

YOUNG ISRAEL SHOMRAI EMUNAH

SHABBOS SHORTS

Candle Lighting 4:41 | Havdalah 5:45

The Shabbos Shorts is sponsored by **Miriam Friedman** in honor of the 14th anniversary of Rabbi Koss's Jewish History class co-sponsored by YISE and BCGW, with much Hakarat Hatov to Rabbi and Mrs. Koss, Mr. Marvin Konick, and Mrs. Ruthie Konick.



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

Tehila & Rabbi Moshe Holzer on the birth of a son. The Shalom Zachor will be at the Holzer home, 912 Hyde Road, on Friday night at 8:30 PM.

Masha & Seth Katz and **Naomi & Jan Meisler** on the birth of a granddaughter, Elisheva Shulamis, to their children Esther & Yisrael Katz. Mazal Tov to big sister Chana Leeba, and great-grandparents **Bobbi & Jules Meisler** and Beverly Rosenstein. Mazal Tov also to uncles Hershel, Meir, and Nossi, and aunt Chaya Malka, as well as to great-aunt and uncle **Aliza & Manasseh Katz**, and the extended Katz and Meisler families.

Arleeta & Rabbi Dr Ivan Lerner on the birth of a great-granddaughter. Mazal Tov their grandchildren, Adina (Lerner) & Shuey Goldstein. Mazal Tov to grandparents, Alyson & Rabbi Dr. Daniel Lerner and Devorah & Rabbi Yaakov Goldstein and to great-grandmothers, Ellen Goldstein and Rachel Schwartzbaum Weinberger.

Roz & Shmuel Shafner on the birth of a grandson born to their children, Tamar & Effy (Ephraim) Shafner of Efrat, Israel. Mazal Tov to the parents, older siblings Ayelet, Yosef, Nadav, and Yedidya, and to the extended Shafner and Kram families.

Sandie Thurman on the engagement of her son, Avi, to Shira Levitt, daughter of Elisheva & Rabbi Aaron Levitt (Kemp Mill). Mazal Tov to grandparents: Walter Goldmann (Miami), Machla & Ian Shaffer (Modiin), and Harriet & Roger Levitt (Kemp Mill).

Mazal Tov to the siblings: Esti & Ariel Horvitz (Baltimore) and Rina & Simcha Levitt (Kemp Mill). Mazal Tov to aunt and uncle Dina & Matt Levitt (Kemp Mill) and to all of the other aunts, uncles, and cousins.

Condolences

Laurie & Fred Glogower on the passing of their son-in-law, Scott Steinberg, husband of Danielle Steinberg. Shiva at the Glogower home, 11704 Stonington Place, through Monday morning. Shacharis Sunday 8:00 AM, Monday 6:45 AM. Mincha/Maariv Sunday 4:45 PM. Visitors Sunday 3:00 PM - 5:30 PM and 7:00 PM - 8:30 PM.

Sara Hyatt on the passing of her sister, Masha Sprung.

Kiddush and Shalosh Seudos Sponsors

Hashkamah Minyan Kiddush is sponsored by the Hashkamah Minyan Kiddush Group.

Shul Kiddush is sponsored by **Ahuva & Eli Landy** to celebrate their recent marriage and by **Sandie Thurman** on the engagement of her son, Avi, to Shira Levitt, daughter of Elisheva & Rabbi Aaron Levitt.

Sephardic Minyan Kiddush is sponsored by **Haim Cohen** for an אזכרה for his mother, Masouda bat Aziza, and by **Bar Mevorach Kimchi** in honor of his birthday.

Shalosh Seudos is sponsored by the Shul Shalosh Seudos Group.

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:

4:45 (B) 4:35 (Sephardi, LBM)

Ruach Minyan after Mincha (S)

SHABBOS DAY:

Shacharis:

7:00 (B), 8:45 (B), 9:15 (S),

8:00 (Sephardi, LBM), 9:15 (Teen, H)

Mincha:

2:30 (B), 4:25 (B), 4:40 (Sephardi, LBM)

Shalosh Seudos: 4:50 (S)

Maariv: 5:45 (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 in The House, followed by Kiddush

Shabbos Groups - 10 AM 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.

Middle School Boys Pizza & Game Night
Motzei Shabbos, January 6 at 7:30 PM in The House. [see flyer](#)

Tu B'Shevat event for elementary schoolers
Wednesday, January 24 at 4:30 PM in the Small Social Hall. [see flyer](#)

A Family Shabbos Dinner Friday, February 2. Adults and children of all ages. [see flyer](#)

Shabbos and Weekday Shiurim Sponsors

Hashkamah Minyan Shiur is sponsored by **David Jaray** in appreciation to 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 to Rabbi Grauman and all those who attend his shiur and in memory of Rabbi Hyatt, Z"L and all 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 all those that have been traumatized in Israel during these times.

The Lower Lobby coffee station is sponsored for January by Roast Masters **Hannah & Robert Klein**. For weekly and monthly sponsorship rates, please contact the office.

YISE Supports Israel

Tehillim for Israel - We gather in the Belonofsky Sanctuary on Sunday evenings after Mincha/Maariv (approximately 40 minutes after the posted Mincha time) for 15 minutes of communal Tehillim.

Daily Chizuk - Rabbi Rosenbaum will lead 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**.

Avinu Malkeinu at Daily Minyan - following Shemoneh Esrei at Shacharis and Mincha.

Tehillim for Israel WhatsApp - Join at: chat.whatsapp.com/GdkM5n3uJx44h8xFbwBE10

Financial Support - A list of charitable organizations is available at: www.yise.org/israel-2023-10-11-small.pdf

Our Local Soldiers - Send Hebrew name and mother's Hebrew name of relatives serving in the IDF to csimon@yise.org

Political Action - Tell Congress: Support Emergency Aid to Israel. AIPAC information at: <https://www.aipac.org/act>

Local Law Enforcement - Our security team is working with the Montgomery County Police Dept. and Secure Community Network. MCPD has increased patrols. Please greet and thank the officers for their efforts to protect the community.

Prayer and Mitzvos - As we engage our efforts through 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

Ruach Minyan will take place this Shabbos, January 6, led by Adam Bashein. The Ruach Minyan is starting at Kabbalos Shabbos in the Social Hall, following Mincha, which is in the Belonofsky Sanctuary at 4:45 PM. Susan Koss will be holding a special story telling program during part of Davening. So bring your family and invite your friends. It's going to be Gevaldic! For more information, contact adambashein@gmail.com

Shabbos Sefer Soiree - Rabbi Ira Brandriss will speak on "Chovos Halevavos: Obligations of the Heart - Gateways to a Spiritual Life" on Friday, January 19, at 8:30 PM, in the Social Hall, followed by light refreshments. [see flyer](#)

Nach Yomi Siyum - All women and girls invited. Sunday, January 28, 11:00 AM - 1:00 PM. Brunch, inspiring speakers and interactive program. RSVP: ssnachyomiwomen@gmail.com. [see flyer](#)

Save the Dates: Scholar-In-Residence Programs at YISE - February 23-25 and March 8-9. [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 2:00 PM - 3:00 PM on **Zoom A**.

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

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.

The Week Ahead

		Sunday Jan 7 26 Teves	Monday Jan 8 27 Teves	Tuesday Jan 9 28 Teves	Wednesday Jan 10 29 Teves	Thursday Jan 11 Rosh Chodesh	Friday Jan 12 2 Shevat
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 6:35 8:45	6:30 6:55 8:45
	Sephardi (LBM)	8:00	7:30	7:30	7:30	7:30	
Mincha/ Maariv	Ashkenazi (B)	4:45	4:45	4:45	4:45	4:45	
	Sephardi (LBM)	4:40	4:40	4:40	4:40	4:40	
Maariv	Ashkenazi (B)		7:30	7:30	7:30	7:30	

Halachic Times: Latest Alos Hashachar 6:02 AM,

Earliest Talis and Tefilin: 6:30 AM, Latest Netz: 7:28 AM, Latest Krias Shema: 9:50 AM,

Earliest Mincha: 12:47 PM, Earliest Shkia: 5:01 PM, Latest Tzeis Hachochavim 5:51 PM

Next Shabbos

January 12-13, 2024

3 Shevat 5784

Parashas Vaera

Candle lighting 4:48

Havdalah 5:51

Friday Night:

Mincha/Maariv: 4:50 (B)
4:45 (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),
4:40 (Sephardi, LBM)

Maariv: 5:51

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

NEXT SHABBOS SHORTS DEADLINE: WEDNESDAY, JANUARY 10, 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

YISF YOUTH
PORT ST. LOUIS

PIZZA & GAME

Night

FOR MIDDLE SCHOOL BOYS

MOTZEI SHABBOS,
1/6//24

7:30PM
at the Shul House

FOR MORE INFORMATION
CONTACT SHARON SHIMOFF
AT SSHIMOFF@YISE.ORG





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





YISE EDUCATION COMMITTEE PRESENTS
MONTHLY SHABBOS SEFER SOIRÉE

Chovos HaLevavos:

Obligations of the Heart —
Gateways to a Spiritual Life

with Rabbi Ira Brandriss

January 19 · 8:30 pm · YISE Social Hall

LIGHT REFRESHMENTS FOLLOWING PRESENTATION

YISE Youth & Bnai Akiva Present
A SPECIAL TU B'SHEVAT SEDER
FOR ELEMENTARY SCHOOL KIDS

STOP BY OUR STATIONS TO LEARN
TRIVIA, HAVE A SNACK & MORE!



WEDNESDAY, 1/24
4:30PM-5:30PM
IN THE YISE SOCIAL HALL



For more info, contact
shimihalbert@gmail.com
or sshimoff@yise.org

SILVER SPRING WOMEN'S

Mach Yemi 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

BABYSITTING AVAILABLE UPON REQUEST

BRUNCH | INSPIRING SPEAKERS | INTERACTIVE PROGRAM



SAVE THE DATE!

YISE Youth Presents
A Family Shabbos Dinner

Open To Adults And
Children of All Ages

Friday Night, 2/2/24



More info to come...
email sshimoff@yise.org for
sponsorship opportunities



JOIN YISE'S

Tehillim

Insights

DAILY WHATSAPP GROUP

Deepen your connection to Tehillim with short, meaningful messages from Rabbi Rosenbaum and Rabbi Postelnek. One Perek a day!




Click [here](#) to join or



Young Israel Shomrai Emunah • 1132 Arcola Ave, Silver Spring, MD 20902



SAVE THE DATES

UPCOMING SCHOLAR-IN-RESIDENCE PROGRAMS
AT YOUNG ISRAEL SHOMRAI EMUNAH



February 23-25:
Hadassah (Michelle) Margolis

Norman Alexander Librarian for Jewish Studies at Columbia University, and President of the Association of Jewish Librarians.



March 8-9:
Rabbi Edward Reichman, MD

Rabbi Isaac and Bella Tendler Chair in Medical Ethics at Yeshiva University, and Professor in Emergency Medicine and Epidemiology and Population Health at Albert Einstein College of Medicine.



May 18 (in honor of Yom HaAtzmaut):
Rabbi Avishai David

Rosh Yeshivat Torat Shraga and Rabbi of Beis Tefillah Yonah Avraham in Ramat Beit Shemesh.



FOR ADDITIONAL INFORMATION, PLEASE CONTACT EDUCATION@YISE.ORG

Likutei Divrei Torah

Gleanings of Divrei Torah on Parashat Hashavuah
via the Internet

Sponsored by Naomi Baum and Saul Newman
in commemoration of the yahrzeits of Saul's parents,
Jeremy Uhry Newman, z"l (Yirmiyahu Uri ben Arye Yisrael)
and Ann Buchen Newman, z'l (Chana Fradel bat Yitzchak Chaim HaLevi)
and Naomi's father, Isaac Baum, z"l (Yaakov Yitzchak ben Elimelech)

Volume 30, Issue 13

Shabbat Parashat Shmot

5784 - B"H

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

Turning Curses into Blessings - Genesis ends on an almost serene note. Jacob has found his long lost son. The family has been reunited. Joseph has forgiven his brothers. Under his protection and influence the family has settled in Goshen, one of the most prosperous regions of Egypt. They now have homes, property, food, the protection of Joseph and the favour of Pharaoh. It must have seemed one of the golden moments of Abraham's family's history.

Then, as has happened so often since, "There arose a new Pharaoh who did not know Joseph." There was a political climate change. The family fell out of favour. Pharaoh told his advisers: "Look, the Israelite people are becoming too numerous and strong for us" – the first time the word "people" is used in the Torah with reference to the children of Israel. "Let us deal shrewdly with them, so that they may not increase." And so the whole mechanism of oppression moves into operation: forced labour that turns into slavery that becomes attempted genocide.

The story is engraved in our memory. We tell it every year, and in summary-form in our prayers, every day. It is part of what it is to be a Jew. Yet there is one phrase that shines out from the narrative: "But the more they were oppressed, the more they increased and the more they spread." That, no less than oppression itself, is part of what it means to be a Jew.

The worse things get, the stronger we become. Jews are the people who not only survive but thrive in adversity.

Jewish history is not merely a story of Jews enduring catastrophes that might have spelled the end to less tenacious groups. It is that after every disaster, Jews renewed themselves. They discovered some hitherto hidden reservoir of spirit that fuelled new forms of collective self-expression as the carriers of God's message to the world.

Every tragedy begat new creativity. After the division of the kingdom following the death of Solomon came the great literary prophets, Amos and Hosea, Isaiah and Jeremiah. Out of the destruction of the First Temple and the Babylonian exile came the renewal of Torah in the life of the nation, beginning with Ezekiel and culminating in the vast educational programme brought back to Israel by Ezra and Nehemiah. From the destruction of the Second Temple came the immense literature of rabbinic Judaism, until then preserved mostly in the form of an oral tradition: Mishnah, Midrash and Gemara.

From the Crusades came the Hassidei Ashkenaz, the North European school of piety and spirituality. Following the Spanish expulsion came the mystic circle of Tzefat: Lurianic Kabbalah and all it inspired by way of poetry and prayer. From East European persecution and poverty came the Hassidic movement and its revival of grass-roots Judaism through a seemingly endless flow of story and song. And from the worst tragedy of all in human terms, the Holocaust, came the rebirth of the state of Israel, the greatest collective Jewish affirmation of life in more than two thousand years.

It is well known that the Chinese ideogram for "crisis" also means "opportunity". Any civilisation that can see the blessing within the curse, the fragment of light within the heart of darkness, has within it the capacity to endure. Hebrew goes one better. The word for crisis, *mashber*, also means "a

child-birth chair." Written into the semantics of Jewish consciousness is the idea that the pain of hard times is a collective form of the contractions of a woman giving birth. Something new is being born. That is the mindset of a people of whom it can be said that "the more they were oppressed, the more they increased and the more they spread."

Where did it come from, this Jewish ability to turn weakness into strength, adversity into advantage, darkness into light? It goes back to the moment in which our people received its name, Israel. It was then, as Jacob wrestled alone at night with an angel, that as dawn broke his adversary begged him to let him go. "I will not let you go until you bless me", said Jacob. That is the source of our peculiar, distinctive obstinacy. We may have fought all night. We may be tired and on the brink of exhaustion. We may find ourselves limping, as did Jacob. Yet we will not let our adversary go until we have extracted a blessing from the encounter. This turned out to be not a minor and temporary concession. It became the basis of his new name and our identity. Israel, the people who "wrestled with God and man and prevailed", is the nation that grows stronger with each conflict and catastrophe.

I was reminded of this unusual national characteristic by an article that appeared in the British press in October 2015. Israel at the time was suffering from a wave of terrorist attacks that saw Palestinians murdering innocent civilians in streets and bus stations throughout the country. It began with these words: "Israel is an astonishing country, buzzing with energy and confidence, a magnet for talent and investment – a cauldron of innovation." It spoke of its world-class excellence in aerospace, clean-tech, irrigation systems, software, cyber-security, pharmaceuticals and defence systems.

"All this", the writer went on to say, "derives from brainpower, for Israel has no natural resources and is surrounded by hostile neighbours." The country is living proof of "the power of technical education, immigration and the benefits of the right sort of military service." Yet this cannot be all, since Jews have consistently overachieved, wherever they were and whenever they were given the chance. He goes through the various suggested explanations: the strength of Jewish families, their passion for education, a desire for self-employment, risk-taking as a way of life, and even ancient history. The Levant was home to the world's first agricultural societies and earliest traders. Perhaps, then, the disposition to enterprise was written, thousands of years ago, into Jewish DNA. Ultimately, though, he concludes that it has to do with "culture and communities".

A key element of that culture has to do with the Jewish response to crisis. To every adverse circumstance, those who have inherited Jacob's sensibilities insist: "I will not let you go until you bless me." That is how Jews, encountering the Negev, found ways of making the desert bloom. Seeing a barren, neglected landscape elsewhere, they planted trees and forests. Faced with hostile armies on all their borders, they developed military technologies they then turned to peaceful use. War and terror forced them to develop medical expertise and world-leading skills in dealing with the aftermath of trauma. They found ways of turning

every curse into a blessing. The historian Paul Johnson, as always, put it eloquently:

Over 4,000 years the Jews proved themselves not only great survivors but extraordinarily skilful in adapting to the societies among which fate had thrust them, and in gathering whatever human comforts they had to offer. No people has been more fertile in enriching poverty or humanising wealth, or in turning misfortune to creative account.

There is something profoundly spiritual as well as robustly practical about this ability to transform the bad moments of life into a spur to creativity. It is as if, deep within us were a voice saying, "You are in this situation, bad though it is, because there is a task to perform, a skill to acquire, a strength to develop, a lesson to learn, an evil to redeem, a shard of light to be rescued, a blessing to be uncovered, for I have chosen you to give testimony to humankind that out of suffering can come great blessings if you wrestle with it for long enough and with unshakeable faith."

In an age in which people of violence are committing acts of brutality in the name of the God of compassion, the people of Israel are proving daily that this is not the way of the God of Abraham, the God of life and the sanctity of life. And whenever we who are a part of that people lose heart, and wonder when it will ever end, we should recall the words: "The more they were oppressed, the more they increased and the more they spread." A people of whom that can be said can be injured, but can never be defeated. God's way is the way of life. [5777]

The Person in the Parsha: R. Tzvi Hersh Weinreb

Spiritual Time Management - The two old men couldn't have been more different from each other. Yet they both taught me the identical life lesson.

The first, a cagey old Irishman, was one of my mentors in the postgraduate psychotherapy training program in which I was enrolled many years ago. He wrote quite a few books in his day, but they are all out of print now and nearly forgotten, like so many other wise writings.

The other was an aged Rabbi, several of whose Yiddish discourses I was privileged to hear in person. He was but moderately famous in his lifetime, but is much more well-known nowadays because of the popularity of his posthumously published writings.

The lesson was about the importance of time management. Neither of these two elderly gentlemen used that term, which is of relatively recent coinage. Yet their words, while far fewer than the words of the numerous contemporary popular books on the subject of time management, made a lifelong impression upon me.

It was long after my encounter with these elderly gentlemen that I first realized that their lesson was implicit in a verse in this week's Torah portion, Parshat Shemot.

The Irishman, we'll call him Dr. McHugh, was a master psychotherapist with fifty years of experience under his belt. A small group of us gathered in his office every Tuesday evening. We went there not only for his wisdom, but for the warm and comfortable furnishings and splendid view of the city of Washington, D.C.

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Dr. McHugh was an existentialist philosophically. He was heavily influenced by his encounters with Martin Buber, and because of this, he felt a special affinity to me, thinking that since Buber and I were both Jewish, we must have had much in common. He wasn't aware that my Judaism was very different from Buber's, but I wasn't about to disabuse him of his assumption.

He was a diligent and persistent teacher and, true to his philosophical perspective, doggedly encouraged us to appreciate the human core of the patients we were treating. He was convinced that he had a foolproof method of comprehending that human core. "Tell me how the patient uses his time, how he organizes his daily schedule, and I will tell you the secret foundation of his soul."

Dr. McHugh firmly believed that you knew all you needed to know about a person if you knew how he used his time. Or, as he put it, "if he used his time, and how he used it." He would then make his lesson more personal, and would ask, carefully making eye contact with each of us, "How do you busy yourself?"

In the summer following that postgraduate course, I took advantage of the rare opportunity of hearing the ethical discourses, the mussar shmuesen, of the revered Rabbi Elya Lopian. He too spoke of the fundamental importance of one's use of time, and he too, though he did not even know the term, was quite an existentialist.

He began his remarks quietly, almost in a whisper. Gradually his voice reached its crescendo, and when it did, he uttered the words I will never forget: "Der velc sagt," he said in Yiddish, "the world says that time is money. But I say time is life!" I was a young man then, but not too young to appreciate the profound meaningfulness of that simple statement. Time is life.

He went on to say that we all allow ourselves to become busy, and busyness detracts from life.

It was quite a few years later that it dawned upon me that the Irish psychiatrist and the Jewish spiritual guide were preceded in their teaching by the 18th century ethicist and mystic, Rabbi Moshe Chaim Luzzatto, known by the initials of his name as the Ramchal. Furthermore, the Ramchal was preceded in antiquity by none other than the Pharaoh himself.

In the second chapter of his widely studied ethical treatise, *Mesillat Yesharim*, Path of the Upright, Ramchal writes of the tactics of the yetzer, the personification of the evil urge which is buried within each of us:

"A man who goes through life without taking the time to consider his ways is like a blind man who walks along the edge of a river... This is, in fact, one of the cunning artifices of the evil yetzer, who always imposes upon men such strenuous tasks that they have no time left to note whether they are drifting. For he knows that, if they would pay the least attention to their conduct, they would change their ways instantly..."

"This ingenuity is somewhat like that of Pharaoh, who commanded, 'Let the heavier work be laid upon the men, that they may labor therein, and let them not regard lying words'. For Pharaoh's purpose was not only to prevent the Israelites from having any leisure to make plans or take counsel against him, but by subjecting them to unceasing toil, to deprive them also of the opportunity to reflect."

To become so busy and have no time to reflect, no time to really live, is bondage. Ramchal's insight into Pharaoh's scheme epitomizes the essential nature of our years of exile in Egypt. To have no time, that is slavery.

How prescient were the words of Rav Elya Lopian. Time is life. And how germane is his teaching for contemporary man, who despite the "time-saving" technological devices which surround him is even busier than those who came before him.

Contemporary man has no time for himself, certainly no quality time, and thus no life.

Time is life. Millennia ago, an Egyptian tyrant knew this secret. Centuries ago, an Italian Jewish mystic was keenly aware of it. Decades ago, I learned it from a Gentile existentialist psychiatrist and a gentle and pious rabbi. It is the secret of spiritual time management, and it is the secret of life. Would that we would learn it today.

Dvar Torah: TorahWeb.Org

Rabbi Eliakim Koenigsberg - The Qualities of a Leader - In Parshas Shemos, Hashem asks Moshe Rabbeinu to become the leader of Klal Yisrael. What are some of the character traits that made Moshe worthy of this position? The Torah describes Moshe's first encounter with the Jewish people after leaving the palace. "Moshe grew up and went out to his brothers and he saw their burdens - vayar b'svilosam". Rashi explains that the word b'svilosam (especially the beis) implies that Moshe didn't just see their oppression in a detached, dispassionate way. Rather, he entered their world. He empathized with them. He focused his attention and his heart to commiserate with their plight. He shared their burden.

But what's even more noteworthy than Moshe's emotional reaction to what he saw is the very fact that he took an interest in the first place. After all, Moshe was living a life of luxury in the palace of Paroh. He did not suffer the same fate as his brothers. And yet, he took it upon himself to share the pain of his fellow Jews. That is the first mark of a leader - to be sensitive to the challenges of his people.

The Midrash relates that once when Moshe was caring for Yisro's sheep, one of the sheep ran away, and Moshe followed it until it came to a spring and started drinking, whereupon Moshe said to the sheep, "I didn't realize you were thirsty; you must be tired." And he carried the sheep on his shoulders back to the flock. Hashem told Moshe that since he showed compassion for the sheep, he is worthy of leading the Jewish people. What distinguished Moshe was not just the fact that he carried the sheep back, but that he realized that the sheep was tired. He evaluated the situation and understood what the sheep needed. It was this ability to sense what others need that made Moshe worthy of leadership.

But a leader has to do more than just see a need. He must have the strength and the courage to take action. When Moshe sees an Egyptian hitting a Jew, Moshe turns this way and that "and he saw there was no man," so he killed the Egyptian (2:12). How could it be that there was no one else there? The Ksav V'hakabalah explains that there were other Jews around, but no one else had the courage to protest the injustice they were seeing. No one was prepared to step up and try to intervene. So Moshe got involved. A leader is someone who doesn't just see a need, but is ready to take on responsibility. He is prepared to act no matter what the consequences.

Later, after running away from Paroh, Moshe comes to Midian, and he finds that shepherds are mistreating the daughters of Yisro. Once again, Moshe takes initiative and saves the daughters of Yisro from the shepherds. Moshe would have preferred to mind his own business. What fugitive gets involved in a dispute that has nothing to do with him? But Moshe was the kind of person who could not sit back when he saw injustice being perpetrated. He just had to take responsibility.

It is not surprising that when Hashem tells Moshe after forty years in the desert that it is time to appoint his successor, Moshe asks that the new leader be one "who shall go out before them". Rashi explains that Moshe meant to say that the chosen leader should be someone who will lead the Jewish people in battle, just like he and later David did, as opposed to the

Likutei Divrei Torah

non-Jewish kings who sit back in their palaces and send their troops into battle from afar. A good leader is one who is prepared to roll up his sleeves and lead by example. He is ready to take action and stand up for his principles when that is necessary.

A third quality that Moshe demonstrated that made him worthy of leadership was humility. When Hashem first asks Moshe to take the Jewish people out of Mitzrayim, Moshe resists. He says, "Who am I that I should go to Paroh and that I should take the Jewish people out of Mitzrayim". Hashem responds, "For I shall be with you, and this is the sign that I have sent you, when you take the people out of Mitzrayim, you will serve G-d on this mountain (Har Sinai)".

The Meshech Chochmah suggests that Hashem was telling Moshe that his humility was precisely the quality that made him worthy of leading the Jewish people. Hashem was saying that he rests His Shechina only on the humble, and that is why Moshe who was the most humble of men was the perfect choice to lead the Jewish people out of Mitzrayim and to serve as Hashem's emissary to present the Torah to the Jewish people on Har Sinai, the smallest of the mountains. Rather than being a disadvantage, Moshe's humility was exactly the quality that made him worthy of leadership.

All too often, leaders and managers use their positions of authority to take advantage of those below them. They abuse their power and they tyrannize those they are charged to lead. They care only about themselves. True leadership is not about self-promotion. It is about identifying the needs of the enterprise and one's subordinates, taking initiative to fulfill the mission at hand, while serving as an example of self-sacrifice and humility. Moshe Rabbeinu had all these qualities. He serves as an enduring model of the ultimate leader.

Dvar Torah: Chief Rabbi Ephraim Mirvis

Why is this book different from all other books? This shabbat we'll be commencing the reading of the book of Shemot, which some people call the book of Exodus. Interestingly, the Rambam calls the book Sefer HaGeula, the Book of Redemption, for obvious reasons.

Second - But I find most fascinating the fact that the Bal Halachot Gedolot, (the BH'G), calls Shemot by the name 'Chumash Sheini', the second of the chumashim. We know that there are 'chamisha chumshei Torah,' five chumashim - the five books of the Torah. But why doesn't the BH'G call Bereishit 'Chumash Rishon' - the first chumash? Why doesn't he call Bamidbar, 'Chumash Revi'I', the fourth of the chumashim? Why is it only Shemot which is called the second?

Incomplete - The Netziv, in his masterful work HaAmek Davar, gives a beautiful explanation. The Netziv says as follows. The BH'G wants us to know that Sefer Bereishit is incomplete without Sefer Shemot. Sefer Shemot is the continuation of Bereishit, and the reason is because Bereishit is all about the creation and the first generations on earth, while Shemot is about the prelude to the giving of the Torah, the actual giving of it, and the housing of the Torah in the Tabernacle. The message for us therefore is that the creation was incomplete without the existence of the Torah

So here, we are reminded yet again about the centrality of Torah in our lives. Without Torah, we are nothing. That's both at an individual level and also as far as our nation is concerned. In addition, we have a responsibility in all of our deeds and in our teachings to always reflect the values of Torah and ultimately, in this way, we will enhance our environment because we also recognise that the entire world is incomplete without Torah values.

This week's *Parashah* covers a period of more than 200 years, including the beginning of *Bnei Yisrael's* subjugation in Egypt and the beginning of its end. *Hashem* tells Moshe (3:7-8), "I have seen the affliction of My people that is in Egypt and I have heard its outcry because of its taskmasters, for I have known of its sufferings. I shall descend to rescue it from the hand of Egypt..." Yet, despite these words, notes R' Chaim ben Attar z"l (1696-1743; Morocco, Italy and *Eretz Yisrael*; known as the "*Ohr Ha'Chaim Ha'kadosh*"), the Exodus did not take place until a year later! Indeed, we read (12:39), "For they could not delay," which our Sages understand to mean that *Bnei Yisrael* would have descended irreversibly into the 50th and lowest level of impurity had the Exodus been delayed another moment. What does this mean, and why did *Hashem* wait until the last second before redeeming our ancestors?

The *Ohr Ha'Chaim Ha'kadosh* explains: Between *Pesach*, the festival of the Exodus, and *Shavuot*, the festival of the Giving of the Torah, we count 49 days, paralleling the 49 *Sha'arei Binah* / "Gates of Understanding" that our ancestors attained in preparation for receiving the Torah. Such lofty levels are not attained effortlessly, writes the *Ohr Ha'Chaim*. Rather, each level was attained as a reward for the efforts *Bnei Yisrael* made to resist falling into another level of impurity. (Note that they were rewarded even though their efforts were apparently unsuccessful.) It follows, continues the *Ohr Ha'Chaim*, that the Exodus had to be delayed until *Bnei Yisrael* had reached the 49th level of impurity. Otherwise, they never would have merited to attain the 49th level of understanding.

- Continued in box inside -

Shabbat

Hashem said to Moshe: "I have a good gift in My storehouse, and its name is '*Shabbat*.' Go and tell them!" (*Shabbat* 10b)

R' Aharon Perlow z"l (1736-1772; *Chassidic Rebbe* of Karlin) observes: *Hashem* did not say, "Go and give it to them!" He said, "Go and tell them!"-- i.e., tell the Jewish People that this gift is in My storehouse so that they will make the effort and self-sacrifice needed to acquire this treasure.

(Quoted in *Otzar Peninei Ha'chassidut: Shabbat Kodesh*)

From the same work:

R' Yitzchak Kalish z"l (1920-1993; *Amshinover Rebbe* in Brooklyn, N.Y.) writes: The phrase, "Go and tell them," can be understood through a parable: A man is sick and needs a certain medicine that is not readily available. As soon as he is told that the medicine is on its way, that already makes him feel a little better, even before the medicine arrives.

Similarly, even if we do not feel the holiness of *Shabbat*, the mere knowledge ("Go and tell them!") that *Shabbat* is a special gift enhances our observance. This is why *Shabbat* is one of the six things that a person is commanded to mention daily. [A list can be found in many *Siddurim* after *Shacharit*]. Merely mentioning the holiness of *Shabbat* on a weekday gives a person a share in the treasure that *Shabbat* is. For the same reason, the above *Gemara* describes *Shabbat* as being in *Hashem's* "storehouse." Even when *Shabbat* seems hidden from us, we benefit from talking about it.

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Sima Sylvia bat Sender a"h - 23 Tevet

"He went out the next day and behold! two Hebrew men [Datan and Aviram] were fighting. He said to the wicked one, 'Why would you strike your fellow?'" (2:13)

"The shepherds came and drove [Yitro's daughters] away. Moshe got up and saved them, and he watered their sheep." (2:17)

Midrash Rabbah comments on the verse (*Shir Ha'shirim* 1:6), "They made me a keeper of the vineyards, but my own vineyard I did not keep," as follows: Before Moshe Rabbeinu sought justice on behalf of the daughters of Yitro, should he not have made peace among his own brethren? Thus it says, "My own vineyard I did not keep!" In a similar vein, the *Midrash* applies this verse to the activities of several other figures in *Tanach*. [Until here from the *Midrash*]

R' Raphael Breuer z"l (1881-1932; Rabbi of Aschaffenburg, Bavaria) writes: "Israel could have been great among the nations of the world and would not have ceased being great, had it not split the vast array of its energies among thousands of foreign fields to the benefit of other nations. It should have allowed its abilities to develop to their utmost and realize their full potential in its own field, in accordance with its own will and the Will of its Creator.

"It has always been the case, said Israel--and it could say this in our own time as well--that I have wandered in all sorts of vineyards instead of guarding and cultivating my own vineyard.

"A quick look at Jewish history shows how many Jewish talents were exploited for the benefit of others, how Israel has always been the keeper in foreign vineyards, while its own vineyard it neglected and left desolate. . . The disgrace in such concern was revealed only in the time of exile and in the lands of exile. So long as Israel worshiped other gods and false idols on its own land, its inclination for foreign values did not stand out so blatantly, thanks to its political independence. Only in exile and as a result of exile did this inclination develop to the point of complete subordination of the inner life. The service given to foreign vineyards in exile threatened to erase the very awareness of the authentic vineyard and its true meaning." (*Commentary on Shir Ha'shirim* p.17-19)

R' Ze'ev Wolf Einhorn z"l (Grodno, Belarus; died 1862) writes that the correct text of the *Midrash* is in the first person: "Before I sought justice on behalf of the daughters of Yitro, should I not have made peace among my own brethren?"--i.e., the *Midrash* is recording that Moshe Rabbeinu berated himself for not trying harder to make peace between his warring brethren. Though there is no hint in the Torah that Moshe Rabbeinu had such regrets, it is the way of the *Midrash* to fill in gaps in one place based on verses in another place, writes R' Einhorn.

(*Peirush Mahazav*)

R' Yissachar Berman Ashkenazi Katz z"l (Poland and Eretz Yisrael; 16th century) interprets the *Midrash* differently--i.e., that Datan and Aviram are bemoaning the fact that they did not allow Moshe to mediate their dispute.

(*Matnot Kehunah*)

"And these are the names of the children of Yisrael who were coming to Egypt . . ." (1:1)

R' Sa'adiah Gaon z"l (882-942; Egypt, Eretz Yisrael and present-day Iraq; author of the earliest known work on Jewish Thought) comments: The Torah says, "Coming to Egypt," and not, "Going down to Egypt." In contrast, we read (*Yeshayah* 31:1), "Woe to those who go down to Egypt for help." The reason for the difference is that the verse in *Yeshayah* refers to a rebellion against Hashem--seeking help from the Egyptians instead of from Him. In contrast, those who were coming to Egypt in our verse were doing so in accordance with Hashem's command. (Quoted in *Perushei Rav Sa'adiah Gaon L'sefer Shmot*)

From the same work:

"It may be that if a war will occur, it, too, may join our enemies." (1:10)

Why did the Egyptians fear that *Bnei Yisrael* would join the Egyptians' enemies?

R' Sa'adiah Gaon writes: The Egyptians saw that *Bnei Yisrael* were beginning to assimilate into their new land, so they reasoned, "If this nation adapts so easily to its surroundings, perhaps it will readily assimilate into an invading nation as well."

"It happened in those days that Moshe grew up and he went out to his brethren and observed their burdens . . ." (2:11)

Midrash Rabbah asks: Did only Moshe grow up? Doesn't everyone grow up? The *Midrash* answers: He was grown up in a different sense. [Until here from the *Midrash*]

R' Nosson Lewin z"l (1857-1926; rabbi of Rzeszów, Poland) explains: When most people grow up, they focus on achieving success and amassing wealth, and they forget their less fortunate brethren. In many cases, they even become ashamed to associate with their less successful former friends. Not so Moshe: Despite having grown up in the royal palace, "He went out to his brethren and observed their burdens." Moreover, says the *Midrash*, he even helped individual slaves carry their loads.

(*Petach Ha'bayit to Shu"t Bet Yitzchak: Choshen Mishpat*)

- Continued from front page -

The 50th and lowest level of impurity is reached when a person gives up the fight against the *Yetzer Ha'ra*, the *Ohr Ha'Chaim* writes further. Had *Bnei Yisrael* fallen to that level, there would have been no return, because they would not have been trying any longer.

He concludes: Our Sages say that there is a 50th Gate of Understanding which we will attain only in the future. How will we merit that? Because, before the end of days, we will have to contend with the 50th level of impurity. Although *Bnei Yisrael* in Egypt could not emerge victorious from such a battle, that is because they had not yet received the Torah. We, who have the Torah, can return even from the 50th level of impurity. (*Ohr Ha'Chaim*)

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IN HISTORIC 1ST, SUPREME COURT STRIKES DOWN BASIC LAW AMENDMENT (YNet 1/1/24)

The Supreme Court on Monday evening ruled to annul an amendment to a Basic Law that restricts its oversight of the government which was passed by Prime Minister Benjamin Netanyahu's government last July.

The ruling reinstates the so-called reasonableness clause which grants the court oversight of government decisions. This marks the first time the court has ruled on one of Israel's quasi-constitutional Basic Laws.

The majority opinion, passing by a narrow margin of 8 to 7, affirmed that the Basic Law annulling the clause "exceeds the Knesset's authority and therefore must be reversed."

According to recently retired Chief Justice Esther Hayut, "The Knesset's phrasing of the annulment is radical and extraordinary. It refers to the reasonableness clause's full measure, thereby preventing judicial review even in extreme and unreasonable governmental decisions."

Invoking its authority to act, the majority opinion said, "Under extreme circumstances, the Supreme Court is authorized, under its mandate as the highest judicial authority in the land, to announce the annulment of a Basic Law when the Knesset exceeds its legislative authority."

Justices Noam Sohlberg and David Mintz affirmed that "this court has the authority to exact judicial review upon basic laws and intervene in extraordinary cases where the Knesset ventures outside its mandate."

Judge Yosef Elron, who was in the minority, wrote that "there is a certain window that allows for judicial review upon Basic Laws only in the most extreme of cases and only as a last resort. However, future Supreme Court cases will truly determine if the reasonableness clause has been completely annulled, or whether its remnants live within the framework of a reduced clause. This is a point where the executive branch has failed to articulate a consistent position."

Justice Minister Yariv Levin was displeased with the court's decision, saying: "The concentration of power in the hands of judges during court rulings undermines the balance of power among the three branches of government in a democratic system."

"When even the enactment of basic laws or decision-making in the Knesset and government requires the consent of Supreme Court judges, it robs millions of citizens of their voice and the essential right to participate equally in decision-making processes. This lack of equivalent checks and balances is uncommon in Western democracies. As the struggle persists on multiple fronts, we will remain committed to acting with caution and responsibility."

Chairman of the opposition and former Prime Minister Yair Lapid was more upbeat about the ruling, stating: "The court's ruling is the final act of a difficult year that tore Israeli society apart and led to our greatest disaster. Israeli strength stems from the fact that we're a Jewish, democratic and law-abiding state. The Supreme Court fulfilled its duty to safeguard our democracy and it has our full backing."

Anticipating a possible governmental backlash, he added: "Should the Israeli government initiate another dispute regarding the Supreme Court, it would be evidence of a failure to learn from past experiences. It reflects a lack of lessons learned from the events of October 7 and the 87-day war fought to protect our homeland."

The government's legislative campaign to curb the Supreme Court's authority has caused an unprecedented rift within Israeli society and triggered a massive wave of protests around the country for the better part of 2023. The most prominent among those were the ones heavily criticizing the Netanyahu government. While those took place in countless locations nationwide, the

one that drew the biggest crowds was the weekly protest in central Tel Aviv, which routinely drew hundreds of thousands every weekend.

FAR-RIGHT MINISTERS CALL TO 'RESETTLE' GAZA'S PALESTINIANS, BUILD SETTLEMENTS IN STRIP (Times of Israel 1/1/24)

Prime Minister Benjamin Netanyahu's two senior far-right partners endorsed the rebuilding of settlements in the Gaza Strip and the encouraging of "voluntary emigration" of Palestinians on Monday, while hawkish opposition MK Avigdor Liberman called for Israel to reoccupy southern Lebanon.

Speaking during their parties' respective faction meetings in the Knesset, National Security Minister Itamar Ben Gvir and Finance Minister Bezalel Smotrich presented the migration of Palestinian civilians as a solution to the long-running conflict and as a prerequisite for securing the stability necessary to allow residents of southern Israel to return to their homes.

The war presents an "opportunity to concentrate on encouraging the migration of the residents of Gaza," Ben Gvir told reporters and members of his far-right Otzma Yehudit party, calling such a policy "a correct, just, moral and humane solution."

"We cannot withdraw from any territory we are in in the Gaza Strip. Not only do I not rule out Jewish settlement there, I believe it is also an important thing," he said.

The "correct solution" to the ongoing Israeli-Palestinian conflict is "to encourage the voluntary migration of Gaza's residents to countries that will agree to take in the refugees," Smotrich told members of his Religious Zionism party, predicting that "Israel will permanently control the territory of the Gaza Strip," including through the establishment of settlements.

He also repeated his previous statement that Jerusalem could not allow

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Gaza to remain a "hothouse of 2 million people who want to destroy the State of Israel" and asserted that "as long as I am the finance minister, not one shekel will go to the Nazi terrorists in Gaza."

Veteran Arab Israeli lawmaker MK Ahmad Tibi (Hadash-Ta'al) condemned Smotrich and Ben Gvir, comparing their statements to Nazi calls for "Lebensraum," or living space, and declaring that such rhetoric was "inciting genocide."

"A day will come and these two senior ministers in the Israeli government will stand before an international tribunal for war crimes," Tibi said.

A number of lawmakers, including members of the cabinet, have pushed for the "resettlement" of Palestinians from Gaza, an idea that has been roundly rejected by Netanyahu and the international community.

The idea of population transfer, once considered a fringe view held by members of the ultranationalist Kahane movement, was given renewed prominence in mainstream Israeli political discourse this November when MKs Danny Danon (Likud) and Ram Ben-Barak (Yesh Atid) published an **op-ed piece for The Wall Street Journal, calling for "countries around the world to accept limited numbers of Gazan families who have expressed a desire to relocate."**

Their proposal was welcomed by Ben Gvir and Smotrich, the latter of whom **called the initiative "the right humanitarian solution for the residents of Gaza."**

Writing in The Jerusalem Post several days later, Intelligence Minister Gila Gamliel of Likud **mulled the possibility of promoting "the voluntary resettlement of Palestinians in Gaza, for humanitarian reasons, outside of the Strip."**

LEBANESE OFFICIAL: THIS IS HOW HAMAS OFFICIAL SALEH AL-AROURI WAS ELIMINATED (Arutz-7 1/4/24)

The pan-Arab Al-Araby Al-Jadeed newspaper provided new details about **Tuesday's operation in Beirut in which Hamas' second-in-command, Saleh al-Arouri, and six other senior members of the organization were eliminated.**

The report, which was based on comments made by a Lebanese security source to a French news agency, said that Arouri's elimination was carried out by means of missiles launched from a fighter plane and not by means of an unmanned aerial vehicle (UAV).

The security source stated that the weight of each missile was about 100 kg, and these are missiles used by the Israel Air Force and which were used in attacks in southern Lebanon.

The security source also claimed that the Israel Air Force planes launched six missiles at the target, two of which did not explode, and two which penetrated the ceiling of two floors before directly hitting the meeting place of the senior Hamas officials.

Hezbollah leader Hassan Nasrallah said in a special speech on Wednesday that his organization will respond to the elimination of Arouri, which was carried out on Lebanese soil. The Hamas movement has also pledged to **respond to the elimination in "Palestine" or abroad.**

A FATE OF HIS OWN MAKING: HOW AL-AROURI BROUGHT HIS ASSASSINATION ON HIMSELF (Israel Hayom 1/3/24)

The question was not if, but when. "I feel like I have lived past what was necessary, I never expected to reach this age," assassinated Hamas political bureau official Saleh al-Arouri said once. Many things can be said about him, but being foolish was not one of them. Arouri honestly received the title of "Hamas' strategist," after taking responsibility for the kidnapping and murder of the three boys in 2014. Already then he knew that his name was at the top of the list of senior terrorist organization members slated for assassination. And nevertheless, he continued acting with great cunning to promote "spectacular attacks" throughout the West Bank, without behaving like a terrorist on the run.

Al-Arouri stuck to his routine and moved from place to place out in the open. He also did not spare public appearances that included interviews with Arab media outlets and meetings with Hezbollah Secretary General Hassan Nasrallah and heads of other terrorist organizations in Beirut and Doha.

Those who followed his behavior got the impression of a man projecting self-confidence, perhaps even excessively so. It is hard to count the number of times he allowed himself to incite terror and taunt Israel. At least in that sense, he had the assassination coming. "Fight, rise up whenever you can; instead of a thousand young people participating in the resistance, there should be 100,000; the occupation will be defeated," he urged young Palestinians in a television interview.

However, his sharp and dangerous messages resonated loudly on social media and sometimes were also translated into attacks on the ground. Unlike Mohammed Deif and others who tried to fly under the radar, al-Arouri did not go into hiding and was not considered an elusive figure. On the contrary, he used to speak with relatives and acquaintances and enjoyed the company of others and even journalists.

Hamas' number two took the threats from Israel seriously but did not want to spend the rest of his life in a bunker. It did not suit his personality or self-esteem. Although by his title he served as deputy head of Hamas' political bureau, in practice his status was "minister of defense" of the terrorist organization, at least with regards to the West Bank. In this capacity, he not only directed attacks, funded terror cells, and devised modus operandi, but also tried to undermine the security mechanisms of the Palestinian Authority. The top echelon of the PA marked him as a hostile element, and therefore it too will now enjoy the fruits of the assassination. By virtue of his proximity to the Iranians and Hezbollah, al-Arouri was also responsible for the "South Lebanon Project" to establish terror infrastructure, which gave him influence in the organization and outside it.

His assassination is a harsh blow to Hamas in the West Bank and abroad, which means it will not be easy to find someone to fill his big and unique shoes – but let's not fool ourselves: If past is prologue, even if it takes time, eventually a replacement will also be found for him.

IDF DESTROYS HAMAS TUNNELS UNDERNEATH AL-SHIFA IN GAZA-WITHOUT DESTROYING HOSPITAL (i24NEWS 1/3/24)

The Israeli Defense Forces (IDF) released footage of dismantling Hamas terror tunnels below the Al-Shifa Hospital area without damaging the hospital complex.

The underground passages, spanning approximately 250 meters beneath and around Shifa Hospital, were exposed and systematically destroyed by the IDF's combat team.

The unveiled documentation showcases the meticulous operation carried out by the Yalam unit, highlighting the intricate nature of the tunnel route that connected to several key terrorist centers.

Despite the full destruction of the underground infrastructure, the above-ground structure of Shifa Hospital remained unharmed. This targeted approach allowed humanitarian activities at the hospital to continue without disruption.

The tunnel route's existence underscores Hamas's reach: utilizing hospital facilities for the underground networks connected to nearby shafts.

These tunnels have served as a concealed conduit for terrorist activities, allowing them to operate covertly beneath the surface.

CHIEF OF STAFF: 'WE'LL CHANGE OUR ROUTINE DEFENSE MEASURES' (Arutz-7 1/3/24)

IDF Chief of the General Staff Herzl Halevi on Wednesday held a situational assessment at the northern border, together with top commanders.

Among those participating in the assessment were the Commanding Officer of the Northern Command, MG Ori Gordin, and the Commanding Officer of the 210th Division, BG Zion Ratzon, along with the brigade and battalion commanders from the reserve units guarding the sector.

"Based on my impressions, we are in a very high state of readiness in the North," Halevi said. "I visit here often. I think our readiness is at its peak. There is a lot of expertise, great capabilities, and high morale. We are in very high readiness in all sectors and we are currently focusing on fighting Hamas."

"This war started at a difficult point. I think we talked about it last time we met, we won't elaborate on it now. But it also creates an opportunity in these very difficult circumstances to create a very significant change to the situation. In the south, in the north, and in terms of general regional stability." Halevi stressed, "Looking forward, we are going to change our routine defense measures, we are going to have more soldiers on the borders for at least the next year, and we will reach something much stronger. Because this event, as hard as it is, and we will talk about it a lot more - we could have known, we couldn't have known - it cannot repeat itself, that's for sure. And we need to provide a very very strong response to this matter."

"In our decisions, I know that there is a trained, prepared, ready force, with a lot of spirit. And we are going with that, that's our security, we don't have anything stronger than that. That's the best."

ONLY 15% OF ISRAELIS WANT NETANYAHU TO KEEP JOB AFTER GAZA WAR, POLL FINDS (JPost 1/2/24)

Only 15% of Israelis want Prime Minister Benjamin Netanyahu to stay in office after the war on Hamas in Gaza ends, though many more still support his strategy of crushing the terrorists in the Palestinian enclave, according to a poll published on Tuesday.

Netanyahu promised to crush Hamas after its Oct. 7 rampage in southern Israel in which 1,200 people were killed and 240 abducted to Gaza. Israeli forces have laid much of Gaza to waste in their nearly three-month offensive. Netanyahu has said such intense military pressure is also vital to ensure that the remaining 129 hostages still held in Gaza are returned after around 100 were freed in late November in a swap deal also involving hundreds of Palestinian prisoners.

In the poll conducted by the Israel Democracy Institute (IDI), 56% of those questioned said continuing the military offensive was the best way to recover the hostages, while 24% thought a swap deal including the release of thousands more Palestinian prisoners from Israel's jails would be best.

Allegedly, more than 22,000 Palestinians have been killed in the war, according to Hamas health officials, and most of the population displaced. Israel says it has killed some 8,000 Palestinian terrorists and has vowed to hunt down Hamas leaders.

But a mere 15% want Netanyahu to be prime minister once the war is over, the poll showed. His political rival and present war cabinet partner, centrist Benny Gantz, garnered support from 23% of interviewees. Around 30% named no preferred leader.

The poll was conducted among 746 respondents between Dec. 25-28, with a 95% confidence level, the IDI said. A previous IDI poll found that 69% of Israelis thought that elections should be held as soon as the war ends.

'HONESTLY, I PREFER THE IDF': PALESTINIANS IN GAZA SPEAK OUT ON HAMAS ABUSE (YNet 1/1/24)

Recent IDF interrogations of Gazans captured during the war have revealed the severe and worsening conditions of living in close proximity to Hamas and Islamic Jihad operatives, revealing the extent of the hardship and the systematic deterioration of daily life for residents in these areas.

According to testimony, "A man discovered they took an explosive charge and placed it near his door, a couple of feet away. The man said 'don't put it there, it could kill me and my children'. They told him that if he was unhappy about that, he could leave. When he protested, he was shot in the leg."

Mohammed Darwish Amara, a Palestinian Islamic Jihad operative, spoke of how Hamas operatives have been moving around and embedding themselves within the population. "I was at a school and I told a kid to go by the house every now and then to make sure nothing is stolen, and when he got there, he saw a bunch of Hamas operatives just resting in the apartment, using it as a firing nest. They came into my apartment without authorization.

"My brothers and I inherited a plot of land, but my cousin, who is a member of Hamas, won't give it up. He placed artillery there. When I told him he could hurt the children living there, he said it's his land and he'll do whatever he wants with it."

Zuhadi Ali Zahadi Shahi, a former Hamas operative, said, "We felt we're being used as human shields. Why should we protect them? We want to live too. IDF gave us a clear path south, where there would be food and water, but Hamas stopped us along the way and took us to sit with them inside Al-Shifa Hospital. I even argued with one of them, telling him he should be out there, fighting, but he just threatened me in return.

"In all honesty, I prefer the IDF. If they had been there, right where we lived, we wouldn't have been starving. At first, we were scared about what would happen when the IDF came inside Al-Shifa, but they actually gave us food and water and sat with us. We felt safe."

WHY ARE HAREDI WOMEN MAJORING IN COMPUTER SCIENCE? REPORT SHOWS NEW TRENDS (Israel Hayom 1/3/24)

In recent weeks, the importance of core studies in the Haredi sector has been widely discussed in the context of coalition funds, which include billions of Shekels for Haredi educational institutions that do not teach core studies, thus reducing the chances of Haredi children integrating into the future job market.

In the meantime, data on the ground show a considerable improvement in recent years in some of the numbers related to Haredi education and employment.

So, for example, the number of Haredi students taking matriculation exams – even if they are not entitled to a certificate – rose from 24% in 2008 to 44% in 2021. Within five years, the number of those eligible for matriculation in the Haredi sector increased from 2% to 6% among Haredi males and from 20% to 25% among Haredi females (2016-2021).

This data is based on the 2023 publication of the Israel Democracy Institute's yearbook on the Haredi sector, which has been published for eight years and reviews the changes that have taken place in recent decades in various fields in Haredi society, including education, employment, and lifestyle.

The survey also shows that at the beginning of 2023, there were approximately 156,036 yeshiva students in the Haredi sector. This was after a year in which the increase of the number of yeshiva students slowed down to 2.5% in 2022, at the end of which the Haredi parties joined the coalition, and increased again by 4.1%.

It must be noted that this number of Haredi yeshiva students includes unmarried men, most of whom are under 23 years old, and married men, most of whom have been studying for many years even over age 31. Institute researchers point out the clear connection between the presence of Haredi parties in the coalition and the growth rate in the number of Haredi yeshiva students. Since 1999, the only years that showed a decrease in this number were 2013-2014.

The Haredi population in Israel numbers approximately 1,335,000 people, which is 13.6% of the total population. Young people up to age 19 comprise 58% of the Haredi population compared to 31% in the general Jewish population. In 2030, the Haredi population is expected to reach 16% of the total population, while there are expected to be about one million Haredim up to the age of 20, who will constitute 25% of this age group.

About 16,700 Haredi students, comprising 5% of all students, studied in institutions of higher education in the 2022/23 academic year. Their number increased this year by about 900 students, an increase of 7%. Sixty-nine percent of Haredi students are women.

Another interesting statistic that emerges from this study is that 15% of Haredi female students are studying computer science (compared to 13.5% among non-Haredi female students). This is a jump of 63% in four years. The number of Haredi men studying computer science among all Haredi students is significantly lower than the number of non-Haredi Jewish students (19% versus 28.5%, respectively).

Editor of the Haredi society's yearbook, Dr. Gilad Malach, explains the data in a conversation with Israel Hayom: "The Haredi society is a 'studying society,' that directs its sons to focus on learning Torah, and this has led to a dramatic change in the role of women in this society. If a few decades ago they were employed as teachers – today, in order to support the household,

they have to work in high-quality positions, in many cases in professions in the field of technology."

Malach adds: "As a result, the curriculum in Haredi high schools for girls changed rapidly, and now includes English, mathematics, and technological subjects. The training curriculum in the high school seminaries, which in recent years also offers a variety of technological tracks, has changed. Many Haredi women prefer to undergo technological training in a full academic track, generally on a Haredi campus, resulting in a situation where the percentage of women studying computer science is even higher than non-Haredi women."

Malach went on to say that "this change allows many married yeshiva students to continue studying in yeshiva, and we have therefore seen an increase in recent years in the number of married students that does not fall short of the general rate of growth of the Haredi society. The only cases in which the increase in the number of married yeshiva students was stopped was due to strong economic pressure on the Haredi society, or when support for Torah studying decreased.

"We saw this in 2003 when child allowances were cut, and in 2013 with the cut of the yeshiva budget. We may also see this in the near future as a result of the expected economic crisis following the war or as a result of new priorities set by the next government."

Another optimistic figure relates to the field of employment in the Haredi society. In 2023, a new record was registered in the number of employed women and men: about 110,000 Haredi men in the prime working age group (25-64), which comprise 55% of Haredi men, are working – a figure that has not been seen since 1995. This is a continuation of the increase observed in 2022 to about 53%, after a stagnation of rates at 50%-52% in 2015-2021.

Moreover, in 2023, the number of working Haredi women of prime working age crossed the 80% threshold for the first time and jumped to 157,000, an increase from 142,000 last year. To be noted that the 2023 figures are correct for the first three quarters of the year, and it is possible that the final figure for 2023 will be lower, especially among Haredi men, due to the situation in the local economy, alongside coalition funds for Torah institutions.

However, the average monthly income for Haredi men dropped from 76% in 2003 to 50% of the average monthly income among non-Haredi Jews in 2021. In this year, this amount stood at NIS 9,707 compared to NIS 19,279 among non-Haredi Jewish men. In that year, Haredi women earned an average of NIS 8,230 a month, 67% of the average monthly income among non-Haredi Jewish women (NIS 12,330).

There has been a decrease in the incidence of poverty among Haredi families from 39% in 2015 to 34% in 2021, a very high figure in comparison to the general population (21% in 2021). It is possible that the decrease is a result of an increase in the employment rate of Haredi women and an increase in the level of income among employees, together with an increase in state support for married yeshiva students and child allowances. In addition, the rate of Haredi children who lived below the poverty line after payments of child allowance was 47% in 2021.

Household income: a 19% increase has been registered in gross monthly income for a Haredi household over a period of six years (from NIS 12,616 in 2015 to NIS 14,978 in 2021), but this amount is still 55% lower than the gross income for a non-Haredi Jewish household (22,047 shekels).

Editors of the Haredi Society Yearbook, Dr. Gilad Malach and Dr. Lee Cahaner, from the Israel Democracy Institute, point out that "there is a clear trend towards a rise in the standard of living of Haredi households, as a result of a rise in the number of working Haredi women and a renewed increase in the rate of working Haredi men after a few years of treading on the same spot."

WHY ARE SO MANY OF ISRAEL'S FALLEN SOLDIERS FROM RELIGIOUS ZIONIST CAMP? (Editorial, JPost 12/29/23)

'In these difficult days of war, it is impossible to ignore the large number of fallen soldiers from the religious-Zionist camp,' read a Tuesday evening post

on X.

"We should salute this community that gives its life for the defense of Israel."

What makes that post interesting is the man who wrote it: leading left-wing activist Uri Zaki, the executive committee chairman of Meretz, not a party with a particular soft spot for religious Zionism or its adherents.

Yet the reality of this war prompted Zaki to highlight that an inordinate percentage of the fallen have come from the religious Zionist community.

For instance, of the 11 IDF soldiers who fell in Gaza from Monday through Wednesday, eight came from the religious Zionist camp. And of the 167 fallen since the beginning of the ground invasion, some 30 have come from settlements in Judea and Samaria.

Almost half of Israel's fallen in this war have come from the religious Zionist camp

Channel 12 political commentator Amit Segal said Wednesday that 45% of the fallen in this war came from that camp, and that just as Israel salutes the Druze because of their sacrifice – six Druze soldiers fell in the war, and as a result, there was talk of changing the Nation-State Law, which the Druze community finds offensive – so too should there be acknowledgment of the sacrifice being paid by the religious Zionist community.

Some may take issue with this, saying that going through the list of the fallen and dividing them into sectors just perpetuates the divisions in the country, which helped lead to the Hamas decision to strike now when the country was so badly divided.

But the grisly statistics are worth pointing out for two reasons. The first is to recognize and try to duplicate elsewhere the values that are being transmitted within the religious Zionist camp toward the love of land, country, people and Torah of Israel, and a willingness to sacrifice for the collective.

The religious-Zionist camp – as distinguished from the hard right-wing Religious Zionist party that wrongly appropriated the name – is a big tent that includes left-wing members of religious kibbutzim and right-wing residents of settlements like Elon Moreh.

Inside the religious-Zionist rubric, you have Chili Tropper and Elazar Stern on the Left side and Bezalel Smotrich and Orit Struck on the Right.

Though they may differ on many issues – from possible concessions to Palestinians to LGBTQ rights – most within this camp agree that there is religious significance in the reborn State of Israel and that defending it is both a historic privilege and a religious value.

Furthermore, those in this camp generally educate their children with these values, something that can be seen in the high percentage of recruits from religious-Zionist schools opting to go into combat units.

The disproportionate share of religious soldiers who have fallen reflects their disproportionate presence in these units.

The second reason why it is worth mentioning the number of religious Zionists who have fallen is that, over the years, parts of this community have **been demonized as "messianists" and "fascists."**

One of the flagship institutions of the right flank of this community – the Bnei David pre-army IDF preparatory yeshiva in Eli – has been especially demonized, with its head, Rabbi Yigal Levenstein, literally chased out of Tel Aviv a couple of weeks before October 7, with protesters shouting at him: **"Go away, fascist! Go back to the settlements; you don't belong here!"**

Fifteen Bnei David alumni have fallen so far in this war.

As Segal said, "For years there was a campaign of defamation and slander against religious Zionism and settlers – for example, against Eli – it is poisonous, needs to be closed, [and] needs to be blown up." Perhaps, he said, it is now time to think of this camp differently.

Or, as investigative journalist for the Uvda program Yair Eizenberg wrote on X recently, **"I apologize to the religious Zionist community, in which I was raised, and which I have often criticized. I apologize for dismissing what I saw as its militarism and its sanctification of bereavement over life."**

Metaphorically referring to the religious Zionist community as a "factory," he wrote: "I thank the factory that is responsible for raising masses of excellent young people who are willing to pay with their lives to protect mine."

To which we can only add: Yes, thank you, indeed.



The Greater Washington Community Kollel SHABBOS DELIGHTS

TORAH MINUTE

IN MEMORY OF RABBI KALMAN WINTER ZT"L

Distinct and Proud

Presented by Rabbi Zacharia Schwartz, Kollel Adjunct

While the Book of Bereishis concludes with the Children of Israel at the height of dignity and prosperity, in light of their relation to Yosef, the beloved viceroy of Egypt, the Book of Shemos begins with the precipitous descent of the Jewish nation into slavery and persecution. How are we to understand such an unfortunate turn of events and in particular the drastic change in attitude on the part of the Egyptians vis-à-vis the Jewish people?

The Sforno explains that when Yosef, his brothers, and the great leaders of that generation died, the Jewish people slowly began to emulate the Egyptians and their culture. On a similar note, the Malbim writes that when the verse says, "and the land became full of them," (Shemos 1:7) it means to say that the Jews left the isolated city of Goshen that had been allotted to them and began to live amongst the Egyptians in their neighborhoods. Perhaps, as has been the case many times throughout history, the Jewish people's very desire to integrate with the surrounding culture and become like them led the Egyptians to push back and keep the Jews separate. Similarly, Chazal tell us that the Jewish people merited to be redeemed because they never changed their names, their language, or their clothing. Ultimately, it was their recognition that they were different and must remain distinct that saved them.

Let us always remember that we are unique and special, chosen by Hashem to fill the world with His presence. We have a critical mission of our own, and we have no need to try to be anyone other than who we truly are.

Wishing you a Good Shabbos!

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TABLE TALK

Point to Ponder

Pharaoh heard about this matter (Moshe killing the Egyptian) and sought to kill Moshe, so Moshe fled from before Pharaoh... (2:15)

Pharaoh handed Moshe to the executioner, but the sword did not work, since Moshe's neck turned into marble... (Rashi)

Then Hashem said to him (Moshe), "Who makes a mouth for man, or who makes one dumb..." (4:11)

Who made Pharaoh dumb, that he was unable to enforce his command that you be killed for killing the Egyptian? And who made the officers deaf, so they did not hear the initial command to kill you? (Rashi)

Was Moshe saved because of the hearing loss of the officers, or because of his neck's miraculous change to marble? Was he taken to be executed or not?

Parsha Riddle

Where is shna'im mikra v'echod targum – the obligation to read the verses of the parsha twice and the translation once - hinted to in this parsha?

Please see next week's issue for the answer.

Last week's riddle:

And Yisrael bowed towards the head of the bed (47:31). Which halachos are derived from this verse?

Answer: Since the Shechina rests on the bed of the ill person, one must be careful how they conduct themselves around an ill person (i.e. one cannot sit on the head of the bed of an ill person...).

HATORAH V'HAMITZVAH

HALACHA INSIGHTS FROM THE PARSHA

In parashas Shemos, the Torah relates:

The king of Egypt said to the Hebrew midwives ... "When you deliver the Hebrew women ... if it is a son, you are to kill him ..." But the midwives feared G-d and they did not do as the king of Egypt spoke to them, and they caused the boys to live. (1:15-17)

The Torah subsequently indicates that Hashem rewarded the midwives for their heroism, and we take for granted that the midwives acted correctly in refusing to comply with the king's genocidal order.

The basic principle that the duty of obedience to a king, even a generally righteous, Jewish one, does not extend to an order to violate the Torah is found in the Talmud (in the context of an order of King David that would have resulted in a problematic disruption of Torah study):

It is written: "Any man who rebels against your commandment, and will not listen to your words in all that you command him, he shall be put to death" (Yehoshua 1:18), indicating that the king of Israel has unlimited power. Based on these words alone, one might have thought that the king must be obeyed **even** when that would lead to abstention from the study of **the words of Torah**. Therefore, that same **verse states: "Only [rak] be strong and of a good courage."** The word "**rak**" is a restrictive term that serves to limit the king's authority in a situation where obeying his command will minimize the study of Torah. (Sanhedrin 49a)

The Talmud subsequently provides two other examples of royal orders that should not have been obeyed since they entailed a violation of the Torah: King Shaul's order to his footmen to kill the priests of Nov (*Shmuel* 1 22:17), and King David's order to his general Yoav to bring about the death of Uriah the Hittite (*ibid.* 2 11:14-15).

This principle is codified by the Rambam:

A person who negates a king's command because he was occupied with a mitzvah, even a minor one, is not liable. Whose words should have precedence in case of conflict, the words of the Master or the words of the subject? Needless to say, if a king decrees that a mitzvah should be negated, his words should not be heeded. (*Melachim* 3:9)

PRESENTED BY
RABBI YITZHAK GROSSMAN, ROSH CHABURAH

KIDS KORNER

Who Am I?

#1 WHO AM I?

1. I protected Moshe.
2. Moshe could not harm me.
3. I could be a weekday
4. Bnei Yisrael are compared to me.

#2 WHO AM I?

1. I swallowed Moshe.
2. I was from a staff.
3. I caused eating from the Eitz Hadaas.
4. I was also copper.

Last Week's Answers

#1 Hamalach Hagoel (I am for "all the youth," I am for your bed, Some sing me, I am fishy business.

#2 Shimshon (The serpent is my reference, I was a "crown," My prayer is mentioned in this parsha, In my blindness I killed thousands.)

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