

# Torah Weekly

January 30 – February 5, 2022  
28 Shevat - 4 Adar 1, 5782

Torah Reading:  
Exodus 25:1 - 27:19  
Haftarah: Kings 1 5:26 - 6:13

## PARSHAT TERUMAH

### Calendars

We have Jewish Calendars. If you would like one, please send us a letter and we will send you one, or ask the Rabbi/Chaplain to contact us.

### Family Programs

Do you have family on the outside struggling? Please contact or have them contact our office to learn more about our family programs. You and they are not alone, we are here to help.

### Grape Juice & Matzah

We offer free Grape Juice and Matzoh for you to be able to make the blessings every Shabbos. Please have your chaplain / Rabbi contact us to enroll (available to all prisons).

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No One Alone,  
No One Forgotten.

## Giving or Getting

The very first United Jewish Appeal was launched this week. Our Parshah deals with the first fundraising campaign in history. Moses initiated it in order to build the Sanctuary in the wilderness as well as all to acquire all the materials needed for the special utensils required for the sacred services. This is, therefore, a good time to talk about the art of giving. The holy Rabbi Israel of Ruzhin said that while some people claim that "If you give you are a fool and if you take you are clever," Jewish tradition teaches us that those who give and think they are only giving are, in fact, the fools. But those who give and understand that they are also receiving at the same time are truly wise. The truth is that in giving, we actually receive more than we give. And not only a slice of heaven in far-away paradise, but even in the here and now. Certainly, in our relationships—whether family, business or social—our generosity is often reciprocated and we find the other party responding in kind. But it goes beyond giving in order to get back. The very fact that we have done good, that which is right and noble, gives us a sense of satisfaction. "The takers

of the world may eat better. But the givers of the world sleep better."

This explains the unusual expression in our G-d's words to Moses in our Parshah: *v'yikchu li terumah--"and they shall take for me a contribution."* Why *take*? Surely, *give* would be the more correct term. But because in giving we are also receiving, the word *take* is also appropriate. For the same reason we find that the Hebrew expression for "acts of loving kindness" ("*gemilut chassadim*") is always in the plural form. Because every time someone performs a single act of kindness, at least two people are benefiting—the receiver and also the giver.

I have seen people over the years who were good people, giving people, who shared and cared for others. Then, after years of being givers, they stopped. Why? They became frustrated at the lack of appreciation for all their hard work. After all they had done for others, they never even got a simple "Thank You." So they were disappointed, disillusioned, and in some instances, even bitter. They resigned from public life and from whatever community services they were involved in.

How sad that they didn't realize that even if human

beings are notoriously unappreciative, G-d Almighty takes note of every act of kindness we perform. And He responds with infinite blessings in his own way. Our sages taught that if we express regret over the good that we have done, we might well forfeit all the merits we would have otherwise deserved.

The rabbinate is one of the helping professions. Anyone involved in a congregational position doesn't only make speeches and teach Torah. One is called upon to serve in a pastoral role—visiting, helping, counseling, comforting. While it can be very taxing and often emotionally draining, it is without doubt a source of deep satisfaction; particularly when one is able to make a real difference in people's lives.

There are, of course, many people I have been privileged to help in one way or another over the years. One feels a very profound sense of purpose knowing that you were able to help someone through a crisis, or lift their spirits in a hospital, or give them hope and solace in a time of loss. Sure, I was the giver. But I received so much back in return. My life was rendered so much more meaningful, more worthy, for having helped a person in need.

I shall never forget the look on a young women's

face when I gave her the good news that I had managed to locate her wayward, absentee husband and convinced him to sign on the dotted line to give her the long awaited Get that would finally free her to get on with her life. She was so radiant, absolutely beaming with joy. Whatever efforts I had made on her behalf were well worth it just to see her feel the freedom.

So whenever you think you're a big deal because you did something for a good cause, remember; you are receiving much more than you are giving. Let us all be givers and be blessed for it.

By Rabbi Yossi Goldman

**Leap Year** This year is a *shannah meuberet* (lit., "a pregnant year") or a leap year on the Jewish calendar. The Jewish leap year, which occurs 7 times in a 19-year cycle, has 13 months instead of the regular year's 12. This is so that the lunar-based Jewish year should remain aligned with the solar seasons (12 lunar months make up a total of 354 days -- slightly more than 11 days short of the 365.25 day solar cycle). The added month is called "Adar I" and is inserted before the month of Adar (termed "Adar II" in leap years).

The festival of Purim celebrated on Adar 14, is in Adar II on leap years, while the 14th of the Adar I is marked only as "Purim Minor." Similarly, birthdays and most other anniversaries are marked on the 2nd Adar.

## What is Prayer?

"Love G-d and serve Him with all your heart." Deuteronomy 10:13.

What is a service that is performed within the heart? This could only be speaking of prayer. Talmud Taanit 2a.

Prayer means that when your heart bursts with pain, pour it out to Him.

When it yearns, speak to Him about your yearnings.

When your heart is broken, ask Him to mend it.

When your heart feels empty, ask Him to fill it.

Wherever your heart is at, whatever it is being, connect that to His Being.

Make your heart His sanctuary, the place where you find Him.

**Sunday, January 30, 2022 --- 28 Shevat, 5782**

### Hasmonean Holiday (2nd century BCE)

On Shevat 28 (134 BCE?), Antiochus V abandoned his siege of Jerusalem and his plans for the city's destruction. This day was observed as a holiday in Hasmonean times. (Talmud: Megilat Taanit)

**Monday, January 31, 2022 --- 29 Shevat, 5782**

### Columbia Tragedy; Israeli Astronaut Perishes (2003)

On the morning of February 1, 2003, the Columbia Space Shuttle, returning from its STS-107 mission, was destroyed upon re-entry, 16 minutes before its scheduled landing. All its crew members perished, including Ilan Ramon, a combat pilot in the Israeli Air Force, who was the first Israeli astronaut. Prior to his departing to space on Space Shuttle Columbia, where his mission included the manning of a multispectral camera for recording desert aerosols, he arranged to take kosher food as well as a Kiddush cup, a Torah Scroll, and a dollar from the Lubavitcher Rebbe, of righteous memory.

**Wednesday, February 2, 2022 --- 1 Adar 1, 5782**

### Ezekiel Foretells Egypt's Downfall (421 BCE)

On this date, in the year following the [Holy Temple's](#) destruction, G-d tells [Ezekiel](#) to take up a lamentation for Pharaoh, king of Egypt, foretelling his downfall in the hands of the Babylonians.

### Passing of Ibn Ezra (1164)

The highly regarded Biblical commentator, Rabbi Abraham ben Meir Ibn Ezra (1089?-1164CE), passed away on Adar 1, 4924.

### Passing of Shach (circa 1663)

Adar 1 is also the *yahrtzeit* (anniversary of the passing) of the great Halachist Rabbi Shabtai Hakohen Katz (1621-1663?), author of the *Sifte Cohen* commentary on Rabbi Yosef Caro's Code of Jewish Law. He is known as "Shach" -- an acronym of the name of his work, which serves to this day as a primary source of Halachah (Jewish law).

### Tosfos Yomtov Appointed Rabbi of Krakow (1644)

The first of Adar (I) is celebrated by the descendants of Rabbi Yomtov Lipman Heller (1579-1654) as a day of thanksgiving, for his liberation and restoration after his imprisonment in Vienna in 1629.

Rabbi Yomtov Lipman was one of the important rabbinical figures of the early 17th century. Known as the "Tosfos Yomtov" after his commentary on the Mishnah by that name, he also authored important commentaries on the Rosh and other rabbinical works. A disciple of the famed Maharshal of Prague, Rabbi Yomtov Lipman was appointed, at the tender age of 18, to serve as a *dayan* (rabbinical judge) in that city. He subsequently filled a number of prestigious rabbinical positions, including *rabbi* of Nikolsburg and of Vienna. In 1627 he was recalled to Prague to serve as the city's chief rabbi.

That position earned him powerful enemies when he refused to follow the dictates of Prague's rich and influential citizens and strove to relieve the burden imposed on the poor by the suffocating "crown taxes" imposed on the Jews. His enemies informed on him to the government, falsely accusing him of treason. In 1629, Rabbi Yomtov Lipman was arrested, tried and sentenced to death. The Jewish communities of Bohemia succeeded in having the sentence commuted and reduced to a heavy fine, and raised the funds for the payment of the first installment that secured his release. However, his enemies obtained an imperial decision that he could not officiate as *rabbi* in any town of the empire, leaving him homeless and destitute. It took many years for him to pay off the balance of the fine and be restored to his former position. It was only in the winter of 1644, when he settled in Krakow after being appointed chief *rabbi* of the city, that he felt that that he could celebrate his release and restoration. Rosh Chodesh Adar (I)--the day that Rabbi Yomtov Lipman assumed the *rabbinat* of Krakow--was celebrated by him and his family as a day of thanksgiving to G-d. Rabbi Yomtov Lipman asked that future generations continue to mark the date, and the custom is upheld by his descendants to this day.

**Thursday, February 3, 2022 --- 2 Adar 1, 5782**

### Passing of R. Yomtov Algazi (1802)

R. Yomtov Algazi was the chief *rabbi* of [Jerusalem](#) from 1773 until his death. During a journey to Europe to raise money for the Jewish community in Israel, he discovered a manuscript of a work of [Nachmanides](#): a compilation of the laws of the firstborn and the [separation of challah](#), styled after [R. Yitzchak Alfasi's](#) codex of Jewish law. R. Yomtov undertook to publish the manuscript, accompanied by a lengthy commentary he authored, which brought him worldwide fame as a brilliant Torah scholar.

**Friday, February 4, 2022 --- 3 Adar 1, 5782**

### Passing of R. Mordechai Jaffe (the Levush) (1612)

R. Mordechai Jaffe served as the *rabbi* of numerous communities in Poland and Lithuania. Among his more well-known works are *Levush Malchus*, a halachic code following the order of R. Jacob ben Asher's *Arbaah Turim*, and *Levush HaOrah*, a super-commentary to R. Shlomo Yitzchaki's Torah commentary. R. Mordechai served as the head of the "Council of Four Lands," the government-sanctioned Jewish organization entrusted with dealing with Jewish communal affairs. In addition to Talmud and Jewish law, R. Mordechai was also well-versed in both Kabbalah and astronomy.