

YOUNG ISRAEL SHOMRAI EMUNAH

SHABBOS SHORTS

Candle Lighting 5:03 | Havdalah 6:06

The Shabbos Shorts is sponsored by **Cheryl & Michael Gabai** on the first Yahrzeit of Cheryl's mother, Roselyn Rutta, Rashah bat Yocheved v'Yehoshuah HaLevi, on 18 Shevat, and to express thanks to those who learned Mishnayot in her memory and by **Delia Weiss and Family** and **Miriam & Steve Friedman and Family** in loving memory of Dr. George Weiss, A"H, Gedalya Chaim ben Avraham Moshe, on the occasion of his 7th Yahrzeit.



YISE Supports Israel



Our thoughts and prayers are focused on Israel. Please see the back of this sheet for various things you can do to support Israel.

Mazal Tov

Sandy & Rabbi Hal Axelrod on the birth of a great-grandson, Rom Jacob, born to their grandchildren, Tal & Maor Shushan of Tel Aviv, Israel. Mazal Tov also to siblings Elai and Levi, to the grandparents, Etkah & Danny Moore, and to great-grandmother Haddasah Mordechai of Petach Tikvah, Israel and all of the family members.

Devorah & Ephraim Ayil on the birth of a son. The Shalom Zachor will be 8:00 PM - 9:30 PM at 1108 North Belgrade. The Bris will take place on Monday after the 6:45 minyan.

Lianne & Theo Heller on the upcoming marriage of their son, Eliezer to Devorah Ciner of Irvine, CA. Mazal Tov to Devorah's parents, Natalie & Rabbi Yisroel Ciner, and to Eliezer's siblings, Dov & Mouchka, Lev & Sam and Ezra Heller and to the entire Heller and Ciner families.

Arline & Dr. Irving Katz on the birth of a great-grandson and to **Sharona & Shlomo Katz** on the birth of a grandson, born to Michal & Moshe Katz of Olney.

Debra Sapper on the birth of a granddaughter born to Chaya & Elad Engel of Maale Adumim, Israel. Mazal Tov to big brother Yishei Engel.

Condolences

Wayne Hutman on the passing of his mother, Jacqueline Hutman.

Kiddush and Shalosh Seudos Sponsors

Hashkamah Minyan Kiddush is sponsored by **Sara Silver** to commemorate the 10th Yahrzeit of her father, Bud Silver, Yissocher Dov ben Meir, A"H.

Shul Kiddush is sponsored by **Lianne & Theo Heller** in honor of the Aufruf and upcoming wedding of their son, Eliezer Ben Zion Heller to Devorah Aliza Ciner of Irvine, California. Mazal Tov to the Heller and Ciner families.

Sephardic Minyan Kiddush is sponsored by **Roni Hazut**, with HaKarat HaTov to Hashem.

Shalosh Seudos is sponsored by **Susan & Bob Levi** to commemorate the upcoming Yahrzeit of Bob's father, Fred Levi, Baruch ben Meir HaLevi, on 23 Shevat and by **Patty & Eric Towler** with gratitude to Hashem for the safe return of their son Adam from serving in Gaza.

Shabbos and Weekday Shiurim Sponsors

Hashkamah Minyan Shiur is sponsored by **David Jaray** in appreciation of Rabbi Grossman and all those who attend his shiur, and in memory of all those who have lost their lives in Israel.

Rabbi Hyatt's Gemara Shiur is sponsored by **David Jaray** in appreciation of Rabbi Grauman and all those who attend his shiur, and in memory of Rabbi Hyatt, A"H and to all of those who have lost their lives in Israel. May their Neshamas have an Aliyah. Refuah Shlema to all those that are wounded and ill, and to all of those that have been traumatized in Israel during these times.

Wednesday Night Navi Shiur is sponsored by **Debbie Rogal** in memory of her cousin Judy Licht on her Yahrzeit and **Harriet & Ron Sheinson** in memory of Barney Krasnow, Dov Ben ben Reb Tzvi Hirsh, beloved father of Harriet Sheinson.

Rabbi Rosenbaum's Mesilat Yesarim Shiur is sponsored by **Debbie Rogal** in memory of her cousin, Judy Licht, on her Yahrzeit.

The Lower Lobby coffee station is sponsored by **Yale Ginsburg, Chaim Neustadter**, and Roast Masters **Hannah & Robert Klein**.

Shabbos Schedule

Minyan Locations:

B - Belonofsky Sanctuary, **S** - Social Hall,
LBM - Large Beis Medrash,
SBM - Small Beis Medrash, **H** - The House

FRIDAY NIGHT:

Mincha/Maariv:

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), 4:45 (B), 5:00 (Sephardi, LBM)

Shalosh Seudos: 5:10 (S)

Maariv: 6:06 (B)

DIVREI TORAH:

8:45 Main Minyan - Rabbi Rosenbaum

9:15 Minyan - Rabbi Postelnek

SHIURIM:

Hashkamah Minyan Gemara Shiur (SBM)

Rabbi Yitzhak Grossman

Ohr HaChaim Chabura, 8:55 (S)

Rabbi Postelnek

Youth Announcements

Teen Minyan - Led by Rabbi Moshe Holzer, 9:15 AM in The House, followed by Kiddush

Shabbos Groups - 10AM until shul ends

- Toddler Group, under 2 with parent, Toddler Room
- Kinder Group, 2-5, upstairs behind the balcony
- Boys 6-9 & Girls 6-9 and 5th-6th Grade Girls, meet in lower lobby and walk to YGW

For more information, contact Sharon Shimoff at sshimoff@yise.org

Dor L'Dor - Family Chevrusah-style learning in a fun environment! This Motzei Shabbos, January 27 at 7:30 PM in the Social Hall. This Dor L'Dor is sponsored by **Debbie & Stuart Goldman**.

Torah Tournament Junior - Come cheer on the contestants! - Sunday, January 28 from 4:30 PM - 6PM in the Social Hall.

Family Shabbos Dinner - Friday, February 2. Adults and children welcome. RSVP to sshimoff@yise.org.

Kids Safety Event - Sunday, February 4 from 1PM to 3PM. [see youth flyers](#)

WANT TO SPONSOR A SHABBOS OR WEEKDAY SHIUR? PLEASE EMAIL OFFICE@YISE.ORG

YISE Supports Israel

Mission to Israel Several members of YISE are coordinating a mission to Israel in February 20-22. For additional information, please contact Yehuda Shinensky (shinensky@gmail.com) or Jeremy Goodman (jeremyhgoodman@gmail.com). If you are unable to attend in person, please consider contributing to help sponsor events or supplies, including, but not limited to, gear and meals for soldiers.

YISE invites members with family on active IDF duty to share their profiles at announce@yise.org.

YISE maintains a community-wide Tehillim WhatsApp group. To join, visit chat.whatsapp.com/GdkM5n3uJx44h8xFbwBE10. To submit names of soldiers serving in the IDF for tefilot, please send the soldier's Hebrew name and his/her mother's Hebrew name to csimon@YISE.org.

We pray that our soldiers will return soon to their peacetime roles, and in the interim ask our members to daven and undertake other zechuyos on behalf of these and other IDF personnel defending Israel and our people.

Tefilah We gather in the Belonofsky Sanctuary on Sunday evenings after Mincha/Maariv for 15 minutes of communal Tehillim. Additionally, Tehillim are recited at each daily and Shabbos minyan. Rabbi Rosenbaum leads a daily 15-minute Zoom of Tehillim recital and study of the Sefer Mesilas Yesharim Sunday through Friday at 12:30 PM on **Zoom A**.

Tzedaka A list of charitable organizations is available at: <http://www.yise.org/israel-2023-10-11-small.pdf>

Political Action information can be accessed via AIPAC <http://www.aipac.org/act> and the OU <http://www.advocacy.ou.org/>

As we engage our efforts through tefilah, tzedakah and political action, let us also beseech Hashem daily to bring safety to the citizens of Israel, success to its military, and clarity to its leadership.

Upcoming YISE Events

Shabbos Sefer Soiree - Rabbi Ira Brandriss will speak on "Chovos Halevavos: Obligations of the Heart - Gateways to a Spiritual Life" on Friday, January 26 at 8:30 PM in the Social Hall, followed by light refreshments. [see flyer](#)

Men's Melaveh Malka - Join Rabbi Postelnek and friends for singing, food, and Torah. Motzei Shabbos, January 27 at 8:30 PM at the home of Goldie & Ben Fields, 11420 Heather Crest Lane. To sponsor, visit www.yise.org/mmm. [see flyer](#)

Nach Yomi Siyum - All women and girls invited. Sunday, January 28 from 11AM - 1PM. Brunch, inspiring speakers, and interactive program. RSVP: ssnachyomiwomen@gmail.com. [see flyer](#)

Likras Shabbos: A Deeper Understanding of Kabbalas Shabbos: Learn and appreciate the inner meaning and depth of Kabbalas Shabbos, and transform your Friday night Davening! Given by Rabbi Postelnek. Next Shiur this Thursday, February 1, 8:50 PM - 9:30 PM at the Postelnek home, 11600 Fillmore Drive. [see flyer](#)

Camp Shomrai Early Bird Special - Registration is now open. Don't miss out! Register before February 1 to save \$75 on each child's registration. <https://campshomrai.org>

Finding My Place in Torah, Community and Life - A shiur given by Rabbi Postelnek. Monday, February 5 at 8:30 PM, at the home of Leah & Yoni Levine, 1111 University Blvd. W (University Towers) Apt. 206. [see flyer](#)

Come Join Rabbi Koss's Monthly Jewish History class on Zoom! Bikur Cholim of Greater Washington and the YISE Chessed Committee. Rabbi Koss will be speaking on a topic in Jewish history, Monday, February 5 from 2PM - 3PM on **Zoom A**.

Ask the Rabbi - This month's topic: Halachos of Shopping. Tuesday, February 6 from 8:00 PM - 9:00 PM on **Zoom A**. Send in your questions to AskTheRabbi@yise.org by Sunday, February 4. 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. [see flyer](#)

Lunch and Learn - Wednesday, February, 11:45 AM at YISE with Rabbi Brahm Weinberg. Musical presentation by Dr. Stuart Goldman. RSVP by February 11 to director@goldennetwork.org or 301-732-1773. Donations appreciated.

Scholar-In-Residence - Hadassah (Michelle) Margolis - Friday, February 23 "Jews and Their Books: The Last 1,000 Years," Shabbos, February 24 "Women and the Jewish Book," and Sunday, February 25 "Megillat Esther Across the Ages". [see flyer](#)

Save the Dates: Scholar-In-Residence Programs at YISE - March 8-9 and May 18. [see flyer](#)

Helping Hands Across Kemp Mill, a part of YISE's Chessed Committee, has a current need for meals. Please sign up in Helping Hands or contact Melanie Karlin, 301-681-4740, mskarlin@gmail.com or Miriam Friedman, 301-754-1517, mfriedman2@yahoo.com if you have trouble getting into the system. Please note that there is a current need in the community. If you would like to help out or sign up to make meals, please contact us.

Zoom Connection details in the SHMA and at <https://wp.yise.org/zoom>. Flyers are available at <https://wp.yise.org/flyers>.

The Week Ahead		Sunday Jan 28 18 Shevat	Monday Jan 29 19 Shevat	Tuesday Jan 30 20 Shevat	Wednesday Jan 31 21 Shevat	Thursday Feb 1 22 Shevat	Friday Feb 2 23 Shevat	Next Shabbos February 2-3, 2024 24 Shevat 5784 Parashas Yisro Mevorchim Hachodesh Candle lighting 5:11 Havdalah 6:13 Friday Night: Mincha/Maariv: 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), 5:10 (B), 5:05 (Sephardi, LBM) Maariv: 6:13
Shacharis	Ashkenazi (S,B,B)	6:30 7:30 8:45	6:20 6:45 8:45	6:30 6:55 8:45	6:30 6:55 8:45	6:20 6:45 8:45	6:30 6:55 8:45	
	Sephardi (LBM)	8:00	7:30	7:30	7:30	7:30	7:30	
Mincha/ Maariv	Ashkenazi (B)	5:10	5:10	5:10	5:10	5:10		
	Sephardi (LBM)	5:00	5:00	5:00	5:00	5:00		
Maariv	Ashkenazi (B)		7:30	7:30	7:30	7:30		
Halachic Times: Latest Alos Hashachar 5:56 AM, Earliest Talis and Tefilin: 6:24 AM, Latest Netz: 7:19 AM, Latest Krias Shema: 9:47 AM, Earliest Mincha: 12:53 PM, Earliest Shkia: 5:24 PM, Latest Tzeis Hacoachavim 6:13 PM								

RABBI DOVID ROSENBAUM
RABBI YOSEF POSTELNEK - ASST RABBI
JOSH SEIDEMANN - PRESIDENT

NEXT SHABBOS SHORTS DEADLINE: WEDNESDAY, JANUARY 31, NOON
SUBMIT ITEMS FOR THE SHABBOS SHORTS TO: ANNOUNCE@YISE.ORG
WWW.YISE.ORG | 301-593-4465 | OFFICE@YISE.ORG

SHMA**YOUNG ISRAEL SHOMRAI EMUNAH
SHOMRAI MONTHLY ANNOUNCEMENTS**

Shul Announcements

Tehillim Insights WhatsApp Group - Deepen your connection to Tehillim with short, meaningful messages from Rabbi Rosenbaum and Rabbi Postelnek. One Perek a day! Recordings and signup link at: <https://wp.yise.org/tehillim> *see flyer*

Welcoming Committee! If you would like to welcome a new person or family to your Shabbos table and the YISE community, email welcome@yise.org with the subject "happy to welcome" and we will contact you for details.

Mazal Tov on the Birth of Your Son or Daughter! YISE can help organize meals. Contact Miriam Levson at 901-481-7133 or miriamlevson@gmail.com or Rose Blynn at 410-522-8624 or rab411@gmail.com Send details to announce@yise.org.

Happy birthday! Happy anniversary! Want to celebrate a Birthday or Anniversary? Email office@yise.org for details.

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. If you do not have a Helping Hands account, or if you have any questions, 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>.

Upcoming Community Programs & Listings

Federal Holiday Learning Program - "Redeeming Hostages", Monday, January 1 at YGW Boys' Campus. 8:00 AM Davening, 9:00 AM breakfast, 9:30 AM Chavrusa learning with the Kollel, 10:40 AM - 11:20 AM Shiur with Rabbi Lopiansky. For questions contact Rabbi Moshe Chaim Blate mblate@yeshiva.edu

Kemp Mill Toastmasters - Wednesday nights, 8:00 PM - 9:15 PM. January 3, 17, 31 on Zoom, Meeting ID: 986 546 841, Passcode: 3671. January 10 (Social Hall), 24 (The House) in person at YISE. See what Toastmasters is all about and find out how you can become a more confident communicator. Contact Manasseh Katz at vpe@kempmilltoastmasters.com for more info.

The Golden Network: Lunch and Learn "Don't Drive Yourself Meshuga" with Dr. Stephen Deutsch, Wednesday, January 10, at 11:45 AM at KMS. RSVP to director@goldennetwork.org or 301-732-1773 by January 7.

The Capital Closet will be open on January 7 and 28 from 10:00 AM - 11:00 AM. Come peruse our beautiful, curated selection of clothing for women, men, and children, as well as Torah School uniforms! Our new address is 9601 Colesville Road, Silver Spring, MD 20901; entrance is in the back of the building up a full flight of stairs. For more information contact ncarmel@yadyehuda.org.

Save the Dates: Scholar-In-Residence Programs at YISE - February 23-25 and March 8-9. *see flyer*

Recurring Community Programs and Listings

Friday Night Learning - As a Zechus for Acheinu Kol Beis Yisroel, there will be a 30 minute learning Seder in the Yeshiva following maariv on Leil Shabbos, Friday nights. All the Bnei HaYeshiva and men of the community are encouraged to attend. No matter where you daven, come to the Yeshiva Beis Medrash after maariv and increase the merits of Klal Yisroel.

Join the Buddy Network - Do you live alone and want a buddy? Do you want to volunteer to be a buddy? Have a buddy check in during extreme weather or power outages. Make sure you have the basic necessities when you can't get out. Register at <https://goldennetwork.org/buddynetwork> For more info. call 301-732-1773 or email director@goldennetwork.org.

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 9:30am at the home of Michelle Penn 816 Lamberton Dr.. For more information, email channahandjeff@gmail.com or call 773-219-5397.

Zoom Shiurim with Rabbi Levy - Monday through Friday on Zoom, Meeting ID: 636 563 5989. Alshich - 9:20 AM - 10:30 AM. Gemara Ribit 10:30 AM - 11:45 AM. Hilchot Lashon Hara 1:00 PM - 2:00 PM. Sunday Alshich 11:45 AM - 12:45 PM.

TGN Program: Siddur Class - In-Depth Analysis of the Siddur with Mrs. Esther Dziadek, Wednesday mornings, 9:00 AM to 10:00 AM, on Zoom B. For more information, call 301-732-1773 or email director@goldennetwork.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 mblate@yeshiva.edu

Dirshu - Join Kollel Dirshu of Silver Spring, now studying Maseches Bava Basra, at YGW. Daily morning shiur by Rabbi Eli Reingold at 5:45 AM and evening shiur by Ranon Cortell and Pinchas Werner at 9:00 PM. Chavrusas also available during these times. For more info. and to join our program, contact Hirsh Komarow 301-633-6262 or komarowh@gmail.com

Women's Weekly Unity Gathering. Tehillim, divrei chizuk, and learning at the KMS Beit Midrash, Sundays, 8:00-9:15 PM. Women all around the Silver Spring community (and beyond) are called together to unite in Torah learning and tefillah. Every week, we will recite Tehillim and then a fabulous community leader will give us words of chizuk. Afterwards, everyone is invited to learn on their own or in a group. Open to girls and women of all ages. Contact Rachel Tor at rachelctor@gmail.com for more information.

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 at the YGW Boys' Campus. Weekdays also online via a WebEx video conference. Sunday 8:30 AM, Monday - Thursday 8:45 PM. Shabbos, 7:30 AM. Contact Judd Lifschitz at lifschitz@slslaw.com for more info.

Daily Halacha Program from Rabbi Eliyahu Reingold Receive one every day in your inbox. Sign up at dvarhalacha.com.

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

**RABBI DOVID ROSENBAUM
RABBI YOSEF POSTELNEK - ASST RABBI
JOSH SEIDEMANN - PRESIDENT**

**FEBRUARY DEADLINE: MONDAY, JANUARY 29, NOON
SUBMIT ITEMS FOR THE SHMA TO: ANNOUNCE@YISE.ORG
WWW.YISE.ORG | 301-593-4465 | OFFICE@YISE.ORG**

Rabbi Rosenbaum's classes will not meet Friday, January 12 through Friday, January 19.

Rabbi Rosenbaum will be on vacation from Friday, January 12 through Friday, January 19. Individuals with Halachic questions can contact Rabbi Postelnek at 571-340-0227 or rypostelnek@yise.org. Those wanting to contact Rabbi Rosenbaum about pressing matters should contact the Shul office and a staff member will notify Rabbi Rosenbaum.

** Additionally, Rabbi Rosenbaum's 12:30 shiur on Thursday, January 11 and Sunday, January 28, and his Parsha shiur on Monday, January 29 will not meet.*

Sundays

7:35 AM - 8:22 AM - Rabbi Yehoshua Levy's Gemara Shiur, Masechet Chulin, in the **Franco Beit Midrash**
9:30 AM - GWCK Sunday Kollel Brunch & Learn Four great Shiurim to choose from, in the **Social Hall**
9:30 AM - Rabbi Rosenbaum's Mussar Study Group for Women (spiritual self-improvement), on **Zoom A**
10:00 AM - Rabbi Tuvia Grauman - Rabbi Hyatt's Gemara Shiur, on **Zoom C**
***12:30 PM - Rabbi Rosenbaum** Tehillim followed by a 15-min Shiur on the Sefer Ahavas Chesed as a merit for Israel, on **Zoom A**

Mondays

6:35 AM - 7:22 AM - Rabbi Yehoshua Levy's Gemara Shiur, Masechet Chulin, in the **Franco Beit Midrash**
8:45 AM - The Golden Network Presents: Rabbi Barry Greengart's Shiur for men & women studying Parashas Hashavua, on **Zoom B**
***9:30 AM - Rabbi Rosenbaum's** one chapter of Tehillim followed by a 15-min Shiur on the Parsha, on **Zoom A**
12:30 PM - Rabbi Rosenbaum Tehillim followed by a 15-min Shiur on the Sefer Ahavas Chesed as a merit for Israel, on **Zoom A**
8:15 PM - 9:15 PM - CLAS Rabbi Hillel Shaps On the Same Page Gemara for Men, in the **Social Hall**
8:00 - 9:00 PM Chavrusa Learning, in the **Social Hall**. For more info contact Rabbi Levy at 240-423-8810

Tuesdays

5:55 AM - Rabbi Rosenbaum's Gemara Shiur for Men, on **Zoom A**
6:35 AM - 7:22 AM - Rabbi Yehoshua Levy's Gemara Shiur, Masechet Chulin, in the **Franco Beit Midrash**
9:30 AM - Rabbi Rosenbaum's one chapter of Tehillim followed by a 15-min Shiur on the Parsha, on **Zoom A**
12:30 PM - Rabbi Rosenbaum Tehillim followed by a 15-min Shiur on the Sefer Ahavas Chesed as a merit for Israel, on **Zoom A**
1:30 PM - Rabbi Yitzchak Scher's Shiur for Men and Women "Profits from the Prophets", in-person, in the **Small Beis Medrash** and on **Zoom G**
8:15 PM - 9:15 PM - CLAS Mrs. Sara Malka Winter "Visions of the Prophets, Lessons & Insights from the Weekly Haftorah" for Women, on **Zoom D**
8:45 PM SCP (Semichas Chaver Program) for more information contact Rabbi Hillel Shaps: hshaps@gwckollel.org

Wednesdays

6:35 AM - 7:22 AM - Rabbi Yehoshua Levy's Gemara Shiur, Masechet Chulin, in the **Franco Beit Midrash**
9:00 AM - The Golden Network Presents: Mrs. Esther Dziadek's Siddur Class, on **Zoom B**
9:30 AM - Rabbi Rosenbaum's one chapter of Tehillim followed by a 15-min Shiur on the Parsha, on **Zoom A**
11:00 AM - Rabbi Rosenbaum's Nach Shiur, now learning Sefer Iyov, on **Zoom A**
12:30 PM - Rabbi Rosenbaum Tehillim followed by a 15-min Shiur on the Sefer Ahavas Chesed as a merit for Israel, on **Zoom A**
8:00 PM - Rabbi Rosenbaum's Women's Navi Shiur, now learning Sefer Shmuel, on **Zoom A**
8:15 PM - 9:15 PM - CLAS Rabbi Yitzhak Grossman - Reading Responsa for Men, on **Zoom E**
8:30 PM - Rabbi Moshe Arzouan's Advanced Gemara Shiur for Men, learning the third Perek of Maseches Bava Basrah, in the **Social Hall** and on **Zoom H**

Thursdays

6:35 AM - 7:22 AM - Rabbi Yehoshua Levy's Gemara Shiur, Masechet Chulin, in the **Franco Beit Midrash**
9:30 AM - Rabbi Rosenbaum's one chapter of Tehillim followed by a 15-min Shiur on the Parsha, on **Zoom A**
***12:30 PM - Rabbi Rosenbaum** Tehillim followed by a 15-min Shiur on the Sefer Ahavas Chesed as a merit for Israel, on **Zoom A**
8:15 PM - 9:15 PM - CLAS Rabbi Avraham Sussman Yesodei Hatorah Gemara Skills Building for Men, on **Zoom F**

Fridays

5:55 AM - Rabbi Rosenbaum's Gemara Shiur for Men, on **Zoom A**
6:35 AM - 7:22 AM - Rabbi Yehoshua Levy's Gemara Shiur, Masechet Chulin, in the **Franco Beit Midrash**
9:30 AM - Rabbi Rosenbaum's one chapter of Tehillim followed by a 15-min Shiur on the Parsha, on **Zoom A**
12:30 PM - Rabbi Rosenbaum Tehillim followed by a 15-min Shiur on the Sefer Ahavas Chesed as a merit for Israel, on **Zoom A**

Class times and locations as of December 28. Please check <https://wp.yise.org/about/classes/> for updated info.

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, password 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, password 161699



YISE EDUCATION COMMITTEE PRESENTS
MONTHLY SHABBOS SEFER SOIRÉE

Chovos HaLevavos:

Obligations of the Heart —
Gateways to a Spiritual Life

with Rabbi Ira Brandriss

January 26 8:30 pm · YISE Social Hall

LIGHT REFRESHMENTS FOLLOWING PRESENTATION

DOR L'DOR

At Young Israel Shomrai Emunah!

*A Family Chevrusah-style Learning in a fun environment
Delicious Pizza! Interactive Discussions! Weekly Raffles!*

5784 Motzei Shabbos Times:

November 11 — 7:00 pm

November 25 — 7:00 pm

December 16 — 7:00 pm

December 30 — 7:00 pm

January 13 — 7:00 pm

January 27 — 7:30 pm

February 10 — 7:45 pm

February 24 — 7:55 pm

March 9 — 8:00 pm

For program questions, contact Michael
Shimoff at mshimoff@yise.org

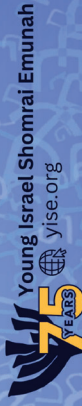
YISE Arcola Social Hall

Sponsor opportunities:

Pillar \$500 | Sponsor \$360 | Supporter \$250 |

Chaver \$180 | Friend \$50

To sponsor this program, please contact the YISE office at
office@yise.org



Join Rabbi Postelnek and friends for a

Men's Melaveh Malka

MOTZEI SHABBOS

27 | 8:30
JAN | PM

AT THE HOME OF GOLDIE & BEN FIELDS
11420 HEATHER CREST LN

FEATURING

FOOD (MEAT), SINGING
FRIENDS & TORAH

TO SPONSOR VISIT YISE.ORG/MMM

Co-sponsored by **yavneh**
YOUNG PROFESSIONALS

SILVER SPRING WOMEN'S

Mach Yomi Siyum

All women and girls invited to attend!

SUNDAY, JANUARY 28, 2024

18 SHEVAT 5784

11:00 AM - 1:00 PM

SOUTHEAST HEBREW CONGREGATION
10900 LOCKWOOD DRIVE, SILVER SPRING

RSVP: [SSNACHYOMIWOMEN@GMAIL.COM](mailto:ssnachyomiwomen@gmail.com)
BABYSITTING AVAILABLE UPON REQUEST

BRUNCH | INSPIRING SPEAKERS | INTERACTIVE PROGRAM





The Competition is drawing near!



Sunday Jan 28,
2024

4:30-6:00

Shomrai Emunah

WE WANT YOU IN
OUR AUDIENCE

COME CHEER ON THE CONTESTANTS
PARTICIPATE IN FUN CHALLENGES WITH PRIZES
SNACK ON REFRESHMENTS



LIKRA'S SHABBOS

A DEEPER UNDERSTANDING OF KABBALAS SHABBOS

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Hadassah (Michelle) Margolis is the Norman Alexander Librarian for Jewish Studies at Columbia University, and President of the Association of Jewish Librarians.



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Likutei Divrei Torah

Gleanings of Divrei Torah on Parashat Hashavuah via the Internet

Volume 30, Issue 16

Shabbat Parashat Beshalach

5784 - B"H

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

Renewable Energy – The first translation of the Torah into another language – Greek – took place in around the second century BCE, in Egypt during the reign of Ptolemy II. It is known as the Septuagint, in Hebrew HaShivim, because it was done by a team of seventy scholars. The Talmud, however, says that at various points the Sages at work on the project deliberately mistranslated certain texts because they believed that a literal translation would simply be unintelligible to a Greek readership. One of these texts was the phrase, “On the seventh day God finished all the work He had made.” Instead, the translators wrote, “On the sixth day God finished.”

What was it that they thought the Greeks would not understand? How did the idea that God made the universe in six days make more sense than that He did so in seven? It seems puzzling, yet the answer is simple. The Greeks could not understand the seventh day, Shabbat, as itself part of the work of Creation. What is creative about resting? What do we achieve by not making, not working, not inventing? The idea seems to make no sense at all.

Indeed, we have the independent testimony of the Greek writers of that period, that one of the things they ridiculed in Judaism was Shabbat. One day in seven Jews do not work, they said, because they are lazy. The idea that the day itself might have independent value was apparently beyond their comprehension. Oddly enough, within a very short period of time the empire of Alexander the Great began to crumble, just as had the earlier city state of Athens that gave rise to some of the greatest thinkers and writers in history. Civilisations, like individuals, can suffer from burnout. It's what happens when you don't have a day of rest written into your schedule. As Ahad HaAm said: “More than the Jewish people has kept Shabbat, Shabbat has kept the Jewish people.”

Rest one day in seven and you won't burn out. Shabbat, which we encounter for the first time in this week's parsha, is one of the greatest institutions the world has ever known. It changed the way the world thought about time. Prior to Judaism, people measured time either by the sun – the solar calendar of 365 days aligning us with the seasons – or by the moon, that is, by months (“month” comes from the word “moon”) of roughly thirty days. The idea of the seven-day week – which has no counterpart in nature – was born in the Torah and spread throughout the world via Christianity and Islam, both of which borrowed it from Judaism, marking the difference simply by having it on a different day. We have years because of the sun, months because of the moon, and weeks because of the Jews.

What Shabbat gave – and still gives – is the unique opportunity to create space within our lives, and within society as a whole, in which we are truly free. Free from the pressures of work; free from the demands of ruthless employers; free from the siren calls of a consumer society urging us to spend our way to happiness; free to be ourselves in the company of those we love. Somehow this one day has renewed its meaning in generation after generation, despite the most profound economic and industrial change. In Moses' day it meant freedom from slavery to Pharaoh. In the nineteenth and early twentieth century it meant freedom from sweatshop working conditions of long hours for little pay. In

ours, it means freedom from emails, smartphones, and the demands of 24/7 availability.

What our parsha tells us is that Shabbat was among the first commands the Israelites received on leaving Egypt. Having complained about the lack of food, God told them that He would send them manna from heaven, but they were not to gather it on the seventh day. Instead, a double portion would fall on the sixth. That is why to this day we have two challot on Shabbat, in memory of that time.

Not only was Shabbat culturally unprecedented. Conceptually, it was so as well. Throughout history people have dreamed of an ideal world. We call such visions, utopias, from the Greek *ou* meaning “no” and *topos* meaning “place.” They are called that because no such dream has ever come true, except in one instance, namely Shabbat. Shabbat is “utopia now,” because on it we create, for twenty-five hours a week, a world in which there are no hierarchies, no employers and employees, no buyers and sellers, no inequalities of wealth or power, no production, no traffic, no din of the factory or clamour of the marketplace. It is “the still point of the turning world,” a pause between symphonic movements, a break between the chapters of our days, an equivalent in time of the open countryside between towns where you can feel the breeze and hear the song of birds. Shabbat is utopia, not as it will be at the end of time but rather, as we rehearse for it now in the midst of time.

God wanted the Israelites to begin their one-day-in-seven rehearsal of freedom almost as soon as they left Egypt, because real freedom, of the seven-days-in-seven kind, takes time, centuries, millennia. The Torah regards slavery as wrong, but it did not abolish it immediately because people were not yet ready for this. Neither Britain nor America abolished it until the nineteenth century, and even then not without a struggle. Yet the outcome was inevitable once Shabbat had been set in motion, because slaves who know freedom one day in seven will eventually rise against their chains.

The human spirit needs time to breathe, to inhale, to grow. The first rule in time management is to distinguish between matters that are important, and those that are merely urgent. Under pressure, the things that are important but not urgent tend to get crowded out. Yet these are often what matter most to our happiness and sense of a life well-lived. Shabbat is time dedicated to the things that are important but not urgent: family, friends, community, a sense of sanctity, prayer in which we thank God for the good things in our life, and Torah reading in which we retell the long, dramatic story of our people and our journey. Shabbat is when we celebrate shalom bayit – the peace that comes from love and lives in the home blessed by the Shechinah, the presence of God you can almost feel in the candlelight, the wine, and the special bread. This is a beauty created not by Michelangelo or Leonardo but by each of us: a serene island of time in the midst of the often-raging sea of a restless world.

I once took part, together with the Dalai Lama, in a seminar (organised by the Elijah Institute) in Amritsar, Northern India, the sacred city of the Sikhs. In the course of the talks, delivered to an audience of two thousand Sikh students, one of the Sikh leaders turned to the students and said: “What we need is what the Jews have: Shabbat!” Just imagine, he said, a day dedicated every week to

family and home and relationships. He could see its beauty. We can live its reality.

The ancient Greeks could not understand how a day of rest could be part of Creation. Yet it is so, for without rest for the body, peace for the mind, silence for the soul, and a renewal of our bonds of identity and love, the creative process eventually withers and dies. It suffers entropy, the principle that all systems lose energy over time.

The Jewish people did not lose energy over time, and remains as vital and creative as it ever was. The reason is Shabbat: humanity's greatest source of renewable energy, the day that gives us the strength to keep on creating.

Shabbat Shalom: Rabbi Shlomo Riskin

Joseph, the Teacher of Jewish Return and Universalism – “And Moses brought the bones of Joseph with him, since [Joseph] had adjured the children of Israel to take an oath; [Joseph] had said, ‘God will surely remember you; bring up my bones with you from this [place].’” At the very opening of the Torah portion of Beshalach, just as we've reached the climax of the ten plagues and the Israelites have been sent forth out of their Egyptian bondage, we find a fascinating throwback to a former heroic personality from the Book of Genesis: Joseph.

Why interrupt the drama of the Exodus with the detail of concern over Joseph's remains? From a certain narrative perspective, Joseph's name even evokes a jarring note at this moment of Israel's freedom. After all, Joseph may well be seen as the very antithesis of Moses: Joseph begins within the family of Jacob-Israel, and moves outside of it as he rises to great heights in Egypt, whereas Moses begins as a prince of Egypt and moves into the family of Israel when he smites the Egyptians. Joseph is the one who brings the children of Jacob into Egypt whereas Moses takes them out; Joseph gives all of his wisdom and energy to Egypt whereas Moses gives all of his wisdom and energy to the Israelites. It can even be argued that the very enslavement of the Israelites by the Egyptians was a punishment for Joseph's having enslaved the Egyptians to Pharaoh as part of his economic policy. So why bring up the remains of Joseph at this point in the story?

The fact is that Joseph is a most complex and amazing personality, who very much stands at the crossroads of and makes a vital connection between the Books of Genesis and Exodus. We have previously pointed out that the jealous enmity of the brothers towards Joseph was in no small way rooted in the grandiose ambition expressed in his dreams: sheaves of grain evoke Egyptian agriculture rather than Israeli shepherdry, and the bowing sun, moon and stars smack of cosmic domination. While yet in the Land of Israel, Joseph had apparently set his sights on the then superpower, Egypt – and the second dream suggests that Egypt is only a stepping stone for universal majesty.

But then, does not the Torah picture the Almighty as the creator and master of the entire world, and is it not Israel's mission to be a kingdom of priest-teachers and a holy nation with the mandate of perfecting the world in the Kingship of the divine?

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And with his very last breaths, in the closing lines of the book of Genesis, does not Joseph profess absolute faith in God's eventual return of the Israelites to their homeland, at which time he makes his brothers swear that his remains will be taken "home" to Israel as well? The full picture of Joseph seems to depict a great-grandson of Abraham, who fully grasps the importance of the Land of Israel for his nation, but who also recognizes the eventual necessity of their being a source of blessing for "all the families of the earth", their mission of peace not just for the family but for the world.

The Midrash describes a fascinating scene: "At the exact time when all of the Jews were occupied in gathering the booty of Egypt, Moses was occupied in gathering the bones of Joseph. Who informed Moses as to where Joseph was buried? Serah, the daughter of Asher, who was still living in that generation [of the Exodus]. She went and told Moses that Joseph had been buried in the River Nile. Moses then stood at the foot of the Nile River and cried out: 'Joseph, Joseph, the time of redemption has come, but the Divine Presence is holding it back. If you will show yourself, good. If not, I shall be freed of the oath which you made me swear.' Immediately the coffin of Joseph rose to the surface of the Nile River..."

Hence, when the Israelites went forth from Egypt, two casks [aronot] accompanied them for forty years in the desert: the cask of the life of all worlds [the divine Torah which they had received as family tradition until that time] and the cask [casket] of Joseph. The nations of the world would ask, "What is the nature of these two casks? Is it necessary for the cask of the dead to go together with the cask of eternal life?" But in truth the one who is buried in this [cask] fulfilled whatever is written in that [cask].

Generally this midrash is understood to be saying that Joseph fulfilled the moral commandments already expressed in the Torah from the story of creation up until and including the Exodus. After all, Joseph was moral and upright, even to the extent of rebuffing the enticements of the beautiful "Mrs. Potiphar," thereby earning the appellation of "the righteous." However, I would suggest an alternate interpretation: The Torah of the book of Exodus encased in one cask fulfilled the dreams, expectations and prophecies of Joseph buried in the other cask. Joseph foresaw an eventual exodus from Egypt and return to Israel. Joseph also foresaw a cosmic obeisance of the sun, moon and stars to the universal God of justice and peace whom he represented. This too was fulfilled when the world was paralyzed by the force of the plagues, when the nations trembled at the destruction of Egypt and victory of the Israelites when the Reed Sea split apart: "Nations heard and shuddered; terror gripped the inhabitants of Philistia. Edom's chiefs then panicked, Moab's heroes were seized with trembling, Canaan's residents melted away...God will reign supreme forever and ever."

Yes, at the supreme triumphant moment of the Exodus, Moses stops to fulfil a vow and take the bones of Joseph, the essence of Joseph (the Hebrew word "etzem" translates both as "bone" and as "essence") out of Egypt and into Israel with the Israelites. Moses wanted the faith of Joseph, the universality of Joseph, the majesty of Joseph, the grandeur of Joseph, to accompany the Israelites throughout their sojourn in the desert. After all, the casket of Joseph imparted a crucial lesson: God's rule of justice, compassion and peace must capture the entire world, all despots must be seized with fear and trembling, and all human beings must be free. May Joseph's eternal gravesite in Shechem be salvaged and re-sanctified as a beacon to Jewish faith in a world redeemed.

Rabbi Dr. Norman J. Lamm's Derashot Ledorot

On Choosing the Right Weapons - [Excerpt] The battle of Israel against Amalek is of more than a minor detail in the ancient history of our people. Amalek has come to represent to us the very symbol of evil, of heartlessness and cruelty, of Godlessness and anti-Semitism. It is therefore of interest to note that in entering upon this crucial episode in the life of Israel, Moses did not personally lead his troops in battle against Amalek. He did not give the task over to any accomplished general. Instead, he turned to his disciple, Joshua, and asked him to undertake the leadership in this historic battle.

Why did not Moses lead his troops? Why Joshua? Our rabbis say: Joshua, unlike Moses, was descended from Joseph of whom, before he revealed himself to his brothers, he declared to them: Et ha'elokim ani yarei—I fear God. Joshua, like his grandfather Joseph, was a deeply religious individual who openly proclaimed his religiousness: He was therefore appropriate as the leader of Israel in its encounter with Amalek, for of Amalek it was said ve'lo yarei elokim—that this nation did not fear God.

What our Rabbis meant to teach, then, was a principle as permanent as it is profound, and as pertinent today as it was then. They meant to tell us that the way to battle the way of life of Amalek is not by compromising your principles with his, not by meeting his ideology half-way, but, on the contrary, by sharpening the ideological encounter, by confronting his Godlessness with your Godliness, his vice with your virtue, his evil with your good. Do not conceal your ideals, or pare down your principles, or dilute your standards were challenged by Amalek. When Amalek declares arrogantly ve'lo yarei elokim—I do not fear God—you must proclaim proudly, with a voice loud and clear: Et ha'elokim ani yarei—I do fear God. It is the only way to triumph over the Amalekite forces in life. Only by being a Joshua, by inheriting the fearless Godliness of a Joseph, can you hope to establish victory over the Godlessness of Amalek.

When Judaism was first confronted with the Godliness and Torah-less Amalekim of the modern day at the beginning of that era called the Emancipation, it found itself largely incapable of effectively engaging the opponent in battle. The modern spirit, with it despite its many noble, progressive, and humane features, also brought cynicism, the rejection of the Jewish uniqueness, the assertion that the spirits of free inquiry must necessarily deny Torah and a personal God; this spirit made inroads into the ghetto, it destroys its walls, and it threatened to capture the very fortress of Judaism.

Initially authentic Jews reacted in two ways—both of which were inadequate. The first way was to shy away from the battle. It was the way of isolation, of a desperate will to return to a physical and spiritual ghetto, oblivious to all modernity. But this was not in keeping with the tactics of a Joshua or the ideas of a Moses who said clearly: choose for us men who will do war with Amalek. The method of the Bible was to face up to Amalek, not to ignore his existence. The second approach was diametrically opposed to the first. It held that the only way successfully to meet Amalek in battle was, so to speak, to bribe him: to yield the character of Jewishness and compromise it with the character of Amalekism; to whittle down the principles of Torah and accept some of the ways of Amalek. Thus many Jews forgot that ve'lo yarei elokim can be defeated only by presenting a stronger et ha'elokim ani yarei. They forgot that Godlessness can be met only with Godliness. And so they chose the wrong weapon with which to decide the great battle of modern history.

For this is indeed what happened. They tried to deal with the Amalekim of modernity by having less yirat

Likutei Divrei Torah

Elokim, less prayer, less Torah, less enthusiasm. For instance, we were faced with a problem in education—Jewish students were regarded as immigrant baggage, as antiquated populism, so awkward in the American pragmatic atmosphere. Forget, we were told, about these outdated studies in a queer and unnecessary language. You are Americans now! And how did we respond? Was it with the proclamation of Moses and Joshua, et ha'elokim ani yarei? Was it by building bigger and better schools and acquainting both our people and the Gentiles with whom we come in contact, with the fact that our way of life was the divine way of life, that our Bible spoke a living and relevant judgment upon life? No! Instead we answered with Sunday schools—we reduced education to an hour a week and tried to convince ourselves that this farcical gesture, so devoid of yirat Elokim, was really Jewish education!

The synagogue was threatened by the Amalek kind of house of worship. The authentic Jewish character of a synagogue was somehow out of place in the scene of America with its pressure for uniformity—the melting pot psychology. And so we responded by a diminution of yirat Elokim: We de-Judaized the character of the synagogue, and adopted all the trappings of the Christian church. We compromised by making our synagogues less Jewish.

And so it was with the practical precepts of Judaism. Amalek laughed at our practical mitzvot, so we yielded—kosher becomes kosher-style, Shabbat just a day-off, and all the sacred commandments were reduced to pallid, petty and superficial "customs and ceremonies".

Foolishly, we tried to win over Amalek by reducing our own strength. We were like an army, threatened by a strong opponent, which, instead of building up its arsenal, panics—and throws its weapons away! Has this posture of bending over backwards to Amalek proved successful? Has presenting less yirat Elokim in the face of an enemy who proclaims ve'lo yarei elokim been the night approach?

The answer is: absolutely not. We tried to convince ourselves that only by making life easier by disposing of nine-tenths of Jewish law—would we succeed in stemming the tide of assimilation and in filling our synagogues with youth. But to our utter dismay we discovered that—We departed from God's commandment and his righteous ordinances—we imagined that only by watering down Judaism would we succeed in preserving in our midst the Jewish youth. .. Orthodoxy today must return to the advice of Moses and the strategy of Joshua. We must not flee from the fight and we must not run from the encounter. The best of the modern world is not strange to us. We have abandoned the ghettos forever and have taken to heart the words of Moses—Behar lanu anashim, ve'tzei hilaheh im Amalek. We are living in the modern world—as businessmen and scientists, as physicians and novelists—and to a great extent we have helped to shape part of the modern world. We have engaged the forces of Godlessness with a doubly renewed effort of Godliness. We have decided to advance in the name of Torah and go forth proudly and confidently on behalf of yirat Elokim. We have learned to be tough without being rough, to be aggressive without being offensive, to disagree without being disagreeable. Our answer to Amalek is more and better day schools, a resurgence of real kashruth, a new flickering of interest in Shabbat and in family purity. These are the weapons with which American Orthodoxy has chosen to do battle with Amalek. We have weapons in our hand—but they are neither those of fear and coercion, nor those of submission and surrender. Our strongest and best weapon is yirat Elokim—more religion, more devotion to Torah, more Jewishness. We are carrying on the war of God against Amalek and all that Amalek stands for from generation to generation.

In this week's *Parashah*, we read about the beginning of *Bnei Yisrael's* travels in the desert. The Torah relates (15:23), "They came to Marah, but they could not drink the waters of Marah because they were bitter; therefore they named it 'Marah' / 'bitter'." The Torah continues: "[Moshe] cried out to *Hashem*, and *Hashem* showed him a tree; he threw it into the water and the water became sweet. There [*Hashem*] established for [the nation] a *Chok* / decree and a *Mishpat* / ordinance, and there He tested it." Our Sages identify the wood that Moshe was commanded to throw into the water as olive wood or the wood of another bitter tree. That bitter wood miraculously sweetened the water!

R' Aharon Lewin z"l Hy"d (the *Reisher Rav*; killed in the Holocaust) writes: Logic would dictate that something sweet should have been thrown into the bitter water, not something bitter! However, *Hashem* took this opportunity to teach that His ways often transcend human logic. Just as a person cannot understand how a bitter substance could turn bitter water sweet, so we cannot comprehend *Hashem's* ways.

R' Lewin continues: In this light, we can understand the connection between this event and the end of the verse, "There He established for it a *Chok* / decree and a *Mishpat* / ordinance." *Mishpatim* are the Torah's laws that make sense to us (e.g., honor your parents, do not murder, etc.), while *Chukim* are laws that are beyond our understanding. This event teaches us to accept *Hashem's* ways and His laws that are beyond our understanding just as we accept those that we think we understand. (*Ha'drash Ve'ha'iyun: Shmot* 132 [p.155])

Shabbat

"See that *Hashem* has given you the Sabbath; that is why He gives you on the sixth day a two-day portion of bread." (16:29)

R' Shlomo Yosef Zevin z"l (1888-1978; Russia and Israel; co-founder and editor of the *Encyclopedia Talmudit*) writes: Our verse says, "See that *Hashem* has given you the Sabbath." Since one cannot "see" a negative, the verse must be teaching us that there is more to *Shabbat* than not working. *Shabbat* has a positive aspect--it is a day of *Menuchah* / tranquil rest and *Kedushah* / sanctity.

Midrash Shocher Tov comments that everything about *Shabbat* is doubled--the double portion of *Mahn* that *Bnei Yisrael* received on *Erev Shabbat*, the two lambs of the *Shabbat Mussaf* offering in the *Bet Hamikdash*, the two candles that are lit in honor of *Shabbat*, and the two commandments regarding *Shabbat*: "*Zachor*" / "remember" and "*Shamor*" / "guard." R' Zevin explains that the *Midrash* is alluding to this double nature of *Shabbat*--on the one hand, a day to refrain from work, and on the other hand, a day of *Menuchah* and *Kedushah*.

We say in the *Shabbat* prayers: "And You did not give it, *Hashem*, our *Elokim*, to the nations of the lands, nor did you make it the inheritance, our King, of the worshipers of graven images . . ." Do not other nations have days of rest? They do, answers R' Zevin, but to them, a day of rest is primarily a day of not working. The positive aspects of the day of rest, the tranquility and the holiness, are unique to our Sabbath.

(*L'Torah U'le'mo'adim*)

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"It happened that when Moshe raised his hand *Yisrael* was stronger, and when he lowered his hand Amalek was stronger." (17:11)

The *Mishnah* (*Rosh Hashanah* 3:8) asks: Did Moshe's hands make the war when he raised them or break the war when he lowered them? Rather, answers the *Mishnah*, the verse teaches that as long as the Jewish People turned their eyes upward and subjected their hearts to their Father in Heaven, they prevailed. If not, they fell. [Until here from the *Mishnah*]

R' Chaim of Volozhin z"l (Belarus; 1749-1821) explains: The attack by Amalek caused a *Chillul Hashem* / desecration of G-d's Name, for it was meant to demonstrate that the G-d of *Bnei Yisrael* was not invincible. The antidote was for *Bnei Yisrael* to turn their thoughts Heavenward--not to pay attention to their own suffering, but only to be concerned with G-d's honor. When they did that, they were victorious.

(*Nefesh Ha'chaim* II ch. 11)

A related thought:

"And he said, 'For the hand is on the throne of *Kah--Hashem* maintains a war against Amalek, from generation to generation.'" (17:15)

Rashi z"l explains: The Divine Name ("Y-K-V-K") is divided into half ("Kah"), as if to say that the Holy One, blessed is He, swears that His Name will not be complete nor His throne complete until the name of Amalek is entirely blotted out. [Until here from *Rashi*]

R' Chaim Vital z"l (1543-1620; Tzefat and Damascus) writes: One should remember every day what Amalek did to us. The time for this remembrance is when one recites "*Yehei Shmei Rabbah*" / "May His Name become great."
(*Sha'arei Kedushah* 1:4)

R' Simcha of Vitry z"l (France; died 1105) writes that "*Yehei Shmei Rabbah*" is a prayer that *Hashem's* Name become great and be blessed--i.e., that *Hashem's* name be complete, which will happen when Amalek is destroyed. [That nation was unmoved by the wonders that *Hashem* had performed in Egypt and at the *Yam Suf*. It wished to deny G-d's power and to teach the world not to fear Him. *Hashem's* Name--i.e., His revelation--cannot be complete as long as Amalek's message continues to exist.]

Others disagree with R' Simcha's interpretation, however. They translate this prayer: "May *Hashem's* Name, which is already great, also be blessed." [According to this interpretation, *Yehei Shmei Rabbah* has no connection to remembering Amalek.]
(*Tosafot: Berachot* 3a)

"*Hashem* strengthened the heart of Pharaoh, king of Egypt, and he pursued *Bnei Yisrael*..." (14:8)

R' Meir Halevi Rotenberg z"l (1760-1827; *Apter Rebbe*) writes: A person must believe wholeheartedly that everything in the world, including himself, contains a spark of the Divine; otherwise, it could not exist. When man believes this, he will not be afraid of anything--not even the *Yetzer Ha'ra*--for when he reflects on the fact that the Divine is even within him, he will not be swayed to sin.

He continues: Even Pharaoh had a Divine spark within him, and that is what strengthened Pharaoh's heart. That Divine spark desired to be revealed and to sanctify G-d's Name, so it "*pursued Bnei Yisrael*" in order to be elevated through them. Therefore, Moshe told *Bnei Yisrael* (14:13), "Do not fear! Stand fast and see the salvation of *Hashem* that He will perform for you today." Once the Divine spark--the little bit of holiness--that sustains Pharaoh is drawn out, the evil that remains will collapse on its own.
(*Ohr La'shamayim*)



"He removed the wheels of their chariots and caused them to drive with difficulty. Egypt said, 'I shall flee before *Yisrael*, for *Hashem* is waging war for them against Egypt (literally, "in Egypt").'" (14:25)

Usually, the name "*Hashem*" connotes G-d's Attribute of Mercy. Why, then, would the Egyptians use that Name here?

R' Yitzchak Arieli z"l (1896-1974; *Mashgiach* of Yeshivat Mercaz Harav; author of *Enayim La'mishpat*) answers: The verse is expressing the Egyptians' realization that the punishment they were about to experience at the *Yam Suf* would make the Plagues in Egypt look merciful.

(*Haggadah Shel Pesach Shirat Ha'geulah* p.66)



"With Your kindness You guided this people that You redeemed; *Nei'halta* / You led with Your might to Your holy abode." (15:13)

Why did *Bnei Yisrael* say this in past tense when they had not yet come to *Eretz Yisrael*? R' Moshe David Valle z"l (Italy; 1697-1777) answers: When *Hashem* promises something, it is as good as done.

In fact, however, the generation that witnessed the Splitting of the Sea would never come to *Eretz Yisrael*; only their children would enter the Land. Thus, writes R' Valle, *Bnei Yisrael* were Divinely-inspired to use the verb "*Nei'halta*," the same verb that Yaakov Avinu used to describe a long journey that would not be completed in one generation (see *Bereishit* 33:14 and *Rashi* z"l there). At the same time, our Sages say that even babies in the womb sang this song, and they did enter the Land.
(*Berit Olam*)

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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CHANNEL 13 POLL (Times of Israel 1/22/24)

	Current Knesset	12/19	1/22
Likud	32	18	16
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Noam	1	0	0

PM REJECTS HAMAS CONDITIONS FOR HOSTAGE DEAL WHICH INCLUDE 'OUTRIGHT SURRENDER' (Israel Hayom 1/22/24)

Prime Minister Benjamin Netanyahu on Sunday rejected conditions presented by Hamas to end the war and release hostages that would include Israel's complete withdrawal and leaving Hamas in power in Gaza.

"In exchange for the release of our hostages, Hamas demands the end of the war, the withdrawal of our forces from Gaza, the release of all the murderers and rapists," Netanyahu said in a statement. "And leaving Hamas intact."

"I reject outright the terms of surrender of the monsters of Hamas," Netanyahu said.

A deal brokered in late November by the United States, Qatar and Egypt saw the release of more than 100 of the estimated 240 hostages who were taken captive to Gaza during an attack by Hamas on Oct. 7, in exchange for the release of 240 Palestinians held in Israeli prisons.

Since that deal ended Netanyahu has faced mounting pressure to secure the release the 136 hostages who remain in captivity.

Netanyahu also took a stronger line on the issue of Palestinian statehood than previously.

"I will not compromise on full Israeli security control of all territory west of the Jordan River," he said.

US President Joe Biden on Friday said he spoke with Netanyahu about possible solutions for creation of an independent Palestinian state, suggesting one path could involve a non-militarized government.

Netanyahu appeared on Saturday to push back against Biden's remarks about Palestinian statehood after the war against Hamas in Gaza ends as the two men do not see eye-to-eye on Palestinians having a state, a solution Biden has advocated to achieve long-term peace.

In the statement on Sunday, Netanyahu repeated that he would insist upon "full Israeli security control over all the territory west of Jordan."

Netanyahu said that he faced down "international and internal pressures," to change this position.

"My insistence is what prevented for years the establishment of a Palestinian state that would have posed an existential danger to Israel," Netanyahu said.

QATAR TELLS ISRAEL: HAMAS SUSPENDS HOSTAGE NEGOTIATIONS (i24NEWS 1/24/24)

Palestinian terror group Hamas has reportedly suspended talks on a proposed hostage release plan, delivering a setback to potential negotiations with Israel.

According to Israeli media, sources familiar with the details indicated that

Qatar conveyed the suspension to Israel on Wednesday, highlighting a key demand from Hamas for a complete withdrawal of the Israeli army from the Gaza Strip in the initial phase of any agreement, effectively signaling an end to the ongoing conflict.

Despite the rejection of a settlement proposal by Hamas, Israeli officials maintain that the chances of reaching an agreement have not been completely ruled out. Efforts are underway to devise additional proposals with broader outlines, although an imminent agreement seems elusive at this stage.

Earlier reports suggested that both Israel and Hamas had, in principle, agreed to a deal involving the release of hostages, the exchange of Palestinian prisoners, and a temporary ceasefire lasting approximately one month.

However, the implementation of the plan faced delays due to disagreements over subsequent steps and Hamas's insistence on securing an agreement to bring an end to the Gaza conflict.

One proposed formula presented to Hamas reportedly included Israel's request for the evacuation of six of its senior officials from Gaza.

Notably, this proposal met with a categorical rejection from Hamas, emphasizing the significance of figures like Yahya Sinwar and Muhammad Deif, who are perceived by Israel as key orchestrators behind the October 7 attack.

QATAR CRITICIZES NETANYAHU, SMOTRICH FIRES BACK: A COUNTRY THAT SUPPORTS TERRORISM (Arutz-7 1/25/24)

Qatar on Wednesday criticized Prime Minister Benjamin Netanyahu after he was heard in a recording that was published on Israeli TV criticizing Doha's

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Young Israel of Brookline, MA
Young Israel of East Brunswick, NJ
Young Israel of Fort Lee, NJ
Young Israel of Hancock Park, CA
Young Israel of Holliswood, NY
Young Israel of Houston, TX
Young Israel of New Hyde Park, NY
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mediation efforts in the talks to secure the release of hostages held by Hamas in Gaza.

Channel 12 News on Tuesday published a recording of Netanyahu, during a meeting with families of hostages, in which the Prime Minister was heard criticizing Qatar for not doing enough to pressure Hamas.

"You don't hear me thanking Qatar....it is because in many ways it is more problematic [than the UN and the Red Cross]," Netanyahu told the families in the recording.

Dr. Majed Al Ansari, spokesperson for Qatar's Ministry of Foreign Affairs, responded on Wednesday and said in a statement posted to X, "We are appalled by the alleged remarks attributed to the Israeli Prime Minister in various media reports about Qatar's mediation role. These remarks if validated, are irresponsible and destructive to the efforts to save innocent lives, but are not surprising."

"For months, and following a successful mediation last year that led to the release of more than a hundred hostage, Qatar has been engaged in regular dialogue with the negotiating parties including Israeli institutions, attempting to establish the framework for a new hostage agreement and the immediate entry of humanitarian aid into Gaza," he added.

"If the reported remarks are found to be true, the Israeli PM would only be obstructing and undermining the mediation process, for reasons that appear to serve his political career instead of prioritizing saving innocent lives, including Israeli hostages."

"Instead of concerning himself with Qatar's strategic relations with the United States, we hope Netanyahu decides to operate in good faith and concentrate on the release of the hostages," the spokesperson concluded.

Netanyahu has not commented thus far on the Qatari statement, but Finance Minister Bezalel Smotrich fired back in a post on X on Wednesday night.

"Qatar is a country that supports terrorism and finances terrorism. It is the patron of Hamas and is largely responsible for the massacre of Israeli citizens committed by Hamas. The West's attitude towards it is hypocritical and based on unacceptable economic interests. The West can and should exert much stronger levers on it and bring about the release of the hostages immediately," wrote Smotrich.

"One thing is clear: Qatar will not be involved at all in what happens in Gaza the day after the war," he added.

IDF CHIEF VOWS TO 'LEARN LESSON' AFTER GAZA INCIDENT (Israel Hayom 1/24/24)

Israel Defense Forces (IDF) Chief of Staff Herzl Halevi confronted the devastating news of 21 soldiers killed in action during a critical mission overnight, raising the Gaza ground operation's death toll to 221.

Halevi, visibly moved while speaking at the location of the incident in the Gaza Strip, expressed deep condolences to the families of the fallen soldiers, acknowledging the profound sorrow that accompanies such a significant loss. "The State of Israel woke up this morning to a difficult and painful announcement: 21 dead. The best sons of this country, who volunteered to protect the home and paid the most expensive price," Chief of Staff Halevi said.

Despite the heavy toll, he emphasized the soldiers' noble cause, highlighting their commitment to securing the safety of Israeli citizens.

The incident unfolded when an RPG missile was fired, triggering two explosions that led to the collapse of buildings.

Halevi, reflecting on the somber reality of war, shared, "Today we feel the great and painful cost of war, but the one we are fighting now is necessary and just like no other. We will continue to fight for our clear right to live here in safety."

Acknowledging the challenges ahead, Halevi assured the nation of a comprehensive investigation to extract valuable lessons for the future.

He highlighted the IDF's unwavering determination to adapt strategies and continue the fight against those threatening the nation's safety.

'WAR IN NORTH WILL BE CHALLENGING FOR ISRAEL, DEVASTATING FOR HEZBOLLAH AND LEBANON' - GALLANT (i24NEWS 1/22/24)

Israeli Minister of Defense Yoav Gallant hosted French Minister of the Armed Forces Sébastien Lecornu at the Ministry of Defense headquarters in Tel Aviv.

The two defense leaders engaged in a comprehensive discussion on the current state of the conflict, strategic goals, and the broader regional implications.

During the private one-on-one meeting followed by discussions with professional teams, Minister Gallant updated his French counterpart on the progress made by the Israel Defense Forces (IDF) in achieving of dismantling Hamas' governing and military capabilities and the safe return of hostages.

Minister Gallant underscored Israel's unwavering commitment to continuing military operations until these goals are realized.

On the northern front, he expressed gratitude to Minister Lecornu for France's commitment to altering the security dynamics in southern Lebanon. Of particular importance is the effort to push Hezbollah forces away from the border, reducing potential threats to Israel.

"A war in the north will be challenging for Israel, but devastating for Hezbollah and Lebanon. Israel will not cease fire until it can guarantee the safe return of the northern communities to their homes, following a change in the security situation along the border," Gallant declared in the meeting.

DANON: WE HAVE TO COUNT ONLY ON OURSELVES (Arutz-7 1/23/24)

MK Danny Danon, chairman of World Likud, spoke to Arutz Sheva on Monday about the changes in the way Israel has been conducting the war in Gaza, responding to claims that these changes are a result of American pressure.

"First, we are still fighting. We're in the middle of the war. We are fighting mainly in southern Gaza, in the city of Khan Yunis, but I agree. I think we should go back to the same way we acted at the beginning of the war, which included the evacuation of the population, using the Air Force artillery and only in the end the ground forces. Unfortunately, we didn't continue with this method and today it's much slower and we don't see the same results," Danon said.

"I think it's not too late. We have to go back and use the same method which worked for us at the beginning of the war," he added.

"We know that there's a lot of pressure coming from the US and we should tell our allies in Washington that we appreciate the support that we received from them, we are grateful for that, but at the same time we have to do whatever is necessary to win this war, and one cannot expect us to win a war if our hands are tied behind our back and that's what's happening today," Danon stated. **"If you don't evacuate the population, use the Air Force, use all the power you have, you cannot complete the mission. You cannot finish the job."**

Asked about the world's efforts in trying to bring back the hostages being held in Gaza, Danon replied, "Unfortunately we see that, as we speak, our hostages are under ongoing suffering and it's ongoing atrocities and I expect more from the international community to speak up for on behalf of the 136 hostages. Unfortunately we don't hear much about them, [and] that's why we have to count only on ourselves. It should be our forces that will fight there, will bring them back home and will eradicate Hamas."

JUST NINE AID TRUCKS ENTER GAZA AFTER 7 HOURS OF PROTEST FROM HOSTAGE, FALLEN SOLDIER FAMILIES (YNet 1/24/24)

Hundreds of protesters, including families of hostages held by Hamas in the Gaza Strip and Israelis who have been displaced by the war, blocked a convoy of trucks carrying humanitarian aid at the Kerem Shalom border crossing on Wednesday and prevented them from crossing into the Palestinian enclave.

"No aid goes through until the last of the hostages returns, don't supply the enemy," said the protesters, among them families of IDF soldiers who fell in battle in Gaza and reservists who were released from service in Gaza.

According to the protesters, some of them bypassed police checkpoints on the way to the border crossing through nearby fields and made dozens of trucks "bound for Hamas" turn back.

Tzufit Liebman, the sister-in-law of Elyakim Liebman who worked as a security guard at the Nova music festival and was kidnapped to the Gaza Strip, arrived at the crossing Wednesday morning and expressed her dismay with the entry of aid into Gaza while Israeli hostages were subjected to harsh conditions in captivity. "I came here to protest the terrible injustice that the hostages receive half a piece of bread a day at best. We don't even know if our Elyakim is alive," she said.

"We believe and hope that he is alive, but we have not received any signs of life from him and, on the other hand, the Hamas terrorists and the civilians who cover up the crime and do not give any information about the hostages receive convoys of trucks with food, equipment and medicine. We will continue to come here until our hostages return home."

Security Cabinet ministers approved the introduction of aid to Gaza through the Kerem Shalom crossing on December 15 under heavy international pressure after Israel only allowed aid to enter the Hamas-ruled territory from Egypt through the Rafah border crossing for the first two months of the war.

On January 9, a group of families of hostages tried to similarly block the entry of aid into Gaza but was stopped by police.

RELATIVES OF HOSTAGES BURST INTO KNESSET FINANCE COMMITTEE, DEMAND GOVERNMENT ACTION (Times of Israel 1/22/24)

Relatives of Israelis being held hostage by Hamas in the Gaza Strip burst into a session of the Knesset Finance Committee on Monday to demand that the government do more to secure their family members' release.

Knesset security staff were unable to prevent the entry of the hostages' relatives, many of whom carried pictures of their loved ones, and had to forcibly remove them — including one who required first aid and was eventually taken away in a wheelchair.

"You will not sit here while our children die," the protesters screamed. "What about ransoming captives?"

"You dismantled a government over hametz but for [the hostages] you don't dismantle it," others yelled at committee chairman MK Moshe Gafni, referencing a 2022 fight over religious values that prompted a member of the previous government's razor-thin coalition to defect, eventually bringing about its collapse.

"We came to make our voices heard," Noa Rahamim, whose cousin Sgt. Matan Angrest is being held in Gaza, told The Times of Israel.

"Every day they die there and every day it is announced that another hostage was killed. It simply can't go on like that and we came to the Knesset [to demand] that they get up and do something. Nobody will silence us."

"Is it reasonable that 260 trucks of flour are entering Gaza now and my brother is eating nothing?" asked Angrest's sister Adi. "It doesn't make any sense that my brother isn't eating anything when they bring them 260 trucks of flour."

Israel pledged during a truce in November to start allowing in 200 trucks of aid every day and has since facilitated the transfer of food, water, medical supplies and shelter equipment into the Gaza Strip via the Rafah and Kerem Shalom crossings.

"Every day we receive body bags. Yesterday we received the news of another soldier who was kidnapped and who is dead," agreed Aviram Meir, the uncle of hostage Almog Meir Jan, calling on the government to take the "slightly contradictory" actions of both halting humanitarian aid shipments and negotiating an "agreement with Hamas in order to free the hostages."

"We're trying to attract attention. We have been forgotten among the country's endless problems and this is the most urgent problem, above all other problems," he said, adding that the protesters' goal was to disrupt the Knesset's routine.

"If the hostages aren't freed then the crisis between the government bodies and the citizens will get worse," he predicted.

Responding to the demonstrators, Gafni, the committee chairman, said that in his view and that of the committee, "redeeming captives is the most important commandment in Judaism, especially since it is about saving lives."

However, he cautioned, "withdrawing from the coalition will not help anything." He promised to convey the families' concerns to Prime Minister Benjamin Netanyahu and added that he would "do everything" to help bring home their children, brothers and wives.

Hamas took over 250 people captive on October 7, when some 3,000 terrorists burst across the border into Israel from the Gaza Strip by land, air and sea, killing some 1,200 people under the cover of a deluge of thousands of rockets fired at Israeli towns and cities.

Israel believes over 130 hostages remain in Gaza, following a deal in late November that freed 105 civilians. The IDF has confirmed the deaths of 28 of those still held by Hamas, citing new intelligence and findings obtained by troops operating in Gaza.

The families' protest came on the heels of another protest outside the Knesset on Monday, in which dozens of protesters, many of them elderly, gathered outside the Knesset to demand new elections before being dragged off by law enforcement.

The protesters called the coalition parties in power "traitors who have given up on the hostages."

CAGED CELLS, MATTRESSES, CHILD'S DRAWINGS FOUND IN KHAN YOUNIS TUNNEL (YNet 1/22/24)

The IDF revealed an 830 meter-long (half a mile) and 20 meters-deep (nearly 22 yards) tunnel in Khan Yunis where hostages had been held. Hamas had left booby traps and obstacles in anticipation of the troops and it contained blast proof doors.

In their search of the tunnel, the troops encountered terrorists and engaged in a firefight but when the troops entered it, they discovered the terrible conditions in which Hamas had imprisoned the captives.

The tunnel was uncovered in the center of residential Khan Yunis and is accessed from inside the home of a Hamas terrorists. Military intelligence estimates the cost of building the tunnel to be in the millions of shekels, and believe it is part of an underground maze of tunnels dug by Hamas beneath the city.

Troops found drawings made by six-year old hostage Emilia Aloni, who was freed in November after being held for 54 days.

"We saw five caged cells where we believe up to 20 hostages were held at various times, without any daylight, hardly any air, a lack of oxygen and terrible humidity," the IDF Spokesperson said. Some of those held there had been released while others are still held captive by Hamas and were moved elsewhere.

Images from the tunnel show what appears to be a hot water heater, electrical infrastructure, mattresses on the floor, blankets, fan, water bottles, trash and a what appears to be a kitchenette with a sink and some dishes, including pots, pans and plates. There was also canned food, cooking oil and cleaning detergents.

In one of the compartments, behind bars, was a mattress and behind it a toilet and sink and a bottle of orange soda thrown on the floor. In another image, what appear to be clothes are seen, likely used by hostages.

After troops completed their search, it was destroyed.

HELPING ISRAEL BLOOM IN A TIME OF WAR (JPost 1/22/24)

"The revival that we are creating by planting trees," says KKL-JNF forester Eran Zavadi, "transforming a tree stump into a flowering green branch, is related to the disasters that took place in the south on October 7. Our enemies not only destroyed houses but the environment as well. KKL-JNF is connected not only to the forests but also to the building of the country, the roads, and preparing the fields."

Tu Bishvat – the 15th day of the Hebrew month of Shevat, which is observed this year on Thursday, January 25 – is known as the “New Year of Trees” and is marked with the joyous planting of saplings throughout the land. This year, in the shadow of the destruction and devastation caused in Israel’s south and the turbulence in Israel’s north, planting trees in Israel has taken on a new meaning of rebirth and rejuvenation, faith in Israel’s future, and expressing solidarity with its people and the land.

Throughout the year, visitors to Israel’s forests plant trees with KKL-JNF in a meaningful ceremony that combines history, religion, ecology, and Zionism. “I created a term that I call ‘TPC,’ which stands for ‘tree-planting culture,’” says Zavadi. “This culture has accompanied us from ancient times until today.” He points out that when the State of Israel was established in 1948, its founders determined that the planting of forests was an essential part of the rebirth of the Jewish people in its land. From 1948 until the 1970s, more than 240 million trees were planted in Israel.

This year, visitors to Israel can arrange to plant a tree with KKL-JNF foresters in the Ben Shemen Forest, the largest forest in central Israel and one of the largest in the entire country. Those who cannot be in Israel on Tu Bishvat can plant a tree on Zoom with forester Zavadi, who will conduct the meaningful ceremony from the forest. Frequently, the online Zoom tree-planting can involve family members from around the world and is a significant family event, he says. “I have a feeling of real fulfillment,” he adds. When the tree is planted, the special prayer of the tree-planter, composed by Rabbi Ben-Zion Meir Hai Uziel, the Sephardi chief rabbi of Israel in 1948 when the state was declared, is recited. The prayer is recited in Hebrew and the language that the donor speaks. Zavadi has also prepared a special transliterated version of the text for those who have difficulty reading the original Hebrew.

Zavadi explains that KKL-JNF foresters plant both broad-leaf oak trees and coniferous trees at the tree-planting ceremonies. Coniferous trees, such as pine trees and cypress trees, can take between fifteen and twenty years to reach their full height of 10 to 15 meters, and broad-leaf trees can take up to fifty years before reaching maturity.

“Planting a tree is more than just beautification,” says Eran Zavadi. “It is reestablishing life after it has been destroyed.”

IN WAKE OF OCT. 7, WILL POLITICAL RIVALS CEASE BEING ‘TRAITORS’? (Herb Keinon, JPost 1/24/24)

Some nations believe they have been blessed with great leaders. Others have leaders who believe they have been blessed with a great nation.

President Isaac Herzog, in perhaps the most stirring speech he has given since the beginning of the war on October 7, made it clear that Israel falls into the latter category.

And he was not alone. In speeches delivered in the Knesset at a special session to mark the parliament’s birthday, Prime Minister Benjamin Netanyahu and opposition leader Yair Lapid, along with Herzog, sang the praises of the people of Israel.

“Israeli society came together” and proved its enemies wrong for believing it was “as weak as a spider’s web,” said Netanyahu, while Lapid called the citizens of Israel “the best people in the world.”

But it was Herzog who was the most poignant.

“And we, all of us, and especially the elected officials, who are blessed with such a nation, such a generation, we ask ourselves and are obliged to ask ourselves all the time: What must we do to be worthy of them? To be worthy of their sacrifice? To be worthy of their heroism?”

The answer, he said, was contained in the words of bereaved parents, fallen soldiers, and victims of the October 7 massacre: Unity. Letter after letter, eulogy after eulogy, repeated this common theme, Herzog said.

He quoted Druze commander Salman Habaka as saying, before he fell in battle, “Our strength is our unity.”

He cited Itzik Azoula, whose son was murdered at the music festival in Re’im, as saying, “If the heavy price of losing my son was for the unity of the people, I am ready to accept surrendering him with love.”

He quoted the father of Asaf Tubul, who fell in battle in December, as saying, “I sacrificed my son not so that we would be divided. Wake up. We are all one people.”

On a day when the front page of the country’s daily newspapers featured the smiling, hopeful, neighbor-next-door faces of the 21 soldiers who died the day before – faces that represented nearly the entire mosaic of Israeli society – Herzog said, “This is the order of the day: to know not only how to fight together, not just to die together, but how to live together, to build together, to be worthy together.”

It is not only Herzog who hears that message. It comes across loud and clear when listening to reservists, volunteers, and bereaved family members giving eulogies for their loved ones or speaking in the media. It is a plea for unity.

But unity, as Herzog made clear to the Knesset, is not uniformity. There will not be, nor should there be, a uniformity of opinions or ideas. Debate is what makes the country strong, successful, and dynamic.

“Unity is not stifling debate,” he said. “Unity is not the end of discussion and debate in matters concerning the core of the very being of the Israeli state, society, and democracy.” That debate, he continued, will surely return to the Knesset passionately after the war.

But here’s the rub. Here is what the president, whose role involves gauging the pulse of the people, emphasized: “There is a way to argue. Even when arguing, be worthy.” That is what he hears “from the hearts” of the people.

Yes, there is a way to argue. There is a way to disagree, not only without being disagreeable but also without delegitimizing or stigmatizing whole sectors of the population.

THAT, HOWEVER, was largely a lost art over the last few years.

In recent years, the “other side” was not only wrong; they were traitors, parasites, messianists, fascists, or lily-livered leftists. And then all those folks – the traitors, parasites, messianists, fascists, and leftists – met up in one tank or one platoon and no longer appeared to one another as caricatures. Nor did they appear to each other as evil.

Israel cannot afford to return to the type of discourse that marred it before October 6, Herzog said, and that change needs to begin in the Knesset.

“We cannot talk about mutual respect and unity without the Knesset taking a central part in the change,” he pointed out.

Netanyahu followed Herzog to the podium and delivered a speech that was similar to the types of speeches he has given regularly since the war began: Israel must win; Israel will win. And he, in turn, was followed by Lapid.

Lapid, it seemed, internalized Herzog’s message: he got across his anti-government message without insults or invectiveness. Some may criticize Lapid for giving a speech that, because he spoke of a sadness in the country that “sits in the air like a stone,” had a demoralizing effect when what is needed now is to build up the nation’s spirit, not bring it down.

But the sadness Lapid described – over the languishing hostages, over the daily toll of fallen soldiers, over the hundreds of thousands of Israelis forced to leave their homes – is real, not fabricated.

He, too, spoke of change, though the change he meant was a change in government.

Yet he delivered that message void of the poison and vitriol that have characterized many of his speeches as well as those of nearly all the country’s leading politicians in the months leading up to October 7.

“Israel will win the war, but the victory is not only in killing [Hamas leader Yahya] Sinwar,” he said. “The victory is that we will be better – better for each other and better as a nation. For the sake of life and for those who are being led to their graves at this time, we must make a change.”

He added, “We know today that the fact that we did not make the change in time led to a disaster, the greatest disaster in our history. We will not allow the next disaster to happen. Israel will make the change it must make. There is no other possibility.”

The change Herzog spoke of was a change in discourse. The change Lapid had in mind was in government. Yet this time, the way Lapid argued that point was different. Perhaps the change that Herzog called for is starting to seep in.



The Greater Washington Community Kollel SHABBOS DELIGHTS

TORAH MINUTE

IN MEMORY OF RABBI KALMAN WINTER ZT"L

Horsepower

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

"To the steeds of the chariots of Pharaoh, I have likened you, my beloved." (Shir Hashirim 1:9)

With the Egyptian army bearing down on the Jewish people, G-d splits the Yam Suf (Sea of Reeds) allowing the Jewish people to traverse on dry land. After the Egyptian army enters the Yam Suf, G-d returns the water to its original state drowning the Egyptians as well as their horses and chariots.

In the first chapter of Shir Hashirim (Song of Songs), Shlomo Hamelech (King Solomon) makes a seemingly strange comparison when he likens the Jewish people in G-d's eyes "to the steeds of the chariots of Pharaoh." What is the nature of this praise that compares us to the Egyptian horses?

Rav Chaim of Volozhin explains that this verse is referencing the tremendous influence that our actions have in impacting both the spiritual realms and the physical world around us. The Midrash (Shemos Rabbah 23) teaches us that although normally a rider has control of his or her horse, at the Yam Suf, the horses seized control and drove their riders into the sea. In a similar vein, although G-d is "*rochev shamayim* - rides on the heavens" (Devarim 33:26), it is "*b'ezrecha* - with *your* help." He cedes control to us and allows us to determine the direction of the world based on our observance of His *mitzvos*. In this light, as it relates to their ability to drive their drivers, it is indeed a great show of affection from G-d to be likened to Pharaoh's steeds.

This comparison serves as an important reminder of both the tremendous power and the tremendous responsibility that G-d has placed upon us. Every *mitzvah* that one fulfills, every *tefillah* that one prays, and every word of Torah that one learns makes an impact in the spiritual realms and reverberates to positively influence both our personal lives and the world at large. Negative actions make a negative impact. With this in mind, may each of us strengthen ourselves in our fulfillment of G-d's *mitzvos* and do our part in guiding the world in a positive direction.

Wishing you a Good Shabbos!

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Point to Ponder

TABLE TALK

Parsha Riddle

Vayehi / And it happened when Pharaoh sent out the people... (13:17)

The word *Vayehi* connotes the occurrence of a misfortune (*Bamidbar Rabba* 3:17).

Why is Bnei Yisrael leaving Mitzrayim considered to be a misfortunate event?

Which mitzvah in this parsha was fulfilled in Parshas Ki Seitzei?

Please see next week's issue for the answer.

Last week's riddle:

How does the name of the parsha hint at its content?

Answer: Bo – בּו has a gematria of three which corresponds to the number of plagues in the parsha.

HATORAH V'HAMITZVAH

HALACHA INSIGHTS FROM THE PARSHA

The Song of the Sea contains the phrase "*zeh keili, ve-anveihu*." One interpretation of the word "*ve-anveihu*" offered by the Talmud is "be beautiful [*hisnaeh*] before Him with mitzvos: make before Him a beautiful *sukkah*, and a beautiful *lulav*, and a beautiful *shofar*, beautiful *tzitzis*, a beautiful Torah scroll ..." (*Shabbas* 133b). This is the imperative of *hidur mitzvah*.

There is a debate over whether *hidur mitzvah* applies to aspects of a *mitzvah* that are not visible (to human beings). Rabbeinu Tam rules that the parchment upon which a Torah scroll is written must be scored, in fulfillment of the imperative of "*zeh keili, ve-anveihu*," whereas that upon which tefillin are written need not be scored, "since they are covered by leather, and beauty is not applicable to them" (*Tosafos Menachos* 32b s.v. *Ha moridin*). It would seem to follow that according to Rabbeinu Tam, there is no need for the writing of the tefillin to be attractive. The *Tur* (OC 32), however, directs that tefillin should indeed be written in an even or attractive hand (*ksav me-yushar*), and the *Beis Yosef* explains that this is due to the imperative of "*zeh keili, ve-anveihu*," which implies that *hidur mitzvah* applies even to aspects of a *mitzvah* that are not visible. Similarly, the Mordechai declares that it is a *mitzvah* to beautify the interior as well as the exterior of tefillin (cited in *Darchei Moshe* beginning of *siman* 32).

A fascinating debate related to the above discussion occurred in the course of the great controversy over the mikvah of the Italian city of Rovigo in the early seventeenth century. Some had argued that even if the mikvah in its current configuration was valid, insofar as it was possible to reconfigure it in a more ideal fashion, it was obligatory to do so due to the imperative of "*zeh keili, ve-anveihu*." The Venetian rabbi R. Yehudah Leib Saraval, however, rejected this argument, on the grounds that the imperative of "*zeh keili, ve-anveihu*" is limited to aesthetic appearance, and with regard to mikvaos, all that matters is their effectiveness, and as long as they are *halachically* valid, there is no difference between one mikvah and another (*Mashbis Milchamos* p. 49, and cf. *Sdei Chemed* Vol. 2 p. 348).

PRESENTED BY
RABBI YITZHAK GROSSMAN, ROSH CHABURAH

KIDS KORNER

Who Am I?

#1 WHO AM I?

1. A question is my name.
2. I was Heaven sent.
3. I came in dew time.
4. I had a melt down

#2 WHO AM I?

1. I am one of ten.
2. As of now there are nine of me.
3. This week I am a wall.
4. My last will be male.

Last Week's Answers

#1 Makkas Bechoros/Plague of the Firstborn (I

threatened Pharaoh, I am called a makka, I cause fasting, I cause redeeming.

#2 Tefillin (I am square, but not for your credit card, I have you tied up, I contained Hashem's name, I am for between the eyes.)

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