

Young Israel Shomrai Emunah - Shabbos Shorts ת"ת

February 11 - 12, 2022 - 4 Adar I 5782 - Parshas Tetzaveh

Light Candles by 5:22 - Havdalah 6:23

The Shabbos Shorts is sponsored this week by Joey Franco - Mortgage Banker - 301-529-5387

Mazal Tov

- **Jennifer & Yitzhak Cohen and Abby & Chaim Tor** on the birth of a grandson to Rachel & Natan Tor. Mazal Tov to Big Sister Nava and to great-grandmothers, aunts, uncles, and cousins.
- **Arlette Jacobson and Cheryl & Ken Jacobson** on the birth of a grandson, Yoseph Shalom, to Elisheva & Gabriel Jacobson of Monsey, NY.
- **Arleeta & Rabbi Dr. Ivan Lerner** on the birth of a great-granddaughter, daughter of their grandchildren, Yehudis & Hillel Miller of Yerushalayim. Mazal Tov to grandparents D'vorah & Rabbi Shmuel Miller and Susie & Aron Bleeman and to great-grandmother Ilene Miller.

Shabbos Schedule

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

Friday Night:

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

Shabbos Day:

- Shacharis: 7:00 (B), 8:45 (B), 9:15 (S), 8:00 (Sephardi, LBM), *No Teen Minyan this Shabbos.*
- Mincha: 2:30 (B), 5:20 (B), 5:15 (Sephardi, LBM)
- Shabbos ends/Maariv: 6:23

Divrei Torah:

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

Kiddush Sponsors:

- 8:45 Minyan Kiddush in a Bag is sponsored by the 8:45 Haimish Kiddush Group.

YISE Youth Announcements

The Teen Minyan will NOT meet this Shabbos, February 12.

Shabbos Groups this Shabbos, February 12, from 10:00 AM until Shul ends. Masks required indoors for age 2+. Age 18-36 months (Mommy & me) in the toddler room off the Lower Lobby. Ages 2-5 years (drop off) in the room behind the balcony. Ages 6-9 years will meet at Shomrai and walk over to the Yeshiva. For more information, contact Talya Miller, YISE Youth groups coordinator, at tmiller@yise.org

Dor L'Dor - The Family Chevrusah-style Learning in a fun environment! Next session will take place on Motzei Shabbos, February 12, 7:30 PM in the Social Hall. This Dor L'Dor is anonymously sponsored in honor of Rabbi Rosenbaum, for his remarkable leadership during COVID. *See flyer for details.*

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

COVID-19 Updates

- The YISE Board has mandated that everyone 16 and older who is medically eligible for an FDA-approved COVID-19 vaccine must be **fully vaccinated for COVID-19 in order to enter the Shul building.**
 - Masks are required for ALL people in the YISE Arcola building, whether vaccinated or unvaccinated, except for children under the age of 2.
 - Given the current surge in COVID cases, we ask that you not remove your mask in Shul for any reason. If you need to remove your mask, please step out of the Shul.
 - There are no social distancing requirements in the YISE building. There are no in-person Kiddushes at this time.
 - The Shul office is still open, but hours may vary.
- Let us Daven to Hashem to keep all of us in good health and to return our lives to normal as soon as possible. In protecting each other as we navigate this unfolding situation, may we grow stronger as individuals and as a community.

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 ygwazr
Zoom H: ID: 803 356 4156, password Learn
Zoom I: ID: 601 853 4021, password Winter

YISE Programs and Listings

First Aid and Infant/Child CPR Training - February 27, 2:00 PM - 3:30 PM in the Social Hall. Learn life-saving skills from the experts. This class is perfect for young babysitters, new parents and grandparents! \$5 per person. Registration required as space is limited. Register at www.yise.org/cpr Please note: This class is NOT for certification. Contact LKor@yise.org with questions. *See flyer for details.*

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

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

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

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>

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

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

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

Helping Hands Across Kemp Mill is a part of YISE's 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>

Happy Birthday! Happy Anniversary!

- Simi Franco wishes her husband **Sammy** a very happy birthday! עד מאה ועשרים

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

- **Hedy Peyser** in memory of her mother-in-law, Anna Peyser, Chana Leah Bas Rav Kalman, whose Yahrzeit is the 3rd of Adar.

Rabbi Rosenbaum's Sunday morning Mussar Shiur

- **Elaine & Robert Leichter**
- **Leah Paretzky** to commemorate the upcoming Yahrzeit of her father-in-law, Rabbi Martin Paretzky, Harav Mordechai Aryeh Ben Koppel, Z"l.

Community Programs & Listings

Mazal Tov to former YISE member **Yitz Stokes** on his engagement to Elizabeth Beneke of Greensboro, NC.

Kemp Mill Chills 5K/10K Race - The Montgomery County Road Runners Club will hold a race in the neighborhood on Sunday, February 13, starting at Kemp Mill Elementary School at 8:30 AM, and finishing by 10:30 AM. Course marshals with safety vests and flags will be stationed along the route to help vehicles safely cross the race course. We are not expecting major disruptions in traffic, but drivers should expect minor delays along the neighborhood roads. Additional details can be found at <https://mcrcc.org/calendar-event/kemp-mill-chills-5k-10k-2022/> If you have any questions or concerns, feel free to contact the race director, Jefferson Lunsford, at jlunsford@gmail.com

The Capital Closet (formerly The Clothing Exchange) will be open to this community this Sunday, February 13, 10:00 AM - 11:00 AM. Come peruse our beautiful, curated selection of winter clothing for men, women and children. Our address is 1910 University Blvd. West in Silver Spring. We're in the brick house at the back of the parking lot. Masks are required in The Capital Closet. There is no charge for items in The Capital Closet, but donations to Yad Yehuda are always appreciated. For more information contact: ncarmel@yadyehuda.org

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.

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>

Healthy Communities Program - Bikur Cholim of Greater Washington will host Rabbi Dr. Aaron Glatt, a noted infectious disease specialist, on Wednesday, February 16, 8:00 PM - 8:30 PM, for a virtual COVID-19 update. Registration information will be sent via community email lists.

Kemp Mill Toastmasters - Wednesday, February 16, 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

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

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

YGW Kollel Zichron Amram Machshava - Probing Jewish Thought Through the Works of Rav Yitzchak Hutner, ZT"l, with Rabbi Eliyahu Reingold, Rosh Kollel, Sundays at 8:00 PM on Zoom, Meeting ID: 825 0731 6850, Passcode: 1216613. For more information, contact Rabbi Moshe Chaim Blate at 404-273-3392.

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

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

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

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

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

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

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

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

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

The Week Ahead		Sunday February 13	Monday February 14	Tuesday, February 15 Purim Katan	Wednesday February 16	Thursday February 17	Friday February 18
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)	5:30	5:30 / 7:30	5:30 / 7:30	5:30 / 7:30	5:30 / 7:30	See Shabbos schedule
	Sephardi (LBM)	5:20	5:20	5:20	5:20	5:20	
Halachic Times: Latest Alos Hashachar 5:41 AM, Earliest Talis and Tefilin: 6:09 AM, Latest Netz: 7:02 AM, Latest Krias Shema: 9:38 AM, Earliest Mincha: 12:53 PM, Earliest Shkia: 5:41 PM, Latest Tzeis Hacoachavim: 6:31 PM							

Next Shabbos

February 18 - 19, 2022 - 18 Adar I 5782
Parshas Ki Sisa

Friday Night:

- Light Candles by 5:30
- Mincha: 5:30 (B), 5:20 (Sephardi, LBM)

Shabbos Day:

- Shacharis: 7:00 (B), 8:45 (B), 9:15 (S), 8:00 (Sephardi, LBM)
- Mincha: 2:30 (B), 5:25 (B), 5:20 (Sephardi, LBM)
- Shabbos ends/Maariv: 6:31

Next Shabbos Shorts Deadline: Wednesday, February 16 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 Postelnik - Asst. Rabbi

Simi Franco - Office Manager

A Quick Thought on the Parsha from Rabbi Postelnek

Tetzaveh 5782:

The Purest Drop of oil

Video available at <https://wp.yise.org/shabbos>

At the start of Parshas Tetzaveh, we are presented with the Mitzvah of lighting the Menorah in the Beis Hamikdash. Hashem says, “וַיִּקְחוּ אֵלֶיךָ שֶׁמֶן זַיִת זָךְ כְּתִיב לְמַאֲוֵר לְהַעֲלֹת נֵר, תָּמִיד” (שמות כז:כ). - take pure olive oil, crushed for lighting, to kindle the lamps continually” (שמות כז:כ).

The Midrash (שמות רבה לו:א), when exploring why we are specifically told to use pure olive oil, cites the Navi Yirmiyahu’s words, “זַיִת רֵעֵן יִפֶּה פְּרִי תֹאֵר קָרָא יְקוֹק שְׁמֵךְ” - A leafy olive-tree beautiful with goodly fruit, has the Lord called your name” (ירמיהו יא:טז). Why, wonders the Midrash, is the Jewish nation likened to an olive tree? Amongst other approaches, it answers that similar to olive oil which floats to the top, the Jewish nation has the ability to float above the multitude of nations.

Taking note of this Midrash, the Sfas Emes (שנת תרל"ה) highlights a beautiful aspect of the Jewish nation as a whole as well as every single individual Jew. There is a specific way this “pure olive oil” was collected and prepared for service in the Beis Hamikdash. To ensure it was the finest and purest of oil, after being crushed, only the first drops of oil were taken and used for the lighting of the Menorah (the second “batch” was used for Menachos offerings). The Sfas Emes emphasizes even when those preliminary drops of oil are mixed with the dregs and crushed olives, they remain “pure oil – זַיִת זָךְ”.

He explains further that in each of us, there is a primordial drop – a part of our soul that cannot be tainted or corrupted. Likewise, Rav Chaim Volozhiner (Nefesh HaChaim 1:5), writes that everything we do has an effect on the entire universe. Like a rope tied from above, dangling down below. If one were to shake that rope, his initial motion causes the rope to vibrate all the way to the top. So too our actions, speech and thoughts – both good and bad – reverberate throughout all worlds. With this in mind, Hashem, in His abundant kindness, formed our soul in a way where a piece of it sits above that imagined rope, right under Hashem’s very throne, לְפָנֵי יְקוֹק, where it remains untouched and unmoved by any negative actions below.

Often, we make mistakes and find ourselves falling into bad habits, and in these moments it’s all too easy to give up and decide that we aren’t better than our actions. We imagine Hashem looking at us in the same negative light in which we view ourselves. It’s precisely in these moments when we must realize that no matter where we go, what we do, or what we find ourselves surrounded by, we should never give up hope of hoisting ourselves out of our mistakes, for there’s a part of us that always remains clean and untouched.

Indeed, when you place a wick in oil, the olive oil slowly seeps upwards eventually emerging pure and bright as it gives fuel to the flame. Maybe that’s a further reason why the Navi likens us to olive oil. With the awareness that a part of us always remains clean and pure, we are also blessed with an inner will, strength and ability to pull ourselves up, climbing and clinging to the imaginary rope (or wick) that ties us to Hashem above and leads us back to our purest selves.

Hashem should give us the strength to rise above our mistakes and falls and to recognize that beautiful part of our soul that Hashem Himself sees so clearly.

Have an amazing Shabbos!



DOR L'DOR

At Young Israel Shomrai Emunah!

A Family Chevrusah-style Learning in a fun environment

Delicious Pizza!

Interactive Discussions!

Raffle of Exciting Prizes!

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

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

Furthermore, we ask that everyone wear a mask.

5782 Motzei Shabbos Times:

November 20 — 7:00 pm

December 4 — 7:15 pm

December 18 — 7:00 pm

January 8 — 7:00 pm

January 29 — 7:15 pm

February 12 — 7:30 pm

February 26 — 7:45pm

YISE Arcola Social Hall

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





YISE YOUTH PRESENTS

Bat Mitzvah Program

FUN CHESED PROJECT FOR BIKUR CHOLIM!

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

February 13, 2022

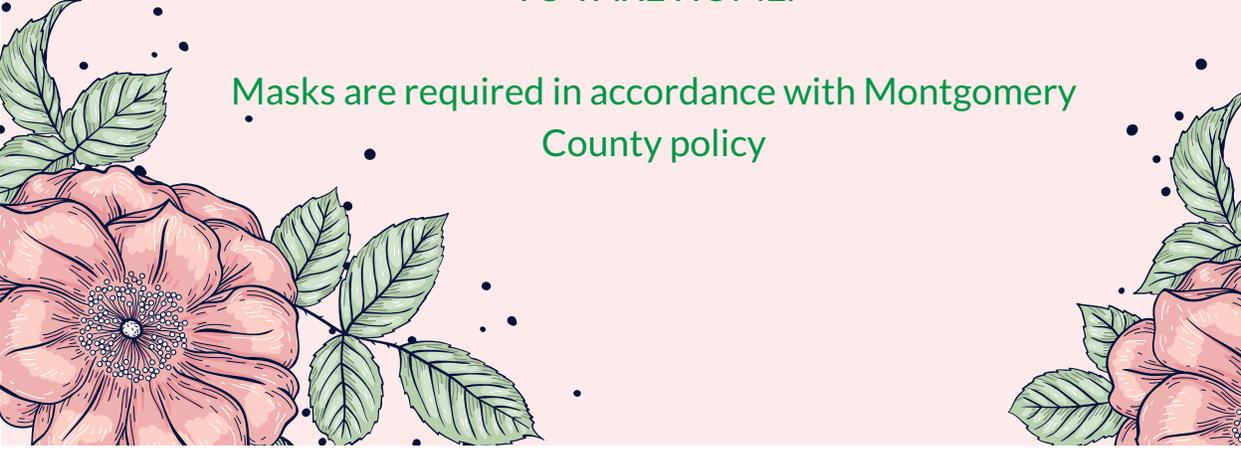
2:00 - 3:30 pm | YISE Social Hall

RSVP by 2/7 to batmitzvahprogram@yise.org

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

DELICIOUS REFRESHMENTS WILL BE PROVIDED
TO TAKE HOME.

Masks are required in accordance with Montgomery
County policy





SPONSORED BY YISE YOUTH



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

Learn Life-saving Skills From the Experts

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

Sunday, February 27th

2:00-3:30pm

YISE SOCIAL HALL

Cost: \$5 per person

Limited space! Registration is required: WWW.YISE.ORG/CPR

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

A lecture series presented by the YISE Meaningful Tefilah Project

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

To support this year-long series as a sponsor, send your check (\$36, \$72, \$180) made out to YISE
(memo: Meaningful Tefilah) to: YISE, 1132 Arcola Ave., Silver Spring, MD 20902

Likutei Divrei Torah

Gleanings of Divrei Torah on Parashat Hashavuah
via the Internet

Sponsored by Judy & David Marwick
in honor of the marriage of their granddaughter, Eliana Benoff,
daughter of Miriam & Peretz Benoff,
to Aryeh Broth, son of Cheryl & Richie Broth

Volume 28, Issue 20

Shabbat Parashat Tetzave

5782 - B”H

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

The Ethic of Holiness - With parshat Tetzaveh, something new enters Judaism: Torat Kohanim, the world and mindset of the Priest. Rapidly it becomes a central dimension of Judaism. It dominates the next book of the Torah, Vayikra. Until now, though, priests in the Torah have had a marginal presence.

This week’s parsha marks the first time we encounter the idea of a hereditary elite within the Jewish people – Aaron and his male descendants – and their role to minister in the Sanctuary. For the first time we find the Torah speaking about robes of office: those of the priests and the High Priest worn while officiating in the sacred place. For the first time too we encounter the phrase, used about the robes: *lekavod ule-tiferet*, “for glory and beauty”. Until this point, *kavod* in the sense of glory or honour has been attributed only to God. As for *tiferet*, this is the first time it appears in the Torah. It opens up a whole dimension of Judaism – namely, the aesthetic.

All these phenomena are related to the Mishkan, the Sanctuary, the subject of the preceding chapters. They emerge from the project of making a “home” for the infinite God within finite space. The question is: do they have anything to do with morality? With the kind of lives the Israelites were called upon to live and their relationships to one another? What is their connection to morality? Why does the priesthood appear specifically at this point?

It is common to divide the religious life in Judaism into two dimensions. One the one side, the priesthood and the Sanctuary, and on the other, the prophets and the people. The priests focused on the relationship between the people and God, *mitzvot* bein adam leMakom. Prophets focused on the relationship between the people and one another, *mitzvot* bein adam lechavero. The priests supervised ritual and the prophets spoke about ethics. One group was concerned with holiness, the other with virtue. You don’t need to be holy to be good. You need to be good to be holy, but that is an entrance requirement, not what being holy is about. Pharaoh’s daughter, who rescued Moses when he was a baby, was good but not holy. These are two separate ideas.

In this essay I want to challenge that conception. The priesthood and the Sanctuary made a moral difference, not just a spiritual one. Understanding how they did so is important not only to our understanding of history but also to how we lead our lives today. We can see this by looking at some important recent experimental work in the field of moral psychology.

Our starting point is American psychologist Jonathan Haidt and his book, *The Righteous Mind*. Haidt posits that in contemporary secular societies our range of moral sensibilities has become very narrow. He calls such societies WEIRD – Western, educated, industrialised, rich and democratic. They tend to see more traditional cultures as rigid, hidebound, and repressive. People from those traditional cultures tend to see Westerners as strange in abandoning much of the richness of the moral life.

To take an example: A century ago in most British and American (non-Jewish) families, dining was a formal, social occasion. The family ate together and would not begin until everyone was at the table. They would begin with grace, thanking God for the food they were about to eat. There was an order in which people were served or served themselves. Conversation around the table was governed by conventions. Some things you might discuss, and others deemed unsuitable. Today that has changed completely. Many British homes do not contain a dining table. A recent survey showed that half of all meals in Britain are eaten alone. The members of the family come in at different times, take a meal from the freezer, heat it in the microwave, and eat it watching a television or computer screen. That is not dining but serial grazing.

Haidt became interested in the fact that his American students reduced morality to two principles, one relating to harm, the other to fairness. On harm they thought like John Stuart Mill, who said that “the only purpose for which power can be rightfully exercised over any member of a civilised community, against his will, is to prevent harm to others.” For Mill this was a political principle but it has become a moral one: if it doesn’t harm others, we are morally entitled to do what we want.

The other principle is fairness. We don’t all have the same idea of what is fair and what is not, but we all care about basic rules of justice: what is right for some should be right for all, do as you would be done to, don’t bend the rules to your advantage and so on. John Rawls formulated the best-known modern statement of fairness: “Each person has an equal right to the most extensive liberties compatible with similar liberties for others.”

Those are the ways WEIRD people think. If it’s fair and does no harm, it is morally permissible. However – and this is Haidt’s fundamental point – there are at least three other dimensions to the moral life as understood in non-WEIRD cultures throughout the world.

One is loyalty and its opposite, betrayal. Loyalty means that I am prepared to make sacrifices for the sake of my family, my team, my co-religionists and my fellow citizens, the groups that help make me the person I am. I take their interests seriously, not only considering my own self-interest.

Another dimension is respect for authority and its opposite, subversion. Without this no institution is possible, perhaps no culture either. The Talmud illustrates this with a famous story about a would-be proselyte who came to Hillel and said, “Convert me to Judaism on condition that I accept only the Written Torah, not the Oral Torah.” Hillel began to teach him Hebrew. On the first day he taught him *aleph-bet-gimmel*. The next day he taught him *gimmel-bet-aleph*. The man protested, “Yesterday you taught me the opposite.” Hillel replied, “You see, you have to rely on me even to learn the *aleph-bet*. Rely on me also about the Oral Torah”. Schools, armies, courts, professional associations, even sports, depend on respect for authority.

The third arises from the need to ring-fence certain values we regard as non-negotiable. They are not mine to do with as I wish. These are the things we call sacred, sacrosanct, not to be treated lightly or defiled.

Why are loyalty, respect, and the sacred not considered key strands of ethics in the typical view

held by liberal elites in the West? The most fundamental answer is that WEIRD societies define themselves as groups of autonomous individuals seeking to pursue their own interests with minimal interference from others. Each of us is a self-determining individual with our own wants, needs and desires. Society should let us pursue those desires as far as possible without interfering in our or other people’s lives. To this end, we have developed principles of rights, liberty, and justice that allow us coexist peacefully. If an act is unfair or causes someone to suffer, we are prepared to condemn it morally, but not otherwise.

Loyalty, respect, and sanctity do not naturally thrive in secular societies based on market economics and liberal democratic politics. The market erodes loyalty. It invites us not to stay with the product we have used until now but to switch to one that is better, cheaper, faster, newer. Loyalty is the first victim of market capitalism’s “creative destruction.”

Respect for figures of authority – politicians, bankers, journalists, heads of corporations – has been falling for many decades. We are living through a loss of trust and the death of deference. Even the patient Hillel might have found it hard to deal with someone brought up on the 1979 Pink Floyd creed: “We don’t need no education, we don’t need no thought control.”

As for the sacred, that too has been lost. Marriage is no longer seen as a holy commitment, a covenant. At best it is viewed as a contract. Life itself is in danger of losing its sanctity with abortion on demand at the beginning and “assisted dying” at the end.

What makes loyalty, respect, and sanctity key moral values is that they create a moral community as opposed to a group of autonomous individuals. Loyalty bonds the individual to the group. Respect creates structures of authority that allow people to function effectively as teams. Sanctity binds people together in a shared moral universe. The sacred is where we enter the realm of that-which-is-greater-than-the-self. The act of gathering as a congregation can lift us into a sense of transcendence in which we merge our identity with that of the group.

Once we understand this distinction, we can see how the moral universe of the Israelites changed over time. Abraham was chosen by God “so that he will instruct his children and his household after him to keep the way of the Lord by doing what is right and just” (*tzedakah umishpat*). What Abraham’s servant looked for when choosing a wife for Isaac was kindness, *chesed*. These are the key prophetic virtues. As Jeremiah said in God’s name: “Let not the wise boast of their wisdom, or the strong of their strength, or the rich of their wealth but let one who boasts, boast about this: that they have the understanding to know Me, that I am the Lord, who exercises kindness, justice and righteousness (*chesed mishpat utzedakah*) on earth, for in these I delight.”

Kindness is the equivalent of care, which is the opposite of harm. Justice and righteousness are specific forms of fairness. In other words, the prophetic virtues are close to those that prevail today

By Esther & Ari Jacobs
in memory of Esther’s mother,
Anita Bogopulsky, a”h, (Yocheved bas Tzvi)
whose *yahrzeit* is 17 Adar

To sponsor an issue of Likutei Divrei Torah:
Call Saadia Greenberg 301-649-7350
or email: sgreenberg@jhu.edu
<http://torah.saadia.info>

in the liberal democracies of the West. That is a measure of the impact of the Hebrew Bible on the West, but that is another story for another time. The point is that kindness and fairness are about relationships between individuals. Until Sinai, the Israelites were just individuals, albeit part of the same extended family that had undergone Exodus and exile together.

After the Revelation at Mount Sinai, the Israelites were a covenanted people. They had a sovereign: God. They had a written constitution: the Torah. They had agreed to become “a kingdom of priests and a holy nation”. Yet the incident of the Golden Calf showed that they had not yet understood what it is to be a nation. They behaved like a mob. “Moses saw that the people were running wild and that Aaron had let them get out of control and so become a laughing-stock to their enemies” That was the crisis to which the Sanctuary and the priesthood were the answer. They turned Jews into a nation.

The service of the Sanctuary performed by the Kohanim in their robes worn *le-kavod*, “for honour,” established the principle of respect. The Mishkan itself embodied the principle of the sacred. Set in the middle of the camp, the Sanctuary and its service turned the Israelites into a circle at whose centre was God. And even though, after the destruction of the Second Temple, there was no more Sanctuary or functioning priesthood, Jews found substitutes that performed the same function. What Torah Kohanim brought into Judaism was the choreography of holiness and respect that helped Jews walk and dance together as a nation.

Two research findings are relevant here. Richard Sosis analysed a series of voluntary communities set up by various groups in the course of the nineteenth century, some religious, some secular. He discovered that the religious communes had an average lifespan of more than four times longer than their secular counterparts. There is something about the religious dimension that turns out to be important, even essential, in sustaining community.

We now also know on the basis of considerable neuro-scientific evidence that we make our choices on the basis of emotion rather than reason. People whose emotional centres (specifically the ventromedial prefrontal cortex) have been damaged can analyse alternatives in great detail, but they can't make good decisions. One interesting experiment revealed that academic books on ethics were more often stolen or never returned to libraries than books on other branches of philosophy. Expertise in moral reasoning, in other words, does not necessarily make us more moral. Reason is often something we use to rationalise choices made on the basis of emotion.

That explains the presence of the aesthetic dimension of the service of the Sanctuary. It had beauty, gravitas, and majesty. In the time of the Temple it also had music. There were choirs of Levites singing psalms. Beauty speaks to emotion and emotion speaks to the soul, lifting us in ways reason cannot do to heights of love and awe, taking us above the narrow confines of the self into the circle at whose centre is God.

The Sanctuary and priesthood introduced into Jewish life the ethic of *kedushah*, holiness, which strengthened the values of loyalty, respect and the sacred by creating an environment of reverence, the humility felt by the people once they had these symbols of the Divine Presence in their midst. As Maimonides wrote in a famous passage in *The Guide for the Perplexed* “We do not act when in the presence of a king as we do when we are merely in the company of friends or family.”

In the Sanctuary people sensed they were in the presence of the King.

Reverence gives power to ritual, ceremony, social conventions, and civilities. It helps transform autonomous individuals into a collectively

responsible group. You cannot sustain a national identity or even a marriage without loyalty. You cannot socialise successive generations without respect for figures of authority. You cannot defend the non-negotiable value of human dignity without a sense of the sacred. That is why the prophetic ethic of justice and compassion, had to be supplemented with the priestly ethic of holiness.

Shabbat Shalom: Rabbi Shlomo Riskin

Moses and Aaron were the two great leaders of the Israelites in the desert; prophet and priest.

Moses, the master prophet, seems to have arisen to leadership not because he came from a prominent Hebrew family – indeed, the Bible introduces him merely as a child of “a man from the house of Levi who took a Levite woman as a wife”, and his adoptive mother with whom he lived his most formative years in the palace of Pharaoh was a gentle Egyptian princess.

The Bible relates three incidents in which Moses fought against acts of injustice – his slaying of an Egyptian taskmaster who was beating a Hebrew, his berating of a Hebrew raising his hand against another Hebrew, and his protecting a Midianite shepherdess (who later became his wife) from unfair treatment by other Midianite shepherds. Apparently, Moses was chosen by God to lead the Israelites not because of his ancestral pedigree, but rather because of his character of compassionate righteousness and of a universal sense of moral justice. Prophetic leadership depends not on who your parents and grandparents were, but rather on who you are.

Aaron, the high priest, is of very different typology.

Firstly, the priesthood is all about genealogy – priesthood comes exclusively from being born into a family of priests. Hence, in our portion of *Tetzaveh* – the only portion in the biblical books from Exodus to Deuteronomy in which Moses's name doesn't appear – the task of setting up the menorah is given to “Aaron and his sons”. The Bible lists them by name, “Nadab, and Abihu, Eleazar and Ithamar, the sons of Aaron,” and states that they are to be brought forward to serve as priests. Aaron and his sons comprise a unit of familial inheritance from father to son, a phenomenon absent in the case of Moses.

The kohanim have special vestments, which they wear while performing the Sanctuary (or Temple) service: four specific garments for the regular kohanim, and eight specific garments for the high priest. Indeed, if a priest is without his unique garb, he must vacate the Temple Mount – which leads the Talmud to declare that the sanctity of the kohen seems to reside in his external garb. However, the prophet has no distinguishing garment whatsoever.

Apparently, the prophet is a charismatic leader whose only qualification is that he is inflamed with the fiery passion of the spirit of the Lord; the kohen inherits his position, which relies on priestly vestments to bestow “honor and glory” and inspire the masses with prideful religious fervor.

In order to understand the different and complementary roles each of these officiates must play in the drama of Israelite leadership, we must first understand the essence of our Jewish mission. The first task of religion – and the fundamental search of most philosophers from earliest times – is to provide a stable and unchanging constancy in a world of frightening flux, to give people the sense that they are participating in experiences and rituals which were there before they were born and will continue after they die. This allows transient mortals to grasp eternity, and to feel that they are in the presence of God. Herein lies the power and the noble task of the priest, the guardian of our ancient religious traditions.

The verse which most defines him is: “Remember the days of old, understand the years of past generations. Ask your father and he will tell you,

Likutei Divrei Torah

your grandfather and he will say to you”. His primary function is to safeguard the rituals; he must hand over the exact structure of the ritual, the precise text of the prayer or legal passage, from generation to generation. His expertise lies in his mastery of the external form – and preserving it at all costs.

But the root of every religion is the sense of awe at being in the presence of God, the passionate commitment to Divine command in the here and now! What happens when parts of the ritual lose their relevance, when people get so caught up in the form that they lose the essence, so involved in the precise structure of the Divine service that they forget that the real Divine service lies in their human sensitivity? Then it is the prophet who must come forth, speaking as the mouthpiece of the Voice of the Living God, reminding the religionists that all their ritual is of no value if they forget the poor, the orphan, the widow and the “chained” wife-widow, the other, the stranger, and the proselyte knocking at our door. The prophet's message must insist that God despises our rituals, unless “moral justice rolls forth like the waters and compassionate righteousness like a mighty stream”.

Torah.Org: Rabbi Yissocher Frand

Ringling Cloth Bells Teach Us to Perform Kodesh Humbly - The pasuk says “You shall make the Robe of the Ephod entirely of turquoise wool.” One of the garments of the Kohen Gadol was the Meil, a kind of robe. The Torah describes how the Meil is to be made and then it says “You shall make on its hem pomegranates of turquoise, purple, and scarlet wool, on its hem all around, and gold bells between them, all around.” On the hem of the robe, there were little balls in the form of multi-colored pomegranates. Additionally, there were golden bells which alternated with the pomegranates around the hem of the garment. The Torah emphasizes that the sound of these bells would be heard whenever Aharon would come into or leave the Sanctuary.

This is the simple reading of the *pesukim* and this is how Rashi interprets the reason for the alternating bells and pomegranates. The Ramban argues with Rashi's interpretation that between every two bells there was a pomegranate. If the configuration were as Rashi suggested, there would seem to be no point to the pomegranates. The Ramban understands that there were cloth pomegranates and inside each pomegranate was this pseudo bell, made also out of material in the shape of a bell. It was simply cloth against cloth and it did not ring!

Rav Chavel notes that it is hard to understand what kind of sound the “bells” made. Cloth hitting cloth does not make noise! Rav Chavel suggests an answer based on the *Pesikta*: It was a miracle that sound emanated from these cloth bells as if they were made of gold. Even though based on physics and acoustics the sound of cloth against cloth should have been inaudible, miraculously a sound was heard.

Still, we must ask: Why? Why did HaKadosh Baruch Hu need to make such a miracle in the Beis HaMikdash? Of course, miracles occurred in the Beis HaMikdash on a daily basis – but they all served an understandable purpose. But, if there was a need to have a sound announcing the Kohen Gadol's entry into the Beis HaMikdash, why not use a real bell? My son, Reb Yakov, told me in the name of Rav Yosef Flamm: When someone enters the Kodesh – the Holy – he should not be the party that is making the noise! In *Avodas HaKodesh*, do not look to make a lot of noise: Do it quietly, do it humbly, do it without a lot of bells and whistles. But the result will nevertheless be “and the sound of him shall be heard when he enters into the Holy.” The Ribono shel Olam will make it known. He will publicize the matter. You do not need to make the noise yourself.

Our *Parashah* opens: "Now you shall command *Bnei Yisrael* . . ." R' Yitzchak Dov Koppelman z"l (1906-2011; *Rosh Yeshiva* in Antwerp, Belgium; New York; and Lucerne, Switzerland) writes: In last week's *Parashah*, the focus was on voluntary donations, as we read (25:2), "From every man whose heart motivates him you shall take . . ." In this week's *Parashah*, in contrast, *Bnei Yisrael* are commanded to give.

He explains: *Hashem* wanted the *Mishkan* / Tabernacle to be built from voluntary donations, reflecting *Bnei Yisrael's* love of *Hashem* and their desire for closeness to Him, because it is those feelings that create a dwelling place for the *Shechinah* in this world. At the same time, the *Gemara* (*Kiddushin* 31a) teaches: "One who performs an act that he is commanded to do is greater than one who performs an act that he is not commanded to do." Although responding to a command does not demonstrate the same love of G-d as a voluntary act, it does demonstrate a recognition that fulfilling *Hashem's* will is man's highest calling. This, explains R' Koppelman, is why it was not sufficient that *Bnei Yisrael* volunteered, "*Na'aseh ve'nishma*" / "We will do and we will hear." Rather, the *Gemara* (*Shabbat* 88a) teaches that *Hashem* held the mountain over their head and coerced them to accept the Torah.

R' Koppelman adds that there are two ways to serve *Hashem*: "*Ahavah*" / love and "*Yir'ah*" / reverence. While *Ahavah* surely is the higher form, we need to know that we cannot serve Him without *Yir'ah* as well. (*Siach Yitzchak*)

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.

We noted last week that Rabbeinu Bachya ibn Pekudah z"l (Saragossa, Spain; early 11th century) describes Bitachon as "what a servant of Hashem needs above all things." He then lists ten benefits of Bitachon, the first being "peace of mind in reliance on Hashem."

R' Baruch Aryeh Halevi Fischer *shlita* (rabbi and educator in Brooklyn, N.Y.) writes: R' Bachya lists this benefit first because a person can readily recognize this feeling and can easily understand that it is the result of having *Bitachon*. However, that is not the true purpose of *Bitachon*, for our Sages teach that *Mitzvot* were not given to us to benefit from in this world. The *Mitzvah* of *Bitachon* is not intended to give a person peace of mind; rather, having peace of mind is the definition and, possibly, a measure of one's *Bitachon*.

Why "possibly"? R' Fischer explains: A person could have peace of mind without having *Bitachon*. This is true of a happy-go-lucky person who ignores his responsibilities. Such a person does not have a care in the world, but that is not praiseworthy. In contrast, a person with *Bitachon* has many burdens, but he knows that he can place those burdens on *Hashem's* "shoulders" so-to-speak. A person with *Bitachon* does not worry because He is constantly thinking of *Hashem*.
(*Lev Ha'ari* p.3)

R' Shlomo Moshe Amar *shlita* (former *Sefardi* Chief Rabbi of Israel, now *Sefardi* Chief Rabbi of Yerushalayim) writes that R' Bachya's two statements quoted in the introduction above actually express one thought: *Bitachon* is peace of mind that is essential to being a servant of *Hashem*, for without it one would not have the time or energy to focus on his spiritual obligations.
(*Be'chasdechah Batachti* p.22)

Hamaayan / The Torah Spring

10815 Meadowhill Road, Silver Spring, MD 20901 / 301-593-2272

Send e-mail to: TheTorahSpring@gmail.com

Back issues at: www.TheTorahSpring.org

Donations to *Hamaayan* are tax deductible.



Sponsored by Judy and David Marwick
in honor of the marriage of their granddaughter
Eliana Benoff (daughter of Miriam and Peretz Benoff)
to Aryeh Broth (son of Cheryl and Richie Broth)

“And you shall speak to all the wise-hearted people . . . These are the vestments that they shall make . . . for Aharon your brother and his sons, to minister to Me. They shall take the gold, the turquoise, purple, and scarlet wool, and the linen.” (28:3-5)

R’ Moshe Cheifetz z”l (Italy; 1664-1711) asks: Why did *Hashem* need to say, “They shall take the gold . . .”? Is it not obvious that the people making the *Kohen’s* vestments need to take the appropriate materials? It also is noteworthy, R’ Cheifetz writes, that silver and copper are not listed here, though they are listed among the materials collected in last week’s *Parashah*!

He explains: In *Parashat Pekudei*, when the construction of the *Mishkan* is completed, Moshe is called upon to account for the silver and copper that he used to construct portions of the *Mishkan*. Those materials were not given to the artisans and craftsmen. In contrast, the other materials were given to those workers. Therefore, *Hashem* tells Moshe: You will not be asked to account for those materials. “They shall take” the materials, and they will be responsible for them.

(In fact, we do not find that the craftsmen were ever called upon to account for any materials. R’ Cheifetz explains that because there were two of them--Betzalel and Ohaliav--and they were not related to each other, they were assumed to be trustworthy. This is why the Torah reminds us at the *Mishkan’s* completion (*Shmot* 38:22-23), that they were “Betzalel . . . of the tribe of Yehuda . . . And with him was Oholiav . . . of the tribe of Dan.” In contrast, since Moshe worked alone, he, in his humility, gave an accounting.)
(*Cheifetz Hashem*)

“Tell the House of *Yisrael* of the Temple, and let them be ashamed of their sins and measure the design.” (*Yechezkel* 43:1--from the *Haftarah*)

R’ Shlomo Kluger z”l (1785-1869; rabbi of Brody, Galicia) explains: If not for the sin of the Golden Calf, no *Mishkan* would have been necessary; *Hashem* would have interacted with us as He did at *Har Sinai*, with no preparation on our part. After the sin of the Golden Calf, however, we need the *Mishkan* (and, later, the *Bet Hamikdash*) to prepare ourselves for a relationship with *Hashem*.

Therefore, says the prophet, we should feel shame when we hear of the Temple, for it is a reminder of our sins. What is meant by: “and measure the design”? R’ Kluger explains further:

The *Mitzvah* to build an altar was given immediately after the Giving of the Torah (*Shmot* 20:21), and there is no mention there of building a “house” for *Hashem*. An altar is all that *Hashem* “wanted,” not a house. This is corroborated, says the prophet, by reflecting on the design of the Temple, where the altar was 32 *Amot* square, and the Holy of Holies was only 20 *Amot* square, proving the latter’s lesser importance. (*Shaima Shlomo*)

“Now you shall command *Bnei Yisrael* . . .” (27:20)

Commentaries note that this *Parashah* does not begin, as most others do, “And *Hashem* spoke to Moshe. . .” Many attribute this to Moshe’s saying (*Shmot* 32:32), “Now if You would but forgive their sin! -- but if not, erase me now from Your book that You have written.” Since Moshe suggested that *Hashem* erase his name from the Torah, one *Parashah* does not contain Moshe’s name.

Even so, asks R’ Yaakov Aharon Yanovsky z”l (rabbi of several towns in Poland; died 1869), the *Parashah* could have opened, “And *Hashem* spoke to him . . .,” without mentioning Moshe’s name. Moreover, why should Moshe be punished for offering to sacrifice his entire legacy for the sake of the Jewish People?

R’ Yanovsky explains: Moshe is not being punished. Rather, in our *Parashah*, and, likewise, in much of last week’s *Parashah*, the instructions regarding the construction of the *Mishkan* and its implements are introduced with, “You shall speak . . .,” “You shall place . . .,” or “You shall make . . .,” to inform us that the entire *Mishkan* was possible only in the merit of Moshe’s holiness. The Torah relates that the craftsmen who built it were blessed with wisdom and *Ruach Hakodesh* / Divine Inspiration, but that too flowed through Moshe to the craftsmen. (*Bet Yaakov*)

“They shall take for you pure, pressed olive oil for illumination, to kindle the lamp continually.” (27:20)

R’ Shaul Arieli *shlita* (rabbi in Queens, New York) asks: Why does the Torah interrupt its instructions for constructing the *Mishkan* and its implements to discuss the oil for the *Menorah*? Similar items used in offerings, such as the *Ketoret* / incense, are not discussed until later!

He answers: The *Yetzer Ha’ra* fights very hard to spoil the most holy occasions. Thus, for example, the *Yetzer Ha’ra* enticed Adam to sin before he could observe the first *Shabbat* in history, when, say our Sages, the world would have reached its ultimate perfection. Likewise, the *Yetzer Ha’ra* enticed Nadav and Avihu to sin by bringing an unauthorized offering on the day of the *Mishkan’s* dedication, a day whose joy was equal to that of the time of Creation. Nadav and Avihu’s sin led to their death, which dampened that day’s joy.

Oil, writes R’ Arieli, is a symbol of purity, as we read (*Yirmiyah* 11:16), “*Hashem* has called your name, ‘A leafy olive tree, beautiful with shapely fruit.’” Why, asks *Midrash Rabbah*, are the Jewish People likened to oil? Because, just as oil does not mix with water, so the Jewish People do not mix with other nations. The Torah is warning us, concludes R’ Arieli, of the purity of thought and action needed to complete the *Mishkan* successfully.

(*Mishnat Ariel*)

ISRAEL REPORT

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

Issue 1297 • February 11, 2022 • 10 Adar I 5782

UKRAINE ASKS ISRAEL FOR ASSISTANCE WITH AIR, CYBER DEFENSES (Israel Hayom 2/5/22)

Ukraine asked Israel for assistance with air and cyber defenses, Foreign Minister Dmytro Kuleba told Israeli media on Wednesday.

Kuleba said there was "very deep cooperation" between the two countries during a press conference. "We are also interested in deepened defense cooperation ... in particular related to air defense," he told reporters.

"We would welcome the effort of Israel to play a diplomatic role between Ukraine and Russia," he added.

Meanwhile, Israel's Foreign Minister Yair Lapid told Axios on Wednesday he doesn't believe there will be a violent confrontation between Russia and Ukraine.

"At the moment, the (Israeli) assessment is that we don't see a violent confrontation soon. I also don't think a world war is about to start there," Lapid told Axios.

He stressed that Israel faces a complicated situation due to the large Jewish communities in both Russia and Ukraine.

"We have a duty to act with caution about the Russia-Ukraine crisis that no other country has," he said, according to Axios.

US Secretary of State Antony Blinken called Lapid on Monday, asking Israel to convey to Russia a message of the need for de-escalation, Axios reported, citing unnamed Israeli officials.

"This was the second time in recent weeks Blinken asked Israel to pass on such a message."

BIDEN TELLS BENNETT HE WILL VISIT ISRAEL 'LATER THIS YEAR' (YNet 2/7/22)

Prime Minister Naftali Bennett said late on Sunday he spoke with U.S. President Joe Biden, who apparently told the Israeli leader he will visit Israel "later this year," the White House said in a statement.

The two leaders also spoke about Russia-Ukraine tensions and Bennett said he had congratulated Biden on the U.S. raid that led to the death of the leader of the jihadist group Islamic State, Abu Ibrahim al-Quraishi.

"The two leaders also discussed global challenges outside of the Middle East region, including the potential of further Russian aggression against Ukraine," said the White House.

The two also discussed ways to halt Iran's nuclear program.

"The president underscored his commitment to expanding stability and partnerships across the Middle East region, as exemplified by the Abraham Accords, together with Israelis and Palestinians enjoying equal measures of security, freedom, and prosperity."

Biden also emphasized to Bennett his "full support" for replenishing Israel's Iron Dome missile-defense system, the White House said.

Bennett said in a statement that he thanked Biden for his support of Israel and invited him to visit, who replied that he "looks forward to a visit later this year".

"They agreed that their teams would remain in close consultation," said the White House.

PLO SUSPENDS RECOGNITION OF ISRAEL (Arutz-7 2/10/22)

The PLO Central Council decided on Wednesday to suspend recognition of the State of Israel until Israel recognizes the "state of Palestine" on the June 6, 1967 border with its capital in eastern Jerusalem.

At the conclusion of a meeting in Ramallah, the PLO Central Council issued a statement saying that the "state of Palestine" alone has sovereignty over

Palestinian land and that "the presence of the occupation, its army and settlers on Palestinian land is an illegal presence that must be stopped immediately."

The Central Council called for the provision of international protection for the Palestinian people until it could exercise its full sovereignty, and also authorized the PLO Executive Committee to reshape the institutions of the Palestinian Authority in a manner consistent with the "state of Palestine" exercising sovereignty over its land.

The statement also emphasized the importance of moving from the Palestinian Authority to a sovereign state alongside opposition to the economic peace plan, the conflict management plan and confidence-building measures offered by Israel as an alternative to sustainable and just peace based on the establishment of a Palestinian state.

The PLO called on the US administration to implement President Joe Biden's statements regarding the administration's commitment to a two-state settlement, its opposition to the policy of forced expulsion of Palestinians from neighborhoods in Jerusalem, its support for preserving the Al-Aqsa Mosque, cessation of Israeli harm to places that are sacred to Christianity and to Islam and other "unilateral actions".

The PLO also asked the US administration to reopen the US consulate in Jerusalem and the PLO office in Washington.

ISRAEL FREEZES PLANS TO CONNECT JERUSALEM TO MAALE ADUMIM DUE TO US, MERETZ PRESSURE (Israel Hayom 2/7/22)

Defense Minister Benny Gantz and Prime Minister Naftali Bennett have ordered the Civil Administration in Judea and Samaria's supreme planning council to halt discussions on the authorization of construction to connect Maale Adumim to Jerusalem in the E-1 corridor.

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

Jack Warren, Editor-in-Chief

Noam Ben Simon, Tzvi Bromberg, Yonah Josse, Noam Schechter, Ari Schick, editors

We are proud to be distributed by these institutions, though they do not necessarily support or condone any of the material published:

Anshei Chesed Cong., Boynton Beach, FL	Hillel at Baruch College
Anshe Emuna Cong. Delray Beach, FL	Hillel at California State University - Long Beach
Bergen County High School of Jewish Studies	Hillel at Columbia University
Boca Raton Synagogue, FL	Hillel at Johns Hopkins University
Carmel School, Hong Kong	Hillel at University of Maryland
Cong. Agudath Achim, Bradley Beach, NJ	Hillel at Yale University
Cong. Ahavas Achim, Highland Park, NJ	Hillel High School, Deal NJ
Cong. Ahavath Achim, Fairfield, CT	Jewish Center of Teaneck, NJ
Cong. Anshe Shalom, Jamaica Estates, NY	Kehillas Bais Yehudah Tzvi, Cedarhurst, NY
Cong. Anshe Sholom, New Rochelle, NY	Kemp Mill Synagogue, Silver Spring, MD
Cong. Beth Aaron, Teaneck, NJ	Mizrachi Shul, Johannesburg, SA
Cong. Beth Shalom, Monroe Twp, NJ	North Shore Hebrew Academy HS, NJ
Cong. BIAV, Overland Park, KS	Suburban Orthodox, Baltimore, MD
Cong. Bnai Yeshurun, Teaneck, NJ	Suburban Torah Center, Livingston, NJ
Cong. Brothers of Israel, Long Branch, NJ	Temple Emanuel of Pascack Valley, NJ
Cong. Etz Ahaim, Highland Park, NJ	The Learning Shul, Columbia, SC
Cong. Ohav Emeth, Highland Park, NJ	Woodsburgh, NY Minyan
Cong. Ohr Torah, Edison, NJ	Young Israel Bet Tefilah of Aberdeen, NJ
Cong. Rinat Yisrael, Teaneck, NJ	Young Israel of Brookline, MA
Cong. Shomrei Torah, Fair Lawn, NJ	Young Israel of East Brunswick, NJ
Cong. Sons of Israel, Allentown, PA	Young Israel of Fort Lee, NJ
Cong. Zichron Mordechai, Teaneck, NJ	Young Israel of Hancock Park, CA
Cong. Zichron R. M. Feinstein, Brooklyn, NY	Young Israel of Holliswood, NY
Delray Orthodox Synagogue, Delray Beach, FL	Young Israel of Houston, TX
East Denver Orthodox Synagogue, CO	Young Israel of New Hyde Park, NY
East Hill Synagogue, Englewood, NJ	Young Israel of North Woodmere, NY
Flatbush Park Jewish Center, Mill Basin, NY	Young Israel of New Rochelle, NY
Harvard University Library	Young Israel of Sharon, MA
Hebrew Academy of Long Beach, NY	YI Shomrai Emunah, Silver Spring, MD

We encourage our readers to subscribe to our sources on the internet. For more information or to subscribe by e-mail, reach us at murray.sragow@gmail.com



Construction had been planned for some 3,000 acres of largely government-owned land and was to include some 3,500 housing units.

The committee began to discuss the plan, which had been frozen for years, toward the end of the previous government under Likud leader Benjamin Netanyahu. Bennett and Gantz intervened at the fourth of six authorization stages after most of the Palestinian objections to the move were heard.

The government directive to stop the talks and the promotion of the plan followed sharp criticism from the Meretz party, which made clear it saw the advancement of construction as the crossing of a red line, as well as opposition from Washington. The US has for years taken the Palestinian side on the issue, claiming the plan would cut off Palestinian territorial continuity from the north to the south and could prevent the establishment of a future Palestinian state.

The Israeli position, however, is that the plan would not harm any such continuity, which does not exist to begin with, and which if it should become necessary, could see the E-1 corridor circumvented through roads, tunnels, and other construction. All government heads, beginning with the late Yitzhak Rabin, who initiated the plan, have expressed public support for the move but found it difficult to advance due to diplomatic pressure.

The Israeli interest in realizing the E-1 plan, as defined by IDF chiefs of staff throughout the years, is not shared by the international community, and the EU in particular. Israel's interest is to see continuity between the west of the country – Jerusalem – and the east – from Maale Adumim to the Dead Sea, as part of a Jewish security belt around the capital.

Israel fears the Palestinians could cut Maale Adumim off from Jerusalem through construction that would surround Jerusalem from the east and see portions of Jerusalem go back to being something of a no man's land, as they were on the eve of the 1967 Six-Day War, in such a way that would prevent the city from developing eastward, as well as threats to the Jerusalem-Jericho road upon which Palestinian construction has encroached. This artery is of strategic and security importance of the first degree for Israel to be able to lead its troops through the Jordan Valley and northward in a time of war.

In Israel, there was for many years a nearly absolute consensus on the need to connect Maale Adumim to Jerusalem through construction in the E-1 corridor, and in the future, to apply Israeli sovereignty to this space as part of the State of Israel's permanent borders. Eight prime ministers, including Ariel Sharon and Ehud Olmert, committed to the E-1 construction, but outside of the construction of a district police station, no other progress was made due to intense diplomatic pressure and US and EU opposition.

"After years of a construction freeze, when we finally started to move along the path of planning approval procedures, this intervention is unacceptable," Maale Adumim Mayor Benny Kashriel said. "We thought Gantz was the successor to Rabin, who initiated the plan and declared the E-1 lands state land. Unfortunately, we have been proven wrong. This was done without consulting with us. The time has come to realize through construction our control of these lands before others take over them.

"The claim that E-1 cuts off Palestinian continuity is not true," Kashriel said. "Anyone familiar with the area knows it. It's just an excuse to prevent us from developing and growing."

In Maale Adumim itself, in the area bordering the planned construction, construction is now underway on 800 new housing units following a lengthy freeze. Another 3,300 housing units, to be built between the industrial area and the Nofei Hasela neighborhood that borders the E-1 corridor, are now in the planning phase. Some 40,000 people currently live in Maale Adumim.

Gantz's office declined to comment on the report.

ONE IN THREE ISRAELIS CONTRACTED COVID SINCE PANDEMIC STARTED (Ha'aretz 2/5/22)

Almost a third of all Israelis have contracted coronavirus at some time over the two years since the outbreak of the pandemic. And more than 1.5 million of those cases have occurred over the past two months – as the infectious omicron continues to spread throughout the country.

According to Health Ministry data, 3,049,005 Israelis – in a country with a population of roughly 9.4 million – have come down with COVID-19. Astoundingly, about 1.65 million of those cases have occurred in the six weeks since the beginning of the current omicron wave.

On January 20, Prof. Eran Segal, a computational biologist at the Weizmann Institute and a member of the Health Ministry's advisory panel on the pandemic, said Israel held "the world record" of confirmed cases per million people with about 0.6 percent of the population confirmed daily.

As of February 3, according to Our World in Data website, Israel dropped to the eighth spot in the country rankings of cases per capita, with 326,000 cases per million. That's three spots higher than the United States, with 227,000 cases per million.

"We indeed have some of the highest infection rates, due to several factors: very high testing rates, low compliance with some measures, low vaccination rates among young people and [with] children with the decision to keep schools open," said Prof. Nadav Davidovitch, director of the Health Systems Management Department at Ben-Gurion University of the Negev.

"On the other hand, Israeli mortality rates are lower than other countries," he pointed out. Israel's global ranking based on cases per population dropped, he said, thanks to a combination of less testing and the fact that the country has probably passed the peak of the current wave. And the R number – the average number of people that an infected individual will go onto infect – has also dropped, he noted. It is currently 0.91 and anything under 1 is an indication of declining case numbers.

But despite its much smaller population, Israel currently ranks 25th on the World Health Organization's list of actual total cases per country, just behind Canada. Israel, with its population of roughly 9 million, has had 3,049,005 cases while Canada, which has a population of 38 million, has had 3,055,866 cases.

"The vaccine is effective against severe illness and death, but it's not 100 percent bulletproof," Prof. Hagai Levine, chairman of the Israel Association of Public Health Physicians, told Haaretz on Wednesday. It does not provide effective protection against infection with the omicron variant, he cautioned.

"Clearly, the infection rates are [skyrocketing]. According to estimates, the infection rate is actually much higher because you can't test everyone," he said.

The good news is that recent Health Ministry data shows declines in all metrics related to the current omicron wave, suggesting that it may be receding. That includes the R number of 0.91.

The number of new confirmed coronavirus cases in Israel was 60,329 on Tuesday, a drop of some 7,000 from Monday, but the case count rose slightly on Wednesday to 60,537.

HAREDI MK: DON'T DONATE BLOOD TO MAGEN DAVID ADOM (Arutz-7 2/9/22)

MK Moshe Gafni, who heads the Knesset's United Torah Judaism party, on Tuesday expressed support for those refusing to donate blood to Magen David Adom's (MDA) blood bank, Kikar Hashabbat reported.

At a meeting of the Knesset's Health Committee, Gafni said, "Today we are living in a society that...will change not only the blood donation forms, but will also change everything else, including the identity cards...in order to receive legitimacy for these things."

"People will come, myself among them, to say, 'Do not give blood donations to MDA. Give blood donations to Beilinson Hospital - those forms say, 'father,' and, 'mother.'"

Turning to MDA, he said, "You are not acting as a governmental organization should act."

Several months ago, MDA changed its blood donation forms, replacing the words, "mother," and, "father," with, "Parent 1," and, "Parent 2," in what has been widely seen as a move made to fit the LGBT agenda and normalize same-sex marriage.

As a result, many yeshivas have blocked donations to MDA until the original forms are restored. They are not the only ones: Golani soldiers also refused

to donate blood unless the original forms were brought back.

Recently, MDA warned that blood supplies are running dangerously low, calling on the public to donate, but refused to cooperate with yeshivas whose students were interested in donating blood, but only with the original forms. Instead, MDA entirely removed all reference to parents, though the decision is not in line with medical logic.

Meanwhile, some people have resumed blood donations to MDA, even though they have not backed down and reverted to the original forms.

KNESSET PASSES LAW EXEMPTING OLYMPIC MEDALS FROM TAXES (JPost 2/8/22)

If an Israeli wins the Jewish state's first-ever medal at the Winter Olympics in Beijing, it will be even more valuable, after the Knesset plenum passed into law late Monday a bill that will exempt Olympic medals from income taxes.

The new law will be retroactive, which is very rare for Knesset legislation. That means it will apply to the 14 Israelis who won medals at last summer's Olympics in Tokyo.

"This tax exemption is our way of thanking these athletes who represented Israel with pride and stood on the podium wearing blue and white," Knesset Finance Committee chairman Alex Kushnir (Yisrael Beytenu) said. "They shouldn't have to pay taxes for representing Israel and winning medals."

In a rare example of cooperation between the coalition and opposition, the bill was co-sponsored by coalition MKs Yossi Shein (Yisrael Beytenu) and Simon Davidson (Yesh Atid) and by opposition Likud MKs Yariv Levin and Ofir Katz.

The law will also apply to medals won in the Paralympics. In the Knesset Finance Committee, the bill was widened to also include international and European championships in any sport.

Until now, Olympic medal winners paid anywhere from 35% to 50% of their winnings to the State of Israel in income tax.

Davidson, who is a career athlete, said passing the law "made history," while Shein said he was happy that a glitch in the system had been corrected.

"This is an important day for Israeli sports and national morale," Katz said. "We changed the absurd situation in which these athletes worked hard to represent the state, and the state took their money away from them."

91-YEAR-OLD HOLOCAUST SURVIVOR SUCCUMBS TO WOUNDS SUSTAINED IN MAY FIGHTING (JPost 2/6/22)

Naomi Perlman, a 91-year-old Holocaust survivor who was seriously wounded at her Ashkelon home by shrapnel in a Hamas rocket attack during Operation Guardian of the Walls in May, died on Sunday, KAN News reported.

Perlman's Indian caregiver, Santosh Sumaya, was killed in the attack, and Perlman was evacuated to Barzilai Medical Center in Ashkelon, where she remained until her death.

"If there is anyone who deserves to be called the ultimate survivor it is her," her son, Shuki Perlman, was quoted by KAN as saying. "It was nine months of fighting. I did not believe she would survive. She came without a pulse and blood pressure to Barzilai."

The Ashkelon Municipality said Perlman and her late husband, Ya'acov, had "contributed significantly to the construction" of the city. They immigrated from Poland in 1950.

She is survived by her son, her daughter, Tzipi, eight grandchildren and 12 great-grandchildren, including one who was born last month.

"I showed her pictures of her new great-granddaughter, and she smiled," KAN quoted Shuki Perlman as saying. "I flew to see my daughter and returned a week ago. I was with her last night; it was as if she was waiting for me to say goodbye."

Perlman was severely wounded on May 11 when a rocket struck her apartment in Ashkelon. Her home had no shelter, and the closest was a minute's run away, Channel 12 reported.

The terrorist group's so-called military wing, Izzadin al-Qassam Brigades, posted a statement on its Telegram channel shortly after the attack, saying:

"A while ago, al-Qassam Brigades bombarded occupied Ashkelon with a salvo of 40 missiles."

"The occupation officially acknowledges the killing of 2 of its [settlers] as a result of the recent Qassam bombing of Ashkelon," it added.

Hamas said the barrage was intended to overpower the Iron Dome missile-defense system. An Iron Dome battery protecting Ashkelon experienced a malfunction at the time and failed to intercept the entire missile barrage, the IDF said.

Two women, Sumaya and Nella Gurevitz, 52, were killed in that salvo when rockets slammed into residential areas.

Their deaths marked the first Israeli fatalities in the 11 days of fighting, during which 4,000 rockets and mortars were fired from the blockaded coastal enclave.

Perlman's death brings the total civilian death toll to 12. Hundreds more were wounded, including many in Ashkelon, which has a population of more than 120,000. About 30,000 of its residents do not have access to shelters.

Since 2006, the government has invested some NIS 1.7 billion (\$485 million) to protect the South near the Gaza Strip, spending an estimated NIS 37,000 (\$10,600) per resident.

Following the 11-day war, the IDF recognized that despite the overall effectiveness of Iron Dome, rocket barrages are a problem that needs to be fixed. The government pledged additional funds for bomb shelters in Ashkelon and to strengthen their windows in communities up to seven km. from the Gaza Strip.

THE BIGGEST LIE OF THE DECADE (Hananya Naftali, JPost 2/8/22)

It has become fashionable to hate the Jewish state under the category of "mere criticism" while siding with the real oppressors of the Palestinians - their very own leaders.

Calling Israel an apartheid state gained official status when Israel Apartheid Week was launched in 2005 after the anti-Israel activists saw that they could use the South African apartheid and the suffering of Black people for their political purposes.

To them, it's a game. They care more about hating Israel than the well-being of the Palestinians. Because if they cared for the Palestinian people, they would act against the corrupt Palestinian leadership that does nothing to help them, steals public money and incites hatred and violence against Israel. Whether it's the Palestinian Authority or Hamas in Gaza, they are gaining from the conflict with Israel. Just imagine what the Palestinian leaders could have done with the billions sent to them in aid from the EU, Canada, United States, and of course the Arab countries, had they not used it to sponsor terrorism with the 'pay to slay' program or other corrupt reasons.

If one wants to support the Palestinian cause, one should support Israel - the one country that actually helps the Palestinian people more than their leaders. Israel provides the Palestinians with water, electricity, jobs and even health care.

When I visited the Hadassah Medical Center in Jerusalem, I saw Palestinian patients from Gaza receiving life-saving treatments from Israeli Jewish doctors, and I saw Palestinians from East Jerusalem working as doctors and nurses. There is thriving business cooperation between Israeli and Palestinian businesses. This is not what apartheid looks like. Calling Israel an apartheid state is an insult to the suffering of black people and undermines the definition of apartheid.

A poll conducted in 2021 by "Palestine News Network" found that 93% of the Palestinians in East Jerusalem prefer to live under an Israeli government rather than a Palestinian one. This is the strongest answer to apartheid - even Palestinians themselves prefer the so-called "Israeli apartheid." Because they know the truth - they know that Israel is a paradise for them, where they can make the "American dream" come true.

The ongoing efforts by Amnesty International and others to define the identity of Palestinians and Arabs living in Israel is nothing more than a colonialist effort to tell a minority how they should feel and who they are. I think that the

Palestinian people and Israeli Arabs are smart, vibrant, and educated, and they do not need help defining their own identity.

Amnesty International will probably never report on the real apartheid against Israelis. While Palestinians can freely enter Israel with the proper documents, I, an Israeli Jew, am banned from entering Gaza or other Palestinian cities. The last time a Jewish man entered Gaza, it didn't go very well. Avera Mengistu, an Israeli man, is being held hostage by the Hamas terrorist group in Gaza.

It's time to put an end to the biggest lie of the century - Israel is not an apartheid state. It's true that Israel is not a perfect country, just like no country in the world is perfect, but the fact that international forums treat Israel like a punching bag is outrageous. Israel goes above and beyond to preserve its minorities and support the Palestinian people while at the same time defending its civilians against radicals who want to destroy the only Jewish state in the world.

Before anyone calls Israel apartheid, they should come to Israel and visit the thriving communities and speak to Palestinians. They will hear nothing about apartheid and everything about coexistence and diversity.

THE REAL STORY BEHIND INDIA AND ISRAEL'S SURPRISING ALLIANCE (Manjari Singh and Chirayu Thakkar, Ha'aretz 2/8/22)

It's uncommon for countries to invest inordinate efforts in branding thirty years of bilateral relations, reserving commemorative symbolism for more significant milestones like silver or golden jubilees. Yet India and Israel are toasting their 30-year anniversary with a special logo, fanfare on state broadcasters, and an upcoming Israeli prime ministerial visit to Delhi in June. More than the milestone, it seems both sides are celebrating the steady momentum of the last few years, after a tortuous journey that has led relations to meander from cold to tepid to very warm indeed.

Even though India established full diplomatic ties with Israel in January 1992, it was an uneasy move. Then Indian Prime Minister Narasimha Rao had, in preparation, invited the 'old warhorses' of the foreign ministry to gauge the possible impact of the move.

Despite formally recognizing Israel in 1950, India's longstanding policy had been careful and coy: Israel was allowed to open a consulate in Mumbai (in 1953), but Delhi held off opening an embassy in Tel Aviv for another 42 years. The shadow of India's leadership of the non-aligned movement, the desire for the Arab bloc's neutrality on Kashmir, and the sentiments of the Muslim electorate at home all loomed large over the incipient partnership.

Ties remained lukewarm until the advent of the Vajpayee administration, a fragile coalition led by the Hindu nationalist Bharatiya Janata Party in 1998.

Vajpayee, who represented the moderate wing of the BJP, set out to redefine India's foreign policy orientation. He wanted India to mark the new millennium with a pivot towards Washington and the erosion of traditional non-alignment. Israel naturally received a more prominent positioning in such an outlook, and warming relations culminated in Ariel Sharon's state visit to India in 2003, the first by an Israeli PM.

Under Dr. Manmohan Singh's premiership (2004-14), New Delhi went back to dithering on public expressions of fraternity with Israel, despite arms worth \$1.6 billion during that same period.

In this long tepid arc, 2014 marked a clear rupture. India got its first full majority Hindu nationalist government, which had won with a thumping majority. A new political elite eager to build stronger bilateral ties vanquished the political class that had always been squeamish about Israel.

The precursor to incoming PM Narendra Modi's BJP, the Bharatiya Jana Sangh, always favored political and defense ties with Tel Aviv. In its 1967 election manifesto, it pledged in no uncertain terms that a Jana Sangh government would establish fully-fledged diplomatic relations with Israel.

Narendra Modi's affinity with Israel is based on a blend of ideological pedigree and national interests. And propitious geopolitical shifts have facilitated the momentum.

The Abraham Accords normalizing relations between Israel and a number of Arab states eased India's weaning process from walking the usual tightrope

in formulating its West Asia policy. The new Middle Eastern 'Quad' – a strategic group of the U.S., India, Israel, and the UAE – opens avenues for both sides to enhance strategic interaction.

There are instructive markers for this changed course.

First, as the first Indian prime minister to visit Israel, in July 2017, Modi chose to skip Ramallah to signal dehyphenation, the extrication and separation of India's relationship between Israel and the Palestinians. He reinforced this message by not overflying Israeli air space en route to Ramallah the following year. Assessing ties with Israel on its own merits is a crucial makeover for New Delhi.

Secondly, as part of its balancing political act at multilateral organizations, India has usually reiterated its desire for a two-statesolution, coupled with a wish for East Jerusalem to be Palestine's capital. In 2016, India formally dropped that demand at the UN; it was also absent in Modi's remarks during Palestinian President Mahmoud Abbas' 2017 visit to New Delhi.

India has maintained that position since, signalling further its disinterest in provoking Israel by abstaining from a UN Human Rights Council vote calling for an inquiry into Israeli actions during last summer's conflict with Hamas.

Thirdly, although agri-tech and the arms trade currently constitute the lion's share in bilateral, that conventional lens for viewing Israel – as a partner solely in defense and agriculture – has been superceded. Both sides are actively exploring cooperation possibilities in cybersecurity, water conservation, traditional medicines, film production, space technology, and innovation.

These favorable outcomes are also underwritten by tremendous strategic patience on the Israeli side. Weapons sales and agricultural aid were considered long-term equities that would, eventually, pay off. Despite Tel Aviv's aid to India in times of adversity, it was never dispirited at India's lack of political reciprocity.

When India used to closely hew to the Arab bloc and no diplomatic ties were in place, Israel did not hesitate to supply ammunition to India during the 1971 war with Pakistan. Similar help was extended during the Kargil war when India was under U.S. sanctions.

The Jewish state has been respectful of the Indian decision to chart out an independent and non-prescriptive policy in the region. Israeli leaders have been forbearing with New Delhi over the years for its closer ties to Tehran, Riyadh, Abu Dhabi and Baghdad.

During the Modi-Netanyahu bromance, bilateral ties went from strength to strength. Over seven years, India has acquired arms worth \$2.3 billion from Israel, including coveted drones, missiles, sensors, and air defense systems. Both heads of government paid reciprocal visits in 2017-18, upgrading ties to the level of a strategic partnership. People-to-people contact grew, boosted by rising numbers of Indian students, caregivers, and engineers working and studying in Israel.

Similarly, there are 300 significant Israeli investment sites in India, ranging from high-tech to manufacturing plants. Israel remains a key stakeholder in crafting India's second green revolution through its 30 Centers of Excellence in agriculture.

However, the bilateral relationship has not yet fulfilled all its potential. As Israel's PM Bennett touts a gehri dosti [deep friendship], his impending visit in June could be the opportunity to lock in more substantial and institutionalized cooperation, from health to education. The opportunity can also see the formalization of the defense cooperation agreement that can pave the way for research and coproduction of arms.

In the last seven years alone, India-Israel relations have warmed up far faster than in the six preceding decades. The current fêting of diplomatic ties indicates that the strength of this bilateral entente transcends the bonhomie of any two leaders.

As they celebrate this upward momentum, it is also the time to put in place the framework for a people-centric course for the bilateral relationship, one that can withstand any future domestic political swings or the ideological variation between political parties in India and continue benefitting populations on both sides.



The Greater Washington Community Kollel

SHABBOS DELIGHTS

TORAH MINUTE

IN MEMORY OF RABBI KALMAN WINTER ZT" L

Omission of Praise

Presented by Rabbi Moshe Sadwin, Kollel Adjunct

Parshas Titzaveh is famously the only Parsha in which Moshe's name is omitted (beginning from Moshe's birth in Parshas Shemos). One reason offered for the omission is that, following the debacle of the Sin of the Golden Calf, Moshe pleads with G-d to forgive the Jewish people. Moshe tells G-d that if He will not forgive them, then He should erase Moshe's name from the Torah. Even though G-d does ultimately forgive the Jewish people, the Gemara teaches that a curse from a righteous person – even though its conditions have not been met – is still potent. The fulfillment of Moshe's "curse" - his demand to have his name erased were G-d not to forgive the Jewish people, is the omission of Moshe's name in this Parsha.

The idea is still quite puzzling. Moshe's pleas and attempts to intervene on behalf of the Jewish people are astounding – he is even willing to be erased from the Torah in order to convince G-d to forgive them! Why should such a dedicated leader be punished for his dedication?

Rav Moshe Shternbuch explains that the omission of Moshe's name is by no means a punishment. In fact, it is the greatest praise. By omitting Moshe's name, the Torah is actually highlighting Moshe's dedication to his people and reminding us that he was even willing to be erased from the Torah in order to help them.

This idea can be an inspiration to all of us to strive to achieve that same degree of selflessness in our interactions with our Jewish brothers and sisters. Whether it is an actual leadership role or simply giving from our time and resources to help one another, we can learn from Moshe to take greater responsibility for the needs of our fellow Jews.

Wishing you a Good Shabbos!

SPONSOR

To sponsor a Shabbos Delights, please contact info@gwckollel.org

TABLE TALK

Point to Ponder

You shall make the Choshen of Judgment the work of an artist... (28, 15)

It would tell the judgement to the judges if they were unsure how to judge. (Targum Yonason Ben Uziel)

The Gemara (Bava Basra 59b) teaches that Hashem gave the Torah to this world and the heavens cannot have a say in regard to the Torah here. If so, how was the Urim V'tumim, whose words came from heaven, able to tell the judges what the law should be in this world?

Parsha Riddle

How can a Yisrael be considered like a Levi?

Please see next week's issue for the answer.

Last week's riddle:

Where did money grow on trees?

Answer: Golden fruit grew in the first Beis Hamikdash. The Kohanim would receive their livelihood from them. (Yoma 39b)

HATORAH V'HAMITZVAH

HALACHA INSIGHTS FROM THE PARSHA

In *parashas Tetzaveh*, the Torah instructs that the *ephod* include two *shoham* stones and the *choshen*, twelve particular stones. (The *ephod* and *choshen* were two of the eight vestments worn by the High Priest.)

The Talmud records various versions of an episode in which the Sages wanted to purchase either the stones for the *ephod* or the *yashfeh* stone for the *choshen* from a non-Jew named Dama ben Nesina. They offered him a fortune, but he declined, since the key to the chest holding the jewels was placed under his father's head, or was in his fingers, or the father's foot was resting on the chest, and he would not disturb him (*Bavli Kiddushin* 31a, *Yerushalmi Peah* 1:1).

R. Yehudah ha-Chassid considers this to be normative conduct: a son should not wake his father in order to take advantage of an opportunity to profit **himself**. If, however, the opportunity is for the **father** to profit, and the father will be upset to have not been woken, then it is a *mitzvah* to wake him since he will be happy to have been woken. R. Reuvein Margolies explains that this is an application of the principle (found in the *Yerushalmi ibid.*) that "since it is her wish it is her honor," i.e., a parent's actual preference overrides the standard, default rules of honor.

While R. Yehudah ha-Chassid seems to allow waking the father only for **his** opportunity to profit, some authorities rule that he may be woken even for the **son's** opportunity if the son knows that his father will be upset at his son having lost an opportunity for his own profit by not waking him (R. Eliezer Melamed, *Hilchos Kibbud Horim* #3; *Kibbud Av va-Eim – ba-Halachah u-va-Aggadah*).

The *Aruch ha-Shulchan* (YD 240:40) adds that even when waking one's father is appropriate, it is nevertheless preferable to have someone else wake him, "and I think this is the custom, and this is the correct thing to do."

R. Yehudah ha-Chassid adds that it is also a *mitzvah* to wake one's father to go to the synagogue or for a *mitzvah*. The *Aruch ha-Shulchan* qualifies that (the former) only applies when the father will otherwise miss the deadline for prayer (*zeman tefillah*).

PRESENTED BY
RABBI YITZHAK GROSSMAN, ROSH CHABURAH

KIDS KORNER

Who Am I?

#1 WHO AM I?

1. I was for the forehead.
2. I was in front of the below.
3. I atoned.
4. I am not chirping.

#2 WHO AM I?

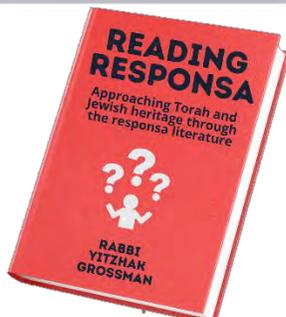
1. I am only for the clean.
2. I inspire fear.
3. I am not for non-stick.
4. Four in one and one in four.

Last Week's Answers

#1 The Aron (Ark) (I took up no space, I was the first to fly, I was three in one, I had the whole and the broken.)

#2 Menorah (Seven, All from one, I was a bright idea, Step up.)

KOLLEL BULLETIN BOARD



Reading Responsa Presented by Rabbi Yitzhak Grossman

Wednesdays – 8:15pm

On Zoom. Zoom info at gwckollel.org

For men and women