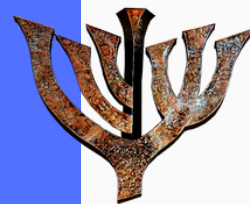


# YOUNG ISRAEL SHOMRAI EMUNAH

## SHABBOS SHORTS

Candle Lighting 4:48 | Havdalah 5:51



## 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

**Fran & Alan Broder** on the birth of a grandson, born to Eva & Rabbi Dr. Hillel Broder. Mazal Tov to great-grandmother, **Marilyn Broder**, **Aunt Batsheva & Uncle Moshe** and their family, Aunt Gabi & Uncle Noam and the extended family. The Shalom Zachor will take place on Friday from 8:00 PM - 9:30 PM at the Broder home, 1141 Kersey Road.

**Esther & David Hornestay** on the birth of a great-granddaughter, Emunah Shulamit, to their grandchildren, Aviva & Matt Weiser. Mazal Tov to grandparents Shari & Rabbi Stuart Klammer of Ramat Beit Shemesh, Israel.

**Vivian & Arnie Kirshenbaum** on the birth of a great-granddaughter, Zahava Shayna, born to their grandchildren, Ayala & Dovi Garfinkel, in Betar, Israel. Mazal Tov also to grandparents Shanie & William Bokor and Haskell Garfinkel, and to all of the aunts, uncles and cousins.

**Susan & Rabbi Saul Koss** on the birth of two great-grandchildren: a boy, Yaakov Moshe, to Chana & Menachem Guttman of Queens (grandparents, Miriam (Z"l) & Simmy Guttman of Milwaukee) and a girl, Temima Bayla, to Bracha & Barry Eichenbaum (grandparents Rivka & Yosef/Evan Bart of Charleston, SC). Mazal Tov to Bubby Frieda and **Uncle Jonathan Bart**.

## Condolences

The family of **Gilda Haber** on her passing.

## 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 the Cattan Family in honor of the 58th anniversary of Sammy Franco's Bar Mitzvah.

## Youth Announcements

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

Shabbos Groups - 10 AM until shul ends

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

For more information, contact Sharon Shimoff at [sshimoff@yise.org](mailto:sshimoff@yise.org)

**Dor L'Dor** - Family Chevrusah-style learning in a fun environment! Motzei Shabbos, January 13, at 7:00 PM in the Social Hall. This session is sponsored by **Susan & Saul Koss** in memory of their daughter, Miriam, on her 6th Yahrzeit, **Debi & Max Rudmann** to commemorate the Yahrzeit of Max's dad, Ernest Rudmann, Ezra Ben Menachem Hanina, on 5 Shevat, may his Neshama have an Aliyah, and **Debbie & Jeff Weinstein** for the 15th Yahrzeit of Debbie's mother, Lillie S Levine, Leah Bas Dovid, Z"L.

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

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

## Shabbos Schedule

### Minyan Locations:

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

### FRIDAY NIGHT:

#### Mincha/Maariv:

4:50 (B) 4:45 (Sephardi, LBM)

### SHABBOS DAY:

#### Shacharis:

7:00 (B), 8:45 (B), 9:15 (S),  
8:00 (Sephardi, LBM), 9:15 (Teen, H)

#### Mincha:

2:30 (B), 4:45 (B), 4:45 (Sephardi, LBM)

Maariv: 5:51 (B)

### DIVREI TORAH:

#### 8:45 Main Minyan

Rabbi Yehuda Shinensky

#### 9:15 Minyan

Rabbi Postelnek

### SHIURIM:

**Hashkamah Minyan Gemara Shiur (SBM)**

Rabbi Yitzhak Grossman

**Ohr HaChaim Chabura, 8:55 (S)**

Rabbi Postelnek

**Shiur between Mincha/Maariv (B)**

Rabbi Postelnek

## Shabbos and Weekday Shiurim Sponsors

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

**Rabbi Hyatt's Gemara Shiur** is sponsored by **David Jaray** in appreciation to Rabbi Grauman and all those who attend his shiur and in memory of Rabbi Hyatt, Z"L and 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.

**Rabbi Rosenbaum's Mussar Shiur** is sponsored by Michelle & Doug Shelling to commemorate the Yahrzeit of Michelle's father, Moshe Ben Reuven, on 26 Teves.

**The Lower Lobby coffee station** is sponsored by 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](mailto:shinensky@gmail.com)) or Jeremy Goodman ([jeremyhgoodman@gmail.com](mailto: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.

**Tehillim for Israel** - We gather in the Belonofsky Sanctuary on Sunday evenings after Mincha/Maariv for 15 minutes of communal Tehillim.

**Daily Chizuk** - Rabbi Rosenbaum will lead a daily 15-minute Zoom of Tehillim recital and study of the Sefer Mesilas Yesharim Sunday through Friday at 12:30 PM on **Zoom A**, will resume on Sunday, January 21.

**Tehillim at Daily Minyan** - following weekday Shacharis (Perek 121) and Mincha (Perek 20 Sunday through Thursday, Perakim 20 and 130 on Friday).

**Tehillim for Israel WhatsApp** - Join at: [chat.whatsapp.com/GdkM5n3uJx44h8xFbwBEIO](https://chat.whatsapp.com/GdkM5n3uJx44h8xFbwBEIO)

**Financial Support** - A list of charitable organizations is available at: [www.yise.org/israel-2023-10-11-small.pdf](http://www.yise.org/israel-2023-10-11-small.pdf)

**Our Local Soldiers** - Send Hebrew name and mother's Hebrew name of relatives serving in the IDF to [csimon@yise.org](mailto:csimon@yise.org).

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

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

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

## Upcoming YISE Events

**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](#)

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

**Nach Yomi Siyum** - All women and girls invited. Sunday, January 28, 11:00 AM - 1:00 PM. Brunch, inspiring speakers and interactive program. RSVP: [ssnachyomiwomen@gmail.com](mailto: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 and Yoni Levine, 1111 University Blvd. W (University Towers) Apt. 206. [see flyer](#)

**Come Join Rabbi Koss's Monthly Jewish History class on Zoom!** Bikur Cholim of Greater Washington and the YISE Chessed Committee. Rabbi Koss will be speaking on a topic in Jewish history, Monday, February 5 from 2:00 PM - 3:00 PM on **Zoom A**.

**Ask the Rabbi** - This month's topic: Halachos of Shopping. Tuesday, February 6, 8:00 PM - 9:00 PM on **Zoom A**. Send in your questions to [AskTheRabbi@yise.org](mailto: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](mailto:mfriedman2@yahoo.com). To sponsor the program, please contact the YISE office. [see flyer](#)

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

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

## The Week Ahead

		Sunday Jan 14 4 Shevat	Monday Jan 15 5 Shevat MLK Day	Tuesday Jan 16 6 Shevat	Wednesday Jan 17 7 Shevat	Thursday Jan 18 8 Shevat	Friday Jan 19 9 Shevat
Shacharis	Ashkenazi (S,B,B)	6:30 7:30 8:45	6:20 6:45 8:45	6:30 6:55 8:45	6:30 6:55 8:45	6:20 6:45 8:45	6:30 6:55 8:45
	Sephardi (LBM)	8:00	7:30	7:30	7:30	7:30	
Mincha/ Maariv	Ashkenazi (B)	4:55	4:55	4:55	4:55	4:55	
	Sephardi (LBM)	4:45	4:45	4:45	4:45	4:45	
Maariv	Ashkenazi (B)		7:30	7:30	7:30	7:30	

## Next Shabbos

January 19-20, 2024  
10 Shevat 5784

Parashas Bo

Candle lighting 4:55

Havdalah 5:58

Friday Night:

Mincha/Maariv: 4:55 (B)  
4:50 (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),

4:45 (Sephardi, LBM)

Maariv: 5:58

Halachic Times: Latest Alos Hashachar 6:01 AM,

Earliest Talis and Tefilin: 6:30 AM, Latest Netz: 7:27 AM, Latest Krias Shema: 9:51 AM,

Earliest Mincha: 12:50 PM, Earliest Shkia: 5:08 PM, Latest Tzeis Hacoachavim 5:58 PM

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

**NEXT SHABBOS SHORTS DEADLINE: WEDNESDAY, JANUARY 17, NOON**  
**SUBMIT ITEMS FOR THE SHABBOS SHORTS TO: [ANNOUNCE@YISE.ORG](mailto:ANNOUNCE@YISE.ORG)**  
**[WWW.YISE.ORG](http://WWW.YISE.ORG) | 301-593-4465 | [OFFICE@YISE.ORG](mailto: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](mailto: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](mailto:miriamlevson@gmail.com) or Rose Blynn at 410-522-8624 or [rab411@gmail.com](mailto:rab411@gmail.com) Send details to [announce@yise.org](mailto:announce@yise.org).

**Happy birthday! Happy anniversary!** Want to celebrate a Birthday or Anniversary? Email [office@yise.org](mailto: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](mailto: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](mailto:mskarlin@gmail.com) or Miriam Friedman, 301-754-1517, [mfriedman2@yahoo.com](mailto: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](mailto: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](mailto: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](mailto: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](mailto: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](mailto: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](mailto: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](mailto: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](mailto: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](mailto: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](mailto: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](mailto: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](mailto: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](http://dvarhalacha.com).

**Silver Spring Gemachim** - For a complete list: [www.gemachexchange.com](http://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](mailto:ANNOUNCE@YISE.ORG)**  
**[WWW.YISE.ORG](http://WWW.YISE.ORG) | 301-593-4465 | [OFFICE@YISE.ORG](mailto: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](mailto: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](mailto: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



Young Israel Shomrai Emunah  
yise.org

Join Rabbi Postelnek and friends for a

# *Men's Melaveh Malka*

**MOTZEI SHABBOS**

**27 | 8:30**  
**JAN | PM**

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

**FEATURING**

**FOOD (MEAT), SINGING  
FRIENDS & TORAH**

**TO SPONSOR VISIT [YISE.ORG/MMM](http://YISE.ORG/MMM)**

Co-sponsored by **yavneh**  
YOUNG PROFESSIONALS





## 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](mailto:mshimoff@yise.org)

### YISE Arcola Social Hall

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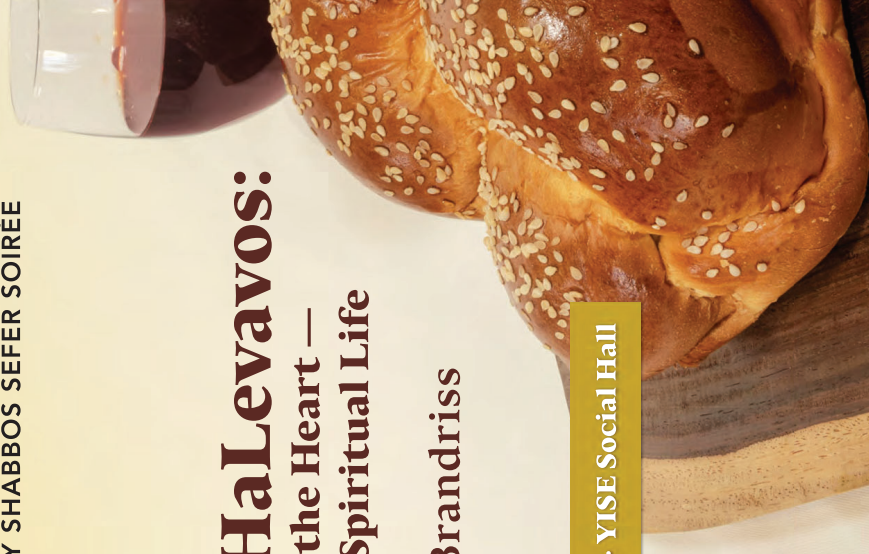
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# Likutei Divrei Torah

Gleanings of Divrei Torah on Parashat Hashavuah  
via the Internet

Shabbat Shalom

Volume 30, Issue 14

Shabbat Parashat Vaera

5784 - B"H

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

**Spirits in a Material World** - The Torah sometimes says something of fundamental importance in what seems like a minor and incidental comment. There is a fine example of this near the beginning of this parsha. In the previous parsha, we read of how Moses was sent by God to lead the Israelites to freedom, and how his initial efforts met with failure. Not only did Pharaoh not agree to let the people go; he made the working conditions of the Israelites even worse. They had to make the same number of bricks as before, but now they had to gather their own straw. The people complained to Pharaoh, then they complained to Moses, and then Moses complained to God. "Why have you brought trouble to this people? Why did You send me?"

At the beginning of Va'era, God tells Moses that He will indeed bring the Israelites to freedom, and tells him to announce this to the people. Then we read this: So Moses told this to the Israelites but they did not listen to him, because their spirit was broken and because the labour was harsh.

The italicised phrase seems simple enough. The people did not listen to Moses because he had brought them messages from God before which had done nothing to improve their situation. They were busy trying to survive day by day. They had no time for utopian promises that seemed to have no grounding in reality. Moses had failed to deliver in the past. They had no reason to think he would do so in the future. So far, so straightforward.

But there is something more subtle going on beneath the surface. When Moses first met God at the Burning Bush, God told him to lead, and Moses kept refusing on the grounds that the people would not listen to him. He was not a man of words. He was slow of speech and tongue. He was a man of "uncircumcised lips". He lacked eloquence. He could not sway crowds. He was not an inspirational leader.

It turned out, though, that Moses was both right and wrong, right that they did not listen to him, but wrong about why. It had nothing to do with his failures as a leader or a public speaker. In fact, it had nothing to do with Moses at all. They did not listen "because their spirit was broken and because the labour was harsh." In other words: If you want to improve people's spiritual situation, first improve their physical situation. That is one of the most humanising aspects of Judaism.

Maimonides emphasises this in The Guide for the Perplexed. The Torah, he says, has two aims: the well-being of the soul and the well-being of the body. The well-being of the soul is something inward and spiritual, but the well-being of the body requires a strong society and economy, where there is the rule of law, division of labour, and the promotion of trade. We have bodily well-being when all our physical needs are supplied, but none of us can do this alone. We specialise and exchange. That is why we need a good, strong, just society.

Spiritual achievement, says Maimonides, is higher than material achievement, but we need to ensure the latter first, because "a person suffering from great hunger, thirst, heat or cold, cannot grasp an idea even if it is communicated by others, much less can he arrive at it by his own reasoning." In other words, if we lack basic physical needs, there is no way we can reach spiritual heights. When people's spirits are broken by harsh labour they cannot listen to a

Moses. If you want to improve people's spiritual situation, first improve their physical conditions.

This idea was given classic expression in modern times by two New York Jewish psychologists, Abraham Maslow (1908–1970) and Frederick Herzberg (1923–2000). Maslow was fascinated by the question of why many people never reached their full potential. He also believed – as, later, did Martin Seligman, creator of positive psychology – that psychology should focus not only on the cure of illness but also on the positive promotion of mental health. His most famous contribution to the study of the human mind was his "hierarchy of needs."

We are not a mere bundle of wants and desires. There is a clear order to our concerns. Maslow enumerated five levels. First are our physiological needs: for food and shelter, the basic requirements of survival. Next come safety needs: protection against harm done to us by others. Third is our need for love and belonging. Above that comes our desire for recognition and esteem, and higher still is self-actualisation: fulfilling our potential, becoming the person we feel we could and should be. In his later years Maslow added a yet higher stage: self-transcendence, rising beyond the self through altruism and spirituality.

Herzberg simplified this whole structure by distinguishing between physical and psychological factors. He called the first, Adam needs, and the second Abraham needs. Herzberg was particularly interested in what motivates people at work. What he realised in the late 1950s – an idea revived more recently by American-Israeli economist Dan Ariely – is that money, salary, and financial rewards (stock options and the like) is not the only motivator. People do not necessarily work better, harder, or more creatively, the more you pay them. Money works up to a certain level, but beyond that the real motivator is the challenge to grow, create, find meaning, and to invest your highest talents in a great cause. Money speaks to our Adam needs, but meaning speaks to our Abraham needs.

There is a truth here that Jews and Judaism have tended to note and live by more fully than many other civilisations and faiths. Most religions are cultures of acceptance. There is poverty, hunger, and disease on earth because that is the way the world is; that is how God made it and wants it. Yes, we can find happiness, nirvana, or bliss, but to achieve it you must escape from the world, by meditation, or retreating to a monastery, or by drugs, or trance, or by waiting patiently for the joy that awaits us in the world to come. Religion anaesthetises us to pain.

That isn't Judaism at all. When it comes to the poverty and pain of the world, ours is a religion of protest, not acceptance. God does not want people to be poor, hungry, sick, oppressed, uneducated, deprived of rights, or subject to abuse. He has made us His agents in this cause. He wants us to be His partners in the work of redemption. That is why so many Jews have become doctors fighting disease, lawyers fighting injustice, or educators fighting ignorance. It is surely why they have produced so many pioneering (and Nobel Prize-winning) economists. As Michael Novak (citing Irving Kristol) writes: Jewish thought has always felt comfortable with a certain well-ordered worldliness, whereas the Christian has always felt a pull to otherworldliness. Jewish thought has had a candid orientation toward private property, whereas

Catholic thought – articulated from an early period chiefly among priests and monks – has persistently tried to direct the attention of its adherents beyond the activities and interests of this world to the next. As a result, tutored by the law and the prophets, ordinary Jews have long felt more at home in this world, while ordinary Catholics have regarded this world as a valley of temptation and as a distraction from their proper business, which is preparation for the world to come.

God is to be found in this world, not just the next. But for us to climb to spiritual heights we must first have satisfied our material needs. Abraham was greater than Adam, but Adam came before Abraham. When the physical world is harsh, the human spirit is broken, and people cannot then hear the word of God, even when delivered by a Moses.

Levi Yitzchak of Berdichev said it well: "Don't worry about the state of someone else's soul and the needs of your body. Worry about the needs of someone else's body and the state of your own soul."

Alleviating poverty, curing disease, ensuring the rule of law, and respect for human rights: these are spiritual tasks no less than prayer and Torah study. To be sure, the latter are higher, but the former are prior. People cannot hear God's message if their spirit is broken and their labour harsh.

## **Dvar Torah: Chief Rabbi Ephraim Mirvis**

Who was greater: Moshe or Aharon? In Parshat Va'era the Torah provides us with the genealogy of the tribe of Levi. We arrive in this list at the household of Amram and Yocheved and there we are introduced to their two sons, Moshe and Aharon. And then the Torah says, "Hu Aharon uMoshe," – "This was the Aharon and Moshe, the people who stood before Pharaoh and delivered us from Egypt," and then that statement concludes, "Hu Moshe v'Aharon," – "That, of course was Moshe and Aharon."

So here we have in one and the same statement, first Aharon and Moshe, and then Moshe and Aharon. The order is reversed.

Now, we know from other instances in the Torah that whenever this happens the message is one of equality. For example, in the Ten Commandments we are told, "Kabed et avicha v'et imecha," – "Honour your father and your mother," and then in Parshat Kedoshim we are told, "Ish imo v'aviv tira'u," – "everybody should revere their mother and their father."

The order is reversed in order to let us know that in our home, fathers and mothers are of equal standing. So therefore the Torah here wants us to know that Aharon and Moshe were equals.

But then we must ask, does the Torah itself not say, "Velo kam kemoshe od navi," – "Moshe was the greatest prophet of them all," and also, "Moshe anav mikol adam," – "Moshe was more humble than any person." It is clear throughout the Torah that Moshe was the more famous and his impact on the nation and on generations to come was far more significant than Aharon so therefore why are we told that they are equals?

Rav Moshe Feinstein gives a wonderful answer. He

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says that Moshe was great because Moshe achieved his ultimate maximum personal potential, and Aharon did the same. He achieved his personal maximum potential, and that's why they were equally great.

From here the message is that when it comes to achievement we shouldn't, in a state of weakness, compare ourselves to others. We shouldn't think about who is better than whom. Rather, the way Hashem views it is in terms of us ourselves: to what degree are we maximising our opportunities, using our talent, using our ability in order to guarantee that the potential that Hashem has given us will not be squandered.

So who was greater, Moshe or Aharon? They were equally great. And what's wonderful to know is that each and every one of us can also be just as great as them.

### **Ohr Torah Stone Dvar Torah**

**Unity and Redemption: Rebbetzin Sarah and Rabbi Leron Bernstein** - The 'Four Expressions of Redemption' found in Parshat Vaera are well-known – setting the tone for our annual Pesach Seder and providing a powerful progression in our journey to freedom from the enslavement of Egypt.

"Say, therefore, to the Israelite people: I am the L-rd. I will free you from the labors of the Egyptians and deliver you from their bondage. I will redeem you with an outstretched arm and through extraordinary chastisements. And I will take you to be My people ("עַם"), and I will be your G-d. And you shall know that I, the L-rd, am your G-d who freed you from the labors of the Egyptians."

The final Expression of Redemption contains a very specific description of who we are at that point of ultimate freedom. We are called 'Am'. The Malbim in Sefer HaCarmel articulates the difference between two terms used to describe a nation – 'Goy', and 'Am'.

"Goy is a gathering of individual entities, without any higher purpose. It is derived from גוּר a body or unit. It is also used as a reference to a large group, which is what it means when used in reference to the Jewish people. Am is a higher level, which references a unified group with a guided purpose, whether it be governmental or otherwise. Therefore, a person can belong to an Am – עַם. But a person never belongs to a Goy – there is no גוּר, my nation."

An 'Am', according to the Malbim, is a group brought together by a common purpose. The word 'Am' can also be read as 'Im' which means 'with'. We are a nation by virtue of joining with our fellow nation-members. We are connected because of that which binds us together.

More than that, when we join together at this core soul level, we reveal the unified purpose and destiny that emerges from who we are at our shared source – "One Man with One Heart". It is with this unity that the ultimate group of people merits the ultimate Divine mission, in receiving the Torah. The Ramban, Sforno and others identify this stage of "And I will take you to be My People" as a reference to Ma'amad Har Sinai.

The most impactful shlichut is found where one's commitment to the mission of being an 'Am' that is an 'Or LaGoyim' is fuelled by one's care for and identification with the other. That care for the other is, similarly, most elevated when it stems from seeing the best version of the other person – driven by the vision of who they ought to be and the potential they have to contribute to the ever-unfolding destiny of Am Yisrael.

These two fundamental principles of purpose and unity drive the educational philosophy of Ohr Torah Stone and the Straus-Amiel Institute. On a practical level, Theodore Roosevelt's words are always helpful guides along the way: "People don't care how much you know until they know how much you

care". On the broader level, it is the unity of the nation that drives the realization of the mission.

We are living in miraculous times – beyond the Exodus from Egypt and the Receiving of the Torah, overcoming exile and thriving in our Homeland, Eretz Yisrael. As many of us return home to Israel, it is these same two values that are even more significant to instill at 'home' – unity and purpose. With these two shining lights as our guides, may we advance along the continuum of redemption, towards the complete Shivat Tziyon with the building of the Beit Hamikdash, bimheirah v'yameinu.

### **Torah.Org Dvar Torah - by Rabbi Label Lam**

**At What Cost?** - HASHEM said to Moshe, "Say to Aaron, 'Take your staff and stretch forth your hand over the waters of Egypt, over their rivers, over their canals, over their ponds, and over all their bodies of water, and they will become blood, and there will be blood throughout the entire land of Egypt, even in wood and in stone.'"

Say to Aaron: Since the Nile protected Moshe when he was cast into it, it therefore was not smitten by him, neither with blood nor with frogs, but was smitten by Aaron. — Rashi

And Aaron stretched forth his hand over the waters of Egypt, and the frogs came up and covered the land of Egypt.

HASHEM said to Moshe, "Say to Aaron, 'Stretch forth your staff and strike the dust of the earth, and it shall become lice throughout the entire land of Egypt.'"

Say to Aaron: It was inappropriate for the dust to be smitten through Moshe since it had protected him when he slew the Egyptian and had hidden him in the sand. [Therefore,] it was smitten through Aaron [instead]. — Rashi

Why was Aaron the one to deliver the first three Makos/Plagues on Egypt? Rashi spells it out very clearly. Moshe was saved by the waters of the Nile when he was placed there in a miniature Teva and discovered by the daughter of Pharaoh. The earth saved Moshe when he smote the Egyptian who was abusing a Jew and he buried him in the sand. The premise is, as the saying goes, "Don't throw a rock into a well that you drank from."

There is a gigantic question waiting to be asked here. The Nile is a river, a moving body of water. The water that saved Moshe is long gone and the plot of earth that saved him and helped cover up his deed was in a completely different place, and what would the water care and what would the earth mind if Moshe himself delivered the blow that launched the plague. Water and earth do not have feelings.

A few years ago, a young boy threw some garbage out of the second-floor window of the Yeshiva. It was not well received down below.

My assistant principal spoke to the boy. He landed an important message and it made a strong impression on the boy and on me. He asked the boy, "Why did the Teva, the Ark of Noah need to have three floors? One was for the people on the top and the animals in the middle and the bottom level was for garbage. Why did they need that bottom floor for garbage? It would have been a much more luxurious, sweet smelling, and spacious trip for all if the garbage was just thrown out of the window. Why didn't they just throw the garbage out of the window? The world was completely flooded and being washed with the hot waters of the flood. It would not have soiled the earth in any noticeable way. Why not throw it out the window?!" That was his question!

The answer he gave was, "If they would have thrown the garbage out of the window, then it would have negatively impacted their character." The new world would be built by sloppy and careless people. It's not the environment but them at risk of being damaged.

### **Likutei Divrei Torah**

The Sefer HaChinuch offers most often as the reason for a Mitzvah the principle, "HaAdam Nifal Achar Paulosov" – "A person is affected by whatever he does". I saw a statement like this, "It is easier to act your way into a better way of feeling than to feel your way into a better way of acting."

The Alter from Kelm explained that we are impacted by what we actually do and not by what we are theoretically doing. He recommends that a doctor should invest his spare time doing acts of kindness because although he is helping people with his medicine, his experience all too often involves afflicting. He can become cruel and callous.

A student of the Chofetz Chaim was offered one of two seats in a Polish bank. In one seat he would be receiving deposits and at another he would be cashing checks. The Chofetz Chaim advised him to rather be handing out money to people on a daily basis because then he would be exercising the muscle of giving. Even though at the other seat he is theoretically helping people save money but by taking cash all day every day he would become a taker. Yes, Moshe would be helping with each hit but at what cost?!

### **Mizrachi Dvar Torah**

Rav Doron Perz: The Everlasting Covenant - One of the most revolutionary ideas in all of religious history, in all of Tanach, appears in this week's parasha. Time and time again we see the idea of a brit, a covenant. Professor Daniel Elazar says that the most central idea that has the most to teach about how you organize society according to Jewish tradition is that of a covenant, which must be distinguished from a contract. Thomas Hobbes said human beings come together to protect their self-interest, he called it a social contract. In order to have a functional society, the way an individual can make sure nothing happens to them is for them to give up some of their rights to a central government to look after them. It is driven by self-interest, it is a contract which is there to protect us – we all need to come together to protect our own individual rights and needs. Prof. Elazar says that is so different from a covenant.

Rabbi Sacks says there are three differences between a social contract and a spiritual covenant:

1. Contracts are conditional – there are conditions and circumstances, and those circumstances can certainly change.
2. Contracts are time-bound. A covenant is everlasting.
3. Contracts are about mutual self-interest, about I and you, but a covenant is about us and we, creating an entity of deep commitment to each other.

Hashem says to Moshe that He will establish and fulfill His covenant which He made with our forefathers to redeem us and bring us out of Egypt. The connection between G-d and the Jewish people, this brit, this covenant, made consistently throughout history is that 'you are My people and I am your G-d.' Sometimes we err and break our commitments, but we don't break the covenant. At the heart of the Jewish people, says Elazar, is an everlasting commitment to G-d and to the Jewish people.

How critical this is today, despite the ups and downs, to invest in our relationships not for the sake of 'I' but for the sake of 'we'. May we all at the heart of our personal relationships and as a people, especially when facing so many challenges and such a divided society, we should know that what binds us together is this indivisible part of the unity of the Jewish people which is at the heart of the divine interaction, the everlasting covenant, with Hashem.

In this week's *Parashah*, we find the "Four Expressions of Redemption" (6:6-7), "I shall take you out from under the burdens of Egypt; I shall rescue you from their service; I shall redeem you with an outstretched arm and with great judgments; I shall take you to Me for a people." The *Talmud Yerushalmi* teaches that the four cups of wine that we drink at the *Pesach Seder* parallel these four expressions.

But how do these four expressions parallel the four cups? R' Zvi Hirsch Ferber z"l (1879-1966; rabbi in London, England) suggests: The first cup of wine is used for *Kiddush*, in which we say, "He chose us from among all other nations." This parallels "I shall take you to Me for a people."

We recite the *Haggadah* over the second cup of wine. This parallels "I shall take you out from under the burdens of Egypt."

Over the third cup, we recite *Birkat Ha'mazon*, in which we speak the praises of *Eretz Yisrael*. Were we to merit it, the Land would be exceptionally productive with minimal effort on our part. This parallels "I shall rescue you from their service," i.e., serving the land.

Finally, we recite *Hallel*, praising *Hashem* for His miracles, over the fourth cup. This parallels "I shall redeem you with an outstretched arm and with great judgments."

R' Ferber adds: The four cups also allude to the four exiles that we have endured. Though we are still in exile, we drink to celebrate the fact that *Hashem* saves us from oppressors in every generation. (*Haggadah Shel Pesach Kerem Ha'Zvi*)

## Shabbat

"*Baruch atah Hashem, Who sanctifies the Sabbath.*"

(From the *Shabbat* prayers and *Kiddush*)

On *Yom Tov*, the parallel blessing concludes: "Who sanctifies *Yisrael* and festivals," whereas the blessing we recite on *Shabbat* does not mention "*Yisrael*." The reason for this distinction is that we (*Yisrael*) have a *Mitzvah* to sanctify the new moon, which gives us some control over when the festivals will occur. In contrast, *Shabbat* comes every seven days because G-d sanctified the seventh day. We have no input in that scheduling.

R' Matisyahu Salomon z"l (1937-2024; *Mashgiach Ruchani* of the Gateshead Talmudical College-Etz Yosef in England and Beth Medrash Govoha in Lakewood, N.J.; he passed away last week) elaborates on this distinction using a parable: A king sent a message to one of his subjects, a simple farmer, that he was coming to visit the latter in his home. The farmer immediately began cleaning his home, making necessary repairs, and generally preparing his home for the king's arrival. Of course, the farmer's joy when the king actually arrived was immense! Even greater, however, was the farmer's joy when the king invited him to attend the dedication of the new royal palace. There, the gleaming doorknobs, the fine foods, and the pomp and circumstance were not artificially contrived for one occasion; rather, they were genuine.

R' Salomon explains: We have some control over the timing of *Yom Tov*; therefore, it is if *Hashem* is coming to visit us. In contrast, *Shabbat* marks the completion of Creation, the dedication of *Hashem's* palace, so-to-speak. As visitors in that palace, we are obligated to take note of all of the good things that *Hashem* created and of the kindness that He does for us. After all, He could have created a world where we eat only bread and water. This, says R' Salomon, is the idea behind the *Mitzvah* of *Oneg Shabbat* / enjoying food and other delights on *Shabbat*. - **Continued in box inside** -

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**"The River shall swarm with frogs . . ." (7:28)**

**"Only in the River shall they remain." (8:5)**

R' Gavriel Wolf Margolis *z"l* (1847-1935, rabbi of Grodno, Belarus, and later Boston, Massachusetts) writes: The *Gemara* (*Shabbat* 77b) teaches, "Nothing that *Hashem* created lacks a purpose." Likewise, *Midrash Kohelet Rabbah* states, "Even things that appear to you to be superfluous are essential to the world's existence." It follows, writes R' Margolis, that if a creation is present in one place and not in another, *Hashem* has a reason for making it so. For example, there is a reason why He made crocodiles native to Egypt and not to Grodno or Boston. It may be for ecological reasons or it may be for a reason we do not know.

Given that, asks R' Margolis, where did the frogs that infested Egypt in the Second Plague come from? Wherever frogs were already present, they were there for a reason. *Hashem* would not have taken frogs from other places and brought them to Egypt, as they were necessary where they were. Rather, *Hashem* told Moshe, "The River shall swarm with frogs," *i.e.*, new frogs. [Perhaps this is the idea behind the well-known *Midrash* cited by *Rashi z"l* (8:2) that only one frog came out of the Nile, and it thereafter split into many frogs each time an Egyptian struck it.]

R' Margolis continues: Likewise, when the plague was about to end, Moshe told Pharaoh that, "Only in the River shall they remain." Do not think, Moshe said, that the frogs that infested your country were the ones that naturally live in the Nile. Those frogs never left the Nile and will continue to live there once the plague is over. Only the new frogs that were created for purposes of the plague will die.

The same thing is true of the Fourth Plague, *Arov* / the swarm of wild animals that invaded Egypt. We read (8:17), "For if you do not send out My people, behold, I shall incite against you, your servants, your people, and your houses, the swarm of wild beasts; and the houses of Egypt shall be filled with the swarm, and even the ground upon which they are." Why, asks R' Margolis, was it necessary to add, "And even the ground upon which they are"? If they will be in the houses, certainly they will be on the ground around the houses! Moshe was telling Pharaoh: *Hashem* is not like a king who moves soldiers from one location to another as needed, leaving some locations empty of soldiers in order to reinforce other places. A swarm of wild animals will invade your homes, but not because *Hashem* relocated them from elsewhere. "Even the ground upon which they are" currently will continue to have animals, because, if *Hashem* put them there in the first place, then those places need those animals. Rather, *Hashem* will miraculously cause swarms of animals to invade Egypt without taking them from other places.

(*Torat Gavriel*)

**"Moshe spoke before *Hashem*, saying, 'Behold, *Bnei Yisrael* did not listen to me, so how will Pharaoh listen to me, when I have sealed lips!'" (6:12)**

R' Yehonatan Eybeschütz *z"l* (Central Europe; 1690-1764) explains the logic of Moshe's argument: Our Sages say that the *Shechinah* "spoke through Moshe's voice," meaning that Moshe's speech impediment was not discernable when he prophesied. However, *Hashem* spoke to Moshe in Hebrew, which Pharaoh did not understand. When Moshe translated his prophecies into the Egyptian language, it was no longer *Hashem* speaking; it was Moshe, and his speech impediment was noticeable. Pharaoh could argue: If your G-d is as powerful as you claim, why can He not do something as simple as healing your speech impediment?!

Why, in fact, did *Hashem* not heal Moshe? Precisely in order to give Pharaoh the freedom to deny the truth of Moshe's prophecy.

(*Tiferet Yehonatan*)

This verse is an example of the type of argument known as a *Kal Va'chomer* (literally, "light and heavy"): The Jewish People had good reasons to believe me, but they did not accept what I said. Why then should I expect Pharaoh to believe me?

R' Tzvi Abba Gorelick *z"l* (*Rosh Yeshiva* of Yeshiva Gedolah Zichron Moshe in South Fallsburg, N.Y.; died 2010) explains Moshe's argument as follows: *Bnei Yisrael* heard the *Shechinah* speaking through me; nevertheless, they did not accept what I was saying. How then will Pharaoh accept what I am saying when I speak in my own voice with my speech impediment?

(*Pirkei Mikra*)

**- Continued from back page -**

R' Salomon continues: Many of the foods that we eat on *Shabbat* would seem to be the food of poor people--for example, roasted potatoes, gefilte fish, and other dishes made from seemingly inferior parts of the animal. Historians might argue that this is because, for much of history, our ancestors were, in fact, poor people who had to economize and make the most of everything they had. However, writes R' Salomon, there is a deeper message here: The pleasures of *Shabbat* are intended to cause us to reflect on *Hashem's* kindness, and we wish to see *Hashem's* kindness in everything--even in inferior foods. *Hashem's* world is so wonderful that delicious foods can be made even out of seemingly inferior items.

(*Matnat Chaim: Shabbat* p.181)



# 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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## HOSTAGES' FAMILIES ATTEMPT TO BLOCK AID DELIVERY TO GAZA (i24NEWS 1/9/24)

Families of hostages held by Hamas made an unsuccessful attempt to block a humanitarian aid convoy destined for Gaza.

The incident took place at the Kerem Shalom Crossing, where security forces prevented the protesters from reaching their intended destination.

Participants in the protest included family members of hostages, who expressed their frustration over the ongoing captivity of their loved ones. Niva Wenkert, the mother of hostage Omer Wenkert, highlighted the urgency of the situation, stating, "My son and the rest of the hostages also need humanitarian aid. My life and my son's life are in the hands of Hamas and the State of Israel."

The families aimed to convey a message that humanitarian aid should be contingent on securing aid for the hostages held in Gaza. The protesters, however, were prevented from reaching their destination by security forces. Despite this setback, the families are reportedly planning a second attempt to reach Kerem Shalom in the coming days.

Israel, facing international pressure, has been urged to allow aid into Gaza to prevent a humanitarian crisis among the civilian population. The families of hostages argue that their loved ones are also in need of essential supplies, including medication, and advocate for humanitarian aid to be conditional on addressing the situation of the hostages.

As the conflict almost enters its 100th day, marked by the hostages' continued captivity, families are planning a march to raise awareness. The march, starting at the Supernova rave site targeted by Hamas terrorists, will proceed to Jerusalem and then Tel Aviv, concluding with a 24-hour protest to draw attention to the ongoing crisis and the plight of the hostages.

## GOVERNMENT OKAYS \$2.5 BILLION MULTI-STAGE PLAN OF WARTIME ASSISTANCE FOR IDF RESERVISTS (Times of Israel 1/7/24)

Three months into Israel's war with Hamas in the Gaza Strip, the cabinet approves a NIS 9 billion plan (\$2.5 billion) wartime assistance program for IDF reserve soldiers, following claims that the state is neglecting the 360,000 Israelis who were called up for reserve duty in the wake of Hamas's October 7 onslaught

The package expands the existing financial assistance available for reserve soldiers and their partners, with a special compensation track for self-employed reservists who lost their incomes while serving in the army over the past three months.

"The reservists will receive the money without delay," Prime Minister Benjamin Netanyahu declares, announcing the program's first tranche of NIS 1.5 billion (\$400 million), followed by two additional phases that will come after the government approves the state budget for 2024.

"The program includes grants, discounts and benefits for reservists as well as their family members — spouses as well as children, and self-employed reservists," Netanyahu says, adding that he "instructed the finance minister and the defense minister not to wait for the budget to be passed" but to find ready sources of funds immediately.

## THE LUXURY HOMES OF HAMAS' LEADER (Israel Hayom 1/10/24)

Israeli Defense Forces (IDF) shared footage and images capturing the lavish lifestyle of Marwan Issa, the deputy head of Hamas's military wing, during a raid on his opulent vacation home in al-Bureij, located in the central Gaza Strip.

The visuals shared by IDF Arabic spokesperson Lt. Col. Avichay Adraee

showcased the striking contrast within the residence.

The images revealed an extravagant setting featuring a swimming pool, expansive yard space, and luxurious furnishings. This discovery has sparked discussions and highlighted a stark contrast between the living standards of Hamas leaders and the struggles of Gaza's populace.

Adraee's commentary accompanying the images emphasized the vast divide between the Hamas leadership's affluent lifestyle and the distressing conditions endured by a significant portion of the Gaza population. The discrepancy between the lavishness seen in the Hamas leadership's quarters and the plea for international aid and donations from Gaza residents further accentuates the disconnect.

"This is the disparity between Hamas leaders and the people in the Gaza Strip - meet Marwan Issa's luxurious home," Adraee remarked. He continued by emphasizing the significant contrast between the affluent lives led by Hamas leadership and the populace struggling to secure basic necessities and international support.

## ISRAEL IN TALKS WITH CHAD AND RWANDA TO WELCOME PALESTINIANS FROM GAZA (i24NEWS 1/5/24)

Israel is in talks with Rwanda and Chad to welcome thousands of residents from the Gaza Strip.

The two African countries have agreed to continue discussions with Israel on this subject, unlike other countries which have refused the very principle of moving the Gazan population, Zman Israel reported on Friday, citing a political official.

The same source indicated that negotiations are underway with Mossad and the Ministry of Foreign Affairs. "We must move forward with this solution

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Young Israel of Brookline, MA  
Young Israel of East Brunswick, NJ  
Young Israel of Fort Lee, NJ  
Young Israel of Hancock Park, CA  
Young Israel of Holliswood, NY  
Young Israel of Houston, TX  
Young Israel of New Hyde Park, NY  
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while paying close attention to international reactions that could interpret it as **a forced transfer and not a voluntary migration,” he added. “This is why we work closely with legal advisors,” he said.**

According to this politician, the principle is to grant a generous financial subsidy to any Palestinian who wishes to leave Gaza, as well as significant aid to the host country, which would notably include military aid.

A member of Israel's political and security cabinet told Zman Israel, “there is no other solution for Gaza residents other than immigration. They have nowhere to return to today. Gaza is destroyed and has no future because it **will remain that way.”**

Rwanda and Chad have good relations with Israel and Rwandan President Paul Kagame has already made an official visit to the Jewish state. Rwanda is also experiencing a boom in the construction sector but faces a labor shortage. The arrival of thousands of Palestinians is therefore seen as a possible solution.

Chad, 60 percent of whose population is Sunni Muslim, established diplomatic relations with Israel in 2019 and Benjamin Netanyahu visited there for the occasion. In February last year it was the turn of Chadian President Mahamat Idriss Déby to come to Israel.

#### **IDF KNOWS WHERE HAMAS LEADER IS, BUT WON'T STRIKE AT HIM BECAUSE OF HOSTAGES (Times of Israel 1/8/24)**

Israel appears to know the exact location of Hamas military leader Yahya Sinwar, the ruler of the Gaza Strip and the mastermind of the October 7 terror attacks, according to multiple reports.

However, Sinwar has surrounded himself with a large number of living Israeli hostages, which is preventing the Israel Defense Forces from carrying out a strike on him, Israel Hayom reported Monday.

It followed a similar statement on Kan public radio on Sunday by former Military Intelligence head Amos Yadlin.

Jonathan Schanzer, vice president at the Foundation for Defense of Democracies in Washington, DC, tweeted that he had heard similar reports from “informed people” for weeks.

**“The reports coming out of Israel over the last two days echo what I have heard for a few weeks,” he told The Times of Israel. “Namely, the Israelis have a good idea where Yahya Sinwar is hiding.”**

**“My assumption, although not confirmed, is that he is in the tunnels under Khan Younis,” Schanzer continued. “But what I heard specifically is that he had surrounded himself with Israeli hostages. He is using them as human shields.”**

The IDF did not respond to requests for comment.

Sinwar reportedly spoke to hostages in nearly unaccented Hebrew in a bid to **reassure them shortly after they were dragged into Gaza during Hamas's October 7 onslaught.**

**“Hello, I am Yahya Sinwar. You are the most protected here. Nothing will happen to you,” Sinwar told the group, according to Channel 12. A hostage who was present recounted the incident to family and also briefed security officials, who confirmed the story, the report said.**

One of the hostages, Yocheved Lifshitz, 85, who was released from Hamas captivity in October, revealed in an interview that she met Sinwar during her time held in Gaza — and was not afraid to tell him what she thought.

**“Sinwar was with us three-four days after we got there,” Lifshitz told the Davar news outlet. “I asked him how he wasn't ashamed, to do such a thing to people who for years support peace? He didn't answer. He was quiet.”**

In recent weeks, the IDF demolished a hideout apartment belonging to Sinwar in the north of Gaza along with a large tunnel system underneath it.

The IDF regularly claims to be closing in on Sinwar but the terror chief has not been captured, robbing Israel of a major morale-boosting operational achievement.

In December, Sinwar released his first public message since October 7, claiming that the terror group was on its way to crushing the IDF, and, in a **reference to Israel, saying Hamas will not submit to “the occupation's conditions.”**

Sinwar falsely claimed that the Qassam Brigades, the military wing of Hamas, had **“targeted” over 5,000 Israeli soldiers and officers, and killed about third of them — that is, over 1,500.**

**Israel declared Hamas's leaders “dead men walking” following Hamas's October 7 massacre, but has yet to reach the terror group's most senior officials in Gaza, who are believed to be sheltering inside the vast network of tunnels in the enclave while holding hostages alongside them.**

Israel is believed to be behind the killing of Hamas terror chief Saleh al-Arouri in the Lebanese capital of Beirut last week, which would make him the most senior leader in the terror group to be killed by Israel in the ongoing war.

It is believed that 132 hostages abducted by Hamas on October 7 remain in Gaza — not all of them alive. Four hostages were released prior to that, and one was rescued by troops. The bodies of eight hostages have also been recovered and three hostages were mistakenly killed by the military. The IDF has confirmed the deaths of 23 of those still held by Hamas, citing new intelligence and findings obtained by troops operating in Gaza.

Over 240 hostages were taken on October 7, when Hamas-led terrorists burst across the border and rampaged across southern communities, killing some 1,200 people, mostly civilians.

#### **SOUTH KOREA CONFIRMS SUSPECTED USE OF NORTH KOREAN WEAPONS BY HAMAS (j24NEWS 1/8/24)**

South Korea's National Intelligence Service (NIS) has validated suspicions regarding the use of North Korean-made weapons by the Hamas terrorist group in its ongoing conflict with Israel.

Despite North Korea's persistent denial of arms transactions, the NIS has released a new photo supporting a Voice of America (VOA) report suggesting the use of an F-7 rocket-propelled grenade launcher manufactured in North Korea.

The VOA report, released last Friday, unveiled a photo featuring the fuse of an F-7 grenade launcher allegedly utilized by Hamas. The fuse displayed a combination of Korean characters and numbers.

Confirming the assessment presented in the VOA report, the NIS corroborated its findings, affirming that the fuse with Korean characters corresponds to the mid-section of the North Korean-manufactured F-7 rocket. While the agency acknowledged suspicions of North Korea's weapon supplies to Hamas, it cited challenges in providing detailed evidence due to the necessity of safeguarding information sources and considering diplomatic relations.

Previously, South Korea's military had hinted at potential links between North Korea and Hamas in arms trade and military fields. The intelligence service, in a parliamentary committee session last November, revealed insights suggesting North Korean leader Kim Jong-un had instructed officials to devise measures for comprehensive assistance to Palestinians.

The rockets in question, identified as F-7s, are suspected to refer to the RPG-7, a high-explosive fragmentation rocket produced in North Korea, according to a military official.

North Korea has rejected claims of its weapons being used in attacks against Israel, dismissing such assertions as baseless allegations orchestrated by the United States.

#### **FAUDA STAR'S FIRST WORDS SINCE BEING WOUNDED IN GAZA (Arutz-7 1/10/24)**

Minister Hili Tropper (National Unity Party) visited Fauda star Idan Amedi in the hospital today (Wednesday), two days after the singer and actor was seriously wounded in combat in the Gaza Strip.

**“Idan Amedi asked for two things during his visit today. First, to give thanks to everyone who cares about him and surrounds him with love. Second, that we don't fall apart from the inside,” Tropper wrote on his Facebook account.**

The minister stated that Amedi's first words to the public since his injuries were: **‘My brother, don't worry, I'll be fine. What's important is that we stay strong together.’**

**“What a man. may you have a full recovery, dear Amedi.”**

HOW HAMAS KEPT OCTOBER 7 ATTACK ON ISRAEL SECRET (JPost 1/10/24)

Only five Hamas leaders knew the full scope of the October 7 invasion plan, and they only made the final decision to attack on that Saturday the day before, according to a new report in Asharq Al-Awsat.

The report, which said it was based on Palestinian sources closely associated with the leadership of the Al-Qassam Brigades, stated that the decision and timing of the attack were reportedly made by only five individuals: Yahya Sinwar, Hamas leader in Gaza; Muhammed Deif, leader of the **Al-Qassam Brigades, Muhammed Sinwar (Yahya's brother), Rouhi Mushtaha, a Hamas leader close to Sinwar, and Ayman Nofal, a close associate of Deif and former head of Al-Qassam Brigades' intelligence,** assassinated by Israel on October 17.

Surprisingly, the list did not include Hamas leader Ismail Haniyeh, Hamas deputy leader Saleh al-Arouri (recently allegedly assassinated by Israel), or **Marwan Issa, considered a key part of Hamas's internal triumvirate within Gaza currently running its war and hostage efforts.**

The surprise attack launched by Hamas resulted in the brutal murders of over 1,200 Israelis, mostly civilians, and the abduction of around 240 Israelis, **while Hamas initially took over 22 Israeli villages and the IDF's forward southern command base at Reim.**

**According to the report, what it calls "The Al-Aqsa Flood operation" began with just 70 fighters, launching a surprise attack along the entire Gaza Strip border, from north to south.**

These 70 crossed the Israeli border by strategically exploding prepared explosives to breach the thick walls of the Gaza-Israel barrier.

Next, they used motorized hang gliders and parachutes to position fighters behind, above, and around Israeli sites.

According to the report, those involved in the operation were selected from **Hamas's elite units across various areas in Gaza, having undergone extensive training over the years – without knowing exactly what they were training for.**

In fact, the report claims that the plan to invade Israel is not new but dated back to before the 2014 Gaza conflict and was revisited and updated after the 2021 Gaza conflict.

After receiving confidential training, elite members pledged secrecy about their special training and refrained from discussing plans, while at the same time, they still did not even know the timing or full scope of the plans.

Their training was especially focused on infiltrating Jewish villages in the South.

Further, the report said that even many senior Hamas field commanders' areas were unaware of attack details or plans, although some had limited information, to the extent that information was relevant to their specific tasks. All this extreme secrecy was targeted at preventing leaks to Israeli intelligence, said the report.

Although the IDF did discover aspects of the plans, it did not discover the **seriousness of the plans and discounted them as a Hamas "pipedream,"** and not something which actually needed to be countered.

If the report is correct, part of why Israeli intelligence likely discounted the scenario is because it had existed since 2014 and had never been carried out.

According to the report, the five top leaders informed **Al-Qassam Brigades'** unit leaders about the preparations and the attack plan about three days before, signaling something was more likely afoot, but even then, they did not decide or mention their thoughts on the exact timing.

At this point, field commanders started to more carefully prepare their selected forces, though the timing of the attack was still unknown.

Around this time, the report said that Ayman Siyam, the leader of the Gaza rocket unit (also assassinated by the IDF), was finally very belatedly brought into the loop and received instructions to be ready to launch hundreds of rockets simultaneously with the attack.

Ultimately, Hamas fired over 3,000 rockets in the first four hours of the war. When October 7 was selected by the panel of five, it was based on real-

time reports of a sleepy calm descending on the borders, said the report.

Only on October 6, the day before, noted the report, did the panel of five **decide on Saturday morning as the time when the IDF's guard would be at its lowest due to the Simchat Torah holiday.**

At midnight that night, they finally gave the order to move into position to take action, the report recounted.

Hamas field commanders and elite forces received instructions and moved into position in the early morning hours, marking the start of the operation.

According to the report, a wider group of Hamas leaders received a briefing just hours before the operation, instructing them to go into hiding in preparation for a likely intense IDF response. This was the first time that Haniyeh and Arouri were given more specific details.

**Originally, the report said that Hamas's plan was just to capture as many soldiers as possible on the border and possibly to get into some villages.**

But the report said that Hamas was surprised at how quickly Israeli defenses crumbled and, in real-time, around 90 minutes into the attack, ordered additional waves of forces to take greater advantage of the breach in Israeli security to get into more villages.

Even later, Hamas told Islamic Jihad and other terror groups about the attack and gave them specific tasks to join in at specific villages.

Later, the report said that Hamas also encouraged less trained groups of militia-style fighters to join the fray.

**However, the focus of Hamas's operation remained to kidnap as many Israelis as possible, and the rest of the attacks were designed to give cover for that goal, the report said.**

WAR CABINET SAID TO DISCUSS QATARI DEAL FOR HOSTAGE RELEASE, EXILE OF HAMAS LEADERS (Times of Israel 1/10/24)

**Israel's war cabinet on Wednesday reviewed a new Qatari proposal for a hostage release deal and ceasefire in the Gaza Strip, according to multiple reports. The offer was said to go beyond a temporary truce, providing a roadmap for ending the war that includes Hamas's leaders going into exile and Israel withdrawing its troops from the Strip.**

According to reports on channels 12 and 13, Ynet and other outlets, the **"preliminary" proposal from Doha would see Israel allow Hamas leaders to leave Gaza in exchange for the gradual release of all of the remaining captives, as well as the Israel Defense Forces concluding its offensive.**

Israeli governmental and military officials have repeatedly stated that the IDF **will not stop fighting until it has ended the terror group's rule in Gaza.**

Sky News Arabic reported that in response to the Qatari proposal, Hamas was demanding the release of Palestinian prisoners in exchange for the hostages, and would not accept a deal that does not allow it to continue to govern the Strip — where it has ruled since 2007 — as well as guarantees a complete end to the fighting.

Egypt, Qatar and the United States have been serving as mediators between Israel and Hamas in weeks of intermittent talks to secure the release of more Israeli hostages. An Egyptian official told the Associated Press that an Israeli delegation landed in Cairo earlier Wednesday for a new round of talks with Egypt on a possible deal.

It is believed that 132 hostages remain in Gaza — not all of them alive — after 105 civilians were released from Hamas captivity during a weeklong truce in late November. Four hostages were released prior to that, and one was rescued by troops. The bodies of eight hostages have also been recovered and three hostages were mistakenly killed by the military. The Israel Defense Forces has confirmed the deaths of 25 of those still held by Hamas, citing new intelligence and findings obtained by troops operating in Gaza.

Hamas has also been holding the bodies of fallen IDF soldiers Oron Shaul and Hadar Goldin since 2014, as well as two Israeli civilians, Avera Mengistu and Hisham al-Sayed, who are both thought to be alive after entering the Strip of their own accord in 2014 and 2015, respectively.

According to al-Akhbar, a pro-Hezbollah newspaper in Lebanon, Egypt's Intelligence Minister Abbas Kamel is in contact with Hamas and Palestinian



Islamic Jihad over a deal, urging them to send delegates to Cairo for discussions.

The terror groups were reportedly uninterested in the talks unless a proposal with their demands was presented.

In a briefing Wednesday, war cabinet minister Benny Gantz stressed that the priority of the ongoing campaign was the return of the captives.

**"The most important thing is returning the hostages; it is prioritized over all elements of fighting," he said. "To the hostages, if you can hear me, I want you to know that we're doing everything we can to bring you back to your loved ones."**

Asked about the proposed Qatari-Egyptian deal, Gantz said, **"I've heard all sorts of rumors about deals, but there is always movement and activity, and as soon as there is something ready we will update you."**

Ahead of the cabinet meeting, the Hostages and Missing Families Forum demanded that the cabinet approve any deal that will lead to a release.

**"The reports about a new deal that will be presented to the cabinet this evening offer a little hope to the families who are anxious about the fate of their loved ones," said the statement from the forum. "The war cabinet must not concern itself with anything other than the return of the abductees. We demand that they approve any deal that will lead to their release alive!"**

ISRAEL APPOINTS FORMER SUPREME COURT PRESIDENT AHARON BARAK TO JUDICIAL PANEL IN ICJ GENOCIDE CASE (Ha'aretz 1/7/24)

Israel has appointed retired Supreme Court President Aharon Barak to serve as a judge hearing South Africa's application to the International Court of Justice in The Hague, alleging that Israel has engaged in genocide in its war in Gaza.

The international court has 15 sitting judges from around the world, but the court rules permit the countries who are the parties to cases heard by the court to appoint an additional judge. Barak is being appointed by Israel.

Israel's attorney general, Gali Baharav-Miara, recommended Barak's appointment and Prime Minister Benjamin Netanyahu agreed.

Justice Ministry sources told Haaretz on Sunday that Barak, who was Supreme Court president from 1995 to 2006, has the most prominent international legal reputation among Israeli jurists and is the most appropriate to defend Israel as a judge on the panel against claims that it has been committing genocide. Legal sources have told Haaretz, however, that Barak is closely identified with the Israeli legal establishment. As a result, they say, Israel may have preferred to appoint a judge from abroad to the panel.

Barak, an 87-year-old Holocaust survivor, sat on the Israeli Supreme Court for 28 years, between 1978 and 2006, and was the court president for his final 11 years on the bench. His critics consider him one of the leaders of opposition to the Netanyahu government's judicial overhaul plan to weaken the court's independence. In the course of last year's massive protests against the plan, there were several protests by supporters of the overhaul in front of his home.

Gideon Sa'ar, a minister without portfolio from the National Unity Party and former justice minister, welcomed Barak's appointment. "At the moment of truth, the incitement, mudslinging and delegitimization have given way to international stature, to a reputation earned over decades and to professionalism," he said.

Karine Elharrar of the opposition Yesh Atid party, who is a member of the Judicial Appointments Committee, said that despite the fact that there were demonstrations against Barak as "an enemy of the nation," he was appointed to the panel in The Hague because he is a "brilliant" and "knowledgeable" legal scholar who is "admired in the world."

National Unity Party leader Benny Gantz also welcomed the appointment, calling it a "correct right and proper decision." Barak, he said, is "an Israeli patriot who will always stand with the country that he loves so much."

Interior Minister Moshe Arbel of the ultra-Orthodox Shas party called the appointment "another lesson to us all that in the moment of truth, what unifies is greater than what divides and all of us together will stand up and say 'here we are' when called to the flag for the sake of our country ...."

Last month, the Israeli military advocate general, Maj. Gen. Yifat Tomer-Yerushalmi, warned senior officers in the Israel Defense Forces, including Chief of Staff Herzl Halevi, that there was a concrete risk that the court would issue an order directing Israel to carry out an immediate cease-fire. Israel, she noted, is bound by the rulings of the court.

The court adjudicates disputes between countries. It derives its jurisdiction to hear the South African application from the Convention on the Prevention and Punishment of the Crime of Genocide, of which Israel is a signatory. As a result, Israel cannot claim that it is not subject to the court's authority, as it can with regard to the International Criminal Court, which adjudicates proceedings between private individuals.

BEIRUT ASSASSINATION FORCES NASRALLAH TO MAKE A CHOICE (Yoav Limor, Israel Hayom 1/2/24)

Saleh al-Aruri played a major role in Hamas' activities, second only to the triumvirate that leads the organization in Gaza (Yahya Sinwar, Mohammed Deif, and Marwan Issa). He has a long history of sending terrorists to carry out attacks, although he never carried out attacks himself.

He spent years in Israeli administrative detention and was eventually released as part of a deal in which he left abroad. He initially resided in Damascus and later in Turkey, from where he operated cells that carried out attacks in the West Bank including the attack in which the three teenagers were kidnapped and murdered in the summer of 2014.

Under Israeli pressure, and also out of fear that he would be eliminated, he left Turkey and moved to Lebanon, where he enjoyed the patronage of Hezbollah and became very close to the leaders of the Iranian Quds Force. While sending instructions to carry out attacks (and sending funds to cells in the field) he established a terror infrastructure in the refugee camps that carried out several rocket launches and attempts to infiltrate into Israel, including during the current war.

Senior officials in Israel have declared more than once in the past that al-Aruri is a dead man. There were plenty of reasons to eliminate him even then, but after the October 7, attack he became a target for elimination – according to the public declarations of Israel's political-security leadership – alongside his colleagues in the Hamas leadership in Gaza and abroad. In the past, Hezbollah chief Hassan Nasrallah warned that the elimination of al-Aruri or other senior figures would lead to a direct response from Hezbollah.

Now Nasrallah has to make the most complex decision he has faced in the current conflict: To determine whether the assassination carried out in the heart of the Shiite stronghold in Beirut justifies expanding the fighting to the point of firing towards central Israel, under the equation he set in the past that Beirut equals Tel Aviv, knowing that this could lead to a broad campaign, which all signs indicate Hezbollah is not interested in. On the other hand, refraining from such action or settling for a symbolic response will indicate that Nasrallah fears Israel and that he has no interest in combining the fronts, leaving Hamas alone in the campaign.

Although Israel did not take responsibility for the assassination, no one doubts who was responsible. From here, one can also relate to the dilemma: The elimination of al-Aruri is significant not only in the context of revenge and harming the Hamas leadership but also in the broader circles of recovering Israeli deterrence. Carrying out such an assassination during a war requires excellent intelligence and high operational capabilities in a problematic and dangerous target, which only a few security services in the world possess, and which there is a constant fear of losing if they are not activated.

On the other hand, Israel also does not currently want a broad campaign in Lebanon, at least as long as the Gaza war is still raging at the current intensity. His elimination significantly increases the chances that this will happen and that all fronts will boil over simultaneously, including Judea and Samaria where Aruri has extensive connections (especially in the Judea area).

Israel's challenge now will be to prevent this and keep Hezbollah deterred. If this happens, Israel will be able to breathe a little air for the first time since Oct. 7, knowing that Hamas has started to pay the price.



# The Greater Washington Community Kollel SHABBOS DELIGHTS

## TORAH MINUTE

IN MEMORY OF RABBI KALMAN WINTER ZT"L

**Presented by Rabbi Menachem Winter, Rosh Kollel**  
**From our archives**

G-d tells Moshe that His promise to the Patriarchs will soon be fulfilled and His nation would soon be free. Moshe relates the message, but the Jews are too demoralized and dispirited to take the message to heart. Moshe wonders aloud how he could effectively communicate the message to Pharoah if his own tribesmen won't listen to him. Additionally, Moshe worries that his speech impediment would interfere with his ability to convey G-d's message to Pharoah. G-d assures Moshe that after enduring the plagues, Pharoah would send the nation to freedom. To assuage Moshe's concern over his speech, G-d appoints Aharon as a spokesman. The Torah goes on to delineate the genealogy of Moshe and Aharon and concludes the account with the verse "This is Aharon and Moshe to whom Hashem said 'Take out the Israelites from the land of Egypt, according to their legions'" (6:26).

The sages note that at times, like in our verse, Aharon precedes Moshe, whereas in other verses Moshe precedes Aharon. The Midrash tells us that this is to teach that Moshe and Aharon were equal. Rabbi Moshe Feinstein comments that it is startling to claim that Moshe and Aharon were of equal stature. The Torah itself declares that Moshe was the greatest prophet (Devarim 34:10) and it was through Moshe, who ascended to the heavens, that the Torah was given to Israel.

Rabbi Feinstein suggests two approaches to understand this equality of Moshe and Aharon. First, Aharon is described as an equal because of his crucial role in assisting Moshe in securing the nation's freedom. True, Moshe was greater. Nevertheless, the exodus was brought about only with Aharon's partnership, thus giving him equal merit. A second approach offered by Rabbi Feinstein is that Aharon, just like Moshe, fulfilled his maximum potential. Although Moshe was gifted with greater potential, G-d only expects from us according to our capabilities.

As we take stock of our past successes and look to the future for opportunities to serve our fellowman, we should allow these two powerful ideas to serve as a guide and inspiration. We do not need to erect towering edifices singlehandedly to attain greatness. When we make ourselves part of a team, we are wholly credited with its success. In addition, we need not concern ourselves with whether we measure up to the perceived accomplishments of those around us. Rather, we must only make certain that we are fulfilling our own personal mission.

**Wishing you a Good Shabbos!**

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## TABLE TALK

### Point to Ponder

**Therefore, say to Bnai Yisrael, "I am Hashem, and I shall take you out from under the burdens of Mitzrayim, I shall rescue you from their service, I shall redeem them with an outstretched arm..." (6:6)**

On Rosh Hashana, the servitude in Mitzrayim stopped (Rosh Hashana 11a).

It is understandable why there is a separate promise of redemption for the stopping of slavery (service) and being taken out of Mitzrayim. However, what is the first promise, "I shall take you out from under the burdens of Mitzrayim"? Prior to Bnai Yisrael stopping to work as slaves, what redemption took place?

### Parsha Riddle

**Which two plagues were not completed in Mitzrayim?**

Please see next week's issue for the answer.

Last week's riddle:

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

**Answer:** The words "v'aile shemos" stand for vchayav adaam likro haparsha shna'im mikre vechod targum.

## HATORAH V'HAMITZVAH

### HALACHA INSIGHTS FROM THE PARSHA

In *parashas Va'eira*, the Torah relates that Pharaoh's "wise men," "sorcerers," and "necromancers" attempted to duplicate the various miracles performed by Moshe and Aharon at Hashem's behest; they were able to transform their staves into snakes (7:11-12) and water into blood (7:22), and to bring forth frogs (8:3), but were unable to bring forth lice (8:14-15). As we have previously discussed (*Va'eira* 5776, 5779, and 5780), some Jewish thinkers deny the existence of magic, and apparently understand that Pharaoh's "wise men," "sorcerers," and "necromancers" were actually frauds, although the more traditional and widely held view is that they did indeed possess genuine supernatural powers.

In our previous discussions, we have noted that the Torah prohibits practices rooted in superstition and idolatry, and *halachic* authorities struggle to articulate the distinction between such practices and those rooted in the natural order, which are permitted even insofar as we may not understand the science behind them. One controversial practice discussed by several *halachic* authorities of the previous century is homeopathy. R. Moshe David Tendler attributes the following statement to his father-in-law, R. Moshe Feinstein:

Homeopathic therapy cannot be considered therapy that is "proven and tested," that is possible for people to use without it being in opposition to the will of Hashem.

A therapeutic doctrine that disparages rationality leads to nonsensical beliefs and renders its practitioners dangerously susceptible to (foreign) forms of worship, hidden beliefs, and finally to the denial of the order of the world ordered by Hashem Yisbarach (*ha-Maor* 5743 35:3 p. 34).

Some have challenged R. Tendler's ascription of these words to R. Moshe (*ibid.* p. 35), and in any event, other *halachic* authorities look much more favorably upon homeopathy (*Shevet ha-Levi* 5:55, *Mishneh Halachos* 10:112).

In our generation, R. Asher Weiss writes:

[You] did not ask my opinion about the worth of all these ("one brain," "kinesiology," and "emotional freedom techniques"), and to what extent they are effective. In my opinion, most of the things that the masses run after are matters of foolishness and nonsense, but the Torah does not forbid being foolish, and in my humble opinion, there is no prohibition whatsoever in any of these, since according to the doctrines of their practitioners we are speaking about therapy that is based on the ways of nature, physical and spiritual, and we are not dealing with paranormal matters ... (*Shut. Minchas Asher* 2:128)

PRESENTED BY

RABBI YITZHAK GROSSMAN, ROSH CHABURAH

## KIDS KORNER

### Who Am I?

#### #1 WHO AM I?

1. I am one of the seven.
2. I was for the doorposts.
3. I was the first of ten.
4. I am not dumb.

#### #2 WHO AM I?

1. I caused people to be boiling in the winter.
2. I was from ash.
3. I was for man and animal.
4. I blossomed but I am not a flower.

#### Last Week's Answers

**#1 Chol/Sand** (I protected Moshe, Moshe could not harm me, I could be a weekday, Bnei Yisrael are compared to me.)

**#2 Serpent** (I swallowed Moshe, I was from a staff, I caused eating from the Eitz Hadaas, I was also copper.)

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### Parsha Explorations

An in-depth weekly exploration of a theme associated with the coming week's parshah,

Presented by Rabbi Yitzhak Grossman

Sunday Evenings 7:30pm  
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