

YOUNG ISRAEL SHOMRAI EMUNAH

SHABBOS SHORTS

Candle Lighting 4:55 | Havdalah 5:58

Jodi & David Mazel and Family in loving memory of Jodi's mother, Ellen Bressler Mills, Eta Simcha bas Yaakov, a"h, to commemorate her seventh Yahrzeit on 14 Shevat, and Lois Meyers to commemorate the Yahrzeit of her father, Dr. Carl H. Resnick, Yekusiel ben HaRav Tzvi)



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

Fay Kasser on the birth of a granddaughter, Yehudit Batya, to her children, Shira & Moshe Kasser of Rechovot, Israel. Mazal Tov to siblings Avi, Ayelet, Shoshana, Yisroel, and Rivka, and to grandparents Diane & Moshe Manheim.

Arline & Dr. Irving Katz on the birth of a great-granddaughter, and to **Sharona & Shlomo Katz** on the birth of a granddaughter, born to Elisheva & Yehuda Katz of White Oak.

Eva & Nissy Moskowitz on the birth of a great-granddaughter, Shalva Tzophia, born to their grandchildren, Leora & Zack Orensheim. Mazal Tov to the grandparents, Gabi & Aryeh Moskowitz of Teaneck, NJ, and to all the aunts and uncles.

Barbara Price on the marriage of her grandson, Yehuda Spivak (West Orange, NJ) to Kyra Appel (Jamaica Estates, NY). Mazal Tov to parents, Debra & Rabbi Marc Spivak and Robin & Michael Appel. Mazal Tov to grandparents, Cheryl & Dr. Howard Spivak, Miriam & Rabbi Shlomo Appel, and Esther & Dr. Stanley Landsman. Mazal Tov to all the siblings, aunts, uncles, and cousins.

Condolences

YISE mourns the loss of Zechariah Pesach Haber, HY"D, after a valiant fight in Gaza. He was the son of Miriam & Aron Haber and the grandson of former YISE member **Debi Haber Wildman Factor** and Pesach Haber, a"h, and Susan a"h & Bob Segal a"h. YISE extends its deepest condolences to his wife and children. Shiva is being observed in Jerusalem. Sign up to study Mishnayos at <https://www.lzechernishmas.com/signup.php?id=11937>

Sharon Altshul, Rabbi Yaakov Marks, Rabbi Arthur Marks and Carol Vegh on the passing of their mother, Beverly Marks. Sharon is observing Shiva from Motzei Shabbos through Monday at Rechov Fichman 8, Jerusalem 10AM - 8PM.

Ethel Goldwasser on the passing of her son, Yaakov Goldwasser, and **Adina Neumann**, Chava Elbaum and Elisheva Goldwasser on the passing of their brother. Shiva is being observed at the home of Chava and Joseph Elbaum, 11709 Auth Lane, through Wednesday morning. Mincha/Maariv Sunday/Monday/Tuesday at 5:00 PM. Visiting hours Motzei Shabbos 7PM - 9PM, Sunday/Monday/Tuesday 9AM - 12PM, 1PM - 6PM and 7PM - 9PM.

Kiddush Sponsors

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

Shul Kiddush is sponsored by the Shul Kiddush Group.

Sephardic Minyan Kiddush is sponsored by **Zahava & Gabe Bensimon** with gratitude to Hashem, and **Rachel & Rafi Cattani** for the Zechut of receiving Hattan Bereshit, and by **Anat & Avi Perets and Family**.

Youth Announcements

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

Shabbos Groups - 10AM until shul ends

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

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

Dor L'Dor - Family Chevrusah-style learning in a fun environment! Next Dor L'Dor is Motzei Shabbos, January 27 at 7:30 PM in the Social Hall.

Tu B'Shevat event for elementary schoolers - Wednesday, January 24 at 4:30 PM in the Small Social Hall.

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

Family Shabbos Dinner - Friday, February 2. Adults and children welcome.

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

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:

4:55 (B) 4:55 (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), 4:50 (B), 4:50 (Sephardi, LBM)

Maariv: 5:58 (B)

DIVREI TORAH:

8:45 Main Minyan

Rabbi Rosenbaum

9:15 Minyan

Rabbi Amram Hes

SHIURIM:

Hashkamah Minyan Gemara Shiur (SBM)

Rabbi Rosenbaum

Ohr HaChaim Chabura, 8:55 (S)

Rabbi Eitan Tennenbaum

Shiur between Mincha/Maariv (B)

Rabbi Rosenbaum

Shiurim Sponsors

8:45 Minyan Drasha is sponsored by Judy & Rabbi Roy Rosenbaum to commemorate the upcoming Yahrzeit of Rabbi Roy Rosenbaum's father, Rabbi Irving Rosenbaum, HaRav Tzvi Yosef ben David, a"h on 19 Shevat.

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

Rabbi Hyatt's Gemara Shiur is sponsored by **David Jaray** in appreciation of Rabbi Grauman and all those who attend his shiur, and in memory of Rabbi Hyatt, a"h and to all of those who have lost their lives in Israel.

May their Neshamas have an Aliyah. Refuah Shlema to all those that are wounded and ill, and to all of those that have been traumatized in Israel during these times.

The Lower Lobby coffee station is sponsored by Scott Hillman and Roast Masters **Hannah & Robert Klein**.

YISE Supports Israel

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

YISE salutes Hadas Dubrawsky, daughter of Diana & Ido Dubrawsky. Hadas is a graduate of the Charles E. Smith Jewish Day School and serves in an infantry battalion under the IDF Homefront Command. When not actively defending Israel and her people, Hadas is a communications professional for Im Tirtzu in Jerusalem. Please join us in thanking Hadas for her service and commitment.

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

YISE maintains a community-wide Tehillim WhatsApp group. To join, visit chat.whatsapp.com/GdkM5n3uJx44h8xFbwBEIO. To submit names of soldiers serving in the IDF for tefilot, please send the soldier's Hebrew name and his/her mother's Hebrew name to csimon@YISE.org.

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

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

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

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

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

Upcoming YISE Events

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

Helping Hands Across Kemp Mill, a part of YISE's Chesed Committee, has a current need for meals starting January 23. Please sign up in Helping Hands or contact Melanie Karlin, 301-681-4740, mskarlin@gmail.com or Miriam Friedman, 301-754-1517, mfriedman2@yahoo.com if you have trouble getting into the system.

Likras Shabbos: A Deeper Understanding of Kabbalas Shabbos: Learn and appreciate the inner meaning and depth of Kabbalas Shabbos, and transform your Friday night Davening! Given by Rabbi Postelnek. Starting this Thursday January 25, 8:50 PM - 9:30 PM at the Goodman home, 11611 Kemp Mill Road. [see flyer](#)

Tu B'Shvat Food Drive - Please donate food to the Capital Kosher Pantry's Tu B'Shvat Food Drive. Suggested foods, drop off locations, and acceptable Kashrut symbols are listed in the flyer. [see flyer](#)

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

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

Save the Dates: Scholar-In-Residence Programs at YISE - February 23-25 and March 8-9. [see flyer](#)

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

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

Ask the Rabbi - This month's topic: Halachos of Shopping. Tuesday, February 6 from 8:00 PM - 9:00 PM on **Zoom A**. Send in your questions to AskTheRabbi@yise.org by Sunday, February 4. For more information and to submit questions by phone or anonymously, contact Miriam Friedman at 301-754-1517 or mfriedman2@yahoo.com. To sponsor the program, please contact the YISE office. [see flyer](#)

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

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

The Week Ahead		Sunday Jan 21 11 Shevat	Monday Jan 22 12 Shevat	Tuesday Jan 23 13 Shevat	Wednesday Jan 24 14 Shevat	Thursday Jan 25 Tu B'Shevat	Friday Jan 26 16 Shevat	Next Shabbos January 26-27, 2024 17 Shevat 5784 Parashas Beshalach Candle lighting 5:03 Havdalah 6:06 Friday Night: Mincha/Maariv: 5:05 (B) 5:00 (Sephardi, LBM) Shabbos Day: Shacharis: 7:00 (B), 8:45 (B), 9:15 (S), 8:00 (Sephardi, LBM), 9:15 (Teen, H) Mincha: 2:30 (B), 5:00 (B), 5:00 (Sephardi, LBM) Maariv: 6:06
Shacharis	Ashkenazi (S,B,B)	6:30 7:30 8:45	6:20 6:45 8:45	6:30 6:55 8:45	6:30 6:55 8:45	6:20 6:45 8:45	6:30 6:55 8:45	
	Sephardi (LBM)	8:00	7:30	7:30	7:30	7:30		
Mincha/ Maariv	Ashkenazi (B)	5:05	5:05	5:05	5:05	5:05		
	Sephardi (LBM)	4:55	4:55	4:55	4:55	4:55		
Maariv	Ashkenazi (B)		7:30	7:30	7:30	7:30		

Halachic Times: Latest Alos Hashachar 5:59 AM,

Earliest Talis and Tefilin: 6:27 AM, Latest Netz: 7:24 AM, Latest Krias Shema: 9:50 AM,

Earliest Mincha: 12:52 PM, Earliest Shkia: 5:16 PM, Latest Tzeis Hacoachavim 6:06 PM

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

NEXT SHABBOS SHORTS DEADLINE: WEDNESDAY, JANUARY 24, NOON
SUBMIT ITEMS FOR THE SHABBOS SHORTS TO: ANNOUNCE@YISE.ORG
WWW.YISE.ORG | 301-593-4465 | OFFICE@YISE.ORG

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

Shul Announcements

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

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

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

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

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

Helping Hands Across Kemp Mill, a part of YISE's Chesed Committee, provides assistance to families undergoing medical crises. If you do not have a Helping Hands account, or if you have any questions, please contact: Melanie Karlin, 301-681-4740, mskarlin@gmail.com or Miriam Friedman, 301-754-1517, mfriedman2@yahoo.com

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

Upcoming Community Programs & Listings

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

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

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

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

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

Recurring Community Programs and Listings

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

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

Rays of Wisdom - Life Lessons From Pirkei Avos - Greater Washington Community Kollel invites women of the community to a weekday morning text-based Chaburah led by Mrs. Channah Cohen. Mondays at 9:30am at the home of Michelle Penn 816 Lamberton Dr.. For more information, email channahandjeff@gmail.com or call 773-219-5397.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Sundays

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

Mondays

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

Tuesdays

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

Wednesdays

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

Thursdays

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

Fridays

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

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

Connection Details

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

Zoom A: ID: 416 963 9000, password 492019
Zoom B: ID: 970 1398 4837, password 613
Zoom C: ID: 833 3477 1595, password RabbiHyatt
Zoom D: ID: 601 853 4021, password Winter (phone 667362)

Zoom E: ID: 746 455 2195, password Learn
Zoom F: ID: 803 356 4156, password Learn
Zoom G: ID: 713 7408 5130, password 045079
Zoom H: ID: 849 3898 4989, password 161699



YISE EDUCATION COMMITTEE PRESENTS
MONTHLY SHABBOS SEFER SOIRÉE

Chovos HaLevavos:

Obligations of the Heart —
Gateways to a Spiritual Life

with Rabbi Ira Brandriss

January 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

LIKRAŠ SHABBOS

A DEEPER UNDERSTANDING OF KABBALAS SHABBOS

THURSDAYS 8:50PM-9:30PM

WITH RABBI POSTELNEK

*Learn and appreciate the inner meaning and depth of Kabbalas Shabbos,
and transform your Friday night Davening!*

At the Goodman Home
11611 Kemp Mill Road

Jan. 25 **Yedid Nefesh: A Process
of Yearning & Teshuva**

At the Postelnek Home
11600 Fillmore Drive

Feb. 1 **Lichu Niranina: When
Hashem Reaches Out**

At the Zagelbaum Home
**1111 University Blvd. W
(University Towers) Apt. 106**
Ring the front desk to enter

Feb. 8 **Kabbalas Shabbos: The
6 Step Program to Reset**

Feb. 15 **Lecha Dodi: An Exercise
in Personal Redemption**



DOR L'DOR

At Young Israel Shomrai Emunah!

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

5784 Motzei Shabbos Times:

November 11	— 7:00 pm
November 25	— 7:00 pm
December 16	— 7:00 pm
December 30	— 7:00 pm
January 13	— 7:00 pm
January 27	— 7:30 pm
February 10	— 7:45 pm
February 24	— 7:55 pm
March 9	— 8:00 pm

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

YISE Arcola Social Hall

Sponsor opportunities:

Pillar \$500 | Sponsor \$360 | Supporter \$250 |
Chaver \$180| Friend \$50

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





Join Rabbi Postelnek and friends for a

Men's Melaveh Malka

MOTZEI SHABBOS

27 | 8:30 JAN | PM

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

FEATURING

**FOOD (MEAT), SINGING
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Shabbat Shalom

Volume 30, Issue 15

Shabbat Parashat Bo

5784 - B"H

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

The Spiritual Child - The American writer Bruce Feiler recently published a best-selling book entitled *The Secrets of Happy Families*. It's an engaging work that uses research largely drawn from fields like team-building, problem-solving and conflict resolution, showing how management techniques can be used at home also to help make families cohesive units that make space for personal growth.

At the end, however, he makes a very striking and unexpected point: "The single most important thing you can do for your family may be the simplest of all: develop a strong family narrative." He quotes a study from Emory University that the more children know about their family's story, "the stronger their sense of control over their lives, the higher their self-esteem, the more successfully they believe their family functions."

A family narrative connects children to something larger than themselves. It helps them make sense of how they fit into the world that existed before they were born. It gives them the starting-point of an identity. That in turn becomes the basis of confidence. It enables children to say: This is who I am. This is the story of which I am a part. These are the people who came before me and whose descendant I am. These are the roots of which I am the stem reaching upward toward the sun.

Nowhere was this point made more dramatically than by Moses in Bo. The tenth plague is about to strike. Moses knows that this will be the last. Pharaoh will not merely let the people go. He will urge them to leave. So, on God's command, he prepares the people for freedom. But he does so in a way that is unique. He does not talk about liberty. He does not speak about breaking the chains of bondage. He does not even mention the arduous journey that lies ahead. Nor does he enlist their enthusiasm by giving them a glimpse of the destination, the Promised Land that God swore to Abraham, Isaac, and Jacob.

He talks about children. Three times in the course of the parsha he turns to the theme: And when your children say to you, "What does this ceremony mean to you?" you shall say... On that day you must tell your child, "This is because of what the Lord did for me when I left Egypt." And in the future, when your child asks, "What what is this?" you shall answer...

This is wonderfully counterintuitive. He doesn't speak about tomorrow but about the distant future. He does not celebrate the moment of liberation. Instead he wants to ensure that it will form part of the people's memory until the end of time. He wants each generation to pass on the story to the next. He wants Jewish parents to become educators, and Jewish children to be guardians of the past for the sake of the future. Inspired by God, Moses taught the Israelites the lesson arrived at via a different route by the Chinese: If you plan for a year, plant rice. If you plan for a decade, plant a tree. If you plan for a century, educate a child.

Jews became famous throughout the ages for putting education first. Where others built castles and palaces, Jews built schools and houses of study. From this flowed all the familiar achievements in which we take collective pride: the fact that Jews knew their texts even in ages of mass illiteracy; the record of Jewish scholarship and intellect; the astonishing over-representation of Jews among the shapers of the modern mind; the Jewish reputation,

sometimes admired, sometimes feared, sometimes caricatured, for mental agility, argument, debate, and the ability to see all sides of a disagreement.

But Moses' point wasn't simply this. God never commanded us: Thou shall win a Nobel Prize. What He wanted us to teach our children was a story. He wanted us to help our children understand who they are, where they came from, what happened to their ancestors to make them the distinctive people they became and what moments in their history shaped their lives and dreams. He wanted us to give our children an identity by turning history into memory, and memory itself into a sense of responsibility. Jews were not summoned to be a nation of intellectuals. They were called on to be actors in a drama of redemption, a people invited by God to bring blessings into the world by the way they lived and sanctified life.

For some time now, along with many others in the West, we have sometimes neglected this deeply spiritual element of education. That is what makes Lisa Miller's recent book *The Spiritual Child*, an important reminder of a forgotten truth. Professor Miller teaches psychology and education at Columbia University and co-edits the journal *Spirituality in Clinical Practice*. Her book is not about Judaism or even religion as such, but specifically about the importance of parents encouraging the spirituality of the child.

Children are naturally spiritual. They are fascinated by the vastness of the universe and our place in it. They have the same sense of wonder that we find in some of the greatest of the psalms. They love stories, songs and rituals. They like the shape and structure they give to time, and relationships, and the moral life. To be sure, skeptics and atheists have often derided religion as a child's view of reality, but that only serves to strengthen the corollary, that a child's view of reality is instinctively, intuitively religious. Deprive a child of that by ridiculing faith, abandoning ritual, and focusing instead on academic achievement and other forms of success, and you starve him or her of some of the most important elements of emotional and psychological well-being.

As Professor Miller shows, the research evidence is compelling. Children who grow up in homes where spirituality is part of the atmosphere at home are less likely to succumb to depression, substance abuse, aggression and high-risk behaviours including physical risk-taking and "a sexuality devoid of emotional intimacy". Spirituality plays a part in a child's resilience, physical and mental health and healing. It is a key dimension of adolescence and its intense search for identity and purpose. The teenage years often take the form of a spiritual quest. And when there is a cross-generational bond through which children and parents come to share a sense of connection to something larger, an enormous inner strength is born. Indeed the parent-child relationship, especially in Judaism, mirrors the relationship between God and us.

That is why Moses so often emphasises the role of the question in the process of education: "When your child asks you, saying..." - a feature ritualised at the Seder table in the form of the *Mah nishtanah*. Judaism is a questioning and argumentative faith, in which even the greatest ask questions of God, and in which the rabbis of the Mishnah and Midrash constantly disagree. Rigid doctrinal faith that discourages questions, calling instead for blind

obedience and submission, is psychologically damaging and fails to prepare a child for the complexity of real life. What is more, the Torah is careful, in the first paragraph of the Shema, to say, "You shall love the Lord your God ..." before saying, "You shall teach these things diligently to your children." Parenthood works when your children see that you love what you want them to learn.

The long walk to freedom, suggests this week's parsha, is not just a matter of history and politics, let alone miracles. It has to do with the relationship between parents and children. It is about telling the story and passing it on across the generations. It is about a sense of God's presence in our lives. It is about making space for transcendence, wonder, gratitude, humility, empathy, love, forgiveness and compassion, ornamented by ritual, song and prayer. These help to give a child confidence, trust and hope, along with a sense of identity, belonging and at-home-ness in the universe.

You cannot build a healthy society out of emotionally unhealthy families and angry and conflicted children. Faith begins in families. Hope is born in the home.

Shabbat Shalom: Rabbi Shlomo Riskin

Who Hardened Pharaoh's Heart? - "And God said unto Moses: 'Go in unto Pharaoh, for I have hardened his heart, and the heart of his servants, that I might show these My signs in the midst of them.'"

Why does God declare that He has "hardened Pharaoh's heart" so that the despot will not change his mind and free the Israelites? Doesn't this collide head-on with our notion of free will? Is the Torah telling us that God interrupts the ordinary course of human events to introduce His will into the hearts of people, sometimes even preventing them from making the right decision? What about the idea that absolutely nothing must stand in the way of repentance, that no one, not even a righteous person, can stand where a penitent stands?

Rabbi Shlomo Goren gives a novel explanation which was apparently inspired by the miraculous events he experienced with the rise of the State of Israel. There are times, he maintains, when God must introduce His will into the hearts of people, but this is limited to monarchs, emperors, and Pharaohs. Rabbi Goren cites a verse from Proverbs: "Like water courses is the king's heart in the hand of the Lord: He directs it wherever He wishes."

Rabbi Goren suggests that this verse comes to teach that in regard to freedom of choice, we have to distinguish between an individual and the leader of a nation.

Individuals always have free choice. However, since God has a master plan with Israel as the catalyst, the Almighty may sometimes be moved to control the choices of leaders of key nations during critical and fateful historical periods. Such a situation occurred at the very dawn of history with the confrontation between Pharaoh and the Hebrew slaves, and the Almighty had to step in.

Another way of looking at the issue is provided by the Midrash. True, God hardens Pharaoh's heart, as He declared He would, but we must note that the divine intervention only emerges with the sixth

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plague. Examining the first five plagues, we find that Pharaoh himself is the one who exercises obstinacy. This formulation is repeated again and again. "Pharaoh became obstinate" (the first plague); "He [Pharaoh] hardened his heart" (the second plague); "Pharaoh remained obstinate" (the third plague); "Pharaoh made himself obstinate" (the fourth plague); and "Pharaoh remained obstinate" (the fifth plague). Only when we reach the sixth plague do we arrive at a new formulation: "Now it was God who made Pharaoh obstinate". The contrast is so sharp and the division so perfect – five on one side and five on the other – that it is clear that the Torah wants to tell us something.

The obstinacy on the part of Pharaoh provides the Midrash with a means for solving the tension between the notion of free will and God's initial declaration regarding "hardening his heart." The Midrash says: "The Holy One, blessed be He, gives someone a chance to repent, and not only one opportunity but several chances: once, twice, three times. But then, if the person still has not repented, God locks the person's heart altogether, cutting off the possibility of repentance in the future."

The Midrash goes on to explain that Pharaoh had already been given five opportunities to repent, five opportunities to hear the voice of God demanding that His people shall be released from slavery – each of the plagues a direct "SMS" from God – and still refused. God is now effectively saying to Pharaoh: "You stiffened your neck, you hardened your heart, now I am going to add stubbornness to your own inner stubbornness."

A similar idea is expressed in Maimonides' "Laws of Repentance." The great twelfth-century sage and philosopher attacks our problem frontally, dedicating parts of chapter 5 to the question of free will and then coming to the apparent contradiction between the general idea of free will and the hardening of Pharaoh's heart by God. Maimonides writes: "Since Pharaoh sinned on his own impulse and mistreated the Israelites who sojourned in his land... justice required that repentance should be withheld from him until retribution had been visited upon him... When the Almighty withholds repentance from the sinner, he cannot return, but will die in his wickedness – wickedness which he had originally committed of his own will."

I would like to take this basic idea of both Maimonides and the Midrash as to how God sometimes cuts off repentance as a punishment for a certain class of sinner, and attempt to understand it in human psychological terms. As both of these classical sources point out, external influence began only after Pharaoh's own refusal the first five times despite the first five plagues. The result of such obstinacy is that Pharaoh himself became frozen, locked into a conception of how to behave; once that happens, it becomes exceedingly difficult for anyone to change their mind.

We must also remember that Pharaoh was not alone. He was surrounded by advisers, ministers and a corps of publicists. After a clear policy of continued enslavement despite the suffering endured by the Egyptian populace as a result of the first five plagues, how could Pharaoh suddenly change his policy and still save face? Had he been wrong the other times, had his citizenry suffered needlessly? How could a despot who called himself a god admit that his earlier policy had been a mistaken one? It is almost as if Pharaoh no longer had the real possibility of change.

I would like to suggest a third approach, based on a discussion of repentance near the end of Yoma 86b. The sages alert us to a seeming contradiction in the words of Resh Lakish regarding repentance. The first quote attributed to the master is: "Great is repentance because it results in prior premeditated sins being accounted as errors [shagot]."

Then the Talmud points out that Resh Lakish also said: "Great is repentance because it results in prior premeditated sins being accounted as merits."

The apparent contradiction is resolved by the Talmud by pointing out that the first citation – former sins accounted as errors – is the result of repentance based on fear, the latter citation – penitents' former sins accounted as merits – is the result of repentance from love.

It seems to me that had Pharaoh come to the conclusion that it was wrong to enslave the Hebrews based on his own new-found convictions about the true God of the universe who guarantees freedom to all, his repentance would have emanated "from love," and would have been accepted. Since, ironically enough, it would have been his former sinful acts and obstinacy which had led him to such a conclusion, even his prior transgressions could now be seen as merits, according to Resh Lakish. After all, had it not been for them, he would never have switched positions and arrived at his new awareness and religio-ethical consciousness.

This is clearly not the position in which we find Pharaoh. Were he to release the Jews after the fifth plague, it would have nothing to do with a transformed and ennobled moral sensitivity and everything to do with his having been bludgeoned over the head by the power of the plagues. Such repentance out of fear is hardly true repentance, and cannot be accepted by God to atone for previous sins. Since Pharaoh is not truly repenting in any shape or form, God "hardens his heart" to the suffering of the plagues and allows him to continue to do what he really believes in doing: enslaving the Hebrews, who must wait until the Almighty deems it the proper time for redemption.

Rabbi Dr. Norman J. Lamm's Derashot Ledorot

The Source of Darkness - From the very beginning of time, when Adam complained to God of his loneliness, man has regarded his solitude as a painful experience, even a curse. Modern man is especially bothered by loneliness. Despite, or maybe because of, his large cities and giant metropolises, he finds himself terribly alone in the world. The silence of the universe and its indifference to his problems is unbearable. He is alone and does not like it.

Perhaps this feeling of loneliness was the essence of the ninth plague that God brought upon the Egyptians. The hoshekh, or darkness, imposed a rigid and horrifying isolation upon the Egyptians. The effect of the plague is described by the Torah as "they did not see one another." All communication between a man and his friends ceased. He had no family, no friends, no society; he was completely and utterly blacked out of any contact with any other human. How lonely! What a plague!

It is all the more surprising, therefore, to read the opinion of Rabbi Yehuda in the Midrash. Our Sages asked: "What was the source of that darkness?" Where did it come from? What is the nature and origin of loneliness? Rabbi Nehemiah said: the darkness came from the darkness of Gehennom, from the netherworld. Loneliness is a curse, hence its origin is the place of punishment. But Rabbi Yehuda's answer is astonishing – the source of that darkness was from Heaven, for it is written, "God dwells in secret darkness!" What an unexpected origin for a plague – God's dwelling place! Darkness comes from Heaven!

Astonishing, yes, but in that answer by Rabbi Yehuda we have a new insight into the problem of loneliness and hence into the condition of man as a whole. Darkness, or solitude, can become the curse of loneliness, as it did when it plagued the Egyptians and separated every man from his brother, a loneliness that prevented one from feeling with the other, from sharing his grief and joy, his dreams and his fears. Darkness indeed can be a plague. But the

Likutei Divrei Torah

same darkness can be a blessing – it can be worthy of the close presence of God Himself. For solitude means privacy, it means that precious opportunity when a man escapes from the loud brawl of life and the constant claims of society, and in the intimate seclusion of his own heart and soul he gets to know himself and realize that he is made in the image of God. Loneliness can be painful – but it can also be precious. The same hoshekh that can spell plague for a man if it seals him off from others by making him blind to the needs of his fellows, this same hoshekh becomes Godly when it enables a man to become more than just a social animal, more than just a member of a group, but a full, mature, unique individual in his own right. "Yosheiv beseter Elyon" – God dwells in the highest kind of secrecy or mystery which cannot be penetrated by man. So must every person have an inner life, an internal seter, a chamber of blessed hoshekh, which, in its privacy, assures him of his uniqueness as a different, individual man. In ourselves, that is where we can develop that brilliant darkness which has its source in God.

An article called "The Invasion of Privacy" says that the perfect symbol of the confusion of our times is the "picture window" so typical of our newer houses. The "picture window," he says, is more a means of letting others look in than for having the owner look out. Modern life, with its perpetual telephone calls and never-ending glare of television, with its round of constant appointments and business and social duties, represents an intrusion upon the privacy of each of us, a deliberate attack upon the citadel of one's personal privacy. And modern man succumbs to this attack – he opens the blinds on the picture window of his heart, seeking to reveal his deepest secrets either to an ever-widening circle of friends or to his analyst or to his priest. We are often afraid of the solitude of privacy. We often fail to realize that hoshekh is not only a maka but also an aspect of Godliness. Educators and parents sometimes go to extremes and are appalled by a child who prefers to play by himself or think independently, and rush to impose "group games" and "doing things together" upon the delicious solitude in which a child seeks to discover himself. For a child realizes that it is within himself that a man can hear the voice of God. Society may be the stage where the command of God is executed, but the inner solitude of man is the audience-chamber where we hear the command. How can a man be a truly good father, as God requires of him, if he does not have a few moments a day to contemplate in utter loneliness the wonder of children? How can a man be a good husband if he only acts out his role without ever thinking through his relationships in the stillness of his heart? How can someone be a good son or daughter if they never are alone long enough to realize the enormous debt we owe the parents for life and love? "Woe to him who is never alone and cannot bear to be alone."

I have never known a really creative person who did not precede the creative act with at least a moment of profound, thoughtful solitude. No really great speech or beautiful musical composition is rolled off extemporaneously. It is forged in the silence of the mind when the outside world is shut out by a Godly darkness. No brilliant idea, whether in the sciences or art or business, is born out of the brawl of life – it is hatched out of the stillness of a creative personality. What is inspiration? It is nothing but the product of positive and constructive silence in the innermost chambers of a man's heart. And the source of this darkness is in God. The God-like will make of this solitude an atmosphere of holiness, a creative opportunity to discover themselves and the voice of God that speaks to them. May we learn to make use of that darkness and thus bring great light into the lives of us all. [Excerpted]

In this week's *Parashah*, we read about the last three of the Ten Plagues. In the *Pesach Haggadah*, we find an enigmatic disagreement about the Plagues: "Rabbi Eliezer says, 'How do we know that each plague that *Ha'kadosh Baruch Hu* / the Holy One, Blessed is He, inflicted on the Egyptians was equal to four plagues? It is written (*Tehilim* 78:49), 'He sent upon them His *Charon* / fierce anger: wrath, fury, and trouble, a band of emissaries of evil.' Wrath is one, fury is two, trouble is three, and a band of emissaries of evil is four'."

The *Haggadah* continues: "Rabbi Akiva says, 'How do we know that each plague that *HKB"H* inflicted on the Egyptians was equal to five plagues? [He quotes the same verse, and explains:] Fierce anger is one, Wrath is two, fury is three, trouble is four, and a band of emissaries of evil is five.'" [Until here from the *Haggadah*]

R' Yechiel Heller *z"l* (1814-1861; prominent *Halachic* authority in Lithuania) writes: The disagreement between these Sages is the same one we find elsewhere in the *Talmud*, i.e., whether the first item in a series should be counted as part of the series or whether it stands alone (see *Sanhedrin* 3b and commentaries there). Thus, Rabbi Akiva counts "*Charon*" as part of the series, for a total of five plagues, and Rabbi Eliezer does not, making only four.

Alternatively, R' Heller writes, there is a disagreement in the *Talmud* (*Zevachim* 102a) whether the type of anger known as "*Charon*" is always followed by consequences. For example, *Hashem* expressed *Charon* toward Moshe Rabbeinu (*Shmot* 4:14), and one Sage says that Moshe Rabbeinu was punished, while another says he was not. Similarly, according to Rabbi Eliezer, *Charon* itself is not a plague; it is merely a precursor to the four plagues listed in the verse ("wrath, fury, etc."). According to Rabbi Akiva, however, inciting G-d to *Charon* always carries consequences, so it also counts as a plague. (*Haggadah Shel Pesach Ohr Yesharim*)

Shabbat

"Please speak in the ears of the people: Let each man request of his fellow and each woman from her fellow--silver vessels and gold vessels." (11:2)

The *Gemara* (*Berachot* 9a) states: "The word, 'Please,' is meant to encourage them, so that that *Tzaddik* [Avraham] should not say, 'You fulfilled the promise of "they will serve them, and they will oppress them," but you did not fulfill the promise of "afterwards they shall leave with great wealth."'" Why did *Hashem* "worry," so-to-speak, that Avraham would say this?

R' Yitzchak Klein *z"l Hy"d* (rabbi of Kosice, Slovakia; killed in the Holocaust) explains: The foundation needed to climb the ladder to perfection is the sincere belief that everything that happens to a person is part of *Hashem's* plan. If a person amasses wealth, he should not say, "My strength and the might of my hand made me all this wealth!" And if the opposite, if his situation is bad, he should not despair of *Hashem's* mercy.

R' Klein continues: The *Mishnah* (*Berachot* 5:5) teaches, "Even if a king greets a person who is in the middle of *Shemoneh Esrei*, the person should not respond to him." R' Klein writes in the name of his father that this may be understood homiletically: Even if one is at the pinnacle of his success such that kings and nobles greet him, he should know, and in his heart he should understand, that he still needs G d's mercy, for in just one moment, his world could turn upside-down. Likewise, if his situation is so bad that he does not see any way out, he should not despair. He should pray and ask for mercy from the Master of Mercy.

- Continued inside -

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– Continued from back page –

R' Klein continues: This is what we saw in Egypt, where the wheel of fortune turned 180 degrees. At first, *Bnei Yisrael* came to Egypt with great honor, but soon after Yosef's death they became slaves who were beaten and oppressed. Then, the same people who yesterday were slaves, whose bodies, souls, and entire beings were controlled by others, suddenly left Egypt with great wealth. From this we can learn about the wonders of *Hashem's Hashgachah* / Providence and how a person should place his trust in Him no matter what his present condition is. This is why Avraham would have insisted that *Bnei Yisrael* leave Egypt with great wealth, as the *Gemara* quoted above suggests: so that the lesson that we are supposed to learn from the entire experience would be complete, so that we can observe the wonders of *Hashem's Hashgachah*, know that everything is from Heaven, and trust in Him.

Perhaps, writes R' Klein, this is why we are required to mention the Exodus in *Kiddush* on *Shabbat*--so that a person will remember that everything that belongs to him was given to him by *Hashem*, who gives wealth and might. When a person remembers that, he will not worry that he is losing out by observing *Shabbat*.

R' Klein adds: The *Yetzer Hara's* attempts at seduction are many. The *Yetzer Hara* would like to blind a person so that he believes that observing the Torah and *Mitzvot* will hold him back from succeeding financially. However, if a person believes with complete faith in *Hashgachah Peratit*--i.e., that every step a person takes is planned by *Hashem*--then that person will desire the way of the Torah. This is why the Exodus is the foundation on which everything else depends, for at the time of the Exodus we saw the deeds of *Hashem* and the wonders of His Providence. This also is why the Torah says, "I am *Hashem*, your *Elokim*, Who has taken you out of the land of Egypt, from the house of slavery," and not, "I am *Hashem* who created you." We did not witness the wonders of Creation, but we did witness the Exodus. And, this is what *Chazal* mean when they say (*Mechilta: Beshalach* 17), "The Torah was only given to those who eat *Mahn*." That generation saw with its own eyes, not through the eyes of a stranger, that *Hashem* prepares food for all of His creations. Without this faith, it is impossible to observe the Torah.

Based on this, concludes R' Klein, it appears one can explain the verse (*Devarim* 11:26): "See, I (*Anochi*) present before you today a blessing and a curse"--using the pronoun "*Anochi*" and not "*Ani*." The meaning is: If you look at what I wrote in the commandment beginning "*Anochi*"--i.e., that "I have taken you out of the land of Egypt"--then you will know that I am the source of blessings and curses. (*Birkat Avraham: Parashat Shmot*)

"Moshe said, 'So said *Hashem*, "At about midnight I shall go out in the midst of Egypt."'" (11:4)

"It was at midnight that *Hashem* struck every firstborn in the land of Egypt." (12:29)

The *Gemara* (*Berachot* 4a) teaches that Moshe Rabbeinu told Pharaoh that the Plague of the Firstborn would occur at "about" midnight to avoid a *Chillul Hashem* / desecration of G-d's Name if one of Pharaoh's advisors miscalculated the time and claimed the plague was a minute early or late. In reality, however, the plague occurred at precisely midnight. [Until here from the *Gemara*]

R' Chaim Kanievski z"l (1928-2022; Bnei Brak, Israel) asks: However noble the motive, a prophet may not "edit" his prophecy. By what right, then, did Moshe Rabbeinu alter the prophecy that he had been given?

R' Kanievski answers: It stands to reason that Moshe was never commanded to tell Pharaoh at what time the plague would occur. [Indeed, we do not find any verse in which *Hashem* commands Moshe to share that information with Pharaoh.] Rather, Moshe was told when the plague would be for his own information, and he chose to tell Pharaoh approximately when it would occur. (*Si'ach Ha'Pesach* p.105)



"*Va'avarti* / I shall go through Egypt on this night, and I shall strike every firstborn in the land of Egypt . . . I am *Hashem*." (12:12)

In the *Pesach Haggadah*, we quote this verse and emphasize that *Hashem* alone carried out the Plague of the Firstborn, not an angel or emissary of *Hashem*.

R' Moshe Elyakim Bri'ah Hofstein z"l (1757-1828; the second *Koehnitzer Rebbe*; known as the "*Be'er Moshe*") explains: The spiritual impurity of the land of Egypt was so great that no angel could have withstood being exposed to it. Therefore, *Hashem* Himself had to "enter" the land to take *Bnei Yisrael* out.

Alternatively, writes the *Koehnitzer Rebbe*, an angel could not have performed this task for the following reason: We are taught that an angel can only perform one task. Here, however, the mission was two-fold: to punish the Egyptians and redeem *Bnei Yisrael*. That, an angel could not accomplish. (*Haggadah Shel Pesach Mateh Moshe*)

R' Yaakov Zvi Mecklenburg z"l (1785-1865; rabbi of Koenigsberg, Germany) writes: "*Va'avarti*" means "I will spread out" (see *Melachim I* 22:36), i.e., that the light of *Hashem's* Honor, which usually is hidden, will spread throughout Egypt. Alternatively, it alludes to *Hashem's* "*Evrah*" / anger that will flare up against the Egyptians. (*Ha'ketav Ve'ha'kabbalah*)

ISRAEL REPORT

To provide greater exposure to primary Israeli news sources and opinions in order to become better informed on the issues, and to gain a better understanding of the wide range of perspectives that exist in Israeli society and politics.

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KIBBUTZ BE'ERI CONFIRMS DEATH OF TWO HOSTAGES IN HAMAS CAPTIVITY IN GAZA (Israel Hayom 1/16/24)

Israeli Kibbutz Be'eri announced on Tuesday that two of its residents being held captive by Hamas in Gaza, Itay Svirsky and Yossi Sharabi, have been killed while imprisoned by the Palestinian militant group. Kibbutz officials stated "The abductees Itay Svirsky and Yossi Sharabi were murdered in captivity and their bodies are held by Hamas."

Confirmation from Be'eri comes a day after the Israeli military voiced concern over the fates of the two Israeli civilians seized in the October 7 attacks.

The men's deaths were first asserted in video statements released by Hamas, which has frequently publicized hostage media to psychologically torment Israelis.

In the video, surviving detainee Noa Argamani, 26, is forced to declare the demise of her fellow prisoners.

BEREAVED FATHER: TERRORISTS TRIED TO SELL THE HEAD OF MY SON, LATER FOUND IN A FREEZER IN GAZA (i24NEWS, 1/17/24)

Israel Defense Forces (IDF) fallen soldier Sergeant Adir Tahar's father, David, spoke to the Israeli Channel 14 about his 19-year-old son's death on October 7, during the Hamas-led massacres, saying that the head was decapitated then put up for sale in Gaza.

"They sent a missile and three grenades toward him. From a CT scan I received recently his whole body is full of shrapnel, and unfortunately the body of Adir was also abused after he was killed," David told Channel 14.

"The terrorists, the barbarians, it's too little to say for them, they beheaded him and took the head to Gaza. I did everything I could, it wasn't easy, in the end I got a body without a head. I insisted very much with the army to see the body. They tried to explain to me that I should not see it," the father confided.

"Half an hour before I buried my child, his body arrived at Mount Herzl [military cemetery], I opened the coffin when I was alone," he explained, **"I understood exactly what I was burying. He was unrecognizable. I identified him by dog tags and a DNA test and things he had in his pants."**

"When I buried Adir I knew that I was burying my child without an essential part of him. Then the journey began to search for that missing part," David told Channel 14. **"For over two months I approached everyone I could and asked, at least to get an answer where it is."**

"There's also a video from Telegram. The Internet was flooded with horror videos. I must say that I saw almost everything, unfortunately I found the video of my son, where you can see that my child is without this essential part of him," he explained about part of the process of finding answers.

Then David said he received an official answer, describing it as **"during the interrogation of two arrested terrorists the Shin Bet managed to realize that one of them tried to sell the head. A soldier's head for 10 thousand dollars."**

"It's insanely barbaric," the soldier's father added.

"Then an instruction went down to an elite unit, along with armored forces, and they entered the center of Gaza, Palestine Square" inside a freezer, David explained the search operation to Channel 14.

"Inside a duffel bag with tennis balls. Documents of some terrorist, and a soldier's head. They managed to bring what was left after two and a half months, it was probably abused there as well," the father confided.

"We recovered the bones, what they found, tested DNA, also found teeth, and buried him," he said, concluding **"It is an obvious miracle in my eyes that I can give him peace of mind and body. What we are currently trying to do is to have a memorial for Adir."**

HAMAS LAUNCHED ATTACK ON IDF TROOPS FROM KHAN YUNIS HOSPITAL (Arutz-7 1/16/24)

Earlier this week, a launch was identified toward IDF troops operating in northern Khan Yunis. IDF systems show that the launch was carried out from within the Nasser Hospital.

"The Hamas terrorist organization systematically operates in Gaza's hospitals and nearby areas, using civilians as human shields and exploiting hospital infrastructure including electricity and water," the IDF Spokesperson's Unit stated.

Ahmed Kahlot, the director of the Kamal Adwan Hospital in Jabalya, Gaza, confessed to the Shin Bet that the Hamas terrorist organization used his hospital as a military facility.

During his interrogation, Kahlot describes how Hamas uses hospitals, including hiding its operatives, carrying out military activity, moving around Hamas members, and even bringing a captured soldier to the hospital.

"They hide in hospitals because for them a hospital is a safe place. They won't be targeted when they are inside a hospital," Kahlot said.

He said that he was recruited into the Hamas terrorist organization in 2010. "I know 16 employees in the hospital - doctor, nurse, paramedic, or clerks... who also have different positions in al-Qassam."

"There are offices where the Hamas leader and two of the senior officials were. There's a place where the soldier was in (the kidnapped soldier). There's a place for the interrogators, internal security, and special security. All of them have private telephone lines inside the hospital."

He added: "They [Hamas] have a private ambulance, even it color and the way it's painted are different, and it doesn't have a license plate. They used it to transport the soldier [kidnapped] and transport bodies... It didn't assist us

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with transporting the injured."

"I begged him to take someone to the Indonesian Hospital, take to Shifa [hospital], but he would refuse. His mission is more important. Kahalot criticized Hamas' use of his and other hospitals for its own purposes. "The leaders of Hamas are cowards. They left us in the field while they hide in secret places... They have destroyed us," he said.

16 TONS OF EQUIPMENT PARACHUTED TO SOLDIERS (Arutz-7 1/17/24)
Recently, the IDF's technological and logistical arm, together with the supply units, have carried out an operation to provide supplies for IDF forces in Gaza, using "Shimshon" (Super Hercules C-130J) aircraft.

The operation includes parachuting approximately 16 tons of ammunition, fuel, water, and food for the forces of the IDF's 98th Paratroopers Division, which is operating in Khan Yunis.

Since the start of the war, five aerial operations have brought supplies to forces, providing around 60 tons of supplies for the IDF soldiers.

The process includes cooperation between the different branches of the IDF, with the goal of ensuring that all forces, at every location in Gaza, can operate in an optimal and continuous fashion.

NETANYAHU SAYS WAR AGAINST HAMAS SET TO CONTINUE INTO 2025 (Times of Israel 1/16/24)

Prime Minister Benjamin Netanyahu reportedly told local council chiefs from communities near Gaza on Tuesday that he anticipates the war against Hamas extending into 2025.

According to a Channel 12 report on the meeting, which was held at the **IDF's southern command headquarters in Beersheba and attended by other security cabinet ministers**, Netanyahu told the council chiefs that, according to the current assessment, the war may continue into next year.

He disclosed the assessment in the course of a discussion in which he also reportedly agreed to revise a current Defense Ministry framework that provides financial assistance to Israeli residents who are prepared to return to evacuated communities 4-7 kilometers from the Gaza border areas.

The local council chiefs told Netanyahu that most of their residents do not wish to return at this point, because of ongoing rocket fire from Gaza and other security concerns, the TV report said. They called for the process of returning to be delayed or extended until the summer and the start of the new school year, and for the state to continue to fund their stay in temporary accommodation until then.

Netanyahu said he accepted their request, promised that the financial assistance to residents would be applicable then as well, and instructed the relevant officials to draw up the necessary framework, the TV report said.

In public remarks at the start of the meeting, Netanyahu said: "We are determined to rehabilitate the kibbutzim and communities in what is known as the so-called Gaza envelope, to return the residents to their homes, and to ensure that [the area] thrives and grows more than it was before the war."

Earlier this month, The Times of Israel reported that the government was preparing to resettle residents of the communities evacuated from the Gaza border area by September, but that the hardest-hit communities, including Nir Oz and Kfar Aza, may take up to two years to rebuild and rehabilitate.

The government has allocated NIS 1 billion (\$248 million) to a dedicated **agency to rehabilitate Israel's southern Gaza border communities.**

The Israel Defense Forces previously assessed that fighting in Gaza will likely last throughout all of 2024, as Israel also prepares for fighting to escalate further on the Lebanon border, where Hezbollah and allied Palestinian groups have carried out daily rocket, missile, and drone attacks.

NETANYAHU BLAMES IDF FOR INITIAL AGREEMENT ON GAZA HOSTAGES' MEDICINE (JPost 1/17/24)

Prime Minister Benjamin Netanyahu evaded responsibility over the revelation on Wednesday that trucks carrying medicine and other supplies into Gaza, as part of a deal to get medicine to Israel's hostages, had not been examined first by Israeli security forces.

Channel 13 reported an Israeli official as saying that the trucks indeed did not go through "meticulous" examination, confirming a claim made by a senior Hamas official, Musa Abu Marzouk, on his X account.

"The prime minister ordered the passing of medicine to the hostages but was not involved in the arrangement of their examination, which is set by the IDF and security forces," the Prime Minister's Office said in a statement.

Opponents of Netanyahu immediately criticized him.

"Inserting the medicine to our hostages is a significant and important move that we worked hard to achieve," Minister-without-portfolio and war cabinet member MK Benny Gantz countered. "The responsibility for the decision, as well as its realization, is on the political echelon – and only on it," Gantz said. Yisrael Beytenu chairman MK Avigdor Liberman wrote on X, "Bibi (Netanyahu), enough with the bullshit. "It is time to start taking responsibility instead of passing it on everywhere, and stop making decisions only based on political considerations."

"Mr. Prime Minister, stop being dragged after Gantz and stop the wisecracking. Perhaps the technical examination procedure is the responsibility of the IDF and the security forces, but the responsibility for ensuring that the trucks that are supposed to carry medicine to the hostages do not include ammunition and equipment for Hamas - is yours, and the small (war) cabinets' responsibility," Ben-Gvir wrote.

"If the trucks have not yet entered, simply direct the IDF not to allow them to enter without an inspection. This is definitely your responsibility and authority. Medicine for hostages – of course. Oxygen for Hamas for the continuation of the war – insanity," the national security minister concluded.

Following the criticism, the Prime Minister's Office said Netanyahu issued a directive for the inspection of the medicine entering the Gaza Strip.

In his post on X, Marzouk wrote that "the Red Cross submitted a request to provide medicine to Hamas prisoners of war, and there were 140 types of such medicine, so we set several conditions."

Marzouk then detailed the conditions: In exchange for each package of medicine, a thousand packages must be provided for Gazans; The medicine must be provided by a trusted country; The Red Cross will distribute the medicines in four hospitals covering all areas in the Gaza Strip, including medicine for the hostages; Food and aid for the Gaza Strip must be increased; and Israel must be prevented from inspecting the drug shipments.

The prime minister's response to the revelation that the trucks had not been checked, in which he did not take responsibility, echoed a post by Netanyahu on X on October 29, in which he evaded responsibility for the October 7 Hamas attack, and instead wrote that "over and over again," the IDF and Shin Bet's estimations were that Hamas was not interested in war. The prime minister later apologized.

US SAYS GAZANS ARE STARVING, ISRAEL SAYS HAMAS STEALS THE FOOD (YNet 1/16/24)

U.S. President Joe Biden's envoy for humanitarian aid to the Gaza Strip, David Satterfield, met with Prime Minister Benjamin Netanyahu at the Southern Command and warned him that Gaza is about to fall into a state of famine. At the meeting, Satterfield made a series of demands from the U.S. to bring in more humanitarian aid and improve its transportation so that it reaches its destination. On the other hand, Israel stated that, according to all the information gathered, there is no hunger in Gaza, and the main problem is that Hamas steals the food and prevents its distribution to the residents.

ISRAELI AIR FORCE WORKING ON MASSIVE PROCUREMENT PLAN AS LESSON FROM WAR (Israel Hayom 1/17/24)

As a lesson from the war, and in light of future threats to Israel, the Israeli Air Force is expected to grow dramatically, and is already working on a new plan aimed at procuring advanced aircraft and helicopters, as well as with aerial ammunition stockpiles, Israel Hayom has exclusively learned.

The plan envisions a series of deals worth an estimated tens of billions of dollars to fund four squadrons of advanced fighter jets and two squadrons of combat helicopters. It has also weighed the possibility of getting additional

refueling aircraft. The plan also calls for boosting the volume of ammunition that the IDF will have at its disposal and dramatically increasing Israel's indigenous production capabilities in order to increase self-reliance.

Two of the new squadrons will be F-35s ("Adir"), which will join the two F-35 squadrons the Air Force already has. Another two to be purchased will be new F-15s (F-15IA) that will be modified for the Israeli Air Force.

The decision to seek additional squadrons (each with 25 aircraft) is a direct result of the war, but also of the understanding that Israel needs a larger and more lethal air force, one that can successfully deal with threats in near and far arenas.

The Israeli Air Force decided on the parallel purchase of both types of aircraft, due to their different capabilities in terms of ranges, payload, and stealth characteristics. There is also an understanding that Israel should not rely on a single supplier, and also to try to shorten the period necessary to produce and deliver the product.

The procurement processes for two of the combat squadrons (one of each type) started even before the war, and they are at various stages of implementation. They are expected to receive final approval from the Ministerial Committee on Procurement soon. These processes also require various approvals in the United States, as well as agreements with the manufacturers (Lockheed Martin and Boeing).

Officials estimate that the procurement of the new F-35 squadron will be approved in the coming days, while the first F-15 part will be approved during the current quarter.

The implementation of this plan will take much longer. The F-35 aircraft will arrive over the next five years, while the first F-15s will arrive around the end of the decade. These two deals will be financed through the existing US-Israel memorandum of understanding granting Israel annual military aid.

Preparatory work began for the procurement of the two additional combat squadrons, the financing of which will be done through the next US security assistance agreement (the current agreement expires in 2028).

For this purpose, Israel has several working assumptions, chief among them that such a new MOU with the US will indeed be signed and that its annual scope will be at least identical to the existing agreement – which stands at \$3.8 billion a year.

Although there are still four years left until the end of the current MOU, Israel will try to promote a future agreement now, and perhaps even increase its scope, in view of the Biden administration's friendly posture during the war and its overt support for Israel's wartime needs.

Assuming all these procurement deals are approved, the fighter jet fleet from will be based on three types of aircraft: 100 F-16I ("Sufa") fighters already flying in the air force; 100 F-35 ("Adir") fighters, of which two squadrons have already been purchased and two more will be purchased; and three squadrons of F-15s (two of the new type, plus the Thunder squadron – F-15I, which has served in the air force for 25 years). Completing the equipment will make it possible to phase the old F-15 and F-16 aircraft out of service.

In parallel with the activity regarding the purchase of fighter jets, the procurement of two squadrons of advanced Apache combat helicopters is also planned. Even before the war, the Air Force had planned to close down the old Apache squadron and remain with only one squadron of advanced Apache combat helicopters.

The delay in responding to Hamas's attack in the initial hours of the war and the frequent use of close ground support to forces during the fighting made it clear that a larger fleet of combat helicopters was needed. Therefore, it was decided to immediately initiate proceedings for the purchase of an Apache squadron, and subsequently also an additional squadron.

These deals have yet to be finalized, but Israel hopes they can be done quickly and accelerate equipment processes, among other things based on the fact that these helicopters are mass-produced for the US military.

Senior figures in Israel are also making an effort to shorten the supply processes of at least two of the four refueling aircraft already purchased. The Air Force is also now considering the possibility of invoking a clause in the agreement with the Americans by purchasing four additional refuelers, which

will be received by a new squadron to be established at the Air Force's Nevatim base.

In addition to adding new aircraft and helicopters, it was also decided to significantly increase the aerial ammunition stockpiles available to the Air Force. To achieve this, two parallel processes are taking place: acceleration of procurement in the US and acceleration of procurement in Israel – including opening new production lines for heavy ammunition by Israeli military industries through Elbit Systems. Elbit will also significantly increase the production of ammunition for ground forces, focusing on armored and artillery forces.

The new decisions made during the war are aimed at increasing Israeli self-reliance in the field of ammunition, but they will not reduce Israeli dependence on American weapon systems. Various political elements who like to clash with the US administration are advised to take into account that for at least the next decade and a half, Israel will still be bound by American assistance, without having an alternative.

ON BACKDROP OF BURNT ISRAELI SOUTH, FIRST RED ANEMONES OF SEASON BLOOM (JPost 1/16/24)

The first red anemones of the season were seen blooming this week in the **Negev's Eshkol National Park. Their vibrant red hue bursting from the soil** created a stark contrast against the charred landscape that had been blackened by murder and fire just three months prior.

The flowers were documented by the Society for the Protection of Nature in Israel (SPNI). "One of the most exciting things is to see the renewal of nature in the location of one of the largest disasters that the State of Israel has experienced," said SPNI CEO Dan Alon. "Nature may not be able to fix what happened, but it can help in healing and recovery."

Anemones, known as "kalaniyot" in Hebrew, blossom in the winter, explained SPNI's Amir Balaban. Blue and white anemones have already begun to grow in the northern region. However, the peak of the flowering season is from the end of January until mid-February, when a vast expanse of the country, particularly the South, will be adorned with a vibrant red carpet.

The flowers became especially popular with the launch of the Darom Adom (Red South) festival, founded by Ofir and Vered Libstein in 2007. Ofir Libstein, head of the Sha'ar Hanegev Regional Council, was the first known victim of the October 7 massacre. He and his son, 19-year-old Nitzan Libstein, were murdered defending Kibbutz Kfar Aza, where they lived.

Until now, the Darom Adom festival has been held each year from mid-January until the end of February and welcomed visitors from across Israel. The festival included enjoying the red flowers, arts and crafts, and live performances. This year, there will be no festival.

Just two days before the Hamas rampage, Libstein hosted a group of 700 Christian Zionists in the Negev and along the Gaza border fence to dedicate **the "Christian Embassy Nature Park" land that had been rehabilitated** through Christian gifts in partnership with Keren Kayemeth LelIsrael-Jewish **National Fund. The Christians had chosen to rehabilitate a section of Be'eri** Forest that had been burned over recent years by Gaza arsonists launching fire kites and balloons from Gaza.

On October 7, the park was trampled by terrorists and then by the IDF and its tanks as it rushed to defend Israel.

Seeing the first anemones "is a special and emotional sight that raises thoughts about the future," added Alon. "The rain and the renewed nature give a sense of hope."

"We all grieve for and mourn the incomprehensible deaths of the victims, worry about the well-being of the kidnapped, pray for the quick recovery of the injured, and hope for the return of our soldiers," he continued. "We also wish the residents [of the South] to return and rebuild their lives and for Israeli tourists to be able to return and travel in peace and security."

SAUDI FOREIGN MINISTER SAYS RIYADH COULD RECOGNIZE ISRAEL IF PALESTINIAN ISSUE RESOLVED (Ha'aretz 1/16/24)

Saudi Arabia's Foreign Minister said on Tuesday that the kingdom could

recognize Israel if a comprehensive agreement were reached that included statehood for the Palestinians – ambitious talk as the war between Israel and Hamas shows no sign of easing.

"We agree that regional peace includes peace for Israel, but that could only happen through peace for the Palestinians through a Palestinian state," Prince Faisal bin Farhan told a panel at the World Economic Forum in Davos. When asked if Saudi Arabia would then recognize Israel as part of a wider political agreement, he said: "Certainly."

Prince Faisal said that securing regional peace through the creation of a Palestinian state was "something we have been indeed working on with the U.S. administration, and it is more relevant in the context of Gaza."

Securing a normalization deal with Saudi Arabia would be the grand prize for Israel after it established diplomatic ties with the United Arab Emirates, Bahrain and Morocco, and could transform the geopolitics of the Middle East. The Sunni Muslim kingdom – the most powerful country in the Arab world and home to the most sacred sites of Islam – wields considerable religious clout across the globe.

After the eruption of the war in October between Israel and the terrorist group Hamas which rules Gaza, Saudi Arabia put on hold U.S.-backed plans for the kingdom to normalize ties with Israel in a swift reordering of its diplomatic priorities, said two sources familiar with Riyadh's thinking.

The two sources told Reuters there would be some delay in the U.S.-backed talks on normalization of Saudi-Israeli ties, which is seen as a key step for the kingdom to secure what it considers the real prize of a U.S. defense pact in exchange.

Before October 7, when Iran-backed Hamas launched an attack on Israel from its southern border, both Israeli and Saudi leaders had signalled that they were moving steadily towards establishing diplomatic relations that could have reshaped the Middle East.

The Palestinians want a state in territories captured by Israel in the 1967 six-day war, with East Jerusalem as their capital. U.S.-sponsored negotiations with Israel on achieving this were stalled more than a decade ago.

Among the hurdles have been Israeli settlements and feuding between Western-backed Palestinian authorities and Hamas Islamists, who reject the idea of coexistence with Israel.

"There is a path toward a better future for the region, for the Palestinians and for Israel. That is peace, and we are committed to that," said Prince Faisal.

Israel's right-wing government has minimized the possibility of it making significant concessions to the Palestinians as part of any potential normalization deal with Saudi Arabia.

GILAD SHALIT, FORMER HOSTAGE IN GAZA, CONNECTS WITH FAMILIES OF THE KIDNAPPED (i24NEWS 1/16/24)

Gilad Shalit, the former Israeli soldier who endured five years of captivity in Gaza, has recently engaged with families of those currently held hostage.

According to revelations from Hebrew media Channel 12, Shalit initiated contact with the relatives shortly after October 7, extending his support to those facing the anguish of having loved ones in captivity.

Shalit's discussions with the hostage families delved into his personal experiences during the years of captivity under Hamas. The former IDF tanker, kidnapped by Hamas in 2006 during a border ambush, shared insights on how he coped during his ordeal. Importantly, he sought to provide reassurance to the families, expressing optimism about their loved ones' resilience and the potential for rebuilding their lives post-release.

The report indicates that Gilad Shalit, who has generally maintained a low profile in the media since his release, reached out to offer assistance and share his perspective with the affected families. His gesture reflects a deep understanding of the challenges faced by both hostages and their families.

Shalit's own release in 2011 was part of a controversial prisoner exchange, where 1,027 Palestinian security detainees imprisoned in Israel were released in exchange for his freedom. Despite keeping a low media presence, it is known that Shalit has been actively involved in personal pursuits, including extensive travel, academic endeavors, and celebrating

his marriage in June 2021.

The engagement of Gilad Shalit with the families of currently kidnapped individuals highlights his commitment to offering support and empathy to those facing the difficulties of hostage situations. His unique perspective, shaped by personal experience, adds a valuable layer of understanding to the plight of hostages and their families.

As Shalit continues to navigate life after captivity, his outreach serves as a testament to the enduring impact of his own harrowing experience and the resilience that can emerge from such challenging circumstances.

SOCCER STAR SAGIV JEHEZKEL IS A NATIONAL SYMBOL AFTER TURKEY TURMOIL (Ran Boker, YNet 1/16/24)

In just a few days, Sagiv Jehezkel has become a symbol in Israel. Until Sunday, he was a relatively unknown soccer player to those not well-versed in the sports scene. However, he made headlines when he scored a goal for his Turkish team Antalyaspor, and celebrated it by standing in front of the camera, pointing to the inscription on his armband, "100 days, October 7," alongside a Star of David. This image is set to change his life.

Initially, in Turkey, no one understood the magnitude of the act and his team even shared the photo on its social media pages. Even the audience in the stadium did not notice as he celebrated his goal. But very quickly, a storm erupted on social media, the post was removed, and the team officially announced his suspension due to his actions, which, according to the club president, went against "the values of the team."

Since then there has been a snowball effect, an investigation began and Jehezkel was arrested. His world turned upside down in an instant just as, in the meantime in Israel, he became a national symbol. The public in Israel is constantly looking for such symbols on ordinary days and certainly in difficult and challenging times like during a war.

Jehezkel, at the young age of 28, moved to Turkey on Rosh Hashanah after reaching an agreement with Antalyaspor in the middle of the holiday. Those who know Jehezkel know that he was very excited about the move to Turkey and did not hesitate. On the contrary, he decided to move in a moment. Since the horrific massacre by Hamas on October 7, Jehezkel and his Israeli teammate on Antalyaspor, Ramzi Safouri, are torn between soccer and life itself.

For example, Jehezkel and Safouri requested to be absent from a team game at the beginning of the war because they knew there would be a ceremony for the dead Palestinians in Gaza. Jehezkel celebrated his first goal in Turkey since the war started by praying to God. It was a symbolic and beautiful moment. No one expected Jehezkel to celebrate a goal with a dedication to IDF soldiers. No one expected him to sing the national anthem like Deni Avdija in the NBA or continuously provide explanations to Israelis on social media like Manor Solomon in England. Because Turkey is Turkey. Even in a post he uploaded after the goal he scored at the beginning of the war, Jehezkel seemed to be well aware of his choice of words. "Every second of the game, I thought about how I bring joy to my country," he wrote, refraining from using the word Israel or, God forbid, the blue and white flag.

But Monday, when the country marked 100 days since the abduction of civilians by Hamas terrorists, Jehezkel placed his country and values ahead of the significant money and even before his career. Inspirational figures, those who become national symbols, earn an unofficial title that society grants them in a single moment. The moment they give up something greater than their personal benefit for the greater good. For the sake of values.

Beyond the nightmare he experienced while in detention in Turkey, Jehezkel's actions may take a heavy toll on his career. The Turks could make things very difficult for him and pose challenges in selling him to another team. He might endure difficulties that keep him off the field for a long time until European football organizations decide to act.

Jehezkel took a big risk for what he believes in and has become a national symbol. Even if he returns to play in Israel, there's doubt if there's a single soccer fan would want to curse him, no matter how many goals he scores against them.



The Greater Washington Community Kollel SHABBOS DELIGHTS

TORAH MINUTE

IN MEMORY OF RABBI KALMAN WINTER ZT"L

Waiting For That Moment

Presented by Rabbi Moshe Sadwin, Kollel Adjunct

"It is a night of *shimurim* (watching) for Hashem, to take them out of Egypt" (13:17)

The Torah refers to the night that Hashem brought the Jewish people out of Egypt as a night of "*shimurim*." The root of the word *shimurim* is *shin-mem-reish* – ש.מ.ר which means watching or waiting. The expression that the night of the Exodus is a night of *shimurim* suggests that Hashem had been carefully watching and waiting for the most appropriate time to take the Jewish nation out of their bondage. This actually implies that there was no fixed time for the redemption; had there been, Hashem would simply have redeemed them when that time came, instead of waiting to see if any given moment would be the appropriate time.

Based on this, Rav Pam points out that the four hundred years of exile and servitude that Hashem had foretold to Avraham was not inflexible. Under certain conditions, the time could be shortened. This is why Hashem "watched" for the most auspicious time. Since there was a possibility that they would be ready to be redeemed sooner, Hashem did not simply wait for the four-hundred-year deadline.

Just as the Egyptian exile was flexible, the duration of our current exile is not fixed. It is in our power, and our obligation both as a people and as individuals, to make ourselves worthy to bring the redemption in the near future. May Hashem bring it soon, speedily in our days.

Wishing you a Good Shabbos!

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TABLE TALK

Point to Ponder

Please speak in the ears of the people: Let each man request of his fellow... silver vessels and gold vessels. (11:2)

The B'nei Yisrael carried out the word of Moshe, they requested from the Egyptians silver vessels, gold vessels and garments. (12:35)

B'nei Yisrael were commanded to ask the Egyptians for vessels. Why did they ask for garments? Furthermore, B'nei Yisrael merited the redemption because they kept their dress code, and did not adopt the Egyptian one. Why would they now want their clothing?

Parsha Riddle

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

Please see next week's issue for the answer.

Last week's riddle:

Which two plagues were not completed in Mitzrayim?

Answer: The remainder of the Barad (Hail) fell in the days of Yehoshua and some is being saved for the War of Gog and Magog (Midrash Rabba). One day of Choshech (darkness) was saved for the Yam Suf (Midrash Rabba).

HATORAH V'HAMITZVAH

HALACHA INSIGHTS FROM THE PARSHA

In *parashas Bo* (12:15), the Torah commands: "For a seven-day period shall you eat matzos." Several verses later (v. 18), it commands: "In the first [month], on the fourteenth day of the month in the evening shall you eat matzos, until the twenty-first day of the month in the evening." Based on a hermeneutical analysis of various other Biblical formulations of the commandment to eat matzah, however, the Talmud (*Pesachim* 120a) concludes that throughout Passover, eating matzah is "optional" – i.e., while one certainly cannot eat chametz, one need not eat matzah and may subsist on other foods, whereas on the first night, at the seder, eating matzah is obligatory.

Despite the Talmudic characterization of eating matzah throughout Pesach as "optional," various authorities maintain that one who does so fulfills a *mitzvah* (*Chizkuni* 12:18 [see *Chasam Sofer* YD 191; *Ma'aseh Rav* 185; *Aruch ha-Shulchan* OC 475:18). The Maharil (*Hilchos Succos*), however, does not consider eating matzah throughout Pesach to be a *mitzvah*. In response to the question of why a blessing is not recited whenever one eats matzah throughout Pesach, just as one is recited whenever one eats in a succah throughout Succos, the Maharil explains that unlike eating in a succah throughout Succos, there is actually no *mitzvah* to eat matzah throughout Pesach.

Regardless of whether eating matzah throughout Pesach is considered a *mitzvah*, the nearly unanimous *halachic* consensus is that a blessing is only recited at the Seder (as assumed by the Maharil). The Maharsham records that some people (following the guidance of a certain individual "who was called a *tzaddik*") did indeed recite a blessing upon matzah throughout Pesach, but he strongly rejects this custom (*Shut. Maharsham* 1:209). The *Sdei Chemed* (*Chametz u-Matzah* 14:10) records that while in Jerusalem (the city of his birth) and "a great city of scholars" (presumably Constantinople, based on his biography), a blessing was only recited on matzah on the first two nights of Pesach, "in this city" (Kara-Su-Bazar [modern day Bilohirsk], Crimea), some recited a blessing throughout Pesach, and some throughout the first two days of the holiday. He was quite perplexed by these customs, and corresponded with a number of the leading scholars of the day on the matter, including R. Yosef Zechariah Stern, R. Naftali Tzvi Yehudah Berlin (the Netziv), and R. Shlomo ha-Cohen of Vilna.

PRESENTED BY
RABBI YITZHAK GROSSMAN, ROSH CHABURAH

KIDS KORNER

Who Am I?

#1 WHO AM I?

1. I threatened Pharaoh.
2. I am called a makka.
3. I cause fasting.
4. I cause redeeming.

#2 WHO AM I?

1. I am square, but not for your credit card.
2. I have you tied up.
3. I contained Hashem's name.
4. I am for between the eyes.

Last Week's Answers

#1 Dam/Blood (I am one of the seven, I was for the doorposts, I was the first of ten, I am not dumb.

#2 Shchin/Boils (I caused people to be boiling in the winter, I was from ash, I was for man and animal, I blossomed but I am not a flower.)

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