

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

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

Light Candles by 5:45 - Havdalah 6:45

The Shabbos Shorts is sponsored this week by **Arleeta Lerner** in memory of her mother, Raizel Bas Simcha, whose Yahrzeit is 14 Adar (Purim) and by **Rabbi Dr. Ivan Lerner** in memory of his mother, Dena Bas Yehuda Leib, whose Yahrzeit is 4 Adar 2 and by **Sheila Gaisin** and Family in commemoration of the 23rd Yahrzeit, on 5 Adar, of Sheila's mother, Nora Millman, Necha Gittel Bas Abraham Zalman. Her birthday and her Yahrzeit both coincide on the 5th of Adar.

Mazal Tov

- **Malya & Lucas Druskin** on the birth of a daughter, Adina Miriam, born on 2/15/22. Mazal Tov to grandparents Ilana & Rabbi Binyamin Levin, Janie Kreger and Brian Druskin.
- **Arleeta & Rabbi Dr. Ivan Lerner** on the engagement of their grandson, Betzalel Miller, son of D'vorah and Rabbi Shmuel Miller of St. Louis, MO, to Daniella Brody, daughter of Suri and Steven Brody, of Cedarhurst, NY.

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

Shabbos Day:

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

Divrei Torah:

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

Kiddush Sponsors:

- Hashkamah Minyan Kiddush is sponsored by the Hashkamah Minyan Kiddush Group.
- 8:45/9:15/Sephardic Minyan/Teen Minyan Kiddush is sponsored by **Masha and Seth Katz** in honor of their 25th wedding anniversary and by the **Khalдар** family Leilui Nishmat Moshe Khalдар, Moshe Tuvia Ben Mordechai HaKohen.

Kiddush, Kiddush!

Isaac and Eva Moses are planning to sponsor a Kiddush next Shabbos to celebrate all of YISE's young men and women who have attained the status of Bar/Bat Mitzvah in the past two years, while YISE's kiddushes were interrupted. We have an initial list based on Shabbos Shorts announcements, but would like to make sure to get it right. If you are a YISE member whose son or daughter attained majority during this period, and if you would like to make sure that your child is listed or, if you prefer, not listed, please contact Simi Franco at office@yise.org by Tuesday March 8th.

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.

Weekday Shiurim

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

- **Rabbi Rosenbaum** - Daily - one chapter of Tehillim followed by a 15-minute Shiur on the Parsha. Monday through Friday, 9:30 AM, **Zoom A**.
 - **Rabbi Rosenbaum** - Daily - one chapter of Tehillim, followed by a 15-minute Halacha Shiur. Sunday through Thursday, 7:30 PM, **Zoom A**.
 - **Rabbi Rosenbaum's** Mussar Study Group for Women (spiritual self-improvement), Sundays at 9:30 AM, **Zoom A**.
 - **Rabbi Rosenbaum's** Gemara Shiur for Men, Tuesdays and Fridays, 6:00 AM, **Zoom A**.
 - **Rabbi Rosenbaum's** Nach Shiur, Wednesdays at 11:00 AM, now learning Mishlei, **Zoom A**.
 - **Rabbi Rosenbaum's** Women's Navi Shiur, now learning Sefer Shmuel, Wednesdays at 8:00 PM, **Zoom A**.
 - **GWCK Sunday Kollel Brunch and Learn for Men** - Sunday mornings, 9:30 AM, **Zoom F**.
 - Rabbi Hillel Shaps - Unraveling the Navi: Melachim Aleph
 - **Rabbi Tuvia Grauman** - Rabbi Hyatt's Gemara Shiur, Sundays at 10:00 AM, **Zoom C**.
 - **GWCK presents CLAS (Community Learning at Shomrai)** - 8:15 PM - 9:15 PM. For more info., contact Rabbi Hillel Shaps, hshaps@gwckollel.org 347-869-9361.
 - For Men:
 - Mondays: Rabbi Hillel Shaps - On the Same Page Gemara - in person (Social Hall) and on **Zoom F**.
 - Wednesdays: Rabbi Yitzhak Grossman - Reading Responsa - **Zoom D**.
 - Thursdays: Rabbi Avraham Sussman - Yesodei Hatorah Gemara Skills Building - **Zoom H**.
 - For Women - **Zoom I**
 - Mondays: Mrs. Sara Malka Winter - Parsha Journeys
 - Tuesdays: Mrs. Sara Malka Winter - Sefer Bereishis
 - **SCP (Semichat Chaver Program)** - Tuesdays at 8:45 PM. A new semester began on October 19. Join the fastest growing Halacha learning program in the world! Now back in person at YISE. Register at gwckollel.org/scp
 - **Rabbi Yehoshua Levy's** Gemara Shiur, Masechet Chulin, Sunday through Friday, 6:35 AM - 7:20 AM, in the Franco Beit Midrash.
 - **The Golden Network Presents: Rabbi Barry Greengart's** Shiurim for men & women, Mondays at 9:00 AM, studying Parashas Hashavua, **Zoom B**.
 - **Rabbi Yitzchak Scher's** Shiur for Men and Women, Tuesdays, 1:30 PM, "A Second Look - Stories in the Torah from a Deeper Perspective", **Zoom E**.
 - **Rabbi Moshe Arzouan's** Advanced Gemara Shiur for Men, learning Maseches Bava Kama 7th perek Merubah. Wednesday evenings, 8:00 PM, **Zoom G**.
- Connection Details:** Go to <https://zoom.us/join/> and enter the meeting ID, or call 301-715-8592 and enter the meeting ID & password:
Zoom A: ID: 416 963 9000, password 492019
Zoom B: ID: 970 1398 4837, password 613
Zoom C: ID: 978 8156 7874, password RabbiHyatt
Zoom D: ID: 746 455 2195, password Learn
Zoom E: ID: 713 7408 5130, password 045079
Zoom F: ID: 349 754 2180, password Learn
Zoom G: ID: 539 496 3506, password ygarwarz
Zoom H: ID: 803 356 4156, password Learn
Zoom I: ID: 601 853 4021, password Winter

YISE Programs and Listings

Welcome new members voted in last week at the latest board meeting: Tamar & Bitsu Balay.

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

Daf Yomi Siyum on Seder Moed - All are cordially invited to join the local Daf Yomi group to celebrate the siyum of Mesechas Chagiga and Seder Moed. Shabbos Parashas Zachor, March 12. Mincha at 5:30 PM, followed by a festive Shalosh Seudos in the Social Hall.

Seeing the Hand of Hashem...In Nature - A lecture series presented by the YISE Meaningful Tefilah Project. Second lecture, "In Human Biology and Physiology," Sunday, March 27, 8:00 PM on Zoom. *See flyer for details.* Previous lectures are posted on yise.org.

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, shopping, childcare, etc., contact: Melanie Karlin, 301-681-4740, mskarlin@gmail.com or Miriam Friedman, 301-754-1517, mfriedman2@yahoo.com

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

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

YISE Youth Announcements

Shabbos Groups this Shabbos, March 5, 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

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.*

Dvar Torah Dedications/Sponsor a Shiur

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

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

1. The following individual Shiurim are available for sponsorship at \$18 (per day):
 - Daily Morning (Monday through Friday) Tehillim and Parsha Shiur
 - Daily Evening (Sunday through Thursday) Tehillim and Halacha Shiur
 - Rabbi Rosenbaum's Sunday Morning Mussar Study Group for Women
 - Rabbi Rosenbaum's Tuesday or Friday Morning Gemara Shiur for Men
 - Rabbi Rosenbaum's Wednesday Morning Nach Shiur
 - Rabbi Rosenbaum's Wednesday Night Navi Shiur for Women
 - Rabbi Grauman - Rabbi Hyatt's Gemara Shiur, Sunday Morning
2. Sponsorship of the Morning and Evening Tehillim and Parsha/Halacha Shiurim together is available for \$25.
3. The 8:45 and 9:15 Shabbos Drashas are both available for sponsorship at \$54 each.

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

Thank you to the Shiurim Sponsors for this Past Week:

Rabbi Hyatt's Gemara Shiur

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

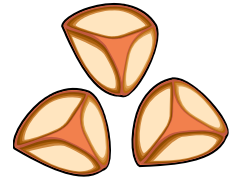
Rabbi Rosenbaum's Tehillim/Parsha/Halacha Shiur

- Rochelle Dimont & Family in memory of Chayim Dimont, Chayim Ben HaRav Avraham Mordechai, Z"L.
- Steve Kalin in memory of his mother, Leah bat Baruch

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.*



YISE is back! Family Friendly Megillah Reading, 7:45 PM in the Social Hall, followed by a dairy Break-Fast Meal (RSVP requested but not required), and then a Purim Mesiba with Photo Booth, Bounce House, Snacks & Cocktails, and Pumping Music! Sponsorships available. Please contact the office at office@yise.org to RSVP for the Break-Fast or to sponsor any of the events.

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

16th Annual Rose and Bernard Singer Megilla Reading Program - The purpose of the program is simply to ensure that no Jew in our community misses out on hearing a megillah reading because of illness, infirmity, or due to some other reason that prevents him or her from getting to shul on Purim. Volunteer readers are needed - please contact Saul Singer ASAP to sign up. If you need someone to read for you, or know of someone who might need a reading, please let Saul know ASAP. Email is preferred, saulsing@gmail.com, or call 301-593-1193.

PRE-PURIM CELEBRATION WITH
CRICKETT THE ENTERTAINER
 PRESENTED BY
YISE YOUTH
SUNDAY, MARCH 13TH
YISE SOCIAL HALL



Doors Open/ Chesed Craft 11 AM
Magic Show 11:30 am
Costume Parade 12:10 PM

GEARED FOR AGES 2-11 (MUST BE ACCOMPANIED BY AN ADULT)

FOR MORE INFORMATION OR TO SPONSOR PURIM YOUTH PROGRAMMING
 PLEASE EMAIL OFFICE@YISE.ORG

Made with PosterMyWall.com

Get Ready for Purim
 with a **2-Part Mini Series**
 by Rabbi Yosef Postelnek

zoom
 Meeting ID: 416 963 9000
 Password: 492019



Hashem's Love Letter
 A timeless message to His tired nation in exile
 Sunday, March 6, 8:15pm

The Fragrance of Purim
 How our sense of smell and the Ketores relate to Purim
 Monday, March 14, 8:15pm

Happy Birthday! Happy Anniversary!

- Simi and Sammy wish Mitch a happy birthday!

Community Programs & Listings

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

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. 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 March 6	Monday March 7	Tuesday March 8	Wednesday March 9	Thursday March 10	Friday March 11
Shacharis	Ashkenazi (S, B, B)	6:30, 7:30, 8:45	6:15, 6:45, 8:45	6:15, 6:55, 8:45	6:15, 6:55, 8:45	6:15, 6:45, 8:45	6:15, 6:55, 8:45
	Sephardi (LBM)	7:30	7:30	7:30	7:30	7:30	7:30
Mincha / Maariv	Ashkenazi (B)	5:55	5:55 / 7:30	5:55 / 7:30	5:55 / 7:30	5:55 / 7:30	See Shabbos schedule
	Sephardi (LBM)	5:45	5:45	5:45	5:45	5:45	
Halachic Times: Latest Alos Hashachar 5:14 AM, Earliest Talis and Tefilin: 5:41 AM, Latest Netz: 6:34 AM, Latest Krias Shema: 9:21 AM, Earliest Mincha: 12:50 PM, Earliest Shkia: 6:06 PM, Latest Tzeis Hacoachavim: 6:52 PM							

Next Shabbos

March 11 - 12, 2022 - 9 Adar II 5782

Parshas Vayikra/Zachor

Friday Night:

- Light Candles by 5:53
- Mincha: 5:55 (B), 5:45 (Sephardi, LBM)

Shabbos Day:

- Shacharis: 7:00 (B), 8:45 (B), 9:15 (S), 8:00 (Sephardi, LBM)
- Mincha: 2:30 (B), 5:30 (B), 5:25 (Sephardi, LBM)
- Shabbos ends/Maariv: 6:52

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

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

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

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

Website: www.yise.org

Office Hours:

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

Friday: 9:00 AM - 1:00 PM

Rabbi Dovid Rosenbaum

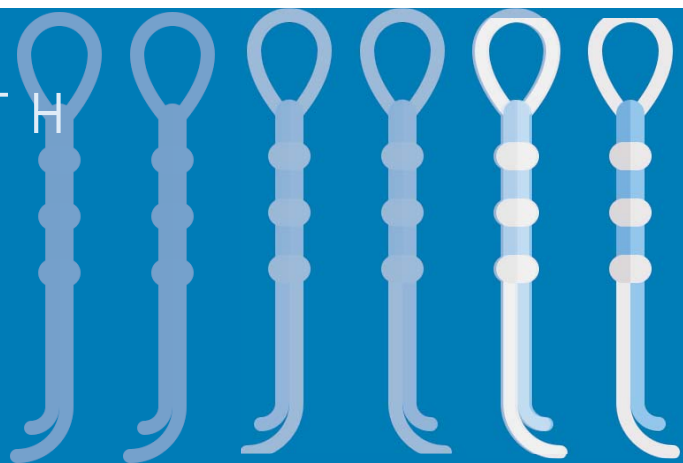
Yale Ginsburg - President

Rabbi Yosef Postelnek - Asst. Rabbi

Simi Franco - Office Manager



YISE YOUTH
PRESENTS



THE SCIENCE OF תכלת

A Live Science
Experiment

with

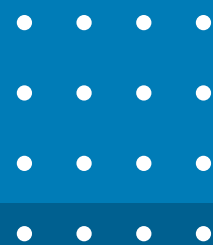
Chanokh Berenson

Science Chair at
Berman Hebrew Academy

Introduction by
Rabbi Rosenbaum

RSVP to dkatz@yise.org

Disclaimer: There is a difference of opinion whether or not we know that this is the techeles. This experiment is part of that discussion.



Sunday,
March 6, 2022
1:30 pm
YISE Social
Hall

For Teens
grades 6 and
above and
their parents

YOU ARE INVITED TO

PURIM NIGHT AT YISE

Wed. March 16 - Maariv at 7:45PM
followed by

MEGILLAH READING

- BELONOFSKY SANCTUARY

FAMILY FRIENDLY READING

- SOCIAL HALL

BREAK-FAST MEAL (DAIRY)

- RSVP REQUESTED BUT NOT REQUIRED

EMAIL OFFICE@YISE.ORG

PURIM MESIBA!!



Featuring

Photo Booth
Bounce House
Snacks & Cocktails

&

PUMPING
MUSIC



For more information or for sponsorship, please email Office@yise.org

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

A lecture series presented by the Meaningful Tefilah Project
at Young Israel Shomrai Emunah

Part I. In Nature

Three virtual lectures



Sunday, February 27, 8 p.m.:

In Astronomy and Physics

"Mesader es hakochavim: Bringing Order Out of Chaos in the Heavens"

Jeremy Schnittman, Ph.D. (NASA)



Sunday, March 27, 8 p.m.:

In Human Biology and Physiology

"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"

John Golin, Ph.D. (YU and CUA)

Zoom ID: 416-963-9000

password: 492019

To register and receive reminders,
send your email address to stuartrosenthal@yise.org

Co-sponsored by Kemp Mill Synagogue.



**The Kemp Mill Synagogue,
Southeast Hebrew Congregation,
Woodside Synagogue and
Young Israel Shomrai Emunah
invite you to a briefing and
interactive discussion on
Anti-Semitism and Hate Crimes
with John McCarthy,
Montgomery County State's Attorney,
and Captain Stacey Flynn, Director,
Community Engagement Division MCPD**



Sunday, March 13 at 8 p.m. on Zoom

Zoom info:

<https://us02web.zoom.us/j/86305518383?pwd=MEVTT3pTMW9wVGpKSW92L2dwbDFadz09>

Meeting ID: 863 0551 8383, Passcode: 410077

Questions? Contact Yosefi Seltzer: Yoseltzer2@gmail.com

Likutei Divrei Torah

Gleanings of Divrei Torah on Parashat Hashavuah
via the Internet

Shabbat Shalom

Volume 28, Issue 23

Shabbat Parashat Pekudei

5782 B"H

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

There is a verse so familiar that we don't often stop to reflect on what it means. It is the line from the first paragraph of the Shema, "You shall love the Lord your God with all your heart, with all your soul, and with all your me'od." That last word is usually translated as "strength" or "might". But Rashi, following the Midrash and Targum, translates it as with all your "wealth".

If so, the verse seems unintelligible, at least in the order in which it is written. "With all your soul" was understood by the Sages to mean, "with your life" if need be. There are times, thankfully very rare indeed, when we are commanded to give up life itself rather than commit a sin or a crime. If that is the case then it should go without saying that we should love God with all our wealth, meaning even if it demands great financial sacrifice. Yet Rashi and the Sages say that this phrase applies to those "to whom wealth means more than life itself."

Of course, life is more important than wealth. Yet the Sages also knew that, in their words, Adam bahul al mammono, meaning: people do strange, hasty, ill-considered and irrational things when money is at stake. Financial gain can be a huge temptation, leading us to acts that harm others and ultimately ourselves. So when it comes to financial matters, especially when public funds are involved, there must be no room for temptation, no space for doubt as to whether it has been used for the purpose for which it was donated. There must be scrupulous auditing and transparency. Without this there is moral hazard: the maximum of temptation combined with the maximum of opportunity.

Hence the parsha of Pekudei, with its detailed account of how the donations to the building of the Mishkan were used: "These are the amounts of the materials used for the Tabernacle, the Tabernacle of the Testimony, which were recorded at Moses' command by the Levites under the direction of Ithamar son of Aaron, the Priest."

The passage goes on to list the exact amounts of gold, silver, and bronze collected, and the purposes to which it was put. Why did Moses do this? A Midrash suggests an answer: "They gazed after Moses" – People criticised Moses. They used to say to one another, "Look at that neck. Look at those legs. Moses is eating and drinking what belongs to us. All that he has belongs to us." The other would reply: "A man who is in charge of the work of the Sanctuary – what do you expect? That he should not get rich?" As soon as he heard this, Moses replied, "By your life, as soon as the Sanctuary is complete, I will make a full reckoning with you."

Moses issued a detailed reckoning to avoid coming under suspicion that he had personally appropriated some of the donated money. Note the emphasis that the accounting was undertaken not by Moses himself but "by the Levites under the direction of Ithamar," in other words, by independent auditors.

There is no hint of these accusations in the text itself, but the Midrash may be based on the remark Moses made during the Korach rebellion: "I have not taken so much as a donkey from them, nor have I wronged any of them."

Accusations of corruption and personal enrichment have often been levelled against leaders, with or without justification. We might think that since God sees all we do, this is enough to safeguard against wrongdoing. Yet Judaism does not say this. The

Talmud records a scene at the deathbed of Rabban Yochanan ben Zakkai, as the master lay surrounded by his disciples: They said to him, "Our master, bless us." He said to them, "May it be God's will that the fear of heaven shall be as much upon you as the fear of flesh and blood." His disciples asked, "Is that all?" He replied, "Would that you obtained no less than such fear! You can see for yourselves the truth of what I say: when a man is about to commit a transgression, he says, 'I hope no man will see me.'"

When humans commit a sin they worry that other people might see them. They forget that God certainly sees them. Temptation befuddles the brain, and no one should believe they are immune to it.

A later passage in Tanach seems to indicate that Moses' account was not strictly necessary. The Book of Kings relates an episode in which, during the reign of King Yehoash, money was raised for the restoration of the Temple: "They did not require an accounting from those to whom they gave the money to pay the workers, because they acted with complete honesty."

Moses, a man of complete honesty, may thus have acted "beyond the strict requirement of the law."

It is precisely the fact that Moses did not need to do what he did that gives the passage its force. There must be transparency and accountability when it comes to public funds even if the people involved have impeccable reputations. People in positions of trust must be, and be seen to be, individuals of moral integrity. Jethro, Moses' father-in-law, had already said this when he told Moses to appoint subordinates to help him in the task of leading the people. They should be, he said, "Men who fear God, trustworthy men who hate dishonest gain."

Without a reputation for honesty and incorruptibility, judges cannot ensure that justice is seen to be done. This general principle was derived by the Sages from the episode in the Book of Numbers when the Reubenites and Gadites expressed their wish to settle on the far side of the Jordan where the land provided good grazing ground for their cattle. Moses told them that if they did so, they would demoralise the rest of the nation. They would give the impression that they were unwilling to cross the Jordan and fight with their brothers in their battles to conquer the land.

The Reubenites and Gadites made it clear that they were willing to be in the front line of the troops, and would not return to the far side of the Jordan until the land had been fully conquered. Moses accepted the proposal, saying that if they kept their word, they would be "clear [veheyitem neki'im] before the Lord and before Israel". This phrase entered Jewish law as the principle that "one must acquit oneself before one's fellow human beings as well as before God." It is not enough to do right. We must be seen to do right, especially when there is room for rumour and suspicion.

There are several instances in the early rabbinic literature of applications of this rule. So, for example, when people came to take coins for sacrifices from the Shekel Chamber in the Temple, where the money was kept: They did not enter the chamber wearing either a bordered cloak or shoes or sandals or tefillin or an amulet, lest if he became poor people might say that he became poor because of an iniquity committed in the chamber, or if he became rich people might say that he became rich from the appropriation in the chamber. For it is a

person's duty to be free of blame before men as before God, as it is said: "and be clear before the Lord and before Israel," and it also says: "So shall thou find favour and good understanding in the sight of God and man".

Those who entered the chamber were forbidden to wear any item of clothing in which they could hide and steal coins. Similarly, when charity overseers had funds left over, they were not permitted to change copper for silver coins of their own money: they had to make the exchange with a third party. Overseers in charge of a soup kitchen were not allowed to purchase surplus food when there were no poor people to whom to distribute it. Surpluses had to be sold to others so as not to arouse suspicion that the charity overseers were profiting from public funds.

The Shulchan Aruch rules that charity collection must always be done by a minimum of two individuals so that each can see what the other is doing. There is a difference of opinion between Rabbi Yosef Karo and Rabbi Moshe Isserles on the need to provide detailed accounts. Rabbi Yosef Karo rules on the basis on the passage in II Kings – "They did not require an accounting from those to whom they gave the money to pay the workers, because they acted with complete honesty" – that no formal accounting is required from people of unimpeachable honesty. Rabbi Moshe Isserles however says that it is right to do so because of the principle, "Be clear before the Lord and before Israel."

Trust is of the essence in public life. A nation that suspects its leaders of corruption cannot function effectively as a free, just, and open society. It is the mark of a good society that public leadership is seen as a form of service rather than a means to power, which is all too easily abused. Tanach is a sustained tutorial in the importance of high standards in public life. The Prophets were the world's first social critics, mandated by God to speak truth to power and to challenge corrupt leaders. Elijah's challenge to King Ahab, and the protests of Amos, Hosea, Isaiah, and Jeremiah against the unethical practices of their day, are classic texts in this tradition, establishing for all time the ideals of equity, justice, honesty and integrity.

A free society is built on moral foundations, and those must be unshakeable. Moses' personal example, in giving an accounting of the funds that had been collected for the first collective project of the Jewish people, set a vital precedent for all time.

Shabbat Shalom: Rabbi Shlomo Riskin

"The cloud covered the Tent of Meeting, and the glory of God filled the Tabernacle... When the cloud was raised up from the Tabernacle, the Children of Israel would embark on all their journeys... For the cloud of God was on the Tabernacle by days and fire would be on it by night, before the eyes of all of the children of Israel throughout their journeys"

Apparently, the cloud (ha'an'an) and the "glory of God" come together as the ultimate symbol of God's protective presence. With reference to Mount Sinai, the mountain of the two Revelations surrounding the twice-gifted Tablets of the Covenant, the Bible similarly records, "Moses ascended the mountain

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and the cloud covered the mountain. The glory of God rested upon Mount Sinai, and the cloud covered it for a six-day period. [God] called to Moses on the seventh day from the midst of the cloud... And Moses arrived into the midst of the cloud and ascended the mountain; Moses was on the mountain for forty days and forty nights [receiving God's Torah]."

God's "glory," the Presence of God in this world (as explained by Maimonides in his Guide for the Perplexed), is what Moses is desperately seeking to understand and to effectuate when Moses says, "Show me now Your Glory".

Whatever that "glory" is, it is somehow to be found in our two Revelations from the mountain. The cloud as the symbol of God's presence seems to hark back to the Divine admonition to Moses, "You will not see My face, for no human can see My face and live." For as long as we are limited mortals in this physical world of temporariness and imperfection, our glimpse of God, and His Presence, can only be nebulous, ambiguous, "through a cloud darkly."

Herein lies the tremendous tension within the portion of Ki Tisa, and the dialogue therein between God and Moses. Moses desperately wants the nation of Israel and God to come together (as it were) as one, with God's ineffable Presence to be palpably felt within Israel and within the world.

If that were to happen, presumably Israel would not sin and Jewish history could assume its natural course towards redemption.

God informs Moses: "I will send an angel [messenger] ahead of you... but I shall not ascend into your midst; you are a stiff-necked people, and I may be forced to annihilate you on the way".

God is explaining to the Israelites that His presence within their midst in a palpable and apparent way would very likely be to their detriment; if the God of Truth and Judgment were too close, He might have to destroy Israel completely before they had a chance to properly repent! His distance from them and the world may be seen as an advantage.

After the second Revelation, however, of the God of unconditional love and forgiveness, Moses repeats his earlier requests; Moses now feels empowered to ask God to enter into the midst of Israel: "And Moses said, If I have now found favor in your eyes, let my Lord walk in our midst, [precisely because Israel] is a stiff-necked nation, for You will forgive our iniquity and error and make us Your heritage" (ibid. 9). After all, that is exactly how You, God, defined Yourself to us in the Second Revelation.

This is indeed the message that God gives Moses. Israel is the nation of Covenant and permanence within a world of flux and change; God will always dwell within His people and guarantee their survival no matter what, to the amazement (and jealousy) of all the nations. Israel will bear witness to the world about the evils of idolatry and the glories of our festivals, our Sabbaths and our righteous laws until we are ready for the ultimate redemption. In effect, God is "incarnate" within the Jewish nation.

This too, is the message at the conclusion of the Book of Exodus. In the immortal words of the Ramban (Nachmanides) in his introduction to the Book of Exodus:

Behold the exile has not ended until [Israel] returns to their place and to the exalted status of their ancestors... only when they came to Mount Sinai and constructed the Sanctuary, only when the Holy one Blessed be He returned and rested His Divine Presence amongst them... so that they rose to the status of the chariot [merkava], could they be considered redeemed. Therefore, this Book concludes with the Sanctuary filled with the glory of the Divine in the midst of Israel.

The Sanctuary is the ultimate symbol of God's presence in Israel and the world, our promise of

ultimate redemption. From this perspective, the sukkah which we build five days after the Yom Kippur of the Second Revelation represents the clouds of glory, the ultimate Sukkah-Sanctuary of world redemption. And the sukkot which likewise remind us of the huts in which we survived during our desert wanderings teach us that God remains in our midst – albeit as through a cloud darkly – even as we wander towards redemption, always forgiving and always protecting.

The Person in the Parsha: R. Tzvi Hersh Weinreb

The Way of the World - Many people have a misconception about Judaism that impedes their ability to take our religion seriously and to commit to living the Jewish way of life. Let me tell you about one such person and about the conversation that I had with him. Let's call him Richard.

Richard was a very dedicated participant in a class I once gave for individuals with a very limited familiarity with the Jewish faith. As I recall, the title of the course was "Fundamentals of Judaism for Beginners." Besides my weekly lectures, I invited the students to meet with me for informal "conversations," during which we would discuss their personal reactions to what we were studying formally in the classroom.

Richard took me up on the invitation a week or two before the course concluded. "Rabbi," he began, "Let me get right to the point. I am a practical guy. My friends refer to me as 'the last of the great pragmatists.' I hope you don't mind my candor, but I must say that much of what you've been teaching us simply turns me off. It is all about symbolic religious practices, miracles, angels, an invisible deity, and belief in a world to come. What about this world, the real world of day-to-day living? I'm an architect by profession, married with two little children. What does the Judaism you've been teaching have to say to me?"

Richard's objections were not new to me. I had heard them many times before from quite a variety of people, and I've responded in many different ways. But in Richard's case, my impulsive self got the better of my philosophical self, so here is how I answered him: "Richard, you are making the same mistake as did Moshe Rabbeinu!"

Richard was taken aback and protested, "You mean to say that I sound like the biblical Moses? You're comparing me to him? Furthermore, I'm shocked to hear you, Rabbi, insinuating that Moses was capable of error!"

"Let me explain myself, Richard, and you will understand exactly where I'm coming from. Did you ever hear of a man named Bezalel?"

Sad to say, Richard was only familiar with the major heroes and heroines of the Bible. He had hardly any knowledge of the so-called "lesser" biblical characters. So I quickly filled him in on Bezalel's bio. I began by informing him that Bezalel too was an architect, with divinely granted gifts of wisdom and skill sufficient to qualify him as the chief architect of the Mishkan, or Tabernacle. Him and his colleague, Ahaliav.

I then went on to share with him the thought-provoking anecdote related by none other than Rashi, in his commentary on the second verse in Pekudei. The verse reads: "And Bezalel, son of Uri... made all that the Lord commanded Moses." Rashi notes that the verse does not read, "all that Moses commanded him [i.e. Bezalel]." Rashi, basing his words upon a passage in the Babylonian Talmud, tells of the following fascinating dispute between Bezalel and Moses:

Even with regard to those details that Moses, Bezalel's master, did not transmit to him, Bezalel was able to discern the precise instructions that Moses was given by the Almighty. Moses had

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commanded Bezalel to first fashion the sacred furnishings of the Tabernacle and only then to construct the Tabernacle itself. Bezalel protested that this was not "the way of the world," theminhag ha'olam. Rather, the "way of the world" was to first construct the house and only later to fashion its furnishings and place them in the finished structure. Moses responded, "You are right, Bezalel. That is precisely what I heard from the Holy One Blessed is He. Your name means, 'In the shadow of the Lord'. Indeed, you must have been in the Lord's very shadow to have intuited His divine instructions accurately, whereas I myself failed to 'get it right.'" And so, Bezalel proceeded to first complete the tabernacle itself and only then to fashion its sacred furnishings.

Courageous commentators such as the venerable Maharal of Prague insist that Moses erred and forgot what he was originally told by the Almighty. They even propose reasons for his memory lapse.

Richard was duly impressed by the story. Astute young man that he was, he immediately got my point. However, courteous young man that he was, he permitted me to elaborate in my own fashion.

I explained to Richard that Moses is described in rabbinic literature as a kind of "split personality." The upper half of his body was heavenly, and only the lower part of his body was of this earth. Moses was the only human being ever to have spent a significant number of days in heaven. He conversed with the angels and indeed debated them victoriously. He had little tolerance for human foibles, and because of his emphasis upon sublime values and spiritual priorities, he sometimes lost sight of the "real world" and its need for practical solutions to mundane challenges.

"Moses", I said to Richard, "was, in a sense, prone to the same misconception as are you and so many others. Surely, there is a component of our religion which deals with otherworldly matters, and which sounds so alien to those of us whose priorities are practical and of this world. Bezalel, on the other hand, knew of the necessity for pragmatism and practicality in everyday life. He well understood that often, the way to determine the Almighty's will is not by awaiting voices from heaven, but by ascertaining what is useful and effective in the world we live in."

I went on to remind Richard of the late Rabbi Simcha Zissel Broide, whose tutelage I was privileged to experience in person and whose writings I cherish to this very day. He devotes the last essay in his commentary on the Book of Exodus, V'sam Derech, to the subject of Bezalel's wisdom. He teaches that careful observation of simple facts often leads to profound knowledge.

In this essay, he makes the vital point that many of us frequently overlook: "The way of the world is also the will of the Lord."

Dvar Torah: Chief Rabbi Ephraim Mirvis

What are the four meanings of the word 'Shalom'? Shalom, of course means peace, hello and goodbye. But what's the fourth meaning? Shalom is also one of the names of God. So central and crucial is the concept of peace in our tradition, that it is embodied within the very essence of the existence of the Almighty. IHillel taught that we should be the disciples of Aaron the High Priest, to be 'ohev Shalom v'rodef shalom', to love peace and pursue peace always. Therefore the Gemorah tells us that it is so important, that every single morning in our prayers, we should praise God who is 'Oseh Shalom u'v'reh et hakol', 'He makes peace and He creates everything', indicating that nothing is of any value unless there is peace.

It is therefore so suitable that 'Shalom' is one of the names of the Almighty. Shabbat Shalom. *[Excerpt]*

מִשְׁכָּן

In our *Parashah*, *Bnei Yisrael* put the finishing touches on the *Mishkan* / Tabernacle. *Midrash Rabbah* teaches: Hashem said, "You angered Me by saying about the Golden Calf (*Shmot* 32:4), 'Eileh / These are your gods, *Yisrael*.' So, too, you have appeased Me with (the opening words of our *Parashah*), 'Eileh / These are the accountings of the *Mishkan*.'" [Until here from the *Midrash*]

R' Avraham Dov Auerbach z"l (Chief Rabbi of Teveryah, Israel; died 2021) asks: In the case of the Golden Calf, the word "Eileh" was part of a sinful declaration! Here, the word "Eileh" is simply an introductory word to the *Parashah*. How can the *Midrash* compare the two uses of the word?

R' Auerbach explains: The purpose of the accounting in our *Parashah* was not simply to prove that nothing was embezzled by those building the *Mishkan*--though our Sages say that that was one of the purposes of the accounting, since a person should go out of his way to shown others he is "clean." The accounting also was made to elevate each and every member of *Bnei Yisrael* by confirming that every person's contribution was used somewhere in the construction. The words, "Eileh / These are the accountings," are not simply the Torah's introductory words to our *Parashah*. They were spoken by Moshe when he pointed out how each of the donations was utilized.

R' Auerbach adds: The *Midrash* refers to Moshe as a "trustworthy, loyal" person. In light of the above, we may explain that the *Midrash* is not referring to Moshe's trustworthiness in not embezzling funds--which is not a particularly high praise. Rather, it refers to his loyalty to *Bnei Yisrael* in trying to highlight their contributions to the *Mishkan*, rather than his own. (*Pitchei Avraham*)

פקודי פקד

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 fourth of these benefits is as follows:

One of the benefits of *Bitachon* relates to a person's observance of the Torah. A person with *Bitachon* who is well-off will hurry to fulfill his obligations to G-d and man willingly and with a generous spirit. A person with *Bitachon* who lacks money will see his poverty as a kindness from *Hashem*, for he does not need to worry about whether he is fulfilling his financial obligations to G-d and man adequately.

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

R' Chaim Avraham Katz z"l (Mogilev, Belarus; died 1804) writes: Examples of obligations to G-d that may be expensive to fulfill include *Tefilin* and *Oneg Shabbat*. Examples of a rich person's obligations to his fellow man include feeding and clothing the poor. (*Pat Lechem*)

R' Shlomo Moshe Amar *shlita* (former *Sefardi* Chief Rabbi of Israel, now *Sefardi* Chief Rabbi of Yerushalayim) writes: It is very difficult for a person of means to be certain that he is giving charity at the level that Heaven expects of him. The *Gemara* (*Ketubot* 66b) tells of a man named Nakdimon ben Gurion who lived at the end of the Second Temple period. Using his fabulous wealth as collateral, this Nakdimon single-handedly provided water for all the inhabitants of Yerushalayim when it was under Roman siege. Even so, says the *Gemara*, Heaven found his level of charitable giving to be inadequate for a person of his means, and he ultimately lost everything. A less well-off person does not have such worries, writes R' Amar; therefore, if he has *Bitachon*, he is grateful for his lack of wealth.

(*Be'chasdecha Batachti*)

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“He took and placed the Testimony [i.e., the *Luchot*] into the Aron / Ark . . .” (40:20)

R’ Shlomo Kluger z”l (1785-1869; rabbi of Brody, Galicia) notes that our verse contains two verbs (“took” and “placed”) while the verses relating to the other implements of the *Mishkan* have only one verb. (For example, verse 22 states: “He put the Table in the *Ohel Mo’ed*.”) Why?

R’ Kluger explains: The *Gemara* (*Kiddushin* 7a) teaches that when A gives a gift to B, who is a distinguished person, and B accepts the gift, A is considered to be a recipient because he is receiving a favor from B in that B honored A by accepting his gift. This is why the Torah says earlier (*Shmot* 25:2), “Take a donation for Me,” rather than, “Give a donation to Me,” because a person who is fortunate enough to give a gift to Hashem actually is receiving a favor from Hashem.

Similarly, it was an honor for Moshe to be able to put the *Luchot* into the *Aron*. Thus, when he “placed” them, he also “took” something for himself. (*Imrei Shefer*)

“For the cloud of Hashem would be on the Mishkan by day, and fire would be on it at night, before the eyes of all of Bnei Yisrael throughout their journeys.” (40:38)

R’ Meir Eliyahu *shlita* (Yerushalayim) writes: When a person is undergoing challenges, he can be confident that *Hashem* is with him during these challenges more than at other times. The reason for this is that *Hashem* is closer to us when we are humbled.

R’ Eliyahu writes that this is alluded to in our verse: “For the cloud of *Hashem*”--the *Shechinah* / Presence of *Hashem*--“would be on the *Mishkan*”--literally, “the home,” i.e., the body, which is the home of the soul--“by day”--when life is bright. But, “and fire”--a stronger revelation of the *Shechinah*--“would be on it at night”--when life is dark. This is “before the eyes of all of *Bnei Yisrael*”--a person who retrospects will see that, indeed, *Hashem*’s Presence was with him during his darkest hours even more than when things were going well. *Hashem* is there “throughout [our] journeys.” (*Merkevet Argaman*)

R’ Yitzchak Weiss z”l Hy”d (rabbi of Verbau, Czechoslovakia; killed in the Holocaust in 1942) writes: The *Mishkan*, where the *Luchot* were housed, alludes to a Torah scholar. If a Torah scholar publicizes himself, as the day is public, *Hashem* will bring a cloud of obscurity over him. However, if a Torah scholar conceals himself like an object concealed at night, *Hashem* will spread his fame as a fire is seen from a distance.

(*Siach Yitzchak*)

“These are the accountings of the Mishkan, the Mishkan of Testimony . . .” (38:21)

Rashi z”l comments: “The *Mishkan* was a testimony to *Yisrael* that *Hashem* had forgiven them for the sin of the Golden Calf.”

Commentaries ask: We read (*Vayikra* 16:16; see *Rashi* there) that *Hashem* dwells among *Bnei Yisrael* “amidst their *Tum’ah*.” If so, how does the *Mishkan* testify that *Hashem* has forgiven *Bnei Yisrael*? Maybe He is “residing” in the *Mishkan* even though *Bnei Yisrael* remain defiled by the sin of the Golden Calf!

R’ Avraham Mordechai Alter z”l (1866-1948; *Gerrer Rebbe*, known as the “*Imrei Emes*”) answers: The holiday of *Chanukah* commemorates the fact that one day’s supply of oil burned for eight days, the length of time it took the *Kohanim* to acquire oil that was not *Tamei* / ritually impure. Why was this miracle necessary? According to *Halachah*, the Temple service may be performed in a state of *Tum’ah* when it is impossible or even impractical to perform it in a state of *Taharah* / ritual purity. [For example, if a majority of *Kohanim* are *Temei’im*, the *Korban Tamid* / daily burnt offering may be offered by a *Kohen* who is *Tamei*.] If the only oil available was *Tamei*, why couldn’t the *Chashmona’im* have used that oil?

The *Gerrer Rebbe* answers: Performing the Temple service in a less than ideal fashion, i.e., in a state of *Tum’ah*, is acceptable for routine Temple service. However, the *Chashmona’im* were re-dedicating the Temple; indeed, the word “*Chanukah*” means “dedication.” When a dedication is taking place, when a *mitzvah* is being inaugurated, we cannot settle for second best. Thus, only *Tahor* oil was acceptable for the dedication.

Similarly, it is true that *Hashem* dwells among *Bnei Yisrael* amidst their *Tum’ah*. However, the inauguration of the *Mishkan* could not have taken place unless *Bnei Yisrael* had been cleansed of the sin of the Golden Calf.

(Quoted in *Pardes Yosef: Chanukah* p.107)

Rashi z”l writes: The word “*Mishkan*” is mentioned twice in our verse to allude to the *Bet Hamikdash*, which was taken as a *Mashkon* / pledge, so-to-speak, by being twice destroyed for the Jewish People’s sins. [Until here from *Rashi*]

R’ Shlomo Wolbe z”l (1914-2005) notes that a *Mashkon* is the property of its original owner even when it is in the possession of the creditor. It follows that the *Bet Hamikdash* still belongs to the Jewish People--i.e., we still have a connection to it--even though we do not possess it.

(*Shiurei Chumash*)

ISRAEL REPORT

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2,500 UKRAINIAN JEWS ASK TO IMMEDIATELY IMMIGRATE TO ISRAEL (Ha'aretz 2/27/22)

More than 5,000 Ukrainian Jews have already put in calls to the special Jewish Agency hotline set up on Thursday, the day of the Russian invasion, to help those interested in leaving the country for Israel as well as Israelis who have relatives in Ukraine.

According to Jewish Agency estimates, about half the callers expressed interest in immigrating to Israel immediately. Last year, a total of 3,100 Ukrainians immigrated to Israel.

The hotline, which is based at the Jewish Agency headquarters in Jerusalem, is being operated in conjunction with the International Fellowship of Christians and Jews, an organization that raises funding from evangelical Christians. About 80 percent of the immigrants from Ukraine landing in Israel in recent years have been coming via the Fellowship, which pays for their flights and provides them with small stipends.

The first organized group of immigrants to leave Ukraine for Israel since the Russian invasion crossed the border into Poland on Saturday. They will be put up in Warsaw for the next few days before flying to Tel Aviv.

Anticipating a dramatic increase in requests to immigrate to Israel in the coming days, the Jewish Agency announced on Saturday that it will be opening six document-processing stations at Ukrainian border crossing points with Poland, Moldova, Romania and Hungary. The stations will be operated in conjunction with Nativ, the organization that determines eligibility for aliyah in former Soviet bloc countries, the Fellowship and Israel's Ministry of Foreign Affairs.

An estimated 200,000 Ukrainians are eligible to immigrate to Israel and receive automatic citizenship under the Law of Return. In recent decades, Ukraine and Russian have been the largest suppliers of immigrants to Israel.

ISRAEL RETURNS ENVOY TO POLAND, PUSHES TO RESCUE CITIZENS FROM UKRAINE (JPost 2/26/22)

Israel has returned its Ambassador to Poland, Yacov Livne, for the first time in six months as it scrambled over the weekend to rescue its citizens from war-torn Ukraine through overland routes into neighboring countries.

Livne was recalled in August over a crisis with respect to Holocaust restitution issues, that now pales in comparison to the larger issue of Russia's invasion into Ukraine that began Thursday morning.

The Foreign Ministry last week evacuated its embassy from Kyiv to Lviv. On Saturday, it relocated its staff to Poland but said they would cross back into Ukraine on a daily basis. Foreign Ministry staff is also stationed at the land crossings out of Ukraine to help Israelis.

SHAKED: UKRAINIANS SEEKING SHELTER ALLOWED ENTRY TO ISRAEL (YNet 3/1/22)

Interior Minister Ayelet Shaked on Tuesday said Ukrainians fleeing the war are allowed to enter Israel despite earlier indication from the Israeli government, suggesting it will not accept refugees.

Shaked's comments came after Ukraine's Ambassador to Israel Yevgen Korniychuk expressed disappointment over Israel's unwillingness to absorb Ukrainian war refugees in a press conference on Tuesday.

"We should stick to the facts. Since this morning, 97 passengers from different countries in the world with Ukrainian passports arrived in Israel, and only two were turned away," Shaked said.

Nonetheless, population and immigration authority data show that since the beginning of the war up until Tuesday morning, 253 passengers with

Ukrainian passports arrived in Israel and 50 were turned away.

RUSSIA SLAMS ISRAELI 'OCCUPATION' OF GOLAN HEIGHTS AFTER JERUSALEM SUPPORTS UKRAINE (Ha'aretz 2/24/22)

Russia condemned the Israeli occupation of the Golan Heights on Wednesday and said it does not recognize Israel's sovereignty in the region.

The statement, issued before Russia's all-out assault on Ukraine, followed Israel's first official statement of support for Ukraine in the unfolding crisis and appeared to be a Russian message to Israel.

"We are concerned over Tel Aviv's announced plans for expanding settlement activity in the occupied Golan Heights, which directly contradicts the provisions of the 1949 Geneva Convention," said Russia's United Nations envoy Dmitry Polyanskiy just hours before Russian President Vladimir Putin launched large-scale attacks across Ukraine on Thursday.

Speaking at the UN Security Council's monthly briefing on the Middle East, he stressed "Russia's unchanging position, according to which we do not recognize Israeli sovereignty over the Golan Heights that are an inalienable part of Syria."

On Wednesday afternoon, Israel's Foreign Ministry issued its first statement supporting Ukraine since the start of the conflict. Israel deliberately refrained from mentioning Russia or President Putin in the statement, which stated support for Ukraine's territorial integrity and sovereignty, reflecting the complicated position Israel has found itself in over the crisis.

Israel has an interest in maintaining neutrality in order to prevent a conflict that would make it difficult to continue its attacks in Syria, where Russia has a military presence.

The statement, which was approved by Prime Minister Naftali Bennett, Foreign Minister Yair Lapid and Defense Minister Benny Gantz, also

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expressed Israel's readiness to transfer immediate humanitarian assistance to Ukraine and said Israel is engaged in dialogue with its partners on ways to restore the diplomatic path.

While the Ukrainians declined to comment on Wednesday's statement officially, a diplomatic source who asked to remain anonymous because he was not authorized to discuss the matter publicly indicated that it did not go far enough to suit his government.

"This is better than nothing, but this isn't the statement we expected," the source told Haaretz.

Speaking by phone from the western Ukrainian city of Lviv on Wednesday, Israeli Ambassador to Ukraine Michael Brodsky told Haaretz that while the statement did not constitute an outright condemnation of Russia, it was "far stronger than our usual position."

RUSSIA SEES MILITARY COORDINATION WITH ISRAEL ON SYRIA CONTINUING (YNet 2/26/22)

Russia sees its military coordination with Israel over Syria continuing, the Russian embassy said on Saturday, after Moscow signalled displeasure with Israeli statements about the Ukraine crisis.

Following the 2015 Russian intervention in the Syrian civil war, Israel set up a "deconfliction mechanism" with the big power to prevent them clashing inadvertently during Israeli strikes against Iranian deployments and arms transfers in the neighbouring Arab state.

"Our military officials discuss the practical issues of this substantively on a daily basis. This mechanism has proven to be useful and will continue to work," the Russian embassy in Israel said in a statement.

But while voicing support for Israel's security needs, it also reiterated opposition to violations of Syrian sovereignty.

The Israeli military, asked about prospects for continued coordination with Russia over Syria, said only that its forces "will act when needed to counter threats, defend the people of Israel and our sovereignty".

Israel, whose main ally is the United States, condemned the Russian invasion of Ukraine on Thursday as "a serious violation of international order" and has since remained largely muted on Moscow's actions.

In response, Moscow - which calls its actions in Ukraine a "special operation" - summoned the Israeli ambassador for talks. Russia's U.N. mission restated opposition to Israel's occupation of the Golan Heights. Israel captured the strategic plateau from Syria in a 1967 war and annexed it, a move that won U.S. recognition in 2019.

The United States said on Thursday that there were no changes in its deconfliction mechanism with Russia over Syria, though the Ukraine crisis has sent Washington-Moscow relations spiralling.

UKRAINE'S ZELENSKY TO WORLD'S JEWS: 'DO NOT REMAIN SILENT RIGHT NOW' (Arutz-7 3/2/22)

The morning after Russian forces bombed the site of a 1941 massacre of Ukrainian Jews, Ukrainian President Volodymyr Zelensky called on the world's Jews to speak out about what is happening in his country.

Russia's attack on Babyn Yar, the Kyiv site where Nazis and local collaborators executed tens of thousands of Jews during the Holocaust, along with its bombing several days ago of Uman, the Ukrainian city where hundreds of thousands of Jewish pilgrims visit each year, represent an attempt to erase Ukraine's history and identity, Zelensky said a speech delivered after another night of heavy fighting.

"Addressing all the Jews of the world: Don't you see why this happening? That is why it is very important that millions of Jews around the world do not remain silent right now. Nazism is born in silence," Zelensky said. "So shout about the killings of civilians. Shout about the killings of Ukrainians."

Jews and Jewish groups around the world have stepped in to support Ukrainian Jews, who number between 43,000 and over 300,000, depending on how the estimate is made. Many of those Jews have joined an exodus of refugees pouring over the country's borders.

In the eight-minute address, which his office published with English

subtitles, Zelensky did not mention that he himself is Jewish or that his own family members were killed by Nazis. But his anguish over seeing a Holocaust killing site attacked was palpable, as he described how a TV station and sports complex had under Soviet rule been "built on the bones" of people murdered there "to erase the true history of Babyn Yar."

To Russia, he said, "You are killing Holocaust victims for the second time." Babyn Yar, formerly known as Babi Yar, is the name of a ravine on Kyiv's outskirts where German troops murdered, with help from and Ukrainian collaborators, at least 33,000 Jews in September 1941 in one of the largest massacres of the Holocaust.

The ravine, a large open area with low-growing vegetation, is littered with multiple mass graves of Jews and other victims executed there. In recent years, a memorial museum site with several accompanying structures, still under construction before the Russian invasion, was constructed in the ravine.

Tuesday's attack appeared to center on the TV tower, knocking out state broadcasting, but it also resulted in damage to the memorial complex.

"To the world: What is the point of saying 'never again' for 80 years, if the world stays silent when a bomb drops on the same site of Babyn Yar? At least 5 killed. History repeating..." Zelensky tweeted immediately after the attack, which drew widespread condemnation from Jews and others.

THE IDF IS STUDYING THE WAR IN UKRAINE (JPost 3/2/22)

The Israel Defense Forces have set up teams to track and learn from the Russian invasion of Ukraine, The Jerusalem Post has learned.

According to Walla News, the teams will gather information and intelligence for the Israeli military in the fields of combat methods and doctrine, ground maneuvers, logistics, air defense, anti-tank, cyber and electronic warfare, psychological warfare and more.

As the war in Ukraine enters its second week, thousands of videos are being posted on social media, making it possible for the Israeli military to gather mounds of critical intelligence that could help troops in future wars.

The IDF is undoubtedly looking at the chaos surrounding issues with logistics that have forced a 40-mile long convoy to stall outside of the capital of Kyiv. According to a US defense official, the convoy has made little headway toward the city since Monday because some elements "are literally out of gas" and troops have run out of food.

The Israeli military faced logistics problems during several wars, including during the Second Lebanon War in 2006, when the military had difficulty getting supplies to troops on the ground. During the 2012 Operation Pillar of Defense against terrorist groups in the Gaza Strip, reservists and troops complained of food shortages.

The IDF will also be looking at how Russian troops maneuver their tanks and heavy armored vehicles and face Ukrainians who have taken up arms to repel invading forces.

No Israel tank has maneuvered into dense urban areas since the Second Lebanon War in Lebanon and the 2014 Gaza War, the IDF knows that in any future combat scenario, troops will have to maneuver deep into enemy territory and face guerrilla and urban tactics.

Though the IDF has been investing in precision munitions that can be fired from standoff ranges in order to reduce the risk to ground forces, tanks and armored fighting vehicles remain a central aspect of any battle in which the IDF engages.

The Ukrainian response to Russian tanks - which currently is mostly anti-tank weapon systems like the Javelin and NLAW - will also be studied by Israel. Israel watched closely as Russia tested various platforms in Syria and is watching even closer to see if they can take on the Western arms provided to Ukraine.

Though heavily outnumbered by Russia, the Ukrainians have been able to hold out thus far and inflict severe damage to the forces of the nuclear superpower.

The threats by Russian President Vladimir Putin to use his nuclear weapons will also likely be studied by the Israeli military as well, especially to see how

the West responds to such threats. Israel is trying to stop Iran's nuclear program in order never to find itself in a situation where it is threatened by Iranian nuclear bombs. But should it happen, Israel would like to have the support of the West to prevent Tehran from using them.

While the war in Europe is far different from a war that Israel would face in the future, the IDF is a military that praises itself for its in-depth investigations and its ability to incorporate battlefield lessons.

Israel's military is watching closely and learning from Ukraine's war.

GERMAN CHANCELLOR VISITS ISRAEL AMID EFFORTS TO END UKRAINE WAR (Israel Hayom 3/2/22)

German Chancellor Olaf Scholz visited Israel on Wednesday, briefly leaving Europe as the continent's largest ground war in generations rages between Russia and Ukraine.

Scholz arrived in Israel Tuesday evening and will return to Germany later Wednesday in a visit – his first to Israel since becoming German leader – that was planned before the fighting erupted. He toured Israel's Holocaust memorial Yad Vashem alongside Israeli Prime Minister Naftali Bennett and the two met for talks later in the day.

His visit comes as Russia's assault on Ukraine continued for the seventh day, and as Western countries have rallied together against the incursion.

"Every further day on which this war continues leads to destruction, not just of infrastructure but of human lives, of civilians, of soldiers on both sides, and that is something that we absolutely must prevent together," Scholz said at a press conference with Bennett.

He said Germany was assisting Ukraine with humanitarian aid as well as other means, but that Germany, as well as other NATO countries, would not step in militarily.

"The line we have is very clear: we will not intervene militarily. That goes for NATO – it won't do that – and for everyone else too. That would be wrong in this situation," he said.

Scholz called for an end to attacks on civilians and for talks to end the crisis to resume.

The war has prompted historic changes to Germany's defense policies. The German government said Saturday it will send anti-tank weapons and surface-to-air missiles to Ukraine – abandoning its long-held refusal to export weapons to conflict zones in a historic break with its post-World War II foreign policy.

Berlin also announced it is committing 100 billion euros to a special fund for its armed forces and will raise its defense spending above 2% of GDP – a measure on which it had long lagged.

Israel has voiced support for the Ukrainian people while sending humanitarian aid. But it has been muted in its criticism of Russia, on whom it relies for security coordination in Syria, where Russia has a military presence and Israel has frequently struck targets in recent years. Bennett defended Israel's response to the crisis, calling it "measured and responsible."

"Our duty as leaders is to do everything to stop the bloodshed and to move the happenings from the battlefield to the negotiating table as fast as possible. It is not too late to do so," he said.

In the decades following the Holocaust, in which Nazi Germany killed 6 million Jews, Germany and Israel have become staunch allies. The countries' Cabinets hold regular joint sessions, and Germany is Israel's most important trade partner in the European Union.

But Germany, like much of Europe, is at odds with Israel when it comes to the Palestinian issue. Germany has called for a Palestinian state alongside Israel and opposes Israel's settlement activities in the West Bank. Germany is also among world powers negotiating with Iran over its nuclear program.

Bennett said Israel was watching with concern as Germany, Britain, France, Russia, and China negotiate to revive the 2015 nuclear deal, which was left in tatters after the US withdrew in 2018. He said Israel was concerned the deal would not adequately rein in Iran's nuclear program.

FRANCE'S MACRON COMES OUT AGAINST CLAIMS OF ISRAELI APARTHEID (JPost 2/28/22)

French President Emmanuel Macron came out last week against the description of Israel as an apartheid state recently by human rights groups like Amnesty International.

Macron was supposed to deliver a speech at the annual dinner of the Representative Council of Jewish Institutions in France (CRIF) but had cancel to an important meeting. Instead, Prime Minister Jean Castex was asked to deliver his speech instead and he read the president's speech.

"Like you, I am concerned about the United Nations resolution on Jerusalem which continues to deliberately and against all evidence remove Jewish terminology from the Temple Mount. You know my attachment to Jerusalem, where I went several times as President or before becoming one. Jerusalem is the eternal capital of the Jewish people, I have never stopped saying that. This in no way precludes recognizing and respecting the attachment of other religions to this city, and it is in this spirit that I myself walked through the Old City in 2020 and visited each of the Holy Places."

"Erasing Jerusalem's Jewishness is unacceptable, just as it is unacceptable that in the name of a just fight for freedom, associations misuse historically shameful terms to describe the State of Israel," Castex said in Macron's name.

He added that "where all citizens, whatever their religion, have understood that their only hope is peace together. It is not by affirming such untruths that associations that claim to pursue an objective of peace can claim to fulfill their vocation. How dare we talk about apartheid in a state where Arab citizens are represented in government, in parliament, in leadership positions and in positions of responsibility?"

Castex added in the name of the president: "As I promised you, the definition of antisemitism of the International Holocaust Remembrance Alliance has been adopted by the Republic.

"The fight against antisemitism is European. I said this last January 27 on the occasion of the International Day dedicated to the memory of the victims of the Holocaust. France has chosen to make the fight against racism and antisemitism one of its major priorities for its Presidency of the Union. The fight is and remains of course nationally. France, which hosts the largest Jewish community in Europe, must show the way."

The CRIF, Representative Council of French Jewish Institutions, Is an umbrella organization of other groups representing the interests of French Jews.

SEA OF GALILEE'S WATERLINE RISES BY 2 CENTIMETERS (YNet 3/2/22)

Thanks to recent rainfall, the Sea of Galilee's water level rose by two centimeters (0.78 inches) overnight, standing at 209.69 meters below sea level, the Water and Sewage Authority reported Wednesday.

The Sea of Galilee is still 0.89 meters short of reaching its full capacity.

ISRAELI HOSPITAL 10TH BEST IN THE WORLD (Arutz-7 3/3/22)

US magazine Newsweek published its annual list of the top 250 hospitals in the world, with Israel's Sheba Tel Hashomer Medical Center ranking in the 10th spot.

This is the fourth year in a row that Sheba Tel Hashomer Medical Center maintains its spot at the top of the rankings of the best hospitals in the world. The selection in the last two years is of special significance, given the challenge the hospital has had to face due to the COVID-19 pandemic.

Sheba Tel Hashomer came in 10th on the list of the 250 best hospitals in the world in both 2019 and 2021, and in 2020 it ranked as high as ninth.

Ichilov Medical Center in Tel Aviv also appears on the list and ranks 96th.

Mayo Clinic in Rochester Minnesota once again claimed the top spot on the list, followed by the Cleveland Clinic in Cleveland, Ohio and Massachusetts General Hospital in Boston.

"Many medical institutions struggled with these and other challenges over the course of the pandemic but what has set the world's leading hospitals apart

is their continued ability to deliver the highest-quality patient care and conduct critical medical research even as they focused on battling COVID. Indeed, as the fourth annual ranking of the World's Best Hospitals by Newsweek and Statista shows, consistency in excellence is the hallmark of these institutions, with familiar names dominating the list and top spots," Newsweek said.

HIGH COURT PETITION DEMANDS FREEDOM FROM RELIGION FOR IDF SOLDIERS (Israel Hayom 2/24/22)

The Israel Defense Forces informed the High Court of Justice Wednesday it would no longer search soldiers and their personal belongings as part of Passover preparations on military bases.

The move follows a petition submitted to the court by a group of 14 parents to IDF soldiers and those set to enlist in the Israeli military as well as nongovernmental organization Hiddush, which works toward religious freedom and equality, and the Secular Forum.

The petition demanded the cancellation of the ban on leavened bread and goods known as chametz on IDF bases during the Passover holiday. The petition demanded soldiers be allowed to have and consume non-kosher food outside of areas where the military prepares and serves food.

Represented by attorneys Uri Regev and Sagi Agmon, the parents told of incidents in which soldiers were forced to allow searches of their belongings and lockers for unleavened bread. The parents further demanded a temporary order be issued banning the IDF from searching soldiers' persons or personal property and banning restrictions on soldiers' right to consume leavened food items in the week leading up to Passover.

Ahead of a hearing on the issue Monday, the state responded by expressing opposition to allowing leavened goods on military bases and their consumption there but noted the IDF intended to refresh guidelines for chametz searches and clarify the IDF does not conduct proactive inspections of the personal belongings of soldiers entering military sites or their persons to locate chametz. It said the point would be clarified to IDF commanders ahead of the coming Passover holiday.

It said that "insofar as individual complaints are received regarding the implementation of the said directive, they will be dealt with by the relevant IDF bodies."

Regev, who also serves as the head of Hiddush, welcomed "the fact that even before the clarification of the petition, the IDF decided to halt its illegal invasion of the privacy of IDF soldiers and stop the ... humiliating searches they conducted across many bases for many years.

"This is an important yet insufficient first step, and we will therefore continue our struggle in the High Court of Justice against the rabbinate's dictates and the unit commanders' unconditional response to these dictates. The realization of the principles of solidarity and unity in the military cannot come in the form of coercion and humiliation, but rather through the recognition and acceptance of the variety of populations in the IDF."

Secular Forum Chairman Dr. Ram Fruman said: "The IDF is continuing its approach that prioritizes the rights of religious soldiers and ignores the rights of secular soldiers. In the eyes of the military, freedom of religion means religious coercion and the erasure of the value of freedom from religion, and of course, secular soldiers must be respectful and considerate [of others].

He said, "It's amazing that the military is claiming these searches for chametz, including of their personal belongings, are not common practice. Almost everyone who has served in the IDF over the last decade is familiar with these humiliating searches. The statement about clarifying procedures is insufficient as we have learned time and again that the IDF seemingly clarifies procedures, but the humiliation and harm to privacy continue on the ground."

In a statement, IDF officials said: "In the state's response to the petition submitted to the High Court on the subject, the considerations underlying the orders banning chametz on military bases on Passover were clarified. It was also made clear that the orders were issued lawfully and authoritatively, and that following a comprehensive assessment by the IDF, they were found to

be necessary for maintaining the kashrut of food served to IDF soldiers over Passover, and there is no room to change them.

"As part of the response, it was made clear for the avoidance of doubt and in response to the allegations raised that there is no policy of proactive searches of the personal belongings of those entering military bases, including searches of soldiers' bags or persons to locate chametz during the Passover holiday period. It was noted that the IDF would issue a clarification of the issue."

WILL ISRAELI-MADE WEAPONS MAKE THEIR WAY TO THE UKRAINIAN FRONT? (Yoav Zitun, YNet 3/2/22)

As Russian armored divisions are snailing toward Kyiv in an imposing 40-mile-long convoy, many are wondering why has it been spared an assault by local Ukrainian forces over the last few days.

The Russians have surely taken into account that this seemingly interminable armored cavalcade could be spotted with ease from the air, but this does not help to allay the anxiety felt across the Ukrainian capital as it continues creeping ever closer.

Ukraine has probably refrained from attacking the convoy so far due to deterrence or limited offensive capabilities.

However, there might be an effective solution to the slowly approaching threat right over Ukraine's borders, but one that is not within the immediate reach of the troops trying to fend off the invasion.

Were talking about the Spike missile which was developed by Israel's state-owned Rafael Advanced Defense Systems in the 1980s to help the IDF stop similar convoys of Syrian tanks which have incurred heavy losses to Israel in the 1973 Yom Kippur War.

This gave birth to the Tamuz missile which has been proven deadly efficient in ranges of dozens of miles. It served the Israeli Artillery Corps before being sold to countless foreign armies throughout the years, including 19 NATO member states such as Poland and Estonia and other countries that share a border with Russia.

Over the last two decades, Israel has sold close to 50,000 long- and short-range Spike missiles to NATO forces which have based their entire anti-tank arsenal almost exclusively on Israeli-made technology.

Some NATO member states have pledged to provide military aid to Ukraine in the form of weapon systems, but the Israeli system is highly unlikely to end up making the trip to the Ukrainian frontlines since the procurement contract signed between the Israeli defense establishment and European armies stipulates that the system cannot be handed to a non-NATO army unless Israel consents to such a move.

The fact that Jerusalem preferred taking a cautious approach on the matter, only issuing a tepid condemnation of the Russian invasion and sending over to Ukraine humanitarian aid as opposed to protective equipment such as helmets and ballistic vests, indicates that Israel will not allow NATO countries to transfer the missiles to be used against Russian tanks.

NATO forces hold several thousand Tamuz missiles, which are particularly efficient in stopping armored convoys from great distance without splurging large sums of money on expensive aerial assaults, which also put Ukrainian fighter jets at great danger now that the Russians have practically paralyzed Kyiv's radar systems.

The Israeli system could land a haymaker on the Russian convoy. An artillery battalion armed with 16 Tammuz missile launchers and operated by two companies alongside a dedicated intelligence unit could decimate a target with a high heat signature such as a column of armored vehicles from 30 kilometers (19 miles) away.

Basic and effective training for the Israeli short-range Gil missiles can be completed within a week, but training for operating long-range Tammuz missiles could take weeks.

Meanwhile, so long Israel withholds the weapon systems, NATO has transferred to Ukraine other effective artillery ammunition such as the U.S.-made short-range FGM-148 Javelin missiles.



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The Gift of Giving

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

And Moshe saw all of the work, and behold they had done it... and Moshe blessed them. (39:43)

Upon the completion of all the various components of the Mishkan (Tabernacle), Moshe inspects the people's handiwork and offers a blessing to the people. Rashi explains that his blessing was that G-d's presence should dwell in their handiwork. When describing these events, the Torah writes that "Moshe saw all of the work... and *Moshe* blessed them." The Ohr Hachaim questions why it was necessary to repeat Moshe's name instead of simply stating, "and *he* blessed them."

The Ohr Hachaim explains that the Torah repeats Moshe's name in order to highlight that the reason this blessing was significant enough to be mentioned in the Torah was because it was bestowed by Moshe.

Rabbi Zalman Sorotzkin (Oznaim Latorah) offers another explanation. He recounts how he once attended the dedication of a communal institution. The Rabbi, who had spearheaded the project and spent countless hours planning and fundraising, gave a speech thanking and blessing all the people for their contributions. When it was Rabbi Sorotzkin's turn to speak, he said that, in fact, things should be the exact opposite. The people should be thanking the Rabbi for his tireless efforts and for giving them the opportunity to contribute to such an important project. He explained, however, that the Rabbi was following in the footsteps of Moshe Rabbeinu. Moshe, too, did not wait for the people to thank him and bless him for affording them the opportunity to partner in creating the Mishkan and for his gargantuan efforts in overseeing the project. Rather, he went right ahead and blessed the people. The reason the Torah repeats Moshe's name when stating that he blessed them is to highlight that it was Moshe who blessed the people when in reality it should have been the opposite.

The Midrash teaches us that "the poor person does more for the benefactor than the benefactor does for the poor person." Every chance to give tzedakah to the needy, support community institutions, or to help out a friend is, in fact, a tremendous opportunity for us to engage in a mitzvah and be involved in something great. May we learn to cherish these opportunities and execute them with alacrity and joy!

Wishing you a Good Shabbos!

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TABLE TALK

Point to Ponder

And they brought the Mishkan to Moshe, the Tent and all its implements... (39, 33)

Since Moshe didn't do any work for the construction of the Mishkan, Hashem commanded Moshe to erect it. No man has the strength to erect it because of the weight of the beams. Moshe was able to erect it as follows. Moshe said to Hashem, "How can the Mishkan be erected by man?" Hashem responded, "Involve yourself in erecting it with your hands and it will appear as if you set it up, but it will rise upright and stand by itself... (Rashi)

If one person couldn't raise the beams, why didn't they join many people together to raise them?

Furthermore, how could Rashi tell us 'Moshe erected them', if in truth he just performed acts which simulated its being set up?

Parsha Riddle

Why is the Mishkan called the 'Mishkan HaEidus/the Mishkan of Testimony'? What does it bear testimony to?

Please see next week's issue for the answer.

Last week's riddle:

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

Answer: Avraham (Bereishis Raba 94:4)

HATORAH V'HAMITZVAH

HALACHA INSIGHTS FROM THE PARSHA

Parashas Pekudei begins with Moshe's accounting of the disposition of the materials that he had collected for the construction of the Tabernacle. The *midrash* explains that Moshe provided this accounting in response to the slander of cynics alleging that he had enriched himself via embezzlement of the contributions (*Shemos Rabbah* 51:6).

As we have previously discussed, although officers of charity funds are generally not required to provide an accounting of the funds entrusted to them, it is recommended that they voluntarily do so, to avoid even the appearance of impropriety (*Tur* and *Shulchan Aruch* YD 257:2), and some authorities cite Moshe's accounting as a precedent for this (*Bach* and *Biur ha-Gra*).

The Talmud itself sets forth a number of other rules and practices designed to forestall even the appearance of impropriety, both in the particular context of charity funds as well as in other contexts, including the following:

- Officers in charge of charity funds are required to operate in pairs (to avoid the suspicion that a lone officer might take advantage of the absence of any oversight to embezzle money entrusted to him).
- If an officer in charge of charity funds finds coins in the market, he may not put them into his own pocket, but rather he must put them into the charity purse, and then later when he comes home, he may take them from there (to avoid the suspicion that he is placing charity money into his own pocket – *Bava Basra* 8b).
- The Sages praised the House of Garmu, who prepared the *lechem ha-Panim* (shewbread) for the Temple, for never having any refined bread in the possession of its descendants, and the House of Avtinas, who prepared the *ketores* (incense) for the Temple, for the avoidance of perfume by the women of the family, lest they be suspected of embezzlement of Temple property entrusted to them (*Yoma* 38a).

The Talmud explains that the admirable conduct of the Houses of Garmu and Avtinas was in fulfillment of the Biblical verse (*Bemidbar* 32:22) "and you shall be guiltless before Hashem and before Israel," which it interprets as an imperative to avoid not only actual impropriety, but even the mere appearance of impropriety. The Rambam cites this verse in explanation of the aforementioned rules governing officers in charge of charity funds as well.

PRESENTED BY

RABBI YITZHAK GROSSMAN, ROSH CHABURAH

KIDS KORNER

Who Am I?

#1 WHO AM I?

1. My father was the Head.
2. I was a master of Gematria.
3. This Parsha contains my (work's) name.
4. I have a "house" on each side.

#2 WHO AM I?

1. I am names.
2. I am the second.
3. I am for redemption.
4. I finish this week.

Last Week's Answers

#1 The Nesi'im (Tribal Princes) (We lost a letter, Our delay caused our vigilance, Our reasoning was distorted, You read us on Chanukah.)

#2 Ticheiles (I am a heavenly reminder, I was in the Mishkan, I am a fringe benefit, I help prove daytime.)

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"All the events of the Megillah, down to the details, were hidden miracles..." - R' Shlomo Alkabetz (16th Century)