

Young Israel Shomrai Emunah - Shabbos Shorts ד"ר

January 27 - 28, 2023 - 6 Shevat 5783 - Parshas Bo

Light Candles by 5:05 - Havdalah 6:07

The Shabbos Shorts is sponsored by **Lois & Sid Meyers** to commemorate the Yahrzeit of Lois's father, Dr. Carl H. Resnick, Yekusiel Ben Rav Tzvi, and by **Melanie & Sandy Karlin** in honor of the birth and Bris of their new grandson, Tuvia Shraga, son of Sarah & Matthew Karlin.

Mazal Tov

- Ilana & Aaron Branda** on the Bar Mitzvah of their son, Ra'anah. Mazal Tov to Ra'anah's sisters, Adira and Shalva. Mazal Tov to grandparents Miriam & Marc Sommer and Helen & Bill Branda. Mazal Tov to all the family and friends that have come to celebrate.

Condolences

- Sharon Butler** on the passing of her mother, Margaret Block. Shiva will be observed at 501 Hermleigh Road on Motzei Shabbos until 9:30 PM and on Sunday from 9:00 AM to 9:30 PM. Minyan schedule: Motzei Shabbos Maariv: 6:07 PM, Sunday Mincha/Maariv: 5:15 PM.

Shabbos Schedule

Minyan locations are B = Belonofsky Sanctuary, S = Social Hall,
LBM = Large Beis Medrash, SBM = Small Beis Medrash,
H = The House

Friday Night:

- Light Candles by 5:05
- Mincha: 5:05 (B), 5:00 (Sephardi, LBM)

Shabbos Day:

- Shacharis: 7:00 (B), 8:45 (B), 9:15 (S), 8:00 (Sephardi, LBM, 9:15 (Teen, H)
- Mincha: 2:30 (B), 5:00 (B), 4:55 (Sephardi, LBM)
- Shabbos ends: 6:07

Divrei Torah/Shiurim:

- | | |
|-------------------------------|-----------------|
| 8:45 Main Minyan | Rabbi Rosenbaum |
| 9:15 Minyan | Rabbi Postelnek |
| Hashkamah Minyan Gemara Shiur | Rabbi Rosenbaum |
| Pre-9:15 Minyan Chabura | Rabbi Postelnek |
| Shiur after Mincha | Rabbi Rosenbaum |

Kiddush Sponsors:

- The Hashkamah Minyan Kiddush is sponsored by the Hashkamah Minyan Group.
- The Shul Kiddush is sponsored by **Ilana & Aaron Branda** in gratitude to Hashem on the occasion of Ra'anah's Bar Mitzvah.

YISE Youth Announcements

Teen Minyan - The Teen Minyan, led by Rabbi Moshe Holzer, meets at 9:15 AM every Shabbos in The House next to the Shul. Kiddush is served after Davening.

Shabbos Groups this Shabbos, January 28, from 10:00 AM until Shul ends. 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 to the Yeshiva. For more information, contact Debbie Katz at dkatz@yise.org

Shabbos Group for 5th and 6th Grade Girls will meet inside The House promptly at 10:00 AM.

Junior Congregation for boys in grades 4 - 6 with Jay Marcus. Meet in the Lower Lobby at 9:55 and walk to the Yeshiva at 10:00.

Dor L'Dor - The Family Chevrusah-style Learning in a fun environment! The next session will take place Motzei Shabbos, January 28, 7:30 PM in the Social Hall. This Dor L'Dor is sponsored by Debbie & Jeff Weinstein and family in honor of Debbie's mother's Yahrzeit, Leah Bat Dovid. *See flyer for details.*

Health Policy

- People experiencing symptoms of COVID-19 or other transmissible illnesses should not attend prayer, learning, social or other events at the Shul.
- If you have tested positive for COVID-19, please follow CDC guidelines before returning to Shul.

YISE Programs and Listings

Pre-9:15 Minyan Chabura - A weekly Chabura on the Parsha, now learning the Kedushas Levi. Delve into the deeper dimensions of the Parsha and Holidays by learning the Kedushas Levi's weekly insights. Begins at 8:55 AM Shabbos morning. This week's Shiur will be led by Rabbi Postelnek.

Hashkamah Minyan Gemara Shiur - Following the Hashkamah Minyan, learning Maseches Sanhedrin, in the Small Beis Medrash. This week's Shiur will be led by Rabbi Rosenbaum

Tackling Temptation & Pursuing Holiness: A two-part series for men given by Rabbi Postelnek. Part 2 will take place on Monday night, January 30, at 8:30 PM, at the home of Lucas & Malya Druskin, 117 Claybrook Drive. *See flyer for details.*

Infant & Child CPR, AED, and Choking Class - Sunday, January 29, at 12 Noon at YISE. This is a 2-hour, NON-certification class, and will be administered by a trainer from Tikkun Health Education. It will be Infant & Child CPR only, with no adult CPR component. The cost is \$10 per person. Pay in advance by PayPal to leah@cypess.com or at the class in cash. Sign up in advance by emailing LCypess@gmail.com Please note that space is limited.

GWCK Shabbos of Inspiration at YISE, Shabbos Parshas Yisro, February 10 - 11. Inspiring Tefillos and Zemiros by special guest Simcha Leiner.

Reserve now for a delicious Friday night dinner at www.thegreaterwashingtoncommunitykollel.com/shabbaton Dinner will be followed by a Ruach-filled Oneg Shabbos open to all. Divrei Torah and lectures presented by GWCK scholars. For more info., please contact Rabbi Hillel Shaps, hshaps@gwckollel.org *See flyer for details.*

Save the Date for the 2023 YISE Gala Banquet - Sunday, February 26. Honoring Stuart & Judy Rosenthal, Josh & Sara Katz, and the 2023 high school graduating seniors who have served our congregation's youth. RSVP at www.yise.org/banquet *See flyer for details.*

Ask the Rabbi - Come join our virtual, interactive monthly program featuring different Halachic topics! This month's topic: Tovelung and Kashering utensils, will take place on Tuesday, January 31, 8:00 PM - 9:00 PM on Zoom A. The first 45 minutes is for Shailos submitted in advance and the last 15 minutes is for Q&A. Send in your questions to:

AskTheRabbi@yise.org by Sunday, January 29. For more info. 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. *See flyer for details.*

Rabbi Menachem Bombach, the Rosh Yeshiva and CEO of Netzach Yisrael, will speak on Sunday, February 12, at 11:00 AM in the Social Hall. *See flyer for details.*

Chevra Kadisha Community Dinner - The Men's and Women's Chevra Kadisha of Greater Washington invites the entire community to the Yayin Adar dinner on Monday, February 27, recognizing the work of the Chevra. Cost is \$18 per person for the catered dinner. For more information and to make reservations, go to: <https://www.chevrakadishagw.org/yayin-adar>

Come Join Rabbi Koss's Monthly Jewish History class on Zoom!

Bikur Cholim of Greater Washington Senior Social Club and the YISE Chesed Committee present a special online Tu B'Shevat Program. Monday, February 6 from 2:00 PM - 3:00 PM on Zoom, Meeting ID: 610 889 7409. There will be Divrei Torah about the holiday, plus music and an online collaborative creation. For more information, contact Miriam Friedman at mfriedman2@yahoo.com

Shaimos - YISE is not accepting Shaimos for burial until further notice.

Kiddush Volunteers Needed from ALL Minyanim to help set up and clean up for Kiddushes on Shabbos morning. Times vary. Let us know when you are available. Contact Barbara Price at 301-332-8181.

Thank you to the Shiurim Sponsors for this Past Week:

Hashkamah Minyan Gemara Shiur

- **David Jaray** in honor of Rabbi Grossman and all those who attend his Shiur.

Rabbi Rosenbaum's Tehilim/Parsha Shiur

- **Hannah & Robert Klein** in memory of Robert's father, Meir Ben Kalman, whose Yahrzeit this year is Shabbos Mishpatim.
- **Debbie Rogal** in commemoration of the Yahrzeit of her cousin, Judy Licht, on 16 Shevat.
- **Susan & Rabbi Saul Koss** in loving memory of their daughter Miriam on her 5th Yahrzeit on 5 Shevat and in gratefulness to Hashem for their son Reuven's successful kidney transplant.
- **Debi & Max Rudmann** in commemoration of the 40th Yahrzeit of Max's father, Ezra ben Menachem Chaninah, on 5 Shevat.

Rabbi Rosenbaum's Tehilim/Halacha Shiur

- **Hannah & Robert Klein** in memory of Robert's father, Meir Ben Kalman, whose Yahrzeit this year is Shabbos Mishpatim.
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Rabbi Rosenbaum's Gemara Shiur

- **Debi & Max Rudmann** in commemoration of the 40th Yahrzeit of Max's father, Ezra ben Menachem Chaninah, on 5 Shevat.

Rabbi Rosenbaum's Women's Navi Shiur

- **Debbie Rogal** in commemoration of the Yahrzeit of her cousin, Judy Licht, on 16 Shevat.

8:45 Minyan Drasha

- **Hannah & Robert Klein** in memory of Robert's father, Meir Ben Kalman, whose Yahrzeit this year is Shabbos Mishpatim.
- **Debi & Max Rudmann** in commemoration of the 40th Yahrzeit of Max's father, Ezra ben Menachem Chaninah, on 5 Shevat.

9:15 Minyan Drasha

- **Hannah & Robert Klein** in memory of Robert's father, Meir Ben Kalman, whose Yahrzeit this year is Shabbos Mishpatim.

Happy Birthday! Happy Anniversary!

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

Dvar Torah Dedications/Sponsor a Shiur

YISE continues to offer a number of different in-person and virtual 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.

- 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
 - Hashkamah Minyan Gemara Shiur, Shabbos Morning
- Sponsorship of the Morning and Evening Tehillim and Parsha/Halacha Shiurim together is available for \$25.
- 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.

Weekday Shiurim

Options for in-person and 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 breakfast, 9:45 AM. Shiurim:
 - Illuminating Inquiries in Halacha - Rabbi Yitzchak Mandel
 - Judaism 102: Fundamentals for the Experienced Jew - Rabbi Hillel Shaps
 - Navigating Navi: Sefer Yehoshua - Rabbi Yitzhak Grossman
 - Parsha Perspectives: An Exploration of Engaging Parsha Topics - Rabbi Menachem Winter
 - **Rabbi Tuvia Grauman** - Rabbi Hyatt's Gemara Shiur, Sundays at 10:00 AM, **Zoom C**, will resume on Sunday, February 5.
 - **GWCK presents CLAS (Community Learning at Shomrai)** - 8:15 PM - 9:15 PM. For more info., contact Rabbi Hillel Shaps, hshaps@gwckkollel.org 347-869-9361.
 - For Men:
 - Mondays: Rabbi Hillel Shaps - On the Same Page Gemara.
 - Wednesdays: Rabbi Yitzhak Grossman - Reading Responsa - **Zoom E**.
 - Thursdays: Rabbi Avraham Sussman - Yesodei Hatorah Gemara Skills Building - **Zoom F**.
 - For Women:
 - Mondays: Mrs. Sara Malka Winter - Parsha Journeys - **Zoom D**.
 - **SCP (Semichas Chaver Program)** - Tuesdays at 8:45 PM at YISE. Join the fastest growing Halacha learning program in the world! Register online at <https://thegreaterwashingtoncommunitykollel.com/scp>
 - **Rabbi Yehoshua Levy's** Gemara Shiur, Masechet Chulin, Sunday through Friday, 6:35 AM - 7:22 AM, in the Franco Beit Midrash.
 - **Chavrusa Learning** - Monday nights in the Social Hall, 9:00 PM - 10:00 PM. For more information, contact Rabbi Levy at 240-423-8810.
 - **The Golden Network Presents: Rabbi Barry Greengart's** Shiurim for men & women, Mondays at 8:45 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", in-person in the Small Beis Medrash and on **Zoom G**.
 - **Rabbi Moshe Arzouan's** Advanced Gemara Shiur for Men, learning Maseches Bava Metzia, Daf 3a. Wednesday evenings at 8:00 PM on **Zoom H**.
- Connection Details:** Go to <https://zoom.us/join/> and enter the meeting ID, or call 301-715-8592 or 929-205-6099 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: 833 3477 1595, password RabbiHyatt
 Zoom D: ID: 601 853 4021, passcode Winter (phone 667362)
 Zoom E: ID: 746 455 2195, password Learn
 Zoom F: ID: 803 356 4156, password Learn
 Zoom G: ID: 713 7408 5130, password 045079
 Zoom H: ID: 849 3898 4989, passcode 161699

YISE Programs and Listings (continued)

Coat Room Cleanup - If you left anything in the coat room (coats, Seforim, Taleisim, etc.), please claim the item by the end of February 2023. All remaining items will be donated or disposed of.

Monthly Shalosh Seudos - First Shabbos of each month. To sponsor, contact Simi Franco at 301-593-4465, ext. 103, or office@yise.org. Volunteers are needed to set up and clean up. Contact Ethan Cohen at ecohen@yise.org to be part of the rotation.

Online YISE Cholim List - Go to <https://wp.yise.org/cholim> to add a name to the list. The list is used at the 8:45 Minyan on Monday, Thursday, and Shabbos. For questions about Mi Sheberach guidelines, contact Rabbi Rosenbaum. For other questions, contact Seth Katz at sethkatz@yise.org.

Helping Hands Across Kemp Mill, a part of YISE's Chesed Committee, provides assistance to families undergoing medical crises. For information, please contact: Melanie Karlin, 301-681-4740, mskarlin@gmail.com or Miriam Friedman, 301-754-1517, mfriedman2@yahoo.com.

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

Community Programs & Listings

Kidney Donation Needed - Mr. Gerry Segelman, father of Micah Segelman, is in need of a kidney transplant. If you would consider being a kidney donor, please contact Rabbi Chaim Steinmetz at Renewal for more information at csteinmetz@renewal.org or 718-431-9831 ext 209.

Support Yad Yehuda - The need for assistance is great right now and Yad Yehuda needs your help to meet its commitments to our friends and neighbors in need. Please count the money in your Tzedakah box and donate that amount, or any amount, online at www.yadyehuda.org/donate or by check: Yad Yehuda, 812 Hyde Court, Silver Spring, MD 20902. Your tax-deductible contribution is deeply appreciated.

Rays of Wisdom - Life Lessons From Pirkei Avos - Greater Washington Community Kollel invites women of the community to a weekday morning text-based Chaburah led by Mrs. Channah Cohen. Mondays at 9:30 AM in Kemp Mill. To be added to a list for information and weekly location, email channahandjeff@gmail.com or call 773-219-5397.

Please help our community complete these Siyumim:

Mishnayos for the Shloshim of **Noah Roitman**, Noach Ben Shalom Yaakov, February 14, 23 Shevat - <https://www.lzechernishmas.com/signup.php?id=11081>

Mishnayos for the 1st Yahrzeit of **Natalie Gabai**, Nechama Naomi Bat Leib, December 21, 9 Tevet - <https://www.lzechernishmas.com/signup.php?id=11044>

Mishnayos for the 1st Yahrzeit of **Jerry Snyder**, Yehoshua Ben Binyamin, December 21, 9 Tevet - <https://hadranalach.com/2612>

Tanach for the 1st Yahrzeit of **Marion Baras**, Miriam Bas Menachem, January 1, 20 Tevet - <http://hadranalach.com/2626>

Kemp Mill Toastmasters - Wednesday, February 1, 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 president@kempmilltoastmasters.com for more info. Zoom meeting ID: 986 546 841, password: 3671

Alshich on the Parsha with Rabbi Levy - Shabbat afternoon between Mincha and Maariv in the Franco Beit Midrash.

Zoom Shiurim with Rabbi Levy - Monday through Friday on Zoom, Meeting ID: 636 563 5989. Alshich - 9:20 AM - 10:15 AM. Gemara Ribit 10:15 AM - 11:30 AM. Hilchot Lashon Hara 12:45 PM - 1:45 PM.

In G-d We Trust - Exploring the relationship and balance between Relying on G-d/Bitachon & Human Endeavor/Hishtadlus, based on the teachings of 11th century scholar, Rabbeinu Bachya's Treatise on Trust - Shaar Habitachon. Wednesdays, 12:15 PM - 1:00 PM on Zoom, Presented by Rabbi Hillel Shaps. To register, visit <https://linksgw.org/classes>

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, currently learning Bava Metzta. 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.

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

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

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

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

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

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

The Week Ahead		Sunday January 29	Monday January 30	Tuesday January 31	Wednesday February 1	Thursday February 2	Friday February 3
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)	5:15	5:15 / 7:30	5:15 / 7:30	5:15 / 7:30	5:15 / 7:30	See Shabbos schedule
	Sephardi (LBM)	5:10	5:10	5:10	5:10	5:10	
Halachic Times: Latest Alos Hashachar 5:55 AM, Earliest Talis and Tefilin: 6:23 AM, Latest Netz: 7:18 AM, Latest Krias Shema: 9:47 AM, Earliest Mincha: 12:53 PM, Earliest Shkia: 5:25 PM, Latest Tzeis Hacoachavim 6:14 PM							

Next Shabbos

February 3 - 4, 2023 - 10 Shevat 5783
Parshas Beshalach

Friday Night:

- Light Candles by 5:13
- Mincha: 5:15 (B), 5:10 (Sephardi, LBM)

Shabbos Day:

- Shacharis: 7:00 (B), 8:45 (B), 9:15 (S), 8:00 (Sephardi, LBM), 9:15 (Teen, H)
- Mincha: 2:30 (B), 4:55 (B), 4:50 (Sephardi, LBM)
- Shabbos ends/Maariv: 6:14

Next Shabbos Shorts Deadline: Wednesday, February 1, at 12 Noon

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

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

Eruv line: 301-593-5561 Email: office@yise.org

Website: www.yise.org

Office Hours:

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

Friday: 9:00 AM - 1:00 PM

Rabbi Dovid Rosenbaum

Yale Ginsburg - President

Rabbi Yosef Postelnek - Asst. Rabbi

Simi Franco - Office Manager

YISE YOUTH PRESENTS

Dor L'Dor

**FAMILY
LEARNING
2022-23**

**SATURDAY 19 NOVEMBER 2022
7:00 PM**

**SATURDAY 3 DECEMBER 2022
7:00 PM**

**SATURDAY 10 DECEMBER 2022
7:00 PM**

**SATURDAY 31 DECEMBER 2022
7:00 PM**

**SATURDAY 14 JANUARY 2023
7:15 PM**

**SATURDAY 28 JANUARY 2023
7:30 PM**

**SATURDAY 11 FEBRUARY 2023
7:45 PM**

**SATURDAY 25 FEBRUARY 2023
8:00 PM**

**SATURDAY 11 MARCH 2023
8:00 PM**



Please email mshimoff@yise.org
if you would like to sponsor



New Tackling Temptation & Pursuing Holiness Series

BY RABBI POSTELNEK

FOR MEN

AT THE HOME OF
LUCAS AND MALYA DRUSKIN
117 CLAYBROOK DRIVE

MONDAY NIGHT
JAN. 23
8:30 PM

MONDAY NIGHT
JAN. 30
8:30 PM

PRACTICAL
LESSONS & ADVICE
LEARNED FROM
YOSEF HATZADIK
DURING THE WEEKS
OF SHOAVIM

**Finding Enjoyment
in Avodas Hashem**

**Facing Challenges
& Creating Healthy
Perspectives**

**RESERVE
NOW!**

GREATER WASHINGTON COMMUNITY KOLLEL



Shabbos of Inspiration

at Young Israel Shomrai Emunah
Shabbos Parshas Yisro, Feb. 10-11



*Sponsorship
Opportunities
Available*

\$5,000.....Platinum
\$1,000..Shabbaton
\$500.....Tefillah
\$180....Seudah
\$100.....Gold

Inspiring tefillos
(Friday Night &
Shabbos Day)
and zemiros by
special guest baal
tefillah and singer

**SIMCHA
LEINER**



**JOIN US
for a delicious
and elegant
FRIDAY NIGHT
FAMILY DINNER**

Adult \$28 | Child (3-8) \$14

Under 3: free

Free babysitting available

To reserve visit

tinyurl.com/gwckshabbaton

Deadline: Feb. 5

Following dinner
and OPEN TO ALL!
RUACH-FILLED

**ONEG
SHABBOS!**

including:
mini-learning
sessions,
uplifting singing,
a delicious dessert
buffet and
hot Oneg delights!

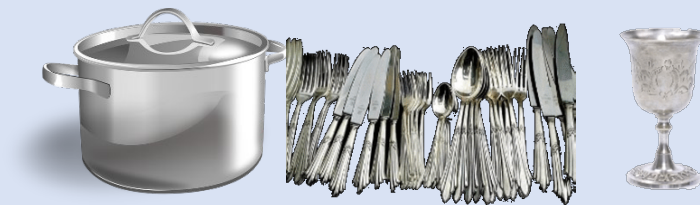
Inspiring and thought provoking **DIVREI TORAH** and
LECTURES presented by **GREATER WASHINGTON
COMMUNITY KOLLEL SCHOLARS** throughout Shabbos

For more information, please contact Rabbi Hillel Shaps, hshaps@gwckollel.org, 347-869-9361

ASK the RABBI

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

*Topic: **Toveling and Kashering / Immersing and Purging Utensils***



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

- | |
|--|
| ▪ Can I Tovel dishes for someone else? |
| ▪ How should I handle an electric appliance with regard to Toveling? |
| ▪ Can I Kasher a china plate that hasn't been used in 10 years? |
| ▪ How do I Kasher a very large pot? |

Send in your questions about Toveling and Kashering / Immersing and Purging Utensils to: AskTheRabbi@yise.org by Sunday, January 29.

When: Tuesday, January 31, 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 Presents:

Rabbi Menachem Bombach

Join **Rabbi Menachem Bombach**, the Rosh Yeshiva and CEO of **Netzach Yisrael**, the first Israeli Charedi school network that teaches Torah alongside English, math, science, and Israeli citizenship. Born into Meah Shearim's storied Viznitzher Chasidic community, Rabbi Bombach studied at the Viznitz Ahavat Yisrael Yeshiva and the Mir Yeshiva before earning degrees in Education and Public Policy from Moreshet Yaakov College and Hebrew University. Rabbi Bombach's life's work is to provide pathways for students to achieve academic and professional success while retaining their Charedi identity and values. He'll share inspiring stories from Netzach Yisrael's eight campuses: the Charedi elementary students who made the final rounds of a national robotics competition, the school network being recognized by President Herzog with the Jerusalem Unity Prize, and a Yom Hazikaron ceremony that became a viral kiddush Hashem on social media.

Sunday, February 12
11:00 am - Social Hall

To see Rabbi Bombach and his
students observe Yom Hazikaron:
tinyurl.com/NetzachVideo

Questions?
Contact
NetzachDMV@gmail.com



YOUNG ISRAEL SHOMRAI EMUNAH
ANNUAL BANQUET

GUESTS OF HONOR

Judy & Stuart
Rosenthal

YOUNG LEADERSHIP AWARD

Sara & Josh Katz

YOUTH HONOREES

Yosef Drang

Leora Goldfeiz

Devorah Hershenson

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Shabbat Parashat Bo

Shabbat Shabbat

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

The Story We Tell About Ourselves - Sometimes others know us better than we know ourselves. In the year 2000, a British Jewish research institute came up with a proposal that Jews in Britain be redefined as an ethnic group and not as a religious community. It was a non-Jewish journalist, Andrew Marr, who stated what should have been obvious. He said: "All this is shallow water, and the further in you wade, the shallower it gets."

It is what he wrote next that I found inspirational: "The Jews have always had stories for the rest of us. They have had their Bible, one of the great imaginative works of the human spirit. They have been victim of the worst modernity can do, a mirror for Western madness. Above all they have had the story of their cultural and genetic survival from the Roman Empire to the 2000s, weaving and thriving amid uncomprehending, hostile European tribes."

The Jews have always had stories for the rest of us. I love that testimony. And indeed, from early on, storytelling has been central to the Jewish tradition. Every culture has its stories. (The late Elie Wiesel once said, "God created man because God loves stories"). Almost certainly, the tradition goes back to the days when our ancestors were hunter-gatherers telling stories around the campfire at night. We are the storytelling animal.

But what is truly remarkable is the way in which, in this week's parsha, on the brink of the Exodus, Moses three times tells the Israelites how they are to tell the story to their children in future generations.

When your children ask you, 'What does this ceremony mean to you?' then tell them, 'It is the Passover sacrifice to the Lord, who passed over the houses of the Israelites in Egypt and spared our homes when He struck down the Egyptians.'

On that day tell your child, 'I do this because of what the Lord did for me when I came out of Egypt.' "In days to come, when your child asks you, 'What does this mean?' say, 'With a mighty hand the Lord brought us out of Egypt, out of the land of slavery.'

The Israelites had not yet left Egypt, and yet already Moses was telling them how to tell the story. That is the extraordinary fact. Why so? Why this obsession with storytelling?

The simplest answer is that we are the story we tell about ourselves. There is an intrinsic, perhaps necessary, link between narrative and identity. In the words of the thinker who did more than most to place this idea at the centre of contemporary thought, Alasdair MacIntyre, "man is in his actions and practice, as well as in his fictions, essentially a storytelling animal." We come to know who we are by discovering of which story or stories we are a part.

Jerome Bruner has persuasively argued that narrative is central to the construction of meaning, and meaning is what makes the human condition human. No computer needs to be persuaded of its purpose in life before it does what it is supposed to do. Genes need no motivational encouragement. No virus needs a coach. We do not have to enter their mindset to understand what they do and how they do it, because they do not have a mindset to enter. But humans do. We act in the present because of things we did or that happened to us in the past, and in order to realise a sought-for future. Even minimally to explain what we are doing is already to tell a story. Take three people eating salad in a restaurant, one because he needs to lose weight, the second

because she's a principled vegetarian, the third because of religious dietary laws. These are three outwardly similar acts, but they belong to different stories and they have different meanings for the people involved.

Why though storytelling and the Exodus? One of the most powerful passages I have ever read on the nature of Jewish existence is contained in Jean-Jacques Rousseau's *Considerations on the Government of Poland* (1772). This is an unlikely place to find insight on the Jewish condition, but it is there. Rousseau is talking about the greatest of political leaders. First of these, he says, was Moses who "formed and executed the astonishing enterprise of instituting as a national body a swarm of wretched fugitives who had no arts, no weapons, no talents, no virtues, no courage, and who, since they had not an inch of territory of their own, were a troop of strangers upon the face of the earth."

Moses, he says, "dared to make out of this wandering and servile troop a body politic, a free people, and while it wandered in the wilderness without so much as a stone on which to rest its head, gave it the lasting institution, proof against time, fortune and conquerors, which 5000 years have not been able to destroy or even to weaken." This singular nation, he says, so often subjugated and scattered, "has nevertheless maintained itself down to our days, scattered among the other nations without ever merging with them."

Moses' genius, he says, lay in the nature of the laws that kept Jews as a people apart. But that is only half the story. The other half lies in this week's parsha, in the institution of storytelling as a fundamental religious duty, recalling and re-enacting the events of the Exodus every year, and in particular, making children central to the story. Noting that in three of the four storytelling passages (three in our parsha, the fourth in Va'etchanan) children are referred to as asking questions, the Sages held that the narrative of Seder night should be told in response to a question asked by a child wherever possible. If we are the story we tell about ourselves, then as long as we never lose the story, we will never lose our identity.

This idea found expression some years ago in a fascinating encounter. Tibet has been governed by the Chinese since 1950. During the 1959 uprising, the Dalai Lama, his life in danger, fled to Dharamsala in India where he and many of his followers have lived ever since. Realising that their stay in exile might be prolonged, in 1992 he decided to ask Jews, whom he regarded as the world's experts in maintaining identity in exile, for advice. What, he wanted to know, was the secret? The story of that week-long encounter has been told by Roger Kamenetz in his book, *The Jew in the Lotus*. One of the things they told him was the importance of memory and storytelling in keeping a people's culture and identity alive. They spoke about Pesach and the Seder service in particular. So in 1997 Rabbis and American dignitaries held a special Seder service in Washington DC with the Dalai Lama. He wrote this to the participants:

"In our dialogue with Rabbis and Jewish scholars, the Tibetan people have learned about the secrets of Jewish spiritual survival in exile: one secret is the Passover Seder. Through it for 2000 years, even in very difficult times, Jewish people remember their liberation from slavery to freedom and this has brought you hope in times of difficulty. We are

grateful to our Jewish brothers and sisters for adding to their celebration of freedom the thought of freedom for the Tibetan people."

Cultures are shaped by the range of stories to which they give rise. Some of these have a special role in shaping the self-understanding of those who tell them. We call them master-narratives. They are about large, ongoing groups of people: the tribe, the nation, the civilisation. They hold the group together horizontally across space and vertically across time, giving it a shared identity handed on across the generations.

None has been more powerful than the Exodus story, whose frame and context is set out in our parsha. It gave Jews the most tenacious identity ever held by a nation. In the eras of oppression, it gave hope of freedom. At times of exile, it promised return. It told two hundred generations of Jewish children who they were and of what story they were a part. It became the world's master-narrative of liberty, adopted by an astonishing variety of groups, from Puritans in the 17th century to African-Americans in the 19th and to Tibetan Buddhists today.

I believe that I am a character in our people's story, with my own chapter to write, and so are we all. To be a Jew is to see yourself as part of that story, to make it live in our time, and to do your best to hand it on to those who will come after us.

Shabbat Shalom: Rabbi Shlomo Riskin

"And it came to pass that at midnight the Lord smote all the firstborn in the land of Egypt, from the firstborn of Pharaoh that sat on his throne, to the firstborn of the captive that was in the dungeon, and all the firstborn of the cattle."

Why is the killing of the firstborn the final and most significant plague? True, it brought death into every household, rattling Egypt at its foundations, but certainly the plagues of hail, or fire in blocks of ice falling from the sky, or total, crippling darkness for three days and nights, were not inconsequential demonstrations of God's power. Any of these plagues could have dealt a knockout punch to the most cold-hearted of dictators. What, then, is it about the killing of the firstborn that proved most effective?

I suggest that it is because it destroyed a certain institution of ancient culture that God found objectionable: primogeniture, the primacy and veneration of the firstborn. Turning to the earliest pages of Genesis, we find the theme of the firstborn early in the Torah, when sibling rivalry between Cain and Abel is translated into the rejection and acceptance of their respective sacrifices to God: the hypocritical gift of the firstborn Cain is rejected, while the more sincere offering of the younger Abel is accepted.

Part of Cain's vexation is due to the fact that he sees his firstborn status as having been overlooked – and indeed it was, since sincerity of devotion is ultimately more important than order of birth.

Thus, Abraham's eldest son, Ishmael, must step aside for the younger Isaac because the former is a metzahek – a scorners and an adulterer – which renders him unfit for the birthright.

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Of Isaac's two sons, Esau must give way to Jacob, since the former scorned the birthright, first by selling it for a mess of pottage, and then by taking Hittite wives.

Jacob also has a firstborn, Reuben, but having "moved" his father's bed – either an attempt to determine with whom his father would sleep after the death of Rachel, or a euphemism for illicit relations with his father's concubine – he is deemed unfit. In his place, leadership passes to Judah and Joseph.

With the birth of the Jewish People in the book of Exodus, a revolutionary concept emerges on the world stage: the prevailing rule of the firstborn rapidly comes to an end. Indeed, the essence of the Egyptian-Hebrew confrontation boils down to the idea that if you're born an Egyptian, you have the right to enslave, and if you're born a Hebrew, you become a slave.

Slavery was not exclusive to Egypt. The Greeks and the Romans believed that anyone born into a race other than theirs was barbaric, and that they had the moral right to enslave all barbarians.

Indeed, less than 150 years ago, a bloody war was fought in the United States because nearly half the country chose secession rather than adhering to the law that condemned slavery as illegal. And less than 100 years ago, the free world was threatened by a nation that believed in the Aryan right to dominate and exterminate.

From the moment it began its ascent in the world, Judaism's message has been that an individual's merits are more important than an individual's genealogy. Therefore, the killing of the firstborn of the Egyptians not only strikes terror in the heart of every household member, it also tolls the death knell for the revered institution of the firstborn.

Many generations later, following the destruction of the Second Commonwealth, and in the absence of a priesthood and monarchy, the Rabbinic Sages emerged as the leaders of the Jewish People. These scholars taught – and demonstrated – the principle of meritocracy: one becomes a leader through study and devotion, not as a result of "yichus" (ancestry). A prime example of this can be found in the teaching: "A mamzer [person born of adultery or incest] who is a Torah scholar takes precedence over an ignorant High Priest".

The Talmud expands this concept: "You shall therefore observe My statutes, and My ordinances, which if a human [adam] does, he shall live by them...". Rabbi Meir says that the Torah's choice of the word "human" [adam] means that a non-Jew who observes the Torah and mitzvot is as great as the High Priest.

This revolutionary – and fundamentally democratic – message is one of Judaism's great lessons for humanity. This concept, so central to the idea of the Exodus, can and should empower all people, Jews and non-Jews alike, to throw off their shackles of genealogy and birth order, and attempt to attain true freedom. Ultimately, only those who dream the impossible will ever achieve the incredible.

The Person in the Parsha: R. Tzvi Hersh Weinreb
"Tell Me A Story" - Since back in early autumn, when we began reading the Book of Genesis in the synagogue, we have been reading one long story. It has been a very dramatic story, extending over many centuries. It began with the creation of man, and proceeded with the narrative of the transformation of a small family into a large nation.

For the past several weeks, the plot has thickened. That nation became cruelly enslaved. In this week's Torah portion, Parshat Bo, the story takes a suspenseful turn. We sense that the redemption from slavery is imminent. But before redemption begins, the narrative is interrupted.

The Torah shifts gears. It is no longer a story that we hear, but a set of God-given commands: "This month... shall be the first of the months of the year for you. Each member of the community shall take a lamb... Your lamb shall be without blemish... You shall keep watch over it until the fourteenth day of this month and... slaughter it at twilight, eat the flesh that same night... not eat any of it raw... not leave any of it over until morning."

Whereas the novice reader of the Torah is jolted by this drastic transition from the narrative mode to a set of laws, Rashi and Ramban were not surprised by this sudden shift. They wondered why the Torah would focus at such length on storytelling and not proceed directly to this passage of ritual law.

"Is the Torah a story book?" they ask. "Is it not, rather, a set of instructions for ritual and ethical behavior?" They each answer these questions differently, but both conclude that much of the Torah, perhaps even most of it, is one long and fascinating story.

Why does a book designed to teach the reader about proper religious belief and practice take the form of a narrative?

I think that the reason is quite simple. The Torah recognizes the power of the story to influence the minds and hearts of men. An author who wishes to profoundly impact his reader will do well to choose the narrative mode over other modes of communication. In secular terms, a good novel is more powerful than the best law book.

Taking note of this important lesson enables us to understand an otherwise puzzling phenomenon. Despite the fact that the Exodus from Egypt was, and remains, the central experience of Jewish history, there were at least two Jews who alive at the time of the Exodus who did not experience it directly. I refer to Gershon and Eliezer, the two sons of Moses. They remained behind in Midian when Moses struggled with Pharaoh. They did not witness the ten plagues. They missed the thrilling flight from Egyptian bondage. They did not personally experience the wondrous miracle of the splitting of the Red Sea. They were brought back to Moses by their maternal grandfather Yitro, so it is not at all clear whether they were even present at Mount Sinai when the Torah was given.

The early twentieth-century Chassidic master, Rabbi Yehoshua of Belz, wonders about this puzzling fact. His answer is a most instructive one: God wanted Moses to tell his sons the story of the Exodus. He wanted Moses to be the storyteller par excellence, the one who would model storytelling for every subsequent father in Jewish history. Gershon and Eliezer were denied witnessing the Exodus because God wanted them to serve as the first Jewish children who would only hear its story; who would not know the real-life experience of the Exodus but only hear its narrative told to them by their father.

This, teaches the Belzer Rebbe, is the simple meaning of the verse in this week's Torah portion: "... So that you (singular in the Hebrew) may tell the story, in the ears of your son and son's son, of how I made a mockery of the Egyptians and how I displayed My signs among them—in order that you may know that I am the Lord". The singular "you" at the beginning of the verse, explains the Rebbe, refers to Moses himself. He is to tell the story to each of his sons individually, because he is the only father then alive whose sons would hear the story of the Exodus second hand. In this manner, Moses set the stage for all subsequent Jewish fathers. A Jewish father must be a storyteller!

A good story's power is familiar to all of us. The secret of the Chassidic movement's success was not its texts or teachings, but the inspiring stories it told to its early adherents. To this day, Chassidim maintain the tradition of storytelling in their melava malka, or post-Shabbat repast, every week.

Likutei Divrei Torah

Personally, I long ago became familiar with an approach to psychotherapy called narrative therapy, in which the patient uses his or her own personal narrative as the basis for curative change. My favorite mentor would emphasize that when a therapist first encounters a patient, his opening question should not be, "What's your problem," but rather, "Please tell me your story."

As I reflect upon those of my teachers who left a lasting impression upon me, I recall the fact that they all told stories. Indeed, I remember those stories better than the academic lessons they taught me.

I remember a youth group leader named Shmuli who told us stories and gave us cupcakes every Shabbat afternoon. I later learned that he obtained those stories from an early Chabad publication entitled *Talks and Tales*. Those tales left me with a taste for religion that even surpassed the taste of those delicious cupcakes.

I remember my seventh-grade teacher who read us the stories of William Saroyan at the end of each class, laying the foundation for my abiding love of literature. And, of course, there were the stories my unforgettable Talmud teacher told us about the heroes of rabbinic history, which ultimately inspired me to pursue a career in the rabbinate.

Frankly, I fear that storytelling is becoming a lost art with the rapid change of our modes of communication. Grossly abbreviated electronic messages have replaced the face-to-face encounters that are essential for storytelling. The absence of the good story will effect personal development negatively and will impede the spiritual development of our children and grandchildren.

For me, Torah is but the most outstanding of the many stories which shaped my Jewish identity. I can think of only one modality that rivals the narrative as a basis for emotional growth. That modality is music. But space limits me to describing the narrative nature of the Torah in this column. I will reserve my take on the Torah as music for another Person in the Parsha column. Watch for it.

R. Norman J. Lamm's Derashot Ledorot

Of Fire and Water [Excerpt] - We cannot afford merely to be observant Jews as we were in the past. Not for us the love of water; from now on only the passionate love of fire. Water is water – it is there naturally and that is all there is to it. Fire is not just "there." It requires a wick. It requires fuel. It requires someone to ignite it. And that is just what is demanded of us. Our prayer must no longer be cold and correct – it must be charged with life and warmth. Our philanthropy must have neshama in it, and not remain begrudging and measured. Our performance of mitzvot must contain an element of abandon, even ecstasy. But above all, we must rededicate ourselves to more extensive and deeper study of Torah. We must ignite our fellow men with the secret flame of God that burns in our heart. We must dedicate ourselves to the tasks of Judaism with new initiative, with greater depth and intensity. "Lema'an tiheyeh Torat Hashem beifkha" – the Torah of the Lord must be in our mouth, it must enter into the very cavern of our bodies and grip our insides and transform our very being.

The times we live in are great and dangerous times. Both catastrophe and opportunity commingle on the horizon. Watery loyalties are no longer sufficient. The Orthodox Jew cannot afford to react with the same superficiality and placid serenity with which he conducted his religious life a generation or two ago. What is required of us is a new level of intensity, a new "leap of action," a commitment of every fiber of our being to the great and holy enterprise of Jewish living, a new paean of praise to the Almighty in which there will participate every aspect of our being – intellectual, emotional, charitable, actional.

Shabbat

"If you proclaim the *Shabbat* 'Oneg' / 'A delight,' the holy one, Hashem, 'Honored One,' and you honor it . . ." (Yeshayah 58:13-14)

R' Moshe ben Maimon z"l (Rambam; 1135-1204; Spain and Egypt) writes: Four things were taught regarding *Shabbat*--two by the Torah and two by Oral Tradition, as clarified by the Prophets. The Torah commands, "*Zachor*" / "Remember" and "*Shamor*" / "Observe," and the Prophet speaks of "*Kavod*" / "Honor" and "*Oneg*" / "Delight."

Rambam continues: How is *Kavod* demonstrated? Regarding this our Sages said: It is a *Mitzvah* to wash up before *Shabbat*, get dressed, and wait with anticipation for the arrival of *Shabbat* as one would do if he were going to greet a king. (Hil. *Shabbat* 30:1-2)

R' Avraham Danzig z"l (1748-1820; author of *Chayei Adam* and other influential *Halachic* works) elaborates: One's *Shabbat* clothes should be different from his weekday clothes to the greatest extent possible. The holy *Shabbat* must be honored by wearing *Shabbat* clothes even in the innermost rooms of one's house, even when one is alone, for the Torah says (*Shmot* 31:17), "Between Me and *Bnei Yisrael* it is a sign forever," and *Hashem* is, of course, everywhere. (Zichru *Torat Moshe* 1:3)

R' Eliyahu E. Dessler *shlita* (*Mashgiach Ruchani* of the Ponovezh Yeshiva in Bnei Brak; not to be confused with his cousin and namesake, the *Michtav M'Eliyahu*) writes: The concept of *Kavod* is found in other contexts--for example, showing honor to a *Sefer Torah*, to a *Shul*, and to the *Bet Hamikdash*. In all of those cases, however, that honor is merely ancillary to the holiness of the thing being honored. Only regarding *Shabbat* do we find an independent *Mitzvah* of "*Kavod*" that is manifested by a number of different actions and behaviors, some of which are described by Rambam and R' Danzig in the above excerpts.

The *Shulchan Aruch* (O.C. 250:1) describes how various Talmudic sages would participate in *Shabbat* preparations--Rav Chisda chopped vegetables, Rabbah and Rav Yosef chopped wood, Rabbi Zera lit the fire, Rav Nachman cleaned the house, put away the weekday dishes, and took out the *Shabbat* dishes. – Continued in box inside –

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Many commentaries ask why, as our *Parashah* begins, *Hashem* says to Moshe, "Come to Pharaoh . . .," rather than "Go to Pharaoh." R' Shaul Alter *shlita* (rabbi of Kehilas Pnei Menachem in Yerushalayim; formerly the "*Gerrer Rosh Yeshiva*") explains:

The *Gemara* (*Mo'ed Kattan* 16a) asks: How do we know that a defendant who ignores the first summons of the *Bet Din* should be sent a second summons? The *Gemara* answers that this is learned from the verse (*Yirmiyah* 46:17--in this week's *Haftarah*), "They called out there, 'Pharaoh, the blustery king of Egypt, has let the appointed time go by'." R' Alter explains: Pharaoh ignored repeated warnings, and *Hashem* could have brought the full brunt of the Plagues down on Pharaoh immediately, but He showed patience. Similarly, a *Bet Din* should show patience.

R' Alter continues: A *Chassid* once told R' Yisrael Friedman z"l (1797-1850; the *Rizhiner Rebbe*) that he (the *Chassid*) had committed the same grievous sin so many times that he worried that his repentance would not be accepted. The *Rizhiner* responded: In the *Yom Kippur* prayers, we refer to *Hashem* as a "*Salchan*" (סלחן) and "*Machlan*" (מחלן)--one who forgives and cleanses repeatedly. We do not use the form "*Solei'ach*" (סולח) and "*Mochel*" (מחול), which would indicate one who forgives occasionally or by chance (see *Bava Metzia* 33a). Though we commit the same sins year after year, *Hashem* forgives repeatedly.

In this light, concludes R' Alter, we can suggest the following reason why the verse says, "Come to Pharaoh." It means: Come and adopt as your own this trait of patience that I, *Hashem*, demonstrate toward Pharaoh. (*Ivra D'dasha*)

"So Moshe and Aharon were returned to Pharaoh, and he said to them, 'Go and serve Hashem, your Elokim; which ones [literally, "who and who"] are going?' Moshe said, 'With our youngsters and with our elders we shall go; with our sons and with our daughters, with our flocks and with our cattle we shall go, because it is a festival of Hashem for us.'" (10:8-9)

R' Yaakov Moshe Charlap z"l (1882-1951; rabbi of Yerushalayim's Sha'arei Chessed neighborhood and *Rosh Yeshiva* of Yeshivat Mercaz Harav) writes: We read (*Yeshayah* 6:8), "I heard the voice of my Master saying, 'Whom shall I send, and who shall go for us?' And I said, 'Here I am! Send me!'" The seemingly redundant language, 'Whom shall I send, and who shall go for us?' indicates that *Hashem* wanted a prophet who would be a dedicated messenger, but also who had his own independent desire to prophesy to the Jewish People. In his humility, however, *Yeshayah* said only, "Send me!" not, "I shall go."

In this light, continues R' Charlap, we can understand the redundancy in our verses. Pharaoh asked, "Who and who will go?" Will be it only the adults, who are mature enough to have their own desire to go, or will the adults forcibly take their children, who have no understanding, along with them? Moshe responded: Your premise is incorrect! 'With our youngsters and with our elders we shall go; with our sons and with our daughters, with our flocks and with our cattle we shall go.' Not only our elders and youngsters have a desire to go, our sons, our daughters, and even our flocks and cattle wish to be a part of this festival to *Hashem*.

(*Mei Marom: Nimukei Mikra'ot*)

"This Chodesh / month shall be for you the beginning of the months..." (12:2)

R' Moshe Shapiro z"l (1935-2017; *Rosh Yeshiva* in several Israeli *yeshivot*; best known for his lectures on Jewish Thought) observes: The similarity between the Hebrew words "*Chodesh*" / "month" and "*Chadash*" / "new" is a reflection of the Torah's view of time. Time is not primarily something that passes, but rather an opportunity to build a future, to progress toward a goal. Not coincidentally, the letters of the word "*Zman*" / "time" form the root of the word "*Hazmanah*," whose meanings include "to invite," "to prepare," and "to set aside for a specific purpose." The Torah teaches this lesson in connection with the Exodus because the Exodus was not meant to be an end in itself, but rather a preparation for a higher purpose, as *Hashem* told Moshe at the beginning of his mission (*Shmot* 3:12), "When you take the people out of Egypt, you (plural) will serve *Elokim* on this mountain," i.e., receive the Torah.

(*Shiurei Rabbeinu: Parashat Ha'chodesh* p.412)

"Hashem said to Moshe, 'Come to Pharaoh, for I have made his heart and the heart of his servants stubborn [literally, "heavy"] so that I can put these signs of Mine in his midst.'" (10:1)

R' Eliyahu Lopian z"l (1876-1970; *Rosh Yeshiva* in London and *Mashgiach Ruchani* at the Yeshivat Knesset Chizkiyahu in Israel; a leading elder of the *Mussar* movement) writes: The *Yetzer Ha'ra* has a trick that most people stumble over at some point--i.e., if you ask a person, "Why don't you correct this behavior or that trait?" the *Yetzer Ha'ra* encourages him to answer, "You are right! I know this is a terrible behavior or trait. But, that's my nature and I cannot change it."

You should know, declares R' Lopian, that any claim that one "cannot" change borders on heresy! This is evident from *Midrash Rabbah*, which says that, at first glance, our verse lends support to "heretics" who say that Pharaoh could not change because his heart was hardened.

Why are they wrong? Doesn't the Torah say that *Hashem* hardened Pharaoh's heart and took away his free will? "No!" explains the Sage Reish Lakish in the *Midrash*. *Hashem* did not take away Pharaoh's ability to repent; He made Pharaoh's heart "heavy," meaning that he made repentance more challenging. Reish Lakish says: *Hashem* "locked the door" of *Teshuvah* in Pharaoh's face. But, explains R' Lopian, a locked door does not need to be an obstacle! Granted, a locked door is harder to open than an unlocked door, but it can be opened if one makes the effort to find the key. Or, one can break down the door. Likewise, even when change is difficult, even when one's heart is "heavy," there still are ways to change. It may require greater effort, or it may take doing a special *Mitzvah* in whose merit one will receive Divine assistance, but it is possible.

(*Lev Eliyahu*)

R' Mordechai Leifer z"l (1824-1894; *Nadvorna Rebbe*) asks: How is, "for I have made his heart stubborn," a reason for Moshe to go to Pharaoh? To the contrary, that would seem to be a reason not to go to Pharaoh!

He explains: Pharaoh considered himself to be a god (see *Rashi* to 7:15), and *Hashem* wished to tell him that, not only is he not a god, he is but a pawn in *Hashem's* hands. Therefore, He said to Moshe, "Come to Pharaoh," and tell him that "I, G-d, have made his heart stubborn." Tell him that he has no say in the matter and is merely My pawn.

(*Divrei Mordechai*)

- Continued from back page -

The *Shulchan Aruch* continues: From these sages, one should learn not to say, "It is beneath my dignity," for that is how one honors *Shabbat*. R' Dessler notes that the *Shulchan Aruch* is a legal work and it is not the author's style to tell stories. Thus, the fact that he does so here clearly demonstrates the importance he places on actively honoring *Shabbat*. Moreover, all the steps described here are not merely preparations for a *Mitzvah*, they are a *Mitzvah* in their own right.

(*Sha'arei Ha'zemanim: Shabbat Kodesh* ch.2)

ISRAEL REPORT

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110,000 TURN OUT TO TEL AVIV RALLIES AGAINST JUDICIAL REFORM (i24News 1/21/23)

An estimated 110,000 Israelis turned out to two rallies in Tel Aviv on Saturday to protest a proposed reform to the justice system. This is the third such event in the coastal city in as many weeks. Thousands more rallied in Haifa, Jerusalem, and Be'er Sheva.

Politicians addressing protesters in Tel Aviv included opposition leader and former prime minister Yair Lapid and Benny Gantz, a former defense minister and alternate prime minister.

"What you see here today is a demonstration in favor of the country. People who love this country came here to defend it, its democracy and its courts," Lapid said at the larger of the two demonstrations outside the Azrieli center.

Gantz said that "we encourage the protest and see it as backing for our political activity at the various levels. We can argue about many things, just not about Israeli democracy. We are ready to reach agreements on the reform, but that does not mean that we will compromise on democracy. There will be no compromise on democracy, the rule of law and a strong and independent judiciary."

Another speaker was the celebrated Israeli novelist David Grossman, who said that "the house is on fire. Now is the time that we assert who we truly are and what kind of future we bequeath to our children."

Earlier this month Yariv Levin, a justice minister in Benjamin Netanyahu's right-wing government, announced a plan to hand more powers to lawmakers in appointing judges and overriding Supreme Court decisions.

Critics say Levin's reforms would cripple judicial independence, set back minority rights and compromise the credibility of the courts system, while critics of the Supreme Court say it is overreaching and unrepresentative of the electorate.

ISRAEL'S KNESSET LEGAL ADVISER AGREES TO FAST-TRACK GOVERNMENT'S JUDICIAL OVERHAUL (Ha'aretz 1/25/23)

Israel's Knesset legal adviser, Sagit Afik, permitted on Wednesday for the government to fast-track three key bills advancing Prime Minister Benjamin Netanyahu-led far-right coalition's plan for a judicial overhaul.

Afik informed the Knesset Constitution, Law and Justice Committee chairman, Religious Zionism MK Simcha Rothman that she allows the Basic Law on Legislation to be fast-tracked through the committee he heads.

The Basic Law on Legislation includes three central elements of the far-right's judicial overhaul agenda: legislating an override clause that would enable the Knesset to pass legislation a second time – by a vote of 61 lawmakers in the 120-seat Knesset – that had been invalidated by the court; eliminating the courts' reasonableness standard – one of the grounds on which last week the court invalidated the appointment of Arye Dery as interior and health minister; strengthening the power of the governing coalition on the Judicial Appointments Committee.

At the same time, Afik told Rothman that it is not possible to fast-track the proposal for the Basic Law on Government, which refers to the status of the legal advisers in the government offices.

The proposal, which was submitted by Rothman, aims to significantly diminish the position of government legal advisers, allowing the prime minister and ministers to defy their advice.

The significance of advancing bills through the committee is that there is no need to approve them in a preliminary hearing in the Knesset, there is no requirement to open them up for public comment, and they only need to be formulated with the Knesset's legal advisers in the committee.

In her letter to Rothman, Afik said that the committee must hold detailed deliberations on the Basic Law on Legislation before advancing to the Knesset. On Sunday, the committee will resume deliberations, dealing with the issues included in these bills.

Rothman said that he welcomes Afik's decision to fast-track the judicial overhaul, although he would have preferred if the status of ministerial legal advisers was also included in the deliberations. Even so, he announced he would not bring this issue before the Knesset Constitution, Law and Justice Committee.

HERZOG SAYS JUDICIAL REFORMS THREATEN 'FUTURE OF ISRAELI DEMOCRACY' (YNet 1/24/23)

President Isaac Herzog on Tuesday warned against the controversial judicial reforms proposed by Prime Minister Benjamin Netanyahu and Justice Minister Yariv Levin, which he said were threatening the "future of Israeli democracy."

"This charged issue is on the verge of exploding," Herzog said. "This is a time of emergency, and the responsibility is ours."

"We must strive for broad agreements and not for forced submission," Herzog said. "Playing a zero-sum game threatens us all, because whoever demands surrender today - will be forced to surrender tomorrow."

In his speech, the president said that he sees divisions in Israeli society, including among its citizens and political system. "Different groups are preparing for an all-out confrontation over the identity of the State of Israel."

This, he fears, could consume society as a whole.

Herzog said it is the responsibility of all Israelis to find a way to manage inner disputes. "We are not even capable of arguing," he said.

"My firm position, which I have already expressed, is that the foundations of

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the Israeli democracy – including the judicial system, human rights, and freedoms – are sacred, and we must protect them – as well as the values expressed in our Declaration of Independence," Herzog said.

He called the government's proposed judicial overhaul as "dramatic," which is causing "great resistance and severe anxiety for the future of our democracy." He added that the matter was of great urgency because it could bring about a dangerous situation.

"It is permissible and appropriate to criticize each of the state's authorities, and it is important to understand the depth of the frustration, anger and pain that is behind the criticism of the judiciary," Herzog said. "It is legitimate to discuss the boundaries and relationships between the authorities – just as democracies around the world do. But through dialogue. By listening."

Herzog said he had spent the last few weeks trying to mediate between the sides. While he has been subject to harsh criticism for failing to take a clear stance in the dispute between supporters of the government and opponents of its planned legislation, he said he stands by the importance of maintaining trust through neutrality.

"The President's Residence is perhaps the only place today that can maintain the trust of the sides and can serve as a safe space for substantive dialogue," he said.

Herzog said he sees signs of goodwill. While he admitted that he was not sure his mediation efforts would succeed, he was not willing to give up and hoped that the sides would reach a middle ground.

ISRAEL'S NETANYAHU, KING ABDULLAH MEET IN JORDAN ON TEMPLE MOUNT TENSIONS (JPost 1/24/23)

Prime Minister Benjamin Netanyahu met with King Abdullah of Jordan on Tuesday amid tensions between the two countries over the Temple Mount.

"The two leaders discussed regional issues, emphasizing the strategic, security and economic cooperation between Israel and Jordan, which contributes to the stability of the region," the Prime Minister's Office said.

The two leaders also underscored the "long-standing friendship and partnership between the State of Israel and the Kingdom of Jordan," the PMO said.

It's the first visit Netanyahu has made abroad let alone to Amman since he returned to office last month. During his last tenure as prime minister relations and cooled between Israel and the Hashemite Kingdom. The last government had worked to restore those ties.

This visit comes as emotions have flared over issues relating to the Temple Mount, known to Muslims as al-Haram al-Sharif. The first incident was sparked when National Security Minister Itamar Ben-Gvir visited the Al-Aqsa Mosque compound. This was followed by an incident in which the Jordanian Ambassador was briefly stoped by police officers to check paperwork, prior to his entry to the al-Aqsa Mosque compound. The envoy left without entering the site but returned later to pray.

Israel's Ambassador to Jordan was summoned after both incidents.

According to the Royal Hashemite Court, King Abdullah stressed the need to respect the historical and legal status quo at the al-Aqsa Mosque compound. Jordan has a special custodial relationship with the site, which is the holiest in Judaism and the third holiest in Islam. Under a status quo arrangement, the site is open to all visitors but only Muslims can pray there.

Netanyahu has repeatedly affirmed his support for the status quo, but many members of his government including Ben Gvir believe that Jews should also be allowed to worship there.

King Hussein also spoke with Netanyahu about his concern over West Bank unrest and Israeli actions that may harm the return the potential for the resumption of a peace process between Israel and the Palestinians. The last peace talks broke down in 2014 and have not been resumed since.

The Royal Court said that King Abdullah "stressed the need to maintain calm and cease all acts of violence" so that the "political horizon for the peace process" could be maintained.

He called "for an end to any measures that could undermine peace prospects."

King Abdullah also reaffirmed his support for a two-state solution to the Israeli-Palestinian conflict, based on the pre-1967 borders with east Jerusalem as the capital of a Palestinian state.

The two men also spoke about the bilateral ties between their countries "and the need for the Palestinian people to benefit from economic and regional projects," the Royal Court said.

BEN-GVIR: I DON'T FOLLOW JORDANIAN POLICY, WILL CONTINUE TO GO ON TEMPLE MOUNT (Arutz-7 1/25/23)

National Security Minister Itamar Ben-Gvir stated that he would continue to visit the Temple Mount, the holiest site in Judaism, a day after Prime Minister Benjamin Netanyahu met with Jordanian King Abdullah II in Amman and reiterated his commitment to maintaining the status quo at the holy site.

"I manage my own policy concerning the Temple Mount, not that of the Jordanian government," Ben-Gvir told Kan News. "I went up to the Temple Mount; I will continue to go up to the Temple Mount."

He added: "With all due respect to Jordan, Israel is an independent country." According to a Jordanian press release, during their meeting yesterday, the King of Jordan stressed to Netanyahu that "the historical and legal status quo at the Al-Aqsa Mosque must be respected."

GOV'T PLAN COULD SEE SETTLEMENT POPULATION INCREASE BY HUNDREDS OF THOUSANDS (Israel Hayom 1/25/23)

Prime Minister Benjamin Netanyahu's new government is poised to take a series of steps that could result in a massive increase in the population of Jewish communities in Judea in Samaria over the coming years, Israel Hayom has learned.

During a recent meeting between Defense Minister Yoav Gallant and settler leaders, some of the components of the plans were revealed. If finalized, they would come on top of the pledges already written into the Coalition Agreements that were signed between the Likud and its allies in the Knesset. The plan's components include convening the Higher Planning Council in Judea and Samaria as soon as possible and approving some 18,000 new housing units in the coming months. The plan also calls for having the council meet regularly every month rather than once every three months under previous Netanyahu governments and only twice during the past year under the shared premiership of Naftali Bennett and Yair Lapid.

Another measure would create a separate entity that would approve construction that is not for residential living, such as daycare centers and industrial complexes. This mini-planning council would meet every several weeks to approve construction plans.

If these proposals get finalized and pass the relevant hurdles, they could increase the number of settlers in the coming years by hundreds of thousands and streamline the approval process for such construction so that only two entities would have to sign off on civilian construction rather than five. As a result of cutting this red tape, the plan would also dramatically shorten the time it takes from the planning phase to the full construction of housing units.

The officials also discussed changing the metrics for how infrastructure projects are measured. Rather than use the prism of the Jewish residents – which currently stand at some 500,000 in Judea and Samaria – projects would take into account the overall number of residents in the affected areas, essentially adding millions of non-Israelis to the official headcount beyond the Green Line for planning purposes ahead of their construction, such as in the case of paving roads. This could create a political backlash, with some on the Left potentially calling this mini-annexation.

JERUSALEM IS PLANNING URBAN ESCALATORS. BUT DON'T EXPECT THEM TO WORK ON SHABBAT (Ha'aretz 1/22/23)

Jerusalem is advancing plans to build escalators and elevators in two city neighborhoods, but at the request of ultra-Orthodox city councilmen, they won't operate on Shabbat.

The escalators and elevators are slated for the Kiryat Hayovel and Rasco

neighborhoods as part of a plan to build apartment towers with hundreds of apartments. The goal is to make it easier for the towers' residents to access the light rail, which will run at the top of a nearby ridge, reachable only by a steep climb.

The municipality said that since the light rail doesn't run on Shabbat, there is no reason for the elevators and escalators to run either.

But the elevators and escalators will also be important for people just walking around the neighborhoods, due to their difficult topography. Shutting them down on Shabbat would make getting around particularly difficult for the disabled, the elderly and families with children in strollers.

Moreover, the construction plan doesn't include many parking spaces, so many residents may not have cars, leaving walking as the only way to get around on Shabbat.

The proposal is part of the city's master plan for transportation, and the issue of Shabbat operation arose at a recent discussion of the plan by the municipal planning and building committee. Deputy Mayor Yosi Havilio of the Save Jerusalem party asked whether the elevators and escalators would run on Shabbat, and a councilman from the ultra-Orthodox United Torah Judaism party, Yochanan Vyzman replied that they would not.

"So how will people get around?" Havilio asked. Committee chairman Eliezer Rauchberger of UTJ replied, "on Shabbat they'll stay home and make kiddush."

City councilwoman Laura Wharton (Meretz) slammed the plan to shut down the elevators and escalators on Shabbat. "The municipality promised accessibility when it approved construction in difficult topography," she said. "It's outrageous to think that one group of people will force a power shutoff of services essential to the residents."

Havilio agreed. "The fact that the escalators in Kiryat Hayovel won't run on Shabbat will severely harm the neighborhood's secular residents," he said. "Secular people won't stay home on Shabbat like Committee chairman Rauchberger suggested; they'll simply leave the city, which will become ultra-Orthodox and closed off."

The municipality said the escalators and elevators were planned "as a quick, convenient way of accessing the light rail lines. Therefore, their hours of operation were adapted to the timetables for public transportation."

CIA HELPED ISRAELI MOSSAD AGENTS ESCAPE COMPLICATED MISSION ABROAD – POMPEO (JPost 1/24/23)

Former CIA director and US secretary of state Mike Pompeo, in his new book, *Never Give An Inch*, reveals that during his term, the CIA rescued Mossad agents in imminent peril at the personal request of then-Mossad director Yossi Cohen.

Israeli intelligence sources repeatedly denied to The Jerusalem Post on Tuesday afternoon that the operation in question was the February 2018 heist of the century - seizing Iran's secret nuclear archive from under its nose near the heart of Tehran - though Pompeo in his book specifically says that the operation was "one of the most significant clandestine operations ever conducted."

These sources also would not specify what other operation could have reached the level of significance as described by Pompeo, but were adamant that Americans were not involved in the 2018 Tehran archive operation.

Describing one of several interactions with then Mossad director Yossi Cohen, but without giving the exact date, Pompeo recounts hearing from an aide, "Mr. Director, [Mossad] Director [Yossi] Cohen needs to speak with you immediately."

"The call from Yossi Cohen, the head of the Mossad, arrived shortly after I had stepped off a plane in a European capital. I turned around and went back onboard, where we had communications equipment suitable for a classified conversation with the leader of Israel's intelligence agency," writes Pompeo.

Next, Pompeo says, "The voice on the other end was calm but serious: 'Mike, we just had a team complete a very important mission, and now I'm having a bit of trouble extracting some of them. Can I get your help?'"

"Whenever Yossi called, I took it. He did the same for me...I was there to

help our friends, no questions asked, no matter the risks. My people swung into action across the world. We connected with his team, and within twenty-four hours we had guided them to safe houses. Within the next two days, they were back in their home countries without the world ever knowing that one of the most significant clandestine operations ever conducted was now complete," recounts Pompeo.

Although Pompeo does not name the operation or the time period, his description of "one of the most significant clandestine operations ever conducted" would seem to be spot on with the 2018 Iran nuclear archives operation.

Moreover, Cohen has previously said that while all of the dozens of Mossad agents involved eventually escaped safely, there were situations where their lives were in peril and where Iranian security forces were not far behind catching them in a wild chase.

If the CIA was involved, despite Israeli denials, this would be the first public acknowledgment that the US was more deeply connected and at an earlier date to the nuclear archive heist.

To date, The Jerusalem Post has reported that Israel and Cohen updated Pompeo and the CIA much earlier than other allies and the general public, but there has been no previous report about direct CIA involvement in the operation, even if only for assisting with extraction.

There were other major reported Israeli operations during Pompeo's tenure with Trump.

But the other major publicly known operations: sabotaging nuclear facilities at Natanz in July 2020 and assassinating Iran nuclear chief Mohsen Fakhrazadeh in November 2020, were both when Pompeo was no longer CIA director (he switched to the State Department in April 2018.)

Also, Pompeo does not discuss these operations in detail in his book and does discuss the heist of the nuclear archives.

Likewise, Israel's involvement in providing intelligence in relation to the US's assassination of IRGC Quds Force chief Qasem Soleimani, was in January 2020, when Pompeo was no longer CIA director, and this might have been described as an "assassination operation" as opposed to a "clandestine operation."

Once again, it is possible that Pompeo is referring to an operation that still is not public. It would simply be surprising, given that Cohen's Mossad aggressively disclosed or hinted to many major operations, that such a significant secret would still be under wraps.

HEZBOLLAH BLINDING METULA RESIDENTS WITH LASER POINTERS (Arutz-7 1/23/23)

Hezbollah terrorists have been blinding the residents of Metula every evening for the past few weeks with laser pointers, Kan 11 reported Monday evening. The harassers stand about 180 meters away, on a hill overlooking the community and use strong laser beams to blind those walking on the eastern promenade, those traveling in vehicles, and also inside the residents' houses.

Until a few days ago, a spotlight was placed inside Metula, in an attempt to shine a light on the Lebanese and keep them away from the hill from which they are harassing the residents. But that did not solve the problem. The IDF Northern Command turned to the UNIFIL force in Lebanon, which promised to intervene, but for the time being, the blinding attempts continue and the IDF has no real answer so far to the problem. Besides the harassment and threat to the residents, there is a fear that a laser could cause irreversible damage to the eye and even blindness to the residents.

In recent years, the IDF has been building a wall approximately 15 meters high with the aim of preventing infiltration from Lebanon into Israeli territory. However, in the face of the wall, Hezbollah improvised a simple solution, raising its observation tower.

An IDF spokesperson said: "The IDF forces work on a daily basis for the security of the residents of the northern sector along the Lebanese border. The IDF is in close contact with the residents of the sector and works in cooperation with them continuously to strengthen the sense of security in the

area in the best possible way."

ISRAEL'S HOLOCAUST SURVIVORS FIGHT THEIR LAST BATTLE AS GENERATION DWINDLES (Israel Hayom 1/24/23)

Around 150,600 Holocaust survivors currently live in Israel, the Holocaust Survivors' Rights Authority said this week in a report published ahead of the International Holocaust Remembrance Day on Jan. 27.

According to data, over 21% of the survivors have surpassed the age of 90, and about 1,100 are over the age of 100. In the past year, 15,123 Holocaust survivors died. Numbers also showed that 60% of Holocaust survivors in Israel are women, with an average age of 85.9

Sixty-three percent were born in Europe: 55,300 (37%) in the Soviet Union, 17,100 (11%) in Romania, and 7,800 (5%) in Poland. In addition, 37% were born in Asia or North Africa, including 28,300 from Morocco and Algeria who were also subjected to persecution.

Additionally, 16,500 survivors are originally from Iraq and were affected by the violent Farhud riots against the Baghdad Jewish community in June 1941. Another 10,200 were born in Tunisia or Libya where they too were also discriminated against and sent to labor camps.

A third of survivors immigrated to Israel in 1989 during the major migration wave from the Soviet Union, with Haifa having absorbed the highest number of arrivals, followed by Jerusalem, Tel Aviv, Ashdod, Netanya, Beersheba, Petach Tikva, and Rishon LeZion.

"The numbers speak for themselves," Deputy Minister at the Prime Minister's Office Uri Maklev said. "There remain tens of thousands of survivors .. and the Holocaust Survivors' Rights Authority makes every effort to provide the best service. As they aged, the services provided to the survivors became more geared toward personal, health, and community-related needs at the highest level.

"We will continue to see how to act for further improvements and to optimize the service provided to the survivors, who survived such atrocities," he said.

DOCUMENTS DESCRIBE LIFE OF ZIONIST MILITANTS EXILED TO AFRICA DURING BRITISH MANDATE (YNet 1/19/23)

Newly-revealed documents published Thursday by the Defense Ministry and the National Library of Israel shed light on the life of Zionist fighters imprisoned in a British internment camp in Africa.

From 1944 to 1948, Etzel and Lehi fighters - both Zionist militant organizations - were held without trial at the Latroun camp and were deported by the British Mandate of Palestine authorities to the African continent.

The documents included a diary and letters sent to relatives of the exiles, in which they described their hardships.

The papers, however, also revealed that despite the difficulties, in the Carthago camp - which is located in Sudan - for example, the exiled Lehi and Etzel fighters managed to maintain a rich cultural life.

They published a newspaper for the hundreds of detainees called "In the exile of Sudan" to update the exiled detainees on events in Palestine and around the world. One issue even contained quotes from a report by Ynet's sister publication, Yedioth Ahronoth.

Among the records, one outstanding letter was found. It was signed by Aryeh Mehullal as a representative of the camp, and was sent on May 17, 1948, to the "Government of the State of Israel."

"From the far Diaspora, the Etzel and Lehi exiled send you its fighter's blessing," the letter said.

Mehullal said he demanded their release, upon the declaration of independence, which made them citizens of the State of Israel, "who were being held in British custody contrary to international law."

"We follow from afar with apprehension, anxiety, pride, and confidence in the heroic struggle of the undefeated Hebrew youth and pray for the moment when we can lend a hand in the campaign."

"This is a very important archive which reflects the fascinating history of the years of struggle on the way to the establishment of the State of Israel,"

Chairman of the Board of Directors of the National Library, Sallai Meridor, whose father Eliyahu Meridor was among the Etzel detainees, said.

ISRAEL'S JUSTICE MINISTER, CHIEF JUSTICE NEED TO TALK JUDICIAL REFORMS (Oded Revivi, JPost 1/24/23)

Since the formation of this government – actually, even before its formation – there has been a political storm about proposed changes to Israel's judiciary. Large demonstrations have taken place. Articles screaming that the reforms represent a threat to Israeli democracy, as well as others suggesting that the country is doomed without them, have all appeared in the press.

Just weeks after the country completed its fifth contentious election cycle since 2019, when we finally appear to have a decisive outcome, the country seems to be coming apart at the seams. What can be done to restore the political civility that will afford our political leaders a "safe space" in which to carry out the legislative changes needed to improve the State of Israel?

If I could, I would ask Justice Minister Yariv Levin and Supreme Court President Esther Hayut to sit together in the same room and talk. Not necessarily so they could come to an agreement, but so they could have a proper dialogue, instead of just putting out competing press releases.

The goal would not be to cancel the proposed reforms, but to explain their necessity. Similarly, any talks should strengthen the Supreme Court and not harm it in any way. Constructive discourse is what is needed most right now in order to lower the flames and serve the Israeli people in a constructive manner.

In my view, the following conversation – which would take place in an ideal world – would benefit all Israelis, regardless of their political affiliations:

Levin: "I understood your speech, but I missed your reference to the more than 50% of the people who feel that the Supreme Court does not represent them".

Hayut: "Who are these 50%?"

Levin: "These are the people of the 'orange movement' who feel that the court does not represent them. They were denied the right to demonstrate and the freedom of movement during the disengagement from Gaza.

"They are the ultra-Orthodox, for whom the High Court overruled the conscription law, even when they showed flexibility, they are the settlers in Judea and Samaria whom the High Court does not treat fairly."

Hayut: "These are large populations, do you believe that our decisions, which were based on the letter of the law, were incorrect?"

Levin: "The feeling is that this adherence to the letter of the law is done one-sidedly. During COVID, for example, despite life-saving instructions, you allowed demonstrations in the name of freedom. Where was this freedom during the days of the struggle against the disengagement? The law has not changed, but your position has.

"The same goes for issues of land ownership in Judea & Samaria, and more. Don't you understand, Madam, that the power of the court comes not only from its authority, but also from its credibility, which has been lost over the years?"

I HOPE that Hayut would then concede that the Supreme Court may indeed have made mistakes along the way, and as a consequence, that there may be a large percentage of the public who no longer believes in the Supreme Court. The following discourse would be forthcoming.

Levin: "Justice must be seen and not only practiced in order to generate trust, now is the time to act, to show the people that they are seen and heard, in order to restore the trust of the population as a whole."

Hayut: "I am ready to accept that we were wrong, that we have lost the trust of nearly half of the public. But your plan is not necessarily a good fix, as it weakens the system too much."

Levin: "We can talk now that we have come to the conclusion that the system needs to be reformed. Perhaps we can modify some sections of the reform in a way that will benefit Israeli society and promote the principle of separation of powers."

"Sir, I would be happy to discuss the necessary changes in a civil manner. First, let's agree to talk," will come Hayut's reply.



The Greater Washington Community Kollel SHABBOS DELIGHTS

TORAH MINUTE

IN MEMORY OF RABBI KALMAN WINTER ZT"L

The Gift of Time

Presented by Rabbi Moshe Sadwin, Kollel Adjunct

"This month shall be for you the beginning of the months..." (12:2)

On the cusp of redemption from their Egyptian bondage, the nascent Jewish nation is given their first *mitzvah*. This is the *mitzvah* of *Kiddush Hachodesh*, sanctifying the new month. When the new moon was seen by two witnesses, they would go immediately to the central Jewish *Beis Din* (court) and testify to their sighting of the new moon. Once the *Beis Din* thoroughly examined them and found their testimony to be valid, a new month was proclaimed for the Jewish people.

The Seforno wonders why this *mitzvah* was chosen to be the first commandment. He answers that the essence of the *mitzvah* is that the Jews are masters over their time. Dates are not based on a pre-determined calendar, but rather the central *Beis Din* determines when the new month begins and consequently the dates of any holidays in that month.

(In Talmudic times, when the *Beis Din* of Hillel II realized that the existence of the central *Beis Din* was in jeopardy, that *Beis Din* created the calendar we use today, with pre-determined dates that will be used until the coming of Moshiach.)

Slaves are not in control of themselves. Being totally dependent on the will and whims of their masters, they have no time they can call their own. Therefore, only now that the Jewish people were no longer subservient to the Egyptians, were they given this *mitzvah* whose essence is the concept of freedom of time.

This newfound time must be used properly, as wasted time is a loss that can never be regained. The Jewish nation was therefore given this charge right away to utilize the gift of time. We also must recognize this precious gift and maximize it by devoting our time to valuable and meaningful endeavors.

Wishing you a Good Shabbos!

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Point to Ponder

TABLE TALK

Parsha Riddle

Matzos and bitter herbs you shall eat it (Korban Pesach) (12:8).

One cannot fulfill their obligation with matzah that has not had Teruma and Ma'aser tithed from it (Pesachim 35a).

If all one has is non-tithed matzah, shouldn't the principle that a positive commandment overrides a negative commandment mandate that the positive command to eat matzah override the negative command of eating food that has not been tithed? (Shaagas Aryeh 96)

Pharaoh said to Moshe and Aharon, "Who and who are going?" Moshe said, "With our youngsters and our elders shall we go" (10:8-9).

What was being prophetically hinted to here?

Please see next week's issue for the answer.

Last week's riddle:

What is the similarity between the first three of the ten plagues, and the first two of the Ten Commandments?

Answer: Moshe did not perform the first three plagues, and he did not say the first two of the Ten Commandments.

HATORAH V'HAMITZVAH

HALACHA INSIGHTS FROM THE PARSHA

In *parashas Bo* (12:42), the Torah states:

It is a night of anticipation (*leil shimurim*) for Hashem to take them out of the land of Egypt, this was the night for Hashem; a protection (*shimurim*) for all the Children of Israel for their generations.

The commentaries interpret the two instances of the word *shimurim* in various ways, but the Talmudic interpretation is that it is a night of special protection for the Jewish people. The Talmud cites an objection to the institution of the drinking of the four cups of wine on Passover night from a principle that doing certain activities in pairs is dangerous, since it exposes oneself to sorcery or demons, and it offers several resolutions for this, one of which is that Passover night is a *leil shimurim* – "a night that remains guarded from harmful spirits," (*Pesachim* 109b) i.e., on this night we experience special protection from harm, and we need not be as careful as we normally are. This is the basis for several Passover night customs, including that of not locking doors as securely as normal (Maharil pp. 17a-b). As we have previously (*Pesah* 5775) noted, however, this custom should not be followed where thieves are common, since we do not rely upon miracles.

As we have also previously noted, some authorities understand that the protection of *leil shimurim* is limited to spiritual harm, but does not extend to material harm (they apparently assume that leaving the doors open where thieves are not particularly common entails a risk of spiritual, but not material, harm). Others, however, seem to understand the protection as extending to material harm as well (see the discussion in *Eshkol Yosef* Nissan 5780).

A parallel discussion occurs elsewhere in the laws of Passover. The Talmud (*ibid.* 8a-b) sets forth an exemption from searching for *chametz* in a particular location where performing the search would entail danger, either of scorpion sting or of hostility from a non-Jewish neighbor who will be antagonized by the search. The Talmud objects: **"But didn't Rabbi Elazar say: Those on the path to perform a mitzvah are not susceptible to harm throughout the process of performing the mitzvah?"** and one of the answers it gives is "in a place **where danger is commonplace it is different.**"

PRESENTED BY

RABBI YITZHAK GROSSMAN, ROSH CHABURAH

KIDS KORNER

Who Am I?

#1 WHO AM I?

1. I am number eight, not four.
2. I was in a pickle.
3. We finished the leftovers.
4. I defined the borders

#2 WHO AM I?

1. Time sensitive.
2. I cause fasting.
3. I cause redemption.
4. I was deadly.

Last Week's Answers

#1 Kinim/Lice (I was proof of Hashem, I was from a finger, I am tiny, I came from the sand.)

#2 Barad/Hail (I defied nature, I made them go inside, I was suspended, I am waiting for Gog and Magog.)

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