather of *Betzalel*, did lose his life in מסירת נפש in standing up for what was right.

Says the משך חכמה, it is so significant that a person from this tribe and the grandson of *Chur* should be the one to lead the building of the *Mishkan*. Why? Because the *Pesukim* continue, when *Moshe Rabeinu* speaks about *Betzalel* he speaks about the tremendous wisdom with which *Hashem* has imbued *Betzalel*. And the משך חכמה says that actually if you think about it, מסירת נפש, being willing to risk it all for the sake of what's right, and חכמה, wisdom, actually do not mesh so well. Because there is always going to be an argument, there's always going to be a reason why it shouldn't be me or why it shouldn't be anyone. It's going to be very hard suggests the משך חכמה to give up one's life purely in the realm of the rational, of the intellectual. At some point to have real מסירת נפש, a person has to put their mind aside and listen to their heart and just do what's right.

Says the משך חכמה, *Betzalel* came from a tribe and from a person that were all about מסירת נפש and putting their wisdom aside, setting their wisdom aside and in the merit of that, *Betzalel* is given remarkable wisdom. These people used and didn't use their wisdom in the proper contexts so they merited a descendent that would have exceptional wisdom. And it is an interesting thing for all of us to think about. We're a people of great intellect, we're a people of studying sources and that is in many ways what *Torah* is about but in the end of the day, at some moment there has to be a sense of I'm doing this because it is what I am supposed to do, whether or not I fully understand, whether or not I can come up with a counter argument. It's how we tap in to the great legacy of so many great people that came before us.

Have a wonderful Shabbos!



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5782 Motzei Shabbos Times:

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December 4 — 7:15 pm

December 18 — 7:00 pm

January 8 — 7:00 pm

January 29 — 7:15 pm

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"The Science Behind Asher Yatzar, the Most Frequently Recited Bracha"

Aaron M. Cypess, M.D., Ph.D., M.M.Sc. (NIH)



Sunday, May 8, 10:30 a.m.:

In Biochemistry and Genetics

"'Ma Rabu Maasecha' at the Submicroscopic Level: How Enzymes Work"

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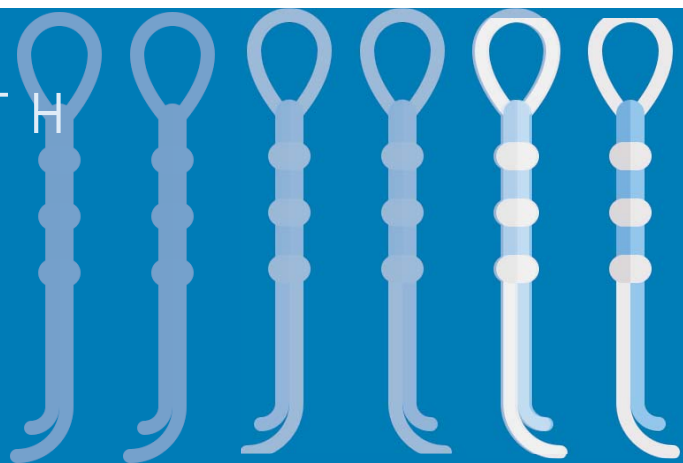
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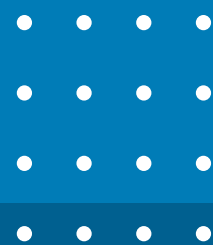
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Likutei Divrei Torah

Gleanings of Divrei Torah on Parashat Hashavuah
via the Internet

Shabbat Shalom

Volume 28, Issue 22

Shabbat Shekalim - Parashat Vayakhel

5782 - B"H

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

The Spirit of Community - What do you do when your people have just made a Golden Calf, run riot, and lost its sense of ethical and spiritual direction? How do you restore moral order – not just then in the days of Moses, but even now? The answer lies in the first word of today's parsha: Vayakhel. But to understand this, we have to retrace two journeys that were among the most fateful in the modern world.

The story begins in the year 1831 when two young men, both in their twenties – one from England, the other from France – set out on voyages of discovery that would change both of them, and eventually our collective understanding of the world. The Englishman was Charles Darwin. The Frenchman was Alexis de Tocqueville. Darwin's journey aboard the Beagle took him eventually to the Galapagos Islands where he began to think about the origin and evolution of species. Tocqueville's journey was to investigate a phenomenon that became the title of his book: Democracy in America.

Although the two men were studying completely different things, the one zoology and biology, the other politics and sociology, as we will see, they came to strikingly similar conclusions – the same conclusion God taught Moses after the episode of the Golden Calf.

Darwin, as we know, made a series of discoveries that led him to the theory known as natural selection. Species compete for scarce resources and only the best-adapted survive. The same, he believed, was true of humans. But this left him with serious problem: If evolution is the struggle to survive, if the strong win and the weak go to the wall, then all ruthlessness should prevail. But this is not the case. All societies value altruism. People esteem those who make sacrifices for the sake of others. This, in Darwinian terms, doesn't seem to make sense at all, and he knew it.

The bravest, most sacrificial people, he wrote in The Descent of Man "would on average perish in larger number than other men." A noble man "would often leave no offspring to inherit his noble nature." It seems scarcely possible, he wrote, that virtue "could be increased through natural selection, that is, by survival of the fittest."

It was Darwin's greatness that he saw the answer, even though it contradicted his general thesis. Natural selection operates at the level of the individual. It is as individual men and women that we pass on our genes to the next generation. But civilisation works at the level of the group.

As he put it: A tribe including many members who, from possessing in a high degree the spirit of patriotism, fidelity, obedience, courage, and sympathy, were always ready to give aid to each other and to sacrifice themselves for the common good, would be victorious over most other tribes; and this would be natural selection."

How to get from the individual to the group was, he said, "at present much too difficult to be solved."

The conclusion was clear even though biologists to this day still argue about the mechanisms involved. We survive as groups. One person versus one lion: lion wins. Ten people against one lion: the lion may lose. Homo sapiens, in terms of strength and speed, is a poor player when ranked against the outliers in the animal kingdom. But human beings have unique skills when it comes to creating and sustaining groups. We have language: we can communicate. We

have culture: we can pass on our discoveries to future generations. Humans form larger and more flexible groups than any other species, while at the same time leaving room for individuality. We are not ants in a colony or bees in a hive. Humans are the community-creating animal.

Meanwhile in America, Alexis de Tocqueville, like Darwin, faced a major intellectual problem he felt driven to solve. His problem, as a Frenchman, was to try to understand the role of religion in democratic America. He knew that the United States had voted to separate religion from power by way of the First Amendment, the separation of church and state. So religion in America had no power. He assumed that it had no influence either. What he discovered was precisely the opposite: "There is no country in the world where the Christian religion retains a greater influence over the souls of men than in America."

This did not make any sense to him at all, and he asked various Americans to explain it to him. They all gave him essentially the same answer. Religion in America (we are speaking of the early 1830s, remember) does not get involved in politics. He asked clergymen why not. Again they were unanimous in their answer. Politics is divisive. Therefore if religion were to become involved in politics, it too would be divisive. That is why religion stayed away from party political issues.

Tocqueville paid close attention to what religion actually did in America, and he concluded that it strengthened marriage; he believed that strong marriages were essential to free societies. He wrote: "As long as family feeling is kept alive, the opponent of oppression is never alone."

It also led people to form communities around places of worship. It encouraged people in those communities to act together for the sake of the common good. The great danger in a democracy, said Tocqueville, is individualism. People come to care about themselves, not about others. As for the others, the danger is that people will leave their welfare to the government, a process that ends in the loss of liberty as the State takes on more and more of the responsibility for society as a whole.

What protects Americans against these twin dangers, he said, is the fact that, encouraged by their religious convictions, they form associations, charities, voluntary associations, what in Judaism we call chevrot. At first bewildered, and then charmed, Tocqueville noted how quickly Americans formed local groups to deal with the problems in their lives. He called this the "art of association," and said about it that it was "the apprenticeship of liberty."

All of this was the opposite of what he knew of France, where religion in the form of the Catholic Church had much power but little influence. In France, he said: "I had almost always seen the spirit of religion and the spirit of freedom marching in opposite directions. But in America I found they were intimately united and that they reigned in common over the same country."

So religion safeguarded the "habits of the heart" essential to maintaining democratic freedom. It sanctified marriage and the home. It guarded public morals. It led people to work together in localities to solve problems themselves rather than leave it to the government. If Darwin discovered that man is the community-creating animal, Tocqueville discovered that religion in America is the community-building institution.

It still is. Robert Putnam became famous for his discovery that more Americans than ever are going ten-pin bowling, but fewer are joining bowling clubs and leagues. He took this as a metaphor for a society that has become individualistic rather than community-minded. He called it Bowling Alone. It was a phrase that summed up the loss of "social capital," that is, the extent of social networks through which people help one another.

Years later, after extensive research, Putnam revised his thesis. A powerful store of social capital still exists and it is to be found in places of worship. Survey data showed that frequent church- or synagogue-goers are more likely to give money to charity, regardless of whether the charity is religious or secular. They are also more likely to do voluntary work for a charity, give money to a homeless person, spend time with someone who is feeling depressed, offer a seat to a stranger, or help someone find a job. On almost every measure, they are demonstrably more altruistic than non-worshippers.

Their altruism goes beyond this. Frequent worshippers are also significantly more active citizens. They are more likely to belong to community organisations, neighbourhood and civic groups, and professional associations. They get involved, turn up, and lead. The margin of difference between them and the more secular is large.

Tested on attitudes, religiosity as measured by church or synagogue attendance is the best predictor of altruism and empathy: better than education, age, income, gender, or race. Perhaps the most interesting of Putnam's findings was that these attributes were related not to people's religious beliefs but to the frequency with which they attend a place of worship.

Religion creates community, community creates altruism, and altruism turns us away from self and toward the common good. Putnam goes so far as to speculate that an atheist who went regularly to synagogue (perhaps because of a spouse) would be more likely to volunteer or give to charity than a religious believer who prays alone. There is something about the tenor of relationships within a community that makes it the best tutorial in citizenship and good neighbourliness.

What Moses had to do after the Golden Calf was Vayakhel – turn the Israelites into a kehillah, a community. He did this in the obvious sense of restoring order. When Moses came down the mountain and saw the Calf, the Torah says the people were pru'ah, meaning "wild," "disorderly," "chaotic," "unruly," "tumultuous." He "saw that the people were running wild and that Aaron had let them get out of control and so become a laughingstock to their enemies". They were not a community but a crowd. He did it in a more fundamental sense as we see in the rest of the parsha. He began by reminding the people of the laws of Shabbat. Then he instructed them to build the Mishkan, the Sanctuary, a symbolic home for God.

Why these two commands rather than any others? Because Shabbat and the Mishkan are the two most powerful ways of building community. The best way of turning a diverse, disconnected group into a team is to get them to build something together. Hence the Mishkan. The best way of strengthening

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relationships is to set aside dedicated time when we focus not on the pursuit of individual self interest but on the things we share, by praying together, studying Torah together, and celebrating together – in other words, Shabbat. Shabbat and the Mishkan were the two great community-building experiences of the Israelites in the desert.

In Judaism, community is essential to the spiritual life. Our holiest prayers require a minyan. When we celebrate or mourn we do so as a community. Even when we confess, we do so together. Maimonides rules: One who separates himself from the community, even if he does not commit a transgression but merely holds himself aloof from the congregation of Israel, does not fulfil the commandments together with his people, shows himself indifferent to their distress and does not observe their fast days but goes on his own way like one of the nations who does not belong to the Jewish people – such a person has no share in the world to come.

That is not how religion has always been seen. Plotinus called the religious quest, “the flight of the alone to the Alone”. Dean Inge said religion is what an individual does with his solitude. Jean-Paul Sartre notoriously said: hell is other people. In Judaism, it is as a community that we come before God. For us the key relationship is not I-Thou, but We-Thou.

Vayakhel is thus no ordinary episode in the history of Israel. It marks the essential insight to emerge from the crisis of the Golden Calf. We find God in community. We develop virtue, strength of character, and a commitment to the common good in community. Community is local. It is society with a human face. It is not government. It is not the people we pay to look after the welfare of others. It is the work we do ourselves, together.

Community is the antidote to individualism on the one hand and over-reliance on the state on the other. Darwin understood its importance to human flourishing. Tocqueville saw its role in protecting democratic freedom. Robert Putnam has documented its value in sustaining social capital and the common good. And it began in our parsha, when Moses turned an unruly mob into a kehillah, a community.

Shabbat Shalom: Rabbi Shlomo Riskin

“Take for yourselves an offering to the Lord. Let everyone whose heart moves him bring an offering to the Lord, gold and silver and copper... for the sanctuary and its tents and its coverings” The last two portions of Exodus seem to repeat the two previous portions of Terumah and Tetzaveh, listing the precise dimensions, materials and furnishings of the desert sanctuary. Why is this necessary?

Before responding, we must recall that the two portions which initially commanded the construction of the sanctuary are separated from Vayakhel and Pekudei, which repeat those instructions, by last week’s portion of Ki Tisa, which records the tragic incident of the Golden Calf. When we realize that according to most commentaries and midrashim, the idolatrous act with the calf occurred before the command to construct the sanctuary our problem becomes compounded. Why interrupt the story about the construction of the sanctuary with the account of the calf, and why repeat the instructions?

An analogy comes to mind: Picture an excited, engaged couple who spend the period before their wedding carefully choosing their marital home and shopping for its furnishings. Then the young groom-to-be leaves on a short business trip and is unexpectedly delayed. In his absence, his fiancée has an all-night tryst with a former boyfriend. If after the accusations, confession and breast-beating subsidies, the couple resumes the search for an apartment and its accoutrements with the same enthusiasm they had before, we can feel assured that all has been forgiven and they are opening a new chapter in their

relationship. This is a metaphor for the biblical account of the Golden Calf and the construction of the sanctuary; the biblical groom is the Almighty and the bride is the People of Israel.

Our analogy may well explain the repetition as well as the placing of the calf story between the two accounts of sanctuary construction. But it leaves us with a profound religious problem. The Bible itself forbids a married (or betrothed) woman who commits adultery from returning to her husband.

Why does God take Israel back after the Golden Calf? I believe it was because of Moses. In his defense of the Jewish people before God, he initially presents three arguments: First, You [God] redeemed them paternalistically with Your great power and strong hand before they were religiously capable of dealing with independence; second, Egypt will think You only took them out to kill them in the desert, and not because You wish every human being to be free; and third, You made an irrevocable covenant with the patriarchs that their seed will live in the Land of Israel.

But it is only after Moses makes another, final plea; crying out, “And now if You would only forgive their sin! But if not, erase me now from this book that You have written that God actually commands Israel to go up to the Land and conquer it – proving not only that He has forgiven them, but also that His covenant with them remains intact.

Rashi interprets these words along the lines of Targum Yonatan Ben Uziel: “If You would forgive their sin, it would be good and I would not ask to be erased; but if You will not forgive them, then erase me from the entire Torah, that it not be said by future generations that I was not worthy to merit Divine compassion for them.” The Rashbam explains, “Erase me from the Book of Life” and the Ibn Ezra and Sforno have “Erase me from the Book of Eternal Life... and grant my merits to the Israelites so that they be forgiven.” The Ramban maintains, “...If You will forgive their sins out of Your compassion, it would be good; but if not, erase me instead of them from the Book of Life.”

For me the interpretation truest to the plain meaning of the text comes from the Mateh Yosef, a disciple of the Hatam Sofer. Based on the Talmudic axiom that a leader must be held responsible for the transgressions of his “flock,” Moses tells the Almighty, “How is it possible that the nation could have transgressed in so egregious a manner? Clearly, I am not worthy to be their leader. Hence, whether or not You forgive their sin, You must erase me from Your book. You must remove me from leadership, because I have been proven to be ill-prepared...”

God responds that He only punishes the actual transgressors, not their “minister,” and God determines that Moses is still the best qualified to lead the nation. However, God also understands that Moses has expressed a profound truth. Perhaps Moses’ flaw was that he was too much a man of God and too little a man of the people, unable to rouse and reach the Israelites in a way that would have prevented their transgression.

Nevertheless, God forgives us even after our idolatry. After all, it was God Himself, apparently realizing that the highest priority for covenantal Israel was a leader who would convey His eternal Torah, who cajoled Moses into accepting the leadership of Israel in the first place.

The Person in the Parsha: R. Tzvi Hersh Weinreb

Culture, Counter-culture, and Creativity - It was quite a few years ago that I spent almost every Sunday afternoon in one of the great museums of the city in which my family then lived. I relished those Sunday afternoons, as did my youngest daughter, then no more than six or seven years old.

The museum we frequented possessed the most extensive collection in the world of the paintings of

Likutei Divrei Torah

the French artist, Henri Matisse. My daughter became so familiar and fond of the works of Matisse that when we once ventured into a new museum, she saw some Matisse works at a distance and gained the admiration of everyone in the crowded gallery by shouting excitedly, “Matisse, Matisse.” I glowed with pride as the others exclaimed, “What a precocious child!”

It was on that occasion that I first encountered a most fascinating gentleman. Ernesto was a brilliant Talmud student before the war, but who had given up the all religious observance, and indeed almost all connection with the Jewish people. He had totally lost his faith as a result of his horrible experiences during the Holocaust.

With my yarmulke I was readily identifiable as an Orthodox Jew, easy prey for Ernesto. “Jews know nothing about art,” he bellowed. “Matisse! How can you glorify Matisse? His art is only decorative. All Jewish art is nothing but decoration.” I must confess that I had no clue as to what he was talking about.

We soon sat down together at a nearby bench and he began to share his story with me. Over the subsequent years I came to know him better and discovered that he had many “bones to pick” with Judaism and was in a perpetual rage against God. But that morning he confined his remarks to his disappointment with what he saw as the absence of fine art in the Jewish culture.

Frankly, I had never given much thought to the subject of the place of art in Judaism. The best I could do was to refer to the person of Bezalel, mentioned in Parshat Vayakhel. I quoted: “...See, the Lord has singled out by name Bezalel, son of Uri son of Hur...He has endowed him with a divine spirit of skill, ability, and knowledge in every kind of craft and has inspired him to make designs for work in gold, silver and copper.”

“Surely,” I argued. “The figure of Bezalel, so prominent at the very beginning of our history, is evidence that art has a central place in our tradition.”

Not only was he unimpressed, but he responded, “Bezalel was no more than a Matisse.” For him, Matisse was the epitome of a bankrupt artist, one who could produce colorful designs but who had no message for the culture at large. He contrasted Matisse with Picasso, who had lot to say, in his art, about the political world in which he lived. He concluded his tirade by shouting: “Besides pretty decorations for the Tabernacle, what did Bezalel have to teach us? What did he have to say to the human race?!”

I have since concluded that Bezalel had a lot to teach us all, especially about the creative process. He was able to do what so many others who are blessed with great creative talents have not been able to do.

Most creative geniuses throughout history have either been misfits in society, or have, in one way or another, rebelled against society. Bezalel’s genius lay in his ability to channel his substantial artistic gifts to the cause of the culture that was being constructed around him. He was not rebellious. He participated in a national project as part of the nation, and not as one whose role was to find fault. He was able to combine creativity with conformity. Bezalel was able to demonstrate that one can be highly gifted, indeed sublimely gifted, and use those gifts in a positive and constructive fashion, cooperating with others who are far less gifted, and participating in a joint venture with the rest of society.

This is a lesson in leadership which all who are blessed with special talents must learn. Special talents do not entitle one to separate oneself from the common cause. Quite the contrary: They equip one to participate in the common cause, and in the process elevate and inspire the rest of society.

[Excerpted]

וְיָקַח

וְיָקַח

Our *Parashah* begins: "Moshe assembled the entire congregation of *Bnei Yisrael*." There, Moshe commanded *Bnei Yisrael* to observe *Shabbat*. R' Tzaddok Hakohen Rabinowitz z"l (1823-1900; *Chassidic Rebbe* in Lublin, Poland) writes: This assembly may be likened to another gathering, when Yaakov told his sons (*Bereishit* 49:1-2), "Assemble and I will tell you what will befall you at the End of Days. Gather yourselves and listen . . ." *Midrash Rabbah* relates that Yaakov cautioned his sons to avoid *Machloket* / dissension. He said, "If you are united, then I may tell you about the End of Days." Similarly, writes R' Tzaddok, Moshe wanted to tell *Bnei Yisrael* about *Shabbat* and the *Mishkan*, but first he told them that they must be united.

R' Tzaddok explains: The *Mishnah* (*Uktzin* 3:2) teaches that there is no "container" like *Shalom* / peace and harmony for holding a blessing. Where does *Shalom* come from? The *Gemara* (*Berachot* 64a) teaches: "Torah scholars increase *Shalom* in the world." At first glance, writes R' Tzaddok, the study of Torah appears to be inherently argumentative, and Torah scholars seem to always be engaged in *Machloket*. However, the prophet writes (*Zechariah* 8:19), "Love *Emet* / truth and *Shalom*!" When debates amongst Torah scholars are pursued with the goal of seeking *Emet*, the result is *Shalom*.

R' Tzaddok concludes: [Such debates are, particularly, a feature of the *Torah She'be'al Peh* / "Oral Law"--today, the *Talmud*.] The *Zohar* teaches that *Shabbat* is a propitious time for occupying oneself with the Oral Law--not just for scholars, but for everyone. And, the *Mishkan*--where *Hashem* spoke to Moshe--was the source of the Oral Law. Therefore, Moshe preceded both of them with a gathering focused on *Shalom*. (*Pri Tzaddik*)

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.

Rabbeinu Bachya ibn Pekudah z"l (Saragossa, Spain; early 11th century) lists ten benefits of Bitachon. The third of these benefits is as follows:

A person with *Bitachon* is able to clear his mind of distractions and focus on serving *Hashem*. [R' Raphael ben Zechariah Mendel z"l (1725-1795; Yampola, Poland) explains: The biggest distraction that keeps people from studying Torah and serving *Hashem* is the constant worry about where their sustenance will come from and how it will come. One who trusts in *Hashem* worries less about that and, therefore, is able to devote greater attention to his Divine service (*Marpah La'nefesh*).] [R' Baruch Aryeh Halevi Fischer *shlita* (rabbi and educator in Brooklyn, N.Y.) explains further: A person with *Bitachon* also needs to work for a living, but he does not worry, because he understands that his work is not the true source of his sustenance (*Lev Ha'ari*)].

R' Bachya continues: A person with *Bitachon* is free of worries about this world, like the legendary alchemists who were said to turn silver into gold, and copper and tin into silver [--thus giving them an endless supply of wealth]. In fact, a person who trusts in *Hashem* is more secure than an alchemist for a number of reasons, among them:

- An alchemist requires ingredients and tools for his experiments and transformations. In contrast, one who trusts in *Hashem* understands that his sustenance is not dependent on specific sources, as we read (*Devarim* 8:3), "Not by bread alone does man live; rather, by everything that emanates from the mouth of *Hashem* does man live." *Hashem* is not lacking in ways to bring about what we need.
- An alchemist must toil to accomplish his goals, doing dangerous work that produces poisonous fumes that can kill him. One who trusts in *Hashem* is free of such worries. [R' Chaim Avraham Katz z"l (Mogilev, Belarus; died 1804) clarifies: This does not mean that someone with *Bitachon* never experiences difficulties. We observe that that is not so. But, a person with *Bitachon* understands, and finds comfort in the knowledge, that *Hashem* is directing the world with a plan that is for the person's long-term good. (*Pat Lechem*)]
- An alchemist must protect his secret formulas and his supply of precious metals. One who trusts in *Hashem* has no such worries.

(*Chovot Ha'levavot: Sha'ar Ha'bitachon*, Introduction)

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“Moshe assembled the entire assembly of *Bnei Yisrael* and said to them, ‘These are the things that *Hashem* commanded, to do them. On six days, work may be done, but the seventh day shall be holy for you, a day of complete rest for *Hashem* . . .” (35:1-2)

R’ Shlomo Oheiv z”l (Ragusa, Italy; early 1600s) asks: Why does the verse say, “To do them”? Since the verse is speaking about the activities that are prohibited on *Shabbat*, should it not say, “Not to do them”?

He answers: R’ Shlomo L’bet Ha’levi z”l (1532-1600; Salonika, Greece) explains that the verse is teaching what we should do on *Shabbat*--namely, we should gather together Jews and teach them the laws of *Shabbat*, just as Moshe is doing in our verses.

In my own opinion, continues R’ Shlomo Oheiv, the verse is teaching that we should see ourselves as a united group in serving *Hashem*. A person should not say, “I will serve *Hashem* by myself and ‘Peace onto me!’” Rather, we should do what Moshe is doing in our verse: Assembling a group to serve *Hashem* together.

One might ask, continues R’ Shlomo, how will we have time to form such groups when we have to work for our livelihoods? To this, the Torah answers: “On six days, work may be done, but the seventh day shall be holy for you.” At least one day a week, we do have time for such gatherings.

(*Shemen Ha’tov*)

“Every wise-hearted person among you shall come and make everything that *Hashem* has commanded.” (35:10)

How did they know who was a “wise-hearted person”? R’ Yehonatan Eyebchutz z”l (Central Europe; 1690-1764) explains: Moshe did not tell the volunteers every detail that *Hashem* had commanded regarding the *Mishkan*. Instead, Moshe gave hints, and whoever was able to “make everything that *Hashem* has commanded” demonstrated thereby that he was a wise-hearted person.

Alternatively, he writes, the phrase “make everything that *Hashem* has commanded” was a commandment that every volunteer participate in every task so that there would be no jealousy or one-upmanship amongst the volunteers.

(*Tiferet Yehonatan*)

From the same work:

“The *Nesi'im* / leaders brought the *Shoham* stones . . .” (35:27)

The word “*Nesi'im*” can also mean “clouds.” The *Gemara* (*Bava Batra* 75a) teaches: “Moshe’s face was like the sun . . .” R’ Eyebchutz writes: The fact that there were intermediate levels of leadership, prevented everyone from developing a personal relationship with Moshe Rabbeinu. Thus, those intermediate leaders are like “clouds” that obscure the sun.

“Moshe assembled the entire assembly of *Bnei Yisrael* . . .” (35:1)

“The entire assembly of *Yisrael* left Moshe’s presence.” (35:20)

The *Gemara* (*Eruvin* 54b) describes how the Torah was transmitted to *Bnei Yisrael*: (1) Moshe taught Aharon alone. (2) Aharon’s sons entered, and Moshe repeated the lesson. (3) The Elders entered, and Moshe repeated the lesson again. (4) All of *Bnei Yisrael* entered, and Moshe taught the lesson yet again. (5) Moshe departed, and Aharon repeated the lesson. (6) Aharon departed, and his sons repeated the lesson. (7) Aharon’s sons left, and the Elders repeated the lesson. In this way, each person heard each lesson four times. [Until here from the *Gemara*. Note that, in all, the *Gemara* describes seven lessons, with the fourth lesson being the first one in which *Bnei Yisrael* as a whole participated.]

R’ Ze’ev Wolf Olesker z”l (1700-1777; Galicia and *Eretz Yisrael*) asks: In our verses, the above procedure was not followed, for we read, “The entire assembly of *Yisrael* left Moshe’s presence”! Why?

He explains: The *Gemara* (*Shabbat* 10a) teaches that a Torah scholar begins his daytime meal by midday. Our Sages also teach that an average person can walk a distance of ten *Parsa’ot* in one day. At that rate, it would take 1.8 hours for the person who lived farthest from the center of *Bnei Yisrael*’s camp to walk to Moshe’s tent at the center of the camp, and an equal time to walk home. This would leave 2.4 hours for learning Torah until midday, when it was time to eat ($6.0 - 1.8 - 1.8 = 2.4$).

R’ Ze’ev Wolf continues: We can calculate that each of the seven lessons described by the *Gemara* lasted six tenths of an hour (36 minutes). Moshe taught Aharon, his sons, and the Elders--three lessons, in all--for a total of 1.8 hours, the amount of time it took the last of *Bnei Yisrael* to arrive ($3 \times 0.6 = 1.8$). Then, each of *Bnei Yisrael* heard four lessons (one from Moshe, one from Aharon, etc.), and then it was time to go home ($4 \times 0.6 = 2.4$).

That was the schedule on a regular day. However, *Rashi* z”l writes that the gathering described in our verses took place on the morning after *Yom Kippur*--the day after Moshe had descended from *Har Sinai* with the second set of *Luchot*. Since that was the first day of Moshe’s teaching, R’ Ze’ev Wolf writes, *Bnei Yisrael* did not yet know the schedule. Rather, messengers had to be sent to gather *Bnei Yisrael*. This took an additional 1.8 hours, leaving only 0.6 hours in the morning for learning before it was time to go home to eat ($6.0 - 1.8 - 1.8 - 1.8 = 0.6$). This was insufficient time for *Bnei Yisrael* to hear all four lessons described by the *Gemara*; rather, they went home for their meal immediately after hearing Moshe’s lesson, which lasted 0.6 hours. Thus, our verse says: “The entire assembly of *Yisrael* left Moshe’s presence.”

Alternatively, R’ Ze’ev Wolf writes, since *Bnei Yisrael* had made the Golden Calf immediately after midday (see *Shmot* 32:1 and *Rashi*), Moshe wanted them to bring their donations for the *Mishkan* at that same time of day, thus cutting short the time available for Torah study. (*Drishat Ha’Ze’ev*)

ISRAEL REPORT

To provide greater exposure to primary Israeli news sources and opinions in order to become better informed on the issues, and to gain a better understanding of the wide range of perspectives that exist in Israeli society and politics.

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UPROAR OVER MERETZ MK WHO 'DOESN'T SING HATIKVA' AS SHANGHAI CONSUL (JPost 2/23/22)

Meretz MK Ghaida Rinawie Zoabi said she is alienated by Israel's national anthem, the day after Foreign Minister Yair Lapid announced her appointment as Israel's consul-general to Shanghai, sparking an uproar in the coalition and opposition.

"It is unthinkable that someone with non-Zionist positions as hers will be the face of Israel in an important country," Communications Minister Yoaz Hendel said in a meeting on Tuesday, soon after Zoabi's appointment was announced, Channel 12 reported.

The next morning, Zoabi was asked in an interview on KAN if she recognizes Israel as the Jewish state.

"Israel is a democratic country and I want it to be more democratic," Zoabi responded. "I mostly want it to be more equal; I entered the Knesset mostly in order to promote equality."

Zoabi pointed out that, like all lawmakers, she pledged loyalty to the state upon becoming an MK.

When asked if she would sing "Hatikvah," she said that she does not know the anthem by heart. "The phrase 'Jewish soul' - which appears in the anthem - 'excludes me,'" Zoabi said.

Lapid appointed Zoabi as consul in a time of turmoil within the coalition, and about a month after she cast the decisive vote against legislation to encourage haredim to enlist in the IDF, in protest of the government moving to re-institute the ban on Palestinians married to Israelis from obtaining citizenship.

Zoabi, however, said she is "certain that there is no connection." "I am sure that Lapid appointed me because of my diplomatic abilities," she said.

The appointment - the highest ever for an Arab woman in Israel - is very meaningful to Arab society, she said.

MK Boaz Toporovsky, of Lapid's Yesh Atid Party, defended the choice, saying that "especially in a world in which people are trying to slander Israel as a racist, apartheid state, appointing an Arab woman to such a senior position can show the truth."

Opposition leader Benjamin Netanyahu demanded that the government cancel Zoabi's "shameful" appointment immediately.

Netanyahu accused Lapid and Prime Minister Naftali Bennett of "selling out Zionism in favor of their political survival."

"It cannot be that the person who will represent Israel in one of the most important powers in the world will be someone who doesn't recognize Israel as a Jewish state and opposes our national anthem," Netanyahu said.

MK Shlomo Karhi, also of Likud, said that Hendel is a hypocrite for opposing Zoabi's appointment.

"You formed a government with them and sold the country to terror supporters, and now it bothered you that she's going to be a consul?" Karhi tweeted. "She easily could have been a senior minister in your government. I have news for you, Yoaz: There are already anti-Zionist ministers in your government."

ISRAEL SUCCESSFULLY TESTS NAVAL AIR DEFENSE SYSTEM (YNet 2/21/22)

Israel on Monday said it successfully tested a new naval air defense system, intercepting a series of threats in what officials called a key layer of protection against Iran and its proxies in the region.

The "C-Dome" system is a naval version of the Iron Dome, which has been used to shoot down rockets fired from the Gaza Strip for the past decade.

The C-Dome is being installed on Israel's latest-generation corvette warships, which protect Israel's coastline and offshore natural gas assets in the Mediterranean.

Monday's test simulated a number of incoming threats, including rockets, cruise missiles and drones, the Defense Ministry said.

"The systems that we are developing as part of Israel's multi-tier missile defense array enable us to operate against Iranian proxies in the region and defend against their weapon systems, which are constantly being upgraded," Defense Minister Benny Gantz said. "We continue to be two steps ahead of them and we will continue developing and upgrading our capabilities in order to maintain security superiority in the region."

The C-Dome is to become part of Israel's multilayer missile defense system - which includes weapons capable of intercepting everything from long-range missiles to short-range rockets.

The test comes at a time of heightened tensions. The Iranian-backed Hezbollah militant group launched a pair of drones into Israeli airspace last week, and Iran is believed to be close to signing a new international nuclear deal with global powers that will give it relief from crippling sanctions. Israel opposes the deal, and fears that Iran will divert newly released funds to proxies like Hezbollah.

Hezbollah has made no secret that it would target Israel's gas platforms if fighting were to break out. Israel and Hezbollah fought a monthlong war in 2006. During that fighting, Hezbollah fired a missile that struck an Israeli warship, killing four Israeli soldiers.

ISRAEL APPOINTS FOUR NEW SUPREME COURT JUSTICES, INCLUDING FIRST MUSLIM ON JOB (Ha'aretz 2/21/22)

Israel's Judicial Appointments Committee appointed Monday four new

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Young Israel of Brookline, MA
Young Israel of East Brunswick, NJ
Young Israel of Fort Lee, NJ
Young Israel of Hancock Park, CA
Young Israel of Holliswood, NY
Young Israel of Houston, TX
Young Israel of New Hyde Park, NY
Young Israel of North Woodmere, NY
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Supreme Court justices, including a first Muslim justice.

The four new justices are Tel Aviv District Court Judge Ruth Ronnen, Tel Aviv District Court Deputy President Chaled Kabub, Jerusalem District Court Deputy President Gila Canfy Steinitz and attorney Yechiel Kasher. The first two are considered liberals, Canfy Steinitz is viewed as a moderate conservative and Kasher as a centrist who leans slightly conservative.

Canfy Steinitz was Justice Minister Gideon Sa'ar's preferred candidate, while Ronnen was pushed by Supreme Court President Esther Hayut and Kasher by the two Israel Bar Association representatives on the committee. The association insisted that one of the four new justices be a lawyer from a private practice.

Kabub was slated to fill the slot reserved for an Arab justice. He is now the first Muslim Arab to receive a permanent appointment to the court. (Previous Arab justices have been Christians).

Two of the new appointees will immediately replace Justices Menachem Mazuz and Hanan Melcer, who recently retired. The other two will replace Justices Neal Hendel and George Karra when they retire later this year. All four of the retirees are identified with the court's liberal wing.

The conservative camp was previously comprised of just four or five of the court's 15 justices – Noam Sohlberg, David Mintz, Alex Stein, Yosef Elron and sometimes Yael Willner. Rightists' hopes that the appointments committee would select enough conservatives to give the conservative wing an assured majority were dashed.

By law, a new justice must be approved by at least seven of the appointments committee's nine members. Kabub, Canfy Steinitz and Kasher were all expected to get the votes of seven or eight members – those of Sa'ar, Hayut, the two other justices on the panel, both Bar Association representatives, Knesset Member Efrat Rayten (Labor) and probably Interior Minister Ayelet Shaked as well.

Ronnen, the most liberal of the four, was expected to get support from only the first seven; Shaked and MK Simcha Rothman (Religious Zionism) will almost certainly oppose her. Rothman is expected to vote against the other three as well.

"Thirty candidates were submitted for the committee's consideration in recent weeks in two rounds, and a third of them meet the definition of a conservative," Rothman said. "Not one of them is on the list of leading candidates, and therefore, I will oppose the entire deal."

The appointment process has dragged on for months, repeatedly being delayed by disagreements among the committee members. For instance, Hayut tried to push the candidacy of the Courts Administration's director, Judge Yigal Mersel, but the right-wingers on the panel were adamantly opposed.

The bar association originally supported a different lawyer in private practice, Natan Simchony, but Rayten scuttled his appointment. Rothman and Shaked wanted to appoint Jerusalem District Court Judge Ram Winograd, a conservative, but Sa'ar preferred Canfy-Steinitz.

Due to the repeated delays, Sa'ar appointed Judge Shaul Shohat as a temporary Supreme Court justice in December in an effort to reduce the court's backlog. Shohat will serve a six-month term on the Supreme Court and then return to the Tel Aviv District Court.

Kabub, 63, began his judicial career on the Netanya Magistrate's Court 24 years ago, and was promoted to the Tel Aviv District Court six years later. His most significant ruling was Nochi Dankner's 2016 conviction for manipulating the shares of IDB Holdings, the conglomerate Dankner controlled at the time. Kabub has overseen almost all major economic and criminal cases in the country.

Ronnen, 60, who is considered a brilliant judge, clerked for former Supreme Court President Meir Shamgar and was appointed as a magistrate's court judge in 1995. She was promoted to the district court a decade later.

Canfy Steinitz, 63, is a moderate conservative. She has served as a judge since 1993, spending 13 years in the magistrate's court and 15 in the district court. She is the wife of former minister and current Likud MK Yuval Steinitz.

Kasher, 60, is a lawyer of long-standing, specializing in civil and commercial

litigation. He is a partner in the law firm of Tadmor Levy & Co., which is where the new attorney general, Gali Baharav-Miara, worked until recently.

GAZAN WHO RECEIVED MEDICAL TREATMENT IN ISRAEL USED ENTRY PERMIT TO SPY FOR HAMAS (Israel Hayom 2/18/22)

A Hamas operative who received medical treatment in Israel has been detained for questioning on suspicion of transferring intelligence to his commanders in the terrorist group. The State Attorney's Office is set to file an indictment with the Beersheba District Court in the coming days.

Gaza Strip resident Ahmad Abu al-Nour, 27, entered Israel with a permit for medical treatment, which he then used to remain in the country illegally. He was arrested on Jan. 27 as part of the Shin Bet Security Agency's joint operations with the Negev police.

While under questioning, al-Anour revealed he had joined Hamas' military wing in 2009. As a member of the terrorist group, he was involved in military training and anti-Israel operations, even working for the Hamas intelligence organization.

Israeli officials obtained significant information about Hamas' activities thanks to Al-Nour's knowledge of Hamas activities, including the location of underground tunnels, weapons stockpiles, and Hamas military sites.

The Shin Bet investigation further revealed that al-Nour had taken advantage of his time in Israel to pass intelligence to his commanders in Hamas' intelligence organization while unsuccessfully attempting to recruit for the terrorist group.

The investigation is just the latest to reveal Hamas' cynical use of humanitarian permits issued to Gazans to promote terrorist activity inside Israel.

Matan Peleg, the chairman of right-wing organization Im Tirzu, said: "The security system's reckless entry permit policy will only result in many more cases such as these.

He said, "There is no justification for increasing permits that are abused for terrorism and violence. In the meantime, there are over 3,000 Arabs from Gaza in Israeli territory, the whereabouts of whom the military can't even pinpoint. This is a serious and immediate threat, and as such, they should all be apprehended and a policy should be instilled that is aimed at first and foremost protecting residents of Israel's security and only then all kinds of 'gestures.'"

ISRAELI NGO URGES US EXTRADITION OF TERRORIST WHO PLANNED 2001 SBARRO BOMBING (Israel Hayom 2/23/22)

A leading Israeli lawfare organization called on the American envoy to Israel to push for the extradition of a Jordan-based terrorist who planned a deadly suicide bombing in Jerusalem in the early 2000s, during the Second Intifada.

Shurat HaDin – Israel Law Center, which represents some of the victims of 2001 the Sbarro attack has called on Ambassador Thomas Nides to push the request to extradite Ahlam Tamimi from Jordan to the United States.

The Sbarro massacre took place on Aug. 9, 2001, when a suicide bomber targeted a popular pizzeria in downtown Jerusalem, killing 15 Israelis, including 7 children and a pregnant woman, and leaving 140 wounded.

The bomber was identified as Izz al-Din Shuheil al-Masri. The terrorist who made the suicide vest was later identified as Abdallah Barghouti, who in 2004 was convicted of aiding and abetting dozens of terrorist attacks and sentenced to 67 life sentences.

The investigation further revealed that al-Masri was escorted to the restaurant by Tamimi, then a 20-year-old university student, who had disguised herself as a Jewish tourist for the occasion.

Later in 2001, Tamimi, a Jordanian national, was convicted by an Israeli military court of planning the attack and was sentenced to 16 life sentences plus 15 years. She was released in 2011 as part of the Gilad Schalit prisoner exchange with Hamas and was expelled to Jordan.

Soon after her return, she became a media personality. She often praises the attack she orchestrated on various platforms and has a sharp anti-Israel line in her work.

American legislators have in the past demanded that Tamimi be extradited to the US, citing the role she played in the murder of American citizens in the attack. The demand was dismissed by various US administrations who expressed concern that pursuing her extradition would destabilize King Abdullah's regime.

Shurat HaDin has rejected the American position. Organization President Nitsana Darshan-Leitner appealed to Nides, writing, "The American administration has long since announced filing indictments against Tamimi, and has made an official commitment to the [victims'] families that it would demand Tamimi's extradition so she could face trial."

She added that Washington "made it clear" in 2017 that "the American administration does not see itself bound by the Schalit deal, and they promised that they would work to extradite Tamimi and bring the terrorist to justice."

"Five years have passed since that meeting and the American administration continues to avoid acting on the extradition request, making all kinds of excuses," she challenged.

"It appears that the American administration is extremely sensitive about Palestinian terrorists who murdered American citizens but has different standards when it comes to Arab and Jewish victims."

NUMBER OF JOB SEEKING ISRAELIS INCHING TOWARD PRE-PANDEMIC LEVELS (YNet 2/22/22)

The number of job seekers in Israel continued its downward trajectory, nearing the levels recorded before the COVID-19 pandemic, the Employment Service reported on Tuesday.

According to the report, the number of active job seekers registered with the Employment Service stood at 168,800 in January — very close to the 164,000 registered in February 2020.

The data corresponds with figures recently published by the Central Bureau of Statistics which revealed that the country's unemployment rate sank to 3.7% in January, compared to 4.1% the month prior. The unemployment rate in January 2020, right before Israel went into its first lockdown, stood at 3.6%. However, the Employment Service notes the decline in the number of Israelis who are looking for work was more moderate in January compared to previous months.

Only 8,400 Israelis found work between December to January, compared to 28,900 between November to December and 71,700 between October and November.

Since the Israeli economy emerged from its third and final lockdown last March, the number of Israelis on unemployment benefits dropped from 698,000 to just 88,100 in January 2022.

However, the number of low-wage workers filing for income support benefits steadily increased over the same time period, barring between last December and January which saw a slight downtick.

The report further noted there were 1.2 job seekers competing for every vacancy in the Israeli economy in January, the lowest such figure on record since 2009 and lower than pre-pandemic levels that stood at 1.7.

OVER 50% OF HAREDI MEN CITED AS SAYING THEY SPEAK 'LITTLE' TO 'NO' ENGLISH – STUDY (JPost 2/23/22)

A new study has found that 53% of male haredi (ultra-Orthodox) respondents rated their English ability as "poor" or "nonexistent."

Some 19% of respondents in the Israel Democracy Institute study said their English was "so-so," while 25% said they had a solid understanding of English — with 7% describing English as their "native tongue."

Haredi education has been a subject of conflict in Israel for some time, with some claiming that religious schools eschew traditional academic subjects, such as foreign languages and STEM, the study noted.

Interestingly, many parents of haredi children have no interest in English studies for their kids, with 69% saying they were "not so interested" (14%) or "not at all interested" (55%) in on-campus English studies, and 57% saying they were "not so interested" (10%) or "not at all interested" (47%) in after-

school English study programs.

In an added twist of irony, twice as many ultra-Orthodox adult males aged 35-44 speak English compared to those aged 18-34 (46% vs 18%-22%), while significantly more haredi men aged 45 or older speak English (57%). The haredi parents apparently speak English much more than their sons do.

The Israeli Democracy Institute data did show, however, that there is also a certain degree of support for English studies among parents of boys not being taught English: 23% are interested in their sons learning English in school, while 36% expressed an interest in after-school English studies in a non-formal educational setting.

ISRAEL WON'T COOPERATE WITH UN WAR CRIMES PROBE, ACCUSES CHAIR OF 'ANTI-ISRAEL AGENDA' (Ha'aretz 2/17/22)

Israel will not cooperate with the United Nations' inquiry into alleged war crimes committed during its latest war in Gaza last year, and has refused a request by the Commission of Inquiry's chair to meet with Israeli officials.

The Foreign Ministry said in a letter sent Thursday to Navi Pillay, a former UN human rights chief, that her commission is biased and its three members — Pillay, Chris Sidoti and Miloon Kothari — hold anti-Israel positions.

The harshly worded letter, issued by Israel's envoy to the United Nations' institutions in Geneva, Ambassador Meirav Eilon Shahar personally attacks Pillay over her positions and the Human Rights Council for a "politically motivated" decision to appoint the commission.

Israeli officials fear the commission may conclude that Israel maintains an apartheid regime against the Palestinians. In March, a UN report accused Israel of imposing an "apartheid regime," the first time that such language had been used by a UN body, but the report was later withdrawn.

Pillay, a South African jurist, has served in several senior UN roles, including a judge at the International Criminal Court.

"There is simply no reason to believe that Israel will receive reasonable, equitable and non-discriminatory treatment from the Council, or from this Commission of Inquiry that you were appointed to lead," Ambassador Eilon Shahar wrote. "All three members of the Commission, yourself included, have repeatedly taken public and hostile positions against Israel on the very subject-matter that they are called upon to 'independently and impartially' investigate."

According to the letter, Pillay is "well known for personally championing an anti-Israel agenda and for numerous anti-Israel pronouncements, including the shameful libel comparing Israel to Apartheid South Africa, as well as advocating for the radical BDS campaign against Israel."

Another member of the commission, Kothari, "has, appallingly, used terms such as 'ethnic cleansing' and 'massacre' in relation to Israeli actions," the ambassador further charged. "Curiously, none of the above information appears on the Commission members' official biography, as published on the website of the COI."

In July, the UN Human Rights Council approved a proposal put forward by Pakistan to establish the commission. In an unusual move, no time limit was imposed on the commission's work and its members were charged with gathering evidence that would hold those responsible legally accountable.

Pakistan's proposal, like previous proposals put forward by UN bodies during the fighting, did not mention Hamas or rocket fire toward Israel, nor did they mention Israeli military operations within the Strip — giving the commission authority to investigate crimes committed within Israeli territory too.

The decision by the UN Human Rights Council allows the committee to investigate events beginning around April 13, though the salvo of rocket fire toward Jerusalem that initiated the round of fighting occurred on May 10.

Israeli officials believe that the designated timeframe will allow the commission to include the clashes that took place on the Temple Mount and the Damascus Gate in Jerusalem's Old City prior to the fighting.

The Israeli ambassador argued the commission's members were "appointed because they were tainted by bias, and based on their history of activism and hostile accusations against Israel, so as to guarantee a politically motivated outcome that is tailored in advance... It should be of no wonder that Israel,

and anyone who actually cares about human rights and the rule of law, will treat the establishment of the COI, its functioning and its findings accordingly."

RABBIS: PRE-PREPARED CHOLENT MUST BE CERTIFIED KOSHER (Arutz-7 2/23/22)

Rabbis in the haredi city of Beitar Illit on Wednesday morning demanded that the owners of stores and locations selling pre-prepared food throughout the city ensure that the food they sell has a kosher certificate from a recognized body, Kikar Hashabbat reported.

The instruction was intended, among others, for those selling cholent, a traditional meat-and-bean stew eaten Saturday morning. The cholent is usually sold on Thursdays and Fridays.

A letter signed by the city's rabbis and the judges of its rabbinical court and published in local newspapers, as well as on Kikar Hashabbat, read, "Lately there has been an increase in our city of stores and other locations selling pre-prepared and cooked food, and especially on Thursday nights and Fridays, without any supervision and inspection of the kosher status. Unfortunately the rabbinical court has already seen cases of severe obstacles which were caused by this."

"Therefore, we hereby announce that all sales of pre-prepared food that is not packaged in bags carrying kosher certification requires authorized kosher certification, and cannot be assumed kosher. Therefore, each food business owner must ensure that it receives kosher certification from an authorized body, even if the sellers and preparers are G-d-fearing.

"The public must not buy other than in a place which has a strict kosher certificate," the letter added.

Beitar Illit has over ten locations where pre-prepared cholent can be purchased, along with food for Shabbat (Sabbath) and lifecycle events.

ISRAEL'S DILEMMA: CONDEMN RUSSIAN AGGRESSION OR STAY ON PUTIN'S GOOD SIDE? (Itamar Eichner, YNet 2/22/22)

Hectic talks are ongoing in Jerusalem right now regarding Israel's response to Russian troops marching into Donetsk and Luhansk, the two separatist regions in eastern Ukraine.

The Foreign Ministry and National Security Council are expected to announce the conclusions of the discussions and the official Israeli stance on the events unfolding.

Most estimates predict Israel will have to condemn Russian aggressions, mostly due to the clear-cut stance of the international community which strongly disapproves of Moscow's moves and is ready to impose sanctions.

Though it's unlikely that Israel will detach itself from this consensus, the scope of the Israeli reaction is still being debated. Israel will attempt to avoid angering Putin while remaining on the team of "the good guys."

During the deliberations, which also included American advisers, a top Israeli official said, "we can't just ignore what the Russians did."

The Foreign Ministry is pushing to evacuate the staff of the Israeli embassy from the capital Kyiv to Lviv in western Ukraine on Tuesday instead of Wednesday morning as originally planned in response to Putin advancing his forces into the eastern breakaway territories.

Israeli diplomats, among them Israeli Ambassador to Ukraine Michael Brodsky, were evacuated in a car convoy to Lviv — an eight-hour drive. The temporary embassy in Lviv will continue providing consular services to Israelis who chose to remain in the country.

Embassy staff arrived in Lviv, we'll continue to provide services to Israeli citizens from here. We're continuing to call on all Israeli citizens to leave Ukraine as soon as possible," Ambassador Brodsky stated.

Despite being notified in advance of the decision to evacuate the Israeli mission, the Ukrainians expressed their disappointment with the move.

The Americans, British, Australians, Japanese, and several other countries pulled their diplomats out of the country long ago.

Israel is expected to freeze all air travel to and from Ukraine if the Russians invade Ukraine and leaving the country will only be possible by land. Israel

intends to offer rescue missions through Romania, Hungary, Poland, Slovakia, and Moldova.

IS UKRAINE HEADED FOR A RUDE AWAKENING? (Dan Schueftan, Israel Hayom 2/22/22)

When discussing the Ukraine crisis and its repercussions, we must also mention a unique Israeli perspective as part of a broader historical context: the strategic choice of the pre-state yishuv to build and maintain a defense force capable of dealing independently with even the most dangerous threats.

The Ukrainians are learning today what the Czechs learned in 1938, and what the Jews vowed never to forget: Western democracies cannot be relied upon in the face of a threat from an authoritarian regime willing to turn to military measures to enforce its will.

A country that cannot defend itself will be left to its own devices at a time it needs supports the most. The lesson remains valid despite the important differences: Ukraine is facing an existential threat, and Israel is neither required nor capable of standing up to Russia's military power.

Beginning with the 1930s, the yishuv built a defensive force subject to its political leadership and strengthened it with a resistance movement even when Britain adopted an anti-Zionist policy.

As such, the yishuv conflicted with the Palestinians since the end of 1947: the military format it designed and the weapons and the tactics it used. The War of Independence victory was achieved only thanks to the mobilization of full human potential and the massive arms smuggling that took place despite the US embargo.

Amid the pan-Arab threat against Israel — shaped under Egyptian President Gamal Abdel Nasser's leadership — Israel was left to its fate for almost 20 years. First by the United States, then France, and finally, all of Europe.

In the 1950s, Israel faced a critical threat when the USSR supplied Egypt (and later other Arab countries) with massive quantities of frontline weapons.

As is customary in a cold war, Washington refused to stabilize the dramatic breach in the balance of power and supply Jerusalem with defense weapons. When Israel went to war in 1956, it overcame US pressure and provided Nasser and the Soviets with a resounding political victory. It established Nasser's position in the region for another decade, culminating in the mobilization of the entire Arab world against Israel in 1967.

France, which in that decade helped Israel deal with these dangers, betrayed Jerusalem after the Six-Day War and supported its enemies.

When Arab countries declared war on Israel again in 1973, the rest of Europe turned its back on Jerusalem by refusing to allow American planes that carried supplies for the Israel Defense Forces to refuel in its territories.

In an area not as critical, but just as despicable and dangerous, Europe continues to support efforts to delegitimize the Jewish state in international organizations, and generously funds groups that undermine it.

Israel became a success story not only because of its freedom and innovation but also because it chose to base its national security on self-defense. Its survival, progress, and prosperity were made possible by its strong military and determination to defend itself on its own, even though it has been abandoned by various allies along the way.

Israel receives assistance due to its determination to survive without it. It prevents war through deterrence, for it has learned that what triggers the aggression of authoritarian regimes is democracies' hesitance to use their power even if the avenues of diplomacy and economic means have been exhausted.

From the beginning, Europe has accused Israel of over-relying on its military and urged it to base its national security on the notion of an "international community" it invented. They, and the Biden administration, are illustrating now exactly why their advice should not be heeded.

Ukraine will have to make do with the world's sympathy and come to terms with a severe violation of its sovereignty. Had Israel's fate depended on the mobilization and determination of Western democracies, its fate would have already been sealed.



The Greater Washington Community Kollel SHABBOS DELIGHTS

TORAH MINUTE

IN MEMORY OF RABBI KALMAN WINTER ZT"L

Presented by Rabbi Menachem Winter, Rosh Kollel

From our archives

Six days shall work be done, but on the seventh day there shall be to you a holy day, a sabbath of rest for Hashem; whoever does any work on it shall be put to death (35:2).

Parshas Vayakhel commences with Moshe assembling together the entire nation. As he addresses them, Moshe begins by reiterating the holiness of Shabbos and the proscription against labor on the holy day. Moshe goes on to relate God's instructions concerning the building of the Tabernacle (Mishkan), including the materials required and the many intricate details of its construction.

Why does Moshe preface the plan for the construction of the Temple with the laws of Shabbos? Additionally, in describing the six days of work, the Hebrew word תַּעֲשֶׂה is vowelized to read "tai'aseh," to mean your work "will be done," instead of the expected "ta'aseh," which would translate as "you should do" the work.

Rabbi Yaakov Niman proposes an answer based on a cardinal Jewish tenet: Our livelihood is not determined by our own intellect, talents, or even efforts. Rather, the blessings that we enjoy are bestowed upon us from Above. True, it is G-d's will that we work and exert ourselves for our sustenance, but our efforts are merely to satisfy that will. Actual success is simply a manifestation of G-d's goodness and desire.

It is for this reason that the Torah vowelizes the word in its passive form. It may be very difficult for someone to desist from labor for an entire day each week. He will understandably worry about providing for his family. To assuage this concern, the Torah reminds us that our livelihood isn't determined by our own exertions and aptitude, but rather by His goodness alone. We merely need to fulfill G-d's will, including undertaking the appropriate effort in the pursuit of a livelihood, and G-d will direct His blessing to us. With this understanding in mind, it will be easy and joyful to embrace the Shabbos.

Rabbi Niman continues: This too is the reason why Moshe begins his address about the Mishkan with the laws of Shabbos. Called on to donate generously to the construction of the Tabernacle, it might be hard for some to part with their wealth. One who believes that his success is the result of the fruits of his own labor will find it difficult to be magnanimous and charitable. Moshe, therefore, reminds the nation of the true source of their blessing before calling on them to contribute to the Mishkan.

This recognition of the genuine root of our success is a fundamental and powerful force in shaping our worldview and our actions. Understanding the message that Shabbos shares with us, and taking it to heart, will dispel any desire to breach the laws of G-d and man in pursuit of prosperity and further open our hearts in generosity and magnanimity.

Wishing you a Good Shabbos!

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TABLE TALK

Point to Ponder

On six days work may be done, but the seventh day... a day of complete rest... (35:2)

The Torah preceded the working on the Mishkan with the prohibition to work on Shabbos, to teach us that one may not desecrate Shabbos in order to build the Bais HaMikdash (Rashi).

All seven days of the Miluim, Moshe erected and dismantled the Mishkan, but on the eighth day he erected it, but did not dismantle it (Rashi Naso 7:1).

During the eight days there was a day of Shabbos. How was Moshe allowed to erect the Mishkan on Shabbos?

Parsha Riddle

Who planted the cedar trees that were used for the construction of the Mishkan?

Please see next week's issue for the answer.

Last week's riddle:

How does the breaking of the luchos affect our learning today?

Answer: Before the Luchos were broken, one did not forget the Torah one learned. After the Luchos were smashed, it became possible for a person to forget the Torah they had learned. (Eruvin 44a)

HATORAH V'HAMITZVAH

HALACHA INSIGHTS FROM THE PARSHA

He filled him [Bezalel] with G-dly spirit, with wisdom, insight, and knowledge, and with every craft – to weave designs, to work with gold, silver, and copper; stone-cutting for setting, and wood-carving – to perform every craft of design. ... He filled them [Bezalel and Oholiav] with a wise heart to do every craft of the carver, weaver of designs, and embroiderer – with the turquoise, purple, and scarlet wool, and the linen – and the weaver; the artisans of every craft and makers of designs. (*Shemos* 35:31-35)

While Judaism has a venerable tradition of literary art, ranging from the poetry of the Bible to the liturgical compositions of the medieval period (and subsequent generations), it does not have a comparable tradition of visual art. Of course, Jews have always, from the Tabernacle in the desert and the Temples in Jerusalem to the present day, decorated their houses of worship and religious objects such as Torah scrolls and religious books in various styles (often reflecting, albeit certainly not aping, those predominant in their host cultures), but at least until relatively recently, there has been little in the way of characteristically Jewish styles or traditions of visual art.

One particular form of visual art that is discussed in the *halachic* literature is the illumination of manuscripts. Two great scholars of medieval Ashkenaz opposed the practice, at least in certain contexts: R. Yehudah ha-Chassid objected to the illumination of Biblical manuscripts on the ground that the drawings would obscure the important masoretic notes to the text (*Sefer Hassidim* #282), while R. Meir (Maharam) of Rothenberg objected to the illumination of *machzorim* (holiday prayer books) with drawings of beasts and birds on the ground that such drawings would distract from proper concentration during prayer (*Shut. Maharam* [Crimona] #24).

The bulk of Maharam's discussion is actually concerned with another potential objection to such drawings, that they violate the prohibition against making "carved images." He argues at length that this prohibition does not actually apply to illuminated manuscripts for a variety of reasons, including the limitation of the prohibition to three dimensional works, such as sculpture or relief carvings (ordinary or sunk), as opposed to two dimensional ones, composed of "mere coloring." (Interestingly, Maharam apparently assumed that the illustrations were generally done by non-Jews rather than Jews; this premise is his initial basis for permitting them.)

PRESENTED BY
RABBI YITZHAK GROSSMAN, ROSH CHABURAH

KIDS KORNER

Who Am I?

#1 WHO AM I?

1. We lost a letter.
2. Our delay caused our vigilance.
3. Our reasoning was distorted.
4. You read about us on Chanukah.

#2 WHO AM I?

1. I am a heavenly reminder.
2. I was in the Mishkan.
3. I am a fringe benefit.
4. I help prove daytime.

Last Week's Answers

#1 Eigel Hazahav (Golden calf) (I was not from the women, I was a child, I caused a mother, I was not a golden opportunity.)

#2 13 Attributes of Mercy (I am for Yomtov, I am for Elul, I was taught by Hashem, My number is Bar Mitzvah.)

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