

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

February 19 - 20, 2021 - 8 Adar 5781 - Parshas Terumah/Zachor

Light Candles by 5:32 - Havdalah 6:32

The Shabbos Shorts is sponsored this week by Aliza & Gil Chlewicki in memory of Aliza's father, Robert Sacknovitz, Reuvain ben Shaul Zissel, on the occasion of his 7<sup>th</sup> Yahrzeit on the 13<sup>th</sup> of Adar and by Merrily Katz to celebrate her forthcoming Aliyah to Karney Shomron to be with her family. She wishes the YISE congregation good health and best wishes.

## Mazal Tov

- **Bayla & Jeremy Goodman** on the Bar Mitzvah of their son, Amram, and to siblings Eliana, Azi, Doni and Mo. Mazal Tov to grandmother **Gloria Feldman** and grandparents Helene & Gary Goodman and all the great-grandparents, aunts, uncles and cousins.
- **Ali & Seth Jacobson** on the Bar Mitzvah of their son, Tuvyah. Mazal Tov to his sisters, and to grandparents, Robert Lederer and Hedy & Bruce Jacobson.
- **Seth and Tuvyah Jacobson** on completion of Shas Mishnayos in honor of Tuvyah's Bar Mitzvah.
- **Susan & Rabbi Saul Koss** and Frieda Bart on the marriage of their granddaughter, Shoshana Bart, to Shlomo Gallor, both of Dallas. Parents are Rivka & Rabbi Evan Bart of Richmond. Mazal Tov also to **Uncle Jonathan**.
- **Melissa & Chad Miller** and Revital & Armo Hayun on the birth of a grandson to Allie & Lidor Hayun. Mazal Tov to the great-grandparents, **Harriet & Ernie Brodsky**, Jane & Stephen Miller, Jackie & Mazal Hayun, Moshe Perez and Terez Perez, and great-great-grandmother Chanina Hayun. Mazal Tov to all of the many aunts, uncles and cousins.

## Condolences

- **Donna Lawrence** on the passing of her mother, Minya Yudenfriend. The funeral took place on Tuesday. Donna is observing Shiva in Pennsylvania through Monday morning. She can be reached during Shiva at 240-355-6202. Please no calls from 12:00 Noon to 1:00 PM or from 6:00 PM to 7:00 PM.
- **Ephraim Natelson** on the passing of his mother, Arleen Natelson. The funeral took place on Monday in New Jersey. Ephraim is observing Shiva through Sunday morning in New Jersey. He can be reached during Shiva at 301-500-6266.

## 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 5:32
- Mincha: 5:40, 5:35 (Sephardi)

If you Daven Kabbalos Shabbos prior to Shkia (5:50 PM), it is preferable to Daven Mincha prior to Plag (4:41 PM).

### Shabbos Day:

- Shacharis: 7:00, 9:00, 9:30, 8:30 (Sephardi)
- Mincha: 2:30, 4:30, 4:45 (Sephardi)
- Shabbos ends/Maariv: 6:32

## 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.

## Weekday Shiurim

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

- **Rabbi Rosenbaum** - Daily - one chapter of Tehillim followed by a 15-minute Shiur on the Parsha. Sunday through Friday 8:30 AM - **Zoom A**, will not meet on Friday.
  - **Rabbi Rosenbaum** - Daily - one chapter of Tehillim, followed by a 15-minute Halacha Shiur. Sunday through Thursday, 7:30 PM - **Zoom A**, will not meet on Thursday.
  - **Rabbi Rosenbaum's** Mussar Study Group for Women (spiritual self-improvement), Sundays at 9:30 AM, **Zoom A**.
  - **Rabbi Rosenbaum's** Gemara Shiur for Men, Tuesdays and Fridays, 6:00 AM, **Zoom A**, will not meet on Friday.
  - **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, will resume March 4.
    - 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 ygwarz  
Zoom H: ID: 713 7408 5130, password 045079  
Zoom I: ID: 269 840 3648, password online Pearls, phone 621690

## YISE Youth Announcements

**Dor L'Dor** - Motzei Shabbos, February 20, 7:45 PM. Parsha, pizza, prizes and more - but this year virtual! Register by 10:00 AM, Friday, February 19, at [www.yise.org/doridor](http://www.yise.org/doridor) If you have any questions or would like to sponsor, please contact Michael Shimoff at [mshimoff@yise.org](mailto:mshimoff@yise.org) See flyer for details.

**Communal Youth Zoom Hamantaschen Bake** - Sunday, February 21, 11:00 AM. Joint event with YISE, Chabad, KMS and Ohr HaTorah. See flyer for details including Zoom ID and ingredients.

**Purim Puppet Show** - Morah Debby & Friends present Tzidky the Tzedakah Man. Sunday, February 21, 4:30 PM on Zoom A. See flyer for details.

**Drive-Thru Purim Costume Parade** - Sunday, February 21, 3:00 PM - 4:00 PM on Lambertson Court. RSVP to [bkugler@yise.org](mailto:bkugler@yise.org) See flyer for details.

**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 info or to register online, visit our website at <https://Campshomrai.org> See flyer for details.

## YISE Programs and Listings

**Registration for Taanis Esther Davening, Purim Davening and Megillah Readings** - Register online at [www.yise.org/survey](http://www.yise.org/survey) The deadline has passed. Contact [minyan@yise.org](mailto:minyan@yise.org) if you have any questions.

**Purim Shpiel** - Sunday, February 21, 8:30 PM, on Zoom A. See flyer for details.

**Purim Hamizrachi Magazines** - Limited quantity available. If you are interested in getting one, please email [office@yise.org](mailto:office@yise.org)

**Matanos L'Evyonim** may be brought to Shul Purim night for distribution on Purim. Checks to "YISE Charity Fund" or cash, in envelopes marked PURIM, may also be put through the mail slot at the home of Sahra & Yale Ginsburg at 11700 Fulham Street, from now through Purim night.

**Amit Purim Cards** - To order, contact the YISE office at 301-593-4465 x403 or [office@yise.org](mailto:office@yise.org)

## Taanis Esther

**Thursday, February 25**

Fast Begins: 5:37 AM

Early Mincha: 1:00 PM

Late Mincha: 5:00 PM

Maariv/Megillah 6:30 PM

**Registration required for all Davening and Megillah reading.**

Fast Ends: 6:37 PM

## 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.

- 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 Navi Shiur for Women
  - Rabbi Grauman - Rabbi Hyatt's Gemara Shiur, Sunday Morning
- Sponsorship of the Morning and Evening Tehillim and Parsha/Halacha Shiurim together is available for \$25.
- The Pre-Shabbos Drasha video is available for sponsorship at \$54.

Please email to sponsor. Thank you for your support.

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

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

- Michal & Duvie Merkin** for a Zechus for a Refuah Sheleimah for Michal's parents, Asher Zelig Menachem ben Mindel and Masha Sara bas Nissel Rivka.

### 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.
- Ellen & Dr. Irving Haber** to commemorate the Yahrzeit of Irv's mother, Chana Pasha bas Shlomo Kalman whose Yahrzeit was the 2<sup>nd</sup> of Adar.

### Rabbi Rosenbaum's Gemara Shiur for Men

- Ellen & Dr. Irving Haber** to commemorate the Yahrzeit of Irv's mother, Chana Pasha bas Shlomo Kalman whose Yahrzeit was the 2<sup>nd</sup> of Adar.

### Rabbi Rosenbaum's Mussar Shiur for Women

- Arleeta & Rabbi Dr. Ivan Lerner** in memory of Sheftel Meir ben Naftali HaLevi.
- Diana & Leonard Ruchelman** in honor of their children, grandchildren and great-grandchildren and their 60<sup>th</sup> wedding anniversary on February 12.

### Rabbi Rosenbaum's Erev Shabbos Drasha

- Simi & Sammy Franco** in honor of five very special people: Bayla & Jeremy Goodman, Gloria Feldman and Helene & Gary Goodman and wishing them a heartfelt Mazal Tov on Amram's Bar Mitzvah.

## YISE Programs and Listings (continued)

**Shatzer Matzah** - Order Matzah at [www.yise.org/matzah](http://www.yise.org/matzah) Regular, whole wheat, oat & spelt available. Order by March 1. *See flyer for details.*

**Ask The Rabbi** - This month's topic: Pesach. Tuesday, March 9, 8:00 PM on **Zoom A**. Send your Pesach questions to [AskTheRabbi@yise.org](mailto:AskTheRabbi@yise.org) by Sunday, March 7. For more information and to submit questions by phone, contact Miriam Friedman at 301-754-1517 or [mfriedman2@yahoo.com](mailto:mfriedman2@yahoo.com). To sponsor the Shiur, contact [office@yise.org](mailto:office@yise.org)

**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, March 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)

**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) *See flyer for details.*

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

## Community Programs & Listings

**Kemp Mill Toastmasters** - Wednesday, February 24, 8:00 PM - 9:15 PM. International Speech contest! Cheer on your local Toastmasters. Winner goes on to Division contest. Contact Manasseh Katz at [vppr@kempmilltoastmasters.com](mailto:vppr@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. Register online at <https://wp.yise.org/kemp-mill-megillah> beginning Motzei Shabbos, February 20, at 8:30 PM. *See flyer for details.*

**20<sup>th</sup> Annual Purim Yahrzeit shiur in memory of Jane Axelrod (Raizel bas Simcha)** - Friday, February 26, log on at 9:50 AM for Shiur at 10:00 AM SHARP! (The shiur will end no later than 10:20.) Zoom Meeting ID: 684 682 8415, Passcode: 613613, direct link: <https://us02web.zoom.us/j/6846828415>

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

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

**Bnei Akiva Rosh Application** - Eleventh-graders are invited to apply to be a Bnei Akiva Rosh next year! Form is due March 1. Please fill out as soon as possible! <https://forms.gle/SktT2eCvYfOYxwE346>

**Vaccine Sign-up Support Project** - Edlavitch JCC is matching GW students with seniors in Maryland, DC and VA to help with COVID-19 vaccine enrollment. Sign up at [https://docs.google.com/forms/d/e/1FAIpQLSea3wSltdTqWX9V6p\\_kLKbIh5AuFYWRPCGlyarv3LcsYReZA/viewform](https://docs.google.com/forms/d/e/1FAIpQLSea3wSltdTqWX9V6p_kLKbIh5AuFYWRPCGlyarv3LcsYReZA/viewform)

**The Yad Yehuda Clothing Exchange** will be open to all members of the community this Sunday, February 21, 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/1fhBnGaalLgwaEUT4rDFUwdVKGz1\\_U9CeOYD-f\\_A10iY/edit](https://docs.google.com/spreadsheets/d/1fhBnGaalLgwaEUT4rDFUwdVKGz1_U9CeOYD-f_A10iY/edit) For questions or to schedule an appointment on another day: [ncarmel@yadyehuda.org](mailto:ncarmel@yadyehuda.org)

**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\\_n6jNGqUpTpCN6ikCabUuA](https://zoom.us/webinar/register/1715843153121/WN_n6jNGqUpTpCN6ikCabUuA)

**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@srlslaw.com](mailto:lifschitz@srlslaw.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)

<b>The Week Ahead</b>	Sunday February 21	Monday February 22	Tuesday February 23	Wednesday February 24	Thursday, February 25 Taanis Esther	Friday, February 26 Purim
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/Tuesday/Wednesday 6:15 AM/7:00 AM/8:45 AM. Thursday/Friday 5:55 AM/7:00 AM/8:45 AM Mincha/Maariv: Sunday through Wednesday: 5:45 PM; Thursday 1:00 PM/5:00 PM/6:30 PM						
<b>Halachic Times:</b> Latest Alos Hashachar 5:32 AM, Earliest Talis and Tefilin: 5:59 AM, Latest Netz: 6:52 AM, Latest Krias Shema: 9:32 AM, Earliest Mincha: 12:52 PM, Earliest Shkia: 5:52 PM, Latest Tzeis Hacoachavim: 6:39 PM						

**Next Shabbos**  
 February 26 - 27, 2021 - 15 Adar 5781  
 Parshas Tetzaveh/Shushan Purim  
 Light Candles: 5:39  
 Havdalah: 6:39

Next Shabbos Shorts Deadline: Wednesday, February 24 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 - Closed  
 Rabbi Dovid Rosenbaum Yale Ginsburg - President  
 Simi Franco - Office Manager

# A Quick Thought on the Parsha from Rabbi Rosenbaum

## Terumah/Zachor 5781:

### Believing in Hashem; Living on a Different Plane

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

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

We read in the pesukim of Parshas Zachor אשר קרך בדרך, that the nation of Amalek happened upon you in the path after you had left Egypt, ויזנב בך כל הנחשלים אהריך, and Amalek struck out at all those lagging behind among the Jewish people.

Now there is a famous idea that what it means that they came upon you, אשר קרך, that they happened upon you, is that a core aspect of Amalek is that everything is מקרה, everything is happenstance. So that is one point being made in the pasuk, at least one approach, that the problem with Amalek was everything is happenstance, and then the next phrase is it wasn't a fair fight. They didn't even battle against your warriors and soldiers, they found the weak laggards behind you and that's who they struck. So, which one is it? What's the point? By the way, there are numerous other ideas in the midrashim and meforshim as to what the issue with Amalek is. But it is just so interesting that the pasuk seems to be mentioning at least two different points, and I think one could argue that the Torah is making a very significant statement here.

One issue, אשר קרך, that they happened upon you, is an issue in theological belief. Do they believe that things are guided by G-d or is everything coincidence? That is one issue.

A very different issue is a sense of fairness and justice and compassion. Who did they fight? They fought those weak people lagging in the back of the Jewish people's journey. But I think the pasuk is teaching that these two things are connected. If a person leads his or her life believing that there is a G-d and yes, believing that there is a reward and punishment, but besides the fact that there is a reward and punishment, believing that there is a G-d who puts me in the situation in which I find myself for a reason. If I believe that, it compels me to lead an elevated life. Besides even the concept of the Torah and the Mitzvos which we're so fortunate to have, but not lashing out at the weak people at the end of the Jewish line, that is basic morality. There is a connection. If you believe G-d runs the world, it elevates who you are, and you live a more elevated sense of right and wrong, before you even open the chumash and study all the mitzvos.

So it's interesting that it is important to believe in G-d because we believe it is true. We believe that there is great reward in believing in G-d and doing the mitzvos, but it is also the more I believe in G-d, the more I believe this world has a purpose, the more I believe I have a purpose, the finer human being, even from secular terms, I will become.

Have a wonderful Shabbos.

Although the YISE Megillah Signup deadline has passed, we will still try to accommodate you if you contact us at [minyan@yise.org](mailto:minyan@yise.org) An alternate solution, provided by Kemp Mill Community volunteers, is offered below:



SIGNING UP ONLINE FOR  
**OUTDOOR COMMUNITY MEGILLAH READINGS**

*Will Begin Motzei Shabbos, February 20, at 8:30 PM.*

Sign-up instructions

At 8:30 PM on Motzei Shabbos this week, February 20, members of the community who are interested in attending an outdoor Megillah reading will be able to sign up online. Though this wonderful community project is broader than our shul alone, YISE is pleased to provide the following link for your convenience:

<https://wp.yise.org/kemp-mill-megillah>

On this page you will be able to choose a time and place, on a first-come, first-served basis. There will be a broad variety of times and places to choose from. *Only people who have signed up in advance for a reading will be permitted to attend that reading.*

If a reading that you prefer fills up, you may return to the site at any time to see if any slots have opened up. As such, we ask that if you have signed up for a slot and, at any point, no longer need it, you return to the on-line site and remove your name so as to free up a spot for someone else.

Montgomery County and Maryland State Law strictly enforced

By strict orders of our esteemed Rabbanim – and pursuant to Montgomery County and Maryland State law – each reading will be strictly limited to 25 people. It is imperative that *everyone* practice social distancing, wear masks at all times, and otherwise follow Montgomery County and Maryland State law.

Men and women will sit on separate sides of the lawn, with a clear space between the groups. Please try to arrive about ten minutes before the scheduled reading and quickly set your chair up on the lawn *at least six feet on all sides from everyone else.* [Family units may stay together in accordance with state and county law.]

Sign-ups are initially limited only to B'nai Mitzvah

Sign-ups will be *for B'nai Mitzvah only*; i.e., no girls under 12 or boys under 13. We must ensure that all people who are *Mechuyav* (obligated) to hear a Megillah reading are served first.

However, there is a reasonable possibility that slots will be open after the adults have had an opportunity to sign up. Should that happen, we will open it up for parents to sign up their children, no later than Tuesday, February 23, at 6:00 PM.

Bring your own flashlight, Chumash, etc.

Please note that almost all of the sites do not provide covering or light. As such, you must bring own chair, flashlight (for night reading), and Chumash or Megillah with you. Each reader has the unilateral right to decide on his own whether to go forward with the reading in the event of rain or inclement weather.

Respect thy neighbors!

It is vitally important that we not create any *Chilul Hashem* (desecration of G-d's name) and that we all exercise great care to respect the neighbors in our community: do not block driveways, park so as to interfere with the flow of traffic, or make noise noise beyond the actual Megillah reading.

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)





community wide

Join us for a

# Hamantaschen



Let's bake together  
and share some  
tips and tricks over  
zoom!

## bake!

Sunday, February 21  
11:00 AM

Zoom Info:  
Zoom ID:  
6558131022  
Passcode:  
365636

- 2 eggs
- 1/2 c plus 2tbs sugar
- 1/2 cup oil
- 1.5 tsp baking powder
- 1/2 tsp vanilla
- 2 - 2 1/2 cups flour

### Ingredients Needed:

- 1/4 tsp salt
- Filling of your choice (jelly, chocolate spread, choc chips etc..)

- Mixing bowl
- Measuring cups/spoons
- Spoon
- Cookie sheet
- Parchment paper

YISE Youth Presents

# Drive-Thru Purim Costume Parade

All ages are invited to a Drive-Thru Purim Costume Parade from 3-4pm on Sunday, Feb. 21st. Drive up to 11507 Lamberton Court, hop out, get your picture taken, and receive a pre-packaged Hamantashen! Masks required.

Please RSVP to [bkugler@yise.org](mailto:bkugler@yise.org).





B"H

YISE Youth

*Morah Debby & Friends*

*Present*

*Tzidky the Tzedakah Man*

*A PURIM PUPPET SHOW!*



**Sunday, February 21, 2021**

**at 4:30 P.M.**

Zoom ID: 416 963 9000 ID: 492019

<https://us02web.zoom.us/j/4169639000?>

[pwd=Q1JKU2N2TVo1d0pnQ0lHQ2g0YXg2Zz09](https://us02web.zoom.us/j/4169639000?pwd=Q1JKU2N2TVo1d0pnQ0lHQ2g0YXg2Zz09)



This Photo by Unknown Author is licensed under [CC BY](https://creativecommons.org/licenses/by/4.0/)

**Purim is coming, Hip Hip Hooray!  
Let's all get ready for this fun-filled day.**

**A Shpiel is what we need, and what we have prepared  
To lighten our hearts, a real time to share.**

**And let's thank Hashem for all our gifts  
Especially for Zoom which gives us a lift.**

**We'll have Grammen, we'll have songs and a video or two  
And bring along the kiddos - They can have fun too!**

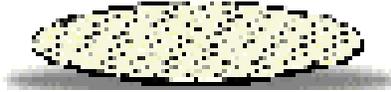
**Our Shpiel needs an audience so join us on Zoom  
We really need YOU! Let's howl to the moon!**

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

**Zoom ID: 416 963 9000 Password: 492019**

<https://us02web.zoom.us/j/4169639000?pwd=Q1JKU2N2TVo1d0pnQ0lHQ2g0YXg2Zz09>

# YISE Shmurah Matzah Fundraiser 2021



from Shatzer Bakery

## Order Form

**Regular or Whole Wheat Shmurah Matzah \$26.00 per pound**  
**Spelt or Oat Shmurah Matzah \$29.00 per pound**

You can: Place your order online at <http://yise.org/matzah>  
 Email your order to: [Matzah@yise.org](mailto:Matzah@yise.org)  
 Bring your order to: YISE Matzah, 1132 Arcola Ave.,  
 Silver Spring, MD 20902

**Your order must be received by 12 noon, Monday, March 1, 2021**

---

Name \_\_\_\_\_  
 Address \_\_\_\_\_  
 \_\_\_\_\_  
 Tel. # \_\_\_\_\_  
 Email \_\_\_\_\_

Regular Matzah	_____	pounds @ 26.00 =	_____
Whole Wheat	_____	pounds @ 26.00 =	_____
Spelt	_____	pounds @ 29.00 =	_____
Oat	_____	pounds @ 29.00 =	_____
Total	_____	pounds Total \$	_____

Check attached     I will pay (check or cash) when I pick up the matzah

*Pickup at YISE - details to be determined - watch your email for details.*



# SUMMER

## 2021

**JULY 5 - AUGUST 13**

### **Preschool** *Division*



**ENTERING  
2N-K**

**Torah-Based,  
Safe and Nurturing**  
Known for excellent staff,  
profound commitment to  
safety and a creative and  
joyous attitude towards  
learning and discovery!

*Daily Specials*

### **Elementary** *Division*



**ENTERING  
1<sup>ST</sup>-6<sup>TH</sup> GRADE**

**Separate Programs for  
Boys and Girls**

- Swim
- Sports
- Learning
- Specialized Crafts
- Dance

### **Teen** *Division*



**BOYS ENTERING  
7<sup>TH</sup>-9<sup>TH</sup> GRADE**

- Weekly Trips
- Swim
- Sports
- Learning
- Woodworking

**FOR MORE INFORMATION**

Visit our website: [www.campshomrai.org](http://www.campshomrai.org)  
or Email: [camp@yise.org](mailto:camp@yise.org)

**REGISTER ONLINE**

<https://shomrai.campintouch.com/ui/forms/application/camper/App>

# Likutei Divrei Torah

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

Sponsored by Eli Landy  
on the occasion of the 22nd yarhrzeit of his mother,  
Rhoda Kreiselman, a"h, (Russa Feiga bat Akiva)

Volume 27, Issue 19

Shabbat Zachor - Parashat Teruma

5781 - B"H

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

**The Home We Build Together** - The sequence of parashot that begins with Terumah, and continues Tetzaveh, Ki Tissa, Vayakhel and Pekudei, is puzzling in many ways. First, it outlines the construction of the Tabernacle (Mishkan), the portable House of Worship the Israelites built and carried with them through the desert, in exhaustive and exhausting detail. The narrative takes almost the whole of the last third of the book of Exodus. Why so long? Why such detail? The Tabernacle was, after all, only a temporary home for the Divine Presence, eventually superseded by the Temple in Jerusalem.

Besides which, why is the making of the Mishkan in the book of Exodus at all? Its natural place seems to be in the book of Vayikra, which is overwhelmingly devoted to an account of the service of the Mishkan and the sacrifices that were offered there. The book of Exodus, by contrast, could be subtitled, "the birth of a nation". It is about the transition of the Israelites from a family to a people and their journey from slavery to freedom. It rises to a climax with the covenant made between God and the people at Mount Sinai. What has the Tabernacle to do with this? It seems an odd way to end the book.

The answer, it seems to me, is profound. First, recall the history of the Israelites until now. It has been a long series of complaints. They complained when the first intervention by Moses made their situation worse. Then, at the Red Sea, they said to Moses: "Was it because there were no graves in Egypt that you brought us to the desert to die? What have you done to us by bringing us out of Egypt? Didn't we say to you in Egypt, 'Leave us alone; let us serve the Egyptians'? It would have been better for us to serve the Egyptians than to die in the desert!"

After crossing the sea they continued to complain, first about the lack of water, then that the water was bitter, then at the lack of food, then again about the lack of water. Then, within weeks of the revelation at Sinai – the only time in history God appeared to an entire nation – they made a Golden Calf. If an unprecedented sequence of miracles cannot bring about a mature response on the part of the people, what will?

It is then that God said: Let them build something together. This simple command transformed the Israelites. During the whole construction of the Tabernacle there were no complaints. The entire people contributed – some gold, silver, or bronze, some brought skins and drapes, others gave their time and skill. They gave so much that Moses had to order them to stop. A remarkable proposition is being framed here: It is not what God does for us that transforms us. It is what we do for God.

So long as every crisis was dealt with by Moses and miracles, the Israelites remained in a state of dependency. Their default response was to complain. In order for them to reach adulthood and responsibility, there had to be a transition from passive recipients of God's blessings to active creators. The people had to become God's "partners in the work of creation". That, I believe, is what the Sages meant when they said, "Call them not 'your children' but 'your builders'". People have to become builders if they are to grow from childhood to adulthood.

Judaism is God's call to responsibility. He does not want us to rely on miracles. He does not want us to

be dependent on others. He wants us to become His partners, recognising that what we have, we have from Him, but what we make of what we have is up to us, our choices and our effort. This is not an easy balance to achieve. It is easy to live a life of dependency. It is equally easy in the opposite direction to slip into the mistake of saying "My power and the strength of my hands have produced this wealth for me". The Jewish view of the human condition is that everything we achieve is due to our own efforts, but equally and essentially the result of God's blessing.

The building of the Tabernacle was the first great project the Israelites undertook together. It involved their generosity and skill. It gave them the chance to give back to God a little of what He had given them. It conferred on them the dignity of labour and creative endeavour. It brought to closure their birth as a nation and it symbolised the challenge of the future. The society they were summoned to create in the land of Israel would be one in which everyone would play their part. It was to become – in the phrase I have used as the title of one of my books – "the home we build together."

From this we see that one of the greatest challenges of leadership is to give people the chance to give, to contribute, to participate. That requires self-restraint, *tzimtzum*, on the part of the leader, creating the space for others to lead. As the saying goes: A leader is best when people barely need to acknowledge him. When his work is done, his aim fulfilled, they will say: "we did it ourselves."

This brings us to the fundamental distinction in politics between State and Society. The state represents what is done for us by the machinery of government, through the instrumentality of laws, courts, taxation and public spending. Society is what we do for one another through communities, voluntary associations, charities and welfare organisations. Judaism, I believe, has a marked preference for society rather than state, precisely because it recognises – and this is the central theme of the book of Exodus – that it is what we do for others, not what others or God does for us, that transforms us. The Jewish formula, I believe, is: small state, big society.

The person who had the deepest insight into the nature of democratic society was Alexis de Tocqueville. Visiting America in the 1830s, he saw that its strength lay in what he called the "art of association", the tendency of Americans to come together in communities and voluntary groups to help one another, rather than leaving the task to a centralised government. Were it ever to be otherwise, were individuals to depend wholly on the state, then democratic freedom would be at risk.

In one of the most haunting passages of his masterwork, *Democracy in America*, he says that democracies are at risk of a completely new form of oppression for which there is no precedent in the past. It will happen, he says, when people exist solely in and for themselves, leaving the pursuit of the common good to the government. This would then be what life would be like:

Above this race of men stands an immense and tutelary power, which takes upon itself alone to secure their gratifications and to watch over their fate. That power is absolute, minute, regular, provident and mild. It would be like the authority of a parent if, like that authority, its object was to

prepare men for manhood; but it seeks, on the contrary, to keep them in perpetual childhood: it is well content that the people should rejoice, provided they think of nothing but rejoicing. For their happiness such a government willingly labours, but it chooses to be the sole agent and the only arbiter of that happiness; it provides for their security, foresees and supplies their necessities, facilitates their pleasures, manages their principal concerns, directs their industry, regulates the descent of property, and subdivides their inheritances: what remains, but to spare them all the care of thinking and all the trouble of living?

Tocqueville wrote these words almost 200 years ago, and there is a risk that this is happening to some European societies today: all state, no society; all government, little or no community. Tocqueville was not a religious writer. He makes no reference to the Hebrew Bible. But the fear he has is precisely what the book of Exodus documents. When a central power – even when this is God Himself – does everything on behalf of the people, they remain in a state of arrested development. They complain instead of acting. They give way easily to despair. When the leader, in this case Moses, is missing, they do foolish things, none more so than making a Golden Calf.

There is only one solution: to make the people co-architects of their own destiny, to get them to build something together, to shape them into a team and show them that they are not helpless, that they are responsible and capable of collaborative action.

Genesis begins with God creating the universe as a home for human beings. Exodus ends with human beings creating the Mishkan, as a 'home' for God.

Hence the basic principle of Judaism, that we are called on to become co-creators with God. And hence, too, the corollary: that leaders do not do the work on behalf of the people. They teach people how to do the work themselves.

It is not what God does for us but what we do for God that allows us to reach dignity and responsibility.

### **Shabbat Shalom: Rabbi Shlomo Riskin**

"They shall make an ark of acacia trees. Overlay it with pure gold— outside and inside—and you shall make upon it a gold crown all around. Cast for it four gold rings and place them on its four corners, two rings on one side and two rings on the other. Into these rings you must insert the [two] poles of acacia trees which you are to overlay with gold, and with which you are to carry the ark. The staves shall remain in the rings of the ark; they may not be removed from it. You shall place into the ark the Testimonial Tablets which I will give you"

The first of the Sanctuary's accoutrements is the Ark of the Covenant, into which the Tablets of the Ten Commandments are to be deposited. These Tablets are the written record of the Revelation at Sinai, under whose rubric God transmitted the 613 Commandments of the Torah.

Herein lay the Constitution of this newly formed nation, the message by which a holy nation was to be fashioned and the mission with which blessing was to be brought to all the families on earth. Hence, the

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

production of this ark must contain many symbolic and instructive teachings; its very architecture is therefore divinely commanded.

The wood of the sacred ark came from acacia trees (atzei shittim), a rare type of tree which grows even in a desert wilderness; it is therefore an early forerunner of the freshness and vitality of the cedars of Lebanon which, in the days of our redemptive Messiah, will spread its force throughout Israel and transform arid deserts into fountains of water: "I will open up streams on the bare hills and fountains amid the valleys; I will turn the desert into ponds, the arid land into springs of water. I will plant cedars in the desert, acacia and myrtle and the oil tree... that people may see and know, consider and comprehend, that the Lord's hand has done this, that the Holy One of Israel has created it".

The fact that the Sacred Ark, receptacle for the Torah, the Tablets of Testimony, was fashioned from the acacia tree emphasizes the fact that the Revelation was given to Israel not in the Land of Israel, not from Mount Moriah, but rather from the open-spaced no-man's land of the Sinai desert wilderness. This, our Sages teach us, is because "had the Torah been given in the Land of Israel, the Israelites could have demanded it only for themselves, arguing that the nations of the world have no share in it; now, anyone who wishes to accept it, may come and accept it".

Moreover, many botanists and researchers claim that the miraculous "burning bush" seen by Moses at the very beginning of his ministry was actually a semi-parasitic plant which covers acacia trees, the *Loranthus acaciae*, whose fire-red blossoms seemed to Moses to be a fiery flame which was burning, but which did not consume the tree it surrounded.

The message and mission of the wood from the acacia tree is indubitably clear; God entrusted us, inflamed us, with His "fiery law of love" (esh dat) to become a holy nation of priest-teachers to humanity, to transform the wilderness wasteland of a corrupt world into a blooming Garden of Eden of fruits and flowers, piety and productivity, during the Time of Redemption.

The rest of the symbolism of our Sacred Ark is easy to interpret. The wooden ark was placed within a larger, outer box made of pure gold, and it itself enclosed a smaller, inner box of pure gold so that the wooden ark which encased the Tablet of Testimony was formed from the outside as well as from the inside with pure gold. Gold symbolizes eternity—it never decays; it is critical that the golden preciousness of God's Torah must be expressed to the outside in human words and deeds and must emanate from an inner purity of heart, soul and mind.

The essential, central ark was made of wood, as we have seen, because a tree, unlike sterile gold, grows, develops branches, and often gives forth new fruit. Two staves, likewise made of wood, were inserted into gold rings on the sides of the ark, so that the ark—the Torah—would move, progress and travel along with the People of Israel.

Ours must be a living Torah. Our Torah must be found wherever human beings happen to be. Remember that in the Messianic Age the Gentiles will accept at least the ethical laws of our Torah. Our eternal Torah must respond with commanding vision to every new era, to every fresh possibility. Our Torah must apply eternal truths to changing conditions, maintaining deep roots which dig deeply into the depths of ancient nutrients but equipped with the necessary wings to fly into hitherto uncharted heights; it must bring us close to the One who revealed His Will in the wilderness and endowed us with the wisdom and wherewithal to perfect his world. Herein lies the secret of the cherubs, in

human form with wings poised heavenwards, ultimate guardians of an eternal people with an eternal Torah. "They shall make for Me a Sanctuary so that I may dwell in their midst," in My Sanctuary, which must transform the world into a house of communion and communication with Me for all the nations of the world.

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

**Charity** - Scholars have long disagreed about what distinguishes human beings from the rest of the animal world. Some have argued that it is man's intelligence and use of language that distinguishes him; hence the term *Homo Sapiens*. Others have maintained that it is the fact that he uses tools that makes man distinct from other living creatures; hence, the term *Homo Faber*. There have even been those who have put forward the opinion that man alone of all the rest of the animal species engages in play; hence, the term *Homo Ludens*.

This disagreement is the basis for my personal practice of stimulating debate by asking groups with whom I interact the question, "What distinguishes the Jewish people? What makes us unique and different from other human groups?"

There are those who will instinctively respond, "We are the people of the Book." By this many mean that we are the people who follow the ultimate book, the Bible. Others simply mean that we are a bookish people, tending to be intellectually oriented, and certainly read a lot more than most other cultures.

Another response that I have heard when I pose the question about what makes the Jewish people distinct, is that we alone among other faith communities think of ourselves as a family, as a *mishpacha*. I always find this response especially gratifying, because it recognizes a feature of our people of which we can all be proud.

There is another answer which I sometimes encounter, and that is that the Jewish people are a giving people, that it is our generosity that distinguishes us from others, that charity or *tzedakah* is our highest value. This point of view is emphatically expressed, with a degree of irony, in a passage in the Tractate *Shekalim* of the Jerusalem Talmud which reads: "Rabbi Abba ben Acha said: One can never fully understand the character of this nation. When they are asked to contribute to the Golden Calf, they give. When they are asked to contribute to the Holy Tabernacle, they give."

This can be seen as an indication of indiscriminate giving, and the Talmud emphasizes that it reflects a deeper tendency to be responsive to all appeals for help, often without paying sufficient attention to the merits of the cause.

The first indication of the charitable instincts of our people is to be found in Parshat Terumah. In the very first verses of this parsha, the Almighty instructs Moses to gather gifts from the people in order to construct the sanctuary in which He is to dwell. He goes so far as to itemize the materials which will be necessary. The list begins with gold and silver and extends to spices and incense and precious gems.

The people respond willingly and generously, and establish a precedent of charitable giving for all future Jewish generations. Indeed, the Talmud in the passage just referenced, insists that the gifts of gold donated to the Holy Tabernacle were intended to atone for the gifts of gold which were molten into what became the Golden Calf.

Terumah is usually read about a week prior to Purim. This holiday too is all about giving. The very celebration of this joyous day consists, as we will read in the book of Esther, of "sending gifts to one another and presents to the poor."

There is an interesting contrast, however, between the practice of giving on the holiday of Purim and the proper strategy for giving during the rest of the

## Likutei Divrei Torah

year. On Purim we must not prioritize our gifts. We give to "whomever extends his hand." We are permitted to be indiscriminate in our giving, without judging as to who is more needy and who is less so.

But when it comes to the distribution of charity during the rest of the year we are instructed to be far more careful about our practices of giving. It might indeed be our ethnic tendency, as the passage in the Jerusalem Talmud above suggests, to give to idolatrous causes as freely as we give to sacred ones. But we must realize that that tendency is typically based on impulse, on the emotions of the moment, whereas proper charitable giving requires planning and intelligent thought.

These days there are numerous causes which beg for our resources. I hasten to add that few, if any, of them are "idoltrous." Quite the contrary, most of them are legitimate and even important. But charitable giving, according to our rabbis, requires triage; that is, careful determination of which causes have priority. The rabbis even have set down rules for how to make that determination.

The importance of realizing that not all charitable causes are of equal merit is well illustrated by a homiletic insight which I found in a book by Rabbi Daniel Feldman, *Divine Footsteps: Chessed and the Jewish Soul*. I quote: "The Vilna Gaon... homiletically understood the verse, 'thou shall not... close your hand against your destitute brother', as an instruction about the evaluative responsibility contained within the *tzedakah* imperative. When our hand is closed in a fist, all fingers appear to be the same size. However, when the hand is open, it becomes clear that the fingers are all of different length... Appropriate giving will always require a judgment call..."

We are often moved by appeals which tug at our heartstrings and which prompt us to what some have called "emotional giving." But all of us, no matter how wealthy we are as individuals, and no matter how strong are our finances as organizations, have limited resources. We must attempt, although we can never be absolutely certain that our judgments are correct, to discern the priorities of the moment, and to distinguish between urgent overriding needs and causes which, despite their may great merit, must be lower down on our list of priorities, and indeed which may, because of the paucity of our resources, have to be eliminated from that list entirely.

These are difficult decisions, no doubt, but necessary ones. Proper charity must be given with an open hand and with an open heart. But it must also be given with an open mind.

#### **Dvar Torah: TorahWeb.Org [Excerpt]**

##### **Rabbi Eliakim Koenigsberg Do Clothes Really Make the Man?**

Megillas Esther is punctuated by references to clothing. At his lavish royal parties, Achashveirosh wears special garments, when Mordechai hears of Haman's decree, he rips his clothing and puts on sackcloth, Haman expresses his desire to be dressed in royal clothing... When Haman's decree is finally annulled, Mordechai emerges from the king's presence wearing royal vestments. This is a turning point of the Megillah, and one that we read aloud, because it presents Mordechai as a model of true majesty, one whose inner humility, modesty and purity of spirit match the splendor of his regal attire. This is the image that Chazal wished to highlight at the end of the Megillah, to show the kind of people that are truly deserving of our respect... All too often people fail to realize that superficial appearances are just an illusion. Only by looking past the costume and penetrating to the inner nature of people and of situations, will we gain a more accurate perception of reality, and ensure that we stay focused on our spiritual mission in life.

In this week's *Parashah*, we read of the *Mitzvah* to build the *Mishkan* / Tabernacle in the desert and, later, the *Bet Hamikdash*. The anonymous sage known only as "a Levi from Barcelona" (Spain; 13<sup>th</sup> century) offers what he describes as a possible reason for this *Mitzvah*: Know, he writes, that *Hashem* gets nothing out of our *Mitzvah* performance. Rather, all He wants is to do good for us. But, in order for Him to do good for us, we need to be good. Therefore, He informed us how we can become good--namely, by observing the Torah. This is the meaning of the verses (*Devarim* 10:12-13), "Now, *Yisrael*, what does *Hashem*, your *Elokim*, ask of you? Only to fear *Hashem*, your *Elokim*, . . . to observe the commandments of *Hashem* and His decrees, which I command you today, for your benefit."

He continues: In light of the above, we must say that building a *Mikdash* for *Hashem*, and praying and offering sacrifices there, is intended to prepare our hearts to serve Him; *Hashem* Himself has no need to dwell among human beings. It is well known that man is influenced by his actions, and the more frequently a person performs a good deed, the more the thoughts in his heart will be purified and refined. Therefore, He commanded us to establish a place that will be the epitome of purity, where, through his actions, man can purify his thoughts and direct his heart to Him. Perhaps He chose the specific location [*i.e.*, the Temple Mount in Yerushalayim] because it is the "center" of the world, or perhaps for some other reason that He alone knows. (*Sefer Ha'chinuch* No. 95)

## Tefilah

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

R' Moshe ben Maimon z"l (*Rambam*; 1135-1204; Spain and Egypt) writes: "Any prayer recited without *Kavanah* is not a prayer."

(*Hilchot Tefilah* 4:15)

Elsewhere, *Rambam* writes: "If one prayed, but did not have *Kavanah*, he should pray again. If he had *Kavanah* during the first blessing of *Shemoneh Esrei*, he need not repeat the prayer." (*Ibid.* 10:1)

R' Chaim Soloveitchik z"l ("R' Chaim Brisker"; 1853-1918) writes: At first glance, these two *Halachot* seem to contradict each other. It appears, therefore, that each is speaking of a different type of *Kavanah*.

He explains: One form of *Kavanah* is knowing the meanings of the prayers' words. Ideally, one should understand the meaning of all of the words. Nevertheless, one fulfills his obligation to pray even if he understands only the words of the first *Berachah* of *Shemoneh Esrei*. This is the subject of the second *Halachah* quoted above.

The other form of *Kavanah* is knowing that one is standing before G-d. This is the subject of the first *Halachah* quoted above, as *Rambam* himself writes in the next paragraph (4:16): "*Kavanah* means that one should remove all thoughts from his mind and see himself as if he is standing before the *Shechinah* / Divine Presence." Without this *Kavanah*, one does not fulfill his obligation to pray, according to *Rambam*.

R' Soloveitchik continues: This latter form of *Kavanah* is not a detail of the laws of prayer, as is the first type of *Kavanah*. Rather, it goes to the essence of prayer. If one does not appreciate that he is standing before G-d, he simply has not prayed, just as any act performed absent-mindedly [for example, turning a light on or off on *Shabbat* without being aware of what one is doing] is not an act in the eyes of *Halachah*.

(*Chiddushei Rabbeinu Chaim Ha'Levi*)

### Hamaayan / The Torah Spring

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

Send e-mail to: [TheTorahSpring@gmail.com](mailto:TheTorahSpring@gmail.com)

Back issues at: [www.TheTorahSpring.org](http://www.TheTorahSpring.org)

Donations to *Hamaayan* are tax deductible.



Sponsored by Rochelle Dimont on the *yahrzeits* of  
her father-in-law Rabbi Shmuel Elchanan Dimont a"h (2 Adar)  
and her mother Mrs. Chaya Tarshish a"h (7 Adar)

**“And the cubit on one side and the cubit on the other side, that are extra in the length of the curtains of the Tent, shall hang over the sides of the Tabernacle on one side and the other, to cover it.” (26:13)**

*Rashi* z”l comments: “The Torah here teaches you *Derech Eretz* / a rule of life that a person should take care of beautiful things.” [Until here from *Rashi*]

R’ Yosef Tendler z”l (1932-2012; *Menahel* of Mechinat Ner Israel in Baltimore, Maryland) writes: I heard from R’ Avraham Yaakov Pam z”l (1913-2001; *Rosh Yeshiva* of Mesivta Torah Voda’ath in Brooklyn, N.Y.) that *Rashi*’s comment applies as much to spiritual beauty as to physical beauty. For example, if someone studied in *yeshiva* for many years and acquired a certain aura of holiness, he should make sure that when he leaves the *yeshiva* to enter the workforce or to find a spouse, he takes care to maintain his “beauty” and not to fall from his level. (Od Yosef Chai)

**“You shall erect the Tabernacle according to its laws, as you were shown on the mountain.” (26:30)**

R’ Srayah Deblitzki z”l (1926-2018; Bnei Brak, Israel) writes: *Hashem* did not command Moshe himself to make all of the parts of the *Mishkan* or its *Kelim* / implements. As the Torah relates, that work was done by Betzalel, Ohaliav, and many other, unnamed men and women. Why, then, was Moshe commanded to erect the *Mishkan* himself?

R’ Deblitzki explains: Imagine that a very sophisticated machine--for example, an aircraft or spaceship--has been assembled. Each of the thousands of parts conforms perfectly to its specifications and is in its proper place, yet, for some reason, the machine does not work. The project’s engineers are stymied, until the world’s leading expert inspects the machine and notices that one screw is loose. That one loose screw is preventing the machine from working; indeed, were that screw to come loose during the spaceship’s flight, a major tragedy would result.

The *Mishkan*, continues R’ Deblitzki, was a very finely-tuned “machine.” Through it, *Hashem*’s *Shechinah* could reside in this world, but only if it was constructed according to the precise physical and spiritual specifications that Moshe Rabbeinu was shown at *Har Sinai*; otherwise, it would not work. That is why Moshe himself had to assemble it.

R’ Deblitzki adds: Man’s body is also a *Mishkan* / tabernacle capable of having the *Shechinah* reside in it. In order to accomplish this, one must ensure that each limb is performing its job properly [-- for example, that the tongue is being used to speak words of Torah, prayer, and kindness, not *Lashon Ha’ra* or hurtful words; that the eyes are being used in *Mitzvah* performance, not to view sinful things, etc.] If even one small part is “out of place,” the *Shechinah* will be unable to make a home in that body.

(Et L’drosh p.91-92)

**“From every man whose heart motivates him you shall take My portion.” (25:2)**

R’ Yeshayah Ha’Levi Horowitz z”l (the “*Shelah Hakadosh*”; rabbi of Prague and Yerushalayim; died 1630) asks: Should not the verse have said, “You shall take his--i.e., the donor’s--portion”?

He answers: R’ Shmuel Laniado z”l (Turkey and Syria; died approximately 1610) writes in his work *Kli Chemdah* that *Bnei Yisrael* did not actually possess as much gold as was necessary for the *Mishkan*. However, because they gave with their full hearts, *Hashem* caused their donations to multiply miraculously until the amount of gold sufficed. In effect, therefore, what Moshe was taking from *Bnei Yisrael* was not merely the donor’s portion, it also was “My portion.”

The *Shelah* continues: From this we learn that even when a person lacks the capability to perform a certain *Mitzvah*, he should think in his heart, “I definitely would do it if I could.” In this way, he will get credit as if he did the *Mitzvah*. This, the *Shelah* writes, is called “Serving *Hashem* with the *Yetzer Ha’tov*.”

Conversely, he continues, one of the clauses of the *Yom Kippur* “*Al Chet*” confession says, “For sins I committed with the *Yetzer Ha’ra*!” Are not all sins committed with the *Yetzer Ha’ra*? No, writes the *Shelah*. Most sins are sins of opportunity; they do not involve the *Yetzer Ha’ra* significantly. But, when a person thinks, “If only I would have the opportunity to perform such-and-such a sin,” that is a “Sin committed with the *Yetzer Ha’ra*!”

(*Sha’ar Ha’otiot: Yud, Yetzer Ha’tov* 17)

**“They shall make a Sanctuary for Me -- so that I may dwell among them.” (25:8)**

A *Midrash* relates that when *Hashem* gave Moshe Rabbeinu this commandment, the latter said, “The heavens and the heavens above the heavens cannot contain You. How can You say that we should make a sanctuary for You?”

*Hashem* responded: “It is not as you think. Make an enclosure of twenty boards on the north, twenty on the south, and eight on the west, and I will constrict My *Shechinah* into an area of one *Amah* by one *Amah*.” [Until here from the *Midrash*]

R’ Yisrael Eliyahu Weintraub z”l (1932-2010; Bnei Brak, Israel) explains: In reality, Moshe was correct that, even if we could grasp all of the heavens and the heavens above the heavens, we still could not grasp the uniqueness and loftiness of *Hashem*. Nevertheless, *Hashem* created something novel: the possibility that, in the *Mishkan*, we could grasp a little bit of His greatness.

R’ Weintraub continues: If we actually were capable of picturing that *Hashem* “fills the heavens and earth,” we would no longer sense anything except His existence. Our sense of an independent self would disappear. That realization could be achieved in the *Mishkan*.

How *Hashem*, Who is unlimited, can constrict Himself into a limited physical space is beyond our comprehension. Nevertheless, R’ Weintraub observes, we see a parallel wonder in the fact that we have a spiritual soul inside our bodies. On some level, we sense the soul’s existence, yet we have no concept of what it is or how it can be inside of us. The same thing is true of G-d’s presence in our world.

(*Nefesh Eliyahu: Hakdamot* p.93-94)

# ISRAEL REPORT

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

Issue 1247 • February 19, 2021 • 8 Adar 5781

## **BIDEN AFFIRMS 'STEADFAST COMMITMENT TO ISRAEL'S SECURITY' IN CALL WITH NETANYAHU** (Arutz-7 2/18/21)

The White House on Wednesday released a statement following the conversation between President Joe Biden and Prime Minister Binyamin Netanyahu.

According to the statement, during the conversation Biden "affirmed his personal history of steadfast commitment to Israel's security and conveyed his intent to strengthen all aspects of the US-Israel partnership, including our strong defense cooperation."

"Together, the leaders discussed the importance of continued close consultation on regional security issues, including Iran," added the statement.

"The President emphasized US support for the recent normalization of relations between Israel and countries in the Arab and Muslim world. He underscored the importance of working to advance peace throughout the region, including between Israelis and Palestinians."

"Together, they affirmed their shared interest in continued strategic cooperation to confront the many challenges facing the region," concluded the statement.

The Prime Minister's Office said earlier on Wednesday that "the conversation was very friendly and warm and lasted about an hour. The two leaders noted the long-standing personal connection between them and said they would work together to further strengthen the strong alliance between Israel and the United States."

Biden and Netanyahu discussed the continuation of the recent peace agreements, the Iranian threat and the challenges of the region and agreed to hold additional talks.

"The president congratulated the prime minister on his leadership in the fight against the coronavirus and the two exchanged views on how to deal with the pandemic," the Prime Minister's office added.

## **ISRAELI HELD IN SYRIA: PROGRESS IN RUSSIA-MEDIATED TALKS** (Ha'aretz 2/18/21)

Negotiations for the release of an Israeli woman arrested in Syria advanced on Thursday amid ongoing talks with Russian mediators, in an attempt to resolve the humanitarian issue.

On Wednesday, Syrian state media reported that an Israeli woman entered Syrian territory through the Quneitra crossing and was arrested by authorities. Shin Bet chief Meir Ben-Shabbat and the coordinator for POWs and MIAs, Yaron Blum, flew to Russia to continue negotiations with Syria, which Russia is mediating.

Israeli Prime Minister Netanyahu said in an interview with Israel Army radio that he is "working to save her life."

"I am using my connections with Russian President Putin to fix this," Netanyahu said.

Foreign sources have told Haaretz that the woman is from the religious West Bank settlement of Modi'in Illit.

The Syrian media has quoted sources who said that Syria demanded the release of two prisoners, Diab Kahamuz and Nihal al-Maqt, in exchange for the Israeli woman.

Kahamuz, 34, received a 14-year sentence in 2018 for smuggling explosives he received from Hezbollah into Israel from Lebanon and choosing possible sites in northern Israel for carrying out a terror attack with explosives. He is a resident of Ghajar, an Israeli Arab village on the with border Lebanon.

He was convicted of aiding the enemy in wartime and of contact with a foreign agent, but acquitted of espionage and providing information to the

enemy. He was also fined 120,000 shekels (\$34,500).

Additionally, the Palestinian Prisoners Club released a statement that says the Israeli Prison Service has decided to release Kahamuz to Syria according to the agreement between Israel and Syria brokered by Russia.

Last night, Kahamuz was released from his wing at Ketziot Prison, after a decision was made regarding his release, according to Palestinian sources. However, he refused to be released to Damascus, and was subsequently returned to the wing, and is awaiting developments.

According to the source, advancement regarding his release may be made if Syria moves to allow the transfer of the remains of fallen IDF soldiers from the Battle of Sultan Yacoub in Lebanon in June, 1982.

Russia has been a channel between Israel and the Assad administration in recent years. About two years ago, Moscow mediated the return of the remains of Zachary Baumel, an IDF soldier who was killed in the Battle of Sultan Yacoub. His remains were transferred from Syria to Russia a few days before arriving in Israel in April 2019.

## **ISRAEL TO BEGIN IMPORTING NATURAL GAS TO GAZA** (YNet 2/14/21)

Israel is to begin importing natural gas into the Gaza Strip to power its sole power station, as part of an international agreement signed Sunday that was brokered by Qatar, the European Union and the United Nations.

The deal, which has been years in the making, is set to improve the Palestinian enclave's abysmal electrical infrastructure, which frequently employs blackouts in order to conserve scarce resources.

Today, Israel sells 120 megawatts of daily electricity to the Gaza Strip. The diesel-powered power plant in the Strip produces an additional 90 megawatts, while various solar facilities constructed in the Strip produce another 30.

All in all, the Strip is currently getting 240 megawatts of electricity per day, while the power consumption for the entire Strip stands at 500 megawatts, leading to limited periods with power in the Strip every day.

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

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

YI Shomrai Emunah, Silver Spring, MD

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

The agreement requires final approval from Israel, but that seems to have been granted as Qatari envoy to Gaza Mohammed al-Emadi has already published an official statement on the deal.

According to al-Emadi, the deal is split into two parts.

The first section stipulates that Israeli energy conglomerate Delek will sell the gas to the Palestinian Authority, which in turn will ship it to Gaza.

The second section includes the construction of a pipeline from Israel to Gaza's power plant. The EU will allocate \$5 million to its construction inside the Palestinian enclave, while Qatar will fund its building within Israel.

The agreement was made while intensive efforts were underway by Israel, Hamas and international mediators to negotiate a ceasefire that would be in effect for at least one year.

It is yet unclear whether the project will be conditioned on the release of the two Israeli prisoners and the bodies of two IDF soldiers held by Hamas.

### **ISRAEL ANNOUNCES 'TECHNOLOGICAL LEAP FORWARD' IN NEW ARROW INTERCEPTOR** (Israel Hayom 2/18/21)

Israel said on Thursday it is developing a new ballistic missile shield, the Arrow-4, with the United States, another layer in a defensive system built with an eye towards Iran.

Israel's Arrow-2 and Arrow-3 interceptors are already operational as part of a multi-layered system to destroy missiles in the atmosphere and in space.

"The development of Arrow-4 together with our American partners will result in a technological and operational leap forward, preparing us for the future battlefield and evolving threats in the Middle East and beyond," Defense Minister Benny Gantz said in a statement.

Israeli leaders have described Iran's ballistic missile program as a threat to Israel and the world. Iran says its missile development is defensive and aimed at deterring attacks.

The Defense Ministry said Israel Aerospace Industries would serve as the prime contractor for the Arrow-4. Boeing and Israel's Elbit Systems are also part of the Arrow defense project.

### **HAREDI COVID MORBIDITY DECLINES AS MORE ULTRA-ORTHODOX GET INOCULATED** (Israel Hayom 2/18/21)

In encouraging news, after many weeks in which it led the country in infections, both the infection rate and the reproduction rate of Israel's ultra-Orthodox sector decreased dramatically last week.

Throughout Israel's third lockdown, a majority of Haredi cities were red, according to the Health Ministry's traffic light system for classifying locations according to their infection rate. In recent days, however, a majority of these cities went from red to orange, and the reproduction rate is now below the national average.

With 625 Haredim found to be carrying the virus, Wednesday, community members comprised just 14% of the new infections recorded that day. At 11.2%, the infection rate in Haredi communities was higher than the national average but far lower than the 25% infection rate recorded last week.

At the same time, vaccinations are also on the rise. In the Haredi city of Modi'in Illit, 100% of those aged 60 and over have been inoculated for COVID-19. On average, 72% of Haredim aged 60 and over have been vaccinated, while 49% of Haredim aged 40 to 59 have gotten the jab. The spike in vaccinations is partially due to the vaccination campaign targeting Haredim in recent days.

He noted Haredi media outlets have also enlisted in the fight against anti-vaccine propaganda.

### **ISRAEL SENDS PASSOVER SUPPLIES ON A RESCUE FLIGHT TO MOLDOVA** (JPost 2/18/21)

For Israelis who have been stuck overseas, rescue flights have been a godsend. Israil Airlines, which sent a flight to Moldova last Thursday to bring Israelis home ahead of the country's flight limitations, included about half a ton of kosher for Passover foods for the local Jewish community.

Rabbi Pinchas Saltzman, the rabbi of the Jewish community in Moldova, accompanied the supplies – which included kosher wine, meat and dried goods – to help unload and organize them as Passover looms a little more than one month away.

Saltzman thanked Israil CEO Uri Sirkis for his generosity, noting that if the food were not sent now, the Jewish community in Moldova would have had a difficult time securing kosher for Passover food.

Since Israel lifted its airport ban in December, thousands of locals took advantage of the open border to fly out of the country. Many faced complications as it went into a third lockdown while they were overseas, initiating an airport shutdown. The government's coronavirus cabinet on Sunday approved a plan to allow up to 2,000 travelers stuck abroad to land daily in Ben-Gurion Airport from February 20 to 28.

Last week, El Al won an exclusive bid by the Civil Aviation Authority to run emergency flights to rescue Israelis overseas, including from Dubai. Israil is the only exception, having operated the flights to and from Frankfurt, a common stopover destination for Israelis attempting to return from different locations throughout the world.

### **FORMER HEAD OF MILITARY INTELLIGENCE, YEHOSHUA SAGUY, DIES AT 87** (JPost 2/18/21)

Yehoshua Saguy, the former head of IDF Military Intelligence (MI), passed away on Thursday at the age of 87, Israeli media reported.

Saguy served in various branches of the IDF from the early 1950s until 1983, the last four years of which he served as the head of MI, during the First Lebanon War. During the war, in 1983, the Lebanese Christian militia carried out the killings of women and children in the Palestinian refugee camps of Shaba and Shatilla. Saguy warned that these acts of murder would be attributed to Israel. The IDF let the militia into the camps, and the investigating Kahan Commission found Saguy responsible. He subsequently resigned from his position.

When he first drafted to the IDF in 1951, it was to 504th Unit in the Intelligence Corps, later becoming an officer. Saguy was an intelligence officer during the Six Day War in 1967 and the Yom Kippur War in 1973.

Towards the end of the 70s, in his role as the second-in-command at MI, he vocalized his protestations of the 1979 peace treaty with Egypt, signed by then-Egyptian president Anwar Sadat and then-Israeli prime minister Menachem Begin. Saguy was suspicious that the Egyptians weren't being honest, and concerned about an intentionally-unexpected war.

During his time as head of MI, he contributed to the significant increase in women serving in the Intelligence Corps.

On June 7, 1981, Israel initiated an airstrike against Iraq's nuclear infrastructures, known as Operation Opera, the code name for the destruction of Osiraq, the name of the main reactor.

Saguy was not in favor of the preemptive attack at the time, and tried to offer non-aerial plans of attack. He insisted that destroyed the reactor at the time would set of the powder keg of middle-eastern Arab hatred towards Israel, as well as attract criticism from the international community, especially as it was estimated that it would take the Iraqis at least five years to fully produce the materials necessary for nuclear weapons.

After his military experiences, went on to become a Likud MK in the 12th Knesset (1988-1992) for a number of years, during which he served on the interior, foreign, and defense committees.

Saguy ran and won the seat of mayor for the city of Bat Yam, a title he held for ten years, from 1993-2003. The current mayor of Bat Yam, Tzvika Brod lamented his loss, "On behalf of myself and the residents of this city, I wish to send condolences to Saguy's family. May his memory be a blessing," Israel Hayom noted.

After Bat Yam, Saguy went on to become the Israeli ambassador to the Philippines for three years, from 2004-2007.

"We part [today] from Maj. Gen. Yehoshua Saguy, who served as an intelligence officer during his entire military career, and was the head of

Military Intelligence during a challenging a important time. May his memory be a blessing," tweeted former defense minister Moshe Ya'alon.

### **MASS WINTER STORM CAUSES BLOCKED ROADS, BREAKS PRECIPITATION RECORDS (YNet 2/17/21)**

A massive winter storm was in full swing on Wednesday and had already caused the closure of several roads in northern Israel and broken precipitation records. The worst of the weather was still to come as the storm was set to last for the rest of the week.

Israel's emergency, rescue and medical services were gearing up for the storm since late Tuesday, which is set to bring snow to Jerusalem for the first time in years and has already brought up to 15cm of snow in the Golan Heights.

With the exception of the Negev, where only a few millimeters of rain fell so far, all the meteorological service's measuring stations recorded record-breaking, double-digit precipitation. Meteorologists also said the amount of snowfall recorded so far on the Golan Heights has not been seen in years.

The settlement of Karnei Shomron in the West Bank has taken the lead, with 61mm of rain in the past 24 hours. In Haifa at least 30mm of rain fell in the past day, in Jerusalem 24mm and in Tel Aviv 15.

The entrance to the city of Safed has been blocked for vehicles. "The city is blocked," said Safed Mayor Ilan Shohat, who called on the residents not to leave the house. "Do not leave your homes. Let us do the work, the whole city is covered in snow."

Police have called on the public to refrain from travelling on northern roads and minimize non-essential travel to the area.

Ynet meteorologist Danny Rup said the swift drop in temperatures quickly turned rainfall into snow or hail in northern part of the country as well as Jerusalem, where temperatures set to drop to only 3 degrees Celsius later in the day.

Rup said that forecasts show that towards the evening hours, more areas around the country will be covered in white, including mountains in central Israel.

A Jerusalem Municipality official said they are prepared for the snowfall and all possible consequences. "The municipality is prepared, there are about 200 engineering tools throughout the city that are just waiting to clear the snow from major routes."

The official called on drivers to avoid driving in the snow in the city. "We are prepared to pick up vehicles that will get stuck but hope it does not happen."

### **KINNERET RISES EIGHT CENTIMETERS IN A SINGLE DAY (Arutz-7 2/18/21)**

Due to the inclement weather, the Kinneret (Sea of Galilee) rose eight centimeters (3.15 inches) between Wednesday and Thursday.

As of Thursday morning, the Kinneret's water level stands at 209 meters and 48 centimeters below sea level, and just 68 centimeters below the upper red line marking the lake's maximum capacity.

### **IRANIAN JUDO STAR IN TEL AVIV: 'WE WERE TAUGHT TO HATE ISRAELIS' (Ha'aretz 2/18/21)**

At the Tel Aviv Hilton, when Saeid Mollaei looked out of his window at the people down below, he was amazed. "We were taught to hate Israelis," he said to his hosts.

Having grown up under the ayatollahs in Iran, he couldn't believe that Israel was such a modern place. He expected a menacing military atmosphere, only to find a country that greeted him with open arms, even if the coronavirus rules were forcing him to isolate in his hotel room.

A year and a half ago, officials at the Israel Judo Association would never have believed that Mollaei would come to Israel to compete. Until the 2019 world championships in Tokyo, Mollaei represented Iran and faked injuries to avoid competing against Israel's Sagi Muki in high-stakes competitions.

The drama of that year's championships changed all that – Mollaei was put under tremendous pressure by the Iranian authorities to pull out to avoid

facing Muki, and when Mollaei refused, the Iranian security forces paid his family a visit. To protect his family, he deliberately lost two matches so he wouldn't end up standing on the podium alongside Muki, who went on to win the gold.

By the middle of that tournament, Mollaei knew he wouldn't return to Iran. With his coach, Mohammad Mansouri, he fled to Germany and became a refugee there. He would go on to compete for Mongolia, which granted him citizenship.

Once he left Iran, he developed a friendship with Muki, an Israeli with Yemenite roots who hails from Netanya north of Tel Aviv. The two have met a number of times at competitions around the world, but never on the mat. That could change this week at the Tel Aviv Grand Slam.

Mollaei had expressed a desire to compete in Israel when he met members of the Israeli team at a big event in Qatar last month, but the contacts only really took off a few weeks ago. "His coach got in touch and we started to get things rolling," says the chairman of the Israel Judo Association, Moshe Ponte.

It wasn't very simple. First Ponte had to obtain the approval of the chairman of the International Judo Federation, Marius Vizer, then coordinate Mollaei's visit with the Israeli security services. Iranians, even if they're refugees, still can't enter Israel so easily.

Vizer was hesitant at first. Mollaei had fled Iran because of judo, so Vizer helped him obtain refugee status and then a Mongolian passport. He feels responsible for the Tehran native's security and that of his family, so it helped when Ponte received assurances that Mollaei would be treated in Israel no differently than any other athlete.

Meanwhile, Ponte made sure to be at Ben-Gurion Airport when Mollaei landed to ensure that no one took him aside for questioning or gave him any other problems.

"There were things to think about at the airport, too," Ponte says. "I handled that ahead of time. This was an operation where you had to give thought to all the little details."

The Israel Judo Association had to address a bunch of other issues ahead of the three-day competition this week. Months ago, Ponte signed off on holding the tournament here, but the shuttering of Ben-Gurion threatened to cancel it. "As soon as I saw they would be closing the airport – and I had already signed for this Grand Slam when I was in Qatar – I said, 'I absolutely have to make sure we can hold this event.'"

So three weeks ago he contacted Vizer with a proposal – lease El Al planes that would wait at Paris, Istanbul and Frankfurt, pick up the judokas there and bring them to Israel. Once the proposal was accepted, Ponte had to convince Israel's health and transport ministries. "It was quite an undertaking, getting hold of each person and speaking to them. It was crazy," he says.

Once the green light came in Israel, problems piled up elsewhere; for example, the French wouldn't let Brazilians or Americans enter the country. Then a day before the Israeli airliner was due to land at Charles de Gaulle Airport to bring the athletes over, the French airport authority announced that it was banning planes from Israel.

"Then there was all this crazy running around," Ponte says. "The government got involved so that this event would take place. I think that was right. I think it shows the world that when Israel wants to do something it does it."

Permission was finally granted and the athletes arrived. Until the last minute, Ponte didn't know if Mollaei would really be among them.

"I wanted to ask if he was on the plane or not," Ponte says. "I said to myself, 'Until I see Saeid Mollaei arrive in Israel and set foot on Israeli soil, I won't believe he's coming.' And when he arrived, I said, 'I'll hug him so he'll feel that we're embracing him, not giving him the cold shoulder.'"

Ponte is aware of the uproar that ensued after the Israel Judo Association released a video of him shaking Mollaei's hand and hugging him – a violation of the Grand Slam's coronavirus rules. Mollaei hadn't yet presented a negative test after arriving in Israel.

"You know what? I apologize for hugging Saeid Mollaei. I shouldn't have hugged him. But I would do it again and again, okay? Because that's the

situation," Ponte says. "I said it at the airport and I'll say it again now: I was so excited I thought my knees wouldn't hold me up. I feel excited when I'm talking about it now."

Ponte greatly admires Mollaie, and Mollaie also seems to appreciate the judo community in Israel. "He's an amazing person," Ponte says. "You see him, he's so modest. Even if he should complain about something, he doesn't complain. He'll always only say positive things."

With his coronavirus test negative, Mollaie is now training with members of the Israeli men's judo team. On Friday, if all goes to plan, he'll face Sagi Muki for a thrilling final match in the up-to-81-kilogram (179-pound) weight class, right here in Israel. If that happens, the Hollywood screenplay starring Saïed Mollaie will get a perfect ending.

#### **ISRAEL MUST PROTECT ITS HERITAGE** (Sara Ha'etzni-Cohen, Israel Hayom 2/18/21)

The biblical site of Prophet Joshua's altar on Mount Ebal, near Nablus, has been preserved in peace since the 13th century. Yet, in the last few weeks, the Palestinian Authority began destroying the sacred Jewish site by grinding up ancient stones from its exterior wall to use as gravel to pave a road nearby, causing irreversible damage.

The right-wing Shomrim al Hanetzach NGO stepped in to keep a record of these sites when the government failed to do so and reported disturbing statistics. Some 80% of ancient Jewish heritage sites in Judea and Samaria have been damaged by the PA, 40% sustained irreversible damage.

The nerve to cause such destruction stems from the infamous 1993 Oslo Accords, when not only did we sacrifice the lives of our loved ones, but our ancient sites as well.

We chose to turn a blind eye and trust the Palestinian Authority, a government that pays stipends to terrorists, to protect the sites that stand witness to our connection to this land. Blindness prevented us from realizing that a battle is being waged not only over territory but the narrative as well.

The PA is also looking to gain control of the historical narrative. After all, the fact that we are the natives of this land carries tremendous historical and legal significance.

The Palestinian Authority seems to understand this. Do our leaders get it?

They bury their heads in the sand, mumbling that it will all be alright, that they are busy with things of greater significance.

Besides Joshua's Altar, the Palestinian Authority also caused damage to the Hasmonean fortress in Samaria and even hoisted up a flag of the Palestine Liberation Organization on the site. The PA also announced that it wants to establish a mosque there and expand the site altogether.

All these sacred sites are located in Area B of the West Bank, which is under Palestinian civilian control. The attorney general hits the breaks on any effort to try and salvage the damage, and the political echelon seems to have forgotten that it has more power than the attorney general.

It seems that after the destruction of the Mount Ebal site, perception is finally shifting. Prime Minister Benjamin Netanyahu condemned the PA, so did President Reuven Rivlin and other ministers and Knesset members.

Dozens of archeologists across the entire political spectrum have signed a letter addressed to Defense Minister Benny Gantz stating that the site itself had sustained irreversible damage, and not just the exterior wall, after he denied MK Zvi Hauser's request to visit the location to assess the damage, claiming "no damage has been done to the site itself."

Will we turn a blind eye yet again? The prime minister ordered an assessment, the president expressed outrage on Twitter, the defense minister continues to trust the Palestinian Authority, and the site remains unprotected.

Instead of coming up with a long-term solution, they confuse us with their statements.

No more. This time we demand a comprehensive solution, supervision over the attorney general, and protection of these sacred locations. Then we might be able to preserve what is left of them.

#### **ISRAEL MUST EXPECT EVERY UNEXPECTED THREAT** (Alex Fishman, YNet 2/12/21)

Israel is apparently doing something right when it comes to the Iranian nuclear issue.

For according to a report by the IDF's Military Intelligence Directorate released Tuesday, Iran is still two years away from being able to build a nuclear bomb.

If everything goes smoothly that is.

The Iranian nuclear project has been going for 40 years, and for the last two decades we have been repeatedly told that the Iranians are a year or two from getting the bomb.

This timeframe is not narrowing, and that is no coincidence. It means that the covert work being done by Israel, Britain, the United States and France is successful, and must be seen through before anyone rushes to threaten Iran with war.

The head of Military Intelligence, Gen. Tamir Hayman, has revealed that the State of Israel has a reasonable amount of breathing room between the failure of diplomacy on Iran's nuclear aspirations and a military response to them.

This is partly due to the 2015 nuclear agreement brokered by former U.S. president Barack Obama, to which President Joe Biden seeks a return after it was abandoned by Donald Trump in 2018.

The annual MI assessment also outlines the deep socio-economic plight faced by the countries surrounding Israel, some of which are defined as enemy states.

The implication ostensibly is that given such domestic woes, there is small chance that one of them will launch a war against Israel this year. In this sense, 2021 will not be too different from 2020.

In fact, it is worth pointing out here to all the experts in Military Intelligence that Arab countries have not waged war on Israel for several decades.

The 2006 Second Lebanon War was the result of Hezbollah underestimating Israel's response to the abduction of its troops on the Lebanon border.

Even so, relying on a country's precarious economic situation as a deterrent is problematic, since a national economy is like a wheel – sometimes you are at the bottom and sometimes you are at the top.

Iran has been under various sanctions since 2000 and still there are not thousands taking to the streets. Syria is in permanent state of bankruptcy and the regime should have collapsed long ago.

Moreover, Military Intelligence also states that in the past year, Hezbollah - like the Iranians and Hamas - has actually continued to strengthen, devoting a portion of its funds to doing so.

Therefore, the only relevant conclusion in the document presented by Military Intelligence regarding the chances of war is that there is no guarantee that the situation will not deteriorate unexpectedly in 2021.

No one foresaw war in 2006 either, and the claim that Hezbollah will try to create limited confrontations that do not actually cross the threshold of war is a meaningless assumption.

It is impossible to predict today whether bringing down an Israeli aircraft would lead to confrontation, as almost happened recently.

All that the IDF can realistically do is be in a state of readiness for the potential eruption of an unforeseen confrontation.

Military Intelligence places great importance on the Abraham Accords signed by Israel with the UAE and Bahrain and their impact on Israel's strategic status.

While this is true today, one should keep in mind that Israel used to have close ties with Iran, Turkey and various African nations. In the Middle East, regimes and interests are constantly in flux.

Even the Biden administration is a mystery that could greatly change the course of events in the region. Biden's first foreign policy speech as president did not mention Israel at all.

But although Israel has not faced an external existential threat for years, there is an internal, socio-economic threat that is no less dangerous.

And there is no domestic Military Intelligence chief to sound the alarm.



# The Greater Washington Community Kollel

# SHABBOS DELIGHTS

## TORAH MINUTE

IN MEMORY OF RABBI KALMAN WINTER ZT"l

### Facing One Another

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

**The *Keruvim* (Cherubs) shall be... with their faces toward one another... (25:20)**

Parshas Terumah contains the instructions for building the *Mishkan* (Tabernacle) and its holy vessels, beginning with the Aron, the Ark of the Covenant. Famously, atop the Aron stood two *Keruvim* (Cherubs) of pure gold. The Talmud (Bava Basra 99a) raises a contradiction between the description of the *Keruvim* in our Parsha and that of the *Keruvim* during the time of King Shlomo in the First Temple, as described in Divrei Hayamim (II 3:13). Here, they are described as facing "toward one another," while in Divrei Hayamim it states that they faced "toward the house" i.e. the Sanctuary. Surely, King Shlomo would not have made *Keruvim* differently than they did in the *Mishkan*. The Talmud answers that both sets of *Keruvim* were formed facing each other. When the "Jewish people were doing the will of G-d," they continued to face each other. If, however, they were "not doing the will of G-d," then miraculously the *Keruvim* would cease to face each other.

Rashbam explains that the two *Keruvim* are representative of G-d and Israel. When we fulfill G-d's will, He turns to us in love and rests His presence amongst us. When we do not, He turns His face away from us.

Rabbi Yitzchak Elchonon Spector offers a different interpretation. Both *Keruvim* symbolize the Jewish people. In times where our faces are "toward one another," we are looking out for each other's needs and there is unity amongst the Jewish people, then we are "doing the will of G-d" and this reality is reflected in the *Keruvim*. But if our faces are "toward the house" and we are only thinking of our own needs, then we are "not doing the will of G-d" and that too is reflected in the *Keruvim*.

These two interpretations are appropriate to consider as we approach Purim. In the story of Purim, the Jewish people attend King Achashverosh's party against the will of G-d. Subsequently, G-d hides His face from them and destruction looms. The Jewish people respond by uniting in fasting and prayer. Differences dissolve in the face of danger and with the faces of the Jewish people now facing "towards one another," G-d, too, turns His face towards them, resulting in the nation's salvation.

This Purim let us try to implement the lesson of the *Keruvim* and look not only "toward the house" – our close family and friends – but also "towards one another," including those in need of friendship or someone with whom we may not have much in common. Then, G-d willing, we too will merit to see salvation speedily in our days!

**Wishing you a Good Shabbos!**

## SPONSOR

**To sponsor an issue of Shabbos Delights please contact [info@gwckollel.org](mailto:info@gwckollel.org).**

## TABLE TALK

### Point to Ponder

**It is there that I shall arrange an audience with you, and I shall speak with you from atop the lid on top of the Aron...** (25, 22)

When I (Hashem) will set a time to speak with you (Moshe), I will come there to speak with you. (Rashi)

**Moshe said to them, "Stand and I will hear what Hashem will command you." (Behaaloscha 9, 7)**

Like a student who is guaranteed to gain an audience with his teacher. Fortunate is the human that has a guarantee that whenever he wanted he could have an audience with Hashem. (Rashi)

Was Moshe able to speak with Hashem whenever he wished or did Hashem have to set a time to speak with him?

### Parsha Riddle

**What connection is there between this month and the month of Av?**

Please see next week's issue for the answer.

Last week's riddle:

**How does Shabbos affect the laws of damages?**

**Answer: An animal that is assumed to gore on Shabbos is not assumed to gore during the week.**

## HATORAH V'HAMITZVAH

### HALACHA INSIGHTS FROM THE PARSHA

In *parashas Terumah* (25:8), Hashem commands: "They shall make a Sanctuary for Me – so that I may dwell among them." This is one of the six hundred and thirteen commandments, and although the immediate context was the Tabernacle erected in the desert, Rambam understands it to encompass the Temples in Jerusalem as well (*Hilchos Beis Habechirah* 1:1, *Kesef Mishneh*).

There is considerable debate among recent authorities over whether this commandment applies (at least in theory) in contemporary times (see *Mashiach U'Mikdash* [*Machon Hamikdash*]). Some of this discussion revolves around the very brief statement of the *Sefer Hachinuch* (#95) limiting the commandment to when "most of the nation of Israel is upon its land." Various authorities raise the question that in the time of Ezra, only 40,300 Jews returned from Babylonia to Israel, with the majority remaining behind, and yet they built the Second Temple! Several resolutions to this problem have been proposed, some of which apply to our contemporary situation and others which do not:

- R. David Friedman of Karlin suggests that the Second Temple was built based on prophetic dispensation (*Sheeilas David, Derishas Tzion V'Yerushalayim, Pesichah*). Today, however, prophecy is no longer extant.

- R. Yisrael Yehoshu Trunk of Kutna explains that the term "most" is calculated only with respect to those who are unable to make *aliyah*, but those who are able to make *aliyah* and choose not to, such as the Jews who remained in Babylonia in Ezra's time, forfeit their rights to those who do (*Yeshuos Molcho – Kiryas Arba, Parashas Terumah*). R. Avigdor Nebenzahl argues that according to this view, in our time we would only take into account Jews in countries from which they are unable to emigrate to Israel, but not those in countries that allow such emigration (*Binyan Beis Hamikdash Bizman Hazeh*).

- R. Eliezer Yehudah Waldenberg suggests that perhaps the *Chinuch's* condition is not that "most of the Jewish people reside in Israel," but that "most of the inhabitants of Israel are Jews" (*Shut. Tzitz Eliezer* 10:2). This was apparently the case in the time of Ezra, and is apparently the case today as well.

PRESENTED BY

**RABBI YITZHAK GROSSMAN, ROSH CHABURAH**

## KIDS KORNER

### Who Am I?

#### #1 WHO AM I?

1. Three in one.
2. Covered.
3. Surrounded.
4. I am not the Kohen Gadol.

#### #2 WHO AM I?

1. One to seven.
2. Bright idea.
3. Burn.
4. Fiery creation.

#### Last Week's Answers

**#1 Na'aseh V'Nishma** (I was before, I appear after, I'm mouth first, I am a secret.)

**#2 An eved's eye or tooth** (We cause freedom, We are more than one, Can you see me? Don't bite.)

*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!**

## KOLLEL BULLETIN BOARD



There's something for everyone in our

**Virtual Beis Midrash**

**Find the class that's right for you!**



Visit [gwckollel.org](http://gwckollel.org) for a full list of classes, links, and updated passwords.