

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

February 18 - 19, 2022 - 18 Adar I 5782 - Parshas Ki Sisa

Light Candles by 5:30 - Havdalah 6:31

The Shabbos Shorts is sponsored this week by Joey Franco - Mortgage Banker - 301-529-5387

Mazal Tov

- **Debby & Rabbi Barry Greengart** on the engagement of their granddaughter, Yehudis Markowitz, daughter of Chavi & Benji Markowitz, to Nossy Berlin, son of Mrs. Feigy & Rabbi Shraga Berlin of Scranton, PA.

Condolences

- **Jeffrey Augenbaum** on the passing of his father, Murray Augenbaum. Shiva is being observed in New York through Wednesday morning. Jeff can be reached during Shiva at 240-277-3911.
- **Ephraim Natelson** on the passing of his father, Bernard Natelson. Shiva is being observed at 11705 Fulham Street through Tuesday Shacharis. Shacharis Sunday/Monday: 6:20 AM (Netz), Mincha/Maariv: Sunday: 5:35 PM. Visiting hours are Motzei Shabbos until 10:00 PM and Sunday 10:00 AM - 1:00 PM and 4:00 PM - 9:00 PM.
- **Barry Silvermetz** on the passing of his mother, Rita Silvermetz. Shiva is being observed at 11750 Lovejoy Street through Wednesday morning. Visiting hours are Motzei Shabbos until 10:00 PM and Sunday, Monday and Tuesday: 9:00 AM - 12 Noon, 2:00 PM - 5:00 PM, 7:00 PM - 9:30 PM.
- **Todd Sukol** on the passing of his brother, Robert Sukol. Shiva is being observed at 11701 Fulham Street through Tuesday morning. Shacharis: Sunday/Monday/Tuesday: 7:35 AM, Mincha/Maariv: Sunday/Monday: 5:35 PM. Visiting hours are Motzei Shabbos, 7:30 PM - 9:30 PM and Sunday/Monday: 8:00 AM - 1:30 PM, 4:30 PM - 9:00 PM.

Shabbos Schedule

Minyan locations are listed as B = Belonofsky Sanctuary,

S = Social Hall. LBM = Large Beis Medrash, SBM = Small Beis Medrash

Friday Night:

- Light Candles by 5:30
- Mincha: 5:30 (B), 5:20 (Sephardi, LBM)

Shabbos Day:

- Shacharis: 7:00 (B), 8:45 (B), 9:15 (S), 8:00 (Sephardi, LBM), 9:15 (Teen Minyan, SBM)
- Mincha: 2:30 (B), 5:25 (B), 5:20 (Sephardi, LBM)
- Shabbos ends/Maariv: 6:31

Divrei Torah:

- 8:45 Main Minyan Rabbi Rosenbaum
- 9:15 Rabbi Postelnek
- Shiur after Mincha Rabbi Yitzhak Grossman

Kiddush Sponsors:

- 8:45 Minyan Kiddush in a Bag is sponsored by **Bev Morris & Art Boyars and Simi & Sammy Franco** to mark the 25th Yahrzeit of **Amram Hillel Feldman, Z"l**, on the 23rd of Adar 1.

COVID-19 Updates

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

Weekday Shiurim

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

- **Rabbi Rosenbaum** - Daily - one chapter of Tehillim followed by a 15-minute Shiur on the Parsha. Monday through Friday, 9:30 AM, **Zoom A.**
 - **Rabbi Rosenbaum** - Daily - one chapter of Tehillim, followed by a 15-minute Halacha Shiur. Sunday through Thursday, 7:30 PM, **Zoom A.**
 - **Rabbi Rosenbaum's** Mussar Study Group for Women (spiritual self-improvement), Sundays at 9:30 AM, **Zoom A.**
 - **Rabbi Rosenbaum's** Gemara Shiur for Men, Tuesdays and Fridays, 6:00 AM, **Zoom A.**
 - **Rabbi Rosenbaum's** Nach Shiur, Wednesdays at 11:00 AM, now learning Mishlei, **Zoom A.**
 - **Rabbi Rosenbaum's** Women's Navi Shiur, now learning Sefer Shmuel, Wednesdays at 8:00 PM, **Zoom A.**
 - **GWCK Sunday Kollel Brunch and Learn for Men** - Sunday mornings, 9:30 AM, **Zoom F.**
 - Rabbi Hillel Shaps - Unraveling the Navi: Melachim Aleph
 - **Rabbi Tuvia Grauman** - Rabbi Hyatt's Gemara Shiur, Sundays at 10:00 AM, **Zoom C.**
 - **GWCK presents CLAS (Community Learning at Shomrai)** - 8:15 PM - 9:15 PM. For more info., contact Rabbi Hillel Shaps, hshaps@gwckollel.org 347-869-9361.
 - For Men:
 - Mondays: Rabbi Hillel Shaps - On the Same Page Gemara - in person (Social Hall) and on **Zoom F.**
 - Wednesdays: Rabbi Yitzhak Grossman - Reading Responsa - **Zoom D.**
 - Thursdays: Rabbi Avraham Sussman - Yesodei Hatorah Gemara Skills Building - **Zoom H.**
 - For Women - **Zoom I**
 - Mondays: Mrs. Sara Malka Winter - Parsha Journeys
 - Tuesdays: Mrs. Sara Malka Winter - Sefer Bereishis
 - **SCP (Semichat Chaver Program)** - Tuesdays at 8:45 PM. A new semester began on October 19. Join the fastest growing Halacha learning program in the world! Now back in person at YISE. Register at gwckollel.org/scp
 - **Rabbi Yehoshua Levy's** Gemara Shiur, Masechet Chulin, Sunday through Friday, 6:35 AM - 7:20 AM, in the Franco Beit Midrash.
 - **The Golden Network Presents: Rabbi Barry Greengart's** Shiurim for men & women, Mondays at 9:00 AM, studying Parashas Hashavua, **Zoom B.**
 - **Rabbi Yitzchak Scher's** Shiur for Men and Women, Tuesdays, 1:30 PM, "A Second Look - Stories in the Torah from a Deeper Perspective", **Zoom E.**
 - **Rabbi Moshe Arzouan's** Advanced Gemara Shiur for Men, learning Maseches Bava Kama 7th perek Merubah. Wednesday evenings, 8:00 PM, **Zoom G.**
- Connection Details:** Go to <https://zoom.us/join/> and enter the meeting ID, or call 301-715-8592 and enter the meeting ID & password:
Zoom A: ID: 416 963 9000, password 492019
Zoom B: ID: 970 1398 4837, password 613
Zoom C: ID: 978 8156 7874, password RabbiHyatt
Zoom D: ID: 746 455 2195, password Learn
Zoom E: ID: 713 7408 5130, password 045079
Zoom F: ID: 349 754 2180, password Learn
Zoom G: ID: 539 496 3506, password ygarwar
Zoom H: ID: 803 356 4156, password Learn
Zoom I: ID: 601 853 4021, password Winter

YISE Youth Announcements

Shabbos Groups this Shabbos, February 19, from 10:00 AM until Shul ends. Masks required indoors for age 2+. Age 18-36 months (Mommy & me) in the toddler room off the Lower Lobby. Ages 2-5 years (drop off) in the room behind the balcony. Ages 6-9 years will meet at Shomrai and walk over to the Yeshiva. For more information, contact Talya Miller, YISE Youth groups coordinator, at tmiller@yise.org
Dor L'Dor - The Family Chevrusah-style Learning in a fun environment! The last session for this year will take place on Motzei Shabbos, February 26, 7:45 PM in the Social Hall. Please email mshimoff@yise.org if you would like to sponsor. *See flyer for details.*

YISE Programs and Listings

First Aid and Infant/Child CPR Training - February 27, 2:00 PM - 3:30 PM in the Social Hall. Learn life-saving skills from the experts. This class is perfect for young babysitters, new parents and grandparents! \$5 per person. Registration required as space is limited. Register at www.yise.org/cpr Please note: This class is NOT for certification. Contact LKor@yise.org with questions. *See flyer for details.*

Seeing the Hand of Hashem...In Nature - A lecture series presented by the YISE Meaningful Tefilah Project. First lecture, "In Astronomy and Physics," Sunday, February 27, 8:00 PM on Zoom. *See flyer for details.*

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

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

Ruach Minyan - The next Kabbalos Shabbos Ruach Minyan will take place in the Social Hall next Shabbos, February 25. IY"Y, our Baal Tefilah will be Eli Hochberg! Mincha is at 5:40 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

Ask the Rabbi: Honoring Your Father and Mother - Tuesday, March 1, 8:00 PM - 9:00 PM on **Zoom A**. Send in your questions about positive Honoring Your Father and Mother to AskTheRabbi@yise.org by Sunday, February 27. 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, contact the YISE office.

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

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

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

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

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

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

Dvar Torah Dedications/Sponsor a Shiur

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

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

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

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

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

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

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

Thank you to the Shiurim sponsors for this Past Week:

Rabbi Hyatt's Gemara Shiur

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

Rabbi Rosenbaum's Gemara Shiur

- **Jonathan and Marilyn Fine** in honor of the upcoming Yahrzeits of Jonathan's father, Peretz Ben Aryeh Laib, and Marilyn's father, Benjamin Ben Chaim Zalman.

8:45 am Minvan Drasha

- **Bev Morris & Art Boyars** to mark the 25th Yahrzeit of Amram Hillel Feldman, Z"L, husband of Gloria Feldman.

Happy Birthday! Happy Anniversary!

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

Community Programs & Listings

The Men's Chevra Kadisha is comprised of volunteers with representation from all the Orthodox communities in Maryland and DC. In a typical year, we perform over 185 Taharot for Jewish families requesting one under the Halachic guidance of the Vaad of Greater Washington. With special pandemic protocols in place, we have provided this Chesed without a break in service, in spite of losing a number of volunteers to age, Aliyah, and at-risk volunteer health situations. Consequently, we need your help. Additional volunteers are needed to replenish the ranks of our team so that we can continue to provide effective Taharot to the DC, Maryland, and Virginia communities. To join the Men's Chevra please contact us at: www.chevrakadishagw.org and select the "Join the Chevra Kadisha" option or call 301-908-2645.

Purim Food Drive - Please donate Purim foods to the Capital K kosher Pantry. All items should be factory sealed, well within the use-by date, and certified kosher. Suggested items include flour, sugar, oil, Pareve chocolate, canned fillings, vanilla, yeast, individual sized snack bags and juice boxes. Drop off at Shalom Kosher Market, Moti's Market, KMS, YISE and the Capital K kosher Pantry, 1910 University Blvd. West.

Purim is coming and AMIT is selling beautiful Purim Cards at \$3 each or 10 for \$25, Please call Esther Edeson at 301-593-1468 or 301-593-4465 ext. 402 to order.

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>

Kemp Mill Toastmasters - Wednesday, February 23, 8:00 PM - 9:15 PM. See what Toastmasters is all about and find out how you can become a more confident communicator. Contact Manasseh Katz at secretary@kempmilltoastmasters.com for more info. Zoom meeting ID: 986 546 841, password: 3671

Women's Online Shiur with Rabbi Yehoshua Levy - Free 1-hour shiur on Zoom on the first and third Sundays of each month at 8:00 PM (NEW TIME). 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 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

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.

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

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

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

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

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

Shabbos in-person at 7:30 AM in the YISE Social Hall.

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

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

The Week Ahead		Sunday February 20	Monday, February 21 Washington's Birthday	Tuesday February 22	Wednesday February 23	Thursday February 24	Friday February 25
Shacharis	Ashkenazi (S, B, B)	6:30, 7:30, 8:45	6:30, 7:30, 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)	5:40	5:40	5:40 / 7:30	5:40 / 7:30	5:40 / 7:30	See Shabbos schedule
	Sephardi (LBM)	5:30	5:30	5:30	5:30	5:30	
Halachic Times: Latest Alos Hashachar 5:33 AM, Earliest Talis and Tefilin: 6:01 AM, Latest Netz: 6:54 AM, Latest Krias Shema: 9:33 AM, Earliest Mincha: 12:53 PM, Earliest Shkia: 5:51 PM, Latest Tzeis Hacoachavim: 6:38 PM							

Next Shabbos

February 25 - 26, 2022 - 25 Adar I 5782

Parshas Vayakhel/Shekalim/Mevorchim Hachodesh

Friday Night:

- Light Candles by 5:38
- Mincha: 5:40 (B), 5:30 (Sephardi, LBM)

Shabbos Day:

- Shacharis: 7:00 (B), 8:45 (B), 9:15 (S), 8:00 (Sephardi, LBM)
- Mincha: 2:30 (B), 5:35 (B), 5:30 (Sephardi, LBM)
- Shabbos ends/Maariv: 6:38

Next Shabbos Shorts Deadline: Wednesday, February 23 at 12 Noon

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

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

Eruv line: 301-593-5561 E-Mail: office@vise.org

Website: www.vise.org

Office Hours: Closed Monday

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

Friday: 9:00 AM - 1:00 PM

Rabbi Dovid Rosenbaum

Yale Ginsburg - President

Rabbi Yosef Postelnek - Asst. Rabbi

Simi Franco - Office Manager

A Quick Thought on the Parsha from Rabbi Rosenbaum

Ki Sisa 5782:

Facing Our Doubts

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

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

Why did the Jewish people commit the sin of the Golden Calf? After experiencing everything they did at Har Sinai, how could they have made this terrible error? There are various ideas in the Midrashim, various ideas in the commentators, but I would just like to reflect on the literal meaning of the verse. The Jewish people come to Aharon and they say that he should make an entity for them, whatever exactly they are asking for, why? כי זה משה האיש אשר העלנו מארץ מצרים לא ידענו מה היה לו. Because this Moshe that took us up out of Egypt, we don't know what happened to him.

They are not making a theological statement, they're scared. Moshe is gone. There's a famous Medrash that they looked up in the sky and they saw an image of Moshe in a casket, but even without the Medrash, they're telling Aharon we don't know what happened to Moshe. It's fascinating. They are not even telling him that Moshe's dead, it doesn't say that in the Pasuk. It says we don't know. And because they don't know, and because they are afraid, they have to come up with another idea, and that idea is the Golden Calf.

That is a very powerful lesson. We definitely have theological dilemmas sometimes. We definitely succumb to desires sometimes. But many, many times the reason we do the wrong thing is because we are afraid. The truth is, if we really drill down, even more specific than our being afraid, we have doubts. I'm not talking about theological doubts. We're worried. Will it work out? Will it not work out? Will it work out with the job? Will it work out with the relationship? And we're so frightened that it won't work out that we compromise our principles. להבדיל, the people of that generation did extraordinary things and saw extraordinary things. We're on a very different level than they were. But the lesson I think still holds true. When we talk about Emunah, we talk about faith, people talk about all these lofty, lofty, ideas. I think when we really reflect on it, many times Emunah means that even if the picture in front of me is frightening, is intimidating, I have to do what's right. I think there is a lot for us to learn in our lives today from the very difficult situation the Jews were in leading up to the Golden Calf.

Have a wonderful Shabbos!



DOR L'DOR

At Young Israel Shomrai Emunah!

A Family Chevrusah-style Learning in a fun environment

Delicious Pizza!

Interactive Discussions!

Raffle of Exciting Prizes!

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

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

Furthermore, we ask that everyone wear a mask.

5782 Motzei Shabbos Times:

November 20 — 7:00 pm

December 4 — 7:15 pm

December 18 — 7:00 pm

January 8 — 7:00 pm

January 29 — 7:15 pm

February 12 — 7:30 pm

February 26 — 7:45pm

YISE Arcola Social Hall

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





SPONSORED BY YISE YOUTH



FIRST AID & INFANT/CHILD **CPR TRAINING**

Learn Life-saving Skills From the Experts

This class is perfect for Young Babysitters, New Parents, and Grandparents!

Sunday, February 27th

2:00-3:30pm

YISE SOCIAL HALL

Cost: \$5 per person

Limited space! Registration is required: WWW.YISE.ORG/CPR

Seeing the Hand of *Hashem*... *In Nature* *In History* *In Our Own Lives*

A lecture series presented by the Meaningful Tefilah Project
at Young Israel Shomrai Emunah

Part I. In Nature

Three virtual lectures



Sunday, February 27, 8 p.m.:

In Astronomy and Physics

“*Mesader es hakochavim*: Bringing Order Out of Chaos in the Heavens”

Jeremy Schnittman, Ph.D. (NASA)



Sunday, March 27, 8 p.m.:

In Human Biology and Physiology

“The Science Behind *Asher Yatzar*, the Most Frequently Recited *Bracha*”

Aaron M. Cypess, M.D., Ph.D., M.M.Sc. (NIH)



Sunday, May 8, 10:30 a.m.:

In Biochemistry and Genetics

“*Ma Rabu Maasecha*’ at the Submicroscopic Level: How Enzymes Work”

John Golin, Ph.D. (YU and CUA)

Zoom ID: 416-963-9000

password: 492019

To register and receive reminders,
send your email address to stuartrosenthal@yise.org

Co-sponsored by Kemp Mill Synagogue.



Likutei Divrei Torah

Gleanings of Divrei Torah on Parashat Hashavuah via the Internet

Volume 28, Issue 21

Shabbat Parashat KiTisa

5782 - B"H

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

A Nation of Leaders - As we have seen in both Vayetse and Vaera, leadership is marked by failure. It is the recovery that is the true measure of a leader. Leaders can fail for two kinds of reason. The first is external. The time may not be right. The conditions may be unfavourable. There may be no one on the other side to talk to. Machiavelli called this Fortuna: the power of bad luck that can defeat even the greatest individual. Sometimes, despite our best efforts, we fail. Such is life.

The second kind of failure is internal. A leader can simply lack the courage to lead. Sometimes leaders have to oppose the crowd. They have to say no when everyone is crying yes. That can be terrifying. Crowds have a will and momentum of their own. To say no could place your career, or even your life, at risk. That is when courage is needed, and not showing it can be a moral failure of the worst kind.

The classic example is King Saul, who failed to carry out Samuel's instructions in his battle against the Amalekites. Saul was told to spare no one and nothing. This is what happened: When Samuel reached him, Saul said, "The Lord bless you! I have carried out the Lord's instructions." But Samuel said, "What then is this bleating of sheep in my ears? What is this lowing of cattle that I hear?" Saul answered, "The soldiers brought them from the Amalekites; they spared the best of the sheep and cattle to sacrifice to the Lord your God, but we totally destroyed the rest." "Enough!" Samuel said to Saul. "Let me tell you what the Lord said to me last night." "Tell me," Saul replied.

Samuel said, "Although you may be small in your own eyes, are you not head of the tribes of Israel? The Lord anointed you King over Israel. And He sent you on a mission, saying, 'Go and completely destroy those wicked Amalekites; wage war against them until you have wiped them out.' Why did you not obey the Lord? Why did you pounce on the plunder and do evil in the eyes of the Lord?" "But I did obey the Lord," Saul said. "I went on the mission the Lord assigned me. I completely destroyed the Amalekites and brought back Agag their King. The soldiers took sheep and cattle from the plunder, the best of what was devoted to God, in order to sacrifice them to the Lord your God at Gilgal."

Saul makes excuses. The failure was not his; it was the fault of his soldiers. Besides which, he and they had the best intentions. The sheep and cattle were spared to offer as sacrifices. Saul did not kill King Agag but brought him back as a prisoner. Samuel is unmoved. He says, "Because you have rejected the word of the Lord, He has rejected you as King." Only then does Saul admit, "I have sinned." But by this point it is too late. He has proven himself unworthy to begin the lineage of kings of Israel.

There is an apocryphal quote attributed to several politicians: "Of course I follow the party. After all, I am their leader." There are leaders who follow instead of leading. Rabbi Yisrael Salanter compared them to a dog taking a walk with its owner. The dog runs on ahead, but keeps turning around to see whether it is going in the right direction. The dog may think it is leading but actually it is following.

That, on a plain reading of the text, was the fate of Aaron in this week's parsha. Moses had been up the mountain for forty days. The people were afraid. Had he died? Where was he? Without Moses they felt bereft. He was their point of contact with God.

He performed the miracles, divided the Sea, gave them water to drink and food to eat. This is how the Torah describes what happened next:

When the people saw that Moses was so long in coming down from the mountain, they gathered round Aaron and said, "Come, make us a god who will go before us. As for this man Moses who brought us up out of Egypt, we don't know what has happened to him." Aaron answered them, "Take off the gold earrings that your wives, your sons and your daughters are wearing, and bring them to me." So all the people took off their earrings and brought them to Aaron. He took what they gave him and he fashioned it with a tool and made it into a molten Calf. Then they said, "This is your god, Israel, who brought you up out of Egypt."

God becomes angry. Moses pleads with Him to spare the people. He then descends the mountain, sees what has happened, smashes the Tablets of the Law he has brought down with him, burns the idol, grinds it to powder, mixes it with water and makes the Israelites drink it. Then he turns to Aaron his brother and asks, "What have you done?"

"Do not be angry, my lord," Aaron answered. "You know how these people are prone to evil. They said to me, 'Make us a god who will go before us. As for this man Moses who brought us up out of Egypt, we don't know what has happened to him.' So I told them, 'Whoever has any gold jewellery, take it off.' Then they gave me the gold, and I threw it into the fire, and out came this Calf!"

Aaron blames the people. It was they who made the illegitimate request. He denies responsibility for making the Calf. It just happened. "I threw it into the fire, and out came this Calf!" This is the same kind of denial of responsibility we recall from the story of Adam and Eve. The man says, "It was the woman." The woman says, "It was the serpent." It happened. It wasn't me. I was the victim not the perpetrator. In anyone such evasion is a moral failure; in a leader such as Saul the King of Israel and Aaron the High Priest, all the more so.

The odd fact is that Aaron was not immediately punished. According to the Torah he was condemned for another sin altogether when, years later, he and Moses spoke angrily against the people complaining about lack of water: "Aaron will be gathered to his people. He will not enter the land I give the Israelites, because both of you rebelled against My command at the waters of Meribah".

It was only later still, in the last month of Moses' life, that Moses told the people a fact that he had kept from them until that point: "I feared the anger and wrath of the Lord, for He was angry enough with you to destroy you. But again the Lord listened to me. And the Lord was angry enough with Aaron to destroy him, but at that time I prayed for Aaron too." God, according to Moses, was so angry with Aaron for the sin of the Golden Calf that He was about to kill him, and would have done so had it not been for Moses' prayer.

It is easy to be critical of people who fail the leadership test when it involves opposing the crowd, defying the consensus, blocking the path the majority are intent on taking. The truth is that it is hard to oppose the mob. They can ignore you, remove you, even assassinate you. When a crowd gets out of control there is no elegant solution. Even Moses was helpless in the face of the people's demands during the later episode of the spies.

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Nor was it easy for Moses to restore order. He did so with the most dramatic of acts: smashing the Tablets and grinding the Calf to dust. He then asked for support and was given it by his fellow Levites. They took reprisals against the crowd, killing three thousand people that day. History judges Moses a hero but he might well have been seen by his contemporaries as a brutal autocrat. We, thanks to the Torah, know what passed between God and Moses at the time. The Israelites at the foot of the mountain knew nothing of how close they had come to being utterly destroyed.

Tradition dealt kindly with Aaron. He is portrayed as a man of peace. Perhaps that is why he was made High Priest. There is more than one kind of leadership, and priesthood involves following rules, not taking stands and swaying crowds. The fact that Aaron was not a leader in the same mould as Moses does not mean that he was a failure. It means that he was made for a different kind of role. There are times when you need someone with the courage to stand against the crowd, others when you need a peacemaker. Moses and Aaron were different types. Aaron failed when he was called on to be a Moses, but he became a great leader in his own right in a different capacity. And as two different leaders working together, Aaron and Moses complemented one another. No one person can do everything.

The truth is that when a crowd runs out of control, there is no easy answer. That is why the whole of Judaism is an extended seminar in individual and collective responsibility. Jews do not, or should not, form crowds. When they do, it may take a Moses to restore order. But it may take an Aaron, at other times, to maintain the peace.

Shabbat Shalom: Rabbi Shlomo Riskin

"Lord, Lord a God of Compassion..." It is difficult to imagine the profound disappointment and even anger Moses must have felt upon witnessing the Israelites dancing and reveling around the Golden Calf. After all of his teachings and exhortations about how God demands fealty and morality –and after all of the miracles God had wrought for them in Egypt, at the Reed Sea, in the desert and at Sinai, how could the Israelites have so quickly cast away God and His prophet in favor of the momentary, frenzied pleasures of the Golden Calf?

"And it happened that when he drew near to the encampment and saw the calf and the dancing, Moses burned with anger and he cast the tablets from his hands, smashing them under the mountain".

Whether he broke the tablets in a fit of anger, disgusted with his nation and deeming them unworthy to be the bearers of the sacred teachings of the Decalogue (Rashi), or whether the sight of the debauchery caused Moses to feel faint, to be overcome with a debilitating weakness which caused the tablets to feel heavy in his hands and fall of themselves, leading him to cast them away from his legs so that he not become crippled by their weight as they smattered on the ground, Moses himself appears to be as broken in spirit as were the tablets in stone. After all, ultimately a leader must feel and take responsibility for his nations' transgression! All of these emotions must have been swirling around

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Moses' mind and heart while the tablets were crashing on the ground.

But what follows in the text, after punishment for the ring leaders of the idolatry, is a lengthy philosophical – theological dialogue between Moses and God. This culminates in the revelation of the thirteen Divine attributes and the “normative” definition of God at least in terms of our partial human understanding. What does this mean in terms of Moses' relationship with his nation Israel after their great transgression, and what does this mean for us today, in our own lives?

This was not the first time that Moses was disappointed by the Israelites. Early on in his career, when he was a Prince in Egypt, Moses saw an Egyptian task-master beating a Hebrew slave. “He looked here and there, and he saw there was not a man” – no Egyptian was willing to cry out against the “anti-Semitic” injustice and no Hebrew was ready to launch a rebellion – “and he slew the Egyptian task-master and buried him in the sand”. Moses was no fool; he would not have sacrificed his exalted position in Egypt for a rash act against a single Egyptian scoundrel. He hoped that with this assassination he would spark a Hebrew revolution against their despotic captors.

Moses goes out the next day, expecting to see the beginnings of rebellious foment amongst the Hebrews. He finds two Hebrew men fighting – perhaps specifically about whether or not to follow Moses' lead. But when he chastises the assailant for raising a hand against his brother, he is unceremoniously criticized: “Who made you a master and judge over us? Are you about to kill me just as you killed the Egyptian?”

Moses realized that he had risked his life for nought, that the Hebrews were too embroiled in their own petty arguments to launch a rebellion. Upset with his Hebrew relatives, Moses decides to give up on social action and devote himself to God and to religious meditation rather than political rebellion. To this end, he apparently chose to escape to Midian; a desert community whose Sheikh, Yitro, was a seeker after the Divine.

Moses spends sixty years in this Midianite, ashram-like environment of solitary contemplation with the Divine, culminating in his vision of the burning bush when Moses sees an “angel of the Lord in flame of fire in the midst of a prickly thorn-bush, – “and behold, the thorn-bush is burning with fire, but the thorn-bush is not consumed”. The prickly and lowly thorn-bush seems to be symbolizing the Hebrew people, containing within itself the fire of the Divine but not being consumed by it. And God sends Moses back to this developing, albeit prickly Hebrew nation, urging him to lead the Israelite slaves out of their Egyptian servitude.

God is teaching His prophet that his goal must not only be Divine meditation, but also human communication; specifically taking the Israelites out of Egypt and bringing them to the Promised Land, no matter how hard it may be to work with them.

Now let us fast forward to the sin of the Golden Calf and its aftermath. Moses pleads with God to forgive the nation. God responds that He dare not dwell in the midst of Israel, lest He destroy them at their next transgression. Moses then asks to be shown God's glory, to understand God's ways in this world. God explains that a living human cannot see His face, since that would require a complete understanding of the Divine. But His back – a partial glimpse – could and would be revealed. Moses then stands on the cleft of a rock on Mount Sinai, the very place of God's previous revelation of the Ten Commandments, and he receives a second revelation, a second “service to God on this mountain.”

“... Moses arose early in the morning and ascended to Mt. Sinai... taking the two stone tablets in his

hand. The Lord descended in a cloud and stood with him there, and he called out with the Name Lord (YKVK). And Lord (YKVK) passed before him and he proclaimed: Lord, Lord, Kel (God), Compassionate and forgiving, Slow to Anger and Abundant in Kindness and Truth...”.

In this second revelation, God is telling Moses two things: first of all, that He is a God of unconditional love, a God who loves the individual before he/she sins and a God who loves the individual even after he/she sins, a God who freely forgives. Hence God will never reject His covenantal nation, will always forgive with alacrity and work with Israel on the road to redemption. Secondly, if God is fundamentally a God of love and forgiveness, we must be people of love and forgiveness. From Moses the greatest of prophets to the lowliest hewers of wood and drawers of water, just as He (God) loves freely and is always ready to forgive, so in all of our human relationships we must strive to love generously and always be ready to forgive. This second Revelation is the mirror image of the first, yes, we must firmly ascribe to the morality of the Ten Commandments, but we must at the same time be constantly aware that the God of the cosmos loves each and every one of His children, and is always ready to forgive us, no matter what.

The Person in the Parsha: R. Tzvi Hersh Weinreb

The Inevitable Comedown - It was over fifty years ago, but I remember the feelings very well. They were overwhelming. It was just after I had completed all of my course requirements and dissertation defense to obtain my doctorate in psychology. Like any graduate school experience, this was the culmination of several years of study and hard work. The ordeal was now over, and a celebration was in order.

And celebrate I did, together with my wife, my young children, several other students, and assorted friends. But then, the celebration was suddenly over. I found myself inexplicably moody and depressed. A sense of emptiness enveloped me. At first, I thought it was just a result of a transition from a state of being busy to a state of boredom.

However, the feelings lingered for quite some time. Luckily, the feelings were soon gone, as suddenly and as mysteriously as they had come.

Quite a while later, I learned that this curious phenomenon was very common. When people achieve great accomplishments, having put great effort and toil into them, they experience a sense of exhilaration and excitement. A “high.” Soon afterwards, and often very soon afterwards, there is a “comedown” from that “high.”

It is as if, now that the goal with which one had been long preoccupied was reached, life had become meaningless. There is nothing further to do, no ongoing purpose. A sense of emptiness ensues.

The struggle to fill that emptiness is fraught with danger. In my own case, the emptiness thankfully passed in relatively short order, with no harm done, and no unusual “acting out” on my part. But others in similar predicaments frequently attempt to fill that emptiness in ways which result in great, and sometimes tragic, difficulties.

The psychological mechanism I have just described helps to explain a most puzzling event in Ki Tisa, the episode of the Golden Calf.

Just a few short weeks ago, in Yitro, we read of how the Children of Israel experienced the most momentous occasion in human history. The Almighty revealed Himself to them at Mount Sinai in an awe-inspiring atmosphere of thunder and lightning. They heard the voice of God, and they were spiritually elevated by His revelation. They were, almost literally, on a “high.”

Moses then ascends Mount Sinai and remains there for forty days and forty nights. During that time, the

Likutei Divrei Torah

people come down from their “high.” His disappearance mystifies them, they become impatient and irritable. We can empathize with their sense of emptiness, although we are shocked by the manner in which they choose to deal with it.

“When the people saw that Moses delayed to come down from the mount, the people came together unto Aaron, and said unto him: ‘Up, make us a god...’ And all the people broke off all the golden earrings which were in their ears and brought them unto Aaron...he...made it a molten calf and they said: ‘This is thy god, O Israel...’ He built an altar before it...And the people sat down to eat and to drink and rose up to make merry.”

What a comedown! How can one explain a process of spiritual deterioration as drastic as this? Just weeks ago, the Jewish people were on the highest possible level of religiosity and commitment to the one God. Now they are dancing and prancing before a golden idol. Is this not inexplicable?

Yes, it is inexplicable, but it is a common human phenomenon. People are capable of attaining greatness, but they are not as capable of sustaining greatness. They can achieve “highs” of all kinds, but they cannot maintain those “highs.” There is an inevitable “comedown.”

This concept is so very well expressed in the verse: Who may ascend the mountain of the Lord? Who may stand in His holy place?” Homiletically, this has been interpreted to mean that even after the first question is answered, and we learn “who may ascend the mountain,” the question still remains: “Who can continue to stand there?” It is relatively easy to ascend to a high level; much more difficult is remaining at that high-level and preserving it.

The late Rav Adin Steinsaltz, believed that the best example of deterioration following an exciting climax is the experience of childbirth itself. He pointed to the phenomenon known as “postpartum depression.” A woman, a mother, has just experienced what is probably the highest of all “highs,” the emergence of a child from her womb. But quite commonly, that experience is followed by a sense of depression, which is sometimes incapacitating, and sometimes even disastrous.

The physiological process of giving birth calls upon the utilization of every part of the mother's body. Her body has exerted itself to the maximum. She has achieved the greatest of all achievements, the production of another human being.

But soon afterwards, when the body, as it were, has nothing left to do, she feels depleted and empty. She can easily sink into a depression, sometimes deep enough for a diagnosis of “postpartum depression.”

This is an important lesson in our personal spiritual lives. Often, we experience moments of intense spirituality, of transcendence. But those moments are brief, and transitory. When they are over, we feel “shortchanged,” and we despair of ever returning to those precious experiences.

We must take hope in the knowledge that almost all intense human experiences are transitory, and are followed by feelings of hollowness. We can ascend the mountain, but we cannot long stand there. We must accept our descent, our frustrating failures, and persist in climbing the mountain. Ups and downs are to be expected in all aspects of our life.

We will experience “highs,” but we must expect the inevitable “comedown.” And we must hang in there and try and try again to recapture those “highs.”

This is the lesson of this week's parsha. Our people ascended a spiritual mountain. They then descended into an orgy of idolatry. But then they persisted and with the assistance of God's bountiful mercy and, as we read later in the Torah portion, received this divine assurance: “And he said, behold, I make a covenant: Before all Thy people I will do marvels, such as have not been done in all the earth... And all the people... shall see the work of the Lord...”.

In this week's *Parashah*, we read about the making of the Golden Calf and of Moshe's prayers that *Hashem* forgive *Bnei Yisrael*. At first, *Hashem* says (33:2-3), "I shall send an angel ahead of you . . . to a land that flows with milk and honey, because I shall not ascend among you, for you are a stiff-necked people, lest I annihilate you on the way." Moshe prays, and he is taught the Thirteen *Middot Ha'rachamim* / Attributes of Mercy, which we are to say whenever we need *Hashem's* mercy (see 33:19 and *Rashi z"l*).

R' Shlomo Wolbe *z"l* (1914-2005; a pre-eminent figure in the *Mussar* movement) writes: This is what Moshe was praying for--that *Hashem* agree to relate to us with mercy, for without that, we could never endure. At first, *Hashem* said that he would not ascend to *Eretz Yisrael* in *Bnei Yisrael's* midst; rather, He would send an angel to lead them. Moshe succeeded in having *Hashem* reverse this decree. But, if *Hashem* would not act mercifully toward *Bnei Yisrael*--stiff-necked people, who are prone to sin--having Him in their midst would be disastrous.

R' Wolbe continues: In the *Vidui* / confession on *Yom Kippur*, we refer to sins that we committed due to "*Kashyut Oref*" / being stiff-necked or stubborn. This refers to the fact that, no matter how much we work on correcting bad traits, there is always a risk of falling back into them because we tend not to address the root causes of those bad traits. As long as a person does not address the root causes of his bad traits, he can never be confident that he will not return to those traits. (*Shiurei Chumash*)

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*.

Rabbeinu Bachya ibn Pekudah z"l (*Saragossa, Spain; early 11th century*) lists ten benefits of *Bitachon*. The second of these benefits is as follows:

When a person trusts in *Hashem*, that *Bitachon* will cause him not to submit to another person. He will not place his hopes on any man, nor put his trust in human beings. He will not be subservient to others in order to win their favor, nor will he flatter them. He will not agree with them about that which is inconsistent with serving *Hashem*. Their ways will not frighten him, and he will not be afraid to oppose them. He will be free of the burden of expressing gratitude to them and the obligation of repaying them [--see below]. When rebuking them, he will not hold back for fear of offending them, and he will not dress up that which is false, as the prophet says (*Yeshayah* 50:7), "But, *Hashem Elokim* helps me; therefore, I was not ashamed . . . I know that I will not be timid."

(*Chovot Ha'levavot: Sha'ar Ha'bitachon*, Introduction)

R' Manoach Hendel *z"l* (Poland; died 1611) clarifies: When R' Bachya writes that a person with *Bitachon* "will be free of the burden of expressing gratitude to them and the obligation of repaying them," he means that a person who places his trust in *Hashem* will not feel the need to request gifts or favors from others and, therefore, he will not be burdened constantly with the obligation to express gratitude. However, continues R' Manoach Hendel, it goes without saying even a person with *Bitachon* must express gratitude to anyone from whom he does derive a benefit.

(*Manoach Ha'levavot*)

- Continued in box inside -

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“Remember for the sake of Avraham, Yitzchak, and Yisrael, Your servants, to whom You swore by Yourself, and You told them, ‘I shall increase your offspring like the stars of heaven, and this entire land of which I spoke, I shall give to your offspring and it shall be their heritage forever.’” (32:13)

R’ Shlomo Kluger z”l (1785-1869; rabbi of Brody, Galicia) explains: Moshe said to *Hashem*, “Remember for the sake of Avraham, Yitzchak, and Yisrael, Your servants, to whom You swore by Yourself”--You promised them that they would receive *Eretz Yisrael*. However, it was understood that You would not give the Land to them personally; rather, You would give it to their descendants.

Separately, “You told them, ‘I shall increase your offspring like the stars of heaven, and this entire land of which I spoke, I shall give to your offspring and it shall be their heritage forever.’” What was the purpose of that promise, since You already had told the Patriarchs that their descendants would receive the Land? It must be that the first promise referred to *Bnei Yisrael* when they are righteous, while the second promise referred to *Bnei Yisrael* when they are not deserving--as was the case after the sin of the Golden Calf. Indeed, Moshe’s argument concluded, that must be why You said, “Forever”!

(*Chochmat Ha’Torah* p.225)

– Continued from back page –

R’ Baruch Aryeh Halevi Fischer *shlita* (rabbi and educator in Brooklyn, N.Y.) writes: Of course, one is obligated to thank someone who did him a kindness or favor! The *Chovot Ha’levavot* is teaching that a person who has *Bitachon* sees his benefactor as *Hashem’s* messenger and does not find expressing gratitude to be a burden. In contrast, one who thinks that the benefit he received originated from the benefactor will always worry that his gratitude was not good enough to satisfy the benefactor, and that the benefactor will not do him favors in the future. (*Lev Ha’ari*)

One might ask: If everything is decreed by *Hashem*, and any benefactor is merely *Hashem’s* messenger, why is one obligated to show gratitude to the benefactor at all?

Rabbeinu Bachya himself answers this question: The *Gemara* (*Bava Batra* 119b) teaches: “*Hashem* brings about good things through meritorious people.” This means that *Hashem* chooses people as His agents to help others because those people want to help others. True, *Hashem* controls the ultimate success or failure of everything we undertake, but His agents/our benefactors deserve our gratitude for wanting to help us. Indeed, this is why they deserve the same gratitude even if their efforts to assist are unsuccessful.

(*Chovot Ha’levavot: Sha’ar Ha’bitachon*, ch.4)

“When you take a census of *Bnei Yisrael* . . . , every man shall give *Hashem* an atonement for his soul when counting them, so that there will not be a plague among them when counting them.” (30:12)

R’ Yitzchak Ze’ev Yadler z”l (1843-1917; Yerushalayim) explains: There is no one in the world who does not need an atonement, for, as King Shlomo writes (*Kohelet* 7:20), “There is no man on earth so righteous that he always does good and never sins.” When the Jewish People are united, R’ Yadler continues, we atone for each other, for in the same area or subject matter that one person sins, another does a good deed. Thus, we protect each other. However, taking a census highlights the individuality of each person, not his membership in the group. Therefore, a different form of atonement is required, as our verse teaches.

(*Tiferet Tziyon*)

“*Bnei Yisrael* shall observe the *Shabbat*, to make the *Shabbat* an eternal covenant for their generations.” (31:16)

Keeping *Shabbat* is the type of *Mitzvah* our Sages call an “*Eidah*” / testament, for it testifies that *Hashem* created the world.

R’ Eliezer Halevi Ish-Horowitz z”l (rabbi of Tarnograd, Poland; author of one of the foundational works of the *Chassidic* movement; died 1806) asks: Why does *Hashem* need our testimony? Moreover, how can we testify that *Hashem* created the world when we have a self-interest in the matter? Specifically, as *Rashi* z”l explains (in his commentary to *Bereishit* 1:1), the reason the Torah begins with Creation is to declare that *Hashem* created the world and, therefore, He can give *Eretz Yisrael* to whomever He chooses. This is our rebuttal to the nations of the world who claim that we stole the Land!

R’ Eliezer answers the first question with a parable: A king hired a tutor for his children, and he ordered the tutor to teach the young princes an anthem that glorified the king, and to have them sing the anthem every day in front of the king. The tutor asked the king, “With all due respect, you are a glorious king! Why do you need their praise?”

The king responded, “I do not need their praise! Indeed, if I did need it, I would not have them sing the anthem in front of me; I would have them sing it in front of my subjects. Rather,” the king explained, “the purpose of learning and singing the anthem is to remind the young princes that they are children of a glorious king, so that they will behave the part.”

Similarly, writes R’ Eliezer, *Hashem* does not need our praise or our testimony. Rather, its purpose is to remind us whose “children” we are, so that we will behave the part.

This answers the second question also, R’ Eliezer concludes. If the purpose of our testimony was to tell the world that *Hashem* is the Creator, then one, indeed, could argue that we are biased. However, that is not the goal. Instead, when we observe *Shabbat*, we testify to ourselves that our Father is the Creator. This reminds us whose children we are, so we will behave accordingly.

(*Noam Megadim V’kavod Ha’Torah*)

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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ISRAEL REFUSES SALE OF IRON DOME MISSILE DEFENSE SYSTEM TO UKRAINE (YNet 2/15/22)

In an effort to avoid at all cost, Israeli involvement in the crisis between Russia and Ukraine, Israel refused to sell the Iron Dome missile defense system to Kyiv in order not to annoy the Russians.

Israeli efforts over the summer, took the possible sale of the advanced technology off the table to the disappointment of Kyiv.

The matter demonstrates the predicament Jerusalem finds itself in, since Russian deployment in Syria means the two countries in fact share a border.

The government believes the Biden administration and congressional leaders understand the need for Israel to tread lightly, and exhibit a "responsible and sensitive" behavior, when it comes to supplying its defensive weapon, according to sources.

The Iron Dome missile defense system was developed jointly by Israel with the Pentagon. The agreement between the two nations does not allow for the sale of the technology to third parties without mutual consent.

Its popularity in the wake of the May 2021 military conflict with Hamas, led Ukraine, among others, to desire its purchase.

Kyiv began a pressure campaign on law makers in Washington to facilitate a deal. The Ukrainians also officially requested the U.S. to deploy American patriot missile systems and the Iron Dome in their territory last spring, before a Russian invasion of the country became a real possibility.

This placed Israel in a complicated position. It could refuse the U.S. request to supply Ukraine with the technology, or risk confrontation with Russia.

Israel informed the administration in unofficial talks, that it could not agree to such a move given its relationship with Moscow.

Ukraine then approached the Bennett government directly. Ukrainian Foreign Minister Dmytro Kuleba told Kan Public Broadcasting of his governments' desire to purchase the defensive system as well as their request from the U.S. to receive a Patriot Missile battery. Washington was convinced by Israel's arguments and the possible sale was taken off the table.

ISRAELI OFFICER TO BE STATIONED IN BAHRAIN, STATE MEDIA CONFIRMS, IN FIRST FOR ARAB COUNTRY (Ha'aretz 2/12/22)

Bahrain's Foreign Ministry confirmed in a statement on Saturday that an Israeli officer will be stationed in the country.

The appointment will be related to the work of an unnamed international coalition of more than 34 countries, the report said.

Bahrain also said that the coalition's task includes securing freedom of navigation in the territorial waters of the region, protecting international trade and confronting piracy and terrorism.

Earlier media reports said Israel would send a naval officer to an official posting in Bahrain, the first time an Israeli military officer has been posted to an Arab country.

In early February Defense Minister Benny Gantz signed a deal to formalize security ties between the two countries. The security agreement helps promote intelligence cooperation, institutionalize training and formalize cooperation between the Bahraini and Israeli defense industries.

Gantz, the first Israeli defense minister to visit the Gulf monarchy, said the growing cooperation between the two nations "contributes to regional stability," amidst an uptick in maritime attacks by Iran.

Bahrain and Gulf neighbor United Arab Emirates normalized relations with Israel in 2020 in a U.S.-brokered deal known as the Abraham Accords that built on common commercial interests and worries about Iran.

Morocco and Sudan followed suit, though relations with Khartoum have not

been formalized.

LAPID: ISRAELIS IN UKRAINE SHOULD COME HOME, NOT TAKE ANY RISKS (Arutz-7 2/14/22)

Foreign Minister Yair Lapid called on Israelis who are still in Ukraine to "come home" at the weekly Yesh Atid faction meeting Monday.

"Don't take an unnecessary risk. Come home," he said.

Lapid said that Israel would do everything in its power to bring back everyone who wanted to return to Israel from Ukraine.

"We will make sure that every Jew and every Israeli wishing to return home will get the help they require," he said, warning that "if the situation deteriorates, it will happen quickly and dramatically."

Israel has returned the families of its diplomatic staff in Ukraine to Israel, but unlike most countries has not evacuated its diplomats from the country.

"There are between 10,000 and 15,000 Jews in Ukraine, most of them in Kyiv. About half of them are registered on the embassy link and each one receives a personal message to make sure they have been in contact with them. The rest are attempting to get in touch. The country also has one of the largest Jewish communities in the world. We are in close contact with them and the embassy is working with them," Lapid said yesterday.

HERZOG BOOED FOR LAMENTING PALESTINIAN ELDER'S DEATH IN ISRAELI CUSTODY (YNet 2/16/22)

President Isaac Herzog Tuesday evening addressed the death of an elderly Palestinian man in Israeli custody in a speech, which prompted some members of the crowd to boo and jeer at him.

The Israeli leader spoke at the prestigious Yeshivat Mercaz HaRav in Jerusalem at an event marking the 40th anniversary of the death of its

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founder Rabbi Zvi Yehuda HaCohen Kook.

During his speech, Herzog showed his discontent with the death of Omar Abdalmajeed As'ad, 78, who was found dead after being detained by troops in the West Bank village of Jiljilya last month.

A Palestinian autopsy found As'ad, who had pre-existing heart conditions, had suffered cardiac arrest caused by the stress of being manhandled. The military at the time said As'ad was alive when the soldiers left him.

"Just a few days ago 80-year-old Omar As'ad died in an incident that should serve as a warning sign for all of us," Herzog said. "The Jewish moral cannot accept this or remain indifferent to it."

Most of the crowd applauded the president, but a vocal minority began booing him and shouting, "you should be ashamed!"

Unfazed, Herzog replied: "We must learn to recognize and love the other, for we were all created in the image of the Lord. This could have been every one of our grandfathers," earning him a round of applause from the crowd.

In the wake of the death of As'ad, who was also a U.S. citizen, the IDF dismissed two officers and reprimanded the commander of the Netzah Yehuda Battalion for the death of the elderly man.

'PUBLIC SECURITY MINISTER NOT PRIORITIZING SETTLER CRIME,' POLICE COMMANDER SAYS (Israel Hayom 2/10/22)

The commander of the Judea and Samaria District Police Department, Deputy Commissioner Uzi Levy, said recently in private conversations that Public Security Minister Omer Barlev is not prioritizing settler violence against Palestinians, and that as a result, his police department was not investing additional manpower and resources to fighting the phenomenon – sources who participated in the closed-door conversations told Israel Hayom.

In the discussions, which were also attended by senior IDF officers and defense officials, Levy said he could not allocate manpower to the task of nationalistic crime.

According to the sources privy to the discussions, Levy also said the objectives of the Judea and Samaria District Police Department, as approved by Barlev, don't include nationalistic crime. The department, he said, wasn't being judged on its handling of these crimes, rather its success in other areas, such as theft and road safety.

"IDF GOC Central Command [Maj. Gen. Tamir Yadai] and Chief of Staff [Lt. Gen. Aviv Kochavi] don't have the authority to prioritize objectives to the police," said a defense official. "So this creates a big problem. The defense establishment is told it is responsible for handling nationalistic crime, but it doesn't have the authority to increase the number of police officers to contend with the problem."

The implications behind Levy's remarks are far graver in light of figures provided by the IDF's Operations Directorate, obtained by Israel Hayom, which indicate a significant rise in nationalistic crime committed in Judea and Samaria over the past year. The figures also show that throughout 2019, 352 cases of nationalistic crime were recorded in Judea and Samaria. A similar number, 353, was recorded in 2020. In 2021, however, that number spiked to 563 recorded criminal incidents, which included the destruction of agricultural equipment, assault against IDF forces, and clashes with Palestinians.

The Israel Police said in response that it "takes a harsh view of nationalistic crime, which is highly prioritized and is being handled ... through cooperation with the IDF, Shin Bet, and civilian bodies."

A spokesperson for Barlev, who oversees the Israel Police, said: "The public security minister said handling the crime and violence in the Arab street was his top priority. This doesn't mean that along the way the police can stop investigating criminal activity in Gush Dan, car accidents in the Arava, or, regarding the case in question, fighting organized terror perpetrated by extremist settlers in the Judea and Samaria region."

Last week, Barlev delivered a written letter to Defense Minister Benny Gantz calling for greater army involvement in combating settler violence against Palestinians in Judea and Samaria.

Barlev's letter was reportedly in response to comments by Kochavi that soldiers stationed in Judea and Samaria were not required to intervene to

stop attacks by Jewish settlers against Palestinians.

Barlev asked Gantz to make it clear to Kochavi and other military officials that the attorney-general ruled that soldiers can and should arrest Israelis suspected of attacks in Judea and Samaria.

In December, Barlev faced backlash from right-wing lawmakers after discussing settler violence against Palestinians in Judea and Samaria with US Under Secretary of State for Political Affairs Victoria Nuland.

Barlev told the senior American diplomat that Israel was working to tackle the phenomenon and was taking steps to bolster police presence in the area. He also added that efforts were directed to provide clearer instructions to Israeli troops on how to deal with attacks by Jews on Palestinians.

In response, Interior Minister Ayelet Shaked took to Twitter: "You are confused. The settlers are the salt of the earth. The violence that is shocking is the dozens of cases of stone-throwing and beatings of the Jews that happen daily, and all this with the encouragement of the Palestinian Authority. I suggest that you talk about this violence with Madam Nuland."

ISRAELI GOVERNMENT MOVES TO GET HAREDI MEN OUT OF THE KOLLEL, INTO THE OFFICE (JPost 2/15/22)

The future may hold less mandatory study time for Torah scholars, following a statement from Finance Minister Avigdor Liberman to the Knesset Economics Committee on Tuesday in which he addressed the issue of employment for haredi (ultra-Orthodox) men in the labor force.

The Finance Ministry intends to reduce the number of study hours required to receive a scholarship from the government, Liberman said, adding that the reduction in required daily learning time could be as drastic as 50%.

"That is, for about 20 hours they will get the same as if they studied for 40 hours," he said. "This will allow them to go out to work."

The move targets a rapidly growing and underemployed sector of the Israeli population, as the haredi community stands to make up nearly one-third of the nation's population within the next few decades.

The government has made other moves in the past to integrate the haredi community into the workforce. It has allocated more than NIS 1.5 billion toward the cause since 2010 to help haredim receive higher education.

Over the past decade, the employment rate of haredi women jumped from 56% to 77% as of 2019. More than 50% of haredi men were employed by the end of the 2010s.

"We want to help haredi children, unlike Shas and United Torah Judaism, who want to keep them imprisoned in poverty," Liberman told the committee.

On Tuesday, he told the socioeconomic cabinet he also intends to withdraw discounts on municipal taxes, pre-nursery schools and after-school programs from nonworking parents and give incentives to schools that shift to teaching the core curriculum.

Haredi MKs were outraged by the plans, which they said reinforced a steady trend by Liberman to disproportionately harm their sector.

"Many Libermans have come and gone in our history," UTJ chairman Moshe Gafni said. "They leave like the dust of the earth, and the Jewish people endure. Liberman is making every effort to keep the haredim in the headlines, just to make up for his own failures."

Shas MK Moshe Abutbul called Liberman antisemitic, while his party colleague MK Moshe Arbel called on State Comptroller Matanyahu Englman to probe whether Liberman had illegally overstepped the limits of his authority in his plan, which affects multiple ministries.

Liberman addressed the need to confront the rising cost of housing and domestic violence and to promote employment of Arab women in the workforce. "We want to bring into the labor force the populations that have not yet joined those who work," he said. "We intend to increase the pie, reduce the gaps in Israeli society and strengthen the middle class."

"We have already acted on these issues. For example, we increased the subsistence allowance for IDF soldiers by 50%. We increased the allowance for retirees who receive an income supplement... This is already proof that we are not content with intentions, but are performing and budgeting on the ground," Liberman said.

In response, Likud MK Shlomo Karhi told Liberman: "In the name of the thousands of coronavirus victims you buried, the tens of thousands of businesses you abandoned and the hundreds of thousands of children you left hungry, I call on you to quit."

SHOHAM CHIEF RABBI STARTS APPROVING KOSHER SUPERVISIONS OUTSIDE HIS CITY (JPost 2/16/22)

Municipal rabbis are now able to provide supervision to businesses and establishments outside of the city in which they serve, part of the first phase of the recently approved reforms on Israeli kosher supervision advanced by Religious Services Minister Matan Kahana.

Rabbi David Stav, who is both the chief rabbi of Shoham and chairman of the national-religious Tzohar organization, became the first municipal rabbi to publicly do so within the context of the new reforms.

Stav says that he is already providing supervision to several businesses outside of Shoham, and looks forward to expanding this service.

"We have no intent or interest in providing kashrut supervision to businesses that are located so far away that we wouldn't be able to effectively monitor their operations," he said. "But our hope is that places near us that are suffering under arbitrary or ineffective supervision can know that they have an alternative other than the local supervision."

The structure is already in place to support this framework, he said. "We need to remember that there are already dozens of municipal rabbis who provide kashrut supervision to other cities with the full approval of the Chief Rabbinate. This is often the case in locales where there is no municipal rabbi.

"The Chief Rabbinate had that authority to permit such arrangements, and now the newly reformed law allows this practice to continue even without the permission of the Chief Rabbinate so that municipal rabbis can help businesses in other cities benefit from their supervision."

In 2013, Stav ran for the position of chief rabbi of Israel but lost, even though a majority of Israelis would have preferred him over the current chief rabbi, David Lau. His candidacy was opposed by some haredi Orthodox rabbis due to a perception of him being "liberal" and too lenient in matters of Halacha. In one instance, he was assaulted by haredi yeshiva students when leaving a wedding.

Stav hopes to be nominated again for chief rabbi in the upcoming election, but will compete only if he is backed by the Bennett-Lapid government.

Not everyone is pleased, however. According to the right-wing organization, Koshrut: "The fact that only one rabbi joined the reform in opening kashrut supervision areas – shows that the first phase of the 'kashrut reform' has failed."

ISRAEL TO PROVIDE FREE COUPLES COUNSELING - BUT ONLY FOR LGBTs (Arutz-7 2/11/22)

The "Lanetzach Nisha'eir" association is now offering free couples counseling to LGBT couples - paid for by Israel's Welfare Ministry.

Couples counseling is not available for free, or funded by the government, for heterosexual couples, other than those who have open files with CPS.

An announcement sent to members of Israel's LGBT community read: "LGBT couples face unique challenges and difficulties, stemming from the cultural, social, and legal context in Israel and from life in a reality where there is widespread stigma, discrimination, and ignorance against LGBTs."

"The Clinic for the Gay Family in honor of Amir Fryszer Guttman and in cooperation with the Welfare Ministry, is offering a package of professional, available, and reliable support and advice to arrange life as a couple and a family, on the emotional level, on the relationship or parenting level, and on the legal level. We invite you to couples counseling at no cost, which will be provided for the purpose of providing support and professional and personal accompaniment."

"With the support of the Welfare Ministry, the clinic offers for free, in addition to the couples counseling for LGBT couples: parental counseling, family counseling, counseling for children and adolescents, support in LGBT

parental processes, access to legal information, and the provision of legal guidance on a variety of issues pertaining to LGBT life."

Welfare Minister Meir Cohen (Yesh Atid) said: "The Welfare and Social Security Ministry has greatly expanded its services for members of the gay community, in cooperation with the community's organizations, out of a belief that we must adapt Ministry services to meet its unique needs. The Ministry led by me will continue to develop additional services for the community and for all Israeli citizens."

Shai Glick, CEO of Btsalmo, said, "Public funds, as their name implies, belong to the public. If the Welfare Ministry thinks it should fund couples counseling for the entire public - let it fund that. But to give public funds only to a small group is gross discrimination and harms equality. We demand the government ministers, such as the Health Minister and the Welfare Minister and the other ministers, take care of all citizens of Israel, and not just small minority groups."

Michael Puah, chairman of "Choosing Family," said: "After [Health] Minister [Nitzan] Horowitz (Meretz) harmed the blood bank, the basket of subsidized medications, and advisers and therapists, for the sake of advancing the agenda to break apart the family, Welfare Minister Meir Cohen is trying to be even more leftist. Minister Cohen is passing a special budget to encourage men and women who chose to live with those of their own gender to purchase children instead of raising a family - instead of doing his job to ensure the welfare of the entire public. It seems that the ministers in [Prime Minister Naftali] Bennett's government are competing between themselves who will most advance the LGBT cult at the expense of the general population."

HOW ISRAEL HAS BECOME A DANGEROUS MODEL FOR BOTH RUSSIA AND UKRAINE (Anat Peled and Milàn Czerny, Ha'aretz 2/14/22)

The motivation for a full-blown Russian invasion of Ukraine is usually framed in terms of polar opposites: While Kyiv is looking West and wishes to join the EU and NATO, Russia seeks to assert its influence over its neighbour and prevent Kyiv from institutionalizing its European identity and from joining the U.S.-led alliance.

But there is an unlikely point of congruence between the two sides. Despite their antagonisms, both Russia and Ukraine find value in a similar model: Israel, as the paradigmatic example of a modern Sparta. It is seen as a state that stands alone against all, dedicates itself to its defense and relies on the force of arms to survive. However, this model has major drawbacks, and Israel should be wary of exporting it.

In many ways, Ukraine sees itself as being in Israel's shoes at the start of the 1948 War of Independence, and seeks to mimic Jerusalem's success. As a young nation, Kyiv must protect its territorial sovereignty while surrounded by hostile Russian troops on all sides: Belarus from the north, Kursk from the north east, Donbas from the south east, occupied Crimea and the Black Sea on its southern flank and Transdnistria from the south west.

Ukrainian newspapers are full of praise for Israel's military might, including its drones, tanks, bombs and secret operations. Its President Volodymyr Zelensky has declared that Ukraine intends to develop its "sphere of defense and security following the example of Israel."

While there is some tangible value in this model for a new and threatened state like Ukraine, the belief that militarization is key to all success is an illusion. It serves as a convenient way for Kyiv to blind itself to domestic issues unrelated to Russia, such as state capture, the rise of neo-Nazi militias and the lack of separation of powers.

Russia also sees inspiration in a similar image of Israel. Over the years, President Vladimir Putin has painted an image of his country as a "besieged fortress," under constant pressure from Western states that seek to alter the very essence of the Russian state.

Following the latest round of fighting between Israel and Hamas, political scientist and former MP, Sergey Markov, argued that: "Russia has the right to defend itself against 'Anti-Russia'" – in Putin's view, a Western-backed project to turn Ukraine into a springboard against Russia by making it part of

NATO – "with all the steadfastness, determination, and toughness that Israel demonstrates to us as an example."

Russia uses the Israeli model as part of its over-militarization. This is useful for the Kremlin in boosting its legitimacy and justifying domestic repression.

While Israel might find comfort if not prestige in being viewed as an example to both sides of the conflict, this model is outdated, not least for Israel. This Spartan approach was essential for Israel to survive in 1948 when Israel was a young country with neighbors seeking its destruction, few resources and allies. But today, Israel has allies and other assets beyond its military.

It has one of the top 20 economies in the world based on GDP per capita and a booming tech sector.

Notably, despite the mythmaking, it is also far from self-reliant: the IDF heavily relies on American military aid estimated at \$3.8 billion in 2020. And while it still has very real enemies that threaten its security on a daily basis, its list of Arab allies is expanding: The historic 2020 Abraham Accords opened up peace with the UAE, Morocco and Bahrain, which up until then had no formal relations with Israel. The country today is more prosperous and less isolated than ever before.

And yet, Israel continues to insist primarily on depicting itself to the world as an isolated Spartan nation. Indeed, it has sometimes paradoxically used this 'lone ranger' portrayal to strengthen bilateral ties.

When Ariel Sharon deepened Israel's relations with Russia, in the context of Moscow's second war in Chechnya and the shared narrative of both countries' unyielding fight against Islamic terrorism, it was largely the result of the then Israeli prime minister's promotion of Israel as a military power house fighting against domestic and foreign threats.

This self-depiction strategy, between strength and victimization, continues today. It extends to the rejection of all international criticism as potentially subverting Israel's struggle for survival, even when those critiques are warranted.

When one of the leading think-tanks in Kyiv held a 2018 conference entitled "Israel's Experience of Nation-Building: Lessons for Ukraine," speaker Ron Prozor, former Israeli UN representative, emphasized that Israel is constantly "attacked on all levels" by the international community, thus drawing a continuous line between 1948 and today.

Israel certainly faces real threats. And there is some truth to the fact that Israel is often singled out. But constantly pushing this depiction of itself as warrior and victim is disingenuous and blinds Israel to some legitimate criticisms.

Domestically, this Spartan model, if not Spartan complex, has worrying implications as well. With the trauma of the Holocaust firmly embedded in Israeli children from a young age primarily through the national education system, and with mandatory military conscription, Israelis end up spending a significant part of their lives under arms and feeling under threat.

This leads to the increasing militarization of society, which seeps into all spheres of life, including politics, to which the military serves as a direct pipeline. Such over-militarization can at times bite back, as most recently exemplified in the Pegasus cyber surveillance scandal. A state overly focused on developing tools to gain the upper hand over its enemies might become oblivious to their potential implications when used in its own society. Israel's founder, David Ben-Gurion, warned against the risks of militarization early on: "I am full of fear and dread over the militarization of the youth in our country. I already see it in the souls of the children. I didn't dream of such a people and I want none of it," he told a cabinet meeting in 1949. Indeed, this unflinching emphasis on security comes with a heavy price.

Every polis in the ancient Greek world wanted effective warriors, but no one other than Sparta was willing to pay so high a price. The Israeli Spartan model is a double-edged sword, and countries – not least Russia and Ukraine – should think twice before adopting it so wholeheartedly.

WHY IS MOSSAD FIGHTING TURKEY FOR CREDIT AT THWARTING TERROR AGAINST JEWS? (Yonah Jeremy Bob, JPost 2/13/22)

At the end of last week, Turkey publicly took credit for thwarting an Iranian

terrorist operation against Israeli businessman Yair Geller while he was in the country.

By Saturday night, Channel 12 was reporting that the Mossad was taking credit for having leaked to Turkey information to thwart 12 plots against Israelis in the last two years.

Why did Israel and the Mossad rush to take credit for these issues when Ankara seemed to want to take credit?

What bizarre three-dimensional mind games are going on between the sides?

None of this happens in a vacuum.

If up until approximately the 2009 Gaza war and the 2010 Mavi Marmara flotilla incident, Turkey and Israel had forged deep defense, economic and cultural ties over decades, since then there has been mostly enmity.

For significant time periods, Turkey has also played host to Hamas and Iranian masterminds, terrorist financiers and agents who were not even welcome in a number of moderate Arab states.

Along those lines, in October, Turkey claimed to have busted a 15-person Mossad spy ring and started the trial of the defendants last week.

And yet, in November, Turkish President Recep Erdogan signaled a possible change, intervening to free the Israeli Oaknin family in a strange situation in which Israeli bus drivers on vacation had been arrested (obviously wrongly) for spying.

This release (though, of course, they should never have been arrested) and other processes led to President Isaac Herzog's upcoming visit to Turkey set for next month.

Israeli government officials are currently on edge about Turkey.

No one wants to rock the boat.

Although they do not see Erdogan as a reliable partner, they would much rather have him be at least neutral and possibly with some positive engagement, than as an enemy.

Turkey is viewed as one of the few countries in the region besides Iran that can keep up with or challenge Israel on a range of playing fields.

So one would think that the last thing the Mossad and Israel would do would be to upset Ankara by upstaging them after they took credit for helping Israel against the Islamic Republic.

Of course, it is always possible that the leaked Mossad help to Turkey was not part of a coherent strategy and just someone going rogue to take some personal credit. More likely, it was decided at the highest levels to take credit. Without getting into whether Israel's gamble on Turkey will pay off, assuming Jerusalem has such a goal, how did the Mossad leak advance that goal?

In the Byzantine and counter-intuitive world of intelligence, the thinking could have been that Erdogan was trying to enter negotiations with Israel with some kind of advantage, and that removing that advantage would not undermine the process.

If Israel believes that Turkey is truly committed to some kind of better relations, or that such relations can only be achieved from a position of strength, then even though Israel is walking on eggshells with Ankara in other areas, the Mossad might be the place to still stand tall.

In fact, the Mossad's assistance of Turkey may have been part of the real starting point in Erdogan reconsidering his anti-Israel position (along with Jerusalem's current strong position with Washington, moderate Arab Sunnis and solid relations with Russia and China).

In July 2019, the Mossad leaked to Channel 12 that it had prevented 50 terrorist plots by ISIS and Iran over the last three years.

Note that Turkey emphasized Iran last week while the Mossad emphasized ISIS.

The Mossad's message to Turkey is a reminder: Yes you might help us with Iran to save Israeli when we top you off, but without us you could have major terror attacks against 'regular' Turkish citizens by ISIS.

As the sides near a jump in engagement next month, Jerusalem is making it clear to Erdogan that whatever the Jewish state has to gain by smoothing over some of the disagreements, Ankara has even more to gain – and in the areas that matter most.



The Greater Washington Community Kollel

SHABBOS DELIGHTS

TORAH MINUTE

IN MEMORY OF RABBI KALMAN WINTER ZT" L

Rise Up

Presented by Rabbi Zacharia Schwartz, Kollel Adjunct

“When you will count (raise) the heads of the Children of Israel...” (30:12)

This week’s Parsha begins with Hashem instructing Moshe Rabbeinu to count the Jewish people. Notably, the Torah uses the word “Tisa” for “you shall count,” although the term usually means “you shall raise up”. Why did the Torah choose this peculiar wording?

Rabbi Moshe Feinstein explains that when a person sees that everyone is counted as a single individual, the greatest and the simplest alike, it helps one recognize that even the simplest person has the potential to be great. He explains further that false humility often gets in the way of reaching one’s true potential. A person may think to oneself “who do you think you are?”, or “you’ll never be great.” This stops the person from even trying to grow. To counteract such thoughts, the counting of the Jewish people was conducted in such a way as to “raise us up” and impart to us the feeling that anyone can be truly great – it’s only a matter of wanting it and believing that we can succeed.

May we all merit to recognize the greatness that is within us, to nurture it, and to make it a reality.

Wishing you a Good Shabbos!

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TABLE TALK

Point to Ponder

No man shall desire your land when you go up to appear before Hashem, your G-d, three times a year. (34, 24)

Rav Ami derived from here that one who has property in Eretz Yisroel must go up to Yerushalayim (oleh regel) and one who does not have property is not obligated to go. (Pesachim 8b)

A minor who has the ability to walk up to Yerushalayim while holding his father's hand is obligated to ascend to Yerushalayim on Yom Tov. (Rambam Chagiga 2,4)

A minor does not have a portion of land in Eretz Yisroel. How can he be obligated to go up to Yerushalayim?

Parsha Riddle

How does the breaking of the luchos affect our learning today?

Please see next week's issue for the answer.

Last week's riddle:

How can a Yisrael be considered like a Levi?

Answer: One who dedicates his life to serve Hashem and to learn Torah, Hashem provides for him as he does for a Kohen and Levi. (Rambam Hilchos Shemitta v'Yovel 13:13).

HATORAH V'HAMITZVAH

HALACHA INSIGHTS FROM THE PARSHA

In the end of *parashas Ki Sisa* (34:29-35), the Torah relates that the skin of Moshe's face had become radiant, so he "placed a mask on his face." Over the past couple of years, the *halachic* literature has discussed face masks in the context of COVID, but prior to that, the primary *halachic* discussion of masks concerns the custom to dress up on Purim.

This custom is first mentioned about six centuries ago by the great Italian *halachic* authority R. Yehudah (Mahari) Mintz (#16), who records that men and women, old and young, would wear "*partzufim*" ("visages," i.e., masks), and that they would engage in cross-dressing, with men wearing women's clothing and vice versa. Cross-dressing is generally forbidden, but Mahari Mintz justifies the custom to do so on Purim on various grounds, including:

- There is a principle that this particular prohibition hinges on intention, and so does not apply where there are no prurient intentions and the practitioners are merely engaged in the innocent celebration of Purim.

- There is a dispensation on Purim to engage in behavior which is otherwise prohibited, such as grabbing property from others without permission, which ordinarily constitutes theft but is permitted on Purim where the intention is not to enrich oneself at another's expense but simply to celebrate Purim.

Many other authorities, however, strongly reject Mahari Mintz's arguments and condemn the practice of cross-dressing on Purim (*Bach* and *Taz* YD 182:5; *Shut. Yabia Omer* 5:YD:14).

Some Sephardic authorities raise an additional objection to the practice of dressing up on Purim in general, that it clearly derives from the observance of Carnival, "a Western Christian festive season" of which "[t]he main events typically occur during February or early March" (Wikipedia), i.e., around Purim time. R. Yosef Messas adds that Carnival in turn derives from earlier Greco-Roman customs, rooted in idolatry and immorality, and he accordingly forbids outright the practice of dressing up on Purim, as falling under the prohibition against adopting the customs of non-Jewish idolaters (*Mayim Chaim* OC 298). R. Meir Mazuz, however, while conceding that it is a "near certainty" that the Purim custom derives from Carnival observance, nevertheless maintains that it does have some basis in the teachings of Chazal, and so he does not call for its abrogation, although he does insist that it not be given undue emphasis and importance (*u-Keneh Lecha Chaver* 103).

PRESENTED BY

RABBI YITZHAK GROSSMAN, ROSH CHABURAH

KIDS KORNER

Who Am I?

#1 WHO AM I ?

1. I was not from the women.
2. I was a child.
3. I caused a mother.
4. I was not a golden opportunity.

#2 WHO AM I ?

1. I am for Yomtov.
2. I am for Elul.
3. I was taught by Hashem.
4. My number is Bar Mitzvah.

Last Week's Answers

#1 The Tzitz (I was for the forehead, I was in front of the below, I atoned, I am not chirping.)

#2 Tefillin (I am only for the clean, I inspire fear, I am not for non-stick, Four in one and one in four.)

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