

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

January 13 - 14, 2023 - 21 Teves 5783 - Parshas Shemos

Light Candles by 4:49 - Havdalah 5:52

The Shabbos Shorts is sponsored by the **Edeson & Stern Families** on the 4th Yahrzeit, 19 Teves, of their beloved husband, father, grandfather & brother, Jacob S. Edeson, Yaakov Shlomo Ben Yosef Nossan, Z"L, and by **Cheryl & Michael Gabai and Family** to thank the YISE family and the Kemp Mill community for their support for the recent Shiva Minyanim for his mother, Natalie Gabai, Z"L.

Mazal Tov

- **Tzivia Bramson** on the engagement of her grandson, Naftali Weinstein, son of Renee & Mayer Weinstein, to Leah Gorman of Passaic, NJ.
- **Cheryl & Richie Broth** on the marriage of their son, Yoni Broth, to Ariella Etshalom. Mazal Tov to the entire Broth and Etshalom families. *Cheryl & Richie Broth invite the Kehilah to the final Sheva Brachos celebrating the wedding of Ariella & Yoni. Seudat Shlishit will begin in the Social Hall promptly at 4:00 PM, to be able to complete Bentching and Sheva Brachos by approximately 5:00 PM. Singing and Divrei Torah will follow until Maariv.*
- **Esther & Shmuel Leigh** on the Bar Mitzvah of their son, Yehuda Zev.
- **Leonard & Diana Ruchelman** on the birth of a great-granddaughter, Ayelet Rachel, to Ilana & Akiva Mase of Monsey, NY. Mazal Tov to grandparents Cindy & Charles Ruchelman and Dana & Barry Mase.

Condolences

- The family of **Mel Farber** on his passing. The funeral took place on Friday. There will be a Mincha/Maariv Minyan on Sunday at 4:50 PM at 1121 University Blvd. W., Apt. 705.

Shabbos Schedule

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

- Light Candles by 4:49
- Mincha: 4:50 (B), 4:45 (Sephardi, LBM)

Shabbos Day:

- Shacharis: 7:00 (B), 8:45 (B), 9:15 (S), 8:00 (Sephardi, LBM)
- Mincha: 2:30 (B), 4:45 (B), 4:40 (Sephardi, LBM)
- Shabbos ends: 5:52

Divrei Torah/Shiurim:

- | | |
|---------------------------------|------------------------|
| • 8:45 Main Minyan | Rabbi Yonatan Gorin |
| • 9:15 Minyan | Rabbi Rosenbaum |
| • Hashkamah Minyan Gemara Shiur | Rabbi Yitzhak Grossman |
| • Pre-9:15 Minyan Chabura | Rabbi Rosenbaum |
| • Shiur after Mincha | Rabbi Rosenbaum |

Kiddush Sponsors:

- The Hashkamah Minyan Kiddush is sponsored by the Hashkamah Minyan Group.
- The Shul Kiddush is sponsored by the Shul Kiddush Group.

YISE Youth Announcements

Teen Minyan - The Teen Minyan will **NOT** meet this Shabbos, January 14. The Teen Minyan will resume next Shabbos, January 21, in The House.

Shabbos Groups this Shabbos, January 14, from 10:00 AM until Shul ends. Age 18-36 months (Mommy & me) in the toddler room off the Lower Lobby. Ages 2-5 years (drop off) in the room behind the balcony. Ages 6-9 years will meet at Shomrai and walk to the Yeshiva. For more information, contact Debbie Katz at dkatz@yise.org

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

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

Dor L'Dor - The Family Chevrusah-style Learning in a fun environment! The next session will take place this Motzei Shabbos, January 14, 7:15 PM in the Social Hall. This Dor L'Dor is co-sponsored by Dov & Aliza Chodoff and family, and by the Israel family in memory of the Yahrzeit of Zayde Neil Israel who used to love learning with his grandchildren at every Dor L'Dor when it first started. *See flyer for details.*

Health Policy

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

YISE Programs and Listings

Special Guest Scholar this Friday evening, January 13, 8:30 PM in the Belonofsky Sanctuary. Rabbi Yitzhak Etshalom, renowned Los Angeles-based educator and author, will speak on "Unraveling the Mystery of Moshe's Encounters at the Lodge." Light refreshments to follow Shiur. *See flyer for details.*

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

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

Rabbi Rosenbaum is on vacation through Sunday, January 22. 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. **Tackling Temptation & Pursuing Holiness:** A two-part series for men given by Rabbi Postelnek. Monday nights, January 23 and 30, at 8:30 PM, at the home of Lucas & Malya Druskin, 117 Claybrook Drive. *See flyer for details.*

Ruach Minyan - Next Friday, January 20. Mincha at 5:00 PM in the Belonofsky Sanctuary, followed by Kabbalas Shabbos and Maariv in the Social Hall. IY"H the Baal Tefila will be Jay Marcus! During part of Maariv there will be a special story-telling program for children, led by Mrs. Koss. Bring your family and invite your friends. It's going to be Gevaldic! For questions, contact Adam Bashein at 301-943-4370 or adambashein@gmail.com

An Evening of Pizza and Friends: Join YISE Young Professionals to make your own pizza at Ben Yehuda Pizza on Sunday, January 29, 8:00 PM. \$17 person/\$30 couple. For more information go to www.yise.org/pizza *See flyer for details.*

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

Save the Date! GWCK Shabbos of Inspiration at YISE, Shabbos Parshas Yisro, February 10 - 11. Inspiring Tefillos and Zemiros by special guest Simcha Leiner. Delicious Friday night dinner followed by a Ruach-filled Oneg Shabbos. Divrei Torah and lectures presented by GWCK scholars. To be a sponsor or for more info, please contact Rabbi Hillel Shaps, hshaps@gwckolle.org *See flyer for details.*

Save the Date for the 2023 YISE Gala Banquet - Sunday, February 26. Honoring Stuart & Judy Rosenthal, Josh & Sara Katz, and the 2023 high school graduating seniors who have served our congregation's youth.

Come Join Rabbi Koss's Monthly Jewish History class on Zoom! Bikur Cholim of Greater Washington and the YISE Chesed Committee. Rabbi Koss will be speaking on a topic in Jewish history, Monday, February 6 from 2:00 PM - 3:00 PM on **Zoom A**. For more information, contact Miriam Friedman at mfriedman2@yahoo.com

Thank you to the Shiurim Sponsors for this Past Week:

Rabbi Hyatt's Gemara Shiur

- **David Jaray** in memory of Rabbi Hyatt, Z"l, and in honor of Rabbi Grauman and all those who attend his Shiur and in memory of parents, Avraham Ben Tzvi HaLevi & Ada Bas Menachem Aryeh, Z"l, and Rabbi Hillel & Mrs. Myrna Klavan, Z"l.

Hashkamah Minyan Gemara Shiur

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

Rabbi Rosenbaum's Nach Shiur

- **Diana & Leonard Ruchelman** in memory of Diana's brother, Yehiel Itzhak, whose Yahrzeit is on 23 Tevet.

Dvar Torah Dedications/Sponsor a Shiur

YISE continues to offer a number of different in-person and virtual learning options. These options are now available for sponsorship on an individual Shiur or a daily basis.

Sponsoring a Shiur or other Torah learning is a meaningful way to commemorate a Yahrzeit or honor a loved one. Sponsorships are also a great way to celebrate a Simcha or any other milestone, while helping YISE.

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

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

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

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

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

YISE Programs and Listings (continued)

Bug Checking Presentation with Rabbi Sholom Tendler from Star-K is available at <https://wp.yise.org/bug-checking-presentation> Thrips cloths (for bug checks, \$5 each) and Checking for Bugs cards (free) are available.

Contact Miriam Friedman at mfriedman2@yahoo.com if you would like any.

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

AskTheRabbi@yise.org by Sunday, January 29. For more info. and to submit questions by phone or anonymously, contact Miriam Friedman at 301-754-1517 or mfriedman2@yahoo.com. To sponsor the program, contact the YISE office. See flyer for details.

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

Monthly Shalosh Seudos - First Shabbos of each month. To sponsor, contact Simi Franco at 301-593-4465, ext. 103, or office@yise.org. Volunteers are needed to set up and clean up. Contact Ethan Cohen at ecohen@yise.org to be part of the rotation. See flyer 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. For information, please contact: Melanie Karlin, 301-681-4740, mskarlin@gmail.com or Miriam Friedman, 301-754-1517, mfriedman2@yahoo.com.

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

Weekday Shiurim

Options for in-person and remote learning are listed below. For the latest list and times, go to:

<https://wp.yise.org/remote-learning-schedule/>

- **Rabbi Rosenbaum** - Daily - one chapter of Tehillim followed by a 15-minute Shiur on the Parsha. Monday through Friday, 9:30 AM, **Zoom A**, will resume on Monday, January 23.
- **Rabbi Rosenbaum** - Daily - one chapter of Tehillim, followed by a 15-minute Halacha Shiur. Sunday through Thursday, 7:30 PM, **Zoom A**, will resume on Monday, January 23.
- **Rabbi Rosenbaum's** Mussar Study Group for Women (spiritual self-improvement), Sundays at 9:30 AM, **Zoom A**, will resume on Sunday, January 29.
- **Rabbi Rosenbaum's** Gemara Shiur for Men, Tuesdays and Fridays, 6:00 AM, **Zoom A**, will resume on Tuesday, January 24.
- **Rabbi Rosenbaum's** Nach Shiur, Wednesdays at 11:00 AM, now learning Mishlei, **Zoom A**, will resume on Wednesday, January 25.
- **Rabbi Rosenbaum's** Women's Navi Shiur, now learning Sefer Shmuel, Wednesdays at 8:00 PM, **Zoom A**, will resume on Wednesday, January 25.
- **GWCK Sunday Kollel Brunch and Learn for Men** - Sunday mornings, 9:30 AM breakfast, 9:45 AM. Shiurim:
 - Illuminating Inquiries in Halacha - Rabbi Yitzchak Mandel
 - Judaism 102: Fundamentals for the Experienced Jew - Rabbi Hillel Shaps
 - Navigating Navi: Sefer Yehoshua - Rabbi Yitzhak Grossman
 - Parsha Perspectives: An Exploration of Engaging Parsha Topics - Rabbi Menachem Winter
- **Rabbi Tuvia Grauman** - Rabbi Hyatt's Gemara Shiur, Sundays at 10:00 AM, **Zoom C**.
- **GWCK presents CLAS (Community Learning at Shomrai)** - 8:15 PM - 9:15 PM. For more info., contact Rabbi Hillel Shaps, hshaps@gwckollel.org 347-869-9361.
 - For Men:
 - Mondays: Rabbi Hillel Shaps - On the Same Page Gemara.
 - Wednesdays: Rabbi Yitzhak Grossman - Reading Responsa - **Zoom E**.
 - Thursdays: Rabbi Avraham Sussman - Yesodei Hatorah Gemara Skills Building - **Zoom F**.
 - For Women:
 - Mondays: Mrs. Sara Malka Winter - Parsha Journeys - **Zoom D**.
- **SCP (Semichas Chaver Program)** - Tuesdays at 8:45 PM at YISE. Join the fastest growing Halacha learning program in the world! Register online at <https://thegreaterwashingtoncommunitykollel.com/scp>
- **Rabbi Yehoshua Levy's** Gemara Shiur, Masechet Chulin, Sunday through Friday, 6:35 AM - 7:20 AM, in the Franco Beit Midrash.
- **Chavrusa Learning** - Monday nights in the Social Hall, 9:00 PM - 10:00 PM. For more information, contact Rabbi Levy at 240-423-8810.
- **The Golden Network Presents: Rabbi Barry Greengart's** Shiurim for men & women, Mondays at 8:45 AM, studying Parashas Hashavua, **Zoom B**.
- **Rabbi Yitzchak Scher's** Shiur for Men and Women, Tuesdays, 1:30 PM, "A Second Look - Stories in the Torah from a Deeper Perspective", in-person in the Small Beis Medrash and on **Zoom G**.
- **Rabbi Moshe Arzouan's** Advanced Gemara Shiur for Men, learning Maseches Bava Metzia, Daf 3a. Wednesday evenings at 8:00 PM on **Zoom H**.

Connection Details: Go to <https://zoom.us/join/> and enter the meeting ID, or call 301-715-8592 or 929-205-6099 and enter the meeting ID & password:

Zoom A: ID: 416 963 9000, password 492019

Zoom B: ID: 970 1398 4837, password 613

Zoom C: ID: 833 3477 1595, password RabbiHyatt

Zoom D: ID: 601 853 4021, passcode Winter (phone 667362)

Zoom E: ID: 746 455 2195, password Learn

Zoom F: ID: 803 356 4156, password Learn

Zoom G: ID: 713 7408 5130, password 045079

Zoom H: ID: 849 3898 4989, passcode 161699

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

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

Saving My Brother's Life - The Halachos of Organ Donation for Minors. Kollel Zichron Amram presents an MLK Day Shiur with Rabbi Moshe Segal, Monday, January 16, 9:30 AM at YGW Boys Campus and on Zoom, Meeting ID: 815 9130 9185, Passcode: 1216613. For more information, contact Rabbi Moshe Chaim Blate at mblate@veshiva.edu or 240-858-2041.

Days of Wisdom - Life Lessons From Pirkei Avos - Greater Washington Community Kollel invites women of the community to a weekday morning text-based Chaburah led by Mrs. Channah Cohen. Mondays at 9:30 AM in Kemp Mill. First Chaburah on January 23 at the home of Mrs. Aviva Werner, 815 Lamberton Drive. To be added to a list for information and weekly location, email channahandjeff@gmail.com or call 773-219-5397.

Kemp Mill Toastmasters - Wednesday, January 18, 8:00 PM - 9:15 PM, in person in the YISE Small Social Hall. See what Toastmasters is all about and find out how you can become a more confident communicator. Contact Manasseh Katz at president@kempmilltoastmasters.com for more info.

Mikvah Emunah Society Membership Campaign is underway. It's time to renew or become a member of MES! Regardless of age, gender, or whether you currently use the Mikvah, the community has a responsibility for all its members' spiritual and physical needs. Membership is \$360 a year (\$30 per month), but all donations are needed and appreciated. If \$360 is beyond your ability, please consider becoming a supporting member for \$180 or make a contribution at a level that is meaningful for you. Pay online at <https://mikvahemunah.com/membership>

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

YGW Kollel Zichron Amram Machshava - Probing Jewish Thought Through the Works of Rav Yitzchak Hutner, ZT"l, with Rabbi Eliyahu Reingold, Rosh Kollel, Sundays at 8:00 PM on Zoom, Meeting ID: 825 0731 6850, Passcode: 1216613. For more information, contact Rabbi Moshe Chaim Blate at 404-273-3392.

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

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

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

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

Halachic Times: Latest Alos Hashachar 6:01 AM, Earliest Talis and Tefilin: 6:29 AM, Latest Netz: 7:26 AM, Latest Krias Shema: 9:51 AM, Earliest Mincha: 12:50 PM, Earliest Shkia: 5:09 PM, Latest Tzeis Hachochavim 5:59 PM

- Shacharis: 7:00 (B), 8:45 (B), 9:15 (S), 8:00 (Sephardi, LBM), 9:15 (Teen, H)
- Mincha: 2:30 (B), 4:55 (B), 4:50 (Sephardi, LBM)
- Shabbos ends/Maariv: 5:59

Monday - Thursday: 9:00 AM - 5:00 PM, Friday: 9:00 AM - 1:00 PM

Rabbi Dovid Rosenbaum Yale Ginsburg - President
Rabbi Yosef Postelnek - Asst. Rabbi Simi Franco - Office Manager



**Young Israel Shomrai Emunah
Welcomes**

Rabbi Yitzchak Etshalom

- Renowned Los Angeles-based educator
- Author of *Between the Lines of the Bible: Recapturing the Full Biblical Text* and a new *Commentary on Sefer Amos*

**Parashas Shemos
January 13**

1132 Arcola Avenue Silver Spring, MD

**8:30 PM in the Belonofsky Sanctuary
(note time change)**

Topic:

**"Unraveling the Mystery of
Moshe's Encounter at the Lodge"**

Light Refreshments to Follow



Pre-9:15 Minyan Chaburah

KEDUSHAS LEVI

on the Weekly Parsha and Chagim

8:55am Shabbos Mornings
Beginning Parshas Chayei Sara, Nov. 19

YISE Social Hall

Given by Rabbi Postelnek
& Rabbi Rosenbaum

YISE YOUTH PRESENTS

Dor L'Dor

**FAMILY
LEARNING
2022-23**

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

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

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

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

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

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

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

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

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



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



New Tackling Temptation & Pursuing Holiness Series

BY RABBI POSTELNEK

FOR MEN

AT THE HOME OF
LUCAS AND MALYA DRUSKIN
117 CLAYBROOK DRIVE

MONDAY NIGHT
JAN. 23
8:30 PM

MONDAY NIGHT
JAN. 30
8:30 PM

—
P R A C T I C A L
LESSONS & ADVICE
LEARNED FROM
YOSEF HATZADIK
DURING THE WEEKS
OF SHOAVIM
—

**Finding Enjoyment
in Avodas Hashem**

**Facing Challenges
& Creating Healthy
Perspectives**

Join YISE Young Professionals for

an evening of

Pizza

and friends

Location: Ben Yehuda Pizza

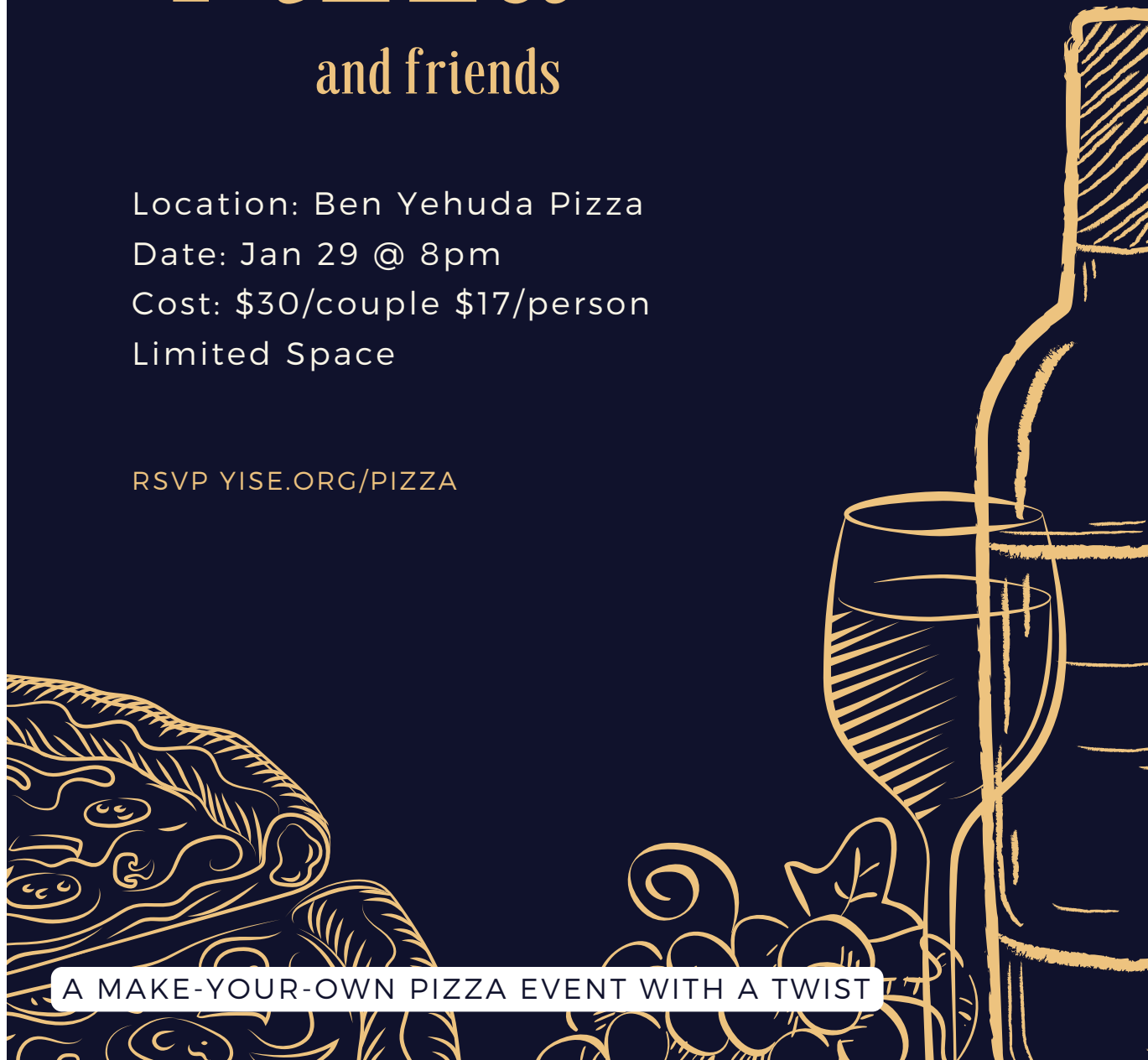
Date: Jan 29 @ 8pm

Cost: \$30/couple \$17/person

Limited Space

RSVP [YISE.ORG/PIZZA](https://yise.org/pizza)

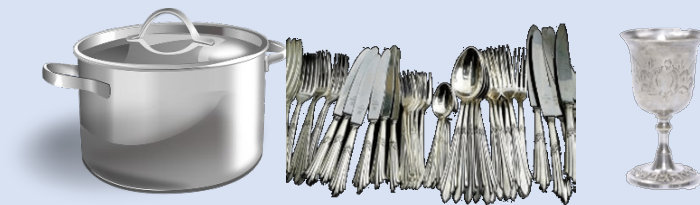
A MAKE-YOUR-OWN PIZZA EVENT WITH A TWIST



ASK the RABBI

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

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



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

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

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

When: Tuesday, January 31, 8:00 PM - 9:00 PM

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

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

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

To sponsor the program, please contact the YISE office.



Young Israel Shomrai Emunah of Greater Washington

Monthly Shalosh Seudos / Seudah Shlishit

First Shabbos of every month

Upcoming Dates:

December 3, 2022

January 7, 2023

February 4, 2023

March 4, 2023

Full sponsorships start at \$350

To sponsor, please contact the Shul Office at office@yise.org
or 301-593-4465, ext.103

You may also contribute to the new

Shalosh Seudos Group

These funds go toward supporting the Shalosh Seudos meal when a full sponsor is not available

To join the **Shalosh Seudos Group**, please contact the Shul Office at office@yise.org or 301-593-4465, ext. 103

Volunteers are also needed to assist with setup and cleanup
Please contact Ethan Cohen at ecohen@yise.org to volunteer

We look forward to seeing you at YISE!

**SAVE
THE
DATE!**

GREATER WASHINGTON COMMUNITY KOLLEL



Shabbos of Inspiration

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



**Sponsorship
Opportunities
Available**

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

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

**SIMCHA
LEINER**



**Throughout
Shabbos:**

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

**Delicious
and elegant
FRIDAY NIGHT
FAMILY DINNER
followed by a
RUACH-FILLED
ONEG SHABBOS**

**Dinner reservations
opening soon.**

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

Likutei Divrei Torah

Gleanings of Divrei Torah on Parashat Hashavuah
via the Internet

Shabbat Shalom

Volume 29, Issue 13

Shabbat Parashat Shemot

5783 - B"H

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

Faith in the Future - Some measure of the radicalism that is introduced into the world by the story of the Exodus can be seen in the sustained mistranslation of the three keywords with which God identified Himself to Moses at the Burning Bush.

At first, He described Himself as follows: "I am the God of your father, the God of Abraham, the God of Isaac and the God of Jacob." But then, after Moses heard the mission he was to be sent on, he said to God, "Suppose I go to the Israelites and say to them, 'The God of your fathers has sent me to you,' and they ask me, 'What is His name?' Then what shall I tell them?" That was when God replied, cryptically, *Ehyeh asher ehyeh*.

This was translated into Greek as *ego eimi ho on*, and into Latin as *ego sum qui sum*, meaning 'I am who I am', or 'I am He who is'. The early and medieval Christian theologians all understood the phrase to be speaking about ontology, the metaphysical nature of God's existence as the ground of all being. It meant that He was 'Being-itself, timeless, immutable, incorporeal, understood as the subsisting act of all existing'. Augustine defines God as that which does not change and cannot change. Aquinas, continuing the same tradition, reads the Exodus formula as saying that God is 'true being, that is, being that is eternal, immutable, simple, self-sufficient, and the cause and principal of every creature'.

But this is the God of Aristotle and the philosophers, not the God of Abraham and the Prophets. *Ehyeh asher ehyeh* means none of these things. It means 'I will be what, where, or how I will be'. The essential element of the phrase is the dimension omitted by all the early Christian translations, namely the future tense. God is defining Himself as the Lord of history who is about to intervene in an unprecedented way, to liberate a group of slaves from the mightiest empire of the ancient world and lead them on a journey towards liberty. Already in the eleventh century, reacting against the neo-Aristotelianism that he saw creeping into Judaism, Judah Halevi made the point that God introduces Himself at the beginning of the Ten Commandments not by saying, "I am the Lord your God who created heaven and earth," but rather, "I am the Lord your God, who brought you out of Egypt, out of the land of slavery."

Far from being timeless and immutable, God in the Hebrew Bible is active, engaged, in constant dialogue with His people, calling, urging, warning, challenging and forgiving. When Malachi says in the name of God, 'I the Lord do not change' (Malachi 3:6), he is not speaking about His essence as pure being, the unmoved mover, but about His moral commitments. God keeps His promises even when His children break theirs. What does not change about God are the covenants He makes with Noah, Abraham and the Israelites at Sinai.

So remote is the God of pure being – the legacy of Plato and Aristotle – that the distance is bridged in Christianity by a figure that has no counterpart in Judaism, the son of God, one person who is both human and Divine. In Judaism we are all both human and Divine, dust of the earth yet breathing God's breath and bearing God's image. These are profoundly different theologies.

"I will be what I will be" means that I will enter history and transform it. God was telling Moses that

there was no way he or anyone else could know in advance what God was about to do. He told him in general terms that He was about to rescue the Israelites from the hands of the Egyptians and bring them to a land flowing with milk and honey. But as for specifics, Moses and the people would know God not through His essence but through His acts. Therefore, the future tense is key here. They could not know Him until he acted.

He would be a God of surprises. He would do things never seen before, create signs and wonders that would be spoken about for thousands of years. They would set in motion wave after wave of repercussions. People would learn that slavery is not an inevitable condition, that might is not right, that empires are not impregnable, and that a tiny people like the Israelites could do great things if they attached their destiny to heaven. But none of this could be predicted in advance. God was saying to Moses and to the people, You will have to trust Me. The destination to which I am calling you is just beyond the visible horizon.

It is very hard to understand how revolutionary this was. Ancient religions were deeply conservative, designed to show that the existing social hierarchy was inevitable, part of the deep structure of reality, timeless and unchangeable. Just as there was a hierarchy in the heavens, and another within the animal kingdom, so there was a hierarchy in human society. That was order. Anything that challenged it represented chaos. Until Israel appeared on the scene, religion was a way of consecrating the status quo.

That is what the story of Israel would overturn. The greatest empire on earth was about to be overthrown. The most powerless of people – foreigners, slaves – were going to go free. This was not simply a blow to Egypt. Although it would take thousands of years, it was a deadly blow to the very concept of a hierarchical society, or of time as what Plato called it, "a moving image of eternity," a series of passing shadows on a wall of reality that never changes.

Instead, history became an arena of change. Time became something understood as a narrative, a journey or a quest. All this is hinted at in those three words, "I will be what I will be." I am the God of the future tense.

So Judaism, in the concept of a Messianic age, became the only civilisation whose golden age is in the future. And throughout the Torah, the promised land lies in the future. Abraham does not acquire it. Nor does Isaac. Nor does Jacob. Even Moses, who spends forty years leading the people there, does not get to enter it. It is always just beyond. Soon but not yet.

I think this is one of the most important ideas of Judaism. I wrote a book about it, called *Future Tense*. I remember one evening when Elaine and I had the privilege of discussing this with the founder of positive psychology, Martin Seligman, in his home in Philadelphia. He was toying with a similar idea. After years of practising psychology he had come to the conclusion that the people with a positive psychology tended to be future-oriented, whereas those with a negative mindset – he called this, in a brilliant phrase, "learned helplessness" – were often fixated on the past.

A few years later, he and three other scholars published a book on the subject called *Homo Prospectus*. What is it, he asked, that makes *Homo*

sapiens different from other species? Answer, we have an unrivalled ability "to be guided by imagining alternatives stretching into the future – prospection." We are the future-oriented animal.

I wish this were more deeply understood, because it is fundamental. I have long argued that a fallacy dominates the scientific study of humankind. Science searches for causes; a cause always precedes its effect; therefore science will always seek to explain a phenomenon in the present by reference to something that happened in the past – anything from the genome to early childhood experiences to brain chemistry to recent stimuli. It will follow that science will inevitably deny the existence of human freewill. The denial may be soft or hard, gentle or brutal, but it will come. Freedom will be seen as an illusion. The best we can hope for is Karl Marx's definition of freedom as "consciousness of necessity."

But this is a fallacy. Human action is always oriented to the future. I put the kettle on because I want a cup of coffee. I work hard because I want to pass the exam. I act to bring about a future that is not yet. Science cannot account for the future because something that hasn't happened yet cannot be a cause. Therefore there will always be something about intentional human action that science cannot fully explain.

When God said, "I will be what I will be," He was telling us something not only about God but about us when we are open to God and have faith in His faith in us.

We can be what we will be if we choose the right and the good. And if we fail and fall, we can change because God lifts us and gives us strength.

And if we can change ourselves, then together we can change the world. We cannot end evil and suffering but we can diminish it. We cannot eliminate injustice, but we can fight it. We cannot abolish sickness but we can treat it and search for cures.

Whenever I visit Israel, I find myself awestruck by the way this ancient people in its history-saturated land is one of the most future-oriented nations on earth, constantly searching for new advances in medical, informational, and nano-technology. Israel writes its story in the future tense.

And the future is the sphere of human freedom, because I cannot change yesterday but I can change tomorrow by what I do today. Therefore, because Judaism is a religion of the future it is a religion of human freedom, and because Israel is a future-oriented nation, it remains, in the Middle East, an oasis of freedom in a desert of oppression.

Tragically, most of Israel's enemies are fixated on the past, and as long as they remain so, their people will never find freedom and Israel will never find peace.

I believe that we must honour the past but not live in it. Faith is a revolutionary force. God is calling to us as once He called to Moses, asking us to have faith in the future and then, with His help, to build it.

Shabbat Shalom: Rabbi Shlomo Riskin

"A new king arose over Egypt who did not know Joseph". Why is Joseph, the towering personality of the last four portions of the Book of Genesis, not

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considered the fourth patriarch of Israel? After all, he receives a double share of the inheritance through Manasseh and Ephraim, the two tribes who emanate from his loins – and it is he who saves his family, and thus the Jewish people, from starvation and oblivion.

Moreover, why does Moses emerge as the savior and redeemer of the Book of Exodus? What catapults this prince of Egypt to such an exalted position of Jewish leadership when he was raised in Pharaoh's palace, sports an Egyptian name (Moses means "son" in Egyptian) and seems totally disconnected from Abraham, Isaac and Jacob?

Let us begin with Moses. I believe it was the great Professor Nechama Leibowitz, of blessed memory, who pointed out that Moses is the great fighter against injustice, whether it is perpetrated by Egyptian (gentile) against Hebrew, by Hebrew against Hebrew, or by Midianite (gentile) against Midianite (gentile).

When we remember how God declares that He chose and loved Abraham because he would teach later generations to "keep God's way by doing acts of compassionate righteousness and moral justice," and how in this manner, "all the nations of the world will be blessed through him", we realize that by fighting injustice in all three of these spheres Moses is expressing a direct line of continuity with Abraham, the first Hebrew and the recipient of God's covenant.

However, there is one category that is absent from Moses's list: an injustice performed by a Jew against a gentile. Clearly, the Bible understands the necessity of acting against injustice no matter what the ethnic profile of either oppressor or victim, since the source of Moses's commitment to strike out against injustice – in addition to whatever stories about Abraham he may have heard from his biological mother, Jochebed – was the example of his adoptive mother. This Egyptian princess flouted the cruel law of her father Pharaoh, risking her life, to save the Hebrew baby floating in an ark on the Nile River.

It is precisely this message of universality which the Bible expresses in the very first of Moses's acts against injustice, when he slays the Egyptian taskmaster beating the Hebrew: "...And he [Moses] saw an Egyptian personage [ish] beating a Hebrew personage [ish] from amongst his [Moses's] brothers. And he looked at that one [the oppressor] and at the other one [the victim], and when he realized that there was no [real] personage [ish], he slew the Egyptian and buried him in the sand".

Rav Naftali Zvi Yehuda Berlin, famed dean of the Volozhin Yeshiva, explains that the Hebrew word "ish" is the highest category of the various Hebrew terms for "man." And, used to refer to both the Egyptian and the Hebrew, the word certainly conveys universal application. Moses was familiar with both Egyptian and Hebrew societies and recognized both the oppressor and the oppressed as having been important personages in their respective environments and communities.

But now that they had been thrust together as oppressor and victim, when Moses looked at each of them, he realized that each had lost his elevated status of "persona"; the very act of oppression demeans and demotes both perpetrator and sufferer, robs each of his status as having been created in the image of the Divine; there was longer an "ish" amongst them. And this would seem to be irrespective of who is the Egyptian and who is the Hebrew.

The Person in the Parsha: R. Tzvi Hersh Weinreb
Open Eyes, and an Open Heart - I was always taught of the advantage of simplicity in language. My favorite author during my adolescence was Ernest Hemingway, and I remember reading

comments that he made criticizing those who used multi-syllable words when shorter words would suffice.

Then, I went to graduate school in psychology and learned quite the opposite lesson. There I learned that if one could invent a word with multiple syllables to describe a simple phenomenon, he could gain credibility as an expert, even without real expertise.

Take, for example, a word with seven syllables: compartmentalization. Sounds impressive, but what does it mean? The dictionary that I consulted offers two meanings. One, "the act of distributing things into classes or categories of the same type." A simple definition, but one having nothing to do with psychology.

The second dictionary definition that I discovered is "a mild state of dissociation." Of course, to understand this definition, one must know that dissociation is a psychological process by which one splits two sets of perceptions or emotions into two separate inner worlds so that one does not affect the other.

All of us practice compartmentalization in this sense when we turn on the television, see some news events that are especially troubling to us and simply turn off the TV. Many of us did this when we witnessed the horrible forest fires in northern Israel and the damage and suffering, both physical and emotional, that they caused. Watching the agony of the families whose loved ones were affected by those fires was, for many of us, too much to bear. And so, perhaps after a minute or so, we turned off the TV to avoid being confronted with such human suffering.

This might be normal human behavior, and perhaps even necessary to avoid being constantly overwhelmed with negative emotions. But it is not the behavior of a true leader. And it was not the behavior of Moses in Shemot.

Rather, "...he went out unto his brethren, and looked on their burdens...". Upon which Rashi comments, "He gave his eyes and his heart [in order] to be troubled about them". Not only did he not avoid the scene of Jewish suffering, but he made sure that he beheld it ("his eyes"), and that it affected him emotionally ("his heart").

Two very important, albeit very different, early 20th century commentators have much to say about our verse. Rabbi Joseph Hertz, in his sadly neglected commentary, writes, "He went out to his brethren. In later ages it must alas be said of many a son of Israel who had become great, that he went away from his brethren." How well this former chief rabbi of the British Commonwealth captures the notion of compartmentalization. It is the process by which we "look away" from upsetting scenes, rather than carefully looking "at them".

Rabbi Simcha Zissel Ziv, known as the "Alter" (old man) of Kelm devotes the opening sermon of his remarkable collection of ethical discourses to our verse and to the criticism of the psychological process which we call "compartmentalization".

The "Alter" points out that Moses was not content simply to hear about the suffering of his brothers while he sat comfortably in the palace. Rather he "went out" to see for himself. Moses wanted to witness the suffering of his brothers personally. Moses knew the secret of the power of direct sensory perception. Moses wanted to have the image of the burdens of slavery impressed upon his mind's eye.

For the "Alter", who was one of the earliest leaders of the Mussar movement, ethical behavior demands the use of imagery to arouse emotions and thus stimulate proper ethical behavior. Moses used his eyes to inspire his heart to motivate his actions. Vision, feeling, behavior: the three essential components of the truly ethical personality.

The lesson for all of us here is that to be a truly ethical person, one must invest in the effort of

Likutei Divrei Torah

becoming familiar with the plight of others. One must avoid the temptation of "looking away". From a psychological perspective, compartmentalization might be a healthy defense mechanism, necessary to avoid being flooded by images of evil. From an ethical perspective, on the other hand, compartmentalization is a seven-syllable word which, in simple terms, means avoidance of one's responsibilities to another.

How instructive is the Hasidic tale of the Rabbi who met the village drunkard in the town square. The drunkard asked him, "Rabbi, do you love me?" To which the rabbi replied, "Of course I love you. I love all Jews!"

The drunkard then responded, "So tell me then, Rabbi. What hurts me?" The rabbi had no answer, and so the drunkard exclaimed, "If you truly loved me, you would know what hurts me."

To know what hurts, we must be sure to open our eyes and hearts to see and feel the pain.

R. Norman J. Lamm's Derashot Ledorot

Menschlichkeit - What is a mensch? A single comprehensive definition is too difficult and too elusive. Let us, rather, list some of the ingredients of menschlichkeit and analyze some of the problems that are, in fact, crucial to the philosophy and religious outlook of the modern Jew.

First, a mensch is one who does not shrink from a difficult task which his conscience requires of him. He does not invent little excuses for his moral laziness. When Moses, as today's sidra reports, saw a terrible injustice committed by an Egyptian against a Hebrew, "vayifan ko vakhoh vayar ki ein ish," he looked about him and saw that there was no "ish," no true mensch, one who would rise to the occasion and rescue the oppressed from his persecutor – therefore, he himself smote the Egyptian. In a place where there were no menschen, Moses was the mensch, the "ish."

But there is the other extreme that a mensch must equally avoid. That is the tendency to dawdle endlessly and so never rise to the challenges of life. There are people who are so thoughtful that they can never come to a decision – even when life demands it. When Moses looked about for an "ish" to take up the cudgels on behalf of the oppressed Jews, he never found any. No doubt there were many who knew what had to be done – but they were busy making up their minds if this was the right time.

The second ingredient of menschlichkeit is meekness – the awareness of one's own limitations. No man who thinks he knows everything can be a mensch. Of Moses, we are told, "veha'ish Moshe anav me'od," "the man Moses was exceedingly meek." Meekness is what made Moses an "ish," a mensch.

Finally, a mensch is one who has a spiritual dimension to his personality. A man becomes a mensch when he recognizes his obligations to God. On that statement that Moses looked about him "vayar ki ein ish," and he saw that there was no "ish,"...the Rabbis of the Midrash offer a more novel insight – the "ish" referred to is the Egyptian himself! Moses invoked the divine spirit and looked with deep insight into this Egyptian and perceived that there was no hope that either he or any of his descendants to the end of time would ever be tzaddikim, righteous. In other words, he saw that the Egyptian was not an "ish." Menschlichkeit implies at least the possibility of tzidkut, of a spiritual dimension. This indeed was the greatness of Moses, the finest example of a Jewish mensch. He fulfilled the first requirement – he responded to the call of conscience, neither too impetuously nor too tardily, by protecting the Hebrew and slaying the Egyptian. Secondly, he was a man of meekness and fully cognizant of his all too human limitations. And, above all else, he was a spiritual person. [Excerpt]

In this week's *Parashah*, we read that Yaakov and his family descended to Egypt, they became slaves, and Hashem commanded Moshe to go to Pharaoh and obtain their freedom. Almost in passing, we learn that Moshe rescued Yitro's daughters from oppressors at a well, Yitro took Moshe into his home, and Moshe married one of Yitro's daughters.

In fact, R' Chaim Friedlander z"l (1923-1986; *Mashgiach Ruchani* of the Ponovezh Yeshiva) notes, our Sages derive an important lesson about performing *Chessed* / kindness from Moshe's encounter with Yitro. Approximately four centuries after that event, when King Shaul was about to go to war against Amalek, he sent a message to Yitro's descendants (*Shmuel I* 15:6), "Go, withdraw, descend from among the Amalekites, lest I destroy you with them--for you performed kindness with all of *Bnei Yisrael* when they went up from Egypt." Say our Sages: Yitro performed kindness for Moshe only in the hope that Moshe would marry one of his daughters (see *Rashi* to *Shmot* 2:20). Nevertheless, Yitro's act was considered *Chessed*--not a minor *Chessed*, but one in whose merit King Shaul said 400 years later, "You performed kindness with all of *Bnei Yisrael*."

Indeed, so far does *Chessed* go that one must feel indebted even to inanimate objects from which he benefits. Thus, says the *Gemara* (*Bava Kamma* 92b), "Do not throw a clump of earth into a well from which you drank." (*Siftei Chaim: Mo'adim* Vol. III, p.151).

Shabbat

The *Gemara* (*Shabbat* 12a) teaches that a person should not carry items out of doors shortly before *Shabbat*, lest he forget and have them in his pockets on *Shabbat* (where there is no *Eruv*, or if the items are *Muktzeh*). However, says the *Gemara*, a person is permitted to wear *Tefilin* outdoors until a moment before *Shabbat*. Since a person wearing *Tefilin* is obligated to touch them repeatedly, he won't forget that he is wearing them. [Until here from the *Gemara*]

R' Avraham Yitzchak Hakohen Kook z"l (1865-1935; first *Ashkenazic* Chief Rabbi of *Eretz Yisrael*) writes: The purpose of *Tefilin* is to acquire holiness that is expressed outwardly, i.e., through the physical act of donning *Tefilin*. Ultimately, outward holiness leads a person to inner holiness--represented by *Shabbat*, which, to a large extent, is observed passively (by refraining from work) and through thoughts and feelings.

There are those who claim that they don't need to fulfill active *Mitzvot* because they feel inner holiness. Such people may even claim that the minutiae of *Mitzvot* distract them from their inner holiness. Those are the people the *Gemara* (*Rosh Hashanah* 17a) refers to, writes R' Kook, when it says that a "head that never wore *Tefilin*" will descend to *Gehinnom* and never emerge. [Perhaps R' Kook understands the *Gemara* like R' Moshe ben Nachman z"l (*Ramban*; 1194-1270; Spain and *Eretz Yisrael*), who writes in *Sha'ar Ha'gemul* that a "head that never wore *Tefilin*" refers to a person who writes-off any *Mitzvah*; not wearing *Tefilin* is just one example.]

In reality, R' Kook continues, the secrets hidden deep within each *Mitzvah* are what imbue us with inner holiness. Thus, *Tefilin* may be worn up to the last minute before *Shabbat*, concludes R' Kook, as there is no worry that one's involvement in an active *Mitzvah*, an expression of outward holiness, will interfere with experiencing inner holiness, represented by *Shabbat*.
(*Ein Ayah*)

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Faith Ginsburg, on the yahrzeit of her mother, Lottie Rosenson
(Zlata Chaya bas Avraham Zev a"h - 23 Tevet)

“Hashem said to him, ‘What is that in your hand?’ and he said, ‘A *Mateh* / staff.’” (4:2)

R’ Michel Twerski *shlita* (rabbi and *Chassidic Rebbe* in Milwaukee, Wisconsin) interprets allegorically: *Hashem* asked Moshe, “What is in your hand,” *i.e.*, what do you think is really in your control?

Moshe answered: “Only the *Mateh*.” The word “*Mateh*” shares a root with the verb, “to turn.” There is so much that is not in man’s control. What is in his control is the way he “turns,” *i.e.*, his reactions to the events he experiences.

(*Yir’am Ha’yam: Bereishit* p.263)

“So they [Moshe and Aharon] said, ‘The *Elokim* of the *Ivrim* / Hebrews happened upon us . . .’” (5:3)

Why did Moshe Rabbeinu refer to *Bnei Yisrael* as “*Ivrim*” when he spoke to Pharaoh for the first time? *Midrash Rabbah* answers: Because they crossed (“*Avru*”) the *Yam Suf*. [Until here from the *Midrash*]

R’ Eliyahu E. Dessler *shlita* (*Mashgiach Ruchani* of the Ponovezh Yeshiva in Bnei Brak; not to be confused with his cousin and namesake, the *Michtav M’Eliyahu*) asks the obvious question: But they had not yet crossed the *Yam Suf*! Also, R’ Dessler asks: Our Sages teach that a person’s or thing’s name is meant to describe his/her/its essence. How is crossing the *Yam Suf* the essence of the Jewish People? If not for this *Midrash*, we would have thought that crossing the *Yam Suf* was an incidental event in our history; we were cornered at the Red Sea, so *Hashem* had to rescue us!

R’ Dessler answers: The first person to bear the title “*Ivri*” was our Patriarch Avraham (*Bereishit* 14:13). *Midrashim* offer several reasons for this title, including that, figuratively, the whole world stood on one side (“*Ever*”), and Avraham stood on the other side (“*Ever*”). Certainly, writes R’ Dessler, Avraham appeared to the untrained eye to be walking on the same earth as everyone else. The reality, however, is that Avraham walked in a different world--a world where, for instance, a person can be thrown into a burning furnace and emerge unscathed, as Avraham was in his youth. Simply put, though Avraham walked on this earth, he did not live under the laws of nature that govern affairs in this world.

As a nation, Avraham’s descendants also exist outside of the laws of nature, R’ Dessler continues. One of the outstanding proofs of this is the splitting of the *Yam Suf*, allowing *Bnei Yisrael* to walk through the sea on dry land as the Egyptians drowned. (Iy”H, we will elaborate upon this point when we reach *Parashat Beshalach*.) This was Moshe Rabbeinu’s message to Pharaoh at their first meeting: You are not picking a fight with ordinary people, but rather with people who live on a different plane than you do, people who are *Ivrim*, who will cross the *Yam Suf*. Although *Bnei Yisrael* had not yet crossed the sea, the characteristic that made that crossing possible--being aloof from the laws of nature--was inborn, inherited from our Patriarch Avraham.

(*Sha’arei Ha’zmanim: Yom Kippur* p.312)

“They embittered their lives with hard work, with mortar and with bricks, and with every labor of the field.” (1:14)

R’ Shlomo Zarka *z”l* (Algeria; died 1876) and R’ Yehuda Chermon *z”l* (Algeria; 1812-1911) ask: Why does the verse begin with construction work (“with mortar and with bricks”) and then switch to farm work (“every labor of the field”)?

They explain: As we read later in the *Parashah, Bnei Yisrael* had a quota of bricks they had to produce each day. If they finished early, they could go home for the day. However, on their way home, Egyptians would grab them and force them to do farm work and perform other tasks, *i.e.*, “every labor of the field.”

(*Haggadah Shel Pesach Rinah V’yeshuah* p.102)

“The woman conceived and gave birth to a son. She saw that he was good and she hid him for three months.” (2:2)

The *Gemara* (*Sotah* 12a) teaches: What does it mean that Yocheved saw that her baby --later named, Moshe--was “good”? It means the entire house filled with light. The *Gemara* states further: She saw that the *Shechinah* was with him. [Until here from the *Gemara*]

Midrashim state that Haman was pleased when his lot fell on the month of *Adar*, for he knew that Moshe died in *Adar*. However, he did not know that Moshe also was born in *Adar*. Why, asks, R’ Eliezer Dan Ralbag *z”l* (1832-1895; Yerushalayim), did Haman not know that Moshe was born in *Adar*? (It stands to reason that the same way that he had learned one fact about Moshe, he could have learned the second fact.)

R’ Ralbag explains: Why did the house fill up with light when Moshe was born? And, what is the significance of the three months for which Yocheved hid Moshe? The answer is that Moshe was born three months prematurely. The *Gemara* (*Niddah* 30b) states that as long as a baby is in the womb, a “candle” burns above his head. That “candle” is the light of the *Shechinah* that accompanies the baby as he learns Torah in the womb. When Moshe was born prematurely, his *Neshamah* complained to *Hashem*: “Why should I miss out on three more months of the *Shechinah*’s company?” Therefore, the *Shechinah* remained with him, and “the entire house filled with light.” This continued for three months, until the day Moshe was due to have been born. (What was that date? Not coincidentally, it was 7 *Sivan*, the date on which the Torah later would be given.)

This explains Haman’s mistake. Haman knew that Moshe was born on 7 *Adar*. However, Haman thought that the seventh of *Sivan*, the day when the light of the *Shechinah* departed from Moshe, counted as his birth date, just like for any other baby that is born. We know otherwise--*i.e.*, that Moshe’s birthday is 7 *Adar*--because Moshe told us so (see *Devarim* 31:2 and *Rashi z”l* there).

(*Damesek Eliezer*)

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NETANYAHU COMPARES ALLY'S CALL TO 'ARREST' OPPOSITION TO PLEAS TO JOIN PROTESTS (Ha'aretz 1/10/23)

Otzma Yehudit lawmaker Zvika Fogel called for the arrest of opposition leader Yair Lapid, Benny Gantz and other senior members of the opposition on Tuesday, arguing that calls for protests constitute treason.

"They are inciting the nation to rebel," Fogel said on Kan Bet public broadcaster, adding, "They want to send people out onto the streets, they are doing everything that is not allowed. For me, that is a betrayal of the homeland. Yes – this is grounds for arrest."

In a conversation with Israeli President Isaac Herzog, Prime Minister Benjamin Netanyahu charged that "In a democratic country, the leaders of the opposition are not arrested," adding, "just as the ministers of the government are not called Nazis, nor the citizens are called to go to riots."

Lapid responded to Fogel's comments saying, "This is how democracy collapses, in one day."

Fogel's accusations against Lapid and Gantz were directed at their calls for demonstrations and protests against the government's plan to weaken the judiciary's ability to check the government, citing Gantz's call on Monday to "shake the country."

"With what are they shaking the country, marching? No, by military means, with war," Fogel said. "I don't want to fight, I want to stop it," he added.

In addition to Lapid and Gantz, Fogel also railed against former Defense Minister Moshe Ya'alon and former Knesset member Yair Golan. "These four should be arrested now, they are the most dangerous people right now. They are talking about war, not a demonstration," Fogel said.

JUSTICE MINISTER PUBLISHES JUDICIAL REFORM BILL (Arutz-7 1/11/23)

Justice Minister Yariv Levin published for the first time this evening (Wednesday) the draft of his bill to reform Israel's judicial system.

Among other things, according to the proposal, the composition of the committee for the selection of Supreme Court justices will be changed, the court's ability to annul laws enacted by the Knesset will be limited and an Override Clause will be enacted allowing a majority of 61 MKs to repass laws struck down by the Supreme Court.

According to the proposal, the committee for the selection of Supreme Court justices will have 11 members and will include the Justice Minister, who will serve as chairman of the committee, two ministers who will be chosen by the government and three chairmen of committees in the Knesset - the Constitution Committee, the Knesset Committee (two chairmen who are always members of the coalition) and a representative of the opposition. In addition, the president of the Supreme Court and two Supreme Court justices elected by the Supreme Court will sit on the committee.

In his proposal, Levin states that in addition two "public representatives" will be chosen by the Justice Minister - one of whom will be an attorney.

It is further proposed that each branch of government - the Knesset, the federal government and the judiciary - determine its own representatives and no branch will interfere in the selection of the representatives of the other branches, nor in the working procedures of the committee or in their judgment and finally in their decisions on the selection of justices.

According to the proposal, appointing judges to the Supreme Court will require a majority of 6 out of 11 committee members and not 7 out of 9 as has been the case until now.

The bill also includes the abolishment of the 'reasonableness standard' for striking down laws and government actions.

The bill seeks to establish that the term of office of the president of the Supreme Court and their deputy will be a maximum of six years. If at the end of the six-year term, the president and their deputy do not reach retirement age, they will continue to serve in the Supreme Court as normal justices.

Candidates who have never served in the Supreme Court can also be elected to the position of President of the Supreme Court, while the seniority system used today will be abolished.

According to the proposal, a public hearing will be held for candidates for the position of justices on the Supreme Court.

SMOTRICH CONFISCATES FROZEN PA FUNDS, GIVES THEM TO TERROR VICTIMS (YNet 1/8/23)

Finance Minister Bezalel Smotrich on Sunday said he is pulling 138.8 million NIS belonging to the Palestinian Authority and frozen by Israel, for the sake of government needs, as part of the sanctions imposed on the PA for appealing to the International Criminal Court.

The minister, who is also the leader of the far-right Religious Zionist Party, spoke in a press conference in Jerusalem and said he intends to give the money to families of terror victims.

The funds, collected by Israel as customs and taxes belonging to the Palestinian government, were being withheld over the PA's decision to fund the families of terrorists who were imprisoned or killed by Israeli forces.

"We've promised to fix this and today we are doing so," Smotrich said.

"It is morally just and important for the war against terror. There is no greater justice than using the funds for the victims of terror," he stated.

"The government of Israel is changing policy. There is no solace for the families of those murdered, but there is justice. I am pleased for the privilege to lead this policy, as one of the first steps as finance minister," he said.

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When asked whether his move would not further weaken the PA and strengthen the more militant Hamas terror group, the minister said the PA has chosen to encourage terror and the murder of Israelis.

"We will not accept this under any circumstances. The PA must stop its involvement in terror if it wants to survive. As long as it continues to encourage terror, it is our enemy and as such, what interest do we have to help it?" he said.

"Our only interest in the PA's continued existence is if it operates within the Oslo Accords, looks after the needs of civilians and prevents terrorism in coordination with Israel's security services. Under such circumstances, we can have relations, albeit complicated ones. But only if the PA refrains from involvement in terror," Smotrich said.

The Palestinian Authority has been conducting full cooperation with Israel on security matters, despite its decision to pay stipends to the families of convicted or killed terrorists. Israel's security services have highly regarded that cooperation and rely on the PA in its raids against terror actors.

The authority is also nearing financial collapse and the further withholding of funds is a catalyst for such an outcome. This, security officials note, would cause chaos on the ground, embolden militants already gaining strength, and bring Hamas back to the West Bank in force, using funds given to the terror group by Qatar.

BEN-GVIR: RIGHT-WING, LEFT-WING DEMONSTRATIONS SHOULD BE TREATED THE SAME (Arutz-7 1/9/23)

National Security Minister Itamar Ben-Gvir addressed his first meeting with the commanders of the Israel Police and the calls for protests against the actions of the new government during the weekly Otzma Yehudit faction meeting Monday.

"It was a good meeting, they are serious people, and very, very high-quality and dedicated to the State of Israel," Ben-Gvir said. "I told them that we would give them the backing, both in legislation and budgets, but at the same time I said that with authority comes responsibility. In my opinion, the incident that took place surrounding the release of the terrorist Karim Younes is an incident that is a mistake by the police that must not be repeated."

"It cannot be that lawbreakers incite against the State of Israel, it cannot be that in our State of Israel there will be words of praise for terrorists, a celebration of martyrs like was done, and it is no secret that I gave instructions to the police to intervene, act, arrest, and stop, and next week when the next terrorist is released I hope this failure will not be repeated."

Ben-Gvir emphasized: "This is the policy I implement as minister, to strive for contact with the terrorists, with the enemies, with the lawbreakers."

Turning to the left-wing demonstration in Tel Aviv last Saturday evening, Ben-Gvir said: "And speaking of lawbreakers, I will refer to what we saw in Tel Aviv, in that demonstration. I am in favor of demonstrations, in favor of freedom of speech, but we have also seen serious damage to democracy, incitement against minister Yariv Levin, blocking roads. I told the command staff of the police, I am in favor of demonstrations, but those who block a road and those who riot, should be arrested and a demonstration in Tel Aviv is treated the same as a demonstration in Jerusalem, a demonstration of the left is treated the same as a demonstration of the right."

"These are my demands from the Israel Police, to act on the issue of demonstrations in an equitable manner. Freedom of speech yes, signs yes, but freedom of speech is not freedom of incitement. Freedom of speech is not a magic word that opens every door, so my demand from the police on this issue as well, is to treat demonstrations in an equal manner."

GOVERNMENT TO TRIM TAXES, ENERGY COSTS TO FIGHT INFLATION (Israel Hayom 1/12/23)

Israel will cancel or cut back recent hikes in property taxes, water and energy costs, Prime Minister Benjamin Netanyahu said on Wednesday, unveiling preliminary measures to ease inflation.

Finance Minister Bezalel Smotrich, speaking alongside Netanyahu at a televised news conference, said the government would maintain fiscal

responsibility while pursuing the plan.

"Our economy has entered an inflationary spiral," said Netanyahu, who began his sixth term as premier last month astride a religious-nationalist coalition government. "We must turn the wheel around now. We cannot wait until the budget discussions."

Among the measures he announced was subsidizing the price of gasoline, freezing increases in property tax and lowering expected hikes in the cost of electricity and water.

But neither he nor Smotrich said where the supplementary funds would come from.

Israel's annual inflation reached 5.3% in November, its highest since October 2008, and the Bank of Israel projects the rate will dip to 3% by the end of 2023. Israel has an official annual target of 1% to 3%.

Israel posted a budget surplus of 9.8 billion shekels (\$2.8 billion) in 2022, or 0.6% of gross domestic product, its first annual surplus in decades, the Finance Ministry said. This followed deficits of 4.4% of GDP in 2021 and 11.3% in 2020. Its 2022 deficit target was 3.9% of GDP.

The Manufacturers' Association, which represents some 1,500 firms and 400,000 workers, said the government's plan was "a first step in the right direction to lower the cost of living and increase economic growth."

ISRAELI PARLIAMENT MOVES CLOSER TO EXTENDING WEST BANK EMERGENCY ORDERS (Ha'aretz 1/10/23)

Israel's parliament approved early Tuesday the first reading of a bill to extend the emergency orders which impose Israeli law on the occupied West Bank – the same law that was unsuccessfully brought to a vote by the Naftali Bennett government and soon after led to its collapse.

Fifty-eight out of 120 Knesset lawmakers voted in favor of extending the orders, including members of the coalition led by Prime Minister Benjamin Netanyahu. Those same members voted against the bill last summer.

Despite the fact that thirteen lawmakers voted against the proposal, the bill will now move on to the Knesset's Foreign Affairs and Defense Committee, which will prepare it for the second and third readings.

Yesh Atid and the National Unity Party voted in favor of the orders. Labor voted against, despite voting in favor during the previous government's tenure. According to sources in the party, given that Bezalel Smotrich is a minister in the Defense Ministry and is responsible for the Coordinator of Government Activities in the Territories, extending the emergency orders would lead to annexation and a binational state, which would harm the security of the State of Israel. Two Arab parties, Ra'am and Hadash-Ta'al, also voted against the extension of the emergency orders.

Justice Minister Yariv Levin, who introduced the bill, said that the vote "highlights the difference with the previous government, which relied on the support of at least one party that wanted to harm the settlement enterprise. Things are different with this government; we have restored our belief that we have the right to the whole of the Land of Israel, and we will strengthen the settlements once more."

The emergency orders were first enacted in 1967 in order to formalize the relationship between settlers in the West Bank – Israeli citizens who live beyond the official borders of the country – and the Israeli system of governance. They are renewed every five years.

The orders were due to expire in June 2022 when the previous government failed to get a majority to extend them in the Knesset, but, in the end, they are automatically extended since the Knesset was dissolved before they expired. Sources close to then prime minister Bennett said that he decided to call an election since he had failed to muster a majority to extend the orders.

TRAIN WORK ON SHABBAT TO BE REDUCED, MIRI REGEV ANNOUNCES (JPost 1/11/23)

Upkeep and electrification work on Israel railway tracks on Shabbat will be reduced and will take place instead overnight on weekdays, Transportation Minister Miri Regev said in a statement on Wednesday after meeting with senior Israel Railways officials.

According to the statement, the officials presented at the meeting a plan to reduce work on Shabbat based on the principles of "maintaining the status quo" and "maintaining works that are life-saving." The work plan that was presented at the meeting included "spreading some of the work planned for Shabbat over a number of nights throughout the week." Regev directed the officials to ensure that this does not affect the train's services to the public, the statement concluded.

An official who was present at the meeting added that "lifesaving" work will be conducted on Shabbat by non-Jews, Walla reported.

The decision was made after Housing Minister and United Torah Judaism chairman Yizhak Goldknopf requested last week that Regev halt work on Shabbat. The letter led to public criticism, as this meant that the work would take place during the weekdays and disrupt routine transit.

This is not a trivial matter, as the ultra-Orthodox (haredi) ministers will not continue as members of the government if, under their watch, there is public desecration of the Sabbath, Goldknopf wrote.

After receiving the letter, Regev, along with the deputy transportation minister and UTJ MK Uri Makleb, met with senior railway officials last week in order to discuss the issue. Regev said following the meeting that the status quo regarding construction work on Saturdays will remain as it did under the previous Netanyahu governments.

However, the current decision suggests a change that could delay long-term infrastructure projects, such as the electrification of all of Israel's railway tracks, which lead to better precision and thus the ability to increase frequency. This in turn would lead more people to use the train instead of cars, and thus contribute to easing congestion on the roads. The electrification of the train tracks also makes the train less pollutive, and fewer cars on the road also contribute to this.

Israel Railways announced earlier this week that they had finished the electrification of the route between Tel-Aviv and Binyamina, and have also reached the 60% mark of all of Israel's train tracks, approximately a year ahead of schedule. The electrification work cannot be carried out while trains are running, and therefore the lion's share is done between late Thursday night and early Sunday morning. However, the work is also already done overnight on weekdays – and it is therefore unclear what Regev meant in her statement. It is also not clear how her decision will affect the project's schedule.

"This is an embarrassing spin," Labor chairwoman and former transportation minister MK Merav Michaeli wrote on Twitter. "There is no way to move train work from Shabbat to the weekdays without damaging its service, simply because every free hour during the night is already being used. During my tenure as minister, we accelerated the work on Shabbat in order to speed up the return to improved service. Miri and Bibi are surrendering to the haredi extortionists and are damaging the train and the service. We will replace this disgrace."

Yisrael Beytenu chairman and former finance minister MK Avigdor Liberman responded on Twitter, "Miri Regev has no stomach aches about traffic jams on the roads. This disgraceful decision by Netanyahu and Regev is the continuation of surrendering to the extortion of the haredi parties at the expense of the general public."

"Bibi promised not to touch the status quo, but as always, he lied. We will demand a special debate in the Knesset and act with all of the tools at hand to overturn the decision," Liberman said.

FOR FIRST TIME SINCE NETANYAHU'S RETURN TO POWER, BLINKEN TO VISIT ISRAEL (Israel Hayom 1/9/23)

Amid potential friction between the US and Israel over rise of far-right factions in the Knesset and their ministerial positions, the first high-level Biden administration visit is set to take place in the coming weeks. US Secretary of State Antony Blinken is expected to visit in late January in what will be his first meeting since Prime Minister Benjamin Netanyahu returned to power in late December. It is widely believed that the visit will be used to make sure both sides are on the same page on a host of issues, as well

as to lay the groundwork for a visit of the Israeli leader to the White House later in 2023.

A visit by the secretary of state is customary whenever a new government takes office. Meanwhile, US National Security Advisor Jake Sullivan told NPR over the weekend that he too will visit Israel in the near term.

"The first thing that I intend to convey is the fact that [...] the United States is absolutely committed to Israel's security, and that's not going to change," Sullivan said on Friday. "Second, we're going to talk through the challenges and opportunities in the Middle East region. There are significant challenges, including the threat posed by Iran," he continued, adding there are also opportunities that he wished to build on, referring to the recent normalization deals between Israel and four Arab states, known as the Abraham Accords.

According to a recent report in Politico, President Joe Biden is expected to follow a newly devised strategy in dealing with Netanyahu. According to the report, which is based on two US officials familiar with the issue, the plan is to serve as a means of handling the challenging ideological gap between the Democratic president and the government, which will be heavily based on Otzma Yehudit and other far-Right elements.

"The Biden administration will hold the presumptive Israeli prime minister personally responsible for the actions of his more extreme cabinet members, especially if they lead to policies that endanger a future Palestinian state," the report said, based on the sources.

"Netanyahu is the person US officials will publicly turn to, refer to and rely upon for any remotely serious talks on issues ranging from Israeli settlements in the West Bank to Israel's relations with Arab states," Politico quoted one official.

IDF THWARTING IRAN'S EFFORT TO ESTABLISH AERIAL DEFENSE NETWORK IN SYRIA (Israel Hayom 1/11/23)

Israel has been frustrating Iran's effort to establish a comprehensive aerial defense network in Syria, which includes equipment and personnel being sent to the war-torn Arab nation, "an intelligence source from a nation allied with the United States" told Newsweek in an exclusive report.

According to the source, Israeli airstrikes against the Iranian consolidation effort in Syria began in late 2017 when Iran's presence began to pick up. Israel's attacks have been directed at "Iranian military assets and interests in the Syrian territory that threaten Israel," the source said.

Syria has often blamed Israel for such strikes and the IDF has acknowledged certain operations in the past. The source revealed that Iran has shifted its strategy over the past two years, "promoting the deployment of aerial defense capabilities on its behalf in Syria at a cost of tens of millions of dollars in order to deal with the Israeli airstrikes." The source further added, "The promotion of these capabilities is carried out as a project shared with the Syrian army and possibly even with the aim of enabling independent Iranian operation of the aerial defense systems from within parts of Syria." In fact, the source said, "the Iranians assisted the Syrians in upgrading their radar array, designed to aid in detection and prevention of Israeli attacks – mainly against the Iranian establishment in Syria."

The source noted that Iran has even deployed the Sayyad (Hunter) 4B solid-propellant missile, which Iran says has a range of more than 186 miles with a radar range of more than 280 miles. In what could be an implied warning, the source noted that Syrian personnel were "at risk" as a result of the Iranian activities and the Israeli counterefforts.

According to the report, there have been at least "seven strikes against the burgeoning Iranian network conducted over the past two years by Israeli forces, including in Palmyra and Tartus in October 2021, Latakia in December 2021, Damascus in March 2022, an additional strike in Tartus in July 2022, and two strikes in Homs in November and December of 2022."

The Syrian government has blamed Israel for the air raids, and the state media claimed they have resulted in the death and wounding of both Syrian soldiers and civilians. According to the source, Israel's strikes have killed 10 Iranians, including two Iranian air defense engineers killed in the March 2022 airstrike, for which Iran vowed revenge.

MODI TALKS ADVANCING INDIA-ISRAEL TIES IN CONGRATULATORY CALL WITH NETANYAHU (i24NEWS 1/11/23)

Indian Prime Minister Narendra Modi on Wednesday held a phone call with Benjamin Netanyahu, congratulating him on returning to the premiership for a record sixth time following November's parliamentary elections.

In a Twitter post, Modi wrote that he was "delighted that we will have another chance to advance the India-Israel Strategic Partnership together."

An invitation to visit India "at an early date" was extended to Netanyahu, according to a statement from Modi's office, and the two leaders "agreed to meet soon," Israel's Prime Minister's Office said.

The Prime Minister's Office described the phone conversation between the two leaders as "warm and good."

Last year, Israel and India marked 30 years of full diplomatic relations. Bilateral trade has increased during that period from \$200 million (mostly diamonds) in 1992 to over \$7.86 billion (excluding defense) in 2021-22, according to data from Israel's Directorate General of Commercial Intelligence and Statistics. The two countries are currently working on a free trade agreement.

Infrastructure cooperation has also risen. This was exemplified by the recent purchase of the port of Haifa in northern Israel by a consortium led by India's Adani Group. The \$1.15 billion purchase was made alongside local logistics firm Gadot.

TALK OF COMPROMISE, NOT CIVIL WAR OR SEDITION (Herb Keiron, JPost 1/10/23)

There are two terms that need to stay out of Israel's supercharged political discourse: "civil war" and "sedition." Civil war because Israel is nowhere near such a catastrophic scenario, and to mention it in the context of the current intense debate over the country's direction is to plant a poisonous seed in people's minds. And sedition must be left out of the current conversation because not every protest movement – even protests that go on for months at a time and bring thousands of people to the streets to demonstrate – is a call to violent insurrection.

National Unity Party leader Benny Gantz erred badly on Monday when he raised the specter of civil war. Referring to Prime Minister Benjamin Netanyahu, as well as to Justice Minister Yariv Levin's highly controversial judicial reform plan, Gantz said during a faction meeting in the Knesset, "If you [Netanyahu] think that you were the victim of a miscarriage of justice, don't correct it by doing injustice to the State of Israel and Israeli society. If you continue along the path you are going, you will be responsible for the civil war brewing in Israeli society?"

Walk away from the Twitter feeds, Facebook posts and the nightly television news where politicians scream at one another, and instead journey into the streets, and gauge whether there is really an atmosphere here of a civil war. Disagreement among many? Yes. Passionate argument among some? Yes. But civil war? C'mon. Go outside. Does anyone really feel an atmosphere conducive to civil war, an atmosphere where Jews will take up arms and form militias to kill other Jews?

Gantz's introduction of "civil war" into the public debate over the judicial reforms is, ironically, the antithesis of the English name of his party – National Unity – as well as the Hebrew one: Hamahane Hamamlachti. Civil war is as anti-unity as it is anti-mamlachti. It is everything that Gantz's party is purportedly against.

So why introduce it into the current political discussion? Perhaps because Gantz saw the large demonstration last Saturday night in Tel Aviv, saw the direction toward which his side of the political map is leaning, and he wants to lead the charge. Yair Lapid's Yesh Atid, the Labor Party and even Meretz were calling for protests. Gantz doesn't want to be left behind.

In his comments Monday, Gantz called on the country's citizens, including liberal right-wingers, to pour into the streets to demonstrate.

"Not against Netanyahu, and not against the government, but against the dismantling of democracy and this unbridled, destructive move," he said. "This is the time to go out en masse to demonstrate. The time has come to

shake the country."

The demonstrators would act within the law but be very focused, he said.

Netanyahu, who wrongheadedly rejected an appeal by Gantz last week to set up a public committee composed of both coalition and opposition members to discuss judicial reforms that would be acceptable to most of the country, did not let Gantz's call for people to demonstrate en masse go unanswered.

"I heard MK Gantz's words, and I must say I was shocked," he said Monday at his own faction meeting. "This is a call from the Knesset for rebellion."

Except that it isn't. Gantz didn't call for armed rebellion, even though he warned of a civil war. He called for people to take to the streets en masse in protest. As long as those protests remain peaceful and lawful, they do not represent rebellion or sedition, but rather a democracy in action.

Would Netanyahu consider the massive protests in 2004-2005 against the withdrawal from Gaza sedition? Did he call the wave of protests against the Oslo Accords from 1993-1995 sedition? No, though the courts did find Moshe Feiglin and Shmuel Sackett, then head of Zo Artzeinu, guilty of sedition, something the opposition should keep in mind when it plans mass protests and moves to block roads, as Zo Artzeinu did back then.

Israel is well-acquainted with protests, including the violent demonstrations over German reparations in the 1950s, the Wadi Salib riots in Haifa over the killing of a Moroccan immigrant in 1959, the Black Panthers in the early 1970s, the reservists' protests after the Yom Kippur War, the Peace Now protests in the 1980s, the anti-disengagement demonstrations in 2005 and the social justice protests in 2011.

There is much discussion these days about checks and balances in a democracy. One of those checks is public opinion, and that it is being mobilized now against judicial reform is not a seditious act, but rather a democratic one. It doesn't matter that elections were held, and one side won and the other lost. The losing side has the right to demonstrate against the winning side, as long as they don't – as they did in Washington in 2021 and Brasilia this week – "storm the capitol."

Netanyahu did not have to call his supporters into the street last year to bring down the government. He realized that he would be able to do so within the halls of the Knesset as that government had only a one-seat majority. But his rhetoric about the illegitimacy of the government was no less strident than similar language heard today against his newly formed government.

This time, the opposition to the government is moving outside the Knesset because Gantz and Lapid realize that – unlike Netanyahu last time – they can't bring down the government from inside the parliament since they just do not have the numbers. They may, however, be able to trigger a process outside the building that will lead to this government's downfall.

That some in the governments of the Center and Left wrongfully saw legitimate protests by the Right against the withdrawal from Gaza and the Oslo Accords – protests about issues as fundamental to this country, such as reform of the justice system – as somehow seditious, does not mean there is justification on the Right to now label similar types of protests on the Left as rebellion or seditious. As long, of course, as they remain nonviolent.

Massive demonstrations are a legitimate tool used in the past to influence governments – sometimes they succeed, such as the protests following the Yom Kippur and Lebanon wars, and sometimes they don't, such as in the case of the Oslo Accords and the Gaza withdrawal.

While "civil war" and "sedition" need to be removed from the current political vocabulary, one word badly missing from that vocabulary is compromise.

Rather than Gantz talking of civil war and Netanyahu of sedition, they should rise above themselves and look for compromise, where both get some of what they want regarding judicial reform, but neither gets everything it wants.

Gantz began walking in that direction last week when he floated the idea of a multi-partisan public committee to come up with recommendations for judicial reform. But when Netanyahu, unfortunately, rejected this, Gantz did a U-turn and now has civil war, rather than compromise, on his lips.

This is a pity because compromise is the best way to fend off even the remotest possibility of civil war or sedition.



The Greater Washington Community Kollel SHABBOS DELIGHTS

TORAH MINUTE

IN MEMORY OF RABBI KALMAN WINTER ZT"L

**It is an honor to present this week's Torah Minute from our archives.
The following was penned by our founder, Rabbi Kalman Winter ZT"L.**

This week, we start reading Shemos/Exodus, the second of the five books of the Torah. As the narrative begins, the Jewish people proliferate in number and strength in the land of Egypt. Pharaoh, fearing their emergence and development, enslaves his Jewish citizenry. The many years of servitude do not diminish their national aspirations to live as a free nation, the children of one living G-d. The period of redemption arrives and Moshe beckons Pharaoh to let his people go. Pharaoh responds and punishes the Jews ever more severely. In Chapter 5 Verses 4-8, Pharaoh commands that all straw and raw material necessary for making the bricks be denied to the Jews. He decrees that they should scour the countryside to secure their own materials and their required number of bricks to be prepared should not be decreased.

Overwhelmed by the severe workload, the Jews were weary. Rabbi Moshe Chaim Luzzato, the author of the Mesilas Yesharim, comments that Pharaoh was quite calculating. His intention was not to break the Jews, but rather to occupy their hearts and minds to such an extent that there should remain no time, breath, or opportunity to think and plan for freedom. This, he writes, is the tool and design of the yetzer hara, the counterforce to good in each of us.

We go through life externally free, but internally enslaved. We are preoccupied with work, household chores, social engagements, material pursuits, Blackberries and cellphones. Precious little time is left for thought and contemplation. What is life's ultimate purpose? What does G-d want and seek from each of us? Scant consideration is given and devoted to the most important questions and issues. Many years ago, there was an ad for funding education. It was titled, "A mind is a terrible thing to waste." Likewise, we say, "A mind is a terrible thing to preoccupy."

Wishing you a Good Shabbos!

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Point to Ponder

TABLE TALK

Parsha Riddle

"Vayehi" / It happened in those days that Moshe grew up and went to his brethren... (2:11)

The word "Vayehi" connotes a misfortune (Megilla 10b).

What misfortune occurred that compelled the Torah to introduce this section with the word "Vayehi"?

"Shall I go summon a Jewish wet nurse?" (2:7)

The baby refused to nurse from an Egyptian woman, because Hashem said, "Shall the mouth that will converse with the Divine Presence drink impure milk?" (Rashi)

What halacha is derived from this?

Please see next week's issue for the answer.

Last week's riddle:

The scepter shall not pass from Yehuda... (49:10)

When in Jewish history was this instruction violated?

Answer : 1) *When the Kingdom of Yisrael continued to have kings after Yeravam.* 2) *When the Chashmonaim became kings after overthrowing the Greeks. (Ramban 49:10)*

HATORAH V'HAMITZVAH

HALACHA INSIGHTS FROM THE PARSHA

In *parashas Shemos* (4:24-26), the Torah relates that Moshe Rabbeinu's wife Tziporah performed an emergency field circumcision upon their son. The Talmud (*Avodah Zarah* 27a) records a dispute over whether a woman may perform a circumcision, and eventually proceeds to address the case of Tziporah:

And is there anyone who says that a woman may not perform circumcision? But isn't it written: "Then Tziporah took [vattikkah] a flint and cut off the foreskin of her son." This verse explicitly states that a circumcision was performed by a woman.

The Gemara answers that one should **read into** the verse: **And she caused to be taken [vattakkah]**, i.e., she did not take a flint herself. **But isn't it written: And she cut off [vattikhrot]? Read into** the verse: **And she caused to be cut off [vattakhret]**, as she **told another person** to take a flint and cut off her son's foreskin, **and he did so**.

The Gemara provides an alternative explanation: **And if you wish, say** instead: **She came and began** the act, **and Moshe came and completed** the circumcision.

Post-Talmudic authorities disagree over the normative *halachah* on this question: some rule that a woman may absolutely not perform a circumcision, while others rule that she may do so as long as a man is not available, although a man is preferred if he is (see *Tosafos ibid.*; *Rif Shabbas* end of ch. 19).

The *Shulchan Aruch* cites only the lenient view. The Rema mentions the stringent view (as the opinion of "some"), and then adds that "the custom is to try to find a man" (*YD* 264:1). The Shach is puzzled by the Rema's formulation: if the Rema merely means that we try to have a man perform the circumcision if one is available, then even the *Shulchan Aruch* agrees with this (and the mention of a custom to this effect is superfluous), but if the Rema means that even if a man is not available, we nevertheless refuse to allow a woman to perform a circumcision, then it is difficult to claim the existence of a "custom" governing an uncommon situation. Additionally, perhaps the reason women do not commonly perform circumcisions is simply because they do not know how to do so, but not because there is any inherent *halachic* problem with their doing so.

PRESENTED BY

RABBI YITZHAK GROSSMAN, ROSH CHABURAH

KIDS KORNER

Who Am I?

#1 WHO AM I?

1. I saved the savior.
2. I am a god of Egypt.
3. Moshe wouldn't strike me.
4. Sons were thrown to me.

#2 WHO AM I?

1. I was a sign.
2. I am for Lashon Harah.
3. I could remind you of snow.
4. I could get you locked up.

Last Week's Answers

#1 Hamalach Hagoel (I was said to grandchildren, I am said at night, Some sing me, I am angelic.)

#2 Reuven (I gave my birthright to Yosef, I gave the priesthood to Levi, I gave the kingship to Yehuda, I personify repentance.)

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