

Young Israel Shomrai Emunah - Shabbos Shorts

January 28 - 29, 2022 - 27 Shevat 5782 - Parshas Mishpatim/Mevorachim Hachodesh
Light Candles by 5:06 - Havdalah 6:08

The Shabbos Shorts is sponsored this week by the **Edeson & Stern families** on the Yahrzeit of Shneur Zalman Scher, Shanzer Zalman Ben Yehuda, Z"l, 23 Shevat, beloved grandfather & great-grandfather, and on the Yahrzeit of their good friend, Mikhail Knizhnik, Meir Ben Gidel Gerash, Z"l, 27 Shevat, and by

Lisa and Eli Landy on the Yahrzeit of Eli's mother, Rhoda Kreiselman, Russa Feiga Bat Akiva, on the 29th of Shevat.

Mazal Tov

- **Arline & Dr. Irving Katz** on the birth of a great-granddaughter, and to **Sharona & Shlomo Katz** on the birth of a granddaughter, born to their children Elisheva & Yehuda Katz of White Oak.
- **Nadine & Menashe Katz** on the occasion of their daughter Rachelle becoming a Bas Mitzvah. Mazal Tov also to grandparents **Arline & Dr. Irving Katz**, Beatrice Cohen and all of the aunts, uncles and cousins.
- **Vivian & Arnie Kirshenbaum** on the Bar Mitzvah of their grandson, Akiva Berliant, son of Shira & Dani Berliant of Baltimore. Mazal Tov to Akiva's siblings and all of his relatives.
- **Judy & Sheldon Klein** on the birth of a grandson to their children, Devorah & Manor Lev-Tov of Brooklyn, NY. Mazal Tov also to big brother Sammy and great-grandmother Libby Weingarden.
- **Sarah & David Maslow** of Jerusalem on the Bar Mitzvah of their grandson, Ephraim Yehuda Lancer, son of Dina & Adam Lancer of Passaic, NJ.
- **Karen & Howie Schulman** on the marriage of their granddaughter Kayla, daughter of Miri & Rabbi Danny Kramer, to Eli Waxman, son of Larisa & Rob Waxman. Mazal Tov to great-grandmother **Florence Binstock Avigan**, grandparents Marcia Meth, Faina Kimelfeld, & Martin Waxman and to all of the siblings, aunts, uncles & cousins.

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 5:06
- Mincha: 5:10 (B), 5:00 (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), 5:05 (B), 5:00 (Sephardi, LBM)
- Shabbos ends/Maariv: 6:08

Divrei Torah:

- | | |
|----------------------|------------------|
| • 8:45 Main Minyan | Rabbi Rosenbaum |
| • 9:15 | Rabbi Postelnick |
| • Shiur after Mincha | Rabbi Rosenbaum |

Kiddush Sponsors:

8:45 Minyan Kiddush in a Bag is sponsored by **Lisa & Eli Landy** on the Yahrzeit of Eli's mother, Rhoda Kreiselman, Russa Feiga Bat Akiva, Z"l, on the 29th of Shevat, and by **Marion & Bernard Muller** to commemorate the 14th Yahrzeit of Marion's mother, Yehudis Bas Reuven Chaim and Fruma Fayga (Juliet Scher Dere, Z"l) and the 19th Yahrzeit of Bernie's father, Shimshon Zeev Ben Yitzchak and Ita (Dr. Alexander Muller, 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**, *will not meet on Wednesday, February 2*.
- **Rabbi Rosenbaum** - Daily - one chapter of Tehillim, followed by a 15-minute Halacha Shiur. Sunday through Thursday 7:30 PM, **Zoom A**, *will not meet on Sunday, January 30*.
- **Rabbi Rosenbaum**'s Mussar Study Group for Women (spiritual self-improvement), Sundays at 9:30 AM, **Zoom A**, *will resume on February 6*.
- **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, hshops@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 ygwarz
Zoom H: ID: 803 356 4156, password Learn
Zoom I: ID: 601 853 4021, password Winter

YISE Youth Announcements

Shabbos Groups this Shabbos, January 29, 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 this Motzei Shabbos, January 29, 7:15 PM in the Social Hall. Debi & Max Rudmann are pleased to support this Dor L'Dor program. Thank you to all those that have nurtured this initiative over the years. Along with YISE's Youth and Nursery programs, it is one of many excellent activities carried out by our shul staff and volunteers. *See flyer for details.*

Bat Mitzvah Program - YISE Youth presents a fun chesed program for Bikur Cholim! Sunday, February 13, 2:00 PM - 3:30 PM in the Social Hall. RSVP by 2/7 to batmitzvahprogram@yise.org *See flyer for details.*

YISE Programs and Listings

Join Rabbi & Rebbetzin Postelnek for an Oneg this Friday night, January 28, starting at 8:30 PM, at their home, 11600 Fillmore Drive (yellow house on the corner of Horton and Fillmore). Invite a friend, bring someone new! (Masks optional)

Membership Directory and Shul Database Updates - If you have not already responded to our request to review the information sent about your phone numbers and email addresses in our Shul database in preparation for an updated Membership Directory, please do so as soon as possible. Please remember to confirm the information and/or send any changes to directory@yise.org

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.

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 Recordings available at <https://wp.yise.org/kashrus-kitchen>

Ask the Rabbi: Positive Mitzvos of Shabbos and Havdalah - Recording available at <https://wp.yise.org/ask-the-rabbi>

Ruach Minyan in the Social Hall on Friday, January 28! IY'H, our Baal Tefila will be Richard Soskin. Mincha is at 5:10 PM in the Belonofsky Sanctuary and following Mincha, those who are interested in the Ruach Minyan will go to the Social Hall for Kabbalos Shabbos. Bring your family and invite your friends. It's going to be Gevaldic! For more information, contact adambashein@gmail.com

Trivia Night - Saturday night, February 2, 8:30 PM in the Social Hall. \$8 per person. RSVP at <https://wp.yise.org/trivia> *See flyer for details.*

Come Join Rabbi Koss's Monthly Jewish History class on Zoom! Bikur Cholim of Greater Washington and the YISE Chesed Committee: Rabbi Koss will be speaking on a topic in Jewish history, Monday, February 7, from 2:00 PM - 3:00 PM on **Zoom A**. For more information, contact Miriam Friedman at mfriedman2@yahoo.com

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 Chesed Committee. The program helps members undergoing serious medical crises. We are always looking for volunteers to help. To be a part of this program by helping with meals, visitation, shopping, childcare, etc., contact:

Melanie Karlin, 301-681-4740, mskarlin@gmail.com or Miriam Friedman, 301-754-1517, mfriedman2@yahoo.com

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

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

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/Halachah 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/Halachah Shiur

- Rochelle Dimont & family in memory of Chayim Dimont, Chayim Ben HaRav Avraham Mordechai, Z'L.

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: 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

The Capital Closet (formerly The Clothing Exchange) will be open to this community this Sunday, January 30, 10:00 AM - 11:00 AM. Come peruse our beautiful, curated selection of winter clothing for men, women and children. Our address is 1910 University Blvd, West in Silver Spring. We're in the brick house at the back of the parking lot. *Masks are required in The Capital Closet. There is no charge for items in The Capital Closet, but donations to Yad Yehuda are always appreciated. For more information contact: ncarmel@yadylehuda.org

Hidden Miracle: Behind the Scenes in the Book of Esther - New LINKS series with Rabbi Hillel Shaps, Wednesday nights at 8:00 PM, January 19 - March 9 on **Zoom F**. Register at <https://linksgw.org/classes>

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.

International Holocaust Remembrance Day - Video of Charlie Siegman giving testimony on his experiences during the Shoah at President of Israel Yitzchak Herzog's residence online at <https://fb.watch/aN79rX2ZeW>

Send and Receive Mishloach Manot greetings and packages to your friends and neighbors throughout the area through Berman Hebrew Academy's Happy Purim program. For only \$2.75 per name, you can share Purim greetings with up to anyone on our 2,000 family list. If you wish to be added to the database to allow others to send to you, and also to receive your personalized login code, please email purim@mjbh.org

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 International Speech Contest - Wednesday, February 2, 8:00 PM - 9:15 PM. Cheer on your friends as they compete in the annual International Speech Contest. Contact Manasseh Katz at secretary@kempmilltoastmasters.com for more info. Zoom meeting ID: 986 546 841, password: 3671

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.bikurholimgw.org and go to the volunteer tab to sign up.

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@goldennnetwork.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, 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 30	Monday January 31	Tuesday, Feb. 1 Rosh Chodesh	Wednesday, Feb. 2 Rosh Chodesh	Thursday February 3	Friday February 4
Shacharis	Ashkenazi (S, B, B)	6:30, 7:30, 8:45	6:15, 6:45, 8:45	6:15, 6:35, 8:45	6:15, 6:35, 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)	5:15	5:15 / 7:30	5:15 / 7:30	5:15 / 7:30	5:15 / 7:30	See Shabbos schedule
	Sephardi (LBM)	5:05	5:05	5:05	5:05	5:05	

Halachic Times: Latest Alos Hashachar 5:54 AM, Earliest Talis and Tefilin: 6:22 AM, Latest Netz: 7:17 AM, Latest Krias Shema: 9:46 AM, Earliest Mincha: 12:53 PM, Earliest Shkia: 5:27 PM, Latest Tzeis Hacochavim: 6:16 PM

Next Shabbos

February 4 - 5, 2022 - 4 Adar I 5782
Parshas Terumah

Friday Night:

- Light Candles by 5:14
- Mincha: 5:15 (B), 5:05 (Sephardi, LBM)

Shabbos Day:

- Shacharis: 7:00 (B), 8:45 (B), 9:15 (S), 8:00 (Sephardi, LBM)
- Mincha: 2:30 (B), 5:10 (B), 5:05 (Sephardi, LBM)
- Shabbos ends/Maariv: 6:16

Next Shabbos Shorts Deadline: Wednesday, February 2 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 Manager

A Quick Thought on the Parsha from Rabbi Rosenbaum

Mishpatim 5782:

Never Half-Way

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

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

We're told of a fascinating *Halacha* in this week's *Parsha*. The *Torah* discusses a scenario of an individual who lends money to a person in need and unfortunately the borrower is in so much need that the item they give as a collateral to the lender is a basic garment that they need to keep themselves warm at night. And it's an interesting dilemma for the lender because on the one hand the borrower, over the course of the loan, really needs his garment back at night, without that he will be terribly cold at night, and on the other hand, once the loan comes due, if the lender would hold onto the garment, and just kindly tell the borrower that I would be happy to return the garment to you once you pay the loan, that would be a great motivation for the borrower to pay up. The lender didn't have to lend the borrower money, it was a kindness with which he lent the borrower money.

Is it reasonable to expect the lender to keep on returning the garment to the borrower so that he can stay warm at night when he hasn't yet paid back the loan? And the *Torah* not only says yes it is in incumbent upon the lender to return that garment to the borrower, the *Torah* also warns the lender that if you don't return that garment to the borrower, essentially woe will be you if this impoverished borrower prays to G-d through his travails of this terrible poverty that because he of this loan he doesn't even have something to warm himself with at night. Woe to you that G-d will punish you for being cruel to this poor person. And it's a very surprising *Halacha* because the only reason the lender is in this situation in the first place is because they did an act of kindness by lending the money.

So why is G-d looking at the lender, who is taking back the garment, as being cruel? Why can't G-d see, or why doesn't G-d see the lender as having done a beautiful deed? And the *Seforno* highlights this somewhat surprising dynamic here. And the *Seforno* says there is a very essential point. And the point is that the fact that the relationship began with my kindness does not absolve me of continuing to act with kindness the rest of the way. And that's a very interesting lesson. I think it is an interesting lesson for borrowers and lenders, but I think it's a lesson for everything we do in life. We do this all the time. We constantly are assessing ourselves and others, and one of the greatest point of assessment is what's the dynamic right now. Who is on top, who is on bottom, who owes who, who's being nice, who's being cruel? And many times, if the beginning of the dynamic is such that we're doing a good thing then we are נזין. We've checked the box, we've fulfilled the obligation. And because I began being kind to you, whatever happens afterwards is fair play. And the *Seforno* says the *Torah* is teaching us that is not the case. In a sense, the lesson is that the goal for each and every one of us in life, in all of our interpersonal relationships, is to never just go half way. If we have the great opportunity to do an act of kindness for someone else to make sure that every step of the way, beginning to end, we're only being guided by that spirit of kindness and our souls connect through that warmth and kindness and it will strengthen our relationship with this person and make us better people and really make the world a better place.

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 TRIVIA NIGHT

walk-ins
Welcome!!
Form teams of 5 - 8
people beforehand
or join a group
that night!

Saturday Night
February 5th at 8:30pm

\$8 per person

Pizza & drinks will be served*

YISE Social Hall

1132 Arcola Ave

RSVP at yise.org/Trivia
by Jan. 30

Questions? Email Trivia@yise.org

*Subject to change in accordance with
Montgomery County and Shul policy



YISE YOUTH PRESENTS

Bat Mitzvah Program

FUN CHESED PROJECT FOR BIKUR CHOLIM!

Mrs. Sharon Freundel will lead a discussion about Rivka Emainu and the importance of chesed in our lives.

February 13, 2022

2:00 - 3:30 pm | YISE Social Hall

RSVP by 2/7 to batmitzvahprogram@yise.org

Cost: \$10 or free if already paid \$36

DELICIOUS REFRESHMENTS WILL BE PROVIDED
TO TAKE HOME.

Masks are required in accordance with Montgomery
County policy

Likutei Divrei Torah

Gleanings of Divrei Torah on Parashat Hashavuah
via the Internet

Volume 28, Issue 18

Shabbat Parashat Mishpatim

5782 - B'H

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

We will do and we will hear - Two words we read towards the end of our parsha – na’aseh ve-nishma, “We will do and we will hear” – are among the most famous in Judaism. They are what our ancestors said when they accepted the covenant at Sinai. They stand in the sharpest possible contrast to the complaints, sins, backslidings and rebellions that seem to mark so much of the Torah’s account of the wilderness years.

There is a tradition in the Talmud that God had to suspend the mountain over the heads of the Israelites to persuade them to accept the Torah. But our verse seems to suggest the opposite, that the Israelites accepted the covenant voluntarily and enthusiastically: Then [Moses] took the Book of the Covenant and read it to the people. They responded, “We will do and hear [na’aseh ve-nishma] everything the Lord has said.”

On the basis of this, a counter tradition developed, that in saying these words, the assembled Israelites ascended to the level of the angels.

Rabbi Simlai said, when the Israelites rushed to say “We will do” before saying “We will hear,” sixty myriads of ministering angels came down and fastened two crowns on each person in Israel, one as a reward for saying “We will do” and the other is a reward for saying “We will hear.”

Rabbi Eliezer said, when the Israelites rushed to say “We will do” before saying “We will hear” a Divine voice went forth and said: Who has revealed to My children this secret which only the ministering angels make use of?

What, though, do the words actually mean? Na’aseh is straightforward. It means, “We will do.” It is about action, behaviour, deed. But readers of my work will know that the word nishma is anything but clear. It could mean “We will hear.” But it could also mean, “We will obey.” Or it could mean “We will understand.” These suggest that there is more than one way of interpreting na’aseh ve-nishma. Here are some:

[1] It means “We will do and then we will hear.” This is the view of the Talmud and Rashi. The people expressed their total faith in God. They accepted the covenant even before they heard its terms. They said “we will do” before they knew what it was that God wanted them to do. This is a beautiful interpretation, but it depends on reading Exodus 24 out of sequence. According to a straightforward reading of the events in the order in which they occurred, first the Israelites agreed to the covenant, then God revealed to them the Ten Commandments, then Moses outlined many of the details of the law, and only then did the Israelites say na’aseh ve-nishma, by which time they had already heard much of the Torah.

[2] “We will do [what we have already been commanded until now] and we will obey [all future commands].” This is the view of Rashbam. The Israelites’ statement thus looked both back and forward. The people understood that they were on a spiritual as well as a physical journey and they might not know all the details of the law at once. Nishma here means not “to hear” but “to hearken, to obey, to respond faithfully in deed.”

[3] “We will obediently do” (Sforno). On this view the words na’aseh and nishma are a hendiadys, that is, a single idea expressed by two words. The Israelites were saying that they would do what God

asked of them, not because they sought any benefit but simply because they sought to do His will. He had saved them from slavery, led and fed them through the wilderness, and they sought to express their complete loyalty to Him as their redeemer and lawgiver.

[4] “We will do and we will understand” (Isaac Arama in Akeidat Yitzchak). The word shema can have the sense of “understanding” as in God’s statement about the Tower of Babel: “Let us, then, go down and confound their speech there, so that they shall not understand [yishme’u] one another’s speech”. According to this explanation, when the Israelites put ‘doing’ before ‘understanding’, they were giving expression to profound philosophical truth. There are certain things we only understand by doing. We only understand leadership by leading. We only understand authorship by writing. We only understand music by listening. Reading books about these things is not enough. So it is with faith. We only truly understand Judaism by living in accordance with its commands. You cannot comprehend a faith from the outside. Doing leads to understanding.

Staying with this interpretation, we may be able to hear a further and important implication. If you look carefully at Exodus chapters 19 and 24 you will see that the Israelites accepted the covenant three times. But the three verses in which these acceptances took place are significantly different:

The people all responded together, “We will do [na’aseh] everything the Lord has said.”

When Moses went and told the people all the Lord’s words and laws, they responded with one voice, “Everything the Lord has said we will do [na’aseh].”

Then [Moses] took the Book of the Covenant and read it to the people. They responded, “We will do and hear [na’aseh ve-nishma] everything the Lord has said.”

Only the third of these contains the phrase na’aseh ve-nishma. And only the third lacks a statement about the people’s unanimity. The other two are emphatic in saying that the people were as one: the people “responded together” and “responded with one voice.” Are these differences connected?

It is possible that they are. At the level of na’aseh, the Jewish deed, we are one. To be sure, there are differences between Ashkenazim and Sephardim. In every generation there are disagreements between leading poskim, halachic authorities. That is true in every legal system. Poor is the Supreme Court that leaves no space for dissenting opinions. Yet these differences are minor in comparison with the area of agreement on the fundamentals of halachah.

This is what historically united the Jewish people. Judaism is a legal system. It is a code of behaviour. It is a community of deed. That is where we require consensus. Hence, when it came to doing – na’aseh – the Israelites spoke “together” and “with one voice.” Despite the differences between Hillel and Shammai, Abaye and Rava, Rambam and Rosh, R. Yosef Karo and R. Moshe Isserles, we are bound together by the choreography of the Jewish deed.

At the level of nishma, understanding, however, we are not called on to be one. Judaism has had its rationalists and its mystics, its philosophers and poets, scholars whose minds were firmly fixed on earth and saints whose souls soared to heaven. The Rabbis said that at Sinai, everyone received the

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revelation in his or her own way: “And all the people saw”: the sounds of sounds and the flames of flames. How many sounds were there and how many flames were there? Each heard according to their own level of understanding what they were experiencing”, and this is what it means when it says “the voice of the Lord in power, the voice of the Lord in majesty.

What unites Jews, or should do, is action, not reflection. We do the same deeds but we understand them differently. There is agreement on the na’aseh but not the nishma. That is what Maimonides meant when he wrote in his Commentary to the Mishnah, that “When there is a disagreement between the Sages and it does not concern an action, but only the establishment of an opinion (sevarah), it is not appropriate to make a halachic ruling in favour of one of the sides.”

This does not mean that Judaism does not have strong beliefs. It does. The simplest formulation – according to R. Shimon ben Zemach Duran and Joseph Albo, and in the twentieth century, Franz Rosenzweig – consists of three fundamental beliefs: in creation, revelation and redemption. Maimonides’ 13 principles elaborate this basic structure. And as I have shown in my Introduction to the Siddur, these three beliefs form the pattern of Jewish prayer.

Creation means seeing the universe as God’s work. Revelation means seeing Torah as God’s word. Redemption means seeing history as God’s deed and God’s call. But within these broad parameters, we must each find our own understanding, guided by the Sages of the past, instructed by our teachers in the present, and finding our own route to the Divine presence.

Judaism is a matter of creed as well as deed. But we should allow people great leeway in how they understand the faith of our ancestors. Heresy-hunting is not our happiest activity. One of the great ironies of Jewish history is that no one did more than Maimonides himself to elevate creed to the level of halachically normative dogma, and he became the first victim of this doctrine. In his lifetime, he was accused of heresy, and after his death his books were burned. These were shameful episodes.

“We will do and we will understand,” means: we will do in the same way; we will understand in our own way.

I believe that action unites us, leaving us space to find our own way to faith.

The Person in the Parsha: R. Tzvi Hersh Weinreb

Deeds Done in Doubt - My wife and I moved to the Jewish community of Baltimore almost fifty years ago. The fond memories we have of the time we spent there begin with our first Shabbat in town. It was then that I met two special gentlemen.

Like any newcomer to a new neighborhood, I sampled several of the nearby synagogues that Shabbat. I entered one of them late in the afternoon, just before the modest “third meal,” seudah shlishit. Two older men, at least twice my own age, motioned to me that there was a vacant seat across the table from them. I sat down and they welcomed me very warmly.

We exchanged introductions, and I learned that they were both Litvaks, Jews from Lithuania, who had

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had the good fortune to flee Eastern Europe in time. As devout Jews, they saw their good fortune as divine providence.

They invited me to return the following week. They had discovered that I listened to the conversation, not out of mere courtesy, but as someone sincerely interested in their story.

After that first Shabbat, I spent quite a few "third meals" in their company. I now wish that I had somehow kept a written record of all of those precious conversations. After they both passed on, I forced myself to record from memory at least some of the tales they had told. I occasionally peruse those notes with nostalgia, and with a tear or two.

I remember the anecdotes they told me about their encounters with the great early twentieth century sage, Rabbi Yisrael Mayer Kagan, of blessed memory. Many today are not familiar with that name. That is because they know him as the author of his famous book, Chafetz Chaim. He is so identified with that masterpiece that he is referred to as "the Chafetz Chaim," as if he was his book!

My two senior citizen friends adamantly insisted that that particular book was not his most important work. That book focuses on what its author saw as the dominant sin of his generation, namely malicious gossip, lashon hara. Personally, I have always felt that he was absolutely right. In fact, I think that with the advent of electronic communication, the problem of malicious gossip has been magnified and exacerbated far beyond what Rabbi Yisrael Mayer Kagan could have imagined almost a century ago.

But my newfound friends disagreed with me. They made me aware of another work by the author of Chafetz Chaim. Their candidate for their mentor's masterpiece is entitled Ahavat Chesed, "Loving Kindness." Had they had their way, Rabbi Kagan would not be known as "the Chafetz Chaim," but rather as "the Ahavat Chesed," the "Lover of Kindness."

What, you ask, is the subject of this second book, the one preferred by my two elderly tablemates?

The book is about the acts that one is commanded to perform in order to assist others who are in need. Charity, for example, is one such deed, and the laws of charity comprise a major section of Ahavat Chesed. Hospitality is another such deed, as is giving others helpful advice. But a major portion of the work is dedicated to a mitzvah which is less well known, but which is promulgated in this week's Torah portion, Parshat Mishpatim. The following are the verses to which I refer:

"If you lend money to My people, to the poor among you, do not act toward them as a creditor; exact no interest from them. If you take your neighbor's garment in pledge, you must return it to him before the sun sets; it is his only clothing, the sole covering for his skin. In what else shall he sleep? Therefore, if he cries out to Me, I will pay heed, for I am compassionate." (Exodus 22:24-26).

This beautiful passage portrays an act of compassion. The image of a totally destitute person who has but one change of clothing is heartrending. The sensitivity to his sleeplessness is exquisite. We can ourselves hear his cries in the night to the Lord.

But there is one word that the earliest commentators find absolutely puzzling. It is the first word in the passage, "If?" If? If you lend money to my people? Shouldn't it read, "I command you to lend money to My people," or, "You must lend money to My people?"

It is this question that leads Rashi to cite Rabbi Ishmael's teaching in the Talmudic tractate Baba Metzia: "Every 'if' in the Torah expresses an act which is optional, except for three instances in which 'if' expresses an act which is mandatory—

compulsory—and this is one of the three." This "if" is to be translated as "you must."

But the question remains. Why use the word "if" at all? Why does Torah not simply tell us that we must lend money to those who need it? Why the "if"?

For one answer to this question, I draw upon the teaching of Rabbi Yechezkel of Kuzmir, a nineteenth century Hasidic master. He, in turn, asks a question upon the following Talmudic text:

"Rabbi Pinchas ben Yair was on a mission to try to redeem several Jews who were held captive. His route was blocked by the river Ginai. He said to the river, 'Split your waters so that I might pass through!' The river refused, saying, 'You are on your way to do the will of your Maker, and I am on my way to do the will of my Maker. You might succeed, but you might not succeed! But I will certainly succeed! I simply need to continue to flow.'"

The river seems perfectly justified. All he has to do is follow nature's course and flow downstream as his Maker created him to do. But Rabbi Pinchas, for all of his good intentions, could not be certain of success. Indeed, the odds are that he would fail. Why should the river yield?

But Rabbi Pinchas simply ignored the river's reasonable argument. Instead, he harshly threatened the river, saying, "If you don't split for me, I will decree that not a drop of water shall ever again flow down your riverbed for all eternity!" The question remains: what right did the rabbi have to ignore the river's convincing argument?

Rabbi Yechezkel of Kuzmir answers: "The river's assumption is that a deed that is certain to be successful is more desirable to the Almighty than is a deed whose ultimate success is in doubt. But the spiritual insight of Rabbi Pinchas taught him otherwise. The Almighty cherishes the person who undertakes a mission which is risky and whose outcome is uncertain much more than the person who undertakes a mission which he knows will be blessed with success.

This, I would suggest, is why lending money to someone in need is, at least in one way, more desirable to the Almighty than simply giving a handout to the poor. When one gives food, for example, to a hungry person, he knows immediately that he has done a good deed. There is no element of doubt.

However, when one lends money to another, one never knows. Will the borrower postpone repayment? Will he default? Will the lender ever see his money back? Doing this kind of mitzvah comes with second thoughts and regrets. It is a mitzvah done in the throes of doubt and uncertainty.

The lesson taught by Rabbi Pinchas teaches the lender that the mitzvah he did with so much doubt and uncertainty is all the more cherished by the Almighty.

There are many mitzvah missions that we all undertake at great risks and with no guarantee that we will be successful in our efforts. Rabbi Pinchas ben Yair teaches us to deliberately pursue such mitzvot.

Hence, the passage in this week's Torah portion begins with the big "if." Moral actions are often "iffy." But that's all the more reason to engage in them. The risks are real, but the rewards are eternal.

R. Nachum Amsel: Encyclopedia of Jewish Values

Returning Found Objects

In Western society, when people hear a story of a person who returned an object of great value, the common reaction is 1) great surprise, 2) a comment about the unusually high moral quality of this individual who returned the object and 3) a belief that this person should receive some type of reward for acting "beyond the call of duty." Judaism has an

Likutei Divrei Torah

entirely different approach and expected level of morality regarding returning lost objects.

A Mitzvah-Commandment

Judaism regards returning found objects as a Mitzvah and not merely a noble deed. What does this signify? In a Jewish society not only is it not unusual for an object to be returned, but it is the expected norm, and even demanded as a Torah obligation. In many societies, there are laws requiring someone to return a found object once it is picked up – only you cannot keep it for yourself. But no other culture other than a Jewish society says that the individual must pick up the lost object to begin with. Judaism legislates that a person cannot pass by the object and do nothing, and the Torah repeats this commandment again for emphasis two verses later. Therefore, a Jew cannot say that "it's not my problem" or "let someone else worry about it." A Jew must pick it up.

In our Parsha, the Torah highlights this obligation regarding this Mitzvah and makes it even more powerful. While many people are aware of the commandment to help ease of the pain of an animal with a burden that belongs to one's enemy, the verse immediately before this one says "If you meet your enemy's ox or his donkey going astray, you must return it to him." Not only does the Torah not look at the person who returns the found object as a hero, it obligates every individual to return objects lost by one's enemy!! Most people feel more of a moral obligation to pick up and return a lost object if they know the owner personally. Therefore, the Torah in Devarim-Deuteronomy specifically says that even if you do not know the owner, you still must retrieve the lost article and in our Parsha the Torah obligates you even when it is the person you loathe.

Rambam rules that one who does not pick up and return an object violates two separate sins. Even though a Jew is not technically obligated to return a found object to a non-Jew, Jewish law would require even more of an obligation to return it to a non-Jew than to return to a Jew, because of the aspect of desecrating God's name, since Jews today do not discriminate between who lost the objects.

the special importance of this mitzvah

There are numerous statements in the sources showing that this Mitzvah is more significant than other commandments. The Talmud says that there are three categories of people who God praises from heaven each and every day. One of them is the poor person who returns found objects. Rambam rules that he who picks up a lost object but does not return it, is in the most severe category of one who is excluded from doing repentance for this sin (since it is impossible to repent if you are not aware against whom you sinned).

May a Jew Accept a Reward for Returning Objects?

- After keeping all the Jewish laws regarding returning an object, if the owner wishes to give the finder a reward, may the Jew accept it? Normally, Judaism believes that a Jew may never receive a monetary reward for doing a Mitzvah which he or she is commanded to do, since the Jew is getting "paid" spiritually for each Mitzvah anyway and should be performed for any ulterior motive. However, a person certainly is entitled to and may accept money for the time he or she took away from his or her work in returning the object. However, the Tiferet Yisrael commentary writes that whenever it is the community practice to give rewards for returning objects, he or she may indeed accept a reward. Basing himself on Maimonides' commentary to the same Mishna, he says that if it such a society that needs to give rewards, to inspire people to return objects, as anti-Jewish as this concept is, one may, in that society, accept a reward. Thus, he would say that in almost every country today, a person may take a reward. *[Excerpt]*

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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HOSPITAL DIRECTOR WARNS: 'WE'RE NEARING LIMIT OF OUR ABILITIES' (Arutz-7 1/25/22)

The Galilee Medical Center in Nahariya has seen a very significant rise in the number of hospitalized coronavirus patients.

As of Tuesday, the hospital is caring for 90 coronavirus patients, 30 of whom are in serious condition and six of whom are intubated or on the border of being intubated. Among the patients are six women before or after birth.

To help manage the overload, Professor Masad Barhoum, General Director of the Galilee Medical Center, has instructed hospital staff to open a fourth coronavirus ward, at the expense of one of the internal medicine wards.

"The combination of coronavirus infections and winter infections, and especially with the high rate of coronavirus infections, has brought us to the limit of our abilities, and we may need to cease elective activities," he said.

On Monday, a report showed that central Israel has ten times the number of ECMO (heart and lung) machines per capita than northern Israel. In addition, the number of CT and MRI machines, as well as other services and machines, are also found in lower numbers in the periphery.

ISRAELI PRESIDENT ANNOUNCES FIRST UAE VISIT; LAPID TEASES SAUDI, INDONESIAN TIES (Ha'aretz 1/25/22)

Israeli President Isaac Herzog will fly to the United Arab Emirates on Sunday in the first-ever presidential visit to the Gulf state, his office announced on Tuesday, lauding "bonds of friendships" between the two countries.

Herzog is due to meet the crown prince along with senior government officials and members of the Jewish community.

"This important visit comes as the Israeli and Emirati nations are busy laying the foundations of a new shared future," Herzog said ahead of his departure, just over a year since normalization of bilateral ties.

Emphasizing his wish to expand the U.S.-brokered Abraham Accords, Herzog added: "I believe our bold new partnership will transform the Middle East and inspire the whole region."

Foreign Minister Yair Lapid, speaking Tuesday on Army Radio, said that Israel hopes to "expand the Abraham Accords to additional countries" beyond the United Arab Emirates, Bahrain, Sudan and Morocco, but said no agreement is imminent. "If you're asking me what the important countries that we're looking at are, Indonesia is one of them, Saudi Arabia of course, but these things take time," he said.

Herzog's two-day visit to Abu Dhabi and Dubai will include meetings with Crown Prince Sheikh Mohammed bin Zayed al-Nahyan, ruler of Dubai and Sheikh Mohammed bin Rashid Al Maktoum and the UAE's foreign affairs minister. During the trip, President Herzog will open Israel's national day at Expo 2020 Dubai.

Saudi Arabia, home to Islam's holiest two sites, and Indonesia, which has the world's largest Muslim population, have conditioned any eventual normalization with Israel on the creation of a Palestinian state on territory captured by Israel in the 1967 Six Day War.

Despite the absence of official ties, Saudi Arabia agreed in 2020 to allow Israel-UAE flights to cross its territory. Prime Minister Naftali Bennett's El Al Israel Airlines plane flew across Saudi airspace when he visited Abu Dhabi.

SYRIA, RUSSIA START JOINT AIR FORCE PATROLS NEAR ISRAELI BORDER (YNet 1/24/22)

Syrian and Russian military jets on Monday jointly patrolled the airspace along Syria's borders, including the armistice line with Israel, and plan to make such flights regular, Russia's defense officials said.

According to the Russian Defense Ministry, the path of the patrol included the Israeli and Syrian Golan Heights that has seen regular Israeli air strikes against suspected Iranian and Hezbollah positions. The ministry said the patrol flights "will continue to operate on a regular basis".

"The mission route included the Golan Heights, the southern border of Syria, the Euphrates River and northern Syria," the statement said. "The Russian pilots took off from Khmeimim Air Base, while the Syrians took off from the Sayqal and Al-Dumayr bases near Damascus."

According to the ministry, the joint patrol included Russia's latest fighter jets: the Sukhoi Su-34 attack aircraft; Sukhoi Su-35 multi-mission fighter jet; A-50 command and control aircraft, as well as the Syrian army's MiG-23 and MiG-29 aircrafts.

In addition, the Syrian pilots who took part in the patrol practiced air attacks and maneuvers, while the Russian pilots practiced air to ground attacks, the ministry added.

Russian forces have been present in Syria since 2015 when they helped turn the tide in a civil war in favor of President Bashar al-Assad.

This month, witnesses and rebel sources said Russian jets have bombed areas near the Syrian city of Idlib, the last opposition-held bastion.

NETANYAHU PLEA REJECTION BRINGS LIKUD LEADER CANDIDATES TO SUBMISSION (JPost 1/25/22)

Battling Likud leadership candidates folded their tents on Tuesday, following opposition leader Benjamin Netanyahu's announcement that he was rejecting a plea-bargain agreement in his corruption cases and remaining head of Likud.

One by one, candidates Nir Barkat, Israel Katz, Miri Regev and Tzachi Hanegbi announced their perpetual loyalty to Netanyahu.

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Kemp Mill Synagogue, Silver Spring, MD
Mizrachi Shul, Johannesburg, SA
North Shore Hebrew Academy HS, NY
Suburban Orthodox, Baltimore, MD
Suburban Torah Center, Livingston, NJ
Temple Emanuel of Pascack Valley, NJ
The Learning Shul, Columbia, SC
Woodsburgh, NY Minyan
Young Israel Bet Tefilah of Aberdeen, NJ
Young Israel of Brookline, MA
Young Israel of East Brunswick, NJ
Young Israel of Fort Lee, NJ
Young Israel of Hancock Park, CA
Young Israel of Holliswood, NY
Young Israel of Houston, TX
Young Israel of New Hyde Park, NY
Young Israel of North Woodmere, NY
Young Israel of New Rochelle, NY
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even though they were fighting over replacing him moments earlier.

The only candidate who intends to challenge Netanyahu for the Likud leadership remains former Knesset speaker Yuli Edelstein, just as before Netanyahu's pondering of the plea deal ignited a succession contest.

"My world didn't change," Edelstein told The Jerusalem Post. "It has stayed exactly the same. I said all along I would respect any decision Netanyahu made and stay in the race until I bring the Likud back to power."

Edelstein said he favors holding the contest at the end of this year, when the Likud is set to elect a new central committee, to save the party money.

Asked if the real deadline is the August 2023 rotation in the Prime Minister's Office that would bring Yesh Atid leader Yair Lapid to power, Edelstein said, "We have to act as quickly as possible [because] every day more damage is done by the present government."

Barkat called Netanyahu to express his support for his decision to fight for his innocence in court rather than agree to the seven-year cooling-off period for crimes deemed to involve moral turpitude.

"I told the chairman of Likud and the opposition that I wanted to strengthen him and his family for his courageous decision," he said. "We must all unite now and work together to topple this disconnected, paralyzed government."

Hanegbi posted a picture of himself smiling with Netanyahu, calling him "the former and future prime minister" and saying that Netanyahu's decision "brought joy to my heart and the hearts of all your supporters and people who love you."

"The time for premature eulogizing and impatiently wishing for you to leave the field and announce the end of your leadership is over," he said. "The new era of toppling the government and returning the Likud and the nationalist camp to power has begun."

Katz, who talked last week about forming a new government, said: "Netanyahu made a courageous decision, and as I promised, we will all stand behind him and support him and continue working together to topple this dangerous government and return the Likud to power."

Regev, who was the first to react to Netanyahu's announcement, said: "Netanyahu was right to listen to the public and the faction, including myself, that he has to fight for his innocence until the end."

Lior Meiri, who heads the anti-Netanyahu New Likudniks group, tweeted in response: "The dishrags are fighting over who will be the biggest dishrag."

LAPID 'ESCAPED' HIS SECURITY GUARDS AND WENT TO THE KNESSET ALONE (Arutz-7 1/25/22)

Foreign Minister and Alternate Prime Minister Yair Lapid is one of the Israeli public figures who receives the most security detail.

This, however, did not prevent Lapid from "escaping" the security guards and traveling alone from Tel Aviv to Jerusalem, in order to participate in a vote in the Knesset.

Kan 11 News reported on Monday that the incident in question was a nighttime vote that took place on December 29. Lapid was called to the Knesset at the last minute, and the security guards asked him to wait a few minutes to get organized so that they could accompany him.

Lapid did not wait for the security guards and claimed that he was "in a hurry to vote" in the Knesset. The security guards only met up with him at the Knesset plenum.

A source who was exposed to the details of the incident told Kan 11 News that "Lapid is acting in a way that harms his security guards and his security." The report noted that this is not the first time that Lapid has run away from his security guards. Similar allegations were made against him going back to the time in which he served as opposition leader.

The Foreign Minister's office said, "We do not comment on the Foreign Minister's security arrangements."

ISRAEL TO COMPENSATE FAMILIES IN MERON PILGRIMAGE DISASTER (YNet 1/24/22)

Israel is offering \$158,000 in initial compensation to each of the families of the 45 people, including Americans and Canadians, who died in a crush at a

Jewish pilgrimage site last year, officials said.

They said the 500,000-shekel packages, approved by Prime Minister Naftali Bennett's cabinet on Sunday, are intended to relieve economic duress and could be deducted from any eventual legal settlement decided by a state commission of inquiry.

That panel's chairperson, former Supreme Court Chief Justice Miriam Naor, died at Monday, aged 74, a spokeswoman said. It was not immediately clear how this might impact the panel's work.

Tens of thousands came on April 30 to the hilltop site of Meron for the Lag B'Omer bonfire festival. When a crowd surged into a narrow tunnel, 45 men and boys were asphyxiated or trampled to death.

"The compensation will not bring back the 45 people who were killed there but will, at least, assist the families in getting through this very difficult period," Bennett told his cabinet.

Naor's panel submitted interim findings in November, which Bennett said would be implemented ahead of the next Lag B'Omer gathering this May.

"We will allow it to be held in a safe manner. Those who go up to Mount Meron will not have to risk their lives," he said.

POVERTY STILL RAMPANT AMONG ISRAELI CHILDREN (JPost 1/25/22)

Poverty remains rampant among children in Israel, according to the statistical book published annually since 1992 by the National Council for the Child.

When it was established in 1980, the council confined itself to limited subjects related to children. However, over the years the number of categories and subcategories increased, and each year the book becomes thicker with masses of information about children from birth to age 18.

The 30th edition of the book was presented on Tuesday to President Isaac Herzog by NCC executive director Vered Winderman, who is a lawyer.

One of the disturbing items among the findings is that there has been a 43% spike in the number of children who are considered to be suicidal, are undergoing psychological therapy through the education system and are being treated by educational psychologists. That number has risen over the past year from 829 to 1,184, which is a relatively small number compared with the 2,764,704 children enrolled in Israel's schools. But this is extremely worrying for their parents and their teachers.

Moreover, 71% of parents reported that their children were not receiving their social needs because they were forced into long-distance learning. In many cases, parents said their children were directed to Zoom classrooms but were lethargic and paid no attention to the lessons.

In 2021, there was a 39% increase in the number of youngsters ages 12-17 who were diagnosed as being depressed. In addition, there was a 33% increase in fear among youth in general.

Herzog said certain elements of the information contained in the book were problematic. He cited a disturbing trend over the past two years that can be undeniably attributed to the coronavirus pandemic, which has caused enormous social harm to children and has affected their sensitivity.

This can be seen in the spike of reports of sexual harassment and abuse, in social media bullying and in the wide economic gaps that have resulted from the differences in people's financial status (due to leave without pay, loss of job, illness or death of family breadwinners or closure of business).

Herzog was also concerned that approximately a third of Israel's children live below the poverty line. Of these, 50.2% are Arab children and 49% are haredi (ultra-Orthodox) Jewish children. In the latter community, where there are many large families, the more children, the greater the poverty.

Every week, Herzog said, he receives scores of applications for clemency, and when he reads the files, he sees that in nearly every case, the problems began in childhood.

He expressed regret that society remains oblivious to the environments in which children live and grow up and that affect their later lives.

Herzog's wife, Michal, who is a criminal lawyer, said looking around at what has happened over the past two years and observing the fragmentation of society as a result of the health situation, she believes children have suffered the most and require the most attention.

Winderman said the time has come to discuss a social booster in the education system. Protection and therapy for children are now urgently required, she said, adding: "Nothing is presently more important or urgent."

GOVERNMENT TO SPEND NIS 10M TO PROTECT, REPAIR HERITAGE SITES IN JUDEA AND SAMARIA (Israel Hayom 1/25/22)

The Jerusalem Affairs and Heritage Ministry has announced plans to allocate around 10 million shekels (\$3.2 million) to the preservation, rehabilitation, and rescue of heritage sites in Judea and Samaria.

Dozens of heritage and archaeological sites in Judea and Samaria and the Jordan Valley have been targeted by authorities in Ramallah as well as antiquities robbers in the Palestinian territories.

Last month, Israel Hayom reported that Antiquities robbers had caused significant damage to an ancient Roman amphitheater in Samaria. Palestinian roadwork destroyed portions of a 3,200-year-old wall on the biblical site of Joshua's altar on Mount Ebal, near Nablus, last year.

In an effort to combat the issue, the Jerusalem Affairs and Heritage Ministry will allocate around five million shekels (around \$1.57 million) toward reconstruction work at Sebastia upon approval from the Civil Administration. Another 2.5 million shekels (around \$787,000) will go toward the rehabilitation of additional sites in Judea and Samaria. An additional 2.5 million shekels (around \$470,000) will go toward the Civil Administration's efforts to better protect archaeological sites in Judea and Samaria.

A further 1.5 million shekels will be allocated in 2022 toward reconstruction work at the Hasmonean royal winter palaces, a complex of Hasmonean and Herodian buildings from the Second Temple period near Jericho, after local Arab vandals damaged the site. Another one million shekels will go toward surveying the Judean Desert for archaeological sites.

In addition, the ministry is funding a conservation team recently established by the Israel Nature and Parks Authority to locate and rehabilitate heritage sites targeted by vandals in recent years.

Jerusalem Affairs and Heritage Minister Ze'ev Elkin told Israel Hayom: "The destruction of the sites, which is being carried out under the auspices of the PA, is destroying the history of the entire region, and I will make every effort to fight it. The conservation of heritage sites in Judea and Samaria is a national mission."

In addition to these efforts, the Knesset Education, Culture, and Sports Committee will hold an urgent meeting on the issue of the destruction of archaeological and heritage sites in Judea and Samaria.

"In recent years, we are witness to the abandonment of and damage to heritage sites in Judea and Samaria," committee chairwoman New Hope MK Sharren Haskel said. "We must protect and defend the places that tell our history, and to this end, I have decided to convene the education committee for an urgent discussion on the issue."

FORMER ISRAELI SUPREME COURT PRESIDENT MIRIAM NAOR LAID TO REST IN JERUSALEM (Ha'aretz 1/25/22)

Retired Supreme Court President Miriam Naor, who died on Monday at the age of 74, was laid to rest Tuesday at Jerusalem's Sanhedria cemetery.

Among those eulogizing the late Supreme Court justice at a funeral attended by hundreds were Israel's president, Isaac Herzog, Prime Minister Naftali Bennett, the current Supreme Court president, Esther Hayut, as well as Justice Minister Gideon Sa'ar and Sa'ar's predecessor, Ayelet Shaked, who is now interior minister.

In his remarks, President Herzog said that it can be said without hesitation that she did her duty and fulfilled her mission up to the end. Addressing her in the first person, he said, "You managed to carry the legal torch and you spread light that was seen at a distance, and you have left a tremendous legacy behind. You will be remembered as a queen of justice," he said, someone who "indisputably became the queen of Israeli law."

In eulogizing the late justice, Prime Minister Bennett noted that at the time of her death, she headed the state commission of inquiry on last year's stampede at Mount Meron, which took the lives of 45 people. He last spoke

to Naor, he noted, when she submitted the commission's interim findings. "I heard her genuine concern in her voice for human beings and the responsibility to prevent such a disaster from happening again."

Naor was appointed to the Supreme Court in 2003 and served as its president from January 2015 through October 2017.

Over the past few months, she served as the chairwoman of the state commission of inquiry into the Mount Meron disaster. Her death is likely to cause delays in the committee's work since new chairperson will have to be appointed in her stead.

She is survived by her husband Arye Naor, who was cabinet secretary under Prime Minister Menachem Begin, and their twin sons.

Naor grew up in Jerusalem and studied at the Rechavia (Hebrew) Gymnasium high school in the capital. After being discharged from her military service as a teacher-soldier in the development town of Kiryat Gat in 1967, Naor completed her law degree with honors at the Hebrew University of Jerusalem in 1971. She did her internship as a clerk for Supreme Court Justice Moshe Landau.

After passing the bar, she worked for years in the State Prosecutor's Office and reached the position of senior deputy to the state prosecutor. In 1980 she was appointed to the Jerusalem Magistrate's Court, and was promoted to the district court in 1989. She was made an acting Supreme Court judge in 2001, until her appointment to a permanent spot in June 2003.

At her retirement ceremony in October 2017, after 37 years on the bench, Naor spoke about the attacks on the Supreme Court and cautioned that judicial independence cannot be taken for granted, and must be preserved: "If we do not defend democracy, democracy will not defend us."

"I have been president of the Supreme Court for the last three years. It has not been an easy time," Naor said at the time. "During that time, things were said against the court, including crass expressions that I will not repeat. Material criticism is legitimate and important, but things said in recent years, often without reading the ruling in whole or in part, deviated from the boundaries of legitimate criticism."

Over the years, Naor has been part of several landmark rulings. She was on the bench when the court overruled a law to keep asylum seekers in detention, and authored the ruling stating that the government's draft exemption for yeshiva students be rescinded. She also ruled that Israel should recognize non-Orthodox conversion to Judaism.

In her latest public office, Naor headed the inquiry commission into the Mount Meron pilgrimage last year, where 45 people died. In November, she submitted an interim report to Prime Minister Naftali Bennett, which included numerous recommendations for this year's event.

2ND EARTHQUAKE RATTLES NORTHERN ISRAEL IN UNDER 12 HOURS (Israel Hayom 1/23/22)

A second earthquake was reported in northern Israel on Sunday afternoon in the span of 12 hours.

The 3.5 magnitude earthquake followed just several hours after Sunday morning's 3.7 magnitude earthquake that rattled the area.

Elinor Peretz, who lives in Safed, northern Israel, said, "the earthquake began in the middle of the night, and suddenly the bed started shaking. During the second earthquake, I was at a store where I work, and the goods began shaking and banging. We are, of course, worried. Two earthquakes in less than 12 hours, we just hope another earthquake will not occur."

Professor Zohar Gvirtzman, who heads the Geological Survey of Israel, previously told Army Radio that the agency was closely monitoring seismic activity in the region.

THERE'S NO APARTHEID IN THE WEST BANK (Andrew Levy, JPost 1/24/22)

One of the most insidious lies perpetuated against Israel by anti-Israel activists and critics is that Israel is practicing apartheid in the West Bank. For instance, author David Grossman grossly distorted reality when he reiterated the lie that Israel is guilty of practicing apartheid in the West Bank. In

actually, the policies that Israel has enacted in the West Bank are not apartheid.

Under international law, apartheid is listed as a crime against humanity under Article 7 of the Rome Statute, as defined in paragraph 2(h) of the Article as the systematic oppression and domination by one racial group over any other racial group or groups and committed with the intention of maintaining that regime.

The term apartheid comes from the Afrikaans word meaning apartness, which described the institutionalized racist policies implemented in South Africa from 1948-1994, when the country's white minority legislated its domination over the non-white majority in every facet of society. Israel has implemented no such system in the West Bank.

A common accusation leveled against Israel is that the application of two different legal systems, with military law being applied to Palestinians in the West Bank and Israeli civilian law applied to Israelis, is evidence of apartheid. However, it is important to note that West Bank Palestinians are not Israeli citizens and should not be governed by Israeli law. During the 1990s, Israel and the Palestinian representatives entered into bilateral agreements, with the 1993 Declaration of Principles and the 1995 Interim Agreement, which came to be known together as the Oslo Accords.

Under the Oslo Accords, both sides agreed to divide the West Bank into three distinct areas: Areas A, B, and C. Areas A and B are both under the civil administration of the Palestinian leadership. These two areas are where 98% of the Palestinian population living in the West Bank is located. Consequently, the Palestinian leadership governs nearly all Palestinians in the West Bank and is responsible for all administrative obligations over them, such as policing, taxes, education, municipal governments, court systems and other services in these two designated areas. Area C is administered by Israel. While Israel's control of the West Bank does not meet the traditional international definition of occupation, Israel has decided to abide by the humanitarian provisions of the Fourth Geneva Convention.

As such, following Article 66 of the Fourth Geneva Convention, Israel established military courts in Area C. Israel would be forbidden from applying its own civil legal system over West Bank Palestinians, following Article 43 of the Hague Conventions. Consequently, following international law, Israel is obliged to process Palestinians that commit crimes in the West Bank in military courts instead of Israeli civilian courts, because they are not citizens of Israel.

Critics of Israel have also asserted that Israel's security barrier constitutes an apartheid wall that is meant to segregate Palestinians and benefit Jewish Israelis. Likewise, these critics claim that measures such as security checkpoints and crossings, along with bypass roads, limit Palestinian movement and are instances of apartheid.

However, these security measures were not put in place to maintain a regime where one racial or ethnic group dominates over another racial or ethnic group, instead, the purpose of these security measures are to protect the lives of Israel's citizens. In 2000, the Palestinian leadership launched the Second Intifada, which resulted in brutal terrorist attacks that killed approximately 1,000 Israelis and injured 7,000 more. In 2002 alone, there were over 450 Israelis killed in terror attacks.

Prior to the construction of the fence in 2002, there were no natural or artificial barriers that could stymie the efforts of militants from crossing into Israeli-controlled territory. The security barrier has proven to be an extremely effective method in preventing terrorist attacks, as the number of those killed as a result of terrorism emanating out of the West Bank decreased by over 90%. In fact, Ramadan Shalah, the former head of the Palestinian Islamic Jihad terrorist group stated that the security barrier hurts the organization's ability to carry out attacks and that if it wasn't there, the situation would be entirely different. The security barrier is not permanent and Israel allows for Palestinians to file legal suits to change the route of the barrier, and some have done so successfully on several occasions. For instance, Israel has moved the barrier away from the villages of Bil'in, Azzun, Nebi Alias, and others.

At that time, Israel increased the number of checkpoints in an effort to stop terrorism, which played an important role in preventing terrorism. These checkpoints continue to remain indispensable to Israel's security. For instance, in 2012, Israel prevented 435 attempts to smuggle weapons through the checkpoints. Security crossings exist on the boundaries of the Israeli controlled areas and the Palestinian controlled areas. These are akin to security checks at airports and foreign border crossings. Security checkpoints and crossings to prevent terrorism aren't incompatible with Palestinian freedom of movement. For instance, in 2013 there were nearly 11 million entries at all crossings. Additionally, there are roads in the West Bank that connect Palestinian cities, where Palestinians don't have to encounter a single checkpoint.

These reasons show why the apartheid charge is patently false and is only used to delegitimize Israel. That is why former South African Constitutional Court Justice Richard Goldstone, who Nelson Mandela asked to assist with their transition out of apartheid, said, "those who conflate the situations in Israel and the West Bank and liken both to the old South Africa do a disservice to all who hope for justice and peace."

ERDOGAN IS COURTING ISRAEL (Yaakov Ahimeir, Israel Hayom 1/24/22)

Turkish President Recep Tayyip Erdogan is a statesman who can change his colors, and a few days ago he did it again when he flattered Israel by saying that President Isaac Herzog might soon pay a visit to Turkey. Before that, in a phone conversation, Erdogan expressed condolences to Herzog over the death of his mother. Do these remarks herald another honeymoon for Israel and Turkey, the latest in a series of "honeymoons" that have stopped and started for decades?

The phone conversations with Herzog, or Erdogan's meeting with rabbis from Muslim countries, are signs that might warrant a closer look in Israel. The future will tell us whether they will turn into a Turkish U-turn when it comes to relations with Israel. For now, with no dates yet set for Herzog and Erdogan to visit each other's countries, Israel should scrutinize whether Erdogan's Turkey has changed its views on Israel and the Jewish public as a whole. For example, has Erdogan gotten over his frequent hints at antisemitism?

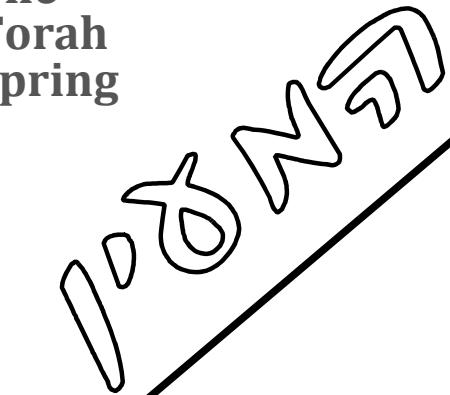
Relations with Turkey might be on hold, but trade relations continue and are even thriving. In my opinion, President Herzog is getting more involved in Israel's foreign policy, and that's a good thing. Unlike Foreign Minister Yair Lapid, the president gained a wealth of diplomatic experience over his career. He remains coolheaded, and does not get flustered when he hears staffers say, "Mr. President, Erdogan is on the line." And if his Turkish colleague calls his home, it's a sign he's in trouble.

In his meeting with the rabbis, Erdogan said that relations with Israel were vital to Turkey. But we should remember that Jerusalem is committed to protecting its alliance with two countries that have oppositional, not to say hateful, relations with Turkey. The Israel-Greece-Cyprus triangle is very beneficial to gas drilling in Israel's sovereign waters, and Erdogan is sorry to see it. He also wants to take part, and next time he phones from Ankara, President Herzog should have an answer ready.

I am not among those who think that the terms "national pride" and "patriotism" are no longer relevant. Acolytes of political correctness might feel that they are destined to vanish, but this is how President Herzog should respond if Erdogan hints again that he desires change: Herzog should make ties between Turkey and Israel conditional on the Turkish president taking back his past slanders about Israel and its leaders. The apology does not need to include a public speech. It would be enough for Erdogan to include, even indirectly, a note of reconciliation in his next interview and Israel will make due with that modest gesture.

When dealing with a rival nation, Israel should act in the spirit of national pride. The chance that Erdogan will implement the recommendation is a slim one. Israel tourists who visit the bazaar in Istanbul will be satisfied with a modest step that will "all inclusive" when it comes to changing relations with Turkey.

The Torah Spring



Mishpatim מישפטים

ב' ס' ז'

Volume 36, No. 18
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This week's *Parashah* introduces the Torah's *Mishpatim* / civil laws, saying: "And these are the ordinances that *Ta'sim* / you shall place before them." Based on similar wording, our Sages comment that the verse in *Iyov* (4:20), "They are ground down from morning to evening without 'Mei'sim' / contemplation, they are lost forever" alludes to the Generation of the Flood, which was destroyed because it did not practice *Mishpatim*.

R' Yerachmiel Shulman z"l Hy"d (*Menahel Ruchani* of the Bet Yosef-Novardok Yeshiva in Pinsk, Poland; killed in the Holocaust) asks: Is that why that generation was destroyed? Our Sages teach that they were condemned because of widespread theft!

He explains: Our Sages say that *Bnei Yisrael* who stood at *Har Sinai* were on the level of Adam before his sin. If so, why was it necessary, or even appropriate, to command them not to murder, steal, commit adultery, or covet another's possessions?

R' Shulman answers: The "world's" understanding of these sins differs from the Torah's understanding of them. For example, we read (*Kohelet* 12:14), "For *Elokim* will judge every deed--even everything hidden--whether good or evil." Our Sages ask: Why does "good" need to be judged? They answer: This refers to one who gives a handout to a pauper in public, thereby causing him humiliation. In the eyes of the Torah, that, too, is murder!

R' Shulman concludes: Our Sages teach the Generation of the Flood was condemned for theft--specifically, for stealing minute amounts of money. In the eyes of the world, that may not be stealing. But, the Torah's *Mishpatim* hold man to a higher standard. (*Peninei Ha'chochmah*)

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 that there are four different levels of *Bitachon*:

First, trusting that *Hashem*, in His immense mercy, will fulfill one's desires, despite one's sins. (As discussed last week, R' Avraham's position is that there is no place for *Bitachon* that *Hashem* will fulfill a person's desire for luxuries. Presumably, therefore, R' Avraham is referring here to desires for things that are necessities or, in R' Avraham's words, "close to necessities.") About such a person we read (*Tehilim* 147:11), "*Hashem* favors those who fear Him, those who hope for His kindness."

Second, hoping that *Hashem* will fulfill one's desires, and combining that hope with prayer. About such a person we read (*Tehilim* 34:11), "Those who seek *Hashem* will not lack any good."

Third, being absolutely confident, with no doubt whatsoever, that *Hashem* will fulfill one's desires. R' Avraham writes: This type of *Bitachon* is unlike the two preceding types, which are obligatory for all Jews. In contrast, only one who has received a prophecy foretelling his future is permitted to have this third type of *Bitachon*. (As discussed in earlier issues, R' Avraham writes that misplaced *Bitachon* is prohibited, for it may cause a person to starve to death from not seeking a livelihood, to die of disease or be harmed by an enemy from failing to protect oneself, etc.) - **Continued in box inside** -

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"Moshe came and told the people all the words of Hashem and all the ordinances, and the entire people responded with one voice and said, 'All the words that Hashem has spoken, Na'aseh / we will do.' Moshe wrote all the words of Hashem. . . He took the Book of the Covenant and read it in earshot of the people, and they said, 'Everything that Hashem has said, Na'aseh ve'nishma / we will do and we will hear!'" (24:3-7)

The *Gemara* (*Shabbat* 88a) teaches: When *Bnei Yisrael* said "Na'aseh" before "Nishma," 600,000 angels descended and tied two crowns on each person's head--one for "Na'aseh" and one for "Nishma." [Until here from the *Gemara*]

R' Yosef Dov Soloveitchik z"l (1820-1892; rabbi of Brisk, Belarus; progenitor of the Soloveitchik rabbinical family) asks: Why does the *Gemara* emphasize that *Bnei Yisrael* said "Na'aseh" before "Nishma," rather than saying, more simply, "When *Bnei Yisrael* said 'Na'aseh ve'nishma'?"

He explains: The *Zohar* interprets "Na'aseh" as referring to good deeds and "Nishma" as referring to Torah study. [Until here from the *Zohar*.] There are two types of Torah study, R' Soloveitchik continues. First, Torah study is a prerequisite to performing good deeds (*i.e.*, *Mitzvot*), as one cannot know what the *Mitzvot* are without studying the Torah. If *Bnei Yisrael* had said, "Nishma ve'na'aseh" / "We will hear and we will do," we would have understood that they were referring to studying ("hearing") Torah in order to know what to do, but nothing more. When they said "Na'aseh" before "Nishma," they indicated that they also would engage in a second type of Torah study--*i.e.*, study for the sake of study. (The first type of study is included in "Na'aseh," since, as noted, study necessarily precedes action. Therefore, "Nishma" after "Na'aseh" must refer to something additional.) *(Bet Ha'levi)*

Based on the above, R' Tzvi Abba Gorelick z"l (*Rosh Yeshiva* of Yeshiva Gedolah Zichron Moshe in South Fallsburg, N.Y.; died 2010) explains why *Bnei Yisrael* said only "Na'aseh" at first (verse 3), and only later said, "Na'aseh ve'nishma" (verse 7). At first, "Moshe came and told the people all the words of Hashem." He only reported to them, but he had not yet given them a Torah they could study. Therefore, they said only "Na'aseh" / "We will do" the *Mitzvot*. Then, Moshe wrote all the words of Hashem... He took the Book of the Covenant and read it in earshot of the people." Once they had been given the Torah, they could say, "Na'aseh ve'nishma" / "We will do and we will hear!"--including both performing *Mitzvot* and studying Torah for its own sake. *(Pirkei Mikra)*

"And these are the *Mishpatim* / ordinances that you shall place before them." (21:1)

R' Moshe David Valle z"l (Italy; 1697-1777) writes: This *Parashah* follows from the preceding one in that the *Aseret Ha'dibrot* / Ten Commandments are the generalities while the *Mishpatim* are the particulars. That is why our *Parashah* begins with the letter "Vav," meaning "and"--indicating the connection between the generalities and the particulars. After *Bnei Yisrael* heard the commandments in general, the Master of Prophets (Moshe Rabbeinu) was instructed to place the particulars before them.

R' Valle continues: Every detail of *Halachah* parallels in some way the manner in which Hashem runs the world. Thus, the *Gemara* (*Niddah* 73a) teaches: "If one studies *Halachah* every day, he is guaranteed to be at home in *Olam Ha'ba* / the World-to-Come, as it is written (*Chabakuk* 3:6), 'Halichot Olam / The ways of the world are his.' Do not read, 'Halichot,' says the *Gemara*, "but rather, 'Halachot'." [Until here from the *Gemara*] What, asks R' Valle, is the connection between "Halichot" / "the ways of the world" and "Halachah"? The answer, as stated, is that the *Halachot* in this world parallel the ways that Hashem runs the world [though the parallel is mostly beyond us] and therefore have "cosmic" significance. *(Brit Olam)*

- Continued from back page -

R' Avraham continues: This third level of *Bitachon* is relevant to each of us individually only with regard to our belief in the ultimate coming of *Mashiach*, since that has been promised to us. However, no individual is guaranteed that the Redemption will occur in his lifetime. As to that detail, one can only have the first or second type of *Bitachon*--*i.e.*, one can "hope" or "pray" that it will be so.

Fourth, entrusting one or more, or all, of one's affairs to Hashem, with the attitude that, "I accept whatever Hashem decrees, whether He fulfills my desire or does the opposite." This level differs from the preceding levels because a person on this level does not anticipate a specific outcome from his *Bitachon*.

This fourth level is the highest form of *Bitachon*, R' Avraham writes. This is what Eliezer, servant of Avraham, practiced when he said (*Bereishit* 24:13-14), "See, I stand here by the spring of water and the daughters of the townsmen come out to draw. Let it be that the girl to whom I shall say, 'Please tip over your jug so I may drink,' and who replies, 'Drink, and I will even water your camels,' she is the one You will have designated for Your servant, for Yitzchak."

With this, R' Avraham concludes his discussion of *Bitachon*, and he adds: "Now, I believe that I have sufficiently defined *Bitachon*. May Hashem help us to fulfill what we have learned!" *(Ha'maspik L'ovdei Hashem ch.8)*



The Greater Washington Community Kollel

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 chapter 23, verse 2 of this week's Torah reading, Mishpatim, we learn "after the majority you shall decide." Thus, in Jewish law, matters brought before the court were decided by majority rule. One of the greatest sages, Rabbi Yehonasan Eybeschitz, was asked by a gentile theologian the following question. The Torah says to follow the majority. Given that the Jewish nation is a minority and the majority has a different belief and faith, why do the Jews not accept the prevailing faith of the majority?

Rabbi Eybeschitz answered that the principle of following the majority applies only when the matter is in doubt. In the face of certainty, a matter is not subject to majority rule. For example: if there are nine kosher butcher stores and one non-kosher store in a city and a box of meat is found in the street, the meat is ruled to be kosher. However, if on the box the label reads Perdue, would anyone imagine to deem it kosher? Similarly, we have no question as to our faith and belief. Our Torah, transmitted faithfully from parent to child for over 3300 years, is not subject to majority rule. How fortunate we are to be that additional link in the golden chain from Sinai!

Wishing you a Good Shabbos!

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TABLE TALK

Point to Ponder

Then his master should bring him... to the door or the doorpost, and his master shall bore his ear with the awl... (21, 6)

Why is the ear bored? The ear heard on Har Sinai, "Do not steal" and he stole, therefore his ear should be bored. (Rashi)

According to Rashi's reason, any person who transgresses any of the Commandments which were given on Har Sinai should have his ear bored. Why only in regard to one who steals?

In addition, according to Rashi, the ear should be bored after the theft took place either before or after he is sold. Why is the ear only bored after he says that he wants to remain by his master?

Parsha Riddle

Where in this parsha do we see that the Torah is concerned even for the dignity of a thief?

Please see next week's issue for the answer.

Last week's riddle:

How many of the 613 mitzvahs can we perform nowadays?

Answer: 270. The others can only be performed if the Bais Hamikdash is standing (Chofetz Chaim).

HATORAH V'HAMITZVAH

HALACHA INSIGHTS FROM THE PARSHA

In Torah law, there are five civil claims that a victim of assault has against his assailant, four of which appear in *parashas Mishpatim*:

If men quarrel and one strikes his fellow ... for his lost time shall he pay, and he shall provide for healing. (21:18-19)

These are the claims of *sheves* – income lost by the victim while recuperating from his injury – and *ripui* – the cost of his medical care.

An eye for an eye, a tooth for a tooth, a hand for a hand, a foot for a foot; a burn for a burn, a wound for a wound, a bruise for a bruise. (21:24-25)

The Oral Law explains that these prescriptions are not to be taken literally; rather, these are the claims of *nezek* – the victim's permanent loss of earning power due to irreversible injury, as measured by the decrease in the price that would be paid to purchase him as a slave, and *tza'ar* – pain, as measured by the amount someone would pay to avoid the pain in question. (*Bava Kama* ch. 8)

(The fifth claim, *boshes* – humiliation, does not appear in *parashas Mishpatim*.)

In the modern era, the amounts of tort compensation awarded by courts will often far exceed the more limited amounts prescribed by *halachah*. Contemporary authorities discuss whether a Jewish victim of a Jewish assailant is entitled to these greater amounts, and whether he is permitted to pursue such claims in secular court (despite the general obligation to adjudicate disputes in *Beis Din*).

In a case of obstetrician malpractice that resulted in a baby being born with serious defects, R. Mendel Shafran ruled that the child's parents may sue the physician for whatever they are entitled to under the law, on various grounds, including the argument that in our society, a physician assumes malpractice liability (as defined by the law) as a condition of his authorization to practice, and accordingly, "anyone who hires a physician does so under the assumption that he will be responsible for injuries, and any physician who is hired to provide treatment is liable for any injuries that he causes."

R. Zalman Nechemia Goldberg, however, disagreed, arguing that the doctrine of *minhag* (prevailing custom) is properly utilized to clarify the precise terms of explicitly stipulated contractual obligations, but should not be invoked to create entirely new obligations (*Umka de-Dina* [5766] pp. 66-68).

PRESENTED BY

RABBI YITZHAK GROSSMAN, ROSH CHABURAH

KIDS KORNER

Who Am I?

#1 WHO AM I ?

1. I am for rings.
2. I am for remaining an eved.
3. I am for not listening.
4. Doorway.

#2 WHO AM I ?

1. I am for the eye.
2. I am for the tooth.
3. I create freedom.
4. I am for the slave.

Last Week's Answers

#1 Yisro (I added, I loved the Torah, My conversion got me a letter, I was an advisor.)

#2 Shabbos (I am for the seventh, I was the fourth, Two in one, Sanctify and enjoy me.)

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Beginning a new topic this Monday, Jan 31
Men's Programming