

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

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

The Shabbos Shorts is sponsored this week by Arleeta & Rabbi Dr. Ivan Lerner in memory of Arleeta's mother, Jane Axelrod, Raizel bas Simcha, on her 20<sup>th</sup> Yahrzeit, and by Bev Morris & Art Boyars in gratitude to Shalom Kosher Market and its helpful, hardworking and pleasant employees who have made a very difficult situation easier with their variety and high quality foods. Their online ordering and delivery service are well run and much appreciated and they are thankful to have them in our neighborhood.

## Mazal Tov

- **Arlene Pianko Groner** on the birth of a granddaughter, Lily Shoshana, daughter of Sarah Groner & Lior Benisty, and sister of Malka (Mali).
- **Martha & Ed Karl** and **Linda & Ed Zurndorfer** on the Bar Mitzvah of their grandson, Yekutiel Simcha Karl, son of Tovah Leah & Donniel Karl of Ramat Bet Shemesh, Israel. Mazal Tov to Yekutiel's siblings, aunts, uncles, cousins and extended family.
- **Sarah & David Maslow** on the Bat Mitzvah of their granddaughter, Shira Lancer, daughter of Dina & Adam Lancer of Passaic, New Jersey.
- **Bertha & Jack Spiro** on the engagement of their grandson Meir, son of Ruth (Spiro) & Chaim Nordlicht of Kew Gardens, New York, to Chashie, daughter of Molly & Chaim Komendant of Passaic, New Jersey.
- **Aviva & Pinchas Werner** on the Bar Mitzvah of their son, Meir.

## 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 5:39
- Mincha: 5:45, 5:40 (Sephardi)

If you Daven Kabbalos Shabbos prior to Shkia (5:57 PM), it is preferable to Daven Mincha prior to Plag (4:47 PM).

### Shabbos Day:

- Shacharis: 7:00, 9:00, 9:30, 8:30 (Sephardi)
- Mincha: 2:30, 4:30, 4:45 (Sephardi)
- Shabbos ends/Maariv: 6:39

## 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/remoted-learning-schedule/>

- **Rabbi Rosenbaum** - Daily - one chapter of Tehillim followed by a 15-minute Shiur on the Parsha. Sunday through Friday 8:30 AM - **Zoom A**.
  - **Rabbi Rosenbaum** - Daily - one chapter of Tehillim, followed by a 15-minute Halacha Shiur. Sunday through Thursday, 7:30 PM - **Zoom A**.
  - **Rabbi Rosenbaum's** Mussar Study Group for Women (spiritual self-improvement), Sundays at 9:30 AM, **Zoom A**.
  - **Rabbi Rosenbaum's** Gemara Shiur for Men, Tuesdays and Fridays, 6:00 AM, **Zoom A**.
  - **Rabbi Rosenbaum's** Nach Shiur, Wednesdays at 11:00 AM, **Zoom A**.
  - **Rabbi Rosenbaum's** Women's Navi Shiur, now studying Sefer Yehoshua, Wednesdays at 8:00 PM, **Zoom A**.
  - **GWCK Sunday Kollel Brunch and Learn for Men and Women** - Sunday mornings, 9:30 AM
    - Unraveling the Navi with Rabbi Hillel Shaps, **Zoom B**.
  - **Rabbi Tuvia Grauman** - Rabbi Hyatt's Gemara Shiur, Sundays at 10:00 AM, **Zoom F**.
  - **Rabbi Yonatan Zakem's** Shiur for men & women, Pearls of Prayer, exploring the depth and meaning of our daily prayers. Sunday evenings at 7:30 PM, **Zoom I**.
  - **GWCK presents CLAS (Community Learning at Shomrai)** - 8:15 PM - 9:15 PM (except as noted). For more info, contact Rabbi Hillel Shaps, [hshaps@gwckollel.org](mailto:hshaps@gwckollel.org) 347-869-9361.
    - For Men & Women - **Zoom C** (except as noted):
      - Mondays: (for men only) Rabbi H. Shaps, On the Same Page Gemara, **Zoom B**.
      - Tuesdays: Rabbi Winter - Torah Topics
      - Wednesdays: Rabbi Grossman - Reading Responsa
      - Thursdays: Rabbi Grossman - Parshas Hashavua, 9:00 PM.
    - For Women - **Zoom D**:
      - Mondays: Mrs. Sara Malka Winter - Parsha Journeys
      - Tuesdays: Mrs. Sara Malka Winter - Bereishis in-Depth
  - **Semichat Chaver Program**, Tuesdays at 9:00 PM with Rabbi Hillel Shaps. For more information, please contact Rabbi Hillel Shaps: [hshaps@gwckollel.org](mailto:hshaps@gwckollel.org)
  - **The Golden Network Presents: Rabbi Barry Greengart's** Shiur on Daily Halachos for men & women, Tuesdays 9:15 AM, **Zoom E**.
  - **Rabbi Yitzchak Scher's** Shiur for Men and Women, Tuesdays, 1:30 PM, "A Second Look-Stories in the Torah from a Deeper Perspective", **Zoom H**.
  - **Rabbi Moshe Arzouan's** Advanced Gemara Shiur for Men, learning Maseches Gittin on Wednesday evenings, 8:00 PM, **Zoom G**.
- Connection Details:** Go to <https://zoom.us/join/> and enter the meeting ID, or call 301-715-8592 and enter the meeting ID & password:
- Zoom A: ID: 416 963 9000, password 492019  
Zoom B: ID: 349 754 2180, password Learn  
Zoom C: ID: 746 455 2195, password Learn  
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 ygarwarz  
Zoom H: ID: 713 7408 5130, password 045079  
Zoom I: ID: 269 840 3648, password online Pearls, phone 621690

## YISE Programs and Listings

**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.*

**Assistant Rabbi Candidates** - The Assistant Rabbi Search Committee and Rabbi Rosenbaum have approved two Assistant Rabbi candidates. Rabbi Avraham Wein will virtually visit on March 7 and Rabbi Yosef Postelnek on March 14. Each visit will include a D'var Torah (video & printed version) prior to the Shabbos. On Sunday morning (11:00 AM), Rabbi Rosenbaum will host a 30-minute text-based Gemara or Halacha Shiur by the candidate. On Sunday night (8:15-9:15 PM), there will be a virtual Q & A session, where we will be able to meet each candidate and his wife. Please submit questions for the Q & A by March 1, either by email to [rabbisearch@yise.org](mailto:rabbisearch@yise.org) or submit them to the Shul office in writing.

**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) Recordings of Shiurim available at <https://wp.yise.org/ask-the-rabbi>

**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)

**Purim Shpiel** - If you missed the Purim Shpiel or would like to see it again, go to <https://wp.yise.org/purim-shpiel-5781>

**Pesach Hashomer** - Deadline for articles and ads is Friday, March 5. Email [hashomer@yise.org](mailto:hashomer@yise.org) or contact Simi in the YISE office.

**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.*

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

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

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

## Happy Birthday! Happy Anniversary!

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

## Dvar Torah Dedications/Sponsor a Shiur

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

Our current limited ability to Daven with a Minyan and to say Kaddish is difficult and a challenge. However, sponsoring a Shiur or other Torah learning is a meaningful way to commemorate a Yahrzeit or honor a loved one. Sponsorships are also a great way to celebrate a Simcha or any other milestone, while helping YISE at a time when many of the Shul's other sources of revenue are not available.

1. The following individual Shiurim are available for sponsorship at \$18 (per day):

- Daily Morning (Sunday through Friday) Tehillim and Parsha Shiur
- Daily Evening (Sunday through Thursday) Tehillim and Halacha Shiur
- Rabbi Rosenbaum's Sunday Morning Mussar Study Group for Women
- Rabbi Rosenbaum's Tuesday or Friday Morning Gemara Shiur for Men
- Rabbi Rosenbaum's Wednesday Morning Nach Shiur
- Rabbi Rosenbaum's Wednesday Night Navi Shiur for Women
- Rabbi Grauman - Rabbi Hyatt's Gemara Shiur, Sunday Morning

2. Sponsorship of the Morning and Evening Tehillim and Parsha/Halacha Shiurim together is available for \$25.

3. The Pre-Shabbos Drasha video is available for sponsorship at \$54.

Please email to sponsor. Thank you for your support.

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

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

- **Chayie & Rabbi Hirsh Chinn** in honor of Manasseh Katz, Seth Katz, and Rabbi Rosenbaum for the enormous job of arranging Parshas Zachor and Megillah for Shomrai members, and in honor of Saul Singer, Max Rudmann, Aron Trombka, Danny Popper and others for the colossal task of organizing 34 outdoor Megillah readings!
- **Judy & David Marwick** in honor of everyone who helped plan, publicize, and perform this year's Purim Shpiel.
- **Judy & David Marwick** in memory of David's uncle, Avraham Shadmon, Avraham ben Eliezer, whose Yahrzeit is 12 Adar.

### 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.

### Rabbi Rosenbaum's Erev Shabbos Drasha

- **Rebekah & Yaniv Natanov** in memory of Rebekah's mother, Gershona bat Michael, for her second Yartzheit.
- **Judy & Stuart Rosenthal** in gratitude to Hashem.

## YISE Youth Announcements

**Dor L'Dor** - Motzei Shabbos, March 6, 8:00 PM. Parsha, pizza, prizes and more - but this year Virtual! Register by 10:00 AM, Friday, March 5, at [www.yise.org/dorldor](http://www.yise.org/dorldor) If you have any questions or would like to sponsor, please contact Michael Shimmoff at [mshimmoff@yise.org](mailto:mshimmoff@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.



## Community Programs & Listings

**Condolences to former member Gail Sanders** on the loss of her mother, Edythe Aranoff, Chaya bas Feiga. Gail is observing Shiva in Los Angeles through Monday morning. Shiva visits may be made by Zoom, Meeting ID: 825 7946 8181 Passcode: QHt97b Go to the following link to sign up for Zoom Shiva time slots: <https://docs.google.com/spreadsheets/d/1pOt4asXnihnexKMvg5AwIHDelSzbGxdUtWXvIWRAlfk/edit?usp=sharing> Gail may also be reached during Shiva at 310-388-2060.

**Kemp Mill Toastmasters** - Wednesday, March 3, 8:00 PM - 9:15 PM. See what Toastmasters is all about and find out how you can become a more confident communicator. Contact Manasseh Katz at [yppr@kempmilltoastmasters.com](mailto:yppr@kempmilltoastmasters.com) for more info. Zoom meeting ID: 986 546 841, password: 3671

**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/SkT2eCyfOYxwE346>

**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/1FAIpOLSea3wSltdTqWX9V6p\\_kLKbIh5AuFYWRPCGIyarv3LcsYReZA/viewform](https://docs.google.com/forms/d/e/1FAIpOLSea3wSltdTqWX9V6p_kLKbIh5AuFYWRPCGIyarv3LcsYReZA/viewform)

**The Yad Yehuda Clothing Exchange** will be open to all members of the community this Sunday, February 28, 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/1fhBnGaalIgwaeUT4rDFUwdVKGz1\\_U9CeOYD-f\\_A10iY/edit](https://docs.google.com/spreadsheets/d/1fhBnGaalIgwaeUT4rDFUwdVKGz1_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\\_n6jNGqUpTpCN6ikCabUutA](https://zoom.us/webinar/register/1715843153121/WN_n6jNGqUpTpCN6ikCabUutA)

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

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

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

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

The Week Ahead	Sunday February 28	Monday March 1	Tuesday March 2	Wednesday March 3	Thursday March 4	Friday March 5
Limited Minyanim will take place at YISE next week, <b>advance registration and confirmation required</b> . You are encouraged to Daven at home at the same time as a Minyan at YISE. Shacharis: Sunday 6:30 AM/7:30 AM/8:45 AM; Monday through Friday 6:15 AM/7:00 AM/8:45 AM. Mincha/Maariv: Sunday - Thursday: 5:55 PM.						
<b>Halachic Times:</b> Latest Alos Hashachar 5:22 AM, Earliest Talis and Tefilin: 5:50 AM, Latest Netz: 6:42 AM, Latest Krias Shema: 9:26 AM, Earliest Mincha: 12:51 PM, Earliest Shkia: 6:00 PM, Latest Tzeis Hacoachavim: 6:46 PM						

## Next Shabbos

March 5 - 6, 2021 - 22 Adar 5781

Parshas Ki Sisa/Parah

Light Candles: 5:47

Havdalah: 6:46

Next Shabbos Shorts Deadline: Wednesday, March 3 at 12:00 Noon

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

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

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

Office Hours:

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

Rabbi Dovid Rosenbaum

Yale Ginsburg - President

Simi Franco - Office Manager

# A Quick Thought on the Parsha from Rabbi Rosenbaum

## Tetzaveh/Shushan Purim 5781:

### The Real Lesson of Purim

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

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

Do you ever wonder why we read the Megillah twice on Purim? When you think about it, it's a very rare thing. Generally speaking, when there are special mitzvos for a given day of the calendar we do that mitzvah once. We do lulav and esrog once on each day of Sukkos. We light the Chanukah candles once on each night of Chanukah. All of a sudden, come Purim we need to say the Megillah at night we need to say the Meigllaht during the day. Why? Such an interesting thing. The Gemara in Megilah. daf daled. based on Rashi's explanation says that there is a very simple reason why. The reason why the Rabbis instituted that the Megillah should be read both during the night time and during the day time is because the Jewish people were beseeching G-d for salvation in the terror of the Purim story day and night and to capture that fact that the Jewish people were constantly davening to Hashem, when we tell the story we tell it over, we read it over day and night.

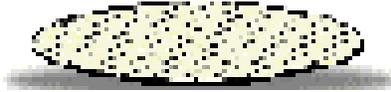
It is a very powerful thing to think about. If I were to ask you what is the message of Purim, the vast majority of us would say the message of Purim is that G-d can help the Jews at any time. Maybe talk a little bit about the hidden hand of G-d a very popular and important theme of Purim, but based on this Gemara we are saying that is not the whole story. The better way to say it would be, the message of Purim is that G-d- is always there, G-d can help the Jews at any time, and we just need to daven. We just need to pray.

This Purim that we are about to celebrate will be unlike any we have ever had before and one of the greatest complications and efforts of this Purim is arranging for Megillah readings and we will all have something. Whether it be that we find ourselves at a reading that is not convenient for us in terms of the time, whether it be that we are going to an outside reading and it's cold, hopefully not, but maybe it will be cold but we are doing it because that is what we feel we need to do within our safety needs but to do the mitzvah. Or we will be sitting at home, maybe borrowing someone's Megillah, reading from a Kosher Megillah along with some recording, who knows what we will be doing. But we will all be stretching ourselves in some way and, by the way, we will be stretching ourselves twice. What a powerful thing to think about as we have these fleeting moments of why are we doing this, this is so much to do, that it is to remind us that when we have these, could be on a personal level or could be on a national level, we need to daven to Hashem and we need to daven to Hashem constantly.

May we all have an inspired prayer and may our prayers always be answered.

Have a wonderful Purim.

# 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**

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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.*

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)



# ***“Ask The Rabbi”***

***Come join our virtual Halacha program!***

***Topic: PESACH***



- ♥ ***How am I supposed to burn chametz when erev Pesach is on Shabbos?***
- ♥ ***When does the chametz actually get sold?***
- ♥ ***How does Seudah Shlishit work?***

**This special Pesach program will be extended to 1.5 hours. The first hour is for Shailos submitted in advance and the last 30 minutes are for Q & A.**

**Send in your questions about Pesach to: [AskTheRabbi@yise.org](mailto:AskTheRabbi@yise.org) by Sunday, March 7.**

**When: Tuesday, March 9, 8:00 PM – 9:30 PM**

**Where: Zoom – Meeting ID: 416-963-9000, Passcode: 492019**

**For more information or to submit questions by phone, contact Miriam Friedman at 301-754-1517 or [mfriedman2@yahoo.com](mailto:mfriedman2@yahoo.com)**



# 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>

Local licensed, child-centered Preschool  
**FOR CHILDREN 2-5 YEARS OLD**



**shomrai**  
P R E S C H O O L



Play-based, supportive learning  
environment that promotes exploration  
and builds foundational skills

**Warm, dedicated and experienced teachers**

**Customizable extended care  
options from 7:30 AM- 6:00 PM**

**FOR MORE INFORMATION**



Visit our website  
[preschool.yise.org](http://preschool.yise.org)



Or Email  
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# Likutei Divrei Torah

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

Sponsored by Ari and Esther Jacobs  
in memory of Esther's mother Anita Bogopulsky a"h,  
(Yocheved bat Yita) whose yartzeit is 17 Adar

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Shabbat Parashat Tetzave - Parah - Shushan Purim

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

**The Counterpoint of Leadership** – One of the most important Jewish contributions to our understanding of leadership is its early insistence of what, in the eighteenth century, Montesquieu called “the separation of powers”. Neither authority nor power was to be located in a single individual or office. Instead, leadership was divided between different kinds of roles.

One of the key divisions – anticipating by millennia the “separation of church and state” – was between the King, the head of state, on the one hand, and the High Priest, the most senior religious office, on the other. This was revolutionary. The kings of Mesopotamian city states and the Pharaohs of Egypt were considered demigods or chief intermediary with the gods. They officiated at supreme religious festivals. They were regarded as the representatives of heaven on earth.

In Judaism, by stark contrast, monarchy had little or no religious function (other than the recital by the King of the book of the covenant every seven years in the ritual known as hakhel.) Indeed the chief objection to the Hasmonean Kings on the part of the Sages was that they broke this ancient rule, some of them declaring themselves High Priests also. The Talmud records the objection: “Let the crown of kingship be sufficient for you. Leave the crown of priesthood to the sons of Aaron.” The effect of this principle was to secularise power.

No less fundamental was the division of religious leadership itself into two distinct functions: that of the Prophet and the Priest. That is dramatised in this week's parsha, focussing as it does on the role of the Priest to the exclusion of that of the Prophet. Tetzaveh is the first parsha since the beginning of the book of Exodus in which Moses' name is missing. It is supremely the priestly, as opposed to prophetic, parsha.

Priests and Prophets were very different in their roles, despite the fact that some Prophets, most famously Ezekiel, were Priests also. The primary distinctions were:

The role of Priest was dynastic, that of Prophet was charismatic. Priests were the sons of Aaron. They were born into the role. Parenthood had no part in the role of the Prophet. Moses' own children were not Prophets.

The Priest wore robes of office. There was no official uniform for a Prophet.

The priesthood was exclusively male; not so prophecy. The Talmud lists seven women who were Prophets: Sarah, Miriam, Deborah, Hannah, Abigail, Huldah and Esther.

The role of the Priest did not change over time. There was a precise annual timetable of sacrifices that did not vary from year to year. The Prophet by contrast could not know what his mission would be until God revealed in to him. Prophecy was never a matter of routine.

As a result, Prophet and Priest had different senses of time. Time for the Priest was what it was for Plato: the “moving image of eternity,” a matter of

everlasting recurrence and return. The Prophet lived in historical time. His today was not the same as yesterday and tomorrow would be different again. One way of putting this is that the Priest heard the word of God for all. The Prophet heard the word of God for this time.

The Priest was “holy” and therefore set apart from the people. He had to eat his food in a state of purity, and had to avoid contact with the dead. The Prophet by contrast often lived among the people and spoke a language they understood. Prophets could come from any social class.

The key words for the Priest were tavor, tamei, kodesh and chol: “pure”, “impure”, “sacred”, and “secular”. The key words for the Prophets were tzedek, mishpat, chessed and rachamim: “righteousness”, “justice”, “love”, and “compassion”. It is not that the Prophets were concerned with morality while the Priests were not. Some of the key moral imperatives, such as “You shall love your neighbour as yourself,” come from priestly sections of the Torah. It is rather that Priests think in terms of a moral order embedded in the structure of reality, sometimes called a “sacred ontology.” Prophets tended to think not of things or acts in themselves but in terms of relationships between persons or social classes.

The task of the Priest is boundary maintenance. The key priestly verbs are le-havdil and le-horot, to distinguish one thing from another and apply the appropriate rules. Priests gave rulings, Prophets gave warnings. There is nothing personal about the role of a Priest. If one – even a High Priest – was unable to officiate at a given service, another could be substituted. Prophecy was essentially personal. The Sages said that “no two Prophets prophesied in the same style”. Hosea was not Amos. Isaiah was not Jeremiah. Each Prophet had a distinctive voice.

Priests constituted a religious establishment. The Prophets, at least those whose messages have been eternalised in Tanach, were not an establishment but an anti-establishment, critical of the powers-that-be.

The roles of Priest and Prophet varied over time. The Priests always officiated at the sacrificial service of the Temple. But they were also Judges. The Torah says that if a case is too difficult to be dealt with by the local court, you should “Go to the Priests, the Levites, and to the judge who is in office at that time. Inquire of them and they will give you the verdict”. Moses blesses the tribe of Levi saying that “They will teach Your ordinances to Jacob and Your Torah to Israel”, suggesting that they had a teaching role as well.

Malachi, a Prophet of the Second Temple period, says: “For the lips of a Priest ought to preserve knowledge, because he is the messenger of the Lord Almighty and people seek instruction from his mouth”. The Priest was guardian of Israel's sacred social order. Yet it is clear throughout Tanach that the priesthood was liable to corruption. There were times when Priests took bribes, others when they compromised Israel's faith and performed idolatrous practices. Sometimes they became involved in politics. Some held themselves as an elite apart from and disdainful toward the people as a whole.

At such times the Prophet became the voice of God and the conscience of society, reminding the people of their spiritual and moral vocation, calling on them to return and repent, reminding the people of their

duties to God and to their fellow humans and warning of the consequences if they did not heed.

The priesthood became massively politicised and corrupted during the Hellenistic era, especially under the Seleucids in the second century BCE. Hellenised High Priests like Jason and Menelaus introduced idolatrous practises, even at one stage a statue of Zeus, into the Temple. This provoked the internal revolt that led to the events we recall on the festival of Chanukah.

Yet despite the fact that the initiator of the revolt, Mattityahu, was himself a righteous Priest, corruption re-emerged under the Hasmonean Kings. The Qumran sect known to us through the Dead Sea Scrolls was particularly critical of the priesthood in Jerusalem. It is striking that the Sages traced their spiritual ancestry to the Prophets, not the Priests.

The Kohanim were essential to ancient Israel. They gave the religious life its structure and continuity, its rituals and routines, its festivals and celebrations. Their task was to ensure that Israel remained a holy people with God in its midst. But they were an establishment, and like every establishment, at best they were the guardians of the nation's highest values, but at worst they became corrupt, using their position for power and engaging in internal politics for personal advantage. That is the fate of establishments, especially those whose membership is a matter of birth.

That is why the Prophets were essential. They were the world's first social critics, mandated by God to speak truth to power. Still today, for good or otherwise, religious establishments always resemble Israel's priesthood. Who, though, are Israel's prophets at the present time?

The essential lesson of the Torah is that leadership can never be confined to one class or role. It must always be distributed and divided. In ancient Israel, Kings dealt with power, Priests with holiness, and Prophets with the integrity and faithfulness of society as a whole. In Judaism, leadership is less a function than a field of tensions between different roles, each with its own perspective and voice.

Leadership in Judaism is counterpoint, a musical form defined as “the technique of combining two or more melodic lines in such a way that they establish a harmonic relationship while retaining their linear individuality.” It is this internal complexity that gives Jewish leadership its vigour, saving it from entropy, the loss of energy over time.

Leadership must always, I believe, be like this. Every team must be made up of people with different roles, strengths, temperaments and perspectives. They must always be open to criticism and they must always be on the alert against groupthink. The glory of Judaism is its insistence that only in heaven is there one commanding Voice. Down here on earth no individual may ever hold a monopoly of leadership.

Out of the clash of perspectives – King, Priest and Prophet – comes something larger than any individual or role could achieve.

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

“Make a forehead-plate of pure gold, and engrave on it... ‘Holy to God’. Attach a twist of sky-blue wool to it”. This week's portion of Tetzaveh, wherein

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By the Isen family on the occasion of the 27th yahrzeit of Milton Isen, a"h, (Moshe ben Mordechai Yitzhak) and the 14th yahrzeit of Adele Isen, a"h, (Chaya bas Hinda Faiga)

Moses' name is not mentioned even once, exclusively belongs to Aaron, whose name appears more than 30 times. It is a portion devoted to the holy vestments and the consecration of Aaron's priestly descendants. This is the week of the Kohen-Priest but in actuality it is the week of the entire nation of Israel, a nation created to be wholly holy, an entire nation of priests, dedicated to God.

Such is the Divine charge to the Israelite nation immediately prior to the revelation at Sinai "and you shall be unto me a kingdom of Priest-Kohanim and a holy nation"; mark every word of the commentary of S'forno to this verse: "You shall be a kingdom of Priest-Kohanim to understand and to teach to the entire human race the necessity of the calling out in the name of the Lord, so that they might serve Him together... for from Zion shall come forth Torah(to the world)".

The day of the observant Jew begins by expressing the innate "Kohen-dom" of every single member of our nation. Before the Jew does anything else he fills a large vessel with water, his left hand pours the water over the right, and the right hand pours the water over the left, for three cycles. Just as during the priestly ablutions in the Temple so is this act of ritual washing to be performed with Koach Gavra – from ones own vitality. The blessing we make as we wash, "Netilat Yadaim" refers to the lifting or consecrating of the hands. "They shall make me a Temple so that I may dwell in their Midst" – the world must become the Temple and our every action – as priests- must be consecrated to God.

Our "Kohen-Dom" continues with the two Blessings we make in which we thank God for giving us His Torah. Our commentaries explain that the first blessing refers to the Written Law and the second the Oral Law. After the blessings we must read two selections, one from the Written Torah and one from the Talmud. It is fascinating that out of all the verses of the Written Torah our Sages choose the Priestly Benediction – "May God bless you and keep you..." as the blessings which we recite. We begin the day with Priestly actions and Priestly words.

On Friday evening we greet the Sabbath by kindling the candelabrum-Menorah in every Jewish home, by reciting the blessing of sanctification over wine reminiscent of the wine libations at the altar, and bless our children once again with the Priestly blessing. Our special Sabbath Hallah-bread is our form of our Sanctuaries show-bread, and the salt in which we lightly dip the Hallah represents the salt at every sacrifice; this symbolizes the teaching just as salt never spoils, so will our covenant with God last eternally.

On Passover we dress in special white garb (kittel) at the seder, each family brought its own pascal lamb sacrifice in Jerusalem, and we even wash our hands before eating the vegetables dipped in saltwater; all of this is reminiscent of what the Priest did in the Holy Temple. On Yom Kippur we likewise wear the white robes and dramatically repeat each word of the Priestly words of confession and expiation in a dramatic re-experiencing of the words and actions of the High Priest in the Holy Temple.

And if the Priests conducted the sacrificial services in the Temple, every Jew is capable of conducting the services in our Temple. Individuals without any priestly lineage or Levitic Lineage can recite the Amidah for the congregation, cantillate the weekly Biblical portion and call people up to the Torah. Indeed, as our Biblical reading of Tetzaveh describes the High Priest's eight special garments, it emphasizes "the tzitz" – the pure gold forehead-plate, on which is written "Holy to God". A twist of royal, sky-blue wool (tkhelet) was attached to this forehead-plate, evidently expressing our descent

from the royalty of Abraham, Isaac and Jacob, Sara, Rebecca, Rachel and Leah.

Today, the tzitzit – ritual fringes with a string of royal sky-blue wool – may be worn by every Jew, enabling the one who wears it to feel and act with the Majesty of the High Priest of old. There is no more democratic institution in our present day synagogue, where in everyone may be draped in a prayer shawl with ritual fringes, everyone together. Just ask an unJewish visitor to distinguish between the laymen and the Clergy and he will not be able to do so. We are all Kohanim-Priests and must continue to teach first Israel and then the world.

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

**The Leader's Clothing** – Nowadays, all leaders look the same. Their typical garb is a dark business suit, a white or pale blue shirt, and a tie with a dash of color. They dress no differently from any other successful entrepreneur or professional. They wear no distinguishing sign to identify them as leaders, as men in positions of great power and responsibility.

There was a time when this was not so. Kings and queens dressed in royal cloaks and regal gowns, and they wore crowns upon their heads, clearly conveying that they were entitled to wield authority over others. Even lesser officials, mayors of small villages and local judges, dressed distinctively, thus setting themselves apart from their constituencies, aloof from the masses.

At this time of year, just before the joyous holiday of Purim, we become keenly aware of the role of the uniforms of royalty. The book of Esther reaches its happy climax when "Mordecai left the king's presence in royal robes. This new attire mirrored the dramatic change in Mordecai's position. "For Mordecai was now powerful in the royal palace, and his fame was spreading through all the provinces..."

Long before the Purim story and Mordecai's rise to power, there lived another leader whose prescribed garb conveyed his special position. I refer to Parshat Tezaveh. There we read about the special clothing worn in the Tabernacle service by the kohanim, the sons of Aaron. Of special interest are the unique components of Aaron's own uniform. Aaron was the High Priest, the Kohen Gadol, the ancestor and the archetype for all future generations of High Priests. A special set of eight garments was designated for his exclusive use. One of these, in many ways the most important of all, was the Choshen Mishpat, commonly translated as "the breast plate of judgment" or "the breast piece of decision".

This breastplate was prominently suspended above the High Priest's chest. The details of this sacred item include the following instruction: "Aaron shall carry the names of the Children of Israel on the breastplate of judgment over his heart when he enters the Sanctuary for remembrance before the Lord at all times."

Rabbi Levi Yitzchak of Berditchev finds this requirement very strange. He asks, "Why the names of the twelve tribes? Don't we commonly mention only the names of the three Patriarchs when we beseech the Almighty for His remembrance?" Rabbi Levi Yitzchak is aware of the Talmudic passage, which indicates that the names of the three patriarchs were also inscribed upon the breastplate. However, he stresses that Scripture itself only mentions the twelve tribes as having their names engraved upon the gemstones on the breastplate. "Why," he asks, "the emphasis upon the twelve tribes?"

Rabbi Levi Yitzchak's response is: "When one individual is selected from a group for a position of importance we are inclined to conclude that that one individual is chosen, and all the others are rejected. The chosen one is loved, and the rejected are despised. Here too, we might erroneously presume that Aaron was the Almighty's favorite, and the rest

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of Israel somehow inferior to him. Therefore, the names of all the tribes of Israel were engraved upon the breastplate, indicating that all of Israel was equally beloved by the Almighty."

Following Rabbi Levi Yitzchak's exposition, we become aware that, unlike worldly royal attire which proclaims the uniqueness and superiority of the wearer, Aaron's special clothing was designed to convince him and everyone else that he was in no way superior to those whom he represented. Quite the contrary; the fact that all of the Children of Israel are equally favored by the Almighty is the central message of the sacred breastplate.

The era of the Holy Temple is sadly long gone now. There is no longer a High Priest, and although the distant descendants of Aaron still dwell among us and play a role in our rituals, their special clothing is now only a matter of historical interest. Yet, there is a trace of the lesson of the sacred breastplate that has endured.

This trace becomes apparent if one carefully examines the phylacteries, or tefilin, which Jewish men don most mornings of the year. If one gazes carefully at the undersurface of the leather phylacteries he will notice twelve stitches holding the various compartments in place. The halachic authorities inform us that these twelve stitches symbolize the twelve tribes of Israel..

The person who wears tefilin in our day must meticulously avoid considering himself superior to the rest of Israel, even to those who neglect the mitzvah of tefilin, just as Aaron in his day was to avoid such haughtiness.

There is a fundamental lesson here to be learned by all leaders, of small communities as well as of large nations, whether of the Jewish people or of the world at large. The lesson is that a true leader acts as the leader of all of his constituents and not merely as the leader of those who share his beliefs and convictions.

That Mordecai was such a true leader can be supported by a homiletic analysis of the very final verse of the book of Esther. It reads: "For Mordecai... was highly regarded by his many brethren; he sought the good of his people and interceded for the welfare of all his kindred."

Rashi presents an alternative translation to the phrase, "he was highly regarded by his many brethren" so that it reads, "he was highly regarded by most of his brethren"—that is, most but not all of his brethren. A contingent of Mordecai's colleagues objected to Mordecai's involvement in public affairs, which resulted in his diminished involvement in religious matters.

Many are troubled by this interpretation, wondering why the book of Esther would end with a critical remark against the heroic Mordecai. A relatively obscure Hasidic sage, Rabbi Shalom Yosef of Shpikov, creatively brushes aside this difficulty and explains that the entire verse is a salute to Mordecai's great leadership. Yes, Rabbi Shalom Yosef concedes, Mordecai had his opponents. But nevertheless, "he sought the good of his people," even those who disagreed with him. And, "he interceded for the welfare of all his kindred"—even those who were his fiercest critics.

Understanding the final words of the Purim story in this manner allows us to see Mordecai as a heroic leader from start to finish. The Megilah begins with an account of Mordecai's bravery and courage and concern for Esther. It ends with the portrait of a leader who seeks the well-being of all of his people, even of those who are deeply disappointed in him.

Purim is an opportune moment for us all to pray that our contemporary leaders, at every level and of every nation, learn to emulate Mordecai's example.

[Excerpted]

Our *Parashah* opens: "Now you shall command *Bnei Yisrael* that they shall take to you pure, pressed olive oil for illumination, to kindle the lamp continually." R' Michoel Forschlanger z"l (1883-1958; a leading Torah scholar in Baltimore, Maryland) notes that the words "to you" seemingly are superfluous. He explains:

*Hashem* made Moshe Rabbeinu His messenger to give the Torah to *Bnei Yisrael*. However, that was true only regarding the information in the Torah. In contrast, says the *Gemara* (*Nedarim* 38a), *Hashem* gave the ability to plumb the depths of Torah, to analyze it, and to make analogies from one law to another, to Moshe alone. Moshe, out of his love for the Jewish People, chose to share that ability with the whole nation.

R' Forschlanger continues: Our Sages say that the *Menorah* represents the Torah. Thus, the oil placed in the *Menorah* represents the Torah's inner wisdom--the wisdom that *Hashem* originally gave only to Moshe. That is why our verse says about the oil for the *Menorah*, "They shall take to you . . ."

R' Forschlanger adds: We find in a number of places in the *Gemara* that an exceptional scholar is referred to as "Moshe" even though that is not his name. For example, the sage Rav Safra said to the sage Rava (*Sukkah* 39a), "Moshe! You have spoken well." *Kabbalists* explain that every great Torah scholar has a "spark" of Moshe Rabbeinu's soul within him. Thus, in every generation, the way to merit to receive the Torah's inner wisdom that was gifted to us by Moshe is by connecting ourselves to the great scholars of the generation. (*Toras Michoel*)

## Tefilah

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

Rabbeinu Bachya ibn Pekudah z"l (Spain; early 11<sup>th</sup> century) writes: A person is capable of entering some form of Divine service and departing from it while, all along, his mind is elsewhere. A person may pray for forgiveness with his lips, but his thoughts are running wild. About this, a pious person said, "We must ask forgiveness for how we ask forgiveness." Regarding a person who prays with his limbs [*i.e.*, he mouths the words and "shuckles" / sways back and forth], but his heart and mind are turning away, we read (*Yeshayah* 29:13), "With [the nation's] mouth and lips it has honored me, yet it has distanced its heart from Me." Furthermore, it says (*Tehilim* 78:36), "They sought to beguile Him with their mouth, and they deceived Him with their tongue."

R' Bachya continues: If a person would awaken at that moment and take an accounting of his soul, he would say to himself, "How can I act this way toward the Creator? It would not be proper to act this way toward a human being if I needed something from him or if he needed something from me! If I would ask to borrow an object from someone and he would sense that my thoughts are elsewhere while I am talking to him, he certainly would be disgusted and would reject my request. It goes without saying that if I were thinking about something he disapproves of that he would hate me."

How then, R' Bachya concludes, shall I not be ashamed before my Creator when I try to please Him in a way that I know will not please even someone who is weaker than me?

(*Chovot Ha'levavot: Sha'ar Yichud Ha'ma'aseh* ch.5)

Rabbeinu Asher z"l (1250-1327; Germany and Spain; one of the three "pillars" of *Halachah* on whose works the *Shulchan Aruch* is based) writes similarly: "Concentrate during prayer, for it is the service of the heart. If your son would speak to you, but not with his heart, would you not be upset?"

(*Orchot Chaim* No. 36)

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## Thirty Days Before Pesach . . .

**"It is an obligation to tell about the Exodus from Egypt. The more one tells about the Exodus, the more he is praiseworthy."**

*(The Pesach Haggadah)*

R' Shlomo Yazya Duran *z"l* (Algiers; late 16<sup>th</sup> century) asks: Which is it--an obligation or merely something praiseworthy?

He explains: One might have thought that the *Mitzvah* is to tell our children that the Exodus occurred, and then to engage in philosophical speculation about it; for example: How does G-d who is incorporeal cause plagues or miracles to occur in the physical world? In turn, this might lead a person to think that there is no purpose in going into the details of the plagues and miracles, since we cannot understand them anyway. Therefore, we are told: The *Mitzvah* is just telling the story. Therefore, the more one tells, the better!

R' Duran continues: What does it mean to tell "more"? It means that we should relate the miracles within the miracles. We do this when we say in the *Haggadah* that each plague was really four plagues or five plagues. Also, one could do this by relating the *Midrash* that describes how *Bnei Yisrael* became wealthy selling water to the Egyptians during the Plague of Blood. And, one could relate that the Plague of Hail consisted of balls of ice with fire inside. The more one spells out the details of the miracles, and the miracles within the miracles, and the plagues within the plagues, the better. Engaging in philosophical speculation about how any of these things happened is not part of the *Mitzvah*. *(Tiferet Yisrael: Introduction)*

R' Eliezer Ashkenazi *z"l* (1513-1585; rabbi in Egypt, Italy and Poland) also notes that the *Haggadah* seems to contradict itself, saying first that speaking about the Exodus is an "obligation," and then saying that it is "praiseworthy." He answers: The sentence, "The more one tells about the Exodus, the more he is praiseworthy," is not part of the *Haggadah*-narrator's statement. Rather, the narrator says, "It is an obligation to tell about the Exodus from Egypt." How so? By relating to our children, "The more one tells about the Exodus, the more he is praiseworthy."

Why should we tell our children that the more we talk about the Exodus, the more praiseworthy we are? R' Ashkenazi explains: If Pharaoh had let us go of his own volition, it would be demeaning for us to talk about it. Does one proudly say, "I was a slave and my master generously let me go"? But, that is not what happened! *Hashem* took us out of Egypt miraculously, against Pharaoh's will, and that is something we are happy to talk about--the more the better. *(Ma'asei Hashem)*

**"Now you shall command *Bnei Yisrael* that they shall take for you pure, pressed olive oil for illumination, to kindle the lamp continually." (27:20)**

R' Gershon Stern *z"l* (1863-1936; rabbi of Marosludus, Romania) writes: In his commentary to the first verse in the Torah, *Rashi z"l* asks why the Torah begins with the story of Creation rather than with the first *Mitzvah* that was given to the Jewish People. *Rashi* answers that, lest anyone accuse the Jewish People of stealing *Eretz Yisrael*, *Hashem* wants to make clear that He created the world and He can give *Eretz Yisrael* to whomever He wants.

R' Stern continues: R' Shimon Sofer *z"l* (1821-1883; the "*Michtav Sofer*"; rabbi of Krakow, Poland) asks, "Even so, the Torah is meant to teach us how to act!" How is that goal furthered by pointing out that we inhabit *Eretz Yisrael* legitimately?

R' Sofer answers: The Torah (*Shmot* 19:6) calls upon us to be "a kingdom of *Kohanim* and a holy nation." Just as the *Kohanim* and *Levi'im* are meant to inspire, and set an example for, all of the Jewish People, so the Jewish People are meant to inspire, and set an example for, the other nations of the world. In order to do this, however, our behavior must be above reproach. Therefore, it is crucial that the Torah justify our being in *Eretz Yisrael*.

R' Stern adds: Our verse can be interpreted allegorically in light of the above. *Midrash Shir Ha'shirim Rabbah* teaches: In what way are the Jewish People like oil? Just as oil brings light to the world, so the Jewish People bring light to the world. [Until here from the *Midrash*.] However, as our verse states, the oil--and by analogy, we--must be "pure." And, why are we "pressed"--i.e., persecuted and dispersed? "To kindle the lamp continually" --so that we can spread the light of the Torah throughout the world. *(Peninei Yalkut Ha'Gershuni p.112)*

**"The stones shall be according to the names of *Bnei Yisrael*, twelve according to their names . . ." (28:21)**

R' Nosson Yehuda Leib Mintzberg *z"l* (1943-2018; rabbi and *Rosh Yeshiva* in Yerushalayim and Bet Shemesh, Israel) writes: Each of the twelve stones in the *Kohen Gadol's* breastplate had a unique appearance. Presumably, the color of each tribe's stone somehow relates to the unique characteristics of that tribe. Indeed, *Rashi* (to *Bemidbar* 2:2) writes that each tribe's flag matched the appearance of the stone that represented that tribe in the *Choshen*.

Despite their differences, R' Mintzberg continues, the twelve stones combined to form a beautiful ornament. And, if one stone was missing, the *Choshen* was not "kosher."

R' Mintzberg concludes: Our Sages teach that we have a tradition that none of the Twelve Tribes will ever cease to exist. As reflected by their different-colored stones, as well as by Yaakov's individual blessing to each tribe, each tribe brings something unique to our collective service of *Hashem*. Each tribe's different approach is legitimate and necessary, and each complements all of the other approaches. At the same time, what the tribes have in common is greater than what distinguishes them, and, that commonality is crucial to achieving our mission. *(Ben Melech: Bereishit III p.392)*

# 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.

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## CHANNEL 12 POLL (Ha'aretz 2/19/21)

	Current Knesset	11/24	1/6	2/19
Likud	36	27	27	28
Yesh Atid / Telem	17	20	13	18
Joint List (Arab)	15	12	10	9
Blue and White	14	10	5	0
Shas	9	7	8	8
United Torah Judaism	7	7	8	7
Yisrael Beiteinu	7	8	6	8
Yamina	3	23	14	12
Labor	3	0	0	5
Meretz	3	6	5	5
Derech Eretz	2	0	0	0
Religious Zionism	2	0	0	5
Gesher	1	0	0	0
Jewish Home	1	0	0	0
New Hope	0	0	18	15
The Israelis	0	0	6	0

## PURIM GOES POLITICAL IN ELECTION SEASON (JPost 2/24/21)

The Purim story deals with a prickly political situation for the Jews of Persia in the fifth century BCE, but parties are marking the holiday in Israel nowadays, as in the days of old.

The parties running in the March 23 election are marking the holiday in different ways over the weekend.

Gideon Sa'ar's New Hope Party will be hosting a reading of the Book of Esther in Herzliya for women with the party's female candidates, MK Yifat Shasha-Biton and former MKs Sharren Haskel, Michal Shir and Hila Vazan. The event will be broadcasted on Zoom and Facebook.

"The event is a symbolic act that is making a statement in favor of feminism in religion," a New Hope spokeswoman said. "We are telling liberal religious voters that we are the party for them."

The event was advertised in religious Zionist magazines distributed at synagogues last Shabbat. Sa'ar will continue the Purim theme this coming Shabbat with an ad featuring him upside down and calling for a Purim-style upheaval.

Asked if New Hope was trying to make a statement about Prime Minister Benjamin Netanyahu being Haman, the spokeswoman said: "No one is Haman, God forbid, but the women of our party are all Esther."

Labor leader Merav Michaeli compared herself to Esther in a speech to the Knesset.

"We stood before a Persian enemy before," she said. "It was a woman who saved us."

Yesh Atid released a video showing its MKs volunteering at a charity called Click that helps the elderly, helping them pack mishloah manot (traditional Purim gifts) packages for Purim.

Meretz released a new campaign ad accusing other parties of dressing up for Purim. "Lapid is Gantz, Gantz is Labor, Sa'ar is Bibi, who is Bennett, who is Smotrich, who is Ben-Gvir," the ad states. "We are not in that game. No matter how much you take off our masks, we are still Meretz."

## SHAKED: THIS TIME WE WILL TAKE SEATS FROM THE LIKUD (Arutz-7 2/25/21)

The Jewish Home Party on Wednesday evening held a Zoom meeting led by party chairwoman Hagit Moshe with the leaders of the Yamina party, MK

Naftali Bennett and MK Ayelet Shaked.

Moshe opened the meeting and said, "We are all gathering together, all the members of the Central Committee. It is important for me that we look ahead. We want a Jewish Home and we will do everything to have a strong Jewish Home."

Shaked explained, "We have three and a half weeks to succeed in the election. Every election is challenging. These elections are a bit different. We have the opportunity to be an influential party and determine what the next government will look like. We must not reach a fifth election and we must ensure that a stable and functioning government is formed. We must bring all of religious Zionism to support us."

"I do not intend to get into questions about [Bezael] Smotrich and what happened. We invest a lot when it comes to religious Zionism and the split should not have happened. We should have and wanted to continue with Bezael and the Jewish Home but Bezael did not want that and that is the reality. We must not look back and not be confused - we are religious Zionism."

"We are trying to bring in as many Likud members as possible. We think that this time Netanyahu will not take votes from us but rather we will take votes from him. There are two Likud seats that want to move to Yamina and we are doing everything we can to get them to move to us," Shaked concluded.

Bennett spoke about the importance of the alliance between Jewish Home and Yamina. "The historical representation of the National Religious Party-Jewish Home is of great importance. We already thought everything was closed and that you are running with Smotrich. We got involved in the situation and did everything to make sure the historical NRP will continue. Hagit will be a minister in the government we will form. Yamina is the home of religious Zionism and the home of the people of Israel. Yamina is also a mosaic of all the people of Israel."

"I see us first and foremost caring for the people of Israel, ensuring people have bread but also looking out for the preservation of the people of Israel

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and the Torah," he added.

Asked about a possible coalition with Lapid, Meretz and Labor, Bennett replied, "Netanyahu is the one who went with Mansour Abbas. Netanyahu is the one who went with Barak, Netanyahu is the one who went with Nissenkorn. Netanyahu is the one who threw away religious Zionism. We will form a national government. We will not go with any party that Netanyahu would not go with. We do not rule out Zionist parties that will take part in our government."

#### **LIMITING CITIZENS' ENTRY TO ISRAEL BEFORE ELECTION MAY BE ILLEGAL, ATTORNEY GENERAL SAYS (Ha'aretz 2/24/21)**

Attorney General Avichai Mendelblit told cabinet ministers their plan to limit entry of Israelis returning from abroad to only 200 faces legal difficulties, Justice Ministry officials told Haaretz.

Mendelblit's argument is that Israelis who aren't able to return to Israel under these restrictions before the end of March won't be able to vote in Israel's upcoming election.

Mendelblit and his deputy, Raz Nizri, explained to ministers that in the case that a new nationwide lockdown is announced, a measure to limit entry to the country may be constitutional, but this is not the case.

The government announced Monday that the number of Israelis allowed to arrive at Ben-Gurion International Airport will be slashed from 2,000 a day to 200 starting next week, citing authorities' difficulty in enforcing coronavirus quarantines for those returning.

The decision by Prime Minister Benjamin Netanyahu, Health Minister Yuli Edelstein and Transportation Minister Miri Regev will have arrivals limited to urgent humanitarian cases until a solution is found. The government called on Israelis planning to depart the country in the coming days to "to consider the necessity of departure in light of the expect restrictions on their return."

Israel closed its borders on January 25, giving just 24 hour's notice of its decision. While the initiative – meant to halt the import of new coronavirus variants, potentially threatening Israel's hugely successful vaccination campaign – was supposed to be in effect for less than a week, the closure has since been extended twice. The next potential reopening date is March 6.

While a few rescue flights have been able to land, those on board needed special permission to return, given by a governmental "exceptions committee." Until this week, all travelers were being forced to quarantine in designated hotels for 10 days.

#### **PM NETANYAHU SPEAKS WITH EQUATORIAL GUINEA PRESIDENT TEODORO MBASOGO (MFA, 2/19/21)**

Prime Minister Benjamin Netanyahu, today (Friday, 19 February 2021), spoke by telephone with Equatorial Guinea President Teodoro Mbasogo, who informed him that he would transfer Equatorial Guinea's embassy to Jerusalem.

Prime Minister Netanyahu has welcomed the trend in which countries are transferring their embassies to Jerusalem.

Prime Minister Netanyahu noted that Israel is continuing to deepen its cooperation with African countries and said that Israel is returning to Africa and Africa is returning to Israel in a big way. Equatorial Guinea President Mbasogo responded that all of Africa is welcoming Israel with open arms.

#### **NETANYAHU: WE AIM TO OPEN THE ECONOMY COMPLETELY IN APRIL (Arutz-7 2/24/21)**

Tonight, Wednesday, Prime Minister Benjamin Netanyahu issued a special statement from Sheba Hospital in Tel Hashomer ahead of Purim, in which he also listed the five stages until the full opening of the economy after the closure.

According to Kan, the five stages of the outline are:

1. Green Passport, stage 1
2. Opening education in a graded manner
3. Green Passport, stage 2 in the second week of March

4. Vaccinating the entire population above age 16 at the end of March

5. Complete opening in April."

"Last Purim there was a dangerous outbreak that infected the masses. We had to close the country. It must not be repeated this Purim, we are all commanded to keep the rules," Netanyahu said.

Referring to the issue of vaccines, he said, "Do not believe Fake News, go get vaccinated. The virus is the foreign and unnatural body that attacks the body. The vaccines are the defense. There are more than a million adult Israelis who have not been vaccinated once. All over the world citizens are waiting for vaccines, in the state of Israel the vaccines are waiting for the citizens. The vaccines save and prolong life."

Netanyahu said, "We aim to reach 6,200,000 vaccinated - we are 1,200,000 people away. We must close the gap in order to open the country back up."

#### **GIVING VACCINES TO ALLIES BUYS GOODWILL, NETANYAHU SAYS (YNet 2/24/21)**

Prime Minister Benjamin Netanyahu on Wednesday acknowledged sharing coronavirus vaccines with a number of friendly countries that have given favors to Israel in the past.

Speaking to reporters, Netanyahu said that Israel has "more than enough" vaccines for its own population, and that he had personally decided to share what he called a symbolic number of doses to reward allies.

"It was done in return for things we already received, through many contacts in various areas that I will not detail here," Netanyahu said. "I think it absolutely buys goodwill."

Netanyahu did not elaborate. But Israeli public broadcaster Kan said a total of roughly 100,000 Moderna vaccines are being shipped to some 15 allies. They include countries that have recognized Jerusalem as Israel's capital, including Guatemala and Honduras, as well as a number of countries in Africa that have strong or budding ties with Israel.

Netanyahu's comments came at a time when Israel faces international criticism for not doing more to share its vast stockpile of vaccines with the Palestinians.

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

Israel has shared 2,000 doses of vaccines with the Palestinian Authority to inoculate West Bank medical workers. Otherwise, the Palestinians have struggled to procure their own vaccines.

This has drawn attention to the global disparity in obtaining vaccines between rich and poor nations.

UN officials and human rights groups have said that Israel is an occupying power and is responsible for providing vaccines to the Palestinians. Israel stresses it has no such responsibility to cover up for the Palestinian Authority's failings.

#### **MAYO MAY BE THE SECRET SOLUTION FOR SAVING TURTLES IN ISRAEL'S OIL SPILL (Israel Hayom 2/24/21)**

Employees at the National Sea Turtle Rescue Center have discovered that mayonnaise is incredibly effective in cleaning out the digestive tracks of sea turtles that were affected by the devastating oil spill that occurred last week.

The spill, which the Nature and Parks Authority called one of the country's worst ecological disasters on record, coated most of Israel's 120 miles of Mediterranean coastline with sticky tar. It caused extensive damage to wildlife, including sea turtles.

Guy Ivgy, a medical assistant at the rescue center said that 11 turtles were being treated on site. "When the turtles arrived all their trachea from inside and outside was full of tar. We continue to feed them substances like mayonnaise, which practically clean the system and break down the tar."

The recovery process is expected to take a week or two, after which the turtles will be released back into the wild.

Thousands of volunteers have mobilized to remove tar from Israel's beaches, a task that is expected to take months.

Israel's Environmental Protection Ministry said it was investigating the cause of the spill.

## **DECADES ON, ISRAEL TO COMPENSATE YEMENITE FAMILIES WHOSE CHILDREN VANISHED (YNet 2/23/21)**

The government on Monday approved reparations for predominantly Yemenite families whose children vanished without trace from Israeli immigrant facilities in the early years of the state.

As many as 1,050 babies, primarily from immigrant families from Yemen, went missing, often after they were taken to health clinics or hospitals for alleged medical care.

Families were told their babies had died but no graves were ever presented and no proof of their death was provided.

Some families insist that their babies were abducted and testimonies that emerged over the years indicated that at least some of the children were put up for adoption in Israel or with Jewish families in the United States.

Three committees of inquiry have looked into the matter over the years but none delivered conclusive findings. All three were heavily criticized for accepting claims that the children had died without further questioning. It was later discovered that many documents were either destroyed or had never made their way to court.

A 2001 report by the Kedmi Commission that was sanctioned in 1995 by then-prime minister Yitzhak Rabin did make some progress.

It found that "69 children out of 800 are surely not deceased, and their fate is unknown. These babies were given by their parents to hospitals or children's facilities and never returned. Some were taken by officials to receive medical treatment or be hospitalized and never returned."

The report closed with the words: "This committee is sorry for the families' loss."

This statement was perceived by many as a confession by the state after officials have denied any wrongdoings for decades.

Yemenite immigrant families at a government-run facility in the 1950s

The government issued an official statement on Monday expressing regret for the events that "transpired during the early years of the state and recognizing the suffering of families whose children were part of this painful saga."

Prime Minister Benjamin Netanyahu instructed Education Minister Yoav Galant to include the story of the abducted children into school curricula.

"This is one of the most painful chapters in the history of the country," Netanyahu said adding that all Israeli students must know the story.

"Financial compensation cannot ease the unbearable pain these families have been suffering but we must help them find some solace," he said.

Finance Minister Israel Katz said that by voting to pay reparations, the Israeli government acknowledges that children were taken from their families, some of which are still fighting through the courts to find answers.

"We will help them find justice and will begin to heal this historic wound," Katz said.

The families of the missing children will be able to apply for reparations between June and November 2021.

Minister Tzachi Hanegbi, who was tasked with locating and unveiling documents pertaining to the events of the time, said after the decision that this was a step towards solving a problem that was mostly ignored for decades.

"Many families had mistrusted the governments over the years and had not joined the various committees that looked into the matter. We will now open the records of the committees to the public," Hanegbi said.

Some families whose children disappeared were critical of the government's decision.

"I was insulted by the decision to give us money, they just want to bury the whole thing," said Shoshana Yosef, whose brother Rafael disappeared after he was hospitalized.

"We want answers. We want to know what happened to him. Where he has been? The money is not worth my mother's sorrow all these long years," she

said.

Another family member said she preferred the truth over money.

"This is not an apology," Sara Damti said.

"It is a disgrace that governments still fail to understand the rage and pain that these families have felt for generations."

## **2 ROMAN-ERA SARCOPHAGI EXCAVATED DURING WORK ON WILDLIFE CLINIC AT RAMAT GAN SAFARI (Israel Hayom 2/19/21)**

Two ancient sarcophagi have been discovered during construction at the Ramat Gan Safari, the Israel Antiquities Authority announced Thursday.

Construction workers were building a new wildlife medical center on-site when they came across the ancient coffins that archeologists said are 1,800 years old.

The ornate nature of the sarcophagi suggests that they were most likely made for people of high social standing, IAA researchers Alon Klein and Uzi Rothstein explained.

The coffins date back to the Roman period, 200-300 CE, and bear identical decoration of garlands and discs, suggesting they might have belonged to a husband and wife.

Flower garlands were often used as sarcophagi decorations in both the Hellenistic and Roman periods. Ancient Romans used disc ornaments to decorate coffins to protect and accompany the soul on its journey to the afterlife.

The original burial site of the sarcophagi is unknown, but archeologists estimate that it was in the vicinity of the safari, in the region of Messubim – modern-day Bnei Brak.

The coffins are currently being kept at the Israel National Treasures Department of the Israel Antiquities Authority.

## **IRANIAN, ISRAELI CHESS PLAYERS COMPETE IN INTERNATIONAL EVENT (JPost 2/25/21)**

For the first time, Iranian chess players joined over 400 chess players from over 40 countries in an Israeli initiative on Monday.

Chess players from around the world, including Indonesia, Iraq, Algeria, Tunisia, Morocco, Sudan, Yemen, took part in the Chess4Solidarity competition hosted by the Abu Gosh council, the Chess4All organization, the city of Sarcelles, France and the Beit Esther association.

The solidarity event was part of the sister cities agreement between Abu Gosh and Sarcelles which both place great importance on fostering coexistence, tolerance and solidarity, according to a press release.

Culture and Sports Minister Chili Tropper, Lior Ben Dor, head of the Morocco and Maghreb Department at the Foreign Ministry, Abu Gosh Mayor Salim Jaber, Sarcelles Mayor Patrick Hadad, French Ambassador to Israel Arik Danon and senior members of the Jewish Students' Organization in France, the Beit Esther association and senior members of the chess community in Israel and France spoke at the event.

The total amount of prizes awarded in the tournament amounted to 1000 euros.

Azerbaijani chess Grandmaster Vugar Rasulov won first place in the tournament, followed by international Grandmaster David Gorodetsky in second place and Aristabek Orzeev from Kazakhstan in third place.

## **WE DO NOT NEED TO ELECT A MESSIAH (David Raab, JPost 2/23/21)**

Electoral reform should not be an election issue this year. It should be the electoral issue, once and for all. Our governmental system is broken. Its failure presents a strategic challenge to Israel second only to the existential threat of Iran. Simply put, we do not have a government that serves us, the people. The current rules of the game no longer work.

We see failure and under-performance in one area after another. Take just a few examples. The COVID pandemic aside, our healthcare infrastructure is totally inadequate and under-resourced. We lack hospital beds and, unless one is prepared to pay privately, one can wait weeks, if not months, to see a specialist or have many tests done. Our education system is deteriorating,

too. Among other issues, our international scores are declining, and we do not attract the best teachers because the pay is so low. Plus, why in our supposedly Start-Up Nation, do we still have such massive bureaucracy in seeking out government services? I'm sure that every reader can create their own list of how their government is not serving them.

Israel did not even have a budget last year. And now, four national elections in two years? Government seems disconnected, answerable to no one, certainly not to the average citizen. What kind of normative country runs itself thus way? Is our government one of which we can be proud?

We, the people of Israel, deserve better government. For God's sake, we deserve a government, let alone a better one.

The problem is not just Prime Minister Benjamin Netanyahu and his woes. It is the system that is broken. Its failure has shown itself repeatedly in our history.

Already in the 1950s, David Ben-Gurion asserted that "the national proportional electoral system makes a fraud of democracy and causes excessive division... in a nation that, more than any other, needs maximal unity." Our current electoral system promotes the appearance of one politician after another to create a new party that will bring the redemption. Each leader asserts, "Only I can get this done." These folks, even if they get into Knesset, fizzle and fade shortly thereafter, not achieving what they promised.

THE PROBLEM is that our electoral system supports and encourages this kind of behavior. Elected officials have no personal loyalty to the voters. Their accountability is only to party apparatchiks. The current system is divisive, as it prompts each sector to vote for only its group, thus creating a zero-sum game environment. The multiplicity of parties enables each tiny party to extort money or even evade the law for their fealty to a coalition. And it enables parties to sliver themselves even further after they are in Knesset, like the fission of microscopic amoebae.

In our system, the citizen has no one to call; to protest the shuttering of business, to protest a stubborn bureaucrat, to protest tax increases, to protest lockdowns, etc. There is not even a phone number, let alone someone on the other side who cares and is prepared to act. Street demonstrations get a lot of press but are meaningless and ineffective. Because at the end of the day, who cares? There is no way to throw out a "bad" Knesset member.

We need to institute 60 single-member electoral districts. Sixty members of Knesset would continue to be elected as today, by party list. But the 60 others would be voted in by name with a separate ballot. This latter method is key. While they will be affiliated with parties, the representatives will be elected only if they work hard to get every possible vote in their district – which they can accomplish only by working together with people of other parties and sectors as well. They will know who their voters are, personally. And once elected, a representative knows that s/he must be responsive to district voters or s/he will not be elected again.

This approach will also bring stability to government. For example, what district representative who won by a narrow margin will want new elections again in six months? It will reduce the number of parties, as fringe parties would not be able to capture district seats, nor would ephemeral, splinter parties. Single-member districts also tend (though there are exceptions) to drive politics to moderation, rather than to the extreme.

There are many other nuances and benefits of such a system that space here does not permit further detail. But Israel is perhaps the only Western-style democracy that does not have electoral districts. While we are a smart country that always thinks it knows better, in the matter of electoral districts, we do not.

We do not need to elect a messiah. We merely need to vote now only for a party that will commit to install a better electoral system.

#### **OUR WOMAN IN DAMASCUS** (Nahum Barnea, YNet 2/22/21)

Of all mendacious phrases in the world of diplomacy, none is more opaque than "humanitarian gesture."

Governments who are neither interested in gestures nor humanitarianism take such symbolic steps from time to time to suit their own interests.

This façade is easy to execute and market and creates a nice public relations boost.

The crueller the regime, the more open it is to humanitarian gestures. Kill millions, but let a few hundred flee - an equation the Jewish people have bled for throughout their history.

Calling the recent prisoner swap with Syria for the return of an Israeli woman a "humanitarian gesture" is an overstatement if ever there was one.

Russia made a "humanitarian gesture" to Israel, which in turn made a "human gesture" to Russia, which then made a "humanitarian gesture" to Syria.

For a moment it seemed that Mother Teresa herself had risen from the grave to become the ruler of Israel, Syria and Russia.

But the reality - based on what we are actually allowed to know of the deal - seems to be far different.

An Israeli citizen crossed the border of her own volition with the aim of residing in Syria.

The Israeli government should have responded to this with a short statement among the lines of: "The young lady's wishes will be respected. Syria is an enemy state. If she changes her mind and decides to return to Israel, she will be arrested in accordance with the law."

This is the way Western European nations acted when their citizens travel to the Middle East to join Islamic State. None of them negotiate with the terrorist group to get them back. And if they do return, they are greeted by the police.

But Prime Minister Benjamin Netanyahu is a master of reading the hearts and minds of his subjects.

Within a short time, and with the help of some skillful public relations, a young person who wanted to leave Israel for Syria somehow became our woman in Damascus.

Netanyahu - ever with one eye on his public image - did not go to all this effort to retrieve her for humanitarian reasons. After all, we have an election in a few weeks.

So, the government convened a "secret" hearing, ministers signed off on a "secret" agreement and National Security Advisor Meir Ben-Shabbat even flew to Moscow on a special flight to bring her back.

Israel was on a mission to retrieve a woman who had not asked to return.

Throughout the entire saga, the lies did not stop. When the two Druze security prisoners from the Golan refused to be deported to Syria, two "shepherders who accidentally crossed the border fence" were packed off instead. But the IDF always says there are no "innocent" shepherders on the Israel-Lebanon border, only Hezbollah intelligence agents masquerading as such.

And then there was the finder's fee demanded by Russian President Vladimir Putin. None of the parties could let themselves make this look like the mob deal that it was, so instead of a direct vaccine shipment to Syria, Israel gave money to Moscow to "cover expenses."

I would wager that Ben-Shabbat didn't even ask for a receipt.

This issue touches on the very core of our shared existence here: To what extent are Israel's citizens responsible for their own actions and when (if at all) does the government intervene?

Elhanan Tannenbaum flies to Dubai in hopes of scoring a lucrative drug deal, gets kidnapped by Hezbollah and then-prime minister Ariel Sharon has to get him back in return for the release of hundreds of security prisoners – many of them terrorists with blood on their hands.

Naama Issachar gets arrested in a Moscow airport with marijuana and receives a harsh sentence either out of Russian cruelty or norms. Commuting her prison sentence required intensive and delicate handling by Israel's diplomats in Russia - while at almost the same time Israel transferred a piece of Jerusalem real estate to the Russian Imperial Orthodox Palestine Society. "All Jews are responsible for one another," say the politicians, but given the pandemic we have endured over the past year, it is hard to believe anyone is still acting solely out of the goodness of their hearts.



The Greater Washington Community Kollel

# SHABBOS DELIGHTS

## TORAH MINUTE

IN MEMORY OF RABBI KALMAN WINTER ZT"l

### *The Message of the Me'il*

Presented by Rabbi Moshe Sadwin, Kollel Adjunct

**"You shall make the *Me'il* of the *Ephod* entirely out of *Ticheles* wool" (28:31)**

One of the eight special garments that the *Kohen Gadol*, the high priest, would wear was the *Me'il*, a full-length robe that went from his neck down to the floor. The Talmud (*Zevachim* 88b) teaches us that each of the *Kohen Gadol's* vestments would provide atonement for various sins that may have been committed by the Jewish people. The *Me'il* would atone for the sin of *Lashon Hara*, evil speech.

The Chofetz Chaim explains that various attributes of the *Me'il* remind a person to avoid *Lashon Hara*. For instance, the color of the *Me'il* was *Ticheles*, a blue color which the sages (*Sotah* 17a) teach is symbolic of the heavens. The heavens are reminiscent of Hashem's Throne of Glory, which would remind a person that the words one utters are heard all the way up in the heavens and are not to be taken lightly.

The *Me'il* also had a double fold on its edges. This symbolizes that a person should doubly seal one's mouth and ears from speaking or listening to evil speech.

Yet another example are the series of alternating golden bells and cloth pomegranates that lined the bottom of the *Me'il*. The bells would chime as the *Kohen Gadol* walked while the pomegranates would not make any sound. This conveys the message that one should know when to speak and also when to be silent. One should use one's mouth liberally when uttering words of Torah and engaging in Mitzvos, but one should remain silent from speaking *Lashon Hara*.

Blessed is the person who can properly control the words that leave their mouth!

**Wishing you a Good Shabbos!**

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## TABLE TALK

### Point to Ponder

**This is what you shall do for them... take a bull... (29, 1)**

Rav Anani bar Satheson said, "Why is the Parsha of the priestly garments juxtaposed with the offerings? To teach that just as offerings atone, so too the priestly garments bring atonement. (Eiruchin 16a)

If not for the atonement brought from the priestly garments, B'nei Yisrael would be destroyed. (Yoma 72a)

Because due to the priestly garments, the offerings are able to be brought. (Rashi on that Gemara)

Are the priestly garments enough to atone, or only via the offerings they enable to be brought?

### Parsha Riddle

**What were the names of the seven maids of Esther?**

Please see next week's issue for the answer.

Last week's riddle:

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

**Answer: Both months affect our happiness. In Adar we increase our happiness and in Av we diminish it.**

## HATORAH V'HAMITZVAH

### HALACHA INSIGHTS FROM THE PARSHA

*Parashas Tetzaveh* (28:30) contains the instruction to place the mysterious "Urim" and "Tumim" into the Breastplate of Judgment. The Torah does not provide any explanation of what the Urim and Tumim are, and a variety of interpretations are advanced by the commentaries. Ibn Ezra, in an explanation almost as mysterious as the Biblical text itself, seems to understand that the Urim and Tumim had some connection to astrology and / or astronomy, and some have understood him to mean that they were scientific instruments, like the medieval astrolabe (*Meor Einayim, Imrei Binah* ch. 46).

The Rashba explicitly mentions the interpretation of the Urim and Tumim as the astrolabe – in the context of his fiery denunciations of a radical exegetical school that (allegedly) interpreted much of the Bible allegorically (*Shut. Ha-Rashba* 1:416-417). It is most ironic, then, that the Rashba is also the author of the most famous and halachically important discussion of the astrolabe, addressing the permissibility of its use on Shabbos, in which he rules leniently!

It is merely like one of the books of (scientific) wisdom – what difference is there between that which is written and marked on copper tablets with an iron pen, and that which is written in a book. (*ibid.* 4:102)

Although astrolabes are now obsolete, the Rashba's underlying assumption, that reading books of science is permitted on Shabbos, is more relevant today, with the incredible proliferation of books and other literature in our time, than it ever was. The *Shulchan Aruch* (OC 307:17) actually cites two opinions on the matter: he initially rules that it is prohibited to study anything other than Torah on Shabbos, and even works of wisdom are prohibited, but subsequently adds that "some allow" this, as well as the use of the astrolabe. The *Mishneh Berurah* (#65) states that the custom is to be lenient, but that the *Eliyahu Rabbah* writes that one who fears Heaven should be stringent and follow the first view.

Some contemporary authorities define "wisdom" quite narrowly, excluding history and fiction from the category, and thus prohibit reading such literature according to all opinions (*The Shabbos Home*, Vol. 1 pp. 57-64; *Orchos Shabbos* Vol. 2 p. 391), although others forbid only secular material "that has no value" and permit that which "has value" (*Peninei Halachah Shabbat* 22:12).

PRESENTED BY

RABBI YITZHAK GROSSMAN, ROSH CHABURAH

## KIDS KORNER

### Who Am I?

#### #1 WHO AM I?

1. I'm named for the High Priest's garment
2. I'm for the money matters.
3. The lips of the Kohen explain me.
4. I also have "enlighteners."

#### #2 WHO AM I?

1. Wrapped.
2. On top.
3. One of four and one of eight.
4. I was not black.

#### Last Week's Answers

**#1 Aron (Ark)** (Three in one, Covered, Surrounded, I am not the Kohen Gadol)

**#2 Menorah** (One to seven, Bright idea, Burn, Fiery creation.)

Congratulations to  
Noach Klatzkow  
on winning a  
Claw Machine Arcade  
Game



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