

Young Israel Shomrai Emunah - Shabbos Shorts ^{ת"סב}

February 5 - 6, 2021 - 24 Shevat 5781 - Parshas Yisro/Mevorchim Hachodesh

Light Candles by 5:16 - Havdalah 6:17

The Shabbos Shorts is sponsored this week by Tziviva Bramson in loving memory of her father, Max Lewko, Mordechai Ben Shlomo, A"H, and by Susan & Bob Levi in loving memory of Bob's father, Fred Levi, Baruch ben Meir HaLevi, Z"L, to commemorate his first Yahrzeit.

Mazal Tov

- **Tenise & Joel Becker** on the birth of a granddaughter, Esther Chana, to their children Favia & Rabbi Yiri Becker of Cleveland and to all the siblings, aunts, uncles, and cousins.
- **Janet Deneroff** on the birth of a granddaughter, Tova Miriam, born to her children Naomi & Yosef Adler. Mazal Tov also to siblings Sarah and Seth Deneroff and cousins Eitan and Julie.
- **Bari & Hillel Goldschein** on the birth of their daughter, Esther Malka. Mazal Tov to the proud grandparents, Aitana & Perry Perlmutter, and Ilana & Dovid Goldschein.
- **Serena & Ben Kalish** on the birth of a baby boy. Mazal Tov to grandparents Paul & Joyce Kalish and Donna & Dr. Leon Schwechter.
- **Adina & David Warshawsky** on the birth of a son, and to big siblings Shira and Ashi on their new brother. The Bris will take place on Shabbos.

Condolences

- **Shoshana Rudack** on the passing of her mother, Leanne Lewis. The funeral took place on Sunday in Ohio.

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

Friday Night:

- Light Candles by 5:16
 - Mincha: 5:25, 5:20 (Sephardi)
- If you Daven Kabbalos Shabbos prior to Shkia (5:34 PM), it is preferable to Daven Mincha prior to Plag (4:29 PM).*

Shabbos Day:

- One may say the entire text of the blessing of Birkas Hachodesh even when alone. Rosh Chodesh Adar is on Friday & Shabbos. The Molad will be Friday morning, 19 minutes and 4 Chalakim after 6, Jerusalem time.*
- Shacharis: 7:00, 9:00, 9:30, 8:30 (Sephardi)
 - Mincha: 2:30, 4:30, 4:45 (Sephardi)
 - Shabbos ends/Maariv: 6:17

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
 - **Registration for Parshas Zachor, Taanis Esther Davening and Purim Davening and Megillah Readings** - Register online at www.yise.org/survey
 - 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 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 updated times, go to: <https://wp.yise.org/remote-learning-schedule/>

- **Rabbi Rosenbaum** - Daily - one chapter of Tehillim followed by a 15-minute Shiur on the Parsha. Sunday through Friday 8:30 AM - **Zoom A.**
 - **Rabbi Rosenbaum** - Daily - one chapter of Tehillim, followed by a 15-minute Halacha Shiur. Sunday through Thursday, 7:30 PM - **Zoom A.** No Shiur on Monday, February 8.
 - **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 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
 - **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 ygarwarz
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 6, 7:30 PM. Parsha, pizza, prizes and more - but this year virtual! Register by 10:00 AM, Friday, February 5, at www.yise.org/dorldor This week's Dor L'Dor is generously sponsored by Carol & TuVia Lazar in honor of all of the wonderful volunteers who make this program happen. If you have any questions or would like to sponsor, please contact Michael Shimoff at mshimoff@yise.org See flyer for details.

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

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 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 5th through August 13th. For more information or to register online, visit our website at <https://Campshomrai.org> See flyer for details.

YISE Programs and Listings

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

Virtual Paint Night with Talya Weinberg. Thursday, February 11, 8:00 PM. \$20 per person. RSVP and pay at www.yise.org/paint RSVP by Friday, February 5. For more information, contact Elise Saks at esaks@yise.org

Ask The Rabbi! Come join our virtual, interactive monthly program featuring Halachos of Shabbos and holidays! This month's topic: Purim. How does COVID-19 impact Purim Mitzvos? What should we do about Shalach Manos? When do we eat our Seudah since Purim is on a Friday? Tuesday, February 16, 8:00 PM - 9:00 PM on **Zoom A**. The first 45 minutes are for Shailos submitted in advance and the last 15 minutes are for Q & A. Send in your questions related to Borer to: AskTheRabbi@yise.org by Sunday, February 14. For more information or to submit questions by phone, contact Miriam Friedman, 301-754-1517 or mfriedman2@yahoo.com To sponsor the Shiur, contact office@yise.org

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

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

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 Chumash 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 office@yise.org to sponsor. Thank you for your support.

Thank you to this past week's Shiurim sponsors:

Rabbi Rosenbaum's Tehillim/Parsha and Halacha Shiur

- Judy & David Marwick in memory of David's grandmother, Reba Sklaroff, Rivka bat Meir, whose Yahrzeit is 18 Shevat.
- The Price Family to commemorate the 12th Yahrzeit of Rabbi Ephraim Groundland, אפרים יצחק בן משה.
- Judy & Rabbi Roy Rosenbaum in memory of Rabbi Rosenbaum's father, HaRav Tzvi Yosef ben Dovid, Rabbi Irving J. Rosenbaum, whose Yahrzeit took place on the 19th of Shevat.

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 Rosenbaums's Gemara Shiur for Men

- Hannah & Paul Berner in memory of Paul's mother, Faiga bas Pesach, whose Yahrzeit is on 20 Shevat, February 2.

Rabbi Rosenbaum's Nach Shiur

- The Price Family to commemorate the 15th Yahrzeit of Shirley Billauer, שרה בת יעקב הכהן.

Rabbi Rosenbaum's Erev Shabbos Drasha

- Anonymous in honor of Marc Katz and his committee for diligently searching for a new Assistant Rabbi.

YISE Programs and Listings (continued)

Amit Purim Cards - To order, contact the YISE office at 301-593-4465 x403 or office@yise.org

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

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

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

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

Community Programs & Listings

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/1FAIpQLSea3wStndTqWX9V6p_kLKblh5AuFYWRPCGlyarv3LcsYReZA/viewform

The Yad Yehuda Clothing Exchange will be open to all members of the community this Sunday, February 7, 10:00 AM - 12 Noon. We have a lot of coats for all sizes! This is your opportunity to shop, at no cost, for beautiful, modest clothing in our well-equipped showroom. Shoppers must be in good health, not have been in contact with someone who tested positive for Covid, wear masks and maintain social distancing. Please schedule an appointment at https://docs.google.com/spreadsheets/d/1fhBnGaalLgwaEUT4rDFUwVKGz1_U9CeOYD-f_A10iY/edit For questions or to schedule an appointment on another day: ncarmel@yadyehuda.org

From Quarantine to Connection: Strengthening Your Marriage During Challenging Times - Featuring Rabbi Jamie and Ilana Cowland. For men and women. Couples participation encouraged but not required. Tuesday, February 9, 9:00 PM on Zoom. Meeting ID: 836 5065 1470, Passcode: 724763 Sponsored by the Mikvah Emunah Society.

Kemp Mill Toastmasters - Wednesday, February 10, 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 vppr@kempmilltoastmasters.com for more info. Zoom meeting ID: 986 546 841, password: 3671

The Stories We Don't Tell: Pregnancy, Loss, High Risk & Other Experiences of Our Reproductive Lives - with Dr. Chavi Karkowsky and Yoetzet Halacha Bracha Rutner. Presented by KMS on Wednesday, February 17, 8:30 PM on Zoom. Meeting ID: 838 4169 7174, Passcode: 840286.

TGN Program: The Mishkon of Moshe and the Taiva of Noah - Presented by Rabbi Chaim Goldstein. Moshe and Noah are more similar than you may have thought! This Shiur will explore Gemoras and Midrashim which reveal beautiful insights into the parallel purposes and significance of the Taiva and Mishkan, as well as the Mishkan's successor, the Bais HaMikdash. Thursday, February 18, 10:15 AM - 11:15 AM on **Zoom E**. For more information, call 301-732-1773 or email director@goldennetwork.org

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

20th 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>

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

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

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

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 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 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 for more information.

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

The Week Ahead	Sunday February 7	Monday February 8	Tuesday February 9	Wednesday February 10	Thursday February 11	Friday, February 12 Rosh Chodesh
Limited Minyanim will take place at YISE next week, advance registration and confirmation required . 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: 5:30 PM.						
Halachic Times: Latest Alos Hashachar 5:47 AM, Earliest Talis and Tefilin: 6:15 AM, Latest Netz: 7:09 AM, Latest Krias Shema: 9:42 AM, Earliest Mincha: 12:53 PM, Earliest Shkia: 5:36 PM, Latest Tzeis Hacoachavim: 6:25 PM						

Next Shabbos

February 12 - 13, 2021 - 1 Adar 5781

Parshas Mishpatim/Rosh Chodesh/Shekalim

Light Candles: 5:24

Havdalah: 6:25

Next Shabbos Shorts Deadline: Wednesday, February 10 at 12:00 Noon

Submit items for the Shabbos Shorts to: announce@yise.org

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

Eruv line: 301-593-5561 E-Mail: office@yise.org Website: www.yise.org

Office Hours:

Monday 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

Yisro 5781: The Noble, the Farmer and Us

The following is kindly transcribed by a congregant from the video at <https://wp.yise.org/shabbos>

There is a very challenging question posed in the context of this week's parsha, which is one of the Ten Commandments is not to covet that which belongs to another person, לֹא תַחְמֹד. How I can control what my emotions are? Tell me not to act on my emotions - that of course is a different story. How can I be on top of whether or not I am jealous of what someone else has? Many different answers to this question, but I would like to share with you a famous משל from the אבן עזרא. Surely many of you know it, but it's a good thing to review every now and then.

The אבן עזרא says imagine the following situation. You have a noble who has a son of marriageable age and he receives word that the king is exploring marriage options for his daughter, the princess, and the understanding is that whoever will marry the princess will become the prince and ultimately, over time, will become the next king. The noble sits and thinks how wonderful it would be if his son, who is the right age, could marry the princess. Scenario number one.

Scenario number two. In the same kingdom there is a farmer and the farmer has a son of marriageable age and he hears people talking and that the king is looking to marry the princess off to a young fellow. The farmer pauses for a moment and thinks for himself how different his life and the life of his son would become, if indeed his son would marry the princess. Fast forward a month and word floats around that indeed there's been an appropriate suitor found for the princess, and it is not the son of the noble or the son of the farmer.

Asks the אבן עזרא, both individuals were hoping their son would marry the princess. Will their reactions to the news that a third young man was the one to marry the princess be the same? The noble will be crushed. The farmer will shrug his shoulders and say to himself, wow it would have been nice. What is the difference? The difference is that the noble is in the social circle that it is absolutely conceivable that someone from that social circle, or anyone in that social circle, would have a child that would marry the princess. For the farmer it is totally a pipe dream. Says the אבן עזרא the reason why the Torah gives us a commandment to not be jealous is because when I see someone have something that I don't have, I could have two attitudes. My attitude could be that's coming to me. I am like the noble. My son could marry the princess, another noble son can marry the princess- that's coming to me and it pains me so much that you have that thing that I don't have. One way I could react to it. The other way I could react to it is, wow I would really love to have that thing but I believe there is a G-d in this world. So as long as I am doing everything I am supposed to be doing and trying to succeed in all the ways I am trying to succeed, if I am supposed to have that thing, I will get that thing. And if I am not supposed to have that thing, I won't get that thing. And if it happens that I am doing everything I should be doing and trying as hard as I can in general life success and yet I never get that item, it must be I am not supposed to have it, because G-d runs the world and I only get things that I am supposed to have. So it would be nice to have this, that, or the other, but if I haven't gotten it either I am going to get it soon, so why worry, or I am not supposed to get it, so why worry. I am like the farmer. Like the farmer, in my own mental approach I can make myself like the farmer even if I am a noble and even if we are in the same financial generally speaking class and even if we do have the same abilities and interests. The goal in life is to view what I have versus what I don't have like a farmer would view something belonging to the noble. Our lack of being jealous is an expression of our faith in G-d.

Have a wonderful Shabbos.

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



Everyone is invited!

YISE VIRTUAL PAINT NIGHT

with Talya Weinberg

THURSDAY, FEBRUARY 11

8:00PM

\$20 / person

RSVP & Pay

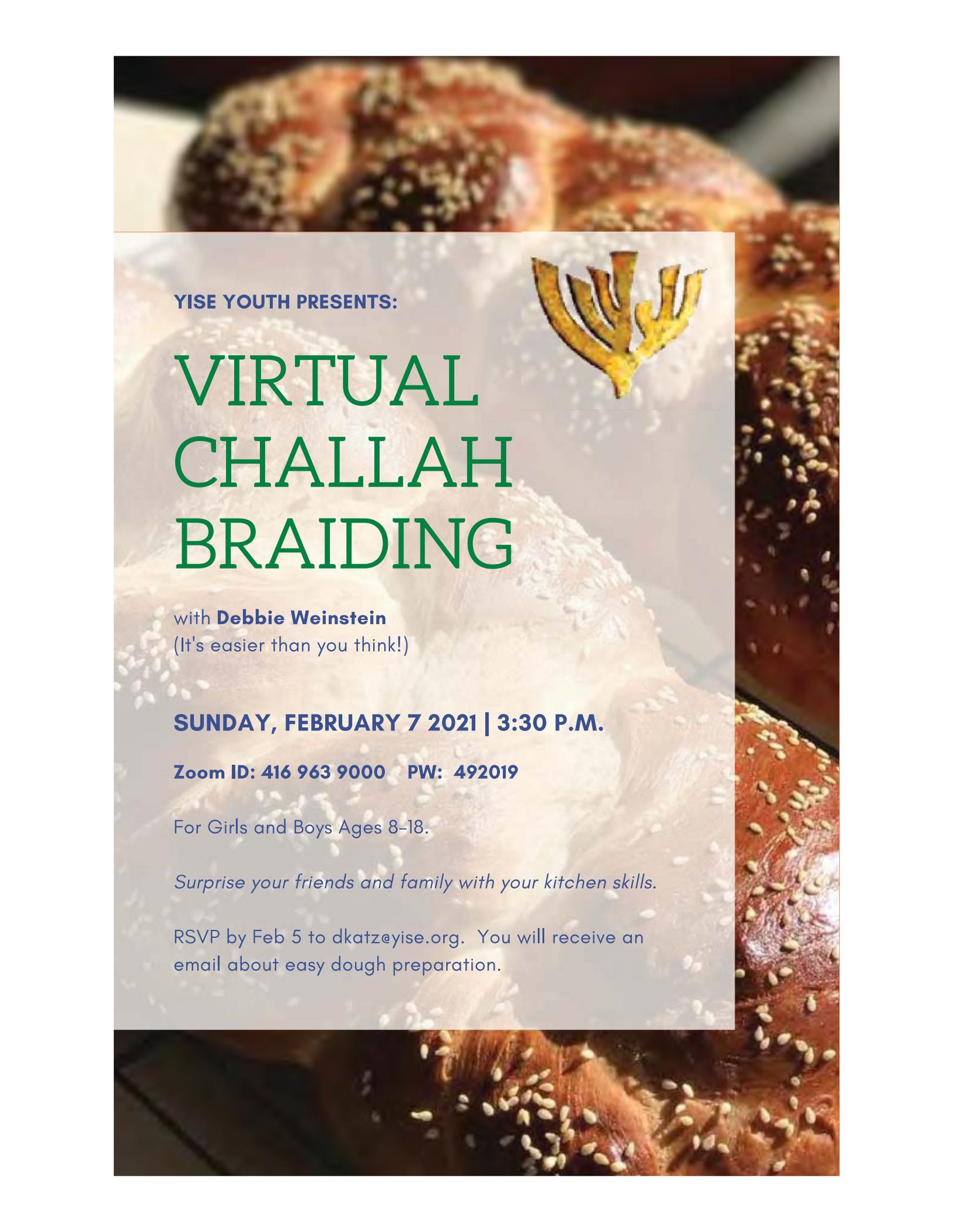
<http://www.yise.org/paint>

RSVP by Feb 5

Supply pick up Feb 7

Address & Zoom link will be provided to registered guests





YISE YOUTH PRESENTS:



VIRTUAL CHALLAH BRAIDING

with **Debbie Weinstein**
(It's easier than you think!)

SUNDAY, FEBRUARY 7 2021 | 3:30 P.M.

Zoom ID: 416 963 9000 PW: 492019

For Girls and Boys Ages 8-18.

Surprise your friends and family with your kitchen skills.

RSVP by Feb 5 to dkatz@yise.org. You will receive an email about easy dough preparation.

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.





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)



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

PURIM IS COMING!

Reggae singer, Bob Marley, sang the following:

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

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

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

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

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

We need: Writers, Performers, Idea People

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

Howie Schulman at drhowies@gmail.com or call him at 301-213-2429

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



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
1ST-6TH GRADE**

**Separate Programs for
Boys and Girls**

- Swim
- Sports
- Learning
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Shabbat Shekalim - Parashat Yitro

5781 - B"H

Covenant & Conversation: R Jonathan Sacks, z"l

A Nation of Leaders - This week's parsha consists of two episodes that seem to constitute a study in contrasts. The first is in chapter 18. Yitro, Moses' father-in-law and a Midianite Priest, gives Moses his first lesson in leadership. In the second episode, the prime mover is God Himself who, at Mount Sinai, makes a covenant with the Israelites in an unprecedented and unrepeatable epiphany. For the first and only time in history God appears to an entire people, making a covenant with them and giving them the world's most famous brief code of ethics, the Ten Commandments.

What can there be in common between the practical advice of a Midianite and the timeless words of Revelation itself? There is an intended contrast here and it is an important one. The forms and structures of governance are not specifically Jewish. They are part of chochmah, the universal wisdom of humankind. Jews have known many forms of leadership: by Prophets, Elders, Judges and Kings; by the Nasi in Israel under Roman rule and the Resh Galuta in Babylon; by town councils (shiva tuvei ha-ir) and various forms of oligarchy; and by other structures up to and including the democratically elected Knesset. The forms of government are not eternal truths, nor are they exclusive to Israel. In fact, the Torah says about monarchy that a time will come when the people say, "Let us set a king over us like all the nations around us," - the only case in the entire Torah in which Israel are commanded (or permitted) to imitate other nations. There is nothing specifically Jewish about political structures.

What is specifically Jewish, however, is the principle of the covenant at Sinai, that Israel is the chosen people, the only nation whose sole ultimate king and legislator is God Himself. "He has revealed His word to Jacob, His laws and decrees to Israel. He has done this for no other nation; they do not know His laws, Halleluyah." What the covenant at Sinai established for the first time was the moral limits of power. All human authority is delegated authority, subject to the overarching moral imperatives of the Torah itself. This side of heaven there is no absolute power. That is what has always set Judaism apart from the empires of the ancient world and the secular nationalisms of the West. So Israel can learn practical politics from a Midianite but it must learn the limits of politics from God Himself.

Despite the contrast, however, there is one theme in common to both episodes, to Yitro and to the revelation at Sinai, namely the delegation, distribution and democratisation of leadership. Only God can rule alone.

The theme is introduced by Yitro. He arrives to visit his son-in-law and finds him leading alone. He says, "What you are doing is not good." This is one of only two instances in the whole Torah in which the words lo tov, "not good", appear. The other is in Genesis, where God says, "It is not good [lo tov] for

man to be alone." We cannot lead alone. We cannot live alone. To be alone is not good.

Yitro proposes delegation: You must be the people's representative before God and bring their disputes to Him. Teach them His decrees and instructions, and show them the way they are to live and how they are to behave. But select capable men from all the people—men who fear God, trustworthy men who hate dishonest gain—and appoint them as officials over thousands, hundreds, fifties and tens. Have them serve as Judges for the people at all times, but have them bring every difficult case to you; the simple cases they can decide themselves. That will make your load lighter, because they will share it with you.

This is a significant devolution. It means that among every thousand Israelites, there are 131 leaders (one head of a thousand, ten heads of a hundred, twenty heads of fifty and a hundred head of tens). One in every eight adult male Israelites was expected to undertake some form of leadership role.

In the next chapter, prior to the revelation at Mount Sinai, God commands Moses to propose a covenant with the Israelites. In the course of this, God articulates what is in effect the mission statement of the Jewish people: You yourselves have seen what I did to Egypt, and how I carried you on eagles' wings and brought you to Myself. Now if you obey Me fully and keep My covenant, then out of all nations you will be My treasured possession. Although the whole earth is Mine, you will be for Me a Kingdom of Priests and a holy nation.'

This is a very striking statement. Every nation had its priests. In the book of Genesis, we encounter Malkizedek, Abraham's contemporary, described as "a priest of the most high God." The story of Joseph mentions the Egyptian priests, whose land was not nationalised. Yitro was a Midianite priest. In the ancient world there was nothing distinctive about priesthood. Every nation had its priests and holy men. What was distinctive about Israel was that it was to become a nation every one of whose members was to be a priest; each of whose citizens was called on to be holy.

I vividly recall standing with Rabbi Adin Steinsaltz zt"l in the UN General Assembly in August 2000 at a unique gathering of two thousand religious leaders representing all the major faiths in the world. I pointed out that even in that distinguished company we were different. We were almost the only religious leaders wearing suits. All the others wore robes of office. It is an almost universal phenomenon that priests and holy people wear distinctive garments to indicate that they are set apart (the core meaning of the word kadosh, "holy"). In post-biblical Judaism there were no robes of office because everyone was expected to be holy (Theophrastus, a pupil of Aristotle, called Jews "a nation of philosophers," reflecting the same idea).

Yet in what sense were Jews ever a Kingdom of Priests? The Kohanim were an elite within the nation, members of the tribe of Levi, descendants of Aaron the first High Priest. There never was a full democratisation of keter kehunah, the crown of priesthood.

Faced with this problem, the commentators offer two solutions. The word Kohanim, "Priests," may mean "princes" or "leaders". Or it may mean "servants". But this is precisely the point. The

Israelites were called on to be a nation of servant-leaders. They were the people called on, by virtue of the covenant, to accept responsibility not only for themselves and their families, but for the moral-spiritual state of the nation as a whole. This is the principle that later became known as the idea that kol Yisrael arevin zeh ba-zeh, "All Israelites are responsible for one another." Jews were the people who did not leave leadership to a single individual, however holy or exalted, or to an elite. Instead, every one of them was expected to be both a prince and a servant; that is to say, every one of whom was called on to be a leader. Never was leadership more profoundly democratised.

That is what made Jews historically hard to lead. As Chaim Weizmann, first President of Israel, famously said, "I head a nation of a million presidents."

The Lord may be our shepherd, but no Jew was ever a sheep. At the same time, this is what led Jews to have an impact on the world out of all proportion to their numbers. Jews constitute only the tiniest fragment - one fifth of one per cent of the population of the world - but they make up an extraordinarily high percentage of leaders in any given field of human endeavour.

To be a Jew is to be called on to lead

Shabbat Shalom: Rabbi Shlomo Riskin

"Remember the Sabbath day to keep it holy. Six days shall you work and do all acts of physical creativity; but the seventh day is a Sabbath unto the Lord your God, on which you shall not do any act of physical creativity."

Undoubtedly the greatest gift of the Jews to the world is our Bible, the 24 books from Genesis to Chronicles, the quintessential centerpiece of which is the Decalogue, or the Ten Commandments.

If enlightened Western culture emerged from the twin influences of Greco-Roman and Judeo-Christian literatures, the "mother of human and humane morality" is the "Ten Utterances" (Aseret Hadibrot in Hebrew) expressed by an invisible and ineffable God from atop a desert mountain before a newly freed slave people, who adopted these ethical norms as the Declaration of Independence of their newly forming nation.

Indeed, in the past 3,500 years, no philosopher or theologian has come up with a more inclusive or trenchant moral code which says it better than the Divine Words uttered at Sinai: "Honor your father and your mother..." (basic gratitude to those who gave you life and nurture)

"You shall not murder."

"You shall not commit adultery."

"You shall not steal."

"You shall not bear false witness against your neighbor."

"You shall not covet" (that which belongs to another).

Here, in very few words, is set down the basic inviolability of every human being; if society would only adhere to these principles, the world would become a Garden of Eden.

But I must ask two important questions. I have listed the last six commandments; the fourth commandment, "Remember the Sabbath day to keep

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it holy,” the prohibition of “working” on the Sabbath, with which I opened this commentary, doesn’t seem to belong with the rest. What transgression against the integrity of another human being do I commit by opening up my business on Saturday morning? Moreover, if the essence of what was commanded at Sinai was principles of morality, why must the first three commands deal with God, the God who took us out of Egypt, the God who demands exclusivity of fealty, and the God whose name dare not be taken in vain? Is it not possible to be ethical or moral without necessarily believing in God?

Let us begin with the first of the “Ten Utterances,” not so much a commandment as it seems to be almost a definition of God’s “essence”: “I am the Lord who took you out of the land of Egypt, the house of bondage.” I am the Lord who insists that every human being be free! We must remember that the Book of Exodus emerges from the Book of Genesis, where God describes the creation of the world and creation of the human being. And what is remarkable and unique about the creation of the human is that he/she—unlike all other creatures of the universe—is created in God’s image, is inspired with the soul of Divine life, is endowed with a portion of essence from God on High.

This means further that the human being was created to have freedom of choices, to be empowered to do even that which God would not have wanted him to do (and the story of the eating of the forbidden fruit). Yes, God charges the human to develop and take responsibility for the world, to perfect the imperfect world which God created and God believes that the human, created after all in His image, will eventually succeed in doing that. But let no one dare enslave the human, whom God made to be free, and let no one dare to violate the human created in the Divine image. Herein lies the force of these three “commands.”

This Divine basis for human freedom and inviolability—for our biblical morality, if you will—is not at all self-evident. It was not only the Greek pagans who modeled the gods of Mount Olympus after humans, but it was also the Greek philosophers who accepted the right of the conqueror to acquire slaves, the right of the victor to take the spoils, the justice of the powerful controlling the weak. But it was Moses and the later prophets who articulated the responsibility of the rich and powerful to care for the poor and the weak, it was Abraham who articulated “God’s path of compassionate righteousness and moral justice,” and it was the author of the Book of Job who reminded the Jewish master to remove the injustice of owning a gentile slave; after all, “did not the one who made the Jewish master in His belly also make the gentile slave, did not the womb of the same One prepare them both?”

Now we can understand the majestic significance of the prohibition of working on the Sabbath; the Sabbath reminds us that God created the world, that God created the human being in His Divine Image, and that the human being is inviolate and free. Herein lies the ultimate value and equality of every human being, in both a moral as well as a political sense.

God demands that no totalitarian ruler may enslave his subject, may reduce him to slave labor seven days a week, may control his thoughts and beliefs.

God is our Ultimate Employer, who guarantees our ultimate freedom, who doesn’t allow us to work on the seventh Sabbath day! This is why, when Moses repeats the Decalogue in the Book of Deuteronomy, he links the Sabbath rest not to the creation of the world but rather to our exodus from Egypt: “Observe the Sabbath day... in order that your male gentile servant and your female gentile servant may rest like

you, so that you remember that you were a slave in the land of Egypt and the Lord your God freed you from there...”

It is the necessity of Sabbath rest which precludes slavery and thereby ensures universal freedom!

The Person in the Parsha: R. Tzvi Hersh Weinreb

Redemption - She was the daughter of Holocaust survivors, but she was not Jewish. Her parents were Polish citizens who, heroically, and at the risk of their own lives, rescued Jews from certain death. Her parents are no longer alive, but their memories are enshrined in Yad VaShem, the Holocaust memorial museum in Israel, in the pavilion reserved for righteous Gentiles.

She was a psychotherapy patient of mine about thirty years ago. I learned many things from her, including an answer to a question which arises in this week’s Torah portion, Parshat Yitro.

The question appears in the commentary of Rabbi Abraham Ibn Ezra on the very first verse of the Ten Commandments. The verse begins, “I am the Lord thy God who brought you out of the land of Egypt, the house of bondage: you shall have no other gods besides Me.” Ibn Ezra cites as the source of this question his famous predecessor, Rabbi Yehuda Halevi, perhaps the greatest poet in all of Hebrew literature and the author of one of the most indispensable works of philosophy in our tradition, the *Kuzari*.

The question is simply this: “Why would God, about to reveal the very basis of the Torah, introduce Himself to those assembled at the foot of Mount Sinai as the one who ‘brought you out of the land of Egypt?’ Wouldn’t it be more appropriate and more awe inspiring for Him to proclaim, ‘I am the Lord thy God who created heaven and earth?’” Does not the creation of the entire universe precede the Exodus from Egypt chronologically, and does it not supersede the Exodus as a wondrous and marvelous event? Would not people be more moved to obey the commandments of a God who created the entire world than they would be motivated to obey the commandments of He who merely freed a group of slaves?

There have been several attempts to answer this question. Traditional Jewish commentators have struggled with it, and Christian students of the Bible have been hard put to justify the relevance of the Ten Commandments to all humanity, when it was addressed by God only to those whom He delivered from the land of Egypt.

Whatever forms these many answers take, one thing is undeniable. Two aspects of God pervade the first two books of the Bible. One is the aspect of God as Creator, and the other is the aspect of God as Redeemer. Genesis emphasizes that God is the Lord over Nature, while Exodus stresses His role as the Lord of History.

This column is not the place to discuss the central dynamic of the world of nature. But it is the place to identify the central dynamic of human history: the concept of redemption, or in Hebrew, *geulah*.

But what is “redemption?” It is a common word in the religious lexicon not just of Judaism, but of its so-called daughter religions, Christianity and Islam. But what does it mean?

It was from my psychotherapy patient; let’s call her Catherine, that I first fully understood the significance of the word “redemption,” and why it was in His role as Redeemer that God chose to begin the Ten Commandments, and not in His role as Creator. It was during a particularly emotionally charged psychotherapy session. Catherine was recounting the tragedy of her father’s life. He had been a prominent attorney in pre-war Poland. He had been interned in Auschwitz as a political prisoner because of his participation in the Polish resistance

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against the Nazis. After the war, he returned to his hometown, but instead of being given a hero’s welcome, he was shunned as a traitor for saving Jews. He was unable to return to his former prestigious position and chose instead to emigrate to the United States. But here he found himself unable to master a new language and was compelled to earn his livelihood as a janitor. He lived the rest of his life vicariously through his children, whom he helped obtain advanced professional educations.

As she recounted the story with great sadness, I expressed my empathy for her and spoke of individuals within my family who had similar stories to tell after the Holocaust—to which she retorted sharply, “For you Jews, it was different. You have had a redemptive experience. You have rebuilt your culture, your religious communities, your educational institutions. My father had no such redemptive experience. He regained nothing of his glorious past. He died unredeemed.”

Ever since that conversation, the word “redemption” has been replete with meaning for me. It is a process by which a slave becomes free, individuals become a nation, and those who were condemned to lives of emptiness become enabled to live lives of immense significance. If God the Creator brought forth *yesh me’ayin*, something from nothing, then God the Redeemer brought forth a people from the depths of the 49th level of degradation to the summit of freedom and faith.

Hence, my personal response to Yehuda Halevi’s question. The Almighty prefaced the Ten Commandments with the assurance that personal redemption is a real possibility—a possibility, though, only for those who absorb the ethical and moral lessons He was about to teach in those Ten Commandments. He redeemed us once from the land of bondage, and He offered us the tools to redeem ourselves again and again throughout our lives.

Dvar Torah: Chief Rabbi Ephraim Mirvis

Don’t just complain about everything that’s wrong. We learn this in Parshat Yitro. Rashi tells us that one of Yitro’s seven names was ‘Yeter’, which means additional. That is because Yitro provided an additional passage with key lessons for us. Rashi says that this passage begins with the words ‘V’ata techazeh’ – and you shall seek out, from the midst of the people, suitable leaders who will guide the people with you. It’s a great lesson, but the Likutei Yehoshua points out that actually, the section starts four verses earlier when Yitro says to Moshe, “Lo tov hadavar asher ata oseh” – “the matter that you are doing is not good”. Not good for you, and not good for the nation. Why didn’t Rashi refer to the passage starting then?

The Likutei Yehoshua explains that when Yitro said to Moshe that the matter was ‘not good’, he was doing what many people do: Complaining.

Highlighting the negative. However, Yitro went on to say “V’ata techezeh.” Moshe, I have a solution for you! This is the way forward. A great person is somebody who is not only able to tell you what’s wrong but who can provide a constructive solution.

Now, there is a hint about Yitro’s great ability as an advisor right at the beginning of our Parsha within the very first word. So many passages start with ‘Vayedaber’ – ‘and he spoke’ or ‘Vayomer’ – ‘and he said’. The Parsha of Yitro says ‘Vayishma’ – Yitro listened. If you’re going to be well placed to assist other people you need to listen. You need to understand the context. You need to have a deep appreciation of what is really taking place. Only then will you be in a position to help and to advise objectively. This was Yitro’s greatness. He listened. He understood. He highlighted what was negative and he gave the way forward. Yitro serves as a role model to this day. [Excerpted]

Our *Parashah* opens with Yitro, the father-in-law of Moshe Rabbeinu, hearing about the miracles of the Exodus and the Splitting of the Sea and coming to join *Bnei Yisrael*. The *Parashah* then relates that *Hashem* declares the Jewish People to be His "*Am Segulah*" / "Chosen, treasured people." R' Eliezer David Gruenwald z"l (1867-1928; Hungarian rabbi and *Rosh Yeshiva*) writes: Moshe prayed (*Shmot* 32:16), "Let I and Your people be made distinct from every people on the face of the earth!" Our Sages explain that he was requesting that *Hashem* rest His *Shechinah* only on the Jewish People. R' Moshe Sofer z"l (1762-1839; rabbi and *Rosh Yeshiva* in Pressburg, Hungary, known as the "*Chatam Sofer*") explains that Moshe did not do this because he begrudged other nations the opportunity to come close to *Hashem*. Rather, the *Chatam Sofer* writes, Moshe was afraid that another Avraham Avinu-like figure would exist in the future and that his descendants would replace *Bnei Yisrael* as *Hashem's* people if the latter sinned.

R' Gruenwald continues: Yitro recognized *Hashem* and abandoned idolatry on his own. But, what forced him to leave his home and join *Bnei Yisrael*? After all, *Hashem* is everywhere! The answer is that Yitro understood that *Bnei Yisrael* were the one and only Chosen People. He could convert and join them, as can any gentile, but there is no chosen people parallel to or instead of them. How did Yitro know this? Because *Hashem* split the Sea for *Bnei Yisrael*, a miracle that was not necessary in order to punish the Egyptians. It was purely an expression of love for *Bnei Yisrael*. (*Keren L'David*)

Tefilah

This year, we will iy"H devote this space to discussing various aspects of our prayers. We have been examining the structure of our daily prayers--in particular, the four parts of Shacharit / the morning prayer. Last week, we reached the third section: Kri'at Shema and its blessings.

R' Elie Munk (1900-1981; rabbi in Ansbach, Germany and Paris, France) continues: The third section is devoted to "*Olam Ha'Beriyah*," the world of the forces that dominate Creation. There are three kinds of forces: those of nature; the spiritual and moral ones; and finally, those of history and destiny. The three blessings surrounding *Kri'at Shema* relate to these three forces.

The first *Berachah*, "*Yotzer Ohr*," reminds us of the powers active in nature: the "Divine Light" that brought about Creation and through which the world renews itself every day. Even darkness is not a destructive force, and it, too, takes its turn in the service of G-d.

The second *Berachah*, "*Ahavah Rabbah*," expresses the idea that G-d is the ruler over the moral forces active in our world. Nevertheless, man is free to use his moral and spiritual powers at will, and he can only pray humbly for support from on High: "Enlighten our eyes through Your Torah; make our hearts cling to Your commandments," so that we may come to proclaim with every fiber of our being the unity and mastery of G-d: "*Shema Yisrael!*"

The third *Berachah*, "*Ga'al Yisrael*," flows from the first two. G-d alone rules over all the forces in the universe, natural and spiritual. He alone has the power to determine the world's destiny. Evidence of this is the outstanding event in Jewish history--the Exodus, the main subject of the last *Berachah*.

R' Munk concludes: It is this realization that G-d is the Source and the Master of all forces that guides us to the highest rung of the heavenly ladder, the "*Olam Ha'Atzilut*," the world of pure spirit. The worshiper enters this world at the climactic moment of his prayer, at the *Shemoneh Esrei*. Now he stands in silent prayer in the presence of G-d. (*The World of Prayer* p.12-13)

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“Anochi / I am Hashem, your Elokim . . .” (20:2)

Why did *Hashem* use the word “*Anochi*,” instead of the more common “*Ani*” (both of which mean “I”)?

R’ Mordechai Neugroschl *shlita* writes: The Hebrew word “*Anach*” means a plumb line or level. Thus, the first word of the *Aseret Ha’dibrot* is teaching us that the Torah is the tool by which we can tell if we are on a straight path. In contrast, if a person’s only “plumb line,” his only frame of reference, is his own sense of right and wrong, he will end up disoriented, like a pilot with vertigo. (Mi’darchei Ha’lev Ha’yehudi p.9)



“Moshe said to the people, ‘Do not fear, for in order to test you Elokim has come--so that awe of Him shall be upon your faces, so that you shall not sin.’” (20:16)

R’ Moshe ben Maimon *z”l* (*Rambam*; 1135-1204; Spain and Egypt) writes: Know, that any test referred to in the Torah is meant to inform people how they should act or what they should think. When the test involves performing a specific action, the goal is not the action itself, but rather to provide an example that others can follow . . .

He continues: When our verse says that *Hashem* appeared to *Bnei Yisrael* in order to test them, it is related to the verse (*Devarim* 13:4), “Do not hearken to the words of that [false] prophet or to that dreamer of a dream, for *Hashem*, your *Elokim*, is testing you to know whether you love *Hashem*, your *Elokim*, with all your heart and with all your soul.” In other words, the great revelation that you witnessed at *Har Sinai* was intended to fortify you with the truth, so that if *Hashem* will later test you with a false prophet who denies our beliefs, you will have the strength to stand firm.

(Moreh Nevuchim 3:24)



“In every place where I will mention My Name, I shall come to you and bless you.” (20:21)

R’ Chaim of Volozhin *z”l* (Belarus; 1749-1821) asks: Should not the verse have said, “In every place where you will mention My Name, I shall come to you and bless you”?

He explains: We read in *Iyov* (41:3), “Who came before me, that I should pay him?” In reality, it is *Hashem* who gives us the ability to study Torah and perform *Mitzvot*. Therefore, He has no obligation to reward us! Nevertheless, in His kindness, He does pay us for our *Mitzvot*. Similarly, when we pray to *Hashem* at the site of the *Mizbe’ach* (the subject of our verse), it is possible only because He enables us to do so; it is as if He is the one mentioning His Name. Nevertheless, He will come to us and bless us.

(Ruach Chaim 3:6)

“Moshe told his father-in-law everything that Hashem had done to Pharaoh and Egypt for Yisrael’s sake -- all the travail that had befallen them on the way -- and that Hashem had rescued them.” (18:8)

R’ Meshulam Dovid Soloveitchik *z”l* (*Rosh Yeshiva* of Brisk-Yerushalayim; passed away this past Sunday at the age of 99) explains in the name of his father, R’ Yitzchak Ze’ev Soloveitchik *z”l* (1886-1959; the “*Brisker Rav*”): When one experiences a miracle, he is obligated to thank *Hashem* and also to tell others of *Hashem*’s kindness. (The *Brisker Rav* brought proofs to this from several verses in *Tehilim*.) Thus, we say in the second-to-last blessing of *Shemoneh Esrei*: “We will thank You and we will relate Your praises.”

Until now, continued the *Brisker Rav*, Moshe had no opportunities to speak to others of *Hashem*’s kindness, for all of *Bnei Yisrael* experienced the miracles along with him. Only when Yitro came, was there someone to whom he could relate the events. (R’ M.D. Soloveitchik adds: Though the opening verse of our *Parashah* says that Yitro had already heard what had happened, Moshe presumably filled in details that Yitro did not know.)

(Shiurei Rabbeinu Meshulam Dovid Ha’Levi p.253)



“Now I know that Hashem is the greatest of all the gods, for in the very manner in which the Egyptians had conspired against them!” (18:11)

Rashi *z”l* writes: “Understand this as the *Targum* [*Onkelos*] does: For by that very thing with which the Egyptians thought to harm *Yisrael* they themselves were harmed.” [Until here from *Rashi*]

R’ Shmuel Yaakov Borenstein *z”l* (1946-2017; *Rosh Yeshiva* of Yeshivat Kiryat Melech in Bnei Brak, Israel) writes: A Russian nobleman once asked R’ Yitzchak of Volozhin *z”l* (Belarus; died 1849) to explain the verses (*Tehilim* 117:1-2), “Praise *Hashem*, all nations; praise Him, all the states! For his kindness has overwhelmed us . . .” “Because *Hashem*’s kindness has overwhelmed the Jewish People, the gentile nations should praise Him?” the nobleman asked.

R’ Yitzchak answered: “The Jewish People do not know what you are plotting against us in Petersburg [the Jewish name for the Russian capital at the time] because, before you have a chance to carry out your schemes, *Hashem* annuls your plans. Only you, the gentiles, know how kind *Hashem* is to the Jewish People!”

R’ Borenstein continues: The *Gemara* (*Sotah* 11a) relates that Yitro was an advisor to Pharaoh at the beginning of *Bnei Yisrael*’s subjugation, until he fled in protest. As such, Yitro knew of conspiracies against *Bnei Yisrael* of which *Bnei Yisrael* themselves were unaware, because *Hashem* foiled those plots before they were carried out. These other schemes are alluded to in the words (*Shmot* 1:10), “Come, let us outsmart [them],” and they were even worse than the plots that were successful. That is what Yitro was referring to when he said, “Now I know that *Hashem* is the greatest of all the gods, for [the Egyptians were punished] in the very manner in which the Egyptians had conspired against them!”

(Haggadah Shel Pesach Zot L’Yaakov p.105)

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United Torah Judaism	7	7	8	8	8
Yisrael Beiteinu	7	8	7	6	7
Yamina	5	23	13	14	12
Labor	3	0	0	0	6
Meretz	3	6	5	5	5
Derech Eretz	2	0	0	0	0
Gesher	1	0	0	0	0
Jewish Home	1	0	0	0	0
New Hope	0	0	18	18	15

LABOR RECOVERS IN POLLS AS YESH ATID, NEW HOPE TIE (Israel Hayom 2/3/21)

As the election campaign gains momentum, and two days before the parties must present the Central Election Committee with their final slates ahead of the March 23 vote, the Labor party seems to be recovering in the polls as the ruling Likud party maintains a solid lead over its rivals.

Channel 13 News predicted 44 Knesset seats for the right-wing bloc and 66 for the Center-Left. Yamina's 10 mandates were not included in the calculation as it is believed it could join either bloc.

Testing approval ratings, the survey found that 35% of the public believes Prime Minister Benjamin Netanyahu is best suited to lead the country. Some 16% favored New Hope leader Gideon Sa'ar, 14% preferred Yesh Atid head Yair Lapid, 9% chose Yamina leader Naftali Bennett, and 7% named Blue and White leader Benny Gantz.

RELIGIOUS ZIONIST, OTZMA YEHUDIT PARTIES TO RUN TOGETHER (Arutz-7 2/3/21)

The Religious Zionist Party of Bezalel Smotrich and the Otzma Yehudit-Noam Party led by Itamar Ben Gvir signed an agreement Wednesday night to run together in the upcoming elections next month. At the same time, negotiations with the Jewish Home party continued.

"We are pleased to announce that a few minutes ago we signed with the representatives of Otzma Yehudit-Noam a technical block agreement in which representatives on their behalf will be included in the list of the Religious Zionist party for the Knesset," the Religious Zionist Party said.

"In this way, we maximize the chance that a right-wing government will be formed in Israel after the election. At the same time, negotiations will continue with the Jewish Home Party and respectable places on the list will be reserved for it," they added.

"We stand a day before the deadline for submitting the lists and call on our members in the Jewish Home to come to their senses and join us in full unification in the Religious Zionist Party out of mutual respect and appreciation and a true partnership along this path.

"We cannot allow a right-wing party to go down the drain and risk the formation of a left-wing government. Members of the Jewish Home, Come, join us, Religious Zionism wants you with us. Together we will bring about the establishment of a strong right-wing government, which will bring prosperity and growth to the State of Israel and the people of Israel over the next four

years while preserving the values of religious Zionism and the ideological right," they concluded.

Otzma Yehudit chairman Itamar Ben Gvir said, "This evening is a night of good news for the right-wing camp in general and religious Zionism in particular. We call on everyone who shares this great vision to be part of the move that will save the right-wing government in the upcoming elections."

ISRAEL, KOSOVO ESTABLISH DIPLOMATIC TIES IN ONLINE CEREMONY (YNet 2/1/21)

Israel and Kosovo signed an agreement to establish diplomatic relations in a virtual ceremony on Monday.

Prime Minister Benjamin Netanyahu announced in September the two countries agreed to establish diplomatic ties, with the Muslim-majority nation apparently planning to open its embassy in Jerusalem in a deal brokered by the Trump administration.

Foreign Minister Gabi Ashkenazi and his Kosovo counterpart Meliza Haradinaj-Stubl agreed on the virtual ceremony after the government closed Ben Gurion International Airport for all commercial flights in an effort to slow the spread of coronavirus.

This is the first time that bilateral relations will be signed online but the move received the Justice Ministry approval.

Also joining the ceremony were Kosovar Prime Minister Avdullah Hoti and U.S. Ambassador to Pristina Philip S. Kosnett.

"This is an opportunity to strengthen the relationship with the Kosovar people, who themselves hold warm ties with Israel," he added.

Ashkenazi also thanked the U.S. for their help in promoting the agreement.

Haradinaj-Stubl said that Kosovo has waited for a long time to establish ties with Israel, calling the ceremony "an important day on which we celebrate a new chapter for both our countries, who share a common fate."

"Today Israel has become the 117th country to recognize Kosovo as an independent and sovereign state," she said.

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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

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Haradinaj-Stubll also thanked Israel for offering asylum to some 100 Kosovar refugees who escaped to the country during the 1999 war with Serbia and noted Kosovo's aid to save Jews during the Nazi occupation in World War II. "Today we are writing a golden page in the history of both our peoples and nations," she said. "We invite Israeli companies to come and invest in Kosovo, and we are expecting many years of friendship. Shalom and Toda Raba (Hello and thank you in Hebrew)."

Kosovo also said it would be opening an embassy in the Israeli capital in July and announced it has already found a location. It will become the first predominantly Muslim country to do so and the third country to have a Jerusalem-based embassy after the United States and Guatemala.

Following both top diplomats' statement, Ashkenazi unveiled the entry sign to the planned Kosovar embassy in Jerusalem, which for the time will be on display at the Foreign Ministry. He also said he has approved Kosovo's "formal request to open an embassy in Jerusalem."

Kosovo has never before recognized the Jewish state, while Israel refused to recognize Kosovo's independence in the past, fearing Serbian and Russian opposition to the move.

Kosovo with a population of 1.9 million. It declared independence in 2008 and was recognized by 99 countries. However it was never accepted into the United Nations because of a Russian veto against its potential membership.

IN GLOBAL FIRST, HEALTH MINISTRY TO BEGIN VACCINATING ALL ISRAELIS 16 AND UP (Israel Hayom 2/3/21)

Health Ministry Director-General Prof. Hezi Levi said Wednesday that vaccinations for the entire adult population were now available, while Prime Minister Benjamin Netanyahu said on Tuesday that the economy will gradually begin reopening next week but in a "cautious" manner.

The government is set to convene Wednesday afternoon to deliberate on a possible extension of the lockdown, which is currently set to expire Friday morning at 7 a.m.

Now, however, Netanyahu is pushing for a three-day extension that would keep Israel under full lockdown until midnight between Sunday and Monday. Netanyahu, addressing the nation from the Health Ministry's headquarters in Jerusalem, urged the public to get vaccinated, setting a goal to inoculate 90% of people aged 50 and up within the next two weeks.

"We are in the midst of a race between the vaccination drive and the mutations," he said, referring to coronavirus variants spreading throughout the country.

He further expanded that the British variant was identified in 80% of those testing positive for COVID-19.

The Health Ministry, as stated, instructed the country's four national health funds and all hospitals to inoculate anyone over the age of 16. Children under that age were excluded from vaccine trials and therefore cannot be inoculated until additional research is conducted.

Levi's announcement, meanwhile, was a possible indication that the country's initial fast-paced vaccination drive had slowed down. In fact, "many vaccination facilities have stood empty," according to some reports.

According to Channel 12 News, Clalit Health Services, the largest of Israel's four healthcare providers, was forced to discard nearly 1,000 doses in recent days after people failed to show up for their vaccination appointments.

The latest data recorded by the Health Ministry showed that 3,236,859 (35.1% of the population) people have received the first dose of the COVID-19 vaccine and 1,855,071 were administered the second (20.1%).

Also Wednesday, an IDF Military Intelligence Directorate task force said the basic reproduction number, or R0 – the average number of people each virus carrier infects – has been steadily rising over the past few days and reached 0.99, a touch away from 1, the point beyond which the outbreak is worsening.

It said that was likely due to the more infectious UK variant, which accounts for the vast majority of new cases in Israel.

The task force pointed out that the high infection rates have failed to drop at all throughout the almost month-long lockdown.

Meanwhile, a total of 7,919 new cases of the coronavirus were diagnosed across Israel Tuesday, bringing the total number of cases reported since the pandemic began to 663,665, according to data released by the Health Ministry Wednesday morning.

The number of new cases diagnosed fell from 8,867 Monday, partially due to the lower number of tests conducted, but also because of the decrease in the percentage of tests returning positive.

On Tuesday, 9.3% of tests came back positive, compared to 9.9% of tests on Monday, 9.8% of tests on Sunday, and 10.0% of tests on Saturday. A total of 5,224 new cases were diagnosed Sunday, and 2,614 cases were diagnosed Saturday.

The death toll since the original outbreak of the pandemic rose to 4,888 Wednesday after 31 new coronavirus-related fatalities were reported on Tuesday.

As of Wednesday morning, there were 73,707 active cases of the virus in Israeli, including 1,789 patients who were hospitalized.

Of the hospitalized patients, 1,074 patients were in serious condition, with 292 on ventilators.

ISRAEL'S VACCINE DRIVE LOSING STEAM AS NUMBER OF DAILY JABS DROPS BY HALF IN ONE WEEK (Ha'aretz 2/4/21)

The message emanating every morning from Health Minister Yuli Edelstein's bureau is to maintain the battle spirit and vaccination momentum. Tuesday morning it was: "We'll vanquish the virus because we're waging the best vaccination campaign the world."

The minister has been meticulously issuing similarly spirited messages every morning for the last 42 days, ever since the national vaccination campaign began with a storm. The data attached to these messages is less consistent. It points to the fact that the campaign, labeled "lending a shoulder," is losing momentum and has apparently entered a new phase, a more complex and challenging one.

It must be said that the campaign could still be a source of national pride for those seeking it. More importantly, it's providing immunity from the virus to millions of Israelis, mainly among older people and people at-risk. Some 3.2 million Israelis have been inoculated so far, with 1.4 million of these already eligible to receive a certificate of vaccination, one week after receiving the second dose.

However, over the last week the daily number of people receiving the vaccine has dropped by almost half. Against the backdrop of completion of the vaccination among the critical mass of people who are 60 or older, a very large percentage of whom have been inoculated, recent days have exposed problematic issues and locations. This includes teachers, Arab and Bedouin populations and the ultra-Orthodox, where compliance with the call to get vaccinated has been lower than in the general population.

On Monday, 117,000 Israelis got the vaccine, 84,000 of them with the second dose. A week earlier, this number stood at 226,000, 147,000 of whom were getting the second dose and 79,000 receiving the first dose. Starting last Thursday, people who are over 35 or older could get the vaccine. The expectation was that the expansion of the eligible age group would allow a shift to a higher gear, or at least the maintaining of a rate of over 200,000 people being vaccinated daily.

This is not happening. On the contrary, it seems the campaign is folding in on itself, held up by a second round of vaccinations. The sense in the health system is that a vaccine, which until recently led many Israelis to scour the country at night and wait in line for hours, has lost its attractiveness. Reports by people coming to be vaccinated and by medical personnel point to sparse presence at vaccination centers. The health maintenance organizations are also reporting a slowdown.

The slowdown in vaccination, as well as a component of uncertainty regarding the effectiveness of the vaccine against various mutations, mainly the South African one, could foil the efforts and plans to reach a goal of 5 million Israelis holding those certificates by April. A prolonging of the campaign and a drop in compliance could lead to various solutions and

steps, depending on the severity of the situation. This may include information campaigns and incentives (such as exemption from isolation), or, in extreme cases, the imposing of various sanctions.

The number of people in the 35-39 age group who could start getting inoculated last Thursday and who have already done so is 376,000, or 32 percent of this age cohort. This appears to be an impressive figure, but it turns out that 289,000 people in this group (24 percent of this age group) had received the first dose, whether due to their jobs or by benefiting from spare doses. In fact, only 87,000 new people in this age group have been vaccinated since last Thursday, a small addition to the total population of the inoculated, half of whom are already receiving their second dose.

"We see a slowdown in all groups," says a Clalit HMO official to Haaretz. "At the beginning of the drive, it was clear that people who were 60 or older would set the tone, which is a good thing. There was impressive compliance with people flooding vaccination centers. This had an impact on the general public, contributing to the sense that one should get vaccinated. Since then, as we go down in age groups, compliance is dwindling." According to pre-set appointments, it seems that this trend is not going to change soon.

Estimates in the health system regarding the low compliance are that young people view the risks as small, making do with their older family members getting the vaccine. They may also shy away from waiting in line over the weekend. "There is a psychological element that wasn't present before. The high accessibility of the vaccine and the feeling that this is not a scarce resource affects the sense of urgency. People tell themselves that they can wait and do it later," says one HMO official.

ISRAELI JEWISH ANTIFA HACKS KKK WEBSITE, DOXXES MEMBERS (JPost 2/3/21)

A website belonging to the Patriotic Brigade Knights of the Ku Klux Klan, an organization affiliated with the white supremacist Ku Klux Klan (KKK), was hacked by an anti-fascist Israeli organization, exposing pictures, names and personal information of many of the organization's members.

While the website originally consisted of white supremacist imagery as well as a link to join them, the hack completely altered the entirety of the webpage.

In an exclusive statement to The Jerusalem Post, the hackers identified themselves as an anti-fascist collective by the name Hayalim Almonim - Hebrew for Anonymous Soldiers.

"Our objective is to strike terror into the hearts of the enemies of humanity," they told the Post.

"Neo-Nazi and other white supremacist groups believe that Jews have an all-seeing eye. Our desire is to make their fantasies a reality, and exploit their conspiracy theories as a form of psychological warfare. We want them to know, wherever they are in the world that will find them and expose them. We will destroy their lives. And we will bathe in their tears, and mock at the gnashing of their teeth. There is nowhere that is beyond our reach."

The hack also revealed the supposed leader of the Patriotic Brigade, a Texas resident named Kevin James Smith. This included Smith's face, address, phone number, date of birth, both email addresses, proof he paid to operate the website and a link to his page on the Texas Public Sex Offender Registry, where he is registered for having raped a 14-year-old girl.

ISRAELI ACTRESS SHIRA HAAS NOMINATED FOR GOLDEN GLOBES AWARD (Arutz-7 2/3/21)

The 78th Annual Golden Globe Awards nominations have been announced by Sarah Jessica Parker and Taraji P. Henson today (Wednesday).

Israeli actor Shira Haas has been nominated in the category of "Best Performance by an Actress in a Limited Series or Motion Picture Made for Television" for her role in the Netflix 'Unorthodox' short series.

Haas has been nominated alongside Cate Blanchett ("Mrs. America"), Nicole Kidman ("The Undoing"), Anya Taylor-Joy ("The Queen's Gambit"), and Daisy Edgar-Jones ("Normal People").

WASHINGTON WIZARDS LAUNCH HEBREW INSTAGRAM FOR DENI AVDIJA'S ISRAELI FANS (Ha'aretz 2/3/21)

The Washington Wizards are all in on Deni Avdija content.

The team, which made Avdija the highest-ever Israeli NBA draft pick last year, now has an Instagram account in Hebrew to cater to Israeli fans. It's a first for an NBA team and adds to the team's Hebrew Twitter account.

Yaron Talpaz, formerly the chief marketing officer for the Israeli Maccabi Tel Aviv basketball club, will lead the Wizards' Hebrew coverage, the team said in a news release.

Adding to its Hebrew media blitz, the team will also launch a Wizraeli podcast to "feature interviews with Wizards personnel and voices from around the NBA and Israel." The first episode will include Avdija and former Israeli NBA player Omri Casspi.

"We are committed to growing the game of basketball and connecting fans all over the world, so expanding our reach in Israel with the addition of Deni is a perfect opportunity to extend our global efforts," said Jim Van Stone, president of the Monumental Sports & Entertainment group, which owns the Wizards.

Avdija, 20, is averaging 6.6 points and 2 assists per game in his rookie season.

ON THE TEMPLE MOUNT: DAMAGE, FALSIFICATION AND ILL WILL (Yisrael Medad, JPost 2/3/21)

There is much the Islamic Religious Trust, the Waqf, could truthfully complain about concerning Jewish activism at the Temple Mount.

The numbers of "visitors" (identifiable religious Jews are deemed second-class tourists in that they cannot walk about anywhere but must be in small groups, accompanied by several Israeli policemen and policewomen with both overseen by Waqf officials) has grown significantly even though the average time of the circumambulation along the route according to Halachic restrictions is usually 20 or so minutes. Short silent prayers are mumbled under-the-breath and sometimes even a Kaddish can be heard a bit louder. While walking, either the daily Talmudic page is reviewed or another section devoted to the Temple service is gone over by heart all in an atmosphere of stealth.

Occasionally, a youngster will prostrate himself and be removed. Once or twice a year, someone will wave an Israeli flag, shout out the "Shema" declaration or even attempt to sing the "Hatikva" anthem. The acts result in police making arrests, charging the perpetrators and bringing them before the courts. In the Knesset, one or two parliamentarians might rail against the blatant discrimination or even quote a line of the nationalist poet Uri Tzvi Greenberg who devoted much of his literary work to the Temple Mount and Jerusalem.

On the other hand, Israel's government has consistently refused to initiate any dialogue with Jordan, the custodial country supervising and funding the Palestinian Authority Waqf through its own Waqf Ministry according to the 2013 agreement, especially as regards activating Article 9 of the Jordan-Israel Peace Treaty. That Article proclaims, along with Israel respecting Jordan's "present special role in Muslim Holy shrines in Jerusalem" and that "Israel will give high priority to the Jordanian historic role in these shrines", that "Each party will provide freedom of access to places of religious and historical significance...[and] The Parties will act together to promote interfaith relations among the three monotheistic religions, with the aim of working towards religious understanding, moral commitment, freedom of religious worship, and tolerance and peace."

It accepts, without casting any doubt on, a narrative that King Abdullah II inherited the custodianship of Jerusalem Muslim and Christian holy sites from his Hashemite forbearers starting with his great-great-grandfather Sheikh Ali, who sought to be Caliph, great-grandfather King Abdullah I, assassinated by a Jerusalem Arab supporter of the Mufti in front of al-Aqsa, and his father Hussein. In 1988, King Hussein excluded East Jerusalem Holy Sites and Waqf properties from the declaration of Jordan's disengagement with the West Bank, supposedly coordinated with then-PLO President Yasser Arafat.

The 1994 peace treaty with Israel and the 2013 Custodianship Agreement with President Mahmoud Abbas was considered to have reaffirmed and defined the scope of the Hashemite Kingdom's responsibilities.

ISRAEL YIELDED and surrendered on a number of issues over the past half century – from prohibiting any form of Jewish congregational prayer, refusing to engage in archaeology excavations, permitting the Waqf to destroy archaeological artifacts, to deface Jewish historical remains, to issue outlandishly inciteful and antisemitic statements by Waqf officials as well as those by Abbas himself, to tolerate for years the hateful Mourabitoun and its Ribat ideology, to build two new mosques thereby altering unilaterally the status quo, to allow unsupervised renovations at shared Muslim-Jewish sacred sites and even in the field of security, to remove metal detectors at the gates and to uninstall surveillance cameras – among many other retrograde actions. Israel is weak vis a vis Turkey's re-Ottomanization campaign and his declaration to "liberate Al-Aqsa".

And now we have Sheikh Ekrima Sabri's pronouncements of fiction. The head of the "Higher Islamic Council in Occupied Jerusalem," quoted in Arabic in Al-Quds newspaper on February 1, and published in English at the PIC-Palestine Information Center news website, has warned that Israel "is falsifying history and obliterating the Islamic identity of the city." As published, he claims that there are "Al-Buraq area diggings aimed at erasing Islamic remains." These supposed excavations are in al-Buraq Square which itself is a term of historical obliteration in that the area is the Western Wall Square where diggings have revealed the Jewish, Greek, Roman, Byzantine, Crusader and Mameluk history of the city. But for Sabri, all this is "but part of old efforts attempting to find signs of Hebrew history in the holy city." In error, he would have us think that "these excavations started in the 18th century through British archeologist groups that were pretending to search for antiquities, but their real intents were to prove any Jewish connection to Jerusalem."

Furthermore, he suggests that Israel "has kept destroying, hiding or obliterating any Islamic antiquities it finds in an attempt to avenge the failure of its efforts to obtain any evidence proving its entitlement to the holy city." He fabricates that Israel, in accordance with the Jerusalem/Temple Denial construct of Palestinian propaganda, "has not found a single stone related to the ancient Hebrew history despite the huge excavations and the millions which it has spent to falsify history."

Buttressed by Jordan and Turkey, supported by UNESCO decisions and other diplomatic posturings, the Waqf have succeeded to promote a false picture not only of the Jewish connection to Mount Moriah, the existence of the two Temples – including mention of them in the Koran(!) – but of the site's general history. The British Palestine Exploration Fund was founded in 1865, a year after the Ordnance Survey of Jerusalem was conducted, not in the 17th century. Charles Warren's first efforts were done in 1867. Abbas consistently returns to the subject and last June 27 pronounced over the PA's official television network, "We are here today – with our nation, our peoples, and all of the Muslims and Christians in our region and the world behind us – in order to save Jerusalem and defend it, and to confront the plots that are being woven against it to forge its identity and to change its character."

By exhibiting lack of respect, being unwilling to coexist, refusing to compromise while denying and falsifying history and religious attachment, and by continuing to separate Judaism and Jews from Jerusalem by speaking only in terms of Islam and Christianity, those senior elements in the Palestinian Authority apparatus have proven and continue to prove that the understanding and goodwill necessary for an eventual overall peace arrangement is still far away.

IT'S NOT HAREDI BLACKMAIL, BUT THE BEDROCK OF OUR DEMOCRACY (Dr. Shlomo Zadok, YNet 2/3/21)

The images of mass ultra-Orthodox funerals during the COVID-19 pandemic are truly infuriating and hard to stomach. And still, regardless of these mass

events, it seems like their secular detractors find it hard to stomach the sector in general.

The root of the allegations against the ultra-Orthodox and the main reason for the resentment against them stems from their leadership's political conduct. Or what some like to call "the ultra-Orthodox parties' ongoing blackmail."

But one must ask himself: is this really blackmail?

I usually need a sedative pill before leaping to the defense of politicians, but when they're right – they're right. And when an angry mob of secular publicists pounces on ultra-Orthodox representatives for seemingly no reason, it justifies protecting them with vigor.

Lashing out at the ultra-Orthodox parties is considered sexy in their eyes and manages to draw high ratings.

"How dare the ultra-Orthodox make such sectoral and individual economic demands, and especially for those who do not serve in the military and some do not even work," their critics may write in anger.

But anyone who values the character and resilience of the State of Israel must admit ultra-Orthodox politics is not only moral but is a true role model of representative democracy.

The whole purpose of representative democracy is presenting constituents with an agenda to pursue and getting their consent to do just that, otherwise, this whole game of representative politics falls right on its face and turns into one big sham.

So why are we lamenting the fact that ultra-Orthodox parties are working to fulfill the promises they made to their constituents?

After all, we have seen more than once those same secular publicists attack secular parties for abandoning their platforms for political survival or personal gain, especially after the fallout of the current government.

The reason behind these attacks is pure frustration.

Every time we send our representatives to Knesset to fight for our agenda, and each and every time, right as the election is over, politicians transform into these rhetorical contortionists, using ridiculously obfuscated language to explain why they can't follow the agenda for which they were elected.

"The battle against Haredi blackmail is a battle for the soul of the nation," they yell. But is transferring several hundred million (some populists may even say several billion) shekels in political fees really "the soul of the nation?"

This must be a joke since many of those same detractors won't sound a peep when the state pays similar sums for other causes.

Ultra-Orthodox leaders get their economic, social and ideological benefits fair and square through free and transparent coalition negotiations. They never stationed tanks in front of a secular prime minister or presented him with an instrument of surrender.

Their demands are as legitimate as the many other clauses in coalition agreements and in political play through which secular lawmakers "blackmail" the state coffers with the passing of the state budget each year.

The sights of those ultra-Orthodox and secular lawmakers scrambling to secure funds for their constituents' interests is the whole purpose of them getting elected in the first place.

More than once have we seen nameless MKs fighting to secure extra funding for some obscure causes that only a few stand to benefit from. But elected officials must follow through on the promises they made to their voters.

On the other hand, past and future elected officials have no reason to apologize for "capitulating."

Our prime ministers have always been and always will be subjected to coalition demands. This outcome is perfectly fine and even desirable.

Fulfilling the demands of the ultra-Orthodox is part of a sane, enlightened and progressive political system. If we wish to preserve our democracy, we must stand up for the right of minority parties to fight for their dignity and their interests.

If we won't allow such "blackmails" to take place, we will no longer have a free and fair election, which should frighten us more than a few tens or hundreds of millions more for the ultra-Orthodox. Democracy is worth it.



The Greater Washington Community Kollel

SHABBOS DELIGHTS

TORAH MINUTE

IN MEMORY OF RABBI KALMAN WINTER ZT"l

Presented by Rabbi Menachem Winter, Rosh Kollel
From our archives

Our Parsha begins with the story of Yisro, Moshe's father-in-law, joining the Jewish nation in the desert. Upon hearing the wondrous reports of G-d's miraculous intervention to save the Jews from Egypt and split the Red Sea, Yisro, a former idolatrous high-priest, is inspired to leave his homeland in Midian and join the Jewish people. This weekly Torah portion is referred to eponymously as Yisro.

In the Talmud (Zevachim 116a) there is a disagreement whether the above narrative occurred before Matan Torah - the giving of the Torah at Sinai - consistent with how the Torah relates it, or whether it actually transpired after Matan Torah but was recorded earlier.

Rabbi Shlomo Wolbe zt"l asks: Why is this Parsha, which includes the momentous event of the giving of the Torah, named for Yisro, a newly-minted convert? Should it not be named for Moshe, who ascended to the Heavens to bring down the Torah? Furthermore, according to the opinion that Yisro's narrative happened only later, why would the Torah relate it earlier?

Rabbi Wolbe answers: The lesson we learn from Yisro is a cardinal prerequisite for accepting the Torah. Many thousands throughout the ancient world heard of the unprecedented miracles G-d wrought on behalf of His people, and were appropriately awed. Kings and princes trembled at the reports of G-d's manifest might. Whole nations were astonished at the news of the Jews' salvation from a powerful foe. Only Yisro, however, took the report to heart and was moved to transform his belief system, uproot himself from his home, and join a people camped in the desert. Only Yisro drew the necessary conclusions from what he heard and readily implemented them. The lesson of a relentless search for truth, irrespective of where it may lead, which is personified by Yisro, is a true and necessary precursor to accepting the Torah. This lesson is eternalized for all time when we reference the Parsha in Yisro's name.

Messages about the sacredness of life, our obligations to man and G-d, and our special responsibilities as G-d's children abound – from our teachers, global affairs, and everyday events. To hear these messages, we must open not only our eyes and ears, but our hearts and minds as well.

Wishing you a Good Shabbos!

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TABLE TALK

Point to Ponder

Yisro (18, 1)

Yisro was called by seven names - 1) Reuel 2) Yeser 3) Yisro 4) Hobab 5) Chever... (Rashi)

Moshe was called by ten names - 1) Yered 2) Chever... (Vayikra Rabba 1, 3)

A person should not marry a woman whose father has the same name as he has. (Rav Yehuda HaChasid 23)

If it is improper to marry the daughter of a man who has the same name as he does, how was Moshe able to marry Chever's (Yisro) daughter?

Parsha Riddle

Which letters on the Luchos stood miraculously, and in which words do they appear?

Please see next week's issue for the answer.

Last week's riddle:

What is the similarity between a wall and this week's Parsha?

Answer: "Az Yashir" is shaped like bricks on a wall.

HATORAH V'HAMITZVAH

HALACHA INSIGHTS FROM THE PARSHA

In *parashas Yisro*, after giving the Ten Commandments, Hashem commands (20:20): "You shall not make [images of] what is with Me; gods of silver and gods of gold shall you not make for yourselves." This translation (by ArtScroll) follows the Talmudic interpretation of the verse as constituting not simply another prohibition against idolatrous images, but a much broader one against a whole class of images even when produced for innocent purposes, such as decoration. (*Rosh Hashanah* 24a-b)

One subclass of prohibited images consists of "My attendants that serve before me, for example, the sun, the moon, the stars, and the constellations." This portion of the prohibition includes not just three-dimensional models, but even two-dimensional representations (i.e. images – *Shulchan Aruch YD* 141:4). While some modern *halachic* authorities are uncertain as to whether photographing the sun or moon is prohibited (*Shut. Shevet Halevi* 7:134:5-7), many assume that it is. (*Shut. Minchas Yitzchak* 10:72; *Chut Shani*. This is also apparently the opinion of *Shut. Divrei Malkiel* 3:58, who is strongly opposed to the photographing of humans (under another branch of the prohibition we are discussing), and only grudgingly allows it in case of significant need and where other lenient considerations apply. Many subsequent authorities reject his stringent view with respect to humans, but this is primarily due to other considerations that do not apply to the celestial bodies).

It is not entirely clear how strongly representational an image must be to be prohibited. Some maintain that a mere circle is not prohibited (even if intended as a representation of the sun), unless it has additional features (such as extending rays) that make it "recognizable to all" as a sun. (*Shut. Mahariatz* [Schusberg] *YD* #83; *Shut. Tzitz Eliezer* 9:44:9) R. Moshe Feinstein (*Shut. Igros Moshe OC* 5:9:6) rules that the images of suns and moons made by children are generally technically permitted, since the prohibition only applies to images that have a "real resemblance" to those bodies, something that "most children cannot possibly do," but he nevertheless recommends against teaching children to draw the sun and moon, since the goal is for them to eventually learn to make images that do have a "real resemblance" to those bodies, which is prohibited.

PRESENTED BY
RABBI YITZHAK GROSSMAN, ROSH CHABURAH

KIDS KORNER

Who Am I?

#1 WHO AM I?

1. We were in the middle.
2. We are at the end.
3. We stood by miracles.
4. Menatzpach.

#2 WHO AM I?

1. I am for a minyan.
2. I was tests.
3. I am "devarim".
4. I am sefiros.

Last Week's Answers

#1 Moshe's hands during the battle with Amalek (I was "Nesiyas Kapayim," I was not for Kohanim, I was a hold up, I directed attention.)

#2 Egyptians drowning (Like lead, Like stone, Like straw, We ended up on the shore.)

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

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