

# Young Israel Shomrai Emunah - Shabbos Shorts <sup>ת"סב</sup>

January 22 - 23, 2021 - 10 Shevat 5781 - Parshas Bo

Light Candles by 5:00 - Havdalah 6:02

The Shabbos Shorts is sponsored this week by Dalia & Hillel Weiss, who are leaving the community after 50 years to start a new chapter in their lives in Jerusalem. It is with some sadness that they leave what has been their home and community. They want to express their thanks for the love and warmth shown to them. They will miss everyone but leave an open invitation to come visit them.

The Shabbos Shorts is also sponsored by Jodi & David Mazel in loving memory of Jodi's mother, Ellen Bressler Mills, Eta Simcha bas Yaakov, Z"L, to commemorate her fourth Yahrzeit.

## Mazal Tov

- **Vivian & Arnie Kirshenbaum** on the engagement of their granddaughter, Bailey Garfinkel, to Yaakov Maler of Chicago. Mazal Tov to the Garfinkel, Bokor, Kirshenbaum and Rosenblum families.
- **Rena & Yoni Schwarz** on the birth of a girl, Avigail Chaya, named after Rena's Bubby.
- **Dalia & Hillel Weiss** on the birth of their first great-grandson, born to their grandchildren Hadas & Yaacov Gershon of Rechovot, Israel. Mazal Tov to grandparents Sara & Dan Feigelson and the Aunts and Uncles Limor & Zvi Weiss and Daphna & Phil Ross and family.

## Shabbos Schedule

Limited Minyanim are now taking place at YISE under Montgomery County's Phase 2 guidelines. **All Minyanim require advance registration and confirmation.** If you are interested in attending Minyanim and have not already registered, please go to <https://www.yise.org/minyan>. If you are registered for a Minyan and are unable to attend at that time, please do not go to a different Minyan. If you have any questions, please contact [minyan@yise.org](mailto:minyan@yise.org)

### Friday Night:

- Light Candles by 5:00
- Mincha: 5:05, 5:00 (Sephardi)  
If you Daven Kabbalos Shabbos prior to Shkia (5:18 PM), it is preferable to Daven Mincha prior to Plag (4:15 PM).

### Shabbos Day:

- Shacharis: 7:15, 9:00, 9:30, 8:30 (Sephardi)
- Mincha: 2:30, 4:00, 4:00 (Sephardi)
- Shabbos ends/Maariv: 6:02

## COVID-19 Updates

- **Outdoor Minyan** - If you are interested in a Shabbos morning outdoor Minyan without a tent, subject to weather conditions, please email Ari Elias-Bachrach at [outdoor@yise.org](mailto:outdoor@yise.org)
  - Advance registration for Minyanim is **required** and space is limited. Go to <https://www.yise.org/minyan> to register. If you have changes to your original registration form, please send an email to [minyan@yise.org](mailto:minyan@yise.org) with details.
  - 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.

## Camp Shomrai

Camp Shomrai is back for another fun-filled summer with programming for children in preschool through ninth grade! Camp runs from July 5<sup>th</sup> through August 13<sup>th</sup>. For more information or to register online, visit our website at <https://campshomrai.org>

## Weekday Shiurim

Options for remote learning are listed below. For the latest list and updated 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. Sunday through Friday 8:30 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, **Zoom A**.
  - **Rabbi Rosenbaum's** Women's Navi Shiur, now studying Sefer Yehoshua, Wednesdays at 8:00 PM, **Zoom A**.
  - **GWCK Sunday Kollel Brunch and Learn for Men and Women** - Sunday mornings, 9:30 AM
    - Unraveling the Navi with Rabbi Hillel Shaps, **Zoom B**.
  - **Rabbi Tuvia Grauman** - Rabbi Hyatt's Gemara Shiur, Sundays at 10:00 AM, **Zoom F**.
  - **Rabbi Yonatan Zakem's** Shiur for men & women, Pearls of Prayer, exploring the depth and meaning of our daily prayers. Sunday evenings at 7:30 PM, **Zoom I**.
  - **GWCK presents CLAS (Community Learning at Shomrai)** - 8:15 PM - 9:15 PM (except as noted). For more info. contact Rabbi Hillel Shaps, [hshaps@gwckollel.org](mailto:hshaps@gwckollel.org) 347-869-9361.
    - For Men & Women - **Zoom C** (except as noted):
      - Mondays: (for men only) Rabbi H. Shaps, On the Same Page Gemara, **Zoom B**.
      - Tuesdays: Rabbi Winter - Torah Topics
      - Wednesdays: Rabbi Grossman - Reading Responsa
      - Thursdays: Rabbi Grossman - Parshas Hashavua, 9:00 PM
    - For Women - **Zoom D**:
      - Mondays: Mrs. Sara Malka Winter - Parsha Journeys
      - Tuesdays: Mrs. Sara Malka Winter - Bereishis in-Depth
  - **Semichat Chaver Program**, Tuesdays at 9:00 PM with Rabbi Hillel Shaps. For more information, please contact Rabbi Hillel Shaps: [hshaps@gwckollel.org](mailto:hshaps@gwckollel.org)
  - **The Golden Network Presents: Rabbi Barry Greengart's** Shiur on Daily Halachos for men & women, Tuesdays 9:15 AM, **Zoom E**.
  - **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 H**.
  - **Rabbi Moshe Arzouan's** Advanced Gemara Shiur for Men, learning Maseches Gittin on 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: 349 754 2180, password GWCK  
Zoom C: ID: 746 455 2195, password GWCK  
Zoom D: ID: 601 853 4021, password Winter  
Zoom E: ID: 970 1398 4837, password 613  
Zoom F: ID: 978 8156 7874, password RabbiHyatt  
Zoom G: ID: 539 496 3506, password ygarwz  
Zoom H: ID: 713 7408 5130, password 045079  
Zoom I: ID: 269 840 3648, password online Pearls, phone 621690

## YISE Programs and Listings

**Registration for Shomrai Preschool 2021-2022 is now open!** We are excited to be offering a Torah-rich, child-centered program for children entering 2 year-old Nursery - 4 year-old Pre-K. School day runs from 8:30 AM - 3:00 PM. Extended care options available from 7:30 AM -8:30 AM and 3:00 PM - 6:00 PM. Register early for maximum savings! Visit our website for tuition rates and online registration at <https://preschool.yise.org/registration> For more information about the program email Sarah Dollman at [director@yise.org](mailto:director@yise.org)

**UPDATE: Learning to live with COVID-19** - Motzei Shabbos, January 23, 8:15 PM - 9:15 PM on Zoom - Meeting ID: 878 2795 1873, password 699427. Organized by Bikur Cholim of Greater Washington and YISE. *See flyer for details.*

**Grocery Drive for Holy Cross Hospital - ENDS SUNDAY!** YISE is happy to join with the other Shuls in the area in providing much-needed food for Holy Cross Hospital employees in need, and will be making its contributions in the month of January. See the attached flyer or go to <https://wp.yise.org/grocery> for details on donating through PayPal, or directly with non-perishable items. It is important that we support those hospital employees in their time of need, when they are the ones who often provide for us in our times of need. If you have groceries but are unable to deliver them yourself, contact [social@yise.org](mailto:social@yise.org)

**“Challenges and Opportunities of Raising a Jewish Child in Our Times”** with Rabbi Rosenbaum. Presented by YISE Youth on Sunday January 24, at 8:00 PM on **Zoom A**. For parents of preschool and early elementary school children.

**Ask The Rabbi!** Come join our virtual, interactive monthly program featuring different Halachos of Shabbos! This month's topic: Borer (selecting) on Shabbos and Yom Tov. How am I supposed to separate the food I want from other foods on Shabbos? Is it really true that borer applies to cleaning up a board game? Tuesday, January 26, 8:00 PM - 9:00 PM on Zoom A. Send in your questions related to Borer to: [AskTheRabbi@yise.org](mailto:AskTheRabbi@yise.org) by Sunday, January 24. For more information or to submit questions by phone, contact Miriam Friedman, 301-754-1517 or [mfriedman2@yahoo.com](mailto:mfriedman2@yahoo.com) This month's Shiur is sponsored in commemoration of the 4<sup>th</sup> Yahrzeit of Dr. George Weiss, Z"L, Gedalya Chaim ben Avraham Moshe, beloved husband, father, and grandfather to Delia Weiss, Miriam, Steve, Matan, Edan, and Merav Friedman, Alan & Shira Weiss and family, and Danny & Liora Greenberg-Weiss and family. To sponsor the Shiur, contact [office@yise.org](mailto:office@yise.org) *See flyer for details.*

**Come Join Rabbi Koss's Monthly Jewish History class - now on Zoom!** Bikur Cholim of Greater Washington and the YISE Chesed Committee: Rabbi Koss will be speaking on a topic in Jewish history, Monday, February 1, from 2:00 PM - 3:00 PM on **Zoom A**. For more information, contact Miriam Friedman at [mfriedman2@yahoo.com](mailto:mfriedman2@yahoo.com)

**Purim Shpiel** - Sunday, February 21, 8:30 PM. Contact Howie Schulman at [drhowies@gmail.com](mailto:drhowies@gmail.com) or 301-213-2429. *See flyer for details.*

## Happy Birthday! Happy Anniversary!

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

## 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.

Our current limited ability to Daven with a Minyan and to say Kaddish is difficult and a challenge. However, 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 (Sunday 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 ~~Chumash~~ 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 Pre-Shabbos Drasha video is available for sponsorship at \$54.

Please email [office@yise.org](mailto:office@yise.org) to sponsor. Thank you for your support.

## Thank you to this past week's Shiurim sponsors:

### Rabbi Rosenbaum's Tehillim/Parsha and Halacha Shiur

- **Debbie & Marc Katz** in memory of Marc's father, Leib ben Avigdor HaKohen, Z"L, whose Yahrzeit was on Shabbos.
- **Bev Morris & Art Boyars** in memory of their beloved cousin Frank Jacob "Mikey" Butler, Raphael Michael Yitzchak ben Daniel Eliyahu Halevi V'Nechama Sarah on his 17<sup>th</sup> Yahrzeit on Gimel Shevat.
- **Jacqueline & Rabbi Haim Arzouan** L'Ilui Nishmat Rabbi Moshe Arzouan ben Shalom, father of Rabbi Haim Arzouan.

### Rabbi Rosenbaum's Women's Mussar Shiur

- **Susan & Rabbi Saul Koss** in loving memory of their daughter Miriam, on her third Yahrzeit.

### Rabbi Hyatt's Gemara Shiur

- **David Jaray** for a Refuah Sheleimah for Rabbi Hyatt and in honor of Rabbi Grauman and all those who attend the Shiur.

## The Wheaton Volunteer Rescue Squad really enjoyed the Holy Chow meal supplied by YISE.



## YISE Youth Announcements

**Dor L'Dor** - Motzei Shabbos, January 30, 7:30 PM. Parsha, pizza, prizes and more - but this year virtual! Register by Friday, January 29, at [www.yise.org/dor/dor](http://www.yise.org/dor/dor) If you have any questions or would like to sponsor, please contact Michael Shimooff at [mshimooff@yise.org](mailto:mshimooff@yise.org) See flyer for details.

**Virtual Challah Braiding** - Join Debbie Weinstein for Challah braiding tips and tricks. Ages 8 - 18. Sunday, February 7, 3:30 PM on **Zoom A**.

## YISE Programs and Listings (continued)

**Go Social!** Want to reconnect with Shul friends you lost touch with these past COVID-19 months? We're missing our Shul buddies as well! YISE's Social Committee wants your energy to help lead new (Zoom interactive, of course) programs. Sahra Ginsburg [sahra@ginsburg.cc](mailto:sahra@ginsburg.cc) Sharon Shimoff [sharonshimoff@gmail.com](mailto:sharonshimoff@gmail.com) and Max Rudmann [max.rudmann1@gmail.com](mailto:max.rudmann1@gmail.com) are waiting to hear from you.

**Helping Hands Across Kemp Mill** is a part of YISE's Chessed Committee. The program helps members undergoing serious medical crises. We are always looking for volunteers to help. To be a part of this program by helping with meals, visitation, shopping, childcare, etc., contact: Melanie Karlin, 301-681-4740, [mskarlin@gmail.com](mailto:mskarlin@gmail.com) or Miriam Friedman, 301-754-1517, [mfriedman2@yahoo.com](mailto: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>

## Community Programs & Listings

**Mazal Tov** to former members Yaffa & Rabbi Tzvi Klugerman on the marriage of their son, Hillel, to Chaya Ticker, daughter of Robin & Yaakov Ticker of Brooklyn. Mazal Tov to all of the siblings, aunts, uncles, nephews, and cousins. Mazal Tov to the grandparents, D'vorah & Rabbi Mordechai Weiss. The wedding took place in Hashmonaim, Israel.

**The Yad Yehuda Clothing Exchange** will be open to all members of the community this Sunday, January 24, 10:00 AM - 12 Noon. We have a lot of coats for all sizes! This is your opportunity to shop, at no cost, for beautiful, modest clothing in our well-equipped showroom. Shoppers must be in good health, not have been in contact with someone who tested positive for Covid, wear masks and maintain social distancing. Please schedule an appointment at [https://docs.google.com/spreadsheets/d/1fhBnGaalLgwaEUT4rDFUwVKGz1\\_U9CeOYD-f\\_A10iY/edit](https://docs.google.com/spreadsheets/d/1fhBnGaalLgwaEUT4rDFUwVKGz1_U9CeOYD-f_A10iY/edit) For questions or to schedule an appointment on another day: [ncarmel@yadyehuda.org](mailto:ncarmel@yadyehuda.org)

**International Holocaust Remembrance Day** - Sunday, January 24, 12 Noon, on Zoom, featuring people who knew the Sanz-Klausenberg Rebbe, Z"L, who lost his wife and all 11 children during the Shoah. Nevertheless, he rebuilt his life and community, brought his followers to Israel and founded the Laniado Hospital in Netanya. To register, go to <https://forms.gle/gJUfkd7hJ7AkqWcu7>

**Spring Forward With Your Gardening Plans** - Kemp Mill Village virtual presentation and Q&A session on "jump-starting" your 2021 spring garden. Tuesday, January 26, 4:00 PM - 6:00 PM on Zoom. Registration required by Monday, January 25, at [www.kempmillvillage.org](http://www.kempmillvillage.org)

**Kemp Mill Toastmasters** - Wednesday, January 27, 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 [vprr@kempmilltoastmasters.com](mailto:vprr@kempmilltoastmasters.com) for more info. Zoom meeting ID: 986 546 841, password: 3671

**Outdoor Community Megillah Readings** are planned on Purim: Thursday evening, February 25 and Friday, February 26. If you are an experienced Leiner, please contact Saul Singer at [Saul.Singer@verizon.net](mailto:Saul.Singer@verizon.net) and let him know when you are available.

**Yad Yehuda** - Unfortunately, many individuals and families across the Greater Washington Jewish community are facing the twin challenges of financial and food insecurity. The scope of this need has grown exponentially during the current COVID-19 crisis. We receive new requests for assistance each week. With the help of Hashem, Yad Yehuda answers these requests through our Emergency Financial Assistance and Tomchei Shabbos Programs and through The Capital Kosher Pantry. Please consider making a contribution by visiting [www.yadyehuda.org/donate](http://www.yadyehuda.org/donate)

**Penetrating Thoughts and Practical Perspectives** - Thoughts on life, Torah and Middos. Based on Michtav M'Eliyahu, from Rav Eliyahu Dessler, Z"L. Mondays, 9:00 PM - 9:30 PM, with Rabbi Yitzchak Scher. Zoom - Meeting ID: 736 4190 7086, Passcode: torah. Presented by YGW Kollel Zichron Amram. For more information, contact Rabbi Moshe Chaim Blate at 404-273-3392.

**What Happened at Sinai: An Exploration of the Sinai Revelation and the Ten Commandments** - Wednesdays, 8:00 PM on Zoom. Presented by Rabbi Hillel Shaps. Join any time! No cost. Zoom info and registration at [linksgw.org/classes](http://linksgw.org/classes)

**Remote Night Shiurim from YGW** - Sunday 8:30 PM - 9:15 PM, Rabbi Moshe Chaim Blate; Monday/Wednesday 9:00 PM - 9:30 PM, Rabbi Ahron Lopiansky; Tuesday/Thursday 9:00 PM - 9:30 PM, Rabbi Eliyahu Reingold. Register at [https://zoom.us/webinar/register/1715843153121/WN\\_n6jNGqUpTpCN6ikCabUutA](https://zoom.us/webinar/register/1715843153121/WN_n6jNGqUpTpCN6ikCabUutA)

**Daf Yomi Shiur** currently meets online via a WebEx video conference. There is still room for a few more participants. Anyone interested may email Judd Lifschitz at [lifschitz@slslaw.com](mailto:lifschitz@slslaw.com) to be added to the invite list. Sunday 8:30 AM, Monday - Thursday 9:00 PM.

**Daily Halacha Program from Rabbi Eliyahu Reingold** - Receive one every day in your inbox. Visit [dvarhalacha.com](http://dvarhalacha.com) and click "Sign Up."

**Kemp Mill Village** is providing friendly phone calls and limited deliveries during the pandemic. Call 1-833-KMV-20902 to request service or to volunteer. See [kempmillvillage.org](http://kempmillvillage.org) for more information.

**Silver Spring Gemachim** - For a complete list: [www.gemachexchange.com](http://www.gemachexchange.com)

The Week Ahead	Sunday January 24	Monday January 25	Tuesday January 26	Wednesday January 27	Thursday, January 28 Tu B'Shevat	Friday January 29
Limited Minyanim will take place at YISE next week, <b>advance registration and confirmation required</b> . You are encouraged to Daven at home at the same time as a Minyan at YISE. Shacharis: Sunday 6:30 AM/7:30 AM/8:45 AM; Monday through Friday 6:30 AM/7:00 AM/8:45 AM. Mincha/Maariv: Sunday - Thursday: 5:15 PM.						
<b>Halachic Times:</b> Latest Alos Hashachar 5:58 AM, Earliest Talis and Tefilin: 6:26 AM, Latest Netz: 7:21 AM, Latest Krias Shema: 9:48 AM, Earliest Mincha: 12:52 PM, Earliest Shkia: 5:20 PM, Latest Tzeis Hacoachavim: 6:10 PM						

## Next Shabbos

January 29 - 30, 2021 - 17 Shevat 5781

Parshas Beshalach

Light Candles: 5:08

Havdalah: 6:10

Next Shabbos Shorts Deadline: Wednesday, January 27 at 12:00 Noon

Submit items for the Shabbos Shorts to: [announce@yise.org](mailto:announce@yise.org)

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

Eruv line: 301-593-5561 E-Mail: [office@yise.org](mailto:office@yise.org) Website: [www.yise.org](http://www.yise.org)

Office Hours:

Monday through Thursday 9:00 AM - 5:00 PM, Friday - 9:00 AM - 1:00 PM

Rabbi Dovid Rosenbaum

Yale Ginsburg - President

Simi Franco - Office Manager



# **UPDATE: Learning to live with COVID-19**

We will be treating COVID-19 for some time as we continue to fight this pandemic during the implementation of vaccines. Data and experience gained since the outbreak of the disease are improving measures taken to prevent, diagnose, and treat it at different stages. A panel of experts will discuss

- **The main signs of COVID-19 and the various tests used to identify and treat it**
- **Changes in treatments over the past 10 months and what lays ahead**
- **How children are affected by the virus and how they spread it**
- **What researchers are discovering about early markers of COVID-19 and its after-effects**

## **Speakers:**

- Ronald Reisler, MD/MPH, *infectious diseases, clinical research, Davis Defense Group*
- Yosefta Hefter, MD, *pediatrician, Pediatric Infectious Diseases Fellow at Children's National Hospital*
- Evan Fisher, MD, *internist/nephrologist, Wright-Patterson AFB*

**Saturday, January 23, 2021**  
**8:15 to 9:15 p.m.**

**Zoom ID: 878 2795 1873**

**Password: 699427**

**Dial-in-number: +1 301 715 8592**

Organized by Bikur Cholim of Greater Washington and Young Israel Shomrai Emunah; co-sponsored by Kemp Mill Synagogue, Silver Spring Jewish Center, Kehilas Ohr Hatorah of Silver Spring, South East Hebrew Congregation, and Chabad of Silver Spring.





## Donate to YISE via PayPal at

**and/or**

**All food appreciated, but the most-needed items include:**

**Questions? Email [social@yise.org](mailto:social@yise.org)**





B"H

THE YISE YOUTH COMMITTEE AND SHOMRAI PRESCHOOL  
PRESENT

# **Challenges and Opportunities of Raising a Young Jewish Child in our Times**

**RABBI DOVID ROSENBAUM**

Appropriate for parents of children ages 2-8

Sunday, January 24, 2021

8:00 PM

Zoom information ID: 416 963 9000 PW: 492019

If you would like to submit specific questions, please send them to Leora Kor at [LKor@yise.org](mailto:LKor@yise.org) by January 20th.





# ASK the RABBI

Come join our new virtual, interactive monthly program  
featuring different Halachos of Shabbos!

The first 45 minutes are for Shailos submitted in advance  
and the last 15 minutes are for Q & A

## Topic this month: Borer (selecting) on Shabbos and Yom Tov

- How am I supposed to separate the food I want from other foods on Shabbos?
- Is it really true that borer applies to cleaning up a board game?

Send in your questions about Borer to:  
[AskTheRabbi@yise.org](mailto:AskTheRabbi@yise.org)  
by Sunday, January 24



For more information or to submit questions by phone,  
contact Miriam Friedman,  
301-754-1517

When: Tuesday, January 26, 8:00 PM - 9:00 PM

Where: Zoom - Meeting ID: 416 963 9000

passcode 492019

Young Israel Shomrai Emunah Presents

# DOR L'DOR

**ONLINE!**

**Family Chevrusah-Style Learning - The Same Usual Motzei Shabbos Fun, but This Year Virtual!**

- **Delicious Pizza - delivered to homes within Kemp Mill for children ages Pre-K - 6th grade**
- **Interactive online discussions**
- **Raffle of exciting prizes**

## 5781 Motzei Shabbos Times:

November 7 — 7:00 pm

November 14 — 7:00 pm

December 5 — 7:00 pm

December 19 — 7:00 pm

January 9 — 7:15 pm

January 30 — 7:30 pm

February 6 — 7:30 pm

February 20 — 7:45 pm

March 6 — 8:00pm

Register your family at  
<https://yise.org/dorldor>

Must register your children prior to  
each event by that Friday at 10am

To sponsor this program, please  
contact Michael Shimoff at  
[mshimoff@yise.org](mailto:mshimoff@yise.org)







# YISE YOUTH Upcoming Events

Parenting Lecture with  
Rabbi Rosenbaum  
"Challenges and Opportunities of  
Raising a Jewish Child in our Times"  
For parents of children ages 2-8.  
Zoom ID: 416-963-9000 PSWD: 492019

Sunday  
Jan 24  
7:00 PM

Motz. Shabbat  
Jan 30  
Feb 6th  
7:30 PM

Dor L' Dor

Family Chavrusa Style Learning.  
Register in advance at [yise.org/dorldor](https://yise.org/dorldor)

Virtual Challah Braiding

Join Debbie Weinstein for challah  
braiding tips and tricks. Ages 8-18.  
Zoom ID: 416-963-9000 PSWD: 492019

Sunday  
Feb 7  
3:30 PM

Motz. Shabbat  
Feb 20  
7:45 PM

Dor L' Dor

Family Chavrusa Style Learning.  
Register in advance at [yise.org/dorldor](https://yise.org/dorldor)

Purim Puppet Show

Young children are invited for a Purim  
Puppet show by Morah Debby Greengart.  
Zoom ID: 416-963-9000 PSWD: 492019

Sunday  
Feb 21  
4:30 PM

Sunday  
Feb 21

PURIM COSTUME PARADE  
Stay Tuned for Details!!



## **ONE YEAR AFTER THE ONSET OF THE PLAGUE OF COVID-19**

# **PURIM IS COMING!**

Reggae singer, Bob Marley, sang the following:

One Love! One Heart!  
Let's get together and feel all right.  
Hear the children cryin' (One Love!);  
Hear the children cryin' (One Heart!),  
Sayin': give thanks and praise to the L-rd and I will feel all right;  
Sayin': let's get together and feel all right.

**So my friends, we want to celebrate together in laughter with a Zoom Purim Shpiel—  
a celebration of joy, life and appreciation of Hashem's gifts to each of us.**

**Put on your thinking caps, tickle your funny bones and step up to make this happen.  
Skits, sketches, grammen, monologues, etc. are needed to make this a reality.**

**The target audience can be the whole community or a specific segment (Sephardim,  
9:15'ers, Black Hatters, Kippah S'rugot'ers, oldsters, youngsters, etc'ers).**

**Material needs to be G-rated, and while we hope to poke fun we don't want to hurt or  
offend anyone—there has been too much pain inflicted in the past weeks & months.**

**We need: Writers, Performers, Idea People**

**If you are willing to help with this, please send an e-mail to:**

**Howie Schulman at [drhowies@gmail.com](mailto:drhowies@gmail.com) or call him at 301-213-2429**

**Date of the Shpiel: Sunday, February 21 at 8:30 pm**

# Likutei Divrei Torah

## Gleanings of Divrei Torah on Parashat Hashavuah via the Internet

Sponsored by Judy & Stuart Rosenthal  
on the occasion of the yahrzeits of Judy's parents,  
Robert D. Katzoff, a"h, (Reuven David ben Shneur Zalman) - 14 Shevat,  
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Volume 27, Issue 15

Shabbat Parashat Bo

5781 - B"H

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

**The Far Horizon** - To gain insight into the unique leadership lesson of this week's parsha, I often ask an audience to perform a thought-experiment. Imagine you are the leader of a people that is enslaved and oppressed, that has suffered exile for more than two centuries. Now, after a series of miracles, it is about to go free. You assemble them and rise to address them. They are waiting expectantly for your words. This is a defining moment they will never forget. What will you speak about?

Most people answer: freedom. That was Abraham Lincoln's decision in the Gettysburg Address when he invoked the memory of "a new nation, conceived in liberty," and looked forward to "a new birth of freedom." Some suggest that they would inspire the people by talking about the destination that lay ahead, the "land flowing with milk and honey." Yet others say they would warn the people of the dangers and challenges that they would encounter on what Nelson Mandela called "the long walk to freedom."

Any of these would have been the great speech of a great leader. Guided by God, Moses did none of these things. That is what made him a unique leader. If you examine the text in parashat Bo you will see that three times he reverted to the same theme: children, education and the distant future.

And when your children ask you, "What do you mean by this rite?" you shall say, "It is the Passover sacrifice to the Lord, because He passed over the houses of the Israelites in Egypt when he smote the Egyptians, but saved our houses."

And you shall explain to your child on that day, "It is because of what the Lord did for me when I went free from Egypt."

And when, in time to come, your child asks you, saying, "What does this mean?" you shall say to him, "It was with a mighty hand that the Lord brought us out from Egypt, the house of bondage."

It is one of the most counter-intuitive acts in the history of leadership. Moses did not speak about today or tomorrow. He spoke about the distant future and the duty of parents to educate their children. He even hinted – as Jewish tradition understood – that we should encourage our children to ask questions, so that the handing on of the Jewish heritage would be not a matter of rote learning but of active dialogue between parents and children.

So Jews became the only people in history to predicate their very survival on education. The most sacred duty of parents was to teach their children. Pesach itself became an ongoing seminar in the handing on of memory. Judaism became the religion whose heroes were teachers and whose passion was study and the life of the mind. The Mesopotamians built ziggurats. The Egyptians built pyramids. The Greeks built the Parthenon. The Romans built the Coliseum. Jews built schools. That is why they alone, of all the civilisations of the ancient world are still alive and strong, still continuing their ancestors' vocation, their heritage intact and undiminished.

Moses' insight was profound. He knew that you cannot change the world by externalities alone, by monumental architecture, or armies and empires, or the use of force and power. How many empires have come and gone while the human condition remains untransformed and unredeemed?

There is only one way to change the world, and that is by education. You have to teach children the importance of justice, righteousness, kindness and compassion. You have to teach them that freedom can only be sustained by the laws and habits of self-restraint. You have continually to remind them of the lessons of history, "We were slaves to Pharaoh in Egypt," because those who forget the bitterness of slavery eventually lose the commitment and courage to fight for freedom. And you have to empower children to ask, challenge and argue. You have to respect them if they are to respect the values you wish them to embrace.

This is a lesson most cultures still have not learned after more than three thousand years. Revolutions, protests and civil wars still take place, encouraging people to think that removing a tyrant or having a democratic election will end corruption, create freedom, and lead to justice and the rule of law – and still people are surprised and disappointed when it does not happen. All that happens is a change of faces in the corridors of power.

In one of the great speeches of the twentieth century, a distinguished American justice, Judge Learned Hand, said: I often wonder whether we do not rest our hopes too much upon constitutions, upon laws and upon courts. These are false hopes; believe me, these are false hopes. Liberty lies in the hearts of men and women; when it dies there, no constitution, no law, no court can save it; no constitution, no law, no court can even do much to help it.

What God taught Moses was that the real challenge does not lie in gaining freedom; it lies in sustaining it, keeping the spirit of liberty alive in the hearts of successive generations. That can only be done through a sustained process of education. Nor is this something that can be delegated away to teachers and schools. Some of it has to take place within the family, at home, and with the sacred obligation that comes from religious duty. No one ever saw this more clearly than Moses, and only because of his teachings have Jews and Judaism survived.

What makes leaders great is that they think ahead, worrying not about tomorrow but about next year, or the next decade, or the next generation. In one of his finest speeches Robert F. Kennedy spoke of the power of leaders to transform the world when they have a clear vision of a possible future:

Some believe there is nothing one man or one woman can do against the enormous array of the world's ills — against misery, against ignorance, or injustice and violence. Yet many of the world's great movements, of thought and action, have flowed from the work of a single man. A young monk began the Protestant reformation, a young general extended an empire from Macedonia to the borders of the earth, and a young woman reclaimed the territory of France. It was a young Italian explorer who discovered the New World, and 32 year old Thomas Jefferson who proclaimed that all men are created equal. 'Give me a place to stand,' said Archimedes, 'and I will move the world.' These men moved the world, and so can we all."

Visionary leadership forms the text and texture of Judaism. It was the book of Proverbs that said, "Without a vision [chazzon] the people perish." That vision in the minds of the Prophets was always of a long-term future. God told Ezekiel that a

Prophet is a watchman, one who climbs to a high vantage-point and so can see the danger in the distance, before anyone else is aware of it at ground level. The Sages said, "Who is wise? One who sees the long-term consequences [ha-nolad]." Two of the greatest leaders of the twentieth century, Churchill and Ben Gurion, were also distinguished historians. Knowing the past, they could anticipate the future. They were like Chess Masters who, because they have studied thousands of games, recognise almost immediately the dangers and possibilities in any configuration of the pieces on the board. They know what will happen if you make this move or that.

If you want to be a great leader in any field, from Prime Minister to parent, it is essential to think long-term. Never choose the easy option because it is simple or fast or yields immediate satisfaction. You will pay a high price in the end.

Moses was the greatest leader because he thought further ahead than anyone else. He knew that real change in human behaviour is the work of many generations. Therefore we must place as our highest priority educating our children in our ideals so that what we begin they will continue until the world changes because we have changed. He knew that if you plan for a year, plant rice. If you plan for a decade, plant a tree. If you plan for posterity, educate a child. Moses' lesson, thirty-three centuries old, is still compelling today.

### Shabbat Shalom: Rabbi Shlomo Riskin

"May the renewal of the moon be for you [the Festival of] the first day of each month; this month being for you the first of the months of the year" - This interpretation of the verse, cited by Rashi and chosen by Rabbi Samson Raphael Hirsch as the primary translation of the text, renders each phrase of the verse another lesson bound up with the Exodus from Egypt. We must mark the Festival of the New Moon, and Nisan is to be counted as the first of the months of the year.

I understand why Nisan was chosen as the first month; it is the month in which Israel became a free nation; but what has the renewal of the moon to do with the exodus from Egypt? And why is this Festival of the New Moon the very first of God's commandments to the Israelites? The answer, and the most profound reason that we celebrate the Festival of the New Moon each month, harks back to the special Name of God identified with the book of Exodus, which points toward the realization of Redemption. The ineffable Name Y-K-V-K is closely related to the name Ehyeh asher ehyeh, which God revealed to Moses at the burning bush. Generally, it is translated "I am that I am" or "I am whatever is, the Source for the animation of all life." It is more correctly translated "I will be what I will be."

The first translation emanates from Maimonides (at the beginning of his Mishne Torah), and is closely allied to Aristotle's "Unmoved Mover" and Tillich's "ground of all being." The second emanates from Yehuda Halevi (The Kuzari) and is more closely allied to the plain meaning of the biblical text ("I will be what I will be").

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The first is the God of Aristotelian “being,” the God of Creation; the second is the God of Platonic “becoming,” the God of history and of redemption.

The God of Creation exudes power and establishes limits (Kel Shakkai); He operates alone, within a specific period of time (the seven primordial days of creation). The God of history exudes patience and only guarantees a successful end-game of redemption and world peace; during usual world-time. He operates with partners – human beings, especially the heirs to the Abrahamic covenant – for whom He must wait and with whom He must be patient until they truly wish to be redeemed, until they are worthy of being redeemed.

Hence, the God of Creation and “let there be light” evokes certitude and precision, whereas the God of Redemption, “I will be what I will be,” evokes open-endedness.

Such is always the case when one takes on independent partners with freedom of choice to whom one grants empowerment. And God has chosen Israel to teach and ultimately lead the world to adopt ethical monotheism and realize redemption because He believes in us and in humanity.

However, unlike the seven specific and successful acts of Creation, Redemption is fraught with advances and setbacks, successes and failures, progression and retrogression.

That is the major distinction between creation and history; the laws of nature are basically unchanging, whereas history – “his story,” our story, not only God’s story – is dependent on human input and is therefore subject to change.’

This change is positive and salutary. God created a functioning world, but one which is incomplete and therefore imperfect.

Conventional wisdom would have it that just as the laws of physics seem to be unchanging, so are the social structures of totalitarian empires unchanging and so human nature is unchanging.

The sun-god Ra – identified with Aries the ram (lamb) – is the zodiac sign of the spring month of Nisan. Indeed, the sun, from the perspective of people on earth, also seems unchanging.

Enter the Hebrews with their celebration of the renewal of the moon each month; sanctifying the changing moon over the static Egyptian sun. The Hebrew nation was formed out of the cataclysmic change that overthrew Egypt’s slave society, the change that forced Egyptian power to bow before biblical concepts of human equality and freedom.

Hence the Jewish people fight for change, glory in change and even sanctify change. But change wrought by human faith and action demands human responsibility.

It is with this sense of responsibility that we must approach the miraculous change of our status as a nation state after close to 2,000 years of being dependent on host nations. Now we must believe in ourselves as God’s full partners; we must resuscitate the vision of the prophets who insisted that our leaders and populace must be righteous and moral. We must promulgate laws that express human equality, especially in terms of women’s rights and minority rights. If we expect to be respected; we must recognize the sea of change that has overtaken much of the leadership of the Christian world and warmly clasp the hand of friendship they are proffering.

National commitments (such as service in the IDF) must be taken into the account alongside of religious commitments for those Israelis wishing to convert.

Clearly, we have a long way to go. But if we change, we will not only survive; we will prevail.

### **The Person in the Parsha: R. Tzvi Hersch Weinreb**

**“Tell Me A Story”** - Since back in early autumn, when we began reading the Book of Genesis in the synagogue, we have been reading one long story. It has been a very dramatic story, extending over many centuries. It began with the creation of man, and proceeded with the narrative of the transformation of a small family into a large nation.

For the past several weeks, the plot has thickened. That nation became cruelly enslaved. In Parshat Bo, the story takes a suspenseful turn. We sense that the redemption from slavery is imminent. But before redemption begins, the narrative is interrupted.

The Torah shifts gears. It is no longer a story that we hear, but a set of God given commands: “This month...shall be the first of the months of the year for you. Each member of the community shall take a lamb...Your lamb shall be without blemish...You shall keep watch over it until the fourteenth day of this month and...slaughter it at twilight, eat the flesh that same night...not eat any of it raw...not leave any of it over until morning.”

Whereas the novice reader of the Torah is jolted by this drastic transition from the narrative mode to a set of laws, Rashi and Ramban were not surprised by this sudden shift. They wondered why the Torah would focus at such length on storytelling and not proceed directly to this passage of ritual law.

“Is the Torah a story book?” they ask. “Is it not, rather, a set of instructions for ritual and ethical behavior?” They each answer these questions differently, but both conclude that much of the Torah, perhaps even most of it, is one long and fascinating story.

Why does a book designed to teach the reader about proper religious belief and practice take the form of a narrative?

I think that the reason is quite simple. The Torah recognizes the power of the story to influence the minds and hearts of men. An author who wishes to profoundly impact his reader will do well to choose the narrative mode over other modes of communication. In secular terms, a good novel is more powerful than the best law book.

Taking note of this important lesson enables us to understand an otherwise puzzling phenomenon. Despite the fact that the Exodus from Egypt was, and remains, the central experience of Jewish history, there were at least two Jews who alive at the time of the Exodus who did not experience it directly. I refer to Gershom and Eliezer, the two sons of Moses. They remained behind in Midian when Moses struggled with Pharaoh. They did not witness the ten plagues. They missed the thrilling flight from Egyptian bondage. They did not personally experience the wondrous miracle of the splitting of the Red Sea. They were brought back to Moses by their maternal grandfather Yitro, so it is not at all clear whether they were even present at Mount Sinai when the Torah was given.

The Chassidic master, Rabbi Yehoshua of Belz, wonders about this puzzling fact. His answer is a most instructive one: God wanted Moses to tell his sons the story of the Exodus. He wanted Moses to be the storyteller par excellence, the one who would model storytelling for every subsequent father in Jewish history. Gershom and Eliezer were denied witnessing the Exodus because God wanted them to serve as the first Jewish children who would only hear its story; who would not know the real-life experience of the Exodus but only hear its narrative told to them by their father.

This, teaches the Belzer Rebbe, is the simple meaning of the verse in this week’s Torah portion: “...So that you (singular in the Hebrew) may tell the story, in the ears of your son and son’s son, of how I made a mockery of the Egyptians and how I

## **Likutei Divrei Torah**

displayed My signs among them—in order that you may know that I am the Lord”. The singular “you” at the beginning of the verse, explains the Rebbe, refers to Moses himself. He is to tell the story to each of his sons individually, because he is the only father then alive whose sons would hear the story of the Exodus second hand. In this manner, Moses set the stage for all subsequent Jewish fathers. A Jewish father must be a storyteller!

A good story’s power is familiar to all of us. The secret of the Chassidic movement’s success was not its texts or teachings, but the inspiring stories it told to its early adherents. To this day, Chassidim maintain the tradition of storytelling in their melava malka, or post-Shabbat repast, every week.

Personally, I long ago became familiar with an approach to psychotherapy called narrative therapy, in which the patient uses his or her own personal narrative as the basis for curative change. My favorite mentor would emphasize that when a therapist first encounters a patient, his opening question should not be, “What’s your problem,” but rather, “Please tell me your story.”

As I reflect upon those of my teachers who left a lasting impression upon me, I recall the fact that they all told stories. Indeed, I remember those stories better than the academic lessons they taught me.

I remember a youth group leader named Shmuli who told us stories and gave us cupcakes every Shabbat afternoon. I later learned that he obtained those stories from an early Chabad publication entitled Talks and Tales. Those tales left me with a taste for religion that even surpassed the taste of those delicious cupcakes.

I remember my seventh-grade teacher who read us the stories of William Saroyan at the end of each class, laying the foundation for my abiding love of literature. And, of course, there were the stories my unforgettable Talmud teacher told us about the heroes of rabbinic history, which ultimately inspired me to pursue a career in the rabbinate.

Frankly, I fear that storytelling is becoming a lost art with the rapid change of our modes of communication. Grossly abbreviated electronic messages have replaced the face-to-face encounters that are essential for storytelling. The absence of the good story will effect personal development negatively and will impede the spiritual development of our children and grandchildren.

For me, Torah is but the most outstanding of the many stories which shaped my Jewish identity. I can think of only one modality that rivals the narrative as a basis for emotional growth. That modality is music. But space limits me to describing the narrative nature of the Torah in this column. I will reserve my take on the Torah as music for another Person in the Parsha column. Watch for it.

### **Dvar Torah based on Growth Through Torah by Rabbi Zelig Pliskin [Excerpt]**

In Bo the Almighty gives the first commandment to the Jewish people -- to decree the beginning of the Jewish month. The new year of the reign of king starts with Nisnon. The new year for the creation of mankind starts with Tishrei).” What lesson for life can we learn from this verse? Rabbi Moshe Feinstein commented that Tishrei is the month of the creation of the world. Nisnon is the month of the exodus from Egypt. Both are lessons in our awareness of the Almighty’s power. The first is that the Almighty is the Creator of the universe. The second is that of Divine Providence. The Almighty controls the events of the world and therefore He is the One Who enslaved the Children of Israel and He is the One Who freed them. The Torah is telling us in this verse that the lesson of the Almighty’s guiding historical events is even more important than the lesson of the creation of the world.

In this week's *Parashah*, we read of the Exodus. R' Yaakov Chagiz z"l (1620-1674; Morocco, Italy, and Turkey) writes: One way to attain *Yir'at Hashem* / fear or awe of G-d is to reflect on the fact that we, *Bnei Yisrael*, are His servants, because He took us out of Egypt, from under Pharaoh's hand, where we had been enslaved and had performed hard labor with bricks and mortar. He took us from there to serve Him, as we read (*Vayikra* 25:55), "For *Bnei Yisrael* are servants to Me, they are My servants, whom I have taken out from the land of Egypt." Perhaps, writes R' Chagiz, the redundancy in this verse means to say: *Bnei Yisrael* are My servants because I am Master of the whole world, but more so than other nations, because I took *Bnei Yisrael* out of Egypt.

R' Chagiz continues: It appears to me that belief in the Exodus is the most important foundation of the Torah. Through that belief, we will come to accept in our minds the obligation to serve our King who took us out of Egypt, and we will be willing even to give our lives for the sanctification of His Name--as a devoted servant places himself in danger to fulfill the will of his master, and as soldiers go into battle, willing to die for their king. Certainly, we, *Bnei Yisrael*, whom *Hashem* has honored by calling us His children, as we read (*Devarim* 14:1), "You are children to *Hashem*, your *Elokim*," must be willing to give our lives and everything we possess in order to serve Him. (*Orach Mishor*)

## Tefilah

*This year, we will iy"H devote this space to discussing various aspects of our prayers. This week, we continue to examine the structure of our daily prayers.*

R' Elie Munk (1900-1981; rabbi in Ansbach, Germany and Paris, France) writes: The various prayers in the daily service were culled from multiple authors who lived in different periods, and were forged into a homogenous unit by a final author. This order was accepted by *Halachah*--it cannot be changed. To understand the inner structure of this order (as exemplified by *Shacharit*) we must turn to the *Midrashic* interpretation of Yaakov's dream (*Bereishit* 28:12): "Behold! A ladder was set earthward and its top reached heavenward." This, the *Zohar* says, refers to the prayer we utter on earth that reaches up to the heaven, as is written (*Melachim I* 8:39), "May You hear from the heaven . . ."

R' Munk continues: A ladder is a tool for ascent. It symbolizes rising to a climax. This, too, is the meaning of prayer. . . The human mind must raise itself, step by step, above and beyond earthly bondage until, at the summit of the ladder, it meets His presence--but only after man has risen to Him--just as the angels in the dream first ascended the heavenly ladder to bring the earthly prayers to the throne of the Almighty, and then descended.

The *Midrash* says that the heavenly ladder in the dream had four rungs, R' Munk continues. *Rambam* z"l, too, identifies four stages in the Torah's narrative of Yaakov's dream, paralleling the four levels through which human perception must advance to attain knowledge of G-d (see *Rambam's* introduction to his *Moreh Nevuchim*). - **Continued in box inside** -

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**"This day shall become a remembrance for you and you shall celebrate it as a festival for Hashem, for your generations, as an eternal decree shall you celebrate it." (12:14)**

*Rashi* z"l writes: I might think that "generations" means "for two generations," the smallest plural number; therefore, the Torah says "an eternal decree." [Until here from *Rashi*]

R' Ovadiah of Bartenura z"l (15th century; Italy and *Eretz Yisrael*; author of the *Mishnah* commentary known by his name) asks: Let the Torah not say "generations" and it will not be necessary to say "an eternal decree"! He answers: The Torah is teaching that for all time, eternally, *Pesach* should be celebrated as joyously as it was celebrated for the parents and children (the first two generations) who experienced it. (*Amar Naka*)

**"Bnei Yisrael carried out the word of Moshe, and they asked to borrow from the Egyptians silver vessels, gold vessels, and garments." (12:35)**

R' Menachem Mendel of Riminov z"l (1745-1815; early *Chassidic Rebbe*) writes: As a father takes pride in, and tells acquaintances about, every little thing his child does, so the Torah praises *Hashem's* beloved children for even the small matter of asking the Egyptians to lend them objects of value. But, why is this praiseworthy at all? R' Menachem Mendel explains: In *Bnei Yisrael's* joy to be leaving Egypt, one would have expected them to do everything possible to make a clean break with the Egyptians. Certainly they could anticipate that "borrowing" items of value from the Egyptians would make the latter chase them. Moreover, Moshe never told *Bnei Yisrael* that *Hashem* commanded them to obtain items of value from the Egyptians, as he was only instructed by *Hashem* to "Please speak to them . . ." (*Shmot* 11:2), as if he was only giving them good advice. Nevertheless, *Bnei Yisrael* listened to Moshe in this matter, as our verse describes, and for that they are praised. (*Menachem Tziyon*)

**"And it shall be for you a sign on your arm and a reminder between your eyes . . ." (13:9)**

The *Gemara* (*Menachot* 43b) teaches: If one has *Tefilin* "b'rosho" / on his head, *Tefilin* "b'zro'oh" / on his arm, *Tzitzit* on his clothes, and a *Mezuzah* on his door, it may be presumed that he will not sin. [Until here from the *Gemara*]

R' Chaim Avraham Dov Ber Levine z"l (1860-1938; *Chassidic Rebbe* in New York, known as "the *Malach*") writes: Our every day experience seems to contradict this teaching, for many people have all of these, and yet they sin! However, R' Levin writes, a careful reading of the *Gemara's* precise wording answers the question. The *Gemara* does not say, "If one wears *Tefilin* and *Tzitzit* etc." The *Gemara* says, "If one has *Tefilin* b'rosho"--literally, "*Tefilin* in his head," not just "*Tefilin* on his head." If one puts on *Tefilin*, but then takes his mind off of them or if one puts on *Tzitzit*, but hides them inside his clothes, even when he is at home, he is not called one who "has" *Tefilin* or *Tzitzit*. Such *Tefilin* are not "in" his head, but only "on" his head, and they do not provide any protection against sinning. (*Otzar Igrot Kodesh* No.36)

**"They shall eat the flesh on that night . . . and Matzot, with Merorim (plural of 'Maror') / bitter herbs shall they eat it." (12:8)**

*Rashi* z"l writes: Every bitter herb is called "*Maror*."

R' Shlomo Kluger z"l (1785-1869; rabbi of Brody, Galicia) writes: *Rashi's* comment seems to contradict the *Gemara* (*Pesachim* 39a; *Sukkah* 13a), which limits the plants that may be used for *Maror* to those whose names do not include a "*Shem Levai*" / adjective or qualifier. (For example, writes *Rashi* to *Sukkah* 13a, "swamp *Maror*" may not be used for the *Mitzvah* because its name includes an adjective). Also, *Maror* must be a species that is soft when it is young but hardens as it ages; not all bitter herbs qualify!

R' Kluger answers: When *Rashi* wrote that "every bitter herb is called '*Maror*,'" he did so because he was bothered by the use of plural form, "*Merorim*," rather than the singular, "*Maror*." *Rashi* understood from this wording that the *Mitzvah* of eating *Maror* has multiple forms: how we observe it today, after the Torah was given, and how it was observed in Egypt, before the Torah was given--the latter being what *Rashi* is addressing. After the Torah was given, *Maror* can be only those species that have no "*Shem Levai*," as if to say: "If you, the Jewish People, experience bitterness, do not look for ancillary reasons. Look no further than your own sins, for G-d's response to our own deeds is the only force that impacts our lives." In contrast, before the Torah was given, even *Maror* with a *Shem Levai* was acceptable, just as *Bnei Yisrael* were, before the Torah was given, subject to the "ancillary" forces *Hashem* created to run the world, whether one calls them "nature," "fate," "angels," or "the stars."

Similarly, R' Kluger continues, the rule that *Maror* must be a species that is soft when it is young but hardens as it ages, is meant to remind us that any bitterness in the Jewish People's lives can be traced back to listening to the *Yetzer Ha'ra*, whose modus operandi is to be "soft" and appealing at first, and then to turn "hard" and aggressive. Again, however, this is relevant only after the Torah and its *Mitzvot* were given. (*Korban Pesach* 473:5)

**- Continued from back page -**

R' Munk continues: R' Yeshayah Halevi Horowitz z"l (the *Shelah Hakadosh*; rabbi of Prague and Yerushalayim; died 1630) notes that the "four worlds of the philosophers" described by *Rambam* parallel the four worlds discussed in *Kabbalah* (known as "*Asiyah*," "*Yetzirah*," "*Beriyah*," and "*Atzilut*"). The quest for truth must pass through all four of these stages if it is to succeed: first, perceiving the physical world, then extracting the laws that govern these perceived things (their "forms"), then seeking the causes behind these forms, and finally proceeding to the Ultimate Cause (G-d). This is the basis for the structure of our daily morning prayer, concludes R' Munk: The first part, from *Berachot* to *Baruch She'amar*; the second part, from *Baruch She'amar* to *Barchu* (*Pesukei D'Zimra*); the third part, *Kri'at Shema* and its blessings; and the fourth part, *Shemoneh Esrei*. (*The World of Prayer* p.10-12)

**- To be continued -**



# ISRAEL REPORT

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## NATIONAL UNION SPLITS OFF FROM YAMINA (Arutz-7 1/20/21)

The National Union party formally broke away Wednesday afternoon from Yamina, becoming a separate Knesset faction under the leadership of MK Bezalel Smotrich.

The split was ratified Wednesday by the Knesset House Committee, which voted to approve the National Union's request to split off from Yamina.

The new two-MK faction consists of Smotrich and Ofir Sofer, while Yamina shrinks to three MKs, all members of the New Right: Naftali Bennett, Ayelet Shaked, and Matan Kahana.

Yamina ran in March as a joint list of the New Right, National Union, and Jewish Home parties, winning six seats. Shortly afterwards, however, the Jewish Home split off to join the government, reducing Yamina to five seats.

The House Committee's approval for the split will enable the National Union, rebranded as the Religious Zionist Party, to receive full campaign funding for the upcoming election.

The split comes less than a day after Hagit Moshe, Deputy Mayor of Jerusalem, won the internal leadership election for the Jewish Home, becoming chairwoman of the party.

Moshe, who was backed by Smotrich, has reportedly entered into negotiations for possible election alliances to ensure the Jewish Home crosses the 3.25% electoral threshold.

After the split was formalized Wednesday, Smotrich made a public call for the Jewish Home to unite with the National Union for the upcoming election.

## ISRAELI COURT REVERSES FREEZE ON TENDER FOR NEW JERUSALEM SETTLEMENT PROJECT (Ha'aretz 1/21/21)

A Jerusalem judge agreed on Tuesday to allow the bidding process for a new neighborhood in a part of the city outside the pre-1967 borders to resume, days after freezing it over a petition by Palestinians saying they would be ineligible to buy homes in a large portion of it.

The state successfully argued that there was no direct link between the tender and eligibility for the government-subsidized housing program under which 40 percent of the neighborhood's new homes are to be sold.

The petition by Palestinian residents of East Jerusalem argued that plans for the neighborhood were discriminatory, as they would not be eligible for buying property in the planned homes that are to be part of the so-called buyer's price program, from which only citizens can benefit.

Judge Einat Avman-Muller of the Jerusalem District Court froze the tender on Friday until the state gave its response to the petition, and concurred on Tuesday with the government's argument that there was no need to halt the tender in order to rule on Palestinians' right to be part of the housing program. "There does not appear to be a direct connection between the tender for selling the land that is directed at developers and the eligibility to sign up for the [housing] lottery, certainly not at to the degree that there is justification for freezing the bidding process," she wrote.

Plans for the new neighborhood in the Givat Hamatos area, which is outside the pre-1967 border, have been suspended for years, with former U.S. President Barack Obama's administration opposing it on the grounds that it would make a future division of Jerusalem impossible. In November, city officials and the Israel Lands Authority began to speed up the approval of building plans in Jerusalem outside the pre-1967 borders, reasoning that it would be much more difficult to approve them after Joe Biden took office. The Israel Lands Authority issued a tender for the new neighborhood in Givat Hamatos that month, with the deadline set at January 18, two days before Biden's inauguration.

Because the buyers' price program, which sells developers land at a low price in return for a commitment to sell homes to eligible (usually first-time) buyers at a substantially lower-than-market price, is only open to Israeli citizens, more than 90 percent of Jerusalem's Palestinian residents would be ineligible to buy homes in the new neighborhood, even though it is outside Israel's pre-1967 borders, bordering on the Palestinian neighborhood of Beit Safafa – one of the last open areas in East Jerusalem. They would be eligible to purchase any of the other homes at full market price.

## UN TO ISRAEL: STOP NEW SETTLEMENT CONSTRUCTION IN WEST BANK (YNet 1/19/21)

United Nations Secretary-General Antonio Guterres on Monday urged Israel to "halt and reverse" its decision last week to build hundreds of new settler homes in the West Bank.

Israel on Sunday approved the construction of 780 homes in the West Bank, ordered last Monday by Prime Minister Benjamin Netanyahu.

The decision is "a major obstacle to the achievement of the two-State solution, and a just, lasting and comprehensive peace" in the Middle East, Guterres said in a statement.

"The establishment by Israel of settlements in the Palestinian territory occupied since 1967, including East Jerusalem, has no legal validity and constitutes a flagrant violation under international law.

"Settlement expansion... further erodes the possibility of ending the occupation and establishing a contiguous and viable sovereign Palestinian State, based on the pre-1967 lines," Guterres said.

The move has also been condemned by the European Union, the United Kingdom, Israeli opposition members and settlement watchdog Peace Now, among others. Peace Now said that over 90% of the homes lay deep inside the West Bank, which the Palestinians seek as the heartland of a future independent state, and over 200 homes were located in unauthorized outposts that the government had decided to legalize.

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Israeli settlements in the West Bank are regarded as illegal by much of the international community.

There are currently some 450,000 Israeli settlers in the West Bank, living amid an estimated 2.8 million Palestinians.

### **SECRETARY OF STATE-DESIGNATE: JERUSALEM IS ISRAEL'S CAPITAL, THE EMBASSY WILL REMAIN THERE (Arutz-7 1/20/21)**

Antony Blinken, US President-elect Joe Biden's nominee for Secretary of State, said at a confirmation hearing on Tuesday that the Biden administration would not move the US embassy from Jerusalem.

Blinken, who spoke to the Senate Foreign Relations Committee, was asked by Senator Ted Cruz (R-TX) if he believes that Jerusalem is the capital of Israel, and if the Biden administration will keep the US Embassy there.

Blinken replied "yes" to both questions.

Trump moved the embassy from Tel Aviv to Jerusalem in May of 2018, fulfilling his campaign promise to do so. The move angered the Palestinian Authority, which last year submitted a request to the International Criminal Court (ICC) for legal action against the US over the embassy relocation.

Biden himself said during the election campaign he would keep the US embassy in Israel in Jerusalem, despite the fact that he objects to the conditions under which President Trump decided to move it.

"The move shouldn't have happened in the context as it did, it should happen in the context of a larger deal to help us achieve important concessions for peace in the process. But now that is done, I would not move the embassy back to Tel Aviv," he said at the time.

In Tuesday's hearing, the Secretary of State-designate also said he would consult with US allies regarding the possibility of re-entering a nuclear deal with Iran. "If Iran comes back into compliance we would too," Blinken told the Senate Foreign Relations Committee during a confirmation hearing.

Blinken said his approach would be to use the return to the 2015 nuclear deal as a "platform" for a broader agreement.

"We would use that as a platform with our allies and partners, who would once again be on the same side with us, to seek a longer and stronger agreement," he said.

He added that the issue of Iran's ballistic missile program would also be addressed, but noted that "we're a long way from there" at this time.

US President Donald Trump withdrew from the 2015 Iran deal in May of 2018 and reimposed sanctions on the Islamic Republic.

Iran, in turn, has gradually scaled back its compliance with the 2015 deal. It recently announced it had resumed enrichment of uranium at its underground site in Fordow. Several days later, it started work on uranium metal-based fuel for a research reactor.

### **TLAIB CALLS ISRAEL 'RACIST' FOR NOT OFFERING COVID VACCINES TO PALESTINIANS (Israel Hayom 1/20/21)**

Rep. Rashida Tlaib (D-Mich.) accused Israel of being "racist" for not distributing coronavirus vaccines to the Palestinian territories, despite the fact that the West Bank (Judea and Samaria) is under the control of the Palestinian Authority, and the Gaza Strip is run by the US-designated terrorist organization Hamas.

"I think it's really important to understand Israel is a racist state and that they would deny Palestinians, like my grandmother, access to a vaccine, that they don't believe that she's an equal human being that deserves to live, deserves to be able to be protected [from] this global pandemic," Tlaib told Democracy Now in an interview on Tuesday. "And it's really hard to watch as this apartheid state continues to deny their own neighbors, the people that breathe the same air they breathe, that live in the same communities."

Tlaib said that Israel "has no intention" of helping Palestinian Arabs overcome the coronavirus pandemic, and that the United States is "enabling" it to do so.

"They have the power to distribute that vaccine to the Palestinian people, their own neighbors, again, feet away from where they live, many of which, again, could expose them and their family and it doesn't," she said. "If

anything, it just reiterates what the Palestinian people and even human-rights groups have been telling us, is that this is an apartheid state."

Deputy Mayor of Jerusalem Fleur Hassan-Nahoum responded in a video posted to Twitter, saying: "We didn't do enough, we did too much, enough's enough! The Palestinians signed the Oslo Accords close to 30 years ago, where they agreed to take responsibility for their public health issues; Israel cannot be eternally blamed for THEIR mishandling of THEIR resources." Hassan-Nahoum is the co-founder of the UAE-Israel Business Council. She holds Jerusalem's foreign affairs portfolio and is working toward increasing business opportunities between Israeli and Emirati companies.

### **ISRAEL TO START VACCINATING PRISONERS, INCLUDING PALESTINIANS (YNet 1/17/21)**

The Israel Prison Service announced that starting Monday, it will begin vaccinating all incarcerated people against coronavirus, including Palestinians, following calls from human rights groups, Palestinian officials and Attorney General Avichai Mandelblit.

Israel has given at least one vaccine dose to more than two million of its citizens, a pace widely described as the world's fastest per capita.

But it faced harsh criticism when Public Security Minister Amir Ohana said Palestinian prisoners would be the last to get inoculated.

Mandelblit wrote to Ohana condemning the comment as "tainted with illegality."

Israeli and global rights groups, including Amnesty International, as well as the Palestine Liberation Organization have also issued public calls for Israel to vaccinate the estimated 4,400 Palestinians held in its jails.

According to the Palestinian Prisoner's Club, about 250 Palestinians in Israeli prisons have tested positive for the novel coronavirus.

Health Minister Yuli Edelstein announced last week that the first vaccine doses would be distributed to prisons over the coming days.

The prison service issued a statement Sunday saying, "following the vaccination of staff... the vaccination of detainees will begin in prisons in accordance with medical and operational protocol established by the Prison Service."

A prison service spokesperson told AFP the directive applied to "all prisoners, without distinction".

Reacting to the announcement, a spokesman for the Hamas Islamists, who control the Gaza Strip, said Israel "had an obligation to provide vaccines to prisoners".

Human Rights Watch on Sunday also called on Israel to provide vaccinations for the 2.8 million Palestinians in the West Bank and the two million Palestinians in the Gaza Strip.

Israel and Palestine director for HRW, Omar Shakir, particularly criticized the practice of vaccinating Jewish settlers in the West Bank, but not their Palestinian neighbors.

"Nothing can justify today's reality in parts of the West Bank, where people on one side of the street are receiving vaccines, while those on the other do not, based on whether they're Jewish or Palestinian," Shakir said.

"Everyone in the same territory should have equitable access to the vaccine, regardless of their ethnicity," he added.

However, under the terms of the Oslo Accords, however, the Palestinian Authority is responsible for the healthcare of its own population and has repeatedly said it is obtaining its own vaccines via a UN scheme.

The Palestinian Authority has said it has signed contracts with four vaccine providers, including the makers of Russia's Sputnik V. The PA said it expects to have sufficient doses to vaccinate 70 percent of the Palestinian population, in both the West Bank and Gaza, with doses expected by mid-March.

### **GRAND MUFTI'S JERUSALEM MANSION TO BECOME SYNAGOGUE (JPost 1/21/21)**

Haji Amin al-Husseini, the notorious mufti of Jerusalem in the 1920s and 1930s who spent much of World War II in Berlin as a Nazi collaborator and war criminal, must be spinning in his grave. In Jerusalem has learned that

the landmark hilltop mansion he built 88 years ago in affluent Sheikh Jarrah between the Old City and Mount Scopus is slated to become a synagogue in a future 56-apartment Jewish neighborhood in east Jerusalem.

The 500-sq.m. manor house, called Qasr al-Mufti (the Mufti's Palace) in Arabic, today stands deserted at the center of a largely completed 28-apartment complex, which itself lacks a tofes arba occupancy permit. The reason the new neighborhood is not being finished – and indeed has not been marketed in the 10 years since demolition and construction began – is that the developers have applied to rezone the 5.2-dunam site to double the number of units to 56, according to Daniel Luria, a spokesman for Ateret Cohanim, which backs the housing project.

Luria was unclear when the rezoning application, originally meant to build 70 apartments, would be approved. The historic house at the core of the site will be preserved and repurposed for communal needs including a synagogue and perhaps a day care center, he said.

"There is a beautiful poetic justice when you see the house of Hajj Amin al-Husseini crumbling down," Luria noted.

Though al-Husseini built the mansion, he never lived in it. Following the outbreak in 1936 of the Arab Revolt against the British Mandate government, the mufti became a fugitive hiding in the Old City's Haram ash-Sharif. When the British attempted to arrest him in 1937, he fled Palestine and the British made do with confiscating his property. The al-Husseini clan owned numerous properties in Jerusalem, among them the Palace Hotel (today the Waldorf Astoria), the Orient House, and the mansion subsequently turned into the Shepherd Hotel in Sheikh Jarrah on a plot of land known as Karam al-Mufti, named for al-Husseini.

Among the occupants at the mansion was his secretary George Antonius (1891-1942), who wrote his seminal *The Arab Awakening* while living there in 1938. Antonius's widow Katy continued living in the building, which functioned as a salon where wealthy Palestinian Arabs and British officials socialized. (The city's British sports club had a "No Natives" policy.)

At one of Katy's elegant soirees in 1946 she met Sir Evelyn Barker. The much-decorated general was General Officer Commanding (GOC) of the British forces in Palestine and Trans-Jordan from 1946 to 1947. The two carried on a torrid affair and exchanged Judeophobic billets doux. In April 1947, he wrote her about the Jews: "Yes I loathe the lot – whether they be Zionists or not. Why should we be afraid of saying we hate them? It's time this damned race knew what we think of them – loathsome people".

On April 13, 1948, British troops posted at the mansion and the nearby Police Academy refused to intervene for eight hours as a convoy of doctors and nurses headed to Hadassah Hospital came under withering fire from Arab fighters; 68 were slaughtered in the massacre.

FOLLOWING THE War of Independence, the al-Husseini mansion became the Shepherd Hotel in the now-divided and impoverished city, though it was eclipsed by the Hotel Jerusalem Intercontinental, today called the Seven Arches, which opened on the Mount of Olives in 1964. After the 1967 Six Day War when Israel conquered and annexed east Jerusalem, the hotel was taken over by the Custodian of Absentee Property.

In 1985, it was sold to C and M Properties Ltd., owned by Florida bingo hall billionaire Irving Moskowitz (1928-2016), the benefactor of right-wing Israeli settler groups intent on housing Jews in the eastern side of the now united city.

Following the zoning of Plan 2591, a request was made on November 6, 2008 to permit the company to build two new residential blocks, including 28 apartments built on top of an underground parking lot. In January 2011, the derelict four-story Shepherd Hotel annex added on to the mufti's original mansion was demolished to make way for the future housing.

Rather than begin the lengthy process of rezoning the site – which adjoins the British Consulate – for a higher density, it was decided to build what was legally permitted and later apply to amend the zoning, Luria explained.

"Ateret Cohanim is not involved in the building project, but we have an interest in strengthening Jewish roots in and around the Old City," he said.

## **WITH MORE SNOW EXPECTED, SEA OF GALILEE CLOSE TO FULL CAPACITY (Israel Hayom 1/20/21)**

Continuing from last week, rain and low temperatures were expected in the coming days across the country. From the north to the south, Wednesday saw intermittent rain with thunderstorms, hail, and strong winds. Temperatures will continue to drop, and temperatures will be colder than usual for the season throughout the day.

Additional snowfall was expected on Mount Hermon and the Golan Heights and there might be light snow on the peaks of the Galilee and further south in places above 900 meters, such as the hilly region of Samaria, Hebron, Kiryat Arba, and in the highest hills of Jerusalem.

The Hermon ski resort said in a statement that the storm "system is at its peak this morning [Wednesday], the site is covered with a thick layer of snow that continues to fall intermittently. At the top level about 70 cm (27 inches), at the bottom about 40 (16 inches). The temperature at the peak is -4 degrees Celsius (24 degrees Fahrenheit), at the lowest point -1 (30 degrees Fahrenheit), with fog and strong winds. Snow is expected to stop at noon, but the extreme cold will continue."

The site is closed to visitors due to the coronavirus lockdown. The resort said it hopes to receive an opening permit from the Health Ministry at the end of the lockdown, along with all the guidelines required.

"Snow without visitors is not snow," said CEO of the Mount Hermon ski resort Refael Nave.

Also on Wednesday, the Water Authority reported that the Sea of Galilee had risen by six centimeters (2.4 inches) in the last 24 hours. The water level currently stands at -209.795 meters (688 feet below sea level), only 5.99 centimeters (2.3 inches) short of the Upper Red Line.

## **AS TRUMP EXITS, THE FULL MOSSAD STORY ON NORMALIZATION COMES INTO FOCUS (Yonah Jeremy Bob, JPost 1/20/21)**

As the administration of President Donald Trump exits stage left, it's time to take stock of the four normalization deals that Israel has already signed.

But there is a crucial piece of the story that has not been emphasized.

Contrary to conventional wisdom, although the July-to-December 2020 wave of deals provided the historic photos, the turning point moments were back in 2017 and 2019, The Jerusalem Post has learned. Also, though, it has not yet signed an agreement itself, the key party was always Saudi Arabia.

Much of the de-emphasis of these points has to do with Mossad chief Yossi Cohen – whose acts were mostly shrouded in mystery until a major speech in July 2019 – who was leading the Israeli push by Prime Minister Benjamin Netanyahu.

There have been multiple narratives about who really got the ball rolling between Israel, the US and the UAE, and about when was the critical turning point.

Of course, part of the complex answer is that each country in the Israel, UAE, US triad played its part.

Also, each of the countries that came afterward made its own contributions which helped form the order of who would be "in" during the Trump era and who would play "wait and see."

But to properly understand what happened in 2020, Israeli intelligence sources would say that it is imperative to understand the behind-the-scenes role of Cohen and the Saudis and what happened in September-November 2017, and in July 2019.

TRADITIONALLY, CLANDESTINE developments with countries with which Israel has no diplomatic relations fall under the realm of the Mossad.

In that respect, the Post has learned that Cohen especially distinguished himself from his start in January 2016 by not only marking goals, but establishing a unit to focus on the normalization goal.

Reports of Cohen's travels to Saudi Arabia, UAE, Bahrain, Sudan, Morocco and other countries without diplomatic relations with Israel started coming in the middle of his term, but he was on the travel circuit even earlier.

There were precursors like former National Security Council chief Yaakov Amidror and former Foreign Ministry director-general Dore Gold. There were



also other Israeli intelligence figures, who are conventionally less involved with foreign countries, who got involved in the game in important ways in recent years.

One interesting departure from Mossad dominance of the normalization trend related to Sudan and Morocco.

Cohen was virtually the sole key figure paving the early path which led to normalization with the UAE, and which brought the Saudis to actively support the trend, even as they themselves have not formally crossed the line.

He was also the early middleman for Sudan and Morocco.

But at an undefined point leading up to normalization with those countries, National Security Council chief Meir Ben Shabbat, represented by "R." or "Maoz," a Shin Bet agent on "loan" to the NSC, took a critical role in finishing those deals.

Ben Shabbat, Maoz and, according to reporter Barak Ravid, a British-Israeli lawyer named Nick Kaufman, who had connections with the Sudanese because of his expertise in dealing with some of their International Criminal Court issues, helped smooth over a range of rough patches along the way.

Cohen would not deny that Ben Shabbat and Maoz made contributions to those normalization pushes and helped save them at various points when the US and Sudan hit temporary walls.

However, the Post has learned that even once Ben Shabbat and R. were working the Sudan and Morocco angles, Cohen's view would be that he was still the "project manager" for the normalizations, and that he merely "subcontracted" out aspects of implementation.

In Cohen's narrative, his direct involvement in planning the meeting between Netanyahu and chairman of the Sovereignty Council of Sudan Lt.-Gen. Abdel Fattah Abdelrahman al-Burhan in Uganda in February 2020, as well as being physically present there, shows that he had gotten most of the key work done before subcontracting out later implementation measures.

Further, even as Ben Shabbat, Maoz and their team helped put out fires down the stretch, Cohen still had his hands at least partially on the wheel with additional meetings, one of which with the deputy chairman of the Sudanese Sovereign Council, Gen. Mohamed Hamdan Dagalo, was widely reported in August 2020.

Reports throughout the second half of 2020 noted Cohen hopping around the Gulf and elsewhere.

IN SOME ways, sources would say, this would lead to a new perspective on the July-December 2020 normalization wave.

Conventional wisdom is that no wave was coming until July 2020, and that there might have been no wave if UAE Ambassador to the US Yousef Al Otaiba, Israeli Ambassador to the US Ron Dermer, senior adviser to the US president Jared Kushner, his aide Avi Berkowitz, Ambassador to Israel David Friedman and a variety of other players had not suddenly scrambled to a magic formula, which then paved the way for the other three normalization deals.

While recognizing each contribution to the Abraham Accords, Cohen's narrative would be entirely different.

His version of events would look back to his major July 2019 speech at the Interdisciplinary Center Herzliya conference.

In that speech, he said, "The Mossad has identified at this time a rare opportunity, perhaps the first in the history of the Middle East, to reach a regional understanding that would lead to an inclusive regional peace agreement," he said.

He added: "This creates a window of opportunity that is perhaps one-time only."

While his speech made headlines, nothing immediately came of it. In fact, nothing came of it for another 13 months, and most viewed it as just giving out talking points which Netanyahu and a variety of other ministers were periodically issuing.

A point Cohen made in the speech saying the Mossad had set the stage for "a renewal of ties with Oman and the establishment of Foreign Ministry representation" was even met with a public rejection by Oman.

Yet, sources would indicate that in Cohen's view, this speech was actually

the key point.

He was not pontificating with generic hopeful aspirations or guessing, the way some other ministers might have been who were hearing things secondhand.

Cohen was delivering a hard-nosed assessment of the future which he knew firsthand to be on the way.

He could not predict the exact timing, but he knew that he had helped convince the Saudis as well as the UAE that normalization was the way forward, and that they would find the right moment.

The reason he could make that speech in July 2019, the Post has learned, is that ironically, even as they have not yet officially crossed the normalization line themselves, the Saudis were the key, and were committed.

In that sense, Israeli intelligence sources have indicated that a real turning point was the reported visit of Saudi Crown Prince Mohammed bin Salman to Tel Aviv in September 2017.

BY NOVEMBER 2017, this had led to a historic interview by then-IDF chief Gadi Eisenkot with a Saudi media outlet in which he proclaimed that Israel was now sharing classified intelligence on Iran with Riyadh.

In this light, insiders like Cohen could see the building of momentum for the events of 2020, even if they were far from inevitable, long before the general public caught on.

Then why didn't Cohen make the July 2019 speech back in 2017?

Sources indicated that the plan was to get the other countries on board so it would build like a wave.

Saudi support in late 2017 laid the groundwork for the Mossad to have greater success in building that wave over the next 18 months, including visits by Netanyahu and other Israeli ministers to various countries.

The current Mossad chief might even say that the months when normalization happened were when it had to happen. This was because it was all part of a general vision of achieving certain common goals within the Trump administration's framework for the Middle East.

No one knew who would win the US election in November 2020, but everyone knew that US President Joe Biden (then the Democratic challenger) had a strong shot.

From this perspective, the normalization wave had to start no later than around September, and July was about the latest it could start if time would be left for a series of countries to each make a splash by joining.

But the Palestinians needed to be given a chance first to accept the Trump administration's peace plan, which kept getting delayed by Israeli elections, until it was finally unveiled in January 2020.

From then until July 2020, with a boost of cooperative activity between Israel and the UAE in March relating to the coronavirus, the question was timing.

Also, from that perspective, as crucial as the Kushner-Friedman-Berkowitz group, Otaiba and Ben Shabbat, "Maoz" and his team were, the big leaps forward were already made by the Mossad with the Saudis by 2017 and were getting revved up by the time of Cohen's July 2019 speech.

Undeniably, the US, UAE and Ben Shabbat's team helped put out major fires and used out-of-the-box thinking to create new opportunities.

The Mossad would be happy to share credit with the full cast. Certainly, the Trump administration's approach of making deals between Israel and its neighbors at all costs created opportunities that would not have otherwise existed.

In addition, not every prediction Cohen made has come true.

After naming Oman in 2019, he was on record again in fall 2020 that Oman would sign a normalization agreement with Israel, and that still has not yet panned out.

Still, some of the key US actors saving, salvaging and signing the Abraham Accords in 2020 were not even in office in 2016, and in 2017 were still learning the lay of the land – this while the Mossad was already paving the road.

But, by and large, if many of Cohen's seemingly audacious 2019 predictions about normalization have come true, it could be because, as a director and producer, he was already holding much of the script.



# The Greater Washington Community Kollel SHABBOS DELIGHTS

## TORAH MINUTE

IN MEMORY OF RABBI KALMAN WINTER ZT"L

### Transformative Thinking

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

The students of the Yeshiva of Lomza, Poland once paid a visit to the Rabbi of the town, Rabbi Aharon Bakst. They found him pacing back and forth repeating the same question over and over: "What was Pharaoh thinking as he witnessed all the miracles and wonders of the plagues brought against him and his people?" Suddenly, the Rabbi stopped, turned to the students, and declared, "He wasn't thinking anything! Only someone who isn't thinking can witness such wonders and not be affected by them!"

The Torah is replete with commandments that commemorate the Exodus from Egypt – *zecher l'yetzias Mitzrayim*. The Ramban explains that the miracles that our ancestors witnessed in Egypt testify to three important tenets of belief in G-d. *First*, that G-d created the world and has the ability to alter creation on a whim. *Second*, that G-d is aware of everything that goes on in the world. *Third*, that G-d directly involves Himself in the world's affairs and didn't abandon the world to operate by happenstance.

The Ramban explains that when a person fulfills one of the *mitzvos* that commemorates the Exodus, whether it involves putting up a *mezuzah*, the *mitzvos* of *Pesach*, the *mitzvah* to mention the Exodus twice a day, or any of the many others, he or she testifies to these tenets, as well as to the great kindness G-d performed for our ancestors.

While performing the commandments themselves may serve as testimony to these tenets, their impact can be exponentially more profound if we consider what we are commemorating as we perform them. If we consistently recall the miraculous events witnessed by our ancestors and passed on from generation to generation, and contemplate their messages, our relationship with G-d and his Torah will be completely transformed. As Rabbi Bakst told the young students, "Only someone who isn't thinking can witness such wonders and not be affected by them!"

**Wishing you a Good Shabbos!**

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## Point to Ponder

**This month is the beginning of the months... (12, 2)**

When Rosh Chodesh is two days, the first day of Rosh Chodesh is the end of the previous month, meaning the thirtieth day of the month, and the second day of Rosh Chodesh is the beginning of the new month. (Orach Chaim 427, 1)

Why do we refer to both days as Rosh Chodesh and celebrate them as such? The first day should be Sof Chodesh - the end of the month - without Hallel or any celebration?

## TABLE TALK

## Parsha Riddle

**Where does "come" mean "go"?**

Please see next week's issue for the answer.

Last week's riddle:

**What is the longest word in the Torah?**

**Answer: U'b'misharosecha – וּבַמִּשְׁאֲרוּסֶיךָ (Shemos 7:28)**

## HATORAH V'HAMITZVAH

### HALACHA INSIGHTS FROM THE PARSHA

In *parashas Bo*, Hashem repeatedly commands the Jewish people to eat *matzah* on Passover. The *mishnah* states that to fulfill this *mitzvah*, the *matzah* must be made from (one or several of) the following grains: *chitim*, *se'orim*, *kusmin*, *shifon*, and *shiboles shu'al*. There is general agreement that the first four are wheat, barley, spelt, and rye respectively, but the identity of the fifth has been the subject of great controversy. Many medieval scholars understood it to be oats (*avena sativa* - Rashi), although some interpreted it as *segala*, or two-rowed barley. (*Aruch*)

There is a long standing custom to make *matzah* exclusively from wheat. (Rema 453:1) The standard reason given for this preference is that wheat is the tastiest grain, and wheat *matzah* is therefore the ideal way to perform the *mitzvah* (*Mishneh Berurah* *ibid.* s.k. 2), although others explain that other grains become *chametz* faster than wheat, and their use should therefore be avoided. (*Hagahos Maharsham* to *Orchos Chaim* *ibid.*) But despite this custom, the practical ramification of the debate over the identity of *shiboles shu'al* is still quite significant. It is difficult for people with wheat allergies or celiac disease to eat wheat *matzos*, and spelt (for the former) and oat (for both groups) *matzos* are produced as alternatives. Some authorities object to the consumption of any non-wheat *matzah* due to the concern for accelerated *chimutz* (*Shut. Minchas Yitzchak* 9:49), but even to the extent that non-wheat *matzah* is acceptable, some question the use of oat *matzah* (for the fulfillment of the *mitzvah*) in particular due to the dubiousness of its identification with *shiboles shu'al* of the *mishnah*.

The strong consensus of modern authorities does allow the use of non-wheat *matzah* in general, and even oat *matzah* in particular. R. Hershel Schachter, however, recommends that oat *matzah* should only be used for the fulfillment of the *mitzvah* in cases of great need, by one who cannot eat other grains, but not by one who is able to do so. (*Grey Matter* Vol. 1 p. 239; *Shiur* #4 in Pesach Topics, YUTorah Online)

PRESENTED BY  
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## KIDS KORNER

### Who Am I?

#### #1 WHO AM I?

1. I am number three.
2. I contain three.
3. I equal three.
4. I am not a decorative knot.

#### #2 WHO AM I?

1. Last week I caused wealth.
2. This week I caused survival.
3. Jump over.
4. I was for the mezuzah.

#### Last Week's Answers

**#1 Blood (Dam)** (I was first, I am red, I am not brainless, I caused thirst.)

**#2 Frogs** (We got burnt, We got swallowed, We got baked, We got hit.)

The raffle has been postponed until after the shuls are reopened. We are still accepting entries to the raffle.

All children 13 and under who answer a "Who Am I?" correctly will be entered into a raffle to

WIN a  
Claw  
Machine  
Arcade  
Game



Visit [gwckollel.org](http://gwckollel.org) to submit your answers.

**Answer as many as you can.**  
**Each correct answer will entitle you to another raffle ticket and increase your chances of winning!**

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## Parsha Explorations with Rabbi Yitzhak Grossman

**Sundays – 7:30pm**

Online: <https://zoom.us/j/6558131022> Password: 365636  
Dial-in number: 301-715-8592 Meeting ID: 655 813 1022

**Thursdays – 9:00pm**

Online: <https://zoom.us/j/7464552195> Password: GWCK  
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