

# Young Israel Shomrai Emunah - Shabbos Shorts

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

Light Candles by 4:43 - Havdalah 5:47

The Shabbos Shorts is sponsored this week by **Max & Deborah L. Rudmann** on the 39<sup>th</sup> Yahrzeit, 5<sup>th</sup> of Shevat, of Ezra Ben Menachem Hanina. B”H, almost 60 years ago Ernest Rudmann extricated himself and his family from Egypt, where he was born and had lived for 56 years, and by **Marisa Roy & David Ratner** in honor of Marisa’s birthday.

Mazal Tov

- **Vivian & Arnie Kirshenbaum** on the birth of a great-granddaughter, Rena Ariella, to their grandchildren Isabella & Akiva Garfinkel of Lincolnwood, IL. Mazal Tov to the grandparents, Shanie & Bill Bokor and Haskell Garfinkel.
  - **Rachel & Shevach Sushner** on the Bar Mitzvah of their son Ezra. Mazal Tov to siblings Yonah and Galya and to all of the extended Moses, Sushner and Karlin families.

## **Shabbos Schedule**

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

## **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), 9:15 (Teen Minyan, SBM)
  - Mincha: 2:30 (B), 4:40 (B), 4:35 (Sephardi, LBM)
  - Shabbos ends/Maariv: 5:47

Shabbos and

Divrei Torah:

- 8:45 Main Minyan
  - 9:15
  - Shiur after Mincha

Rabbi Postelnick  
Rabbi Rosenbaum  
Rabbi Postelnick

## **Kiddush Sponsors:**

- 8:45 Minyan Kiddush in a Bag is sponsored by the 8:45 Haimish Kiddush Group.
  - 9:15 Kiddush in a Bag sponsored by **Rachel & Shevach Sushner** in honor of their son Ezra's Bar Mitzvah.

## YISe Youth Announcements

**Shabbos Groups** this Shabbos, January 8, 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](mailto:tmiller@yise.org)

**Dor L'Dor** - The Family Chevrusah-style Learning in a fun environment! Next session will take place this Motzei Shabbos, January 8, 7:00 PM in the Social Hall. This week's Dor L'Dor is sponsored by Debbie & Jeff Weinstein and family in honor of the Yahrzeit of Debbie's mother, Leah Bat Dovid. Please email [mshimoff@yise.org](mailto:mshimoff@yise.org) if you would like to sponsor. See flyer for details.

## **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 change.

- 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**, will not take place on Thursday, January 13.
  - **Rabbi Rosenbaum's** Mussar Study Group for Women (spiritual self-improvement), Sundays at 9:30 AM, **Zoom A**, will resume Sunday, January 16.
  - **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](mailto: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](http://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 Parshas 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 7<sup>th</sup> 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 ygwarz  
 Zoom H: ID: 803 356 4156, password Learn  
 Zoom I: ID: 601 853 4021, password Winter

## YISE Programs and Listings

**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 Rosenbaum.

**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 [rypostelnek@yise.org](mailto:rypostelnek@yise.org) Recordings available at <https://wp.yise.org/kashrus-kitchen>

**Silver Spring Women's Nach Yomi Siyum** - Sunday, January 16. The Siyum is co-sponsored by YISE, KMS, Ohr Hatorah, SEHC and WSAT. The program features dynamic women of the Silver Spring community and interactive, fun components. Join your friends and neighbors at the virtual event enjoy a complimentary light lunch, too. 11:15 AM - Login to Zoom, 11:30 AM - Program, 1:00 PM - Livestream to NY Siyum. All confirmed registrants will receive the links to the Silver Spring Nach Yomi Siyum and the New York Nach Yomi Siyum. RSVP to Laurie Cohen, [LSCTeach@gmail.com](mailto:LSCTeach@gmail.com) or Deborah Laufer, [deborah.laufer@verizon.net](mailto:deborah.laufer@verizon.net) If you would like a complimentary lunch, include your address. RSVP deadline to receive a complimentary lunch is Sunday, January 9. We look forward to celebrating with you at this virtual event.

**Ask the Rabbi: Positive Mitzvos of Shabbos and Havdalah** - Tuesday, January 25, 8:00 PM - 9:00 PM on **Zoom A**. Send in your questions about positive Mitzvos of Shabbos and Havdalah to [AskTheRabbi@yise.org](mailto:AskTheRabbi@yise.org) by Sunday, January 23. For more information and to submit questions by phone or anonymously, contact Miriam Friedman at 301-754-1517 or [mfriedman2@yahoo.com](mailto:mfriedman2@yahoo.com) 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](mailto: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](mailto:simi@yise.org) or 301-593-4465 x403.

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

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

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

## 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](mailto: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.
- Susan & Rabbi Saul Koss in memory of their beloved daughter, Miriam, on her 4<sup>th</sup> Yahrzeit on the 5<sup>th</sup> of Shevat.
- Deborah L. & Max Rudmann on the 39<sup>th</sup> Yahrzeit, 5<sup>th</sup> of Shevat, of Ezra Ben Menachem Hanina.

### Rabbi Rosenbaum's Gemara Shiur

- Deborah L. & Max Rudmann on the 39<sup>th</sup> Yahrzeit, 5<sup>th</sup> of Shevat, of Ezra Ben Menachem Hanina.

### Rabbi Rosenbaum's Women's Chumash Shiur

- Harriet & Ron Sheinson in memory of Dr. Miriam Gutman, Miriam Devorah Bas Harav Shaul Chayim, Z'L.
- Deborah L. & Max Rudmann on the 39<sup>th</sup> Yahrzeit, 5<sup>th</sup> of Shevat, of Ezra Ben Menachem Hanina.

### 8:45 Minyan Drasha

- Susan and Rabbi Saul Koss in memory of their beloved daughter, Miriam, on her 4<sup>th</sup> Yahrzeit on the 5<sup>th</sup> of Shevat.
- Bev Morris & Art Boyars in memory of their beloved cousin Frank Jacob "Mikey" Butler, Raphael Michoel Yitzchak Ben Doniel Eliyahu Halevi V'Nechama Sarah, Z'L, on the occasion of his 18<sup>th</sup> Yahrzeit, Gimel Shevat, He would have been 42 years old. May Hashem protect him always. He had so much love, Bitachon and Emunah and taught us so much. We will never forget him.

## Happy Birthday! Happy Anniversary!

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

## Community Programs & Listings

**Registration for Baseball Is Now Open!** Ko-ach Sports league for boys in 1<sup>st</sup> through 5<sup>th</sup> grades. Now in our 6<sup>th</sup> year! New for 2022: All 6<sup>th</sup> - through 8<sup>th</sup> 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](http://www.ko-achsports.com) Play Ball!

**The Capital Closet of Yad Yehuda** (formerly the Clothing Exchange) will be open to the community this Sunday, January 9, 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@yadeyhuda.org](mailto:ncarmel@yadeyhuda.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](mailto: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 12, 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](mailto: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>

**New Year - New Volunteers** - BCGW is growing and looking for more volunteers. If you have an interest in volunteering your time to help patients and their loved ones, we need you! BCGW provides professional volunteer training and ongoing support. Please visit our website [www.bikurcholimgw.org](http://www.bikurcholimgw.org) and go to the volunteer tab to sign up.

**Parsha Explorations with Rabbi Yitzchak 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](mailto:director@goldennetwork.org)

**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](mailto:volunteer@seniorconnectionmc.org), call 301-962-0820 or visit [www.seniorconnectionmc.org](http://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](mailto: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](mailto: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](http://dvarhalacha.com) and click "Sign Up."

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

<b>The Week Ahead</b>		<b>Sunday January 9</b>	<b>Monday January 10</b>	<b>Tuesday January 11</b>	<b>Wednesday January 12</b>	<b>Thursday January 13</b>	<b>Friday January 14</b>
<b>Shacharis</b>	<b>Ashkenazi</b> (S, B, B)	6:30, 7:30, 8:45	6:15, 6:45, 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
	<b>Sephardi</b> (LBM)	7:30	7:30	7:30	7:30	7:30	7:30
<b>Mincha / Maariv</b>	<b>Ashkenazi</b> (B)	4:50	4:50 / 7:30	4:50/ 7:30	4:50/ 7:30	4:50/ 7:30	See Shabbos schedule
	<b>Sephardi</b> (LBM)	4:40	4:40	4:40	4:40	4:40	

**Halachic Times:** Latest Alos Hashachar 6:02 AM, Earliest Talis and Tefilin: 6:30 AM, Latest Netz: 7:28 AM, Latest Krias Shema: 9:51 AM, Earliest Mincha: 12:48 PM, Earliest Shkia: 5:03 PM, Latest Tzeis Hacochavim: 5:54 PM

### Next Shabbos

January 14 - 15, 2022 - 13 Shevat 5782  
Parshas Beshalach

#### **Friday Night:**

- Light Candles by 4:50
- Mincha: 4:50 (B), 4:40 (Sephardi, LBM)

#### **Shabbos Day:**

- Shacharis: 7:00 (B), 8:45 (B), 9:15 (S), 8:00 (Sephardi, LBM)
- Mincha: 2:30 (B), 4:45 (B), 4:40 (Sephardi, LBM)
- Shabbos ends/Maariv: 5:54

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

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

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

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

Website: [www.yise.org](http://www.yise.org)

Office Hours:

Monday - 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

# 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](mailto:mshimoff@yise.org)



# *ASK the RABBI*

Come join our virtual, monthly interactive program featuring different Halachic topics!

**Topic: Positive Mitzvos of Shabbos and Havdalah**



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

- Does everyone in the household have to accept Shabbos when I light the candles?
- If I hear Kiddush in Shul, do I need to make it again before lunch?
- What is the minimum that I need to eat for Seudah Shlishit?
- May I listen to Havdalah over the phone?

*Send in your questions about Positive Mitzvos of Shabbos and Havdalah to:  
AskTheRabbi@yise.org by Sunday, January 23.*

**When:** Tuesday, January 25, 8:00 PM – 9:00 PM

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

*For more information and to submit questions by phone or anonymously, contact:*

*Miriam Friedman at 301-754-1517 or mfriedman2@yahoo.com*

*To sponsor the program, please contact the YISE office.*



# Likutei Divrei Torah

Gleanings of Divrei Torah on Parashat Hashavuah  
via the Internet

Volume 28, Issue 15

Shabbat Parashat Bo

5782 - B'H

Sponsored by Sheila Gaisin  
in commemoration of the yahrzeits of  
her parents, Nora Millman, a'h, and Leon Millman, a'h,  
and the yahrzeits of Sophie & Manny Gaisin, a'h,  
parents of her husband, Allen, z'l

**Covenant & Conversation: R. Jonathan Sacks, z"**  
**Telling the Story** - Go to Washington and take a tour of the memorials and you will make a fascinating discovery. Begin at the Lincoln Memorial with its giant statue of the man who braved civil war and presided over the ending of slavery. On one side you will see the Gettysburg Address, that masterpiece of brevity with its invocation of "a new birth of freedom." On the other is the great Second Inaugural with its message of healing: "With malice toward none, with charity for all, with firmness in the right as God gives us to see the right..." Walk down to the Potomac basin and you see the Martin Luther King Memorial with its sixteen quotes from the great fighter for civil rights, among them his 1963 statement, "Darkness cannot drive out darkness, only light can do that. Hate cannot drive out hate, only love can do that." And giving its name to the monument as a whole, a sentence from the I Have a Dream speech, "Out of the Mountain of Despair, a Stone of Hope."

Continue along the tree-lined avenue bordering the water and you arrive at the Roosevelt Memorial, constructed as a series of six spaces, one for each decade of his public career, each with a passage from one of the defining speeches of the time, most famously, "We have nothing to fear but fear itself."

Lastly, bordering the Basin at its southern edge, is a Greek temple dedicated to the author of the American Declaration of Independence, Thomas Jefferson. Around the dome are the words he wrote to Benjamin Rush: "I have sworn upon the altar of God eternal hostility against every form of tyranny over the mind of man." Defining the circular space are four panels, each with lengthy quotations from Jefferson's writings, one from the Declaration itself, another beginning, "Almighty God hath created the mind free," and a third "God who gave us life gave us liberty. Can the liberties of a nation be secure when we have removed a conviction that these liberties are the gift of God?"

Each of these four monuments is built around texts, and each tells a story.

Now compare the monuments in London, most conspicuously those in Parliament Square. The memorial to former Prime Minister David Lloyd George contains three words: David Lloyd George. The one to Nelson Mandela has two: Nelson Mandela, and the Winston Churchill memorial just one: Churchill. Winston Churchill was a man of words, in his early life a journalist, later a historian, author of almost fifty books. He won the Nobel Prize not for Peace but for Literature. He delivered as many speeches and coined as many unforgettable sentences as Jefferson or Lincoln, Roosevelt or Martin Luther King Jr., but none of his utterances is engraved on the plinth beneath his statue. He is memorialised only by his name.

The difference between the American and British monuments is unmistakable, and the reason is that Britain and the United States have a quite different political and moral culture. England is, or was until recently, a tradition-based society. In such societies, things are as they are because that is how they were "since time immemorial." It is unnecessary to ask why. Those who belong, know. Those who need to ask, show thereby that they don't belong.

American society is different because from the Pilgrim Fathers onward it was based on the concept

of covenant as set out in Tanach, especially in Exodus and Deuteronomy. The early settlers were Puritans, in the Calvinist tradition, the closest Christianity came to basing its politics on the Hebrew Bible. Covenantal societies are not based on tradition. The Puritans, like the Israelites three thousand years earlier, were revolutionaries, attempting to create a new type of society, one unlike Egypt or, in the case of America, England. Michael Walzer called his book on the politics of the seventeenth century Puritans, *The Revolution of the Saints*. They were trying to overthrow the tradition that gave absolute power to kings and maintained established hierarchies of class.

Covenantal societies always represent a conscious new beginning by a group of people dedicated to an ideal. The story of the founders, the journey they made, the obstacles they had to overcome and the vision that drove them are essential elements of a covenantal culture. Retelling the story, handing it onto one's children, and dedicating oneself to continuing the work that earlier generations began, are fundamental to the ethos of such a society. A covenanted nation is not simply there because it is there. It is there to fulfil a moral vision. That is what led G. K. Chesterton to call the United States a nation "with the soul of a church," the only one in the world "founded on a creed" (Chesterton's antisemitism prevented him from crediting the true source of America's political philosophy, the Hebrew Bible).

The history of storytelling as an essential part of moral education begins in this week's parsha. It is quite extraordinary how, on the brink of the Exodus, Moses three times turns to the future and to the duty of parents to educate their children about the story that was shortly to unfold: "When your children ask you, 'What is this service to you?' you shall answer, 'It is the Passover service to God. He passed over the houses of the Israelites in Egypt when He struck the Egyptians, sparing our homes'". "On that day, you shall tell your child, 'It is because of this that God acted for me when I left Egypt'". "Your child may later ask you, 'What is this?' You shall answer them, 'With a show of power, God brought us out of Egypt, the place of slavery'.

This is truly extraordinary. The Israelites have not yet emerged into the dazzling light of freedom. They are still slaves. Yet already Moses is directing their minds to the far horizon of the future and giving them the responsibility of passing on their story to succeeding generations. It is as if Moses were saying: Forget where you came from and why, and you will eventually lose your identity, your continuity and your *raison d'être*. You will come to think of yourself as the mere member of a nation among nations, one ethnicity among many. Forget the story of freedom and you will eventually lose freedom itself.

Rarely indeed have philosophers written on the importance of storytelling for the moral life. Yet that is how we become the people we are. The great exception among modern philosophers has been Alasdair MacIntyre, who wrote, in his classic *After Virtue*, "I can only answer the question 'What am I to do?' if I can answer the prior question 'Of what story or stories do I find myself a part?'" Deprive children of stories, says MacIntyre, and you leave

them "anxious stammerers in their actions as in their words."

No one understood this more clearly than Moses, who knew that without a specific identity it is almost impossible not to lapse into whatever is the current idolatry of the age – rationalism, idealism, nationalism, fascism, communism, postmodernism, relativism, individualism, hedonism, or consumerism, to name only the most recent. The alternative, a society based on tradition alone, crumbles as soon as respect for tradition dies, which it always does at some stage or another.

Identity, which is always particular, is based on story, the narrative that links me to the past, guides me in the present, and places on me responsibility for the future. And no story, at least in the West, was more influential than that of the Exodus, the memory that the Supreme Power intervened in history to liberate the supremely powerless, together with the covenant that followed whereby the Israelites bound themselves to God in a promise to create a society that would be the opposite of Egypt, where individuals were respected as the image of God, where one day in seven all hierarchies of power were suspended, and where dignity and justice were accessible to all. We never quite reached that ideal state, but we never ceased to travel toward it and believed it was there at journey's end.

"The Jews have always had stories for the rest of us," said the BBC's political correspondent, Andrew Marr. God created man, Elie Wiesel once wrote, because God loves stories. What other cultures have done through systems, Jews have done through stories. And in Judaism, the stories are not engraved in stone on memorials, magnificent though that is. They are told at home, around the table, from parents to children as the gift of the past to the future. That is how storytelling in Judaism was devolved, domesticated, and democratised.

Only the most basic elements of morality are universal: "thin" abstractions like justice or liberty tend to mean different things to different people in different places and different times. But if we want our children and our society to be moral, we need a collective story that tells us where we came from and what our task is in the world. The story of the Exodus, especially as told on Pesach at the Seder table, is always the same yet ever-changing, an almost infinite set of variations on a single set of themes that we all internalise in ways that are unique to us, yet we all share as members of the same historically extended community.

There are stories that enoble, and others that stultify, leaving us prisoners of ancient grievances or impossible ambitions. The Jewish story is in its way the oldest of all, yet ever young, and we are each a part of it. It tells us who we are and who our ancestors hoped we would be. Storytelling is the great vehicle of moral education. It was the Torah's insight that a people who told their children the story of freedom and its responsibilities would stay free for as long as humankind lives and breathes and hopes.

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## Shabbat Shalom: Rabbi Shlomo Riskin

I have always been most fascinated—and confounded—by the ninth plague, the plague of darkness. How can darkness be “tangible,” touchable? Yes, darkness can be oppressive, foreboding and forbidding. But darkness is not substantive; much the opposite, it is usually defined as the absence of light, a phenomenon more akin to nothingness than to something that can be touched or felt.

But then one phrase in the text, especially in view of how the Hebrews got to Egypt in the first place (because the jealous brothers of Joseph never “saw” the hapless favorite son of Jacob as their brother), cried out to me: “No man could see his brother”—because of darkness.

Herein is depicted a spiritual, social darkness, a veritable blindness on the part of the Egyptians, who refused to see their Hebrew neighbors as their siblings under God; therefore, since they were the more powerful, they enslaved the able-bodied Hebrews and murdered their defenseless male babies. It was this spiritual blindness that certainly could be “felt” in the daily acts of inhumanity perpetrated against the Hebrews; it was this blindness that was miraculously expressed in this ninth, palpable plague of darkness.

This may very well serve as the key to understanding all of the plagues. The Egyptians turned their life-giving river into a bloodbath of innocent Hebrew babies; God turned the Nile into blood against the Egyptians.

Then, instead of much-needed water for crops, frogs poured out of the Nile, with their death-heralding “croaks” signaling disasters to come. The Egyptians forced cruel and unsanitary living conditions upon the Hebrews; God sent lice to the Egyptians. The Egyptians came after the Hebrews like wild beasts; God sent a plague of wild beasts to afflict the Egyptians. The Egyptians denuded their slaves of livestock; epidemic destroyed the Egyptian livestock. The taskmasters’ whippings caused the Hebrew slaves to suffer boils on their bodies; God sent the Egyptians a plague of boils and blisters.

The whiplashes stung the bodies of the suffering Hebrews, and a heavy rain of stinging, slaying hail fell down on the Egyptians. The Hebrew slaves saw the last of their crops confiscated by their masters, and God sent swarms of locusts to remove the last residue of Egyptian produce; locusts which covered their land and filled their houses. And finally, just as the Egyptians plunged the world into spiritual darkness by enslaving and murdering God’s “firstborn” Israel, God engulfed the Egyptian world in darkness and then slew the firstborn of the Egyptians—providing new hope for humanity when Pharaoh submitted to God’s will and allowed the Hebrews to leave Egypt as free men and women...

*[Excerpt]*

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

**Creature-hood** - For the past several weeks, this column has addressed a challenge that we all face during Passover, Pesach, which is now barely two months away. The challenge is posed in a passage in the Haggadah, which ultimately derives from a Mishna in the tractate of Pesachim. The text reads, “In each and every generation, one is obligated to see himself, *lir’ot et atzmo*, as if he had personally left Egypt.”

How is one to do that? Is it not a nearly impossible feat for one to imagine oneself as a shackled slave and then to see himself as a free man, ready to march into an unknown wilderness?

We have attempted to address this dilemma by employing the definition given by Ramban, the great thirteenth century commentator, to the concept of redemption, *geulah*. He insists that merely “leaving

Egypt” does not equal redemption. In his words, which can be found in his introduction to the Book of Exodus, “The exile was not completed until the day they returned to their place and were restored to the status of their forefathers.”

In other words, “redemption” is not a mere synonym for “freedom from slavery.” Rather, “redemption” requires personal moral and ethical improvement. “Seeing oneself as having personally left Egypt” demands that we recover the ethical and moral stature of our Forefathers, Abraham, Isaac, and Jacob. The task is not one of creative imagination. It is one of personal spiritual transformation.

In the past two weeks, we have suggested several components of that moral and ethical stature. Following the nineteenth century commentator Netziv, we demonstrated that our Forefathers were each considered a *yashar*, an ethically straightforward individual who can relate harmoniously even to people who differ from him. We concluded that one aspect of the forefathers was their ability to work constructively even with their pagan neighbors. For us today that means developing the will and the skill to overcome our various prejudices and to work cooperatively with people despite their differentness.

We also identified another component of the stature of our Forefathers, a two-sided component. On the one hand, they were able to remain tenaciously faithful to the Almighty even when they were faced with great frustration. “*Lo hirharu achar midotai*,” they did not question their Maker. And on the other hand, they were able to celebrate every small blessing that they were granted. They expressed gratitude for everyday gifts. For us today, that means going beyond our verbal declarations of faith and remaining faithful even in very trying times. It also requires gratefully cherishing the many blessings that we too often take for granted.

Remembering that Ramban defined redemption as the reclamation of the “status of our Forefathers,” I propose that this week, we turn to another component of that “status.” Here I will use a term coined by the early nineteenth century non-Jewish theologian Friedrich Schleiermacher. The term is, in German, *Kreatur-gefühl*, or a “sense of creaturehood.”

To define this concept, permit me to share a powerful personal experience that I had quite a few years ago.

I was then a guest lecturer in a Jewish community far from my home. At the conclusion of the Shabbat there, I was approached by a social worker who was the assistant to the director of the Jewish home for the aged. He was reluctant to ask me to do another, unscheduled, presentation. He told me of the challenge he had with his non-Jewish staff, mostly medical paraprofessionals. They dealt with Jewish patients 24/7 but found themselves with very little in common with them. This was mostly a group of devout Christians, and almost all were people of color.

He felt that I might be able to demonstrate to the staff that these differences were, quite literally, no more than skin deep. He felt that I would be able to build a “soul bridge” between his wonderful staff and his wonderful patients.

I couldn’t say no, but I was hard put to think of the words that might build that “bridge.” That *motza’ei* Shabbat night was a sleepless one for me. But early that morning, two common liturgical texts came to my rescue, as if in a dream.

Later that morning, after sharing a “Jewish” bagels and lox breakfast with about two dozen fundamentalist Christians, I began my formal remarks. I asserted that we are all creatures of the

## Likutei Divrei Torah

Almighty. I claimed that the essence of Judaism was the sense that we are creatures of the divine. I asked the audience whether this was also part of the essence of their religion.

I had prepared copies of two prayers which I distributed to the group. I explained that these prayers were recited at the beginning of the day by every practicing Jew, every day without exception. I referred first to the blessing *Asher Yatzar*. The text reads, in Rabbi Lord Jonathan Sacks’ masterful translation: “Blessed are You, Lord our God, King of the Universe, who formed man in wisdom and created in him many orifices and cavities... Were one of them to be ruptured or blocked, it would be impossible to survive and stand before You, Healer of all flesh who does wondrous deeds.” The theme of this blessing is this: our bodies, our physical being, are the Lord’s creation.

I then introduced a matching blessing, again in Rabbi Sacks’ translation: “My God, the soul You placed within me is pure. You created it, You formed it, You breathed it into me... One day You will take it from me and restore it to me in the time to come... Blessed are You, Lord, who restores souls to lifeless bodies.” The theme of this blessing is this: our souls, our spiritual being, are the Lord’s creation.

Body and soul, soul and body; in every way, we are creatures, and we strive to be conscious of our “creature-hood.”

There was electricity in the room. Everyone, I daresay without exception, exclaimed, “That’s beautiful! But that’s also the essence of our religion!”

At that moment, I knew that, with the Almighty’s assistance, I hit a home run.

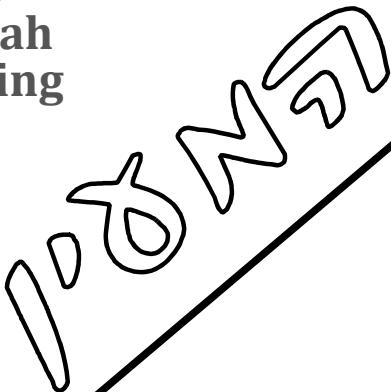
Sometime later, a friend of mine educated me about Friedrich Schleiermacher and his concept of *Kreatur-gefühl*, the sense of being a creature of the divine.

But it was long before that serendipitous experience that I was taught the concept of “creature-hood” and the central role it plays in Jewish theology. For that lesson, I am indebted to my paternal grandfather, Rabbi Chaim Yitzchak Weinreb, of blessed memory.

My grandfather was fond of introducing me to what he called “the gaps in my education.” One of those gaps, which I have ever since strived to fill, is the commentary of Rabbi Moshe ben Nachman, Ramban, on the Torah.

Grandfather’s favorite passage in that important commentary is to be found toward the very end of this week’s Torah portion, *Parshat Bo*. The passage reads, this time in the excellent translation of Rabbi Charles B. Chavel: “The purpose of all the Commandments... is that man should know and be thankful to God for having created him. The purposes of raising our voices in prayer and of the service in synagogues, as well as the merits of public prayer, is precisely this: that people should have a place wherein they assemble and express their thankfulness to God for having created them and supported them, and thus proclaim and say before Him, ‘*Bri’otecha anachnu!* We are your creatures!’”

And so, we have uncovered yet a fourth component of the spiritual stature of our Forefathers: the capacity of acting *yashar*, free of prejudice against those who differ from us; faith in the Lord in the face of adversity; gratitude to the Lord for His everyday blessings; and a deeply felt sense, in our bodies and in our souls, of being but a very small part of His glorious creation.



In this week's *Parashah*, we read about the final Plagues that *Hashem* brought on Egypt and about the Exodus, and we also find the first *Mitzvah* that was given to the Jewish People as a whole. That *Mitzvah* is the commandment to sanctify the new moon each month, taught by the verses (12:1-2), "Hashem said to Moshe and Aharon in the land of Egypt, saying, 'This month shall be for you the beginning of the months, it shall be for you the first of the months of the year'."

Rabbeinu Nissim ben Reuven Gerondi *z"l* (Spain; 1320-1376) asks: Why did *Hashem* say, "This month shall be for you the beginning of the months," instead of, "This month shall be the beginning of the months"? He answers: Since heavenly bodies travel in orbits, there isn't really a "first" month. No point on a circle is the beginning. Therefore, looking at it objectively, neither *Nissan*, the month in which the Exodus occurred, nor any other month is the "first" month!

This, continues Rabbeinu Nissim, is why the verse says, "For you." Although *Nissan* is not the first month by any other standard, it deserves to be recognized as the first month for us because it is the month in which we were taken out of Egypt. All of our reckoning should be rooted in the Torah (for example, in the Exodus), not in natural events, for the existence of the Jewish People is not governed by the rules of nature. Rather, everything that happens to us is *Hashem*'s response to us--either a reward or a punishment for our deeds. (*Derashot Ha'Ran* No.3)

Bo נז'

## Bitachon

This year--a Shemittah year--we will *iy" H* 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 read (*Tehilim* 145:15), "The eyes of *Kol* / all look to you with hope." It appears from this and similar verses that *Bitachon* is a natural instinct shared by all creatures, including all people. Why, then, is it necessary to encourage people to work on developing this trait? Moreover, why do we praise those who master this trait?

R' Avraham answers: The first thing to know is that the word "*Kol*" in *Tanach* frequently does not mean "all"; rather, it means "most." Thus, the phrase, "The eyes of *Kol* look to you with hope," does not mean that "all" people have *Bitachon*, it means that "most" people have *Bitachon*.

Moreover, continues R' Avraham, there are different kinds of *Bitachon*: involuntary and voluntary, general and specific. Involuntary *Bitachon* is what occurs when a wealthy person suddenly loses his fortune, or a physically fit person suddenly becomes ill, and that person says, "Now I have no choice but to trust in *Hashem*." Such a person is not clinging to *Hashem* of his own good will, but only because he can no longer rely on the flimsy reed in which he used to place his trust (paraphrasing *Melachim II* 18:20), *i.e.*, his own effort to become wealth or stay healthy. This level of *Bitachon* is found even among idolaters, R' Abraham writes. [Ed. Note: The *Bitachon* described here is reminiscent of the expression, "There are no atheists in a foxhole."]

Voluntary *Bitachon*, continues R' Abraham, is the trust practiced by the special few who attach themselves to the Torah and believe wholeheartedly that all success originates from *Hashem*; therefore, they place their trust in *Hashem* even if they are now healthy and wealthy.

As for "general" and "specific" *Bitachon*, R' Avraham explains that "general" *Bitachon* refers to those who pay lip service to, or occasionally have thoughts of, trusting in *Hashem*. Those who practice this trait recognize *Hashem*'s Hand in events after the fact. - **Continued in box inside** -

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**"They baked the dough that they took out of Egypt into unleavened cakes, for they could not be leavened, for they were driven from Egypt and they could not delay, nor had they made provisions for themselves."** (12:39)

In the *Pesach Haggadah* (in the paragraph, "Matzah zo she'anu . . ."), we cite the above verse as the reason for eating *Matzah* at the *Seder*, implying that *Matzah* recalls the Exodus, especially the aspect of *Chipazon* / the hastiness of our departure from Egypt. But, earlier in the *Haggadah* (in "*Ha lachma anya*"), we say that *Matzah* is the bread that our ancestors ate in Egypt, implying that *Matzah* recalls the slavery. These two statements seem to contradict each other!

R' Shlomo Zarka z"l (Algeria; died 1876) and R' Yehuda Chermon z"l (Algeria; 1812-1911) explain that these two reasons for eating *Matzah* are complementary. They write: Why was the Exodus *Be'chipazon* / with hastiness, as alluded to in our verse? The answer is that it exactly paralleled the Egyptians' treatment of *Bnei Yisrael* in slavery. When our ancestors were slaves, the Egyptians fed them *Matzah*, which is digested slowly, so they would go longer between meals and work more. And, when *Bnei Yisrael* tried to bake bread at home, the Egyptians came and rushed them off to work, forcing them to bake their bread before it leavened. *Middah K'negged Middah*, when *Hashem* redeemed *Bnei Yisrael*, he rushed them out of Egypt, forcing them, once again, to eat *Matzah*. This time, however, it was eaten with a feeling of great joy, because it represented something different--freedom!

(*Haggadah Shel Pesach Rinah V'yeshuah* p.101)

R' Chaim Paltiel z"l (13<sup>th</sup> century; France) asks: Why does our verse say they baked *Matzah* because they had to rush out of Egypt? In fact, they already had been commanded (12:15), "For seven days you shall eat *Matzot*!"

Therefore, he answers, our verse should be read as follows: "They baked the dough that they took out of Egypt into unleavened cakes, for they could not be leavened [because of the *Mitzvah* to eat only *Matzah*. And, why did they bake their *Matzah* outside of Egypt?] For they were driven from Egypt and they could not delay, [and they had nothing else to eat] nor had they made provisions for themselves."

If this is the case, however, how can we say in the *Pesach Haggadah*: "Why do we eat *Matzah*? Because their bread did not have time to rise, as is written (in our verse), 'They baked the dough that they took out of Egypt into unleavened cakes . . . for they could not delay'"? In fact, we eat it because of *Hashem's* command! Rather, R' Chaim Paltiel concludes, the way to reconcile our verse with the earlier command to eat *Matzah* is to realize that *Hashem* knows the future. When He commanded us to eat *Matzah*, He already knew *Bnei Yisrael* would not have time to leaven their dough at the time of the Exodus.

(Quoted in *Haggadah Shel Pesach Torat Ha'Rishonim* p.163)

**"So that you may relate in the ears of your son and your son's son that I made a mockery of Egypt and My signs that I placed among them--that you may know that I am *Hashem*."** (10:2)

R' Mordechai Goldstein z"l (1931-2016; founder and *Rosh Yeshiva* of the Diaspora Yeshiva in Yerushalayim) explains that part of the Egyptians' punishment for their obstinance was that later generations would mock them for their fate. [This is appropriate *Middah-K'negged-Middah* because it was the Egyptians' pride that prevented them from acknowledging *Hashem's* upper hand over them.] Therefore, R' Goldstein used to say, we are obligated to put on skits at the *Pesach Seder* in which we "paint" caricatures of the Egyptians reacting to the Ten Plagues, for only in this way can we transmit this part of the message to the next generation.

(Quoted in *Gedulat Mordechai* p.502)



**"Not so! Let the men go. Serve *Hashem*, for that is what you seek! And he drove them out from Pharaoh's presence."** (10:11)

R' Aharon Hakohen z"l (1580-1656; Dubrovnik, Croatia) explains Pharaoh's statement as follows: All along, Moshe had been telling Pharaoh that *Bnei Yisrael* wanted to go out to the desert to serve *Hashem*. Tired of the plagues, Pharaoh asked Moshe (in verse 8) who would go. Moshe answered (verse 9), "With our youngsters and with our elders we shall go; with our sons and with our daughters . . ." To this Pharaoh responded (incorrectly): No! I don't believe that *Hashem* desires the service of those who are too young to know Him. Serve *Hashem*, for that is what you seek, but true service of *Hashem* can only be by adults. Clearly, your interest is not in serving *Hashem*; rather, you are plotting an escape!" This explains why Pharaoh drove Moshe and Aharon out of his presence without waiting for their answer.

(*Zekan Aharon*)

#### **- Continued from back page -**

In contrast, those who have "specific" *Bitachon* make trust of *Hashem* a consideration in every aspect of their daily lives. They eat their bread while trusting that *Hashem* will cause this action to sustain them. They go to work while trusting that *Hashem* will cause this activity to bring them their livelihoods.

In summary, concludes R' Avraham, verses that appear to say that "all" or "most" people have *Bitachon* are referring to "involuntary" and "general" *Bitachon*. Verses that praise those who have trust in *Hashem* are referring to "voluntary," "specific" *Bitachon*.

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

# ISRAEL REPORT

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

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## AS IT ENTERS 2022, ISRAEL'S POPULATION NEARS 10 MILLION (YNet 12/31/21)

Israel's population grew by about 160,000 people (1.7%) in 2021, reaching about 9,450,000, the Central Bureau of Statistics (CBS) said on Thursday.

According to the survey, which was released ahead of New Years', 6.98 million (73.9%) of Israel's residents were Jewish, about two million (21.1%) were Arab and 472,000 were from other sectors.

Most of the population growth in the country this year was natural (83%), while the rest (17%) came from immigration.

About 184,000 babies were born in Israel in 2021: 73.8% to Jewish mothers, 23.4% to Muslim mothers and 2.8% to other mothers from other sectors.

About 25,000 new immigrants arrived in Israel in 2021, 5,000 more than last year. According to CBS, 30% of them came from Russia, while 14.6% came from France, 13.9% came from the U.S. and 12.4% came from Ukraine.

Additional, about 9,000 additional migrants entered the country.

About 51,000 Israelis died this year and about 7,500 moved out of the country for more than a year.

The number of deaths this year was higher than in past years and even higher than 2020, when 47,788 Israelis died amid the coronavirus outbreak.

According to the Health Ministry, 4,870 Israelis have succumbed to coronavirus-related complications in 2021.

## 2 IAF PILOTS KILLED, NAVAL OFFICER WOUNDED, IN HELICOPTER CRASH OFF HAIFA COAST (Israel Hayom 1/4/22)

Israeli Air Force pilots Lt. Col. Erez Sachyani, 38, and Maj. Chen Fogel, 27, were killed on Monday night when their military helicopter crashed off the coast of Haifa, in northern Israel. A third crew member, a naval officer, was recovered and rushed to the Rambam Medical Center, suffering from moderate injuries. The hospital said he was in stable condition.

Teams from the IAF's 669 Search and Rescue Unit, the Israeli Navy's elite Shayetet 13 commando unit, and INF divers pulled the three crew members from the wreckage. Attempts to resuscitate Sachyani and Fogel made after they were located proved unsuccessful.

The IDF is investigating the circumstances of the crash. According to a senior IAF officer, the helicopter had been in the air for around an hour before crashing. The crash is believed to have been the result of a technical malfunction. No Mayday distress call was heard over the radio before the chopper crashed, Army Radio reported.

IAF Commander Maj. Gen. Amikam Norkin grounded all Eurocopter AS565 Panther helicopters, the type that crashed, pending a maintenance review, and suspended all training flights following the crash, as per IDF protocols.

The AS565 Panther is a medium-weight multipurpose twin-engine aircraft used for a wide range of military roles, including combat assault, fire support, anti-submarine warfare, anti-surface warfare, search and rescue, and medical evacuation. The IAF has been using it for over 25 years.

IDF Spokesperson Brig. Gen. Ran Kochav told Tel Aviv-based 103FM Radio that there was no indication that the crash was the result of a terrorist attack.

"We are investigating every possibility, but I don't think this was a terrorist attack, and that is the direction that will be found to be correct. There were a lot of reports yesterday, a lot of reports, many of them incorrect and premature," he said.

Although he said it was too early to rule out the possibility entirely, he said it was "highly unlikely" the crash had been caused by a cyberattack.

The investigation is currently focused on the possibility the crash was the result of a technical malfunction.

The inquest team formed by Norkin will include experts from a variety of fields who will oversee the process of recovering the aircraft's debris, particularly its engine, from the sea, to learn more information about the final moments that preceded the crash.

## COALITION DEFIES LEGAL AUTHORITY ON CONTROVERSIAL ELECTRICITY BILL (JPost 1/4/22)

Right-wing parties in the opposition boycotted Tuesday night's debate on the controversial electricity bill to protest the coalition disregarding the Knesset legal adviser and shortening the debate from 94 to 15 hours.

Opposition MKs will, however, participate in the vote on Wednesday morning on the final readings of the bill, which would allow tens of thousands of illegally built Arab homes to be hooked up to electricity, water and telephone. "The coalition is breaking a dam," Knesset legal adviser Sagit Afek said. "It could be that a filibuster on disputed issues was important. I really think that this is not the right situation to use such a parliamentary maneuver."

The bill's sponsor, Ra'am (United Arab List) faction head Waleed Taha thanked the Right for not participating. "They saved us from hearing their poison, incitement and hate," he said. "What did you think? That if no planning is done for the Arab sector, there would be no construction? Did you think we would commit suicide in the sea or live in tents?"

The opposition responded that there was no point in participating in a "game that was rigged" and "allowing democracy to be trampled" in an unprecedented manner by Prime Minister Naftali Bennett's coalition. Likud MK Shlomo Karhi, who submitted many of the amendments that stretched the debate to 94 hours, called for setting up a separate parliament.

"Bennett continues his close-out sale of the Negev to Ra'am," opposition leader Benjamin Netanyahu said. "The fraudulent government of Bennett is

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galloping to pass the electricity bill that Ra'am demanded and received. This is yet another reason why this dangerous, fraudulent government must fly home immediately."

The coalition responded that the opposition had no right to preach, as it continues to boycott Knesset committees and prevent the parliament from functioning properly.

## IS IDF CONCEALING RESERVISTS' POOR READINESS FOR WAR?

(Israel Hayom 12/31/21)

IDF Chief of Staff Lt. Gen. Aviv Kochavi claims to anyone who will listen that the Israel Defense Forces' number one priority is getting the military ready for the next war. However, it turns out that the IDF fails to fulfill even the most minimal obligations set forth by the law in order to prove such readiness.

A 2008 reserve service law requires the military to annually update the government – via the defense minister – about the Reserves' preparedness, as well as report it to the Knesset's Foreign Affairs and Defense Committee. However, it turns out that the IDF has been neglecting this duty since 2018. The objective of the law is to define the structure of the reserve forces and its capability and objectives as well as provide a framework for a call for reserve service and the rights and duties of reserve soldiers. It also declares that the Reserves are an inseparable part of IDF and constitute a central pillar on which IDF relies for purposes of state security.

As mentioned above, it also obligates the IDF to report to present the government at least once a year with an annual review of the reserve forces. Therefore, as it turns out, the IDF has failed to uphold the law. No readiness reports have been submitted in the last three years, while Israel had three defense ministers: Benjamin Netanyahu, Naftali Bennett, and Benny Gantz – all of whom failed to enforce the matter.

A senior political figure described the situation as "scandalous," and blamed the government for the failure.

"The government is in charge of the IDF, and therefore, it's the government's duty to obtain a credible picture. The Foreign Affairs and Defense Committee oversees the military, and must keep up to date with the situation," he said.

The IDF unofficially said that the reason it did not present the reserves preparedness report, as required by law, stemmed from the large number of election campaigns that took place in the last two years, as well as due to a lack of a functioning government.

The senior political official described the claim as "ridiculous and impertinent," saying that "the law does not exclude provisional governments and times of elections, because a war can break out at any time. The IDF had an obligation to formulate an orderly report and present it via the defense minister. This it failed to do."

Given such conduct on behalf of the IDF, there are rising suspicions that the military in general, and the reserve forces in particular, might not be prepared for war.

Following criticism on the matter, the military said in a statement, "The defense minister, the chief of staff and the defense establishment consider the preparedness of the reserve force to be of paramount importance."

It said, "the [defense] minister has recently been presented a report, and it will soon be presented to a ministerial reserves committee that was established and will convene for the first time in four years in January, in which all issues will be presented, including strengthening the reserve forces.

"The matter of the reserve forces' readiness was presented several times last year as part of Security Cabinet and Foreign Affairs and Defense Committee discussions, the latest of which took place last week. Nevertheless, the defense minister will ensure that a comprehensive report is presented to the government annually, as required by law."

## POVERTY DROPS, STANDARD OF LIVING RISES DESPITE PANDEMIC

(Israel Hayom 12/31/21)

Government aid during the COVID-19 crisis proved critical to preventing the standard of living in Israel from dropping by 10%, according to the findings of the National Insurance Institute's annual Poverty Report.

Released Wednesday, the report noted that while overall, the standard of living went up by 2.4% in 2020, some 1.92 million Israelis – 21% of the population – still fell below the poverty line, 864,600 of them children, and 158,700 thousand of them people over retirement age, according to financial daily Globes. This was a decrease from 2019, when 21.6% of the population fell below the poverty line.

Despite the improvement, some 665,000 children and 500,000 families in Israel remain food insecure.

The poverty line is calculated in relation to median net income per capita, which came to 2,811 shekels (\$904.69) a month in 2020, Globes explained. The addition of other forms of income from investments and other forms of support outside of that provided by the National Insurance Institute raised the poverty line by 230 shekels (around \$74).

A two-person household with a joint income below 5,623 shekels (\$1,811), a couple with one child making less than 7,450 shekels (\$2,400), and a couple with three children earning under 10,543 shekels (\$3,396) would all be considered below the poverty line.

Among families in which at least one member was self-employed, the poverty rate reached 16.6%. Among employees, that rate dropped from 17.8% in 2019 to 17% in 2020.

Israel's Gini coefficient, which demonstrates the degree of income and wealth inequality, shows a decline in net income inequality over the last six months. Jerusalem tops Israel's poverty list, followed by the Judea and Samaria region, and the southern city of Ashdod.

The National Insurance Institute has recommended the raising of allowances that serve as a last safety net for low-income families or those in temporary distress, among them income benefits, pension funds, and unemployment benefits.

According to Welfare and Social Services Minister Meir Cohen, "What stands out most from the report is that when a state intervenes and has a welfare policy, it aids the weaker populations and lifts them out of poverty.

"I grew up in the periphery [region]. Every day, I see the people, the stories behind the numbers that appear in the report. If there's one thing that keeps me up at night it's poverty and inequality, and that's why the report sharpens for me the steps that were taken for the good of weaker sectors like the continued doubling of stipends, reforms on rights for people with handicaps, benefits for the unemployed returning to the labor force, assistance for senior citizens, and others will be implemented and in practice lift weak populations out of poverty. That is my mission."

NII Director-General Meir Spiegler said: "From the outbreak of the coronavirus crisis, the National Insurance [Institute] has understood the magnitude of the event and made societal and social decisions like the unpaid leave framework, in parallel with the promotion of legislation aiding populations that found themselves in a difficult situation, like those aged 67 and over, single-parent families, and those eligible for income benefits, which saved hundreds of thousands of families from poverty, and positioned the State of Israel anear the OECD average in investment in citizens during the coronavirus crisis period, which served as a wakeup call to Israeli society on the need for independent and stable national insurance that provides a social safety net and promotes welfare policies for those who need it. This is the human and economic conscience in a properly functioning society."

## POLITICIANS WISH 'NOVY GOD' TO FORMER-SOVIET VOTERS

(Arutz-7 1/3/22)

As the world welcomed the New Year, some of Israel's top lawmakers took to social media to emphasize and celebrate the Russian New Year celebration of "Noviy God."

Noviy God - the Russian phrase for New Year marking the Russian New Year's Eve and New Year's Day celebration - is celebrated in many post-Soviet states, and by over a million people in Israel.

Among those who noted the holiday was Prime Minister Naftali Bennett, who wished those celebrating Noviy God a happy holiday on his Facebook page - while President Isaac Herzog released a statement with Russian-based

motifs.

Opposition leader Benjamin Netanyahu took things a bit further with a video shot alongside Soviet Ukraine-born Israeli activist Semion Grafman, aimed at lambasting the current government.

In the video, the two are seen mocking the controversial Facebook Bill promoted by Justice Minister Gideon Sa'ar that would allow for the removal of social media content deemed harmful to personal or national security.

Following a purposefully censored opening address by Grafman, the Ukrainian activist continues to say that democracy was why he left the Soviet Union for Israel, alluding to the former premier's claims that Israel's democracy is in peril.

According to Grafman, more than one million people came to Israel from the Soviet Union, which is why Israeli politicians often try to impress them around the New Year.

#### **UNEARTHED: THE NEW VIRTUAL EXHIBITION AT THE CITY OF DAVID MUSEUM (JPost 1/6/22)**

Many Israelis have decided to skip visiting cultural venues as the coronavirus case numbers continue to rise. However, that does not mean you cannot get a dose of Israeli culture or history anymore.

The City of David Museum in the Old City of Jerusalem has now created "Unearthed," a fully virtual exhibition that fits with the coronavirus-era trend of holding museum exhibitions online. In doing so, the City of David is following in the footsteps of museums such as The Metropolitan Museum of Art in New York, the British Museum in London, and the Vatican Museum in Rome.

The City of David notes that the exhibition is a "state-of-the-art virtual tour that presents to the public a new way to go underground and explore ancient Jerusalem in a fresh, immersive way", enabling visitors to virtually walk through the site and access a range of videos, pictures, and interviews with the excavators.

Another feature of the tour is the presence of animated recreations of ancient sites such as King David's Palace, the ancient Royal Quarter, and Hezekiah's water tunnels.

The Israeli tech company Matter, a world leader in producing virtual sites, partnered with the City of David in order to facilitate the exhibition.

#### **KASHRUT REFORM ENTER FIRST PHASE AMID HAREDI BOYCOTT (JPost 1/3/22)**

The kashrut reform initiated by Religious Affairs Minister Matan Kahana (Yamina) officially began on Sunday. Businesses may now choose any municipal chief rabbi to grant them a license, and do not have to choose the rabbi of their locale.

The move is the first step of a gradual move to competition-based kashrut certification. By the end of 2022, the process will be privatized with governmental oversight. Meanwhile, municipal rabbis may now compete with one another for business owners outside of their jurisdiction.

"A new morning in Israel!" Kahana wrote on Twitter. "Today the first stage of the kashrut program will begin, which will regulate the State of Israel's kashrut system and march it forward to better kashrut, better-regulated kashrut, more organized kashrut," he wrote.

Leading haredi rabbis published a petition threatening to excommunicate any rabbi who grants a kashrut certificate outside his municipal border.

The petition claimed that the reform's purpose is to "create discord among the rabbis of Israel," and to cause "jealousy and competition between man and his brother," which will lead to the "complete destruction of the kashrut system in the holy land."

It warned rabbis not to "trespass" on their neighbors' territory and threatened that their kashrut certifications will not be recognized anywhere if they choose to do so.

The petition was signed by Rabbi Haim Kanievsky, one of the leaders of the haredi world and Rabbi Shalom Cohen, the spiritual leader of Shas, and

more are expected to join. It was initiated by Rabbi David Ohayon, head of the Committee of Municipal Rabbis.

#### **ISRAEL LIFTS SURROGACY RESTRICTIONS IN LANDMARK DECISION FOR LGBTQ PEOPLE (Haaretz 1/4/22)**

Israeli male homosexual couples, single Israeli men and transgender individuals will be permitted to arrange surrogate pregnancies in the country, Health Minister Nitzan Horowitz announced on Tuesday. The new policy takes effect on January 11.

Following a court ruling in July, the Health Ministry issued a circular amending Israel's surrogacy law to provide equal access to surrogate pregnancies "to any person in Israel."

The ruling by the High Court of Justice in July struck down discriminatory definitions in the existing law that excluded access to surrogacy to some men. The court ruled that the government has an obligation to provide the same surrogacy conditions to men as women.

Up to now, surrogate pregnancies were made available in Israel only to couples consisting of a man and a woman, both of whom were Israeli residents; or to single female residents of the country in cases in which the prospective mother had medical problems that prevented her from getting pregnant or from maintaining the pregnancy.

"Today, we are putting an end to years of injustice and discrimination," Health Minister Horowitz told a press conference Tuesday. "A week from today, we will also give equal access to surrogacy in Israel to single men, future fathers, as well as [male] homosexual couples – actually to any individual. Today we are issuing the director general's new circular, which enshrines the High Court ruling and revises the procedures in the law."

"Members of the LGBT community also have an equal right to be parents," Horowitz said. "From now on at the ministry, we will relate to every parent and family in an equal manner. Everyone has the right to be a parent. Transgender individuals will also be able to obtain surrogacy in Israel."

The surrogacy law requires those seeking to arrange surrogacy in Israel to obtain permission from the Health Ministry's surrogacy committee. As an initial step, the panel examines the applicant's eligibility for surrogacy based on the surrogacy law. The second stage involves approval of the surrogacy agreement between the prospective parents and the surrogate mother who is to carry the pregnancy.

In its ruling in July, the court struck down the definitions of "prospective parents" in the law's provisions relating to the surrogacy agreement and egg donations so that they now apply to single men and to homosexual male couples – and not only to heterosexual couples and single women.

In her ruling, Supreme Court President Esther Hayut explained that the change will enable anyone "who is suffering fertility limitations of the kind and quality that can only be resolved through resort to a surrogacy process" to do so in Israel. That will create "full equality between a woman suffering from a medical problem and a man," she noted.

The petitioners who filed the case that led to July's court ruling, including the Association of Israeli Gay Fathers and the Tammuz international surrogacy agency, welcomed the move by the Health Ministry.

#### **KNESSET APPROVES TAX HIKE FOR SUGARY DRINKS (Arutz-7 1/4/22)**

MK Uri Maklev (United Torah Judaism) slammed a decision to approve a tax hike for sugary drinks, Kikar Hashabbat reported.

The bill, put forward last year by the Knesset's Finance Committee, was set to go into effect on January 1, 2022. It was approved Monday night by the Knesset plenum.

Slamming Finance Minister Avigdor Liberman (Yisrael Beytenu), Maklev said: "Butter is one of the most unhealthy products - but you reduced the customs tax and are encouraging consumption. You don't want health - you want us to drink sweet [drinks] and give you the money."

"We are all against the things which are not healthy. But do we deal with health by force? Where is the education? Where are the incentives?!"

Maklev also brought three proofs that the Finance Minister is only interested in the tax hike, and not truly interested in reducing consumption. He challenged: "Why is there no tax on cans of diet [soda] - is there no sugar in it at all? And if you did want to reduce consumption, then you would not put the revenue into the State's expected income. And where is the budget for education?"

Turning to MK Mansour Abbas, who heads Ra'am (United Arab List), Maklev said, "Did you ever lend a hand to a tax hike? You are making history here. Where is [MK] Masud Ghnaim? You have no values - you are violating your values and supporting every action of this coalition, even when it contradicts your worldview."

#### **DOES TEL AVIV UNIVERSITY CHRISTMAS MARKET TRAMPLE ON JEWISH VALUES?** (Pesach Wolicki, YNet 12/31/21)

It was recently reported that Jewish students at Tel Aviv University are up in arms over a "Christmas Market" event held on December 15 on the campus. The Christmas Market is part of an ongoing series of multicultural events that Tel Aviv University plans to host throughout the academic year, many in cooperation with the embassies of nations throughout the world.

In a statement, Tel Aviv University said "the university prides itself on the fact that hundreds of Israeli and international students who celebrate Christmas study within its framework."

The protesting students, on the other hand, decried the Christmas Market as "Christian reunification." A student representative added that "After years in which the educational system and academia have trampled on Jewish values, we are now witnessing the next stage: the pushing of Christian content."

As I read the reports of this controversy, I couldn't help but recall a similar commotion that was stirred up five years ago at another prestigious Israeli university. In December 2016, at Technion - Israel Institute of Technology - in Haifa, a Christmas tree had been put on display in the student center as an acknowledgment of the many Christian students at that school.

The rabbi of the campus, Rabbi Elad Dukov, issued a ruling declaring it forbidden for Jewish students to make blessings over their food or to eat in the student center due to the presence of the tree, emphasizing that he saw "no room for leniency in this matter."

In the wake of this ruling, a number of prominent religious Zionist rabbis took to social media to praise Rabbi Dukov for taking a stand against public expressions of Christian faith and culture.

These rabbis, like the students who are now protesting the Christmas Market at Tel Aviv University, see public acknowledgments of Christian faith as dangerous to the Jewish identity of the State of Israel. While concern for the Jewish identity of Israeli society is legitimate, their outrage at these Christian symbols is misplaced.

The Christian community today constitutes approximately 2% of Israel's population. Interestingly, this is also approximately the percentage of Jews within the populations of the United States and Canada, the two countries where I lived prior to permanently moving to Israel.

Throughout my years there, I recall seeing Hanukkah in malls and in the public areas of my university campus alongside the Christmas displays, as a sign of acknowledgment and respect to the Jewish community. It is safe to say that the Christian population felt neither threatened nor offended by these Jewish symbols.

This brings us to a larger point. The religious Zionist Jewish community in Israel takes great pride in the rebirth of the Jewish people as a self-governing nation in our ancestral homeland. As a lifelong member of the religious Zionist community, I share this pride. Religious Zionists will often speak proudly of shedding "Diaspora mentality," the Jewish mindset of the exile, in which Jews see themselves as subservient and must constantly defend against threats of assimilation within the dominant culture.

A Christmas Market at Tel Aviv University threatens the Jewish character of the State of Israel? Really? Letting local Christians – citizens of Israel – know that they are acknowledged and accepted is so frightening? The State of

Israel has always included and will always include minorities of other nations and faiths. Even the idealized picture of the nation of Israel described in the Torah does not exclude members of other nations who are not Jewish as part of the society.

And herein lies the irony behind the outrage. The fear of assimilation that underlies the opposition to these Christian symbols is actually the height of the "Diaspora mentality." Are we so insecure in the Jewish identity of Israeli society that public displays respecting minority populations are a threat? To reiterate, there is undoubtedly a lot of work to be done to strengthen the Jewishness of Israeli society, but is Christianity really the core of that problem?

As I write this, Christians are persecuted and attacked in virtually every country in the Middle East except for Israel. A growing percentage of the wider Christian world is aware of this and is grateful to the State of Israel for it, and justly so.

Among the non-Jewish citizens of Israel, we know that the Christian population has demonstrated a historic willingness to live peacefully with us in this land as friends and neighbors.

Throughout the world, devout Christians are similarly known as ardent defenders of our people and our state. If we want to strengthen our presence in this land and fortify our chances for peace internally and with the wider world around us, there is no better place to start than by treating the Christians of Israel with inclusion and respect.

#### **ISRAEL'S CHICKEN DISASTER COULD HAVE BEEN PREVENTED** (Editorial, Ha'aretz 1/2/22)

Some 600,000 egg-laying hens have been killed over the last two weeks due to the outbreak of avian flu in the chicken coops at the moshav of Margalot. The hens were killed because of the need to stop the spread of the epidemic and prevent any health risks to the public. Avian flu is transmitted from animals to humans, which is why when it breaks out, there is no choice but to dispose of the affected animals. This is an essential precaution meant to protect both animals and humans.

However, this incident could have been prevented if correct steps had been taken at all stages prior to the outbreak. For years, veterinary services at the Ministry of Agriculture have been warning of a scenario such as the one unfolding in Margalot, repeating these warnings in April. The reason for this is that chicken coops in Israel are a ticking time bomb.

Ninety-four percent of the chickens in Israel are housed in what is known as battery cages, consisting of rows and columns of identical cages. These are old cages, unchanged since the '50s and '60s. These are primitive cages, placed within communities and adjacent to homes. Hens are kept in these cages under harsh conditions, five or six per small cage. Each chicken has an area of only 53 square inches, usually covered in filth. Coops are cleaned only once or twice a year, turning them into disease incubators. Before the outbreak of avian flu, Israel's chicken coops were afflicted with Newcastle disease, and one third of them are permanently contaminated by Salmonella. Such primitive conditions are no longer accepted worldwide. Already back in 2012, the European Union outlawed battery cages. The European Union has also committed to outlaw more modern cages by the end of this decade, requiring a transition to no cages at all. The reason is the need to move to cleaner and healthier coops that take into consideration the hens' living conditions. The upgrade includes a transition to newer, larger and more modern chicken coops that will be built outside communities, at a safe distance from one another.

If Israel had changed to modern coops, it would have been possible to nip the epidemic in the bud. Hens would have been infected in a small number of coops, not in all the coops in an entire community.

However, since 2007, the farmers lobby has been preventing this essential upgrade while endangering public health, making eggs more expensive and continuing the systematic abuse of these animals. Despite the political pressure, it's time to oblige farmers to adopt new standards and prevent another such tragedy.



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## TORAH MINUTE

IN MEMORY OF RABBI KALMAN WINTER ZT"ל

### Time For Renewal

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

As the time of the Exodus nears, G-d instructs Moshe and Aharon in the *mitzvah* of Rosh Chodesh, sanctifying the new month. G-d shows them the new moon and says: "When the moon renews itself, it will be Rosh Chodesh." (Rashi 12:2) Why was it necessary to impart this *mitzvah* at this particular juncture? Seemingly, it could have waited until the Jewish people received the rest of the *mitzvos* at Mt. Sinai.

Perhaps the answer can be found in the deeper symbolism of the *mitzvah* of Rosh Chodesh. The Midrash explains that the Jewish people, whose calendar is lunar, are compared to the moon. Just as the moon renews itself each month, so too, the Jewish people have the power to renew and rebuild from the direst of circumstances. As the Jewish people prepared to leave Egypt, it might have seemed unimaginable that they could ever recover from so many years of suffering and servitude. How could a people who had suffered so much emotional, physical, and spiritual harm ever recuperate and become a great nation? The answer can be found in the *mitzvah* of Rosh Chodesh. This *mitzvah* is "for you," G-d says. (Shemos 12:2) Rabbi Menachem Bentzion Zacks explains that G-d was telling Moshe and Aharon that He has imbued the Jewish people with the power of the moon – the power of renewal and resurgence. This destitute nation will stand at Mt. Sinai, barely two months removed from leaving Egypt, and receive the Torah as a proud and elevated people.

The pattern of the moon has accompanied the Jewish people throughout our entire history. Just as the moon wanes in the second half of each month, so too, the Jewish people have had countless periods of trials and tribulations, both physical and spiritual. Every time, however, we have rebounded and recovered, tapping into this special power of renewal. No matter how dire our circumstances may seem, we have the power, as individuals and as a people, to persevere. May we soon merit to experience the ultimate renewal with the coming of Moshiach!

**Wishing you a Good Shabbos!**

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## TABLE TALK

### Point to Ponder

**Every firstborn in the land of Egypt shall die...the firstborn of the maid servant who is behind the millstone. (11, 5)**

Why did the firstborn of the captive die? In order that they should not claim that their god is taking revenge on their behalf. (Rashi)

The verse does not mention the death of the firstborn of the captive. Why does Rashi discuss it here?

Furthermore, why does the verse here mention the firstborn of the maid servant, while the verse (14, 29) that speaks of the actualization of the plague mentions the firstborn of the captive?

### Parsha Riddle

**What does the Gemara say is written on Hashem's tefillin?**

Please see next week's issue for the answer.

Last week's riddle:

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

**Answer:**

*During the Reign of Menashe. (Yoel 1, 1)*

## HATORAH V'HAMITZVAH

### HALACHA INSIGHTS FROM THE PARSHA

Moshe concludes his warning to Pharaoh about the impending Plague of the Firstborn as follows:

"Then all these servants of yours will come down to me and bow to me, saying, 'Leave – you and the entire people that follows you.' After that, I will leave!" And he left Pharaoh's presence in a burning anger. (11:8)

The Talmud (Zevachim 102a) cites Reish Lakish's opinion that when Moshe "left Pharaoh's presence in a burning anger," he "slapped him and left," but then presents a dispute between him and R. Yochanan over Moshe's posture toward Pharaoh in general, beginning with his initial warning to him before the Plague of Blood. Reish Lakish maintains that Hashem told Moshe: "[Pharaoh] is wicked, and so you should be insolent to him," whereas R. Yochanan maintains that Hashem told him: "[Pharaoh] is a king, and so you should be amiable toward him."

The Talmud subsequently cites the statement of R. Yannai that:

**Fear of the kingship should always be upon you, as it is written: "Then all these servants of yours will come down to me, but he did not say this of Pharaoh himself,** even though this was the eventual outcome. Rather, he spoke to Pharaoh with the respect due to a king.

The Chasam Sofer asserts that it is a very great mitzvah to show honor to a king, as we see that Hashem commanded Moshe to treat Pharaoh with respect, despite his great villainy toward us, "and one who violates this is considered by us like one who did not lay tefillin." And if this is so vis-à-vis a king who is a villain and tyrant, *a fortiori* are we commanded to honor "the pious Kaiser" who is a great protector of ours and supports us in the practice of our religion. (*Shut. Chasam Sofer CM #190*. He seems to assume the position of R. Yochanan and R. Yannai as normative, as opposed to that of Reish Lakish.)

R. Asher Weiss, however, inclines to the view that there is no mitzvah to honor a wicked king, and Hashem's command to Moshe to show respect to the villainous Pharaoh is the exception that proves the rule, "and we know nothing of Hashem's mysteries," but it nevertheless serves as a precedent for the imperative to honor kings in general (*Kavod Malchus 5771*).

**PRESENTED BY**

**RABBI YITZHAK GROSSMAN, ROSH CHABURAH**

## KIDS KORNER

### Who Am I?

#### #1 WHO AM I ?

1. I am for the afikoman.
2. I was determined by the harp.
3. I was for the tenth.
4. I am in the middle.

#### #2 WHO AM I ?

1. I am for a son.
2. I am for Kosher animals.
3. I am for a donkey.
4. I was the target of the tenth.

#### Last Week's Answers

**#1 Arla** (I am for a tree, I am for a bris, I was for Moshe's lips, I am not a URL)

**#2 10 Makkos** (Lose your wine, I was seven and three, I am not a Mesechta, Targeted attack.)

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