

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

December 31, 2021 - January 1, 2022 - 28 Teves 5782 - Vaera/Mevorchim Hachodesh
Light Candles by 4:37 - Havdalah 5:41

The Shabbos Shorts is sponsored this week by **Sheila Gaisin & Family** to commemorate the Yahrzeit of Leon Millman, Leib Ben Avraham, Z"l, beloved father & grandfather, on the 25th of Teves and **anonymously** in memory of three very special Pittsburgh neighbors who did much for our world: Rabbi Dr. Abraham (Shia) Twersky, Dr. Jonas Salk and Fred Rogers of Mr. Rogers' Neighborhood.

Mazal Tov

- **Shulie & Ronnie Bergman** on the birth of a grandson, Shmuel Azaryah, born to their children, Esther & Eli Bergman. Mazal Tov to all of the aunts, uncles, and cousins.
- **Tzivia Bramson** on the birth of her great-grandsons, Yaakov Schwartz, son of Malki & Moshie Schwartz, grandson of Libby Waidenbaum, and Ephraim Shmuel, son of Tamar & Avi Chaitovsky, grandson of Esther & Myron Chaitovsky.
- **Arleeta & Rabbi Dr. Ivan Lerner** on the engagement of their granddaughter, Hadassah Lerner, daughter of Tamar & Rabbi Michoel Lerner of Kiryat Sefer, to Yosef Applebaum, son of Michla & Yisroel Applebaum. Mazel Tov also to grandmother Ilene Miller.
- **Lois & Sid Meyers** on the marriage of their grandson Eliyahu (Eli) Meyers, son of Hadassa & Dr. Oren Meyers of Cleveland, to Yehudis Dick, daughter of Esther & Simcha Dick of Toronto.

Condolences

- **Sol Broder** on the passing of his brother, Sam Broder, grandfather of **Yoni Schwarz** and uncle of **Alan Broder** and Sharie Zwillinger. The funeral took place on Friday. Sol will receive phone calls during Shiva between 1:00 PM and 6:00 PM on Sunday through Wednesday at 301-649-5575.

Shabbos Schedule

*Minyan locations are listed as B = Belonofsky Sanctuary,
S = Social Hall. LBM = Large Beis Medrash*

Friday Night:

- Light Candles by 4:37
- Mincha: 4:40 (B), 4:30 (Sephardi, LBM)

Shabbos Day:

- Shacharis: 7:00 (B), 8:45 (B), 9:15 (S), 8:00 (Sephardi, LBM), 9:15-9:45 (Teen Minyan)
- Mincha: 2:30 (B), 4:35 (B), 4:30 (Sephardi, LBM)
- Shabbos ends/Maariv: 5:41

Divrei Torah:

- 8:45 Main Minyan Rabbi Rosenbaum
- 9:15 Rabbi Postelnek
- Shiur after Mincha Rabbi Menachem Winter

Kiddush Sponsors:

- 8:45 Minyan Kiddush in a Bag is sponsored by **Faith Ginsburg** to commemorate the Yahrzeits of her mother-in-law, Sarah Ginsberg, Sarah Chaya Bas Nassan, Z"l, and her brother-in-law, Sammy Schwartz, Yeshaiahu Asher Ben Yoale Fishel, Z"l.

COVID-19 Updates

- The YISE Board has mandated that everyone 16 and older who is medically eligible for an FDA-approved COVID-19 vaccine must be **fully vaccinated for COVID-19 in order to enter the Shul building.**
 - Masks are required for ALL people in the YISE Arcola building, whether vaccinated or unvaccinated, except for children under the age of 2.
 - Given the current surge in COVID cases, we ask that you not remove your mask in Shul for any reason. If you need to remove your mask, please step out of the Shul.
 - There are no social distancing requirements in the YISE building. There are no in-person Kiddushes at this time.
 - The Shul office is still open, but hours may vary.
- Let us Daven to Hashem to keep all of us in good health and to return our lives to normal as soon as possible. In protecting each other as we navigate this unfolding situation, may we grow stronger as individuals and as a community.

Weekday Shiurim

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

- **Rabbi Rosenbaum** - Daily - one chapter of Tehillim followed by a 15-minute Shiur on the Parsha. Monday through Friday 9:30 AM, **Zoom A.**
 - **Rabbi Rosenbaum** - Daily - one chapter of Tehillim, followed by a 15-minute Halacha Shiur. Sunday through Thursday 7:30 PM, **Zoom A.**
 - **Rabbi Rosenbaum's** Mussar Study Group for Women (spiritual self-improvement), Sundays at 9:30 AM, **Zoom A.**
 - **Rabbi Rosenbaum's** Gemara Shiur for Men, Tuesdays and Fridays, 6:00 AM, **Zoom A.**
 - **Rabbi Rosenbaum's** Nach Shiur, Wednesdays at 11:00 AM, now learning Mishlei, **Zoom A.**
 - **Rabbi Rosenbaum's** Women's Navi Shiur, now learning Sefer Shmuel, Wednesdays at 8:00 PM, **Zoom A.**
 - **GWCK Sunday Kollel Brunch and Learn for Men** - Sunday mornings, 9:30 AM, **Zoom F.**
 - Rabbi Hillel Shaps - Unraveling the Navi: Melachim Aleph
 - **Rabbi Tuvia Grauman** - Rabbi Hyatt's Gemara Shiur, Sundays at 10:00 AM, **Zoom C.**
 - **GWCK presents CLAS (Community Learning at Shomrai)** - 8:15 PM - 9:15 PM. For more information, contact Rabbi Hillel Shaps, hshaps@gwckollel.org 347-869-9361.
 - For Men:
 - Mondays: Rabbi Hillel Shaps - On the Same Page Gemara - in person (Social Hall) and on **Zoom F.**
 - Wednesdays: Rabbi Yitzhak Grossman - Reading Responsa - **Zoom D.**
 - Thursdays: Rabbi Avraham Sussman - Yesodei Hatorah Gemara Skills Building - **Zoom H.**
 - For Women - **Zoom I**
 - Mondays: Mrs. Sara Malka Winter - Parsha Journeys
 - Tuesdays: Mrs. Sara Malka Winter - Sefer Bereishis
 - **SCP (Semichat Chaver Program)** - Tuesdays at 8:45 PM. A new semester began on October 19. Join the fastest growing Halacha learning program in the world! Now back in person at YISE. Register at gwckollel.org/scp
 - **Rabbi Yehoshua Levy's** Gemara Shiur, Masechet Chulin, Sunday through Friday, 6:35 AM - 7:20 AM, in the Franco Beit Midrash.
 - **The Golden Network Presents: Rabbi Barry Greengart's** Shiurim for men & women, Mondays at 9:00 AM, studying Parashas Hashavua, **Zoom B.**
 - **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 E.**
 - **Rabbi Moshe Arzouan's** Advanced Gemara Shiur for Men, learning Maseches Bava Kama 7th perek Merubah. 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: 970 1398 4837, password 613
Zoom C: ID: 978 8156 7874, password RabbiHyatt
Zoom D: ID: 746 455 2195, password Learn
Zoom E: ID: 713 7408 5130, password 045079
Zoom F: ID: 349 754 2180, password Learn
Zoom G: ID: 539 496 3506, password ygarwz
Zoom H: ID: 803 356 4156, password Learn
Zoom I: ID: 601 853 4021, password Winter

YISE Youth Announcements

The Teen Minyan will NOT meet this Shabbos, January 1.

Shabbos Groups this Shabbos, January 1, from 10:00 AM until Shul ends. Masks required indoors for age 2+. Age 18-36 months (Mommy + me) in the toddler room off the Lower Lobby. Ages 2-5 years (drop off) in the room behind the balcony. Ages 6-9 years will meet at Shomrai and walk over to the Yeshiva. For more information, contact Talya Miller, YISE Youth groups coordinator, at tmiller@yise.org

Dor L'Dor - The Family Chevrusah-style Learning in a fun environment! Next session will take place Motzei Shabbos, January 8, 7:00 PM in the Social Hall. Please email mshimoff@yise.org if you would like to sponsor. *See flyer for details.*

YISE Programs and Listings

Membership Directory Updates - An email was sent Tuesday morning to all YISE members for which we have an email address. The purpose of the email is to enable us to ensure that the Shul's database is up to date with each member's phone numbers and email addresses in preparation for an updated membership directory. If you did not receive the email, please check spam/junk/trash folders. If you did not receive the email, please send a note to directory@yise.org and a copy will be sent to you. Thank you for your cooperation.

Pre-9:15 Minyan Chabura - A weekly Chabura in the Nesivos Shalom on the Parsha. Delve into the deeper dimensions of the Parsha and Holidays by learning the Nesivos Shalom's weekly insights. Begins at 8:55 AM Shabbos mornings in the Social Hall. This week's Shiur will be given by Rabbi Postelnek.

Ask the Rabbi: Lashon Hora - Recording available at <https://wp.yise.org/ask-the-rabbi>

Kashrus in the Kitchen - Learn the background and practical laws of Kashrus. Tuesdays, 8:15 PM - 9:00 PM, at the home of David & Tamara Goodman: 11611 Kemp Mill Road. Masks optional. Given by Rabbi Postelnek. For questions or to join the WhatsApp group, contact Rabbi Postelnek at 571-340-0227 or rvpostelnek@yise.org Recordings available at <https://wp.yise.org/kashrus-kitchen>

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

Book Repair 101 with Roberta Redfern - Repair your Sefarim and other treasured books. Presented by YISE Youth for teens and adults. Sunday, January 9, 2:00 PM in the Social Hall. \$10 per person. RSVP to dkatz@yise.org by January 4. *See flyer for details.*

Kiddush in a Bag! While we are not yet back to regular in-Shul Kiddushes, we are happy to now offer Kiddush in a Bag for the 8:45 Minyan. To sponsor the Kiddush in a Bag, contact Simi Franco at simi@yise.org

Volunteers Are Needed Weekly to help assemble Kiddush in a Bag. If you can help please contact Simi Franco at simi@yise.org or 301-593-4465 x403.

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

Happy Birthday! Happy Anniversary!

- Simi Franco wishes a happy belated birthday to her birthday buddy, Melanie Karlin.

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.

Sponsoring a Shiur or other Torah learning is a meaningful way to commemorate a Yahrzeit or honor a loved one. Sponsorships are also a great way to celebrate a Simcha or any other milestone, while helping YISE at a time when many of the Shul's other sources of revenue are not available.

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

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

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

3. The 8:45 and 9:15 Shabbos Drashas are both available for sponsorship at \$54 each.

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

Thank you to the Shiurim sponsors for this Past Week:

Rabbi Hyatt's Gemara Shiur

- David Jaray in honor of a Refuah Sheleimah to Rabbi Hyatt and in honor of Rabbi Grauman and all those who attend his Shiur.

Rabbi Rosenbaum's Tehillim/Parsha/Halacha Shiur

- Rochelle Dimont and Family in memory of Chayim Dimont, Chayim Ben HaRav Avraham Mordechai, Z"l.
- David & Judy Marwick in honor of Shirley Sperling's 91st birthday on 21 Teves, עד מאה ועשרים שנה.
- Michelle & Douglas Shelling in commemoration of Michelle's father's Yahrzeit, Morris Weiner, Moshe Ben Reuven, Z"l, on the 26th of Teves.

8:45 Minyan Drasha

- Mark Livingston and family in memory of his mother and with thanks to Rabbi Rosenbaum and the community for their support during this difficult time.

Community Programs & Listings

The Golden Network - Rabbi Barry Greengart's Shiur for men & women is re-starting on Mondays at 9:00 AM, studying Parashas Hashavua. **Registration for Baseball Is Now Open!** Ko-ach Sports league for boys in 1st through 5th grades. Now in our 6th year! New for 2022: All 6th - through 8th grade boys are invited to join Major League Baseball, a new older division of Ko-ach Sports. Little League rules will be used which include kid pitch, stealing, bunting and playoffs. All games on Sundays at White Oak Middle School. Season begins Sunday, March 27. For more information and registration, go to www.ko-achsports.com Play Ball!

I Got You Covered - Being Motzi Others in Brochos - Federal Holiday Learning Program with Kollel Zichron Amram. Sunday, January 2 at YGW Boys Campus and on Zoom: Meeting ID: 892 627 5529, passcode 1216613. Davening 8:00 AM, breakfast 9:00 AM, Chevrusa learning 9:30 AM, Shiur with Rabbi Yaakov Hopfer, Rav of Shearith Israel Congregation, President of Vaad Harabanim of Baltimore, 10:40 AM - 11:20 AM. For questions, contact Rabbi Moshe Chaim Blate at mblate@yeshiva.edu or 240-858-2041.

The Creation Code - How the Holy Hebrew Language, Lashon Hakodesh, contains secrets that define reality itself. Part two on Wednesday, January 5, 8:00 PM on **Zoom F**. Presented by Rabbi Hillel Shaps. More info, and registration at <https://linksgw.org/classes>

The Capital Closet of Yad Yehuda (formerly the Clothing Exchange) will be open to the community this Sunday, January 2, from 10:00 AM - 11:00 AM, at 1910 University Blvd. West. Come peruse our beautiful, curated selection of winter clothing for men, women and children. Masks are required in the Capital Closet. If you prefer to schedule a private shopping appointment, please email Naomi Carmel at ncarmel@yadyehuda.org There is no charge for items in The Capital Closet, but donations to Yad Yehuda are always appreciated.

Women's Online Shiur with Rabbi Yehoshua Levy - Free 1-hour shiur on Zoom on the first and third Sundays of each month at 7:15 PM. Topic: Eishet Hayil, with principles from Mesilat Yesharim and weekly Sidra. In English. All levels of ability are welcome. You needn't attend every Shiur, but RSVPs are requested. Contact Shiur Coordinator at womensshiur@gmail.com for details.

YGW Kollel Zichron Amram Machshava - Probing Jewish Thought Through the Works of Rav Yitzchak Hutner, ZT"l, with Rabbi Eliyahu Reingold, Rosh Kollel, Sundays at 8:00 PM on Zoom, Meeting ID: 825 0731 6850, Passcode: 1216613. For more information, contact Rabbi Moshe Chaim Blate at 404-273-3392.

Dirshu - Please join Dirshu as it began Bava Metzia on December 20. Shiur options at YGW: Monday - Friday, 5:45 AM (R. Reingold) or Monday - Thursday, 9:00 PM - 10:00 PM (R. Cortell/R. Werner). About 2.5 Daf covered each week.

Join the Mikvah Emunah Society - MES asks for assistance twice a year - once through an event, and then through membership fees. Membership, only \$30 per month, includes user fees and provides educational opportunities, but most importantly keeps our community strong and thriving. The MES urges all who live in our community to join by becoming a member. Visit <http://www.mikvahemunah.com/membership> to show your support.

Kemp Mill Toastmasters - Wednesday, January 5, 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 secretary@kempmilltoastmasters.com for more info. Zoom meeting ID: 986 546 841, password: 3671

Learning Tanach in Memory of Avi West, Z"l - Please join a Siyum Tanach for our friend and mentor, to be completed by his Yahrzeit, August 22, 2022, 25 Av, 5782. Learning from Chumash has been subscribed. There are a number of sections remaining in Neviim and Kesuvim. Sign up for as many as you wish and please share this info. with others who may be interested in joining this learning. Sign up at <http://hadranalach.com/2090>

Save the Date! Nach Yomi Siyum - Sunday, January 16, hosted by SEHC and WSAT. Many women in the local area are poised to complete the OU Women's Initiative Torat Imecha Nach Yomi cycle. This first-time event is a culmination of an intensive two-year, daily, chapter-by-chapter, learning program of all Nevi'im and Ketuvim. The OU Women's Initiative will be celebrating a Siyum in New York. We are excited to be hosting a local Siyum at SEHC, in White Oak, starting at 11:30 AM, with a Zoom option. The celebration will continue with a livestream of the New York event at 1:00 PM. This event is open to all women and girls of the Greater Washington & Silver Spring communities. Light lunch provided.

Parsha Explorations with Rabbi Yitzhak Grossman - Presented by the Greater Washington Community Kollel and Kemp Mill Synagogue, Sunday evenings, 7:30 PM at KMS and on Zoom, Meeting ID: 655 813 1022, Passcode: 365636. For men and women.

TGN Program: Siddur Class - In-Depth Analysis of the Birkat Hamazon with Mrs. Esther Dziadek, Wednesday mornings, 9:30 AM to 10:30 AM, on **Zoom B**. For more information call 301-732-1773 or email director@goldennetwork.org

Navigating the Dating Experience - The Shidduch Spot of Greater Washington presents a series of talks to enhance the dating journey, featuring Rachel Burnham, Shidduch Dating Coach for Marriage-Minded Singles. Wednesday, January 5, 8:30 PM on Zoom, Meeting ID: 776 143 4208, password 613613.

Help our Senior Neighbors - What if you had to give up your car keys and depend on someone else to get you where you needed to go? This is happening to more and more of our senior neighbors. Consider volunteering with the Senior Connection to drive seniors to medical appointments, shopping, etc. Training and liability coverage are provided, and you can set your own volunteering schedule. COVID-19 precautions are followed for the health of drivers and riders. Contact volunteer@seniorconnectionmc.org, call 301-962-0820 or visit www.seniorconnectionmc.org for more info.

Newly married? Growing family? Just need a budget check-up? IZUN is a community resource that provides free and confidential coaching to help you examine your budget and achieve financial stability. Go to <https://getizun.org> or email us at barbara@getizun.org

Daf Yomi Shiur currently meets online weekdays via a WebEx video conference. There is still room for a few more participants. Anyone interested may email Judd Lifschitz at lifschitz@slslaw.com to be added to the invite list. Sunday 8:30 AM, Monday - Thursday 9:00 PM. Shabbos in-person at 7:30 AM in the YISE Social Hall.

Daily Halacha Program from Rabbi Eliyahu Reingold - Receive one every day in your inbox. Visit dvarhalacha.com and click "Sign Up."

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

The Week Ahead		Sunday January 2	Monday, January 3 Rosh Chodesh	Tuesday January 4	Wednesday January 5	Thursday January 6	Friday January 7
Shacharis	Ashkenazi (S, B, B)	6:30, 7:30, 8:45	6:15, 6:35, 8:45	6:15, 6:55, 8:45	6:15, 6:55, 8:45	6:15, 6:45, 8:45	6:15, 6:55, 8:45
	Sephardi (LBM)	7:30	7:30	7:30	7:30	7:30	7:30
Mincha / Maariv	Ashkenazi (B)	4:45	4:45 / 7:30	4:45 / 7:30	4:45 / 7:30	4:45 / 7:30	See Shabbos schedule
	Sephardi (LBM)	4:35	4:35	4:35	4:35	4:35	
Halachic Times: Latest Alos Hashachar 6:02 AM, Earliest Talis and Tefilin: 6:30 AM, Latest Netz: 7:28 AM, Latest Krias Shema: 9:49 AM, Earliest Mincha: 12:46 PM, Earliest Shkia: 4:57 PM, Latest Tzeis Hacoachavim: 5:47 PM							

Next Shabbos

January 7 - 8, 2022 - 6 Shevat 5782
Parshas Bo

Friday Night:

- Light Candles by 4:43
- Mincha: 4:45 (B), 4:35 (Sephardi, LBM)

Shabbos Day:

- Shacharis: 7:00 (B), 8:45 (B), 9:15 (S), 8:00 (Sephardi, LBM)
- Mincha: 2:30 (B), 4:40 (B), 4:35 (Sephardi, LBM)
- Shabbos ends/Maariv: 5:47

Next Shabbos Shorts Deadline: Wednesday, January 5 at 12 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 - Thursday: 9:00 AM - 5:00 PM

Friday: 9:00 AM - 1:00 PM

Rabbi Dovid Rosenbaum

Yale Ginsburg - President

Rabbi Yosef Postelnek - Asst. Rabbi

Simi Franco - Office

A Quick Thought on the Parsha from Rabbi Rosenbaum

Vaera 5782:

Dealing with Frustrating People

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

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

We all have people who press our buttons. People who there is just something about them that when we interact with them we find ourselves getting angry and frustrated and we just wish we could figure it out. What is it about this person, or maybe I'll never figure it out what it is about this person, but what is it about me? How can I handle the situation better? I think we might have one possible solution that is intimated from this week's Parsha.

At the very beginning of the Parsha Moshe has the tremendous frustration of having received a very powerful message from Hashem to strengthen the belief of himself and of the people. Hashem tells Moshe to relay it to the Jewish people. He does and they don't accept it. They don't accept Moshe's message. And Moshe comes back to Hashem and he says I don't understand, the Jewish people didn't accept what I said, why will Pharaoh accept what I said? And then there is one Pasuk, it says וידבר ה' אל משה ואל אהרן, and Hashem spoke to Moshe and Aharon, He commanded them regarding Bnei Yisroel and regarding Pharaoh the King of Egypt, take the Jewish people out of Egypt. Strange Pasuk. What exactly was taught to me in this Pasuk that I didn't know before?

There's an interesting Rashi on this Pasuk. Rashi says, ויצום אל בני ישראל, He commanded them regarding the Jewish people, meaning, He commanded Moshe and Aharon to be patient with the Jewish people. And what it means that he commanded them regarding Pharaoh, is to treat Pharaoh with respect, because in the end of the day Pharaoh was a monarch. Okay. Then the Torah goes through an extended set of Pesukim that discuss the lineage of Moshe and Aharon. And the Meforshim explain different things as to why this is here and what is being conveyed, but the bottom line is in one way or another what the Meforshim generally agree upon is that describing the lineage of Moshe and Aharon is explaining how חשוב, how prominent, Moshe and Aharon are. And I think the idea that Rashi is saying in the Pasuk which precedes this set of lineage, and the lineage, come together to teach a very, very important message. G-d tells Moshe and Aharon they need to be patient with the Jewish people despite the frustration. G-d tells Moshe and Aharon they need to be respectful of Pharaoh despite the frustration of dealing with him.

And then the next message in the Torah is the prominence of Moshe and Aharon, the family from which they come. And I think the message being conveyed here is that the key to dealing with people with patience, even when they frustrate us, is to have confidence in ourselves. If we think about it, the vast majority of the time that someone frustrates us, is because there is something about them that makes us feel inadequate. I don't want to take all the time now but if you think about it my guess is you'll agree with me. So the key, according to this approach, the key to keeping my cool when I am dealing with people who frustrate me is to not allow them to frustrate me. How can I stop them from frustrating me? From building myself up. Not heaven forbid in a false haughty way, but authentically. Realizing how good I am. Realizing how many positive qualities I have. Realizing how much I am trying to just do a good thing here. When we think that way, I hope we can be more successful dealing with everyone, even those who frustrate us.

Have a wonderful Shabbos!



DOR L'DOR

At Young Israel Shomrai Emunah!

A Family Chevrusah-style Learning in a fun environment

Delicious Pizza!

Interactive Discussions!

Raffle of Exciting Prizes!

Due to COVID concerns, while learning and discussion will be in person, the pizza will be taken to-go.

It is YISE policy that everyone 16 and older who is medically eligible for an FDA-approved COVID-19 vaccine must be fully vaccinated for COVID-19 in order to enter the Shul building.

Furthermore, we ask that everyone wear a mask.

5782 Motzei Shabbos Times:

November 20 — 7:00 pm

December 4 — 7:15 pm

December 18 — 7:00 pm

January 8 — 7:00 pm

January 29 — 7:15 pm

February 12 — 7:30 pm

February 26 — 7:45pm

YISE Arcola Social Hall

To sponsor this program, please
contact Michael Shimoff at
mshimoff@yise.org



YISE YOUTH PRESENTS

BOOK REPAIR 101

WITH ROBERTA REDFERN

Recommended for Teens and Adults

REPAIR YOUR SEFARIM AND OTHER TREASURED BOOKS

Learn to:

- Re-attach a binding
- Insert a Page
- Repair a Ripped Page
- Straighten Folded Edges

Bring Along:

- One or more torn book(s) in need of repair
- Flat weight (like a book)
- Scissors

SUNDAY, JANUARY 9TH
2:00PM

YISE SOCIAL HALL
\$10 PER PERSON

PLEASE RSVP TO DKATZ@YISE.ORG BY JAN 4

DROP INS ARE WELCOME, WHILE SUPPLIES LAST

Likutei Divrei Torah

Gleanings of Divrei Torah on Parashat Hashavuah
via the Internet

Sponsored by Naomi Baum and Saul Newman
in commemoration of the yahrzeits of Saul's parents,
Jeremy Uhry Newman, z"l (Yirmiyahu Uri ben Arye Yisrael)
and Ann Buchen Newman, z'l (Chana Fradel bat Yitzchak Chaim HaLevi)
and Naomi's father, Isaac Baum, z"l (Yaakov Yitzchak ben Elimelech)

Volume 28, Issue 14

Shabbat Parashat Vaera

5782 - B"H

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

Freewill - The question is ancient. If God hardened Pharaoh's heart, then it was God who made Pharaoh refuse to let the Israelites go, not Pharaoh himself. How can this be just? How could it be right to punish Pharaoh and his people for a decision – a series of decisions – that were not made freely? Punishment presupposes guilt. Guilt presupposes responsibility. Responsibility presupposes freedom. We do not blame weights for falling, or the sun for shining. Natural forces are not choices made by reflecting on alternatives. Homo sapiens alone is free. Take away that freedom and you take away our humanity. How then can it say, as it does in our parsha that God hardened Pharaoh's heart?

All the commentators are exercised by this question. Maimonides and others note a striking feature of the narrative: For the first five plagues we read that Pharaoh himself hardened his heart. Only later, during the last five plagues, do we read about God doing so. The conclusion they draw therefore is that the last five plagues were therefore a punishment for the first five refusals, freely made by Pharaoh himself.

A second approach, in precisely the opposite direction, is that during the last five plagues God intervened not to harden but to strengthen Pharaoh's heart. He acted to ensure that Pharaoh kept his freedom and did not lose his resolve. Such was the impact of the plagues that in the normal course of events a national leader would have no choice but to give in to a superior force. As Pharaoh's own advisers said before the eighth plague, "Do you not yet realise that Egypt is destroyed?" To give in at that point would have been action under duress, not a genuine change of heart. Such is the approach of Yosef Albo and Ovadia Sforno.

A third approach calls into question the very meaning of the phrase, "God hardened Pharaoh's heart." In a profound sense God, Author of history, is behind every event, every act, every gust of wind that blows, every drop of rain that falls. Normally however we do not attribute human action to God. We are what we are because that is how we have chosen to be, even if this was written long before in the Divine script for humankind. What do we attribute to an act of God? Something that is unusual, falling so far outside the norms of human behaviour that we find it hard to explain in any way other than to say, surely this happened for a purpose.

God Himself says about Pharaoh's obstinacy that it allowed Him to demonstrate to all humanity that even the greatest empire is powerless against the hand of Heaven. Pharaoh acted freely, but his last refusals were so strange that it was obvious to everyone that God had anticipated this. It was predictable, part of the script. God had actually disclosed this to Abraham centuries earlier when He told him in a fearful vision that his descendants would be strangers in a land not theirs.

These are all interesting and plausible interpretations. It seems to me, though, that the Torah is telling a deeper story, one that never loses

its relevance. Philosophers and scientists have tended to think in terms of abstractions and universals. Some have concluded that we have freewill, others that we don't. There is no conceptual space in between.

In life, however, that is not the way freedom works at all. Consider addiction: The first few times someone gambles or drinks alcohol or takes drugs, they may do so freely, knowing the risks but ignoring them. Time goes on and their dependency increases until the craving is so intense that they are almost powerless to resist it. At a certain point they may have to go into rehabilitation. They no longer have the ability to stop without external support. As the Talmud says, "A prisoner cannot release himself from prison."

Addiction is a physical phenomenon, but there are moral equivalents. Suppose on one significant occasion you tell a lie. People now believe something about you that is not true. As it comes up in conversation, you find yourself having to tell more lies to support the first. "Oh what a tangled web we weave," Sir Walter Scott said, "when first we practise to deceive."

That is as far as individuals are concerned. When it comes to organisations, the risk is even greater. Let us say that a senior member of staff has made a costly mistake that, if exposed, threatens the entire future of the company. They will make an attempt to cover it up. To do so they must enlist the help of others, who become co-conspirators. As the circle of deception widens, it becomes part of the corporate culture, making it ever more difficult for honest people within the organisation to resist or protest. It then needs the rare courage of a whistle-blower to expose and halt the deception. There have been many such stories in recent years.

Within nations, especially non-democratic ones, the risk is higher still. In commercial enterprises, losses can be quantified. Someone somewhere knows how much has been lost, how many debts have been concealed and where. In politics, there may be no such objective test. It is easy to claim that a policy is working and explain away apparent counter-indicators. A narrative emerges and becomes the received wisdom. Hans Christian Anderson's tale, The Emperor's New Clothes, is the classic parable of this phenomenon. A child sees the truth and in innocence blurts it out, breaking the conspiracy of silence on the part of the monarch's counsellors and townspeople.

We lose our freedom gradually, often without noticing it. That is what the Torah has been implying almost from the beginning. The classic statement of freewill appears in the story of Cain and Abel. Seeing that Cain is angry that his offering has not found favour, God says to him: "If you do what is right, will you not be accepted? But if you do not do what is right, sin is crouching at your door; it desires to have you, but you must rule over it". The maintenance of freewill, especially in a state of high emotion like anger, needs willpower. As we have noted before in these studies, what Daniel Goleman calls an 'amygdala hijack' can occur in which instinctive reaction takes the place of reflective decision and we do things that are harmful to us as well as to others. That is the emotional threat to freedom.

Then there is a social threat. After the Holocaust, a number of path-breaking experiments were undertaken to judge the power of conformism and obedience to authority. Solomon Asch conducted a series of experiments in which eight people were gathered in a room and were shown a line, then asked which of three others was the same length. Unknown to the eighth person, the seven others were associates of the experimenter and were following his instructions. On a number of occasions the seven conspirators gave an answer that was clearly false, yet in 75 per cent of cases the eighth person was willing to agree with them and give an answer he knew to be false.

Yale psychologist Stanley Milgram showed that ordinary individuals were willing to inflict what appeared to be devastatingly painful electric shocks on someone in an adjacent room when instructed to do so by an authority figure, the experimenter. The Stanford Prison Experiment, conducted by Philip Zimbardo, divided participants into the roles of prisoners and guards. Within days the 'guards' were acting cruelly and in some cases abusively toward the prisoners and the experiment, planned to last a fortnight, had to be called off after six days.

The power of conformism, as these experiments showed, is immense. That, I believe, is why Abraham was told to leave his land, his birthplace and his father's house. These are the three factors – culture, community and early childhood – that circumscribe our freedom. Jews through the ages have been in but not of society. To be a Jew means keeping a calibrated distance from the age and its idols. Freedom needs time to make reflective decisions and distance so as not to be lulled into conformity.

Most tragically, there is the moral threat. We sometimes forget, or don't even know, that the conditions of slavery the Israelites experienced in Egypt were often enough felt by Egyptians themselves over many generations. The great pyramid of Giza, built more than a thousand years before the Exodus, before even the birth of Abraham, reduced much of Egypt to a slave labour colony for twenty years. When life becomes cheap and people are seen as a means not an end, when the worst excesses are excused in the name of tradition and rulers have absolute power, then conscience is eroded and freedom lost because the culture has created insulated space in which the cry of the oppressed can no longer be heard.

That is what the Torah means when it says that God hardened Pharaoh's heart. Enslaving others, Pharaoh himself became enslaved. He became a prisoner of the values he himself had espoused. Freedom in the deepest sense, the freedom to do the right and the good, is not a given. We acquire it, or lose it, gradually. In the end tyrants bring about their own destruction, whereas those with willpower, courage, and the willingness to go against the consensus, acquire a monumental freedom. That is what Judaism is: an invitation to freedom by resisting the idols and siren calls of the age.

By Sheila Gaisin
in appreciation of the love and moral support
of her children and grandchildren

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Shabbat Shalom: Rabbi Shlomo Riskin

“And I will bring you into the land that I promised to Abraham, to Isaac, and to Jacob; and I will give it you as a morasha (heritage): I am the Lord.” It is only natural for parents to want to leave a legacy for their children and grandchildren. For those fortunate enough to be able to do so, this wish expresses itself in the form of an inheritance. But for most people, this is simply not realistic. How might they transmit a legacy to the next generation? I believe the answer can be found in the important distinction the Torah makes between the words yerusha (inheritance) and morasha (heritage).

We are all more familiar with the concept of yerusha, used throughout the Torah to describe the passing down of material possessions from parents to children. Far less common is the concept of morasha, mentioned in the Torah in reference to only two things: Torah [“Moses prescribed the Torah to us, an eternal heritage (morasha) for the congregation of Jacob”] and Land of Israel (the verse cited above at the outset).

The different contexts in which these words appear reveals a great deal about the different kinds of relationships between parents and children, and different priorities that these bequests engender, as they are handed down from generation to generation. I would like to explore three different examples in which the differences between yerusha and morasha will clarify the significance of each.

The first point of distinction is in the realm of effort. The Jerusalem Talmud speaks of yerusha as something that comes easily. When a person dies, leaving a yerusha, the heir need not do anything other than receive the gift. Morasha, however, requires much more. The added letter mem in morasha, suggests the Jerusalem Talmud, is a grammatical sign of intensity, the pi’el form in Hebrew grammar. In order for an individual to come into possession of a morasha, he must work for it.

While an inheritance is what you receive from the previous generation (without your particular input), a heritage requires your active involvement and participation. A yerusha is a check your father left you; a morasha is a business that your parents may have started, into which you must put much sweat, blood and tears.

This certainly explains why morasha is used only with regard to Torah and the Land of Israel. Our sages [Babylonian Talmud, Berachot 5a] remark that there are three gifts that God gave the Jewish people that can be acquired only through commitment and suffering: “Torah, the Land of Israel and the World to Come.” And we understand very well that neither Torah nor the Land of Israel can be easily acquired.

Pirkei Avot 2:10 specifically teaches, “Prepare yourself to study Torah, for it is not an inheritance for you.” All achievement in Torah depends on an individual’s own efforts. A student of Torah must be willing to suffer privation.

Similarly, the Land of Israel cannot be acquired without sacrifice and suffering. One of the tests in the life of Abraham—and the source of the Jewish claim to Jerusalem—is the binding of Isaac on Mount Moriah. The message of the Torah is that we can only acquire our Holy Land if we are willing to place the lives of our children on the line. Every parent in Israel who sends his/her child to the army understands this message. A heritage doesn’t come easily, and our national heritage is Torah and Israel.

The second distinction between the terms is not how the gift is acquired, but rather how it may be dispersed. Even the largest amount of money inherited (yerusha) can be squandered or legitimately lost. In contrast, a morasha must be given intact to the next generation. Morasha literally means “to hand over to someone else.” Silver is an inheritance, and can be used in whatever way the heir desires;

silver Shabbat candlesticks are a heritage, meant to be passed down from parent to child and used from generation to generation.

Finally, in the case of an inheritance, one must have the object of yerusha in one’s possession. This need not be the case with regard to a morasha. Jewish parents bequeathed the ideals of Torah and the Land of Israel to their children for countless generations, even while living in exile far from the Promised Land, and even when poverty and oppression made it near impossible for them to become Torah scholars. Values can be passed down regardless of one’s physical or material station in life.

For this reason, an inheritance, regardless of its size, pales in comparison to a heritage. We all want to be able to bequeath a yerusha to our children and grandchildren, and we should do what we can to make that possible. Nevertheless, the most important legacy that we can leave them is a morasha, the eternal heritage of Torah and the Land of Israel.

The Person in the Parsha: R. Tzvi Hersh Weinreb

The Status of our Forefathers - Last week, I suggested that one of our most difficult religious tasks is to “see ourselves as if we had personally left Egypt.” It requires a skill of imagination which most of us lack. I wrote that the task seems difficult only if we understand it to mean that we must imagine ourselves as shackled in chains and then suddenly bursting out of confinement, dancing with exhilaration after witnessing miracles, and marching with confidence into an unknown wilderness. Accomplishing that would indeed be a tall order.

However, if we understand the task to “see ourselves as redeemed individuals,” the task becomes more attainable. This is especially so if we follow Ramban’s definition of redemption, of geulah. Ramban entitles the second book of the Bible as the “Book of Redemption.” He defines redemption not as mere freedom from bondage, but as the recovery of “the status of our fathers,” the exalted moral stature of Abraham, Isaac, and Jacob.

Following this redefinition, the task of “seeing ourselves as redeemed” is one of personal moral and ethical refinement. We must attempt to emulate the model behaviors which our Patriarchs exemplified.

I presented one aspect of those behaviors, based on the Netziv, who points out that each of the Patriarchs were known as a yashar, an ethically straightforward person. This is one who can adapt to neighbors who are very different from himself, who can live peacefully and cooperatively with others with whom he is at odds, religiously and culturally. Our Forefathers were pious and highly spiritual, but also they were yesharim, able to transcend the differences between themselves and their idolatrous neighbors.

In Va’era, we learn of other qualities possessed by Abraham, Isaac, and Jacob, although they were lacking in the person of Moses himself.

Hence, Va’era begins with the Lord himself addressing Moses, contrasting him with his forebears Abraham, Isaac, and Jacob. To understand the basis of this contrast, we must refer to the closing episode of last week’s Torah portion. There, Moses intervenes on behalf of the people of Israel with Pharaoh, but that intervention, to say the least, backfires. Rather than accomplishing the slightest step toward freedom, it results in a disastrous exacerbation of the enslavement.

Moses complains to the Almighty, “O Lord, why did You bring harm upon these people? Why did You send me? Ever since I came to Pharaoh to speak Your name, he has dealt worse with this people, and still You have not delivered Your people.”

Rashi understands the Lord’s opening address in Va’era as a rebuke to Moses for this plaintive challenge. Rashi employs an Aramaic phrase to capture the power of the Lord’s ire and dissatisfaction with Moses: “Chaval al d’avdin v’lo

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mishtachkin. What a shame that the followers I once had are now lost and nowhere to be found!”

The Almighty bemoans the fact that He once had loyal followers like Abraham, Isaac, and Jacob who trusted Him absolutely. Such followers, He sadly admits, are no longer to be found.

“Moses,” the Lord is saying, “you have not attained the ‘status of your Forefathers.’ After one minor frustration, you throw up your hands in despair. Your Forefathers experienced many greater frustrations, but they always trusted in Me and never questioned My ways, lo hirharu achar midotai.”

Here we have an additional distinctive quality of the Patriarchs. Lo hirharu achar midotai. If we are to attain redemption, which for Ramban means regaining the “status of our Forefathers,” then we must make every attempt to develop a level of religious faith which is firm and unwavering. That is how we can “see ourselves as having personally left Egypt,” of having personally become redeemed.

But true spiritual growth is not limited to tolerating the frustrations of life, the suffering and the disappointments that we all experience to some degree or another. It is not limited to having faith in times of trial and challenge.

True spiritual growth extends to the ability to appreciate and to express gratitude to the Almighty for the successes that one experiences in life, for life’s blessings. True spiritual growth goes beyond the saintly person’s capacity to suffer in silence. It is much more glorious to be able to experience the wonder of the everyday gifts of life. Here, too, we find a quality which is distinctive of the Forefathers.

Rabbi Simcha Zissel Ziv, the Alter of Kelm, often reacted with deep emotion to biblical passages that most of us typically overlook. Recently, we read Jacob’s prelude to the blessings he was about to give Joseph and his children: “The God who has been my shepherd from my birth to this day.” The Alter is moved by the Aramaic translation which simply renders it, “He who has fed me from my birth to this day.” The Alter reacts: In my entire life, I have never heard a person, not the average person and certainly not a wealthy one, who would exclaim, “Baruch HaShem, I had a wonderful year. I had three square meals every day!” And yet, here we have our Forefather Jacob, the grandson of a very wealthy man, who praises the Lord for having fed him a meal. I was astounded when I heard from Jacob words that I never heard from ordinary people. I remain astounded!

He continues: That is, until I sat down to recite Birkat HaMazon, the Grace After Meals. Then I became astounded at myself! I have been oblivious to what I’ve been saying all my life. Birkat HaMazon is an expression of gratitude to the Lord for His freely given soup and sandwich and cup of coffee. Rabbi Simcha Zissel provides us with the simple example of what Ramban refers to as “the status of our Forefathers.” They were capable of clinging to their faith even in catastrophic times. But they were also capable of the flipside of that tenacious faith in the face of dire circumstances. They knew how to celebrate blessings, large and small, with gratitude and joy.

Having adopted Ramban’s definition of “redemption” as the reclaiming of the spiritual stature of our Forefathers, we now have become familiar with at least three aspects of that “spiritual stature.” If, at the Passover Seder, we must “see ourselves as having been redeemed,” we now know how to do so.

We must try to become yashar, able to overcome the prejudices which interfere with our ability to get along with those who differ from us; able to cling to our faith even in the most trying circumstances; and able to appreciate all that we ordinarily take for granted, to be thankful for the many blessings that the Almighty bestows at every moment. [Excerpted]

At the end of last week's *Parashah*, Moshe questions *Hashem*: "My Master, why have You done evil to this people, why have You sent me? From the time I came to Pharaoh to speak in Your Name he did evil to this people [by increasing their workload], but You did not rescue Your people." At the beginning of this week's *Parashah*, *Hashem* answers Moshe, saying: "I am *Hashem*," and "You shall know that I am *Hashem*." These verses emphasize the Divine Name that alludes to G-d's Attribute of Compassion, indicating, commentaries say, that the increased workload actually was the result of *Hashem*'s compassion, for it allowed the Exodus to take place sooner, before *Bnei Yisrael* sank into spiritual oblivion.

R' Mordechai Goldstein z"l (1931-2016; founder and *Rosh Yeshiva* of the Diaspora Yeshiva in Yerushalayim) writes: It is a given that Moshe Rabbeinu was not questioning the justice of *Hashem*'s ways. Rather, Moshe's immense love and compassion for the Jewish People caused him to be pained by their suffering. A leader should be able to sense and experience the feelings of those he is leading. Indeed, *Midrash Kohelet Rabbah* teaches that when Moshe Rabbeinu met Yehoshua upon descending from Har Sinai, and Yehoshua mistook the sounds of revelry before the Golden Calf as sounds of war, Moshe rebuked him: "You are destined to lead the Jewish People! How can you not distinguish between different emotions they are feeling?"

Yet, a leader needs to know that he is *Hashem*'s agent, not the people's servant. His orders come from *Hashem*, not from the people's will or whims. Thus, the prophet Shmuel rebuked King Shaul: "You may be small in your own eyes, but you are the King!" Moshe was right to feel the people's pain, but when he repeated their complaints to *Hashem* in a questioning way, he was, in effect, taking orders from them, not from Him. It is for this that the *Gemara* (*Sanhedrin* 111a) teaches Moshe was punished. (*Imrei Mordechai* I, p.145)

Bitachon

This year--a Shemittah year--we will devote this space to discussing the related subject of *Bitachon* / placing one's trust in *Hashem*.

R' Avraham ben Ha'Rambam z"l (son of Maimonides; Egypt; 1186-1237) writes: We have learned that a person with *Bitachon* works to earn a livelihood, all the while understanding that his success is decreed by *Hashem*. One might ask, therefore: If *Hashem* has already decreed that I will earn a living, I will earn that living, so why bother developing the trait of *Bitachon*?

R' Avraham answers: Although sustenance is decreed for every person, one's sins or merits can alter the decree or affect how it is implemented. In an extreme case, sinning can lead to a person dying of hunger. More commonly, one who sins may need to work harder to obtain the level of sustenance that was decreed for him than he would have needed to work had he not sinned. Conversely, merits can lead to a person obtaining extra sustenance, or they can help him obtain the same level of sustenance with less effort. Both of these points, the positive and negative, are supported by many verses in the Torah and Prophets, R' Avraham notes.

R' Avraham continues: We read, for example (*Devarim* 7:12-13), "This shall be the reward when you listen to these ordinances, and you observe and perform them; *Hashem* . . . will love you, bless you and multiply you, and He will bless the fruit of your womb and the fruit of your Land; your grain, your wine, and your oil; the offspring of your cattle and the flocks of your sheep and goats." One who has *Bitachon* is obeying *Hashem*; therefore, *Hashem* will bless his belongings so his livelihood comes more easily.

(*Ha'maspik L'ovdei Hashem*, ch. 8)

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“Moshe spoke before Hashem, saying, ‘Behold, Bnei Yisrael did not listen to me, so how will Pharaoh listen to me, and I have damaged lips?!’” (6:12)

R’ Yeshayah Reiniger z”l (1782-1857; Hungary) explains Moshe’s argument as follows: Moshe believed that Pharaoh did not listen to him because Pharaoh reasoned, “If your G-d is as great as you say, why would he have a spokesman (Moshe) who has a speech defect?” Also, Moshe was very pained that, because of him, Pharaoh had increased *Bnei Yisrael*’s workload, as described at the end of last week’s *Parashah*. Therefore, Moshe said, “Behold, *Bnei Yisrael* did not listen to me [because they are overwhelmed by the hard work that Pharaoh assigned them after I came to him the first time], so how will Pharaoh [react now, if I ask him again to] listen to me [given that] I have damaged lips!” (Chiddushei Rabbi Yeshayah)



“Whoever among the servants of Pharaoh feared the word of Hashem chased his servants and his livestock to the houses.” (9:20)

R’ Yosef Yozel Horowitz z”l (1847-1919; the *Alter* of Novardok) writes: This is hard to understand! Everyone had experienced that every single one of Moshe’s warnings came true, to the letter. If so, why did only those who were G-d-fearing bring their slaves and flocks inside when Moshe warned (verse 19), “All the people and animals that are found in the field that are not gathered into the house--the hail shall descend upon them and they shall die”?! Also, the verse says that those who did bring their property inside did so because they “feared the word of Hashem,” implying that they feared they would be punished if they did not obey Hashem’s warning. Shouldn’t they have brought their belongings inside simply because they feared the upcoming hail?

The *Alter* explains: Even a seemingly advanced level of *Yir’at Hashem* / fear of G-d is subject to being overpowered by a person’s own biases. Specifically, when a person fears or reveres Hashem because his intellect tells him it is the correct thing to do, his intellect also can tell him that some other value is more important in a given situation. The Egyptians knew intellectually that every one of Moshe’s predictions had come true and they should fear Hashem. Nevertheless, their love for their wealth competed with their intellectually-based *Yir’ah* and told them that an animal that grazes outdoors will be healthier and more valuable than an animal that is cooped-up in a barn. That bias was enough to erase the impressions that Moshe’s past predictions should have left on the Egyptians.

Only those who truly feared Hashem took their slaves and animals inside, concludes the *Alter*--not because they feared the hail, but because their *Yir’ah* was real, not merely an intellectual exercise.

(Madregat Ha’adam: Ma’amar Yir’ah Va’ahavah ch.11)

“I appeared to Avraham, to Yitzchak, and to Yaakov as Kel Shakkai, but by My Name Hashem (Y-K-V-K) I did not make Myself known to them.” (6:3)

R’ Yitzchak Karo z”l (1458-1535; Spain, Portugal and Turkey; uncle of R’ Yosef Karo z”l) asks: There are many verses in which Hashem appears to the Patriarchs, or they address Him, using the Name Hashem! (See, for example, *Bereishit* 15:7 & 25:21.) Also, this verse implies that the Patriarchs were not as great as later generations, to whom G-d did appear as Hashem!

He explains: The Name “*Kel Shakkai*” means, “He told the world, ‘Enough!’” (“שֵׁאמַר לְעוֹלָמוֹ דַּ” -- *i.e.*, He is the Creator who drew boundaries for each part of Creation. That Hashem appeared to the Patriarchs using this Name means that they knew intellectually that He is the Creator. That intellectual understanding was sufficient to solidify their belief in Him. Hashem never needed to prove to the Patriarchs that He created all that exists, which is what appearing through the Name *Y-K-V-K* represents--containing, as it does, the letters *Heh-Vav-Heh*, meaning “existence.”

R’ Karo concludes: The Patriarchs knew the Name Hashem, but they never “experienced” it. They simply did not need proof that Hashem had created the world in order to believe in Him. The Generation of the Exodus was on a lower level; they did need to experience the Name Hashem, to see proof through supernatural miracles that He is the Creator. (Toldot Yitzchak)

R’ Chaim of Volozhin z”l (Belarus; 1749-1821) writes: The different names of Hashem that we find in the Torah and in our prayers refer to different ways that Hashem interacts with the world--sometimes through justice, sometimes through kindness, sometimes through compassion, etc. Each different way that He has of interacting with the world has a different Divine Name or at least adjective--for example, “Compassionate,” “Gracious,” etc.

R’ Chaim continues: Even Hashem’s so-called real Name (*Y-K-V-K*) does not refer to His essence, only to His connecting with the created world as the “One Who Is, Was, and Will Be, and Who Brings All of Existence Into Being” (“היה והיה ויהיה, ומיהוה הכל” --all words alluded to by the letters of the Name *Y-K-V-K*). As for His essence, we are incapable of knowing anything about it, and we have no name or adjective to describe it. (*Nefesh Ha’Chaim* II 2)



“When Pharaoh speaks to you, saying, ‘Provide a wonder for yourselves,’ ...” (7:9)

Why “For yourselves,” not “For him”? R’ Avraham David Wahrman z”l (1771-1840; rabbi of Buchach, Poland; prolific author) explains:

There was no way that any wonder Moshe and Aharon would perform would sway Pharaoh. Rather, Pharaoh would ask them for a wonder only in order to mock them. Measure-for-measure, Moshe and Aharon performed a wonder that they knew would make no impression, simply so that Pharaoh could dig himself in deeper and give Hashem a reason to take *Bnei Yisrael* out of Egypt with more and greater wonders. (Machazeh Avraham)

ISRAEL REPORT

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IRANIAN MUNITIONS WERE ISRAEL'S TARGET IN SYRIA PORT STRIKE, SOURCES SAY (Ha'aretz 12/28/21)

Containers containing Iranian munitions were the target of a Tuesday air strike on Syria's main port of Latakia, which Damascus blames on Israel, two sources said.

This is the second such attack attributed to Israel this month, and officials said it caused greater damage than the previous one on December 7, which reportedly also targeted Iranian munitions.

"These blasts and huge fires were caused by the explosions from the munitions stored in a warehouse close to commercial cargo," one of the sources said.

Another Syrian source familiar with Iranian military movements in Syria said Tehran had in recent months transferred weapons by sea as it sought to dodge intensified Israeli strikes that struck eastern Syria near a weapons supply corridor along the border with Iraq.

Russian state media arm Sputnik quoted a Russian military official who said that two Israeli F-16 planes shot four missiles at facilities in the port without crossing the border into Syria. Rear Adm. Oleg Zhuravlev, deputy head of the Russian Center for the Reconciliation of Warring Parties in Syria, added that the strike caused "minor material damage to the port infrastructure."

Syrian air defenses did not engage the Israeli planes, Zhuravlev said, because a Russian plane was landing at a nearby airfield at the time.

According to a tally by an opposition war monitor, this is the 29th time Israel has struck targets in Syria in 2021 – down from 39 strikes in 2020, which the Syrian Observatory for Human Rights said had the most Israeli attacks since the war began in 2011.

The strikes the organization attributes to Israel killed 130 people, five of them civilians, it said. Nearly half of those killed were affiliated with Iranian-backed militias, according to figures released by the war monitor on Tuesday.

Iran has expanded its military presence in Syria in recent years where it now has a foothold in most state-controlled areas where thousands of its militias and local paramilitary groups are under its command, Western intelligence sources say.

While visiting an Israeli Air Force base on Tuesday, Defense Minister Benny Gantz did not address the specific incident but warned his country would not allow Iran to use Syria to threaten Israel.

"I call upon the region's countries to stop Iran from violating their sovereignty and people. Israel will not allow Iran to funnel balance-breaching weapons to its proxies and threaten our citizens," Gantz said.

IN SURPRISE VISIT, GANTZ HOSTS PALESTINIAN LEADER AT HIS PRIVATE RESIDENCE (YNet 12/28/21)

In a surprise visit, Defense Minister Benny Gantz hosted Palestinian President Mahmoud Abbas at his personal residence in Rosh Haayin.

This is the first time the Palestinian leader has held an official meeting within Israel since 2010, excluding his partaking in the funeral of former president Shimon Peres in 2016.

"The two discussed various security and civilian issues," a statement from his office said. "The defense minister emphasized the shared interest in strengthening security coordination and maintaining stability, and preventing terrorism and violence."

The statement also said that Gantz told Abbas that he intends to "further promote trust-building steps in the economic and civilian spheres, as the two agreed on during their last meeting."

Also present at the meeting was attended by the Coordinator of Government

Activities in the Territories, Maj. Gen. Rassan Aliyan, as well as the Minister of Civil Affairs in the Palestinian Authority, Hussein al-Sheikh, who is responsible for civilian and security coordination with Israel, and Palestinian Chief of Intelligence Majed Faraj.

Al-Sheikh said the two discussed the "importance of creating a political horizon," for the solution of the decades-old Israeli-Palestinian conflict. The last round of peace talks collapsed in 2014.

The meeting lasted about two and a half hours — partly in a broad forum and partly in private.

Hamas, the terrorist group that rules Gaza, slammed Abbas, calling the meeting "reprehensible and condemnable."

As previously mentioned, this is the second meeting between Gantz and Abbas, with the last one taking place at the latter's official residence in Ramallah in August.

ISRAEL POISED TO SPEND NIS 1B TO DOUBLE GOLAN HEIGHTS POPULATION (Israel Hayom 12/24/21)

The government will convene on Sunday to approve a plan to double the population of the Golan Heights and that of its unofficial capital, Katzrin.

At the meeting, to be held at Kibbutz Mevo Hama in the Golan, government members are set to approve upgrades to existing infrastructure, the establishment of new communities and neighborhoods, and the creation of around 2,000 jobs in an effort to transform the Golan into Israel's renewable energy capital.

The government plans to invest 1 billion shekels (around \$317 million) in the plan, a joint effort of the Housing and Construction, Interior, Transportation, Tourism, Economy, Agriculture, Education, and Environmental Protection Ministries, as well as the Israel Land Authority. In recent months, the inter-

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ministerial team, headed by the Director-General of the Prime Minister's Office Yair Pines, formulated the details of the plan.

Once approved, the plan will see 576 million shekels (around \$183 million) allotted toward planning and housing, including the approval of the construction of 3,300 housing units within five years in Katzrin.

Around 4,000 homes are set to be approved for the Golan Regional Council. In total, the plan is expected to lead to an increase of 23,000 residents in the Golan region.

In addition, the government intends to establish two new communities in the Golan, Assif and Matar, each of which will include some 2,000 housing units. To secure investment in the housing field, the government will establish a special planning committee, promote a comprehensive plan for Katzrin, and execute plans to free up military firing zones and remove landmines in the area. The government will allocate 160 million shekels (around \$51 million) toward improving quality of life in the Golan, including through improvements to transportation infrastructure connecting the region to the rest of the country, as well as developing transportation infrastructure between the Golan's various communities and Katzrin.

The government is further expected to approve the upgrade of emergency medical services and expansion of frontline medical call center activity in Katzrin, the development of cybersecurity leadership in Katzrin, as well as expansive investment in both formal and informal education. In addition, efforts will be made to develop tourism infrastructure, including through the paving of bicycle lanes, the provision of grants for entrepreneurs in the hotel industry, as well as the marketing of new hotel complexes.

The government will also establish infrastructure to connect a planned food-tech center in the Galilee city of Kiryat Shmona. In addition, the government will also approve unprecedented funding toward the creation of some 2,000 jobs in the Golan in the fields of agricultural technology, industrial agriculture, and the hotel industry.

Likewise, the government intends to raise hundreds of millions of shekels in the private sector toward solar energy projects, including the creation of energy storage systems.

Portions of the program, which is unprecedented in scope, are expected to meet with opposition from some Golan residents who oppose efforts to grow the region's population. Environmental groups are also expected to oppose steps, such as the stationing of wind turbines, which will disrupt nature in the region.

Justice Minister Gideon Sa'ar told Israel Hayom: "The government decision that will be brought to a vote on Sunday is the realization of New Hope's coalition agreement 'to promote and budget national plans for the bolstering and development of the North, including unique plans for the development of the Golan Heights and the city of Katzrin that will be anchored in government decisions.'

"The future of the Golan will be determined with actions and not words. We have an opportunity to determine for generations the Golan's future as an inseparable part of the State of Israel. The settlement of the Golan is Zionism and quality of life intertwined. We are determining a realistic goal: Doubling the population in the Golan.

COALITION, LIKUD RIVALS GANG UP ON BARKAT (JPost 12/25/21)

Prime Minister Naftali Bennett's coalition and many Likud MKs have found themselves on the same side of a political battle for the first time, uniting against a common enemy: Likud MK Nir Barkat.

In an effort to harm Barkat politically, the coalition is expected to endorse the so-called anti-Barkat bill at Monday's meeting of the Ministerial Committee on Legislation. The bill was sponsored by Likud MK David Amsalem, who has been the coalition's harshest critic and has had a personal feud with Barkat for nearly two decades. It has been endorsed by Israel Katz and other MKs in the party.

"The coalition is afraid of Nir, because he is the only one who can return the Likud to power, and that makes him their greatest threat," a source close to Barkat said. "They saw the poll and got worried. They are so scared they are

cooperating with a man who has insinuated vicious attacks on [Justice Minister Gideon] Saar. Suddenly they don't have rifts anymore. The most important thing for them is to pass a bill against Nir Barkat."

The bill would limit an elected official and his family to donations of NIS 100,000 a year for political activity, including polls, staff and rallies, when no elections are taking place. The bill defines family as a spouse, parents, brothers, inlaws and uncles. The legislation also requires contributions to be reported to the Knesset on a monthly basis.

Barkat is by far the Knesset's wealthiest MK and its only billionaire. The bill lists its goal as preventing a political advantage for the wealthy or contributions impacting the decisions of elected officials. It says it is intended to promote equality among candidates.

Sources in the coalition said its apparent support for the bill had nothing to do with any poll or who proposed it. They noted that New Hope faction head Sharrren Haskel, who is close to Sa'ar, presented the same bill in the previous Knesset, when she was in Likud.

The Likud will have to decide whether to allow its MKs to vote their conscience on the bill or require faction discipline.

This is not the first bill changing how politicians raised money proposed by Amsalem. In January 2018, the passed into law Amsalem's Primaries Law, which facilitates state funding for party primaries and bans candidates from receiving contributions or taking out loans.

Thanks to the law, incumbent candidates receive funding for all their campaign expenses and new candidates will receive a loan from the state that they would not have to return if they enter the Knesset.

Until the law passed, parties received taxpayer funds for national elections, but candidates funded their races in party primaries on their own, taking donations from contributors locally and around the world.

BENNETT TO STAY IN ISOLATION AS DAUGHTER SUSPECTED FOR OMICRON (YNet 12/27/21)

Prime Minister Naftali Bennett is set to stay in self-isolation after genetic sequencing indicated that his daughter may have contracted the Omicron coronavirus variant, his office said on Monday.

This means he will need to quarantine for seven days and get two negative tests, despite being vaccinated.

The process will be completed within the next two days.

His office said in a statement that he will continue self-isolating and work from his home in Ra'anana.

Bennett drew public criticism after his wife and children went on holiday abroad early this month, despite his calls for Israelis to help stem Omicron's spread by canceling plans to fly overseas.

Israel has reported 1,118 confirmed cases of Omicron, with the number of people infected by the variant now doubling every two days.

FORMER UTJ HEAD AND EX-MINISTER YAAKOV LITZMAN WON'T RUN FOR REELECTION (Arutz-7 12/26/21)

A top haredi lawmaker announced that he will not seek reelection, after more than 20 years in the Knesset.

MK Yaakov Litzman (United Torah Judaism), who has served in the Knesset since 1999, told The Knesset Channel Sunday evening that he will not run against for the Knesset.

"If there'll be new elections, I won't run. I won't go to the Knesset again," Litzman said.

Litzman currently heads the Agudath Yisrael party within the United Torah Judaism list, and for years headed the UTJ faction in the Knesset.

He served twice as Health Minister and once as Housing and Construction Minister.

During his interview with The Knesset Channel Sunday, Litzman denied his decision not to run for reelection was related to the criminal investigations against him, stemming from corruption allegations and claims he used his position as Health Minister to secure statements by experts declaring Malka Leifer, an Australian educator accused of sexually abusing dozens of girls

before fleeing to Israel, unfit to stand trial or to be extradited.

Instead, the 73-year-old lawmaker cited his age as the primary reason for his planned retirement from politics, saying he "needs to make room for younger forces."

Despite his plans to end his career in the Knesset, Litzman said he "still hopes" he and other Opposition lawmakers will succeed in "toppling the government."

"We'll everything to ensure that there is a new [government]."

SIX KILOMETERS OF JERUSALEM'S OLD CITY ALLEYS ANNOUNCED WHEELCHAIR ACCESSIBLE (JPost 12/30/21)

Six kilometers of alleys in the Old City of Jerusalem have been made wheelchair accessible – and an innovative accessibility system for the blind has also been installed – after ten years of work.

"We have made the Old City of Jerusalem one of the most accessible cities in the world," according to Jerusalem and Heritage Minister Ze'ev Elkin (New Hope).

The project was carried out under the leadership of his ministry in cooperation with the Tourism Ministry, the Jerusalem Municipality, the Israel Antiquities Authority, the Jerusalem Development Authority and the East Jerusalem Development Company.

The alleys were made accessible to baby carriages and people in wheelchairs, which can now be safely wheeled between the Old City's many historical and national sites. Steep descents were flattened and railings were added to some of the steepest alleys.

And, for the first time, the Old City was also made accessible to the blind: a new app called Step Hear guides blind visitors between 60 different sites and provides information and content.

The accessibility of the Old City is part of a broader move to strengthen the Old City Basin and turn it into a magnet for visitors from all over the world, according to Elkin, who is also the Housing and Construction minister. The Company for the Development of the Jewish Quarter was recently transferred to the responsibility of his ministry, which is now working on building a comprehensive strategic plan for the Old City that develops the historic sites while maintaining its character, he said.

"The Jerusalem and Heritage Ministry, under my leadership, works extensively to allow everyone to reach the historic alleys of Jerusalem and enjoy the cultural and religious richness of the city," Elkin said.

FOOD GIANT TO RAISE PRODUCT PRICES (Arutz-7 12/28/21)

Osem will increase the price of its products, Channel 12 News reported Tuesday.

According to the report, Osem will soon raise the prices of hundreds of its popular products, including grains, snacks, coffee, various types of pasta, couscous, and sauces.

The report added that the rise will differ by product, but that the increase will be between 3-7%, with an average price rise of 4.6%.

"The costs of the raw materials, packaging, and transportation have skyrocketed...in a way which we have not seen previously," Osem said in a statement. "Unfortunately, the trend is continuing, and its consequences mean costs of an unprecedented scope, even taking into account the influence of the exchange rates."

"After we took every step possible and absorbed the price increases for a lengthy period, we are forced to make updates which will only partially compensate for the increase.

"The prices of Materna (infant formula - ed.) products will remain unchanged."

FOOD WASTE IN ISRAEL TOPS \$6B IN 2020, STUDY FINDS (Israel Hayom 12/28/21)

Nearly 2.5 million tons of food waste was thrown away in Israel in 2020, amounting to 19.1 billion shekels (\$6 billion), according to a report published this week by the Environmental Protection Ministry and Leket Israel, the

country's leading food rescue organization.

According to the food bank's sixth annual Food Waste and Rescue Report, the number amounts to almost NIS 3,600 (\$1,140) per household and represents 35% of the food produced in the country. Half of it – 1.1 ton worth NIS 6.4 billion (\$2 billion) – was thrown away when it was still edible and salable.

Just under one in five (18.7%) Israeli households reportedly suffered from food insecurity last year, Leket Israel said.

The food bank found that the coronavirus pandemic did not significantly alter food waste habits compared to 2019, but changed the way the waste was distributed. As more people spent time at home due to lockdowns, food waste increased by NIS 800 million (\$255 million) compared to 2019.

The report takes a stand against the previous government's decision to give stipends to the entire population during periods of confinement, saying it would have been wiser to focus financial assistance on those in greatest difficulty.

"It would have been much more economically efficient to fund food distribution programs rather than leaving needy families to struggle on a daily basis," the report said. "The worsening problem of food waste and insecurity has only accelerated since the start of the pandemic, stressing the need to include halving waste reduction as a national cause, by the end of the decade."

Leket Israel President Gidi Kroch called on Prime Minister Naftali Bennett to implement an inter-ministerial food rescue plan.

"The findings of the Food Waste and Rescue Report illustrate the dire consequences and effects of the coronavirus pandemic on the social and economic aspects and emphasize the urgent need for action and recognition by the state on food rescue, which can provide a complete response to millions of people already suffering from food insecurity and the tens of thousands of people who joined them due to the coronavirus," Kroch said.

"The great advantage of rescuing food is the ability not only to close the entire food insecurity gap in Israel by a quarter of the budget but also higher utilization of resources and waste prevention. Additionally, food rescue helps reduce emissions and pollutants and strengthens the fight against the global climate crisis. Therefore, as recommended in the policy chapter of the report, the Prime Minister's Office should lead and promote the preparation of an inter-ministerial plan to advance the field of food rescue in a way that will holistically reflect the many benefits of food rescue."

UN'S WAR ON JEWISH JERUSALEM: A DENIAL OF INDIGENOUS RIGHTS (Sheree Trotter, JPost 12/28/21)

If I forget thee, O Jerusalem, let my right hand forget her cunning. If I do not remember thee, let my tongue cleave to the roof of my mouth; if I prefer not Jerusalem above my chief joy... (Psalm 137)

The Psalmist records the lament over Jerusalem following the sixth-century BCE conquest by the Chaldeans. From exile in Babylon, Jews cried: "How shall we sing the Lord's song in a strange land?" These sentiments are an expression of the deep longing for the Jewish homeland and capital, the yearning of an indigenous people for the land of their birth.

One would imagine that the long history of Jewish connection to Jerusalem and the depth of feeling the Holy City has held in Jewish hearts over millennia would stand as unassailable evidence of Jewish connection to Israel. Not so, for those in the halls of power at the UN.

The UN has shown a determination to sever all Jewish association with Jerusalem. This constitutes a denial of history, an infraction against self-determination under international law, and a violation of indigenous rights in ancestral lands.

The UN General Assembly recently adopted the "Jerusalem resolution," disavowing Jewish ties to the Temple Mount, referencing it solely by its Muslim name, al-Haram al-Sharif.

This was business as usual at the UN, the continuation of a campaign to erase the Jewishness of Jerusalem. Indeed, the UN's cultural arm, UNESCO, engaged in the same act of cultural colonization in 2016, then referring to the

Temple Mount only by its Arabic name.

The Jerusalem resolution (129-11) not only neglects to use the Hebrew name for the holiest site in Judaism, but also repudiates all of Israel's claims on Jerusalem. It asserts that "any actions taken by Israel, the occupying power, to impose its laws, jurisdiction and administration on the Holy City of Jerusalem are illegal."

Further, the resolution reiterates that Israel's Basic Law on Jerusalem and the proclamation of Jerusalem as "the capital of Israel" "were null and void and must be rescinded forthwith, as well as its previous resolutions on Jerusalem."

The 1980 Basic Law states that "Jerusalem, complete and united, is the capital of Israel," and that "Jerusalem is the seat of the president of the State, the Knesset, the government and the Supreme Court." It also makes provision for the protection of holy places and for ongoing development.

Israel further strengthened this law in 2018 with the passing of its "14th Basic Law: Israel as the Nation-State of the Jewish people," in which it reaffirmed, among other things, that:

The Land of Israel is the historical homeland of the Jewish people, in which the State of Israel was established.

The State of Israel is the nation-state of the Jewish people, in which it realizes its natural, cultural, religious and historical right to self-determination. The law also reasserted that "Jerusalem, complete and united, is the capital of Israel."

Predictably, various human rights organizations challenged the Basic Law in the Israeli courts, but in July 2021 the Supreme Court largely rejected their petitions, stating that "the Basic Law did not introduce anything new, but merely stated the obvious – that the State of Israel is the nation-state of the Jewish people. This was the premise on which the state was established, as enshrined in the Proclamation of Independence."

The Supreme Court ruling affirmed the constitutionality of the Basic Laws which recognize that "the right to national self-determination in the State of Israel is unique to the Jewish people" and enshrine principles already evident in regular legislation that reflect the Jewish character of the state. These include the state symbols and emblem, the national anthem, Jerusalem as the state capital, Jewish immigration, holidays such as Remembrance Day for the Fallen of Israel's Wars and Holocaust Remembrance Day.

The UN's attack on Jewish Jerusalem is simply part of its wider anti-Israel strategy seeking to undermine and delegitimize the only Jewish state in the world. UN bias is well known, with its demographic makeup largely ensuring an automatic majority for every anti-Israel resolution proposed. The organization's position not only flies in the face of 3,000 years of the city's history, but also blatantly contradicts its own position on the rights of indigenous peoples.

It was in the Land of Israel that the Jewish people developed its unique culture and religious practices. It clearly fulfills the criteria of indigenous peoples, according to the UN's own definitions: self-identification; historical continuity with precolonial and/or pre-settler societies; strong links to territories and surrounding natural resources; distinct social, economic or political systems; distinct language, culture and beliefs; resolve to maintain and reproduce ancestral environments and systems as distinct communities.

It is more than a mere discourtesy to avoid using the Jewish names and terms – the UN is directly contradicting its own 2007 Declaration on the Rights of Indigenous Peoples by denying Jewish indigenous rights "pertaining to their lands, territories and resources, including those which were traditionally owned or otherwise occupied or used." By its antihistorical and unjust declarations, the UN merely discredits itself and undermines its status as a human rights body.

Jews are undeniably the indigenous people of Jerusalem, a claim supported by historical, archaeological and genetic evidence. Jerusalem, otherwise known as Zion, is the Holy City of the Jewish people. Israel's declaration of Jerusalem as its complete and united capital city should be supported by all who care about indigenous peoples and their rights.

If the UN were to apply to some good purpose all the energy expended

against Jews and their ancient and indissoluble connection to Jerusalem, so much good could be achieved.

We call on people of goodwill everywhere to urge their respective governments to stand on the side of truth and justice, and to bring change at the UN.

ISLAMIST LEADER MANSOUR ABBAS PROVES AGAIN HE'S ISRAEL'S MAN OF THE HOUR (Carolina Landsmann, Ha'aretz 12/25/21)

Mansour Abbas is the most important figure to arise in Israeli politics. He's the man of the hour. As an Arab Israeli, he challenges not only Israelis – Jews and Arabs alike – but also the Palestinian leadership in the West Bank and Gaza.

He told journalist Mohammad Magadli in Hebrew last week what other Palestinian leaders have refused to declare for so long: "The State of Israel was born as a Jewish state, and the question is how we integrate Arab society into it."

His comments provoked harsh criticism both from Arab politicians – in the Joint List and his own party, the United Arab List – and from the Palestinian leadership in the West Bank and Gaza. But Abbas didn't fold. He didn't "wish to clarify" or "put things in context." He doubled down on what he said in Hebrew and previously in Arabic (in an interview with the Nazareth-based newspaper and website Kul al-Arab). Like a real leader.

For years, the paradigm that the road to peace in the Middle East passes through the solution to the Israeli-Palestinian conflict has held sway in Israel and abroad. Benjamin Netanyahu sought to switch to another paradigm: The Palestinians can be bypassed and regional peace pursued without resolving the local conflict. Within these two paradigms, the status of Arab Israelis has been stuck at the end of the historical line. Abbas turned this paradigm on its head, putting Arab Israelis at the top of the Palestinian agenda.

Did Netanyahu see in the distance some form of a Palestinian state – "autonomy plus" or "state minus" – as he talked about in his 2009 speech on a two-state solution at Bar-Ilan University? It doesn't really matter because his goal was to prevent the establishment of a Palestinian state. Netanyahu's father revealed in an interview with Channel 2: "Benjamin doesn't support a Palestinian state unless it's under conditions they would never accept. I heard this from him."

Abbas may only represent Arab Israelis and not even all of them. Still, his willingness to accept the mother of all demands – recognition of Israel as a Jewish state – is significant because it could reveal the Israelis' true face.

Generations of Israelis have been great at talking about how they seek peace but the Palestinians don't want two states, one Jewish and one Palestinian, but rather a Palestinian state alongside a binational state. These Israelis' evidence: "They're not willing to recognize Israel as a Jewish state."

What will the opponents of peace, supporters of the status quo or of greater Israel do now? Abbas might yet reveal their inherent opposition to peace, which doesn't depend on the Palestinians filling of one condition or another.

Abbas believes that you have to change to produce change, and he is changing and is changing reality before our eyes. Therefore, he has positioned himself as a relevant leader in Israel, more so than Ayman Odeh and Ahmad Tibi, and as an agent of real change, more so than Palestinian President Mahmoud Abbas and the Hamas leader in Gaza, Yahya Sinwar.

It's no surprise that he mentioned his bodyguards in the interview and talked about personal danger. Abbas is the most dangerous leader for opponents of peace and reconciliation, both in Israel and in Palestine. And we all know how peace-seeking leaders in the Middle East are repaid.

Prime Minister Naftali Bennett said in his speech at the United Nations this fall that his government, which "started as a political accident, can now turn into a purpose. And that purpose is unity." That statement reminded me of Fidel Castro, who is quoted as having said: "Men do not shape destiny. Destiny produces the man for the hour."

Who knows if out of this political pileup that was probably caused by Netanyahu's slamming of history's brakes, destiny has produced not just one man to meet the needs of this hour but maybe two.



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SHABBOS DELIGHTS

TORAH MINUTE

IN MEMORY OF RABBI KALMAN WINTER ZT"L

It is an honor to present this week's Torah Minute from our archives. The following was penned by our founder, Rabbi Kalman Winter ZT"L, in 2010.

In this week's Torah Portion of Va'eira, we read of the onset of the ten plagues. Pharaoh, in his great cruelty and haughtiness, refuses to come to terms with his fate and the fate of his nation. All the might and array of the plagues did nothing to impact and impart upon Pharaoh a change of heart and mind. However, with the seventh plague of hail stones raining down upon Egypt, destroying all cattle, plant life, and people that remained in the field, Pharaoh has a genuine, heartfelt moment of contrition and recognition of G-d. The verse in chapter 9:27 states "This time I [Pharaoh] have sinned, G-d is the Righteous One and I and my people are the wicked ones." What a wondrous statement by Pharaoh, encompassing not only his own guilt, but G-d's justice and mercy. How are we to understand this change of heart amidst the utter destruction of all life in the field?

The great commentator, the Riva, explains that it lies in the fact that G-d had forewarned Pharaoh and his people to take in all their possessions from the field in advance of the plague (chapter 9:19). G-d had given the Egyptians an opportunity to protect themselves before the seventh plague and as a result, Pharaoh was moved in a very special way. Not by might, but by kindness. All the might of G-d did not move Pharaoh. Self-preservation did not achieve its objective. However, G-d's kindness, given to this ruler of consummate cruelty, was totally disarming.

We learn such a powerful and important lesson. We are far better served in reaching and influencing people with kindness than intimidation or other devices. If the stone heart of Pharaoh could be pierced by benevolence, how much more so ordinary people will be touched by kindness and good will.

Wishing you a Good Shabbos!

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TABLE TALK

Point to Ponder

Therefore say to B'nei Yisrael... "I shall take you out... I will save you... I will redeem you... I will take you... and I will bring you.... (6, 6 – 8)

The four cups of wine we drink at the Seder correspond to the four terminologies of redemption mentioned in the above verse. (Rashi Pesachim 99b)

The four cups of wine we drink at the Seder correspond to the three cups of wine in Pharaoh's dream, with the fourth cup being used for Birchas HaMozon. (Rashi Pesachim 108a)

Is there a way to explain the apparent contradiction in Rashi?

Parsha Riddle

Besides the Plague of Arbeh (Locusts) which happened in Egypt, where in Tanach did another plague of locusts occur?

Please see next week's issue for the answer.

Last week's riddle:

Who did Basya bas Pharaoh marry?

Answer: Kalev (Vayikra Rabba 1, 3)

HATORAH V'HAMITZVAH

HALACHA INSIGHTS FROM THE PARSHA

Hashem said to Moshe, "Say to Aharon, 'Take your staff and stretch out your hand over the waters of Egypt ... and they shall become blood ...'" (7:19)

Why were the waters not afflicted by Moshe? Hashem said to him: "The waters that guarded you when you were cast into the River, it is not right that they should be afflicted by your hand; they will therefore only be afflicted by Aharon's hand." (Shemos Rabbah 9:10)

Based (in part) on this *midrash*, R. Yitzchok Zilberstein suggests that a patient who is asked to give adverse testimony against a doctor who has treated him should not do so. He notes that in the case of Moshe, Aharon was able to substitute for him, and he therefore concludes that insofar as the giving of testimony is essential and cannot be performed by anyone else, such as in a civil case where the testimony is necessary to enable a litigant to collect his due from the doctor, then the patient must testify despite his gratitude obligation toward the doctor. If others are able to testify, however, or if the proceeding against the doctor does not involve an obligation to another litigant (e.g., a hearing regarding a traffic violation), then "it is possible that it is permitted to show gratitude and refrain from testifying," provided that three conditions are met: the doctor has not injured anyone, he does not frequently commit such infractions, and he regrets his actions. R. Zilberstein adds that if the patient faces jail or other punishment for refusing to testify, then he is permitted to testify, since as with other positive commandments, the obligation of gratitude does not require one to suffer imprisonment (*Shiurei Torah le-Rofim* 1:63).

Elsewhere, R. Zilberstein cites a discussion by R. Tzvi Pesach Frank of the propriety of a judge adjudicating a court case involving an institution from which the judge had learned most of his Torah and benefited greatly. R. Frank suggests that it is inappropriate, due to a general principle that "when someone derives some benefit or enjoyment from something, it is inappropriate for him to take any action that may cause it some injury." (*Ibid.* 2:89. These discussions of R. Zilberstein are cited in *Olamot, Hakaras ha-Tov.*)

PRESENTED BY

RABBI YITZHAK GROSSMAN, ROSH CHABURAH

KIDS KORNER

Who Am I?

#1 WHO AM I ?

1. I am for a tree.
2. I am for a bris.
3. I was for Moshe's lips.
4. I am not a URL.

#2 WHO AM I ?

1. Lose your wine.
2. I was seven and three.
3. I am not a Mesechta.
4. Targeted attack.

Last Week's Answers

#1 Aharon (I was silent, I rejoiced for my brother, I was a peacemaker, I was my brother's equal.)

#2 Snake (My food is dusty, I tricked the Mother of All Life, I almost swallowed the humble, When I was copper, I healed.)

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On the Same Page

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Join this week as we begin the fascinating topic of the obligations of parents to children and children to parents (Kibbud Av V'Eim).

Learning options that fit YOUR lifestyle:

- * Attend weekly live classes on Zoom
- * Study on-the-go with uploaded audio/video lectures
- * Learn with your own study partner

For more info or to register visit:

gwckollel.org/onthesamepage

or contact Rabbi Shaps:

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