

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

January 21 - 22, 2022 - 20 Shevat 5782 - Parshas Yisro

Light Candles by 4:58 - Havdalah 6:01

The Shabbos Shorts is sponsored this week by Esther Edeson and the Edeson & Stern Families on the Yahrzeit of Hannah Salisbury, Channah Feiga Bas Eliezer, Z"l, beloved mother, grandmother & great-grandmother, and on the Yahrzeit of their good friend, Steve Wyle, Moshe Zalman Ben Elchanan, Z"l, and by Delia Weiss and family and Miriam & Steve Friedman and family in loving memory of Dr. George Weiss, Gedalya Chaim Ben Avraham Moshe, Z"l, on the occasion of his 5<sup>th</sup> Yahrzeit.

## Mazal Tov

- **Janet Deneroff** on the marriage of her son, Seth Deneroff, to Jenny Rosen. Mazal Tov also to Jenny's parents, Sharon & Eric Rosen of Teaneck. A special Mazal Tov to Seth's grandparents, Marilyn & Louis Dauber of Las Vegas, and Jenny's grandparents, Edythe & Rabbi Gabriel Maza. Mazal Tov to Seth's siblings, Naomi & Yosef Adler and family and Sarah & David Zalkin and family.
- **Cheryl & Michael Gabai** and family on the birth of a grandson, Eliezer Michael, to Aviva & Rabbi Shmuel Gabai. Mazal Tov also to big brother, Danny.
- **Cindy & Bob Gerstl** on the Bar-Zoom-Mitzvah of their grandson Benjamin Charnow, son of Noemi & Seth Charnow of Scarsdale, NY.
- **Bob Gerstl** on completing Nach Yomi and beginning Torah Yomi.
- **Gigi & Jerry Kaminetzky** on the marriage of their granddaughter, Jessica Kaminetzky, daughter of Anna & Shimon Kaminetzky of Atlanta, GA, to Yehuda Ordan, son of Deborah & Rabbi David Ordan of Milwaukee, WI.
- **Gigi & Jerry Kaminetzky** on the marriage of their granddaughter, Daniella Kaminetzky, daughter of Jill & Noam Kaminetzky of Boca Raton, FL, to Jacob Schulman, son of Drs. Randi & Jason Schulman of Hollywood, FL.
- **Vivian & Arnie Kirshenbaum** on the engagement of their grandson, Dov Garfinkel, son of Shanie & Bill Bokor and Haskell Garfinkel, to Ayala Landis, daughter of Naomi & Rabbi Pinchus Landis of Cleveland. Mazal Tov to the Garfinkel and Bokor grandparents and all of Dov's brothers and sisters.
- **Arleeta & Rabbi Dr. Ivan Lerner** on the birth of a great-granddaughter to their grandchildren Tehillah (Miller) & Rabbi Netanel Greenwald of San Antonio, TX. Mazal Tov to grandparents D'vorah & Rabbi Shmuel Miller and Nava & Yisroel Greenwald and to great-grandmothers Miriam Greenwald and Ilene Miller.

## Shabbos Schedule

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

### Friday Night:

- Light Candles by 4:58
- Mincha: 5:00 (B), 4:50 (Sephardi, LBM)

### Shabbos Day:

- Shacharis: 7:00 (B), 8:45 (B), 9:15 (S), 8:00 (Sephardi, LBM), 9:15 (Teen Minyan, SBM)
- Mincha: 2:30 (B), 4:55 (B), 4:50 (Sephardi, LBM)
- Shabbos ends/Maariv: 6:01

### Divrei Torah:

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

### Kiddush Sponsors:

- 8:45 Minyan Kiddush in a Bag is sponsored by **Faith Ginsburg** to commemorate the Yahrzeits of her parents, Lottie Rosenson, Zlotta Chaya Bas Avraham Zev, Z"l, on the 23<sup>rd</sup> of Teves, and Herzl Rosenson, Naftali Hertz Ben Avraham, Z"l, on the 22<sup>nd</sup> of Shevat, and by **Bob & Susan Levi** in commemoration of the 2<sup>nd</sup> Yahrzeit of Bob's father, Fred Levi, Baruch Ben Meir HaLevi, Z"l, on the 23<sup>rd</sup> of Shevat.

## Weekday Shiurim

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

- **Rabbi Rosenbaum** - Daily - one chapter of Tehillim followed by a 15-minute Shiur on the Parsha. Monday through Friday 9:30 AM, **Zoom A**.
  - **Rabbi Rosenbaum** - Daily - one chapter of Tehillim, followed by a 15-minute Halacha Shiur. Sunday through Thursday 7:30 PM, **Zoom A**, will resume on Tuesday, January 25.
  - **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, [hshaps@gwckollel.org](mailto:hshaps@gwckollel.org) 347-869-9361.
    - For Men:
      - Mondays: Rabbi Hillel Shaps - On the Same Page Gemara - in person (Social Hall) and on **Zoom F**.
      - Wednesdays: Rabbi Yitzhak Grossman - Reading Responsa - **Zoom D**.
      - Thursdays: Rabbi Avraham Sussman - Yesodei Hatorah Gemara Skills Building - **Zoom H**.
    - For Women - **Zoom I**
      - Mondays: Mrs. Sara Malka Winter - Parsha Journeys
      - Tuesdays: Mrs. Sara Malka Winter - Sefer Bereishis
  - **SCP (Semichat Chaver Program)** - Tuesdays at 8:45 PM. A new semester began on October 19. Join the fastest growing Halacha learning program in the world! Now back in person at YISE. Register at [gwckollel.org/scp](http://gwckollel.org/scp)
  - **Rabbi Yehoshua Levy's** Gemara Shiur, Masechet Chulin, Sunday through Friday, 6:35 AM - 7:20 AM, in the Franco Beit Midrash.
  - **The Golden Network Presents: Rabbi Barry Greengart's** Shiurim for men & women, Mondays at 9:00 AM, studying Parashas Hashavua, **Zoom B**, will not take place on January 24.
  - **Rabbi Yitzchak Scher's** Shiur for Men and Women, Tuesdays, 1:30 PM, "A Second Look - Stories in the Torah from a Deeper Perspective", **Zoom E**.
  - **Rabbi Moshe Arzouan's** Advanced Gemara Shiur for Men, learning Maseches Bava Kama 7<sup>th</sup> perek Merubah. Wednesday evenings, 8:00 PM, **Zoom G**.
- Connection Details:** Go to <https://zoom.us/join/> and enter the meeting ID, or call 301-715-8592 and enter the meeting ID & password:  
Zoom A: ID: 416 963 9000, password 492019  
Zoom B: ID: 970 1398 4837, password 613  
Zoom C: ID: 978 8156 7874, password RabbiHyatt  
Zoom D: ID: 746 455 2195, password Learn  
Zoom E: ID: 713 7408 5130, password 045079  
Zoom F: ID: 349 754 2180, password Learn  
Zoom G: ID: 539 496 3506, password ygarwar  
Zoom H: ID: 803 356 4156, password Learn  
Zoom I: ID: 601 853 4021, password Winter

## 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.

## YISE Programs and Listings

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

**Ask the Rabbi: Positive Mitzvos of Shabbos and Havdalah** - Tuesday, January 25, 8:00 PM - 9:00 PM on **Zoom A**. Send in your questions about positive Mitzvos of Shabbos and Havdalah to [AskTheRabbi@yise.org](mailto:AskTheRabbi@yise.org) by Sunday, January 23. Ask The Rabbi is sponsored this month by Delia Weiss and family and Miriam & Steve Friedman and family in loving memory of Dr. George Weiss, Z"l, Gedalya Chaim Ben Avraham Moshe, on the occasion of his 5<sup>th</sup> Yahrzeit. For more information and to submit questions by phone or anonymously, contact Miriam Friedman at 301-754-1517 or [mfriedman2@yahoo.com](mailto:mfriedman2@yahoo.com) See flyer for details.

**Ruach Minyan** - Mark your calendars for YISE's next Kabbalos Shabbos Ruach Minyan in the Social Hall on Friday, January 28! IY"Y, 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](mailto: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 Chessed 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](mailto: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](mailto:simi@yise.org)

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

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

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

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

## Dvar Torah Dedications/Sponsor a Shiur

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

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

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

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

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

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

Please email [office@yise.org](mailto:office@yise.org) to sponsor. Thank you for your support.

## Thank you to the Shiurim sponsors for this Past Week:

### Rabbi Hyatt's Gemara Shiur

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

### 9:15 Minyan Drasha

- **Hannah & Paul Berner** to commemorate the Yahrzeit of Paul's mother, Faiga Bas Pesach, Z"l, whose Yahrzeit is this Shabbos, the 20<sup>th</sup> of Shevat.

## YISE Youth Announcements

**Shabbos Groups** will **NOT** take place this Shabbos, January 22.

**Dor L'Dor** - The Family Chevrusah-style Learning in a fun environment! Next session will take place on Motzei Shabbos, January 29, 7:15 PM in the Social Hall. Please email [mshimoff@yise.org](mailto:mshimoff@yise.org) if you would like to sponsor. *See flyer for details.*

## Happy Birthday! Happy Anniversary!

- Simi & Sammy Franco wish Cindy Bauman a belated Happy Birthday!!

## Community Programs & Listings

**Healing for the Mind and Soul from Pandemic Loss** - Sunday, January 23, 11:00 AM on Zoom. A virtual education panel with neurologist Dr. Lisa Shulman, and KMS Rabbi Brahm Weinberg. Personal reflections on loss and grief by Congressman Jamie Raskin. Co-sponsored by Bikur Cholim of Greater Washington and KMS. Register at <https://us02web.zoom.us/join/register/tZcqeGorT8qH9N2YT44OgQPGn25Fck9aWa2>

**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 Yesarim and weekly Sidra. In English. All levels of ability are welcome. You needn't attend every Shiur, but RSVPs are requested. Contact Shiur Coordinator at [womensshiur@gmail.com](mailto:womensshiur@gmail.com) for details.

**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@mjbha.org](mailto:purim@mjbha.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** - Wednesday, January 26, 8:00 PM - 9:15 PM. See what Toastmasters is all about and find out how you can become a more confident communicator. Contact Manasseh Katz at [secretary@kempmilltoastmasters.com](mailto:secretary@kempmilltoastmasters.com) for more info. Zoom meeting ID: 986 546 841, password: 3671

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

**Parsha Explorations with Rabbi 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](mailto: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](mailto:volunteer@seniorconnectionmc.org), call 301-962-0820 or visit [www.seniorconnectionmc.org](http://www.seniorconnectionmc.org) for more info.

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

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

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

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

The Week Ahead		Sunday January 23	Monday January 24	Tuesday January 25	Wednesday January 26	Thursday January 27	Friday January 28
Shacharis	Ashkenazi (S, B, B)	6:30, 7:30, 8:45	6:15, 6:45, 8:45	6:15, 6:55, 8:45	6:15, 6:55, 8:45	6:15, 6:45, 8:45	6:15, 6:55, 8:45
	Sephardi (LBM)	7:30	7:30	7:30	7:30	7:30	7:30
Mincha / Maariv	Ashkenazi (B)	5:05	5:05 / 7:30	5:05 / 7:30	5:05 / 7:30	5:05 / 7:30	See Shabbos schedule
	Sephardi (LBM)	4:55	4:55	4:55	4:55	4:55	
<b>Halachic Times:</b> Latest Alos Hashachar 5:58 AM, Earliest Talis and Tefilin: 6:26 AM, Latest Netz: 7:22 AM, Latest Krias Shema: 9:49 AM, Earliest Mincha: 12:52 PM, Earliest Shkia: 5:18 PM, Latest Tzeis Hacoachavim: 6:08 PM							

### Next Shabbos

January 28 - 29, 2022 - 27 Shevat 5782  
Parshas Mishpatim/Mevorchim Hachodesh

#### 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)
- Mincha: 2:30 (B), 5:05 (B), 5:00 (Sephardi, LBM)
- Shabbos ends/Maariv: 6:08

Next Shabbos Shorts Deadline: Wednesday, January 26 at 12 Noon

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

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

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

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

Office Hours:

Monday - Thursday: 9:00 AM - 5:00 PM

Friday: 9:00 AM - 1:00 PM

Rabbi Dovid Rosenbaum

Yale Ginsburg - President

Rabbi Yosef Postelnek - Asst. Rabbi

Simi Franco - Office Manager

# A Quick Thought on the Parsha from Rabbi Postelnek

Yisro 5782:

## What's in It for Me

Video available at <https://wp.yise.org/shabbos>

Both the Gemara and Medrash teach us that before the Jewish nation accepted the Torah, Hashem offered the Torah to all the nations of the world. To start, He went to the children of Eisav and asked, “will you accept the Torah?” They asked, “what is written in it?” Hashem answered, “*Lo Tirtzach* – you shall not kill.” They responded, “Master of the World, our entire essence is murder for Eisav’s very blessing was: “and by your sword you will live.” Hashem then went to children of Yishmael and asked them, “will you accept the Torah?” They asked, “what is written in it?” Hashem replied, “*Lo Signov* – you shall not steal.” They answered, “Master of the Universe, our father’s entire essence is stealing!” Similar exchanges were had with all the other nations until Hashem offered the Torah to the Jewish nation and we responded, “*Naaseh V’Nishmah* – we will do and then we will hear.”

Why did Hashem offer the Torah to the other nations and then tell them the specific Mitzvah that He knew they wouldn’t be able to accept?! There are so many other aspects to the Torah, so many other Mitzvos, so why did Hashem list the hardest Mitzvah for that nation in a seeming attempt to scare them off?

This question bothered me for years until I heard a strikingly beautiful approach from Yitzi Horowitz, a social worker and spreader of Torah in the Tri-State area. He asked: At what point did Hashem decide not to gift His Torah to the other nations? Yitzi Horowitz suggested the critical point of rejection was when the nations asked what was included, not when they actually heard Hashem’s answer. The other nations viewed this as a business transaction. You do ‘X’ and I give you ‘Y’ - sign on the dotted line. To that end, they wanted to know what exactly they were signing. They needed to know what they were getting themselves into. We, however, viewed Hashem’s offer in a completely different light.

When Hashem first created Man, He stated, “*Naaseh Adam* – let us make man.” Some commentaries explain Hashem was speaking to man himself, giving room for man to be a creator, to have a hand in the creation of the world. Similarly, when Hashem offered us His Torah, we saw a partnership and opportunity to once again be involved in “*Naaseh* – let us make”, thus we exclaimed “*Naaseh*” – we will do! We will create!

That was the difference between us and all the other nations. Where they saw a business deal, we saw an opportunity for connection, an opening for a relationship and partnership with the Master of the World.

As Rabbi Benzion Klatzko has noted: Judaism is not a religion, but a connection.

It wasn’t a farce when Hashem asked the other nations if they wanted to accept the Torah. It was only once they responded, “what’s in it for me?” that Hashem demonstrated that this religion, this relationship was not for them.

On a broader level, this is true of all relationships. Rather than asking what’s in it for me, we should ask how we can further and deepen our connection, whether with our spouse, friends, children, community or Hashem!

Have an amazing 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](mailto:mshimoff@yise.org)



# ASK the RABBI

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

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



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

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

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

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

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

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

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

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

# 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](http://yise.org/trivia)  
by Jan. 30

Questions? Email [Trivia@yise.org](mailto:Trivia@yise.org)

\*Subject to change in accordance with  
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# Likutei Divrei Torah

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

Sponsored by Marion and Bernard Muller  
to commemorate the yahrzeits of Marion's mother,  
Yehudis bas Reuven Chaim and Fruma Fayga (Juliet Scher Dere, a"h)  
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and Ita (Alexander Muller, a"h)

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Shabbat Parashat Yitro

5782 - B"H

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

**The Structure of the Good Society** - In the House of Lords there is a special chamber used as, among other things, the place where new Peers are robed before their introduction into the House. When my predecessor Lord Jakobovits was introduced, the official robing him commented that he was the first Rabbi to be honoured in the Upper House. Lord Jakobovits replied, "No, I am the second." "Who was the first?" asked the surprised official. The chamber is known as the Moses Room because of the large painting that dominates the room. It shows Moses bringing the Ten Commandments down from Mount Sinai. Lord Jakobovits pointed to this mural, indicating that Moses was the first Rabbi to ever be honoured in the House of Lords.

The Ten Commandments that appear in this week's parsha have long held a special place not only in Judaism but also within the broader configuration of values we call the Judeo-Christian ethic. In the United States they were often to be found adorning American law courts, though their presence has been challenged, in some states successfully, on the grounds that they breach the First Amendment and the separation of church and state. They remain the supreme expression of the higher law to which all human law is bound.

Within Judaism, too, they have always held a special place. In Second Temple times they were recited in the daily prayers as part of the Shema, which then had four paragraphs rather than three. It was only when sectarians began to claim that only these and not the other 603 commands came directly from God that the recitation was brought to an end.

The text retained its hold on the Jewish mind none the less. Even though it was removed from daily communal prayers, it was preserved in the prayer book as a private meditation to be said after the formal service has been concluded. In most congregations, people stand when they are read as part of the Torah reading, despite the fact that Maimonides explicitly ruled against it.

Yet their uniqueness is not straightforward. As moral principles, they were mostly not new. Almost all societies have had laws against murder, robbery and false testimony. There is some originality in the fact that they are apodictic, that is, simple statements of "You shall not," as opposed to the casuistic form, "If ... then." But they are only ten among a much larger body of 613 commandments. Nor are they even described by the Torah itself as "Ten Commandments." The Torah calls them the *asseret ha-devarim*, that is, "ten utterances." Hence the Greek translation, Decalogue, meaning, "ten words."

What makes them special is that they are simple and easy to memorise. That is because in Judaism, law is not intended for judges alone. The covenant at Sinai, in keeping with the profound egalitarianism at the heart of Torah, was made not as other covenants were in the ancient world, between kings. The Sinai covenant was made by God with the entire people. Hence the need for a simple statement of basic principles that everyone can remember and recite.

More than this, they establish for all time the parameters – the corporate culture, we could almost call it – of Jewish existence. To understand how, it is worth reflecting on their basic structure. There was a fundamental disagreement between Maimonides and Nahmanides on the status of the first sentence: "I am

the Lord your God, who brought you out of Egypt, out of the land of slavery." Maimonides, in line with the Talmud, held that this is in itself a command: to believe in God. Nahmanides held that it was not a command at all. It was a prologue or preamble to the commands. Modern research on ancient Near Eastern covenant formulae tends to support Nahmanides.

The other fundamental question is how to divide them. Most depictions of the Ten Commandments divide them into two, because of the "two tablets of stone" on which they were engraved. Roughly speaking, the first five are about the relationship between humans and God, the second five about the relationship between humans themselves. There is, however, another way of thinking about numerical structures in the Torah.

The seven days of creation, for example, are structures as two sets of three followed by an all-embracing seventh. During the first three days God separated domains: light and dark, upper and lower waters, and sea and dry land. During the second three days He filled each with the appropriate objects and life forms: sun and moon, birds and fish, animals and man. The seventh day was set apart from the others as holy.

Likewise the ten plagues consist of three cycles of three followed by a stand-alone tenth. In each cycle of three, the first two were forewarned while the third struck without warning. In the first of each series, Pharaoh was warned in the morning, in the second Moses was told to "come in before Pharaoh" in the palace, and so on. The tenth plague, unlike the rest, was announced at the very outset. It was less a plague than a punishment.

Similarly, it seems to me that the Ten Commandments are structured in three groups of three, with a tenth that is set apart from the rest. Thus understood, we can see how they form the basic structure, the depth grammar, of Israel as a society bound by covenant to God as "a kingdom of priests and a holy nation."

The first three – no other gods besides Me, no graven images, and no taking of God's name in vain – define the Jewish people as "one nation under God." God is our ultimate sovereign. Therefore all other earthly rule is subject to the overarching imperatives linking Israel to God. Divine sovereignty transcends all other loyalties (no other gods besides Me). God is a living force, not an abstract power (no graven images). And sovereignty presupposes reverence (Do not take My name in vain).

The first three commands, through which the people declare their obedience and loyalty to God above all else, establish the single most important principle of a free society, namely the moral limits of power. Without this, the danger even in democracy is the tyranny of the majority, against which the best defence against it is the sovereignty of God.

The second three commands – the Sabbath, honouring parents, and the prohibition of murder – are all about the principle of the createdness of life. They establish limits to the idea of autonomy, namely that we are free to do whatever we like so long as it does not harm others. Shabbat is the day dedicated to seeing God as creator and the universe as His creation. Hence, one day in seven, all human hierarchies are suspended and everyone, master,

slave, employer, employee, even domestic animals, are free.

Honouring parents acknowledges our human createdness. It tells us that not everything that matters is the result of our choice, chief of which is the fact that we exist at all. Other people's choices matter, not just our own. "Thou shalt not murder" restates the central principle of the universal Noahide covenant that murder is not just a crime against man but a sin against God in whose image we are. So commands 4 to 7 form the basic jurisprudential principles of Jewish life. They tell us to remember where we came from if we are to be mindful of how to live.

The third three – against adultery, theft and bearing false witness – establish the basic institutions on which society depends. Marriage is sacred because it is the human bond closest in approximation to the covenant between us and God. Not only is marriage the human institution par excellence that depends on loyalty and fidelity. It is also the matrix of a free society. Alexis de Tocqueville put it best: "As long as family feeling is kept alive, the opponent of oppression is never alone."

The prohibition against theft establishes the integrity of property. Whereas Jefferson defined as inalienable rights those of "life, liberty and the pursuit of happiness," John Locke, closer in spirit to the Hebrew Bible, saw them as "life, liberty or possession." Tyrants abuse the property rights of the people, and the assault of slavery against human dignity is that it deprives me of the ownership of the wealth I create.

The prohibition of false testimony is the precondition of justice. A just society needs more than a structure of laws, courts and enforcement agencies. As Judge Learned Hand said, "Liberty lies in the hearts of men and women; when it dies there, no constitution, no law, no court can save it; no constitution, no law, no court can even do much to help it." There is no freedom without justice, but there is no justice without each of us accepting individual and collective responsibility for "telling the truth, the whole truth and nothing but the truth."

Finally comes the stand-alone prohibition against envying your neighbour's house, wife, slave, maid, ox, donkey, or anything else belonging to him or her. This seems odd if we think of the "ten words" as commands, but not if we think of them as the basic principles of a free society. The greatest challenge of any society is how to contain the universal, inevitable phenomenon of envy: the desire to have what belongs to someone else. Envy lies at the heart of violence. It was envy that led Cain to murder Abel, made Abraham and Isaac fear for their life because they were married to beautiful women, led Joseph's brothers to hate him and sell him into slavery. It is envy that leads to adultery, theft and false testimony, and it was envy of their neighbours that led the Israelites time and again to abandon God in favour of the pagan practices of the time.

Envy is the failure to understand the principle of creation as set out in Genesis 1, that everything has its place in the scheme of things. Each of us has our

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own task and our own blessings, and we are each loved and cherished by God. Live by these truths and there is order. Abandon them and there is chaos.

Nothing is more pointless and destructive than to let someone else's happiness diminish your own, which is what envy is and does. The antidote to envy is, as Ben Zoma famously said, "to rejoice in what we have" and not to worry about what we don't yet have. Consumer societies are built on the creation and intensification of envy, which is why they lead to people having more and enjoying it less.

Thirty-three centuries after they were first given, the Ten Commandments remain the simplest, shortest guide to creation and maintenance of a good society. Many alternatives have been tried, and most have ended in tears. The wise aphorism remains true: When all else fails, read the instructions.

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

"You shall not climb up My altar with steps, so that your nakedness will not be revealed on it." In the time when the Torah was given, all religions were intimately connected with sexuality, temple prostitutes, and orgiastic rites. One of the great moral revolutions that Judaism brought to the world is the notion that holiness requires modesty in the realm of sexual matters and, by extension, all areas of life.

The Torah forbids the use of steps in ascending the altar, instead mandating the more gradually ascending ramp, in order that the priest's nakedness not be revealed. This underscores the lesson that worship of God and sexual immorality are incompatible.

The significance of the ramp leading up to the altar can also be understood in another way. One of my mentors, Rabbi Moshe Besdin, z"l, explained to me that with a ramp you can either go up or go down, progress or regress. However, with steps, you can rest. The Torah may well be teaching us that, when ascending God's altar, you cannot stop to rest; you dare not fall into the trap of self-satisfaction and complacency. Judaism asks for constant examination, self-criticism and growth.

The Tzemach Tzedek, one of the great Chabad rabbis, once asked his students: Who stands higher on the ladder, the individual on the third rung or the individual on the tenth rung? The individual on the tenth rung, they all responded. Not necessarily, he qualified. If the individual on the tenth rung is going down or standing still, and the individual on the third rung is going up, the individual on the third rung stands higher than the individual on the tenth rung!

I would like to add an additional interpretation to this verse. The Torah uses the word ma'alot, usually translated as steps, but which can also be translated as "good character qualities." So now the verse reads, "Do not climb up to My altar with your good character qualities; so that your nakedness will not be revealed on it."

According to this reading, God warns us that if we ascend to the altar of God flashing our good qualities, proud of our achievements and self-satisfied about all that we know, then the danger is that our nakedness—our weaknesses, our vulnerabilities, our flaws—will be revealed. The altar cannot be a center for self-aggrandizement, a stage of religious worship from which we let others know how great we are; if we fall into this trap, God tells us that ultimately our nakedness—not our greatness—will be revealed.

The altar of God must be approached with a sense of humility, with full awareness of our inadequacies; it dare not become a center of self-satisfaction, religious one-upmanship, and arrogance.

The following Hassidic tale illustrates this point. In a town in pre-war Europe, there lived two Jews: One, named Reb Haim, a great scholar, and the other, also called Haim, an indigent porter who could barely read the Hebrew letters. The scholar married

well: the richest man in town came looking for the most brilliant mind in the yeshiva as his son-in-law, and gladly supported him generously.

The two Haims, such very different people, crossed paths frequently. Haim the porter would pray early in the morning so that he could start working as soon as possible in order to earn his meager living. Rushing out after the service, he would invariably run into the great Reb Haim arriving early for another minyan, since he stayed up until the early hours of the morning learning Torah. In this way they "met" nearly every day.

Reb Haim the scholar would always dismissively sneer at Haim the porter, ignoring the deprivations faced by the other Haim. Haim the porter, in contrast, would look upon the scholar with yearning, feeling sad and unworthy that he couldn't spend his life studying the holy Torah.

Many years later, both Haims died on the same day, and went to face judgment in the Heavenly Court. Haim the scholar was judged first. All of his good deeds, years of long study, and righteous acts were placed on one side of the scale, and on the other side his daily sneer of self-satisfaction. The sneer outweighed all the good deeds. Haim the porter then submitted for judgment. On one side of the scale were placed his sins, and on the other side of the scale his daily sigh of yearning. When the scales finally settled, the sigh outweighed the sins and the sneer outweighed the merits. Ultimately, in our worship of God, humility triumphs over all.

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

**The Maternal Influence** - When I was young I was an avid reader of novels. As I've grown older, I have found myself more interested in good biographies. I especially appreciate those biographies of great men that try to focus on what exactly made them great. Particularly, I try to discover the roles played by father and mother in the formation of these personalities.

Until relatively recently, Jewish tradition did not have many biographies of our heroes and heroines. Bible and Talmud contain much material about the lives of prophets, kings, and sages, but only occasionally give us a glimpse of the role that parental influences played in making them great.

I recently came across a passage in a book by Rabbi Yitzchak Yaakov Reines (1839-1915). He was the head of a very innovative yeshiva in Lida, Lithuania, and was one of the founders of the Mizrahi Religious Zionist movement. He was a prolific writer, and one of his works is entitled Nod Shel Demaot, which translates as "A Flask of Tears."

Rav Reines writes about the important role that mothers play in the development of their children—sons and daughters alike. He emphasizes the role of the mother in the development of the Torah scholar. He claims that it is not only the father's teaching that motivates and informs the budding Jewish leader. Rather, it is the mother's feminine intuition and maternal compassion that are, at the very least, equally formative.

The sources of his thesis include a verse from this week's Torah portion, Parshat Yitro, in which we read that the Lord called to Moses from the mountain and said, "Thus shall you say to the house of Jacob and declare to the children of Israel... you shall be to Me a kingdom of priests and a holy nation..."

The Midrash explains that "the house of Jacob" refers to women and "the children of Israel" to men. Both men and women must be involved if we are to become "a kingdom of priests and a holy nation." "Why the women?" asks the Midrash, and answers, "Because they are the ones who can inspire their children to walk in the ways of Torah."

Rav Reines adduces another biblical verse to make his point. He refers to the words in the very first

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chapter of the Book of Proverbs, in which King Solomon offers this good counsel: "My son, heed the discipline (mussar) of your father, and do not forsake the instruction (Torah) of your mother". From this verse, it seems that the mother's message may be even more important for the child's guidance than that of his father. After all, father merely admonishes the child with words of "discipline," whereas mother imparts nothing less than the "instruction" of the Torah itself.

Then comes the tour de force of Rav Reines' essay: the biographical analysis of a great Talmudic sage, Rabbi Yehoshua ben Chananya. The student of Ethics of the Fathers (Pirkei Avot) will recognize his name from a passage in Chapter Two of that work. There we read of the five disciples of Rabban Yochanan ben Zakkai. They are enumerated, and the praises of each of them are recounted. Of Rabbi Yehoshua ben Chananya, we learn, "Ashrei yoadeto, happy is she who gave birth to him." Of all the outstanding disciples, only Rabbi Yehoshua's mother is brought into the picture. What special role did she play in his life that earned her honorable mention?

Rav Reines responds by relating an important story. It tells of a time, not long after the destruction of the Second Temple by Rome, when the Roman rulers decided to allow the Jewish people to rebuild the Temple. Preliminary preparations were already under way for that glorious opportunity when the Kutim, usually identified with the Samaritan sect, maligned the Jews to the Romans and accused them of disloyalty. The permission to rebuild was revoked.

Having come so close to realizing this impossible dream, the Jews gathered in the valley of Beit Rimmon with violent rebellion in their hearts. However, the more responsible leaders knew that such a provocation would meet with disastrous consequences. They sought for a respected figure, sufficiently wise and sufficiently persuasive, to calm the tempers of the masses. They chose Rabbi Yehoshua ben Chananya for the task.

The Midrash quotes Rabbi Yehoshua's address in full detail. He used a fable as the basis of his argument: A lion had just devoured its prey, but a bone of his victim was stuck in his throat. The lion offered a reward to anyone who would volunteer to insert his hand into his mouth to remove the bone. The stork volunteered, and thrust its long neck into the lion's mouth and extracted the bone. When the stork demanded his reward, the lion retorted, "Your reward is that you can forevermore boast that you had thrust your head into a lion's mouth and lived to tell the tale. Your survival is sufficient reward." So, too, argued Rabbi Yehoshua, our survival is our reward. There are times when grandiose dreams must be foresworn so that survival can be assured.

Rav Reines argues that this combination of cleverness and insight into the minds of men was the result of his mother's upbringing. The ability to calm explosive tempers and sooth raging emotions is something that Rabbi Yehoshua learned from his mother.

He was chosen for this vital role in Jewish history because the other leaders knew of his talents, and perhaps even knew that their source was to be traced back to his mother, of whom none other than Rabban Yochanan ben Zakkai had exclaimed, "Happy is she who gave birth to him."

Our tradition urges us to embrace the role of the mother not just in the child's physical and emotional development, but in his or her spiritual and religious growth as well.

We would do well to remember that Rav Reines is simply expanding upon God's own edict to Moses at the very inception of our history: "Speak to the house of Jacob! Speak to the women as well as to the men." Mothers, at least as much as fathers, are essential if we are to create a "kingdom of priests and a holy nation." [Excerpted]

Our *Parashah* opens, "Yitro, the priest of Midian, the father-in-law of Moshe, heard everything that *Elokim* did for Moshe and *Yisrael*, His people--that *Hashem* had taken *Yisrael* out of Egypt." From this it seems that Yitro had heard all about the Exodus before joining *Bnei Yisrael* in the desert. But, the *Parashah* continues, "Moshe told his father-in-law everything that *Hashem* had done to Pharaoh and Egypt for *Yisrael's* sake--all the travail that had befallen them on the way--and that *Hashem* had rescued them." This implies that there was much that Yitro did not know. Indeed, after listening to Moshe, Yitro says, "Now I know that *Hashem* is the greatest of all the powers, for in the very manner in which the Egyptians had conspired against them [*Hashem* took revenge on them]."

R' Shlomo Yazya Duran z"l (Algiers; late 16<sup>th</sup> century) explains: When Yitro first heard about the Exodus, he did not grasp the significance of the details. Rather, he was moved by the general idea "that *Hashem* had taken *Yisrael* out of Egypt." In Yitro's mind, that alone justified his trek into the desert to make sacrificial offerings with *Bnei Yisrael*.

After Yitro came to Moshe, R' Duran continues, Moshe saw an opportunity to teach his father-in-law some of the fundamentals of our faith. Specifically, Moshe told Yitro that the story of the Exodus contains three lessons within it: first, that *Bnei Yisrael* were saved from their enemies; second, that *Hashem* exacted vengeance on those enemies; and, third, the amazing wonder that each and every detail of the Egyptians' punishment was *Middah Ke'negged Middah* / a precise response to the wrong they had done. (*Megillat Sefer* p.426)

Yitro יתרו

## 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.*

*As discussed in previous weeks, R' Avraham ben Ha'Rambam z"l (son of Maimonides; Egypt; 1186-1237) writes that a person with Bitachon knows that it is Hashem who provides his needs. Though the way of the world is that one must seek his sustenance, a person with Bitachon knows that his efforts do not determine the outcome; therefore, he seeks a proper balance between working, on the one hand, and engaging in Torah study and Mitzvot, on the other. R' Avraham explains further that a person with Bitachon does not waste his time and effort pursuing luxuries. He continues:*

Part of developing *Bitachon* is being honest with oneself about one's needs versus one's wants. The boundary between needs and wants/luxuries certainly changes depending on the size and situation of each person's household. A person often needs to provide his family members with things he might not seek for himself. Likewise, a king needs things a commoner does not need. Thus, the prophet Elisha asked the woman who had been very generous to him (*Melachim II* 4:13), "You have shown us this great solicitude. What can be done for you? Can something be said on your behalf to the king or the army commander?" and she responded, "I dwell among my people"--such things are not relevant to me.

- Continued in box inside -

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her mother Frahdel bat Yaakov Shulim a"h and  
his father Chaim Eliezer ben Avigdor Moshe Hakohen a"h

**“The seventh day is *Shabbat* to *Hashem*, your *Elokim*; you shall not do any work.” (20:10)**

R' Shmuel Abohav z"l (1610-1694; rabbi and *Rosh Yeshiva* in Venice, Italy) writes: In common speech, “work” connotes exertion--in particular, carrying objects from one place to another. Yet, a person may carry furniture around his house to set places for guests, and he may carry large trays of food from the kitchen to the dining room, and he does not desecrate the *Shabbat*. How then do we define “work”?

R' Abohav explains: We read (*Devarim* 5:12), “Safeguard the Sabbath day to sanctify it, as *Hashem*, your *Elokim*, has commanded you.” This teaches us that what is permitted or forbidden on *Shabbat* is known to us only through the Oral Law--“as *Hashem*, your *Elokim*, has commanded you.” This is similar to how our Sages interpret the verse (*Devarim* 12:21), “You may slaughter from your cattle and your flocks . . . as I have commanded you.” Where does *Hashem* command us how to perform *Shechitah*? Only in the Oral Law.

(*Sefer Ha'zichronot* 10:6)

**– Continued from back page –**

Also, R' Avraham writes, the boundary between needs and wants/luxuries changes based on each person's nature and life experiences. Not everyone is capable of living on dry bread and water or wearing coarse garments; some people genuinely need better food and nicer clothes or houses. The point to remember is that *Hashem* knows each person's needs, and He can be counted on to provide those needs.

In contrast, there is no guarantee that *Hashem* will provide everything a person wants, even when a person trusts that *Hashem* will do so. As a result, one who does not know the difference between his legitimate needs and his wants, and he seeks luxuries, convinced that *Hashem* will provide them because he has *Bitachon*, will, in the end, think that his *Bitachon* was not rewarded.

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

R' Avraham's father, R' Moshe ben Maimon z"l (*Rambam*; 1135-1204; Spain and Egypt), writes: One of the types of evil that people experience in life is self-inflicted. This includes people who are full of jealousy and anguish that they do not have the luxuries that other people have. As a result, they endanger their lives by traveling on the high seas or going into the service of a king, all to obtain luxuries that they do not need. Then, when they encounter troubles along the path that they chose, they complain about *Hashem's* supposed lack of justice. They wonder: Why doesn't *Hashem* help me amass riches so I can enjoy life? Sometimes, they even conclude that *Hashem* is, G-d forbid, not powerful enough to help them, and that He cannot overcome nature. This is not the way of those who are pious and wise.

(*Moreh Nevuchim* III 12)

**“Yitro said, ‘Blessed is *Hashem*, Who has rescued you from the hand of Egypt and from the hand of Pharaoh, Who has rescued the people from under the hand of Egypt. Now I know that *Hashem* is the greatest of all the powers . . .’” (18:10-11)**

R' Baruch Zvi Hakohen Moskowitz z"l (1907-1990; rabbi in Paks and Budapest, Hungary and Vienna, Austria) explains: Yitro was saying, “Even though I know that *Hashem* is the greatest of all the powers--therefore, He does not need our blessings--I will not refrain from blessing Him.”

R' Moskowitz continues: We find the same idea in the Song that *Bnei Yisrael* sang after the splitting of the Sea. We read (15:1), “I shall sing to *Hashem* for He is very exalted.” He is very exalted and does not need our song. Nevertheless, that does not excuse us from singing His praises for the good that we have received.

R' Moskowitz concludes: When we thank and praise *Hashem* for the good that He has done, we bring about that He will do more good for us. Thus, the Song at the Sea continues (*Shmot* 15:2), “The might and vengeance of G-d ‘*Va'yehi*’ / was salvation for me.” *Midrash Rabbah* observes that the word “*Va'yehi*” contains both the past and future tenses. This hints that when we thank and praise *Hashem* for His goodness, even though He does not need our thanks or praise, it leads to His doing more good for us. In a similar vein, we read (*Tehilim* 50:23), “He who offers a *Todah*/ thanksgiving offering honor Me; and one who paves his way, I will show him the salvation of *Elokim*.” Commentaries interpret: One who offers thanks paves the way for further acts of salvation by G-d.

(*Tenuvot Baruch: Tinyana* Vol. I p.10)

**“*Hashem* said to Moshe, ‘Behold! I come to you in the thickness of the cloud, so that the people will hear as I speak to you, and they will also believe in you forever’.” (19:9)**

R' Yochanan Luria z"l (1440-1511; Alsace) asks: Did we not already read in last week's *Parashah* (14:31), “They believed in *Hashem* and in Moshe, His servant”?

He explains: The reason *Bnei Yisrael* believed in Moshe after the splitting of the Sea was because of the miracles that he was *Hashem's* agent to perform. However, faith based on miracles is shaky, because someone might come along later and perform equal or greater wonders. If that would happen, our faith in Moshe would be shattered.

In contrast, when *Bnei Yisrael* heard *Hashem* speak to Moshe “face-to-face,” as a person speaks to his friend, that firmly established their eternal belief in Moshe. Thereafter, anyone who claims to be a prophet equal to Moshe must have *Hashem* speak to him in front of all the Jewish People, which will never happen.

(*Meishiv Nefesh*)

# 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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## PM OFFERS 'SECURITY AND INTELLIGENCE SUPPORT' IN WAKE OF IRAN-BACKED ATTACK ON UAE (Israel Hayom 1/18/22)

Israel has offered security and intelligence support to the United Arab Emirates against further drone attacks after a deadly strike by Yemen's Iran-aligned Houthi group, according to a letter released on Tuesday.

Three people were killed and six wounded on Monday when three tanker trucks exploded in Abu Dhabi, the UAE capital. A Houthi military spokesman said the group fired "a large number" of drones and five ballistic missiles in the attack.

On Twitter, Prime Minister Naftali Bennett condemned what he described as a "terrorist drone attack". His spokesman attached a copy of a condolence letter he sent on Monday to the UAE's de facto leader, Abu Dhabi Crown Prince Sheikh Mohammed bin Zayed al-Nahyan.

"We stand ready to offer you security and intelligence support in order to help you protect your citizens from similar attacks," Bennett wrote. "I have ordered the Israeli security establishment to provide their counterparts in the UAE with any assistance, should you be interested."

The UAE, along with Bahrain, signed US-brokered normalisation agreements with Israel at the White House in 2020. The two Gulf nations and Israel share common concerns about Iran and its allied forces in the region.

"Israel is committed to working closely with you in the ongoing battle against extremist forces in the region, and we will continue to partner with you to defeat our common enemies," Bennett said in his message to Sheikh Mohammed.

Bennett and Sheikh Mohammed held talks in Abu Dhabi in December, the first ever public meeting between the two men.

## ISRAELI OFFICIALS REPORTEDLY MEET SUDAN RULER IN KHARTOUM (Ha'aretz 1/19/22)

An Israeli delegation is meeting with Sudan's top general Abdel Fattah al-Burhan and the head of its military-run ruling council in Khartoum, Al Arabiya reported on Wednesday.

The delegation will also meet with other top officials in the council, as well as senior military brass, according to the report.

The Sudanese military seized power in October, and the coup has plunged Sudan into political stalemate and relentless street protests that have brought the deaths of more than 60 people.

Protesters want a fully civilian government, while the military says it would only hand over power to an elected administration.

The turmoil intensified earlier this month following the resignation of embattled Prime Minister Abdalla Hamdok after he failed to reach a compromise between the military and the pro-democracy movement.

Hamdok had been removed in the coup only to be reinstated in November as part of an agreement with the military. The deal sidelined the pro-democracy movement, which has mobilized the street protests.

In April, Sudan's cabinet voted to repeal a 1958 law forbidding diplomatic and business relations with Israel, several months after Khartoum agreed to normalize relations.

Following the coup in October, the U.S. asked Israel to use its ties with Sudan to try and prevent violent escalation in the African country.

## INDONESIAN OFFICIALS MAKE RARE VISIT TO ISRAEL TO DISCUSS COVID STRATEGIES (Ha'aretz 1/17/22)

A delegation of Indonesian officials made a rare visit to Israel recently to discuss coronavirus strategies, despite the countries not having diplomatic

relations, Israel's Army Radio reported Monday.

The Indonesian health officials aimed "to learn how to deal with the coronavirus pandemic" and met with Israeli officials, the report said. The report did not specify when the visit took place.

Israel's Foreign Ministry would not confirm the report, but said that Israel "believes in international cooperation in every regard to the fight against the coronavirus" and is prepared to share information and experience.

Israel and Indonesia do not have diplomatic relations, but for years there have been back-channel overtures to establish official ties. Indonesia has refused to normalize relations with Israel until the establishment of an independent Palestinian state, and has been a staunch supporter of the Palestinians.

Israeli sources believe it is too early to tell whether this meeting heralds any progress regarding open relations between Israel and Indonesia.

Last month during a visit to Jakarta, U.S. Secretary of State Antony Blinken reportedly discussed with Indonesian officials the normalization of ties with Israel.

The United States has been urging Indonesia and Israel to establish full diplomatic relations as part of the Abraham Accords.

## NETANYAHU REPORTEDLY GIVES ATTORNEYS GREEN LIGHT TO PRESS ON WITH PLEA DEAL TALKS (YNet 1/17/22)

Opposition Leader Benjamin Netanyahu has given his defense team a green light to keep pursuing a plea deal in his corruption trial, Ynet has learned Monday evening.

Netanyahu has pleaded not guilty to charges of bribery, breach of trust and fraud in three cases for which he was indicted in 2019 and accused prosecutors of a politically motivated witch-hunt. His trial, which began last

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year, is being conducted at the Jerusalem District Court.

The decision comes after Netanyahu, his wife and two sons met with his defense attorney on Sunday for a feverish round of consultations on whether to continue negotiations over the terms of a plea bargain offered by Attorney General Avichai Mandelblit.

A source briefed on the matter said that under the proposed deal, Netanyahu would plead guilty to reduced charges and have any resulting jail term commuted to community service.

But the talks have hit a bump over Netanyahu's demand to be spared a conviction carrying a moral turpitude clause, which under Israeli law would force him to quit politics for years.

This latest round of negotiations comes as Mandelblit — who filed the indictment against Netanyahu — approaches the end of his term, which is set to conclude at the end of January. He is said to aim to bring a close to one of the most volatile legal sagas in Israel's history and leave a clean slate for his successor.

Sources close to the former prime minister said that differences between the parties could be bridged soon with goodwill.

Netanyahu's attorneys later said that was still undecided on whether to accept a "moral turpitude" clause.

Arriving for a Knesset vote Wednesday evening, Netanyahu himself told members of his Likud Party that he has yet to reach a decision on the matter. Sources close to the negotiations said earlier Monday that the former prime minister had instructed his attorneys to advance talks toward the possible signing of a plea deal, but did not specify whether he was willing to accept a "moral turpitude" clause.

The idea of a plea bargain was promoted by a former Supreme Court president, Aharon Barak — reportedly at Netanyahu's request.

He told public broadcaster Kan radio it would ease the pressure on the justice system, which has spent years defending itself against allegations from Netanyahu loyalists that he was being denied due process.

#### **POLL: DESPITE POTENTIAL PLEA DEAL, SUPPORT FOR NETANYAHU REMAINS HIGH** (Israel Hayom 1/19/22)

If former Prime Minister Benjamin Netanyahu signs a plea bargain that forces him to resign from political life, the citizens of Israel will lose the person they believe is most suited to lead a government, according to an Israel Hayom poll conducted this week amid recent reports of a potential plea deal between Netanyahu and Attorney General Avichai Mendelblit.

The poll, which was conducted on Tuesday by the Maagar Mochot research institute for Israel Hayom, found that 34% of the people questioned believe Netanyahu is the best person for the job of prime minister. Lagging in a distant second, just 17% of those questioned said Yair Lapid is most suited for the position. Current Prime Minister Naftali Bennett, meanwhile, was believed to be most suitable by just 6% of the people questioned, even less than several senior Likud members (described in the survey as Netanyahu's "competitors"), and even less than Benny Gantz (7%).

The belief in the political system was and remains that if Netanyahu concludes that his chances of becoming prime minister again in the coming years are high, while his trial is ongoing, he will not sign a plea agreement; and that if he feels those chances are slim, he will sign one.

The political system is still unsure if the coming days will bring an end to the Netanyahu era, as are potential voters. And yet, the results of the poll indicate that right now, the public prefers one candidate to replace Netanyahu as leader of the Opposition — Nir Barkat. If Barkat is elected to lead Likud, it would result in fewer mandates, but not by much.

And what does the public think about a potential plea deal? Apparently, it is extremely divided. The poll examined who the winner and loser of such a deal would be, and found that 36% of those questioned believe the State Attorney's Office and attorney general will have conceded more to reach a plea based on the parameters described in media reports. On the other hand, 23% of those questioned believe Netanyahu will have lost if such a plea deal is finalized. In the middle, 29% of those questioned said both sides

will have conceded equally, while 12% believe neither side will have conceded.

Although the distribution is not clear-cut, it's fair to note that supporters of right-wing parties generally believe Netanyahu will have conceded more in such a plea bargain, while supporters of left-wing parties believe the attorney general and State Attorney's Office will have conceded more to reach the reported plea agreement.

#### **NEW RECORD OF 65,259 NEW COVID CASES IN 1 DAY** (Arutz-7 1/18/22)

After three days without an update on coronavirus statistics, the Health Ministry reported Tuesday evening that that 65,259 new coronavirus cases were discovered on Monday and 62,000 on Sunday, setting a new 24-hour record for number of new coronavirus cases in Israel.

The number of patients in serious condition continues to rise and is approaching the 500 mark. As of Tuesday night, there are 498 people hospitalized in serious condition, 135 of whom are in critical condition.

100 patients are on ventilators, while 13 are on ECMO machines. 8,340 people have died from the coronavirus in Israel since the beginning of the pandemic.

Earlier, Prime Minister Naftali Bennett, Health Minister Nitzan Horowitz and Finance Minister Avigdor Liberman announced that 30-25 million antigen tests would be distributed for free to those eligible, starting next week.

Under it, in the school system (ages 0-18) six kits per pupil will be distributed, in one phase, for a two-week period; the possibility of a second phase will be evaluated. The distribution will be carried out by the Health and Education ministries and local authorities.

In geriatric hospitals and retirement homes, 2.5 million kits will be distributed to institutions, where they will be distributed to caregivers and those under care, as per Health Ministry directives. The distribution will be carried out by the Health Ministry.

The approximately 450,000 families receiving support from welfare services will each receive a kit with 20 tests.

The approximately 25,000 seniors being cared for in Welfare and Social Affairs Ministry social clubs that provide food security and day centers will receive three test kits a week, for three weeks (a total of nine kits per person). The distribution will be carried out by the Welfare and Social Affairs Ministry, IDF Home Front Command, and local authorities.

Approximately 350,000 higher education students will also receive antigen test kits, but the number of tests per student and the method of distribution are still being evaluated.

#### **BENNETT SAYS CITY HALL PART OF REASON WHY KOTEL DEAL NOT ADVANCING** (JPost 1/18/22)

Prime Minister Naftali Bennett found a new scapegoat for the lack of progress in implementing the Western Wall agreement this week, telling cabinet ministers the deal requires permits from the Jerusalem Municipality. Bennett spoke to cabinet ministers Nachman Shai and Elazar Stern, who complained that NIS 110 million was allocated more than five years ago for the Western Wall (Kotel in Hebrew), but no money was earmarked for the Southern Wall's egalitarian prayer site, which is in need of immediate repairs. Under the terms of the deal, the Western Wall was to be officially set aside for only Orthodox prayer and the southern plaza for non-Orthodox prayer, including the Conservative and Reform movements.

"The current decision applies to the Orthodox northern plaza," Bennett told the ministers at the cabinet meeting. "The cabinet secretary [Shalom Shlomo] is currently working on the rehabilitation of the southern plaza. It also requires permits from the City of Jerusalem, and we will bring them separately."

Bennett's placing the blame for the lack of progress, in part, on the Jerusalem Municipality set off alarm bells among advocates of pluralism and progressive Judaism. They are concerned because the Jerusalem City Council has a majority of haredi (ultra-Orthodox) and hard-line religious-Zionist members. Mayor Moshe Lion is also Orthodox and has never shown

an interest in promoting egalitarian prayer.

A building permit for the prayer site would have to go through the head of the Jerusalem Building and Planning Subcommittee, Degel Hatorah's Eliezer Rauchberger, who is the most powerful haredi figure in the city. When President Isaac Herzog headed the Jewish Agency, he tried to take steps to aid the egalitarian prayer site, but he was blocked by Rauchberger.

Rauchberger on Tuesday said he had not been approached by the government regarding the issue, adding that his views were well known.

"There is a difference between significant and insignificant construction," Rauchberger said. "If it needs a building permit, it has to go through me, and if it is anything that goes against Halacha, I am not interested."

When groups involved in advancing the egalitarian prayer site met with Shlomo last week and he mentioned the city's involvement, they said they were concerned. Shlomo told them not to worry, but they left unconvinced.

"The fact that the City of Jerusalem, which proved in the past that it knows how to stall repairs at the Western Wall, now is needed to provide a building permit for repairs at the Ezrat Israel [prayer site] is completely unreasonable," Women of the Wall Director-General Yochi Rappaport said. "The current makeup of the City Council and the relevant committee includes many who ideologically oppose repairing our plaza. This absurd situation proves once again how urgent and important it is to find creative solutions to enable the full implementation of the Kotel agreement."

A government or Supreme Court decision could force Rauchberger to authorize a permit or let the City Council deal with it after haredi council members leave the room, as happens when funding is authorized for the LGBT community. But short of that, going through the city could prove tricky.

"Unfortunately, we pluralists who understand the importance of this are in the minority," said Deputy Jerusalem Mayor Fleur Hassan-Nahoum, who is in charge of international relations and tourism. "Leaving it in the hands of the city is a sure way for this to not happen because we lack a majority on the council and the Building and Planning Committee."

### **ISRAEL COMPLETES FLIGHT TEST OF ARROW WEAPONS SYSTEM (YNet 1/18/22)**

The Defense Ministry said on Tuesday it had completed a planned flight test of the Arrow weapon system, a missile defense system that is supposed to be more effective against ballistic missiles.

The test, which was performed in central Israel, involved the Arrow-3 missile, which is designed to intercept ballistic missiles outside of the earth's atmosphere.

The announcement came a year after Israel said it was developing a new ballistic missile shield, the Arrow-4, with the United States.

"The Arrow's radar identified its target and transmitted data to the control center for analysis, and a precise launch," the Defense Ministry said in a statement. "After the calibration was completed, two Arrow-3 missiles were launched towards the target and completed their mission successfully," the statement said.

Its Arrow-2 and Arrow-3 interceptors are already operational as part of a multi-layered system to destroy incoming missiles in the atmosphere and in space, that include the Iron Dome missile defense system and David's Sling, designed to intercept enemy planes, drones, tactical ballistic missiles, medium- to long-range rockets and cruise missiles.

Defense Minister Benny Gantz said he was pleased at the successful launch, which is indication of Israel's superior technological abilities.

"Our defensive systems and our defense industries are preserving Israel's ability to defend itself against growing regional threats," Gantz said, "thereby providing us with the freedom to act offensively against our enemies," he said.

Chief of Staff Aviv Kochavi said the Arrow-3 is regarded as an upgrade in Israel's air defenses.

"This morning's launch is an additional component of our ability to respond to developing regional threats, as part of the IDF's annual program. It is a successful collaboration of our air defense warriors and our advanced

technology, providing one of the best multi-layered defense in the world," Kochavi said.

### **COALITION LOSES VOTE ON IDF DRAFT REFORM BILL (JPost 1/17/22)**

In an embarrassment for Prime Minister Naftali Bennett's coalition, the IDF draft bill for haredim (ultra-Orthodox) fell in a 54-54 vote on its first reading Monday night.

Opposition leader Benjamin Netanyahu came to vote against the bill despite canceling three speeches at the Knesset on Monday.

Ra'am (United Arab List) leader Mansour Abbas voted for the bill, but his faction colleague Mazen Ghanaim did not attend the vote. Meretz MK Ghaida Rinawie Zoabi surprised the coalition by voting against it to protest the coalition passing the controversial citizenship bill in the Ministerial Committee on Legislation on Sunday.

Joint List MK Ahmad Tibi blasted Abbas, saying he "never thought he would see Arabs vote to encourage more soldiers to join the occupation army." He warned that passing the bill would lead to drafting Arabs.

The proposed law includes plans to recruit haredim into the military and lower the age of exemption to 21 for those who prefer to remain learning in a yeshiva. The lowering of the age will be in effect for two years.

After 24 months, the exemption age will rise to 22. A year later, it will increase to 23.

Even after the age rises, haredim will be able to complete their service at the age of 21 on condition they join the workforce through a track that provides professional training.

The bill sets out annual targets for the number of haredi men to be enlisted per year beginning in 2021. It very slowly increases rates of enlistment for the annual cohort of haredi men turning 18.

Should enlistment targets not be met, the bill provides for a reduction in the state budget for yeshivas, money that is distributed to recognized yeshivas for the purposes of paying students a monthly stipend.

"The purpose of the proposal is to act, as far as possible, to promote equality in service, by increasing the number of haredi servicemen in the IDF and by expanding the ranks of those serving in the national civil service," Defense Minister Benny Gantz said while presenting the bill. "This, [recognizes] the value of Torah study... under the understanding that not all yeshiva students will serve tomorrow morning or at all."

The IDF is working to expand service options tailored to the haredi public that will ensure they can preserve their identity, he said. The military is also working to establish options that could help haredim enter the workforce, he added.

The government will form a team to advance a new service framework that will adapt the IDF to "the next 70 years," with the view that there is a need to expand the ranks and promote the value of equality, Gantz said.

Reform is needed not just for the haredi sector, but for all of Israeli society in terms of the IDF draft, Gantz said.

"The current situation, in which half of 18-year-olds in Israel do not enlist, undermines basic Israeli resilience," he said. "Therefore, we will do anything to reach agreements and determine [national service] routes that will allow everyone to serve.

"If we can recruit haredim for a period of service in charitable institutions, it will be a great mitzvah. If we include Arabs in strengthening informal education systems, we will also contribute to Arab society and its well-being.

"This is true for other sectors, for different groups and sometimes also for specific people. The message is one: We need everyone, and everyone has a place," Gantz said.

United Torah Judaism MK Uri Maklev said the law "undermines the foundation of our existence," telling Ra'am it "has no moral right to support this law."

"I believe wholeheartedly that the duty to study the Torah and its existence is what gives the people of Israel the right to exist," he said. "It is our soul of life. It is the main and exclusive pillar of support. It is the cornerstone and foundation for our moral and practical existence. The army is not a value, but

a security need. The Torah is a value, and when there is Torah study, the need for an army is small.”

UTJ MK Meir Porush criticized the law, saying: “[With] a government of Jews that enacts such a law, it is preferable that such a state not even exist.”

“What annoys us is that the people of Ra’am are receiving budgets while we are not, and they are telling us to go to the army,” he said. “Does that sound rational?”

### **SNOW ACCUMULATES IN GOLAN HEIGHTS** (Arutz-7 1/19/22)

Snow has piled up in Nimrod, at the foot of Mount Hermon, and in Ein Zivan in the Golan Heights.

School has been canceled in many northern Golan localities, due to the snowfall in the area which has left roads blocked.

Meanwhile, the Kinneret (Sea of Galilee) rose by 1.5 centimeters (0.59”) since Tuesday, and now stands at 1.82 meters (5.97 feet) below the upper red line.

### **THE LOSS OF GOVERNABILITY** (Susan Hattis Rolef, JPost 1/16/22)

In the course of the 2015-19 20th Knesset, many members of the coalition complained about the loss of governability. What they were referring to was their belief that the various gate-keepers – especially legal advisers and judges – whom they considered to be left-wing liberals, were obstructing the government’s ability to implement its policies.

Their opponents responded by saying that the job of the gate-keepers is to ensure that the government does not diverge from the principles of liberal democracy, and that the problem was the government’s intention to move Israel to a system of illiberal democracy, rather than an authentic problem of governability.

In my opinion, Israel does have a problem of governability, but that has nothing to do with gate-keepers, but rather with the fact that sections of three major population groups in Israel simply do not accept the full authority of the elected government and of Israel’s non-religious legal system, and are inclined to act autonomously.

The three groups are the ultra-Orthodox population, though to different extents; part of the Arab population, especially the Bedouin in unrecognized villages in the Negev; and certain groups among Jewish settlers in Judea and Samaria.

Israel’s 34th Government, led by Benjamin Netanyahu, did very little to confront any of these problems – in the case of the ultra-Orthodox it was for political reasons, in the case of the Arabs for nationalist reasons, and in the case of the settlers for ideological reasons. It is yet to be seen if any progress will be made by Israel’s 36th Government, led by Prime Minister Naftali Bennett.

The origins of the problem with the ultra-Orthodox goes back to the 1947 Religious Status Quo agreement between David Ben-Gurion and Agudat Yisrael, the goal of which was to ensure that the latter would not obstruct the establishment of the Zionist state. In 1947, the ultra-Orthodox numbered several thousand at most, they now constitute around 10% of the population. They have their own education system, in which most boys receive very little, if any, lessons in subjects considered part of the core curriculum, which includes mathematics, English, sciences and computers. They refuse to serve in the IDF on principle, even though military service is mandatory in Israel, and they consider continued full-time religious studies for men to be the superior activity, which justifies their avoidance of gainful employment. They consider the laws passed by the Knesset or laid down by non-religious courts to be inferior to the Biblical Law as interpreted by religious leaders and avoid appearing before the non-religious courts whenever possible.

Certain sections of the ultra-Orthodox community are actually willing to resort to violence in order to ensure that their autonomy is not infringed and are not wary of clashes with authorities.

No serious efforts have ever been made by the state to confront this problematic conduct, including during the first stages of the COVID-19 pandemic, when some of the religious leaders chose to ignore the

regulations issued by the government, even though all the ultra-Orthodox parties were members of it, and in which MK Yaakov Litzman, from United Torah Judaism, served as Minister of Health.

It will be interesting to see whether the conclusions of the government committee investigating the disaster at Mount Meron during the Lag Ba’omer festivities last year, in which 45 ultra-Orthodox men and boys were killed, after the ultra-Orthodox organizers are said to have refused to accept any safety restrictions recommended by the police and other civilian authorities, will bring some change with regard to religious events.

The disobedience within the Israeli Arab sector, which has turned into a major problem in the last year (even before the change of government), involving violent civilian protests and widespread criminal activities, is a different sort of problem. Its background involves legitimate grievances against systematic discrimination and injustices by the Israeli authorities over the years, activities by Arab crime families, the massive accumulation of illegal weapons and the spreading of random violent crimes within both Arab and Jewish population areas. As well, Palestinian national sentiments are undoubtedly involved to a minor extent.

A growing number of murders and accidental killings of Israeli Arabs by Arabs, which resulted in 126 such deaths in 2021; violence inside Israel, especially in mixed cities such as Lod, Ramle, Jaffa, Haifa and Acre; Operation Guardian of the Walls, involving both Arabs and Jews in May 2021; growing crimes rates and the harassment of Jews involving Bedouin in southern Israel throughout 2021; violent demonstrations by Bedouin in the Negev, against the background of the planting of trees by the JNF on lands to which the Bedouin claim ownership in January, 2022, were among the many violent events involving Israeli Arabs that have occurred in the past year.

No doubt violent lawlessness is a major problem, which must be addressed, by means of much more extensive activity by security forces; increased investment by the government, and increasing the construction of infrastructures and the provision of services to the Arab community. As well, there should be more serious efforts to solve the festering problem of unrecognized Bedouin settlements in the Negev.

The current government seems to be in a much better position to solve some of the problems involved than its predecessors, especially because of the participation of Ra’am in the current coalition. This has resulted in the quantity of funds earmarked for the Arab sector growing significantly, a better balance in using more massive forces to deal with violence and crime, and increased sensitivity to the feelings of frustration within the Arab community.

Among the obstacles the government faces are the attitude of some in the opposition that too much emphasis is being placed on trying to understand the background of the violence; their accusations that the Bedouin are threatening to take over the Negev (even though the territory claimed by the Bedouin is just over 4% of the Negev; their claim that sons of Palestinian women from the West Bank and the Gaza Strip, married to Israeli Bedouin, who were not raised as Israelis, constitute a majority of the rioters; and their claim (a total lie) that tens of billions of shekels allotted to the Arab sector in the budget are controlled by the leader of Ra’am personally. The fact that Ra’am and the Joint List are contending with each other, rather than collaborating, is an additional obstacle to success.

As to Jewish settlers in Judea and Samaria – in the case of the inhabitants of the unrecognized outposts, who do not accept the Government’s authority to tell them where they can settle and where they cannot, and small groups who commit random acts of violence against innocent Palestinians, and their property, for which they almost never get punished – they certainly should not be referred to as sub-human (as did MK Yair Golan from Meretz several weeks ago). They are simply lawbreakers, and they harm the settlement project as a whole, while disrupting the activity of IDF forces in Judea and Samaria, whom they attack physically whenever the latter try, occasionally, to stop them. The wariness of successive Israeli governments since the late 1990s to deal with them effectively, is certainly a shameful case of Governments conceding governability.



The Greater Washington Community Kollel

# SHABBOS DELIGHTS

## TORAH MINUTE

IN MEMORY OF RABBI KALMAN WINTER ZT" L

### Hear the Call... and Do Something About It!

Presented by Rabbi Zacharia Schwartz, Kollel Adjunct

**"And Yisro heard..." (18:1)**

**"What did Yisro hear that caused him to come? The splitting of the sea and the war against Amalek" (Rashi)**

Our Parsha begins with Moshe's father-in-law, Yisro, coming to join the Jewish people. Rashi, cited above, tells us that one of the things that prompted Yisro to come at this time was the news of the war between the Jews and Amalek. This seems strange. After all the great miracles that Hashem performed for the Jewish people, what was it specifically about the war against Amalek that inspired Yisro? One answer is that Yisro took note of the fact that Amalek also knew about all the miracles that the Jewish people experienced, and yet was willing to pick a fight with the very people who so clearly had Hashem on their side. Yisro took to heart that a person can stare the truth in the face and pretend it is not there. The antidote to such behavior, Yisro recognized, is to act immediately upon recognizing the truth in order to turn it into a tangible reality.

Whether it is a personal experience, a moving story, or an inspiring speech, we have many opportunities to be inspired to grow, to change, and to strive for more. But more important than the moment of inspiration is what we do to make that inspiration real and have a lasting effect. Yisro did not just hear the stories. He acted upon that knowledge, created a plan and implemented the plan. May we all merit the wisdom to do the same.

**Wishing you a Good Shabbos!**

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## TABLE TALK

### Point to Ponder

**Yisro, the father-in-law of Moshe brought a korban... for Hashem. Aharon and all the elders of Bnei Yisrael came to eat bread with the father-in-law of Moshe before Hashem. It was on the next day... (18, 12 - 13)**

The "next day" refers to the day after Yom Kippur... (Rashi)

If the "next day" is the day after Yom Kippur, then the preceding day, when Aharon and all the elders were eating together with Yisro had to have been Yom Kippur.

How did they eat on Yom Kippur? Since the Torah had already been given, weren't they required to fast on Yom Kippur?

### Parsha Riddle

**How many of the 613 mitzvahs can we perform nowadays?**

Please see next week's issue for the answer.

Last week's riddle:

**Bnei Yisrael were able to retrieve water from a dry rock while they were in the desert. There was another occasion when Hashem made water come from a dry item. For whom and from what item?**

**Answer: After Shimshon HaGibor killed a thousand Philistim, Hashem made water come from the jawbone of a donkey. (Shoftim 15:19)**

## HATORAH V'HAMITZVAH

### HALACHA INSIGHTS FROM THE PARSHA

The sixth of the *Aseres ha-Dibros* ("Ten Commandments") is "*Lo tirtzach*." Christians have traditionally translated this as "Thou shalt not **kill**," and some Jewish sources, both ancient (Targum Onkelos) and modern (ArtScroll's Stone Chumash), do so as well, but Rashbam and Bechor Shor, reject this translation, which Christians had used to argue – hypocritically in light of their actual behavior, and preposterously in light of the numerous Biblical commandments regarding waging war and capital punishment - that the prohibition against killing is absolute, as inaccurate, explaining that the correct translation is "You shall not **murder**," with the Hebrew root "*retzach*," like the English word "murder," connoting only unjust and unlawful killing.

While some explain that the self-evident nature of prohibitions such as that of murder is indeed the reason for the Torah's relative brevity in their expression (*ha-Emunah ve-ha-Bitachon*), R. Aharon Ziegler cites R. Joseph B. Soloveitchik as arguing that the premise that "the prohibition against murder is totally logical to the finite human mind" is actually wrong, and that "Murder is as much a *gezeirat ha'katuv* (a divine imperative to be accepted automatically) as any other inexplicable law." One example he offers is the case of abortion:

Some argue logically, that abortion is always murder and is not permissible even to save the life of the mother. Others claim, equally logically, that abortion is a woman's right, and to deny a woman that right is to violate her privacy. Who is right? Obviously, logic alone cannot answer such questions, but Halacha can, and does. Halacha states that it is allowed only to save the life of the mother.

It is supremely ironic that R. Soloveitchik's example of abortion as a case where "logic alone" cannot establish morality, but "Halacha can, and does," is actually the subject of considerable debate **within** the *halachic* system. R. Soloveitchik's declaration that "Halacha states that it is allowed only to save the life of the mother" is actually quite controversial; while this is indeed the position of a number of other important authorities as well, including R. Moshe Feinstein (*Igros Moshe CM 2:69*), other important authorities, most notably R. Eliezer Yehudah Waldenberg (*Tzitz Eliezer 13:225*) disagree and permit abortion in certain (limited) scenarios where the mother's life is not at stake.

PRESENTED BY  
RABBI YITZHAK GROSSMAN, ROSH CHABURAH

## KIDS KORNER

### Who Am I?

#### #1 WHO AM I ?

1. I added.
2. I loved the Torah.
3. My conversion got me a letter.
4. I was an advisor.

#### #2 WHO AM I ?

1. I am for the seventh.
2. I was the fourth.
3. Two in one.
4. Sanctify and enjoy me.

#### Last Week's Answers

**#1 Amalek** (Wipe out, Remember my deeds, I cooled the bath, I am your cousin.)

**#2 Mann** (What is this? I was just enough, I melted, I was per head.)

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